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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2021**  <https://www.betemunah.org/>  **E-Mail:** [gkilli@aol.com](mailto:gkilli@aol.com) | P10C2T1#yIS1 | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2021**  <https://torahfocus.com/>  E-Mail: [waltoakley@charter.net](mailto:waltoakley@charter.net) |

**Triennial Cycle (Triennial Torah Cycle) / Septennial Cycle (Septennial Torah Cycle)**

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| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Nisan 15/21, 5781 – March 27/April 4, 2021** | **Sixth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times see:** **Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.**

<https://www.chabad.org/calendar/candlelighting.htm>

**For Further Studies on the Seven Days of Unleavened Bread See:**

[**http://www.betemunah.org/chametz.html**](http://www.betemunah.org/chametz.html) **&** [**http://www.betemunah.org/passover.html**](http://www.betemunah.org/passover.html)

[**http://www.betemunah.org/chronology.html**](http://www.betemunah.org/chronology.html) **&** [**http://www.betemunah.org/redemption.html**](http://www.betemunah.org/redemption.html)

[**http://www.betemunah.org/haggada.html**](http://www.betemunah.org/haggada.html) **&** [**http://www.betemunah.org/pcustoms.html**](http://www.betemunah.org/pcustoms.html)

**&** [**http://www.betemunah.org/seventh.html**](http://www.betemunah.org/seventh.html)

P32#yIS1

P34#y2 **Happy & Kosher**

**Pesach 5781 Part II**

P1316#yIS1

**“Third Intermediate Day of Pesach”**

**(Wednesday Evening March 31, 2021 / Nisan 19, 5781)**

**(Fourth Day of the Counting of the Omer)**

**Evening: Counting of the Omer Day 4**

**Then read the following:**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 4 | Masoret/Parnas 1 | Nisan 19 | 1:7-10 | Chesed coupled with endurance |

**Ephesians 1:7-10 In him** (Messiah) **we have redemption[[1]](#footnote-1) because of his life[[2]](#footnote-2), the forgiveness of sins** (by understanding of the Mesorah)**, according to the riches of his chessed** (loving-kindness towards his fellow Jews)**, by which he caused to us** (the Jewish people) **to be more prominent in all Hokhmah** (wisdom) **and Binah** (understanding and Da’at – knowledge)**;[[3]](#footnote-3) having revealed to us the So’od** (mystery) **of his mission, according to his** ordained **purpose which God Himself determined beforehand,[[4]](#footnote-4) for he** (Messiah) **was filled with the presence, power, agency[[5]](#footnote-5)** of God **for the administration of Divine appointments[[6]](#footnote-6), to unify all things into Messiah, both the things in the Heavens, and the things on earth.**

**Thursday Morning March 31, 2021**

**Morning Service**

**Torah Reading:** Shemot (Exodus) 34:1-26‎

‎Reader 1: Shemot 34:1-10

Reader 2: Shemot 34:11-17‎

Reader 3: Shemot 34:18-26

Maftir: B’Midbar (Numbers) 28:18-25‎

Ashlamatah: Shir HaShirim (Song of Songs) 5:1 – 6:13

Nazarean Codicil: 1 Corinthians 10:16 – 11:34 & Revelation 2:1-7

P1316#yIS1

**“Fourth Intermediate Day of Pesach”**

**Nisan 20, 5781 (Thursday Evening April 1, 2021)**

**(Fifth Day of the Counting of the Omer)**

**Then read the following:**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is five days of the Omer.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

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| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| **5** | **Masoret/Parnas 2** | **Nisan 20** | **1:11-14** | **Chesed coupled with Glory/beauty** |

**Ephesians 1:11-14 God chose us** (the Jewish people) **to be his own people in union with** Messiah**,**[[7]](#footnote-7) **for His own purpose, based on what He had decided before the beginning,[[8]](#footnote-8)** therefore **let us[[9]](#footnote-9) who were the first to hope[[10]](#footnote-10) for Messiah praise God’s glory.[[11]](#footnote-11)** **Being in union with him** (Messiah) **in hearing the Torah of Truth,[[12]](#footnote-12) the Redemption of the Mesorah that you** Gentiles must **trust in, cling to and rely on, which brings the promised seal of the Nefesh Yehudi[[13]](#footnote-13) that is the promised pledge[[14]](#footnote-14) of our** (Jewish) **portion in anticipation of its full redemption.** **Let us praise His (God’s) glory.**

**Nisan 20, 5781 (Friday Morning April 02, 2021)**

**Morning Service**

Torah Reading: B’Midbar (Numbers) 9:1-14

Reader 1: B’midbar (Numbers) 9:1-5

Reader 2: B’Midbar (Numbers) 9:6-8

Reader 3: B’Midbar (Numbers) 9:9-14

Maftir: B’midbar (Numbers) 28:18-25

Ashlamatah: Shir HaShirim (Song of Songs) 7:1 – 8:14

Nazarean Codicil: 1 Corinthians 12:1 – 13:13 & Revelation 2:1-7

P1316#yIS1

## **“Seventh Day of Pesach”**

**“Last Shabbat of Pesach”**

**Candle Lighting and Habdalah Times see:** **Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.**

<http://www.chabad.org/calendar/candlelighting.htm>

**Nisan 21, 5781 (Friday Evening April 2, 2021)**

**(Sixth Day of the Counting of the Omer)**

**Then read the following:**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is six days of the Omer.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

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| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 6 | Masoret/Parnas 3 | Nisan 21 | 1:15-17 | Chesed coupled with Emet/Truth |

**Ephesians 1:15-17 Therefore, when I heard of your faithful obedience in union with the Master Yeshua (HaMashiach) and your love** (care/charity) **for the Tsadiqim** (saints)I **have not stopped[[15]](#footnote-15) giving thanks and mentioning you in my prayers,** (asking) **that the God of our master Yeshua HaMashiach, the Father of dignity[[16]](#footnote-16) grant you** the **power to comprehend through the Oral Torah,[[17]](#footnote-17) and His** agents **Chochmah, Binah and Da’at.**

**Morning Service**

**Torah Reading: Shemot (Exodus) 13:17 – 15:26**

**Reader 1: Shemot 13:17-22**

**Reader 2: Shemot 14:1-8**

**Reader 3: Shemot 14:9-14**

**Reader 4: Shemot 14:15-26**

**Reader 5: Shemot 14:26 – 15:26**

**Maftir: B’Midbar (Numbers) 28:18-25**

**Ahlamatah: II Samuel 22:1-51**

**Nazarean Codicil: I Corinthians 14:1 – 15:34 & Revelation 2:1-7**

**Blessing Before Torah Study**

**Blessed are You, Ha-Shem our G-d, King of the universe, Who has sanctified us through Your commandments, and commanded us to actively study Torah. Amen!**

**Please Ha-Shem, our G-d, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your delight. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

**Blessed are You, Ha-Shem our G-d, King of the universe, Who chose us from all the nations, and gave us the Torah. Blessed are You, Ha-Shem, Giver of the Torah. Amen!**

**Ha-Shem spoke to Moses, explaining a Commandment. "Speak to Aaron and his sons, and teach them the following Commandment: This is how you should bless the Children of Israel. Say to the Children of Israel:**

**May Ha-Shem bless you and keep watch over you; - Amen!**

**May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!**

**May Ha-Shem bestow favor on you, and grant you peace. – Amen!**

**This way, the priests will link My Name with the Israelites, and I will bless them."**

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when doing acts of kindness; and there is no maximum amount of Torah that a person must study.**

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

**Contents of the Torah Seder**

* **The Passage of the Red Sea – Exodus 13:17 – 14:31**
* **The Song at the Red Sea – Exodus 15:1-21**
* **The Journey to Sinai – Exodus 15:22-26**

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 13:17 – 15:26**

|  |  |  |
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| **Rashi** | **Targum** | |
| 17. When Pharaoh sent away the people El-him did not lead them by way of the land of the Philistines although it was the shortest route; for El-him said, "The people might change their minds should they encounter war, and return to Egypt. | 17. AND it was when Pharaoh bad released the people, that the LORD did not conduct, them by the way of the land of the Phelishtaee though. that was the near one; for the LORD said, Lest the people be affrighted in seeing their brethren who were killed in war, two hundred thousand men of strength of the tribe of Ephraim, who took shields, and lances, and weapons of war, and went down to Gath to carry off the flocks of the Phelishtaee; and because they transgressed against the statute of the Word of the LORD, and went forth from Mizraim three years before the (appointed) end of their servitude, they were delivered into the hand of the Phelishtaee, who slew them. These are the dry bones which the Word of the LORD restored to life by the ministry (hand) of Yechezekel the prophet, in the vale of Dura; but which, if they (now) saw them, they would be afraid, and return into Mizraim. | |
| 18. And so El-him led the people round-about by way of the Reed Sea Desert, and the B’ne Yisrael went up armed from the land of Egypt. | 18. But the LORD led the people round by the way of the desert of the sea of Suph; and every one of the sons of Israel, with five children, went up from the land of Mizraim.  JERUSALEM: And the Word of the LORD conducted the people by the way of the desert of the sea of Suph; armed in good works went up the sons of Israel, free from the land of Mizraim. | |
| 19. Moshe took the bones of Yosef with him, for [Yosef] had bound the B’ne Yisrael by oath saying, "El-him will surely remember you, and [then] you must carry up my bones out of here with you. | 19. Arid Mosheh carried up the ark in which were the bones of Joseph, from out of the Nilos, and took them with him; because, adjuring, he adjured the sons of Israel, saving, The LORD will surely remember you, and you will carry up my bones with you.  JERUSALEM: For, adjuring, he adjured the sons of Israel, saving, The LORD remembering; will remember you in is Word, and in His good mercies. | |
| 20. They journeyed from Sukkot and camped at Etam at the edge of the desert. | 20. And they journeyed from Succoth, the place where they had been covered with the clouds of glory, and sojourned in Ethan, which is on the side of the desert. JERUSALEM: Which comes upon the end of the desert.] | |
| 21. Adonai went before them by day in a pillar of cloud to lead them on the way, and at night in a pillar of fire to provide them with light, so that they could travel by day and by night. | 21. And the glory of the Shekinah of the LORD went before them by day in the column of the Cloud to lead them in the way, and at night the column of the Cloud removed behind them to darken on their pursuers behind them; but to be a column of fire to enlighten them before, that they might go forward by day and by night. | |
| 22. He did not remove the pillar of cloud by day, or the pillar of fire at night, from before the people. | 22. The column of the Cloud departed not by day, nor the column of fire by night, in leading on before the people.  JERUSALEM: It ceased not. | |
|  |  | |
| 1. Adonai spoke to Moshe saying: | 1. And the LORD spoke to Mosheh, saying, | |
| 2. "Speak to the B’ne Yisrael and have them turn back and camp before Pi haChiros, between Migdol and the sea, facing Ba'al Tzephon. Camp opposite it, near the sea." | 2. Speak to the sons of Israel, that they return back, and encamp before the Mouths of Hiratha, as they lie, created after the manner (likeness) of the children of men, male and female, and their eyes open to them: it is the place of Tanes, which is between Migdol and the sea, before the idol Zephon (Typhon), that is left of all the idols of Mizraim. For the Mizraee will say, More excellent is Baal Zephon than all idols, because it is left, and not smitten; and therefore will they come to worship it, and will find that you are encamped near unto it, on the border of the sea.  JERUSALEM: And they will return and encamp before the caravansaries of Hiratha, between Migdol and the sea, before the idol of Zephon, you will encamp over against it. | |
| 3. Pharaoh will then say of the B’ne Yisrael, "They are confused in the land, the desert has shut [trapped] them in." | 3. And Pharaoh said to Dathan and Abiram, sons of Israel, who had remained in Mizraim, The people of the house of Israel are bewildered in the land: the idol Zephon has shut them in close upon the desert.  JERUSALEM: And Pharaoh will say concerning the people of the sons of Israel, They are losing themselves in the wilderness: the idol of Peor has shut them in before the desert. | |
| 4. I will harden Pharaoh's heart and he will pursue them. and I will be glorified through Pharaoh and his entire army. Egypt will [then] know that I am Adonai." They [the B’ne Yisrael] did just that. | 4. And I will strengthen the design of Pharaoh's heart to pursue after them, and I will be glorified upon Pharaoh and upon his hosts, and the Mizraee will know that I am the LORD. And they did so. | |
| 5. The king of Egypt was told that the people had fled. Pharaoh and his servants had a change of heart regarding the people, and they said, "What have we done? [How did] we release Israel from serving us? | 5. And the officers who went with Israel announced that the people had fled.  JERUSALEM: And it was declared to the king  And the heart of Pharaoh and his servants was turned unto evil against the people; and they said, What is this that we have done? For we have released Israel from serving us. | |
| 6. He [Pharaoh] harnessed his chariot and he took his people with him. | 6. And he himself prepared his chariot, and his people led he with him by soft words. | |
| 7. He took six hundred elite chariots [and crews], and all the [other] chariots of Egypt, and commanders over all of them. | 7. And he took six hundred choice chariots, and all the chariots of the Mizraee his servants, who were afraid of the Word of the LORD, lest they should be killed with pestilence, if not with hail: and a third mule, for drawing and following swiftly, he added to each chariot. | |
| 8. Adonai hardened the heart of Pharaoh, king of Egypt, and he pursued the B’ne Yisrael. The B’ne Yisrael went out high handedly [in triumph]. | 8. And the LORD hardened the design of the heart of Pharaoh king of Mizraim, and he pursued after the sons of Israel. But the sons of Israel, going out with a high hand, were stronger than the Mizraee. | |
| 9. The Egyptians pursued them and overtook them as they were encamped by the sea. There were all Pharaoh's chariot horses, his cavalry and his army [infantry], at Pi haChirot, facing Ba'al Tzephon. | 9. And the Mizraee followed after them, and came upon them as they were encamped by the sea, gathering of pearls and goodly stones, which the river Pishon had carried from the garden of Eden into the Gihon, and the Gihon had carried into the sea of Suph, and the sea of Suph had cast upon its bank. But all the chariot horses of Pharaoh, and his horsemen, and his hosts (were coming) towards the Mouths of Hiratha, which are before the idol Zephon. And Pharaoh saw the idol Zephon (still) preserved, and offered oblations before it.  JERUSALEM: But the sons of Israel had gone out free.... Before the caravansaries of Hiratha, before the idol Zephon. | |
| 10. Pharaoh drew near, and the B’ne Yisrael looked up, and beheld the Egyptians coming after them. They were very frightened, and the B’ne Yisrael cried out to Adonai. | 10. And the children of Israel lifted up their eyes, and, beheld, the Mizraee were pursuing them; and they were sorely afraid, and the children of Israel prayed before the LORD. | |
| 11. They said to Moshe, "Were there not enough graves in Egypt that you took us out to die in the desert? What have you done to us, bringing us out of Egypt? | 11. But the wicked generation said to Mosheh, Because there were no places of burial for us in Mizraim, have you led us forth to die in the wilderness? What have you done to us, in bringing us out of Mizraim? | |
| 12. This is the [exact] thing that we told you in Egypt saying, 'Leave us alone and let us serve the Egyptians.' It would have been better for us to serve the Egyptians than we should die in the desert." | 12. Was as not this the word that we spoke to you in Mizraim, Let the LORD manifest Himself over us and judge, saying, Desist from us, and we will serve the Mizraee? for it is better for us to serve the Mizraee than to perish in the desert. | |
| 13. Moshe said to the people, "Do not be afraid, stand firm and you will see the deliverance of Adonai, which He will perform for you this day, for the Egyptians you have seen this day you will never again see them, even to eternity. | 13. Four parties were made (among) the sons of Israel on the shore of the Weedy Sea: one said, Let us go down into the sea; another said, Let us return into Mizraim; another said Let us set against them the line of battle; and another said Let us raise a cry against them, and confound them. Unto the company which said, Let us go down to the sea, spoke Mosheh, Fear not, stand still, and see the salvation of the LORD, which will be wrought for you today. To the company which said, Let us return into Mizraim Mosheh said, You will not return; for, though you see the Mizraee today, you will see them no more forever. | |
| 14. Adonai will fight for you, and you [must] remain silent. | 14. To the company who said, Let us set against them the line of battle, said Mosheh, Contend not; for the victory will be wrought among you from the presence of the LORD. And to the company who said. Let us raise a cry against them, Mosheh said, Be silent; and give the glory, and praise, and exaltation to your God. | |
| 15. The Lord said to Moses, **why do you cry out to Me?** Speak to the children of Israel and let them travel. | | 15. And the LORD said to Mosheh, **why do you stand praying before Me?** Behold, the prayers of My people have come before your own: speak to the sons of Israel, that they go forward.  JERUSALEM: And the Word of the LORD said to Mosheh, **How long will you stand praying before Me?** Heard before Me are your prayers; but the prayers of My people have preceded yours. Speak to the sons of Israel that they go forward; and you, lift, up your staff and stretch forth your hand. |
| 16. And you raise your staff and stretch out your hand over the sea and split it, and the children of Israel shall come in the midst of the sea on dry land. | | 16. and you, lift up your staff, and stretch forth your hand with it over the sea, and divide it: and the sons of Israel will go through the midst of the sea upon the ground. |
| 17. And I, behold! I shall harden the hearts of the Egyptians, and they will come after you, and I will be glorified through Pharaoh, and through all his force, through his chariots, and through his horsemen. | | 17. For, behold, I will harden the design of the heart of the Mizraee, and they will go in after them; and I will be glorified upon Pharoh and upon all his hosts, upon his chariots and his horsemen; |
| 18. And the Egyptians shall know that I am the Lord, when I will be glorified through Pharaoh, through his chariots, and through his horsemen | | 18. that the Mizraee may know that I am the LORD, when I am glorified upon Pharoh, upon his chariots and horsemen. |
| 19. Then the angel of God, who had been going in front of the Israelite camp, moved and went behind them, and the pillar of cloud moved away from in front of them and stood behind them. | | 19. ¶ And the Angel of the LORD who led the way before the hosts of Israel went and came behind them; and the column of the Cloud went from before and stood behind them: because the Mizraee threw darts and stones at the Israelites, but the Cloud intercepted them |
| 20. And he came between the camp of Egypt and the camp of Israel, and there were the cloud and the darkness, and it illuminated the night, and one did not draw near the other all night long. | | 20. and it came between the host of Israel and the host of the Mizraee; a cloud, one half of which was light and one-half darkness. On the one side it darkened upon the Mizraee, and on the other side it shined upon Israel all night; and one host did not attack the other all the night.  JERUSALEM: And the cloud was half-light and half-darkness: light, it enlightened upon Israel; and darkness, it darkened upon Mizraim. And those came not against these, to set battle in order, all the night. |
| 21. And Moses stretched out his hand over the sea, and the Lord led the sea with the strong east wind all night, and He made the sea into dry land and the waters split. | | 21. ¶ And Mosheh stretched out his hand over the sea, with the great and glorious staff which was created at the beginning, and on which were engraved and set forth the Great and Glorious Name, and the ten signs which had smitten the Mizraee, and the three fathers of the world, and the six mothers, and the twelve tribes of Ya’aqob: and straightway the LORD brought a vehement east wind upon the sea all night, and made the sea dry; and divided the waters into twelve divisions according to the twelve tribes of Jacob.  JERUSALEM: And he stretched forth. |
| 22. Then the children of Israel came into the midst of the sea on dry land, and the waters were to them as a wall from their right and from their left. | | 22. And the children of Israel went through the midst of the sea upon the ground, and the waters were congealed like a wall, three hundred miles on their right hand and on their left. |
| 23. The Egyptians pursued and came after them all Pharaoh s horses, his chariots, and his horsemen, into the midst of the sea. | | 23. And the Mizraee followed and went in after them, all the horses of Pharoh, and his chariots and horsemen, into the midst of the sea. |
| 24. It came about in the morning watch that the Lord looked down over the Egyptian camp through a pillar of fire and cloud, and He threw the Egyptian camp into confusion. | | 24. And it was that in the morning watch, at the time that the powers on high come to offer praise, the LORD looked forth with anger upon the hosts of the Mizraee from the column of fire, to hurl upon them flakes of fire and hail, and from the column of cloud, and confounded the host of the Mizraee  JERUSALEM: And it was in the time of the morning that the Word of the LORD looked upon the host of the Mizraee, and hurled upon them bitumen (naphtha), and fire, and stones of hail, and confused the host of the Mizraee. |
| 25. And He removed the wheels of their chariots, and He led them with heaviness, and the Egyptians said, Let me run away from the Israelites because the Lord is fighting for them against the Egyptians | | 25. and He brake (or, made rough) the wheels of Pharoh's carriages, so that they drove them with hardship, and that they went on and left them behind. And the Mizraee said one to another, Let us flee from the people of the house of Israel; for this is the Word of the LORD who fought for them in Mizraim.  JERUSALEM: And he unloosed the wheels of their carriages, so that they went, dragging them after them: the mules, going after their way before the wheels, were turned, so as that the wheels went before the mules, and they were cast into the sea. The Mizraee answered and said on to another, Let us flee from before the people of the sons of Israel; for this is the Word of the LORD who works victory for them in their battles; so that they set the back against Mizraim. |
| 26. Thereupon, the Lord said to Moses, stretch out your hand over the sea, and let the water return upon the Egyptians, upon their chariots, and upon their horsemen | | 26. ¶ And the LORD said to Mosheh, stretch forth your hand over the sea, that the waters may return upon the Mizraee, upon their chariots and upon their horsemen.  JERUSALEM: ¶ Stretch forth. |

**Welcome to the World of P’shat Exegesis**

In order to understand the finished work of the P’shat mode of interpretation of the Torah, one needs to take into account that the P’shat is intended to produce a catechetical output, whereby a question/s is/are raised and an answer/a is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

[cf. <http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

**1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

**2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

**4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.

**5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

**7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

Reading Assignment:

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol V: Redemption**

By: Rabbi Yaaqov Culi, Translated by: Rabbi Aryeh Kaplan

Published by: Moznaim Publishing Corp. (New York, 1979)

Vol. 5 – “Redemption,” pp. 153-265

**Rashi’s Commentary for: Shemot (Exod.) 14:15 – 15:26**

**17** **It came to pass when Pharaoh let...that God did not lead them** Heb. וְלֽא-נָחָם, and did not lead them, similar to “Go, lead (נְחֵה) the people” (Exod. 32:34) [and] “When you walk, it shall lead (תִּנְחֶה) you” (Prov. 6:22).

**for it was near**-and it was easy to return by that road to Egypt. There are also many aggadic midrashim [regarding this].

**when they see war** For instance, the war of “And the Amalekites and the Canaanites descended, etc.” (Num. 14:45). If they had gone on a direct route, they would have returned. Now, if when He led them around in a circuitous route, they said, “Let us appoint a leader and return to Egypt” (Num. 14:4), how much more [would they have planned to do this] if He had led them on a direct route? [According to the sequence of the verse, the headings appear to be transposed. See Mizrachi, Gur Aryeh, and Minchath Yehudah for a correct solution of this problem.]

**Lest...reconsider** They will have [second] thoughts about [the fact] that they left Egypt and they will think about returning.

**18** **led...around** He led them around from a direct route to a circuitous route.

**the Red Sea** Heb. סוּף יַם-, like לְיַם-סוּף, to the Red Sea. סוּף means a marsh where reeds grow, similar to “and put [it] into the marsh (בַּסוּף)” (Exod. 2:3); “reeds and rushes (וַסוּף) shall be cut off” (Isa. 19:6).

**armed** Heb. חֲמֻשִׁים .וַחֲמֻשִׁים  [in this context] can only mean “armed.” (Since He led them around in the desert [circuitously], He caused them to go up armed, for if He had led them around through civilization, they would not have [had to] provide for themselves with everything that they needed, but only [part,] like a person who travels from place to place and intends to purchase there whatever he will need. But if he travels a long distance into a desert, he must prepare all his necessities for himself. This verse was written only to clarify the matter, so you should not wonder where they got weapons in the war with Amalek and in the wars with Sihon and Og and Midian, for the Israelites smote them with the point of the sword.) [In an old Rashi]) And similarly [Scripture] says: “and you shall cross over armed (חֲמֻשִׁים)” (Josh. 1:14). And so too Onkelos rendered מְזָרְזִין  just as he rendered: “and he armed  (וְזָרֵיז)  his trained men” (Gen. 14:14). **Another interpretation:** חֲמֻשִׁים**means “divided by five,” [meaning] that one out of five**(חֲמִֽשִֵה)**[Israelites] went out, and four fifths [lit., parts of the people] died during the three days of darkness** [see Rashi on Exod. 10:22].-[from Mechilta, Tanchuma, Beshallach 1]

**19** **for he had adjured** Heb. הַֽשְבֵּעַ הִֽשְבִּיעַ. [The double expression indicates that] he [Joseph] had made them [his brothers] swear that they would make their children swear (Mechilta). Now why did he not make his sons swear to carry him to the land of Canaan immediately [when he died], as Jacob had made [him] swear? Joseph said, “I was a ruler in Egypt, and I had the ability to do [this]. As for my sons-the Egyptians will not let them do [it].” Therefore, he made them swear that when they would be redeemed and would leave there [Egypt], they would carry him [out].-[from Mechilta]

**and you shall bring up my bones from here with you**-He made his brothers swear in this manner. We learn [from this] that the bones of all [the progenitors of] the tribes they brought up [out of Egypt] with them as it is said “with you”-[from Mechilta]

**20** **They traveled from Succoth** on the second day, for on the first day they came from Rameses to Succoth.

**21** **to cause it to lead them on the way** Heb. לַנְחֽתָם. [The “lammed” is] vowelized with a “pattach,” which is equivalent to לְהַנְחֽתָם, like “to show you (לַראֽתְכֶם) on the way on which you shall go” (Deut. 1:33), which is like לְהַרְאֽתְכֶם. Here also, [it means] to cause to lead you (לְהַנְחֽתָם) through a messenger. Now who was that messenger? [It was] the pillar of cloud, and the Holy One, blessed be He, in His glory, led it before them. **In any case, it was the pillar of cloud that He prepared so that they could be led by it, for they would travel by the pillar of cloud, and the pillar of cloud was not [meant] to provide light but to direct them [on] the way.**

**22** **He did not move away** [I.e.,] the Holy One, blessed be He, [did not move away] the pillar of cloud by day or the pillar of fire at night. **[This verse] tells that the pillar of cloud transmitted [its light to] the pillar of fire, and the pillar of fire transmitted [its light to] the pillar of cloud, for while one had not yet set, the other one would rise.-[**from Shab. 23b]

**Chapter 14**

**2** **and let them turn back** to their rear. They approached nearer to Egypt during the entire third day in order to mislead Pharaoh, so that he would say, “They are astray on the road,” as it is said: “And Pharaoh will say about the children of Israel...” (Exod. 14:3).

**and encamp in front of Pi- hahiroth** That is Pithom [one of the cities built by the Israelites, Exod 1:11], but now it was called Pi-hahiroth, since there they [the Israelites] became free men (בְּנֵי חוֹרִין). They [the Hiroth] are two high upright rocks, and [because there is] the valley between them [this] is called the mouth (פִּי) of the rocks.-[from Mechilta]

**in front of Ba’al Zephon** [Only] this was left from all the Egyptian deities in order to mislead them [the Egyptians], so they would say that their deity is powerful. Concerning this [tactic] Job explained: **“He misleads nations and destroys them”** (Job 12: 23).-[from Mechilta]

**3** **And Pharaoh will say** when he hears that they [the Israelites] are turning back.

**about the children of Israel** Heb. יִשְׂרָאֵל לִבְנֵי, concerning the children of Israel. And so [the “lammed” is understood similarly in the phrase] "The Lord will fight for you (לָכֶם) (verse 14), on your behalf; [and similarly,] “say about me (לִי)” (Gen. 20:13), [which signifies] concerning me.

**They are trapped** Heb. נְבֻכִים, locked in and sunk, and in French serrer, [meaning] press, tighten, or squeeze, like “in the deep (הַבָּכָא) valley” (Ps. 84:7); [and like] “the depths of (מִבְּכִי) the rivers” (Job 28:11); [and likewise] “the locks of (נִבְכֵי) the sea” (Job 38:16). [In his commentary on this verse, Rashi follows Menachem (Machbereth Menachem, p. 45). Rashi on Psalms and Job 28:11, however, interprets those verses as expressions of weeping, from the root בכה. See Judaica Press commentary digest on Job 28:11.]

**They are trapped** They are locked in the desert, for they do not know how to get out of it and where to go.

**4** **and I will be glorified through Pharaoh**-When the Holy One blessed be He wreaks vengeance upon the wicked, His name becomes magnified and glorified. So it [Scripture] says: “And I will judge against him, etc.” and afterwards [the prophet says], “And I will magnify and sanctify Myself and I will be known, etc.” (Ezek 38:22, 23) And [Scripture similarly] says: “There he broke the arrows of the bow,” [which refers to Sennacherib’s defeat,] and afterwards [i.e., the result of that], “God is known in Judah” (Ps. 76:2,4) And [Scripture similarly] says: “The Lord is known for the judgement that He performed” (Ps. 9:17).-[from Mechilta]

**through Pharaoh and through his entire force** He [Pharaoh] initiated the sinful behavior, and [thus] the retribution started with him.-[from Mechilta]

**And they did so** [This is stated] to tell their praise, that they obeyed Moses and did not say, “How will we draw near to our enemies [by returning in the direction of Egypt]? We have to escape.” Instead they said, “All we have are the words of [Moses] the son of Amram.” [I.e., we have no other plan to follow, only the words of the son of Amram.]-[from Mechilta]

**5** **It was reported to Pharaoh** He [Pharaoh] sent officers with them, and as soon as the three days they [the Israelites] had set to go [into the desert] and return had elapsed, and they [the officers] saw that they were not returning to Egypt, they came and informed Pharaoh on the fourth day. On the fifth and the sixth [days after the Israelites’ departure], they pursued them. On the night preceding the seventh, they went down into the sea. In the morning [of the seventh day], they [the Israelites] recited the Song [of the Sea (Exod. 15:1-18)]. **Therefore, we read [in the Torah] the Song on the seventh day, that is the seventh day of Passover.**

**had a change** He [Pharaoh] had a change of heart from how he had felt [previously], for he had said to them [the Israelites], “Get up and get out from among my people” (Exod. 12:31). His servants [also] had a change of heart, for previously they had said to him, “How long will this one be a stumbling block to us?” (Exod. 10:7). Now they had a change of heart to pursue them [the Israelites] on account of the money that they had lent them.-[based on Mechilta]

**from serving us** Heb. מֵעָבְדֵנוּ, from serving us.

**6** **So he [Pharaoh] harnessed his chariot** He [did so] personally.-[from Mechilta]

**and took his people with him** He attracted them with [his] words, "We suffered, they took our money, and [then] we let them go! Come with me, and I will not behave with you as do other kings. With other kings, it is customary that their servants precede them in battle, but I will precede you," as [indeed] it is said: “Pharaoh drew near” (Exod. 14:10). [This means that Pharaoh] himself drew near and hastened before his armies. "It is customary for other kings to take plunder at the beginning, as much as he [the king] chooses. [But] I will share equally with you," as it is said: “I will share the booty” (Exod. 15:9).

**7** **select** Heb. בָּחוּר, chosen. [This is] a singular expression, [meaning that] every single chariot in this number was [a] chosen [chariot].

**and all the chariots of Egypt** And with them, all the rest of the chariots. Now where did all these animals come from? If you say [that they belonged] to the Egyptians, it says already: “and all the livestock of the Egyptians died” (Exod. 9:6). And if [you say that they belonged] to the Israelites, does it not say: “also our cattle will go with us” (Exod. 10:26). Whose were they [from if that was the case]? **They [belonged] to those who feared the word of the Lord [i.e., to those who drove their servants and their livestock into the houses as in Exod. 9:20].** From here Rabbi Simeon would say, "[Even] the best of the Egyptians --[you must] kill; [even] the best of the serpents-[you must] crush its head."-[from Mechilta]

**with officers over them all** Heb. וְשָׁלִשִׁם, officers over the legions, as the Targum [Onkelos] renders.

**8** **And the Lord hardened the heart of Pharaoh** Because he vacillated about whether to pursue [the Israelites] or not. [So] He hardened his heart to pursue [them].-[from Mechilta]

**and the children of Israel were marching out triumphantly** Heb. בְּיָד רָמָה, lit., with a high hand. With lofty and openly displayed might.

**10** **Pharaoh drew near** Heb. וּפַרְעֽה הִקְרִיב, lit., and Pharaoh brought near. It [the verse] should have said: קָרַב. What is the meaning of הִקְרִיב? He [Pharaoh] drew himself near and strove to go before them [his army], as he had stipulated with them.-

**the Egyptians were advancing after them** Heb. נֽסֵעַ [in the singular]. With one accord, like one man. Alternatively, [in the singular it means that] and behold, Egypt was advancing after them, [denoting that] they [the Israelites] saw the heavenly prince of Egypt advancing from heaven to aid the Egyptians. [From] Tanchuma.

**cried out** They seized the art of their ancestors [i.e., they prayed]. Concerning Abraham, it [Scripture] says: “to the place where he had stood before the Lord” (Gen. 19:27). 2 Concerning Isaac, [it is stated] “to pray in the field” (Gen. 24:63). Concerning Jacob, “And he entreated the Omnipresent” (Gen. 28:11). (See Judaica Press comm. digest on that verse.)-[from Mechilta; Tanchuma Beshallach 9]

**11** **Is it because there are no graves** Heb. הֲמִבְּלִי אֵין קְבָרִים. Is it because of the want? Namely that there are no graves in Egypt in which to be buried, that you have taken us out of there? Si por falyanze de non fosses in Old French [i.e., Is it for lack, that there are no graves?].

**12** **Isn’t this the thing [about] which we spoke to you in Egypt** When had they said [this]? "And they said to them, “May the Lord look upon you and judge’ ” (Exod. 5:21). [from Mechilta]

**than die** Heb. מִמֻּתֵנוּ, than we should die. If it [מִמֻּתֵנוּ] were vowelized with a “melupum” (i.e., a “cholam,” [מִמּוֹתֵנוּ] as it is known that the grammarians called a “cholam” a “melupum.” See Rashi below on Exod. 19:24), it would be explained as: “than our death.” Now that it is vowelized with a “shuruk” [מִמֻּתֵנוּ], it is explained as “than we should die.” Likewise [in the verse], “If only we had died (מּוּתֵנוּ)” (Exod. 16:3), [means] that we would die. [Similarly,] “If only I had died (מּוּתֵי) instead of you” (II Sam. 19:1), referring to Absalom [means, I should have died]; [And מּוּתִי is similar to (קוּמִי) in the verse:] “for the day that I will rise up (קוּמִי)” (Zeph. 3:8); [and also similar to (ֽשוּבִי) in the verse] “until I return (ֽשוּבִי) in peace” (II Chron. 18:26), [which mean respectively] that I rise up, that I return.

**13** **for the way you have seen the Egyptians, etc.** The way you have seen them—that is only today. It is [only] today that you have seen them, but you shall no longer continue [to see them].

**14** **The Lord will fight for you** Heb. לָכֶם, for you, and similarly [the “lammed” in the verse], “because the Lord is fighting for them (לָהֶם)” (verse 25), and similarly [in the verse] “Will you contend for God (לָאֵל) ?” (Job 13:8). And similarly, "and Who spoke about me (לִי) (Gen. 24:7), and similarly, “Will you contend for the Baal (לַבַּעַל)?” (Jud. 6:31).

**15** **Why do you cry out to Me** [This verse] teaches us that Moses was standing and praying. The Holy One, blessed be He, said to him, “This is no time to pray at length, when Israel is in distress.” Another explanation [of God’s question (Why do you cry out to me?) implies]: “The matter depends on Me and not on you,” as it is said further [in Scripture]: “Concerning My children and the work of My hands do you command Me?” (Isa. 45:11).-[from Mechilta, Exod. Rabbah 21: 8]

**Speak to the children of Israel and let them travel** They have nothing to do but to travel, for the sea will not stand in their way. The merit of their forefathers and their own [merit], and the faith they had in Me when they came out [of Egypt] are sufficient to split the sea for them.-[from Mechilta, Exod. Rabbah 21:8]

**19** **and went behind them** to separate between the Egyptians’ camp and the Israelites’ camp and to catch the arrows and the catapult stones of the Egyptians. Everywhere it says: “the angel of the Lord (ה'),” but here [it says]: “the angel of God (אֱלֽהִים).” Everywhere [in Scripture] אֱלֽהִים denotes [God’s attribute of] judgment. This teaches that at that moment, the Israelites were being judged whether to be saved or to perish with the Egyptians.

**and the pillar of cloud moved away** When it became dark, and the pillar of cloud delivered the camp to the pillar of fire, the cloud did not go away as it would customarily go away completely in the evening, but it moved away and went behind them [the Israelites] to make it dark for the Egyptians.

**20** **And he came between the camp of Egypt** This can be compared to a person walking along the road with his son walking in front of him. [When] bandits came to capture him [the son], he [the father] took him from in front of him and placed him behind him. A wolf came behind him; so he put him [his son] in front of him. [When] bandits came in front of him and wolves behind him, he put him [his son] on his arms and fought them off. Similarly [the prophet depicts the angel protecting Israel when they drew near to the Red Sea], “But I sent to train Ephraim, he took them on his arms” (Hos. 11:3).-[from Mechilta]

**and there were the cloud and the darkness** for the Egyptians.

**and it illuminated** [I.e.,] the pillar of fire [illuminated] the night for the Israelites, and it went before them as it usually went all night long, and the thick darkness [from the cloud] was toward the Egyptians.

**and one did not draw near the other** [I.e., one] camp to [the other] camp. - [from Mechilta, Jonathan]

**21** **with the strong east wind** [I.e.,] with the east wind, which is the strongest of the winds. That is the wind with which the Holy One, blessed be He, visits retribution upon the wicked, as it is said [in the following verses]: “With an east wind I will scatter them” (Jer. 18:17); “an east wind shall come, a wind of the Lord” (Hos. 13:15); “the east wind broke you in the heart of the seas” (Ezek. 27:26); “He spoke with His harsh wind on the day of the east wind” (Isa. 27:8).-[from Mechilta]

**and the waters split** All the water in the world. - [from Mechilta Exod. Rabbah 21:6]

**23** **all Pharaoh’s horses** Heb. כּֽל סוּס פַּרְעֽה, lit., in the singular. Now was there only one horse? This informs us that they [the horses] are all considered by the Omnipresent as one horse. -[from Mechilta Shirah 2]

**24** **It came about in the morning watch** Heb. בְּאַֽשְמֽרֶת. The three parts of the night are called, אַשְׁמוּרוּת, watches (Ber. 3b), and the one [watch] before morning is called אַשְׁמֽרֶת הַבּֽקֶר, the morning watch. I say that because the night is divided into the watches of the songs of the ministering angels, one group after another into three parts, it is called אַשְׁמֽרֶת, watch. This is what Onkelos [means when he] renders מַטְּרַת.

**looked down** Heb. וַיַּשְׁקֵף, looked, that is to say that He turned toward them to destroy them, and the Targum [Onkelos] renders: וְאִסְתְּכֵי. This too is an expression of looking, like “to the field of seers” (Num. 23:14), [which Onkelos renders:] לַחֲקַל סָכוּתָא

**through a of fire and cloud** The pillar of cloud descends and makes it [the earth] like mud, and the pillar of fire boils it [the earth], and the hoofs of their horses slip.-[from Mechilta]

**and He threw the Egyptian camp into confusion** Heb. וַיָּהָם, an expression of confusion, estordison in Old French. He confused them; He took away their intelligence. We learned in the chapters of Rabbi Eliezer the son of Rabbi Yose the Galilean [not found in our edition] [that] wherever it says מְהוּמָה [confusion], it means a tumultuous noise. And the “father” of them all, [the best example of the use of מְהוּמָה, is [in the verse:] “and the Lord thundered with a loud noise, etc., on the Philistines and threw them into confusion (וַיְהוּמֵּם)” (I Sam. 7:10).

**25** **And He removed the wheels of their chariots** With the fire the wheels were burned, and the chariots dragged, and those sitting in them were moved to and fro, and their limbs were wrenched apart.-[from an unknown source, similar to Mechilta]

**and He led them with heaviness** in a manner that was heavy and difficult for them. [This punishment was] in the measure that they [the Egyptians had] measured [to the Israelites], namely “and he made his heart heavy, he and his servants” (Exod. 9:34). Here too, “He led them with heaviness.”-[from an unknown source, similar to Mechilta]

**is fighting for them against the Egyptians** Heb. בְּמִצְרָיִם, [is like] against the Egyptians. Alternatively: בְּמִצְרָיִם[means] in the land of Egypt, for just as these [Egyptians] were being smitten in the sea, so were those remaining in Egypt being smitten. - [from Mechilta]

**26** **and let the water return** [I.e., the water] that is standing upright like a wall [will] return to its place and cover up the Egyptians.

**27** **toward morning** Heb. לִפְנוֹת בּֽקֶר, at the time the morning approaches [lit., turns (פּוֹנֶה) to come].

**to its strength** Heb. לְאֵיתָנוֹ. To its original strength. - [from Mechilta]

**were fleeing toward it** Because they were confused and crazed and running toward the water.

**and the Lord stirred** Heb. וַיְנַעֵר. As a person stirs (מְנַעֵר) a pot [of food] and turns what is on the top to the bottom and what is on the bottom to the top, so were they [the Egyptians] bobbing up and down and being smashed in the sea, and the Holy One, blessed be He, kept them alive to bear their tortures.-[from Mechilta]

**stirred** Heb. וַיְנַעֵר. [Onkelos renders it] וְֽשַנִּיק, which means stirring in the Aramaic language, and there are many [examples of this word] in aggadic midrashim.

**28** **and covered the chariots...the entire force of Pharaoh** Heb. לְכֽל חֵיל פַּרְעֽה So is the custom of Scriptural verses to write a superfluous “lammed,” such as in “all (לְכָל) its utensils you shall make copper” (Exod. 27:3); and similarly, “all (לְכֽל) the utensils of the Tabernacle for all its services” (Exod. 27:19); [and in the phrase] “their stakes and their ropes, along with all (לְכָל) their utensils” (Num. 4:32), and it [the “lammed”] is [used] merely to enhance the language.

**30** **and Israel saw the Egyptians dying on the seashore** For the sea spewed them out on its shore, so that the Israelites would not say, "Just as we are coming up on this side [of the sea], so are they coming up on another side, far from us, and they will pursue us."-[from Mechilta and Pes. 118b]

**31** **the great hand** the great mighty deed that the hand of the Holy One, blessed be He, had performed. Many meanings fit the term יָד, and they are all expressions derived from an actual hand, and he who interprets it must adjust the wording according to the context.

**Chapter 15**

**1** **Then...sang** Heb. אָז יָשִׁיר. [The future tense presents a problem. Therefore, Rashi explains:] Then, when he [Moses] saw the miracle, it occurred to him to recite a song, and similarly, “Then Joshua spoke (אָז יְדַבֵּר יְהשֻׁעַ)” (Josh. 10:12); and similarly, “and the house [which] he would make (יַעֲשֶׂה) for Pharaoh’s daughter” (I Kings 7:8), [which means] he decided to make it for her. Here too, יָשִׁיר [in the future tense means that] his heart dictated to him that he should sing, and so he did, “and they spoke, saying, I will sing to the Lord.’ ” Likewise, with [the above reference to] Joshua, when he saw the miracle [of the defeat of the Amorite kings (Josh. 10:11)], his heart dictated to him that he speak [praises to God], and so he did, “and he said in the sight of Israel” (Josh. 10:12). Likewise, the song of the well, with which [Scripture] commences: “Then Israel sang (אָז יָשִׁיר)” (Num. 21:17), it explains after it, “Ascend, O well!, sing to it.” [I.e., in these three instances, the “yud” of the future tense denotes the thought, and after each one, Scripture continues that the thought was brought to fruition.] “Then did Solomon build (אָז יִבְנֶה) a high place” (I Kings 11:7); the Sages of Israel explain that he sought to build [it] but did not build [it] (Sanh. 91b). We [thus] learn that the “yud” may serve to indicate a thought. This is to explain its simple meaning, but the midrashic interpretation is [as follows]: Our Rabbis of blessed memory stated: From here is an allusion from the Torah to the resurrection of the dead (Sanh. 91b, Mechilta), and so it is [i.e., the future tense is used] with them all, except that of Solomon, which they explained as [implying] “he sought to build but did not build.” One cannot say and explain this form like other words written in the future, but which mean [that they occurred] immediately, such as “So would Job do (וָעֲשֶׂה)” (Job 1:5); “by the command of the Lord would they encamp (יַחֲנוּ)” (Num. 9:23); “And sometimes the cloud would be (יִהְיֶה)” (Num. 9:21), because that is [an example of] something that occurs continually, and either the future or the past is appropriate for it, but that which occurred only once [i.e., the song that was sung], cannot be explained in this manner.-

**for very exalted is He** Heb. גָאֽה גָאָה, [to be interpreted] according to the Targum [He was exalted over the exalted, and the exaltation is His]. Another explanation: [The] doubling [of the verb] comes to say that He did something impossible for a flesh and blood [person] to do. When he fights with his fellow and overwhelms him, he throws him off the horse, but here, “a horse and its rider He cast into the sea,” [i.e., with the rider still on the horse]. Anything that cannot be done by anyone else is described as exaltation (גֵּאוּת), like “for He has performed an exalted act (גֵּאוּת)” (Isa. 12:5). Similarly, [throughout] the entire song you will find the repetitive pattern, such as: “My strength and my praise are the Eternal, and He was my salvation” (verse 2); “The Lord is a Master of war; the Lord is His Name,” (verse 3); and so on, all of them (in an old Rashi). Another explanation: גָאֽה גָאָה means for He is exalted beyond all songs, [i.e.,] for however I will praise Him, He still has more [praise]. [This is] unlike the manner of a human king, who is praised for something he does not possess. - [from Mechilta]

**a horse and its rider** Both bound to one another, and the water lifted them up high and brought them down into the depths, and [still] they did not separate. - [from Mechilta]

**He cast** Heb. רָמָה, [meaning] He cast, and similarly, “and they were cast (וּרְמִיו) into the burning, fiery furnace” (Dan. 3:21). The aggadic midrash, however, [states as follows]: One verse (verse 1) says: רָמָה בַיָם, [derived from רוּם, meaning “to cast up,”] and one verse (verse 4) says: יָרָה בַיָם [meaning “to cast down”]. [This] teaches us that they [the horse and rider] went up and [then] descended into the deep, [i.e., they were thrown up and down]. [The meaning of יָרָה is here] similar to: “who laid (יָרָה) its cornerstone” (Job 38:6), [which signifies laying the stone] from above, downward. - [from Mechilta, Tanchuma, Beshallach 13]

**2** **The Eternal’s strength and His vengeance were my salvation** Heb. עָזִי וְזִמְרָת יָ-ה. Onkelos renders: My strength and my praise, [thus interpreting] עָזִי like עֻזִי [my strength] with a “shuruk,” and וְזִמְרָת like וְזִמְרָתִי [my song]. But I wonder about the language of the text, for there is nothing like it [the word עָזִי] in Scripture with its vowelization except in three places [i.e., here and in Isa. 12:2 and Ps. 118:14], where it is next to וְזִמְרָת, but [in] all other places,it is vowelized with a “shuruk" [now called a "kubutz"], [e.g., in the phrase] "O Lord, Who are my power (עֻזִי) and my strength” (Jer. 16:19); “[Because of] his strength(עֻזוֹ), I hope for You” (Ps. 59:10). Likewise, any word [noun] consisting of two letters, vowelized with a “melupum,” [i.e., a "cholam,"] when it is lengthened by [the addition of] a third letter, and the second letter is not punctuated with a “sheva” the first [letter] is vowelized with a “shuruk,” e.g., עֽז strength, becomes עֻזִי, my strength, spittle (Job 30:10), רֽק becomes רֽקִי, my spittle (Job 7:19). allotment (Gen. 47:22), חֽק becomes חֽקִי, my allotment (Prov. 30:8). עֽל, yoke (Deut. 28:48), becomes עֻלוֹ, his yoke, “shall be removed...his yoke עֻלוֹ” (Isa. 10:27). כּֽל, all (Gen. 21:12), becomes כֻּלוֹ, all of it, “with officers over them allכֻּלוֹ” (Exod. 14:7). But these three [examples of the phrase], עָזִי וְזִמְרָת, [namely] the one [written] here, the one [written in] Isaiah (12:2), and the one [written in] Psalms (118:14) [all examples of the word ]עָזִי are vowelized with a short “kamatz.” Moreover, not one of them [i.e., of these examples] is written וְזִמְרָתִי butוְזִמְרָת, and next to each of them it says וַיְהִי-לִי לִיֽשוּעָה, were my salvation. Therefore, in order to reconcile the language of the text, I say that עָזִי is not like עֻזִי, nor is וְזִמְרָת like וְזִמְרָתִי, but עָזִי is a noun [and the final “yud” is only stylistic], like [the final “yud” in these examples:] “You Who dwell (הַישְׁבִי) in heaven” (Ps. 123:1); “who dwell (שֽׁכְנִי) in the clefts of the rock” (Obad. 1:3); “Who dwells (שֽׁכְנִי) in the thorn bush” (Deut. 33:16). And this is the praise [that Moses and the Israelites sing to God]: The strength and the vengeance of the Eternal--that was my salvation. [In brief, the “yud” at the end of the word is a stylistic suffix, which has no bearing on the meaning.] And the word וְזִמְרָת is connected to the word denoting the Divine Name, like “to the aid of (לְעֶזְרַת) the Lord” (Jud. 5:23); [and like the word בְּעֶבְרַת in] “By the wrath of (בְּעֶבְרַת) the Lord” (Isa. 9:18); [and the word דִבְרַת in:] “concerning the matter of (דִבְרַת)” (Eccl. 3:18). [In brief, the ַת or, ָת denotes the construct state of a feminine noun.] The expression וְזִמְרָת is an expression related to “and your vineyard you shall not prune (א תִזְמֽר)” (Lev. 25:4); “the downfall of (זְמִיר) the tyrants” (Isa. 25:5), an expression denoting mowing down and cutting off. [Thus the phrase means:] The strength and the vengeance of our God was our salvation. Now [since this is the meaning of the phrase,] do not be puzzled about the expression וַיְהִי, [i.e.,] that it does not say הָיָה [without a “vav” since this is the verb following עָזִי וְזִמְרָת and does not begin a clause as the conversive “vav” usually does], for there are verses worded this way, and this is an example: “[against] the walls of the house around [both] the temple and the sanctuary, he made (וַיַּעַשׂ) chambers around [it]” (I Kings 6:5). It should have said עָשָׂה, “chambers around [it]” [instead of וַיַּעַשׂ]. Similarly, in (II) Chron. (10:17): “But the children of Israel who dwelt in the cities of Judah-Rehoboam reigned (וַיִמְלֽךְ) over them.” It should have said: “Rehoboam (מָלַךְ) over them.” [Similarly,] “Because the Lord was unable...He slaughtered them (וַיִשְׁחָטֵם) in the desert” (Num. 14:16). It should have said: שְׁחָטָם. [Similarly,] “But the men whom Moses sent...died (וַיָמוּתוּ)” (Num 14:36, 37). It should have said: מֵתוּ. [Similarly,] “But he who did not pay attention to the word of the Lord left (וַיַעֲזֽב)” (Exod. 9:21). It should have said: עָזַב.

**this is my God** He revealed Himself in His glory to them [the Israelites], and they pointed at Him with their finger [as denoted by זֶה, this]. By the sea, [even] a maidservant perceived what prophets did not perceive. - [from Mechilta]

**and I will make Him a habitation** Heb. וְאַנְוֵה. Onkelos rendered it as an expression of habitation (נָוֶה) [as in the following phrases]: “a tranquil dwelling (נָוֶה)” (Isa. 33: 20); “a sheepfold (נְוֵה)” (Isa. 65:10). Another explanation: וְאַנְוֵהוּ is an expression of beauty (נוּ). [Thus, the phrase means] I will tell of His beauty and His praise to those who enter the world, such as: [When Israel is asked:] "How is your beloved more than another beloved...? [Israel will say] My beloved is white and ruddy..." and the entire section [of Song of Songs] (Song of Songs 5:9, 10). -[from Mechilta]

**the God of my father** is this One, and I will exalt Him.

**the God of my father** I am not the beginning of the sanctity [i.e., I am not the first to recognize His sanctity], but the sanctity has been established and has remained with me, and His Divinity has been upon me since the days of my forefathers.-[from Mechilta]

**3** **The Lord is a Master of war** Heb. אִישׁ מִלְחָמָה, lit., a man of war, [which is inappropriate in reference to the Deity. Therefore,] Rashi renders: Master of war, like “Naomi’s husband (אִישׁ נָעֳמִי)” (Ruth 1:3) and so, every [instance in the Torah of] אִישׁ, husband, and אִישֵׁךְ, your husband, is rendered: בַּעַל, master. Similarly, “You shall be strong and become a man (לְאִישׁ)” (I Kings 2:2), [meaning] a strong man. -

**the Lord is His Name** His wars are not [waged] with weapons, but He wages battle with His Name, as David said [to Goliath before fighting him], “[You come to me with spear and javelin] and I come to you with the Name of the Lord of Hosts” (I Sam. 17:45). Another explanation: The Lord י-ה-ו-ה, denoting the Divine Standard of Clemency,] is His Name--Even when He wages war and takes vengeance upon His enemies, He sticks to His behavior of having mercy on His creatures and nourishing all those who enter the world, unlike the behavior of earthly kings. When he [an earthly king] is engaged in war, he turns away from all his [other] affairs and does not have the ability to do both this [i.e., wage war] and that [other things].-[from Mechilta]

**4** **He cast into the sea** Heb. יָרָה בַיָם. [Onkelos renders:] שְׁדִי .שְׁדִי בְיַמָּא is an expression of casting down (יָרָה), as [Scripture] says: “or shall surely be cast down (יָרֽה יִיָָּרֶה)” (Exod. 19:13), which Onkelos renders: אִשְׁתְּדָאָה יִשְׁתְּדִי. The “tav” serves in these [forms] in the hithpa’el form.

**and the elite of** Heb. וּמִבְחַר, a noun, like מֶרְכָּב, riding gear (Lev. 15:9); מִשְׁכָּב, bed (Lev. 15:23); מִקְרָא קֽדֶשׁ, holy convocation (Exod. 12:16, Lev. 23:3).

**sank** Heb. טֻבְּעוּ. The term טְבִיעָה [for sinking] is used [in the Tanach] only [when referring] to a place where there is mud, like “I have sunk (טָבַעְתִּי) in muddy depths” (Ps. 69:3); “and Jeremiah sank (וַיִּטְבַּע) into the mud” (Jer. 38:6). This informs [us] that the sea became mud, to recompense them [the Egyptians] according to their behavior, [namely] that they enslaved the Israelites with [work that entailed] clay and bricks. -[from Mechilta]

**5** **covered them** Heb. יְכַסְיֻמוּ, like יְכַסוּם. The “yud” in the middle of it is superfluous. This is, however, a common biblical style [to add an additional “yud”], like “and your cattle and your flocks will increase (יִרְבְּיֻן)” (Deut. 8:13); “They will be sated (יִרְוְיֻן) from the fat of Your house” (Ps. 36:9). The first “yud,” which denotes the future tense, is to be explained as follows: They sank in the Red Sea, so that the water would return and cover them up. There is no word in Scripture similar to יְכַסְיֻמוּ in its vowelization. It would usually be vowelized יְכַסְיֻמוּ with a “melupum.” [Here too it is obvious that Rashi means a “cholam,” as I explained above (Exod. 14:12).]

**like a stone** Elsewhere (verse 10), it says, “they sank like lead.” Still elsewhere (verse 7), it says, “it devoured them like straw.” [The solution is that] the [most] wicked were [treated] like straw, constantly tossed, rising and falling; the average ones like stone; and the best like lead-[i.e.,] they sank immediately [and thus were spared suffering].-[from Mechilta]

**6** **Your right hand...Your right hand** twice. When the Israelites perform the will of the Omnipresent, [even] the left hand becomes a right hand. -[Rashi from Mechilta]

**Your right hand, O Lord, is most powerful** to save Israel, and Your second right hand crushes the foe. It seems to me, however, that that very right hand [also] crushes the foe, unlike a human being, who cannot perform two kinds of work with the same hand. The simple meaning of the verse is: Your right hand, which is strengthened with might--what is its work? Your right hand, O Lord, crushes the foe. There are many verses resembling it [i.e., where parts of the verse are repeated]: “For behold Your enemies, O Lord, for behold Your enemies will perish” (Ps. 92:10); “How long will the wicked, O Lord, how long will the wicked rejoice?” (Ps. 94:3); “The rivers have raised, O Lord, the rivers have raised their voice” (Ps. 93:3); “Not for us, O Lord, not for us” (Ps. 115:1); “I will answer, says the Lord; I will answer the heavens” (Hos. 2:23); “I to the Lord, I shall sing” (Jud. 5:3); “Had it not been for the Lord, etc. Had it not been for the Lord Who was with us when men rose up against us” (Ps. 124:1, 2); “Praise! Praise! Deborah. Praise! Praise! Utter a song” (Jud. 5:12); “A foot shall trample it, the feet of a poor man” (Isa. 26:6); “And He gave their land as an inheritance, an inheritance to Israel His people” (Ps. 135:12).

**is most powerful** Heb. נֶאְדָּרִיThe “yud” is superfluous, like “populous (רַבָּתִי עָם)...princess (שָׂרָתִי) among the provinces” (Lam. 1:1); “what was stolen by day” (גְּנֻבְתִי) (Gen. 31: 39).

**crushes the foe** Heb. תִּרְעַץ, [which means] it constantly crushes and breaks the foe. Similar to this, “And they crushed (וַיִרְעֲצוּ) and broke the children of Israel,” in Jud. (10:8). (Another explanation: Your right hand, which is strengthened with might-it breaks and strikes the foe.)

**7** **And with Your great pride** - (If the hand alone crushes the foe, then when it is raised with its great pride, it will [definitely] tear down those who rise up against Him. And if with His great pride alone His foes are torn down, how much more so, when He sends upon them His burning wrath, will it consume them.)

**You tear down** You always tear down those who rise up against You. And who are those who rise up against Him? These are the ones who rise up against Israel, and so does he [the Psalmist] say, “For behold, Your enemies stir.” And what is that stirring? “Against Your people they plot cunningly” (Ps. 83:3, 4). For this reason, he calls them the enemies of the Omnipresent. - [from Mechilta]

**8** **And with the breath of Your nostrils** Breath which comes out of the two nostrils of the nose. Scripture speaks anthropomorphically about the Shechinah, on the model of a mortal king, in order to enable the ears of the people to hear it [to understand God’s anger] as it usually occurs [in humans], so that they should be able to understand the matter. [Namely that] when a person becomes angry, wind comes out of his nostrils. Likewise, “Smoke went up from His nostrils” (Ps. 18:9), and similarly, “and from the wind of His nostrils they will be destroyed” (Job 4:9). And this is what it [Scripture] says: “For the sake of My Name, I defer My anger” (Isa. 48:9) [lit., I lengthen the breath of My nose]. [This means that] when his [a person’s] anger subsides, his breath becomes longer, and when he becomes angry, his breath becomes shorter; [the verse continues:] “and for My praise I restrain My wrath (אֶחֱטָם) for you” (Isa. 48:9). [I.e.,] I put a ring(חֲטָם) into My nostrils in front of the anger and the wind, [so] that they should not come out. “For you” means “for your sake.” [The word] אֶחֱטָם is like [the expression in the Mishnah:] “a dromedary with a nose ring” (בַּחֲטָם) in tractate Shabbath (51b). This is how it appears to me. And concerning every [expression of]אַף and חָרוֹן in the Bible [which are expressions of anger] I say this: [The expression] חָרָה אַף, anger was kindled, is like [the word חָרָה in:] “and my bones dried out (חָרָה) from the heat” (Job 30:30); חָרָה is an expression of fire and burning, for the nostrils heat up and burn at the time of anger. חָרוֹן (burning) is from the root חרה (to burn) just as רָצוֹן (will) is from the root רצה (to desire). And likewise, חֵמָה is an expression of heat (חֲמִימוּת). Therefore, it [Scripture] says: “and his anger (וַחֲמָתוֹ) burnt within him” (Esther 1:12), and when the anger subsides, we say, “His mind has cooled off (נִתְקָרְרָה דַעְתּוֹ).”

**the waters were heaped up** --Heb. נֶעֶרְמוּ. Onkelos rendered [this word] as an expression of cunning (עַרְמִימוּת). According to the clarity of Scripture, however, it is an expression related to “a stack (עֲרֵמַת) of wheat” (Song of Songs 7:3), and [the phrase that follows:] “the running water stood erect like a wall” proves this.

**the waters were heaped up** from the heat of the wind that came out of Your nose, the water dried up, and it became like piles and heaps of grain stacks, which are tall.

**like a wall** Heb. כְמוֹ-נֵד, as the Targum [Onkelos] renders: כְּשׁוּר, like a wall. -

**wall** Heb. נֵד, an expression of heaping and gathering, like “a heap (נֵד) of harvest on a day of sickness” (Isa. 17:11); “He gathers (כּֽנֵס) as a mound כַּנֵד” (Ps. 33:7). It does not say, “He brings in as a flask כַּנּֽאד,” but כַּנַּד. Now if כַּנַּד were the same as כַּנּֽאד, and כּֽנֵס were an expression of bringing in, it should have said, “He brings in as into a flask (מַכְנִיס כִּבְנֽאד) the waters of the sea.” Rather, כּֽנֵס is an expression of gathering and heaping, and so, “shall stand in one heap (נֵד)”; “stood in one heap (נֵד).” (Josh. 3:13, 16); and the expression of rising and standing does not apply to flasks, but to walls and heaps. Moreover, we do not find נּֽאד, meaning a flask, vowelized [with any vowel] but with a “melupum,” (meaning a “cholam,”) like [in the phrases:] “place my tears into Your flask (בְּנּֽאדֶךָ)” (Ps. 56: 9); “the flask of נּֽאד milk” (Jud. 4:19).

**congealed** Heb. קָפְאוּ, like “and curdle me (תַּקְפִּיאֵנִי) like cheese” (Job 10:10). [I.e.,] that they [the depths] hardened and became like stones, and the water hurled the Egyptians against the stone with [all its] might and fought with them [the Egyptians] with all kinds of harshness.

**in the heart of the sea** Heb. בְּלֶב יָם, in the strongest part of the sea. It is customary for the Scriptures to speak in this manner, [for instance:] “until the heart of (לֵב) the heavens” (Deut. 4:11); in the heart of (בְּלֵב) the terebinth" (II Sam. 18:14). [The heart in these examples is] an expression denoting the root and the strength of anything. -

**9** **[Because] the enemy said** --to his people, when he enticed them with [his] words, "I will pursue, and I will overtake them, and I will share the plunder with my officers and my servants."

**will be filled from them** Heb. תִּמְלָאֵמוֹ, equivalent to תִּמְלָא מֵהֶם, will be filled from them.

**my desire** --Heb. נַפְשִׁי, lit., my soul, my spirit, and my will. Do not be surprised at [one] word speaking for two [words]; i.e., תִּמְלָאֵמוֹ, instead of תִּמְלָא מֵהֶם, because there are many such words [in Tanach like this], e.g., “you have given me (נְתַתָּנִי) dry land” (Jud. 1:15), [which is] like נָתַתָּ לִי “and they could not speak with him (דַּבְּרוּ) peacefully” (Gen. 37:4), [which is] like דַּבֵּר עִמוֹ “my children have left me (יְצָאוּנִי) ” (Jer. 10:20), [which is] like יָצְאוּ מִמֶנִי “I will tell him (אַגִּידֶנּוּ) ” (Job 31:37), [which is] like אַגִיד לוֹ. Here too, תִּמְלָאֵמוֹ is equivalent to תִִִּמְלָאֵמוֹ נַפְשִׁי מֵהֶם.

**I will draw my sword** Heb. אָרִיק חַרְבִּי, lit., I will empty my sword. I will draw, and because one empties the sheath by drawing it [the sword], and it remains empty, an expression of emptying is appropriate, like “And it came to pass that they were emptying (מְרִיקִים) their sacks” (Gen. 42:35); “and they shall empty(יָרִיקוּ) his vessels” (Jer. 48:12). Do not say that the expression of emptiness [in these examples] does not apply to what comes out [of its container] but [instead applies] to the sheath, the sack, or the vessel from which it came out, but not to the sword or the wine, and [thus] to force an interpretation of אָרִיק חַרְבִּי like the language of “and he armed (וַיָרֶק) his trained men” (Gen. 14:14), [claiming that its] meaning [is] "I will arm myself with my sword.” [To this I answer that] we find the expression [of emptying] also applied to that which comes out, e.g., “oil poured forth (תּוּרַק) ” (Song of Songs 1:3); “and he has not been poured(הוּרַק) from one vessel to another vessel” (Jer. 48:11). It is not written: “the vessel was not emptied (הוּרַק)” but “the wine was not poured (הוּרַק) from one vessel to another vessel.” Similarly, “and they will draw (וְהֵרִיקוּ) their swords on the beauty of your wisdom” (Ezek. 28:7), referring to Hiram [the king of Tyre]- [following Onkelos, Jonathan].

**my hand will impoverish them** Heb. תּוֹרִישֵׁמוֹ, an expression of poverty (רֵישׁוּת) and destitution, like “The Lord impoverishes (מוֹרִישׁ) and makes rich” (I Sam. 2:7).

**10** **You blew** Heb. נָשַׁפְתָּ, an expression of blowing, and likewise: “and also He blew (נָשַׁף) on them” (Isa. 40:24).

**they sank** Heb. צָלֲלוּ, [which means] they sank; they went down to the depths, an expression of מְצוּלָה, deep.

**like lead**-Heb. כַּעוֹפֶרֶת, plomb in French, lead.

**11** **among the powerful** Heb. בָּאֵלִם, among the strong, like “and the powerful (אֵילֵי) of the land he took away” (Ezek. 17:13); “my strength אֱיָלוּתִי, hasten to my assistance” (Ps. 22:20).

**Too awesome for praises** [You are] too awesome for [one] to recite Your praises, lest they fall short, as it is written: “Silence is praise to You” (Ps. 65:2).

**12** **You inclined Your right hand** When the Holy One, blessed be He, inclines His hand, the wicked perish and fall, because all are placed in His hand, and they fall when He inclines it. Similarly, it [Scripture] says: “and the Lord shall turn His hand, and the helper shall stumble, and the helped one shall fall” (Isa. 31:3). This can be compared to glass vessels placed in a person’s hand. If he inclines his hand a little, they fall and break. -[based on Mechilta]

**the earth swallowed them up** from here [we deduce] that they merited to be buried as a reward for saying, “The Lord is the righteous One” (Exod. 9:27). - [from Mechilta]

**13** **You led** Heb. נֵהַלְתָּ, an expression of leading. Onkelos, however, rendered [it as] an expression of carrying and bearing, but he was not exact in explaining it in accordance with the Hebrew. [I.e., he explained the sense of the verse, but he did not translate the word literally.]

**14** **they trembled** Heb. יִרְגָזוּן, [which means] they tremble.

**the inhabitants of Philistia** [They trembled] since they slew the children of Ephraim, who hastened the end [of their exile] and went out [of Egypt] forcibly, as is delineated in (I) Chronicles (7:21). And the people of [the town of] Gath slew them [the children of Ephraim]. - [from Mechilta]

**15** **the chieftains of Edom...the powerful men of Moab** Now they had nothing to fear at all, because they [the Israelites] were not advancing upon them. Rather, [they trembled] because of grief, that they were grieving and suffering because of the glory of Israel.

**melted** Heb. נָמֽגוּ, [as in the phrase] “with raindrops You dissolve it (תְּמֽגְגֶנָּה)” (Ps. 65:11). They [the inhabitants of Canaan] said, “They are coming upon us to annihilate us and possess our land.”-[from Mechilta]

**16** **May dread...fall upon them** Heb. אֵימָתָה, upon the distant ones. - [from Mechilta]

**and fright** Heb. וָפַחַד. Upon the nearby ones, as the matter that is stated: “For we have heard how the Lord dried up [the water of the Red Sea for you, etc.]” (Josh. 2:10). [from Mechilta]

**until...cross over, until...crosses over** As the Targum [Onkelos] renders.

**You have acquired** Heb. קָנִיתָ. [I.e., whom] You loved more than other nations, similar to an article purchased for a high price, which is dear to the person [who purchased it].

**17** **You shall bring them** Moses prophesied that he would not enter the land [of Israel]. Therefore, it does not say: “You shall bring us.” (It appears that it should read “that they would not enter the land, etc.” Indeed, this is the way it is stated in Baba Bathra 119b and in Mechilta: The sons will enter but not the fathers. Although the decree of the spies had not yet been pronounced, he [Moses] prophesied, not knowing what he was prophesying. -[Maharshal])

**directed toward Your habitation** The Temple below is directly opposite the Temple above, which You made. -[from Mechilta]

**the sanctuary** Heb. מִקְּדָשׁ. The cantillation sign over it is a “zakef gadol,” to separate it from the word ה' following it. [The verse thus means:] the sanctuary which Your hands founded, O Lord. The Temple is beloved, since, whereas the world was created with “one hand,” as it is said: “Even My hand laid the foundation of the earth” (Isa. 48:13), the sanctuary [will be built] with “two hands.” When will it be built with "two hands"? At the time when “the Lord will reign to all eternity” [verse 18]. In the future, when the entire ruling power is His. -[from Mechilta and Keth. 5a]

**18** **to all eternity** Heb. לְעֽלָם וָעֶד. [This is] an expression of eternity, and the “vav” in it is part of the root. Therefore, it is punctuated with a “pattach.” But in “and I am He Who knows, and [I am] a witness וָעֵד” (Jer. 29:23), in which the “vav” is a prefix, it is punctuated with a “kamatz.”

**19** **When Pharaoh’s horses came** Heb. כִּי בָא When they came.

**20** **Miriam, the prophetess, Aaron’s sister, took** When did she prophesy? When she was [known only as] “Aaron’s sister,” before Moses was born, she said, “My mother is destined to bear a son” [who will save Israel], as is found in Sotah 12b, 13a). Another explanation: [It is written] Aaron’s sister since he [Aaron] risked his life for her when she was afflicted with zara’ath; [thus] she is called by his name (Mechilta).

**a timbrel** Heb. הַתּֽף, a type of musical intrument.

**with timbrels and with dances** The righteous women of that generation were [so] certain that the Holy One, blessed be He, would perform miracles for them, they took timbrels out of Egypt. -[from Mechilta]

**21** **And Miriam called out to them** Moses said the Song to the men, and they answered after him, and Miriam said the song to the women [and they too repeated it].-[from Mechilta]

**22** **Moses led Israel away** lit., made Israel journey. He led them away against their will, for the Egyptians had adorned their steeds with ornaments of gold, silver, and precious stones, and the Israelites were finding them in the sea. The plunder at the sea was greater than the plunder in Egypt, as it is said: “We will make you rows of gold with studs of silver” (Song of Songs 1:11). Therefore, he had to lead them against their will. -[from Tanchuma Buber, Beshallach 16, Mechilta, Exod. 12:35, Song Rabbah 1:11]

**23** **They came to Marah** Heb. מָרָתָה, like לְמָרָָה. The “hey” at the end מָרָתָה is instead of a “lammed” [prefix] at the beginning [of the word], and the “thav” is instead of the “hey” [that is part] of the root in the word מָרָָה. But when a suffix is added, when it is attached to a “hey” that replaces a “lammed,” the “hey” of the root is transformed into a “thav.” Similarly, every “hey” that is part of the root of the word is transformed into a “thav” when a suffix is added, like “I have no wrath (חֵמָה) ” (Isa. 27:4), [becomes] “and his wrath (וַחֲמָתוֹ) burnt within him” (Esther 1:12). Note that the “hey” of the root is transformed into a “thav” when it is placed next to the added “vav.” Likewise,"bond servants and handmaids (וְאָמָה)“ (Lev. 25:44), [becomes] and "Here is my handmaid (אֲמָתִי) Bilhah” (Gen. 30:3); “a living (חַיָה) soul” (Gen. 2:7), [becomes] “and his living spirit (חַיָתוֹ) causes him to abhor food” (Job 33:20); “between Ramah (הָרָמָה)” (Jud. 4:5), [becomes] “And his return was to Ramah (הָרָמָתָה)” (I Sam. 7: 17).

**24** **complained** Heb. וַיִנוּ. This is in the niph’al conjugation. [In this case, the niph’al denotes the reflexive, as we see further in Rashi.] Likewise, in the Targum [Onkelos], it is also a niph’al expression: וְאִתְרַעֲמוּ. The nature of the term denoting complaint תְּלוּנָה [is that it] reverts to the person [complaining], מִתְלוֹנֵן[complains] or מִתְרוֹעֵם [storms], but one does not say לוֹנֵן or רוֹעֵם [Hebrew]. The Frenchman also says, “Decomplenst sey.” He reverts the statement to himself when he says, “Sey.”

**25** **There He gave them** In Marah, He gave them some sections of the Torah so that they would busy themselves with them, namely [they were given the laws governing] the Sabbath, the red cow, and laws of jurisprudence.-[from Mechilta and Sanh. 56b]

**and there He tested them** [He tested] the people and saw how stiff-necked they were, that they did not consult Moses with respectful language, “Entreat [God to have] mercy upon us that we should have water to drink,” but they complained.-[from Mechilta]

**26** **If you hearken** This is the acceptance [of the law] that they should accept upon themselves.

**and you do** --This means the performance [of the commandments].

**and you listen closely** [This means that] you [should] incline your ears to be meticulous in [fulfilling] them.

**all His statutes** Things that are only the decree of the King, without any [apparent] rationale, and with which the evil inclination finds fault, [saying,] “What is [the sense of] the prohibition of these [things]? Why were they prohibited?” For example, [the prohibitions of] wearing shatnes [a mixture of wool and linen] and eating pork, and [the ritual of] the red cow and their like. -[based on Yoma 67b]

**I will not visit upon you** And if I do bring [sickness upon you], it is as if it has not been brought, “for I, the Lord, heal you.” This is its midrashic interpretation (see Sanh. 101a, Mechilta). According to its simple meaning, [we explain:] “for I, the Lord, am your Physician” and [I] teach you the Torah and the mitzvoth in order that you be saved from them [illnesses], like this physician who says to a person, “Do not eat things that will cause you to relapse into the grip of illness.” This [warning] refers to listening closely to the commandments, and so [Scripture] says: “It shall be healing for your navel” (Prov. 3:8). - [from Mechilta]

**Ashlamatah: II Sam 22:1-51**

וַיְדַבֵּ֤ר דָּוִד֙ לַֽיהוָ֔ה אֶת־דִּבְרֵ֖י הַשִּׁירָ֣ה הַזֹּ֑את בְּיוֹם֩ הִצִּ֨יל יְהוָ֥ה אֹת֛וֹ מִכַּ֥ף כָּל־אֹיְבָ֖יו וּמִכַּ֥ף שָׁאֽוּל׃ David addressed the words of this song to the LORD, after the LORD had saved him from the hands of all his enemies and from the hands of Saul.

וַיֹּאמַ֑ר יְהוָ֛ה סַֽלְעִ֥י וּמְצֻדָתִ֖י וּמְפַלְטִי־לִֽי׃ He said: O LORD, my crag, my fastness, my deliverer!

אֱלֹהֵ֥י צוּרִ֖י אֶחֱסֶה־בּ֑וֹ מָגִנִּ֞י וְקֶ֣רֶן יִשְׁעִ֗י מִשְׂגַּבִּי֙ וּמְנוּסִ֔י מֹשִׁעִ֕י מֵחָמָ֖ס תֹּשִׁעֵֽנִי׃ O God, the rock wherein I take shelter: My shield, my mighty champion, my fortress and refuge! My savior, You who rescue me from violence!

מְהֻלָּ֖ל אֶקְרָ֣א יְהוָ֑ה וּמֵאֹיְבַ֖י אִוָּשֵֽׁעַ׃ All praise! I called on the LORD, And I was delivered from my enemies.

כִּ֥י אֲפָפֻ֖נִי מִשְׁבְּרֵי־מָ֑וֶת נַחֲלֵ֥י בְלִיַּ֖עַל יְבַעֲתֻֽנִי׃ For the breakers of Death encompassed me, The torrents of Belial terrified me;

חֶבְלֵ֥י שְׁא֖וֹל סַבֻּ֑נִי קִדְּמֻ֖נִי מֹֽקְשֵׁי־מָֽוֶת׃ The snares of Sheol encircled me, The coils of Death engulfed me.

בַּצַּר־לִי֙ אֶקְרָ֣א יְהוָ֔ה וְאֶל־אֱלֹהַ֖י אֶקְרָ֑א וַיִּשְׁמַ֤ע מֵהֵֽיכָלוֹ֙ קוֹלִ֔י וְשַׁוְעָתִ֖י בְּאָזְנָֽיו׃ In my anguish I called on the LORD, Cried out to my God; In His Abode He heard my voice, My cry entered His ears.

ותגעש [וַיִּתְגָּעַ֤שׁ] וַתִּרְעַשׁ֙ הָאָ֔רֶץ מוֹסְד֥וֹת הַשָּׁמַ֖יִם יִרְגָּ֑זוּ וַיִּֽתְגָּעֲשׁ֖וּ כִּֽי־חָ֥רָה לֽוֹ׃ Then the earth rocked and quaked, The foundations of heaven shook— Rocked by His indignation.

עָלָ֤ה עָשָׁן֙ בְּאַפּ֔וֹ וְאֵ֥שׁ מִפִּ֖יו תֹּאכֵ֑ל גֶּחָלִ֖ים בָּעֲר֥וּ מִמֶּֽנּוּ׃ Smoke went up from His nostrils, From His mouth came devouring fire; Live coals blazed forth from Him.

וַיֵּ֥ט שָׁמַ֖יִם וַיֵּרַ֑ד וַעֲרָפֶ֖ל תַּ֥חַת רַגְלָֽיו׃ He bent the sky and came down, Thick cloud beneath His feet.

וַיִּרְכַּ֥ב עַל־כְּר֖וּב וַיָּעֹ֑ף וַיֵּרָ֖א עַל־כַּנְפֵי־רֽוּחַ׃ He mounted a cherub and flew; He was seen on the wings of the wind.

וַיָּ֥שֶׁת חֹ֛שֶׁךְ סְבִיבֹתָ֖יו סֻכּ֑וֹת חַֽשְׁרַת־מַ֖יִם עָבֵ֥י שְׁחָקִֽים׃ He made pavilions of darkness about Him, Dripping clouds, huge thunderheads;

מִנֹּ֖גַהּ נֶגְדּ֑וֹ בָּעֲר֖וּ גַּחֲלֵי־אֵֽשׁ׃ In the brilliance before Him Blazed fiery coals.

יַרְעֵ֥ם מִן־שָׁמַ֖יִם יְהוָ֑ה וְעֶלְי֖וֹן יִתֵּ֥ן קוֹלֽוֹ׃ The LORD thundered forth from heaven, The Most High sent forth His voice;

וַיִּשְׁלַ֥ח חִצִּ֖ים וַיְפִיצֵ֑ם בָּרָ֖ק ויהמם [וַיָּהֹֽם׃] He let loose bolts, and scattered them; Lightning, and put them to rout.

וַיֵּֽרָאוּ֙ אֲפִ֣קֵי יָ֔ם יִגָּל֖וּ מֹסְד֣וֹת תֵּבֵ֑ל בְּגַעֲרַ֣ת יְהוָ֔ה מִנִּשְׁמַ֖ת ר֥וּחַ אַפּֽוֹ׃ The bed of the sea was exposed, The foundations of the world were laid bare By the mighty roaring of the LORD, At the blast of the breath of His nostrils.

יִשְׁלַ֥ח מִמָּר֖וֹם יִקָּחֵ֑נִי יַֽמְשֵׁ֖נִי מִמַּ֥יִם רַבִּֽים׃ He reached down from on high, He took me, Drew me out of the mighty waters;

יַצִּילֵ֕נִי מֵאֹיְבִ֖י עָ֑ז מִשֹּׂ֣נְאַ֔י כִּ֥י אָמְצ֖וּ מִמֶּֽנִּי׃ He rescued me from my enemy so strong, From foes too mighty for me.

יְקַדְּמֻ֖נִי בְּי֣וֹם אֵידִ֑י וַיְהִ֧י יְהוָ֛ה מִשְׁעָ֖ן לִֽי׃ They attacked me on my day of calamity, But the LORD was my stay.

וַיֹּצֵ֥א לַמֶּרְחָ֖ב אֹתִ֑י יְחַלְּצֵ֖נִי כִּי־חָ֥פֵֽץ בִּֽי׃ He brought me out to freedom, He rescued me because He was pleased with me.

יִגְמְלֵ֥נִי יְהוָ֖ה כְּצִדְקָתִ֑י כְּבֹ֥ר יָדַ֖י יָשִׁ֥יב לִֽי׃ The LORD rewarded me according to my merit, He requited the cleanness of my hands.

כִּ֥י שָׁמַ֖רְתִּי דַּרְכֵ֣י יְהוָ֑ה וְלֹ֥א רָשַׁ֖עְתִּי מֵאֱלֹהָֽי׃ For I have kept the ways of the LORD And have not been guilty before my God;

כִּ֥י כָל־משפטו [מִשְׁפָּטָ֖יו] לְנֶגְדִּ֑י וְחֻקֹּתָ֖יו לֹא־אָס֥וּר מִמֶּֽנָּה׃ I am mindful of all His rules And have not departed from His laws.

וָאֶהְיֶ֥ה תָמִ֖ים ל֑וֹ וָאֶשְׁתַּמְּרָ֖ה מֵעֲוֺנִֽי׃ I have been blameless before Him, And have guarded myself against sinning—

וַיָּ֧שֶׁב יְהוָ֛ה לִ֖י כְּצִדְקָתִ֑י כְּבֹרִ֖י לְנֶ֥גֶד עֵינָֽיו׃ And the LORD has requited my merit, According to my purity in His sight.

עִם־חָסִ֖יד תִּתְחַסָּ֑ד עִם־גִּבּ֥וֹר תָּמִ֖ים תִּתַּמָּֽם׃ With the loyal You deal loyally; With the blameless hero, blamelessly.

עִם־נָבָ֖ר תִּתָּבָ֑ר וְעִם־עִקֵּ֖שׁ תִּתַּפָּֽל׃ With the pure You act in purity, And with the perverse You are wily.

וְאֶת־עַ֥ם עָנִ֖י תּוֹשִׁ֑יעַ וְעֵינֶ֖יךָ עַל־רָמִ֥ים תַּשְׁפִּֽיל׃ To humble folk You give victory, And You look with scorn on the haughty.

כִּֽי־אַתָּ֥ה נֵירִ֖י יְהוָ֑ה וַיהוָ֖ה יַגִּ֥יהַּ חָשְׁכִּֽי׃ You, O LORD, are my lamp; The LORD lights up my darkness.

כִּ֥י בְכָ֖ה אָר֣וּץ גְּד֑וּד בֵּאלֹהַ֖י אֲדַלֶּג־שֽׁוּר׃ With You, I can rush a barrier, With my God, I can scale a wall.

הָאֵ֖ל תָּמִ֣ים דַּרְכּ֑וֹ אִמְרַ֤ת יְהוָה֙ צְרוּפָ֔ה מָגֵ֣ן ה֔וּא לְכֹ֖ל הַחֹסִ֥ים בּֽוֹ׃ The way of God is perfect, The word of the LORD is pure. He is a shield to all who take refuge in Him.

כִּ֥י מִי־אֵ֖ל מִבַּלְעֲדֵ֣י יְהוָ֑ה וּמִ֥י צ֖וּר מִֽבַּלְעֲדֵ֥י אֱלֹהֵֽינוּ׃ Yea, who is a god except the LORD, Who is a rock except God—

הָאֵ֥ל מָעוּזִּ֖י חָ֑יִל וַיַּתֵּ֥ר תָּמִ֖ים דרכו [דַּרְכִּֽי׃] The God, my mighty stronghold, Who kept my path secure;

מְשַׁוֶּ֥ה רגליו [רַגְלַ֖י] כָּאַיָּל֑וֹת וְעַ֥ל בָּמוֹתַ֖י יַעֲמִדֵֽנִי׃ Who made my legs like a deer’s, And set me firm on the heights;

מְלַמֵּ֥ד יָדַ֖י לַמִּלְחָמָ֑ה וְנִחַ֥ת קֶֽשֶׁת־נְחוּשָׁ֖ה זְרֹעֹתָֽי׃ Who trained my hands for battle, So that my arms can bend a bow of bronze!

וַתִּתֶּן־לִ֖י מָגֵ֣ן יִשְׁעֶ֑ךָ וַעֲנֹתְךָ֖ תַּרְבֵּֽנִי׃ You have granted me the shield of Your protection And Your providence has made me great.

תַּרְחִ֥יב צַעֲדִ֖י תַּחְתֵּ֑נִי וְלֹ֥א מָעֲד֖וּ קַרְסֻלָּֽי׃ You have let me stride on freely, And my feet have not slipped.

אֶרְדְּפָ֥ה אֹיְבַ֖י וָאַשְׁמִידֵ֑ם וְלֹ֥א אָשׁ֖וּב עַד־כַּלּוֹתָֽם׃ I pursued my enemies and wiped them out, I did not turn back till I destroyed them.

וָאֲכַלֵּ֥ם וָאֶמְחָצֵ֖ם וְלֹ֣א יְקוּמ֑וּן וַֽיִּפְּל֖וּ תַּ֥חַת רַגְלָֽי׃ I destroyed them, I struck them down; They rose no more, they lay at my feet.

וַתַּזְרֵ֥נִי חַ֖יִל לַמִּלְחָמָ֑ה תַּכְרִ֥יעַ קָמַ֖י תַּחְתֵּֽנִי׃ You have girt me with strength for battle, Brought low my foes before me,

וְאֹ֣יְבַ֔י תַּ֥תָּה לִּ֖י עֹ֑רֶף מְשַׂנְאַ֖י וָאַצְמִיתֵֽם׃ Made my enemies turn tail before me, My foes—and I wiped them out.

יִשְׁע֖וּ וְאֵ֣ין מֹשִׁ֑יעַ אֶל־יְהוָ֖ה וְלֹ֥א עָנָֽם׃ They looked, but there was none to deliver; To the LORD, but He answered them not.

וְאֶשְׁחָקֵ֖ם כַּעֲפַר־אָ֑רֶץ כְּטִיט־חוּצ֥וֹת אֲדִקֵּ֖ם אֶרְקָעֵֽם׃ I pounded them like dust of the earth, Stamped, crushed them like dirt of the streets.

וַֽתְּפַלְּטֵ֔נִי מֵרִיבֵ֖י עַמִּ֑י תִּשְׁמְרֵ֙נִי֙ לְרֹ֣אשׁ גּוֹיִ֔ם עַ֥ם לֹא־יָדַ֖עְתִּי יַעַבְדֻֽנִי׃ You have rescued me from the strife of peoples, Kept me to be a ruler of nations; Peoples I knew not must serve me.

בְּנֵ֥י נֵכָ֖ר יִתְכַּֽחֲשׁוּ־לִ֑י לִשְׁמ֥וֹעַ אֹ֖זֶן יִשָּׁ֥מְעוּ לִֽי׃ Aliens have cringed before me, Paid me homage at the mere report of me.

בְּנֵ֥י נֵכָ֖ר יִבֹּ֑לוּ וְיַחְגְּר֖וּ מִמִּסְגְּרוֹתָֽם׃ Aliens have lost courage And come trembling out of their fastnesses.

חַי־יְהוָ֖ה וּבָר֣וּךְ צוּרִ֑י וְיָרֻ֕ם אֱלֹהֵ֖י צ֥וּר יִשְׁעִֽי׃ The LORD lives! Blessed is my rock! Exalted be God, the rock Who gives me victory;

הָאֵ֕ל הַנֹּתֵ֥ן נְקָמֹ֖ת לִ֑י וּמוֹרִ֥יד עַמִּ֖ים תַּחְתֵּֽנִי׃ The God who has vindicated me And made peoples subject to me,

וּמוֹצִיאִ֖י מֵאֹֽיְבָ֑י וּמִקָּמַי֙ תְּר֣וֹמְמֵ֔נִי מֵאִ֥ישׁ חֲמָסִ֖ים תַּצִּילֵֽנִי׃ Rescued me from my enemies, Raised me clear of my foes, Saved me from lawless men!

עַל־כֵּ֛ן אוֹדְךָ֥ יְהוָ֖ה בַּגּוֹיִ֑ם וּלְשִׁמְךָ֖ אֲזַמֵּֽר׃ For this I sing Your praise among the nations And hymn Your name:

מגדיל [מִגְדּ֖וֹל] יְשׁוּע֣וֹת מַלְכּ֑וֹ וְעֹֽשֶׂה־חֶ֧סֶד לִמְשִׁיח֛וֹ לְדָוִ֥ד וּלְזַרְע֖וֹ עַד־עוֹלָֽם׃ (פ) Tower of victory to His king, Who deals graciously with His anointed, With David and his offspring evermore.

Rashi commentary on 2 Samuel Ch. 22

22:1

**ביום הציל ה' אותו.** לעת זקנתו, לאחר שעברו עליו כל צרותיו ונצול מכולם: **On the day Adonoy saved him.** In his old age after all his troubles had passed and he had survived all of them.

**ומכף שאול.** והלא שאול בכלל היה, אלא שהיה אויבו ורודפו מכולם כיוצא בו (לעיל ב ל): תשעה עשר איש ועשהאל, כיוצא בו (יהושע ב א): לכו ראו את הארץ ואת יריחו וכיוצא בו (מלכים-א יא א): והמלך שלמה אהב נשים נכריות ואת בת פרעה (מלכים-א יא א): **And from the hands of Shaul.** Shaul was part of the general grouping [of "his enemies"]?1*I.e. Why is he being singled out?* but he was his greatest enemy and pursuer. Similarly [we find], "Nineteen men and Asohel2*Earlier in 2:30. where Asohel is singled out because he was equal to all of them as Rashi points out there.* Similarly, "Go spy out the land and Yericho."3*Yehoshua 2:1.* And similarly, "King Shlomo loved [many] foreign women and [he loved] the daughter of Pharoah."4*Melochim I, 11:1.*

22:2

**סלעי ומצודתי.** לשון חוזק הם, 'סלע' כמשמעו, 'מצודה' היא מצודת יערים, שקורין פליישאי"ן בלע"ז ועל שם הנס שנעשה לו בסלע המחלוקת (שמואל-א כג ח), והמצדות בחורשה: **My Rock, my Fortress.** They are words denoting strength. Rock is obvious in its connotation [of strengh]. Fortress is [a reference to] a fortress amongst the forests that is called flassant in O.F. It is [also] a reference to the miracle that occurred by the rock at the crossroads5*Shmuel I, 23:28.* and the fortresses of the forest.6*Ibid, 23:19. Dovid’s location was betrayed to Shaul but eventually when Shaul reached the crossroads, he chose not to chase after Dovid.*

**ומפלטי לי.** מפלטי עם צבא ישראל במלחמה, ופעמים שהוא מפלט לי כשאני לבדי, כגון מן ישבי בנוב (לעיל כא יז): **My Rescuer.** He saved me when I was with Yisroel's army at war and other times He saved me when I was alone7*Rashi is explaining why Dovid in effect, says “me” twice. מְפַלְטי means “My Rescuer” and לי means “me”.* for example [He saved me] from (the inhabitants of Nov)[“Yishbi-Benov”].

22:3

**צורי.** לשון סלע, שהסלע מחסה לעוברי דרך, מן המטר והרוחות, אבריאמ"ש בלע"ז: **My Rock.** Language denoting a rock because a rock protects passerby from the rain and from the winds. Abriments in O.F.

**אחסה.** לשון כיסוי, שהייתי מתכסה לעזרה: **I take refuge.** Language denoting a covering that I was able to be protectively covered.

**משגבי.** סומכני: **My Stronghold.** He supported me.

**ומנוסי.** שהייתי נס אליו לעזרה: **My Refuge.** I would run to him for protection.

22:4

**מהולל אקרא ה'.** כתרגומו ; בקראי לו אהודנו, לפי כי מאויבי אני בוטח שאושע ויתכן לפתור אקרא ואושע, לשון 'הוה': **I call to Adonoy in praise.** As it is translated, when I called Him, I praised Him (with my mouth) because I trusted that I would be saved from my enemies. And it is possible to interpret the words אֶקְרָא and אִוׇּשֵׁעַ as being used in the present tense.

22:5

**אפפוני.** הקיפוני: **Surrounded me.** Surrounded me.

**משברי מות.** כתרגומו: כאתא דיתבא על מתברא, כן שם מושב האבנים שהאשה יולדת שם: **Death's destruction.** As [Yonoson] translates, "Like a woman sitting on the birthing chair," that is the name of the stone seat where women give birth.8*It’s name in hebrew is מַשְׁבֵּר.*

**נחלי.** גייסות שוטפות כנחל: **The deluge.** Soldiers pouring forth like a stream.

22:6

**חבלי.** כתרגומו: משרית, כמו (שמואל-א י ה): חבל נביאים: **The agony.** As [Yonoson] translates, "Groups," as [we find], "Group of prophets."9*Shmuel I, 10:5.*

**קדמוני.** באו לפני: **Were before me.** Came before me.

22:7

**בצר לי אקרא ה' וישמע וגו'.** כך דרך לשון הווה, מדבר לשון עבר ולשון עתיד בפעם אחת: **In my distress I called to God… He hears.** This is typical of the present tense it uses both past and future at the same time.10*אֶקְרָא is in past tense and וַיִשְׁמַע is in future tense.*

22:8

**ויתגעש ותרעש.** לא על נסים שאירעוהו נאמר, אלא על נסים שנעשו לישראל, וראש המקרא מחובר על סופו: **Shook and shuddered.** This is not referring to the miracles that happened to him but to the miracles that happened to Yisroel and the beginning of the verse is connected to the end.

**כי חרה לו.** 'כי' משמש כאן בלשון 'כאשר', וכן פתרונו, וכשחרה לו מפני מכעיסיו, נתגעשה ונתרעשה הארץ, ומוסדות השמים רגזו ורעשו: **When God became angry.** The word כי is being used here to mean "when," and this is its interpretation, when God became angry on account of his antagonists the world shook and shuddered and the pillars of heaven trembled and shook.

22:9

**עלה עשן באפו.** כן דרך הכועס, יוצא עשן מנחיריו, וכן (תהלים יח ט): עלה עשן באפו. וזהו כל לשון חרון אף, שהאף נוחר ומעלה הבל: **Smoke rose from His Nostrils.** Such is the manner of an angry person, smoke comes out of his nostrils and so [we find], "Smoke has risen from My nostrils."11*Yeshayohu 65:5.* This is always the meaning of the words "Anger of the nose," the nose flares and lets out air.

**ואש מפיו תאכל.** מגזרת דבר פיו, תאכל אש ברשעים: **Fire from His Mouth consumed [the wicked].** Through the decree utterred from His Mouth fire [came forth] and consumed the wicked.

22:10

**ויט שמים.** להנקם מאויביו, ממצרים ומפרעה: **He bent heaven.** To take revenge from His enemies, from Mitzrayim and from Pharoah.

22:12

**וישת חשך סביבותיו.** לסוכה, כענין שנאמר (שמות יד כ): ויהי הענן והחשך, מפסיק בין מצרים לישראל: **He put [a protective] darkness around.** For [protective] cover as it says, "The pillar of cloud and the darkness separated between Mitzrayim and Yisroel."12*See Shemos 14:20.*

**חשרת מים עבי שחקים.** מאין היה החשך, עבי שחקים היו, שהן חושרין מים על הארץ: **Abundant waters, thick clouds of the sky.** From where did the darkness come? They came from thick clouds that sprinkle water on the earth.

**חשרת.** לשון כברה הוא, שהוא נופל על הארץ דק דק (תענית ט ב) וכן הוא אומר באגדות הרבה: חושרין אותו בכברה. ויש לפתור 'חשרת', לשון 'קשר', שמתקשרין השמים בעבים על ידי המים, כמו 'וחשוריהם' האמור באופני המכונה (מלכים-א ז לג), שהם זרועות העץ המהדקין וקושרין עיגוליה יחד: **Sprinkled.** [This is] language that denotes a sieve, [the water] falls to the earth in small droplets. This [same language] is used in many places in Aggadah, "They dice it in a sieve," Some interpret חַשְׁרַת as denoting a binding, that the skies became bound up with clouds because of the water [in them] as [the word] "the spokes"13*Melochim I, 7:33.* used [in connection with] the wheels of a wagon. They are wooden spokes that bond and bind the wheel's perimeter together.

22:13

**מנגה נגדו.** שלא תאמר בחשך הוא שרוי, אלא הנוגה לפנים מן המחיצה, ומאותו נוגה אשר לפניו, בערו גחלי אש, שנשתלחו חצים על מצרים: **From the brightness before Him.** You should not conclude that He dwells in darkness14*I.e., because the previous verse mentioned darkness in connection with God. Furthermore, the verse here is describing punishment meted out to Yisroel’s enemies. The verse is telling us that the punishment’s source is light.* but rather it is light that is within the boundary and it is from that light that is before Him that the burning coals of fire [came forth]. [It is from there] that the arrows were shot at Mitzrayim.

22:16

**יגלו מוסדות תבל.** שנבקע התהום, כשנבקע ים סוף נבקעו כל מימות שבעולם (ילקוט שמעוני רמז קסא): **The foundations of the earth were revealed.** The deep seas split open. When the Reed Sea split all the world's waters split [as well].

**מנשמת.** מכח נשיבת רוח אפו: **By the wind.** From the force of wind blowing from His Nostrils.

22:18

**כי אמצו.** כאשר אמצו: **They were too powerful.** When they were overpowering.

22:21

**כצדקתי.** כשיצאו אחריו למדבר וסמכו על הבטחתו: **For my rightesnous.** When they [the people of Yisroel] followed God into the desert and had faith in His promise.

22:26

**עם חסיד תמים נבר.** כנגד שלשה אבות, ששלם הקב"ה גמול צדקתם לבניהם: **To the Kind, Sincere, Pure.** [These three nouns] represent the three Patriarchs. God paid the reward of their righteousness to their children.15*Kind refers to Avrohom, sincere refers to Yitchok and pure refers to Yakov.*

22:27

**ועם עקש.** פרעה: **And to those who are crooked.** [This refers to] Paroh

**תתפל.** לשון נפתל ועקש, ובספר תהלים (יח כז) כתוב: תתפתל. דבר אחר: **ישלח ממרום יקחני.** על עצמו אמר, כשהיה נחפז ללכת מפני שאול בסלע המחלקות והיה קרוב להתפש, ומלאך בא אל שאול לאמר: מהרה ולכה כי פשטו פלשתים: **וישב וגו' כצדקתי.** שלא הרגתיו בכרתי כנף מעילו: **You act perversely.** [This is] language denoting jagged and crooked. In the book of Tehilim16*Tehilim 18:27. Chapter 18 of Tehilim is a repetition of this song of Dovid almost verbatim.* it is written, תִּתְפַּתָּל.17*Rashi is proving that the root of this word is פתל.* An alternative explanation,18*Of the previous verses starting from verse 17.* [when writing] "He delivers [salvation] from on high,"19*Earlier in our chapter, verse 17.* [Dovid] was refering to himself.20*Not to the people of Yisroel in general.* When he was rushing to escape Shaul [and had reached] the rock at the crossroads,21*In Shmuel I, 23:26.* and was close to being captured an angel came to Shaul saying, "Go quickly because the Pelishtim have spread out [in battle formation over the terrain.]"22*Ibid 23:27.* "He rewarded me…according to my righteousness."23*Earlier in our chapter, verse 25.* [Refering to the fact] that I did not kill him [Shaul] when I [instead just] cut off the corner of his coat.

22:31

**אמרת ה' צרופה.** ברורה, מבטיח ועושה: **The word of Adonoy is clear.** It is clear, He makes promises and keeps them.

22:33

**ויתר תמים דרכי.** מכל מכשול, ומכל חטא, ומכל מסוכן, עד כי היה שלם וכבוש: **He cleared my path to perfection.** From any obstacle, from any sin and from any danger until there was peace and [the land was] conquered.

22:35

**ונחת קשת נחושה זרעתי.** ונדרכה קשת נחושה על זרועי, שיש בי כח לדרכה, קשתות היו תלוים לדוד בביתו, והיו מלכי האומות באין ורואין אותן, ואומרים זה לזה: אתה סבור שהוא יכול לדורכן, אין זה אלא ליראנו, ודוד שומע ונוטלן ומכתתן לפניהם. ודריכת קשת לשון חית היא, וכן תהלים חציך נחתו בי: **My arms to bend a copper bow.** So that a copper bow can be bent by my arms because I have the strength to bend them. Dovid had bows hanging in his palace, and kings of other nations would come and see them and ask each other, Do you think that he can bend them? This is only to scare us. Dovid would hear them and would take them [the bows] and bend them in front of them [the kings]. The binding of a bow is denoted by the word חִתַּת24*In our verse it says ונחת, חתת is it’s root.* and so [we find], "Your arrows have been shot into me".25*Tehilim 38:3.*

22:36

**וענתך תרבני.** הגדלת לי מדת ענותנותך: **You have been abundant for my sake with Your humility.** You have been abundant for my sake, with Your humility.

22:37

**תרחיב צעדי.** כשאדם מדבק רגליו זו בזו, הוא נוח ליפול, וכן הוא אומר (משלי ד יב): בלכתך לא יצר צעדך: **You have expanded my stride.** When a man keeps his legs together, it is easier for him to fall, and so it says, "When you travel, do not narrow your stride."26*Mishlei 4:12.*

**קרסולי.** עקבי: **My ankles.** My ankles.

22:42

**ישעו ואין מושיע וגו'.** הרי זה מקרא מסורס, ישעו אל ה' ולא ענם, ואין מושיע, כמו (ישעיהו יז ז): ישעה האדם אל עושהו, כמו יפנה. ומנחם חברו עם (בראשית ד ד): וישע ה' אל הבל, ופתר בו לשון עתירה, ונופל הלשון על המעתיר ועל הנעתר, כמו (שם כה כא): ויעתר יצחק לה', ויעתר לו ה', אף כאן 'ישעו ואין מושיע' נופל על המתפלל, וישע ה' נופל על הלשון, על מי שמתפללין לפניו: **They cried out there was no one to deliver them.** The words of verse are not written in order [the proper order should be] "They will cry out to Adonoy but He will not answer them and no one will deliver them"27*The two words ואין מושיע need to be removed from their position at the beginning of the verse and placed instead at the end of the verse as its last two words.* as [we find], "Man will turn to his Maker",28*Yeshayohu 17:7.* as if to say "turn".29*i.e., ישעה means “turn to.”* Menachem connected [the word יִשְׁעֶה] with [the verse,] "Adonoy listened to Hevel",30*Bereishis 4:4.* and he [Menachem] interpreted it as "listening." This word can be used to denote both the listener and the listened to as [we find], "Yitzchok implored Adonoy… and Adonoy listened to him."31*Bereishis 25:21.* So too here "They will implore [God] and they will not be saved"32*In our verse.* is a case where the word יִשְׁעוּ is refering to the one praying and "Adonoy listened…"33*By Hevel’s offering.* is a case where the word is refering to the [Holy] One being prayed to.

22:43

**ארקעם.** ארמסם, והרבה יש בספר יחזקאל: (ו יא): ורקע ברגלך (כה ו): ורקעך ברגל: **I will trample them.** I will trample them. There are many cases like this in the book of Yechezkiel, [such as] "You will trample with your feet"34*Yechezkiel 6:11.* [and] "You trampled with [your] foot."35*Ibid, 25:6.*

22:44

**מריבי.** מדואג, מאחיתופל, ושאול, והזיפים: **Antagonists.** From Doeg, Achitophel, Shaul and the Ziffites.

**תשמרני לראש גוים.** צפנתני לכך ומדרש אגדה ; אמר דוד: רבונו של עולם, הצילני מדינו של ישראל, שאם אטהו או ארדה את ישראל בעבודתו, אני נענש, אלא לראש הפלישתים תשימני, והם יעבדוני, ועליהם לא אענש: **You preserved me to be a leader of nations.** He kept me hidden for this purpose. The Midrash Aggadah [interprets our verse], "Dovid said, "Master of the universe, spare me from [potential] judgement concerning [the people of] Yisroel for if I shall cause [Yisroel] to turn away [from You] or I rule them harshly during the course of my service I will be punished [by You]. Rather, make me the leader of the Pelishtim and let them serve me [because] I will not be punished on their account.

22:45

**יתכחשו לי.** מחמת יראה, יאמרו לי כזבים: **Lied to me.** Out of fear they told me lies.

**לשמוע אוזן ישמעו לי.** אפילו שלא בפני, יגורו מפני, למשמע אזניהם לסור אל משמעתי: **[As soon] as their ears hear [my wish] they listen to [and obey] me.** Even when they are not in my presence they are fearful of me [to the point that as soon] as their ears hear [my wish], they move [to obey] my command.

22:46

**בני נכר יבולו.** ילאו, לשון (ירמיהו ח יג): והעלה נבל פלישטירונ"ט בלע"ז: **Foreign people will wither.** Will wither [Similar to] the language of "I will become withered".36*Yirmiyahu 8:11.* Pagisterant in O.F.

**ויחגרו.** לשון פסחים: **They will become lame.** Lame people.

**ממסגרותם.** מקושי יסורי מסגר שאני מייסרן בהם: **From [the agony of] their imprisonment.** From the tortures of imprisonment that I will inflict upon them.

22:47

**חי ה'.** העושה לי אלה: **Adonoy lives.** Who does all of this for me.

P1316#yIS1

**Saturday Evening: Nisan 22, 5781 April 3, 2021**

**Counting of the Omer Day 7**

**Then read the following:**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 7 | Masoret/Moreh | Nisan 22 | 1:18-23 | Chesed coupled with humility |

**Ephesians 1:18-23 The eyes of your understanding[[18]](#footnote-18)** (Binah)**[[19]](#footnote-19) being enlightened[[20]](#footnote-20), that you may see** (have direct knowledge) **what is the confidence[[21]](#footnote-21) of his** (Messiah) **mission, and what is the wealth of splendor of his inheritance[[22]](#footnote-22) in union[[23]](#footnote-23) with the Tsadiqim** (saints)**. And what is the excellent magnitude of His (God’s) power** working **in us, the faithfully obedient who** **operate according to His majestic strength and cosmic power.** This power **He** (God) **worked in Messiah by raising him from the dead, and He seated him at His right hand in the heavenlies, far above all principalities (Hokhmah) and authorities (Binah) and power (Da’at) and dominion (G’dolah),[[24]](#footnote-24) and every authority[[25]](#footnote-25) being named, not only in this present age, but also in the World ever Coming.****And He** (God) **has subjected all things under his** (Messiah’s) **authority[[26]](#footnote-26) and gave him to be head over all things to the Esnoga** (Synagogue), **which is his body, the fullness of him who fills everything** (with the presence, power, agency and riches of God).

**“Eighth Day of Pesach”**

**(No Work allowed)**

**(Sunday Morning April 4, 2021)**

**Morning Service & Yizkor**

|  |  |
| --- | --- |
|  | **Torah Reading:** |
| **עַשֵּׂר תְּעַשֵּׂר** |  |
| **“A’asher T’Asher”** | Reader 1 – D’barim 15:19-23 |
| **“Surely you will tithe”** | Reader 2 – D’barim 16:16:1-3 |
| **“Indispensablemente diezmarás”** | Reader 3 – D’barim 16: 4-8 |
|  | Reader 4 – D’barim 16: 9-12 |
| D’barim (Deut.) 15:19 – 16:17  B’Midbar (Num) 28:18-25 | Reader 5 – D’barim 16:13-17 |
|  |  |
| Ashlamatah: Is. 10:32 – 12:6 |  |
|  | Maftir – B’Midbar 28:18-25 |
| N.C.: 1 Corinthians 15:35 – 16:24  & Revelation 2:1-7 | Is. 10:32 – 12:6 |

**What is Yizkor?**

Yizkor means "remembrance" in Hebrew and most commonly refers to memorial prayer services held four times a year during Yom Kippur, the last (8th) day of Sukkot, the last (8th) day of [Passover](http://www.shiva.com/learning-center/commemorate/jewish-holidays/passover/) and the last (2nd) day of [Shabuot](http://www.shiva.com/learning-center/commemorate/jewish-holidays/shavuot/). Jewish people believe in the eternity of the soul. It is common belief that by saying Yizkor, remembering a loved one and [giving charity](http://www.shiva.com/learning-center/what-to-bring-or-send/make-a-donation/) in a loved one's name helps his or her soul gain merit from our good deeds. Reciting Yizkor may also serve as a very important and reflective time for individuals [honoring and commemorating](http://www.shiva.com/learning-center/commemorate/) loved ones.

**Blessings Before Torah Study**

**Blessed are You, Ha-Shem our G-d, King of the universe, Who has sanctified us through Your commandments, and commanded us to actively study Torah. Amen!**

**Please Ha-Shem, our G-d, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your delight. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

**Blessed are You, Ha-Shem our G-d, King of the universe, Who chose us from all the nations, and gave us the Torah. Blessed are You, Ha-Shem, Giver of the Torah. Amen!**

**Ha-Shem spoke to Moses, explaining a Commandment. "Speak to Aaron and his sons, and teach them the following Commandment: This is how you should bless the Children of Israel. Say to the Children of Israel:**

**May Ha-Shem bless you and keep watch over you; - Amen!**

**May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!**

**May Ha-Shem bestow favor on you, and grant you peace. – Amen!**

**This way, the priests will link My Name with the Israelites, and I will bless them."**

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when doing acts of kindness; and there is no maximum amount of Torah that a person must study.**

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honouring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deut.) ‎14:22 – 16:17‎‎**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 22. **You shall tithe** all the seed crop that the field gives forth, year by year. | 22. **Be mindful to tithe** your fruitage of whatsoever comes forth, and which you gather in from the field year by year; not giving the fruit of one year for the fruit of another. |
| 23. And you shall eat before the Lord, your God, in the place He chooses to establish His Name therein, the tithes of your grain, your wine, and your oil, and the firstborn of your cattle and of your sheep, **so that you may learn to fear the Lord, your God, all the days.** | 23. And the second tithe you will eat before the LORD your God in the place which He will choose to make His Shekinah to dwell there; the tenths of your corn, your vines, and your oil, and likewise the firstlings of your oxen and sheep, **that you may learn to fear the LORD your God all the days**. |
| 24. And if the way be too long for you, that you are unable to carry it, for the place which the Lord, your God, will choose to establish His Name therein, is too far from you, for the Lord, your God, will bless you | 24. And if the way be too great for you to be able to carry the tenth, because the place which the LORD your God will choose for His Shekinah to dwell there is too distant from you, when the LORD your God will have blessed you, |
| 25. Then you shall turn it into money, and bind up the money in your hand, and you shall go to the place the Lord, your God, will choose. | 25. then you may make exchange for it into silver, and bind the sum in your hand, and proceed to the place which the LORD your God will choose, |
| 26. And you shall turn that money into whatever your soul desires; cattle, sheep, new wine or old wine, or whatever your soul desires, and you shall eat there before the Lord, your God, and you shall rejoice, you and your household. | 26. and give the silver for any thing that your soul pleases, of oxen, sheep, wine new or old, or whatever your soul desires; and you will eat there before the LORD your God and rejoice, you and the men of your house. |
| 27. And [as for] the Levite who is in your cities you shall not forsake him, for he has neither portion nor inheritance with you. | 27. And the Levite who is in your cities forsake not, for he has not a portion or a heritage with you. |
| 28. At the end of three years, you shall take out all the tithe of your crop in that year and place it in your cities. | 28. At the end of three years you will bring forth all the tenths of your produce for that year, and lay them up in your cities. |
| 29. And the Levite because he has no portion or inheritance with you and the stranger, and the orphan, and the widow, who are in your cities, will come and eat and be satisfied; **so that the Lord, your God, will bless you in all the work of your hand that you will do.** | 29. And the Levite, because he has no part or heritage with you, and the stranger, the orphan, and the widow who are in your cities, will come and eat and be satisfied; **that the LORD your God may bless you in all the works of your hands that you do.** |
|  |  |
| 1. At the end of seven years you will make a release. **2** | 1. At the end of seven years you will make a Release. |
| 2. And this is the manner of the release; to release the hand of every creditor from what he lent his friend; he shall not exact from his friend or his brother, because time of the release for the Lord has arrived. | 2. And this is the indication of the custom of the Release: Every man who is master of a loan, who lends to his neighbor, will give remission. He will not have power to coerce his neighbor in demanding his loan, nor of his brother, a son of Israel; because the Bet Din has published the Release before the LORD. |
| 3. From the foreigner you may exact; but what is yours with your brother, your hand shall release. | 3. From a son of the Gentiles you may exact, but the lawful right (dina) which is yours with your brother you will release with your hand. |
| 4. **However, there will be no needy among you**, for the Lord will surely bless you in the land the Lord, your God, is giving you for an inheritance to possess. | 4. **If you will only be diligent in the precepts of the law, there will be no poor among you**; for, blessing, the LORD will bless you in the land which the LORD your God will give you for a possession to inherit; |
| 5. **However, if you hearken to the voice of the Lord, your God, to be careful to do all this commandment, which I am commanding you today.** | 5. **if, obeying, you will only obey the Word of the LORD your God, to observe and do all these commandments which I command you this day.** |
| 6. For the Lord, your God, has blessed you, as He spoke to you, and you will lend to many nations, but you will not borrow; and you will rule over many nations, but they will not rule over you. | 6. For the LORD your God blesses you, as He said to you (that) you will take from many nations, but they will not take from you; and you will have power over many nations, but they will not have power over you. |
| 7. If there will be among you a needy person, from one of your brothers in one of your cities, in your land the Lord, your God, is giving you, you shall not harden your heart, **and you shall not close your hand from your needy brother.** | 7. **But if you be not diligent in the precepts of the Law,** and there be among you a poor man in one of your cities of the land which the LORD your God gives you, **you will not harden your heart, nor hold back your hand from your poor brother;** |
| 8. **Rather, you shall open your hand to him, and you shall lend him sufficient for his needs, which he is lacking.** | 8. **but you will open your hand to him, and lend to him according to the measure of his lack through which he is in need.** |
| 9. **Beware, lest there be in your heart an unfaithful thought, saying, "The seventh year, the year of release has approached," and you will begrudge your needy brother and not give him, and he will cry out to the Lord against you, and it will be a sin to you.** | 9. **Beware lest there be a word in your proud heart, saying: The seventh year, the year of release, is at hand, and your eye become evil toward your poor brother, so as to be not willing to give to him, and he cry against you to the LORD, and there be guilt upon you.** |
| 10. **You shall surely give him, and your heart shall not be grieved when you give to him; for because of this thing the Lord, your God, will bless you in all your work and in all your endeavors.** | 10. **Giving you will give to him, nor will your heart be evil when you give to him; for on account of this matter the LORD your God will bless you in all your works that you put your hands unto.** |
| 11. **For there will never cease to be needy within the land.** Therefore, I command you, saying, **you will surely open your hand to your brother, to your poor one, and to your needy one in your land.** | 11. **But forasmuch as the house of Israel will not rest in the commandments of the Law, the poor will not cease in the land:** therefore I command you, saying: **You will verily open your hands toward your neighbors, to the afflicted around you, and to the poor of your country.** |
| 12. If your brother, a Hebrew man or a Hebrew woman, is sold to you, he shall serve you for six years, and in the seventh year you shall send him forth free from you. | 12. If your brother, a son of Israel, or if a daughter of Israel, be sold to you, he will serve you six years; and when the seventh comes, you will send him from you free. |
| 13. And when you send him forth free from you, you shall not send him forth empty- handed. | 13. And when you let him go away from you at liberty, you will not send him away empty. |
| 14. You shall surely provide him from your flock, from your threshing floor, and from your vat, you shall give him from what the Lord, your God, has blessed you | 14. Comforting you will comfort him out of your flocks, your floors, and your wine presses; as the LORD has blessed you, you will give to him. |
| 15. And you shall remember that you were a slave in the land of Egypt, and the Lord, your God, redeemed you; therefore, I am commanding you this thing today. | 15. And be mindful that you were servants in the land of Mizraim, and that the LORD your God set you free; therefore I command you today that you do this thing. |
| 16. And it will be, if he says to you, "I will not leave you," because he loves you and your household, for it is good for him with you, | 16. But if he say to you, I will not go out from you, because I love you and the men of your house, and because it has been good for him to be with you, |
| 17. Then you shall take an awl and put it through his ear and into the door, and he shall be a servant to you forever; and also to your maidservant you shall do likewise. | 17. then you will take an awl, and bore (or apply) it through his ear, and that to the door of the house of judgment (Bet Din), and he will be your serving servant until the Jubilee. And for your handmaid also you will write a certificate of release, and give it to her. |
| 18. You shall not be troubled when you send him free from you, for twice as much as a hired servant, he has served you six years, and the Lord, your God, will bless you in all that you shall do. | 18. It must not be a hardship in your eyes when you send him away from you; for double the hire of an hireling has he been of service to you six years; and on his account the LORD your God has blessed you in all that you have done. |
| 19. Every firstborn male that is born of your cattle or of your flock you shall sanctify to the Lord, your God. You shall neither work with the firstborn of your ox, nor shear the firstborn of your flock. | 19. Every firstling male that comes of your herd and flock you will consecrate before the LORD your God. You will not work with the firstlings of your herd, nor shear the firstlings of your flocks; |
| 20. You shall eat it before the Lord, your God, year by year, in the place the Lord chooses-you and your household. | 20. you will eat thereof before the LORD your God from year to year, in the place which the LORD will choose, you and the men of your houses. |
| 21. And if there be any blemish in it, whether it be lame, or blind, or any ill blemish, you shall not sacrifice it to the Lord, your God. | 21. But if there be any spot in it, if it be lame or blind, or have any blemish, you shall not sacrifice it before the Lord your God: |
| 22. You shall eat it within your cities, the unclean and the clean together, as the deer, and as the gazelle. | 22. you may eat it in your cities; he who is unclean, (so) that he may not approach to holy things, and he who being clean may approach the holy, may alike (eat), as the flesh of the antelope or hart. |
| 23. However, you shall not eat its blood; you shall pour it on the ground, as water. | 23. Only you will not eat the blood; you will pour it out upon the ground like water. |
|  |  |
| 1. **Keep the month of spring, and make the Passover offering to the Lord, your God, for in the month of spring, the Lord, your God, brought you out of Egypt at night.** | 1. **Be mindful to keep the times of the festivals, with the intercalations of the year, and to observe the rotation thereof: in the month of Abib to perform the Pascha before the LORD your God, because in the month of Abib the LORD your God brought you out of Mizraim; you will eat it therefore by night.** |
| 2. You shall slaughter the Passover sacrifice to the Lord, your God, [of the] flock, and [the Festival sacrifices of the] cattle, in the place which the Lord will choose to establish His Name therein. | 2. But you will sacrifice the Pascha before the LORD your God between the suns; and the sheep and the bullocks on the morrow, on that same day to rejoice in the feast at the place which the LORD will choose to make His Shekinah to dwell there. |
| 3. You shall not eat leaven with it; for seven days you shall eat with it matzoth, **the bread of affliction**, for in haste you went out of the land of Egypt, so that you shall remember the day when you went out of the land of Egypt all the days of your life. | 3. You will not eat leavened bread with the Pascha; seven days you will eat unleavened bread unto His Name, **the unleavened bread of humiliation**; for with haste you went forth from the land of Mizraim; that you may remember the day of your outgoing from the land of Mizraim all the days of your life. |
| 4. **And no leaven shall be seen with you within all your border for seven days;** neither shall any of the flesh you slaughter on the preceding day in the afternoon, remain all night until the morning. | 4. **Take heed that in the beginning of the Pascha there be no leaven seen among you within all your borders for seven days;** and that none of the flesh which you sacrifice in the evening of the first day remain till the morning. |
| 5. You shall not sacrifice the Passover offering within any of your cities, which the Lord, your God, is giving you. | 5. It will not be allowed you to eat the Pascha in (any) one of your cities which the LORD your God gives to you; |
| 6. Except at the place which the Lord, your God, will choose to establish His Name-there you shall slaughter the Passover offering in the afternoon, as the sun sets, at the appointed time that you went out of Egypt. | 6. but in the place which the LORD your God will choose to make His Shekinah to dwell, there will you sacrifice the Pascha; and in the evening at the going down of the sun you may eat it until the middle of the night, the time when you began to go out of Mizraim. |
| 7. And you shall roast [it] and eat [it] in the place which the Lord, your God, will choose, and you shall turn away in the morning and go to your dwellings. | 7. And you will dress and eat it in the place which the LORD your God will choose, and in the early morn (if need be) you may return from the feast, and go to your cities. |
| 8. For six days you shall eat matzoth, and on the seventh day there shall be a halt to the Lord, your God. You shall not do any work [on it]. | 8. On the first day you will offer the omer, and eat unleavened cakes of the old corn; but in the six remaining days you may begin to eat unleavened cakes of the new corn, and on the seventh day you will assemble with thanksgiving before the LORD your God; no work will you perform. |
| 9. You shall count seven weeks for yourself; from[the time] the sickle is first put to the standing crop, you shall begin to count seven weeks. | 9. Seven weeks number to you; from the time when you begin to put the sickle to the harvest of the field after the reaping of the omer you will begin to number the seven weeks. |
| 10. And you shall perform the Festival of Weeks to the Lord, your God, **the donation you can afford to give, according to how the Lord, your God, shall bless you.** | 10. And you will keep with joy the Festival of Weeks before the LORD your God, **after the measure of the freewill offerings of your hands, according as the LORD your God will have blessed you.** |
| 11. And you shall rejoice before the Lord, your God, -you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite who is within your cities, and the stranger, and the orphan, and the widow, who are among you, in the place which the Lord, your God, will choose to establish His Name therein. | 11. And you will rejoice with the joy of the feast before the LORD your God, you and your sons, your daughters, your servants and handmaids, the Levites who are in your cities, and the stranger, the orphan, and the widow who are among you, at the place which the LORD your God will choose where to make His Shekinah to dwell. |
| 12. And you shall remember that you were a slave in Egypt, and you shall keep and perform these statutes. | 12. Remember that you were servants in Mizraim; so will you observe and perform these statutes. |
| 13. You shall make yourself the Festival of Sukkoth for seven days, when you gather in [the produce] from your threshing floor and your vat. | 13. The Feast of Tabernacles you will make to you seven days, when you will have completed to gather in the corn from your threshing floors, and the wine from your presses. |
| 14. And you shall rejoice in your Festival-you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite, and the stranger, and the orphan, and the widow, who are within your cities. | 14. And you will rejoice in the joy of your feasts with the clarinet and flute, you and your sons and daughters, your handmaids, the Levite, the stranger, the orphan, and the widow, who are in your cities. |
| 15. Seven days you shall celebrate the Festival to the Lord, your God, in the place which the Lord shall choose, because the Lord, your God, will bless you in all your produce, and in all the work of your hands, and you will only be happy. | 15. Seven days you will keep the feast before the LORD your God in the place which the LORD will choose, because the LORD your God will have blessed you in all your provision, and in all the work of your hands, and so willll you be joyful in prosperity. |
| 16. **Three times in the year, every one of your males shall appear before the Lord, your God, in the place He will choose: on the Festival of Matzoth and on the Festival of Weeks, and on the Festival of Sukkoth, and he shall not appear before the Lord empty-handed.** | 16. **Three times in the year will all your males appear before the LORD your God in the place that He will choose; at the Feast of the Unleavened, at the Feast of Weeks, and at the Feast of Tabernacles; nor must you appear before the LORD your God empty of any of the requirements;** |
| 17. **[Every] man [shall bring] as much as he can afford, according to the blessing of the Lord, your God, which He has given you.** | 17. **every one after the measure of the gifts of his hands, according to the blessing which the LORD your God hath bestowed upon you.** |
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**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:18-25‎**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 18. On the first day is a holy convocation; you shall not perform any mundane work. | 18. On the first day of the festival a holy convocation; no servile work will you do; |
| 19. You shall offer up a fire offering, a burnt offering to the Lord: two young bulls, one ram, and seven lambs in the first year they shall be unblemished for you. | 19. but offer an oblation of a burnt sacrifice before the LORD, two young bullocks, one ram, and seven lambs of the year, unblemished, will you have. |
| 20. Their meal offerings [shall be] fine flour mixed with oil; three tenths for each bull and two tenths for the ram you shall offer up. | 20. And their minchas of wheat flour, mingled with olive oil, three tenths for each bullock, two tenths for the ram, |
| 21. And you shall offer up one tenth for each lamb, for all seven lambs. | 21. and for a single lamb a tenth, so for the seven; |
| 22. And one young male goat for a sin offering to atone for you. | 22. and one kid of the goats, to make an atonement for you: |
| 23. You shall offer these up besides the morning burnt offering which is offered as a continual burnt offering. | 23. beside the burnt sacrifice of the morning, the perpetual burnt sacrifice, you will make these offerings. |
| 24. Like these, you shall offer up daily for seven days, food of the fire offering, a spirit of satisfaction to the Lord; you shall offer up this in addition to the continual burnt offering and its libation. | 24. According to these oblations of the first day you will do daily through the seven days of the festival. It is the bread of the oblation which is received with favor before the LORD; it will be made beside the perpetual burnt offering, with its libation. |
| 25. The seventh day shall be a holy convocation for you; you shall not perform any mundane work. | 25. And on the seventh day you shall have a holy convocation; no servile work shall you do. |
|  |  |

**Welcome to the World of P’shat Exegesis**

In order to understand the finished work of the P’shat mode of interpretation of the Torah, one needs to take into account that the P’shat is intended to produce a catechetical output, whereby a question/s is/are raised and an answer/a is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

[cf. <http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

**1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

**2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

**4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.

**5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

**7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

**Reading Assignment:**

**The Torah Anthology, Volume 17, Gratitude and Discipline, pp. 158 -190**

By: Hakham Yitschak Magrisso

Translated by Rabbi Aryeh Kaplan

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**Rashi’s Commentary for: ‎** **D’barim (Deut.) ‎14:22 – 16:17‎‎**

**‎‎22 You shall tithe [all the seed crop]** What has one matter to do with the other [i.e., the prohibition of cooking a kid, and tithing]? The Holy One, blessed is He, said to Israel: Do not cause Me to destroy the [developing] kernels (גְּדָיִים) of grain, while they are yet in their “mother’s womb” [i.e., in the husks], for if you do not tithe your produce properly, when it is near ripening I will bring forth an easterly wind, which will blast them, as it is said, “and blast before becoming standing grain” (II Kings 19:26) (Tanchuma). [And just as cooking the kid in its mother’s milk and the tithes are juxtaposed,] so is the topic of the first fruits (בִּכּוּרִים) [juxtaposed to cooking the kid in its mother’s milk (see Exod. 23:19, 34:26), **to teach us that, if you do not bring your first fruits to the Temple as commanded, your fruit produce will whither].**

**[You shall tithe...] year by year** From here, we derive [the ruling] that one may not give tithes from the new [crop] for the old [i.e., from this year’s crop for last year’s].-[Sifrei]

**23 And you shall eat [before the Lord your God, in the place He chooses... the tithes of your grain...]**- This refers to ma’aser sheini, “the second tithe,” for we have already learned to give ma’aser rishon, “the first tithe,” to the Levites, as it is said, “[Speak to the Levites...] when you take from the children of Israel [the tithe]... ” (Num. 18:26), and it gives them permission to eat it anywhere [not only in Jerusalem], as it is said, “and you may eat it in any place” (Num. 18:31). Thus you must conclude that this one [which may be eaten by its owners and must be eaten in Jerusalem,] is another tithe [namely, the second tithe].

**24 For [the Lord your God] will bless you** so that your produce will be too much to carry.

**26 [And you will turn that money] into whatever your soul desires** This is a כְּלָל , a general statement [not limited to anything in particular. Whereas the next expression,]

**cattle, or sheep, new wine or old wine** [represents a] פְּרָט , a “specification” [that is, it details particular things, limiting the matter to those things. After this, the verse continues,]

**or whatever your soul desires** [The verse] again reverts to a כְּלָל , a “general statement.” [Now we have learned that when a verse expresses a כְּלָל , a פְּרָט , and then a כְּלָל again, as in this case, we apply the characteristics of the פְּרָט to the whole matter. That is,] just as the items listed in the פְּרָט 1) are products of things themselves produced by the earth [e.g., wine comes from grapes], and 2) are fitting to be food for man, **[so must the money replacing them be used to purchase such products]**.-[Eruvin 27a]

**27 And [as for] the Levite...** - you shall not forsake him By not giving him the first tithe.

**for he has neither portion nor inheritance with you** This excludes gleanings (Lev. 19:9), forgotten sheaves (Deut. 24:19), the end of the field (Lev. 19:9), [all of which are left for the poor,] and ownerless things, for the Levite does have a portion in these things, just as you do, and [consequently,] they are not subject to tithing.

**28 At the end of three years [you shall take out all the tithe of your crop in that year]** This comes to teach us that if one kept his tithes from the first and the second year of the shemitah [cycle], he has to remove them from his house in the third [year].

**29 And the Levite... will come** And take the first tithe.

**and the stranger, and the orphan... [will come] And take the second tithe**, which this year [the third in the seven year cycle], belongs to the poor, and you [yourself] may not eat it in Jerusalem, in the manner you were required to eat the second tithe in the [first] two years [of this cycle].

**will come and eat and be satisfied** Give them enough to satisfy them. From here [our Rabbis] said: One must not give the poor from the threshing floor less [than half a kav of wheat, or a kav of barley] (Sifrei). And you go up to Jerusalem with the [second] tithe of the first and the second years which you have delayed [to bring], and you shall confess: “I have removed the sanctified things from the house” (see Deut. 26:13), as is stated in [the section beginning with] “When you have finished tithing...” (Deut. 26:12).

**Chapter 15**

**1 At the end of seven years [you shall make a release]** One might think that this means seven years [starting from the transaction] of each loan. Scripture, therefore, states, “The seventh year [i.e., the year of release] has approached...” (verse 9). But if you say [that] “seven years” [means] for each loan, after each individual loan, how has it approached? [No loan was yet transacted.] Consequently, you learn [that Scripture means] seven years according to the counting of the Shemitha [cycle].-[Sifrei]

**2 to release the hand of every creditor** Heb. כָּל־בַּעַל מַשֵּׁה יָדוֹ שָׁמוֹט , [lit. to release every master the loan of his hand, which makes no sense. Therefore, Rashi interprets the verse to mean] to release the hand of every creditor [from reclaiming the loan].

**3 From the foreigner you may exact** This is a positive command (See Ramban.). -[Sifrei]

**4 However, there will be no needy among you** But further on it says, “For there will never cease to be needy [within the land]” (verse 11). [These two verses seem to contradict each other. However, the explanation is:] **When you perform the will of the Omnipresent, there will be needy among others but not among you. If, however, you do not perform the will of the Omnipresent, there will be needy among you.** -[Sifrei] needy Heb. אֶבְיוֹן , [denoting someone who is] poorer than an עָ נִי . The term אֶבְיוֹן means “to yearn for” (תָּאֵב) , i.e., one who yearns for everything [because he has nothing].-[Vayikra Rabbah 34:6, see B.M. 111b]

**5 However, if you hearken [to the voice of the Lord, your God**] **then “there will be no needy among you” (verse 4).**

**you hearken** Heb. שָׁמֽעַ תִּשְׁמַע . [The repetition of the verb form suggests:] If one listens a little, he will be granted the opportunity to listen much [i.e., he will be taught much Torah as a reward].-[Sifrei]

**6 [For the Lord, your God, has blessed you,] as He has spoken to you** And where did He speak about this? “Blessed are you in the city...” (Deut. 28:3). -[Sifrei]

**and you will lend** Heb. וְהַעֲבַטְתָּ . Whenever an expression denoting lending refers to a lender [of money], it adopts the hiph’il [causative] form. For example, וְהִלְוִיתָ , or וְהַעֲבַטְתָּ , you will lend. However, if it would have said וְעָבַטְתָּ ,[in the kal, simple conjugation,] it would be referring to the borrower, like וְלָוִיתָ , you will borrow.

**and you will lend to [many] nations** One might think that you will borrow from this one and lend that one. Therefore, Scripture states, “but you will not borrow.”

**and you will rule over many nations** One might think that [at the same time] other nations will rule over you. Therefore, Scripture states, “but they will not rule over you.”-[Sifrei]

**7 If there will be among you a needy person** The most needy person has priority. -[Sifrei]

**from one of your brothers** Your brother on your father’s side has priority over your brother on your mother’s side.-[Sifrei]

**[in one of] your cities** The poor of your city have priority over the poor of another city. -[Sifrei]

**you shall not harden [your heart]** Some people suffer [as they deliberate] whether they should give [to the needy] or they should not give; therefore it says: “you shall not harden [your heart].” Some people stretch out their hand [to give], but then close it; therefore it says: “nor close your hand.”-[Sifrei]

**[nor close your hand] from your needy brother** If you do not give him, you will ultimately become a “brother of the needy” [i.e., becoming needy yourself].-[Sifrei]

**8 [Rather] you shall open [your hand]** Even many times.

**[Rather] you shall open [your hand]** Heb. כִּי־פָתֽחַ תִּפְתַּח . Here, the word כִּי has the meaning of “rather” [whereas in verse 7 it means “if,” and in verse 10, “because”].

**and you shall lend If he does not want [your money]** as a [charitable] gift, give it to him as a loan.- [Sifrei ; Keth. 67b]

**[lend him] sufficient for his needs** However, you are not commanded to make him wealthy.-[Sifrei]

**[sufficient for his needs,] what he is lacking** Even a horse to ride on and a servant to run before him [if he is accustomed to this type of lifestyle]. -[Sifrei ; Keth. 67b]

**he [is lacking]** Heb. יֶחְסַר לוֹ , lit. what is lacking for him. This refers to a wife [i.e., you should help him marry a wife]. Similarly, it is stated: “I shall make for him (לוֹ) a helpmate opposite him” (Gen. 2:18). -[Keth. 66b]

**9 and he will cry out [to the Lord] against you** One might think this is a requirement [namely, that this poor man is obliged to "cry out... against you"]. Therefore, Scripture says, “[On his day you shall give him his payment...] so that he will not cry against you [to the Lord]” (Deut. 24:15). -[Sifrei 15:138]

**and it will be a sin to you in any case**, even if he does not cry [against you]. If so, why does it say, “and he will cry out... against you?” [It means that God says:] I hasten to punish in response to the one who cries out more than to the one who does not cry out.-[Sifrei]

**10 You shall surely give him** Even a hundred times.-[Sifrei]

**him** [meaning] between him and you [i.e., privately]. -[Sifrei]

**for because of this thing** Heb. דּבָר , lit. word. Even if you said [i.e., gave him your “word”] that you would give, you will receive a reward for the saying along with the reward for the deed.- [Sifrei]

**11 Therefore** Heb. עַל־כֵּן , here meaning מִפְּנֵי כֵן , [i.e.,] “because of this,” or “therefore.”

**saying** I offer you advice for your own good.-[Sifrei]

**[You shall surely open your hand] to your brother,** to your poor one To which brother? To your poor one.

**to your poor one** Heb. לַעֲנִיֶּךָ , [spelled] with one “yud,” [singular form,] means one poor person, but עֲנִיֶּיךָ with two "yud"s [the second “yud” denoting the plural form,] means two poor people. [Here, since it is written with one “yud,” meaning one poor person, thus modifying אָחִיךָ , your brother, which is in the singular]. See Yosef Hallel, Leket Bahir, Chavel.

**12 If [your brother...] is sold to you** By others [but not one who sells himself because of poverty]. Scripture is speaking here of one whom the court sold [for a theft that he had committed]. But has it not already been stated, “If you buy a Hebrew servant” (Exod. 21:2) and there, too, Scripture is referring to one whom the court sold (Mechilta)? Nevertheless, [it is repeated here] because of two points which are new here: The first is that it is written [here] “or a Hebrew woman,” that she, too, [like a manservant,] goes free at the end of six [years]. This does not mean a woman whom the court has sold, for a woman is not sold [by the court] on account of a theft, since it is stated [that the thief will be sold] “for his theft” (Exod. 22:2), not for her theft. Thus, [we are referring here to] a minor whom her father sold [as a handmaid], and it teaches you here that if six years terminate before she shows signs [of puberty], she goes free (Exod. 21:7-11). The second new point here is: “You shall surely provide him.”

**14 You shall surely provide him** Heb. הַעֲנֵיק תַּעֲנִיק . [The root ענק ] denotes an ornament worn high [on the upper portion of the body] within view of the eye. [Thus, this verse means that you should give him] something through which it will be recognized that you have benefited him. Others explain [the word הַעֲנֵיק ] as an expression of loading on his neck [meaning that you should load him with gifts].

**[You shall surely provide him] from your flock, from your threshing floor, and from your vat** One might think that I must [give him] only these things [listed in the verse here]. Therefore, Scripture states, “from what the Lord, your God, has blessed you,” meaning, from everything with which your Creator has blessed you. Then why are these mentioned? Just as these particular things are within the realm of blessing, so too, you should provide him only with what falls within the realm of blessing. This [therefore] excludes mules, [which are sterile, and are thus not considered within the realm of blessing] (Kid. 17a). In tractate Kiddushin (17a)our Rabbis derived by means of a gezerah shavah how much one must give the servant of each kind.

**15 And you shall remember that you were a slave [in the land of Egypt]** And I loaded you up [with booty], and then did so a second time, from the spoil of Egypt and from the spoil at the Sea [of Reeds]; so too should you load him up, and then do so a second time.-[Sifrei]

**17 [And he shall be] a servant [to you] forever** Heb. לְעוֹלָם . One might think that [ לְעוֹלָם , “forever”] is to be interpreted literally. Therefore, Scripture states: “[And you shall sanctify the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It will be a Jubilee for you;] and you shall return, every man to his property, and you shall return, every man to his family” (Lev. 25:10). Consequently, you learn that the term לְעוֹלָם here can mean only the period until the Jubilee. [This period is also called לְעוֹלָם .]-[Mechilta 21:6] and also to your maidservant you will do likewise to provide her. One might think that Scripture includes her concerning the piercing [of the ear] as well. Therefore, it states, “And if the manservant (הַָעֶבֶד) will clearly say, [I love my master...then... his master shall bore his ear with an awl]” (Exod. 21:5-6); [i.e.,] a manservant (עֶבֶד) must have his ear pierced, but not a maidservant.-[Sifrei]

**18 for twice as much as much as a hired servant** From here our Rabbis said: A Hebrew slave serves both by day and by night, and that is double the amount of labor of a man hired only for day work. And what is his service during the night? That his master gives him a Canaanite maidservant [as a wife], and the [resultant] children [belong] to the master.-[Sifrei, Kid. 15a]

**19 Every firstborn male... you shall sanctify [to the Lord]** But elsewhere (Lev. 27:26) it says, “[But the firstborn which will be a firstborn for the Lord of the livestock,] no man shall sanctify it.” How is this [reconciled]? [The verse in Leviticus means that] one may not sanctify [the firstborn] to be another sacrifice [but only as a firstborn sacrifice]. And our verse here teaches us that it is a duty to proclaim [over the firstborn animal], “You are hereby sanctified as a firstborn.” Another explanation: It is impossible to say “sanctify [this firstborn animal],” because [Scripture] already says, “no man must shall sanctify it” (Lev. 27:26). And yet it is impossible to say that we shall not sanctify it, for [here] it already says, “you shall sanctify.” So how [can these two verses be reconciled]? [The answer is that we are dealing with an indirect sanctification, namely:] One may sanctify the value of the privilege [i.e., the owner of the firstborn animal has the privilege of choosing to which kohen he will give it. This privilege has a market value, namely how much an Israelite will pay so that the owner of the firstborn will give it to his grandson who is a kohen. The verse, therefore, means:] one may dedicate the value of this privilege according to its benefit and give it to the Temple [treasury].-[Ar. 29a]

**You shall neither work with the firstborn of your ox, nor shear [the firstborn of your flock]** The Rabbis derived that also the the converse [i.e., shearing your ox and working the flock] is prohibited. Scripture is merely speaking [here] of the usual manner [in which these animals are used].-[Bech. 25a]

**20 You shall eat it before the Lord, your God** [Scripture] is addressing the kohen, for we have already found [a statement to the effect] that it [the firstborn] is part of the dues given to kohanim, whether the animal is unblemished or whether it is blemished. For it is stated, “and their flesh [i.e., of the firstborn animals] shall be yours [i.e., the kohen 's]” (Num. 18:18). - [Bech. 28a] [In both cases, the kohen is entitled to eat the entire animal. The difference between the blemished and the unblemished animals is that the blemished animal is slaughtered outside the Temple, and its flesh may be eaten anywhere by anyone invited by the kohen. The unblemished animal, however, must be slaughtered in the Temple courtyard, its blood dashed on the altar, and its fat burned on the altar. The flesh must be eaten by the kohen and his household within the time allotted for eating it.]

**[You shall eat it before the Lord...] year by year** From here we derive the law that one should not delay it [i.e., from sacrificing it] beyond its first year (Bech. 28a). [If so, however,] one might think that it becomes unfit [as a sacrifice] when the first year has elapsed. [Therefore, the Torah tells us that] it [the firstborn animal] has already been compared to ma’aser [sheini], as it is said, “And you shall eat before the Lord, your God... the tithes of your grain, your wine, and your oil, and the firstborn of your cattle and of your sheep” (Deut. 14:23). Just as ma’aser sheini does not become unfit [when it is left over] from one year to the next, neither does the firstborn animal become unfit. However, [this verse means] that the proper way to fulfill this commandment [of the firstborn animal] is during its first year.

**year by year** If one slaughtered it at the end of its first year [on the last day], he may eat it on that day and one day of the next year. This teaches [us] that it [a firstborn animal] may be eaten for two days and one [intervening] night.-[Bech. 27b]

**21 [And if there be any] blemish [in it]** [This is] a כְּלָל , a general statement [not limiting itself to anything in particular].

**lame, or blind** [This is] a פְּרָט , particular things, [limiting the matter to these things].

**any ill blemish** [Once again the verse] reverts to כְּלָל , a general statement. [Now we have learned that when a verse expresses a כְּלָל , then a פְּרָט , and then a כְּלָל again, just as in this case, we apply the characteristics of the פְּרָט to the whole matter.] Just as the blemishes detailed [lame or blind] are externally visible blemishes that do not heal, so too, any externally visible blemish that does not heal [renders a firstborn animal unfit for sacrifice and may be eaten as ordinary flesh].-[Bech. 37a]

**23 However, you shall not eat its blood** [Although eating the blood of any animal is prohibited, this prohibition is mentioned here] so that you should not say: "Since this [blemished firstborn animal] is entirely permitted [to be eaten now after its blemish, even though] it started out from a forbidden status, since it was sanctified, [and now it is permitted] for it is slaughtered outside [the Temple] without having to be redeemed, and [it may be] eaten. I might [therefore] think that its blood is permitted as well!" Therefore, Scripture states, "However, you shall not eat its blood."

**Chapter 16**

**1 Keep the month of spring** Heb. אָבִיב . Before it [Nissan] arrives, watch that it should be fit for the אָבִיב , ripening [capable of producing ripe ears of barley by the sixteenth of the month], to offer up in it the omer meal offering. And if not, proclaim it a leap year [thereby enabling you to wait another month, until the barley ripens].-[San. 11b]

**[for in the month of spring the Lord, your God, brought you] out of Egypt at night** But did they not go out by day, as it is said, “on the morrow of the Passover the children of Israel went out...” (Num. 33:3)? However, since during the night Pharaoh gave them permission to leave, as it is said, “So he called for Moses and Aaron at night [and said, ‘Rise up, go out from among my people...]’ ” (Exod. 12:31), [therefore, here it says “at night”].-[Ber. 9a]

**2 You shall slaughter the Passover sacrifice to the Lord, your God**, **[of the] flock** As it is said, “You may take [it] either from the sheep or from the goats” (Exod. 12:5).

**and...cattle** These are slaughtered as the chagigah [Festival offering]. If a large group was formed for the Passover offering, they bring a Festival offering along with it, so that the Passover sacrifice will be eaten [after a sufficient meal, and therefore] after the required satiation. [Everyone had to designate himself to a particular company of people, which was then relevant to one particular Passover offering (Pes. 69a- 70b).] Our Rabbis also derived many other things from this verse.-[Sifrei ; Pes. 70a]

**3 the bread of affliction** [I.e.,] bread that brings to mind the affliction they suffered in Egypt.-[Sifrei]

**for in haste you went out of the land of Egypt** And the dough [that you had prepared for eating] did not have time to become leavened, so this [matzah] will be for you as a reminder. And the haste [here] is not on your part, but on the part of the Egyptians, for so it says, “So the Egyptians took hold of the people [to hasten to send them out of the land]” (Exod. 12:33). -[Sifrei ; Ber. 9a]

**so that you shall remember** By eating the Passover sacrifice and the matzah, the day you went out [of the land of Egypt].

**4 neither shall any of the flesh you slaughter on the preceding day in the afternoon, remain all night until the morning** This is an admonition regarding leaving over the flesh of the Passover sacrifice, offered up by future generations, because [so far this prohibition] had been mentioned only with regard to the Passover sacrifice offered in Egypt (see Exod. 12:10). And יוֹם רִאשׁוֹן stated here is the fourteenth of Nissan [the preceding day, and not the fifteenth, which is the first day of Passover], just as it says: “but on the preceding day (בַּיוֹם הָרִאשׁוֹן) you shall clear away leaven from your houses” (Exod. 12:15). Now since Scripture digressed from the subject of the Passover sacrifice and began to speak of the rules pertaining to the seven days [of the Festival]-such as, “seven days you shall eat with it matzoth ” (verse 3); “And no leaven shall be seen with you within all your border for seven days” (verse 4)—it was necessary to specify to which slaughtering [Scripture] is admonishing. For had it written only “neither shall any of the flesh you slaughter in the afternoon, remain all night until the morning” [without saying “the preceding day”], I might have thought that the peace offerings slaughtered during all the seven days are also subject to [the prohibition of] “And you shall not leave any of it until the morning,” (Exod. 12:10), and may be eaten only for [one] day and a night. Therefore, it is written: “on the preceding day in the evening,” [thereby clarifying that the verse is referring to the Passover sacrifice]. Another explanation: Scripture is referring to the Festival offering brought on the fourteenth of Nissan [and not to the specific Passover sacrifice], and it teaches with reference to it that it may be eaten for two days [and the intervening night]. Now the רִאשׁוֹן mentioned here [according to this explanation], is the first day of the Festival [i.e., the fifteenth of Nissan, rather than the preceding day]. And this is the meaning of the verse: The flesh of the Festival offering, which you slaughtered in the afternoon, shall not remain overnight after the first day of the Festival until the morning of the second day [the sixteenth of Nissan], but rather, it is to be eaten on the fourteenth and the fifteenth [and the intervening night]. And thus it is taught in tractate Pes. (71b).

**6 there you shall slaughter the Passover offering] in the afternoon,** 2) as the sun sets, at the appointed time that you went out of Egypt [In this verse,] three separate times are specified: 1)"in the afternoon," [i.e.,] from the sixth [seasonal] hour [not clock-hours, but rather the twelve equal divisions of the time between dawn and dusk, each one known as a שָׁעָה זְמַנִּית , a “seasonal hour”]. From this time onward [afternoon], you shall slaughter it (זְבָחֵהוּ) “as the sun sets,” you shall eat it (תּֽאכְלֵהוּ) ; and 3)"at the appointed time that you went out [of Egypt]," you must burn it (שוֹרְפֵהוּ) . I.e., [at the beginning of the morning of the first day of Passover, whatever is left over from the Passover sacrifice] becomes נוֹתָר , left over, and must be burned [on the next day].-[Sifrei ; see Ber. 9a]

**7 And you shall roast [it]** Heb. וּבִשַּׁלְתָּ . [Here] this term means “roasted in fire” (צְלִי אֵשׁ) (see Exod. 12:9), for roasting is also included in the general term of בִּשּׁוּל , “cooking.”

**and you shall turn away in the morning [and go to your dwellings]** [i.e.,] the morning of the second day [of Passover]. This teaches that [the pilgrim] is required to remain [in Jerusalem] the night when the Festival terminates.-[Sifrei ; Pes. 95b; Chag. 17a-b]

**8 For six days you shall eat matzoth** But elsewhere it says, “For seven days [you shall eat matzoth]!” (Exod. 12:15). [The solution is:] For seven days you shall eat matzoth from the old [produce] and six days [i.e., the last six days, after the omer has been offered] you may eat matzoth prepared from the new [crop]. Another explanation: It teaches that the eating of matzoh on the seventh day of Passover is not obligatory, and from here you learn [that the same law applies] to the other six days [of the Festival], For the seventh day was included in a general statement [in the verse “For seven days you shall eat matzoth,” but in the verse: “Six days you shall eat matzoth ”] it has been taken out of this general [statement], to teach us that eating matzoh [on the seventh day] is not obligatory, but optional. [Now we have aready learned that if something is singled out of a general statement, we apply the relevant principle not only to itself but to every thing included in the general category. Thus the seventh day] is excluded here not to teach regarding itself, rather to teach regarding the entire generalization [i.e., the entire seven days of the Festival]. Just as on the seventh day the eating of matzah is optional, so too, on all the other days, the eating of matzah is optional. The only exception is the first night [of Passover], which Scripture has explicitly established as obligatory, as it is said, “in the evening, you shall eat matzoth ” (Exod. 12:18). -[Mechilta on Exod 12:18; Pes. 120a]

**[and on the seventh day there shall be] a halt to the Lord your God** - עֲצֶרֶת . Keep yourself back from work. Another explanation: [ עֲצֶרֶת means] a gathering for eating and drinking, as the expression, “Let us detain (נַעַצְרָה) you” (Judg. 13:15).

**9 from [the time] the sickle is first put to the standing crop, [you shall begin to count seven weeks]** [I.e.,] from the time the omer is harvested [on the sixteenth of Nissan], which is the beginning of the harvest.-[see Lev. 23:10, Sifrei ; Men. 71a]

**10 the donation you can afford to give** [I.e.,] sufficient generous donation from you; according to the blessing [that God bestows upon you], bring peace offerings of happiness [these are extra peace offerings in addition to the Festival offerings] and invite guests to eat [with you].

**11 the Levite... the stranger, the orphan, and the widow** [God says:] **These are My four, corresponding to your four, [namely,] “Your son, and your daughter, and your manservant, and your maidservant.” If you shall gladden Mine, I will gladden yours**.-[Midrash Aggadah, Midrash Hagadol. Compare Tanchuma 18, Pesikta d’Rav Kahana p.100a. Note that in incunabula editions, this comment of Rashi is connected to the preceding one: and invite guests to eat [with you]: the Levite... the stranger, the orphan, and the widow. [God says:] These are My four...]

**12 And you shall remember that you were a slave [in Egypt]** On this condition did I redeem you [from Egypt], that you keep and perform these statutes.

**13 You shall make yourself the Festival of Sukkoth...] when you gather in [the produce]-** [i.e.,] at the time of the ingathering, when you bring the summer fruits into the house. Another explanation: “when you gather in [the produce] from your threshing floor and your vat” וּמִיִּקְבֶךָ) (בְּאָסְפּ;ְךָ מִגָּרְנְךָ teaches that we should cover the sukkah [only] with the waste products that come from the threshing floor and the vat [i.e., with things that have grown from the ground, have become detached, and are not susceptible to ritual uncleanness. Since they are not foods and are not vessels, they are not susceptible to spiritual uncleanness. - R.H. 13a; Suk. 12a]

**15 and you will only be happy** According to its simple meaning, this is not an expression denoting a command, but rather an expression of an assurance [i.e., I promise you that you will be happy]. But according to its oral interpretation, [our Rabbis] learned from this to include the night before the last day of the Festival for the obligation of rejoicing.-[see Suk. 48a; Sifrei]

**16 and he shall not appear before the Lord empty-handed** But bring burnt-offerings of appearance (עוֹלוֹת רְאִיָּה) [which are obligatory when appearing before the Lord in Jerusalem on the Festivals] and Festival peace-offerings. -[Chag. 8b]

**17 [Every] man [shall bring] as much as he can afford** One who has many eaters [i.e., a large family] and many possessions should bring many burnt-offerings and many peace- offerings.-[Sifrei ; Chag. 8b]

**Ashlamatah: Isaiah 10:32 – 12:6‎‎**

| **RASHI** | **TARGUM** |
| --- | --- |
| 24. ¶ Therefore, so said the Lord God of Hosts, "Fear not, my people who dwell in Zion, Assyria; with a rod may he smite you, and his staff may he bear over you in the way of Egypt." | 24. ¶ Therefore thus says the LORD God of hosts: “O My people who dwell in Zion, do not be afraid of the Assyrian when he strikes you with his ruler's staff and throws his mastery against you as in the manner of Egypt. |
| 25. For [in] yet a very little [while] the fury shall be over, and My wrath, because of their blasphemy. | 25. For in a very little while the curses will come to an end for you that are of the house of Jacob, and My anger will be upon the peoples who ‎commit the abomination of their destruction." |
| 26. And the Lord of Hosts shall stir up a scourge against him, like the smiting of Midian at the Rock of Oreb, and His staff on the sea, and He shall carry him off after the manner of Egypt. | 26. And the LORD of hosts will bring upon him a stroke, as when he struck Midian at the ‎cleft of Oreb; and his stroke will pass from you as the mastery of Pharaoh passed from you at the sea, for prodigies are done for you as ‎in the manner of Egypt. |
| 27. And it shall come to pass on that day, that his burden shall be removed from upon your shoulder, and his yoke from upon your neck, and the yoke shall be destroyed because of oil. | 27. And it will come to pass in that time that his stroke will pass from you, and his yoke from your neck, **and the ‎Gentiles will be shattered before the Messiah.** |
| 28. He came upon Aiath; he passed through Migron; at Michmas he deposits his luggage. | 28. He has come to Aiath; he has passed through Migron, at Michmash he will appoint the ‎masters of his armies; |
| 29. They crossed the ford; at Geba they lodged; Ramah quaked; Gib'ath Saul fled. | 29. they cut through, cross over the Jordan, at Geba they lodge themselves; the inhabitants of Ramah are ‎shattered, the men of Gibeah of Saul have fled. |
| 30. Raise your voice, Bath-gallim; hearken, Laishah, Aniah Anathoth. | 30. Lift up your voice, O men of the daughter of Gallim! Hearken, O you who dwell in ‎Laish, who reside in poor Anathoth! |
| 31. Madmenah wandered; the inhabitants of Gebim gathered. | 31. The men ofMadmenah are shattered, the inhabitants of Gebim go into exile. |
| 32. Still today, [he intends] to stand in Nob; he waves his hand toward the mount of the daughter of Zion, the hill of Jerusalem. **{P}** | 32. While the ‎day was still young and he had much time to enter, behold Sennacherib the king o.l Assyria came and stood at Nob, the city of the priests, ‎opposite the wall ofJerusalem, He answered and said to his forces, "Is not this Jerusalem, against which I stirred up all my armies? ‎Behold it is fainter than all the fortresses of the peoples which I have suppressed with the strength of my hands." He stood over it ‎shaking his head, waving back and forth with his hand against the mount of the sanctuary which is in Zion, and against the courts which ‎are in Jerusalem. **{P}** |
| 33. ¶ Behold the Master, the Lord of Hosts lops off the branches with a saw, and those of lofty height are hewn down, and the tall one shall be humbled. | 33. ¶ Behold, the master ofthe world, the LORD of hosts casts slaughter among his armies as grapes trodden in the ‎press; and the great in stature will be hewn down and the strong will be humbled. |
| 34. And the thickets of the forests shall be cut off with iron, and the Lebanon shall fall through a mighty one. **{S}** | 34. And he will slay the mighty men of his armies who ‎make themselves mighty with iron, and his warriors will be cast on the land of Israel.‎ **{S}** |
|  |  |
| 1. **And a shoot shall spring forth from the stem of Jesse, and a twig shall sprout from his roots.** | 1. **And a king will come forth from the sons of Jesse, and the Messiah will be exalted from the sons of his sons.** |
| 2. **And the spirit of the Lord shall rest upon him, a spirit of wisdom and understanding, a spirit of counsel and heroism, a spirit of knowledge and fear of the Lord.** | 2. **And a spirit before the ‎LORD will rest upon him (Messiah), a spirit of wisdom and understanding, a spirit of counsel and might, a spirit of knowledge and the fear of the LORD.** |
| 3. **And he shall be animated by the fear of the Lord, and neither with the sight of his eyes shall he judge, nor with the hearing of his ears shall he chastise.** | 3. **And the LORD will bring him (Messiah) near to his fear. And he (Messiah) will not judge by the sight of his eyes, and he will not reprove by the hearing ‎of his ears;** |
| 4. **And he shall judge the poor justly, and he shall chastise with equity the humble of the earth, and he shall smite the earth with the rod of his mouth and with the breath of his lips he shall put the wicked to death.** | 4. **but in truth he (Messiah) will judge the poor, and reprove with faithfulness for the needy of the people; and he (Messiah) will strike the sinners ‎of the land with the command of his mouth, and with the speaking of his lips the wicked will die.** |
| 5. **And righteousness shall be the girdle of his loins, and faith the girdle of his loins.** | 5. **And the righteous/generous will be all around ‎him (Messiah), and the faithful will be brought near him (Messiah).** |
| 6. **And a wolf shall live with a lamb, and a leopard shall lie with a kid; and a calf and a lion cub and a fatling [shall lie] together, and a small child shall lead them.** | 6. **In the days of the Messiah of Israel will peace increase in the land, and the wolf ‎will dwell with the lamb, and the leopard will lie down with the kid, and the calf and the lion and the fatling together, and a little suckling ‎child will lead them.** |
| 7. And a cow and a bear shall graze together, their children shall lie; and a lion, like cattle, shall eat straw. | 7. The cow and the bear will feed; their young will lie down together; and the lion will eat straw like the ox. |
| 8. And an infant shall play over the hole of an old snake and over the eyeball of an adder, a weaned child shall stretch forth his hand. | 8. ‎And the suckling child will play over the hole of an asp, and the weaned child will put his hands on the adder's eyeballs. |
| 9. They shall neither harm nor destroy on all My holy mount, for the land shall be full of knowledge of the Lord as water covers the sea bed. **{S}** | 9. They will not ‎hurt or destroy in all My holy mountain; for the earth will be full of the knowledge of the fear of the LORD as the waters cover the sea. **{S}** |
| 10. **And it shall come to pass on that day, that the root of Jesse, which stands as a banner for peoples, to him shall the nations inquire, and his peace shall be [with] honor.** **{P}** | 10. **And it will come to pass in that time that to the son of the son of Jesse who is about to stand as an ensign to the peoples, to him will kingdoms ‎be obedient, and his resting place will be glorious.** **{P}** |
| 11. ¶ And it shall come to pass that on that day, the Lord shall continue to apply His hand a second time to acquire the rest of His people, that will remain from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Sumeria and from Hamath and from the islands of the sea. | 11. ¶ And it will come to pass in that time that the LORD will extend his might yet a second ‎time to deliver the remnant of his people which is left, from Assyria, and from Egypt and from Pathros, and from India, and from Elam, and ‎from Babylon, and from Hamath, and from the islands of the sea. |
| 12. **And He shall raise a banner to the nations, and He shall gather the lost of Israel, and the scattered ones of Judah He shall gather from the four corners of the earth.** | 12. **And he will raise an ensign for the peoples, and will assemble the ‎outcasts of Israel, and bring near the exile of Judah from the four winds of the earth.** |
| 13. And the envy of Ephraim shall cease, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, nor shall Judah vex Ephraim. | 13. And jealousy will pass from those of the house ‎of Ephraim, and ‎those who distress from the of the house of Judah will be destroyed. Those of the house of Ephraim will not be jealous of those of the house of Judah, and those of the house of Judah will not distress those of the house of Ephraim. |
| 14. And they shall fly of one accord against the Philistines in the west, together they shall plunder the children of the East; upon Edom and Moab shall they stretch forth their hand, and the children of Ammon shall obey them. | 14. And they will ally themselves, shoulder to shoulder, to strike the Philistines who are in the west, together they will plunder the sons of the east. They will put forth their hand against Edom and Moab, and the sons of Ammon will be obedient to them. |
| 15. And the Lord shall dry up the tongue of the Egyptian Sea, and He shall lift His hand over the river with the strength of His wind, and He shall beat it into seven streams, and He shall lead [the exiles] with shoes. | 15. And the LORD will dry up the tongue of the sea of Egypt, and will/lift up the stroke of His might against the Euphrates by his prophets' command, and strike it into seven streams, and they will walk in it with sandals. |
| 16. And there shall be a highway for the remnant of His people who remain from Assyria, as there was for Israel on the day they went up from the land of Egypt. | 16. And there will be a highway for the remnant of His people which is left from the Assyrian, as there was for Israel in the day they came up from the land of Egypt. |
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| 1. And you shall say on that day, "I will thank You, O Lord, for You were wroth with me; may Your wrath turn away and may You comfort me. | 1. And you will say at that time: "I will give thanks before you, O LORD, since I sinned before You Your anger was upon me; now Your anger ‎will turnfrom me, and you will have compassion on me. |
| 2. Here is the God of my salvation, I shall trust and not fear; for the strength and praise of the Eternal the Lord was my salvation." | 2. Behold, in the Memra o/the God of my salvation I trust, and will not be ‎shaken; for the awesome one, the LORD, is my strength and my song; He has spoken by His Memra, and He has become for me a saviour." |
| 3. And you shall draw water with joy from the fountains of the salvation. | 3. And you will accept a renewed teaching with joy from the chosen ones of righteousness/generosity. |
| 4. And you shall say on that day, "Thank the Lord, call in His Name, publicize His deeds among the peoples; keep it in remembrance, for His Name is exalted. | 4. And you will say at that time: "Give thanks ‎before the LORD, pray in His name, make known His deeds among the peoples, proclaim that His name is strong. |
| 5. Sing to the Lord for He has performed mighty deeds; this is known throughout the land. | 5. Sing praises before the ‎LORD, for He does prodigies; this is disclosed in all the earth. |
| 6. Shout and praise, O dwellers of Zion, for great in your midst is the Holy One of Israel. **{S}** | 6. Shout, and sing, O congregation of Zion, for the Great One has promised ‎to rest His Shekhinah in your midst, the Holy One of Israel."‎ **{S}** |
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**Midrash PESIQTA deRAB KAHANA**

**Pisqa Ten**

**Note:**

**As you read the following Midrash, please remember that they are composed in the Drash style, and therefore their content is metaphorical – i.e., a parable that is teaching something about the government/governance of Heaven. It is up to you to read each paragraph and discern what the parable is and what it teaches about the kingdom of G-d here on earth. After that, look at the whole Pisqa and see how the parts join to form a whole new parable which you need to identify and interpret. Remember we are at the Parable/metaphorical level, and we should not interpret these statements literally – it says what it means, otherwise we miss the whole point that the author/s had in mind as well as their objectives.**

‎***[Year by year] you will set aside a tithe [of all the produce of your seed, of everything that grows on the land. You will eat it in the presence ‎of the LORD your God in the place which he will choose as a dwelling for his name - the tithe of your corn and new wine and oil, and the ‎firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]*** ‎(Deut. 14:22). ‎

**X:I ‎**

‎

*The miser is in a hurry to grow rich, never dreaming that want will overtake him* (Prov. 28:22): ‎R. Haninah interpreted the verse to speak of Ephron. [The reference is to the following verse: "*No, my lord, hear me, I give you the field, and I give you ‎the cave that is in it; in the presence of the sons of my people I give it to you; bury your dead. Then Abraham bowed down before the people of the land. ‎And he said to Ephron in the hearing of the people of the land, 'But if you will, hear me; I will give the price of the field; accept it from me, that I may bury ‎my dead there.' Ephron answered Abraham, 'My lord, listen to me; a piece of land worth four hundred shekels of silver, what is that between you and me? ‎Bury your dead.' Abraham agreed with Ephron; and Abraham weighed out for Ephron the silver which he had named in the hearing of the Hittites, four ‎hundred shekels of silver, according to the weights current among the merchants"* (Gen. 23:11-16)]: ‎Said R. Haninah, "All references to shekels in the Torah speak of selas, in the Prophetic books speak of litras, and in the Writings, speak of a centenarium ‎‎." ‎Said R. Judah b. R. Pazzi, "Except for the shekels paid out to Ephron, which were centenarii, as it is written, *I will give the price of the field; accept it from ‎me* (Gen. 23:9) ‎ Because he was jealous of the wealth of Abraham, Scripture removed a vav, in line with the following verse: '*My lord, listen to me; a piece of land worth ‎four hundred shekels of silver, what is that between you and me?* If you want to pay me four hundred centenarii of silver out of the mere horse manure of your household, you can pay me [since that means nothing to a rich ‎man like you].' Because he was jealous of the wealth of Abraham, Scripture removed a yay, in line with the following verse: *Abraham agreed with Ephron; and Abraham ‎weighed out for Ephron...* The second reference to Ephron is written without the O [i.e., the vav]." ‎

‎

R. Ammi interpreted the verse [*The miser is in a hurry to grow rich, never dreaming that want will overtake him* (Prov. 28:22)] to speak of a ‎ borrower who was too much of a miser to rent two oxen [at one and the same time], but would borrow one and rent one. But he did not realize that want will overtake him. For it is written, If the master is not with him, he will surely pay [damages for any loss done to the borrowed oxen. So in saving money by borrowing, ‎he placed himself at risk.]" ‎

R. Isaac interpreted the verse [*The miser is in a hurry to grow rich, never dreaming that want will overtake him* (Prov. 28:22)] to speak of one who lent money ‎to Israelites at usurious terms, who was too much of a miser to lend money not on usury. In lending money at usurious terms, he did not realize that want will overtake him. For it is written, *He who augments his wealth by interest and increase gathers it for him who is kind to the poor* (Prov. 28:8). ‎ Now who is the one who is kind to the poor? It is the wicked Esau. But is it not the case that the wicked Esau oppresses the poor, as in the case of the bureaucrats who go out into the villages and plunder sharecroppers ‎and then go into the city and announce, 'Bring together the poor for we want to carry out a religious duty with them.' The saying refers to such as these:'She screws for apples and hands them out to the poor.''' ‎

R. Levi intepreted the cited verse [*The miser is in a hurry to grow rich, never dreaming that want will overtake him* (Prov. 28:22)] to speak of those who do not ‎set aside the required tithes as is proper. For R. Levi said, "There is the case of one who would set aside his required tithes as was proper. Now the man had one field, which produced a thousand measures of grain. He would separate from it a hundred measures for tithe. From the field he ‎would derive his livelihood all his days, and from it he would nourish himself all his life. When he was dying, he called his son and said to him, 'My son, ‎pay attention to this field. Such and so has it produced, such and so I would separate from the crop for tithe, and from that field I derived my livelihood ‎all my days, and from it I nourished myself all my days.' In the first year [following the father's death], the son sowed the field and it produced a thousand measures of grain, from which the son set aside a ‎hundred measures for tithe. In the second year the son became niggardly and deducted ten measures, and the field produced a hundred measures less, ‎and so he deducted ten and it produced a hundred less, until the field yielded only the amount that had originally been set aside as tithe. When the man's relatives realized it, [as a sign of rejoicing] they put on white garments and cloaked themselves in white and assembled at his house. He ‎said to them, 'Why have you corne to rejoice over that man who has been afflicted?' They said to him, 'God forbid! We have corne only to rejoice with you. In the past you were the householder, and the Holy One, blessed be He, was the priest [collecting the tithes as his share of the crop]. Now you have been turned into ‎the priest, and the Holy One, blessed be He, has become the householder [keeping back the larger share of the crop, nine ‎tenths of the former yield, for himself]. [So we are rejoicing at your rise in caste status!], ‎ Said R. Levi, "After he had deducted [the priests' share] year by year, yearly the field reduced its yield.” Therefore Moses admonished Israel, saying to them, *[Year by year] you will set aside a tithe [of all the produce of your seed, of everything that grows ‎on the land. You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and ‎new wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut. 14:22). ‎

**X:II ‎**

‎

*Trust in the LORD and do good, so you will dwell in the land and enjoy faithfulness* (Ps. 37:3): ‎R. Haggai in the name of R. Isaac transposed the clements of this verse, as follows: Do good and trust in the LOD. The matter may be compared to the case of a market inspector, who went forth to inspect the weights and measures. Someone saw him and began to avoid him. ‎He said to him, 'Why are you avoiding me? Inspect your measures and do not fear.' That is in line with the verse, *Do good and trust in the LORD*." ‎

... *so you will dwell in the land*: [Mandelbaum:] Make [the land] suitable as a dwelling, by sowing and planting it. *‎ ‎... and enjoy faithfulness*: enjoy the faithfulness of the patriarchs: ‎*My eyes are on the faithful of the land* (Ps. 101:6). ‎

R. Joshua of Sikhnin in the name of R. Levi: "It is on account of the merit of two matters that the Israelites are purified before the Omnipresent. It is on account of the merit attained by keeping the Sabbath. and it is on account of the merit attained by setting aside the required tithes. ‎How on the basis of Scripture do we know that it is on account of the merit of keeping the Sabbath? ‎ *If you turn back your foot from the sabbath, from doing your business on My holy day, and call the Sabbath a delight, an the holy day of the ‎LORD honorable* (Is. 58: 13). What is written immediately following? *Then you will take delight in the LORD and I will make you ride upon the heights of the earth* ‎‎(Is. 58:14).' ‎How on the basis of Scripture do we know that it is on account of the merit attained by setting aside the required tithes? ‎"*And you will rejoice in all the good which the LORD your God has given to you and to your house, you and the Levite and the sojourner who is among you* (Deut. ‎‎26:11). What is written immediately following? *When you have finished paying all the tithe of your produce in the third year, which is the year of tithing ...* ‎‎(Deut. 26: 14)." ‎Therefore Moses admonishes Israel, saying to them, *[Year by year] you will set aside a tithe [of all the produce of your seed, of everything that grows on the ‎land. You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for his name - the tithe of your corn and new wine and ‎oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut. 14:22). ‎

**X:III ‎**

***Honor the Lord with your substance [and with the first fruits of all your produce; then your barns will be filled with plenty, and your vats will be bursting with wine]*** ‎‎(Prov. 3:9-10): For if you are good-looking, do not chase skirts, so that people should not say, "Mr. So-and-so is good-looking and does not restrain himself." This is in line with ‎the verse: *Honor the LORD with your substance*, [Mandelbaum: reading the letters of the word for substance as though the indicated the word for charm]. ‎

*Another matter: Honor the Lord with your substance [and with the first fruits of all your produce then your barns will be filled with plenty, and your vats will be bursting ‎with wine*] (Prov. 3:9-10): ‎For if you have a lovely voice, recite the Shema and go before the ark [to sing the prayers for the conregation]. *This is in line with the verse: Honor the LORD with your substance*, [reading the letters of the word for substance as though the indicated the word for charm]. ‎

R. Hiyya bar Addah, son of the sister of Bar Qappara, had a nice voice. Bar Qappara would say to him, "Now, my son, recite the Shema and go before the ark.” This is in line with the verse: *Honor the LORD with your substance*, meaning, honor the LORD with that with which he has favored you."

Another matter: *Honor the ‎Lord with your substance, [and with the first fruits of all your produce; then your barns will be filled with plenty, and your vats will be bursting with wine* (Prov. ‎‎3:9-10): Do [what you should] by your own will and intention, before you have to do things not in accord with your own will and intention [when you have become senile] [Mandelbaum, p. 165]. ‎

[Illustrating the foregoing:] there is the case of one who would collect his wine and oil, without appropriately setting aside the tithes that he owed. ‎What did the Holy One, blessed be He, do? He put into the man a wandering spirit, and he took his staff and began to break the jugs. His household ‎member rebuked him. What did he do to him? He took the staff and broke his skull. ‎He said to the dependent, "Instead of helping me, you rebuke me." He said to him, "Then give me a staff, and I'll break jugs too." ‎ He gave him a staff, and he went around breaking jugs, one by one, while the other broke them two by two. ‎ What made this happen? It was because [he collected his wine and oil,] without appropriately setting aside the tithes that he owed. ‎

For R. Levi said, "There was the case of one who would appropriately set aside the tithes that he owed. ‎He had a field, and the Holy One gave him the thought of turning half of it into a sown field, leaving the other half as an area for reservoirs of water. In a year of want, people set the price, announcing, "A seah of wheat is going for a sela, a seah of water is going for three selas." He went and announced, "Who wants a seah of water?" And it yielded for him the same return as three seahs of wheat. ‎Now what caused this [good fortune] for him? It was because he who would appropriately set aside the tithes that he owed. ‎Therefore Moses admonishes Israel, saying to them, *[Year by year] you will set aside a tithe [of all the produce of your seed, of everything that ‎grows on the land. You will eat it in the presence of the LORD your God in the place which he will choose as a dwelling for His name - the tithe of your corn and new ‎wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut. 14:22). ‎

**X:IV ‎**

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***She is not afraid of snow for her houshold, for all her household are clothed in scarlet*** (Prov, 31:21): ‎Hezekiah said, "The judgment meted out to the wicked is to spend twelve months in Gehenna. For six months it is in the heat, and for six months in the ‎cold. In the beginning the Holy One, blessed be He, puts an itch on them, and brings them into the hot part of Gehenna. [Getting relief from the itch through ‎the heat,] they say, That is the Gehcnna of the Holy One, blessed be He.' So then he brings them into the cold, and they say, ‘This is the cold of the Holy One, blessed be He.' ‎To begin with they say 'Ah,' but in the end, 'Oh.' And that is what David says: *He drew me up from the desolate pit, out of the miry bog, [and set my feet upon a rock making my steps secure]* (Ps. 40:2). ‎What is the meaning of the words, *miry bog*? It is from a place in which [using the letters that occur in the cited words] people say, 'Ah, Oh.' And where do they finish out [the torment to] their souls? Judah b. Rabbi says, "In snow." That is in line with this verse of Scripture: *When the Almighty scattered kings there, snow fell on Zalmon* (Ps. 68:14). The snow is their place of darkness [a play on the word, see Mandelbaum, ad loc.]. But can one suppose that that is how it is for Israel? Scripture says, *She is not afraid of snow for her houshold, [for all her household are clothed in scarlet]* (Prov, 31:21). *‎.. for all her household are clothed in scarlet* (Prov. 31:21): that is in the rite of circumcision, including the rite of the cutting off of the ‎foreskin, the rite of wearing show-fringes on the garments, and the rite of wearing phylacteries."

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‎*[If your brother, a llebrew man or a Hebrew woman, is sold to you, he will serve you six years, and in the seventh year you will let him go free from you. And ‎when you let him go free from you, you will not let him go empty-handed;] you will furnish him liberally [out of your flock, out of your threshing floor, and out of ‎your wine press, as the LORD your God has blessed you, you will give to him]* (Deut. 14:12-14). *You will give to him freely [and your heart will not be grudging when you give to him]* (Deut. 14:10). *You will open wide your hand.[to your brother, to the needy and to the poor in the land]* (Deut. 14:11). *Tithing, you will tithe* (Deut. 14:22). ‎ Therefore Moses admonishes Israel, saying to them, *[Year by year] you will set aside a tithe [of all the produce of your seed, of everything that grows ‎on the land. You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and ‎new wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut. 14:22). ‎

**X:V ‎**

‎***The earth lies polluted under its inhabitants, [for they have transgressed the Torahs, violated the statutes, broken the everlasting covenant]*** (Is. 24:5): ‎Said R. Isaac, "If you imagine polluting it, it will pollute you. It will give you the spectacle of standing grain, but it will not then show you grain in sheaves. ‎It will show you grain in sheaves, but it will not show you a threshing floor. It will show you the threshing floor, but it will not show you a pile of ‎winnowed grain. Why so? Because *for they have transgressed the Torahs. ‎*That is, two Torahs, the Torah in writing, and the Torah in memory.  *... violated the statutes*: they have violated the statute governing the requirement to set aside tithes. *‎... broken the everlasting covenant*: they have violated the covenant made by the patriarchs." ‎Therefore Moses admonishes Israel, saying to them, *[Year by year] you will set aside a tithe [of all the produce of your seed, of everything that grows ‎on the land. You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and ‎new wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut. 14:22). ‎

**X:VI ‎**

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***My son, keep your father's commandment, and do not forsake your mother's teaching*** (Prov, 6:20): ‎Said R. Hunah, "The original patriarchs set aside both the priestly ration ["heave-offering"] and tithes. Abraham set aside the principal priestly ration ["great heave-offering"]: *I have raised my hands to God, the LORD* (Gen. 14:22). The word raising up refers only to the priestly ration ["heave-offering"] as it is said, *And you will raise up ‎from it the priestly ration that belongs to the LORD* (Num. 18:26). Isaac set aside second tithe: *And Isaac sowed in that land and found in that same year a hundredfold* (Gen. 26:12)." ‎‎[Explaining how the cited verse proves the matter,] said R. Abbah bar Kahana, "Is it not the case that a blessing falls not on a crop that is measured or ‎weighed or countered? Why then did he measure the yield at all? It was so as to tithe the crop. That is in line with the statement of Scripture: *And the LORD blessed him* (Gen. 26:12)." Jacob set aside first tithe, in line with this verse of Scripture: *And of everything that You will give me, tithing, I will tithe it to You* (Gen. 28:22). A Samaritan asked R. Meir, saying to him, "Do you not maintain that Jacob was a truthteller?" He said to him, "Indeed so, for it is written, *You give truthfulness to Jacob* (Micah 7:20)." ‎He said to him, "And did he not say this: *And of all that You give me I will give the tenth to You?*" ‎He said to him, "[Yes.] He separated the tribe of Levi as one of the ten." He said to him, "Then should he not have separated a tenth of the other two tribes?" ‎He said to him, "You maintain that they were twelve tribes, but I say that they were fourteen, as it is said, *Ephraim and Manasseh even as Reuben and Simeon shall ‎be Mine* (Gen. 48:5)." ‎He said to him, "All the more so. You support my case. You add more flour, so I'll add more water." ‎He said to him, "Do you not concede that there were four matriarchs?" He said to him, "Yes." ‎He said to him, "Deduct the four firstborn of each of the patriarchs from the fourteen, for the firstborn is not tithed. Why? Because he is already holy, and what is already consecrated cannot serve to exempt what is consecrated [and that leaves ten, hence Levi was enough]." He said to him, "Happy is your nation on account of what is within it." [*My son, keep your father's commandment.] and do not forsake your mother's teaching* (Prov. ‎‎6:20): ‎‎[Reading the consonants for mother with vowels that yield the word nation, we interpret.] [do not forsake] your nation's teaching.

That is in line with what David says: *My desire is to do Your will, O God, and Your Torah is in my intestines [in the great assembly I have proclaimed what is right]* ‎‎(Ps. 40:8-9). ‎Said R. Aha bar Ulla, "Is there such a thing as a Torah in the intestines? Is it not written, *I will write it on their heart* (Jer. 31 :32)? ‎But this is the sense of what David said, 'May a curse come upon me if anything will descend into my intestines before I have tithed it!' That is in line with this verse of Scripture [indicating the authorities responsible for tithing]: *Asmoth son of Diel was in charge of the king's ‎stores; Jonathan son of Uzziah was in charge of the stores in the country, in the cities, in the villages,nd in the fore tresses* (I Chr. 27:25)." ‎Therefore Moses admonishes Israel, saying to them, *[Year by year] you will set aside a tithe [of all the produce of your seed, of everything that grows on the ‎land. You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and ‎oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut. 14:22).

**X:VII ‎**

***If my land has cried out against me, and its furrows have wept together; [if I have eaten its yield without payment, and caused the death of its owners, let thorns ‎grow instead of wheat, and foul weeds instead of barley]*** (Job 31:38-40). ‎ They said to Job, "Do you have any right to the land more than three cubits [of burial ground] when you die, that you say, *If my land has cried out against ‎me*? Is it then yours?" ‎R. Hiyyah the Elder said, "The matter may be compared to the case of someone who was selling a cloak in the market. Someone came by and saw it and ‎said, 'It's mine.' ‎He said to him, 'Put it on. If it fits, it's yours, and if not, it's not yours.' ‎So said the Holy One, blessed be He, to Job, 'Am I not He concerning whom it is written, "*Do I not fill the heavens and the earth?*" (Jer. 23:24) And yet ‎you say, "*If my land has cried out against me, and its furrows have wept together; if I have eaten its yield without payment, and caused the death of its ‎owners, let thorns grow instead of wheat, and foul weeds instead of barley:*" Is it then yours? [Is it your property"]" ‎And R. Simeon b. Halputa said, "The matter may be compared to the case of someone who was selling a slave-girl in the market. Someone came by and ‎saw her and said, 'She's mine.' ‎He said, to him, 'Rebuke her. If she pays attention to you, she's yours, and if not, she's not yours.' ‎ So said the Holy One, blessed be He, to Job, 'Am I not He concerning whom it is written, ",*.. who looks at the land and it trembles, touches the mountains ‎and they smoke*" (Ps. 104:33). And yet you say, "*If my land has cried out against me, and its furrows have wept together; if I have eaten its yield without ‎payment, and caused the death of its owners, let thorns grow instead of wheat, and foul weeds instead of barley*" Is it then yours? [Is it your property"]" ‎At that moment said Job before the Holy One, blessed be He, "LORD of the ages, I have not made that statement before you. But this is the language in which ‎I made that statement: '*If my land has cried out against me, [and its furrows have wept together; if I have eaten its yield without payment, and caused the ‎death of its owners, let thorns grow instead of wheat, and foul weeds instead of barley]*.' ‎[May I be cursed] if I have not appropriately removed the tithes owing from it. *.. and its furrows have wept together:* [May I be cursed] if I have planted it with mixed seeds. *‎.. if I have eaten its yield without payment*: this refers to second tithe, as it is written, *And you will hand over money and bind up the coins ‎[and take the coins, instead of the produce set aside as second tithe, for use in Jerusalem]* (Deut. 14:25). ‎*... and caused the death of its owners*: this refers to the tithe set aside for the poor. ‎*And if I have not done so, then let thorns grow instead of wheat, and foul weeds instead of barley.* *Here end the words of Job.*" ‎‎[Reverting to the verse *let thorns grow instead of wheat, and foul weeds instead of barley*,] R. Hoshaiah taught, "The Torah has here taught you appropriate procedure. ‎A field which produces thorns is good for sowing wheat, one that produces foul weeds is good for growing barley. ‎ What verse of Scripture indicates it? *let thorns grow instead of wheat, and foul weeds instead of barley.*" ‎‎[ *.. .Here end the words of Job*:] ‎From this point forward [in the book of Job] he goes on and prophesies a number of times, and yet you say, *Here end the words of Job*? ‎But this is what Job said, "If I have not done [what I have said I did,] then let it be the case that *Here end the words [of Job]*. ‎ And let me not have an opening to say before you, *I have removed what is holy from the household* (Deut, 26:13). Therefore Mosies admonishes Israel, saying to them, *[Year by year] you will set aside a tithe [of all the produce of your seed, of everything that grows on the land. ‎You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and ‎the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut. 14:22). ‎

**X:VIII ‎**

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***To You, O Lord, belongs righteousness/generosity, but to us confusion of face, as at this day [to the men of Judah to the inhabitants of Jerusalem and to all Israel, those ‎that are near and those that are far away, in all the lands to which You have driven them, because of the treachery which they have committed against You]*** (Daniel ‎‎9:7): Said R. Judah bar Ilai, "An idol passed through the sea with the Israelites. What verse of Scripture indicates it? *They will pass through the sea of distress [and the waves of the sea will be smitten, and all the depths of the Nile ‎dried up]* (Zech. 10:11). ‎ The word for *distress* refers only to an idol, for it is written, *The molten thing was a distress in the gathering [of waters as in a heap]* (Is. 28:20).”

Said R. Yudan, "It is written, *And the house of Joseph, they too, went up to Beth EI, and the LORD was with them* (Judges 1:22). They were going to serve an idol, and yet you say, *And the LORD was with them*! [Now with reference to the verse, *To You, O LORD, belongs righteousness/generosity, but to us confusion of face]*, can there be a greater act of 'righteousness/generosity' than that? ‎One has therefore to say that *To You, O LORD, belongs righteousness/generosity, but to us confusion of face.*"

Said R. Judah bar Simon, "It is written, *Thus they carried off the things Micah had made and the priest he had acquired and attacked Laish, whose people were quiet ‎and carefree* (Judges 18:27). ‎*.. .the things Micah had made* refers to an idol. ‎ *the priest he had acquired* refers to a priest who served idolatry. ‎*and attacked Laish* that is Paneas [Mendelbaum]. ‎ *Whose people were quiet and carefree*: they were contented ‎worshipping an idol, which brought them success. ‎And yet you say, *... were quiet and carefree*? Can there be a greater act of 'righteousness/generosity' than that? ‎One has therefore to say that *To You, O LORD, belongs righteousness/generosity, but to us confusion of face.*" ‎

Said R. Samuel bar Nahman , "You find that on the day on which Haman attacked Israel, on that day the Israelites worshipped idols. And not only so, but they took [an offering] from him and offered it up to their idol. That is in line with this verse: *You took the food I had given you, the flour, the oil, and the honey, with which I had fed you, and set it before them as an offering ‎of soothing odor and so it was* (Ez. 16:19)." What is the meaning of the word, *and so it was*? ‎Said R. Judah, "It is in line with the expression, 'And so it was for the morrow.' ‎ [Reverting to Samuel's statement,] "And nonetheless you did not hold back your mana from them! Can there be a greater act of 'righteousness/generosity than that? One has therefore to say that *To You, O LORD, belongs righteousness/generosity, but to us confusion of face*." ‎

Said R. Eleazar, "When Hananiah, Mishael, and Azariah came up out of the fiery furnace, they proclaimed this verse *[To You, O LORD, belongs righteousness/generosity, but to us confusion of face, as at this day to the men of Judah to the inhabitants of Jerusalem and to all Israel, those that are near and those that are ‎far away, in all the lands to which You have driven them, because of the treachery which they have committed against You* (Daniel 9:7)]. ‎You find that when Hananiah, Mishael, and Azariah came up out of the fiery furnace, all the kinds of the nations of the world gathered against them. This is ‎in line with this verse: *The satraps, the prefects, the governors, and the king's ministers gathered together, seeing that these men, that the fire had no power over ‎their bodies* (Dan. 3:27). ‎And all the nations of the world said to them, 'You knew that your God had power to do all these miracles for you, and yet you caused Him to destroy His house ‎and to send His children into exile. And all the nations of the world spit in their faces until they had made them a block of spit. And Hananiah, Mishal, and Azariah raised their faces upward and said, *To You, O LORD, belongs righteousness/generosity, but to us confusion of face, as at ‎this day to the men of Judah to the inhabitants of Jerusalem and to all Israel. those that are near and those that are far away. in all the lands to which You have driven ‎them. because of the treachery which they have committed against You* (Daniel 9:7)." ‎

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Said R. Joshua bar Nehemiah, "*To You. O LORD. belongs righteousness/generosity* refers to the acceptance of God's judgment [stated by the three]: ‎For we have angered you so much, but you have been patient with us .”

It was taught on Tannaite authority in the name of R. Nehemiah, "Under ordinary conditions if someone has a field. he gives it out for sharecropping ‎on terms of half. or a third. or a fourth of the crop. But the Holy One, blessed be He, is not that way. The Holy One, who brings the winds and produces clouds and brings down rain and makes dew fructify ‎the field and nurtures the seeds and fattens the produce has asked us to separate only one out of ten portions of the crop. Therefore Moses admonishes Israel, saying to them, *[Year by year] you will set aside a tithe [of all the produce of your seed. of everything that grows ‎on the land. You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and ‎new wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut. 14:22). ‎

**X:IX ‎**

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***What is written just prior to this matter [that is, before the base-verse, [Year by year] you will set aside a tithe [of all the produce of your seed. of everything ‎that grows on the land. You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and ‎new wine and oil. and the firstborn of your cattle and sheep. so that for all time you may learn to fear the LORD your God]*** (Dcut. 14:22)]? ‎*You will not eat anything that dies of itself; you may give it to the alien who is within your towns, that he may eat it. or you may sell it to a foreigner; for ‎you are a people holy to the LORD your God. You will not boil a kid in its mother's milk* (Deut. 14:21): ‎R. Azariah and R. Jonathan b. Haggai and R. Isaac bar Merion in the name of R. Yose bar Haninah said, "[The juxtaposition of the two topics indicates ‎that] one who eats his produce prior to their being properly tithed is like one who eats meat that has died of itself or that has been torn. What scriptural evidence supports that statement? *You will not eat anything that dies of itself*.” R. Abba bar Huna in the name of Rab: "He who eats his produce prior to their being properly tithed as to the removal of the tithe that is owing to the poor ‎is liable to the death penalty." ‎

‎Said R. Isaac, "In three passages in scripture it is written, *You will not boil a kid in its mother's milk*. ‎One statement serves to state the rule on its own, the second states the rule for purposes of Torah-study, and the third states it for the purposes of joining ‎it to the issue of tithing. ‎As to the original statement, what is written in that context? *You will bring the choicest first fruits of your soil to the house of the LORD your God. You will ‎not boil a kid in its mother's milk* (Ex. 23: 19). And thereafter: *And now I send an angel before you to guard you on your way and to bring you to the place ‎I have prepared* (Ex. 23:20). ‎ As to the matter of Torah-study: *You will bring the choicest first fruits of your soil to the house of the LORD your God. You will not boil a kid in its mother's ‎milk* (Ex. 34:26). Thereafter: *The LORD said to Moses, Write these words down, because the covenant I make with you and with Israel is in these words* (Ex. ‎‎34:27). ‎Said the Holy One, blessed be He, to him, 'Moses, when the sandal is on your foot, crush the thorn’ [so Mandelbaum]. [A further version has it that the ‎angels wanted to receive the Torah for themselves. God told them that they were not fit to receive the Torah, because they ate milk and meat when they ‎visited Abraham. Therefore the verse about not seething the kid in its mother's milk is juxtaposed to the verse about writing down the words of the Torah ‎‎(Mandelbaum, ad loc.)]. After writing down the verse, *You will not boil a kid in its mother's milk* (Ex. 34:26), write the verse, *The Lord said to Moses, Write these words down, ‎because the covenant I make with you and with Israel is in these words* (Ex. 34:27). ‎As to the matter of tithing, *[Year by year] you will set aside a tithe of all the produce of your seed, of everything that grows on the land. You will eat ‎it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the ‎firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut. 14:22)], and then it is written, *You will not eat ‎anything that dies of itself; you may give it to the alien who is within your towns, that he may eat it, or you may sell it to a foreigner; for you are a people ‎holy to the LORD your God. You will not boil a kid in its mother's milk* (Deut. 14:21): ‎ Said the Holy One, blessed be He, 'Do not cause Me to make the kernels ripen while they are still in their pods [Hebrew: their mother's wombs]. For if ‎you do not properly produce your tithes, I will send a certain east wind, which will blight them.’ That is in line with this verse: *The grain will thus be blasted before it is ripe* (2 Kgs. 19:26)." ‎

**X:X ‎**

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***[Year by year] you will set aside a tithe [of all the produce of your seed, of everything that grows on the land. You will eat it in the presence of the LORD ‎your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so ‎that for all time you may learn to fear the LORD your God]*** (Deut. 14:22): [the duplication of the verb, yielding tithing, you will tithe] allows for the play on ‎words utilizing the same letters, for one instance, *tithing, you will tithe* - so that you will not lose out. .. *tithing, you will tithe* - so that you will get rich. ‎Said the Holy One, blessed be He, "Give a tithe of what is mine, and I will enrich what is yours."

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‎*[Year by year you will set aside a tithe] of all [the produce of your seed, of everything that grows on the land. You will eat it in the presence of the LORD ‎your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so ‎that for all time you may learn to fear the LORD your God]* (Deut, 14:22): ‎ Said R. Abba bar Kahana, **"Scripture thereby gives an indication that people in trade and in commerce overseas should set aside a tenth of their gain ‎for those who labor in the Torah." ‎**.

*[Year by year you will set aside a tithe of all] the produce of your seed, of everything that grows on the land. [You will eat it in the presence of the LORD ‎your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so ‎that for all time you may learn to fear the LORD your God]* (Deut. 14:22): ‎If [by tithing] you attain merit, in the end you will go forth to sow seed in your field, and if not, the one who goes forth into the field will make war ‎on you. And who is that? It is the wicked Esau, concerning whom it is written, *A hunter, a man of the field* (Gen. 25:27). ‎

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Another interpretation of the clause, *[Year by year you will set aside a tithe of all] the produce of your seed, of everything that grows on the land. [You ‎will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and ‎the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut, 14:22): ‎If [by tithing] you attain merit, in the end you will go forth to your field and see that the world needs rain and pray and be answered. But if not, in the ‎end the (enemies of) Israel will go forth to bury their children in the field.

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*[Year by year [you will set aside a tithe of all] the produce of your seed, of everything that grows on the land. [You will eat it in the presence of the LORD ‎your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so ‎that for all time you may learn to fear the LORD your God]* (Deut. 14:22): ‎People may not set aside tithe from the produce of one year to cover that of another year," the words of R. Aqiba. *[Year by year [you will set aside a tithe of all] the produce of your seed, of everything that grows on the land. [You will eat it in the presence of the LORD ‎your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so ‎that for all time you may learn to fear the LORD your God]* (Deut. 14:22).If [by tithing] you attain merit, it is your grain, and if not, [the grain not having been tithed,] it is My grain. That is in line with this verse: *And I will take My grain in its due season* (Hos. 2:11). ‎*[Year by year [you will set aside a tithe of all] the produce of your seed, of everything that grows on the land. [You will eat it in the presence of the LORD ‎your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so ‎that for all time you may learn to fear the LORD your God]* (Deut. 14:22). If [by tithing] you attain merit, it is your new wine, and if not, it is Mine. That is in line with this verse: *And My new wine in its due time* (Hos. 2:11). ‎

Said R. Simeon b. Laqish, "Said the Holy One, blessed be He, 'I have instructed you to separate your tithes from the choicest of the harvest. How so? If a ‎son of a Levite comes to you, if you have given him from the choicest of the crop, so I have what to give you out of the choicest: *May the LORD open to you his good treasury* (Deut. 28:12). But if you have given to him out of the dessicated portions of the crop or from the inferior part, so 1 have what to give you out of the dessicated or ‎inferior parts of the crop: *The LORD will send the rain of your land as power and dust* (Deut. 28:24). \

‎*[At the end of every third year you will bring out all the tithe of your produce for that year and leave it in your settlements] so that the Levites, who have no ‎holding or patrimony among you, and the aliens, [orphans, and widows in your settlements] may come [and eat their fill. If you do this, the LORD your God ‎will bless you in everything to which you set your hand]* (Deut. 14:28-29): ‎Said R. Luliani of Rome in the name of R. Judah bar Simon, "Said the Holy One, blessed be He, 'As for you, you are responsible for four categories of ‎dependents of your household, and as for Me, 1 am responsible for four such categories. You are responsible for four categories of household ‎dependents, your son, your daughter, your slave-boy, and your slave-girl, and I am responsible for four categories, the Levites, the stranger, the orphan, ‎and the widow, and all of them are included in a single verse of Scripture. ‎That verse is as follows: *You will rejoice in your festival [of Tabernacles], you, your son, your daughter, your slave-boy and your slave-girl, the Levite, the ‎stranger, the orphan, and the widow who are in your midst* (Deut. 16:14).' ‎Said the Holy One, blessed be He, 'I have instructed you to give joy to Mine and to yours on the festival days that 1 have assigned to you. If you do so, I ‎for my part will give joy to both yours as well as Mine. To both these and those I will give joy in the chosen house: *These I will bring to My holy mountain and make them joyful in My house of prayer; their ‎burnt-offerings and their sacrifices will be accepted on My* ‎*altar, for My house will be called a house of prayer for all peoples* (Isaiah 56:7).

**Nazarean Codicil:**

**I Corinthians 15:35 – 16:24‎**

**& Revelation 2:1-7**

**Revelation 2:1-7**

**Rabbi Dr. Eliyahu ben Abraham & Hakham Dr. Yosef ben Haggai’s Rendition**

1And to the angel of the congregation in Ephesus, write, 'So says he who holds the seven stars in his hand, he who walks among the Menorot (seven branched candlesticks) of gold.

2 I know your works and your labor and your endurance and that you are not able to bear evil [ones]. And you have tested those who say about themselves that they are to be Sh’liachim (apostles) and are not and you have found them [to be] liars.

3 And you have endurance and you bear a burden because of my name (or, authority) and you have not become weary.

4 **But I have [something] against you, because you have left your first love.[[27]](#footnote-27)**

5 Remember from where you came and do the former works, but if not, I will come to you and I will remove your Menora (candelabra – i.e. the seven ministers of the congregation), unless you repent.

6 But this you have, that you hate the works of the Nicolaitans (i.e. Oppressors of the Laity), that I also hate.'

7 He who has ears should hear what the Spirit says to the congregations. And to him who overcomes, I will allow [him] to eat of the tree of life which is in the midst of PaRDeS (paradise) of Ha-Shem."

**Yizkor Service**

P32#yIS1

P34#y2 **Happy & Kosher**

**Pesach 5781 Part II**

**Chag Pesach VeSameach!**

**Next Year B’Yerushalayim!**



**Sunday Evening April 03, 2021 / Nisan 23, 5781**

**Evening: Counting of the Omer Day 8**

**Evening: Counting of the Omer Day 8**

**Then read the following:**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is four days of the Omer.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 8 | Chazan/Masoret | Nisan 23 | 2:1-3 | Justice coupled with loving-kindness |

**Ephesians 2.1-3** **And you** (Gentiles) **were dead in trespasses and sins, in which you once walked[[28]](#footnote-28) according to the course of this worldly system, according to the ruler[[29]](#footnote-29) of the power[[30]](#footnote-30) of the air,[[31]](#footnote-31) the spirit that now works in the sons[[32]](#footnote-32) of disobedience; and we all behaved according to the passions of our Yetser HaRa, following the desires of the body and of the thoughts,[[33]](#footnote-33) and were by nature the children of wrath, like everyone else.[[34]](#footnote-34)**



**Monday Evening April 05, 2021 / Nisan 24, 5781**

**Evening: Counting of the Omer Day 9**

**Evening: Counting of the Omer Day 9**

**Then read the following:**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| **9** | **Chazan** | **Nisan 24** | **2:4-7** | **Gevurah** (Strength/Might) – Scarlet Red  **Virtue**: Yir’ah (Fear of G-d)  **Ministry**: Sheliach [Chazan/Bishop] |

**But God, who is abounding in mercy[[35]](#footnote-35), because His great love, with which He loved us** (the Jewish people) **even when we were dead in sins has made us alive[[36]](#footnote-36) together with Messiah,** now **it is by God’s loving-kindness** that **you have been made whole** (saved), by becoming Jewish. **And has joined us together and made us capable of siting together in the heavenlies[[37]](#footnote-37) in union with Yeshua HaMashiach**. **He did this so that in the ages to come[[38]](#footnote-38) He might demonstrate the wealth of splendor of His loving-kindness, which He graciously expressed to us through Yeshua HaMashiach**.



**Tuesday Evening April 06, 2021 / Nisan 25, 5781**

**Evening: Counting of the Omer Day 10**

**Evening: Counting of the Omer Day 10**

**Then read the following:**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 10 | Chazan/Darshan | Nisan 25 | 2:8-10 | Justice expressed in compassion |

**Ephesians 2:8-10 It is by God’s loving-kindness that you** (Gentiles) **are brought to wholeness by becoming faithfully obedient Jews, this is not by your own merit but a gift of God.[[39]](#footnote-39) You are not made whole by human attempts to please God,[[40]](#footnote-40) so that anyone can boast. For we** (Jews) **are His (God’s) workmanship, created in union with Yeshua HaMashiach for a life of good works,** according to the halakhot (Laws) of the Torah, **which God has prepared beforehand that we[[41]](#footnote-41)** (Jews and Gentiles) **should walk (halakh)[[42]](#footnote-42) in them.**



**Wednesday Evening April 07, 2021 / Nisan 26, 5781**

**Evening: Counting of the Omer Day 11**

**Evening: Counting of the Omer Day 11**

**Then read the following:**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attribute** |
| 11 | Chazan/Parnas #1 | Nisan 26 | 2:11-12 | Justice expressed with confidence |

**Ephesians 2:11-12 Therefore remember, at that time you, were Gentiles by birth, who are called uncircumcision by those who are called circumcision, which refers to what Royal men do to their bodies;[[43]](#footnote-43) and that at one time you were without Messiah, being aliens[[44]](#footnote-44) from the legal administration of Jewish life,[[45]](#footnote-45) and strangers[[46]](#footnote-46) from the covenants of the promise,[[47]](#footnote-47) having no hope, and without God** and **in union with the worldly system.**



**Thursday Evening April 08, 21 / Nisan 27, 5781**

**Evening: Counting of the Omer Day 12**

**Evening Counting of the Omer Day 12**

**Then read the following:**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 12 | Chazan/Parnas #2 | Nisan 27 | 2:13-16 | Justice balanced by sincerity |

**Ephesians 2:13-16 But you** (Gentiles) **who were far away are now brought close by your union with Yeshua HaMashiach, his life of peace bringing us into unity by breaking down the middle wall of partition[[48]](#footnote-48) which stood between us. This was accomplished by abolishing the enactments contained** **in** (Shammaite) **ordinances** (dogma)**[[49]](#footnote-49), that he might establish one new body[[50]](#footnote-50) in himself, by the cross, having broken down conflict** between the Jewish people and the Gentiles**.**

**Next Shabbat:**

**Shabbat “Shemen Zahyeet”**

**&**

**Mevar’chim HaChodesh Iyar**

**Proclamation of the New Moon of the Month of Iyar**

**(Tuesday Evening 13th of April – Wednesday Evening 14th of April, 2021)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **שֶׁמֶן זַיִת זָךְ** |  | **Saturday Afternoon** |
| **“****Shemen Zahyeet ”** | Reader 1 – Vayiqra 24:1-4 | Reader 1 – Vayiqra 25:14-16 |
| **“Olive Oil”** | Reader 2 – Vayiqra 24:5-9 | Reader 2 – Vayiqra 25:17-19 |
| **“Aceite de olivas”** | Reader 3 – Vayiqra 24:10-12 | Reader 3 – Vayiqra 25:20-22 |
| Vayiqra (Lev.) 24:1 – 25:13  BaMidbar (Num.) 28:9-15 | Reader 4 – Vayiqra 24:13-16 |  |
| Ashlamatah: Jer 11:16 – 12:2 + 15:15-16 | Reader 5 – Vayiqra 24:17-23 | **Monday & Thursday**  **Mornings** |
| Special: I Sam. 20:18 & 42 | Reader 6 – Vayiqra 25:1-7 | Reader 1 – Vayiqra 25:14-16 |
| Psalms 87:1-7 | Reader 7 – Vayiqra 25:8-13 | Reader 2 – Vayiqra 25:17-19 |
|  | Maftir – Vayiqra 25:8-13 | Reader 3 – Vayiqra 25:20-22 |
| N.C.: 2 Pet 1:3-4;  Lk 14:15-24; |  |  |

**The Ten (3 + 7) Men of a Jewish Nazarean Congregation**

|  |  |  |  |
| --- | --- | --- | --- |
| **Bench of Three Hakhamim (Local Bet Din)** | | | **|**  **|**  **|**  **|**  **|**  **|**  **HEAVENLIES**    **Or**    **HEAVENLY**    **PLACES**  **|**  **|**  **|**  **|**  **|**  **|**  **|** |
|  | **Keter**  (Crown) – Colourless  Ministry: Invisible  Divine Will in the Messiah |  |
| **Binah**  (Understanding) - Gray  Virtue: Simchah (Joy)  Ministry: 2nd of the bench of three  APOSTLE |  | **Chochmah**  (Wisdom) - Black  Virtue: Emunah (Faithful Obedience)  Ministry: Chief Hakham 1st of the bench of three  APOSTLE |
|  | **Da'at**  (Knowledge) - White  Virtue: Yichud (Unity)  Ministry: 3rd of the bench of three  APOSTLE |  |
| **The Seven Paqidim (Servants at the Bench)** | | | |
| **Gevurah**  (Strength/Might) – Scarlet Red  Virtue: Yir’ah (Fear of G-d)  Ministry: Sheliach [Chazan/Bishop] |  | **G’dolah / Chessed**  (Greatness/Mercy) – Royal Blue  Virtue: Ahavah (love)  Ministry: Masoret [Catechist/Evangelist] | **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **EARTHLY**    **Or**    **EARTHLY**  **PLACES**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|** |
|  | **Tiferet**  (Beauty) - Yellow  Virtue: Rachamim (Compassion)  Ministry: Darshan or Magid [Prophet] |  |
| **Hod**  (Glory) - Orange  Virtue: Temimut (Sincerity)  Ministry: Parnas [Pastor] |  | **Netzach**  (Victory) – Emerald Green  Virtue: Bitahon (Confidence)  Ministry: Parnas [Pastor] |
|  | **Yesod**  (Foundation) - Violet  Virtue: Emet (Truth/Honesty)  Ministry: Parnas [Pastor]  (Female – hidden) |  |
|  | **Shekhinah / Malkhut**  (Presence) – Purple  Virtue: Humility  Ministry: Meturgeman/Moreh/  Zaqen [Teacher/Elder] |  |

**Shalom!**

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

1. Encyclopaedia Judaica defines Redemption as, salvation from states or circumstances that destroy the value of human existence or human existence itself. Redemption is pictured in the Hebrew word “Goel - the kinsman deliverer” who is duty bound to protect the persecuted, widow, orphan etc. The Talmud pictures redemption as "ga'al" and only by means of the Torah/Oral Torah. Redemption is dependent on repentance and acts of **Tsedaqah.**  The final redemption will end the present exile with a return to the land. However, the Gentile must be given every opportunity to accept the mitzvoth and Mesorah. Abraham Heschel sees the world as being in need of redemption, but this redemption cannot happen by "sheer grace." The combined effort of faithful obedience and good works will be a part of the final redemption. Man's task is to make the world worthy of redemption. His faith (faithful obedience) and works are preparations for the final redemption. - Heschel, A. J. (1955). *God in Search of Man, A Philosophy of Judaism.* New York: Farrar, Straus and Giroux. p. 380 [↑](#footnote-ref-1)
2. The term “blood” **αἷμα** is indicative of the sum of a life. Therefore, we read “life” as it might be said “he laid down his life.” [↑](#footnote-ref-2)
3. We add Da’at using the hermeneutic principle of Pars pro toto. Therefore we have the Original ChaBaD [↑](#footnote-ref-3)
4. **προτίθημι** – *protithemai* also contains the idea of Divine design which occurred in the beginning or before the beginning. Therefore, the idea is forwarded that G-d gave the mystery of His plan to the Jewish people who received the oracles of G-d before they were enacted. Some manuscripts conclude this verse with “in Christ.” Not finding this statement in the majority of Greek texts, we have left it out. [↑](#footnote-ref-4)
5. **πλήρωμα** – *pleroma* see Strong’s G4138 Kittel, G. (Ed.). (1964). *Theological Dictionary of the New Testament* (Vol. 6). (i. Geoffrey W. Bro, Trans.) Grand Rapids , Michigan: Wm. B. Eerdmans Publishing Co. p. 298 [↑](#footnote-ref-5)
6. Hebrew **מועד** is an acceptable parallel to the Greek **καιρός** – *kairos.* [↑](#footnote-ref-6)
7. Bratcher, R. G., & Nida, E. A. (1993). *A handbook on Paul's letter to the Ephesians*. Originally published under title: A translator's handbook on Paul's letter to the Ephesians.1983. UBS handbook series; Helps for translators. New York: United Bible Societies. pp. 21-2 (Eph. 1:11) ἐν ᾧ is usually translated as “In whom.” the in “whom” which we, in agreement with Bratcher take to mean, “in union with Messiah. Therefore, we are able to determine that the Jewish people are in agreement with Yeshua and Yeshua is in agreement with the Jewish people. [↑](#footnote-ref-7)
8. Contextually, the idea of “before the foundation of the earth” remains a vital part of the “predetermining.” Therefore, we have translated the phrase “προορισθέντες κατὰ πρόθεσιν” to mean, “**He had decided before the beginning**.” [↑](#footnote-ref-8)
9. Again, this “us” refers to the Jewish people, **not** Christianity in general. [↑](#footnote-ref-9)
10. Hope – Bitahon Heb. confidence/endurance relating to the First Parnas (Pastor). The flow of Divine energy has flowed from each of the higher levels to the lower replicating pieces of itself in the ministry below. In the present case, we see the endurance/hope and confidence injected into majesty/glory or sincerity. [↑](#footnote-ref-10)
11. We find a summary of verses 11–12 in the following numbered list…

    (1) God chose us (the Jewish people) to be his own people in our union with Messiah.

    (2) He had decided to do this previously (before the foundation of the world) because that was His purpose.

    (3) It is because God plans it and decides to do it that all things are done.

    (4) God did this so that we (the Jewish people) should praise His greatness (or, glory).

    (5) We were the first to hope in Messiah. [↑](#footnote-ref-11)
12. This refers to hearing the Word (Torah) of Truth at Har Sinai. This tells us that the Torah that was dispensed at Har Sinai was not only the “Written Torah.” “Hearing the Torah of Truth” denotes Speaking, i.e. Oral Torah. Your Word is Truth cf. Psa 119:160, Yochanan (John) 17:17 [↑](#footnote-ref-12)
13. Obedience to the Mesorah brings redemption. Faithful obedience to its words brings the promised seal of the Nefesh Yehudi. [↑](#footnote-ref-13)
14. cf. B’resheet 38:8 [↑](#footnote-ref-14)
15. “Not having stopped” forms a double negative to offset the “double positive” “always giving thanks” [↑](#footnote-ref-15)
16. We have translated **δόξης,** as “dignity” because the present officer is the Masoret in connection with Parnas #3 the feminine Pastor representing the hidden aspects of the Pastoral office. Parnas #3 is associated with Yesod (foundation) exemplifying the virtue of truth and honesty. Philo interprets the idea of **δόξης,** as philosophical tenant. **δόξης,** being feminine we see the relationship to the feminine Pastoral office. [↑](#footnote-ref-16)
17. cf. Strong’s G4151 #3 “a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting.” Therefore, we see that the idea of “spirit” relates to nobility and the higher essence of man. That the “spirit” reveals the offices of the bench means that Hakham Shaul wants his audience to live in the refined noble way of Jewish Ishim – Royal Men. [↑](#footnote-ref-17)
18. “Understanding” Binah refers to the second Rabbi (Hakham) in the bench of three. Binah in our diagrams is on the right (lenient) side. Therefore, we see that Abot 1:1 “be lenient in judgment” is applicable. “The eyes of your understanding” is allegorical language, containing the idea of the mind opened to “see the light,” which we take here to mean the value of judging leniently. [↑](#footnote-ref-18)
19. m. **Abot 1:1** – And as it is said: “Mosheh received the Torah from Sinai and gospelled it down to Yehoshua, and Yehoshua gospelled it down to the Elders, the Elders to the Prophets, and the Prophets gospelled it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; **Be deliberate** (lenient) **in judgment**, make stand many disciples, and make a fence around the Torah.” [↑](#footnote-ref-19)
20. “opened to see the truth,” or to minimize that idea we might say “I ask that you may come to understand.” Opened to the place of being able to understand the Mysteries on the level of ChaBaD. [↑](#footnote-ref-20)
21. Relating to the office of the 1st Pastor – who possesses the virtue of confidence/hope. see “hope” 1:11 [↑](#footnote-ref-21)
22. The “inheritance” of the master/Yeshua is the Mesorah (Oral Torah). [↑](#footnote-ref-22)
23. ἐν τοῖς ἁγίοις, being counted among the **Tsadiqim/**saints, or the righteous/generous who have gone before. This is not a reference to the “living” **Tsadiqim/**saints. It is a reference to the **Tsadiqim/**saints who have filled the pages of the Tanakh. [↑](#footnote-ref-23)
24. Here we have a “pars pro toto” for all the officers and authorities of the Esnoga. The remaining titles being, Sheliach, Darshan, Pastors and Morei’im [↑](#footnote-ref-24)
25. “**ὄνομα** – *onoma* ” needs to be translated as authority here. This is because the Hebrew idea of a name is associated with its authority. [↑](#footnote-ref-25)
26. The language is allegorical; therefore, we understand that G-d placed all things under the authority of Messiah and his Mesorah. [↑](#footnote-ref-26)
27. See above Rashi’s commentary on Shemot (Exodus) 12:39 for an explanation on the nature of this “first love.” See also the statement of Israel in Shemot (Exodus) 24:7 “Everything that the LORD has said we will do and we will hear.” That is, “we will obey and then hear the reason for the commandment.” This is full EMUNAH! See also Luke 7:6-9. [↑](#footnote-ref-27)
28. περιπατέω - *peripateō* means to walk about. This has the connotations of either keeping or violating halakhic mishpatim. The reference to Gentiles means that they were without any halakhic observance. The lack of halakhic observance renders one dead to G-d. It is not “sin” that renders on “dead to G-d.” The absence of positive, constructive Halakhot renders us “dead to G-d.”

    **B’resheet Rabbah VIII:4** R. Berekiah said: When the Holy One, blessed be He, came to create Adam, He saw righteous/generous and wicked arising from him. Said He: If I create him, wicked men will spring from him; if I do not create him, how are the righteous/generous to spring from him? 'What then did the Lord do? He removed the way of the wicked out of His sight and associated the quality of mercy with Himself and created him, as it is written, For the Lord regards the way of the righteous/generous, but the way of the wicked *tobed*- E.V. shall perish (Ps. I, 6): what does *tobed* mean? He destroyed it (*ibbedah*) from before His sight and associated the quality of mercy with Himself and created him. R. Hanina did not say this, but [he said that] when He came to create Adam He took counsel with the ministering angels, saying to them, LET US MAKE MAN. What shall his character be? asked they. Righteous/generous men will spring from him, He answered, as it is written, For the Lord knows (*yodea*) the way of the righteous, which means that the Lord made known (*hodia*) the way of the righteous/generous to the ministering angels; But the way of the wicked will perish: He destroyed [*hid*] it from them. He revealed to them that the righteous/generous would arise from him, but He did not reveal to them that the wicked would spring from him, for had He revealed to them that the wicked would spring from him; the quality of Justice would not have permitted him to be created [↑](#footnote-ref-28)
29. ἄρχοντα from ἄρχων – *archon* is the chief “ruler” of the “heavenlies.” The positive view of this personality is *árchōn* of the Jews as the Chief/Nasi/Prince of the Jewish Sanhedrin. Here we must also state that there are those positive forces which drive the Cosmos which are opposed to the present (2:1-3) fallen powers, which promote Torah observance and G-dly lifestyles. The subject of our pericope is a negative power operating in opposition to God and Torah observant Jewish Orthodoxy. These “powers” are those powers, which fell/rebelled because God created man with the capacity for good and evil. [↑](#footnote-ref-29)
30. ἐξουσία – *exousia* is usually translated as authority. We have left the translation as “power” minimizing the aspect of authority and relating the idea more with the notion of jurisdiction. In other words, the power (authority) is a limited jurisdictional sphere. cf. Strong’s 1849 (4c1a) We need to further state that all power/authority operates by the principle of delegation. Therefore, the power available to the “power/authority of the “air” is only delegated by ourselves to that power. However, when we understand that the only true Authority is G-d and His agents we can quickly realize that the power of the air only operates by delegated power of authority. Hence, the temptation of Messiah, where the tempter said, “bow down before me/submit yourself to me” etc. [↑](#footnote-ref-30)
31. **air –** thespace immediately above the surface of the earth. However, the idea of “air” is the realm or sphere of limited operation. This “spirit/wind/air” can only operate within a limited space or sphere. As such, that sphere is subordinate to the heavenly spheres dominating and governing the cosmos. Here we are speaking of the spheres, which insure Torah observance. Not only is the sphere of our pericope, i.e. satan limited he is extremely restricted. [↑](#footnote-ref-31)
32. Translations tend to translate **υἱός** – *huios* as “children” without intending gender. We have left the translation masculine in gender because the context relates to halakhic observance. This is not to say that women are sinless and not capable of sin. Our reason is to demonstrate that the “spirit of disobedience” working in sons is directly related to halakhah, the dominate portion of which relate to men. [↑](#footnote-ref-32)
33. **διάνοια** – *dianoia* is used as the antithesis of Binah G-dly understanding. [↑](#footnote-ref-33)
34. What is it that sets the Jewish people apart and frees them from the wrath of G-d? The Torah is the liberating force, which sets Jew and Gentile free from the bondage of sin and death. Therefore, Torah observance is the salvation of the Jewish and Gentile people. [↑](#footnote-ref-34)
35. cf. Shemot (Ex) 34:6-7 [↑](#footnote-ref-35)
36. Joining to the Mesorah of Messiah makes us alive. Contrary to Christian doctrine, the Oral Torah makes one alive. Joining Messiah is a conjoining of the Jewish people with the Oral Torah, which infuses life. In the same manner, when the Gentiles accept the Mesorah of Messiah he is infused with the Life of the Torah. [↑](#footnote-ref-36)
37. Cf. Brannon, M. J. (2011). *The Heavenlies in Ephesians, A Lexical, Exigetical and Conceptual Analysis.* New York, New York: T&T Clark International. [↑](#footnote-ref-37)
38. αἰῶσιν plural “ages” implies the Y’mot HaMashiach, “the days of Messiah” and the Olam HaBa, the “world to come.” [↑](#footnote-ref-38)
39. The “gift” of G-d (המתת אלוהים - Mattat Elohim), which brings the Jew and Gentile is the Torah/Oral and Written. The Torah is referred to as the (תורה המתת) Mattan Torah – the gift of Torah. [↑](#footnote-ref-39)
40. We have translated ἔργωνfrom ἔργον – *ergon* “works” as human attempts at pleasing G-d. These ἔργων are not qualified with either good or bad. However, the text clearly states that these ἔργων are not sufficient to please G-d. We will see that we must have ἔργοις ἀγαθοῖς “good works” before any ἔργων can be considered to be of value before G-d. [↑](#footnote-ref-40)
41. We here should be understood as the Jewish people. However, when the Gentile becomes Jewish the “we” is extended to them. Therefore, “we” (collectively) live by the mandates of the Torah. [↑](#footnote-ref-41)
42. Halakhah, then, is the "way" a Jew is directed to behave in every aspect of life, encompassing civil, criminal, and religious law. In actual fact, Halakhah is used more as a synonym for the Oral Law *(Torah Shebal Peh).* Halakhah includes three subdivisions: Gezerah, Takkanah, and Minhag. [↑](#footnote-ref-42)
43. The usual translation “made in the flesh by hands” seems to imply certain negativity. The translation “what **Royal men do to their bodies**” shows spiritual conduct. The allegorical meaning is that “circumcision” is a picture of control over the appetites of the “flesh.” This allegorical phrase also refers to the control of the sexual appetite bringing the sexual union into spiritual connection with G-d. “Circumcision” is also an allegorical phrase with the intended meaning of being “Torah Observant.” This allegorical thought shows that the Torah is the “*modus operandi*” for controlling the Yetser HaRa, the “evil inclination.” Therefore, we should not look at “circumcision” as a negative statement. Furthermore, we should now understand that circumcision is indicative of full conversion to Judaism, not some convoluted version of Christianity. Consequently the notion of “uncircumcision” means those who do not have a covenantal relationship with G-d and secondly, those who have not turned to the Torah as a means of controlling the “flesh”/Yetser HaRa. [↑](#footnote-ref-43)
44. It is noteworthy to mention that the “alien” mind is in direct opposition against the Torah, as a way of life. And this is the mission of two-thirds of the shedim / fallen angels. Therefore, the darkened mind refers to those Gentiles who are either simply ignorant of the Torah as a way of life. And, those who are vehemently opposed to it because of their “**unyielding obstinacy of mind.**”

    To be “alien” is to be morally bereft of all sensible mores. The depth of this statement is only understood from a Hebraic mindset. To be **כָּרַת** “cut off” means completely estranged from G-d’s presence and protection. Those who were “cut off” while traveling through the wilderness were subjected to every evil influence, without G-d’s protection or chesed/grace. Therefore, this is a crime of excommunication by Divine Decree. cf. Eph. 4:18 below [↑](#footnote-ref-44)
45. cf. Strong’s G4174 #1 (TDNT 6:516) [↑](#footnote-ref-45)
46. ξένοι from ξένος means a stranger who is permitted within the country but has not rights except what he might have agreed to as a treaty, per se. Here we see that idea of the Ger HaSha’ar (Stranger of the Gate). It would appear that the School of Shammai allowed the Gentiles to become “strangers of the gate” but would not allow the Gentile full conversion. Yeshua, a representative from the House of Hillel rescinded these dogmas allowing the Gentile the ability to become a full proselyte. [↑](#footnote-ref-46)
47. Many Christian authors stumble over this phrase trying to understand the plurality of “covenants.” They fail to realize that the “covenants” are plural because the Covenant is ever changing. While they have been established on firm foundations we must realize that G-d has repeatedly updated the covenant on many occasions. However, the Gentile was never able to join in the benefits of the covenant/s because he was estranged from G-d “ἄθεοι” and subordinate to the worldly system. [↑](#footnote-ref-47)
48. The middle wall is not the Soreg of the Temple. This “wall of partition” is the dogma of Shammai separating the Jewish people from the Gentile as noted above. The “Soreg” is a wall in the Temple courtyard, which marked the boundaries of the Court of the Gentiles. This is NOT Hakham Shaul’s reference. This breaking down of the “middle wall” is a reference to the Messianic title “Peretz.” The word ***paretz***, wherever used, signifies the breaching of a fence and passing through, just as: *I will break down* ***('p'rotz')*** *the fence ‎thereof*; (Isaiah 5:5) *Why have You broken down* ***('paratzta')*** *her fences*? (Psalms 80:13) And in the language of the Rabbis: ***“Pirtzah*** (a breach in a wall) calls ‎forth to the thief.” (Sotah 26a) Indeed, the Sacred Language (Hebrew is called “the sacred” language.) uses the term ***p'rotz*** when referring to anything that oversteps its boundary: *And you with break-forth ('upharatzta') to the west, and to the east;* *And the man broke forth* ***(‘vayiphrotz')*** *exceedingly*. [↑](#footnote-ref-48)
49. These δόγμασιν are a reference to the eighteen edicts (middot) of Shammai which separated the Jewish people from the Gentiles by deeming the Gentile “unclean.” cf. Acts 10:28. See Falk, H. (2003). *Jesus the Pharisee, A new Look at the Jewishness of Jesus.* Wipf and Stock Publishers. [↑](#footnote-ref-49)
50. The “New Body” is a conjoining of Jews and Gentiles who have converted to Judaism under the authority of Yeshua HaMashiach. [↑](#footnote-ref-50)