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| Esnoga Bet Emunah  12210 Luckey Summit  San Antonio, TX 78252  United States of America  © 2020  <http://www.betemunah.org/>  E-Mail: [gkilli@aol.com](mailto:gkilli@aol.com) | Menorah 5 | Esnoga Bet El  102 Broken Arrow Dr.  Paris TN 38242  United States of America  © 2020  <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 | First Year of the Triennial Reading Cycle |
| Iyar 29, 5780 – May 22,23 2020 | Fifth Year of the Shmita Cycle |

Candle Lighting and Habdalah Times see: <http://www.chabad.org/calendar/candlelighting.htm>

### Roll of Honor:

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

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

His Honor Paqid Adon David ben Abraham

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

His Honor Paqid Adon Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

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

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

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

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

Her Excellency Giberet Jacquelyn Bennett

His Excellency Adon Ya’aqob ben David

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

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

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

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

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

We pray for our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. Mi Sheberach…He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the sick person HE Rabbi Dr. Yosef ben Haggai, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

### Blessings Before Torah Study

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

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

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

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

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

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

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

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

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

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



Counting the Omer

# Friday Evening May 22, 2020 Counting of the Omer Day 44

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

Today is forty-four days of the Omer which are six weeks and two days.

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

Then read the following:

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| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 44 | Moreh/Chazan | Iyar 29 | 6:10-12 | Humility united with Reverential Awe |

Ephesians 6:10-12 Finally,[[1]](#footnote-2) my brothers, be clothed[[2]](#footnote-3) (strong)[[3]](#footnote-4) in the Lord and in the strength[[4]](#footnote-5) of His might.[[5]](#footnote-6) Put on[[6]](#footnote-7) the whole armor of G-d[[7]](#footnote-8) so that you may be able to stand against the deceits[[8]](#footnote-9) (methods) of the adversary.[[9]](#footnote-10) For we do not wrestle[[10]](#footnote-11) against flesh and blood,[[11]](#footnote-12) but[[12]](#footnote-13) against principalities,[[13]](#footnote-14) against authorities,[[14]](#footnote-15) against the rulers of the cosmos,[[15]](#footnote-16) ruling the present age of darkness,[[16]](#footnote-17) against spiritual wickedness among the heavenly spheres.[[17]](#footnote-18)

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

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| Shabbat | Torah Reading: | Weekday Torah Reading: |
| וַיְהִי בַּחֲצִי |  |  |
| “VaY’hi BaChatsi” | Reader 1 – Sh’mot 12:29-36 | Reader 1 – Sh’mot 14:15-18 |
| “And it came to pass at midnight” | Reader 2 – Sh’mot 12;37-47 | Reader 2 – Sh’mot 14:19-22 |
| “Y sucedió que a la medianoche” | Reader 3 – Sh’mot 12:48:51 | Reader 3 – Sh’mot 14:15-22 |
| Sh’mot (Exodus) Ex. 12:29 – 14:14 | Reader 4 – Sh’mot 13:1-10 |  |
| B’Midbar (Num,) 28:9-15 | Reader 5 – Sh’mot 13:11-22 |  |
| Ashlamatah: 2 Kings 19:35 – 20:7 | Reader 6 – Sh’mot 14:1-4 | Reader 1 – Sh’mot 14:15-18 |
| Special: 1 Sam. 20:18,42 | Reader 7 – Sh’mot 14:5-8 | Reader 2 – Sh’mot 14:19-22 |
| Psalms 51:1-21 & 52:1-11 | Maftir – Sh’mot 14:9-14 | Reader 3 – Sh’mot 14:15-22 |
| N.C.: Mk 6:30-44; Lk 9:10-17 | 2 Kings 19:35 – 20:7 |  |

### Contents of the Torah Seder

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

## Reading Assignment:

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

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

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

Vol. 5 – “Redemption,” pp. 87-183

# Rashi & Targum Pseudo Jonathan

for: Shemot (Exod.) 12:29 – 14:14

| Rashi | Targum |
| --- | --- |
| 29. It came to pass at midnight, and the Lord smote every firstborn in the land of Egypt, from the firstborn of Pharaoh who sits on his throne to the firstborn of the captive who is in the dungeon, and every firstborn animal. | 29. ¶ And it was in the dividing, of the night of the fifteenth, that the Word of the LORD slew all the firstborn in the land of Mizraim, from the firstborn son of Pharoh, who would have sat upon the throne of his kingdom, unto the firstborn sons of the kings who were captives in the dungeon as hostages under Pharoh's hand; and who, for having rejoiced at the servitude of Israel, were punished as (the Mizraee): and all the firstborn of the cattle that did the work of the Mizraee died also. |
| 30. And Pharaoh arose at night, he and all his servants and all the Egyptians, and there was a great outcry in Egypt, for there was no house in which no one was dead. | 30. And Pharoh rose up in that night, and all the rest of his servants, and all the rest of the Mizraee; and there was a great cry, because there was no house of the Mizraee where the firstborn was not dead. |
| 31. So he called for Moses and Aaron at night, and he said, "Get up and get out from among my people, both you, as well as the children of Israel, and go, worship the Lord as you have spoken. | 31. And the border of the land of Mizraim extended four hundred pharsee; but the land of Goshen, where Mosheh and the sons of Israel were, was in the midst of the land of Mizraim; and the royal palace of Pharoh was at the entrance of the land of Mizraim. But when he cried to Mosheh and to Aharon in the night of the Pascha, his voice was heard unto the land of Goshen; Pharoh crying with a voice of woe, and saying thus: Arise, Go forth from among my people, both you and the sons of Israel; and go, worship before the LORD, as you have said; |
| 32. Take also your flocks and also your cattle, as you have spoken, and go, but you shall also bless me." | 32. your sheep also take, and whatever of mine you have spoken about, and go; and nothing ask I of you except that you pray for me that I may not die. |
| 33. So the Egyptians took hold of the people to hasten to send them out of the land, for they said, "We are all dead." | 33. ¶ When Mosheh and Aharon, and the sons of Israel, heard the voice of Pharoh's weeping, they were not mindful, until he came himself, and all his servants, and all the Mizraee, and urged all the people of the house of Israel, that they might hasten to send them forth from the land; For, said they, if they prolong here one hour more, behold, we are all dead.  JERUSALEM:  ¶ For, said the Mizraee, if Israel delay one hour (longer), behold, all Mizraim dies. |
| 34. The people picked up their dough when it was not yet leavened, their leftovers bound in their garments on their shoulders. | 34. And the people carried their dough upon their heads, being unleavened, and what remained to them of the paschal cakes and bitter things they carried, bound up with their raiment, upon their shoulders. |
| 35. And the children of Israel did according to Moses' order, and they borrowed from the Egyptians silver objects, golden objects, and garments. | 35. And the sons of Israel did according to the word of Mosheh, and asked of the Mizraee vessels of silver and vessels of gold. |
| 36. The Lord gave the people favor in the eyes of the Egyptians, and they lent them, and they emptied out Egypt. | 36. And the LORD gave the people favour and compassion before the Mizraee, and they brought forth to them, and they emptied the Mizraee of their riches. |
| 37. The children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot, the men, besides the young children. | 37. ¶ And the sons of Israel moved forth from Pilusin towards Succoth, a hundred and thirty thousand, protected there by seven clouds of glory on their four sides: one above them, that neither hail nor rain might fall upon them, nor that they should be burned by the heat of the sun; one beneath them, that they might not be hurt by thorns, serpents, or scorpions; and one went before them, to make the valleys even, and the mountains low, and to prepare them a place of habitation. And they were about six hundred thousand men, journeying on foot, none riding on horses except the children five to every man; |
| 38. And also, a great mixed multitude went up with them, and flocks and cattle, very much livestock. | 38. and a multitude of strangers, two hundred and forty myriads, went up with them, and sheep, and oxen, and cattle, very many.  JERUSALEM: A mixed multitude. |
| 39. They baked the dough that they had taken out of Egypt as unleavened cakes, for it had not leavened, for they were driven out of Egypt, and they could not tarry, and also, they had not made provisions for themselves. | 39. And they divided the dough which they brought out of Mizraim, which they had carried on their heads, and it was baked for them by the heat of the sun, (into) unleavened cakes, because it had not fermented; for the Mizraee had thrust them out, neither could they delay; and it was sufficient for them to eat until the fifteenth of the month Iyar; because they had not prepared provision for the way. |
| 40. And the habitation of the children of Israel, that they dwelled in Egypt, was four hundred and thirty years. | 40. ¶ And the days of the dwelling of the sons of Israel in Mizraim were thirty weeks of years, (thirty times seven years,) which is the sum of two hundred and ten years. But the number of four hundred and thirty years (had passed away since) the LORD spoke to Abraham, in the hour that He spoke with him on the fifteenth of Nisan, between the divided parts, until the day that they went out of Mizraim. |
| 41. It came to pass at the end of four hundred and thirty years, and it came to pass in that very day, that all the legions of the Lord went out of the land of Egypt. | 41. And it was at the end of thirty years from the making of this covenant, that Yitzhaq was born; and thence until they went out of Mizraim four hundred (years), on the self-same day it was that all the hosts of the LORD went forth made free from the land of Mizraim. |
| 42. It is a night of anticipation for the Lord, to take them out of the land of Egypt; this night is the Lord's, guarding all the children of Israel throughout their generations. | 42. Four nights are there written in the Book of Memorials before the LORD of the world. Night the first,--when He was revealed in creating the world; the second,--when He was revealed to Abraham; the third,--when He was revealed in Mizraim, His hand killing all the firstborn of Mizraim, and His right hand saving the firstborn of Israel; the fourth,--when He will yet be revealed to liberate the people of the house of Israel from among the nations. And all these are called Nights to be observed; for so explained Mosheh, and said thereof, It is to be observed on account of the liberation which is from the LORD, to lead forth the people of the sons of Israel from the land of Mizraim. This is that Night of preservation from the destroying angel for all the sons of Israel who were in Mizraim, and of redemption of their generations from their captivity. |
| 43. The Lord said to Moses and Aaron, "This is the statute of the Passover sacrifice: No estranged one may partake of it. | 43. ¶ \_\_\_  JERUSALEM: ¶ It is a night to be observed and celebrated for the liberation from before the LORD in bringing forth the sons of Israel, made free from the land of Mizraim. Four nights are there written in the Book of Memorial. Night first; when the Word of the LORD was revealed upon the world as it was created; when the world was without form and void, and darkness was spread upon the face of the deep, and the Word of the LORD illuminated and made it light; and he called it the first night. Night second; when the Word of the LORD was revealed unto Abraham between the divided parts; when Abraham was a son of a hundred years, and Sarah was a daughter of ninety years, and that which the Scripture says was confirmed,--Abraham a hundred years, can he beget? and Sarah, ninety year old, can she bear? Was not our father Yitzhaq a son of thirty and seven years, at the time he was offered upon the altar? The heavens were (then) bowed down and brought low, and Yitzhaq saw their realities, and his eyes were blinded at the sight, and he called it the second night. The third night; when the Word of the LORD was revealed upon the Mizraee, at the dividing of the night; His right hand slew the firstborn of the Mizraee, His right hand spared the firstborn of Israel; to fulfil what the Scripture has said, Israel is My firstborn son. And He called it the third night. Night the fourth; when the end of the age will be accomplished, that it might be dissolved, the bands of wickedness destroyed and the iron yoke broken. Mosheh came forth from the midst of the desert; but the King Mashiach (comes) from the midst of Rome. The Cloud preceded that, and the Cloud will go before this one; and the Word of the LORD will lead between both, and they will proceed together. This is the night of the Pascha before the LORD, to be observed and celebrated by the sons of Israel in all their generations. |
| 44. And every man's slave, purchased for his money you shall circumcise him; then he will be permitted to partake of it. | 44. - - -  JERUSALEM: A sojourning man and a hireling born of the Gentiles will not eat of it. |
| 45. A sojourner or a hired hand may not partake of it. | 45. A sojourner or a hired stranger will not eat thereof. |
| 46. It must be eaten in one house; you shall not take any of the meat out of the house to the outside, neither shall you break any of its bones. | 46. In his own company he will eat. You will not carry any of the flesh out of the house from (your) company, nor send a gift one to his neighbour; and a bone of him will not be broken for the sake of eating that which is within it. |
| 47. The entire community of Israel shall make it. | 47. All the congregation of Israel will mix together, this one with that, one family with another, that they may perform it. |
| 48. And should a proselyte reside with you, he shall make a Passover sacrifice to the Lord. All his males shall be circumcised, and then he may approach to make it, and he will be like the native of the land, but no uncircumcised male may partake of it. | 48. And if a proselyte sojourn with you, and would perform the pascha before the LORD, let every male belonging to him be circumcised, and so be made fit to perform it; and he will be as the native of the land: but no uncircumcised one of the sons of Israel will eat thereof. |
| 49. There shall be one law for the native and for the stranger who resides in your midst." | 49. One Law will there be as to appointments for the native and for the proselyte who sojourns among you. |
| 50. All the children of Israel did; as the Lord had commanded Moses and Aaron, so they did. | 50. ¶ And all the sons of Israel did as the LORD had commanded Mosheh and Aharon, so did they. |
| 51. It came to pass on that very day, that the Lord took the children of Israel out of the land of Egypt with their legions. | 51. And it was on that same day that the LORD brought forth the sons of Israel from the land of Mizraim, with their hosts. |
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| 1. Adonai spoke to Moshe, saying, | 1. And the LORD spoke unto Mosheh, saying, |
| 2. "Sanctify to Me all the first-born, that [is the first to] open the womb among the B’ne Yisrael, both of man and beast, it is Mine." | 2. Sanctify before Me every firstborn male. Whatsoever opens the womb of all the sons of Israel among men, and (also) among beasts, is Mine. |
| 3. Moshe said to the people, "Remember this day [as the day] on which you came out of Egypt, from the house of slavery, for with a strong hand Adonai brought you out from this. You must not eat chametz. | 3. And Mosheh said to the people, Remember this the day in which you went out free from Mizraim from the house of the bondage of slaves; for by great strength of hand did the LORD bring you forth from thence; and you will not eat leaven. |
| 4. On this day you went out, in the month of Aviv [Nissan]. | 4. This day you are come out free; on the fifteenth of Nisan, which is the month of Abib. |
| 5. When Adonai brings you to the land of the Canaanite, the Chittites, the Emorites, the Chivites and the Yevusites, which He swore to your fathers [that He would] give to you--- a land flowing with milk and honey--- you must conduct this service in this month. | 5. And it will be, when the LORD your God will have brought you into the land of the Kenaanaee, and Hittaee, and Amoraee, and Hivaee, and Jebusaee, which He swore by His Word unto Abraham to give to you, a land producing milk and honey, that you will keep this service in this month. |
| 6. For seven days you must eat matzot, and the seventh day is a festival to Adonai. | 6. Seven days will you eat unleavened cakes, and on the seventh day will be a feast before the LORD. |
| 7. Matzot must be eaten these seven days. No chametz may be seen in your possession, and no leaven may be seen in all your boundaries. | 7. Unleavened cakes will be eaten seven days, and nothing leavened will be seen with you, nor leaven itself be seen with you in all your borders. |
| 8. You must tell your son [child] on that day saying, 'Because of this, Adonai did [this] for me when I came out of Egypt.' | 8. And you will instruct your son on that day, saying, This precept is on account of what the Word of the LORD did for me in miracles and wonders, in bringing me forth from Mizraim. |
| 9. It will be to you as a sign on your hand, and for a reminder between your eyes, so that Adonai's teachings will be in your mouth, for with a strong hand Adonai brought you out of Egypt. | 9. And this miracle will be inscribed and set forth upon the tephilla of the hand, on the top of your left (arm,) and for a memorial inscribed and set forth upon the tephilla of your head, set between your eyes on your forehead; that the Law of the LORD may be in your mouth, because in strength, with a mighty hand, the LORD brought you forth from Mizraim . |
| 10. You must preserve this statute in its appointed time, from year to year. | 10. You will therefore keep this statute of the Tephillin in the season to which it belongs, on work days, not on Sabbaths or solemnities; and by day, not by night. |
| 11. When Adonai brings you to the land of the Canaanites as He swore to you and to your fathers; and He will have given it to you. | 11. And when I the LORD have brought you into the land of the Kenaanaee, which I have sworn to you and to your fathers to give you, |
| 12. [At that time] you must pass on, [set aside] every one that [is first to] open the womb, to Adonai. Every firstling that is dropped [born] by animals that belong to you, the males shall belong to Adonai. | 12. You will set apart before the LORD every one that opens the womb; and every animal that its dam bears and that opens the womb if it be to you a male you will sanctify it before the LORD. |
| 13. Redeem each firstling donkey with a sheep. If it is not redeemed, you must break its neck. Redeem every first-born male among your sons. | 13. And every ass that opens the womb you will redeem with a lamb; and if you redeem him not, you will cut him off; [JERUSALEM. You wilt kill him;]  and every firstborn man (child) among your sons you will redeem; but your servant you may not redeem with money. |
| 14. When your son asks you at a later time saying 'What is this?' You should say to him, "With a strong hand Adonai brought us out of Egypt from the house of slavery. | 14. And when in future your son will ask you, saying, What is this ordinance of the firstborn? You will tell him: By the power of a mighty hand the LORD delivered us from Mizraim, redeeming us from the house of the servitude of slaves. |
| 15. When Pharaoh stubbornly refused to send us out, Adonai killed every first-born in the land of Egypt, from the first-born of man to the first-born of beast. I am therefore sacrificing to Adonai all that [is first to] open the womb which are male, and the first-born of my sons I redeem.' | 15. And when the Word of the LORD had hardened the heart of Pharaoh (that be would) not deliver us, he killed all the firstborn in the land of Mizraim, from the firstborn of man to the firstborn of cattle; therefore do I sacrifice before the LORD every male that opens the womb, and every firstborn of my sons I redeem with silver. |
| 16. [These words] shall be a sign on your hand and for totafot between your eyes, for with a strong hand Adonai brought us out of Egypt." | 16. And it will be inscribed and set forth upon your left land, and on the tephilla between your eyebrows; because by mighty strength of hand the LORD brought us out of Mizraim. |
| 17. When Pharaoh sent away the people El-him did not lead them by way of the land of the Philistines although it was the shortest route; for El-him said, "The people might change their minds should they encounter war, and return to Egypt. | 17. AND it was when Pharaoh bad released the people, that the LORD did not conduct, them by the way of the land of the Phelishtaee though. that was the near one; for the LORD said, Lest the people be affrighted in seeing their brethren who were killed in war, two hundred thousand men of strength of the tribe of Ephraim, who took shields, and lances, and weapons of war, and went down to Gath to carry off the flocks of the Phelishtaee; and because they transgressed against the statute of the Word of the LORD, and went forth from Mizraim three years before the (appointed) end of their servitude, they were delivered into the hand of the Phelishtaee, who slew them. These are the dry bones which the Word of the LORD restored to life by the ministry (hand) of Yechezekel the prophet, in the vale of Dura; but which, if they (now) saw them, they would be afraid, and return into Mizraim. |
| 18. And so El-him led the people round-about by way of the Reed Sea Desert, and the B’ne Yisrael went up armed from the land of Egypt. | 18. But the LORD led the people round by the way of the desert of the sea of Suph; and every one of the sons of Israel, with five children, went up from the land of Mizraim.  JERUSALEM: And the Word of the LORD conducted the people by the way of the desert of the sea of Suph; armed in good works went up the sons of Israel, free from the land of Mizraim. |
| 19. Moshe took the bones of Yosef with him, for [Yosef] had bound the B’ne Yisrael by oath saying, "El-him will surely remember you, and [then] you must carry up my bones out of here with you. | 19. Arid Mosheh carried up the ark in which were the bones of Joseph, from out of the Nilos, and took them with him; because, adjuring, he adjured the sons of Israel, saving, The LORD will surely remember you, and you will carry up my bones with you.  JERUSALEM: For, adjuring, he adjured the sons of Israel, saving, The LORD remembering; will remember you in is Word, and in His good mercies. |
| 20. They journeyed from Sukkot and camped at Etam at the edge of the desert. | 20. And they journeyed from Succoth, the place where they had been covered with the clouds of glory, and sojourned in Ethan, which is on the side of the desert. JERUSALEM: Which comes upon the end of the desert.] |
| 21. Adonai went before them by day in a pillar of cloud to lead them on the way, and at night in a pillar of fire to provide them with light, so that they could travel by day and by night. | 21. And the glory of the Shekinah of the LORD went before them by day in the column of the Cloud to lead them in the way, and at night the column of the Cloud removed behind them to darken on their pursuers behind them; but to be a column of fire to enlighten them before, that they might go forward by day and by night. |
| 22. He did not remove the pillar of cloud by day, or the pillar of fire at night, from before the people. | 22. The column of the Cloud departed not by day, nor the column of fire by night, in leading on before the people.  JERUSALEM: It ceased not. |
|  |  |
| 1. Adonai spoke to Moshe saying: | 1. And the LORD spoke to Mosheh, saying, |
| 2. "Speak to the B’ne Yisrael and have them turn back and camp before Pi haChiros, between Migdol and the sea, facing Ba'al Tzephon. Camp opposite it, near the sea." | 2. Speak to the sons of Israel, that they return back, and encamp before the Mouths of Hiratha, as they lie, created after the manner (likeness) of the children of men, male and female, and their eyes open to them: it is the place of Tanes, which is between Migdol and the sea, before the idol Zephon (Typhon), that is left of all the idols of Mizraim. For the Mizraee will say, More excellent is Baal Zephon than all idols, because it is left, and not smitten; and therefore will they come to worship it, and will find that you are encamped near unto it, on the border of the sea.  JERUSALEM: And they will return and encamp before the caravansaries of Hiratha, between Migdol and the sea, before the idol of Zephon, you will encamp over against it. |
| 3. Pharaoh will then say of the B’ne Yisrael, "They are confused in the land, the desert has shut [trapped] them in." | 3. And Pharaoh said to Dathan and Abiram, sons of Israel, who had remained in Mizraim, The people of the house of Israel are bewildered in the land: the idol Zephon has shut them in close upon the desert.  JERUSALEM: And Pharaoh will say concerning the people of the sons of Israel, They are losing themselves in the wilderness: the idol of Peor has shut them in before the desert. |
| 4. I will harden Pharaoh's heart and he will pursue them. and I will be glorified through Pharaoh and his entire army. Egypt will [then] know that I am Adonai." They [the B’ne Yisrael] did just that. | 4. And I will strengthen the design of Pharaoh's heart to pursue after them, and I will be glorified upon Pharaoh and upon his hosts, and the Mizraee will know that I am the LORD. And they did so. |
| 5. The king of Egypt was told that the people had fled. Pharaoh and his servants had a change of heart regarding the people, and they said, "What have we done? [How did] we release Israel from serving us? | 5. And the officers who went with Israel announced that the people had fled.  JERUSALEM: And it was declared to the king  And the heart of Pharaoh and his servants was turned unto evil against the people; and they said, What is this that we have done? For we have released Israel from serving us. |
| 6. He [Pharaoh] harnessed his chariot and he took his people with him. | 6. And he himself prepared his chariot, and his people led he with him by soft words. |
| 7. He took six hundred elite chariots [and crews], and all the [other] chariots of Egypt, and commanders over all of them. | 7. And he took six hundred choice chariots, and all the chariots of the Mizraee his servants, who were afraid of the Word of the LORD, lest they should be killed with pestilence, if not with hail: and a third mule, for drawing and following swiftly, he added to each chariot. |
| 8. Adonai hardened the heart of Pharaoh, king of Egypt, and he pursued the B’ne Yisrael. The B’ne Yisrael went out high handedly [in triumph]. | 8. And the LORD hardened the design of the heart of Pharaoh king of Mizraim, and he pursued after the sons of Israel. But the sons of Israel, going out with a high hand, were stronger than the Mizraee. |
| 9. The Egyptians pursued them and overtook them as they were encamped by the sea. There were all Pharaoh's chariot horses, his cavalry and his army [infantry], at Pi haChirot, facing Ba'al Tzephon. | 9. And the Mizraee followed after them, and came upon them as they were encamped by the sea, gathering of pearls and goodly stones, which the river Pishon had carried from the garden of Eden into the Gihon, and the Gihon had carried into the sea of Suph, and the sea of Suph had cast upon its bank. But all the chariot horses of Pharaoh, and his horsemen, and his hosts (were coming) towards the Mouths of Hiratha, which are before the idol Zephon. And Pharaoh saw the idol Zephon (still) preserved, and offered oblations before it.  JERUSALEM: But the sons of Israel had gone out free.... Before the caravansaries of Hiratha, before the idol Zephon. |
| 10. Pharaoh drew near, and the B’ne Yisrael looked up, and beheld the Egyptians coming after them. They were very frightened, and the B’ne Yisrael cried out to Adonai. | 10. And the children of Israel lifted up their eyes, and, beheld, the Mizraee were pursuing them; and they were sorely afraid, and the children of Israel prayed before the LORD. |
| 11. They said to Moshe, "Were there not enough graves in Egypt that you took us out to die in the desert? What have you done to us, bringing us out of Egypt? | 11. But the wicked generation said to Mosheh, Because there were no places of burial for us in Mizraim, have you led us forth to die in the wilderness? What have you done to us, in bringing us out of Mizraim? |
| 12. This is the [exact] thing that we told you in Egypt saying, 'Leave us alone and let us serve the Egyptians.' It would have been better for us to serve the Egyptians than we should die in the desert." | 12. Was as not this the word that we spoke to you in Mizraim, Let the LORD manifest Himself over us and judge, saying, Desist from us, and we will serve the Mizraee? for it is better for us to serve the Mizraee than to perish in the desert. |
| 13. Moshe said to the people, "Do not be afraid, stand firm and you will see the deliverance of Adonai, which He will perform for you this day, for the Egyptians you have seen this day you will never again see them, even to eternity. | 13. Four parties were made (among) the sons of Israel on the shore of the Weedy Sea: one said, Let us go down into the sea; another said, Let us return into Mizraim; another said Let us set against them the line of battle; and another said Let us raise a cry against them, and confound them. Unto the company which said, Let us go down to the sea, spoke Mosheh, Fear not, stand still, and see the salvation of the LORD, which will be wrought for you today. To the company which said, Let us return into Mizraim Mosheh said, You will not return; for, though you see the Mizraee today, you will see them no more forever. |
| 14. Adonai will fight for you, and you [must] remain silent. | 14. To the company who said, Let us set against them the line of battle, said Mosheh, Contend not; for the victory will be wrought among you from the presence of the LORD. And to the company who said. Let us raise a cry against them, Mosheh said, Be silent; and give the glory, and praise, and exaltation to your God. |
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# Welcome to the World of P’shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

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

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

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

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

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

30 And Pharaoh arose-from his bed.

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

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

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

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

both you-the men.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Chapter 13

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Chapter 14

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

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

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

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

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

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

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

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

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

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

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

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

from serving us Heb. מֵעָבְדֵנוּ, from serving us.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Chapter 52

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

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

4 sharpened Heb. מְלֻטֳשּׁ.

working deceit Cutting the flesh with the hair.

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

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

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

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

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

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

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

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

# Meditation from the Psalms

Psalms ‎‎51:1-21 & 52:1-11

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

In his monumental work, Shaarei Teshuva, Rabbeinu Yonah devotes the entire first section to a comprehensive discussion of the twenty principles of repentance. He quotes frequently from Psalms chapter 51, which he calls 'the Chapter of Repentance', because it is 'the basic foundation of all the principles of repentance'.[[18]](#footnote-19)

Indeed, every fiber of David's being was immersed in the spirit of repentance. Our Rabbis teach, 'Whoever wishes to repent should scrutinize the deeds of David'.[[19]](#footnote-20)

David is described as 'the man who made the yoke of repentance sublime'.[[20]](#footnote-21)

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

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

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

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

But, at that time, Doeg the Edomite, the head of Sanhedrin and Saul's closest adviser, was in spiritual retreat at the Tabernacle of G-d. He reported the transaction to Saul in such a manner as to implicate Achimelech as a conspirator against the insecure king. This treacherous slander incited the despairing King to condemn the entire city of Nob to death, as rebels against the monarchy, a horrible sentence which was eagerly carried out by Doeg himself.[[21]](#footnote-22)

These tragic events moved David to compose this Maskil, (an instructive psalm), to inform the people of the treachery of Doeg and slanderers like him.[[22]](#footnote-23)

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

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

God was angry with David for promising a daughter of Israel to a gentile. He decreed that Bath Sheba, the woman who had been preordained to be David’s wife, should be Uriah’s wife first. The Sages say,[[23]](#footnote-24) ‘Bath Sheba was designated as David’s mate from the six days of Creation, but David took her before the proper time*.*[[24]](#footnote-25)

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

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

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

Now let’s look at why David said this.[[25]](#footnote-26)

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

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

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

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

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

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

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

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

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

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

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

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

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

After three months, Nitzevet’s pregnancy became obvious.[[26]](#footnote-27) Incensed, her sons wished to kill their apparently adulterous mother and the illegitimate fetus that she carried. Nitzevet, for her part, would not embarrass her husband by revealing the truth of what had occurred. Like her ancestress Tamar, who was prepared to be burned alive rather than embarrass Judah[[27]](#footnote-28), Nitzevet chose a vow of silence. And like Tamar, Nitzevet would be rewarded for her silence with a child of greatness who would be the forebear of Mashiach.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*G‑d said: “Rise up, anoint him, for this is the one!”[[28]](#footnote-29)*

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

The words of several verses of our psalm are easily recognized from our prayers. For example, v.51:17 is in the opening of the Amida for all prayer services. This psalm is also recited along with Parshat Parah, the Torah portion describing the ritual of the “red heifer” that is read in preparation for Passover. Thus we understand that this is a psalm of cleansing that goes hand-in-hand with the cleansing of uncleanness after coming in contact with a dead man or a grave. In our Torah portion Moshe fetches the bones of Yosef for the exodus, so this psalm is particularly fitting for this Torah portion. It is therefore a fitting psalm to prepare us for the crossing of the Reed Sea an immersion in a mikveh,[[29]](#footnote-30) which is the final portion of our Torah portion.

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

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

*Sanhedrin 107a Rab Judah said in Rab's name: One should never [intentionally] bring himself to the test, since David king of Israel did so, and fell. He said unto Him, ‘Sovereign of the Universe! Why do we say [in prayer] "The God of Abraham, the God of Isaac, and the God of Jacob," but not the God of David?’ He replied, ‘They were tried by me, but thou wast not.’ Then, replied he, ‘Sovereign of the Universe, examine and try me’ — as it is written, Examine me, O Lord, and try me.[[30]](#footnote-31) He answered ‘I will test thee, and yet grant thee a special privilege;[[31]](#footnote-32) for I did not inform them [of the nature of their trial beforehand], yet, I inform thee that I will try thee in a matter of adultery.’ Straightway, And it came to pass in an eveningtide, that David arose from off his bed etc.**[[32]](#footnote-33) R. Johanan said: He changed his night couch to a day couch,[[33]](#footnote-34) but he forgot the halachah: there is a small organ in man which satisfies him in his hunger but makes him hunger when satisfied.[[34]](#footnote-35) And he walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.[[35]](#footnote-36) Now Bath Sheba was cleansing her hair behind a screen,[[36]](#footnote-37) when Satan came to him, appearing in the shape of a bird. He shot an arrow at him, which broke the screen, thus she stood revealed, and he saw her. Immediately, And David sent and enquired after the woman. And one said, Is not this Bath Sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her, and she came unto him, and he lay with her; for she was purified from her uncleanliness: and she returned unto her house. Thus it is written, Thou hast proved mine heart; thou hast visited me in the night; thou host tried me, and shalt find nothing; I am purposed that my mouth shall not transgress.[[37]](#footnote-38) He said thus: ‘Would that a bridle had fallen into the mouth of mine enemy [i.e., himself], that I had not spoken thus.’[[38]](#footnote-39)*

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

Let us prepare our hearts to seek this wisdom too.

### PIRQE ABOT

Pereq Vav

Mishnah 6:4

Hakham Yitschaq (ben Moshe) Magriso

This is the way of the Torah. Eat bread with salt, drink, water by the measure, sleep on the ground, live a life of hardship, and toil in the Torah. If you do this, you will be happy in this world, and it will be good for you in the World to Come. Do not seek greatness for yourself, and do not crave honor. Do more than your scholarship [warrants]. Do not covet the table of kings, for your table is greater than their table, and your crown is greater than their crown. Your Employer is also trustworthy to pay you a wage for your work.

The master now tells us what a person must do in order to be worthy of the Crown of the Torah (Kether Torah) and to be able to serve God properly. He must be content with the necessities of life, and not seek more, neither food nor clothing. This is the foundation if a person wishes to be worthy of the Torah. He must be content with his lot. He will then have the time to study and meditate on the Torah, without having his mind immersed in worldly affairs and the gaining of wealth so as to satisfy his appetites. He will also avoid dishonesty, and will not think of taking other people's property dishonestly.

In general, if a person learns not to eat more than is essential to sustain his health, he will be well prepared to study Torah and serve God. He will make good use of his time, and not waste it on trivial affairs and unimportant pursuits.

The master thus said, “Eat bread with salt, and drink measured amounts of water." He must make a habit of eating small quantities, just enough to sustain life and health. Even if a person has only bread, and does not have the money to buy something to eat with it, he should not waste time seeking more. It is better that he eat his bread with a little salt, and spend his time productively.

The same is true of drinking. One may not be able to afford wine or other beverages, and may have nothing to drink except water. Even his water supply may not be unlimited, and he may have to measure each cupful.

Although a person may have to subsist with a bare minimum, he should ignore his poverty, and devote himself to the Torah. The Torah cannot be attained without sacrifice. It is thus written, “This is the Torah-when a man dies in a tent” (Numbers 19:14). True mastery of the Torah requires that a person be ready to sacrifice even his life for it.

The master says that if a person does this he will be happy in this world. Since he can get along with the bare necessities, he will be strong and healthy. And even if he is in a place where he cannot make good meals and must sleep on the ground, it will not bother him at all. He will not feel uncomfortable, and his body does not suffer when he lacks good food and fine clothes.

On the other hand, when a person spends his life pursuing his worldly appetites, he will eventually be confronted with the truth that death awaits him, and he will waste away from depression. When he lacks something, he may even resort to dishonesty and theft so as to satisfy his desire for luxuries. Ultimately, however, his desires are never truly fulfilled.

The master therefore says that if a person does not live merely to satisfy his appetites and desires, but gets along with whatever he has, he will be happy, even in this world. He will be strong and healthy, and live a contented life. He will also be happy in the World to Come. Since he does not enjoy the fruit of his good deeds in this world, all his reward is left waiting for him in the Future World.

The master also taught, “Do not seek status for yourself, do not crave honor more than your learning merits, and do not covet the table of kings." These three items parallel the three things which, according to Rabbi Eleazer HaKafar, “remove a person from the world: jealousy, desire, and fame” (4:28). If a person immerses himself in any of these three things, he destroys himself both in this world and the next.

Addressing himself to "jealousy," the master here says, "Do not seek status." A person becomes jealous when he sees that his neighbor has status and advantages such as property and wealth. He thus becomes jealous, since he wishes to be greater than his neighbor. But if a person does not seek status for himself, it is certain that he will not be jealous of his neighbor.

Addressing himself to "fame," the master said, "Do not crave fame." When you see that people honor others, do not envy them. If you try to attain honor and fame, you will lose the world. But if you study Torah for the sake of Heaven, honor and fame will come to you automatically. Then you will be able to accept them.

The master therefore said, "Do not *seek* status, and do not *crave* fame." Do not go out and seek status, and do not pursue fame. However, if. you find yourself in a position where status and fame come to you automatically, you need not be embarrassed. This is especially true if the status and fame come as a result of your Torah knowledge.

Addressing himself to "desire," the master said, "Do not desire the table of kings." Do not pursue worldly pleasures, wishing that you could eat and drink like a king. If you study Torah, your "table" in the World to Come will be much greater than the table of any mortal king. Their tables only exist temporarily, while yours will be eternal.

Even in this world, your table is greater than theirs. You are content with your lot, and are happy and joyful at your table. You eat every bite with joy. But the people who eat at the king's table, are never fully satisfied. No matter how fine their meals, they are always thinking of those who have even greater tables. Everything that they have seems puny in their eyes.

Your crown is also greater than theirs, both in this world and in the next. A king's crown is "always dependent on others; if his subjects do not like him, they can impeach him and take his crown away.

Moreover, the master teaches that "your Employer can be trusted to pay you a wage for your work." Although you may have status and honor in this world, your reward is reserved for you in the World to Come. When the time comes, God will be sure to pay you a full "wage" for the Torah you studied and taught, as well as for the good deeds that you did in this world!

# Ashlamatah: 2 Kings 19:35 – 20:7

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

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

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

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

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

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

for you are going to die in this world.

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

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

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

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

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 Special Ashlamatah: I Samuel 20:18,42

| Rashi | Targum |
| --- | --- |
| 18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant. | 18. And Jonathan said to him: “Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty.” |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.'" And he arose and went away; and Jonathan came to the city. | 42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went, and Jonathan entered the city. |
|  |  |

# Correlations

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

& H.H. Giberet Dr. Elisheba bat Sarah

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

Tehillim (Psalms) 51 & 52

Melachim Bet (2 Kings) 19:35 – 20:7

Mk 6:30-32, Lk 9:10ª, Acts 16:25-34

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

The verbal tallies between the Torah and the Psalm are:

Land - ארץ, Strong’s number 0776.

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

The verbal tallies between the Torah and the Ashlamata are:

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

LORD - יהוה, Strong’s number 03068.

Smote - נכה, Strong’s number 05221.

Land - ארץ, Strong’s number 0776.

Sat / Dwelt - ישב Strong’s number 03427.

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

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

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

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

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

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

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

Hebrew:

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

Greek:

| GREEK | ENGLISH | Torah Reading  Ex. 12:29 - 14:4 | Psalms  51:1-52:11 | Ashlamatah  2KI 19:35-20:7 | Peshat  Mishnah of Mark,  1-2 Peter, & Jude  Mk 6:30-44 | Tosefta of  Luke  Luk 9:10-17 |
| --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |  |
| ἀγοράζω | buy, spend |  |  |  | Mk. 6:36 Mk. 6:37 | Lk. 9:13 |
| ἀγρός | countyside |  |  |  | Mk. 6:36 | Lk. 9:12 |
| αἴρω | pick up |  |  |  | Mk. 6:43 | Lk. 9:17 |
|  |  |  |  |  |  |  |
| ἀνά | each, by |  |  |  | Mar 6:40 | Lk. 9:14 |
| ἀναβλέπω | look up | Exo 14:10 |  |  | Mk. 6:41 | Lk. 9:16 |
|  |  |  |  |  |  |  |
| ἀνακλίνω | recline |  |  |  | Mk. 6:39 | Luk 9:15 |
| ἀνακλίνω | males, men |  |  |  | Mk. 6:39 | Luk 9:14 |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| ἀπολύω | send away, release |  |  |  | Mk. 6:36 | Lk. 9:12 |
| ἀπόστολος | apostles |  |  |  | Mk. 6:30 | Lk. 9:10 |
| ἄρτος | bread, loaves |  |  |  | Mk. 6:37 Mk. 6:38 Mk. 6:41 Mk. 6:44 | Lk. 9:13 Lk. 9:16 |
| ἄρχομαι | began |  |  |  | Mar 6:34 | Luk 9:12 |
| βασιλεία | kingdom |  |  |  | Matt. 7:21 | Lk. 9:11 |
| γινώσκω | know, known | Exod. 14:4 | Ps. 51:3 Ps. 51:6 |  | Mk. 6:38 | Lk. 9:11 |
| διδάσκω | teach |  | Psa 51:13 |  | Mk. 6:30 Mk. 6:34 |  |
| δίδωμι | given, give | Exod. 12:36 Exod. 13:5 Exod. 13:11 | Ps. 51:16 |  | Mk. 6:37 Mk. 6:41 | Lk. 9:13 Lk. 9:16 |
| δύο | two |  |  |  | Mk. 6:38 Mk. 6:41 | Lk. 9:13 Lk. 9:16 |
| δώδεκα | twelve |  |  |  | Mk. 6:43 | Lk. 9:12 Lk. 9:17 |
| εἴδω | see, saw, beheld | Exo 13:17 Exo 14:13 |  | 2Ki 20:5 | Mar 6:33 Mar 6:34 Mar 6:38 |  |
| εἰσέρχομαι | enter |  | Psa 51:0 | 2Ki 20:1 |  |  |
| ἑκατόν | hundred |  |  | 2Ki 19:35 | Mk. 6:40 |  |
| ἐκβάλλω | cast out | Exo 12:39 |  |  |  |  |
| ἐξέρχομαι | go forth, cme forth | Exo 12:31  Exo 12:41 Exo 13:3 |  | 2Ki 19:35 | Mk. 6:34 |  |
| ἐπισιτισμός | provisions | Exo 12:39 |  |  |  | Lk. 9:12 |
| ἔπω | said, telling | Exod. 12:31 Exod. 12:33 Exod. 12:43 Exod. 13:1 Exod. 13:3 Exod. 13:8 Exod. 13:14 Exod. 13:17 Exod. 13:19 Exod. 14:1 Exod. 14:3 Exod. 14:5 Exod. 14:11 Exod. 14:12 Exod. 14:13 | Psa 52:0 | 2 Ki. 20:1 2 Ki. 20:2 2 Ki. 20:4 2 Ki. 20:5 2 Ki. 20:7 | Mar 6:31 Mar 6:37 | Luk 9:12 Luk 9:13 Luk 9:14  Luk 9:19 |
| ἐρέω | say, spoke | Exo 12:32 Exo 13:14  Exo 14:3 | Psa 52:6 | 2Ki 20:5 |  |  |
| ἔρημος | wilderness | Exo 13:18 Exo 13:20  Exo 14:3 Exo 14:11 Exo 14:12 |  |  | Mk. 6:31 Mk. 6:32 Mk. 6:35 | Lk. 9:12 |
| ἔρχομαι | coming, will go |  | Psa 52:0 |  | Mk. 6:31 |  |
| ἐσθίω | eat, ate | Exo 12:43  Exo 12:44  Exo 12:45  Exo 12:48  Exo 13:6  Exo 13:7 |  |  | Mk. 6:31 Mk. 6:36 Mk. 6:37 Mk. 6:42 Mk. 6:44 | Lk. 9:13 Lk. 9:17 |
| εὐλογέω | bless | Exo 12:32 |  |  | Mk. 6:41 | Lk. 9:16 |
| εὑρίσκω | found | Exo 14:9 |  |  |  | Lk. 9:12 |
| ἡμέρα | days | Exod. 12:41 Exod. 12:51 Exod. 13:3 Exod. 13:4 Exod. 13:6 Exod. 13:7 Exod. 13:8 Exod. 13:10 Exod. 14:13 | Ps. 52:1 | 2 Ki. 20:1 2 Ki. 20:5 2 Ki. 20:6 |  | Lk. 9:12 |
| θεός | God | Exod. 13:17 Exod. 13:18 Exod. 13:19 | Ps. 51:1 Ps. 51:10 Ps. 51:14 Ps. 51:17 Ps. 52:7 Ps. 52:8 | 2 Ki. 19:37 2 Ki. 20:5 |  | Lk. 9:11 |
| ἰάομαι | healing |  |  | 2Ki 20:5 |  | Lk. 9:11 |
| ἰχθύς | fishes |  |  |  | Mk. 6:38 Mk. 6:41 Mk. 6:43 | Lk. 9:13 Lk. 9:16 |
| καλέω | called | Exo 12:31 |  |  |  | Lk. 9:10 |
| κατακλάω | break, broke |  |  |  | Mk. 6:41 | Lk. 9:16 |
| κλάσμα | pieces |  |  |  | Mk. 6:43 | Lk. 9:17 |
| κόφινος | hampers, basket |  |  |  | Mk. 6:43 | Lk. 9:17 |
| κύκλῳ | round about |  |  |  | Mk. 6:36 | Lk. 9:12 |
| κώμη | towns, villages |  |  |  | Mk. 6:36 | Lk. 9:12 |
| λαλέω | said, spoke, speaking | Exo 14:1 Exo 14:2  Exo 14:12 | Psa 52:3 |  |  | Lk. 9:11 |
| λαμβάνω | take, took, taken | Exod. 12:32 Exod. 13:19 Exod. 14:6 Exod. 14:7 Exod. 14:11 |  | 2 Ki. 20:7 | Mar 6:41 | Luk 9:16 |
| λαός | people | Exod. 12:31 Exod. 12:33 Exod. 12:34 Exod. 12:36 Exod. 13:3 Exod. 13:17 Exod. 13:18 Exod. 13:22 Exod. 14:5 Exod. 14:6 Exod. 14:13 |  | 2 Ki. 20:5 |  | Lk. 9:13 |
| λέγω | saying | Exod. 12:31 Exod. 12:33 Exod. 12:43 Exod. 13:1 Exod. 13:3 Exod. 13:8 Exod. 13:14 Exod. 13:17 Exod. 13:19 Exod. 14:1 Exod. 14:3 Exod. 14:5 Exod. 14:11 Exod. 14:12 Exod. 14:13 |  | 2 Ki. 20:1 2 Ki. 20:2 2 Ki. 20:4 2 Ki. 20:5 2 Ki. 20:7 | Mk. 6:31 Mk. 6:35 Mk. 6:37 Mk. 6:38 |  |
| μαθητής | disciples |  |  |  | Mk. 6:35 Mk. 6:41 | Lk. 9:14 Lk. 9:16 |
| ὄνομα | names |  | Psa 52:9 |  |  |  |
|  |  |  |  |  |  |  |
| ὄχλος | crowd, multitude |  |  |  | Mk. 6:34 | Lk. 9:11 Lk. 9:12 Lk. 9:16 |
| παρατίθημι | set |  |  |  | Mk. 6:41 | Lk. 9:16 |
| πᾶς | all, whole, entire, every | Exod. 12:29 Exod. 12:30 Exod. 12:33 Exod. 12:41 Exod. 12:42 Exod. 12:43 Exod. 12:44 Exod. 12:47 Exod. 12:48 Exod. 12:50 Exod. 13:2 Exod. 13:7 Exod. 13:12 Exod. 13:13 Exod. 13:15 Exod. 14:4 Exod. 14:7 Exod. 14:9 | Ps. 51:9 Ps. 52:1 Ps. 52:4 | 2 Ki. 19:35 | Mk. 6:30 Mk. 6:33 Mk. 6:39 Mk. 6:41 Mk. 6:42 | Lk. 9:13 Lk. 9:17 |
| πεντακισχίλιοι | five thousand |  |  |  | Mk. 6:44 | Lk. 9:14 |
| πέντε | five |  |  |  | Mk. 6:38 Mk. 6:41 | Lk. 9:13 Lk. 9:16 |
| πεντήκοντα | fifty |  |  |  | Mk. 6:40 | Lk. 9:14 |
| πόλις | cities, town |  |  | 2Ki 20:6 | Mk. 6:33 | Lk. 9:10 |
| πορεύομαι | go, went | Exo 12:32 |  | 2Ki 19:36 |  |  |
| πρόβατον | sheep | Exo 12:38 Exo 13:13 |  |  | Mar 6:34 |  |
| προσέρχομαι | come forward | Exo 12:48 Exo 12:49 |  |  | Mk. 6:35 | Lk. 9:12 |
| topos | place |  |  |  | Mk. 6:31 Mk. 6:32 Mk. 6:35 | Lk. 9:12 |
| χορτάζω | filled, satisfied |  |  |  | Mk. 6:42 | Lk. 9:17 |
| ὥρα | hour | Exo 13:10 |  |  | Mk. 6:35 |  |

Nazarean Talmud

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

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

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

H. Em. Hakham Dr. Yosef ben Haggai

|  |  |
| --- | --- |
| Hakham Shaul’s School of Tosefta  Luqas (Lk) 9:10a  Mishnah א:א | Hakham Tsefet’s School of Peshat  Mordechai (Mk) 6:30-32  Mishnah א:א |
| When the Sh’l'achim (apostles – emissaries) returned (to Yeshua), they gave him an account of all that they had done. | And when the Sh’l'achim (apostles - emissaries) were synagogued by Yeshua, they told him everything, even what they did and what they taught.[[39]](#footnote-40) And he said to them, “Come now by yourselves, to a quiet[[40]](#footnote-41) place and rest a while.” (For there were many peoplecoming and going, and they did not even have time to eat.) They went away in the boat to a secluded place by themselves. |

|  |  |
| --- | --- |
| Luqas (Lk) 9:10b-17 | Mordechai (Mk) 6:33-44 |
| And he took them along andwithdrew[[41]](#footnote-42) privately to a town called Beit Tsaidah. But when the congregation found out, they followed him, and welcoming them, he speak to them of chief/principle things and about the kingdom/Governance of God through Bate Din as opposed to human kings], and he cured those who were in need of healing.  Now the day began to be far spent, and the twelve (talmidim) came up andsaid to him, “Send the congregation away so that they can go into the surrounding villages and farms to obtain lodging and find provisions, because we are here in a desolate place.” But he said to them, “You give them something to eat!” And they said, “We have no more than five loaves and two fish, unless perhaps we go and purchase food for all these people.” For there were about five thousand men. So, he said to his talmidim, “Have them sit down in groups of about fifty each.” And they did so, and had them all sit down. And taking the five loaves and the two fish, and looking up to the heavens, he Blessed saying HaMotzi and broke them and began giving them to the (his) talmidin to set before the congregation. And they all ate and were satisfied, and what was left over was picked up by them twelve baskets of broken pieces. | And many peoplesaw them leaving[[42]](#footnote-43) and recognized them, and ran there together by land from all the towns, and arrived ahead of them. And getting out of the boathe saw the large congregation and had compassion on them, because they resembled sheep without a shepherd,[[43]](#footnote-44) and he taught them the principle of first/chief things.  Then when the time became late, drawing near to him, his Talmidim said, "This place is deserted, and the time is late. Send them away, that going away to the surrounding fields and villages they may buy bread for themselves. For they do not have what they may eat.” And answering, he said to them, "You give them something to eat." And they said to him, "Going, should we buy two hundred Denarii of bread and give them to eat?" And he said to them, "How many loaves do you have? Go and see." And when they saw, they said to him, "Five loaves of bread and two fish."[[44]](#footnote-45) And he commanded them all to recline,[[45]](#footnote-46) as an eating-group (Greek: “Symposium”) by eating-group upon the green grass. And they sat by groups of hundreds and fifties. And taking the five loaves and the two fish, looking up to Heaven he blessed G-d for the bread and the fishes and broke the loaves and giving out to his disciples to place before them (the many groups of people). And he divided the two fish to all. And all ate and were satisfied. And they took up twelve hand-baskets full of fragments, and also from the fish. And those eating the loaves were about five thousand men. |

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

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

Commentary to Hakham Tsefet’s School of Peshat

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

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

Emissaries of the Master

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

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

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

A Place of Rest

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

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

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

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

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

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

Come Away

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

This would not have been possible…

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

Acceptance of the Master, Messiah of all Yisrael made the transformation of the Galil possible. The Galil had become the new Gan Eden. From this, New Eden sprang the waters from the four rivers[[46]](#footnote-47) of Rabbinic Hermeneutics such as the Mishnah, Tosefta and the halakhic Midrashim. The second through the fourth century produced the bulk of rabbinic materials, again from the Galil. The fourth through the eighth centuries produced much of the Targumic literature, and thousands of *piyyutim*, as well as sermonic midrashim.[[47]](#footnote-48) From the first century through the eighth, the Galil was the cradle of present-day Judaism. While many scholars want to refute the thought that the Master and his talmidim had an influence over the area, we can hardly imagine the power of his ministry in that region. In a measure, Judaism “went out” of Yerushalayim (Jerusalem) but not the Galil because the Master “apostolized” talmidim.

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

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

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

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

Per the Artscroll Tanakh,[[48]](#footnote-49) Shemot 13:1-16 has three essential topics.

1. The Firstborn v 2
2. Pesach v 3
3. Tefillin[[49]](#footnote-50) v 9

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

1. Shema – Unity of G-d
2. The Head – The abode of the intellectual Soul,
3. The power of memory, which This enables us to be conscious of our antecedents and obligations to His Will[[50]](#footnote-51)
4. Teach future generations about the Miracles of the Exodus

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

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

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

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

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

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

Μὴ ἔχοντα ποιμένα — (Not having a Shepherd) Μή is used here, instead of οὐκ, because it denotes Jesus’ conception of the people, his thought about them. It is the fact, but the fact transferred to his mind.[[51]](#footnote-52) This expression is used also by Mt. 9:36, in the passage which leads up to the account of the appointment of the twelve, and the sending them forth to supply the lack. It seems as if this feeling of Jesus towards the multitude had somehow impressed itself on the minds of the disciples especially at this period of his life, the period just preceding the close of the ministry in Galilee. The figure itself denotes the lack of spiritual guidance.[[52]](#footnote-53)

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

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

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

The principle of the Firstborn and the return of the Priesthood to the Firstborn was very much a practice of the P’rushim/Pharisaic. The Nazarean Codicil is replete with information on Priestly practices of the P'rushim (Pharisees). They argued questions like ritual purity for the laity and other ritual practices. This is very evident in the contemporary practice of Netliyat Yadayim.[[53]](#footnote-54) We will not argue this point at any length here other than to note that P’rushim noticed the defunct Priesthood of the Tzdukim (Sadducees) and were instrumental in guiding Judaism overall into the emergence of Rabbinical Judaism which in practice is very much a Priesthood of the Firstborn. Yeshua, the House of Hillel, and the P’rushim placed the Priesthood of the Firstborn back into the hands of the Jewish laity per se. With this paradigm shift, the role of responsibility became internal rather than external. The Bate Din accepted responsibility for their community and in turn, the community accepted their leadership. No other system has stood the test of time like the present rabbinical system fostered by the House of Hillel, Yeshua and the P’rushim. Return of the Priesthood to the Firstborn was essential if the B’ne Yisrael were to survive in another exile.

Exile, the Place to be

Each exile has left its mark on the Jewish people.

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

This leaves us with the question of what positive mark will the Great Exile leave upon the Jewish people. However, we do not believe that this is the essential question. The true question is what mark the Jewish people will leave on the world. Less than 1% of the world’s populations, the Jewish people have made greater improvements and advancements than any other ethnic people. Their contributions have been earth staggering. Why? This is because the Jewish people are a Theocracy within a diverse cultural system of conflicting governments. However, this “Theocracy” is one, which does not focus on kings, priests or prophets in the traditional sense. Rather G-d is trying to build a Theocracy founded upon communal trust and faithfulness. This thought aligns itself with the original “cultural mandate” given to Adam as well as the final words of Yeshua concerning the “talmudizing,” of all peoples (Gentile nations). However, in both cases the “cultural mandate” is universal. Haym Solomon,[[54]](#footnote-55) who designed the American One Dollar bill and financed much of the American Revolution, dreamed that the United States could be “One Nation Under G-d.” Hyam Solomon’s original theme was “one Nation under One G-d.” This statement was too “Monotheistic” for the fledgling Trinitarian country and therefore the statement was modified to what we read on the Dollar Bill to this day: “one nation under God.” Nevertheless, this vision was not relegated to one geographic region. These visionaries dreamed a greater dream, rather than “one nation under One G-d”, they dreamed of “one world under One G-d.”

A Talmid of Amos

The minor Prophet Amos[[55]](#footnote-56) set a standard for all the Prophets. Firstly, he taught that discrimination was a sin of gargantuan proportions. He also attacked aristocracy and neglect of the lower class. Interestingly, Amos was a “Shepherd.” As a shepherd, like David he learned how to care for the people of G-d. He traveled from the Tekoa in southern kingdom on the eastern slopes of the Judean hills just below Beth Lechem. Amos heralded the destruction of the Northern Kingdom of Yisrael as well as the pending doom for Yehudah. Chronologically Amos is the earliest of these prophets, and his book offered a pattern for later prophetic books. Amos was frightening to the Priesthood because he ridiculed those who made sacrifices to G-d hypocritically while neglecting the Torah.

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

Be Disciples of Aaron

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

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

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

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

Hakham Shaul’s School of Remes

The Igeret to the Romans[[56]](#footnote-57)

Sin entered into the cosmos through Adam HaRishon[[57]](#footnote-58) (one man, i.e. the first man), and because of this death (entered) through sin,[[58]](#footnote-59) so also death spread to all people because all sinned. For until the written Torah was given (at Har Sinai), sin existed in the world, but no one was charged with violation of the written Torah, because the Torah had not been given in a written form. Yet death reigned from Adam (HaRishon) until Moshe even over those who did not sin in the likeness of the transgression of Adam (HaRishon), who is an allegory of the coming one. But the gift (Natan HaTorah – of the Torah) is not like the trespass, for if by the trespass of the one, the many died, by how much more did the loving-kindness of God and the gift (of the Torah) by the loving-kindness of the Adam Kadmon (one man),[[59]](#footnote-60) Yeshua HaMashiach, multiply it to the many.[[60]](#footnote-61) And the gift (of the Torah) is not as through the one who sinned, for on the one hand, judgment from the one sin led to condemnation, but the gift (of the Torah), apart from many trespasses, leads to justice.

For if by the transgression of the one (Adam HaRishon), death reigned through the one (Adam HaRishon), how much the more those who receive the abundance of loving-kindness and of the gift of justice through the Torah will reign in life through the One, Yeshua HaMashiach.

¶ So then as through the one transgression resulted in condemnation to all men, even so through one act of righteous/generosity[[61]](#footnote-62) resulted in justification of life to all men. For as through the one man's disobedience the many (Gentiles) were made sinners, even so through the obedience of the One (Yeshua HaMashiach) the many (Gentiles) will come to justice. The (Written) Torah came alongside the Oral Torah so that the knowledge of what transgression is would increase; but where knowledge of sin increased, loving-kindness abounded even more, so that, as sin reigned in death, even so loving-kindness would reign in justice leading to life in the Y’mot HaMashiach through Yeshua our master

Commentary to Hakham Shaul’s School of Remes

Introduction and setting

Hakham Shaul is addressing Gentiles who lack the mental discernment of our Father Abraham. Therefore, they must be made aware of the Oral Torah (Mesorah) and the Written Torah. Furthermore, they must be made aware of the consequences for not adhering to both.

In this commentary, we will discuss…

1. The result of Adam’s sin introduced death on a cosmic level
2. The Oral Torah is the cosmic DNA of creation
   1. Therefore, all men are judged and accountable to the Oral Torah
3. Adam HaRishon is the antithesis of Adam Kadmon
4. It is the “gift” of the Torah, both Oral and Written that frees humanity from condemnation
5. It is the loving-kindness of G-d, as expressed through Adam Kadmon brings justice
6. It is through faithful obedience to the Torah that men are deemed just (a Tsaddiq) in G-d’s court
7. The seminal effect of Peshat on the subsequent levels of hermeneutics

Theme or Key thought:

A case for the importance of the Oral Torah

It is the general assessment of the Christian majority, be they Protestant or Catholic that man does not have the capacity to “please” G-d. Here we must vehemently object. And, we will use the Nazarean Codicil as “case law” to supplant their ideas.

Luqas (Luke) 1:5-6 And now it happened in the days of Herod, king of Y’hudah, that there was a Kohen (priest) named Z’kharyah, of the (priestly) division of Aviyah.[[62]](#footnote-63) And he had a wife from the daughters of Aharon, and her name was Elisheba.[[63]](#footnote-64) And they were both righteous/generous before God, walking blamelessly (sinless) in all the mitzvoth (commandments) and statutes[[64]](#footnote-65) of the LORD.

If adjectives like “blameless,” “sinless” and “righteous/generous” are not pleasing before G-d, humanity has no hope whatsoever at all. However, because this Biblical husband and wife show the normal ability to keep ALL of the (applicable) mitzvoth, (commandments) we can come to an understanding that Torah observance does in fact establish favor with G-d. Therefore, we must assert that G-d loves roses[[65]](#footnote-66) more than tulips![[66]](#footnote-67)

Sin entered the cosmos and the Cosmic Torah

Hakham Shaul’s pericope to the Romans is not a narrative about sin. The narrative of Hakham Shaul follows and maintains continuity of his explanation for the need of halakhah, or a halakhic cosmos. The “beginning” of the Jewish people told in Sefer B’resheet (Genesis) reveals the halakhic nature of their history at the onset of the narrative. In the beginning, “Elohim” bespeaks judgment, justice and judicial activity.[[67]](#footnote-68) The activity of the Ruach Ha-Elohim (v.2) shows a direct legal environment is determined. This shows us that “creation” of a legal cosmos is the direct purpose of G-d (Elohim – the supreme Judge). Therefore, creation’s environment is halakhic. The unfolding narrative of creation is told and depicted as a systematic development of “legal halakhah.” This causes us to understand that the Cosmos is an Oral Torah. Study of the Oral Torah will show its systematic process and development.

The Nazarean Codicil, subordinate to the Torah does not simply re-tell the Torah’s story. It “re-tells” the story in terms of the role of Messiah and his judicial agenda in the earth. The Nazarean Codicil as a Mesorah conveys the story in its principal legal parts, not as a single, continuous narrative. In this manner it is the same as the Torah. While certain “narrative” parts do tell a story, the agenda is halakhic and Theocentric. Messiah as the agent of G-d (HaShem) works to create a theocratic society. And, a Theocratic society is never without halakhah. The “gift” and “loving-kindness of G-d” is the life of Messiah told in halakhic terms. However, the gift and loving-kindness of G-d in the present pericope is directly related to the Oral and Written Torah. The written Torah comes at an age when men cannot be trusted to live by the Cosmic Torah. Therefore, the Written Torah, as a gift is the undergirding of the Oral Torah. It is therefore necessary for Messiah and his agents to work towards the establishment of this Theocracy. In the coming age, Y’mot HaMashiach we will live by these theocratic mores.

B’resheet 1-3 teaches us about the sin of Adam HaRishon. Sin entered the cosmos through the sin of one man. The opening of B’resheet shows us that the cosmos must be tied to halakhah. Furthermore, as we have stated, B’resheet 1:1-5 shows the inevitable fall of Adam HaRishon.[[68]](#footnote-69) Careful examination of the B’resheet narrative reveals its legal and covenantal nature. The talmidim of Abraham were in their own right men of monumental genius. Abraham is said to have logically deduced that there can be only one G-d. Therefore, we opine that those who were Torah Scholars under his tutelage must have been men who were equally brilliant.

The brilliance of the Nazarean Hakhamim is that they established a halakhic structure that integrated the life of Messiah in conjunction with the liturgy of the Torah Sedarim. However, their genius was in telling this tale in a halakhic, semi-haggadic and distinctively traditional format. Torah and Mesorah are woven together as one fabric. When looking at the fabric is seems impossible to discern where one begins and the other disappears. In one sense, we desire to know and learn the Torah. Yet, on the other hand, we need to know how this fits into the establishment of a theocratic society. The Nazarean Rabbanim were not concerned with “theory.” They realized that the execution of the mitzvoth in the social order of an entire society is what really matters.

Here we again turn to Remes/Allegorical Mysticism. The secrets of the Nazarean Rabbanim are interwoven with bits of Halakhic, Haggadic, Midrashic and So’odic pieces. The genius of presenting their material in such fashion makes it possible to convey more material than would otherwise be possible. The narrative only functions as a carrier for the cosmic message of the Torah in Messianic dress.

The seminal statement of the Nazarean Codicil is found in the Peshat writings of Hakham Tsefet. And which reads…

Mordechai (Mk.) א ¶ The chief part (Resheet) of the Masorah (Tradition/Oral Law) is Yeshua ‎Ha-Messiah, the Son of God (i.e. Ben Elohim = the King/Judge); ‎as it is written in the prophets, “Behold, I send My messenger (Agent) before your face (into your presence), which will ‎prepare your way (Hebrew: Derekh/Halakha) before you” (Exodus 23:30; & Malachi 3:1).

It is clearly abundant that Hakham Tsefet wants his readers to connect with Sefer B’resheet. However, if we peer into this passage deeply and long enough the seminal So’odic secret begins to surface. A cosmic secret (So’od) and plan unfolds from a “simple” Peshat text. We can better understand this if we appeal to Rashi’s comments to B’resheet 1:1…

‎‎בְּרֵאשִׁית בָּרָא‎ IN THE BEGINNING ‎GOD CREATED — This verse calls aloud ‎for explanation in the manner that our ‎Rabbis explained it: God created the world ‎for the sake of the Torah which is called ‎‎(Prov. 8:22) "The beginning (‎רֵאשִׁית ‎ -Resheet) of ‎His (God's) way", and for the sake of ‎Israel who are called (Jer. II. 3) "The ‎beginning (‎רֵאשִׁית ‎ -Resheet) of His (G-d's) increase". ‎‎[The Rabbis translated thus: For the sake ‎of (‎בּ‎) the Torah and Israel which bear the ‎name of ‎רֵאשִׁית ‎ -Resheet G-d created the heavens ‎and the earth.”‎[[69]](#footnote-70)

Hakham Shaul following the words of his master Hakham Tsefet, connects with the same Proverb showing us that “God created the cosmos ‎for the sake of the Torah which is called ‎‎(Prov. 8:22) “The beginning (‎רֵאשִׁית ‎ -Resheet) of ‎His (God's) way.” Or, that the Torah was the instrument, “workman” of creation. However, Hakham Shaul’s “Torah” is alive.[[70]](#footnote-71) Furthermore, the legal universe makes it impossible for a man to say that he is without sin. In order for sin to exist, per se there must be a definition of what equates to sin. This is readily and systematically found in the Mesorah. However, the “revelation” of sin in the Toroth is not for the sake of condemnation! This misnomer commonly held among Christians in the greatest lie ever fabricated. The revelation of sin from the Toroth is for the sake of bringing humankind close to G-d and or returning to G-d. The revelation of sin is making one aware of obstacles that hinder one’s relationship with G-d.

GENESIS RABBAH 1:1.1-2 “Then I was beside him like a little child, and I was daily his delight rejoicing before him always, rejoicing in his inhabited world, and delighting in the sons of men” (Prov. 8:30-31).

Hakham Tsefet by way of contiguity[[71]](#footnote-72) reflects on B’resheet and further elucidates his revelation of the Mesorah, Messiah and “Way of HaShem.”

Mordechai (Mk.) א And now it happened in those days,[[72]](#footnote-73) Yeshua came from the city of Branches[[73]](#footnote-74) of the Galil and was immersed by Yochanan in the Yarden. And immediately coming out of the water[[74]](#footnote-75) he saw the heavens torn apart and the spirit (ruach - breath) descending on him like a dove. And a daughter of a voice (bat kol) came from the heavens saying, “You are my son, the beloved; with you I have delight[[75]](#footnote-76).”

Again, Hakham Shaul interpreting Hakham Tsefet’s secret, sees Messiah (Adam Kadmon) as “R’sheet” as he was taught by Hakham Tsefet. Hakham Tsefet takes us back to Gan Eden with his “Bat Kol.” The Hebrew word “Eden” means, “Delight.” Now we have extended Peshat to Remes and reached the limit of allegorical hermeneutics. If we are to understand the intent of Hakham Tsefet beyond this point, we must turn to Drash and So’odic interpretive keys, all of which are Oral, never to be written down. However, Hakham Shaul’s awareness of Hakham Tsefet’s teachings makes it abundantly clear that there was a Cosmic Torah before there was a “Written Torah” and that both of them are in fact the “Gift of G-d!”

This also confirms the thesis that we have posited concerning the Peshat texts of Hakham Tsefet being the deepest mystical (secret) in all of the Nazarean Codicil. Hakham Shaul is able to take the Peshat text of Hakham Tsefet and derive deep secret (Remes mystical) content therein. This can only happen in Remes when there is seminal Peshat. However, we have learned from our Masters that the opening pericopes of B’resheet are not to be taken as literal. This intimates that the beginning pericopes of B’resheet are So’odic materials. The exact point of demarcation where B’resheet departs from being strictly So’od is somewhere near the end of the 3rd or 4th chapter. This being said the line is somewhat evasive because the text gradually leans and lends itself to Peshat understanding. We here posit the thesis that Hakham Tsefet has followed the same principles. His opening pericopes lend themselves to a more So’odic interpretation than the latter chapters. This is the hermeneutic principle of the end being wedged in the beginning.[[76]](#footnote-77)

Hakham Shaul’s present pericope takes all of these things into his comments and then shows us a very important principle if we are able to see it. That principle as stated above is that the end is contained in the beginning. His pericope shows that humanity began with the Cosmic Oral Torah as a guide for humanity. The evolution of the Torah will return to its seminal beginning where the Oral Torah is the cosmic Nomos. Mittleman lays out his understanding of this idea by saying…

The Torah, as a normative order, a nomos, is the plan of the cosmos. Therefore, Torah study is not simply the study of a peculiar positive nomos-cum-narrative, but is the inner truth of the world as such. A premise such as this informs Aboth as well. Torah is more than story and law; it is the inner pulse of reality.[[77]](#footnote-78)

Therefore, we inhabit a “*nomos* – a normative universe.” Torah is not only a “system of rules” but rather becomes the structure of the world in which we live. G-d can demand justice because justice is the foundation of the cosmic Torah. The Torah is the fabric and infrastructure of all life. As such, the present world is structured by the *nomos* of the Torah; as we have stated in our Peshat commentary, G-d’s law is maintained by dynamic Torah observance. If we violate that structure and order, we damage the fabric of the universe. When we conform to the dynamic normative *nomos* of Torah, we build the universe or repair the damage caused by sin. If we are to understand the world in which we live, we must study its *nomos*, Torah. Of course, this develops into a bifurcate approach to Torah, static and dynamic. Herein, legal hermeneutics becomes the fundamental contrivance for life’s directive. As such, each mitzvah is an opportunity to build or destroy the world. The positive mitzvoth (commandments) demonstrate our devotion to G-d along with our determination to collaborate with Him in the creative and reparative process. “The performance of a mitzvah transforms the overall character of one’s life.”[[78]](#footnote-79) As such, the transformation of a single life is the reparation of the world, Torah – *nomos*. The static practice of mitzvoth sustains the universe. While we may often think in terms of our individual practices, we must realize that the practice of Torah is a universal singularity. As Yeshua was “one” with G-d and Torah, we must abandon our individuality for the sake of the one G-d and Torah. The acceptance of the Yoke of the Kingdom in the K’riat Shema (recital of the Shema Deut. 6:4) discussed above is not only for the sake of G–d’s unity, it is to forge our existence into that unity. The fragmentation of the world, Gen 1:6ff is repaired through our unification of G–d and His Torah. If the “mitzvoth are vehicles for enlivening and refining the consciousness of the Divine”[[79]](#footnote-80) we must be engaged in this practice on a universal level. Or, we might opine that the practice of the Torah – *nomos* has cosmic effects. Practice of the Torah *– nomos* by a society is not only the realization and healing of the world; it is becoming one with G-d. It is for this reason that the K’riat Shema (recital of the Shema) has precedence as a Halakhic norm in all of Jewish life.

In defining *nomos* as a “plan for the universe,” we can see why G-d gave the Torah *–* *nomos* in the wilderness. By exhibition of the Torah *–* *nomos* in the wilderness G-d demonstrated that the Torah *–* *nomos* is, universal and eternal. Therefore, we can see how Hakham Shaul understood *nomos* as a “law,” for the Gentiles and Torah for the Jewish people. The *nomos* of the Gentile is NOT the Torah of the Jew. Through acceptance of the Torah,the Gentile embraces Judaism and comes under the canopy of righteousness/generosity as presented in Torah. The *nomos* of the Gentile is the “law” of subservience to the varied intermediaries, which govern their territories under the authority of G-d. Each “intermediary is matched to the disposition of the nation and peoples it governs. Furthermore, the disposition of the intermediary may change to match the changing disposition of the subordinate nation. However, when the Gentile embraces Torah in the same manner as the Jew (i.e. through conversion to Judaism), he no longer lives under the *nomos* of the universe as moderated through an intermediary in the way other Gentiles do.

In the coming chapter of Hakham Shaul’s Igeret to the Romans we will see that Hakham Shaul discusses being “free from sin.” How are we to accomplish such a monumental task?

﻿m. Aboth 6:2﻿ And it says, and the tables were the work of god, and the writing was the writing of God, graven upon the tables.[[80]](#footnote-81) Read not *haruth* [which means “graven”] but *heruth* [which means “freedom”].[[81]](#footnote-82) For there is no free man for you but he that occupies himself with the study of the Torah; and whoever regularly occupies himself with the study of the Torah, lo, he is exalted, as it is said, and from *Mattanah* to *Nahaliel*; and *nahaliel* to bamoth.[[82]](#footnote-83)

The Igeret to the Romans 5:17-21

Textual Analysis:

Here we will make note of the fact that the whole argument posited by Hakham Shaul is a Kal-va-Homer of Remes application of the first rule of Hillel - "Argumentum a minori ad majus" or "a majori ad minus;" corresponding to the scholastic proof of a fortiori.

In the Jewish frame of mind these statements can make no sense unless we are speaking in terms of the Torah. Therefore, the great “gift” is the “gift of the Torah.”

The (Written) Torah came alongside (παρεισέρχομαι – *pareiserchomai*) the Oral Torah so that the knowledge of what transgression is would increase;

παρεισέρχομαι – *pareiserchomai* means to come alongside. Παρεισέρχεσθαι is of great significance to Hakham Shaul. In Rom. 5:20 he says of the Law (written Torah) that it plays a chief role in the plan of G-d﻿ but has “entered in alongside.” The question is “alongside of what? The obvious answer is the Oral Torah the “Nomos” of the Cosmos.

Adamic Ancestry: Somewhere in Eden

Hakham Shaul shows that sin entered the cosmos through the negative act of “the one” Adam HaRishon. Through the One Yeshua HaMashiach, the revelation of halakhic life was displayed. This display of “halakhic life” opened the path to the experience of G-d’s loving-kindness for all men, (the many) i.e. the Gentiles.

The initial narrative about Adam HaRishon unlocks the key to understanding the life of Messiah as told and depicted through the Nazarean Rabbanim.

In the works of G-d during the creation week, G-d had prepared the place for the Garden that was in “Eden” (a place or atmosphere of delight). The Ramban shows that the Garden was planted *mikedem* “previously” i.e. before Adam HaRishon.[[83]](#footnote-84) Therefore, the two initial involvements Adam was to experience were the environs of Eden ((a place or atmosphere of delight) and Shabbat.

We do not need to rehearse the narrative to understand that these experiences were pre-empted by Adam’s failure to keep the halakhic conditions of G-d’s covenant. There are commentaries that can be offered at length concerning the “sin of Adam.” We will only show that his disobedience either willingly or unintentionally caused his expulsion from the Edenic environ of the Garden. We will also note that “Eden” is not the Garden but that the Garden is in “Eden” a place of “delight.” Furthermore, the source of “delight” came from “Eden” (delight). Here we also surmise that Eden as a source of “delight” for the immediate experience of Shabbat that Adam HaRishon was to experience means “perfect serenity.” Adam was to experience “perfect serenity” within the “perfect environs” as the initial experience of his life. We must see that Shabbat in Eden, a place of “perfect serenity” involving several circumstances and requiring specific obedience.

With the sin (fall) of Adam HaRishon the hope of experiencing the “delight” and “serenity” of Eden and Shabbat was seemingly gone. Hakham Shaul seems to posit another idea. Namely, that Shabbat and Eden are still in the realm of possible experiences.

Sages, Eden and Shabbat

Did the Sages believe that the experience of Eden and Shabbat was lost to humanity? Or, did they have another view?

Firstly, we must state, as we often do that the opening passages (chapters) of B’resheet are non-literal. They are in prophetic language and must be interpreted at a Remes level as a minimum.[[84]](#footnote-85) Therefore, the Rabbanim knew that “Eden” was a situation that designated specific attitudes and actions. Eden as a place of perfect serenity, as a condition is realized by a specific circumstance. Eden is therefore, more closely related to a mental experience of serenity than to a specific place, although the idea of a specific “place” is not excluded.

Superficially, we would then be lead to believe that Edenic Shabbat is not again attainable. It was lost with Adam HaRishon and will not be experienced again until the Y’mot HaMashiach.

However, if one were to posit this problem to a Hakham, one might see a frown turn to a smile. So what is the Hakham smiling about?

The Hakhamim know that all is not lost. This seems evident from the writings of the Nazarean Hakhamim and the Rabbanim of blessed memory.

Looking at the scenario depicted in Sefer B’resheet the Hakhamim noted some specifics concerning “Eden” and Shabbat. Firstly, they both were experienced at the eve of twilight as the Sabbath approached. Therefore, the seventh day was to be a day of “serenity” and “delight.” Thus, the Rabbinic mind determined to solve the problem with ingenious halakhic mechanics. Through specific halakhic conditions, Edenic Shabbat could be experienced. The Rabbanim determined to create the same environ through halakhic settings. Furthermore, as we have noted above “Eden” is mentioned and seen as a “place” (maqom). Therefore, the Rabbanim set out to re-invent Edenic Shabbat per se. Firstly, an atmosphere of “delight” perfect serenity must be created halakhically. Secondly, a “place” must be localized[[85]](#footnote-86) where that serenity can be experienced, i.e. the Esnoga/and Home.

What we may fail to understand is that the Rabbanim did exactly what we have posited. They established specific halakhah that would wall out those things that would hinder our experience of “delight” on Shabbat. Secondly, the atmosphere was localized to the Esnoga and home where that environment could be controlled and practiced. Their genius restored “paradise lost.”

Now it behooves the reader to begin a serious study of the tractates Shabbat and Erubin, paying close attention to the rulings of Hillel, as this was the school of our master.

Reigning with Messiah:

Interestingly, Hakham Shaul does not imagine a “paradise lost” in our present pericope. He posits a “paradise restored.” We read how Hakham Tsefet recently solved this problem.

Mordechai (Mk.)א And now it happened in those days,[[86]](#footnote-87) Yeshua came from the city of Branches[[87]](#footnote-88) of the Galil and was immersed by Yochanan in the Yarden. And immediately coming out of the water[[88]](#footnote-89) he saw the heavens torn apart and the spirit (ruach - breath) descending on him like a dove. And a daughter of a voice (bat kol) came from the heavens saying, “You are my son, the beloved; with you I have delight[[89]](#footnote-90).”

What is Hakham Tsefet trying to say? What is he trying to restore? “Reigning” with the Master is not running around with swords and spears playing “G.I. Joe.” Reigning with the Master requires profound involvement in the tikun of “delight.” Yeshua personified or was an incarnate “Eden,” so much so that he even caused G-d to experience “delight,” Eden. However, we will miss the whole point if we do not stop to realize that this is because Yeshua was the personification of the Mesorah (Oral Torah). Yeshua conveyed a simple yet complex set of rules for his Talmidim to follow. “Eden” can be experienced as a realized environ through localized halakhah and abodah.

What were Hakham Tsefet and Hakham Shaul trying to do by presenting their version of the Oral Torah, i.e. Halakhah? Again, we will miss the whole point if we do not stop to realize that Yeshua was the personification of the Mesorah (Oral Torah). What we are saying is that Hakham Tsefet and Hakham Shaul followed the halakhah of the Master and recreated the halakhic atmosphere required to experience Eden, his delight. In the same way that the Rabbanim saw that, the Edenic atmosphere of Shabbat could be recreated halakhically; the Nazarean Rabbanim developed a Mesorah that would reproduce the Messianic presence they experienced daily with Yeshua. The “gospels” (Mesoroth) see Yeshua as the cosmic Torah personified and incarnate. Therefore, they extended the opportunity to become Torah incarnate to all who would study their Mesoroth. Each or their Mesorah’s gives a different vantage point for viewing the personification of the Torah. Yeshua taught his talmidim how to experience and model Eden – i.e, perfect serenity. Yes, the Y’mot HaMashiach are coming and we will realize these things on a grand scale. However, we can realize them on a localized scale within our realm of influence to a great measure.

Adam was placed in the Garden to “cultivate and keep” the Garden. To be much more definitive the Torah says that G-d placed Adam in the Garden to serve and guard (shomer) hence the idea of “Shomer Shabbat.” The Nazarean Rabbanim, like the Sages recreated the environment of Messiah through their exemplified halakhah and Mesoroth. Therefore, by following the halakhah, at least on a localized level we can experience the joy of Torah that Yeshua’s talmidim experienced. As we experience the four rivers of Eden’s Garden, we experience differing facets of the Torah and of the Master.

Hakham Shaul addresses the knowledge of sin in this pericope. In other words, Hakham Shaul shows us what things hinder our experience of serenity and Edenic peace. Through removal of these obstacles, we can re-invent or re-experience the fellowship with G-d that He intended. When the knowledge of sin increased the experience of chesed increased. This is because we came to the place that we could live free of sin’s grasp. We must gain an awareness that sin creates a specific environment so that it can live and thrive in that condition. Hakham Shaul and Hakham Tsefet, like the Mishnah show that acts of Tsedeqah generate an atmosphere of righteous/generosity.

m. Aboth 4:2 Ben Azzai says, “Run after the most minor religious duty as after the most important, and flee from transgression. “For doing one religious duty draws in its wake doing yet another, and doing one transgression draws in its wake doing yet another. “For the reward of doing a religious duty is a religious duty, and the reward of doing a transgression is a transgression.”[[90]](#footnote-91)

Rabbi Ben Azzai posits exactly what Hakham Shaul is saying. We can create an atmosphere of localized Edenic serenity through practicing Jewish Halakhah. In the previous pericope we saw the importance of reciting the Shema. This week’s pericope clings to that halakhah through the principle of contiguity. The repetitive phrase “one” shows us that Hakham Shaul is trying to emphasize his point.

How is it that we will experience the wonder of Messiah, if not through the word of the talmidim in whom he found great delight?

אמן ואמן סלה

Some Questions to Ponder:

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week

Blessing After Torah Study

Baruch 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!”



Counting the Omer

Saturday Evening May 23, 2020

Counting of the Omer Day 45

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

Today is forty-five days of the Omer which are five weeks and three days.

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

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 45 | Moreh/Darshan | Iyar 29 | 6:13-15 | Humility united with Compassion |

Ephesians 6:13-15 Therefore,[[91]](#footnote-92) take upon yourselves[[92]](#footnote-93) the whole armor of G-d,[[93]](#footnote-94) that you may be able to withstand in the evil day,[[94]](#footnote-95) and having done all, to stand. Therefore stand, being equipped with the knowledge (Da’at) truth,[[95]](#footnote-96) being clothed about with a breastplate of righteousness/generosity[[96]](#footnote-97) and your walk[[97]](#footnote-98) ordered[[98]](#footnote-99) by the restorative[[99]](#footnote-100) Mesorah. In all circumstances, take upon yourselves the shield of faithful obedience, with which you will be able to extinguish all the flaming darts of the Yetser HaRa (evil inclination).



# Sunday Evening May 24, 2020

Counting of the Omer Day 46

Evening Counting of the Omer Day 46

Rosh Chodesh Sivan

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

Today is forty-six days of the Omer which are six weeks and four days.

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

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 46 | Moreh/Parnas 1 | Sivan 1 | 6:17-18 | Humility united with Confidence |

Ephesians 6:17-18 And take the head-covering[[100]](#footnote-101) of atonement,[[101]](#footnote-102) and the circumcision knife[[102]](#footnote-103) of the Oral Torah,[[103]](#footnote-104) which is the Torah of G-d,[[104]](#footnote-105) praying always the prayer (i.e. Amidah) and supplication in accordance to the Siddur,[[105]](#footnote-106) and guarding this very thing with all reverence[[106]](#footnote-107) and supplication for all Tsadiqim.[[107]](#footnote-108)

# Monday Evening May 25, 2020

Evening: Counting of the Omer Day 47

Evening Counting of the Omer Day 47

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

Today is forty-seven days of the Omer which are six weeks and five days.

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

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 47 | Moreh/Parnas 2 | Sivan 2 | 6:19-20 | Humility united with Sincerity |

Ephesians 6:19-20 And pray for me, that words may be given to me,[[108]](#footnote-109) that I may open my mouth[[109]](#footnote-110) and speak freely[[110]](#footnote-111) to make known the mystery[[111]](#footnote-112) (So’od) of the Mesorah,[[112]](#footnote-113) for which I am an imprisoned ambassador; so that in it I may speak freely, as I ought to speak.[[113]](#footnote-114)

# Tuesday Evening May 26, 2020

Evening: Counting of the Omer Day 48

Evening Counting of the Omer Day 48

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

Today is forty-eight days of the Omer which are six weeks and six days.

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

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 48 | Moreh/Parnas 3 | Sivan 3 | 6:21-22 | Humility united with Truth |

Ephesians 6:21-22 But, so that you also may know[[114]](#footnote-115) my affairs and how I am doing, Tychicus, a beloved brother and faithfully obedient servant in the Lord (God), will reveal to you everything,[[115]](#footnote-116) who I have sent[[116]](#footnote-117) to you for the same purpose, that you might know our affairs and that he might comfort your hearts.

# Wednesday Evening May 27, 2020

Evening: Counting of the Omer Day 49

Evening Counting of the Omer Day 49

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

Today is forty-nine days of the Omer which are seven weeks.

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

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 49 | Moreh/Moreh | Sivan 5 | 6:23-24 | House of the Presence – Teacher  Virtue: Humility  Ministry: Meturgeman/ Moreh /Zaqen (Interpreter/Teacher/Elder) |

Ephesians 6:23-24 Shalom[[117]](#footnote-118) to the brothers, and love[[118]](#footnote-119) with faithful obedience,[[119]](#footnote-120) from G-d the Father and the master Yeshua HaMashiach. Chesed be with all those who love our master Yeshua HaMashiach[[120]](#footnote-121) in sincerity. Amen ve Amen.

### Day 50 of the Omer granted to us free by the grace of G-d, most blessed be He!

Shabbuoth – Feast of Weeks/Pentecost

1st Day: Thursday Evening May 28, 2020 – Friday Evening May 29, 2020

2nd Day: Friday Evening May 29, 2020 – Saturday Evening May 30, 2020

For further information see: <http://www.betemunah.org/shavuot.html> & <http://www.betemunah.org/freedom.html>

Next Shabbat: 2nd day of Shavuot!!!

Chag Sameach Shavuot!!!

Shalom Shabbat VeRosh Chodesh Sivan!



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

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

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

1. Hakham Shaul has followed the structure of Shemot and the directions of the Mishkan’s (Tabernacle) construction. G-d’s instruction begins in the Kodesh Kodeshim (Holy of Holies) and “finally” moves to the outer courtyards. The beginning of Ephesians starts with the closest proximity to the “heavenlies” and progresses to the way things are “walked out” (halakhah) in everyday life. These lessons are addressed by the Moreh and the corresponding officers. Interestingly enough, the translation allegorically suggests that garments of the Jewish men i.e.; tallits and T’fillin. With a possible reference to the tallit as a “little Mishkan” (tent) we see that connection that Hakham Shaul is trying to make. [↑](#footnote-ref-2)
2. **Eνδυναμόω** – *endunamoo* is paralleled by the Hebrew **לָבֵשׁ** (*lābēš*) to be clothed or dressed. Therefore, we have opted to translate the sentence, as it would have appeared in its Mishnaic Hebrew original. Likewise, we note that the allegory suggests the apparel of Jewish men, i.e. tallits and T’fillin. Being wrapped in the tallit and T’fillin is a symbol of G-d’s power and might. [↑](#footnote-ref-3)
3. See note above. **ἐνδυναμόω** – *endunamou* could be translated “be empowered.” If we follow this translation, we need to extend the thought to capture the true nuance of the word, by saying “be empowered with virtuous power.” It would appear that Hakham Shaul is using the power of allegory to teach us that there is virtuous power associated with the way we dress. Be “dressed” is the L-rd carrying the connotations that being dressed in the tallit and the T’filln. [↑](#footnote-ref-4)
4. **κράτος** – *kratos* is the power of dominion. **Κράτος** as a word associated with power seems be in concert with two other words, **ἀρχή** – *arche,* meaning the chief or principle power, **ἐξουσία** – *exousia,* meaning authority. The difficulty with these Greek words is that they do not directly translate into Hebrew. [↑](#footnote-ref-5)
5. Based on contextual hermeneutics **ἰσχύς** – *ischus* seems to be associated with the power of “warfare” and “Adonai Tzabot.” What stands out in this concept and the context of the present pericope is that it is the L-rd that is associated with “Adonai Tzabot.” In other words we would seem to expect the title Elohim (G-d) rather than the L-rd because Elohim is associated with justice. Even here, where we have the Moreh working in concert with the Chazan, who represents justice we do not have the title Elohim used. Therefore, we determine that Hakham Shaul is demonstrating the true diffusion and balance of power. The Moreh in this case balances the Chazan’s justice into the more merciful aspect of the office and officer. What is also evident in Hakham Shaul’s presentation of the officers of the Esnoga (congregation) is that each officer labour is to produce the opposite of his character. As we face the tree of Messiah’s lights, we see the right side as given to chesed and the left side as justice. However, when we look down on these powers from the heavens we see that the right side is given to justice and the left side demonstrates chesed. Consequently, we understand that the heavenly perspective of these officers shows their maturity and connection to the upper realms of their office. “Adonai Tzabot” is the compassionate power that is an affront to the negativity. Through the power of “Adonai Tzabot” warfare is waged and the resultant force is compassion which defeats the despotic negative power. [↑](#footnote-ref-6)
6. **Eνδύω** – *enduo,* meaning “to draw on” like **ἐνδυναμόω** – *endunamoo* is rooted in Hebrew **לָבֵשׁ** (*lābēš*) to be clothed or dressed. The meaning or allusion is to draw down the power that is above. In each case, with exception to the officers in the middle column, “draw” down the power from above incorporates the balanced power of the right or left side. Those sefirot in the middle column, which we see as “balanced” draw their balance from the power above. **Eνδύω** – *enduo,* to sink into (clothing) further shows that the officer’s power is derived from above. [↑](#footnote-ref-7)
7. **The Armour of G-d** – Scholars generally look at the Roman soldier as a model for the “**Armour of G-d**.” **This absolute nonsense!** How can we look at a Roman soldier as “G-d?” This approach is Hellenistic paganism. Isa 59, below shows the “Armour of G-d.”

   **Isa. 59:14-19** Justice is turned back, and righteousness stands far away; For truth has stumbled in the street, And uprightness cannot enter. Yes, truth is lacking; And he who turns aside from evil makes himself a prey. Now the LORD saw, And it was displeasing in His sight that there was no justice. And He saw that there was no man, And was astonished that there was no one to intercede; Then **His own arm brought salvation** to Him, And His **righteousness upheld** Him. He **put on righteousness like a breastplate**, And a **helmet of salvation** on His head; And He **put on garments of vengeance for clothing** And **wrapped Himself with zeal as a mantle** (tallit). According to *their* deeds, so He will repay, Wrath to His adversaries, recompense to His enemies; To the coastlands He will make recompense. So they will fear the name of the LORD from the west And His glory from the rising of the sun, For He will come like a rushing stream Which the wind (Ruach) – breath or sprit of the LORD drives.

   The Davidic Midrash of Psalm 7 shows the anger of G-d focused on the wicked.

   **Ps. 7:11-13** God judges the righteous/generous, and God is angry *with the wicked* every day. If he does not repent, He (God) will whet his **sword**; He has bent His bow, and made it ready. He has also prepared for him the instruments of death; He ordains his arrows against the persecutors.

   **Ps. 91:4** He (God) will cover you with His pinions, And under His wings you may seek refuge; His faithfulness is a **shield and buckler**. [↑](#footnote-ref-8)
8. The English vocabulary does not have a comparable word to describe Greek μεθοδείαςfrom μεθοδεία – *methodeia,* which is founded in the Hebrew word **רָגַל** – *ragal,* meaning “to go about as a calumniator.” [↑](#footnote-ref-9)
9. The meaning of the Greek **διάβολος** – *diabolos,* does not mean “Satan” in the Christian sense. The better explanation is those spirits that are most commonly involved in the sense of complaint and especially calumniation. The reference here to “spirits” is that of the shedim (demons) rather than the “devil” of Christian myth. We should note that by use of “*shade* – demon,” Hakham Shaul is NOT referring to the Yetser HaRa. The Yetser HaRa is the natural G-d given balance needed for human survival. The reference to “*shedim* – demons” teaches us that the person, who believes that the body is the purpose for living, will be bound by a *shade* – demon to live in that manner. We state that the Torah Scholar is never controlled or possessed by the *shedim* – demons. Throughout the Nazarean Codicil we see that different persons are under the control and influence of shedim, “demon possessed.” Therefore, we see the graciousness and generosity of the Master as a healing agent for those bound by the shedim – demons giving them uncompelled and free movement of the will. If the Master gives uncompelled and free movement of the will, we can logically deduce (through Severah) that shedim compel, bind and dominate the will or soul of a person. On a deeper level Gaston says… Early Judaism held that **God ruled over Israel directly**, **his rule over the Gentile nations was indirect and impersonal, through an agent something like a Persian satrap, if one will**. The most common way of imagining these agents is in terms of the “**angels of the nations**.” A more Hellenistic way of putting the matter is to say that God’s rule, especially over nature, is administered by the “elements of the world,” that is, earth, water, air, and fire, or by the gods, especially the national gods. All of these are to be found in Paul along with much more general language concerning “the powers.” If in principle, the rule of the angels or elements or gods was intended to be benevolent, for most people of this period it was experienced as oppressive. None of this is stated explicitly by Hakham Shaul, but the basic pattern must be presupposed as part of the first century world-view. Cf. Gaston, L. (1987). *Paul and the Torah.* Vancouver: University of British Columbia Press. p. 9 (Bolding and underlining are my emphasis) [↑](#footnote-ref-10)
10. The allegory and metaphor is that of armed conflict between two parties. Philo aptly illustrates this “wrestling match.” Alleg. Interp. III 190 -191 But, nevertheless, though pleasure appears to trip up and to deceive the good man, it will in reality be tripped up itself by that experienced wrestler, Jacob; and that, too, not in the wrestling of the body, but in that struggle which the soul carries on against the dispositions which are antagonistic to it, and which attack it through the agency of the passions and vices; and it will not let go the heel of its antagonist, passion, before it surrenders, and confesses that it has been twice tripped up and defeated, both in the matter of the birthright, and also in that of the blessing. For “rightly,” says Esau, “is his name called Jacob, for now has he supplanted me for the second time; the first time he took away my birthright, and now he has taken away my blessing” (Gen 27:36). But the bad man thinks the things of the body the more important, while the good man assigns the preference to the things of the soul, which are in truth and reality the more important and the first, not, indeed, in point of time, but in power and dignity, as is a ruler in a city. But the mistress of the concrete being is the soul. Philo, o. A., & Yonge, C. D. (1996, c1993). The works of Philo: Complete and unabridged. Peabody: Hendrickson. p 72. What Hakham Shaul has clearly pointed to is in agreement with Philo. Ya’aqob wrestled until dawn, and has earned the title “wrestler.” Therefore, the B’ne Yisrael are “Sons” of the wrestler who are also engaged in this wrestling match. [↑](#footnote-ref-11)
11. Not “wrestling against flesh and blood” shows that humanity is locked in a war of virtue. This virtue is taught and modelled by the Seven men of the Esnoga. [↑](#footnote-ref-12)
12. Greek ἀλλὰ (but) is adversative showing struggle. [↑](#footnote-ref-13)
13. Three specific “powers” are referenced in this pericope, **ἀρχή** – *arche,* principalities, **ἐξουσία** – *exousia,* authorities and **κοσμοκράτωρ** – *kosmokrator* cosmic rulers. This specific trio is not mentioned anywhere else together as Hakham Shaul has in this verse in the Nazarean Codicil. However, **ἀρχή** – *arche,* is frequently mentioned with **ἐξουσία** – *exousia,* authorities. **Aρχάς** from **ἀρχή** – *arche* in terms of person or personality, **ἀρχή** – *arche* refers the “leader, pioneer or originator” or that which is principle in rank. With reference to the “Seven Officers,” this is Chesed. Here we are only making analogy, and reference to positional status, not a word for word translation. On the higher plane we can see that this is, a reference to the interaction between the Chief Hakham endowed with Chochmah and the Will of Messiah. Philo in his discussion on the Allegory of Creation uses **ἀρχή** – *arche* as a reference to the “origin of creation.” Cf. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p.8. In this way the seminal Will of Messiah, Chochmah received by the Hakham and Chesed stimulate the Esnoga forward and upward. Both the Chief of the Bet Din and the Principle officer of the Esnoga connect the Esnoga with the formative power of the Torah and its wisdom. The Torah/Oral is the infrastructure of the whole universe. Therefore, **ἀρχή** – *arche* is the basis of the structured universe. The Chief Hakham gives formative wisdom, which aligns the Bet Din with the decisive infrastructure of the universe through the Oral Torah. In similar manner, the Chief officer/Chesed injects the wisdom of the Bet Din into the Seven Officers and the Congregation of the Esnoga. This injection establishes a structured atmosphere, i.e. Oral Torah for the Esnoga. **Eξουσίας** from **ἐξουσία** – *exousia,* authorities. **Eξουσία** – *exousia,* is the power of judicial decision and deliberation, the power and rule of government i.e. the Bet Din. **Eξουσία** – *exousia,* also denotes the power of freedom, the unlimited possibility of action. While **ἀρχή** – *arche,* is related to the “Will of Messiah,” **ἐξουσία** – *exousia,* represents the office of the Chief Hakham that connects with that infinite source. In 1 Corinthians Hakham Shaul uses **ἐξουσία** – *exousia,* as the “symbol of **authority**” over the woman’s head. In this sense **ἐξουσία** – *exousia,* shows the infinity of masculine potential. (1 Co. 11:10 Therefore the woman ought to have *a symbol of* **authority** on her head,). **Eξουσία** – *exousia,* possesses authority, jurisdiction, is a symbol of authority, ruler, in control has power, has supernatural power and wisdom and the right to judge. **Kοσμοκράτωρ** – *kosmokrator,* the rulers of the heavenly spheres. In the negative sense, the rulers of the heavenly spheres are as our present case has it, **rulers of the cosmos,** ruling **the present age of darkness** showing that the Gentile is under the influence of the heavenly spheres. [↑](#footnote-ref-14)
14. **Eξουσία** – *exousia* from **ἔξεστι** – *exesti* the freedom to act. The negative connotations of **ἐξουσία** – *exousia* show a licence for action, meaning that we may have given licence for negative authority in our lives. [↑](#footnote-ref-15)
15. Hakham Shaul’s inclusion and phrase “we” shows that as he brings the Mesorah to the Gentiles that he, along with the Gentiles coming to conversion must contend with the heavenly spheres. These “spheres” are not necessarily the negative forces of the fallen angels. The difficulty with bringing the Gentile to the Torah is that the Spheres are “legalistic.” The Spheres govern the world by strict justice. As such, Hakham Shaul has a great problem in bringing Gentiles into the Esnoga as converts because of the demand by the Spheres for strict justice. Furthermore, his war of contention in bringing the Gentile to Torah observance is contended by the angelic rivalry and rage. See below [↑](#footnote-ref-16)
16. The “present age” of darkness is omitted in some sources. While there may be justifiable cause to omit the seeming insertion, the phrase bears positive illumination on the text. In the present age, we live in a state that may be equated to darkness when compared to the “age to come,” Olam HaBa (the eternal, infinite coming age). [↑](#footnote-ref-17)
17. These “Spheres” are discussed by Hakham Yehudah (Jude) in 1:13, **They are waterless clouds carried by the fall winds; fruitless trees, twice dead, and uprooted; storm driven** (wild) **waves of the sea, foaming without water to their own shame; wandering spheres** (stars) **for who the deepest darkness is reserved for** (their) **eternity.** In view of our understanding of the angelic rivalry (those opposed to creation of humanity because they will have Chesed – acts of righteousness and at the same time have a measure of wickedness in their lives) and the angelic rage which is focused on the B’ne Yisrael as the recipients of the Torah Oral/Written. [↑](#footnote-ref-18)
18. Shaarei Teshuva 1:23 [↑](#footnote-ref-19)
19. Midrash Shocher Tov 4:4 [↑](#footnote-ref-20)
20. Moed Katan 16b [↑](#footnote-ref-21)
21. Shmuel alef (I Samuel) Chapters 21-22. [↑](#footnote-ref-22)
22. This introduction was excerpted and edited from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-23)
23. Sanhedrin107a [↑](#footnote-ref-24)
24. see *Maharal* and *Torat Chaim, Sanhedrin ibid. 14* [↑](#footnote-ref-25)
25. The following is an excerpted and edited section of an essay by Chana Weisberg, titled: Nitzevet, Mother of David, The bold voice of silence. [↑](#footnote-ref-26)
26. Compare this pregnancy with v.3 of our Ashlamata. [↑](#footnote-ref-27)
27. See Genesis chapter 38, and Midrashim and Commentaries on that chapter. [↑](#footnote-ref-28)
28. Shmuel alef (I Samuel) 16:6–12. As Samuel held the horn of oil, it bubbled, as if it could not wait to drop onto David’s forehead. When Samuel anointed him, the oil hardened and glistened like pearls and precious stones, and the horn remained full. [↑](#footnote-ref-29)
29. ***1 Corinthians 10:2*** *And were all baptized unto Moses in the cloud and in the sea;* [↑](#footnote-ref-30)
30. Tehillim (Psalms) 26:2. [↑](#footnote-ref-31)
31. Lit., ‘I will do something for thee.’ [↑](#footnote-ref-32)
32. II Shmuel (Samuel) 11:2. [↑](#footnote-ref-33)
33. I.e., he cohabited by day instead of night, that he might be free from desire by day. [↑](#footnote-ref-34)
34. With regard to human passion, ‘the appetite grows by what it feeds on’. [↑](#footnote-ref-35)
35. Ibid. 23 [↑](#footnote-ref-36)
36. Or ‘beehive’ (Rashi). [↑](#footnote-ref-37)
37. Tehillim (Psalms) 17:3. [↑](#footnote-ref-38)
38. I.e., ‘would that I had not asked God to try me’. By a play on words, ‘on (E.V. ‘I am purposed’) is connected with זממא ‘a bridle’, and the second half of the verse is explanatory of the first: ‘Would that my mouth had been bridled, so that I would not have to admit now, "Thou hast proved etc."’ [↑](#footnote-ref-39)
39. We see here the honest relation of all that they had experienced. This was for the sake of learning at the hands of a Hakham. Only, after hearing their reports could the Master begin to teach his talmidim how to better themselves in ministry. [↑](#footnote-ref-40)
40. **Eρημος** – *eremos* referring to a place of seclusion, away from the demands of ministry. This shows us that each of us involved in the ministry of the Master must also have times of personal refreshment and relaxation. This would correspond to the Hebrew word **כּחד** – *kâchad*, meaning secret. The Peshat meaning is to find a place of seclusion away from the masses where repose can take place. Allegorical interpretation means that Yeshua, The Master took them to a place where he could teach them the So’od meaning of their experiences. [↑](#footnote-ref-41)
41. The departure from all the “towns” reminiscent of the Exodus being discussed in Shemot 13:17ff [↑](#footnote-ref-42)
42. Note here the immediate connection between the Mishnaic Peshat of Hakham Tsefet and the Torah Seder. [↑](#footnote-ref-43)
43. **B’midbar (Num.) 27:17** who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

    **Yechezkel (Ezek.) 34:5** So were they scattered, because there was no shepherd; and they became food to all the beasts of the field, and were scattered. [↑](#footnote-ref-44)
44. Hakham Tsefet has given us a very cryptic sign in five loaves of bread and two fish. Firstly, the five loaves of bread can be associated with the Seven Paqidim mentioned in the Letter to the Ephesians. However, Bread can also be indicative of the Torah. The five loaves representing the five books of the Chumash. The two fish are equally as daunting. The numerical value of fish (dag) is seven. Again, this alludes to the seven men of the Esnoga and their occupation of serving the bench (Bet Din). However, two fish with the numeric value of seven is fourteen indicating completion of two septennial cycles of Torah. [↑](#footnote-ref-45)
45. Note the Passover terminology [↑](#footnote-ref-46)
46. B’resheet (Gen.) 2:10 Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers. [↑](#footnote-ref-47)
47. The Jewish Seminary of America. (1992). *The Galilee in Antiquity.* (L. I. Levine, Ed.) MA: Jewish Theological Seminary of America. Introduction xviii [↑](#footnote-ref-48)
48. Artscroll, Mesorah Publications, Ltd. (1996). *The Torah, Prophets and Writings* (The Stone ed.). (R. N. Scherman, Ed.) Brooklyn, New York: Mesorah Publications, Lt. pp. 165-7 [↑](#footnote-ref-49)
49. Two of the four passages found in the Tefillin are found in our Torah Seder. [↑](#footnote-ref-50)
50. Ibid [↑](#footnote-ref-51)
51. See Win. 55, 5 *g*, β. [↑](#footnote-ref-52)
52. Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark* (117). New York: C. Scribner's sons. [↑](#footnote-ref-53)
53. Lit. “Lifting up of hands.” A blessing said after washing and lifting hands, after waking up, before eating and after coming out from the bathroom, or cemetery. [↑](#footnote-ref-54)
54. Jones, V. (1983). *Will the Real Jesus Please Stand,.* Institute of Judaic-Christian Research. 2-19 [↑](#footnote-ref-55)
55. Amos (760-753 B.C.E.) is preceded by three Prophets. Obadiah (848-841B.C.E.), Yoel (835-796 B.C.E.) and Yonah (782-753 B.C.E.) [↑](#footnote-ref-56)
56. Literal Equivalent translation by H. Em. Rabbi Dr. Eliyahu ben Abraham [↑](#footnote-ref-57)
57. “**ἑνὸς** **ἀνθρώπου”** intimates “one man.” However, we can, and should read it not as “one man” but “man one” i.e. Adam (man) HaRishon (the one or first man). It should not read as Delitzsch has **אָדָם אֶחָד** “one unified man” However, we can read in **אָדָם אֶחָד** that all men were united in Adam HaRishon. [↑](#footnote-ref-58)
58. Cf. B’resheet 2:17, where the “principle (law) of sin and death enters the cosmos. Sin and death now becomes a “spiritual law.” Also establishing the principle of “where there is not sin there is no death.” [↑](#footnote-ref-59)
59. While the same phrase is used, the indication is not the same person. Therefore, we can see that Hakham Shaul sees Yeshua as Adam Kadmon. Furthermore, like Philo Hakham Shaul makes a distinction between Adam HaRishon and Adam Kadmon. It will also be noted that the nomenclature shows that Hakham Shaul is speaking of another subject, i.e. “the man” and therefore changes his address to **τοῦ ἑνὸς ἀνθρώπου** demanding that we see this man a differing from “**ἑνὸς** **ἀνθρώπου.”** i.e. Adam HaRishom. [↑](#footnote-ref-60)
60. The “few” is said about the members of the community of Israel, whilst the “many” is said about those outside the community of Israel – i.e. the Gentiles. [↑](#footnote-ref-61)
61. While this may be hard for many to understand, Hakham Shaul is positing that acts of righteous/generosity have salvific value. This does not need to be the result of Yeshua HaMashiach. Acts of righteous/generosity brought the message of the Mesorah to the family of Cornelius in 2 Luqas (Acts) chapter 10. [↑](#footnote-ref-62)
62. Cf. 1Chr 24:7–18 [↑](#footnote-ref-63)
63. The present introductory style can be found in typical “husband / wife” introductions in the Tanakh. Cf. 1Sa.1:1–2 [↑](#footnote-ref-64)
64. This refers to the Chukim, pl.m. Chukot pl.f. Chukim/Chukot are statutes, inexplicable Laws of the Torah. The use here implies the extent of their “righteous/generosity” which is attested to by the use of “blameless/sinless. [↑](#footnote-ref-65)
65. For a better understanding of the “rose” (Shoshanah) see Frankel, Ellen, and Betsy Platkin Teutsch. *The Encyclopedia of Jewish Symbols*. Northvale, N.J.: J. Aronson, 1992. p. 139 [↑](#footnote-ref-66)
66. T.U.L.I.P. is the acronym for the Calvinistic doctrinal belief that man is incapable of pleasing G-d due to his “Total depravity.” Building in the idea of total depravity, he embarks on explaining Unconditional election, Limited atonement, Irresistible grace and the Preservation of the Saints. For more information on the Calvinist doctrine of “Tulip” see Palmer, Edwin H. *The Five Points of Calvinism; a Study Manual*. Grand Rapids: Baker Book House, 1972. [↑](#footnote-ref-67)
67. In this sense, the Narrative of B’resheet bespeaks not only “justices” but a systematic justice. If we study the Mesorah/Oral Torah long enough we will see that it has a very specific structure. What needs to follow the understanding of the systematic structure of the Oral Torah is our awareness of the part that it played in the creation, establishment and government of the Cosmos. [↑](#footnote-ref-68)
68. See our discussion on Torah Focus, a shiur given on Thursday October 30th 2014 [↑](#footnote-ref-69)
69. Rashi on B’resheet 1:1 [↑](#footnote-ref-70)
70. The genius of the Nazarean Rabbanim is the concept that a Torah Scholar through much study and practice of the mitzvoth becomes the Torah Incarnate – the embodiment of the Torah in the flesh, and therefore a “living Torah.” The precedent for this is to be found in Malachi 2:6 – “The Law of truth was in his mouth, and unrighteousness was not found in his lips; he walked with Me in peace and uprightness, and did turn many away from iniquity.” [↑](#footnote-ref-71)
71. Contiguity as a hermeneutic can have a number of influences on the text. Firstly, it can connect two pericopes or pieces of text through their close proximity because they share a common idea. Secondly, they can share commonality because they are a continuation of a narrative that crosses more than one pericope. [↑](#footnote-ref-72)
72. What days? **John 1:1** ¶ “**In the beginning**” In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came into being through Him, and Apart From Him, nothing came into being that has come into being. 4 In Him was life, and the life was the Light of men. 5 The Light shines in the darkness, and the darkness did not 1comprehend it. [↑](#footnote-ref-73)
73. There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or “branch” of David. Further research shows that **נָצַר** also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of “Guardians” or “City of Watchmen” is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest that Yeshua was the “guardian, watchman of the “soul,” “Oral Torah,” “Wisdom” – Hokhmah and Tzfat was the “secret garden” or “garden of secrets” (So’od). [↑](#footnote-ref-74)
74. When reviewing B’resheet we not that the “spirit of Elohim hovered over the waters disturbing them. The “Spirit of Elohim” according to the Rabbanim is Messiah. The “heavens torn apart” is synonymous with the separating of waters, light and firmaments etc. [↑](#footnote-ref-75)
75. A verbal tally with Gan Eden (i.e. Garden of Delight), implying that Yeshua would be the key to enter PaRDeS (Paradise). [↑](#footnote-ref-76)
76. Yesha’yahu (Isa.) 46:10 Declaring the end from the beginning, And from ancient times things which have not been done, Saying, 'My purpose will be established, And I will accomplish all My good pleasure [↑](#footnote-ref-77)
77. Mittleman, A. L. (2011). *A Short History of Jewish Ethics: Conduct and Character in the Context of Covenant.* John Wiley & Sons. p. 65 [↑](#footnote-ref-78)
78. Ibid [↑](#footnote-ref-79)
79. Ibid [↑](#footnote-ref-80)
80. Ex. XXXII, 16. [↑](#footnote-ref-81)
81. Read not . . . but (read) . . . is an exegetical device used when the expounder felt that a minor alteration of a word would provide a short cut to the interpretation he wished to convey. It was a deliberate and manifest play on words, and was not intended to indicate a variant in the Scriptural text. [↑](#footnote-ref-82)
82. Treating the Hebrew place-names as if they were common nouns, the passage may be taken to mean Through (God's) gift (to Israel) (i.e. the Torah) (one attains) a heritage of God; from the heritage of God (one is raised) to high places. MV adds: But if he cultivates overweening pride, God brings him low, as it is said, And from Bamoth (i.e. high places) to the valley (Num. XXI, 20, the continuation of the quotation in our text). V. Er. 54a. [↑](#footnote-ref-83)
83. *Ramban Nachmanides: Commentary on the Torah*. [S.l.]: Shilo Pub. House. vol.1 p. 68 [↑](#footnote-ref-84)
84. (Rambam), Maimonides, and Rabbi Eliyahu Touger. *Mishneh Torah: Hilchot Yesodei Hatorah: The Laws [Which Are] the Foundations of the Torah*. Moznaim Publishing Corporation, 1989. pp. 156-57

    See also **Hos 12:10 -** I have also spoken to the prophets, And I gave numerous visions, And through the prophets I gave parables (**דָּמָה** *damah* - similes). [↑](#footnote-ref-85)
85. Here we have taken the liberty of using the phraseology of Prof. Jacob Neusner. Neusner, Jacob. *Recovering Judaism: The Universal Dimension of Jewish Religion*. Minneapolis, MN: Fortress Press, 2001. pp. 33ff. Neusner, Jacob. *Making God’s Word Work a Guide to the Mishnah*. New York: Continuum, 2004. pp. 118ff. Neusner, Jacob. *Judaism’s Story of Creation: Scripture, Halakhah, Aggadah*. Leiden ; Boston: Brill Academic Pub, 2000. pp. 21ff [↑](#footnote-ref-86)
86. What days? **John 1:1** ¶ “**In the beginning**” In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came into being through Him, and Apart From Him, nothing came into being that has come into being. 4 In Him was life, and the life was the Light of men. 5 The Light shines in the darkness, and the darkness did not 1comprehend it. [↑](#footnote-ref-87)
87. There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or “branch” of David. Further research shows that **נָצַר** also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of “Guardians” or “City of Watchmen” is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest that Yeshua was the “guardian, watchman of the “soul,” “Oral Torah,” “Wisdom” – Hokhmah and Tzfat was the “secret garden” or “garden of secrets” (So’od). [↑](#footnote-ref-88)
88. When reviewing B’resheet we not that the “spirit of Elohim hovered over the waters disturbing them. The “Spirit of Elohim” according to the Rabbanim is Messiah. The “heavens torn apart” is synonymous with the separating of waters, light and firmaments etc. [↑](#footnote-ref-89)
89. A verbal tally with Gan Eden (i.e. Garden of Delight), implying that Yeshua would be the key to enter PaRDeS (Paradise). [↑](#footnote-ref-90)
90. Neusner, J. (1988). *The Mishnah : A new translation*. New Haven, CT: Yale University Press. p. 682 [↑](#footnote-ref-91)
91. The previous day of the Omer recounted the cosmic opposites to the Seven Men of the Esnoga. The present day of the Omer teaches how to withstand those forces and to look at the Seven Men of the Esnoga as though they were clothed with the virtues of G-d. [↑](#footnote-ref-92)
92. “Be clothed” with the virtues of G-d [↑](#footnote-ref-93)
93. Please refer to Iyar 29, the 44th day of the Omer. [↑](#footnote-ref-94)
94. This phrase is synonymous with the phrase “evil age” used in the previous pericope, i.e. Iyar 29, the 44th day of the Omer. [↑](#footnote-ref-95)
95. This translation is consistent with a true Remes translation. [↑](#footnote-ref-96)
96. Here we see that Hakham Shaul is teaching us that the “Breastplate of Righteousness/Generosity” belongs to the Priesthood of the Firstborn, i.e. those of the Master/Messiah’s house [↑](#footnote-ref-97)
97. Allegorically “feet” here is a reference to hakahah. [↑](#footnote-ref-98)
98. **Eτοιμασία** – *hetoimasia,* prepared, ordered, ability, resolution or ready. Meaning that the feel (allegorically speaking) are prepared to keep the restorative Mesorah. כּוּן – *kûn*  A primitive root; properly to **be erect** (**that is, stand perpendicular – upright**);. hence (causatively) to set up, in a great variety of applications, whether literal (establish, fix, prepare, apply), or figurative (appoint, render sure, proper or prosperous): - certain (-ty), confirm, direct, **faithfulness**, fashion, fasten, firm, be fitted, be fixed, frame, be meet, ordain, **order**, perfect, (make) preparation, prepare (self), provide, make provision, (be, make) ready, right, set (aright, fast, forth), be stable, (e-) stablish, stand, tarry, X very deed. [↑](#footnote-ref-99)
99. **εἰρήνη** – *eirene* of the possibly Hebrew synonyms there are two distinct possibilities. The first referring to halakhah, (H1980) and the second being Shalom (H7965) meaning wholeness, restoration etc. [↑](#footnote-ref-100)
100. **περικεφαλαία** – *perikephalaia* head-covering, generally translated “helmet” is only used twice in the Nazarean Codicil. It is used once here in Ephesians and once in 1 Thes 5:8 [↑](#footnote-ref-101)
101. The head covered with a **קוֹבַע**, (*koba*) which is NOT a “helmet.” It can be referred to as a head-covering of “salvation.” 1 Thes 5:8 refers to this as a “helmet,” literally a head-covering of the “hope of salvation.” Therefore, we have translated “head-covering of atonement.” Because **קוֹבַע**, (*koba*) as used in the Tanakh is a turban (cf. TWOT 1993) or head-covering we cannot translate as a “helmet.” While the terminology is allegoric, we do not accept the image of a Roman soldier as a means of perceiving G-d! However the parallel between Ephesians and Yesha’yahu 59:17 stands as a positive image of G-d as the Captain of the hosts. From this phraseology, we see that Jewish men of the first century wore a “*kippah*.” The *kippah* in the first century reflected the return of the priestly office to the “First-born.” There is no “salvation” (atonement) apart from the gift of G-d, i.e. the Torah. The English Standard Version of Ephesians 2:8-10 says that “salvation” (being made whole) is a “gift of G-d” and not of “works,” therefore, we need some clarity as to what “works” are being discussed. The proper way to understand the phrase “works” in the present context is, as we have translated the phrase “**human attempts to please God**.” If we accept that, no human works **devoid of the Torah can please G-d** we have a perfect understanding of Hakham Shaul’s intention. In other words, when we hermeneutically understand these words aright, we understand that we must join G-d’s gift of the Torah with the idea of “being made whole” (salvation). Works that men contrive or imagine apart from the Torah can NEVER produce “salvation,” bring a man to “spiritual wholeness” or bring us into connection with G-d. Strong’s G4982, “save,” “make whole,” “heal,” “**be whole,**” and translated miscellaneously three times. Strong, J. (1996). *The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* Ontario: Woodside Bible Fellowship. G4982 [↑](#footnote-ref-102)
102. **Romans 13:3-4 For the Rulers** of the Synagogue **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 is God's servant to you for what is beneficial. But if you do that which is unprofitable, be afraid; for he** (the Chazan) **does not bear the circumcision knife (μάχαιρα – Machaira) in vain; for he is God's minister** (Deputy of the Bet Din)**, avenger to *execute* wrath on him who practices evil.** 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-103)
103. Πνεῦμα – *pneuma* is a reference to the “Word of G-d” i.e. the Orally Breathed Torah. [↑](#footnote-ref-104)
104. We are often in the habit of saying the Oral Torah and the Written Torah. This verse reflects that same use in the first century. [↑](#footnote-ref-105)
105. While there is nothing wrong with making request for personal needs, the Jewish people pray collectively. Just as the master taught his talmidim to pray collectively, so are we to pray. “Our Father.” Therefore, all prayers when being offered, even for personal needs should be prayed in the collective. [↑](#footnote-ref-106)
106. TDNT 3.619 [↑](#footnote-ref-107)
107. As noted above we see that “supplication” is not personal or independent of the whole body of Messiah, i.e. the Jewish people. [↑](#footnote-ref-108)
108. Hakham Shaul now makes a personal request. [↑](#footnote-ref-109)
109. **פִי בְּפִתְחִי –** we have an overwhelming similarity between the words of Hakham Shaul and Patach Eliyahu. These words sublimely incorporate the ideas (of Adam Kadmon) which is the key thought behind Patach Eliyahu. The Hebrew word for "opened" used is "*patach*", which implies a bilateral “opening:” *Patach* is an opening to elevate one’s self through the incredible expanses on the heavens that lie beyond the confines of this telluric sphere, **to stand** in the presence of the Holy One blessed be He. It is also an “Opening” to bring the heavenly light of *Ein Sof* down into our dark and unconscious world by revealing the exalted teachings of the Supernal Heavenly Torah. Elijah opened the "*faucets*" of the spiritual dimension to bring down Torah that had never been revealed before. (Rabbi Avraham Galanti, commentary on Introduction to the Zohar 1:1). Hakham Shaul would have been consciously aware of this idea. Therefore, the So’od meaning of *patach* Eliyahu must have been known in the first century. We are not suggesting that “Patach Eliyahu” as we read in our Siddur is exactly what was known, However, there must have been some similitude of this thought/prayer in the first century. [↑](#footnote-ref-110)
110. Hakham Shaul is speaking boldly (speaking freely) is juxtaposed with being imprisoned. [↑](#footnote-ref-111)
111. See Nisan 30 day 15 of the Omer [↑](#footnote-ref-112)
112. The allegorical “meaning of the secret of the Mesorah is “Messiah” (Adam Kadmon) the goal of the Oral Torah. We should also note that Hakham Shaul has been in the process of systematically revealing the “Secret (So’od) of Messiah (the Mesorah) through his quasi-mystical letter of “Ephesians.” We can also say that the allegorical meaning of the “mystery of the Mesorah” refers to the Seven Men of the Congregation who are the congregation’s attachment to the higher realms. Chesed [Loving-kindness], the Masoret. Gevurah [Might, severity], the Chazzan. Tiferet [Harmony], the Darshan. Netzach [Victory] the 1st Parnas and Hod [Glory] the 2nd Parnas. Yesod [Foundation, bonding], the 3rd Parnas, the sign of the Holy Covenant [the circumcision]. Malchut [Kingship], the Moreh. In Patach Eliyahu these seven characteristics are detailed as the “body” of Adam Kadmon” the archetypical man i.e. Messiah. [↑](#footnote-ref-113)
113. Speaking “freely as I ought to speak” carries the connotation of finding a receptive ear. However, this is not just someone who will listen. This refers to someone who wants to learn and has the capacity for learning the deeper meanings of the Oral Torah/Mesorah. [↑](#footnote-ref-114)
114. Hakham Shaul’s wants his readers to “know,” be intimately acquainted with his teachings on the Mesorah. “**Tychicus, a beloved brother and faithfully obedient servant in the Lord (God),**” [↑](#footnote-ref-115)
115. We see from these words that “**Tychicus, a beloved brother and faithfully obedient servant**” is perfectly versed in the Mesorah and capable of expounding all levels to the “Ephesian” congregation. Or we might say that “**Tychicus, a beloved brother and faithfully obedient servant**” will systematically organize the Esnoga among the Ephesians. This is very much in line with the “ordered Mishnah.” [↑](#footnote-ref-116)
116. **שְׁלַחְתִּיהוּ** – sent – apostle, sent as an emissary on Hakham Shaul’s behalf. [↑](#footnote-ref-117)
117. Shalom has the fullest connotation of referring to wholeness. His inference is that the structured congregation is a whole/complete congregation. This can only be that case when each officer takes his position and maximizes that office. [↑](#footnote-ref-118)
118. Unity and giving [↑](#footnote-ref-119)
119. At this conclusory statement, we see the “manifestation” of the “Will of Messiah.” Through the Seven officers of the Congregation, the congregation can come in full contact with the “will of Messiah.” This contact elevates the Esnoga to a level of intimate knowledge of Messiah (Adam Kadmon). By coming to an intimate knowledge (Da’at) of Messiah we are drawn back to Gan Eden, the Garden of Delight. [↑](#footnote-ref-120)
120. The Messiah is mentioned twice in Hakham Shaul’s closing. Herein we see that twice mentioned Messiah represents the achievement of maturity and all readiness to receive the Torah from Har Sinai. [↑](#footnote-ref-121)