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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2013**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) |  | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2013**  [**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** |
| **Iyar 10, 5773 – April 19/20, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Apr 19 2012 – Candles at 7:43 PM  Sat. Apr 20 2012 – Habdalah 8:38 PM | **Brisbane, Australia**  Fri. Apr 19 2012 – Candles at 5:10 PM  Sat. Apr 20 2012 – Habdalah 6:02 PM | **Chattanooga, & Cleveland, TN, U.S.**  Fri. Apr 19 2012 – Candles at 7:58 PM  Sat. Apr 20 2012 – Habdalah 8:57 PM |
| **Jakarta, Indonesia**  Fri. Apr 19 2012 – Candles at 5:33 PM  Sat. Apr 20 2012 – Habdalah 6:22 PM | **Manila & Cebu, Philippines**  Fri. Apr 19 2012 – Candles at 5:52 PM  Sat. Apr 20 2012 – Habdalah 6:43 PM | **Miami, FL, U.S.**  Fri. Apr 19 2012 – Candles at 7:28 PM  Sat. Apr 20 2012 – Habdalah 8:21 PM |
| **Olympia, WA, U.S.**  Fri. Apr 19 2012 – Candles at 7:47 PM  Sat. Apr 20 2012 – Habdalah 8:45 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Apr 19 2012 – Candles at 7:14 PM  Sat. Apr 20 2012 – Habdalah 8:14 PM | **San Antonio, TX, U.S.**  Fri. Apr 19 2012 – Candles at 7:45 PM  Sat. Apr 20 2012 – Habdalah 8:40 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Apr 19 2012 – Candles at 7:21 PM  Sat. Apr 20 2012 – Habdalah 8:25 PM | **Singapore, Singapore**  Fri. Apr 19 2012 – Candles at 6:50 PM  Sat. Apr 20 2012 – Habdalah 7:39 PM | **St. Louis, MO, U.S.**  Fri. Apr 19 2012 – Candles at 7:23 PM  Sat. Apr 20 2012 – Habdalah 8:23 PM |

**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

**This Torah commentary comes to you courtesy of:**

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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

His Excellency Dr. Adon Yeshayahu ben Yosef and beloved wife HE Giberet Tricia Foster

His Excellency Adon Eliyahu ben Abraham and beloved wife HE Giberet Vardit bat Sarah

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

His Excellency Adon John Hope & beloved family

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that G-d’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 lose 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!**



**Friday Evening April 19, 2013**

**Evening: Counting of the Omer Day 25**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 25 | Parnas 1 | Iyar 10 | 4:20-24 | Confidence[[1]](#footnote-1) |

**Ephesians 4:20-24 Your lessons on Messiah have taught you better than this,[[2]](#footnote-2) assuming you have paid attention to our teachings[[3]](#footnote-3) about him.**[[4]](#footnote-4) **Just as this instruction is the truth in** (the Torah[[5]](#footnote-5) concerning) **Yeshua.[[6]](#footnote-6) For you ought to put off[[7]](#footnote-7) the old man,[[8]](#footnote-8)** (your previous way of living) **which is destroyed by deceitful passions, and be renewed[[9]](#footnote-9) in the spirit of your mind.[[10]](#footnote-10) And you should put on the Nefesh Yehudi** (new man)**,[[11]](#footnote-11) having been created after God’s likeness in righteousness/generosity and true holiness.**

**Shabbat: “Vay’hi BaShanah” – “And it was in the year”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **“בַּשָּׁנָה וַיְהִי”** | Reader 1 – Shemot 10:1-3 | Reader 1 – Shemot 11:1-3 |
| **“And it was in the year”** | Reader 2 – Shemot 10:4-6 | Reader 2 – Shemot 11:4-6 |
| **“Y aconteció en el año”** | Reader 3 – Shemot 10:7-11 | Reader 3 – Shemot 11:6-8 |
| Shemot (Exod.) 10:1-29 | Reader 4 – Shemot 10:12-15 |  |
| Ashlamatah: I Samuel 6:6-14 | Reader 5 – Shemot 10:16-20 |  |
| Special: Ezekiel 20:1-20 | Reader 6 – Shemot 10:21-23 | Reader 1 – Shemot 11:1-3 |
| Psalm 48:1-15 | Reader 7 – Shemot 10:24-29 | Reader 2 – Shemot 11:4-6 |
| Abot: 2:15 | Maftir: Shemot 10:27-29 | Reader 3 – Shemot 11:6-8 |
| N.C.: Mk 6:14-16;  Lk 9:7-9; Acts 13:26-41 | - Ezekiel 20:1-20 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

This Torah Seder is dedicated to the mother of Giberet Laurie who is scheduled for a knee operation this coming Monday morning, and to Her very young Excellency Giberet Rachel bat Sarah (AKA Miss Vienna Lindemann) who is somewhat in a stable condition awaiting further special surgery in the reconstruction of her large intestine. We pray for both of these brave ladies that He who blessed our pure and holy matriarchs, Sarah, Rivka, Rachel, and Leah, Miryam the prophetess, and AVigayil may He bless these two most noble ladies, and may He send both of them a complete healing. Please G-d, heal them! And cure them, and strengthen them, and make them healthy and return to them their original strength. So may it be His will, amen ve Amen!

**Contents of the Torah Seder**

* The Eighth Plague: Locusts – Exodus 10:1-20
* The Ninth Plague: Darkness – Exodus 10:21-23
* Arguments between Moses and Pharaoh – Exodus 10:24-26
* Preparations for the Tenth Plague – Exodus 10:27-29

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 10:1-29**

| **Rashi** | **Targum** |
| --- | --- |
| 1. The Lord said to Moses: "Come to Pharaoh, for I have hardened his heart and the heart of his servants, in order that I may place these signs of Mine in his midst, | 1. ¶ And the LORD spoke to Mosheh, Go in unto Pharoh; for I have made strong the design of his heart, and the design of the heart of his servants, to set these My signs among them; |
| 2. and in order that you tell into the ears of your son and your son's son how I made a mockery of the Egyptians, and [that you tell of] My signs that I placed in them, and you will know that I am the Lord." | 2. and that in the hearing of your sons and of your children's children may be told the wonders I have done in Mizraim, and the signs that I set among them, that you may know that I am the LORD. |
| 3. So Moses and Aaron came to Pharaoh and said to him, "So said the Lord, the God of the Hebrews, ÔHow long will you refuse to humble yourself before Me? Let My people go, and they will worship Me. | 3. ¶ And Mosheh and Aharon went in unto Pharoh, and said to him, Thus says the LORD, the God of Israel, How long will you refuse to humble yourself before Me? Let My people go, that they may worship before Me. |
| 4. For if you refuse to let [them] go, behold, tomorrow I am going to bring locusts into your borders. | 4. But if you refuse to let My people go, behold, tomorrow I bring the locust upon your borders, |
| 5. And they will obscure the view of the earth, and no one will be able to see the earth, and they will eat the surviving remnant, which remains for you from the hail, and they will eat all your trees that grow out of the field. | 5. and they will cover the face of the ground, so that it will be impossible to see the ground, and will destroy the remainder that was spared to you from the hail, and destroy every tree which grows for you out of the field. |
| 6. And your houses and the houses of all your servants and the houses of all the Egyptians will be filled, which your fathers and your fathers' fathers did not see since the day they were on the earth until this day.' " [Therewith,] he turned and left Pharaoh. | 6. And they will fill your house, and the houses of all your servants, and the houses of the Mizraee, (the like of) which neither your fathers nor your forefathers have seen since the day that they were upon the earth unto this day. And he turned and went out from Pharoh. |
| 7. Pharaoh's servants said to him, "How long will this one be a stumbling block to us? Let the people go and they will worship their God. Don't you yet know that Egypt is lost?" | 7. ¶ And the servants of Pharoh said, How long will this man be a stumbling-block to us? Let the men be released, that they may worship before the LORD their God. Are you not aware that by His hand it will be that the land of Mizraim will be destroyed? |
| 8. [Thereupon,] Moses and Aaron were brought back to Pharaoh, and he said to them, "Go, worship the Lord your God. Who and who are going?" | 8. And he commanded to bring back Mosheh and Aharon to Pharoh, and said to them, Go, worship before the LORD your God: but who are they that are to go? |
| 9. Moses said, "With our youth and with our elders we will go, with our sons and with our daughters, with our flocks and with our cattle we will go, for it is a festival of the Lord to us." | 9. And Mosheh said, With our children and with our old men will we go; with our sons and with our daughters we will go; with our sheep and with our oxen we will go; for we have a solemn feast before the LORD. |
| 10. So he [Pharaoh] said to them, "So may the Lord be with you, just as I will let you and your young children out. See that evil is before your faces. | 10. And he said to them, So may the Word of the LORD be a help to you: (but) how can I release (both) you and your children? The evil offence is in the look of your faces: (you think to go onward) in the way that you would walk, till the time that you will have come to the house of the place of your habitation. |
| 11. Not so; let the men go now and worship the Lord, for that is what you request." And he chased them out from before Pharaoh. | 11. (It will be) not so as you devise; but the men only will go and worship before the LORD; for that it was which you demanded. And he drove them out from before the face of Pharoh. |
| 12. The Lord said to Moses, "Stretch forth your hand over the land of Egypt for the locusts, and they will ascend over the land of Egypt, and they will eat all the vegetation of the earth, all that the hail has left over." | 12. ¶ And the LORD spoke to Mosheh, Lift up your hand over the land of Mizraim for the locust, that he may come up over the land of Mizraim, and destroy every herb of the earth, whatsoever the hail has left. |
| 13. So Moses stretched forth his staff over the land of Egypt, and the Lord led an east wind in the land all that day and all the night. [By the time] it was morning, the east wind had borne the locusts. | 13. And Mosheh lifted up his rod over the land of Mizraim, and the LORD brought an east wind upon the country all that day and all the night; and in the morning the east wind bare the locust. |
| 14. The locusts ascended over the entire land of Egypt, and they alighted within all the border[s] of Egypt, very severe; before them, there was never such a locust [plague], and after it, there will never be one like it. | 14. And the locust came up over all the land of Mizraim, and settled in all the limits of Mizraim exceedingly strong. Before him there had been no locust so hard, nor will there be like him. |
| 15. They obscured the view of all the earth, and the earth became darkened, and they ate all the vegetation of the earth and all the fruits of the trees, which the hail had left over, and no greenery was left in the trees or in the vegetation of the field[s] throughout the entire land of Egypt. | 15. And he covered the face of all the land, until the land was darkened, and every herb of the ground was consumed, and all the fruit of the tree that the hail had left; and nothing green of tree or herb of the field was left in all the land of Mizraim. |
| 16. Pharaoh hastened to summon Moses and Aaron, and he said, "I have sinned against the Lord your God and against you. | 16. And Pharoh made haste, and sent certain to call Mosheh and Aharon. And he said, I have sinned before the LORD your God and against you. |
| 17. But now, forgive now my sin only this time and entreat the Lord your God, and let Him remove from me just this death." | 17. But now, pardon my sin only this once, and pray before the LORD, that He would only remove from me this death. |
| 18. So he [Moses] left Pharaoh and entreated the Lord, | 18. And he went out from Pharoh, and prayed before the LORD. |
| 19. and the Lord reversed a very strong west wind, and it picked up the locusts and thrust them into the Red Sea. Not one locust remained within all the border[s] of Egypt. | 19. And the LORD turned a wind from the west of exceeding strength, and it carried away the locust, and bare him to the sea of Suph: there was not one locust left in all the borders of Mizraim. And even such as had been salted in vessels for needed food, those, too, the western wind bare away, and they went. |
| 20. But the Lord strengthened Pharaoh's heart, and he did not let the children of Israel go out. | 20. But the LORD strengthened the design of Pharoh's heart, and he would not release the children of Israel. |
| 21. The Lord said to Moses, "Stretch forth your hand toward the heavens, and there will be darkness over the land of Egypt, and the darkness will become darker." | 21. ¶ And the LORD said to Mosheh, Lift up your hand towards the height of the heavens, and there will be darkness over all the land of Mizraim, in the morning, at the passing away of the first darkness of the night.  JERUSALEM: ¶ And they will serve in darkness. |
| 22. So Moses stretched forth his hand toward the heavens, and there was thick darkness over the entire land of Egypt for three days. | 22. And Mosheh stretched out his hand towards the height of the heavens, and there was dark darkness in all the land of Mizraim three days. |
| 23. They did not see each other, and no one rose from his place for three days, but for all the children of Israel there was light in their dwellings. | 23. No man saw his brother, and none arose from his place three days. But among all the sons of Israel there was light, that the wicked among them (the Israelites) who died might be buried, and that the righteous/generous might be occupied with the precepts of the Law in their dwellings. |
| 24. Pharaoh summoned Moses and said, "Go! Worship the Lord, but your flocks and your cattle shall be left. Your young children may also go with you." | 24. And at the end of three days Pharoh called Mosheh, and said, Go, worship before the LORD; only your sheep and your oxen will abide with me: your children also may go with you. |
| 25. But Moses said, "You too shall give sacrifices and burnt offerings into our hands, and we will make them for the Lord our God. | 25. But Mosheh said, You must also give into our hands holy oblations and burnt offerings, that we may perform service before the LORD our God. |
| 26. And also our cattle will go with us; not a [single] hoof will remain, for we will take from it to worship the Lord our God, and we do not know how [much] we will worship the Lord until we arrive there." | 26. Our flocks, moreover, must go with us; not one hoof of them will remain; for from them we are to take, to do service before the LORD our God. We cannot leave them; for we know not (as yet) in what manner we are to worship before the LORD, until we come thither. |
| 27. The Lord strengthened Pharaoh's heart, and he was unwilling to let them out. | 27. But the LORD made strong the design of Pharoh's heart, and he would not release them. |
| 28. Pharaoh said to him, "Go away from me! Beware! You shall no longer see my face, for on the day that you see my face, you shall die!" | 28. And Pharoh said to him, Go from me. Beware that you add not to see my face to speak before me one of these words that are so hard: for in the day that you see my face, my anger will grow strong against you, and I will deliver you into the hands of the men who seek your life to take it.  JERUSALEM: And Pharoh said to him, Go from me. Beware that you increase not my anger against you by saying, Are not these hard words that you speak to me? Verily Pharoh would rather die than hear your words. Beware, lest my anger grow strong against you, and I deliver you into the hands of this people, who require your life to slay you. |
| 29. [Thereupon,] Moses said, "You have spoken correctly; I shall no longer see your face." | 29. And Mosheh said, You have spoken fairly. While I was dwelling in Midian, it was told me in a word from before the LORD, that the men who had sought to kill me had fallen from their means, and were reckoned with the dead. At the end there will be no mercy upon you; but I will pray, and the plague will be restrained from you. And now I will see your face no more.  JERUSALEM: And Mosheh said, You have spoken truly. But it was certified to me at the former time when I dwelt in Midian, that all the men were dead who sought to kill my life. At the end there will be no mercy upon you. Yet I will pray for you, and this plague will be restrained. But a tenth plague is for Pharoh, of (which the victim will be) your firstborn son. And Mosheh said to him, You hast spoken fairly the truth: I will see your face no more. |
|  |  |

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

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

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

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

Vol. 5 – “Redemption,” pp. 1-24

**Rashi Commentary for: ‎ Shemot (Exod.) 10:1-29**

**1** **The Lord said to Moses: Come to Pharaoh**-and warn him.

**that I may place**-Heb. שִׁתִי, lit., My placing, that I may place.-[after the targumim]

**2** **I made a mockery** Heb. הִתְעַלַלְתִּי, I mocked, like “Because you mocked (הִתְעַלַלְתִּי) me” (Num. 22:29); “Will it not be just as He mocked (הִתְעַלֵל) them” (I Sam. 6:6), stated in regard to Egypt. It is not an expression meaning a “deed and acts (מַעֲלָלִים),” however, for were that so, He would have written עוֹלַלְתִּי, like “and deal (וְעוֹלֵל) with them as You have dealt (עוֹלַלְתָּ) with me” (Lam. 1:22); “which has been dealt (עוֹלֵל) to me” (Lam. 1:12).

**3** **to humble yourself**-Heb. לֵעָנֽת, as the Targum [Onkelos] renders, לְאִתְכְּנָעָא, and it is derived from עָנִי. You have refused to be humble and meek before Me.

**5** **the view of the earth**-Heb. עֵין הָאָרֶץ, the view of the earth.

**and no one will be able**-Heb. יוּכַל lit., and will not be able. The seer [will not be able] to see the earth, but [the text] speaks briefly.

**7** **Don’t you yet know**-Heb. הֲטֶרֶם תֵּדַע, do you not know yet that Egypt is lost?-[Rashi and Rashbam from targumim]

**8** **were brought back**-They were brought back by a messenger, whom they [the Egyptians] sent after them, and they returned them to Pharaoh.

**10** **just as I will let you… out**-and surely I will not let the flocks and the cattle out as you said.

**See that evil is before your faces** [Understand this] as the Targum [Onkelos] renders it. I have [also] heard an Aggadic midrash, however [which explains the passage as follows]: There is a star named Ra’ah [i.e., רָעָה meaning evil]. Pharaoh said to them [Moses and Aaron], “With my astrology I see that star ascending toward you in the desert [where you would like to go], and that is a sign of blood and slaughter.” When the Israelites sinned with the calf, and the Holy One, blessed be He, sought to kill them, Moses said in his prayer, “Why should the Egyptians say, ‘With Ra’ah He took them out…?’” (Exod. 32:12) This is what he [Pharaoh] said to them, “See that Ra’ah [evil] is opposite your faces,” [implying that their blood would be shed in the desert]. Immediately, “The Lord repented of the Ra’ah [the sign of the star]” (Exod. 32:14), and He turned the bloodshed [symbolized by this star] into the blood of the circumcision, for Joshua [in fact] circumcised them. This is the meaning of what is said: “This day I have rolled away the reproach of the Egyptians from you” (Josh. 5:9), for they were saying to you, “We see blood over you in the desert.”-[from Midrash Shir Hashirim, Wertheimer 1:2]

**11** **Not so**-as you have said [that you want] to take the young children with you, but let the men go and worship the Lord.-[from Jonathan]

**for that is what you request**-([meaning] that worship) you have requested until now, [telling me,] “Let us offer and sacrifice to our God” (Exod. 5:8), and young children do not usually offer up sacrifices.-[from Exod. Rabbah 13:5]

**And he chased them out**- This is elliptical, for it does not specify who the chaser was.

**12** **for the locusts**-For the plague of the locusts.

**13** **the east wind**-The east wind bore the locusts because it [the east wind] came opposite it [the locust swarm], for Egypt is southwest [of Israel], as is explained elsewhere (Num. 34:3).]

**14** **and after it, there will never be one like it**-And the one [the locust plague] that took place in the days of Joel, about which it is said: “the like of which has never been” (Joel 2:2), [from which] we learn that it was more severe than that of [the plague in the days of] Moses-namely because that one was [composed] of many species [of locusts] that were together: arbeh, yelek, chasil, [and] gazam; but [the locust plague] of Moses consisted of only one species [the arbeh], and its equal never was and never will be.

**15** **no greenery**-Heb. יֶרֶק, green leaf, verdure in French.

**19** **west wind**-Heb. רוּחַ-יָם, a west wind.-[from targumim]

**into the Red Sea**-I believe that the Red Sea was partly in the west, opposite the entire southern boundary, and also east of the land of Israel. Therefore, a west wind thrust the locusts into the Red Sea [which was] opposite it [the west wind]. Likewise, we find this [written] regarding the boundaries [of Israel] that it [the Red Sea] faces the east [of Israel], as it is said: “from the Red Sea to the sea of the Philistines” (Exod. 23:31). [This signifies] from east to west, because the sea of the Philistines was to the west, as it is said concerning the Philistines, “the inhabitants of the seacoast, the nation of Cherithites” (Zeph. 2:5). [Rashi is apparently referring to the Gulf of Suez and the Gulf of Eilat, which are both branches of the Red Sea and thus are included in the expression “Red Sea.” The latter is the eastern boundary of the Holy Land, while the Gulf of Suez is Egypt’s eastern boundary. Since the Philistines dwelt on the Mediterranean seacoast, the Red Sea mentioned in that context was surely the Gulf of Eilat. The Red Sea mentioned here is the Gulf of Suez, where the locusts were deposited.]

**Not one locust remained**-Even the salted ones [locusts] which they [the Egyptians] had salted for themselves [to eat].-[from Exod. Rabbah 13:7; Midrash Tanchuma, Va’era 14]

**21** **and the darkness will become darker**-Heb. וְיָמֵֽש חֽשךְ, [signifies] and the darkness will become darker upon them than the darkness of night, and the darkness of night will become even darker (וְיַאֲמִישׁ).

**will become darker**-Heb. וְיָמֵשׁ, [should be interpreted] like וְיַאֲמֵשׁ. There are many words which lack the “aleph” ; since the pronunciation of the “aleph” is not so noticeable, Scripture is not particular about its absence, e.g., “in and no Arab shall pitch his tent (יַהֵל) there” (Isa. 13:20), יַהֵל[is] the same as וְיַאֲהֵל; “For You have girded me (וַתַּזְרֵנִי) with strength” (II Sam. 22:40) is like וַתְּאַז ְרֵנִי (Ps. 18:40). Onkelos, however, rendered it ]וְיָמֵשׁ[as an expression of removal, similar to “He did not move (לֽא-יָמִישׁ) ” (Exod. 13:22): [Onkelos thus understands the verse to mean] “after the darkness of night turns away,” when it approaches the light of day. But [according to Onkelos] the context does not fit with the “vav” of וְיָמֵשׁ because it is written after “and there will be darkness” [and the darkness will turn away, and there will be darkness]. The Aggadic midrash (Exod. Rabbah 14:1-3) interprets it ]וְיָמֵשׁ[as an expression [related to] “grope about (מְמַֽשֵשׁ) at noontime” (Deut. 28:29), for it [the darkness] was doubled, redoubled, and thick to the degree that it was tangible.

**22** **and there was thick darkness… for three days, etc.** Thick darkness in which they did not see each other for those three days, and another three days of darkness twice as dark as this, so that no one rose from his place. If he was sitting, he was unable to stand, and if he was standing, he was unable to sit. Now why did He bring darkness upon them [the Egyptians]? Because there were among the Israelites in that generation wicked people who did not want to leave [Egypt]. They died during the three days of darkness, so that the Egyptians would not see their downfall and say, “They too are being smitten like us.” Also, the Israelites searched [the Egyptians’ dwellings during the darkness] and saw their [own] belongings. When they were leaving [Egypt] and asked [for some of their things], and they [the Egyptians] said, “We have nothing,” he [the Israelite] would say to him, “I saw it in your house, and it is in such and such a place.”-[from Jonathan; Tanchuma, Bo 3; Tanchuma, Va’era 14; Tanchuma Buber, Bo 3]

**three days**-Heb. שְׁלשֶׁת יָמִים, a triad of days [a group of three consecutive days], terzeyne in Old French, and similarly, שִׁבְעַת יָמִים everywhere means a seteyne of days [a group of seven consecutive days].

**24** **shall be left**-Heb. יֻצָּג, lit., shall be placed. Shall be left in its place.

**25** **You too shall give**-Not only will our livestock go with us, but you too shall give [of your livestock or something else to sacrifice].

**26** **hoof**-Heb. פַּרְסָה, the sole of a foot, plante in French.-[from Targum Yerushalmi, Rome ms. cited by The Pentateuch with Rashi Hashalem]

**do not know how [much] we will worship-** How intense the worship will be. Perhaps He will ask for more than we have in our possession.-[from Exod. Rabbah 18:1]

**29** **You have spoken correctly**-You have spoken appropriately, and you have spoken at the right time. It is true that I shall no longer see your face.-[from Mechilta on Exod. 12:31]

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi [Ishmael b. Elisha](http://www.jewishencyclopedia.com/articles/8254-ishmael-b-elisha) for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven [Rules of Hillel](http://www.jewishencyclopedia.com/articles/12936-rules-of-hillel-the-seven), and are collected in the [Baraita of R. Ishmael](http://www.jewishencyclopedia.com/articles/2490-baraita-of-r-ishmael), forming the introduction to the Sifra and reading a follows:

1. **Ḳal wa-ḥomer:** Identical with the first rule of Hillel.
2. **Gezerah shawah:** Identical with the second rule of Hillel.
3. **Binyan ab:** Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.
4. **Kelal u-Peraṭ:** The general and the particular.
5. **u-Peraṭ u-kelal:** The particular and the general.
6. **Kelal u-Peraṭ u-kelal:** The general, the particular, and the general.
7. **The general** which requires elucidation by the particular, and the particular which requires elucidation by the general.
8. **The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.
9. **The particular implied in the general** and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.
10. **The particular implied in the general** and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.
11. **The particular implied in the general** and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.
12. **Deduction from the context.**
13. **When two Biblical passages contradict each other** the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. With regard to the rules and their application in general. These rules are found also on the morning prayers of any Jewish Orthodox Siddur.

**Ramban’s Commentary for:**  **Shemot (Exodus) 10:1-29**

**10:1. AND THE ETERNAL SAID UNTO MOSES: GO IN UNTO PHARAOH; FOR I HAVE HARDENED HIS HEART AND THE HEART OF HIS SERVANTS.** The Holy One, blessed be He, informed Moses that it is He Who has hardened their hearts in spite of their fear of Him during the hail and their confession of sin.[[12]](#footnote-12) And He explained to him: "The reason I hardened their hearts is that I might set in their midst these signs that I wish to do among them so that the Egyptians will know My power, but not in order that I can punish them more on account of this hardening of heart, and also that you and all Israel should recount during the coming generations the power of My deeds, ***and you will know that I am the Eternal***,[[13]](#footnote-13) and whatsoever I please, I do in heaven and in earth.,,[[14]](#footnote-14)

**2. 'HITH'ALALTI.'** ***"I have mocked*** him, for it is I Who hardened his heart and exacted punishments of him." This is similar in intent to the verse: ***He that sits in heaven smiles, the Eternal mocks them***.[[15]](#footnote-15)

The Holy One, blessed be He, now informed Moses of the plague of locusts, [although this is not stated here in Scripture], and that he should tell it to Pharaoh, for what sense was there that he be commanded, ***Go in unto Pharaoh***[[16]](#footnote-16) and not say something to him, the plague being mentioned only in the words of Moses to Pharaoh,[[17]](#footnote-17) as Scripture spoke succinctly of this. So also was the case above with the plague of hail, where Scripture told of the words of the Holy One, blessed be He, to Moses, ***Stand before Pharaoh, and say unto him, etc.***,[[18]](#footnote-18) but did not at all mention that Moses said so to Pharaoh, as I have explained.[[19]](#footnote-19) The reason for it is that Scripture does not want to elaborate on it in two places, [i.e., when G-d said it to Moses, and when Moses relayed it to Pharaoh], and so it shortens the narrative sometimes at one point and other times at another.

In Eileh Shemoth Rabbah[[20]](#footnote-20) I have seen it stated: "***And that you may tell in the ears of your son.*** The Holy One, blessed be He, informed Moses what plague He is about to bring upon them, and Moses wrote it down with a hint: ***And that you may tell in the ears of your son, and of your son's son***, which is an allusion to the plague of locusts, just as it is said [of the locusts in the days of the prophet Joel], ***Tell your children of it, and let your*** ***children tell their children,*** etc."[[21]](#footnote-21)

**3. AND MOSES AND AARON CAME IN UNTO PHARAOH.** Rabbi Abraham ibn Ezra commented: "We know that Moses never came to Pharaoh without being accompanied by Aaron, who was the interpreter.[[22]](#footnote-22) Scripture here makes a point of mentioning Moses and Aaron in order [to make clear] that Pharaoh's command that both of them be brought again before him[[23]](#footnote-23) and his final act of driving them out[[24]](#footnote-24) - something he had not done previously - [applied to the two brothers alike]."

**4. BEHOLD, TOMORROW WILL I BRING LOCUSTS.** Commentators[[25]](#footnote-25) have said that there was a long interval between the plague of hail and that of locusts, as is suggested by the expression, ***and [the locusts] will eat every tree which grows for you out of the field***.[[26]](#footnote-26) In my opinion, the interval between these plagues was not a long one but rather was very brief. It is known that the judgment of the Egyptians did not last more than a year, this being so established through our knowledge of the years of Moses our Teacher,[[27]](#footnote-27) just as we have been taught in Tractate Eduyoth:[[28]](#footnote-28) **"The judgment of the Egyptians in Egypt endured twelve months."** And so it is indicated by Scripture when saying, ***and they will eat the residue of that which is escaped, which remains unto you from the hail***.[[29]](#footnote-29) And it is further written, ***even all that the hail had left***,[[30]](#footnote-30) thus indicating that it was in that very same year. If so, [we must say that] the hail came down that year during the month of Adar, not before, ***for the barley was in the ears[[31]](#footnote-31)*** [and therefore smitten by the hail], but the wheat had not grown up[[32]](#footnote-32) and therefore its tender sprouts could not be completely destroyed by the hail, as they would grow back again. Then too the vine had not yet budded, and the trees were not in flower. It is for this reason that Scripture states, ***and [the hail] broke every tree of the field***,[[33]](#footnote-33) meaning that it broke the branches and boughs. Then, in one month's time, in the month of Nisan, the wheat and the spelt grew, these being the ***residue of that which is escaped, which remains unto you from the hail***,[[34]](#footnote-34) is and the trees began to blossom and the flowers appeared. This then is the purport of the word ***hatzomei'ach*** (which grows),[[35]](#footnote-35) Since the locusts came and ate their blossoms and thus destroyed everything since they did not leave them a blossom or flower. And in this very month, the children of Israel were redeemed [from Egypt]. The verse which states ***[that the locusts consumed] all the fruit of the tree***,[[36]](#footnote-36) [which would indicate that there were fruits already on the tree and, therefore, that a long interval must have passed between the plagues of hail and locusts], is to be understood as referring to the flower which produces the fruits, similar to the expression, ***every herb on the tree***,[[37]](#footnote-37) [which cannot be understood literally, since herbs do not grow on trees. Consequently, it must be understood as Rashi has it: "any green leaf on the tree." Here too then, "***the fruit of the tree***" is not to be taken literally, but should be understood as "the flower of the tree"].

**6. AND HE TURNED AND WENT OUT FROM PHARAOH.** Due to the fact that the Egyptians were in a state of trepidation during the plague of hail, Moses thought that now too they would fear lest they die from famine if they lose ***the residue of that which is escaped***,[[38]](#footnote-38) which remained to them. Therefore he went out without the king's permission before they accepted or rejected his request, so that they might take counsel on the matter. This was indeed correct, for so the servants did and said to Pharaoh, ***Know you not yet that Egypt is destroyed***?[[39]](#footnote-39) In the words of our Rabbis:[[40]](#footnote-40) "Moses saw the servants turning to each other, believing in his words, so he went out from there in order that they may take counsel to do repentance."

The correct interpretation appears to me to be that Moses did so every time he came to Pharaoh's palace; he warned him and went out. Scripture found it necessary to mention it only here because of the sequel: ***And Moses and Aaron were brought again unto Pharaoh***.[[41]](#footnote-41)

**8. BUT WHO ARE THEY THAT SHALL GO?** Pharaoh desired that their leaders, elders, and officers[[42]](#footnote-42) should go, men that are pointed out by name.[[43]](#footnote-43) Moses answered him that also the sons and daughters will go, "***for we must hold a feast unto the Eternal***,[[44]](#footnote-44) ***and it is mandatory upon us all to take part in the feast***." Pharaoh's anger was then kindled on account of the sons and daughters, and he said that under no circumstances will he send the little ones, for they take no part in the offerings. Instead he would send all the adult males because of the feast which Moses mentioned, while the little ones and the women will remain [in Egypt].

**10. SEE YOURSELF THAT EVIL IS BEFORE YOUR FACE.** The intent of the verse is as the Targum [Onkelos] explained it. Thus the language of Rashi. Now how commendable it would have been if Rashi had written out [the text of Onkelos he referred to, since there are variant texts of this Targum! In some texts, it is written: "See, the evil you are about to do is set against you."[[45]](#footnote-45) According to this text, it appears that Onkelos intended to explain: "the evil you are contemplating to do is set before you, bearing witness against you that it is your desire to escape altogether." This is similar to the verse, ***And set two men, base fellows, before him [Naboth], and let them bear witness against him, saying, etc***.[[46]](#footnote-46) It is also similar to [the expressions] : ***And they sat down to eat bread***,[[47]](#footnote-47) which the Targum translates ***v'istacharu*** (and they sat down), [the same as the term ***istacharat*** that appears to be in the Targum here]; ***Arise, I pray, sit***,[[48]](#footnote-48) which the Targum translates ***istachar*** (sit).

And there are versions of [Targum Onkelos] in which it is written: "***will turn against yourself***."[[49]](#footnote-49) The purport thereof is thus: "Behold, this evil you are about to do is destined to turn against you, for it will pass upon you." This is similar to the expression, ***So will no inheritance of the children of Israel pass from tribe to tribe***,[[50]](#footnote-50) which the Targum translates: ***Lo Tistachar*** (not pass), [similar to the Targum here, ***L’Istachro***]. This explanation finds authority in the Midrash of the Sages, who said in Eileh Shemoth Rabbah:[[51]](#footnote-51) "[Pharaoh said] : 'It is the custom of young men and the elders to offer sacrifice, but is it the custom of children and the little ones to do so? He who says so intends only to escape. See that which you want to do, namely to escape, will turn against you, that you will not go forth from here,' " a kind of measure for measure.

And I have found yet another version In the Targum: "your countenance does not bear witness to the absence of this evil," meaning that "your countenance does not bear witness to the removal of the evil in your hearts. On the contrary, the show of your countenance bears witness against you." In line with the plain meaning of Scripture, [the intent of the verse is to be understood as follows]: "Know that evil is before you, ready and imminent to come upon you from me, for I will requite you evil when I see that you want to escape."

**14. NEITHER AFTER THEM WILL BE SUCH [LOCUSTS].** Scripture informs us by way of prophecy that ***after them, there would never be such [locusts]***. Now Rashi commented: "[The plague of locusts] which occurred during the days of Joel, of which it is said, ***There has not been ever the like***,[[52]](#footnote-52) teaches us that it was greater[[53]](#footnote-53) than that in the days of Moses. The one that happened in the days of Joel was caused by many species together: locust, caterpillar, canker-worm, palmer-worm.[[54]](#footnote-54) But the one which occurred in the days of Moses consisted only of one species, the like of which there never was and never will be."

I have found difficulty in understanding the explanation of the Rabbi [Rashi]. It is written [of the plague which happened in the days of Moses], ***He also gave their produce unto the caterpillar***,[[55]](#footnote-55) and it is also written, ***He spoke, and the locust came, and the canker-worm without number***.[[56]](#footnote-56) Perhaps the Rabbi [Rashi] will answer by saying that in the days of Moses, locust proper was greater than that in the days of Joel, but all other species of locusts in the days of Joel were greater than those in the days of Moses. But these are useless arguments.[[57]](#footnote-57) Instead, [we must say that the expression], ***in all the borders of Egypt***, is connected with the end of the verse: before them there were no such locusts as they, neither after them will be such there [in Egypt, but in other places there may be].[[58]](#footnote-58) It is possible that because the land of Egypt is exceedingly moistened by the river, locusts are not abundant there, for these naturally come in years of drought, as is mentioned by the prophet Joel.[[59]](#footnote-59)

Now Rabbeinu Chananel[[60]](#footnote-60) has written in his commentary on the Torah: "From the time that Moses our teacher prayed [for the removal of the locusts] till now, the locusts have not caused damage to the entire land of Egypt, and if an attack of them does occur in the Land of Israel and they proceed to enter within the border of Egypt, they do not devour the produce of the land. People say that this is known by all. Come and see! In the case of frogs, Moses said, ***Only in the river they will remain***,[[61]](#footnote-61) and therefore the ***altamtzach*** - [the Arabic word for frogs] - have remained in the river till now. However, in the case of the locusts it is written, ***There remained not one locust in all the border of Egypt***.[[62]](#footnote-62) It is of a phenomenon of this kind that Scripture says, ***Speak you of all His marvellous works***."[[63]](#footnote-63) Thus the language of the Rabbi.

In my opinion, the plain meaning of the verse, [***neither after them will be such***], is that because the plague of locusts is known to come in all generations, and moreover since this one [in the days of Moses] came in a natural way, it having been the east wind that brought the locusts,[[64]](#footnote-64) [and there was thus reason to believe that such a plague would again come upon Egypt in a natural way], Scripture therefore states that such locusts were the greatest that ever occurred in the natural order of things. Neither before them were there such locusts as they, nor after them shall be such. Through the magnitude of the plague, the Egyptians thus knew that it was a special act of G-d, since the like never happened before. [The plague] that occurred in the days of Joel was likewise a special act of G-d, [and hence Scripture also describes it by saying, ***There has never been the like***].[[65]](#footnote-65)

**17. NOW THEREFORE FORGIVE, I PRAY, MY SIN.** This is an expression of respect to Moses [on the part of Pharaoh] since Moses was in G-d's stead to Pharaoh,[[66]](#footnote-66) and very great in the land of Egypt.[[67]](#footnote-67) [Hence Pharaoh addressed this appeal to Moses alone, as the singular verb ***sa*** (forgive) indicates, for the king knew of the extraordinary position of Moses, as explained.] ***And entreat the Eternal your G-d***. He addressed this appeal to both Moses and Aaron. He respectfully spoke thus every time [that he asked for prayer on his behalf][[68]](#footnote-68) although Pharaoh knew that Moses alone was the one who prayed, for so he told him: ***Against what time will I entreat for you***;[[69]](#footnote-69) ***And I will entreat the Eternal***;[[70]](#footnote-70) I will spread forth my hands to the Eternal.[[71]](#footnote-71) Moses did not say it in the plural, [i.e., "we will entreat"], so that he should not utter a falsehood, [but Pharaoh nevertheless addressed himself to both as an expression of respect].

**23. THEY SAW NOT ONE ANOTHER, NEITHER ROSE ANY FROM HIS PLACE.** The meaning thereof is that this darkness was not a mere absence of sunlight where the sun set and it was like night. Rather, it was a thick darkness.[[72]](#footnote-72) That is to say, it was a very thick cloud that came down from heaven. It is for this reason that He said, "***Stretch out your hand toward heaven[[73]](#footnote-73)*** to bring down from there a great darkness which would descend upon them[[74]](#footnote-74) and which would extinguish every light, just as in all deep caverns and in all extremely dark places where light cannot last [as it is swallowed up in the density of the thick darkness]." Similarly, people who pass through the Mountains of Darkness[[75]](#footnote-75) find that no candle or fire can continue to burn at all. It is for this reason that they saw not one another, neither rose any from his place, for otherwise they would have used the light of fire. This is the intent of the verse, ***He sent darkness, and it became dark***.[[76]](#footnote-76) It was not the usual absence of daylight above but an extraordinary darkness as well. It is possible that it was such a very thick cloud that there was something tangible in it, as our Rabbis have said,[[77]](#footnote-77) and as indeed it happens on the Atlantic Ocean, as Rabbi Abraham ibn Ezra testified.[[78]](#footnote-78)

**24. ONLY LET YOUR FLOCKS AND YOUR HERDS BE STAYED.** Since the Israelites were keepers of cattle,[[79]](#footnote-79) and all their wealth and belongings consisted of cattle, Pharaoh thought that they would not leave all their possessions and flee from the country. Even if they were to flee, he would be left with their great wealth, as they were very rich in cattle.

**25. YOU MUST ALSO GIVE INTO OUR HAND SACRIFICES AND BURNT-OFFERINGS.** Moses did not make this a condition, neither did Pharaoh. Rather, these are words to impress Pharaoh. In effect Moses was saying to him that G-d's power will be so heavy upon him and his people that even sacrifices and burnt-offerings ***and all that he has will he give for his life***.[[80]](#footnote-80) Indeed, when Pharaoh said to Moses and Aaron [at the time that he gave the people permission to go], ***And bless me also***,[[81]](#footnote-81) he would willingly have given all his cattle in atonement for his sin [of rebelling against G-d's command till then]. Moses however had no intention to do so, ***for the sacrifice of the wicked is an abomination***,[[82]](#footnote-82) as ***it pleased the Eternal to crush him***,[[83]](#footnote-83) not to forgive him but instead to punish him and to overthrow him with all his host in the midst of the sea.

Now our Rabbis have said[[84]](#footnote-84) that Pharaoh's expression [to Moses and Aaron], ***Take both your flocks and your herds, as you have said***,[[85]](#footnote-85) refers to their saying to him, ***You must also give into our hand sacrifices and burnt-offerings***. Perhaps the Rabbis intended to say that Pharaoh hinted to Moses and Aaron that he is ready to give them whatever they say, but not at all that they took anything from him. It may be that he supplied them with sacrifices and burnt-offerings for their use so that the Israelites would fulfil their own obligation [in the observance of G-d's feast]. But this also is not correct.[[86]](#footnote-86)

**29. AND MOSES SAID: YOU HAVE SPOKEN WELL; I WILL NOT SEE YOUR FACE AGAIN ANY MORE.** That is, "I will not see you again after I leave you." After the plague of the firstborn, Moses did not see Pharaoh. The meaning of the verse, ***And he called for Moses and Aaron***,[[87]](#footnote-87) is [not that he called them to come to see him, but instead] that he himself went to the entrance of their home and shouted in the darkness, ***Rise up, get you forth from among my people***.[[88]](#footnote-88) Perhaps he sent the message to them by Egyptians, of whom it is said, ***And the Egyptians were urgent upon the people to send them out of the land in haste***.[[89]](#footnote-89)

It is possible that the verse, ***I will not see your face again any more***, means "in your palace," namely, "I will not come to you anymore." And so the Rabbis have said in Eileh Shemoth Rabbah:[[90]](#footnote-90) "You have spoken well in saying, ***See my face no more***.[[91]](#footnote-91) I will not come to you again; you will come to me."[[92]](#footnote-92)

**Ketubim: Tehillim (Psalms) 48:1-15**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A song, a psalm of the sons of Korah. | 1. A song and psalm by the sons of Korah. |
| 2. The Lord is great and very much praised, in the city of our God, the Mount of His Sanctuary. | 2. Great is the LORD and very praiseworthy, in Jerusalem, the city of our God, and on the mount of His sanctuary. |
| 3. The fairest of branches, the joy of the entire earth- Mount Zion, by the north side, the city of a great king. | 3. Beautiful as a bridegroom, the joy of all the inhabitants of the earth, Mount Zion, on the north side, the city of the great king. |
| 4. God is in its palaces; He is known as a stronghold. | 4. The LORD is in its palaces; it is known for strength. |
| 5. For behold, the kings have assembled; they have passed together. | 5. For behold, the kings have joined forces, they have passed by together. |
| 6. They saw, so they wondered; they were startled, yea, they were bewildered. | 6. They have seen, so they were amazed at the miracles and wonders; they were astonished, yea, they fled. |
| 7. A quaking seized them there, pangs like [those of] a woman in confinement. | 7. Trembling seized them there, agitation like a woman giving birth. |
| 8. With an east wind, [with which] You break the ships of Tarshish. | 8. With an east wind strong as fire from the presence of the LORD, You will shatter the ships of Tarsis. |
| 9. As we have heard, so have we seen in the city of the Lord of Hosts, in the city of our God; God shall establish it forever and ever. | 9. The children of Israel will say, "Just as we have heard, so we have seen; in the city of the LORD Sabaoth, in the city of our God the LORD will establish it forever and ever." |
| 10. We hoped, O Lord, for Your kindness in the midst of Your Temple. | 10. Make us worthy, O LORD, of Your goodness in the midst of Your temple. |
| 11. As is Your name, O God, so is Your praise upon the ends of the earth; **Your right hand is full of righteousness.** | 11. As Your name, O LORD, so is Your praise to the ends of the earth; **Your right hand is full of generosity.** |
| 12. Mount Zion shall rejoice; the daughters of Judah shall exult for the sake of Your judgments. | 12. Let Mount Zion rejoice, let the assemblies of the house of Judah rejoice with psalms, because of Your judgments. |
| 13. Encompass Zion and surround it, count its towers. | 13. Surround Zion, let them rejoice, and encircle her, number her towers. |
| 14. Give heed to its walls, raise its palaces, in order that you may tell a later generation. | 14. Set your mind on her throngs above, even on her citadels, that you may tell it to another generation. |
| 15. For this is God, our God forever and ever; He shall lead us as in youth. | 15. For this, the LORD, He is our God; His presence is in her midst and His dwelling is in heaven forever and ever; He will guide us in the days of our youth. |
|  |  |

**Rashi’s Commentary for: Psalm 48:1-15**

**2** **in the city of our God** In the future, when He builds His city, He will be great and praised because of it.

**3** **The fairest of branches** Heb. יפר נוף, a city that is a fair branch; an expression of the branches (נוף) of a tree. Another explanation: A fair bride, for in the coastal cities they call a bride ninfe (nymphe in Greek) (R. H. 26a). Menachem (p. 124) associated it with (Josh. 17:11) “the three regions (הנפת) ” (i.e., there [on Joshua] he explains that it means regions; as Rashi explains there: contree in French, a region. In this manner, Rashi explains in Joshua 11:3,) but Dunash (p. 34) defined it as an expression of a branch of a tree, and Mt. Zion was called “the fairest of branches” because it is (near Shem Ephraim) the Mount of Olives.

**the joy of the entire earth** Now what is its joy? The north side, angles in French, angle, corner. Redak (Shorashim) also defines it as corners, and so in Ezekiel (46:21). The northern side of the altar [was] where sin offerings and guilt offerings were slaughtered, and whoever was grieved because of the sins he had committed would bring a sin offering or a guilt offering, and he would be forgiven. He would then emerge happy, and the sacrifices would benefit the entire world.

**4** **He is known as a stronghold** When He will dwell therein in the future, they will say this [will call Him thus].

**5** **the kings have assembled** to wage war against it in the wars of Gog and Magog.

**they have passed together** to war.

**6** **They saw** the Holy One, blessed be He, going forth and waging war against those nations, so they wondered.

**they were bewildered** Feront etourdis in French, were stunned, as (Jer. 23:32): “and their bewilderment (ובפחזותם).”

**8** **With an east wind** That is an expression of retribution, with which the Holy One, blessed be He, recompenses the wicked, as it is stated (Exod. 14:21): “and the Lord led the sea with a strong east wind, etc.” Similarly (Ezek. 16:27, 26): “The east wind has broken you in the heart of the seas”; (Jer. 18:17), “Like an east wind, I will scatter you before the enemy.”

**the ships of Tarshish** They are the neighbors of Tyre, which is Africa, and it is of Edom.

**9** **As we have heard** the consolations from the mouth of the prophets, so have we seen [them].

**10** **We have hoped, O Lord, for Your kindness** The prophet repeatedly prays to the Holy One, blessed be He, and says, “We hoped and waited for Your kindness, to see this Your salvation in the midst of Your Temple. Menachem (p. 65) interpreted it as an expression of thought, as (Esther 4:13): “Do not think (אל תדמי).”

**11** **As is Your name, O God, so is Your praise** Just as Your name is great, so is Your praise great in everyone’s mouth.

**12** **the daughters of Judah shall exult** All the other cities of Judah are as daughters to Zion, as (Num. 32: 42): “and he captured Kenath and its daughters.”

**for the sake of Your judgments** That You perform judgment upon the nations.

**13** **Encompass Zion** You who are building it.

**count** Heb. ספרו, an expression of counting. You should know how many towers it requires.

**14** **to its walls** Heb. לחילה, to its walls, as (Lam. 2:8): “rampart (חיל) and wall.”

**raise its palaces** Heb. פסגו, raise its palaces, as (Deut. 3:17): “beneath the rapids of the elevation,” which is translated רָמָתָא, the high place.

**in order that you may tell** its height and its beauty to the generation after you.

**15** **as in youth** Heb. על־מות, as a man who leads his young son slowly. Menachem (p. 133) interpreted it as an expression of eternity, and so is its interpretation: will lead us to eternity.

**Meditation from the Psalms**

**Psalms ‎‎48:1-15**

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

Each of the weekdays is assigned a psalm to be read at the close of Shacharit prayers. Psalm forty-eight is the *Song of the Day* for Yom Sheni, the second day of the week.[[93]](#footnote-93) This psalm was also sung by the Levites in the Bet HaMikdash (Temple).

According to the Zohar, Qorach’s sons composed this psalm while tottering on the brink of Gehinnom where, had they not repented, they would have descended with their father.[[94]](#footnote-94) On the second day of the week, Gehinnom was created. This fact was surely a significant subject for the sons of Qorach.

***Midrash Rabbah - Genesis IV:6*** *Why is ‘that it was good’ not written in connection with the second day? R. Johanan explained, and it was also thus taught in the name of R. Jose b. R. Halafta: Because on it the Gehenna was created, [as it is written,]*

It was on the second day of creation that God separated the waters above from the waters below and He reigned over them both, as the Gemara teaches:

***Rosh HaShana 31a*** *It has been taught: ‘R. Judah said in the name of R. Akiba: On the first day [of the week] what [psalm] did they [the Levites] say? [The one commencing] The earth is the Lord’s and the fullness thereof,[[95]](#footnote-95) because He took possession and gave possession[[96]](#footnote-96) and was [sole] ruler in His universe.[[97]](#footnote-97) On the second day what did they say? [The one commencing], Great is the Lord and highly to be praised,[[98]](#footnote-98) because he divided His works[[99]](#footnote-99) and reigned over them like a king.[[100]](#footnote-100) On the third day they said, God stands in the congregation of God,[[101]](#footnote-101) because He revealed the earth in His wisdom and established the world for His community.[[102]](#footnote-102)*

Now I would like to dwell a bit on a few enigmatic verses of our psalm:

***Tehillim (Psalms) 48:5****For, lo, the kings assembled themselves, they came onward together.* ***6****They saw, straightway they were amazed; they were affrighted, they hasted away. Trembling took hold of them there, pangs, as of a woman in travail.*

Our psalm is clearly speaking of the kings who assembled themselves and came together from v.5, yet they are also speaking on the tail end of a birth process, which is an apt description of what the B’ne Israel are going through. For the remainder of this commentary I would like to illustrate a bit of this birth process. For the sake of brevity we will start the process at the point where the “woman” begins the birth pangs. The plagues, the labor pains, were the subject of our commentary last week.

**Labor**

Labor is divided into three stages:

1. The first stage begins with the onset of contractions and ends when the cervix is fully dilated (to ten centimeters).
2. The second stage involves delivery of the baby.
3. The third stage entails delivery of the placenta and membranes, or *afterbirth*.

The purpose of labor is to prepare the womb and the baby for delivery. There are several things that must be accomplished for successful delivery:

1. The baby must be positioned in the womb.
2. The cervix must become dilated to 10 cm.
3. Contractions must become stronger.

The labor and birth pangs are seen in the plagues.

Each of the ten plagues occurred in ten months and lasted four weeks each, for a total of forty weeks.

These are the ten plagues which HaShem brought upon the Egyptians in Mitzrayim:

|  |  |  |
| --- | --- | --- |
| דם | Dam | Blood, |
| צפרדע | Tz’fardya | Frogs, |
| כנים | Kinim | Lice, |
| ערוב | Arov | Beasts, |
| דבר | Deber | Cattle Pestilence, |
| שחין | Sh’chin | Boils, |
| ברד | Barad | Hail, |
| ארבה | Arbeh | Locusts, |
| חשך | Chosheh | Darkness, |
| בכורות מכת | Makat B’chorot | Death of the Firstborn. |

The blue letters in the following table show us the first letter of each of these plagues:

|  |  |  |
| --- | --- | --- |
| ד | דם | Blood, |
| צ | צפרדע | Frogs, |
| ך**(**כ**)** | כנים | Lice, |
|  |  |  |
| ע | ערוב | Beasts, |
| ד | דבר | Cattle Pestilence, |
| ש | שחין | Boils, |
|  |  |  |
| ב | ברד | Hail, |
| א | ארבה | Locusts, |
| ח | חשך | Darkness, |
| ב | בכורות מכת | Death of the Firstborn. |

At Pesach, during the seder, we read that Rabbi Yehuda referred to these ten plagues by acronyms: Rabbi Yehuda divided these plagues into three groups, or trimesters:

|  |  |
| --- | --- |
| DeTzaCh  דצ״ך | (blood, frogs, lice); |
| AdaSh  עד״ש | (beasts, pestilence, boils); |
| BeAChaB  באח״ב | (hail, locust, darkness, first-born). |

The letters באח״ב עד״ש דצ״ך are the initials of the names of the ten plagues in Hebrew, according to the acronym given to us by Rabbi Yehuda.

The first plague was that of blood, for the womb cannot open without bleeding first. For if the blood would not come out first, the child would choke and drown in the blood, which correlates to the powers of impurity. Blood issuing from the womb is associated with the powers of impurity since their issuance always causes the woman to focus on herself, and self-awareness is the antithesis of Divine consciousness.

Next was the plague of frogs. The word for “frog” [tzefardei’a] can be seen as constructed of the words for “a bird of knowledge” [tzipor dei’a]. These are the seventy voices of the woman giving birth, which correspond to the seventy words in Psalm 20, which begins, “May G-d answer you on the day of pain.” [These voices] are thus alluded to by a bird, referring to the [sounds women make like] birdcalls and chirps when giving birth.

[The analogue of] the plague of darkness [is as follows]. It is known that during the first trimester, the fetus is in the lower chamber [of the womb], during the middle trimester, it is in the middle chamber, and during the last trimester, it is in the upper chamber. At birth, it rolls down and dwells in darkness and great pain. Darkness was the ninth plague. The plague of the firstborn corresponds to the subjugation of the [evil inclination’s ancillary] powers of impurity that ruled within the womb. If this would not occur, they would kill the fetus. Even though they made the fetus grow, thus is their way: they descend to entice and ascend to accuse.[[103]](#footnote-103)

***Shemot (Exodus) 14:1-2*** *God spoke to Moshe, saying: “Speak to the Israelites, and let them turn back and camp before Freedom Valley (Pi HaChiroth}, between Tower (Migdal) and the sea, facing Lord-of-the-North (Baal Tzephon}. Camp opposite it, near the sea.”*

HaShem wanted the Israelites to turn around purposely and head back toward Mitzrayim. They were to camp between the Tower and Lord-of-the North, right on the seashore. Today is Yom Sheni, the second day of the week, the day the Levites sang Psalm forty-eight.

Freedom Valley *(Pi HaChiroth)* was a plain between two huge natural pillars. One had the form of a man, while the other looked like a woman, and both seemed to have large eyes. Although they had remarkably human form, they were natural formations[[104]](#footnote-104). This is the perfect picture for a woman in childbirth with her knees bent and her legs raised like two pillars.

There is another interesting question that might be posed: Was the birth of the B’ne Israel an *induced* labor? After all, when Moshe and Aharon went to Paro, in effect their going in to Paro was the inducement that brought on the labor pains, the plagues.

The plagues did not unfold suddenly, all at once, nor was there only a single plague. Rather, HaShem brought ten plagues upon the Egyptians, gradually, over the course of a year. HaShem did not begin with the most severe plague, rather, He delivered them slowly, one stage at a time, so that the collapse of Mitzrayim and the birth of Am Israel, the nation of Israel, was gradually manifest. Chazal teach that HaShem will follow the same slow process in the Messianic redemption.

***Shemot (Exodus) 4:21*** *And HaShem said unto Moshe, When you go to return into Egypt, see that you do all those wonders before Pharaoh, which I have put in your hand: but I will harden his heart, that he will not let the people go. 22 And you will say unto Pharaoh, Thus says HaShem, Israel is My son, even My firstborn: 23 And I say unto you, Let My son go, that he may serve Me: and if you refuse to let him go, behold, I will slay your son, even your firstborn.*

The ten plagues are the contractions that a woman experiences in the run up to the birth of the child. In the active phase, contractions occur about 3 minutes apart, and last about 45 to 60 seconds.

In the transition phase, contractions occur every two to three minutes and last 60 to 90 seconds. this is the phase where we have a plague that lasts 1 week (1 minute) followed by three weeks (3 minutes) of quiet.

***Midrash Rabbah - Deuteronomy VII:9*** *The plagues deceived them[[105]](#footnote-105). How? The plagues came every thirty days[[106]](#footnote-106) and lasted for seven days and then departed. The Egyptians had thus respite for twenty-three days between one plague and the next.’ This proves that [the plagues] deceived them.*

***Midrash Rabbah - Exodus IX:12*** *AND SEVEN DAYS WERE FULFILLED, AFTER THAT THE LORD HAD SMITTEN THE RIVER (VII, 25). R. Judah and R. Nehemiah discussed this. One of them said that God warned them for twenty-four days prior to bringing the plague upon them, the actual plague lasting seven days; while the other said that for seven days did He warn them, the actual plague lasting twenty-four days. According to the one who maintains that for twenty-four days He warned them, the words AND SEVEN DAYS WERE FULFILLED refer to the actual plague; and according to him who maintains that for seven days He warned them, the words AND SEVEN DAYS WERE FULFILLED, AFTER THAT THE LORD HAD SMITTEN THE RIVER refer to the warning given for another plague.*

The plagues were the forces that caused the Egyptians to expel the Bne Israel:

***Shemot (Exodus) 12:30*** *And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. 31 And he called for Moshe and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve HaShem, as ye have said. 32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also. 33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.*

The ten plagues were designed to kill and torture the Egyptians in order that they should recognize HaShem, while at the same time the plagues were preparing the Bne Israel to leave the womb. The plagues were the catalyst to position and prepare the Bne Israel for the exodus and their birth as a nation.

The plagues, the contractions, began in Iyar and ended in Nisan with a hiatus during Sivan, Tammuz, and Elul.

**Nisan 1**: Egypt was afflicted with the first plague: **Blood**. ***Exodus 7:19*** *Seder Olam 3* (Sapphire staff)

The plague of blood was designed to affect both the fetus and the womb.

**Iyar**: No plague.

**Sivan**: No plague.

**Tammuz**: No Plague.

**Av 1**: Egypt was afflicted with the second plague: **Frogs**. ***Exodus 8:2*** *Seder HaDoros* (Sapphire staff)

**Elul 1**: Egypt was afflicted with the third plague: **Lice**. ***Exodus 8:16*** *Zikhron Yemot Olam* (Sapphire

staff)

**Tishri 1**: Egypt was afflicted with the fourth plague: **Beasts** ***Exodus 8:24*** *Zihron Yemot Olam* (HaShem)

**Cheshvan 1**: Egypt was afflicted with the fifth plague: **Cattle plague** ***Exodus 9:3*** *Zihron Yemot Olam*

(HaShem)

**Kislev 1**: Egypt was afflicted with the sixth plague: **Boils**. ***Exodus 9:9*** *Zihron Yemot Olam* (HaShem)

**Tevet 1**: Egypt was afflicted with the seventh plague: **Hail and fire**.***Exodus 9:24*** *Zichron Yemot Olam*

(Sapphire staff)

**Shevat 1**: Egypt was afflicted with the eighth plague: **Locusts**. ***Exodus 10:4*** *Zichron Yemot Olam* (Sapphire staff)

**Adar 1**: Egypt was afflicted with the ninth plague: **Darkness**. ***Exodus 10:21*** *Zikhron Yemot Olam*.

(Sapphire staff)

**Nisan 15**: Egypt was afflicted with the tenth plague: **Death of the firstborn**. ***Exodus 33:3-4*** (HaShem)

It is well known that a woman is ready to deliver after she reaches ten centimeters of cervix dilation. In the same way, the birth of the Bne Israel was ready to proceed after ten plagues. Thus the ten plagues alludes to this ten centimeter dilation.

Chazal teach us that the ten plagues were really the tip of the iceberg. The most intense in terms of severity and number occurred at the Yam Suf:

***Midrash Rabbah - Exodus V:14*** *He [Pharaoh] answered them: ‘I do not know who this God of yours is’; as it is said: WHO IS THE LORD, THAT I SHOULD HEARKEN UNTO HIS VOICE? God then said to him: ‘ Wretch! “WHO (mi) IS THE LORD? “ thou sayest. Well, thou wilt be punished with this word ‘‘Mi’’.’ The letter mem is forty and yod is ten--indicating the fifty plagues which God brought upon the Egyptians at the sea, as it says: Then the magicians said unto Pharaoh: This is the finger of God (Ex. VIII, 15); and at the sea, what does it say: And Israel saw the great hand (ib. XIV, 31). How many plagues did He inflict with His finger? Ten. Therefore, with the five fingers of His great hand, He smote them with fifty plagues, ten for each of the five fingers.*

***Midrash Rabbah - Exodus XXIII:9*** *Another explanation of THEN SANG MOSHE. It is written, The Lord hath made Himself known, He hath executed judgment (Ps. IX, 17); this refers to the Egyptians on whom God executed judgment in Egypt and also by the Sea. R. Joshua said: The ten plagues with which the Egyptians were smitten in Egypt were wrought with one finger, for it says, Then the magicians said unto Pharaoh: This is the finger of God (Ex. VIII, 15); but at the Sea, they were smitten with fifty plagues, for it says, And Israel saw the great hand [work] (ib. XIV, 31). There are five fingers to one hand, and five times ten are fifty.*

The plagues, the birth pangs, were intended to have an effect on Mitzrayim and also to have an effect on the Bne Israel:

***Shemot (Exodus) 10:1*** *And HaShem said unto Moshe, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: 2 And that thou mayest tell in the ears of thy son, and of thy son’s son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am HaShem.*

We see that the plagues are not just a message for the Bne Israel who experienced the exodus from Mitzrayim, but for all generations to strengthen their ***Emunah*** (faithful obedience) and ***Bitachon*** (complete trust) in HaShem and to realize that even in the most difficult of times, HaShem always remembers the Bne Israel. As HaShem told Moshe when He revealed Himself at the burning bush:

***Shemot (Exodus) 3:7*** *I’ve seen the affliction of My people in Mitzrayim, I’ve heard their outcry … and I know their sufferings and I will descend and save them from the hand of the Egyptians and I will bring them up from that land to a good and spacious land …*

A woman in the final stages of childbirth goes through a *death* experience. This is evident from her screams, her pain, and the fact that women do occasionally die in childbirth. We see this same agony in Mitzrayim at the time of the last plague and as the Bnei Israel are leaving Mitzrayim:

***Shemot (Exodus) 12:29*** *And it came to pass, that at midnight HaShem smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. 30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. 31 And he called for Moshe and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve HaShem, as ye have said. 32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also. 33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.*

**Breaking of the Water**

Chazal have taught us that the birth of the Bne Israel took place on Pesach when we left Mitzrayim in the days of Moshe. Birth or rebirth is always associated with water: The fetus is surrounded by amniotic fluids, the mother’s *water breaks* as a sign of imminent birth, and therefore the mikveh required for conversion, features immersion in water. This breaking of the water, for the Bne Israel, is seen on the seventh day of Pesach at the splitting of the Yam Suf, the Reed Sea.

This *breaking* of the water is even more incredible when we realize the enormity of the words of the Bne Israel as they stood on the threshold of the Yam Suf and the breaking of that water:

***Shemot (Exodus) 14:10*** *And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto HaShem. 11 And they said unto Moshe, Because there were no graves in Mitzrayim, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Mitzrayim? 12 Is not this the word that we did tell thee in Mitzrayim, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. 13 And Moshe said unto the people, Fear ye not, stand still, and see the salvation of HaShem, which he will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever.*

The Hebrew word for ***grave***, in the above pasuk, is also the Hebrew word for ***womb***. ***Kever*** means ***grave*** and it also means ***womb*.** Thus the Bne Israel can see that they stand at a critical crossroad which will simultaneously represent their birth as a nation, Am Israel, and their rebirth at ***Techiyat HaMaitim***, the resurrection of the dead. Chazal teach us that the emergence of dry land after the gathering of water is both the picture of creation and the picture of the re-creation at ***Techiyat HaMaitim:***

***Beresheet (Genesis) 1:9*** *And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.*

In the above pasuk we can see that it is redundant to speak of the dry land appearing because this appearing will be obvious if the water is gathered together in one place. Thus Chazal teach that this is allusion to the gathering of water, and the appearance of dry land, at the Yam Suf. Further, Chazal teach us that we learn about ***Techiyat HaMaitim*** at the Yam Suf because of this connection.

The dry land makes it possible for a man to have a place to stand. Chazal teach us that this place to stand is also to be understood as being a place for us to exist, or the ***possibility of our existence*.** Thus the appearance of the dry land at the Yam Suf presents the possibility of our resurrected existence!

***Shemot (Exodus) 14:15*** *And HaShem said unto Moshe, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: 16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.*

***Midrash Rabbah - Exodus XXI:8*** *SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD.’ R. Joshua said: God said to Moshe: ‘ All that Israel have to do is to go forward. Therefore, Let them go forward! Let their feet step forward from the dry land to the sea, and thou wilt see the miracles which I will perform for them.’ R. Meir said: God said to Moshe: ‘There is no need for Israel to pray before Me. If I made dry land for Adam, who was only one, for it says, Let the waters under the heaven be gathered together (Gen. I, 9), how much more ought I to do so on behalf of a holy congregation that will soon say before Me, This is my God, and I will glorify Him (Ex. XV, 2)?’*

**“breaking of the waters”: The parting of the Reed Sea.**

The downward pressure of the baby’s head against the amniotic sac may cause these membranes to rupture. The breaking of the water can occur as a trickle or a gush of odorless, colorless amniotic fluid. Once the sac has broken, labor is imminent, often beginning spontaneously within 12 to 24 hours. In fact, in many women, the membranes don’t rupture until labor is already underway.

As the Jews were standing by shore of the Yam Suf watching their enemy come closer, they did not know what to do. Suddenly, Nachshon ben Amminadab, of the tribe of Judah, jumped into the Yam Suf with full confidence that HaShem would save him. As he touched the water, it parted and allowed the Jews to pass through. It was Nachshon’s complete trust in HaShem that led to Bne Israel’s being saved.

***Midrash Rabbah - Exodus XXI:10*** *AND THE CHILDREN OF ISRAEL WENT INTO THE MIDST OF THE SEA UPON THE DRY GROUND (XIV, 22). [How is this possible?] If they went into the sea, then why does it say UPON THE DRY GROUND? and if they went UPON THE DRY GROUND, then why does it say INTO THE MIDST OF THE SEA? This is to teach that the sea was divided only after Israel had stepped into it and the waters had reached their noses, only then did it become dry land.*

***Mechilta Beshalach 5*** *“When Israel stood at the Sea, this Tribe (Yehuda) said, ‘I will not be first to go down into the Sea;’ and the other Tribe (Benyamin) said ‘I will not be first to go down into the Sea.’ In the midst of this argument, one individual, Nachshon ben Amminadab, Prince of the Tribe of Yehuda, seized the initiative, and went down first into the Sea, inspiring the rest of his Tribe to follow...At that moment, Moshe was deeply engaged in Prayer. The Holy One, Blessed is He, said to him, ‘My beloved friends are drowning in the Sea, and you stand in Prayer before Me!’ Moshe said, ‘Master of the Universe, What should I do?’ He said to him, ‘Speak to the Children of Israel, and let them move...’ Therefore, Yehuda merited to become king of Israel, as it says, ‘Yehuda sanctified His Name; by this he merited to rule in Israel.’ (Tehillim 114:2)”*

***Sotah 37a*** *What was it that Judah did? — As it has been taught: R. Meir said: When the Israelites stood by the Red Sea, the tribes strove with one another, each wishing to descend into the sea first. Then sprang forward the tribe of Benjamin and descended first into the sea; as it is said: There is little Benjamin their ruler[[107]](#footnote-107) — read not rodem [their ruler] but rad yam [descended into the sea]. Thereupon the princes of Judah hurled stones at them; as it is said: The princes of Judah their council[[108]](#footnote-108). For that reason the righteous Benjamin was worthy to become the host of the All-Powerful[[109]](#footnote-109), as it is said: He dwelleth between his shoulders[[110]](#footnote-110). R. Judah said to [R. Meir]: That is not what happened; but each tribe was unwilling to be the first to enter the sea. Then sprang forward Nahshon the son of Amminadab[[111]](#footnote-111) and descended first into the sea; as it is said: Ephraim compasseth me about with falsehood, and the house of Israel with deceit; but Judah yet ruleth with God[[112]](#footnote-112). Concerning him it is stated in Scripture, Save me O God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing etc[[113]](#footnote-113). Let not the waterflood overwhelm me, neither let the deep swallow me up etc[[114]](#footnote-114). At that time Moshe was engaged for a long while in prayer; so the Holy One, blessed be He, said to him, ‘My beloved ones are drowning in the sea and thou prolongest prayer before Me!’ He spake before Him, ‘Lord of the Universe, what is there in my power to do?’ He replied to him, Speak unto the children of Israel that they go forward. And lift thou up thy rod, and stretch out thy hand etc[[115]](#footnote-115). For that reason Judah was worthy to be made the ruling power in Israel, as it is said: Judah became His sanctuary, Israel his dominion[[116]](#footnote-116). Why did Judah become His sanctuary and Israel his dominion? Because the sea saw [him] and fled[[117]](#footnote-117).*

As the head (prince) of the tribe of Yehuda, the head (leading) of the tribes of the Bne Israel, jumped into the Yam Suf causing it to break (split), so too does the pressure of the baby’s head cause the breaking of the water of the womb.

**The Crowning**

Crowning is the part of the birth process where the baby’s head is first seen. For the Bne Israel, the crowning is when the head of the Bne Israel first became visible at Freedom Valley *(Pi HaChiroth)*, the Mouth of Freedom.

***Shemot (Exodus) 14:21*** *And Moshe stretched out his hand over the sea; and HaShem caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. 22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.*

On the third day of the Exodus, HaShem told Moshe to inform the Israelites that they were to turn around and camp by Freedom Valley *(Pi HaChiroth*. This was the coastal city of Pithom where the Israelites had previously worked as slaves (1:11). Now, when the Israelites returned there, they renamed the city ***Pi HaChiroth****,* literally ***Mouth of Freedom***. In the same place where they had been slaves, they were now able to celebrate their freedom. (Rashi)

At the time of birth, as the birth canal is opening, we begin to see the head of the child. The “head” of the Bne Israel is the tribe of Yehuda. The tribe of Yehuda led the Bne Israel in the journey through the wilderness.

***Sotah 37a*** *Then sprang forward Nahshon the son of Amminadab[[118]](#footnote-118) and descended first into the sea; as it is said: Ephraim compasseth me about with falsehood, and the house of Israel with deceit; but Judah yet ruleth with God[[119]](#footnote-119). Concerning him it is stated in Scripture, Save me O God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing etc[[120]](#footnote-120). Let not the waterflood overwhelm me, neither let the deep swallow me up etc[[121]](#footnote-121). At that time Moshe was engaged for a long while in prayer; so the Holy One, blessed be He, said to him, ‘My beloved ones are drowning in the sea and thou prolongest prayer before Me!’ He spake before Him, ‘Lord of the Universe, what is there in my power to do?’ He replied to him, Speak unto the children of Israel that they go forward. And lift thou up thy rod, and stretch out thy hand etc[[122]](#footnote-122). For that reason Judah was worthy to be made the ruling power in Israel, as it is said: Judah became His sanctuary, Israel his dominion[[123]](#footnote-123). Why did Judah become His sanctuary and Israel his dominion? Because the sea saw [him] and fled.*

The marching order of the tribes was as follows:

**Yehuda** (Issachar and Zebulon)

Levi – the family of Gershon

Levi – the family of Merari

**Reuben** (Shimeon and Gad)

Levi – the family of Kohath

**Ephraim** (Menashe and Benyamin)

**Dan** (Naphtali and Asher)

Thus we see that as the head leads the body through the birth canal, so Yehuda led the Bne Israel through the Yam Suf, the birth canal.

As the Bne Israel were standing by shore of the Yam Suf watching their enemy come closer, they did not know what to do. Suddenly, Nachshon ben Amminadab, from the tribe of Yehuda, jumped into the Yam Suf with full confidence that HaShem would save him. As he touched the water, it parted and allowed the Jews to pass through. It was Nachshon’s emunah in HaShem that led to Bne Israel’s being saved. Nachshon ben Amminadab was the prince of the tribe of Yehuda. He was the “top” of the head. Thus it is fitting that he should emerge first.

**Birth Canal**

The Hebrew word for Egypt, Mitzrayim, is related to the term meitzar[[124]](#footnote-124), which refers to boundaries and limitations and comes from the same verb root as *birth canal*. The birth canal is in the shape of a shofar as we can see from the following graphic:



The imagery of shofar and the birth canal is reinforced when we recall that the name of one of the midwives in Mitzrayim was called Shifra (from the same root as shofar).

Seven days after Pesach, the children of Israel crossed the Reed Sea. Keriat Yam Suf, the opening / splitting of the Reed Sea, was the opening of the womb. The opening of the birth canal shaped like a shofar. A most interesting detail not generally known[[125]](#footnote-125), is that the Bne Israel entered and exited the Yam Suf on the same side! Tosafot tell us that the parting of the waters happened in the shape of a shofar, a semi-circle!

Thus we see that the Bne Israel started from Etham:

***Bamidbar (Numbers) 33:7*** *And they removed from Etham, and turned again unto Pihahiroth, which is before Baalzephon: and they pitched before Migdol.*

After they were through the sea they were still at Etham:

***Bamidbar (Numbers) 33:8*** *And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days’ journey in the wilderness of Etham, and pitched in Marah.*

The Bne Israel had traveled through the shofar shaped birth canal. When the waters of the Yam Suf formed a wall on their left and right with the Clouds of Glory over them, this became the birth canal through which the Bne Israel were born:

***Shemot (Exodus) 14:29*** *The children of Israel walked upon dry ground in the midst of the sea, and the waters formed for them a wall on their right and on their left.”*

The Nazarean Codicil tells us that this was an immersion in a mikveh:

***I Corinthians 10:1-2*** *Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 And were all baptized unto Moshe in the cloud and in the sea;*

Now what is a mikveh (the place of baptism)? Is it not a place where those who are dead are resurrected to life? Is not the birth process a death experience? Surely anyone who has watched a woman in labor would swear that she is dying. The labor is so intense that some do die. Yet, we see that from this death experience we see new life. This new life also went through a death experience. The fetus lives in water and neither eats nor drinks. The fetus has no respiration nor excretion. Blood does not flow through its lungs and there is a hole in its heart which connects the two upper chambers. The blood in the fetus does not flow in the same direction as one who is born.

When the baby is born, the hole in his heart closes, the lungs expel the water and fill with air. The blood circulation reverses. Suddenly the water breathing creature in the womb is transformed into a baby. A human being that breathes, eats, drinks, and defecates has been brought into the world. That which was “dead”, as a human being, is now alive.

**Birth**

Chazal have taught that the birth of the Jewish People, the Bne Israel, was in the leaving of Mitzrayim, Egypt. Hoshea the prophet spoke of the birth of the Bne Israel:

***Hoshea (Hosea) 1:1*** *When Israel was a child, then I loved him, and called my son out of Egypt.*

This birth of the Bne Israel was possible only through the most intense labor pains which were manifested as plagues:

***Shemot (Exodus) 3:19-20*** *And I know that the King of Mitzrayim will not let you go, even with a strong hand. And I will send My Hand and smite Egypt. After that, they will send you away.*

The ten plagues are called the *finger* of God. At the Yam Suf we will see five times this number when we see the *hand* of HaShem which contains five fingers:

***Midrash Rabbah - Exodus XXIII:9*** *R. Joshua said: The ten plagues with which the Egyptians were smitten in Egypt were wrought with one finger, for it says, Then the magicians said unto Pharaoh: This is the finger of God (Ex. VIII, 15); but at the Sea, they were smitten with fifty plagues, for it says, And Israel saw the great hand [work] (ib. XIV, 31). There are five fingers to one hand, and five times ten are fifty.*

***Shemot (Exodus) 14:31*** *And Israel saw that great hand which HaShem laid upon the Egyptians: and the people feared HaShem, and believed HaShem, and his servant Moshe.*

In the Haggada, where a comparison is made between the *finger* of God that smote them in Mitzrayim and the *hand* that smote them at the Yam Suf,. “Rabbi Yossi Haglili says: How does one calculate that the Egyptians received ten plagues in Egypt but received fifty plagues on the sea? What does the Torah say concerning Egypt? ‘And the magicians said to Pharaoh: It is the finger of God!’ And what does it say concerning the sea? ‘And Israel saw the great hand which HaShem laid upon the Egyptians’ ... Hence, they received ten plagues in Egypt and fifty plagues on the sea.”

Yosef was the “bones” that came forth from the womb. These were the memories of Yaaqov Ben Yitzchak. These were the memories of Israel which he gave to his children, the Bne Israel!

When the Bne Israel arrived on the shore, Israel emerged as a nation distinct from the host nation of Mitzrayim. The Bne Israel were born!

One of the first acts of a baby, after birth, is a heartfelt cry from the depth of its soul. Chazal have taught that this cry of the soul will surely move HaShem. Thus we see that the Bne Israel also uttered a heartfelt cry immediately after crossing the Yam Suf:

***Shemot (Exodus) 15:1*** *Then sang Moshe and the children of Israel this song unto HaShem, and spake, saying, I will sing unto HaShem, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. 2 HaShem is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father’s God, and I will exalt him. 3 HaShem is a man of war: HaShem is his name. 4 Pharaoh’s chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. 5 The depths have covered them: they sank into the bottom as a stone. 6 Thy right hand, HaShem, is become glorious in power: thy right hand, HaShem, hath dashed in pieces the enemy. 7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. 8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. 9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. 10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. 11 Who is like unto thee, HaShem, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? 12 Thou stretchedst out thy right hand, the earth swallowed them. 13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. 14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. 15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. 16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, HaShem, till the people pass over, which thou hast purchased. 17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, HaShem, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. 18 HaShem shall reign forever and ever. 19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and HaShem brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.*

As we sang at the Yam Suf, so we will sing the same song when we are redeemed by Mashiach:

***Revelation 15:3*** *And they sing the song of Moshe the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.*

We see also that the words of Hoshea the prophet were also applied to the Mashiach ben Yosef:

***Matityahu (Matthew) 2:15*** *And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Mitzrayim have I called my son.*

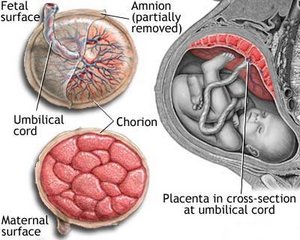
Thus we learn that the Bne Israel, as a united nation, represent the Mashiach Ben Yosef. The Bne Israel are the body of Mashiach.

The Talmud states that when a baby is in the womb, “he is taught the entire Torah. However, as soon as he enters the air of this world, an angel comes and strikes him on his mouth, causing him to forget the entire Torah.”

***Niddah 30b*** *R. Simlai delivered the following discourse: What does an embryo resemble when it is in the bowels of its mother? Folded writing tablets. Its hands rest on its two temples respectively, its two elbows on its two legs and its two heels against its buttocks. Its head lies between its knees, its mouth is closed and its navel is open, and it eats what its mother eats and drinks what its mother drinks, but produces no excrements because otherwise it might kill its mother. As soon, however, as it sees the light the closed organ opens and the open one closes, for if that had not happened the embryo could not live even one single hour. A light burns above its head and it looks and sees from one end of the world to the other, as it is said, then his lamp shined above my head, and by His light I walked through darkness[[126]](#footnote-126). And do not be astonished at this, for a person sleeping here might see a dream in Spain. And there is no time in which a man enjoys greater happiness than in those days, for it is said, O that I were as the months of old, as in the days when God watched over me;[[127]](#footnote-127) now which are the days’ that make up ‘months’ and do not make up years? The months of pregnancy of course. It is also taught all the Torah from beginning to end, for it is said, And he taught me, and said unto me: ‘Let thy heart hold fast my words, keep my commandments and live’[[128]](#footnote-128), and it is also said, When the converse of God was upon my tent.[[129]](#footnote-129) Why the addition of ‘and it is also said’? — In case you might say that it was only the prophet who said that, come and hear ‘when the converse of God was upon my tent. As soon as it, sees the light an angel approaches, slaps it on its mouth and causes it to forget all the Torah completely, as it is said, Sin coucheth at the door.[[130]](#footnote-130) It does not emerge from there before it is made to take an oath, as it is said, That unto Me every knee shall bow, every tongue shall swear;[[131]](#footnote-131) ‘That unto Me every knee shall bow’ refers to the day of dying of which it is said All they that go down to the dust shall kneel before Him;[[132]](#footnote-132) ‘Every tongue shall swear’ refers to the day of birth of which it is said, He that hath clean hands, and a pure heart, who hath not taken My name in vain, and hath not sworn deceitfully.[[133]](#footnote-133) What is the nature of the oath that it is made to take? Be righteous, and be never wicked; and even if all the world tells you, You are righteous’, consider yourself wicked.*

If the child were not taught the Torah while in the womb, he would not be able to acquire his portion of the Torah, regardless of the extent of effort exerted. If the child was taught the Torah and allowed to remember it, no toil would be needed, and the entire system of reward and punishment, under which the world exists, would be effectively annulled. Therefore, the child is taught the Torah. The child is given the background, the basis needed for the study of Torah. The child is caused to forget the Torah, so that he must strive for excellence during his life and toil to recapture that which he lost, earning Heavenly reward with each iota of effort and accomplishment.

**The Placenta (Afterbirth)**

The placenta is an temporary organ present only in the woman during gestation. The placenta is composed of two parts, one of which is genetically and biologically part of the fetus, the other part of the mother.

The placenta is an apt description of the Egyptians. The Egyptians formed an interface between the Bne Israel and HaShem. The Egyptians effectively hid the hand of HaShem by seemingly providing the shelter and support that was needed during their stay in Mitzrayim.

The placenta which is expelled from the mother’s body shortly after the birth of the child, is an apt description of the Egyptians which were washed up on the shore of the Yam Suf.

After the birth of the Bne Israel, the placenta became the afterbirth, a worn out, useless organ that was now dead.

***Shemot (Exodus) 14:22*** *And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. 23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh’s horses, his chariots, and his horsemen. 24 And it came to pass, that in the morning watch HaShem looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, 25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for HaShem fighteth for them against the Egyptians. 26 And HaShem said unto Moshe, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. 27 And Moshe stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and HaShem overthrew the Egyptians in the midst of the sea. 28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.*

With the collapse of the placenta and its expulsion from the body, comes the realization that with the birth of the Bne Israel, the Egyptians are no longer needed. The Egyptians are cast out of the womb of Mitzrayim, dead:

***Shemot (Exodus) 14:30*** *Thus HaShem saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.*

The Bne Israel were united into a single body with a single purpose when they were born. The ending of the cycle of pregnancy and birth resulted in a unified song:

***Shemot (Exodus) 15:1*** *Then sang[[134]](#footnote-134) Moshe and the children of Israel this song unto HaShem, and spake, saying, I will sing unto HaShem, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. 2 HaShem is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father’s God, and I will exalt him. 3 HaShem is a man of war: HaShem is his name. 4 Pharaoh’s chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. 5 The depths have covered them: they sank into the bottom as a stone. 6 Thy right hand, HaShem, is become glorious in power: thy right hand, HaShem, hath dashed in pieces the enemy. 7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. 8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. 9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. 10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. 11 Who is like unto thee, HaShem, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? 12 Thou stretchedst out thy right hand, the earth swallowed them. 13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. 14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. 15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. 16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, HaShem, till the people pass over, which thou hast purchased. 17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, HaShem, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. 18 HaShem shall reign forever and ever. 19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and HaShem brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. 20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. 21 And Miriam answered them, Sing ye to HaShem, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.*

This song that Moshe and the Bne Israel sang and *will sing,[[135]](#footnote-135)* is a great hint to the future **Techiyat HaMeitim**, the resurrection of the dead. ***Az Yashir***, the song at the sea,symbolizes the birth of the Jewish people. It marks the first time that the nation, acting as one, recognized both their redemption and their redeemer. One cannot find any other place in Jewish history where, unified, the People of Israel burst spontaneously into song praising HaShem and his miracles.

***Pesachim 117a*** *Rab Judah said in Samuel’s name: The Song in the Torah[[136]](#footnote-136) was uttered by Moshe and Israel when they ascended from the [Red] Sea. And who recited this Hallel?[[137]](#footnote-137) The prophets among them ordained that Israel should recite it at every important epoch and at every misfortune — may it not come upon them! and when they are redeemed they recite [in gratitude] for their redemption.*

**Conclusion**

I would like to conclude with a quote from Rabbi Pinchas Winston. His Eminence has captured the essence of the redemption and it’s connection with the birth of the Bne Israel.

*The Rabbis in a Mishna in Mesechta Shabbat enumerate things that should be asked just before Shabbat comes in, to make sure that nothing for Shabbat is omitted in the midst of the last minute preparations. In some homes that list includes: Is the bag packed? Yet, in spite of the preparations people make in advance of a birth, like figuring out the quickest route to the hospital, and making sure that the woman has all the comforts with her that she will need at that time, time is not always on the couple’s or new baby’s side. Countless stories abound of women giving birth in taxis, on hospital sidewalks, going up or down in elevators (and on Shabbat to boot), not to mention but a few of the more tense circumstances.*

*Fortunately for one woman on a Motzei Yom Kippur, an ambulance just happened to pull up next to her car as she began to give birth in the back seat on the way to the hospital. They rushed her from one vehicle into the next, where she promptly gave birth with the experts there to help.*

*It’s like, one minute you’re there enjoying a cup of tea together, and the next, rushing to get out the door and on the way to the hospital. In spite of the nine months of psychological preparation, and the weeks of physical preparation, it always comes as a surprise when the moment of redemption comes. That is why you have to have as much prepared in advance as possible, including the packed suitcase sitting lonely-like by the front door.*

**Do you think it is any different when it comes to the redemption of an entire nation? Exile isn’t over until it’s over, and when it has lasted for so long, it is too hard to believe it is actually ending when it does. Chazal knew that, which is why they compared the Final Redemption to a birth process, and why the Jewish people were asked to conduct their Pesach Sedarim with staff in hand, as if they would leave at a moment’s notice.**

**Ashlamatah: I Samuel 6:6-14**

| **Rashi** | **Targum** |
| --- | --- |
| 1. And the Ark of the Lord was in the field of the Philistines seven months. | 1. And the ark of the LORD was in the cities of the Philistines for seven months. |
| 2. And the Philistines called the priests and the diviners, saying, "What shall we do to the Ark of the Lord? Let us know in what (manner) we shall send it to its place." | 2. And the Philistines called to the priests and the diviners, saying: "What will we do to the ark of the LORD? Inform us with what we will send it to its place?" |
| 3. And they said, "If you send the Ark of the God of Israel, do not send it away empty, but you shall send back with it a guilt-offering. Then you will be cured, and it will be known to you, why His hand would not turn away from you. | 3. And they said: "If you send away the ark of the God of Israel, do not send it away empty, for indeed you should return before it a guilt offering. Thus you will be healed, and it will be relieved to you; why will his stroke not rest from you?" |
| 4. And they said, "What is the guilt-offering which we shall send back to Him?" And they said, "The number of the lords of the Philistines: five haemorrhoids of gold and five mice of gold, for there is one plague for all of them and for your lords. | 4. And they said: "What is the guilt offering that we will bring back before' Him?" And they said: "The number of the chiefs of the Philistines: Five hemorrhoids of gold and five mice of gold, for the one stroke is equally on all of you and on your chiefs. |
| 5. And you shall make the images of your hemorrhoids and the images of your mice who destroy the land, and you shall give honor to the God of Israel. Perhaps He will lighten His hand from upon you, and from upon your god, and from upon your land. | 5. And you will make graven images of your hemorrhoids and graven images of your mice that are destroying the land. And you will give glory before the God of Israel. Perhaps his stroke will rest from you and from your idols and from your land. |
| 6. And why should you make your heart heavy as the Egyptians and Pharaoh made their hearts heavy? Will it not be, just as He mocked them, and they sent them away, and they departed? | 6. And why will you harden your heart as the Egyptians and Pharaoh hardened their heart? Did it not happen that when He took vengeance from them, afterwards they sent them away and they went? |
| 7. And now take (wood) and make one new cart, and (take) two milch cows, upon which no yoke has (ever) come, and you shall hitch the cows to the cart, and return their young home from behind them. | 7. And now take and prepare one new wagon and two milk-cows which have not been tied in the yoke. And you will bind the cows to the wagon, and bring back their calves from after them to the inside. |
| 8. And you shall take the Ark of the Lord, and you shall place it on the cart, and the golden objects which you have sent back to Him as a guilt-offering, you shall place in the box at its side, and you shall send it away, and it will go. | 8. And you will take the ark of the LORD, and set it down on the wagon. And the vessels of gold that you are returning before Him as a guilt offering you will place in the chest at its side. And you will send it away, and it will go. |
| 9. And you will see, if it goes up on the way to its own boundary, to Beth-shemesh, He wrought upon us this great evil, and if not, then we shall know that it was not His hand which touched us; it was an accident which befell us. | 9. And you will see, if it goes up on the way of its territory to Beth-shemesh, from before Him this great evil has been done to us. And if not, we will know that His stroke was not near us. It was an accident that happened to us." |
| 10. And the men did so, and they took two milch cows, and hitched them to the cart, and their young they shut up in the house. | 10. And the men did so. And they took two milk-cows and bound them on the wagon and shut up their calves in the house. |
| 11. And they placed the Ark of the Lord on the cart, and (also) the box, and the golden mice, and the images of their haemorrhoids. | 11. And they set the ark of the LORD on the wagon and the chest and the mice of gold and the graven images of their hemorrhoids. |
| 12. And the cows went straight in the road on the way to Beth-shemesh, on one highway, lowing as they went, and they turned neither to the right nor to the left. And the lords of the Philistines were going along after them as far as the border of Beth-shemesh. | 12. And the cows went straight on the road, upon the road to Beth-shemesh. On one path they were going along, and lowing. And they did not turn to the right and to the left. And the chiefs of the Philistines were going after them up to the border of Beth-shemesh. |
| 13. Now (the inhabitants of) Beth-shemesh were reaping the wheat harvest in the valley, and they lifted up their eyes, and saw the Ark, and they rejoiced to see (it). | 13. And Beth-shemesh was harvesting the harvest of wheat in the plain. And they lifted their eyes and saw the ark and rejoiced to see it. |
| 14. And the cart had come to the field of Joshua, the Beth-shemeshite, and stood there, and there was a huge stone. And they split the wood, and the cows, they offered up as a burnt offering to the Lord. **{S}** | 14. And the wagon came to the field to Joshua who was from Beth-shemesh and it stopped there. And a great stone was there. And they chopped up the wood of the wagon, and they offered up the cows as a holocaust before the LORD. **{S}** |
|  |  |

**Rashi’s Commentary on I Samuel 6:6-14**

**2** **in what** In what manner shall we send it away, so that He will not be angry, and so that His wrath will be removed from us.

**3** **a guilt offering** An indication that you confess that you have betrayed Him.

**Then you will be cured, and it will be known to you** that He did this, for why wouldn’t His hand turn away from you then?

**4** **lords of the Philistines** They were five, as it is stated (Jos. 13:3): “The Gazite and the Ashdodite, the Ashkelonite, the Gittite, and the Ekronite.”

**7** עלות milch cows.

**upon which no yoke has (ever) come** This is for the test. Since these cows are not capable of pulling a load, and furthermore, they will low after their young, if the Ark will have the power to enable them to pull it by themselves, we shall know that He wrought this upon us.

**8** **in the box** escrin in French.

**10** **they shut up in the house** (Heb. ‘kalu,’) an expression of imprisonment, ‘kele.’

**12** **went straight** (Heb. ‘vayisharnah,’ aggadically interpreted as ‘sang’ from the root ‘shir.’) This word is a grammatical hermaphrodite (possessing the preformative ‘yod’ of the masculine and the afformative ‘nun’ ‘heh’ of the feminine). This teaches us that even the young (hence masculine) recited a song, viz., “Sing aloud, sing aloud, O Ark of acacia wood! Exalt yourself with the greatness of your splendor, you who are girded with golden embroidery, you who are praised with the scroll of the palace (Moses’ scroll of the Pentateuch), and lauded with choice ornaments,” (Tractate Abodah Zarah 24b). According to its simple meaning, it is an expression meaning ‘straight,’ i.e., they followed a straight path.

**and lowing as they went** (Heb. ‘haloch v’gao.’) This is an expression of the cry of the cattle.

**Beth-shemesh** [The people of] Israel were there.

**13** **and they rejoiced to see (it)** They were gazing to see how it came alone, and out of their joy, they behaved with levity, for they did not gaze at it with awe and respect.

**Special Ashlamatah: Ezekiel 20:1-20**

| **Rashi** | **Targum** |
| --- | --- |
| 1. **And now it came to pass in the seventh year**, in the fifth [month], on the tenth of the month, that certain men of the elders of Israel came to inquire of the Lord and sat before me. | 1. **It was in the seventh year**, in the fifth month, on the tenth day of the month, says the prophet, there came men from the elders of Israel, to request instruction from before the LORD; and they sat down before me. |
| 2. Then came the word of the Lord to me, saying: | 2. And the word of prophecy from before the LORD was with me, saying: |
| 3. "Son of man, speak to the elders of Israel and say to them: So says the Lord God, Have you come to inquire of Me? As true as I live, I will not be inquired of by you! says the Lord God. | 3. "Son of Adam, prophesy to the elders of Israel and say to them, Thus says the LORD God, Is it to request instruction from before Me that you have come? As I live, I will not respond to you by My Memra, says the LORD God. |
| 4. Will you contend with them? Will you contend, O son of man? Let them know the abominations of their fathers. | 4. Would you admonish them, o Son of Adam, Would you admonish them? Then let them know the abominations of their fathers! |
| 5. And you shall say to them: So says the Lord God, On the day I chose Israel, then I lifted up My hand to the seed of the house of Jacob, and made Myself known to them in the land of Egypt, when I lifted up My hand to them, saying: I am the Lord your God. | 5. And say to them, Thus says the LORD God: On the day that I chose Israel, and I swore by My Memra to the seed of the House of Jacob, and I revealed Myself in order to redeem them in the land of Egypt; and I swore to them by My Memra, to bring them out of the land of Egypt into the land which I have given them, producing milk and honey; she is the most glorious of all countries. |
| 6. On that day I lifted up My hand to them to bring them out of the land of Egypt, to a land that I had sought out for them, flowing with milk and honey; it is the glory of all the lands. | 6. - - - |
| 7. **And I said to them: Every man cast away the despicable idols from before his eyes, and pollute not yourselves with the idols of Egypt; I am the Lord your God.** | 7. **And I said to them, Let everyone remove the detestable things from before his eyes, and do not defile yourselves with the idol worship of the Egyptians; I am the LORD your God.** |
| 8. But they rebelled against Me and would not consent to hearken to Me; they did not cast away, every man, the despicable idols from before their eyes, neither did they forsake the idols of Egypt; and I said to pour out My wrath over them, to give My anger full rein over them, in the midst of the land of Egypt. | 8. But they rebelled against My Memra and did not want to listen to My prophets/ not one of them removed their detestable things, which were before their eyes and they did not forsake the idol worship of the Egyptians. So I thought I would pour out My wrath upon them, that My anger against them should be accomplished in the midst of the land of Egypt. |
| 9. But I wrought for the sake of My Name so that it should not be desecrated before the eyes of the nations in whose midst they were, before whose eyes I made Myself known to them, to bring them out of the land of Egypt. | 9. But I acted for the sake of My name, that it might not be profaned in the eyes of the nations among whom they were; for I revealed Myself by redeeming them before their very eyes, by bringing them out of the land of Egypt. |
| 10. And I brought them out of the land of Egypt, and I brought them into the wilderness. | 10. So I brought them out of the land of Egypt and led them into the wilderness. |
| 11. And I gave them My statutes, and My ordinances I made known to them, **which, if a man perform, he shall live through them.** | 11. **And I gave them My statutes, and I made known to them My Laws, which if a man observed, he would live by them in eternal life.** |
| 12. **Moreover, I gave them My Sabbaths to be for a sign between Me and them, to know that I, the Lord, make them holy.** | 12. **Also, my Sabbaths, I gave them, that they should be a sign between My Memra and them, to know that I am the LORD who sanctifies them.** |
| 13. But the house of Israel rebelled against Me in the wilderness; they walked not in My statutes, and they despised **My ordinances, which, if a man keep, he will live through them,** and My Sabbaths they desecrated exceedingly. Then I said to pour out My wrath upon them in the wilderness, to make an end to them. | 13. But the House of Israel rebelled against My Memra in the wilderness. They did not walk in My statutes, they spurned **My Laws, which, if a man did observe, he would live by them in eternal life;** and My Sabbaths they profaned exceedingly. So I thought I would pour out My wrath upon them in the wilderness to make an end of them. |
| 14. And I wrought for the sake of My Name, so it should not be desecrated before the eyes of the nations before whose eyes I had brought them out. | 14. But I acted for the sake of My name, that it might not be profaned in the eyes of the nations, before whose eyes I had brought them out. |
| 15. But I also lifted up My hand to them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey; it is the glory of all lands. | 15. And also I swore to them by My Memrah in the wilderness that I would not bring them into the land which I had given, producing milk and honey; she is the most glorious of all countries, |
| 16. Because they despised My ordinances, and in My statutes they did not walk, and My Sabbaths they desecrated- for their heart went constantly after their idols. | 16. because they spurned My Laws, and did not walk in My statutes, and profaned My Sabbaths, for their heart goes astray after their idol worship. |
| 17. Nevertheless, My eye looked pityingly upon them, not to destroy them, and I did not make an end to them in the wilderness. | 17. But My Memra had pity on them in not destroying them, and I did not make an end of them in the wilderness. |
| 18. But I said to their children in the wilderness: 'In the statutes of your fathers do not walk and do not observe their ordinances, and do not defile yourselves with their idols. | 18. I said to their children in the wilderness, Do not walk in the religious decrees of your fathers, and do not abide by their laws; nor defile yourselves with their idol worship. |
| 19. **I am the Lord your God: walk in My statutes, and keep My ordinances and fulfill them.** | 19. **I am the LORD your God: walk in My statutes, abide by My Laws and perform them,** |
| 20. **And keep My Sabbaths holy so that they be a sign between Me and you, that you may know that I am the Lord your God.'** | 20. **and sanctify My Sabbaths that they might be a sign between My Memra and you, to know that I am the LORD your God.** |
|  |  |

**Rashi’s Commentary on Ezekiel 20:1-20**

**1** **to inquire of the Lord** concerning their needs, and if He does not listen to us, neither will we be punished for the sins in our hands, for He has already sold us, and He has nothing on us. If a master has sold his slave, or a husband has divorced his wife, does one have anything on the other? And from the conclusion of the matter you learn [this], from the reply that he gave them (verse 32): “What enters your thoughts, etc.”

**3** **I will not be inquired of by you!** in your request. Yet at the end of this Book (36:37): He says: “I will...be inquired of by the house of Israel.” This is one of the places that teach us that the Holy One, blessed be He, recants on evil. And regarding matters similar to this, it is said (Num. 23:19): “He says but He does not do.” Midrash of Rabbi Tanchuma (Vayera 13).

**4** **Will you contend with them** Heb. הֲתִישְׁפּֽט, an expression of contending.

**5** **On the day I chose Israel** This hatred was pent up before the Omnipresent close to nine hundred yearsfrom [the days] that they were in Egypt until [those of] Ezekielbut His love had shielded them. Now that they had increased their transgressions, though, it was awakened, and concerning this it is stated (Prov. 10:12): “Hatred arouses quarrels [but love covers up all transgressions].”

**7** **And I said to them** Aaron proclaimed this prophecy to them before the Holy One, blessed be He, revealed Himself to Moses in the thorn bush. This is what was said to Eli (I Sam. 2:27): “Did I appear to the house of your father when they were in Egypt, etc.?”

**8** **But they rebelled against Me** They are the wicked, the majority of Israel, who died in the three days of darkness, as it is said (Exod. 13:18): “and the children of Israel went out of Egypt, (חֲמֻשִּׁים) ”one out of fifty, and some say, one out of five hundred.

**9** **that it should not be desecrated** That My Name should not be desecrated; since I became known to them and I promised to take them out, and the Egyptians recognized that they are My people, if I were to destroy them their enemies would say, “Because He has not the ability to take them out.”

**12** **to be for a sign** It is a great sign for them, that I gave the day of My resting to them for a resting. Behold this is a phenomenal manifestation that I hallowed them to Myself.

**13** **they walked not in My statutes** They tested Me with the calf, and in Rephidim [i.e., showing unwillingness] to receive the Torah, and they left over some of the manna.

**and My Sabbaths they desecrated** Some of the people went out to gather manna.

**Correlations**

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

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

**Shemot (Exodus) 10:1-29**

**I Shmuel (Samuel) 6:6-14**

**Tehillim (Psalms) 48**

**Mk 6:14-16, Lk 9:7-9, Acts 13:26-41**

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

LORD - יהוה, Strong’s number 03068.

Go / Came - בוא, Strong’s number 0935.

Pharaoh - פרעה, Strong’s number 06547.

Hardened - כבד, Strong’s number 03513.

Heart / well - לב, Strong’s number 03820.

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

LORD - יהוה, Strong’s number 03068.

Heart / well - לב, Strong’s number 03820.

Shew / Mark - שית, Strong’s number 07896.

Before / Midst - קרב, Strong’s number 07130.

**Shemot (Exodus) 10:**1 And the LORD <03068> said unto Moses, Go <0935> (8798) in unto Pharaoh <06547>: for I have hardened <03513> (8689) his heart <03820>, and the heart <03820> of his servants, that I might shew <07896> (8800) these my signs before <07130> him:

**I Shmuel (Samuel) 6:6** Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh <06547> hardened <03513> (8765) their hearts <03820> when he had wrought wonderfully among them, did they not let the people go, and they departed?

**I Shmuel (Samuel) 6:8** And take the ark of the LORD <03068>, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go.

**I Shmuel (Samuel) 6:14** And the cart came <0935> (8802) into the field of Joshua, a Bethshemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD <03068>.

**Tehillim (Psalms) 48:1** « A Song and Psalm for the sons of Korah. » Great is the LORD <03068>, and greatly to be praised in the city of our God, in the mountain of his holiness.

**Tehillim (Psalms) 48:9** We have thought of thy lovingkindness, O God, in the midst <07130> of thy temple.

**Tehillim (Psalms) 48:13** Mark <07896> (8798) ye well <03820> her bulwarks, consider her palaces; that ye may tell it to the generation following.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Ex 10:1-29** | **Psalms**  **Psa 48:1-14** | **Ashlamatah**  **I Sam 6:6-14** |
| --- | --- | --- | --- | --- |
| rx;a; | again | Exod 10:14 |  | 1 Sam 6:7 1 Sam 6:12 |
| vyai | man, men | Exod 10:7 Exod 10:23 |  | 1 Sam 6:10 |
| ~yhil{a/ | GOD | Exod 10:3 Exod 10:7 Exod 10:8 Exod 10:16 Exod 10:17 Exod 10:25 Exod 10:26 | Ps 48:1 Ps 48:3 Ps 48:8 Ps 48:9 Ps 48:10 Ps 48:14 |  |
| ~ai | if | Exod 10:4 |  | 1 Sam 6:9 |
| #r,a, | earth, land, ground | Exod 10:5 Exod 10:12 Exod 10:13 Exod 10:14 Exod 10:15 Exod 10:21 Exod 10:22 | Ps 48:2 Ps 48:10 |  |
| rv,a] | how, which | Exod 10:2 Exod 10:6 Exod 10:10 |  | 1 Sam 6:7 1 Sam 6:8 |
| aAB | go, went | Exod 10:1 Exod 10:3 Exod 10:4 Exod 10:26 |  | 1 Sam 6:14 |
| tyIB; | houses | Exod 10:6 |  | 1 Sam 6:7 1 Sam 6:10 |
| !Be | son, grandson | Exod 10:2 Exod 10:9 Exod 10:20 Exod 10:23 | Ps 48:1 | 1 Sam 6:7 1 Sam 6:10 |
| tB; | daughters | Exod 10:9 | Ps 48:11 |  |
| lWbG> | territory | Exod 10:4 Exod 10:14 Exod 10:19 |  | 1 Sam 6:9 1 Sam 6:12 |
| lAdG" | great |  | Ps 48:1 | 1 Sam 6:9 1 Sam 6:14 |
| hy"h' | came, been, had, happened | Exod 10:6 Exod 10:14 Exod 10:23 |  | 1 Sam 6:9 |
| %l;h' | go, walk, departed | Exod 10:8 Exod 10:9 Exod 10:11 Exod 10:24 Exod 10:26 Exod 10:28 |  | 1 Sam 6:6 1 Sam 6:8 1 Sam 6:12 |
| hNEhi | behold | Exod 10:4 | Ps 48:4 |  |
| hz< | this | Exod 10:6 Exod 10:7 Exod 10:17 | Ps 48:14 | 1 Sam 6:9 |
| dy" | hand | Exod 10:12 Exod 10:21 Exod 10:22 Exod 10:25 |  | 1 Sam 6:9 |
| [d;y" | know, known | Exod 10:2 Exod 10:7 Exod 10:26 | Ps 48:3 | 1 Sam 6:9 |
| hwhy | LORD | Exod 10:1 Exod 10:2 Exod 10:3 Exod 10:7 Exod 10:8 Exod 10:9 Exod 10:10 Exod 10:11 Exod 10:12 Exod 10:13 Exod 10:16 Exod 10:17 Exod 10:18 Exod 10:19 Exod 10:20 Exod 10:21 Exod 10:24 Exod 10:25 Exod 10:26 Exod 10:27 | Ps 48:1 Ps 48:8 | 1 Sam 6:8 1 Sam 6:11 1 Sam 6:14 |
| !ymiy" | right |  | Ps 48:10 | 1 Sam 6:12 |
| db;K' | hardened | Exod 10:1 |  | 1 Sam 6:6 |
| lKo | every, all | Exod 10:5 Exod 10:6 Exod 10:12 Exod 10:13 Exod 10:14 Exod 10:15 Exod 10:19 Exod 10:22 Exod 10:23 | Ps 48:2 |  |
| !Ke | so, thus | Exod 10:10 Exod 10:11 Exod 10:14 | Ps 48:5 Ps 48:8 Ps 48:10 | 1 Sam 6:10 |
| aol | no, none | Exod 10:5 Exod 10:6 Exod 10:14 Exod 10:15 Exod 10:23 Exod 10:29 |  | 1 Sam 6:7 |
| ble | heart | Exod 10:1 Exod 10:20 Exod 10:27 | Ps 48:13 | 1 Sam 6:6 |
| xq;l' | take, taken | Exod 10:26 |  | 1 Sam 6:7 1 Sam 6:8 1 Sam 6:10 |
| daom. | very, greatly | Exod 10:14 Exod 10:19 | Ps 48:1 |  |
| hm' | what | Exod 10:26 |  | 1 Sam 6:6 |
| alem' | filled | Exod 10:6 | Ps 48:10 |  |
| ~yIr;c.mi | Egyptians | Exod 10:2 Exod 10:6 Exod 10:7 Exod 10:12 Exod 10:13 Exod 10:14 Exod 10:15 Exod 10:19 Exod 10:21 Exod 10:22 |  | 1 Sam 6:6 |
| af'n" | brought, forgive, took, raised | Exod 10:13 Exod 10:17 Exod 10:19 |  | 1 Sam 6:13 |
| !t;n" | let, place | Exod 10:25 |  | 1 Sam 6:8 |
| rWs | remove, turn | Exod 10:17 |  | 1 Sam 6:12 |
| rp;s' | tell, count | Exod 10:2 | Ps 48:12 Ps 48:13 |  |
| d[; | long, forever, until | Exod 10:3 Exod 10:6 Exod 10:7 Exod 10:26 | Ps 48:8 |  |
| !yI[; | surface, eyes | Exod 10:5 Exod 10:15 |  | 1 Sam 6:13 |
| l[; | over, until | Exod 10:12 Exod 10:13 Exod 10:14 Exod 10:21 Exod 10:22 | Ps 48:14 |  |
| hl'[' | come, came | Exod 10:12 Exod 10:14 |  | 1 Sam 6:7 1 Sam 6:9 1 Sam 6:14 |
| #[e | tree | Exod 10:5 Exod 10:15 |  | 1 Sam 6:14 |
| hT'[; | now | Exod 10:17 |  | 1 Sam 6:7 |
| h[or>P; | Pharoah | Exod 10:1 Exod 10:3 Exod 10:6 Exod 10:7 Exod 10:8 Exod 10:11 Exod 10:16 Exod 10:18 Exod 10:20 Exod 10:24 Exod 10:27 Exod 10:28 |  | 1 Sam 6:6 |
| ~ydIq' | east | Exod 10:13 | Ps 48:7 |  |
| br,q, | among | Exod 10:1 | Ps 48:9 |  |
| ha'r' | see | Exod 10:5 Exod 10:6 Exod 10:10 Exod 10:23 Exod 10:28 Exod 10:29 | Ps 48:5 Ps 48:8 | 1 Sam 6:9 1 Sam 6:13 |
| x;Wr | wind | Exod 10:13 Exod 10:19 | Ps 48:7 |  |
| hd,f' | field | Exod 10:5 Exod 10:15 |  | 1 Sam 6:14 |
| bWv | back, take, return | Exod 10:8 |  | 1 Sam 6:7 1 Sam 6:8 |
| ~Wf | preformed, put | Exod 10:2 |  | 1 Sam 6:8 1 Sam 6:11 |
| tyvi | perform | Exod 10:1 | Ps 48:13 |  |
| xl;v' | let, go, | Exod 10:3 Exod 10:4 Exod 10:7 Exod 10:10 Exod 10:20 Exod 10:27 |  | 1 Sam 6:6 1 Sam 6:8 |
| ~v' | there | Exod 10:26 | Ps 48:6 | 1 Sam 6:14 |
| xm;f' | glad, rejoice |  | Ps 48:11 | 1 Sam 6:13 |
| ? ( | ever | Exod 10:10 |  | 1 Sam 6:6 |
| gh;n" | directed | Exod 10:13 | Ps 48:14 |  |
| hl'[o | offerings | Exod 10:25 |  | 1 Sam 6:14 |
| ll;[' | made mockery | Exod 10:2 |  | 1 Sam 6:6 |
| hf'[' | sacrifice | Exod 10:25 |  | 1 Sam 6:7 1 Sam 6:9 1 Sam 6:10 |
| h['r' | evil | Exod 10:10 |  | 1 Sam 6:9 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Ex 10:1-29** | **Psalms**  **Psa 48:1-14** | **Ashlamatah**  **I Sam 6:6-14** | **Peshat**  **Mk/Jude/Pet**  **Mk 6:14-16** | **Remes 1**  **Luke**  **Lk 9:7-9** | **Remes 2**  **Acts/Romans**  **Acts 13:26-41** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀδελφός** | brother | Exo 10:23 |  |  |  |  | Acts 13:26 Acts 13:38 |
| **ἀκούω** | heard, hear |  | Psa 48:8 |  | Mark 6:14 Mark 6:16 | Luke 9:7 Luke 9:9 |  |
| **ἄλλος** | others |  |  |  | Mark 6:15 | Luke 9:8 |  |
| **ἁμαρτία** | sin |  |  |  |  |  | Acts 13:38 |
| **ἀνήρ** | man, men,  brethern | Exo 10:11 |  |  |  |  | Acts 13:26 Acts 13:38 |
| **ἀνίστημι** | risen, raised |  |  |  |  | Luke 9:8 | Acts 13:33 Acts 13:34 |
| **ἀπέρχομαι** | going forth | Exo 10:28 |  | 1Sa 6:6  1Sa 6:8 |  |  |  |
| **ἀποκεφαλίζω** | beheaded |  |  |  | Mark 6:16 | Luke 9:9 |  |
| **βασιλεύς** | king |  | Psa 48:2  Psa 48:4 |  | Mark 6:14 |  |  |
| **γενεά** | generation |  | Psa 48:13 |  |  |  | Acts 13:36 |
| **γίνομαι** | became,  took place,  happening | Exo 10:6  Exo 10:13  Exo 10:14  Exo 10:21  Exo 10:22 |  | 1Sa 6:9 | Mark 6:14 | Luke 9:7 | Acts 13:32 |
| **δεύτερος** | second |  | Psa 48:0 |  |  |  | Acts 13:33 |
| **δίδωμι** | give | Exo 10:25 |  |  |  |  | Acts 13:34 Acts 13:35 |
| **δύναμαι** | able, could | Exo 10:5 |  |  |  |  | Acts 13:39 |
| **δύναμις** | force, miraculous  powers |  | Psa 48:8  Psa 48:13 |  | Mark 6:14 |  |  |
| **ἐγείρω** | raises,risen |  |  |  | Mark 6:14 Mark 6:16 | Luke 9:7 | Acts 13:30 Acts 13:37 |
| **εἴδω** | beheld | Exo 10:7  Exo 10:10  Exo 10:23  Exo 10:26  Exo 10:28 | Psa 48:5  Psa 48:8 | 1Sa 6:13 |  | Luk\_9:9 | Act 13:35  Act 13:36  Act 13:37  Act 13:41 |
| **εἷς** | one | Exo 10:19 |  | 1Sa 6:7 | Mark 6:15 | Luk 9:8 |  |
| **ἐπέρχομαι** | come forth | Exo 10:1 |  |  |  |  | Acts 13:40 |
| **ἔπω** | said | Exo 10:1  Exo 10:3  Exo 10:8  Exo 10:10  Exo 10:12  Exo 10:21  Exo 10:25 |  |  | Mar 6:16 | Luk 9:9 |  |
| **ἐρέω** | say | Exo 10:29 |  |  |  |  | Act 13:34  Act 13:40 |
| **ἡμέρα** | days | Exo 10:6  Exo 10:13  Exo 10:22  Exo 10:23  Exo 10:28 |  |  |  |  | Acts 13:31 Acts 13:41 |
| **θάνατος** | death | Exo 10:17 |  |  |  |  | Act 13:28 |
| **θαυμάζω** | marvelled, wondered |  | Psa 48:5 |  |  |  | Acts 13:41 |
| **θεός** | GOD | Exo 10:3  Exo 10:7  Exo 10:8  Exo 10:9  Exo 10:11  Exo 10:16  Exo 10:17  Exo 10:18  Exo 10:24 | Psa 48:1  Psa 48:3  Psa 48:8  Psa 48:9  Psa 48:10  Psa 48:14 |  |  |  | Acts 13:26 Acts 13:30 Acts 13:33 Acts 13:36 Acts 13:37 |
| **ἰδού** | behold | Exod 10:4 | Ps 48:4 |  |  |  |  |
| **λαός** | peoples | Exo 10:3  Exo 10:4 | Psa 48:9 |  |  |  | Acts 13:31 |
| **λέγω** | saying, speak |  |  |  | Mark 6:14 Mark 6:15 Mark 6:16 | Luke 9:7 Luke 9:9 | Acts 13:34 Acts 13:35 Acts 13:40 |
| **μή** | no | Exod 10:5 Exod 10:6 Exod 10:14 Exod 10:15 Exod 10:23 Exod 10:29 |  | 1 Sam 6:7 |  |  | Acts 13:40 Acts 13:41 |
| **νεκρός** | dead |  |  |  | Mark 6:14 | Luke 9:7 | Acts 13:30 Acts 13:34 |
| **ὄνομα** | name |  | Psa 48:10 |  | Mark 6:14 |  |  |
| **ὁράω** | see, appearing | Exo 10:6  Exo 10:28  Exo 10:29 |  | 1Sa 6:9 |  |  | Act 13:31 |
| **ὅριον** | borders | Exo 10:4  Exo 10:14 |  | 1Sa 6:9  1Sa 6:12 |  |  |  |
| **οὐ** | not, none, no | Exod 10:5 Exod 10:6 Exod 10:14 Exod 10:15 Exod 10:23 Exod 10:29 |  | 1 Sam 6:7 |  |  | Act 13:35  Act 13:37  Act 13:39 |
| **πᾶς** | every, all | Exod 10:5 Exod 10:6 Exod 10:12 Exod 10:13 Exod 10:14 Exod 10:15 Exod 10:19 Exod 10:22 Exod 10:23 | Ps 48:2 |  |  | Luk 9:7 | Act 13:27  Act 13:29  Act 13:39 |
| **πατήρ** | father | Exo 10:6 |  |  |  |  | Act 13:36 |
| **πολύς** | many, much | Exo 10:4  Exo 10:14 |  |  |  |  | Act 13:31 |
| **προστίθημι** | add, laid | Exo 10:28 |  |  |  |  | Acts 13:36 |
| **προφήτης** | prophet |  |  |  | Mark 6:15 | Luke 9:8 | Acts 13:27 Acts 13:40 |
| **σάββατον** | Sabbath |  | Psa 48:0 |  |  |  | Acts 13:27 |
| **τέκνον** | children | Exo10:2 |  | 1Sa 6:7  1Sa 6:10 |  |  | Acts 13:33 |
| **τίθημι** | laid, put |  | Psa 48:13 | 1Sa 6:8  1Sa 6:11 |  |  | Acts 13:29 |
| **υἱός** | son | Exod 10:2 Exod 10:9 Exod 10:20 Exod 10:23 | Ps 48:1 |  |  |  | Acts 13:26 Acts 13:33 |
| **ψαλμός** | psalm |  | Psa 48:0 |  |  |  | Acts 13:33 |

**Pirqe Abot**

**Mishnah 2:15**

**They said three things. Rabbi Eliezer said: Let the honor of your fellow man be as precious to you as your own, and do not be easy to anger. Repent one day before your death. Warm yourself opposite the fire of the sages, but be careful of their coals that you not be burned. For their bite is the bite of a fox, their sting is the sting of a scorpion, their hiss is the hiss of the venomous snake, and all their words are like coals of fire.**

The Mishnah now cites the sayings of the five students of Rabban Yochanan ben Zakkai. All these teach noble behavior (***Derekh Eretz***). Each of them said three things.

Rabbi Eliezer’s first statement was, "***Let your fellow man's honor be as precious to you as your own, and do not be easily angered***." You must be as careful with the honor of another as you are with your own honor. Just as you do not want your status to be denigrated, so must you be careful not to sully the reputation of your Fellow.

If you want good advice to prevent you from abusing your fellow man's reputation, it is this: do not be easily angered. Do not be quick to lose your patience with your fellow when he does something to disturb you. If you have patience and avoid anger, you will not attack his honor.

There may be times when you will not be able to bear your neighbor's conduct, and you will strain to take action. Even then, the best advice is "***do not be easily angered***." Even when you have lost your patience and are about to show your anger, do not be hasty. Think it over in your mind first, and determine the actual reason for your anger. It may be that your neighbor is not entirely guilty, and your anger with him not completely justified. If you have patience, you can avoid a quarrel with him.

Rabbi Eliezer’s second teaching was, "***Repent the day before your death***." This means that a person must at least repent before his death. But, since no man knows the day of his death, he should repent every day, since it is always possible that he will die on the following day. Therefore, every day should be a day of repentance.

Some authorities interpret Rabbi Eliezer’s words somewhat differently. Even if a person has committed all the sins in the world, and has been wicked all his life, he should not despair, thinking that it is impossible for him to repent. He must realize that repentance (***Teshuvah***) is the greatest power in the world. Even if a person was evil all his life, and repented at the very last moment, his repentance is accepted.

Rabbi Eliezer’s third teaching was, "***Warm yourself opposite the fire of the Sages***." This means that a person should keep himself in close contact with Torah scholars. By associating with them, a person will have much benefit, learning from their scholarship, their noble conduct (***Derekh Eretz***) and their good deeds.

**However, one's approach to the Sages should be like to a fireplace. If one is too far from the fire, he cannot feel its warmth, and he does not benefit from it. On the other hand, if he is too close to the fire, he may burn himself. Therefore, one must be near enough to appreciate the warmth, but not too near.**

One's approach to the Torah Sages must be the same. One must not be overly familiar with them, laughing and jesting with them as if he were their equal. If one does this, he may become disrespectful and be burned by their flames. On the other hand, if he is too aloof from the Sages, he will not be able to avail himself of their wisdom. Rather, he should become as familiar as possible with the Sages in such a manner as to maintain his respect for them, but at the same time, learn from their deeds.

The warning is that if one becomes overly familiar with the Sages, they will burn him with their embers. Moreover, they will bite him with their maledictions; which are as strong as the bite of the fox. The teeth of the fox are thin and curved, and can bite right into the bone. **The curse of a sage is the same; it penetrates deep into a person's essence.**

According to some commentaries, the malediction of the Sages is compared to the bite of the fox because such a bite is not felt immediately, but rather, days later. The same is true of the curse of a Sage. At the moment it may appear trivial, but with the passage of time, its effects are surely felt.

Moreover, even when the Sages do not actually utter a malediction openly, they can respond with a piercing look that is like the sting of a scorpion. A single such sting is often enough to kill a person. Sometimes as a result of one's disrespect toward a sage, he will merely utter a word. Even such a word is like the hiss of a venomous snake, portending deadly consequences.

**In general, all the words of the Torah Sages are like burning coals. It is important to realize this, so that one will remain respectful, and not do anything to vex such a sage or dishonor him.**

It can also be said that the three things mentioned by Rabbi Eliezer, "the bite of a fox," "the sting of a scorpion," and" the hiss of a snake," parallel the three powers of retaliation given over to the Sages: the **ban** (***Niduy***), **excommunication** (***Cherem***) and **accursement** (***Shamta***). **One must be careful with the honor of the Sages, lest one be stricken by of these.**

**NAZAREAN TALMUD**

**Sidra Of Shmot (Ex.) 10:1-29**

**“Vayhi BaShanah” “And it was in the year”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **(Luqas Lk 9:7-9)**  **Mishnah א:א** | **School of Hakham Tsefet**  **Peshat**  **(Mark 6:14-16)**  **Mishnah א:א** |
| **Now Herod the tetrarch heard of all that was happening; and he was greatly perplexed, because it was said by some that Yochanan had risen from the dead, and by some that Eliyahu had appeared, and by others that one of the prophets of old had risen again. Herod said, “I myself had Yochanan beheaded; but who is this man about whom I hear such things?” And he kept trying to see him.** | **And King Herod heard about Yeshua, for he had distinguished[[138]](#footnote-138) his name;[[139]](#footnote-139) and people were saying, “Yochanan the Immerser has risen from the dead, and that is why these virtuous powers are at work in him.” But others were saying, “He is Eliyahu.” And others were saying, “He is a prophet, like one of the prophets of old.” But when Herod heard of it, he kept saying, “Yochanan, whom I beheaded, has risen!”** |
| **School of Hakham Shaul**  **Remes**  **(2 Luqas - Acts 13:26-41)**  **Pereq א:א** | |
| **“Brethren, sons of Abraham's family, and those among you who fear God, to us the message of this redemption has been sent. For those who live in Yerushalayim, and their rulers** (the Tzdukim – Sadducees)**, recognizing neither him nor the utterances of the prophets, which are read every Sabbath, fulfilled these** prophecies **by condemning him** (Yeshua)**. And though they found no ground for putting him to death, they asked Pilate that he be executed.[[140]](#footnote-140) When they had carried out all that was written concerning him, they took him down from the stake and laid him in a tomb. But God raised him from the dead; and for many days he appeared to those who came up with him from the Galil to Yerushalayim, the very ones who are now his witnesses to the people. And we proclaim to you the Mesorah of the promise made to the fathers, that God has fulfilled this promise to our children in that He raised up Yeshua, as it is also written in the first[[141]](#footnote-141) Psalm,” (Ps. 2:7) “I will surely tell of the decree of the Lord: He said to Me, 'You are My Son, Today I have begotten You.” “As for the fact that He raised him up from the dead, no longer to return to decay, He has spoken in this way:” “(Isa. 55:3) “Incline your ear and come to Me. Listen, that you may live; And I will make an everlasting covenant with you, *According to* the faithful mercies shown to David.” “Therefore He also says in another Psalm,” “Ps. 16:10 For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay.” “For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers and underwent decay; but he whom God raised did not undergo decay. Therefore, let it be known to you, brethren, that through him forgiveness of sins** (on Yom Kippur) **is proclaimed to you, and through him is proclaimed that everyone who is faithfully obedient is freed from all things, for freedom** for the Gentile **did not seem apparent in the written Torah, “Therefore take heed, so that the thing spoken of in the Prophets may not come upon you:” (Hab. 1:5) “Look among the nations! Observe! Be astonished! Wonder! Because I am doing something in your days You would not believe if you were told.”** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **\*Ex 10:1-29** | **Psalm 48** | **I Sam 6:6-14** | **Mk 6:14-16** | **Lk 9:7-9** | **Acts 13:26-41** |

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

Finding ourselves in the reading of Yechezkel 20 this week,[[142]](#footnote-142) we see that Hakham Tsefet and his talmid Hakham Shaul have correlated their materials perfectly to match the Torah Seder and accompanying readings. The opening passages of Yechezkel read, *“And now it came to pass in the* ***seventh year****.”* This statement shows that the bimodal aspect of the Torah’s counting of the Omer is weighed against Yom Kippur and Lag B’Omer. Hakham Tsefet is perfectly aware of the coming festival and the bimodality of the Torah. We note that the “Scholars Festival”[[143]](#footnote-143) is directly tied to Tzfat, which we spoke of last week as Yeshua’s hometown. Because Lag B’Omer is noted as the “Scholars Festival,” we see Hakham Tsefet showing Yeshua as a true Torah Scholar. He is so distinguished that Herod is unnerved by his notoriety. Likewise, Herod keeps looking for him wanting to see him as Hakham Shaul has pointed out.

According to His Eminence Rabbi Moshe Eisemann, the “Knesset Yisrael’s” (Community of Israel) central role is the “Sanctification of G-d’s Name.”[[144]](#footnote-144) As noted in the footnote above, Rashi, reading Yechezkel 20:9, shows that the B’ne Yisrael is to guard against profaning the Name of G-d. As such, we see that the master takes his occupation of elevating the name of G-d through Torah Study very seriously. Likewise, his talmidim follow his precedent as we have noted last week. Yeshua represents the Torah Scholar who has given his whole life to Torah study and proclamation. Hakham Shaul’s Sabbath address in 2 Luqas 13:26-41 mirrors Yeshua’s opening announcement of the Yobel as a reflection of Messiah.

How does the Scholars Festival relate to all the currents of the present Torah Seder?

While the counting of the Omer can have deep mystical teachings, we look at it here only from a superficial perspective. Our Omer (Iyar 10) deals with the 1st Parnas (Pastor)[[145]](#footnote-145) who is associated with victory and confidence. Interestingly it is at this level that the “Parnas” mirrors the officer above it, whose chief character is loving-kindness. This level of confidence is assertive because it is associated with faithful obedience to the mitzvot. This Parnas is faithfully obedient and calls others to mimic his activities. Therefore, he calls others to a level of greater commitment and Scholarship. Scholarship is not regurgitating the words of the Chazal[[146]](#footnote-146) in the same jargon and verbiage. True scholarship is threshing the words of the Chazal until we have seen new light and brought to the forefront new ideas from their immense souls. Is it any wonder that Hakham Tsefet and Hakham Shaul suffered such rejection and martyrdom for their mimicry of the Messiah? The role of the scholar is that of the Priest who fed the people with the bread of G-d’s presence. The scholar must not revel in yesteryear. His role is to thresh the words of Torah, be they oral or otherwise and thresh them until he finds that fresh kernel to present to the starving souls the “Word of G-d” as the bread of Heaven. Yeshua, Hakham Tsefet and Hakham Shaul all present to us the challenge, which drives us out of the easy chair. Judaism is not known for mental lethargy. Nevertheless, the present age is sinking into its view from yesteryear. As the “People of the Book,” we cannot afford this lethargy.

We must “press”[[147]](#footnote-147) forward as Hakham Shaul has eloquently said. Are we saying that we are to forget the words of the Chazal? G-d forbid that such a thing be allowed to enter the mind of any Jew. Our point is to make the Chazal shine by laboring to find a way to express their words in a way that speaks to the present generation.[[148]](#footnote-148) We can see Yeshua exemplify this example.

**A case of Mistaken Identity**

Herod is convinced that Yeshua is Yochanan the Immerser. Even greater was the notion that Yochanan was Eliyahu HaNabi. Was Yeshua Eliyahu HaNabi? Others said that Yeshua was a Prophet from the days of the past. This phrase should be understood by the verse, D’varim (Deut.) 18:15 **The Lord your God will raise up for you a prophet like me from among you, from your countrymen, you will listen to him.”**

Yeshua found no need for “fame and glory.” Yeshua demonstrated two great qualities in relation to his forerunner and his teacher.

1. Yeshua was a Prophet like Moshe
2. Yeshua learned at the feet of Hillel the Elder
3. Yeshua repeated the words of Moshe and what his Hakham had taught him
4. Yeshua increased the intensity of the words he was taught by his Hakham in saying, “And you will love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength: this *is* the first mitzvah. And the second, You will love your neighbor as yourself. There is no other commandment greater than these.”[[149]](#footnote-149)

In tractate of Shabbat, Hillel taught the proselyte the whole Torah on one leg, which was, “That which is hateful to you, do not do to your fellow, this is the whole Torah, and the rest is commentary, go and learn it.”

Rashi interprets the “golden rule” of Hillel as referring to G-d.

A Midrashic explanation by Rashi, his first interpretation of Hillel’s Golden Rule (“What is hateful to you, do not unto your neighbor [hãbër]”, b Shab 3la), is likewise based on an understanding of Lev 19:18 as a unit. In this explanation Rashi does not relate “neighbor” to a fellow Jew, but to God; he does so with regard to Prov 27:10, where Rashi, following certain rabbinic interpretations (Exod Rab 27:1; Lev Rab 6;1) sees the neighbor/friend (rêa) as God.

Rashi’s commentary reads, “Do not trespass against his (God’s) words, for behold, it is disagreeable to you if your neighbor (God) trespasses against your words (does not pay attention to your wishes)”. Lev 19:8a tells us which words in this instance are God’s, so that according to this Midrashic interpretation Rashi will have read the whole verse in the following way:

You will not take vengeance nor bear a grudge against the children of your people, and you will love your neighbor (God) as yourself (i.e., just as it is disagreeable to you when God does not respect your wishes, so you will not trespass against his).[[150]](#footnote-150)

**Lev. 19:18 You will not take vengeance, nor bear any grudge against the sons of your people, but you will love your neighbor as yourself; I am the Lord.**

Rabbi Culi also agrees with this interpretation, seeing the “*chaber*” as G-d.[[151]](#footnote-151)

We can see that Yeshua captured the essence of his Hakham by stating to love G-d and love neighbor. However, if Yeshua captured the words of his Hakham in the way Rashi explains, we can see that Yeshua was telling us to have a relationship with G-d which was self-sacrificing.

Yochanan’s Kabbalistic words, read simplistically, show us exactly what Yeshua was saying when he said, love your neighbor (*chaber*). Yochanan (Jn.) 15:13 “Greater love has no one than this, that one lay down his soul (personal desires) for his friend. i.e. God

Yeshua eloquently captured the words of his Hakham and a true Torah Scholar (model for the 1st Parnas) built upon the words of his Hakham bringing glory to G-d as a true Torah Scholar and his Hakham for having taught him.

**Halakhic implications**

Shema - Love G-d with the sum of your being and possessions!

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

The profundity of our Remes commentary continues the theme of Gentile redemption and tikun. While locusts ravaged the land of the Egyptians in the Torah Seder, Hakham Shaul makes his Shabbat address. The date may be the Sabbath before Pesach Sheni. In the coming pericope we will see that Hakham Shaul is invited to continue his lectures on the next Shabbat, i.e. before Lag B’Omer. Likewise, as we have noted in the previous pericope of Mordechai and its accompanying Tosefta the theme was Yom Kippur. Hakham Shaul’s lecture this Shabbat has the undertow of Yom Kippur and atonement for the Gentiles, as well as the undertone of Pesach. The lecture perfectly explains Hakham Shaul’s letter to the Romans.

**Rom. 11:17-18 But if some of the branches** (i.e. the Tzdukim) **were broken off, and you** (Gentiles), **being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, do not be arrogant toward the wholesome branches; but if you are arrogant**, remember that**it is not you who supports the root, but the root** supports**you**.

Hakham Shaul states in the beginning of his letter the purpose of the letter to the Romans.

**Rom 1:5** **Through him** (Yeshua) **we have received chesed and a commission to bring into obedience[[152]](#footnote-152) all gentiles,** living in **faithful obedience** to the Torah **under his** (Messiah’s) **authority**.[[153]](#footnote-153)

The message of Habakkuk is clearly about the Great Exile and the redemption of the Gentiles.

**(Hab. 1:5) “Look among the nations! Observe! Be astonished! Wonder! Because I am doing something in your days You would not believe if you were told.”**

Hakham Shaul takes his cue from the Torah Seder and the “hardness of Pharaoh’s heart.” He shows that those Gentiles, who remain obstinate and hardhearted, will not see the redemption of G-d. They will be consumed like Egypt in the plague of locusts. The allegory is clear enough. The locusts devour greenery a picture of life.

**(Rev. 9:3-4) Then out of the smoke came locusts upon the earth, and power was given them, as the scorpions of the earth have power. They were told not to hurt the grass of the earth, nor any green thing, nor any tree, but only the men who do not have the seal of God on their foreheads.**

In case the picture is not clear, the “men” being harmed by the locusts are Gentiles. How can we make this distinction? The “seal of G-d ON the forehead” are T’fillin worn by Jewish men.

The Jewish people have no intermediary. This is not true for the Gentile. Each Gentile is subservient to the mazel of Country and birth. These intermediaries are “strict legalists” per se. They operate only on the principle of **midda kneged midda** (measure for measure). Furthermore, we must interject that the intermediaries are determined that the Torah will be upheld in the earth. However, Hakham Shaul is showing us that the path of tikun for the Gentile is through Messiah. When Messiah is accepted as the intermediary of the Gentile, they are no longer under the principle of strict justice. However, they are still under the direction of intermediaries. Here the allegory becomes most profound.

**Romans 13:1-10 Let every gentile soul be subject to the governing authorities** (of the Jewish Synagogue). **For there is no** legitimate **authority except** (that of the Jewish Bet Din) **from God, and the authorities (of the Bet Din) that exist are appointed by God. Therefore, whoever resists the authority** (of the Bet Din) **resists the ordinance of God, and those who resist will bring judgment** (of the heavens) **upon themselves. For the Rulers** of the Synagogue**[[154]](#footnote-154) are not a terror to good works** (acts of righteousness/generosity)**, but to those who do evil. Do you want to** (be) **irreverent to the authority** (of the Bet Din)**? Do what is beneficial, and you will have praise from the same. For he, the Chazan[[155]](#footnote-155) is God's servant to you for what is beneficial. But if you do that which is unprofitable, be afraid; for he** (the Chazan)**[[156]](#footnote-156) does not bear the circumcision knife[[157]](#footnote-157) in vain; for he is God's minister** (Deputy of the Bet Din)**, avenger to *execute* wrath on him who practices evil. Therefore, *you* must be subject** (obey)**, not only because of wrath but also for conscience' sake. For this reason, the servants of God** (Parnasim) **are devoted to collections of dues. Pay all their dues: revenues to whom revenues *are due*, reverence to whom reverence** (to the bench of three)**, fear[[158]](#footnote-158) to whom fear, honor to** (the Parnasim) **whom honor** (are due the honor of their office)**. Owe no one anything except to love[[159]](#footnote-159) one another** (following the guidance of the Masoret)**, for he who loves another has accomplished** (the intent of) **the Torah. For the commandments, "You will not commit adultery," "You will not murder," "You will not steal," "You will not bear false witness," "You will not covet," and if** there is**any other** (negative) **commandment, are *all* summed up in this saying, namely, "You will love your neighbor as yourself." Love does no harm to a neighbor; therefore, love *is* the summation** (intent) **of the Torah.**

The Gentile intermediaries on the more mundane/allegorical level are…

* Masoret – Catechist
* Sheliach – Chazan/Bishop
* Darshan – Magid Prophet
* Parnas – Pastor I (Bitahon Confidence)
* Parnas – Pastor II (Temimut Sincerity)
* Parnas – Pastor III (Emet Truth/Honesty)
* Meturgeman – Moreh/Zaqen [Teacher/Elder]

Hakham Shaul, while in the local Esnoga, is addressing the Jews and Gentiles. To the Jew Hakham Shaul is saying that he must occupy his office without hesitation or wavering. And, his message to the Gentile is redemption through subjection to the officers of the Esnoga, and Yeshua’s presentation of the Mesorah!

The counting of the Omer is very much a part of our liturgy in these weeks as we look at the plagues. We will see from the counting of the Omer and our concording of Ephesians with that mindset that Yeshua is working to establish the protocols for the Esnoga in Diaspora. What should also be evident is that we need to understand our place in the Congregation. We also suggest that Hakham Tsefet and Hakham Shaul are showing Yeshua’s war against those powers that work contrary to G-d’s plan.

**Halakhic Implications**

Looking at the overall scheme of the Torah Seder and Nazarean Codicil we suggest that Romans 13:1-10 be read as a list of mitzvot incumbent on Nazarean Jews and the Gentiles who join their assemblies.

**Questions for Reflection**

1. From all the readings for this Shabbat which statement touched your heart and fired your imagination?
2. What question/s were asked of Rashi regarding Shemot 10:1?
3. What question/s were asked of Rashi regarding Shemot 10:5?
4. What question/s were asked of Rashi regarding Shemot 10:10?
5. What question/s were asked of Rashi regarding Shemot 10:11?
6. What question/s were asked of Rashi regarding Shemot 10:19?
7. What question/s were asked of Rashi regarding Shemot 10:21?
8. What question/s were asked of Rashi regarding Shemot 10:22?
9. What question/s were asked of Rashi regarding Shemot 10:26?
10. What question/s were asked of Rashi regarding Shemot 10:29?
11. For what important reasons did G-d harden the hearts of Pharaoh and his servants?
12. In the Remes what is the meaning of **“*I will not see your face again any more”?***
13. How are the Ten Plagues related to the ***birth pangs*** of a woman?
14. What is the relationship between the human birth canal and the shofar?
15. Why do our Sages compare the final Redemption to a birth process?
16. Why is this Sabbath called **“Vay’hi BaShanah”** after the first words of our special Ashlamatah and not after the first words of the Torah Seder as we normally do?
17. What key teachings for us are contained in the texts of Mark 6:14-16 and Luke 9:7-9?
18. What is **“the bimodal aspect of the Torah”**?
19. List the Mitzvoth (commandments) in Romans 13:1-10 incumbent on Nazarean Jews and the Gentiles who join their assemblies.
20. 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!”**



**Saturday Evening April 20, 2013**

**Evening Counting of the Omer Day 26**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 26 | Parnas[[160]](#footnote-160) 1/Parnas 2 | Iyar 11 | 4:25-27 | Confidence united with sincerity |

**Ephesians 4:25-27 Therefore putting away falsehood,[[161]](#footnote-161) let each man speak[[162]](#footnote-162) honestly** (in sincerity) **with his neighbor,[[163]](#footnote-163) for we are one, and members of one congregation.[[164]](#footnote-164) Be angry,[[165]](#footnote-165) and do not sin. Do not let the sun go down upon your anger,[[166]](#footnote-166) neither give place to the adversary** (devil)**.[[167]](#footnote-167)**



**Sunday Evening April 21, 2013**

**Evening Counting of the Omer Day 27**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 27 | Parnas 1/Parnas 3 | Iyar 12 | 4:28 | Confidence united with truth |

Let him who **stole[[168]](#footnote-168) steal no more, but rather let him labor,[[169]](#footnote-169) doing honest** (beneficial) **work with his own hands so that he may have something to share[[170]](#footnote-170) with anyone who is in need.[[171]](#footnote-171)**



**Monday Evening April 22, 2013**

**Evening Counting of the Omer Day 28**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 28 | Parnas 1/Moreh[[172]](#footnote-172) | Iyar 13 | 4:29 | Confidence united with humility |

**Ephesians 4:29 Let not any of your former speech[[173]](#footnote-173) come out of your mouth,[[174]](#footnote-174) but** speak **only what is good to building up in showing favor,[[175]](#footnote-175) that it may only show** God’s **loving-kindness to the hearers.**



**Tuesday Evening April 23, 2013**

**Evening Counting of the Omer Day 29**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 29 | Parnas 2/Massoret[[176]](#footnote-176) | Iyar 14 | 4:30 | Sincerity united with Loving-kindness |

**Ephesians 4:30 And do not frustrate the Nefesh Yehudi[[177]](#footnote-177) from God, by whom you are sealed for the day of redemption.[[178]](#footnote-178)**



**Wednesday Evening April 24, 2013**

**Evening Counting of the Omer Day 30**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 30 | Parnas 2/Chazan | Iyar 15 | 4:30 | Sincerity united with Reverential Awe |

**Ephesians 4:30 Let all every form of outburst of resentment[[179]](#footnote-179) and anger[[180]](#footnote-180) and verbal abuse and slander be put away from you, with all malice.[[181]](#footnote-181) And be kind to one another,[[182]](#footnote-182) compassionate, being gracious to one another, just as God for Messiah's sake was gracious to you.**



**Thursday Evening April 25, 2013**

**Evening Counting of the Omer Day 31**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 31 | Parnas 2/Darshan | Iyar 16 | 5:1-2 | Sincerity united with Compassion |

**Ephesians 5:1-2 Therefore,[[183]](#footnote-183) because you are** recipients of the Nefesh Yehudi, now **being the beloved children[[184]](#footnote-184) of God, you must imitate[[185]](#footnote-185)** Him**.[[186]](#footnote-186)****And walk[[187]](#footnote-187) in love, as Messiah** our model **has loved us, and has given himself as** if **he had been an offering and a sacrifice[[188]](#footnote-188) to God[[189]](#footnote-189) for a sweet smelling savor[[190]](#footnote-190)** for us.[[191]](#footnote-191)

**Coming Semi-Festivals**

**Pesach Sheni – Second Chance Passover**

**Iyar 14 – Evening Tuesday April 23**

**For further information see:** [**http://www.betemunah.org/sheni.html**](http://www.betemunah.org/sheni.html)

**Lag Ba’Omer – 33rd Day of the Counting of the Omer**

**Iyar 18 – Saturday Evening 28th of April – Sunday Evening 29th of April**

**For further information see:** [**http://www.betemunah.org/lgbomer.html**](http://www.betemunah.org/lgbomer.html)

**Next Sabbath:**

**Shabbat: “O’od Nega Echad” – “Yet one plague”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **“אֶחָד עוֹד נֶגַע”** |  |  |
| **“O’od Nega Echad”** | Reader 1 – Shemot 11:1-3 | Reader 1 – Shemot 11:21-23 |
| **“Yet one plague”** | Reader 2 – Shemot 11:4-10 | Reader 2 – Shemot 11:23-25 |
| **“Una plaga más”** | Reader 3 – Shemot 12:11-1-5 | Reader 3 – Shemot 11:26-28 |
| Shemot (Exod.) 11:1 – 12:20 | Reader 4 – Shemot 12:6-10 |  |
| Ashlamatah: Haggai 2:6-15, 23 | Reader 5 – Shemot 12:11-13 |  |
|  | Reader 6 – Shemot 12:14-17 | Reader 1 – Shemot 11:21-23 |
| Psalm 49:1-21 | Reader 7 – Shemot 12:18-20 | Reader 2 – Shemot 11:23-25 |
| Abot: 2:16 | Maftir: Shemot 12:18-20 | Reader 3 – Shemot 11:26-28 |
| N.C.: Mk 6:17-29;  Lk 3:19-20; Acts 13:42-52 | - Haggai 2:6-15, 23 |  |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Hakham Shaul, now deals with confidence. He discusses the confidence the Gentile converts need for their new walk. [↑](#footnote-ref-1)
2. Eph. 4:20 ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν, cannot be translated by a literal word for word method. The concept is that the Gentile has received lessons on or about Messiah. And, therefore they have been taught you that they cannot live as the pagan Gentiles do. His message may sound like, you must change your conduct to match the teachings Torah, the 613 commandments and the wisdom of the Hakhamim.

   Barth translates v20… “But you have not become students of Messiah this way.” Barth, M. (1974). *Ephesians, Introduction, Translation, and Commentary on Chapters 4 - 6.* (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible. p. 498 [↑](#footnote-ref-2)
3. We see that activity of the Parnas 1 (1st Pastor) in these passages. The “teaching” is in fact teaching, instruction, and training in the Mesorah. An Academic setting is implied here. The Moreh is a “teacher” as we will see. However, we note that the Esnoga has many “teachers” and instructors. In the present verses, we see the 1st Pastoral Officer (Paqid) in action. [↑](#footnote-ref-3)
4. Some translations translate the clause εἴγε, “in as much as.” This indicates that the readers have heard of Yeshua. However, the “having heard” is not simply an acquaintance. This shows that the Ephesian congregation had learned about Messiah and this is Hakham Shaul’s gentle reminder that they have learned the “mysteries of Messiah by Hakham Shaul’s mouth. (see above 1:1-7; 3:1-6,7-13,14-19) Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. pp. 594-5 [↑](#footnote-ref-4)
5. Cf. John 17:17 [↑](#footnote-ref-5)
6. **Truth in** (concerning) **Yeshua,** refers to understanding the Mesorah. The phrase “in Messiah (Eph. 4:21 ἐν τῷ Ἰησοῦ ) means in union with Messiah, or in union with his teachings. Therefore, the Ephesian converts are called to be in union with Messiah by observance of his teachings on Mesorah. The deeper So’od meaning here is that those who are “in Messiah/Yeshua” are under his control, i.e. sphere. Our use of “sphere” is in a matter of speaking the equivalent to the Hebrew “mazel” (constellation). The can be better understood when we realize that the phrase “sphere” refers to the angels who are the engine of the universe. We now see that all the angels as “spheres” are under the “sphere” of Messiah. This is deep the mystical meaning of Messiah, which needs further elucidation. [↑](#footnote-ref-6)
7. “Putting off “or “casting off” is a once and for all, definite concluding action. The three imperatives, “put off, renew and put on are dependent on the verb “taught/teaching” which we have translated “**you have paid attention to our teachings.**” Therefore, the “putting off,” “renewal” and “putting on” are all contingent on paying attention – putting to practice the teachings the Ephesians received concerning Messiah. Dibelius see these “teaching’s,” as “hearing” and “learning” possessing a “mystical sense.” Barth, while quoting Dibelius does not accept his thesis. We find that the “teaching,” hearing” and “learning” forwarded to the Ephesians is very “mystical” as a Remes/So’od in accordance with Rabbinic hermeneutics. Barth’s comments are also noteworthy concerning the “academic” nature of the “teachings” Hakham Shaul gave to the Ephesians. He suggests that the teachings are both philosophical and “ethical.” This perfectly matches the idea of a Mesorah that was handed down to him from Hakham Tsefet and Gamaliel. This is noted in Barth’s comment on the fact that the “instruction” parallels the teacher, student relationship in Rabbinic schools of the day. However, note that this is not the “parallel.” This a picture of the exact Hakham Talmid relationship modeled. Barth, M. (1974). *Ephesians, Introduction, Translation, and Commentary on Chapters 4 - 6.* (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible. pp. 505, 529-533 [↑](#footnote-ref-7)
8. The “old man” is a man whose mind is filled with darkness and death. The “new man” is filled with the light of Messiah and peace/life. We can also see the discretionary way Hakham Shaul speaks of the Gentile life that they lived before conversion. There are a great number of ideas concerning the idea of the “old” and “new man.” The simplest answer to the “old man” in Ephesians is the notion of “putting off” the former Gentile lifestyle and mindset. This is accomplished by being “renewed in the spirit of the mind.” This language is metaphorical or poetic and non-literal. As noted above the “putting off” is a part of the teachings the Ephesians received by Hakham Shaul in the academic setting he brought when he was with them. [↑](#footnote-ref-8)
9. This action is a mental process of continual renewal. For the former gentile this is a continual progressive process. [↑](#footnote-ref-9)
10. The *ruach/pneuma* refers to the five levels of the *neshama*/soul. The Nefesh is base desire necessary for human survival and perpetuation. Even though this may often be referred to as the *yetser har* (evil inclination), it is a vital part of human existence. Hakham Shaul’s “putting off” is a reference to controlling human impulses and desires. The destruction of “deceitful passions” carries sexual connotations and adulterous imagery. This is also non-literal. In other words, Hakham Shaul is using infidelity to show that man (Jew/Gentile) is forfeiting spiritual life for physical impulses. Another way of saying this is that man (Jew/Gentile) is forfeiting his relationship with G-d by yielding to his physical impulses. The *ruach/pneuma* is a higher aspect of the soul, which begins or initiates the elevation of spiritual, ethical conduct. The phrase spirit of the mind shows that the *ruach* (2nd level of the soul) is connected to the “mind.” Therefore, the ethical conduct is invigorated by renewal through study and apprehending the aspects and teachings of the Torah. This renewal is the path upward from the animal soul. The passive sense of this phrase shows that the process is continual and ongoing. [↑](#footnote-ref-10)
11. The metaphor of “putting off” and “putting on” contains the Jewish imagery of conversion. [↑](#footnote-ref-11)
12. Although Scripture above (9:27) mentions only Pharaoh confessing his sin, it is apparent from Verse 30 there that the king's servants also made this confession, since Moses said to all of them, ***But as for you and your servants, I know that you will not yet fear the Eternal God.*** This is a clear indication that the servants too had joined the king in admitting their guilt. Ramban is thus correct in writing here in the plural: "their confession of sin." [↑](#footnote-ref-12)
13. Verse 2. [↑](#footnote-ref-13)
14. See Psalms 135:6. [↑](#footnote-ref-14)
15. Ibid., 2:4. [↑](#footnote-ref-15)
16. Verse 1. [↑](#footnote-ref-16)
17. Verses 4-6. [↑](#footnote-ref-17)
18. Above, 9:13. [↑](#footnote-ref-18)
19. Ibid., Verse 18. [↑](#footnote-ref-19)
20. Shemoth Rabbah 13:5. [↑](#footnote-ref-20)
21. Joel 1:3. This was said by the prophet during the terrible plague of locusts and drought. See Ramban further, Verse 14. The Midrash thus confirms Ramban's explanation that within G-d's command to Moses, as stated in the Torah, there was also included the oral communication concerning the locusts. The Midrash however added that the plague is alluded to in the expression, **And that you may tell**, etc., which is a reference to the locusts. [↑](#footnote-ref-21)
22. Above, 7:2. [↑](#footnote-ref-22)
23. Further, Verse 8. [↑](#footnote-ref-23)
24. Ibid., Verse 11. [↑](#footnote-ref-24)
25. Ibn Ezra (Verse 5) in the name of another commentator. [↑](#footnote-ref-25)
26. In the present verse. Since we have been told that the hail broke every tree of the field (above, 9:25), a long interval must have passed to allow the trees to grow back. [↑](#footnote-ref-26)
27. Moses was eighty years old when he stood before Pharaoh (above, 7:7). Add the forty years of the desert, and you have the one hundred and twenty years he lived (Deuteronomy 34: 7). Thus, the elapsed time of all the ten punishments decreed for Egypt could not possibly have been more than a year. [↑](#footnote-ref-27)
28. Eduyoth 2:10. [↑](#footnote-ref-28)
29. Verse 5. [↑](#footnote-ref-29)
30. Further, Verse 12. [↑](#footnote-ref-30)
31. Above,9:31. [↑](#footnote-ref-31)
32. Ibid., Verse 32. [↑](#footnote-ref-32)
33. Above, 9:25. [↑](#footnote-ref-33)
34. Verse 5. [↑](#footnote-ref-34)
35. Ibid. [↑](#footnote-ref-35)
36. Verse 15. [↑](#footnote-ref-36)
37. Verse 15. [↑](#footnote-ref-37)
38. Verse 5. [↑](#footnote-ref-38)
39. Verse 7. [↑](#footnote-ref-39)
40. Shemoth Rabbah 13:5. [↑](#footnote-ref-40)
41. Verse 8. [↑](#footnote-ref-41)
42. See Deuteronomy 29:9. [↑](#footnote-ref-42)
43. Numbers 1:17. [↑](#footnote-ref-43)
44. Verse 9. [↑](#footnote-ref-44)
45. This is not the text found in our version of Targum Onkelos. Ramban will later mention two other variants of Onkelos' text here. [↑](#footnote-ref-45)
46. I Kings 21:10. [↑](#footnote-ref-46)
47. Genesis 30:25. [↑](#footnote-ref-47)
48. Ibid., 27:19. [↑](#footnote-ref-48)
49. This text appears in our version of Targum Onkelos. [↑](#footnote-ref-49)
50. Numbers 36:7. [↑](#footnote-ref-50)
51. Shemoth Rabbah 13:5. [↑](#footnote-ref-51)
52. Joel 2:2. [↑](#footnote-ref-52)
53. "Greater." In our text of Rashi: "more grievous." [↑](#footnote-ref-53)
54. Joel 2:4. [↑](#footnote-ref-54)
55. Psalms 78:46. [↑](#footnote-ref-55)
56. Ibid., 105:34. Thus it is clear that in the plague which occurred in the days of Moses, there were also many species of locusts involved, unlike Rashi's explanation above. [↑](#footnote-ref-56)
57. It is illogical to say that the Torah here attached such importance to the plague just because one of the species involved was greater than that in the days of Joel, although in the number of species, the plague of locusts which occurred in the days of the prophet was unparalleled. (Mizrachi in explanation of Ramban's intent.) [↑](#footnote-ref-57)
58. There is thus no contradiction to the prophet Joel's words. That plague of locusts did not occur in the land of Egypt. [↑](#footnote-ref-58)
59. For the water brooks are dried up (Joel 1:20). [↑](#footnote-ref-59)
60. A Rabbi of Kairwan , North Africa, who flourished in the first half of the eleventh century, just when the Gaonic period in Babylon was about to come to a close. Rabbeinu Chananel's commentaries on the Talmud are among the most important works in Rabbinic literature. He also wrote a commentary on the Torah, which has been lost in the course of time, except for important extracts from it which are found mostly in the commentary of Bachya ben Asher. Some extracts are found in the works of Ramban and in the Sermons of Yehoshua ibn Shuib, a pupil of Rashba. An edition of mine of these collected explanations of Rabbeinu Chananel has recently appeared through the Mosad Harav Kook, Jerusalem, and they indicate a wide spectrum of interests on the part of the author in Biblical themes. [↑](#footnote-ref-60)
61. Above, 8:5. [↑](#footnote-ref-61)
62. Further, Verse 19. [↑](#footnote-ref-62)
63. Psalms 105:2. [↑](#footnote-ref-63)
64. Verse 13. [↑](#footnote-ref-64)
65. Joel 2:2. [↑](#footnote-ref-65)
66. Above, 7:1. [↑](#footnote-ref-66)
67. Further, 11:3. [↑](#footnote-ref-67)
68. Above, 8:4 (in the case of frogs), 8:24 (swarms of beasts), and 9:38 (hail). In each case, Pharaoh said ***ha'tiru*** (pray ye) in the plural. [↑](#footnote-ref-68)
69. Above, 8:5. [↑](#footnote-ref-69)
70. Ibid., Verse 25. [↑](#footnote-ref-70)
71. Ibid.,9:29. [↑](#footnote-ref-71)
72. Verse 22. [↑](#footnote-ref-72)
73. Verse 21. [↑](#footnote-ref-73)
74. See Genesis 15:12. [↑](#footnote-ref-74)
75. The name is found in the Talmud (Tamid 32a) in connection with Alexander the Great, who told the Sages of the south: "I wish to go to the country of Africa," whereupon they answered him, "you cannot go, for the Mountains of Darkness intercede." It would seem then that these were mountains somewhere in the heart of Africa, a dim knowledge of which reached the outer world. Considering the fact that the heart of central Africa was not penetrated by European explorers till the end of the nineteenth century, it is no wonder that not much was known in Medieval Europe about this region. [↑](#footnote-ref-75)
76. Psalms 105:28. [↑](#footnote-ref-76)
77. Shemoth Rabbah 14:1. [↑](#footnote-ref-77)
78. "It often happens on the Atlantic Ocean that it is impossible to distinguish day from night, and this sometimes lasts for five days. I have personally experienced it many times" (Ibn Ezra). A native of Spain, Ibn Ezra was born in the city of Tudela in the year 1093. In search of knowledge, he journeyed throughout the European countries and the Near East, where he made the acquaintance of the greatest luminaries of his time. Sometime after 1150, he visited London, where in the course of his journey he most likely experienced the density of fog he describes. [↑](#footnote-ref-78)
79. Genesis 46:32. [↑](#footnote-ref-79)
80. Job 2:4. [↑](#footnote-ref-80)
81. Further, 12:32. [↑](#footnote-ref-81)
82. Proverbs 21:27. [↑](#footnote-ref-82)
83. Isaiah 53:10. [↑](#footnote-ref-83)
84. MechiIta d'Rabbi Shimon ben Yochai, on the Verse further, 12:32. [↑](#footnote-ref-84)
85. Further, 12:32. [↑](#footnote-ref-85)
86. Since permission for their own cattle for sacrifices was specifically made a condition by Moses [here in Verse 26 - ***Our cattle will also go with us ... for thereof must we take to serve the Eternal our G-d***] - it could not be correct to say that they later took sacrifices for themselves from Pharaoh. We must therefore conclude that Pharaoh only hinted to them that he was ready to give them whatever they demand, but actually they took no animals from him for sacrifice. [↑](#footnote-ref-86)
87. Further, 12:31. [↑](#footnote-ref-87)
88. Ibid. [↑](#footnote-ref-88)
89. Ibid., Verse 33. [↑](#footnote-ref-89)
90. Shemoth Rabbah 14:4. [↑](#footnote-ref-90)
91. Verse 28. [↑](#footnote-ref-91)
92. According to this Midrash then, Moses did see Pharaoh later, but the king came to him. According to the first explanation, however, after he left the palace this time, Moses no longer saw Pharaoh at all. [↑](#footnote-ref-92)
93. Sunday sundown till Monday sundown. [↑](#footnote-ref-93)
94. *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-94)
95. Tehillim (Psalms) 24:1. [↑](#footnote-ref-95)
96. To the sons of men (Rashi), cf. Ps. 115:16. Maharsha: He made something which could subsequently be acquired, as it says, ‘Who shall go up in the Mount of the Lord’ etc. [↑](#footnote-ref-96)
97. I.e., without angels, who were created on the second day. [↑](#footnote-ref-97)
98. Tehillim (Psalms) 48:2. [↑](#footnote-ref-98)
99. I.e., the upper and lower worlds. [↑](#footnote-ref-99)
100. This apparently means, reigned over the lower world from the heavens, referred to in the psalm as ‘beautiful in elevation in the city of a great king’. [R. Hananel: Thus did He set aside Jerusalem to become ‘the city of our God, the mountain of his holiness’.] [↑](#footnote-ref-100)
101. Tehillim (Psalms) 82. [↑](#footnote-ref-101)
102. Cf. Beresheet (Genesis) 1:9. [↑](#footnote-ref-102)
103. par. Bava Batra 16a. [↑](#footnote-ref-103)
104. Mechilta; Targum Yonatan; Rashi [↑](#footnote-ref-104)
105. Connecting the word mofethim (‘wonders’) with the root pathah to deceive, and reading ha-mefathim. [↑](#footnote-ref-105)
106. Cf. Ex. R. IX, 12. [↑](#footnote-ref-106)
107. Ps. LXVIII, 28, E.V. 27. [↑](#footnote-ref-107)
108. Ibid. The word for council has the same root as the verb ‘to stone’; so it is here understood as ‘their stoners’. [↑](#footnote-ref-108)
109. The [Temple](file:///F:\Word\Body\temple.html) was erected on the territory of Benjamin, v. Yoma 12a. [↑](#footnote-ref-109)
110. Deut. XXXIII, 12, i.e., God dwells in the land of Benjamin. [↑](#footnote-ref-110)
111. He was the prince of the tribe of Judah (Num. VII, 12). [↑](#footnote-ref-111)
112. Hos. XII, 1. The last words are rod ‘im el, which are interpreted: he descended (into the sea because his trust was) with God. [↑](#footnote-ref-112)
113. Ps. LXIX, 2f. [↑](#footnote-ref-113)
114. Ibid. 16. [↑](#footnote-ref-114)
115. Ex. XIV, 15f. [↑](#footnote-ref-115)
116. Ps. CXIV. 2. The [Temple](file:///F:\Word\Body\temple.html) was in the kingdom of Judah. ‘His dominion’ is understood as Judah’s rule over Yisrael. [↑](#footnote-ref-116)
117. Ibid. 3 [↑](#footnote-ref-117)
118. He was the prince of the tribe of Judah (Num. VII, 12). [↑](#footnote-ref-118)
119. Hos. XII, 1. The last words are rod ‘im el, which are interpreted: he descended (into the sea because his trust was) with God. [↑](#footnote-ref-119)
120. Ps. LXIX, 2f. [↑](#footnote-ref-120)
121. Ibid. 16. [↑](#footnote-ref-121)
122. Ex. XIV, 15f. [↑](#footnote-ref-122)
123. Ps. CXIV. 2. The Temple was in the kingdom of Judah. ‘His dominion’ is understood as Judah’s rule over Yisrael. [↑](#footnote-ref-123)
124. See Torah Or, Va’eira 57b ff, Beshalach 64a-b; Yitro 71c, et al. [↑](#footnote-ref-124)
125. Tosefot in Gemara Erchin 15a [↑](#footnote-ref-125)
126. Job 29:3. [↑](#footnote-ref-126)
127. Job 29:2 [↑](#footnote-ref-127)
128. Prov. 4:4 [↑](#footnote-ref-128)
129. Job 29:4 [↑](#footnote-ref-129)
130. Gen. 4:7 [↑](#footnote-ref-130)
131. Isa. 45:23 [↑](#footnote-ref-131)
132. Ps. 22:30 [↑](#footnote-ref-132)
133. Ps.24:4 [↑](#footnote-ref-133)
134. See also Revelation 15:3 [↑](#footnote-ref-134)
135. Revelation 15:3 [↑](#footnote-ref-135)
136. ‘Torah’ bears here its narrower connotation of Pentateuch. The ‘Song’ referred to is that contained in Ex. XV. [↑](#footnote-ref-136)
137. Ps. 113-118. [MS.M. (gloss) inserts: Moshe and Yisrael recited it]. [↑](#footnote-ref-137)
138. **φανερός** – *phaneros* means that which has become “manifest.” Here we see something that was previously either unknown or hidden that comes to light. [↑](#footnote-ref-138)
139. Reference to Yechezkel 20:9 **that it should not be desecrated** “That My Name should not be desecrated; since I became known to them and I promised to take them out, and the Egyptians recognized that they are My people, if I were to destroy them their enemies would say, “Because He has not the ability to take them out.” Rashi [↑](#footnote-ref-139)
140. This is because the Tzdukim held an illegal council and railroaded Yeshua when they knew that they were limited in time. [↑](#footnote-ref-140)
141. Psalm 1 & Psalm 2 were in ancient times considered as one Psalm. [↑](#footnote-ref-141)
142. This special Ashlamatah is read the Sabbath before Pesach Sheni or Second Chance Passover. [↑](#footnote-ref-142)
143. Lag B’Omer, Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 17). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. p. 661 [↑](#footnote-ref-143)
144. Eisemann, R. M. (2007). *The Book of Yechezkel, A New Translation with a Commentary Anthologized from Talmudic and Rabbinic Sources.* Brooklyn, NY: Mesorah Publications Ltd. p. 314 [↑](#footnote-ref-144)
145. While we bracket in the notion of pastor, we prefer the word “Parnas” a “leader **in** the congregation.” Note that the Parnas is a leader **In** the congregation not the leader **Of** the congregation. The name, Parnas, or Shepherd, was given to those persons, whose office it was to guide or direct. The names of several Eastern princes are compounded from the word Pharnas (Pastor); for instance, Pharnabazus, Tissaphernes, &c. Hakham Tsefet equates Yeshua with the overarching idea of a Parnas – Shepherd who is the guardian of souls. 1 Pe. 2:25 **For you are as a sheep gone astray**, but now returned (repented - *teshuvah*) to the Shepherd and Bishop (*Parnas*) of your souls. Consequently, we see from Hakham Tsefet’s writings that the Parnasim are to be shepherds guarding the souls of the congregation. [↑](#footnote-ref-145)
146. Words of the Sages, particularly the Sages of the Talmud. [↑](#footnote-ref-146)
147. Cf. Phi 3:14 [↑](#footnote-ref-147)
148. In Israel, this has been done by Rabbi Adin Steinsaltz who has translated the whole Talmud Babli to modern Hebrew and therefore making its contents available to any modern Hebrew speaking person. But yet, much more remains to be done. [↑](#footnote-ref-148)
149. Cf. Mk. 12:30-31 [↑](#footnote-ref-149)
150. Biblica: Vol.73 Gregorian Biblical Book Shop p.511 [↑](#footnote-ref-150)
151. Culi, R. Y. (1989). *The Torah Anthology.* (M. Lo'ez, Ed., & R. A. Kaplan, Trans.) Brooklyn , New York: Moznaim Publishing Corp. Vol 12 p. 34 [↑](#footnote-ref-151)
152. Note: It is G-d’s grace, if I may use the term, to bring Gentiles into faithful obedience of the Torah and Oral Torah through the agent of Yeshua our Messiah. [↑](#footnote-ref-152)
153. My rendition [↑](#footnote-ref-153)
154. Corresponding to 1st Hakham, 2nd Hakham and Apostle 3rd of the bench of three - Chokhmah, Bina and Da’at [↑](#footnote-ref-154)
155. The Mohel (circumciser) like the Chazan (cantor) embody the aspirations and authority of the local congregation and the Bet Din. (Jewish court of authority) [↑](#footnote-ref-155)
156. Connected with the concept of Yir’ah, the fear of G-d. The ministry of the Sheliach – Chazan – Bishop [↑](#footnote-ref-156)
157. Here when everything is contextualized we can understand the meaning of these verses. The Jewish authorities hold in their power the ability to allow or prohibit circumcision, acceptance of gentile conversion. Interestingly enough the Greek μάχαιραν holds the idea of some sort of contention. This is not always the case with the μάχαιραν, however in our present case the μάχαιραν is the judgment for or against conversion. The servant who holds the circumcision knife is the final word on ritual circumcision and conversion. [↑](#footnote-ref-157)
158. Fear, Yir’ah is related to the Chazan or Bishop (Sheliach/Apostle of the Congregation) [↑](#footnote-ref-158)
159. Here love, agape is associated with the Masoret – Catechist – Evangelist [↑](#footnote-ref-159)
160. The term “Parnas” in Hebrew means Shepherd/Pastor but not necessarily as these titles are understood in Protestand or Catholic Christianity. [↑](#footnote-ref-160)
161. Hakham Shaul now deals with “**confidence united with sincerity**” in that he shows how the creature is created in the image of G-d. The creature now conducts life after the manner of G-d’s manifestation in the world, i.e. the Torah. Consequently, we see the shift towards “din” justice. G-d conceals Himself in the ten lights. However, while we say that He is concealed He is also revealed. Or we should say, that He reveals what can be known of Him in the lights of Messiah. Therefore, Hakham Shaul will begin to reveal what can be known in these lower lights. Parnas 1 and 2 united bring balance to the congregation. We have an honest sense of compassion. When the 2nd Parnas is involved we have the honesty which must be expressed in relationships. Therefore, it is noteworthy that Hakham Shaul begins dealing with relationships revealed in the congregation of Messiah. The atmosphere created by the union of the 1st and 2nd Parnas is one where mutual space brings tranquility and peace. The 2nd Parnas presents the Torah in such as ways so as to match the capacity of the recipient. The 2nd Parnas finds expression in helping others. As we will note below the present pericope is directly related to the Bedtime Shema. We can also see the acceptance of our duty as outlined in the Modeh Ani related to the 2nd Parnas. The Hebrew title for the sphere that the 2nd Parnas occupies is called ***Hod***. Modeh Ani is etymologically related to Hod showing that we must submit to the balance of the 2nd Parnas. [↑](#footnote-ref-161)
162. The three Parnasim (pastors) represent three levels of communication, *ethos*, *pathos* and *logos*. The most effective speaker is *ethos*, the 2nd Parnas. As a matter of fact, the present pericope (**4:25-27**) is a perfect description of the 2nd Parnas. [↑](#footnote-ref-162)
163. Hakham Shaul begins a triad of reference to the Mitzvoth (commandments). He begins with “prohibition” moving to the mitzvah and then to motivation. Here he deals with social order. When the structure of Ephesians is scrutinized closely, one will note that the opening passages begin with the origins of the soul per se. In the latter chapters of Ephesians we see conduct being emphasized. Our “heavenly origins” must ensue into earthly works. Hakham Shaul makes this evident to his readers in these final verses. Thielman notes the parallel between Zechariah 8:16 and the present verse. (Zech. 8:16) ***'These are the things which you should do: speak the truth to one another; judge with truth and judgment for peace in your gates***.’ Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 311 [↑](#footnote-ref-163)
164. Hakham Shaul’s prohibition teaches the Gentile converts that they are now members of the same congregation. This is his way of stressing a different type of behavior. [↑](#footnote-ref-164)
165. The left side is always accustoming to *din*/justice. Therefore, there is always a thrust forward or upward. The 2nd Parnas is an energized 1st Parnas. Be angry - **ὀργίζω** – *orgizo* from **ὀργή** – *orge.* In ὀργή there is actualized the true or false insight of man which impels him to decisive deeds. **Oργή** – *orge* can lean towards revenge and punishment. It receives this characteristic from the Chazan. Therefore, Hakham Shaul has to corral this officer and ministry. ὀργή, is always seen to be protecting something recognized to be right, becomes in the political life of the following period the characteristic and legitimate attitude of the ruler who has to avenge injustice. Because the 2nd Parnas, here described in the Greek word **ὀργή** – *orge* has a propensity for justice. Therefore, “anger” must not be allowed to progress into sin. [↑](#footnote-ref-165)
166. Here is a subtle reference to the evening/bedtime Shema. The second section of the Bedtime Shema is **Ribono Shel Olam Hareni Mochel Ve'solei'ach.** This part of the Shema calls us to pardon and forgive anyone who may have sinned against our person. By following this practice, we avoid allowing the ***“sun to go down on our anger.”*** [↑](#footnote-ref-166)
167. By reciting the Bedtime Shema, we find forgiveness, repentance and protection from the enemy at night. We entrust our soul to HaShem. The Bedtime Shema is deeply esoteric and confronts abstract exhibitions of the adversary. The expressed character of the 2nd Parnas deals with the adversary and adversity in ways that accept hardships as an opportunity to change and transform adversity into G-dly momentum. The 2nd Parnas calls for each of us to master his own soul and share that mastery with others in a harmonious space free of conflict and adversity. [↑](#footnote-ref-167)
168. Philo uses **κλέπτω** – *klepto* to describe the “kidnapper” or one who enslaves other by means of purchasing those in need. His scheme brings other under his submission. He himself does not do honest work with his own hands. Therefore, as Hakham Shaul suggests, let him do honest work with his **OWN** hands and **SHARE** with the community rather than enslave others. Thielman, agrees with this idea suggesting that this is not the agrarian laborer being addressed. He suggests that the upper class is “stealing” from the laborer by demanding heavy labor for little or no money. This would keep the laborer in constant need. This practice would be equal to kidnapping and slavery. Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 315 [↑](#footnote-ref-168)
169. The connection of the thief to the community must be addressed. The thief can no longer steal for a living he must be put to work. However, the community must address his needs as well. The two qualities **confidence** and **truth/honesty** when applied to the community create an atmosphere where communal trust can transpire. This cannot happen when you have someone in the community that is a thief. This analogy of the thief and the congregation is very apropos when we see the two ministries of Parnas 1 and 3 united. The first Parnas represents energetic initiative and stamina. The thief lacks energetic initiative and his resolve for stamina is thievery. Thievery requires no stamina at all. The daily labor of construction requires true stamina. The third Pastor is the channel for all the energies of the previous officers. She can deal with characteristics that no other officers can. The first Pastor/Parnas addresses the attribute of laziness associated with the thief. The third pastor brings the thief in connection with the community. When this happens, the “thief” can no longer steal from his “brothers.” He must now work and labor as an integral part of the community. This is how the bondservant is addressed in the Jewish community. He is judged and brought before his kinsman for redemption. He is then taught the economy of the Jewish community. When he has learned firsthand through his kinsman/redeemer to correctly interact with the community, he can re-enter the community. The compassion and nature of the third pastor makes all of this possible. [↑](#footnote-ref-169)
170. The true character of the thief is one who will not share what he has. On one level, we see that the thief takes from someone who has. On another level, the thief will not share. This was the greatest crime of Sodom and Gomorrah. [↑](#footnote-ref-170)
171. This statement shows that there must be structure to society. This perfectly matches that ministry of the 3rd Parnas who would have been involved in distributing necessary resources from the Congregation. If, as Hoehner suggests that the agrarian laborer struggled in times when there was no labor, the community would have been capable of supporting these cases. However, this would require giving by all the Congregation who had something to give. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. pp. 624-5 [↑](#footnote-ref-171)
172. **Moreh** = Hebrew for School Teacher. [↑](#footnote-ref-172)
173. **σαπρός** – *sapros* clearly means “corrupt,” with regard to speech etc. However, what most scholars overlook is the fact that those addressed are the Gentile converts. Therefore, we see that Hakham Shaul is telling them that they cannot talk as they used to talk. Nor can they speak in any degrading manner as members of the Congregation. [↑](#footnote-ref-173)
174. The teachings of the Moreh united with the 1st Parnas train the Gentile in how to speak within the Congregation. The Gentile proselyte needs to learn from the Moreh and the Parnas the appropriate manner of speech. He cannot talk or use the vocabulary of the past. Likewise, when the proselyte learns the language of the Torah/Mesorah his perspective changes so that he is a member that edifies the Congregation. Furthermore, the Gentile converts cannot offer any degrading communication towards the Jewish people since he has joined himself to the Community of G-d’s elect. [↑](#footnote-ref-174)
175. Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 317 [↑](#footnote-ref-175)
176. Masoret = Hebrew for Enforcer of the Mesorah (traditions), nd functions as the President of the Congregation, Chief Pastor of the congregation and also as Catechist (i.e. teacher of converts together with the Moreh (School Teacher). [↑](#footnote-ref-176)
177. Monotheistic vocabulary will not allow us to translate πνεῦμα τὸ ἅγιον in the traditional sense as “Holy Spirit” referring to the “Spirit” as if it were a member of polytheistic trinitarianism. The context here clearly demands that translation as the Nefesh Yehudi, the (Jewish) Soul/spirit from the heavens. Therefore, the passage as a whole speaks of the conversion process whereby the Gentile Convert is “sealed.” The general covenantal seal for Gentile men as converts is circumcision. Therefore, the “seal” proving that one is in possession of the Nefesh Yehudi is circumcision. Thielman notes the similarity of vocabulary with Yesha’yahu (Isaiah) 63:9-10. Because the vocabulary is only partially synonymous, we can determine that the “Holy Spirit” of those passages is the “Divine Agent” and not an aspect of “Deity.” The Yesha’yahu passages show that the “Holy Spirit” is the Divine “messenger” who was to go before the B’ne Yisrael (Shemot 23:23). Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 317 [↑](#footnote-ref-177)
178. Some sources suggest that the 2nd Pastor is equated with the idea of “surrender.” This passage clearly denotes this special quality. The Gentile New/Convert and those who would “build up” the Congregation must learn to surrender to the loving-kindness of G-d. [↑](#footnote-ref-178)
179. This is an internal issue. Therefore, Hakham Shaul is showing that internal issues when externalized are a serious danger to the congregation. [↑](#footnote-ref-179)
180. See **ὀργή** – *orge* above [↑](#footnote-ref-180)
181. The 2nd Parnas and the Chazan join in controlling evil speech, temper tantrums and conflict in the congregation. When these two forces are joined, evil does not stand a chance. Their combined effort is Justice mixed with Justice. The 2nd Parnas is a symbol of surrender as we noted above. However, in the present case the surrender is not on the part of the Congregational Officers. The 2nd Parnas and the Chazan joined together bring all injustice under appropriate control. However, outbursts of anger as applied here are not simple abusive tantrums. The 2nd Parnas and Chazan are dealing with legalism here. ὀργή, is always seen to be protecting something recognized to be right, becomes in the political life of the following period the characteristic and legitimate attitude of the ruler who has to avenge injustice. Because the 2nd Parnas, here described in the Greek word **ὀργή** – *orge* has a propensity for justice. Therefore, “anger” must not be allowed to progress into sin. That the two officers 2nd Parnas and the Chazan are in office here dealing with this problem shows the absolute mastery of their gift and office. The two officers demand a change in conduct. [↑](#footnote-ref-181)
182. The element of growth and transformation now laid out for the converts by the 2nd Parnas with the Chazan who persuade the convert to accept loving-kindness as a lifestyle. [↑](#footnote-ref-182)
183. **οὖν** – *oun* “therefore” connects with 4:1, 17. In both cases, the Darshan is present. Therefore, we can see our “divisions” are actually interconnected with itself. [↑](#footnote-ref-183)
184. Acceptance of the Nefesh Yehudi (Jewish Soul) brings the soul into loving relationship with G-d. The recipients are the beloved children of G-d. As His beloved children, we are called to imitate His actions. This verse could also be read. Be beloved imitators of G-d’s love as His children. [↑](#footnote-ref-184)
185. Cf. Lev 11:44 “Consecrate yourselves therefore, and be holy, for I am holy.” Note here the similarity between the words of Hakham Shaul and Philo. (Spec. 4:73) 73 for it was a felicitous and true saying of one of the wise men of old, that men never act in a manner more resembling the gods than when they are bestowing benefits; and what can be a greater good than for mortal men to **imitate** the everlasting God? (Virt. 1:168-169) And in another place also the lawgiver gives this precept, which is most becoming and suitable to a rational nature, that men should imitate God to the best of their power, omitting nothing which can possibly contribute to such a similarity as the case admits of. XXIV. Since then you have received strength from a being who is more powerful than you, give others a share of that strength, distributing among them the benefits which you have received yourself, in order that you may **imitate** God by bestowing gifts like his; 169 for all the gifts of the supreme Ruler are of common advantage to all men; and he gives them to some individuals, not in order that they when they have received them may hide them out of sight, or employ them to the injury of others, but in order that they may bring them into the common stock, and invite all those whom they can find to use and enjoy them with them. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p. 623, 657 [↑](#footnote-ref-185)
186. This shows us that the gift of the Nefesh Yehudi is earned. Once the recipient has the Nefesh Yehudi as a gift he must “become” the Nefesh Yehudi. [↑](#footnote-ref-186)
187. This is Hakham Shaul’s third use of **περιπατέω** – *peripateo,* meaning, “walk about.” Each instance **περιπατέω** – *peripateo,* “walk” refers to halakhic norms, conduct established in the Torah, and catechistically elucidated in the Oral Torah. Here we have a summons to faithful obedience. The three instances of **περιπατέω** – *peripateo,* show three responses expected of the Congregation. However, the phrase refers to habitual conduct. Therefore, we should read, “make this your habitual conduct,” or “make this your habitual walk.” [↑](#footnote-ref-187)
188. The Remes text is drawing on allegory to make its point. The point is to be as though you were an offering before G-d. The more familiar example is Yitzchak. The point here is not whether this is a literal sacrifice, which it is not or allegorical speech. Because it is Remes, it is most certainly allegorical. Secondly, the “lesson” is for us to mimic G-d and if that seems impossible, we have Messiah as a model. We must understand that **θυσία** – *thusia* does not represent a “sin offering.” Therefore, Messiah’s “sacrifice” is not for the sake of atonement in this case. We find the corresponding offering to be a **קֻרְבָּן** – *qorban* meaning to bring near. Therefore, the summary is not that Messiah is a “sacrifice” but a means of drawing near to G-d. Eadie, J. (2005). *A Commentary on the Greek Text of Paul's Letter to the Ephesians.* (M. G. Rev. W. Young, Ed.) Birmingham, AL: Solid Ground Christian Books. p. 364 [↑](#footnote-ref-188)
189. The sweet smell, **רֵיחַ** – *reyach* **נִיחֹחַ** – *nichowach* can be read a smell of comfort, or, the fragrance of the comforter. As Edie points out there is no easy way to say **נִיחֹחַ** **רֵיחַ**. As we have stated above the emphasis is not on a “literal” sacrifice, but rather the moral excellence of Messiah. Eadie, J. (2005). *A Commentary on the Greek Text of Paul's Letter to the Ephesians.* (M. G. Rev. W. Young, Ed.) Birmingham, AL: Solid Ground Christian Books. p. 365 [↑](#footnote-ref-189)
190. The sweet smelling aroma is the prayers of the Tsadiqim as they recite the liturgical prayers of the Siddur. [↑](#footnote-ref-190)
191. Not found in all manuscripts. [↑](#footnote-ref-191)