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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2016**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2016**  [**http://torahfocus.com/**](http://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** | **Second Year of the Triennial Reading Cycle** |
| **Heshvan 18, 5777– Nov 18/19, 2016** | **Second Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Nov 18 2016 – Candles at 5:21 PM  Sat. Nov 19 2016 – Habdalah 6:19 PM | **Austin & Conroe, TX, U.S.**  Fri. Nov 18 2016 – Candles at 5:15 PM  Sat. Nov 19 2016 – Habdalah 6:10 PM | **Brisbane, Australia**  Fri. Nov 18 2016 – Candles at 6:01 PM  Sat. Nov 19 2016 – Habdalah 6:58 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Nov 18 2016 – Candles at 5:16 PM  Sat. Nov 19 2016 – Habdalah 6:13 PM | **Manila & Cebu, Philippines**  Fri. Nov 18 2016 – Candles at 5:06 PM  Sat. Nov 19 2016 – Habdalah 5:57 PM | **Miami, FL, U.S.**  Fri. Nov 18 2016 – Candles at 5:13 PM  Sat. Nov 19 2016 – Habdalah 6:07 PM |
| **Murray, KY, & Paris, TN. U.S.**  Fri. Nov 18 2016 – Candles at 4:24 PM  Sat. Nov 19 2016 – Habdalah 5:23 PM | **Olympia, WA, U.S.**  Fri. Nov 18 2016 – Candles at 4:15 PM  Sat. Nov 19 2016 – Habdalah 5:22 PM | **Port Orange, FL, U.S.**  Fri. Nov 18 2016 – Candles at 5:10 PM  Sat. Nov 19 2016 – Habdalah 6:05 PM |
| **San Antonio, TX, U.S.**  Fri. Nov 18 2016 – Candles at 5:19 PM  Sat. Nov 19 2016 – Habdalah 6:14 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Nov 18 2016 – Candles at 4:04 PM  Sat. Nov 19 2016 – Habdalah 5:08 PM | **Singapore, Singapore**  Fri. Nov 18 2016 – Candles at 6:34 PM  Sat. Nov 19 2016 – Habdalah 7:24 PM |
| **St. Louis, MO, U.S.**  Fri. Nov 18 2016 – Candles at 4:28 PM  Sat. Nov 19 2016 – Habdalah 5:27 PM | **Tacoma, WA, U.S.**  Fri. Nov 18 2016 – Candles at 4:13 PM  Sat. Nov 19 2016 – Habdalah 5:19 PM |  |
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**For other places see:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

His Excellency Adon Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah

His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Marvin Hyde

His Excellency Adon Scott Allen

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that GOD’s richest blessings be upon their lives and those of their loved ones, together with all Yisrael and her Torah Scholars, amen ve amen!**

**Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**. **If you want to subscribe to our list and ensure that you never loose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [**benhaggai@GMail.com**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

We pray for Her Excellency Giberet Sarai bat Sarah who is recovering from two surgical procedures. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Sarai bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for the elderly mother of Her Honor Giberet Giborah bat Sarah, Mrs. Pearl Stroppel, who has terminal cancer. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Mrs. Pearl Stroppel and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen! Also, extend great mercy, shalom and healing to H.H. Giberet Gibora bat Sarah at this time of great sorrow for her, and we say, amen ve amen!

We also pray for the mother of H.E. Giberet Zahavah bat Sarah, Mrs. Peggy Johnston, who is very sick. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Mrs. Pearl Stroppel and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with un-systemic mastocytosis. **Mi Sheberach –** He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for a merciful healing of Her Excellency Giberet Shanique bat Sarah who is afflicted with Lymphoma cancer. We also pray for her daughter and family. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Shanique bat Sarah and send her a complete recovery with her new experimental treatment. Please God heal her, please. Please God heal her, please. Please God heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

**Blessings Before Torah Study**

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

**Please Ha-Shem, our God, 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 God, 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!**

**Shabbat: “VaY’hi BaChatsi” – “And it came to pass at midnight”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיְהִי בַּחֲצִי** |  |  |
| **“VaY’hi BaChatsi”** | Reader 1 – Sh’mot 12:29-36 | Reader 1 – Sh’mot 14:15-18 |
| **“And it came to pass at midnight”** | Reader 2 – Sh’mot 12;37-47 | Reader 2 – Sh’mot 14:19-22 |
| **“Y sucedió que a la medianoche”** | Reader 3 – Sh’mot 12:48:51 | Reader 3 – Sh’mot 14:15-22 |
| Sh’mot (Exodus) Ex. 12:29 – 14:14 | Reader 4 – Sh’mot 13:1-10 |  |
| Ashlamatah: 2 Kings 19:35 – 20:7 | Reader 5 – Sh’mot 13:11-22 |  |
|  | Reader 6 – Sh’mot 14:1-4 | Reader 1 – Sh’mot 14:15-18 |
| Psalms 51:1-21 & 52:1-11 | Reader 7 – Sh’mot 14:5-8 | Reader 2 – Sh’mot 14:19-22 |
|  | Maftir – Sh’mot 14:9-14 | Reader 3 – Sh’mot 14:15-22 |
| N.C.: Mk 6:30-44; Lk 9:10-17;  Acts 16:25-40 | 2 Kings 19:35 – 20:7 |  |

**Contents of the Torah Seder**

* The Last Plague And Israel’s Departure – Exodus 12:29-36
* Out of Egypt – Exodus 12:37-42
* Further Regulations Regarding the Passover – Exodus 12:43-51
* Consecration of the First-born, the Exodus and Tefillin – Exodus 13:1-16
* The Route to Eretz Yisrael – Exodus 13:17-20
* Pharaoh’s Change of Heart – Exodus 14:1-8
* Israel Panics – Exodus 14:9-12
* G-d’s Assurance – Exodus 14:13-14

**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. 87-183

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 12:29 – 14:14**

| **Rashi** | **Targum** |
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| 29. **It came to pass at midnight**, and **the Lord** **smote** every firstborn in **the land** of Egypt, from the firstborn of Pharaoh who **sits** on his throne to the firstborn of the captive who is in the **dungeon,** and every firstborn animal. | 29. ¶ **And it was in the dividing, of the night** of the fifteenth, that the Word of **the LORD** **slew** all the firstborn in **the land** of Mizraim, from the firstborn son of Pharoh, who would have **sat** upon the throne of his kingdom, unto the firstborn sons of the kings who were captives in the **dungeon** as hostages under Pharoh's hand; and who, for having rejoiced at the servitude of Israel, were punished as (the Mizraee): and all the firstborn of the cattle that did the work of the Mizraee died also. |
| 30. And Pharaoh arose at night, he and all his servants and all the Egyptians, and there was a great outcry in Egypt, for there was no house in which no one was dead. | 30. And Pharoh rose up in that night, and all the rest of his servants, and all the rest of the Mizraee; and there was a great cry, because there was no house of the Mizraee where the firstborn was not dead. |
| 31. So he called for Moses and Aaron at night, and he said, "Get up and get out from among my people, both you, as well as the children of Israel, and go, worship the Lord as you have spoken. | 31. And the border of the land of Mizraim extended four hundred pharsee; but the land of Goshen, where Mosheh and the sons of Israel were, was in the midst of the land of Mizraim; and the royal palace of Pharoh was at the entrance of the land of Mizraim. But when he cried to Mosheh and to Aharon in the night of the Pascha, his voice was heard unto the land of Goshen; Pharoh crying with a voice of woe, and saying thus: Arise, Go forth from among my people, both you and the sons of Israel; and go, worship before the LORD, as you have said; |
| 32. Take also your flocks and also your cattle, as you have spoken, and go, but you shall also bless me." | 32. your sheep also take, and whatever of mine you have spoken about, and go; and nothing ask I of you except that you pray for me that I may not die. |
| 33. So the Egyptians took hold of the people to hasten to send them out of the land, for they said, "We are all dead." | 33. ¶ When Mosheh and Aharon, and the sons of Israel, heard the voice of Pharoh's weeping, they were not mindful, until he came himself, and all his servants, and all the Mizraee, and urged all the people of the house of Israel, that they might hasten to send them forth from the land; For, said they, if they prolong here one hour more, behold, we are all dead.  JERUSALEM:  ¶ For, said the Mizraee, if Israel delay one hour (longer), behold, all Mizraim dies. |
| 34. The people picked up their dough when it was not yet leavened, their leftovers bound in their garments on their shoulders. | 34. And the people carried their dough upon their heads, being unleavened, and what remained to them of the paschal cakes and bitter things they carried, bound up with their raiment, upon their shoulders. |
| 35. And the children of Israel did according to Moses' order, and they borrowed from the Egyptians silver objects, golden objects, and garments. | 35. And the sons of Israel did according to the word of Mosheh, and asked of the Mizraee vessels of silver and vessels of gold. |
| 36. The Lord gave the people favor in the eyes of the Egyptians, and they lent them, and they emptied out Egypt. | 36. And the LORD gave the people favour and compassion before the Mizraee, and they brought forth to them, and they emptied the Mizraee of their riches. |
| 37. The children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot, the men, besides the young children. | 37. ¶ And the sons of Israel moved forth from Pilusin towards Succoth, a hundred and thirty thousand, protected there by seven clouds of glory on their four sides: one above them, that neither hail nor rain might fall upon them, nor that they should be burned by the heat of the sun; one beneath them, that they might not be hurt by thorns, serpents, or scorpions; and one went before them, to make the valleys even, and the mountains low, and to prepare them a place of habitation. And they were about six hundred thousand men, journeying on foot, none riding on horses except the children five to every man; |
| 38. And also, a great mixed multitude went up with them, and flocks and cattle, very much livestock. | 38. and a multitude of strangers, two hundred and forty myriads, went up with them, and sheep, and oxen, and cattle, very many.  JERUSALEM: A mixed multitude. |
| 39. They baked the dough that they had taken out of Egypt as unleavened cakes, for it had not leavened, for they were driven out of Egypt, and they could not tarry, and also, they had not made provisions for themselves. | 39. And they divided the dough which they brought out of Mizraim, which they had carried on their heads, and it was baked for them by the heat of the sun, (into) unleavened cakes, because it had not fermented; for the Mizraee had thrust them out, neither could they delay; and it was sufficient for them to eat until the fifteenth of the month Iyar; because they had not prepared provision for the way. |
| 40. And the habitation of the children of Israel, that they dwelled in Egypt, was four hundred and thirty years. | 40. ¶ And the days of the dwelling of the sons of Israel in Mizraim were thirty weeks of years, (thirty times seven years,) which is the sum of two hundred and ten years. But the number of four hundred and thirty years (had passed away since) the LORD spoke to Abraham, in the hour that He spoke with him on the fifteenth of Nisan, between the divided parts, until the day that they went out of Mizraim. |
| 41. It came to pass at the end of four hundred and thirty years, and it came to pass in that very day, that all the legions of the Lord went out of the land of Egypt. | 41. And it was at the end of thirty years from the making of this covenant, that Yitzhaq was born; and thence until they went out of Mizraim four hundred (years), on the self-same day it was that all the hosts of the LORD went forth made free from the land of Mizraim. |
| 42. It is a night of anticipation for the Lord, to take them out of the land of Egypt; this night is the Lord's, guarding all the children of Israel throughout their generations. | 42. Four nights are there written in the Book of Memorials before the LORD of the world. Night the first,--when He was revealed in creating the world; the second,--when He was revealed to Abraham; the third,--when He was revealed in Mizraim, His hand killing all the firstborn of Mizraim, and His right hand saving the firstborn of Israel; the fourth,--when He will yet be revealed to liberate the people of the house of Israel from among the nations. And all these are called Nights to be observed; for so explained Mosheh, and said thereof, It is to be observed on account of the liberation which is from the LORD, to lead forth the people of the sons of Israel from the land of Mizraim. This is that Night of preservation from the destroying angel for all the sons of Israel who were in Mizraim, and of redemption of their generations from their captivity. |
| 43. The Lord said to Moses and Aaron, "This is the statute of the Passover sacrifice: No estranged one may partake of it. | 43. ¶ \_\_\_  JERUSALEM: ¶ It is a night to be observed and celebrated for the liberation from before the LORD in bringing forth the sons of Israel, made free from the land of Mizraim. Four nights are there written in the Book of Memorial. Night first; when the Word of the LORD was revealed upon the world as it was created; when the world was without form and void, and darkness was spread upon the face of the deep, and the Word of the LORD illuminated and made it light; and he called it the first night. Night second; when the Word of the LORD was revealed unto Abraham between the divided parts; when Abraham was a son of a hundred years, and Sarah was a daughter of ninety years, and that which the Scripture says was confirmed,--Abraham a hundred years, can he beget? and Sarah, ninety year old, can she bear? Was not our father Yitzhaq a son of thirty and seven years, at the time he was offered upon the altar? The heavens were (then) bowed down and brought low, and Yitzhaq saw their realities, and his eyes were blinded at the sight, and he called it the second night. The third night; when the Word of the LORD was revealed upon the Mizraee, at the dividing of the night; His right hand slew the firstborn of the Mizraee, His right hand spared the firstborn of Israel; to fulfil what the Scripture has said, Israel is My firstborn son. And He called it the third night. **Night the fourth; when the end of the age will be accomplished, that it might be dissolved, the bands of wickedness destroyed and the iron yoke broken. Mosheh came forth from the midst of the desert; but the King Mashiach (comes) from the midst of Rome. The Cloud preceded that, and the Cloud will go before this one; and the Word of the LORD will lead between both, and they will proceed together. This is the night of the Pascha before the LORD, to be observed and celebrated by the sons of Israel in all their generations.** |
| 44. And every man's slave, purchased for his money you shall circumcise him; then he will be permitted to partake of it. | 44. - - -  JERUSALEM: A sojourning man and a hireling born of the Gentiles will not eat of it. |
| 45. A sojourner or a hired hand may not partake of it. | 45. A sojourner or a hired stranger will not eat thereof. |
| 46. It must be eaten in one house; you shall not take any of the meat out of the house to the outside, neither shall you break any of its bones. | 46. In his own company he will eat. You will not carry any of the flesh out of the house from (your) company, nor send a gift one to his neighbour; and a bone of him will not be broken for the sake of eating that which is within it. |
| 47. The entire community of Israel shall make it. | 47. All the congregation of Israel will mix together, this one with that, one family with another, that they may perform it. |
| 48. And should a proselyte reside with you, he shall make a Passover sacrifice to the Lord. All his males shall be circumcised, and then he may approach to make it, and he will be like the native of the land, but no uncircumcised male may partake of it. | 48. And if a proselyte sojourn with you, and would perform the pascha before the LORD, let every male belonging to him be circumcised, and so be made fit to perform it; and he will be as the native of the land: but no uncircumcised one of the sons of Israel will eat thereof. |
| 49. **There shall be one law for the native and for the stranger who resides in your midst."** | 49. **One Law will there be as to appointments for the native and for the proselyte who sojourns among you.** |
| 50. All the children of Israel did; as the Lord had commanded Moses and Aaron, so they did. | 50. ¶ And all the sons of Israel did as the LORD had commanded Mosheh and Aharon, so did they. |
| 51. It came to pass on that very day, that the Lord took the children of Israel out of the land of Egypt with their legions. | 51. And it was on that same day that the LORD brought forth the sons of Israel from the land of Mizraim, with their hosts. |
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| 1. Adonai spoke to Moshe, saying, | 1. And the LORD spoke unto Mosheh, saying, |
| 2. **"Sanctify to Me all the first-born, that [is the first to] open the womb among the B’ne Yisrael, both of man and beast, it is Mine."** | 2. **Sanctify before Me every firstborn male. Whatsoever opens the womb of all the sons of Israel among men, and (also) among beasts, is Mine.** |
| 3. Moshe said to the people, "Remember this day [as the day] on which you came out of Egypt, from the house of slavery, for with a strong hand Adonai brought you out from this. You must not eat chametz. | 3. And Mosheh said to the people, Remember this the day in which you went out free from Mizraim from the house of the bondage of slaves; for by great strength of hand did the LORD bring you forth from thence; and you will not eat leaven. |
| 4. On this day you went out, in the month of Aviv [Nissan]. | 4. This day you are come out free; on the fifteenth of Nisan, which is the month of Abib. |
| 5. When Adonai brings you to the land of the Canaanite, the Chittites, the Emorites, the Chivites and the Yevusites, which He swore to your fathers [that He would] give to you--- a land flowing with milk and honey--- you must conduct this service in this month. | 5. And it will be, when the LORD your God will have brought you into the land of the Kenaanaee, and Hittaee, and Amoraee, and Hivaee, and Jebusaee, which He swore by His Word unto Abraham to give to you, a land producing milk and honey, that you will keep this service in this month. |
| 6. For seven days you must eat matzot, and the seventh day is a festival to Adonai. | 6. Seven days will you eat unleavened cakes, and on the seventh day will be a feast before the LORD. |
| 7. Matzot must be eaten these seven days. No chametz may be seen in your possession, and no leaven may be seen in all your boundaries. | 7. Unleavened cakes will be eaten seven days, and nothing leavened will be seen with you, nor leaven itself be seen with you in all your borders. |
| 8. You must tell your son [child] on that day saying, 'Because of this, Adonai did [this] for me when I came out of Egypt.' | 8. And you will instruct your son on that day, saying, This precept is on account of what the Word of the LORD did for me in miracles and wonders, in bringing me forth from Mizraim. |
| 9. **It will be to you as a sign on your hand, and for a reminder between your eyes, so that Adonai's teachings will be in your mouth, for with a strong hand Adonai brought you out of Egypt.** | 9. **And this miracle will be inscribed and set forth upon the tephilla of the hand, on the top of your left (arm,) and for a memorial inscribed and set forth upon the tephilla of your head, set between your eyes on your forehead; that the Law of the LORD may be in your mouth, because in strength, with a mighty hand, the LORD brought you forth from Mizraim .** |
| 10. You must preserve this statute in its appointed time, from year to year. | 10. You will therefore keep this statute of the Tephillin in the season to which it belongs, on work days, not on Sabbaths or solemnities; and by day, not by night. |
| 11. When Adonai brings you to the land of the Canaanites as He swore to you and to your fathers; and He will have given it to you. | 11. And when I the LORD have brought you into the land of the Kenaanaee, which I have sworn to you and to your fathers to give you, |
| 12. [At that time] you must pass on, [set aside] every one that [is first to] open the womb, to Adonai. Every firstling that is dropped [born] by animals that belong to you, the males shall belong to Adonai. | 12. You will set apart before the LORD every one that opens the womb; and every animal that its dam bears and that opens the womb if it be to you a male you will sanctify it before the LORD. |
| 13. Redeem each firstling donkey with a sheep. If it is not redeemed, you must break its neck. Redeem every first-born male among your sons. | 13. And every ass that opens the womb you will redeem with a lamb; and if you redeem him not, you will cut him off; [JERUSALEM. You wilt kill him;]  and every firstborn man (child) among your sons you will redeem; but your servant you may not redeem with money. |
| 14. When your son asks you at a later time saying 'What is this?' You should say to him, "With a strong hand Adonai brought us out of Egypt from the house of slavery. | 14. And when in future your son will ask you, saying, What is this ordinance of the firstborn? You will tell him: By the power of a mighty hand the LORD delivered us from Mizraim, redeeming us from the house of the servitude of slaves. |
| 15. When Pharaoh stubbornly refused to send us out, Adonai killed every first-born in the land of Egypt, from the first-born of man to the first-born of beast. I am therefore sacrificing to Adonai all that [is first to] open the womb which are male, and the first-born of my sons I redeem.' | 15. And when the Word of the LORD had hardened the heart of Pharaoh (that be would) not deliver us, he killed all the firstborn in the land of Mizraim, from the firstborn of man to the firstborn of cattle; therefore do I sacrifice before the LORD every male that opens the womb, and every firstborn of my sons I redeem with silver. |
| 16. **[These words] shall be a sign on your hand and for totafot between your eyes, for with a strong hand Adonai brought us out of Egypt**." | 16. **And it will be inscribed and set forth upon your left land, and on the tephilla between your eyebrows; because by mighty strength of hand the LORD brought us out of Mizraim.** |
| 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. |
|  |  |

**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.

**Rashi’s Commentary for: ‎ Shemot (Exod.) 12:29 – 14:14**

**29** **and the Lord**-Heb. וַה'. **Wherever it says, “and the Lord,” it means “He and His tribunal”** (Exod. Rabbah 12:4), for the “vav” is an expression of addition, like “so-and-so and (“vav”) so-and- so.”

**smote every firstborn**-**Even [a firstborn] of another nation who was in Egypt**.-[from Mechilta]

**from the firstborn of Pharaoh**-Pharaoh, too, was a firstborn, but he remained [alive] of the firstborn. Concerning him, He [God] says: “But, for this [reason] I have allowed you to stand, in order to show you My strength” (Exod. 9:16) at the Red Sea.-[from Mechilta]

**to the firstborn of the captive**-Because they rejoiced at Israel’s misfortune (Tanchuma 7), and furthermore, so that they would not say, “Our deity brought about this retribution” (Mechilta). The firstborn of the slave woman was included, because [Scripture] counts from the most esteemed to the lowest, and the firstborn of the slave woman is more esteemed than the firstborn of the captive. See commentary on Exodus 11:5.

**30** **And Pharaoh arose**-from his bed.

**at night**-Unlike the custom of kings, [who rise] three hours after daybreak.-[from Mechilta]

**he**-[arose] first, and afterwards his servants. This teaches us that he went around to his servants’ houses and woke them up.-[from Mechilta]

**for there was no house in which no one was dead**-If there was a firstborn, he was dead. If there was no firstborn, **the oldest household member was called the firstborn, as it is said: “I, too, shall make him [David] a firstborn”** (Ps. 89:28) (Tanchuma Buber 19). [Rashi explains there: I shall make him great.] Another explanation: Some Egyptian women were unfaithful to their husbands and bore children from bachelors. Thus they would have many firstborn; sometimes one woman would have five, each one the firstborn of his father (Mechilta 13:33).

**31** **So he called for Moses and Aaron at night**-[This] tells [us] that Pharaoh went around to the entrances [i.e., to the doors of the houses] of the city, and cried out, “Where is Moses staying? Where is Aaron staying?”-[from Mechilta]

**both you**-the men.

**as well as the children of Israel**-The young children.

**and go, worship the Lord as you have spoken**-Everything is as you said, not as I said. “Neither will I let Israel out” (Exod. 5:2) is nullified. “Who and who are going?” (Exod. 10:8) is nullified. “But your flocks and your cattle shall be left” (Exod. 10: 24) is nullified. [Instead,] take also your flocks and also your cattle. What is [the meaning of] “as you have spoken”? You too shall give into our hands sacrifices and burnt offerings (Exod. 10:25).-[from Mechilta]

**32** **Take… as you have spoken… but you shall also bless me**-[I.e.,] pray for me that I shall not die, for I am a firstborn.-[from Onkelos]

**33** **We are all dead**-They said, “This is not in accordance with Moses’ decree, for he said, ‘And every firstborn in the land of Egypt will die’ (Exod. 11:5), but here, the ordinary people too are dead, five or ten in one house.”-[from Mechilta] See Rashi on verse 30.

**34** **when it was not yet leavened**-The Egyptians did not permit them to tarry long enough for it to leaven.

**their leftovers**-Heb. מִשְׁאֲרֽתָם. The remaining matzah and bitter herbs.-[from Mechilta and Jonathan]

**on their shoulders**-Although they took many animals with them, they [carried the remaining matzoth and bitter herbs on their shoulders because] they loved the mitzvoth.-[from Mechilta]

**35** **according to Moses’ order**-that he said to them in Egypt: “and let them borrow, each man from his friend” (Exod. 11:2).-[from Mechilta]

**and garments**-These meant more to them than the silver and the gold, and [thus] whatever is mentioned later in the verse is more esteemed.-[from Mechilta]

**36** **and they lent them**-Even what they [the Israelites] did not request, they [the Egyptians] gave them. You say, “[Lend me] one.” [They responded,] “Take two and go!”-[from Mechilta]

**and they emptied out**-Heb. וַיְנַצְלוּ. Onkelos renders: וְרוֹקִינוּ, and they emptied out.

**37** **from Rameses to Succoth**-They were 120 “mil” [apart]. Yet they arrived there instantly, as it is said: “and I carried you on eagles’ wings.”-[from Mechilta]

**the men**-from 20 years old and older.-[from Song Rabbah 3:6]

**38** **a great mixed multitude**-A mixture of nations of proselytes.-[from Zohar, vol. 2, p. 45b]

**39** **and also, they had not made provisions for themselves** for the trip. [This verse] tells [of] Israel’s praise, [namely] that they did not say, “How will we go out into the desert without provisions?” Instead they believed and left. This is what is what is stated explicitly in the Prophets: “I remember to you the loving kindness of your youth, the love of your nuptials, your following Me in the desert, in a land not sown” (Jer. 2:2). Now what was the [Israelites’] reward? It is explained afterward: “Israel is holy to the Lord, etc.” (Jer. 2:3).-[from Mechilta]

**40** **that they dwelled in Egypt**-after the other dwellings in which they dwelled as foreigners in a land that was not theirs.-[from Mechilta]

**was four hundred and thirty years**-Altogether, from the time that Isaac was born, until now, were 400 years. From the time that Abraham had seed [i.e., had a child, the prophecy] “that your seed will be strangers” (Gen. 15:13) was fulfilled; and there were another 30 years from the decree “between the parts” (Gen 15:10) until Isaac was born. It is impossible, however, to say that [they spent 400 years] in Egypt alone, because Kehath [the grandfather of Moses] was [one] of those who came with Jacob. Go and figure all his years, all the years of his son Amram, and Moses’ 80 years; you will not find them [to be] that many, and perforce, Kehath lived many of his years before he descended to Egypt, and many of Amram’s years are included in the years of Kehath, and many of Moses’ years are included in Amram’s years. Hence, you will not find 400 years counting from their arrival in Egypt. You are compelled, perforce, to say that the other dwellings [which the Patriarchs settled] were also called being “sojournings” and even in Hebron, as it is said: “where Abraham and Isaac sojourned (גָּרוּ) ” (Gen. 35:27), and [Scripture] states also “the land of their sojournings in which they sojourned” (Exod. 6:4). Therefore, you must say that [the prophecy] “your seed will be strangers” [commences] when he [Abraham] had offspring. And only when you count 400 years from the time that Isaac was born, you will find 210 years from their entry into Egypt. This is one of the things that [the Sages] changed for King Ptolemy.-[from Mechilta, Meg. 9a]

**41** **It came to pass at the end of four hundred and thirty years, and it came to pass in that very day** [This] tells [us] that as soon as the end [of this period] arrived, the Omnipresent did not keep them [even] as long as the blink of an eye. On the fifteenth of Nissan, the angels came to Abraham to bring him tidings. On the fifteenth of Nissan Isaac was born; on the fifteenth of Nissan the decree of “between the parts” was decreed.-[from Mechilta]

**42** **It is a night of anticipation**-for which the Holy One, blessed be He, was waiting and anticipating, [in order] to fulfill His promise to take them out of the land of Egypt.

**this night is the Lord’s**-This is the night concerning which He said to Abraham, “On this night I will redeem your children.”-[from Mechilta]

**guarding all the children of Israel throughout their generations**-from that time onward, it [the Israelites] is guarded from harmful spirits, like the matter that is stated: “and He will not permit the destroyer, etc.” (above verse 23).-[from Mechilta]

**43** **This is the statute of the Passover sacrifice**-On the fourteenth of Nissan, this section was told to them.-[from Exod. Rabbah 19:5]

**No estranged one**-Whose deeds have become estranged from his Father in heaven. Both a gentile and an Israelite apostate are meant.-[from Mechilta]

**44** **you shall circumcise him; then he will be permitted to partake of it**-[I.e., he means] his master. [This] tells [us] that the [failure to perform the] circumcision of one’s slaves prevents one from partaking of the Passover sacrifice. [These are] the words of Rabbi Joshua. Rabbi Eliezer says: The [failure to perform the] circumcision of one’s slaves does not prevent one from partaking of the Passover sacrifice. If so, what is the meaning of “then he will be permitted to partake of it”? [“He” in this phrase is referring to] the slave.-[from Mechilta]

**45** **A sojourner**-This is a resident alien.-[from Mechilta] [I.e., a gentile who has accepted upon himself not to practice idolatry but eats carcasses.]

**or a hired hand**-This is a gentile. Now why is this [verse] stated? Aren’t they uncircumcised? And it is stated: “but no uncircumcised man may partake of it” (verse 48). But this refers to a circumcised Arab or a circumcised Gibeonite, who is a sojourner or a hired hand.-[from Mechilta]

**46** **It must be eaten in one house**-In one group, that those counted upon it may not become two groups and divide it. You say [that it means] in two groups, or [perhaps] it means nothing other than in one house as is its apparent meaning, and to teach that if they started eating in the yard and it rained, that they may not enter the house. Therefore, Scripture states: “on the houses in which they will eat it” (above verse 7). From here [we deduce] that the one who eats [the Passover sacrifice] may eat [it] in two places.-[from Mechilta]

**you shall not take any of the meat out of the house**-[I.e.,] out of the group.-[from Mechilta]

**neither shall you break any of its bones**-If it [the bone] is edible, e.g., if there is an olive-sized amount of meat on it, it bears the prohibition of breaking a bone; if there is neither an olive-sized amount of meat on it nor marrow [in it], it does not bear the prohibition against breaking a bone.-[from Pes. 84b]

**47** **The entire community of Israel shall make it**-Why was this stated? Because it says concerning the Passover sacrifice of Egypt: “a lamb for each parental home” (above verse 3), we might think that the same applies to the Passover sacrifice of later generations. Therefore, Scripture states: “The entire community of Israel shall make it.”-[from Mechilta]

**48** **he shall make a Passover sacrifice** We might think that everyone who converts must make a Passover sacrifice immediately. Therefore, Scripture states: “and he will be like the native of the land,” [indicating that] just as the native [makes the sacrifice] on the fourteenth [of Nissan], so must a proselyte [make it] on the fourteenth [of Nissan].-[from Mechilta]

**but no uncircumcised male may partake of it**-This includes one whose brothers died because of circumcision, [one] who is not considered an apostate in regards to circumcision, and [his disqualification] is not derived from “No estranged one may partake of it” (verse 43).-[from Mechilta]

**49** **There shall be one law-[This verse comes] to liken a proselyte to a native also regarding other commandments in the Torah.-[from Mechilta]**

**Chapter 13**

**2** **every one that opens the womb**-Heb. פֶּטֶר כָּל-רֶחֶם, which opened the womb first, [פֶּטֶר meaning to open] as “in The beginning of strife is like letting out (פּוֹטֵר) water” (Prov. 17:14); “ יַפְטִירוּ בְשָׂפָה, they will open their lips” (Ps. 22:8).-[from Mechilta, targumim]

**it is Mine**-For Myself I have acquired them by smiting the firstborn of Egypt.-[from Mechilta]

**3** **Remember this day** **This teaches us that we are to mention the Exodus from Egypt daily**.-[from Mechilta]

**4** **in the month of spring** Now do we not know in what month they went out? [Early editions read: Now did they not know in what month they went out?] Rather, this is what he [Moses] said to them, “See the loving-kindness that He bestowed upon you, that He took you out in a month in which it is suitable to go out, when there is neither heat nor cold nor rain,” and so it says: “He takes the prisoners out at the most opportune time (בַּכּוֹשָׁרוֹת) ” (Ps. 68:7), in the month when it is best suited (כָּשֵׁר) to go out.-[from Mechilta]

**5** **into the land of the Canaanites, etc.**-**Although [Scripture] enumerated [here] only five nations, it means all seven [of the nations], for they are all included in the [term] Canaanites**, [even though] there was one of the families of Canaan that had only the name Canaanite.-[from Mechilta; Tanchuma, Bo 12]

**swore to your forefathers, etc.**-Concerning Abraham, it says: “On that day, the Lord formed a covenant with Abram, [saying, ‘To your seed I have given this land’]” (Gen. 15:18); and concerning Isaac it says: “Sojourn in this land […for to you and to your seed I will give all these lands, and I will set up the oath that I swore to Abraham your father]” (Gen. 26:3); concerning Jacob it says: “the land upon which you are lying [to you I will give it and to your seed]” (Gen. 28:13).-[from Mechilta]

**flowing with milk and honey**-**Milk flows from the goats’ [udders], and honey flows from the dates and the figs**.-[from Kethuboth 111b]

**this service**-[that] of the Passover sacrifice (Mechilta, Pes. 96a, Mechilta d’Rabbi Shimon ben Yochai). Now was it not already stated above (12:25): “And it shall come to pass when you enter the land [that you should keep this service], etc.” Now why did [Scripture] repeat it? Because of the thing that was newly introduced in it. In the former chapter (12:26), it says: “And it will come to pass if your children say to you, ‘What is this service to you?’” [There,] Scripture refers to a wicked son, who excludes himself from the community [by saying “to you”], and here (verse 8), “And you shall tell your son,” refers to a son who does not know to ask. Scripture teaches you that you yourself should initiate the discourse for him (Mechilta 14) with words of the Aggadah, which draw his interest [lit., draw the heart].-[from Mechilta 18:14]

**8** **Because of this** In order that I fulfill His commandments, such as these [commandments of] the Passover sacrifice, matzah, and bitter herbs.- [from Jonathan, Passover Haggadah]

**the Lord did [this] for me**-[Scripture] alluded to a reply to the wicked son, to say, “the Lord did [this] for me,” but not for you. Had you been there, you would not have been worthy of being redeemed.-[from Mechilta]

**9** **And it shall be to you as a sign**- The Exodus from Egypt shall be to you as a sign.-[from Jonathan]

**upon your hand and as a remembrance between your eyes**-This means that you shall write these passages [verses 1:10 and 11:16] and bind them on the head and on the arm.

**upon your hand**-On the left hand. Therefore, in the second section, יָדְכָה is written with the full spelling, to explain thereby [that it means] the hand (יָד) that is weaker (כֵּהָה).-[from Men. 37b]

**10** **from year to year**-Heb. מִיָמִים יָמִימָה, from year to year.-[from Onkelos].

**11** **And it will come to pass when… will bring you**-Some of our Sages learned from here that the firstborn that were born in the desert were not sanctified. The one who rules that they were sanctified explains this “entry” as saying: If you fulfill it [this commandment] in the desert, you will merit to fulfill it there [in the Holy Land].-[from Bechoroth 4b]

**as He swore to you**-Now where did He swear to you? “And I will bring you to the land, concerning which I raised, etc.” (Exod. 6:8).-[from Mechilta]

**and He has given it to you**-It should seem to you as if He gave it to you today, and it should not seem to you as an inheritance from your forefathers.-[from Mechilta]

**12** **That you shall give over**-Heb. וְהַעֲבַרְתָּ is only an expression of separation, and so [Scripture] states: “and you shall give over (וְהַעֲבַרְתֶּם) his inheritance to his daughter” (Num. 27:8).-[from Mechilta]

**and every miscarriage**-Heb. שֶׁגֶר, an aborted fetus, which its mother ejected (שֶֽשָגַּרְתּוֹ) and sent out before its time. The text teaches you that it is holy in regards to freeing the one that follows it. A fetus that is not aborted is also called שֶׁגֶר, like “the offspring (שְׁגַר) of your cattle” (Deut. 7:13), but this [verse] came only to teach [us] about the aborted fetus, because [Scripture] already stated: “whatever opens the womb.” If you say that the firstborn of an unclean animal is meant, [Scripture] came and explained elsewhere “of your cattle and of your flocks” (Deut. 15:19). In another way we can explain: “you shall give over to the Lord whatever opens the womb,” that the text speaks of the firstborn of man.-[from Mechilta]

**13** **firstborn donkey**-But not the firstborn of other unclean animals (Mechilta). **This is a biblical edict [decreed that the firstling donkey be redeemed] because the firstborn of the Egyptians were likened to donkeys**. Moreover, because they [the donkeys] assisted the Israelites in their departure from Egypt, (for there was not a single Israelite who did not take donkeys from Egypt) laden with the silver and gold of the Egyptians.-[from Bech. 5b]

**you shall redeem with a lamb**-He must give the lamb to a kohen. The firstborn donkey is permitted to be used, and the lamb is the ordinary property [i.e., unconsecrated] of the kohen.-[from Bech. 9a, b] [I.e., the lamb has no sanctity and may be used by the kohen.]

**you shall decapitate it**-He decapitates it with a cleaver from behind and kills it (Bech. 13a). **He caused the kohen to lose his money [by neglecting to give him the redemption lamb]. Therefore, he must lose his own money [by decapitating his donkey].**-[from Bech. 10b]

**and every firstborn of man among your sons, you shall redeem**-His redemption [price] is established elsewhere (Num. 18:16) as five selas.

**14** **if your son asks you in the future**-Heb. מָחָר .מָחָר sometimes means “now” and מָחָר sometimes means “at a later time,” such as it does here and such as “In time to come מָחָר, your children might say to our children” (Josh. 22:24), which refers to the children of Gad and the children of Reuben.-[from Mechilta]

**“What is this?”** This is [the question of] the simple child, [referred to in the Haggadah,] who does not know how to pose his question in depth, and asks a general question: “What is this?” Elsewhere it [Scripture] says: “What are the testimonies, the statutes, and the judgments, etc.?” (Deut. 6:20). This is the question of the wise son. The Torah spoke regarding four sons: the wicked one (Exod. 12:26), the one who does not understand to ask (Exod. 13:8), the one who asks [a] general [question], and the one who asks in a wise manner.-[from Yerushalmi, Pes. 10:4]

**16** **and for ornaments-Heb.**וּלְטוֹטָפֽת, tefillin. Since they are [composed of] four compartments, they are called טֽטָפֽת, טט in Coptic meaning two, and פת in Afriki (Phrygian) meaning two (Men. 34b) [thus 2+2=4 boxes of tefillin]. Menachem (Machbereth Menachem p. 99), however, classified it ]טוֹטָפֽת[with “Speak(הַטֵף) to the south” (Ezek. 21:2) and “Preach not (אַל-תַּטִּיפוּ) ” (Micah 2:6), an expression of speech, like “and as a remembrance” (Exod. 13:9), for whoever sees them [the tefillin] bound between the eyes will recall the miracle [of the Exodus] and speak about it.

**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).

**Ketubim: Tehillim (Psalms) 51:1-21 & 52:1-11**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, a song of David. | 1. For praise; a hymn of David. |
| 2. When Nathan the prophet came to him when he went to Bath-sheba. | 2. When Nathan the prophet came to him when he had lain with Bathsheba. |
| 3. Be gracious to me, O God, according to Your kindness; according to Your great mercies, erase my transgressions. | 3. Have mercy on me, O Lord, according to Your kindness; according to the abundance of Your mercies, forgive my rebellion. |
| 4. Wash me thoroughly of my iniquity, and purify me of my sin. | 4. Cleanse me thoroughly from my iniquity, and make me clean from my sin. |
| 5. For I know my transgressions, and my sin is always before me. | 5. For my rebellions are manifest before me, and my sin is in front of me always. |
| 6. Against You alone have I sinned, and I have done what is evil in Your sight, in order that You be justified in Your conduct, and right in Your judgment. | 6. Before You, You alone, I have sinned, and that which is evil in Your presence I have done; so that You may make me righteous/generous when You speak, You will clear me when You give judgment. |
| 7. Behold, with iniquity I was formed, and with sin my mother conceived me. | 7. Behold, in iniquity was I born, and in sin my mother was pregnant with me. *Another Targum:* Behold, in iniquities my father thought to create me; and in the sin of the evil impulse my mother conceived me. |
| 8. Behold, **You desired that truth be in the hidden places, and in the concealed part** You teach me wisdom. | 8. Behold, **You desire truth in the inner being**; and **in the hidden place of the heart You will make wisdom known**. |
| 9. Purify me with a hyssop, and I will become pure; wash me, and I will become whiter than snow. | 9. You will sprinkle me like a priest who sprinkles with hyssop waters of purification made from the ashes of the heifer on the unclean, and I will be clean; You will wash me, and I will be whiter than snow. |
| 10. Make me hear joy and gladness; let the bones that You crushed exult. | 10. You will proclaim to me joy and jubilation; the limbs that You have purified will rejoice with a hymn. |
| 11. Hide Your countenance from my sins, and erase all my iniquities. | 11. Remove Your face from my sins, and blot out all my iniquities. |
| 12. Create for me a pure heart, O God, and renew a steadfast spirit within me. | 12. A pure heart create for me, O God; and renew within me a spirit inclined to revere You. |
| 13. Do not cast me away from before You, and do not take Your holy spirit from me. | 13. Do not cast me from Your presence; and do not remove from me your holy spirit of prophecy. |
| 14.  **Restore to me the joy of Your salvation**, and **let a noble spirit support me**. | 14. **Return Your Torah to me**, to exult in Your redemption; **and may the spirit of prophecy support me**. |
| 15. I will teach transgressors Your ways, and sinners will return to You. | 15. I will teach the rebellious Your ways, and sinners will return to Your presence. |
| 16. Save me from blood, O God, the God of my salvation; let my tongue sing praises of Your charity. | 16. Deliver me from the sentence of death, O Lord, God of my salvation; my tongue will rejoice in Your generosity. |
| 17. O Lord, You shall open my lips, and my mouth will recite Your praise. | 17. O Lord, open my lips with Torah, and my mouth will recount Your praise. |
| 18. For You do not wish a sacrifice, or I should give it; You do not desire a burnt offering. | 18. For You will not desire the holy sacrifice; when I give a burnt offering, You are not pleased. |
| 19. The sacrifices of God are a broken spirit; O God, You will not despise a broken and crushed heart. | 19. The holy sacrifice of God is a broken spirit; a heart broken and purged, O God, You will not spurn. |
| 20. With Your will, do good to Zion; build the walls of Jerusalem. | 20. Show favour in your good will to Zion; You will complete the walls of Jerusalem. |
| 21. Then You will desire sacrifices of righteousness/justice/generosity, a burnt offering and a whole offering; then they will offer up bulls on Your altar. | 21. Then you will desire the sacrifices of righteousness/generosity, burnt offering and holocaust; then the priests will sacrifice bulls on Your altar. |
|  |  |
| 1. For the conductor, a maskil of David. | 1. For praise; for good teaching; composed by David. |
| 2. When Doeg the Edomite came and told Saul and said to him, "David came to the house of Ahimelech." | 2. When Doeg the Edomite came and told Saul, and said to him, "David has come to the house of Ahimelech." |
| 3. Why do you boast of evil, you mighty man? God's kindness is constant. | 3. How the mighty man will praise himself with a wicked tongue, to shed innocent blood; but the grace of God is all the day. |
| 4. Your tongue plots destruction, as a sharpened razor, working deceit. | 4. Your tongue will devise tumult in your heart, forming words of slander like a sharp knife. |
| 5. You loved evil more than good, falsehood more than speaking righteousness forever. | 5. You love evil more than good, lying more than speaking righteousness/generosity always. |
| 6. You loved all destructive words, a deceitful tongue. | 6. You love all the words of destruction, the tongue of guile. |
| 7. God, too, shall tear you down forever; He will break you and pluck you from [your] tent, and uproot you from the land of the living forever. | 7. Also God will demolish you forever; He will shatter you and make you wander so that you cannot dwell in a tent; and He will uproot you from the land of the living forever. |
| 8. And righteous men will see and fear, and laugh at him. | 8. And the righteous/generous will see the punishment of the wicked, and they will be afraid in the presence of the LORD, and on his account they will laugh. |
| 9. "Behold the man who does not place his strength in God and trusts his great wealth; he strengthened himself in his wickedness." | 9. And they will say, "Behold, the man who did not make the word of the LORD his strength; he trusted in his riches; he was strong in his money." |
| 10. But I am like a fresh olive tree in the house of God; I have trusted in the kindness of God forever and ever. | 10. But I, like a luxuriant olive tree in the sanctuary of God, have trusted in the grace of God forever and ever. |
| 11. I will thank You forever and ever when You have done [this], and I will hope for Your name, for it is good, in the presence of Your devoted ones. | 11. I will give thanks in Your presence forever, for You have accomplished the vindication of my case; and I will await Your name, for it is good, before Your pious ones (Heb. “Chasidim”) |

**Rashi’s Commentary for: Psalm 51:1-21 & 52:1-11**

**5** **and my sin is always before me** Since I regret [my sin] and worry about it, it is as though it is constantly before me, always.

**6** **Against You alone have I sinned** Therefore, it is in Your power to forgive [me]. Even in my sin against Uriah, I sinned against You, for You warned against the matter.

**in order that You be justified in Your conduct** like במנהגך, in Your conduct. I had the strength to overpower my evil inclination, but, so that they should not say, “The servant overpowered his master,”for I said to You (Ps. 26:2), “Test me, O Lord, and try me,” and You tested me and I was not found perfect, in order that You should be justified and not I (Sanh. 107a). Another explanation:

**in order that You be justified in Your conduct** If You forgive me, You will be justified in Your judgment against all the wicked who do not repent, so that they will not be able to say, “If we had repented, it would not have availed us.”

**7** **Behold, with iniquity I was formed** Now how could I not sin when the main part of my creation was through coitus, the source of many iniquities? Another explanation: The main part of my creation is from a male and a female, both of whom are full of iniquity. There are many midrashim to this verse, but they do not fit the context of the psalm.

**conceived me** Heb. יחמתני, an expression of heat, as (Gen. 30:38): “And they came into heat (ויחמנה) when they came to drink.”

**8** **Behold, You desired that truth be in the hidden places** and behold, I confess to the truth, that I sinned.

**in the hidden places** Heb. בטחות. These are the reins, which are smooth. Menachem (p. 97), however, associated it with (Gen. 21:16): “as it were a bowshot (כמטחוי קשת) ”; and so (Job 38:36): “Who placed wisdom in the inward parts (בטחות).” And their interpretation is an expression of drawing, for just as a bow is drawn, so is their yearning for knowledge.

**and in the concealed part You teach me wisdom** And in the heart, which is concealed, You have taught me wisdom to confess.

**9** **Purify me with a hyssop** As one purifies the “mezora” and the one who became unclean through contact with a corpse.

**10** **Make me hear joy and gladness** The forgiveness of the sin.

**the bones that You crushed** when You were wroth with me.

**12** **Create for me a pure heart, O God** so that I do not stumble again.

**13** **and do not take Your holy spirit from me** that the holy spirit should not be withdrawn from me.

**14** **Restore to me the joy of Your salvation** The holy spirit, which has left me. **noble** Heb. נדיבה, an expression of nobility and leadership.

**15** **I will teach transgressors Your ways** and they will learn from me. They will repent if they see that You forgive me.

**16** **Save me from blood** that I should not die by the sword as a punishment for Uriah, whom I killed.

**17** **O Lord, You shall open my lips** Forgive me so that I will be able to open my lips to recite Your praise.

**18** **For You do not wish a sacrifice** Because a sacrifice of a sin offering is not brought for a willful transgression.

**or I should give it** For if You desired it, I would give it to You.

**20** **do good** to build Your Temple in its midst in the days of my son, Solomon.

**Chapter 52**

**3** **Why do you boast of evil, you mighty man?** Why do you boast and brag of the evil that you do, you who are mighty in Torah?

**God’s kindness is constant** to rescue the one whom you pursue. Another explanation: God’s kindness is constant. Had Abimelech not given me bread, do you think that I would have died of hunger? God always shows kindness toward Israel, and if he had not given me [to eat], others would have given me.

**4** **sharpened** Heb. מְלֻטֳשּׁ.

**working deceit** Cutting the flesh with the hair.

**7** **shall tear you down** Heb. יתצך, an expression of demolition (נתיצה).

**He will break you** Heb. יחתך, an expression of breaking.

**and pluck you** Heb. ויסחך, and shall tear you out.

**and uproot you** He shall uproot after you, to tear out all the roots; esraciner or esraziner in Old French, to uproot, deraciner in modern French.

**8** **and laugh at him** And this is the ridicule they will say about him: “Behold! This is the man who does not place his trust in the Holy One, blessed be He. See what happened to him.”

**9** **he strengthened himself in his wickedness** Heb. יעז בהותו.

**10** **But I** who am now being pursued by you, will be like an olive tree, fresh with children and grandchildren, in the house of the Holy One, blessed be He.

**11** **when You have done [this]** When You do this for me. This verse is addressed to the Holy One, blessed be He.

**Meditation from the Psalms**

**Psalms ‎‎51:1-21 & 52:1-11**

**By: H.Em. Rabbi Dr. Hillel ben David**

In his monumental work, Shaarei Teshuva, Rabbeinu Yonah devotes the entire first section to a comprehensive discussion of the twenty principles of repentance. He quotes frequently from Psalms chapter 51, which he calls 'the Chapter of Repentance', because it is 'the basic foundation of all the principles of repentance'.[[1]](#footnote-1)

Indeed, every fiber of David's being was immersed in the spirit of repentance. Our Rabbis teach, 'Whoever wishes to repent should scrutinize the deeds of David'.[[2]](#footnote-2)

David is described as 'the man who made the yoke of repentance sublime'.[[3]](#footnote-3)

By virtue of David's devotion to constant self-improvement, his efforts merited special Divine assistance. G-d sent the prophet Nathan to inform him of his sin and to guide him on the path of return. David composed this psalm at that time.

Since the theme of this chapter is penitence and purity, it is customary to recite it on the Sabbath when the portion of the Red Heifer is read, in order to remind the congregation to purify itself in anticipation of the Passover festival.

In Psalms chapter 52, David once again addresses himself to the most critical moral problem of his generation: the jealous enmity between men which undermines their principles to the point that they are willing to spread slander and fabricate evil tales in order to destroy their rivals. David cites a painful incident from his personal life which illustrates this theme.

David is forced to flee like a beggar from the blind, jealous wrath of his father-in-law, Saul Starving and unarmed, David comes to Nob, the city of Priests, in which the Tabernacle was situated, and asks Achimelech the priest to give him bread and a sword. Assuming that David is on a mission in the loyal service of King Saul, the unsuspecting Achimelech supplies the fugitive with his needs.

But, at that time, Doeg the Edomite, the head of Sanhedrin and Saul's closest adviser, was in spiritual retreat at the Tabernacle of G-d. He reported the transaction to Saul in such a manner as to implicate Achimelech as a conspirator against the insecure king. This treacherous slander incited the despairing King to condemn the entire city of Nob to death, as rebels against the monarchy, a horrible sentence which was eagerly carried out by Doeg himself.[[4]](#footnote-4)

These tragic events moved David to compose this Maskil, (an instructive psalm), to inform the people of the treachery of Doeg and slanderers like him.[[5]](#footnote-5)

The superscription for Psalms chapter 51 attributes authorship to David. Verse two goes on to tell us that David wrote this psalm, “When Nathan the prophet came unto him, after he had gone in to Bath-Sheba”. Who was Bath-Sheba that David should desire her when she ‘belonged’ to another man?

The *Midrash* relates that at the time David slew Goliath, Uriah the Hittite had not yet con­verted to Judaism. David was unsuccessful in his attempt to strip the chain-mail armor from the dead giant so that he could decapitate him, because David couldn’t find the knotted end of the metal thread which linked all the chain-mail hooks together. Then Uriah approached David and asked, ‘If I show you the knot, will you give me an Israelite woman for a wife?’ When David consented, Uriah showed him the knot, which had been tied on Goliath’s sole.

God was angry with David for promising a daughter of Israel to a gentile. He decreed that Bath Sheba, the woman who had been preordained to be David’s wife, should be Uriah’s wife first. The Sages say,[[6]](#footnote-6) ‘Bath Sheba was designated as David’s mate from the six days of Creation, but David took her before the proper time*.*[[7]](#footnote-7)

Now we can understand why David was *irresistibly* drawn to Bath Sheba. It is also interesting to notice how often David’s life was affected by Gentile converts, starting with Ruth. In this next incident we will see that Ruth also played a decisive result as it relates to David’s feelings as expressed in our psalm.

This psalm then describes the emotions that David felt after the incident with Bath Sheba. To begin to understand David’s feelings we need to know more of his story. Let’s start by looking at:

***Tehillim (Psalms) 51:7****Behold, I was brought forth in iniquity, and in sin did my mother conceive me.*

Now let’s look at why David said this.[[8]](#footnote-8)

David’s father, Yishai, was the grandson of Boaz and Ruth. After several years of marriage to his wife, Nitzevet, and after having raised several virtuous children, Yishai began to entertain personal doubts about his ancestry. True, Boaz was the leading Torah authority in his day, but his grandmother, Ruth, was a convert from the nation of Moab, as related in the Book of Ruth.

During Ruth’s lifetime, many individuals were doubtful about the legitimacy of her marriage to Boaz. The Torah specifically forbids an Israelite to marry a Moabite convert, since this is the nation that cruelly refused the Jewish people passage through their land, or food and drink to purchase when they wandered in the desert after being freed from Egypt.

Boaz and the sages understood this law, as per the classic interpretation transmitted in the “Oral Torah”, as forbidding the conversion of *male* Moabites (who were the ones responsible for the cruel conduct) while exempting female Moabite converts. With his marriage to Ruth, Boaz hoped to clarify and publicize this Torah law, which was still unknown to the masses.

Boaz died the night after his marriage with Ruth. Ruth had conceived and subsequently gave birth to their son, Oved, the father of Yishai. Some rabble-rousers at the time claimed that Boaz’s death verified that his marriage to Ruth the Moabite had indeed been forbidden.

Time would prove differently. Once Oved (called so because he was a true *oved*, servant of G-d), and later Yishai and his offspring were born, their righteous conduct and prestigious positions proved the legitimacy of their ancestry. It was unquestionable that men of such caliber could have descended from a forbidden union.

However, later in his life, doubt gripped at Yishai’s heart, gnawing away at the very foundation of his existence. Being the sincere individual that he was, his integrity compelled him to action.

If Yishai’s status was questionable, he was not permitted to remain married to his wife, a veritable Israelite. Disregarding the personal sacrifice, Yishai decided the only solution would be to separate from her, by no longer engaging in marital relations. Yishai’s children were aware of this separation.

After a number of years had passed, Yishai longed for an offspring whose ancestry would be unquestionable. His plan was to engage in relations with his Canaanite maidservant.

He said to her: “I will be freeing you, conditionally. If my status as a Jew is legitimate, then you are freed as a proper Jewish convert to marry me. If my status, however, is blemished and I have the legal status of a Moabite convert forbidden to marry an Israelite, I am not giving you your freedom, but as a *Shifchah Canaanite*, a Canaanite maidservant, you may marry a Moabite convert.”

The maidservant was aware of the anguish of her mistress, Nitzevet. She understood her pain in being separated from her husband for so many years. She knew, as well, of Nitzevet’s longing for more children.

The empathetic maidservant secretly approached Nitzevet and informed her of Yishai’s plan, suggesting a bold counter plan.

“Let us learn from your ancestress and replicate their actions. Switch places with me tonight, just as Leah did with Rachel,” she advised.

With a prayer on her lips that her plan succeed, Nitzevet took the place of her maidservant. That night Nitzevet conceived. Yishai remained unaware of the switch.

After three months, Nitzevet’s pregnancy became obvious.[[9]](#footnote-9) Incensed, her sons wished to kill their **apparently adulterous mother** and the **illegitimate fetus** that she carried. Nitzevet, for her part, would not embarrass her husband by revealing the truth of what had occurred. Like her ancestress Tamar, who was prepared to be burned alive rather than embarrass Judah[[10]](#footnote-10), Nitzevet chose a vow of silence. And like Tamar, Nitzevet would be rewarded for her silence with a child of greatness who would be the forebear of Mashiach.

Unaware of the truth behind his wife’s pregnancy, but having compassion on her, Yishai ordered his sons not to touch her. “Do not kill her! Instead, let the child that will be born be treated as a lowly and despised servant. In this way, everyone will realize that his status is questionable and, as an **illegitimate child**, he will not marry an Israelite.”

***Tehillim (Psalms) 51:7****Behold, I was brought forth in iniquity, and in sin did my mother conceive me.*

The pathos is palpable! No wonder David wrote the words of this psalm! Because of the anguish behind David’s word, Chazal designated that they should be used extensively in our prayers so that they would express our feelings as we stand before HaShem.

This psalm, in which King David passionately gives voice to the heaviest burdens of his soul, refers to a period of twenty-eight years, from his earliest childhood until he was coronated as king of the people of Israel by the prophet Samuel.

From the time of his birth onwards, then, Nitzevet’s son was treated by his brothers as an abominable outcast. Noting the conduct of his brothers, the rest of the community assumed that this youth was a treacherous sinner full of unspeakable guilt.

We are first introduced to David when the prophet Samuel is commanded to go to Beit-Lechem to anoint a new king, to replace the rejected King Saul.

Samuel arrives in Beit-Lechem, and the elders of the city come out to greet him, nervous at this unusual and unexpected visit, since the elderly prophet had stopped circulating throughout the land. The elders feared that Samuel had heard about a grievous sin that was taking place in their city.7 Perhaps he had come to rebuke them over the behavior of Yishai’s despised shepherd boy, living in their midst.

Samuel declared, however, that he had come in peace, and asked the elders, and Yishai and his sons, to join him for a sacrificial feast. As an elder, it was natural for Yishai to be invited; but when his sons were inexplicably also invited, they worried that perhaps the prophet had come to publicly reveal the embarrassing and illegitimate origins of their brother. Unbeknownst to them, Samuel would anoint the new king of Israel at this feast. All that had been revealed to the prophet at this point was that the new king would be a son of Yishai.

*When they came, Samuel saw Eliav (Yishai’s oldest son), and he thought, “Surely G‑d’s anointed stands before Him!”*

*But G‑d said to Samuel, “Don’t look at his appearance or his great height, for I have rejected him. G‑d does not see with mere eyes, like a man does. G‑d sees the heart!”*

*Then Yishai called Avinadav (his second son), and made him pass before Samuel. He said: “G‑d did not choose this one either.”*

*Yishai made Shammah pass, and Samuel said, “G‑d has not chosen this one either.”*

*Yishai had his seven sons pass before Samuel. Samuel said to Yishai, “G‑d has not chosen any of them.”*

*At last Samuel said to Yishai, “Are there no lads remaining?”*

*He answered, “A small one is left; he is taking care of the sheep.”*

*So Samuel said to him, “Send for him and have him brought; we will not stir until he comes here.”*

*So he sent for him and had him brought. He was of ruddy complexion with red hair, beautiful eyes, and handsome to look at.*

*G‑d said: “Rise up, anoint him, for this is the one!”[[11]](#footnote-11)*

WOW! From the lowest of the despised to the greatest of honor, all in a matter of moments. What a turnaround! What a reward for a mother and son of uncommon valor!

The words of several verses of our psalm are easily recognized from our prayers. For example, v.51:17 is in the opening of the Amida for all prayer services. This psalm is also recited along with Parshat Parah, the Torah portion describing the ritual of the “red heifer” that is read in preparation for Passover. Thus we understand that this is a psalm of cleansing that goes hand-in-hand with the cleansing of uncleanness after coming in contact with a dead man or a grave. In our Torah portion Moshe fetches the bones of Yosef for the exodus, so this psalm is particularly fitting for this Torah portion. It is therefore a fitting psalm to prepare us for the crossing of the Reed Sea an immersion in a mikveh,[[12]](#footnote-12) which is the final portion of our Torah portion.

Now, perhaps we can begin to understand why we immediately recognize many of the phrases of this psalm.

Finally, there is a Midrash which explains why David was put into a no-win situation with Bath-sheba.

***Sanhedrin 107a*** *Rab Judah said in Rab's name: One should never [intentionally] bring himself to the test, since David king of Israel did so, and fell. He said unto Him, ‘Sovereign of the Universe! Why do we say [in prayer] "The God of Abraham, the God of Isaac, and the God of Jacob," but not the God of David?’ He replied, ‘They were tried by me, but thou wast not.’ Then, replied he, ‘Sovereign of the Universe, examine and try me’ — as it is written, Examine me, O Lord, and try me.[[13]](#footnote-13) He answered ‘I will test thee, and yet grant thee a special privilege;[[14]](#footnote-14) for I did not inform them [of the nature of their trial beforehand], yet, I inform thee that I will try thee in a matter of adultery.’ Straightway, And it came to pass in an eveningtide, that David arose from off his bed etc.**[[15]](#footnote-15) R. Johanan said: He changed his night couch to a day couch,[[16]](#footnote-16) but he forgot the halachah: there is a small organ in man which satisfies him in his hunger but makes him hunger when satisfied.[[17]](#footnote-17) And he walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.[[18]](#footnote-18) Now Bath Sheba was cleansing her hair behind a screen,[[19]](#footnote-19) when Satan came to him, appearing in the shape of a bird. He shot an arrow at him, which broke the screen, thus she stood revealed, and he saw her. Immediately, And David sent and enquired after the woman. And one said, Is not this Bath Sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her, and she came unto him, and he lay with her; for she was purified from her uncleanliness: and she returned unto her house. Thus it is written, Thou hast proved mine heart; thou hast visited me in the night; thou host tried me, and shalt find nothing; I am purposed that my mouth shall not transgress.[[20]](#footnote-20) He said thus: ‘Would that a bridle had fallen into the mouth of mine enemy [i.e., himself], that I had not spoken thus.’[[21]](#footnote-21)*

***Tehillim (Psalms) 51:8****Behold, Thou desirest truth in the inward parts; make me, therefore, to know wisdom in mine inmost heart.*

Let us prepare our hearts to seek this wisdom too.

**Ashlamatah: 2 Kings 19:35 – 20:7**

|  |  |
| --- | --- |
| **Rashi** | **Targum** |
| 35. And it came to pass on that **night** that an angel of the **Lord** went out and **slew** one hundred eighty-five thousand of the camp of Assyria. And they arose in the morning, and behold they were all dead corpses. | 35. And on that night the angel of the LORD went forth and killed in the camp of the Assyrians 185,000 and they got up in the morning, and behold all of them were dead corpses. |
| 36. And Sennacherib, the king of Assyria, left and went away, and he returned and **dwelt** in Nineveh. | 36. And Sennacherib the king of Assyria moved and went and returned and dwelt in Niniveh. |
| 37. And he was prostrating himself in the **house** of Nisroch his god, and Adramelech and Sharezer, his sons, **slew** him with a sword, and they fled to the **land** of Ararat, and his son Esarhaddon reigned in his stead. | 37. And he was worshipping at the house of Nisroch his idol, and his sons Adrammelech and Sharezer killed him by the sword and escaped to the land of Kardu (Ararat, Northern Kurdistan). And Essarhaddon his son ruled in his place. |
|  |  |
| 1. In those days Hezekiah became critically ill, when Isaiah the son of Amoz the prophet came to him, and said to him, "So has the Lord said, 'Give orders to your household, for you are going to die and you shall not live.' " | 1. In those days Hezekiah grew sick to death, and Isaiah the son of Amoz the prophet came unto him and said to him”Thus said the LORD: Take account over the men of your house, for you are dying and will not recover from your sickness.” |
| 2. And he turned his face toward the wall and prayed to the Lord, saying, | 2. And he turned his face to the wall of the house of the sanctuary, and prayed before the LORD, saying: |
| 3. "Please, O Lord, remember now, how I walked before You truly and wholeheartedly, and I did what is good in Your eyes." And Hezekiah wept profusely. | 3. Accept my petition LORD. Remember now that I served before You in truth and with a perfect heart, and I did what was good before You.” And Hezekiah wept a great weeping. |
| 4. And it was when Isaiah had not gone out to the inner court, and the word of the Lord came to him, saying, | 4. And Isaiah had not gone forth to the middle court, and a word of prophecy from before the LORD was with him, saying: |
| 5. "Return and say to Hezekiah the ruler of My people, 'So has the Lord God of your father David said, "I have heard your prayer; I have seen your tears. Behold I shall heal you. On the third day you shall go up to the house of the Lord. | 5. “Return, and you will say to Hezekiah the king of My people: “Thus said the LORD the God of David your father, Your prayer has been heard before Me. Behold, I am healing you. On the third day you will go up to the house of the sanctuary of the LORD. |
| 6. And I will add fifteen years to your life and I will save you from the hand of the king of Assyria, I will save you and this city, and I will protect this city for My sake and for the sake of My servant David.' " | 6. And I will add unto your days fifteen years, and I will rescue from the hand of the king of Assyria you and this city, and I will protect this city on account of My Memra and on account of David My servant.“ |
| 7. And Isaiah said, "Take a cake of pressed figs." And they took [one] and placed it on the boil, and it was healed. | 7. And Isaiah said: ”Take a cake of figs.” And they took (it) and placed (it) on the boil, and he was healed,” |
|  |  |

**Rashi’s Commentary on 2 Kings 19:35 – 20:7**

**35 And it came to pass on that night** when Sennacherib returned from [warring] with Cush, and he came as far as Nob, which was near Jerusalem. one hundred eighty-five thousand All of them were heads of companies.

**36 and dwelt in Nineveh** That is the capital of the land of Assyria. [In Isaiah 37:37, Rashi adds,] as it is said (Gen. 10:11), “From that land Ashur came out, and he built Nineveh...”

**37 the temple of Nisroch his god** a board from Noah’s ark slew him They heard him that he said he would slaughter them before him if they (sic) (he-kara) [would save him so that the princes of the kingdom, whose sons perished because of him, would not kill him].

**1 In those days** Three days before Sennacherib’s downfall, Hezekiah became ill, and the third day, when he went up to the house of the Lord, was the day of Sennacherib’s downfall, and it was the [first] festive day of Passover.

**for you are going to die** in this world.

**and you shall not live** in the world to come, for you have not married, as it is stated in Berachoth 10b.

**4 had not gone out to the inner court...** The Holy One, Blessed be He, hastened to inform him of his cure before the report would spread in the city that the death sentence had been decreed as a punishment upon Hezekiah, as is stated in Yerushalmi (Sanhedrin 10:2).

**6 and I will save you from the hand of the king of Assyria** We learn that before Sennacherib’s downfall he became ill.

**7 a cake of pressed figs** [Heb. Develet TeEnim], lit. a pressed cake of figs. When they are fresh, they are called TeEnim, figs, and when they are pressed into a round cake, they are called Develet. and placed it on the boil, and it was healed [This was] a miracle within a miracle, for even healthy flesh - when you place a cake of pressed figs upon it, decays, yet the Holy One, Blessed be He, puts an injurious substance upon vulnerable tissue and it becomes healed.

**Correlations**

**By: H.Em. Rabbi Dr. Hillel ben David**

**& H.H. Giberet Dr. Elisheba bat Sarah**

**Shemot (Exodus) 12:29 – 51 & 13:1 – 14:14**

**Tehillim (Psalms) 51 & 52**

**Melachim Bet (2 Kings) 19:35 – 20:7**

**Mk 6:30-32, Lk 9:10ª, Acts 16:25-34**

**Mk 6:33-44, Lk 9:10b-17, Acts 16:35-40**

**The verbal tallies between the Torah and the Psalm are:**

Land - ארץ, Strong’s number 0776.

Dungeon / House - בית, Strong’s number 01004.

**The verbal tallies between the Torah and the Ashlamata are:**

Midnight / Night - ליל, Strong’s number 03915.

LORD - יהוה, Strong’s number 03068.

Smote - נכה, Strong’s number 05221.

Land - ארץ, Strong’s number 0776.

Sat / Dwelt - ישב Strong’s number 03427.

Dungeon / House - בית, Strong’s number 01004.

**Shemot (Exodus) 12:29** And it came to pass, that at **midnight <02677> <03915>** the **LORD <03068>** **smote <05221> (8689)** all the firstborn in the **land <0776>** of Egypt, from the firstborn of Pharaoh that **sat <03427> (8802)** on his throne unto the firstborn of the captive that was in the **dungeon <01004>**; and all the firstborn of cattle.

**Tehillim (Psalms) 52:1** « To the chief Musician, Maschil, A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the **house <01004>** of Ahimelech. » Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.

**Tehillim (Psalms) 52:5** God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the **land <0776>** of the living. Selah.

**Melachim Bet (2 Kings) 19:35** And it came to pass that **night <03915>**, that the angel of the **LORD <03068>** went out, and **smote <05221> (8686)** in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

**Melachim Bet (2 Kings) 19:36** So Sennacherib king of Assyria departed, and went and returned, and **dwelt <03427> (8799)** at Nineveh.

**Melachim Bet (2 Kings) 19:37** And it came to pass, as he was worshipping in the **house <01004>** of Nisroch his god, that Adrammelech and Sharezer his sons **smote <05221> (8689)** him with the sword: and they escaped into the **land <0776>** of Armenia. And Esarhaddon his son reigned in his stead.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Ex. 12:29 - 14:14** | **Psalms**  **51:1-52:9** | **Ashlamatah**  **2KI 19:35-20:7** |
| --- | --- | --- | --- | --- |
| **ba'** | father | Exod. 13:5 Exod. 13:11 |  | 2 Ki. 20:5 |
| **za'** | then | Exod. 12:44 Exod. 12:48 | Ps. 51:19 |  |
| **rx;a;** | after, behind | Exod. 14:4 Exod. 14:8 Exod. 14:9 Exod. 14:10 |  |  |
| **!yIa;** | no, nothing | Exod. 12:30 Exod. 14:11 |  |  |
| **la,** | toward,to, into | Exod. 14:5 |  |  |
| **~yhil{a/** | God | Exod. 13:17 Exod. 13:18 Exod. 13:19 | Ps. 51:1 Ps. 51:10 Ps. 51:14 Ps. 51:17 Ps. 52:7 Ps. 52:8 | 2 Ki. 19:37 2 Ki. 20:5 |
| **@l,a,** | thousand | Exod. 12:37 |  | 2 Ki. 19:35 |
| **rm;a'** | said | Exod. 12:31 Exod. 12:33 Exod. 12:43 Exod. 13:1 Exod. 13:3 Exod. 13:8 Exod. 13:14 Exod. 13:17 Exod. 13:19 Exod. 14:1 Exod. 14:3 Exod. 14:5 Exod. 14:11 Exod. 14:12 Exod. 14:13 |  | 2 Ki. 20:1 2 Ki. 20:2 2 Ki. 20:4 2 Ki. 20:5 2 Ki. 20:7 |
| **tm,a/** | truth |  | Ps. 51:6 | 2 Ki. 20:3 |
| **#r,a,** | land, earth,  ground, country | Exod. 12:29 Exod. 12:33 Exod. 12:41 Exod. 12:42 Exod. 12:48 Exod. 12:51 Exod. 13:5 Exod. 13:11 Exod. 13:15 Exod. 13:17 Exod. 13:18 Exod. 14:3 | Ps. 52:5 | 2 Ki. 19:37 |
| **rv,a]** | who, which, that | Exod. 12:29 Exod. 12:30 Exod. 12:39 Exod. 13:3 Exod. 13:5 Exod. 14:13 |  | 2 Ki. 20:3 |
| **dB;** | aside, only | Exod. 12:37 | Ps. 51:4 |  |
| **aAB** | brings, came,  gone | Exod. 13:5 Exod. 13:11 | Ps. 51:1 | 2 Ki. 20:1 |
| **tyIB;** | dungeon, home,  house | Exod. 12:29 Exod. 12:30 Exod. 12:46 Exod. 13:3 Exod. 13:14 | Ps. 52:1 Ps. 52:8 | 2 Ki. 19:37 2 Ki. 20:1 2 Ki. 20:5 |
| **hk'B'** | wept, weeping |  |  | 2 Ki. 20:3 |
| **rAkB.** | first-born | Exod. 12:29 Exod. 13:2 Exod. 13:13 Exod. 13:15 |  |  |
| **ykiB.** | weeping bitterly |  |  | 2 Ki. 20:3 |
| **!Be** | sons | Exod. 12:31 Exod. 12:35 Exod. 12:37 Exod. 12:40 Exod. 12:42 Exod. 12:43 Exod. 12:50 Exod. 12:51 Exod. 13:2 Exod. 13:8 Exod. 13:13 Exod. 13:14 Exod. 13:15 Exod. 13:18 Exod. 13:19 Exod. 14:2 Exod. 14:3 Exod. 14:8 Exod. 14:10 |  | 2 Ki. 19:37 2 Ki. 20:1 |
| **rq'B'** | herds | Exod. 12:32 Exod. 12:38 |  |  |
| **rb,G<** | hero (masc) | Exod. 12:37 | Ps. 52:7 |  |
| **lAdG"** | great | Exod. 12:30 |  | 2 Ki. 20:3 |
| **~G:** | also, both | Exod. 12:31 Exod. 12:32 Exod. 12:38 Exod. 12:39 |  |  |
| **rb;D'** | said, spoke,  speak | Exod. 12:31 Exod. 12:32 Exod. 13:1 Exod. 14:1 Exod. 14:2 Exod. 14:12 | Ps. 51:4 Ps. 52:3 |  |
| **rb'D'** | word | Exod. 12:35 Exod. 14:12 | Ps. 52:4 | 2 Ki. 20:4 |
| **%r,D,** | way | Exod. 13:17 Exod. 13:18 Exod. 13:21 | Ps. 51:13 |  |
| **hy"h'** | came, come | Exod. 12:29 Exod. 12:41 Exod. 12:49 Exod. 12:51 Exod. 13:9 Exod. 13:11 Exod. 13:12 Exod. 13:15 Exod. 13:16 Exod. 13:17 |  | 2 Ki. 19:35 2 Ki. 19:37 2 Ki. 20:4 |
| **%l;h'** | go, walk | Exod. 12:31 Exod. 12:32 Exod. 13:21 |  | 2 Ki. 20:3 |
| **hNEhi** | behold | Exod. 14:10 | Ps. 52:7 | 2 Ki. 19:35 2 Ki. 20:5 |
| **%p;h'** | change | Exod. 14:5 |  |  |
| **hz<** | this,here | Exod. 12:42 Exod. 12:43 Exod. 13:3 Exod. 13:5 Exod. 13:8 Exod. 13:10 Exod. 13:14 Exod. 13:19 Exod. 14:5 Exod. 14:11 Exod. 14:12 |  | 2 Ki. 20:6 |
| **rk;z"** | remember | Exod. 13:3 |  | 2 Ki. 20:3 |
| **qz"x'** | powerful, stronger | Exod. 13:9 |  |  |
| **dy"** | hand | Exod. 13:3 Exod. 13:9 Exod. 13:14 Exod. 13:16 Exod. 14:8 |  |  |
| **[d;y"** | know, known | Exod. 14:4 | Ps. 51:3 Ps. 51:6 |  |
| **hwhy** | LORD | Exod. 12:29 Exod. 12:31 Exod. 12:36 Exod. 12:41 Exod. 12:42 Exod. 12:43 Exod. 12:48 Exod. 12:50 Exod. 12:51 Exod. 13:1 Exod. 13:3 Exod. 13:5 Exod. 13:6 Exod. 13:8 Exod. 13:9 Exod. 13:11 Exod. 13:12 Exod. 13:14 Exod. 13:15 Exod. 13:16 Exod. 13:21 Exod. 14:1 Exod. 14:4 Exod. 14:8 Exod. 14:10 Exod. 14:13 Exod. 14:14 |  | 2 Ki. 19:35 2 Ki. 20:1 2 Ki. 20:22 2 Ki. 19:35 2 Ki. 20:1 2 Ki. 20:2 2 Ki. 20:3 2 Ki. 20:3 |
| **~Ay** | day | Exod. 12:41 Exod. 12:51 Exod. 13:3 Exod. 13:4 Exod. 13:6 Exod. 13:7 Exod. 13:8 Exod. 13:10 Exod. 14:13 | Ps. 52:1 | 2 Ki. 20:1 2 Ki. 20:5 2 Ki. 20:6 |
| **@s;y"** | again, add | Exod. 14:13 |  | 2 Ki. 20:6 |
| **ac'y"** | get out from among,  brought out | Exod. 12:31 Exod. 12:39 Exod. 12:41 Exod. 12:42 Exod. 12:46 Exod. 12:51 Exod. 13:3 Exod. 13:4 Exod. 13:8 Exod. 13:9 Exod. 13:14 Exod. 13:16 Exod. 14:8 Exod. 14:11 |  | 2 Ki. 19:35 2 Ki. 20:4 |
| **bv;y"** | sat, lived | Exod. 12:29 Exod. 12:40 |  | 2 Ki. 19:36 |
| **laer'f.yI** | Israel | Exod. 12:31 Exod. 12:35 Exod. 12:37 Exod. 12:40 Exod. 12:42 Exod. 12:47 Exod. 12:50 Exod. 12:51 Exod. 13:2 Exod. 13:18 Exod. 13:19 Exod. 14:2 Exod. 14:3 Exod. 14:5 Exod. 14:8 Exod. 14:10 |  |  |
| **yKi** | since, but if | Exod. 12:39 Exod. 12:48 Exod. 13:5 Exod. 13:11 Exod. 13:14 Exod. 13:15 Exod. 13:17 | Ps. 52:9 |  |
| **lKo** | all, whole,  every, entire | Exod. 12:29 Exod. 12:30 Exod. 12:33 Exod. 12:41 Exod. 12:42 Exod. 12:43 Exod. 12:44 Exod. 12:47 Exod. 12:48 Exod. 12:50 Exod. 13:2 Exod. 13:7 Exod. 13:12 Exod. 13:13 Exod. 13:15 Exod. 14:4 Exod. 14:7 Exod. 14:9 | Ps. 51:9 Ps. 52:1 Ps. 52:4 | 2 Ki. 19:35 |
| **aol** | nor | Exod. 12:39 Exod. 12:43 Exod. 12:46 Exod. 12:48 Exod. 13:3 Exod. 13:7 Exod. 13:22 Exod. 14:13 |  |  |
| **ble** | heart | Exod. 14:4 Exod. 14:8 | Ps. 51:10 Ps. 51:17 |  |
| **bb'le** | of heart | Exod. 14:5 |  | 2 Ki. 20:3 |
| **lyIl;** | midnight, night | Exod. 12:29 Exod. 12:30 Exod. 12:31 Exod. 12:42 Exod. 13:21 Exod. 13:22 |  | 2 Ki. 19:35 |
| **xq;l'** | take, took | Exod. 12:32 Exod. 13:19 Exod. 14:6 Exod. 14:7 Exod. 14:11 | Ps. 51:11 | 2 Ki. 20:7 |
| **ha'me** | hundred | Exod. 12:37 Exod. 12:40 Exod. 12:41 Exod. 14:7 |  | 2 Ki. 19:35 |
| **hm'** | what, how | Exod. 13:14 Exod. 14:5 Exod. 14:11 | Ps. 52:1 |  |
| **tWm** | dead | Exod. 12:30 Exod. 12:33 Exod. 14:11 Exod. 14:12 |  | 2 Ki. 19:35 2 Ki. 20:1 |
| **%l,m,** | king | Exod. 14:5 Exod. 14:8 |  | 2 Ki. 19:36 2 Ki. 20:6 |
| **!mi** | any, than | Exod. 12:46 Exod. 13:15 Exod. 14:11 Exod. 14:12 | Ps. 51:7 Ps. 52:3 |  |
| **![;m;** | sake |  | Ps. 51:4 | 2 Ki. 20:6 |
| **aybin"** | prophet |  | Ps. 51:1 | 2 Ki. 20:1 |
| **dg:n"** | tell, told, declare | Exod. 13:8 Exod. 14:5 | Ps. 51:15 |  |
| **~x;n"** | change their minds,  comfort | Exod. 13:17 |  |  |
| **hk'n"** | struck | Exod. 12:29 |  | 2 Ki. 19:35 2 Ki. 19:37 |
| **[s;n"** | journeyed,  set out,  marching | Exod. 12:37 Exod. 13:20 Exod. 14:10 |  | 2 Ki. 19:36 |
| **lc;n"** | plundered,  deliver you | Exod. 12:36 | Ps. 51:14 | 2 Ki. 20:6 |
| **af'n"** | took, looked,  bore | Exod. 12:34 Exod. 14:10 |  |  |
| **!t;n"** | given, give | Exod. 12:36 Exod. 13:5 Exod. 13:11 | Ps. 51:16 |  |
| **bb;s'** | around, turned | Exod. 13:18 |  | 2 Ki. 20:2 |
| **db,[,** | servants, slaves | Exod. 12:30 Exod. 12:44 Exod. 13:3 Exod. 13:14 Exod. 14:5 |  | 2 Ki. 20:6 |
| **dA[** | will never | Exod. 14:13 |  |  |
| **~l'A[** | forever | Exod. 14:13 | Ps. 52:8 Ps. 52:9 |  |
| **!yI[;** | sight, forehead,  looked | Exod. 12:36 Exod. 13:9 Exod. 13:16 Exod. 14:10 | Ps. 51:4 | 2 Ki. 20:3 |
| **l[;** | urged, over | Exod. 12:33 Exod. 13:15 Exod. 14:7 Exod. 14:9 |  |  |
| **hl'['** | went, go up | Exod. 12:38 Exod. 13:18 Exod. 13:19 | Ps. 51:19 | 2 Ki. 20:5 |
| **~c,[,** | to the very, bones, | Exod. 12:41 Exod. 12:46 Exod. 12:51 Exod. 13:19 | Ps. 51:8 |  |
| **hd'P'** | redeem,  ransomed | Exod. 13:13 Exod. 13:15 |  |  |
| **hP,** | mouth | Exod. 13:9 | Ps. 51:15 |  |
| **~ynIP'** | before, face | Exod. 13:21 Exod. 13:22 Exod. 14:2 Exod. 14:9 | Ps. 51:9 Ps. 51:11 | 2 Ki. 20:2 2 Ki. 20:3 |
| **!aoc** | flocks | Exod. 12:32 Exod. 12:38 Jer. 31:12 |  |  |
| **hw"c'** | command | Exod. 12:50 |  | 2 Ki. 20:1 |
| **!AYci** | Zion |  | Ps. 51:18 |  |
| **ha'r'** | seen, see,  appear | Exod. 13:7 Exod. 13:17 Exod. 14:13 | Ps. 52:6 | 2 Ki. 20:5 |
| **!n:r'** | joyfully |  | Ps. 51:14 |  |
| **rb;v'** | break | Exod. 12:46 | Ps. 51:17 |  |
| **bWv** | return, turn | Exod. 13:17 Exod. 14:2 | Ps. 51:13 | 2 Ki. 19:36 2 Ki. 20:5 |
| **~Wf** | laid, make |  | Ps. 52:7 | 2 Ki. 20:7 |
| **[m;v'** | hear, heard |  | Ps. 51:8 | 2 Ki. 20:5 |
| **rm;v'** | keep | Exod. 13:10 |  |  |
| **hn"v'** | year | Exod. 12:40 Exod. 12:41 |  | 2 Ki. 20:6 |
| **!Aff'** | joy |  | Ps. 51:8 Ps. 51:12 |  |
| **bAj** | good, better | Exod. 14:12 | Ps. 52:9 | 2 Ki. 20:3 |
| **arey"** | became frightened | Exod. 14:10 Exod. 14:13 | Ps. 52:6 |  |
| **~[;** | people | Exod. 12:31 Exod. 12:33 Exod. 12:34 Exod. 12:36 Exod. 13:3 Exod. 13:17 Exod. 13:18 Exod. 13:22 Exod. 14:5 Exod. 14:6 Exod. 14:13 |  | 2 Ki. 20:5 |
| **hf'['** | done, do,  make, made | Exod. 12:35 Exod. 12:39 Exod. 12:47 Exod. 12:48 Exod. 12:50 Exod. 13:8 Exod. 14:4 Exod. 14:5 Exod. 14:11 Exod. 14:13 | Ps. 51:4 Ps. 52:2 Ps. 52:9 | 2 Ki. 20:3 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Ex. 12:29 - 14:4** | **Psalms**  **51:1-52:11** | **Ashlamatah**  **2KI 19:35-20:7** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 6:30-44** | **Tosefta of**  **Luke**  **Luk 9:10-17** | **Remes/Gemara of**  **Acts/Romans**  **and James**  **Act 16:25-40** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἀγαλλιάω | exult |  | Psa 51:8 Psa 51:14 |  |  |  | Acts 16:34 |
| ἀγοράζω | buy, spend |  |  |  | Mk. 6:36 Mk. 6:37 | Lk. 9:13 |  |
| ἀγρός | countyside |  |  |  | Mk. 6:36 | Lk. 9:12 |  |
| αἴρω | pick up |  |  |  | Mk. 6:43 | Lk. 9:17 |  |
| ἀκούω | heard |  |  | 2Ki 20:5 |  |  | Acts 16:38 |
| ἀνά | each, by |  |  |  | Mar 6:40 | Lk. 9:14 |  |
| ἀναβλέπω | look up | Exo 14:10 |  |  | Mk. 6:41 | Lk. 9:16 |  |
| ἀναγγέλλω | announce | Exo 13:8  Exo 14:5 | Psa 51:1 Psa 52:0 |  |  |  | Act 16:38 |
| ἀνακλίνω | recline |  |  |  | Mk. 6:39 | Luk 9:15 |  |
| ἀνακλίνω | males, men |  |  |  | Mk. 6:39 | Luk 9:14 |  |
| ἄνθρωπος | man,men | Exo 13:2 Exo 13:13  Exo 13:15 | Psa 52:7 |  |  |  | Acts 16:35 Acts 16:37 |
| ἀνοίγω | open |  | Psa 51:15 |  |  |  | Acts 16:26 Acts 16:27 |
| ἀπαγγέλλω | report |  |  |  | Mk. 6:30 |  | Acts 16:36 Acts 16:38 |
| ἅπας | all together |  |  |  |  | Luk 9:15 | Act 16:28 |
| ἀπέρχομαι | went away |  |  |  | Mk. 6:32 Mk. 6:36 Mk. 6:37 |  | Acts 16:39 |
| ἀπολύω | send away, release |  |  |  | Mk. 6:36 | Lk. 9:12 | Acts 16:35 Acts 16:36 |
| ἀπόστολος | apostles |  |  |  | Mk. 6:30 | Lk. 9:10 |  |
| ἄρτος | bread, loaves |  |  |  | Mk. 6:37 Mk. 6:38 Mk. 6:41 Mk. 6:44 | Lk. 9:13 Lk. 9:16 |  |
| ἄρχομαι | began |  |  |  | Mar 6:34 | Luk 9:12 |  |
| βασιλεία | kingdom |  |  |  | Matt. 7:21 | Lk. 9:11 |  |
| γινώσκω | know, known | Exod. 14:4 | Ps. 51:3 Ps. 51:6 |  | Mk. 6:38 | Lk. 9:11 |  |
| διδάσκω | teach |  | Psa 51:13 |  | Mk. 6:30 Mk. 6:34 |  |  |
| δίδωμι | given, give | Exod. 12:36 Exod. 13:5 Exod. 13:11 | Ps. 51:16 |  | Mk. 6:37 Mk. 6:41 | Lk. 9:13 Lk. 9:16 |  |
| δύο | two |  |  |  | Mk. 6:38 Mk. 6:41 | Lk. 9:13 Lk. 9:16 |  |
| δώδεκα | twelve |  |  |  | Mk. 6:43 | Lk. 9:12 Lk. 9:17 |  |
| εἴδω | see, saw, beheld | Exo 13:17 Exo 14:13 |  | 2Ki 20:5 | Mar 6:33 Mar 6:34 Mar 6:38 |  | Act 16:27  Act 16:40 |
| εἰσέρχομαι | enter |  | Psa 51:0 | 2Ki 20:1 |  |  | Acts 16:40 |
| ἑκατόν | hundred |  |  | 2Ki 19:35 | Mk. 6:40 |  |  |
| ἐκβάλλω | cast out | Exo 12:39 |  |  |  |  | Act 16:37 |
| ἐξάγω | led, lead | Exo 12:42 Exo 12:51 Exo 13:3  Exo 13:9 Exo 13:14 Exo 13:16 Exo 14:11 |  |  |  |  | Acts 16:37 Acts 16:39 |
| ἐξέρχομαι | go forth, cme forth | Exo 12:31  Exo 12:41 Exo 13:3 |  | 2Ki 19:35 | Mk. 6:34 |  | Acts 16:36 Acts 16:40 |
| ἔξω | outside | Exo 12:46 |  |  |  |  | Act 16:30 |
| ἐπισιτισμός | provisions | Exo 12:39 |  |  |  | Lk. 9:12 |  |
| ἔπω | said, telling | Exod. 12:31 Exod. 12:33 Exod. 12:43 Exod. 13:1 Exod. 13:3 Exod. 13:8 Exod. 13:14 Exod. 13:17 Exod. 13:19 Exod. 14:1 Exod. 14:3 Exod. 14:5 Exod. 14:11 Exod. 14:12 Exod. 14:13 | Psa 52:0 | 2 Ki. 20:1 2 Ki. 20:2 2 Ki. 20:4 2 Ki. 20:5 2 Ki. 20:7 | Mar 6:31 Mar 6:37 | Luk 9:12 Luk 9:13 Luk 9:14  Luk 9:19 | Act 16:31 |
| ἐρέω | say, spoke | Exo 12:32 Exo 13:14  Exo 14:3 | Psa 52:6 | 2Ki 20:5 |  |  |  |
| ἔρημος | wilderness | Exo 13:18 Exo 13:20  Exo 14:3 Exo 14:11 Exo 14:12 |  |  | Mk. 6:31 Mk. 6:32 Mk. 6:35 | Lk. 9:12 |  |
| ἔρχομαι | coming, will go |  | Psa 52:0 |  | Mk. 6:31 |  | Acts 16:37 Acts 16:39 |
| ἐρωτάω | should ask | Exo 13:14 |  |  |  |  | Acts 16:39 |
| ἐσθίω | eat, ate | Exo 12:43  Exo 12:44  Exo 12:45  Exo 12:48  Exo 13:6  Exo 13:7 |  |  | Mk. 6:31 Mk. 6:36 Mk. 6:37 Mk. 6:42 Mk. 6:44 | Lk. 9:13 Lk. 9:17 |  |
| εὐλογέω | bless | Exo 12:32 |  |  | Mk. 6:41 | Lk. 9:16 |  |
| εὑρίσκω | found | Exo 14:9 |  |  |  | Lk. 9:12 |  |
| ἡμέρα | days | Exod. 12:41 Exod. 12:51 Exod. 13:3 Exod. 13:4 Exod. 13:6 Exod. 13:7 Exod. 13:8 Exod. 13:10 Exod. 14:13 | Ps. 52:1 | 2 Ki. 20:1 2 Ki. 20:5 2 Ki. 20:6 |  | Lk. 9:12 | Acts 16:35 |
| θεός | God | Exod. 13:17 Exod. 13:18 Exod. 13:19 | Ps. 51:1 Ps. 51:10 Ps. 51:14 Ps. 51:17 Ps. 52:7 Ps. 52:8 | 2 Ki. 19:37 2 Ki. 20:5 |  | Lk. 9:11 | Acts 16:25 Acts 16:34 |
| ἰάομαι | healing |  |  | 2Ki 20:5 |  | Lk. 9:11 |  |
| ἰχθύς | fishes |  |  |  | Mk. 6:38 Mk. 6:41 Mk. 6:43 | Lk. 9:13 Lk. 9:16 |  |
| καλέω | called | Exo 12:31 |  |  |  | Lk. 9:10 |  |
| κατακλάω | break, broke |  |  |  | Mk. 6:41 | Lk. 9:16 |  |
| κλάσμα | pieces |  |  |  | Mk. 6:43 | Lk. 9:17 |  |
| κόφινος | hampers, basket |  |  |  | Mk. 6:43 | Lk. 9:17 |  |
| κύκλῳ | round about |  |  |  | Mk. 6:36 | Lk. 9:12 |  |
| κώμη | towns, villages |  |  |  | Mk. 6:36 | Lk. 9:12 |  |
| λαλέω | said, spoke, speaking | Exo 14:1 Exo 14:2  Exo 14:12 | Psa 52:3 |  |  | Lk. 9:11 | Acts 16:32 |
| λαμβάνω | take, took, taken | Exod. 12:32 Exod. 13:19 Exod. 14:6 Exod. 14:7 Exod. 14:11 |  | 2 Ki. 20:7 | Mar 6:41 | Luk 9:16 |  |
| λαός | people | Exod. 12:31 Exod. 12:33 Exod. 12:34 Exod. 12:36 Exod. 13:3 Exod. 13:17 Exod. 13:18 Exod. 13:22 Exod. 14:5 Exod. 14:6 Exod. 14:13 |  | 2 Ki. 20:5 |  | Lk. 9:13 |  |
| λέγω | saying | Exod. 12:31 Exod. 12:33 Exod. 12:43 Exod. 13:1 Exod. 13:3 Exod. 13:8 Exod. 13:14 Exod. 13:17 Exod. 13:19 Exod. 14:1 Exod. 14:3 Exod. 14:5 Exod. 14:11 Exod. 14:12 Exod. 14:13 |  | 2 Ki. 20:1 2 Ki. 20:2 2 Ki. 20:4 2 Ki. 20:5 2 Ki. 20:7 | Mk. 6:31 Mk. 6:35 Mk. 6:37 Mk. 6:38 |  | Acts 16:28 Acts 16:31 Acts 16:35 |
| λόγος | words |  | Psa 51:4 |  |  |  | Acts 16:32 Acts 16:36 |
| μαθητής | disciples |  |  |  | Mk. 6:35 Mk. 6:41 | Lk. 9:14 Lk. 9:16 |  |
| μάχαιρα | sword |  |  | 2Ki 19:37 |  |  | Acts 16:27 |
| νύξ | night | Exod. 12:29 Exod. 12:30 Exod. 12:31 Exod. 12:42 Exod. 13:21 Exod. 13:22 |  | 2 Ki. 19:35 |  |  | Acts 16:33 |
| οἰκία | house | Exo 12:30  Exo 12:46 |  |  |  |  | Acts 16:32 |
| οἶκος | houses | Exod. 12:29 Exod. 12:30 Exod. 12:46 Exod. 13:3 Exod. 13:14 | Ps. 52:1 Ps. 52:8 | 2 Ki. 19:37 2 Ki. 20:1 2 Ki. 20:5 |  |  | Acts 16:31 Acts 16:34 |
| ὄνομα | names |  | Psa 52:9 |  |  |  |  |
| ὅς / ἥ / ὅ | who, which, what | Exo 12:30 Exo 12:39 Exo 12:40 Exo 12:44 Exo 13:3 Exo 13:11 Exo 14:12  Exo 14:13 | Psa 52:7 |  |  |  |  |
| ὄχλος | crowd, multitude |  |  |  | Mk. 6:34 | Lk. 9:11 Lk. 9:12 Lk. 9:16 |  |
| παραλαμβάνω | take |  |  |  |  | Lk. 9:10 | Acts 16:33 |
| παρατίθημι | set |  |  |  | Mk. 6:41 | Lk. 9:16 | Acts 16:34 |
| πᾶς | all, whole, entire, every | Exod. 12:29 Exod. 12:30 Exod. 12:33 Exod. 12:41 Exod. 12:42 Exod. 12:43 Exod. 12:44 Exod. 12:47 Exod. 12:48 Exod. 12:50 Exod. 13:2 Exod. 13:7 Exod. 13:12 Exod. 13:13 Exod. 13:15 Exod. 14:4 Exod. 14:7 Exod. 14:9 | Ps. 51:9 Ps. 52:1 Ps. 52:4 | 2 Ki. 19:35 | Mk. 6:30 Mk. 6:33 Mk. 6:39 Mk. 6:41 Mk. 6:42 | Lk. 9:13 Lk. 9:17 | Acts 16:26 Acts 16:32 |
| πατήρ | father | Exod. 13:5 Exod. 13:11 |  | 2 Ki. 20:5 |  |  |  |
| πεντακισχίλιοι | five thousand |  |  |  | Mk. 6:44 | Lk. 9:14 |  |
| πέντε | five |  |  |  | Mk. 6:38 Mk. 6:41 | Lk. 9:13 Lk. 9:16 |  |
| πεντήκοντα | fifty |  |  |  | Mk. 6:40 | Lk. 9:14 |  |
| πόλις | cities, town |  |  | 2Ki 20:6 | Mk. 6:33 | Lk. 9:10 | Acts 16:39 |
| πορεύομαι | go, went | Exo 12:32 |  | 2Ki 19:36 |  |  |  |
| πρόβατον | sheep | Exo 12:38 Exo 13:13 |  |  | Mar 6:34 |  |  |
| προσέρχομαι | come forward | Exo 12:48 Exo 12:49 |  |  | Mk. 6:35 | Lk. 9:12 |  |
| προσεύχομαι | pray |  |  | 2Ki 20:2 |  |  | Acts 16:25 |
| ῥῆμα | saying, words, thing | Exo 14:12 | Psa 52:4 | 2K 20:4 |  |  | Acts 16:38 |
| σώζω | deliver |  |  | 2Ki 19:37 2Ki 20:6 |  |  | Acts 16:30 Acts 16:31 |
| topos | place |  |  |  | Mk. 6:31 Mk. 6:32 Mk. 6:35 | Lk. 9:12 |  |
| υἱός | sons | Exod. 12:31 Exod. 12:35 Exod. 12:37 Exod. 12:40 Exod. 12:42 Exod. 12:43 Exod. 12:50 Exod. 12:51 Exod. 13:2 Exod. 13:8 Exod. 13:13 Exod. 13:14 Exod. 13:15 Exod. 13:18 Exod. 13:19 Exod. 14:2 Exod. 14:3 Exod. 14:8 Exod. 14:10 |  | 2 Ki. 19:37 2 Ki. 20:1 |  |  |  |
| ὑπάρχοντα | existing, being | Exo 14:11 |  |  |  |  | Act 16:37 |
| φοβέω | fear | Exo 14:10 | Psa 52:6 |  |  |  | Acts 16:38 |
| χορτάζω | filled, satisfied |  |  |  | Mk. 6:42 | Lk. 9:17 |  |
| ὥρα | hour | Exo 13:10 |  |  | Mk. 6:35 |  | Acts 16:33 |

**Nazarean Talmud**

**Sidra of Shmot (Ex.) 12:2-14:14**

**“VaY’hi BaChatsi” “And it came to pass at midnight”**

**By: H. Em Rabbi Dr. Eliyahu ben Abraham &**

**H. Em. Hakham Dr. Yosef ben Haggai**

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| **Hakham Shaul’s School of Tosefta**  **Luqas (Lk) 9:10a**  Mishnah **א:א** | **Hakham Tsefet’s School of Peshat**  **Mordechai (Mk) 6:30-32**  Mishnah **א:א** |
| **When the Sh’l'achim** (apostles – emissaries) **returned (**to Yeshua)**, they gave him an account of all that they had done.** | **And** when t**he Sh’l'achim** (apostles - emissaries) **were synagogued by Yeshua,** they **told him everything, even what they did and what they taught.[[22]](#footnote-22) And he said to them, “Come now by yourselves, to a quiet[[23]](#footnote-23) place and rest a while.” (For there were many** people**coming and going, and they did not even have time to eat.) They went away in the boat to a secluded place by themselves.** |

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| **Luqas (Lk) 9:10b-17** | **Mordechai (Mk) 6:33-44** |
| **And he took them along andwithdrew[[24]](#footnote-24) privately to a town called Beit Tsaidah. But when the congregation found out, they followed him, and welcoming them, he speak to them of chief/principle things and about the kingdom/Governance of God through Bate Din as opposed to human kings], and he cured those who were in need of healing.**  **Now the day began to be far spent, and the twelve (talmidim) came up andsaid to him, “Send the congregation away so that they can go into the surrounding villages and farms to obtain lodging and find provisions, because we are here in a desolate place.” But he said to them, “You give them something to eat!” And they said, “We have no more than five loaves and two fish, unless perhaps we go and purchase food for all these people.” For there were about five thousand men. So he said to his talmidim, “Have them sit down in groups of about fifty each.” And they did so, and had them all sit down. And taking the five loaves and the two fish, and looking up to the heavens, he Blessed saying HaMotzi and broke them and began giving them to the** (his) **talmidin to set before the congregation. And they all ate and were satisfied, and what was left over was picked up by them twelve baskets of broken pieces.** | **And many peoplesaw them leaving[[25]](#footnote-25) and recognized them, and ran there together by land from all the towns, and arrived ahead of them. And getting out of the boathe saw the large congregation and had compassion on them, because they resembled sheep without a shepherd,[[26]](#footnote-26) and he taught them the principle of first/chief things.**  **Then when the time became late, drawing near to him, his Talmidim said, "This place is deserted and the time is late. Send them away, that going away to the surrounding fields and villages they may buy bread for themselves. For they do not have what they may eat.” And answering, he said to them, "You give them something to eat." And they said to him, "Going, should we buy two hundred Denarii of bread and give them to eat?" And he said to them, "How many loaves do you have? Go and see." And when they saw, they said to him, "Five loaves of bread and two fish."[[27]](#footnote-27) And he commanded them all to recline,[[28]](#footnote-28) as an eating-group (Greek: “Symposium”) by eating-group upon the green grass. And they sat by groups of hundreds and fifties. And taking the five loaves and the two fish, looking up to Heaven he blessed G-d for the bread and the fishes and broke the loaves and giving out to his disciples to place before them (the many groups of people). And he divided the two fish to all. And all ate and were satisfied. And they took up twelve hand-baskets full of fragments, and also from the fish. And those eating the loaves were about five thousand men.** |

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| **Hakham Shaul’s School of Remes**  **2 Luqas (Acts) 16:25-34**  Mishnah **א:א** |
| **Now about midnight,[[29]](#footnote-29) Hakham Shaul and Hillel** (who is called Luke or Silas in Greek) **were praying** and **singing hymns[[30]](#footnote-30) to God, and the prisoners were listening to them. And now it came to pass that a mega earthquake suddenly shook the foundations of the prison. And immediately[[31]](#footnote-31) all the doors were opened and all the bonds were unfastened. And the jailer woke up and saw the doors of the prison open, he drew a** **circumcision knife** and **was about to kill himself,** because he **thought the prisoners had escaped. But Hakham Shaul called out with a loud voice, saying, “Do no harm to yourself, for we are all here!” And demanding lights, he rushed in and, beginning to tremble, fell down at the feet of Hakham Shaul and Hillel. And he brought them outside** and **said, “Sirs, what must I do so that I can be delivered?” And they said, “Be faithfully obedient** to the Torah **as** taught by **the Master Yeshua and you will be delivered, you and your household!” And they spoke the Torah of the Lord** (God) **to him, together with all those in his house. And he took them at that hour of the night** and **washed** their **wounds, and he himself was immersed at once, and all those of his** household**. And he brought them up into** his **house** and **prepared a table[[32]](#footnote-32) before** them**, and rejoiced greatly that he had faithfully obeyed God with his whole household.** |

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| **2 Luqas (Acts) 16:35-40**  Mishnah **א:א** |
| **And when it was day, the magistrates sent the officers, saying, "Let those men go." So the jailer reported these words to Hakham Shaul, saying, "The magistrates have sent to let you go. Now therefore depart, and go in peace." But Hakham Shaul said to them, “They have beaten us openly, without due process Hakhamim** men of power (Romans)**[[33]](#footnote-33),** and **have thrown** us **into prison. And now they put us out secretly? No indeed! Let them come themselves and get us out." And the officers told these words to the magistrates, and they were afraid when they heard that they were Hakhamim** men of power(Romans)**. Then they came and pleaded with them and brought *them* out, and asked *them* to depart from the city. So they went out of the prison and went to Lydia’s** house**; and when they had seen the brethren, they strengthened** (comforted) **them and departed.** |

**Nazarean Codicil to be read in conjunction with the following Torah Seder**

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| **Ex -12:29-14:14** | **Psa 51:1-21** | **2 Kings 19:35 – 20:7** | **Mk 6:30-44** | **Lk 9:10-17** | **Acts 16:25-40** |

**Commentary to Hakham Tsefet’s School of Peshat**

The connection between the Nazarean Codicil and the Torah reading is immediate.

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| **Mordechai (Mk.) 6:30** |
| **The Sh’l'achim** (apostles – emissaries) **were synagogued by Yeshua…** |

**Emissaries of the Master**

We have recently seen the **Sh’l'achim – emissaries** dispatched, “sent out.” We cannot believe that they were blindly sent by the Master to just wherever they felt like going. As we will see, they are **Sh’l'achim – emissaries** of the Master. Therefore, they are to do the Master’s bidding per se. The word “Apostle” (**Sh’liach – emissary**) needs to be understood in the Jewish environment in which Mordeachai/The Nazarean Codicil was written contrary to the majority opinion of Christian scholars. The definition of an “Apostle” is given to us in Mishnah Berakhot 5:5 – “A person’s representative (Hebrew: **Shaliach** – “sent-out-one”) is as the person himself.” The dispatching of the talmidim or principle of agency is a means of extending one’s realm of influence and power. The principle of agency teaches us that if an “Apostle” is “sent out,” it is as if the person himself went on that mission. Thus, we have used the word “**Sh’l'achim**.” Wherever the **Sh’l'achim** went they were going out as “plenipotentiary agents” of His Majesty Messiah King Yeshua who is the Messiah of all the Jewish people. Here we have the often used Semitic idea that politics and religion are intimately intertwined. We can also derive a vital principle from these words. The talmidim return to the Master in a state of much needed rest. This principle shows that the one who dispatches, that is, apostolizes agents will be able to do far greater exploits through his agents without depleting his own power. The phrase “**there were many** people**coming and going,**” shows the extensive amount of “ministry” that the talmidim were involved in. It also shows that the Master had well used the principle of agency as a means for furthering his mission. Furthermore, this pericope shows that the Master’s talmid were an integral part of his success in ministry. The pericope gives us help in understanding that the official work of a talmid is to be an agent of his Hakham. In this sense, the title “Apostle” refers to the agent of the Hakham as an extension of himself.

In the previous Torah Seder Moshe gathers the “Elders” of the B’ne Yisrael. Therefore, we would see that Yeshua has elected his council of “Elders” per se. Moshe gathered the Elders because they would have to act as his agents in each family and clan selecting their Pesach lamb. Therefore, we as **Sh’liachim** of His Majesty Messiah King Yeshua who is the Messiah of all the Jewish people, are not into the business of criticising or meddling into the good or bad policies of the Gentile powers and governments. We might say that Pharaoh and his “government” are unable to have any measure of control or influence over the B’ne Yisrael. The main thrust of Jewish “**Sh’l'achim**” is to establish communities/colonies of people who accept in truth, sincerity and love the whole governance of G-d through the Bate Din. And where these institutions (Bate Din) exist normally, we are not bothered by the powers of Gentile government. We need to remember this, that our message is both political, religious, ethical and legal, all at the same time, harmoniously intertwined. Messiah’s debriefing includes a period of repose. This requires an opportunity to “get away” from the masses. In similar fashion, the Torah Seder shows Moshe preparing the B’ne Yisrael for the great “get away!”

In the present pericope, like our previous Torah Seder, the Sh’l'achim were “**Synagogued**” by the Master. The Greek here has: **συναγονται – Sunagonte,** **συνάγω** – *sunago*, meaning to lead, assemble. This is normally translated as “congregated” but a word derivative from “Synagogue.” Therefore, we might well understand that Moshe “**Synagogued**” the Elders of the B’ne Yisrael. We can also derive practical halakhic application here. Where there is a **Synagogueing”** an issue or matter needs addressing.

**A Place of Rest**

The weekly assembly “**Synagogue-ing**” of the Jewish people is for the sake of the Moed, Divine appointment addressing the spiritual needs of the coming week prophetically. Moshe’s address prepared the B’ne Yisrael for the coming week. Likewise, when we enter Shabbat we have an opportunity to say goodbye to the previous week. We also can reflect on our week to see what spiritual accomplishments we have made. Likewise, we should review our failed spiritual attempts. Yeshua has gathered, “**Synagogued**” his talmidim for the sake of debriefing. Not only has he brought them for debriefing, he has gathered them for “rest,” I.e. Shabbat.

**B’resheet (Gen.) 1:31** God saw all that He **had made**, and behold, it was very good. And there was evening and there was morning, the sixth day.

The cited passage from B’resheet shows us that part of our preparation for Shabbat is reflection. Yeshua wants to be able to debrief his talmidim in a quiet place away from all the business of life. This debriefing gives a place for teaching and instruction.

One of the main techniques used in Psychology, Intelligence and many other areas is the “Debrief.” The “Debrief” affords the person/s the opportunity to learn what they did wrong and how to improve, as well as what they did right or excelled at doing, and at the same time it prevents “burn-out” and generates a general sense of wellbeing and pride in being a member of a team with a good leader. Many are the books and articles in the Christian world about ministerial or professional “burn-out” and the reason for this is that the work is not collegial (i.e. at least, “two by two”), and there is no leader to lead a “Debriefing Session.” But, where the wise counsel of our Sages is thrown out as useless and despised, what else can be expected? Lawlessness indeed has its own nefarious reward.

To be a genuine Talmid of the Master requires much work in parallel within and without the individual and this should be done in teams, not by oneself, as it is most dangerous and lethal to your faith and mental wellbeing. Also, regular sessions of debriefing should be conducted as these when done by a skilled practitioner result in much perfecting of skills and promotion of pride, camaraderie, and overall sense of wellbeing. Discipleship, from this perspective have nothing to do with people warming pews, but active agents of the Master carefully carrying out his mission with precision and effectiveness, whilst at the same time promoting best practices and personal wellbeing.

Judaism is a place and people of community. Communities are built on relationships. Boarders and “halakhah” strengthen relationships. Therefore, communal activities need to be controlled by halakhot. The Master had dispatched (Apostled) his Talmidim into the community with his Mesorah. Moshe gave the Mesorah to the Elders of the B’ne Yisrael by instructing them on how many people they should try to feed with one sheep, what that sheep should look like and other pertinent criteria for Pesach.

**Come Away**

The ministry of the Master transformed the Galil. The Galil had been the home of paganism and idolatry before it was carried away into Babylon. The ministry of the Master in conjunction with his talmidim took a place in an area of backwards practice of the Northern Kingdom and transformed them into the cradle of Judaism for the future. The Galil was the latter home of Yochanan Ben Zakkai and the last place where the Great Sanhedrin sat before it disassembled. These people and Bate Din could not have made a transition from Eretz Yisrael into Diaspora without the preparatory work of Yeshua and his talmidim. Yeshua called his talmidim “away” from the history of a degraded Galil into the heights of Judaism’s “Governance of G-d.” His “apostles” as his agents called all the inhabitants of the Northern Galil “away” from their sorted history in preparation for their departure on a global mission of tikun.

This would not have been possible…

1. If the Master had not dispatched his talmidim as his Emissaries
2. And if they had not taught the Mesorah of the Master

Acceptance of the Master, Messiah of all Yisrael made the transformation of the Galil possible. The Galil had become the new Gan Eden. From this, New Eden sprang the waters from the four rivers[[34]](#footnote-34) of Rabbinic Hermeneutics such as the Mishnah, Tosefta and the halakhic Midrashim. The second through the fourth century produced the bulk of rabbinic materials, again from the Galil. The fourth through the eighth centuries produced much of the Targumic literature, and thousands of *piyyutim*, as well as sermonic midrashim.[[35]](#footnote-35) From the first century through the eighth, the Galil was the cradle of present-day Judaism. While many scholars want to refute the thought that the Master and his talmidim had an influence over the area, we can hardly imagine the power of his ministry in that region. In a measure, Judaism “went out” of Yerushalayim (Jerusalem) but not the Galil because the Master “apostolized” talmidim.

Note the immediate connection between the Torah Seder and the Mishnaic Peshat of Hakham Tsefet.

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| **Mordechai 6:33** | **Shemot 13:17** |
| **And many** people**saw them leaving** | **And it came to pass, when Pharaoh had let the people leave** |

Furthermore, we have a positive verbal tally to the opening verses of Shemot 13:1-2

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| **Mordechai 6:34** | **Shemot 13:2** |
| **and he taught them the principle of first/chief things** | **Sanctify unto Me all the first-born** |

Per the Artscroll Tanakh,[[36]](#footnote-36) Shemot 13:1-16 has three essential topics.

1. The Firstborn v 2
2. Pesach v 3
3. Tefillin[[37]](#footnote-37) v 9

These items are all interrelated in these verses with specific mention in verse 15-16. The interrelated topics cited above or connected to them are the following items.

1. Shema – Unity of G-d
2. The Head – The abode of the intellectual Soul,
3. The power of memory, which This enables us to be conscious of our antecedents and obligations to His Will[[38]](#footnote-38)
4. Teach future generations about the Miracles of the Exodus

The Nazarean Codicil is immediate in taking these teachings to heart. Mordechai (Mark) 6:34 usually reads “and he began to teach them many *things*.” (καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά – *kai ērxato didaskein autous polla*) However, ἤρξατο – *ērxato* is rooted in the Greek word **ἄρχω** – *archomai* meaning chief, principle or first things. Therefore, given the verbal connection between Shemot 13:2 and Mordechai 6:34 along with “Corral Hermeneutics,” we have translated the verse as noted above. This translation and verbal connection clarifies the materials that Yeshua was teaching his talmidim **about the firstborn and the connection between Pesach and Tefillin**.

**Shemot 13:8 (Exod.) 13:8 And you will tell your son in that day, saying: It is because of that which the LORD did for me when I came forth out of Egypt.**

**m. Berakhot 1:1 From what time may they recite the Shema in the evening? From the hour that the priests enter [their homes] to eat their heave offering, “until the end of the first watch”— the words of R. Eliezer. But sages say, “Until midnight.” Rabban Gamaliel says, “Until the rise of dawn.” M‘H Š: His [Gamaliel’s] sons** (talmidim) **returned from a banquet hall [after midnight]. They said to him, “We did not [yet] recite the Shema.**

Yeshua, whose teachings were also from the House of Hillel, knew that the idea of “sons” applied to talmidim. Therefore, we see him following the example of Mishnah Abot 1:1. “**Make many disciples stand**.” Consequently, we can see that the halakhic implications of the listed items above were essential to Yeshua’s teachings. Furthermore, we halakhic implications in the verses mentioned “*pars pro toto*” in Mordechai 6:34.

**B’midbar (Num.) 27:17** who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in; **that the congregation of the LORD be not as sheep which have no shepherd**.

We understand the thought to be directed at the Hakhamim. “**Do not let the B’ne Yisrael be unguarded sheep**.” Gould writes…

**Μὴ ἔχοντα ποιμένα** — (Not having a Shepherd) **Μή** is used here, instead of **οὐκ**, because it denotes Jesus’ conception of the people, his thought about them. It is the fact, but the fact transferred to his mind.[[39]](#footnote-39) This expression is used also by Mt. 9:36, in the passage which leads up to the account of the appointment of the twelve, and the sending them forth to supply the lack. It seems as if this feeling of Jesus towards the multitude had somehow impressed itself on the minds of the disciples especially at this period of his life, the period just preceding the close of the ministry in Galilee. The figure itself denotes the lack of spiritual guidance.[[40]](#footnote-40)

Yeshua can see that need of the people. We addressed this in last week’s pericope saying that the Hakhamim must be “soul-readers.” Not only does he see their need, he addressed the problem specifically by training talmidim and sending them out, as we saw last week. The Prophet Yechezkel (Ezekiel) also mentions this problem.

**Yechezkel (Ezek.) 34:5** So were they scattered, because there was no shepherd; and they became food to all the beasts of the field, and were scattered.

However, this situation plagued the B’ne Yisrael and caused the Babylonian exile. Like the Knesset HaGadol (the Great Assembly) Yeshua addresses the situation. He gathers the scattered “sheep” and feeds them with the Torah to enliven their souls. Consequently, Yeshua has fulfilled the mitzvot of teaching on the Firstborn, Pesach and Tefillin. We also see another principle in this pericope in view of the previous idea of resting and debriefing. The sheep who are fed a positive Torah diet must be consistently fed or they will be scattered and go wandering. This means that while we can find periods of rest, reflection and refreshment we must not allow these amenities to be a lifestyle.

The principle of the Firstborn and the return of the Priesthood to the Firstborn was very much a practice of the P’rushim/Pharisaic. The Nazarean Codicil is replete with information on Priestly practices of the P'rushim (Pharisees). They argued questions like ritual purity for the laity and other ritual practices. This is very evident in the contemporary practice of Netliyat Yadayim.[[41]](#footnote-41) We will not argue this point at any length here other than to note that P’rushim noticed the defunct Priesthood of the Tzdukim (Sadducees) and were instrumental in guiding Judaism overall into the emergence of Rabbinical Judaism which in practice is very much a Priesthood of the Firstborn. Yeshua, the House of Hillel, and the P’rushim placed the Priesthood of the Firstborn back into the hands of the Jewish laity per se. With this paradigm shift, the role of responsibility became internal rather than external. The Bate Din accepted responsibility for their community and in turn, the community accepted their leadership. No other system has stood the test of time like the present rabbinical system fostered by the House of Hillel, Yeshua and the P’rushim. Return of the Priesthood to the Firstborn was essential if the B’ne Yisrael were to survive in another exile.

**Exile, the Place to be**

Each exile has left its mark on the Jewish people.

1. The first exile into Mitzrayim brought forth a Theocratic Nation.
2. The Second exile into Babylon caused the Jewish people to learn that Torah literacy among all the Jewish people was an absolute obligation.

This leaves us with the question of what positive mark will the Great Exile leave upon the Jewish people. However, we do not believe that this is the essential question. The true question is what mark the Jewish people will leave on the world. Less than 1% of the world’s populations, the Jewish people have made greater improvements and advancements than any other ethnic people. Their contributions have been earth staggering. Why? This is because the Jewish people are a Theocracy within a diverse cultural system of conflicting governments. However, this “Theocracy” is one, which does not focus on kings, priests or prophets in the traditional sense. Rather G-d is trying to build a Theocracy founded upon communal trust and faithfulness. This thought aligns itself with the original “cultural mandate” given to Adam as well as the final words of Yeshua concerning the “talmudizing,” of all peoples (Gentile nations). However, in both cases the “cultural mandate” is universal. Haym Solomon,[[42]](#footnote-42) who designed the American One Dollar bill and financed much of the American Revolution, dreamed that the United States could be “One Nation Under G-d.” Hyam Solomon’s original theme was “**one Nation under** **One G-d**.” This statement was too “Monotheistic” for the fledgling Trinitarian country and therefore the statement was modified to what we read on the Dollar Bill to this day: “one nation under God.” Nevertheless, this vision was not relegated to one geographic region. These visionaries dreamed a greater dream, rather than “one nation under One G-d”, they dreamed of “one world under One G-d.”

**A Talmid of Amos**

The minor Prophet Amos[[43]](#footnote-43) set a standard for all the Prophets. Firstly, he taught that discrimination was a sin of gargantuan proportions. He also attacked aristocracy and neglect of the lower class. Interestingly, Amos was a “Shepherd.” As a shepherd, like David he learned how to care for the people of G-d. He traveled from the Tekoa in southern kingdom on the eastern slopes of the Judean hills just below Beth Lechem. Amos heralded the destruction of the Northern Kingdom of Yisrael as well as the pending doom for Yehudah. Chronologically Amos is the earliest of these prophets, and his book offered a pattern for later prophetic books. Amos was frightening to the Priesthood because he ridiculed those who made sacrifices to G-d hypocritically while neglecting the Torah.

However, Amos was a Prophet and great visionary. He also saw and foretold the restoration of the Davidic – Messianic Kingdom and return of exiles. However, Amos was the first of the Prophets to posit a universal Judaism. To Amos, G-d/and Judaism were not limited to “one nation under G-d.” Amazingly, his predecessor Yonah, was sent to the Gentile city of Nineveh with a message of repentance. Why would G-d reach out to the Gentiles in Yonah’s day?

**Be Disciples of Aaron**

**m. Abot 1:12** Hillel and Shammai received [it] from them (Shemaiah and Abtalion – sons of Proselytes). Hillel says, “Be disciples of Aaron, “loving peace and pursuing peace, loving people and drawing them near to the Torah.”

Hillel the predecessor to Yeshua taught that we are to be talmidim of Aaron. This means that we should consider ourselves Priests of the Firstborn like Aaron. Many scholars make the mistake of attributing the Kohanic Priesthood to Aaron. This anachronistic approach has led to a great confusion concerning the true nature of the Priesthood. Aaron was the firstborn son. As such, Aaron was a Priest of the Firstborn. With the sin of the Golden Calf, he parenthetically relinquished the priesthood of the Firstborn to his Kohanic successor.

Hillel furthers his analogy by saying “love peace” and love people drawing them near to the Torah.” Here we have two remarks. Firstly, shalom means wholeness not just “peace.” therefore, Hillel wanted to see the reparation of a humanity united under the Torah rather than a global rift. Secondly, Hillel wanted people to lay down their prejudices and draw near to the Torah. We taught last week that the method of drawing near to the Torah means drawing near to the Hakhamim. By returning the priesthood back to the Jewish firstborn, the universal mission of Tikun Olam now lay on their shoulders. Likewise, with the death burial and resurrection of Messiah, the cultural mandate of Adam was reestablished and now the Gentile must turn to G-d rather than follow the spheres in the heavens.

It was a mixed multitude that came to Har Sinai, the Mountain of G-d. As we approach Shavout (Pentecost) we need to bear in mind that the Torah is the universal mandate for the entire cosmos. And, as we learned last week there is “one Torah” for the Jew and Gentile alike.

**Commentary to Hakham Shaul’s School of Remes**

In this pericope of II Luqas 16:25-34 we find a plethora of Remes materials from which we can draw allegory. Firstly, we will note that the pericope seems to have an undertow of Pesach. Key phrases such as “about midnight,” “doors,” and “prepared tables” are strong inferences. Nonetheless, we must understand that the Gemara of II Luqas should enlighten us to the Peshat text of Hakham Tsefet. Therefore, we will pursue those allegories that elucidate those texts as best as we can.

**Doors and Chains**

Just as the B’ne Yisrael was released from the dark prison of Mitzrayim (Egypt), an earthquake liberates Hakham Shaul and his amanuensis Hillel. Hakham Shaul uses an unusual word for “immediate” in this case. Interestingly the text may read that the “earthquake was a “very good” thing. This would fit the allegory of being released from the tyranny of Mitzrayim (Egypt). However, the allegory can also be seen independently as victory over Rome. In a previous Torah Seder, we saw Rashi’s comments showing that Rome/Esau would be conquered as well as the comments made by His Eminence Rabbi Dr Hillel ben David on the subject. It would be most fitting to note that in this third week of Nahamu (strengthening and comfort) that the congregational Darshan/Maggid/Prophet comes to the forefront in the Remes materials. This light of Messiah is the light of compassion/mercy. Interestingly this fits our Remes theme very well. The jailer is about to take his life with his own sword. **We are sorry for all those who must insist that the text must be read literally.** How could such a text truly be elucidated from a Jewish perspective? The text is fraught with too many inconsistencies for a Peshat translation and commentary. When we learn to read the materials from the Remes perspective, we begin to realize that Hakham Shaul was a sly fox with a bag of tricks. As it has been said, “he has something up his sleeve other than his arm.”

Keeping in mind that the narrative accentuates the Remes allegory for the sake of the “maggid” (telling), Hakham Shaul and his amanuensis are incarcerated in a Roman jail. There is nothing Jewish about this situation when viewed from that perspective. Therefore, the Remes allegory has a number of nuances flowing in the subthemes of the pericope.

The pericope lays the foundation for tikun (repair). When we use the idea of tikun, we are referring to repairing those aspects of the world for which we are especially suited. In all cases, we find that we are placed in a specific environment because we have whatever talents and skills needed to bring about repair in our circle of influence. Therefore, rather than cry about circumstances we should follow the example of Hakham Shaul and Hillel. The Remes hint in the present pericope is that of the Diaspora and its conclusion. Our future redemption will not be without trial. What are a few bruises for the sake of tikun? The final redemption comes at a time referred to as “Jacob’s troubles.” A study of Ya’aqob’s life will reveal all the allegorical nuances of those coming days.

Nevertheless, we are not preoccupied with those things because we understand that the final redemption will be like the first redemption. The wise will understand, the golem[[44]](#footnote-44) will walk in fear.

**Slumbering Jailers and Suicide?**

If we believe that the jailer is about to commit suicide we have missed the point of the allegory. Remember “allegory” means another interpretation or meaning which is nonliteral. Therefore, we ask, what other interpretation can we give a jailer who appears to be ready to commit suicide? Remes usually speaks in a form of code that W means X and Y means Z. Therefore, the X of the narrative is a sleeping jailer. The Psalms sung by Hakham Shaul and Hillel lull the jailer into a peaceful sleep. The jailer is startled to consciousness by an earthquake (shaking of the earth). Seeing all the doors open he is ready to fall on a sword. Hakham Shaul couches this Remes so carefully that the Christian scholars miss it every time! “W” is the jailer awakening to open doors that will allow him access to the **μάχαιρα** – *machaira,* **circumcision knife**). Now the narrative makes sense. The Gentiles will be awakened by the shaking of the earth to the possibility of turning to the real Messiah. Many pseudo-messiahs have mounted the stage and their drama has played out. This caused the late Vendyl Jones (may he be remembered for peace) to pen the words Will the Real Jesus Please Stand.” As we approach the month of Elul this maggid is very apropos.

The jailer looks for the lights (of Messiah) and “rushes in.” He rushes into the **Kingdom/governance** (sovereignty) **of G-d** through the Hakhamim and Bate Din as opposed to human kings and presidents. Therefore, the lights are the seven men of the congregation who are able to strengthen us in these weeks of Nahamu. The jailer seeks one specific light, the light of the Maggid/Darshan/Prophet.

**Water and Wounds**

While we read water and wounds, we feel sorry for Hakham Shaul and Hillel for the bruises that they bore. This should remind us of Messiah. However, the Master’s parting words were “talmudize the Gentiles.” Therefore, the Gentile must accept the Mesorah of the Hakhamim as in this case. The jailer listened to the words, “Mesorah” of the Master and was delivered from the tyranny of the angelic rivalry[[45]](#footnote-45) and rage. The jailer accepted the words of Messiah, i.e. Yisrael. Here we must keep in mind that each of us has the spark of Messiah within. Therefore, we must be Messiah to our world. Hakham Shaul and his amanuensis Hillel adequately demonstrate this in the present pericope. The water is that of immersion. Herein we see the conversion procedure, the **μάχαιρα** – *machaira* **circumcision knife** and then the water of immersion.

**A Prepared Table**

The jailer now converted can bring the Jewish Hakhamim into his house. Of course, we understand that the house has been kashered per se. In the previous pericope, we saw Lydia invite the Jewish Hakhamim into her house. This Remes language tells us that the Mashgiach (Hebrew: **משגיח‎**), either Hakham Shaul or Hillel certified that the kitchen of the convert was acceptable and kosher.

As we noted from the beginning we must somehow elucidate the enigma of the Peshat text. This seems to be the appropriate place since we are talking about prepared tables and kosher food.

The Jewish table is seen as an allegory for the altar of the Temple or in our present case the Mishkan (Tabernacle). The Hebrew word “Mishkan” is associated with the Divine Presence or the Shekinah. Therefore, we can say that the Shekinah is the “neighboring presence” of G-d. In Modern Hebrew, the word “*shakan*” (**שכן**) means neighbor. No Jewish table will begin without saying a “blessing” (bracha). Saying a blessing, *bracha* is drawing G-d into this world. As such, drawing G-d into this world is to draw His power into a specific event, place or thing. We can accomplish this through attaching the true nature of the object with its source. Yeshua exemplified the miracle of multiplicity brought about by bringing time, objects or places into union with their creative source. This draws the energy of the Torah into that object releasing its full potential and energy. Saying a blessing is to draw G-d’s *shakan* (**שכן**) into this world. As such, drawing G-d's presence into this world is to draw His power into a specific event, place or thing. This can be accomplished by attaching the object to its source, i.e. Torah and G-d.

The talmidim in the boat had forgotten to bring bread. However, someone did bring one loaf.[[46]](#footnote-46) The power of multiplicity found in the *brachot* (blessings) was all that was needed to feed the hungry men in the boat. If they would have applied the same principle that they saw in Yeshua on more than one occasion they would have never asked if anyone was hungry. The power of the blessing and the unification of the food with its universal (Torah) source were revealed by the Rabbis/Hakhamim. However, little appreciation is found in what these Sages have done.

D’varim (Deut.) 8:10 “When you have eaten **and are satiated**, then you will bless the LORD your God for the good land which He has given you.”

The Hakhamim looking at the Birkhat Hamazon (grace after meals) saw that we bless because we are satiated. **Therefore, they devised a way to ensure that we can be satiated every time we eat by saying the appropriate *bracha*, connecting the food with its universal source (Torah)**. Interestingly, the Torah tells us that we must say a blessing after we have eaten and are satiated. Yet, the Torah also mandated saying a blessing for Torah study. Why does the Torah mandate saying a blessing before we study the Torah not after? What possible reason can there be for this reversal? The answer lies in the truth that when we study Torah we are never satiated. The more we study Torah the greater our hunger for more. Conversely, when we eat bread we are satiated.

**Questions for Reflection**

1. From all the readings for this Shabbat which statement touched your heart and fired your imagination?
2. In your opinion, and taking into consideration all the above readings for this Shabbat, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our God, King of the universe,**

**Who has given us a teaching of truth, implanting within us eternal life.**

**Blessed is Ha-Shem, Giver of the Torah. Amen!**

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Next Shabbat:**

**Shabbat: “Ma-Titsa’aq Elai” – “Wherefore do you cry unto Me?”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **מַה-תִּצְעַק אֵלָי** |  |  |
| **“Ma-Titsa’aq Elai”** | Reader 1 – Sh’mot 14:15-22 | Reader 1 – Sh’mot 16:4-7 |
| **“Wherefore do you cry unto Me?”** | Reader 2 – Sh’mot 14:23-28 | Reader 2 – Sh’mot 16:8-10 |
| **“¿Por qué clamas a Mí?”** | Reader 3 – Sh’mot 14:29-31 | Reader 3 – Sh’mot 15:4-10 |
| Sh’mot (Exodus) 14:15 – 16:3  B’Midbar (Num.) 28:9-15 | Reader 4 – Sh’mot 15:1-21 |  |
| Ashlamatah: Is 65:24 – 66:2 + 5-10 | Reader 5 – Sh’mot 15:22-24 |  |
| Special: 1 Sam. 20:18-42 | Reader 6 – Sh’mot 15:25-27 | Reader 1 – Sh’mot 16:4-7 |
| Psalms 53:1-7 | Reader 7 – Sh’mot 16:1-3 | Reader 2 – Sh’mot 16:8-10 |
|  | Maftir – B’Midbar 28:9-15 | Reader 3 – Sh’mot 15:4-10 |
| N.C.: Mk 6:45-52; Acts 17:1-9 | 2 Kings 19:35 – 20:7 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Shaarei Teshuva 1:23 [↑](#footnote-ref-1)
2. Midrash Shocher Tov 4:4 [↑](#footnote-ref-2)
3. Moed Katan 16b [↑](#footnote-ref-3)
4. Shmuel alef (I Samuel) Chapters 21-22. [↑](#footnote-ref-4)
5. This introduction was excerpted and edited from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-5)
6. Sanhedrin107a [↑](#footnote-ref-6)
7. see *Maharal* and *Torat Chaim, Sanhedrin ibid. 6* [↑](#footnote-ref-7)
8. The following is an excerpted and edited section of an essay by Chana Weisberg, titled: Nitzevet, Mother of David, The bold voice of silence. [↑](#footnote-ref-8)
9. Compare this pregnancy with v.3 of our Ashlamata. [↑](#footnote-ref-9)
10. See Genesis chapter 38, and Midrashim and Commentaries on that chapter. [↑](#footnote-ref-10)
11. Shmuel alef (I Samuel) 16:6–12. As Samuel held the horn of oil, it bubbled, as if it could not wait to drop onto David’s forehead. When Samuel anointed him, the oil hardened and glistened like pearls and precious stones, and the horn remained full. [↑](#footnote-ref-11)
12. ***1 Corinthians 10:2*** *And were all baptized unto Moses in the cloud and in the sea;* [↑](#footnote-ref-12)
13. Tehillim (Psalms) 26:2. [↑](#footnote-ref-13)
14. Lit., ‘I will do something for thee.’ [↑](#footnote-ref-14)
15. II Shmuel (Samuel) 11:2. [↑](#footnote-ref-15)
16. I.e., he cohabited by day instead of night, that he might be free from desire by day. [↑](#footnote-ref-16)
17. With regard to human passion, ‘the appetite grows by what it feeds on’. [↑](#footnote-ref-17)
18. Ibid. 15 [↑](#footnote-ref-18)
19. Or ‘beehive’ (Rashi). [↑](#footnote-ref-19)
20. Tehillim (Psalms) 17:3. [↑](#footnote-ref-20)
21. I.e., ‘would that I had not asked God to try me’. By a play on words, ‘on (E.V. ‘I am purposed’) is connected with זממא ‘a bridle’, and the second half of the verse is explanatory of the first: ‘Would that my mouth had been bridled, so that I would not have to admit now, "Thou hast proved etc."’ [↑](#footnote-ref-21)
22. We see here the honest relation of all that they had experienced. This was for the sake of learning at the hands of a Hakham. Only, after hearing their reports could the Master begin to teach his talmidim how to better themselves in ministry. [↑](#footnote-ref-22)
23. **Eρημος** – *eremos* referring to a place of seclusion, away from the demands of ministry. This shows us that each of us involved in the ministry of the Master must also have times of personal refreshment and relaxation. This would correspond to the Hebrew word **כּחד** – *kâchad*, meaning secret. The Peshat meaning is to find a place of seclusion away from the masses where repose can take place. Allegorical interpretation means that Yeshua, The Master took them to a place where he could teach them the So’od meaning of their experiences. [↑](#footnote-ref-23)
24. The departure from all the “towns” reminiscent of the Exodus being discussed in Shemot 13:17ff [↑](#footnote-ref-24)
25. Note here the immediate connection between the Mishnaic Peshat of Hakham Tsefet and the Torah Seder. [↑](#footnote-ref-25)
26. **B’midbar (Num.) 27:17** who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

    **Yechezkel (Ezek.) 34:5** So were they scattered, because there was no shepherd; and they became food to all the beasts of the field, and were scattered. [↑](#footnote-ref-26)
27. Hakham Tsefet has given us a very cryptic sign in five loaves of bread and two fish. Firstly, the five loaves of bread can be associated with the Seven Paqidim mentioned in the Letter to the Ephesians. However, Bread can also be indicative of the Torah. The five loaves representing the five books of the Chumash. The two fish are equally as daunting. The numerical value of fish (dag) is seven. Again, this alludes to the seven men of the Esnoga and their occupation of serving the bench (Bet Din). However, two fish with the numeric value of seven is fourteen indicating completion of two septennial cycles of Torah. [↑](#footnote-ref-27)
28. Note the Passover terminology [↑](#footnote-ref-28)
29. Shemot (Ex) 12:29 and about midnight [↑](#footnote-ref-29)
30. Cf. Psalms 119:62 where David establishes the precedent of midnight prayer time. [↑](#footnote-ref-30)
31. **παραχρῆμα** – *parachrema* is not the usual “**Εὐθύς - *euthus*.**” **εὐθύς (***euthus*) is a multifaceted word. As we have shown, it carries the connotation of being straight. However, we must not lose sight of the fact that it also carries a sense of immediacy and urgency. In brief, **εὐθύς (***euthus*) bears the weight of moral urgency. This moral urgency is demonstrative of those who hear and obey. Acceptance of the Torah and Oral Torah is not conditional. When we hear we MUST obey with immediate moral acceptance and urgency. However, the text may be alluding to the fact that the Hebrew original has been butchered. The phrase **מְאֹד טוֹב** may well have been used here meaning that it was a very good thing that the doors opened. [↑](#footnote-ref-31)
32. Note again the Passover terminology. [↑](#footnote-ref-32)
33. The Greek **Ῥώμη** – *Rhome* here translated allegorically as Hakhamim, men of power. [↑](#footnote-ref-33)
34. B’resheet (Gen.) 2:10 Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers. [↑](#footnote-ref-34)
35. The Jewish Seminary of America. (1992). *The Galilee in Antiquity.* (L. I. Levine, Ed.) MA: Jewish Theological Seminary of America. Introduction xviii [↑](#footnote-ref-35)
36. Artscroll, Mesorah Publications, Ltd. (1996). *The Torah, Prophets and Writings* (The Stone ed.). (R. N. Scherman, Ed.) Brooklyn, New York: Mesorah Publications, Lt. pp. 165-7 [↑](#footnote-ref-36)
37. Two of the four passages found in the Tefillin are found in our Torah Seder. [↑](#footnote-ref-37)
38. Ibid [↑](#footnote-ref-38)
39. See Win. 55, 5 *g*, β. [↑](#footnote-ref-39)
40. Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark* (117). New York: C. Scribner's sons. [↑](#footnote-ref-40)
41. Lit. “Lifting up of hands.” A blessing said after washing and lifting hands, after waking up, before eating and after coming out from the bathroom, or cemetery. [↑](#footnote-ref-41)
42. Jones, V. (1983). *Will the Real Jesus Please Stand,.* Institute of Judaic-Christian Research. 2-19 [↑](#footnote-ref-42)
43. Amos (760-753 B.C.E.) is preceded by three Prophets. Obadiah (848-841B.C.E.), Yoel (835-796 B.C.E.) and Yonah (782-753 B.C.E.) [↑](#footnote-ref-43)
44. Cf. Abot 5:10 (7 in some texts) There are seven traits to an unformed boor, and seven to a Hakham. A Hakham does not speak before someone greater than he in wisdom. And he does not interrupt his fellow (Chaber – G-d). And he is not at a loss for an answer. He asks a relevant question and answers properly. And he addresses each matter in its proper sequence, first, then second. And concerning something he has not heard, he says, “I have not heard the answer.” And he concedes the truth [when the other party demonstrates it]. And the opposite of these traits apply to a boor. [↑](#footnote-ref-44)
45. Because the B'ne Yisrael is the vanguard of the Mesorah, they become the Messianic harbingers.. Consequently, they are also the Messiah to the Gentile world and the guardian/shomer angel in every generation. Are the B’ne Yisrael their own guardian? The answer is a simple yes! They guard themselves and their souls through the careful observance of the Mesorah. Should we forsake the Torah/Mesorah we submit to the forces of the cosmos that govern the Gentile Nations. There are three groups of angels. There are angels that are pro-Torah, angels of rivalry over the creation of man and those angles enraged at humankind’s creation. In these groups, two-thirds of the angelic world is opposed to the Jewish people. This thought can be quite disconcerting. However, we must remember that the angels that remained faithful to their station are greater than the fallen and rebellious angles who forfeited their power and authority when they rebelled. [↑](#footnote-ref-45)
46. Most likely Adam/Andrew Hakham Tsefet’s brother, as he always seemed to know where the food was cf. Yochanan/John 6:6-9 [↑](#footnote-ref-46)