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| **Esnoga Bet Emunah**  **6970 Axis St. SE**  **Lacey, WA 98513**  **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** |
| **Sivan 14, 5780- June 5-6, 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: Honouring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

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

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **מַה-תִּצְעַק אֵלָי** |  |  |
| **“Ma-Titsa’aq Elai”** | Reader 1 – Sh’mot 14:15-22 | Reader 1 – Sh’mot 16:4-7 |
| **“Wherefore do you cry unto Me?”** | Reader 2 – Sh’mot 14:23-28 | Reader 2 – Sh’mot 16:8-10 |
| **“¿Por qué clamas a Mí?”** | Reader 3 – Sh’mot 14:29-31 | Reader 3 – Sh’mot 15:4-10 |
| Sh’mot (Exodus) 14:15 – 16:3 | Reader 4 – Sh’mot 15:1-21 |  |
| Ashlamatah: Is 65:24 – 66:2 + 5-10 | Reader 5 – Sh’mot 15:22-24 |  |
|  | Reader 6 – Sh’mot 15:25-27 | Reader 1 – Sh’mot 16:4-7 |
| Psalms 53:1-7 | Reader 7 – Sh’mot 16:1-3 | Reader 2 – Sh’mot 16:8-10 |
| Mk 6:45-52, Romans, 6:1-23 | Maftir – Sh’mot 15:25-27-16:3 | Reader 3 – Sh’mot 15:4-10 |

Contents of the Torah Seder

* No Time to Pray but to Go Forward – Exodus 14:15-18
* The Pillar of Cloud blinds the Egyptians – Exodus 14:19-20
* The Sea Splits – Exodus 14:21-31
* The Song by the Sea – Exodus 15:1-19
* The Women Sing – Exodus 15:20-21
* Israel Tests G-d – Exodus 15:22-26
* Arrival at Elim (Teberinths) – Exodus 15:27
* The children of Yisrael complain – Exodus 16:1-3

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. 183-268

Rashi & Targum Pseudo Jonathan

**for: Shemot (Exod.) 14:15 – 16:3**

| **Rashi** | **Targum** |
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| 15. The Lord said to Moses, **why do you cry out to Me?** Speak to the children of Israel and let them travel. | 15. And the LORD said to Mosheh, **why do you stand praying before Me?** Behold, the prayers of My people have come before your own: speak to the sons of Israel, that they go forward.  JERUSALEM: And the Word of the LORD said to Mosheh, **How long will you stand praying before Me?** Heard before Me are your prayers; but the prayers of My people have preceded yours. Speak to the sons of Israel that they go forward; and you, lift, up your staff and stretch forth your hand. |
| 16. And you raise your staff and stretch out your hand over the sea and split it, and the children of Israel shall come in the midst of the sea on dry land. | 16. and you, lift up your staff, and stretch forth your hand with it over the sea, and divide it: and the sons of Israel will go through the midst of the sea upon the ground. |
| 17. And I, behold! I shall harden the hearts of the Egyptians, and they will come after you, and I will be glorified through Pharaoh, and through all his force, through his chariots, and through his horsemen. | 17. For, behold, I will harden the design of the heart of the Mizraee, and they will go in after them; and I will be glorified upon Pharoh and upon all his hosts, upon his chariots and his horsemen; |
| 18. And the Egyptians shall know that I am the Lord, when I will be glorified through Pharaoh, through his chariots, and through his horsemen | 18. that the Mizraee may know that I am the LORD, when I am glorified upon Pharoh, upon his chariots and horsemen. |
| 19. Then the angel of God, who had been going in front of the Israelite camp, moved and went behind them, and the pillar of cloud moved away from in front of them and stood behind them. | 19. ¶ And the Angel of the LORD who led the way before the hosts of Israel went and came behind them; and the column of the Cloud went from before and stood behind them: because the Mizraee threw darts and stones at the Israelites, but the Cloud intercepted them |
| 20. And he came between the camp of Egypt and the camp of Israel, and there were the cloud and the darkness, and it illuminated the night, and one did not draw near the other all night long. | 20. and it came between the host of Israel and the host of the Mizraee; a cloud, one half of which was light and one-half darkness. On the one side it darkened upon the Mizraee, and on the other side it shined upon Israel all night; and one host did not attack the other all the night.  JERUSALEM: And the cloud was half-light and half-darkness: light, it enlightened upon Israel; and darkness, it darkened upon Mizraim. And those came not against these, to set battle in order, all the night. |
| 21. And Moses stretched out his hand over the sea, and the Lord led the sea with the strong east wind all night, and He made the sea into dry land and the waters split. | 21. ¶ And Mosheh stretched out his hand over the sea, with the great and glorious staff which was created at the beginning, and on which were engraved and set forth the Great and Glorious Name, and the ten signs which had smitten the Mizraee, and the three fathers of the world, and the six mothers, and the twelve tribes of Ya’aqob: and straightway the LORD brought a vehement east wind upon the sea all night, and made the sea dry; and divided the waters into twelve divisions according to the twelve tribes of Jacob.  JERUSALEM: And he stretched forth. |
| 22. Then the children of Israel came into the midst of the sea on dry land, and the waters were to them as a wall from their right and from their left. | 22. And the children of Israel went through the midst of the sea upon the ground, and the waters were congealed like a wall, three hundred miles on their right hand and on their left. |
| 23. The Egyptians pursued and came after them all Pharaoh s horses, his chariots, and his horsemen, into the midst of the sea. | 23. And the Mizraee followed and went in after them, all the horses of Pharoh, and his chariots and horsemen, into the midst of the sea. |
| 24. It came about in the morning watch that the Lord looked down over the Egyptian camp through a pillar of fire and cloud, and He threw the Egyptian camp into confusion. | 24. And it was that in the morning watch, at the time that the powers on high come to offer praise, the LORD looked forth with anger upon the hosts of the Mizraee from the column of fire, to hurl upon them flakes of fire and hail, and from the column of cloud, and confounded the host of the Mizraee  JERUSALEM: And it was in the time of the morning that the Word of the LORD looked upon the host of the Mizraee, and hurled upon them bitumen (naphtha), and fire, and stones of hail, and confused the host of the Mizraee. |
| 25. And He removed the wheels of their chariots, and He led them with heaviness, and the Egyptians said, Let me run away from the Israelites because the Lord is fighting for them against the Egyptians | 25. and He brake (or, made rough) the wheels of Pharoh's carriages, so that they drove them with hardship, and that they went on and left them behind. And the Mizraee said one to another, Let us flee from the people of the house of Israel; for this is the Word of the LORD who fought for them in Mizraim.  JERUSALEM: And he unloosed the wheels of their carriages, so that they went, dragging them after them: the mules, going after their way before the wheels, were turned, so as that the wheels went before the mules, and they were cast into the sea. The Mizraee answered and said on to another, Let us flee from before the people of the sons of Israel; for this is the Word of the LORD who works victory for them in their battles; so that they set the back against Mizraim. |
| 26. Thereupon, the Lord said to Moses, stretch out your hand over the sea, and let the water return upon the Egyptians, upon their chariots, and upon their horsemen | 26. ¶ And the LORD said to Mosheh, stretch forth your hand over the sea, that the waters may return upon the Mizraee, upon their chariots and upon their horsemen.  JERUSALEM: ¶ Stretch forth. |
| 27. So Moses stretched out his hand over the sea, and toward morning the sea returned to its strength, as the Egyptians were fleeing toward it, and the Lord stirred the Egyptians into the sea. | 27. And Mosheh stretched out his hand over the sea, and the sea returned at the time of the morning unto its strength; and the Mizraee fled from before its waves. And the Lord strengthened the Mizraee in the midst of the sea, that they should not (soon) die in the midst of it, that they might receive the punishment which had been sent to them.  JERUSALEM: And Mosheh stretched forth his hand over the sea, and the sea returned at the time of the morning to its place. |
| 28. And the waters returned and covered the chariots and the horsemen, the entire force of Pharaoh coming after them into the sea; not even one of them survived. | 28. And the waves of the sea returned, and covered the chariots, and the horsemen and all the host of Pharoh who had gone in after them, into the sea, not one among them was left. |
| 29. But the children of Israel went on dry land in the midst of the sea, and the water was to them like a wall from their right and from their left. | 29. But the sons of Israel walked on the ground in the midst of the sea, and the waters to them were as walls on their right hand and on their left. |
| 30. **On that day the Lord saved Israel from the hand[s] of the Egyptians, and Israel saw the Egyptians dying on the seashore.** | 30. ¶ **That day the LORD redeemed and saved Israel from the hand of the Mizraee; and Israel saw the Mizraee, dead and not dead, cast upon the shore of the sea.** |
| 31. **And Israel saw the great hand, which the Lord had used upon the Egyptians, and the people feared the Lord, and they believed in the Lord and in Moses, His servant.** | 31. **And Israel saw the power of the mighty hand by which the LORD had wrought the miracles in Mizraim; and the people feared before the LORD, and believed in the Name of the Word of the LORD, and in the prophecies of Mosheh His servant.** |
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| 1. Then Moses and the children of Israel sang this song to the Lord, and they spoke, saying, I will sing to the Lord, for very exalted is He; a horse and its rider He cast into the sea. | 1. ¶ Behold: then sang, Mosheh and the sons of Israel this song of praise before the LORD and saying they said: Thanksgiving and praise we bring before the LORD Most High, who is glorified above the glorious, and exalted above the exalted; who punishes by His Word whomsoever glorifies himself before Him. Therefore when Pharoh the wicked bare himself proudly before the LORD, and, being uplifted in his heart, followed after the people of the sons of Israel, their horses and their chariots He threw and buried in the sea of Suph.  JERUSALEM: ¶ Then sang Mosheh and the sons of Israel the praise of this song, before the LORD, saying, to say: Thanksgiving and praise bring we before the LORD, who is high above the highest, and glorified above the glorious, and who punishes by His Word whomsoever glorifies himself before Him. The horses and their riders, because they bare themselves proudly and followed after the people of the house of Israel, He has thrown and buried in the sea of Suph. |
| 2. The Eternal’s strength and His vengeance were my salvation; this is my God, and I will make Him a habitation, the God of my father, and I will ascribe to Him exaltation. | 2. The LORD is Mighty, and greatly to be feared over all the world. He spoke in His Word and became to me a God of salvation. From their mothers' breasts even the children have given signs with their fingers to their fathers, and said This is our God, who nourished us with honey from the rock, and with oil from the stone of clay, at the time when our mothers went forth upon the face of the field to give us birth, and leave us there; and He sent an angel who washed us and enwrapped us; and now will we praise Him: He is the God of our fathers, and we will exalt Him.  JERUSALEM: The Lord is Mighty, and greatly to be praised and feared over all the world. He spake in His Word, and for us became salvation. From their mothers' breasts have even the children given signs with their fingers unto the fathers, and have said to them, This is our Father, who nourished us with honey from the rock, and gave us oil from the stone of clay. The sons of Israel answered and said one to another, He is our God, and we will praise Him; the God of our fathers, and we will exalt Him. |
| 3. The Lord is a Master of war; the Lord is His Name. | 3. The sons of Israel said, The Lord is a man making war for us: from generation to generation He makes known His power unto the people of the house of Israel. The Lord is His Name; according to His Name, so is His power; His Name shall be blessed for ever and ever.  JERUSALEM: The Lord in the glory of His Shekinah is He who worketh victory for your arms. From one generation to another He makes known His power to the people of the house of Israel. His Name is the Lord: as is His Name, so is His power; let His name be glorified for ever and ever. |
| 4. Pharaoh’s chariots and his army He cast into the sea, and the elite of his officers sank in the Red Sea. | 4. The chariots of Pharoh and his hosts He hath cast into the sea; the goodliest of his young men hath He thrown and drowned in the sea of Suph.  JERUSALEM: Upon the chariots of Pharoh and his host He shot arrows in the sea; his goodly young men and his men of strength He hath drowned in the sea of Suph. |
| 5. The depths covered them; they descended into the depths like a stone. | 5. The deep covered them over, they went down and are buried in the depths of the sea and are as silent as a stone. |
| 6. Your right hand, O Lord, is most powerful; Your right hand, O Lord, crushes the foe. | 6. Thy right hand, O Lord, how glorious is it in power? Thy right hand, O Lord, hath cut off the adversaries of Thy people who rose against them to do them hurt.  JERUSALEM: How glorious is Thy right hand, 0 Lord, in power, which bath broken and shattered the walls of the enemies of Thy people! |
| 7. And with Your great pride You tear down those who rise up against You; You send forth Your burning wrath; it devours them like straw. | 7. And in the plenitude and greatness of Thy majesty Thou hast destroyed the walls of the enemies of Thy people. Thou wilt pour upon them Thy fierce anger, Thou wilt consume them as the burning fire prevails over the stubble. |
| 8. And with the breath of Your nostrils the waters were heaped up; the running water stood erect like a wall; the depths congealed in the heart of the sea. | 8. For by the Word from before Thee the waters became heaps; they stood, as if bound like skins that confine flowing water, and the depths were congealed in the flood of the great sea. |
| 9. [Because] the enemy said, I will pursue, I will overtake, I will share the booty; my desire will be filled from them; I will draw my sword, my hand will impoverish them. | 9. Pharoh the wicked, the hater and adversary, did say, I will follow after the people of the sons of Israel, and will lay waste their camp on the bank of the sea: I will set war in array against them, and kill them, small and great, despoil them of much spoil, bring them back into great captivity, and divide their substance among my people who make war: and when my soul is satisfied with the blood of their slain, I will sheathe my sword, having, destroyed them with my right hand.  JERUSALEM: Pharoh the wicked, the hater and adversary, did say, I will follow after the people of the sons of Israel and will overtake them encamped at the side of the sea. I will lead them captive into great captivity, and despoil, them of great spoil; I will divide their substance among my men of war; and when my soul shall be satisfied with them, I will sheathe my sword, when I shall have destroyed them with my right hand. |
| 10. You blew with Your wind, the sea covered them; they sank like lead in the powerful waters. | 10. Thou didst blow with the wind from before Thee, O Lord, and the waves of the sea covered them; they went down and sank as lead in the proud waters.  JERUSALEM: The sea and the earth had controversy one with the other. The sea said to the earth, receive thy children; and the earth said to the sea, Receive thy murderers. But the earth willed not to swallow them, and the sea willed not to overwhelm them. And by the Word from before Thee Thou. didst stretch forth Thy right hand in oath., and didst swear unto the earth that Thou wilt not require them of her in the world to come. Then did the earth open her mouth and swallow them up. |
| 11. Who is like You among the powerful, O Lord? Who is like You, powerful in the holy place? Too awesome for praises, performing wonders! | 11. Who is like Thee among the exalted gods, O Lord, who is like Thee, glorious in holiness, fearful in praises, doing wonders and manifestations for Thy people, the house of Israel? |
| 12. You inclined Your right hand; the earth swallowed them up. | 12. The sea spoke to the earth, receive thy children: but the earth spoke to the sea, Receive thy murderers. And the sea was not willing to overwhelm them, and the earth was not willing to swallow them up. The earth was afraid to receive them, lest they should be required from her in the day of the great judgment in the world to come, even as the blood of Habel will be required of her: whereupon Thou, O Lord, didst stretch forth Thy right hand in swearing to the earth that in the world to come they should not be required of her. And the earth opened her mouth and consumed them. |
| 13. With Your loving kindness You led the people You redeemed; You led [them] with Your might to Your holy abode. | 13. Thou hast led in Thy mercy the people whom Thou hast redeemed and given them the heritage of the mountain of Thy sanctuary, the place of the dwelling of Thy holy Shekinah. |
| 14. People heard, they trembled; a shudder seized the inhabitants of Philistia. | 14. The nations will hear and be afraid; terror will lay hold upon them, even upon all the pillars of the inhabitants of the Palestinian land. |
| 15. Then the chieftains of Edom were startled; [as for] the powerful men of Moab, trembling seized them; all the inhabitants of Canaan melted. | 15. Behold, then will the princes of the Edomaee be confounded, the strong ones of Moaba will be seized with fear, their heart within them will melt away, even all the pillars of the inhabitants of the Kenaanian land. |
| 16. May dread and fright fall upon them; with the arm of Your greatness may they become as still as a stone, until Your people cross over, O Lord, until this nation that You have acquired crosses over. | 16. Through the power of Thy mighty arm, let the terrors of death fall upon them, let them be silent as a stone, till the time when Thy people, O Lord, shall have passed the streams of Arnona, till the time when Thy people whom Thou didst ransom shall have crossed the dividing current of Jabeka.  JERUSALEM: Thou wilt make the terror of death to fall upon them and undoing, by the power of Thy mighty arm, that they shall be as silent as a stone, until this people whom Thou hast redeemed shall have gone over the dividing stream of Jobeka and that of Jardena; till this people shall have passed over whom Thou hast ransomed for Thy Name. |
| 17. You shall bring them and plant them on the mount of Your heritage, directed toward Your habitation, which You made, O Lord; the sanctuary, O Lord, [which] Your hands founded. | 17. Thou wilt bring them in and plant them on the mountain of Thy sanctuary, the place which Thou hast provided before the throne of Thy glory, the house of Thy holy Shekinah, which Thou, O Lord, hast prepared, Thy sanctuary that with both hands Thou hast established.  JERUSALEM: Thou wilt bring them in, and wilt plant them in the mountain of Thy inheritance, the dwelling of the glory of Thy holiness, which Thou 0 Lord, hast prepared for Thyself, the sanctuary of the Lord that with both hands He hath established.} |
| 18. The Lord will reign to all eternity | 18. When the people of the house of Israel beheld the signs and manifestations which the Holy One, whose Name be praised, had done at the sea of Suph, and the power of His hand, the children of the captives answering said one to the other, Come, and let us set the crown of majesty on the head of our Redeemer, who makes to pass over, and passes not; who changes, and is not changed; whose is the crown of the kingdom; the King of kings in this world; whose, too, is the kingdom in the world to come, for ever and ever.  JERUSALEM: When the house of Israel had beheld the signs and wonders that the Holy One, Blessed be He, had wrought for them at the border of the sea, let His great Name be blessed for ever and ever,­ they gave glory and thanksgiving and exaltation unto their God. The sons of Israel answered and said one to another, Come, let us set the crown upon the head of the Redeemer, who causes to pass over, but is not passed; who changes, but is not changed; the King of kings in this world; whose, too, is the crown of the kingdom of the world to come, and whose it will be for ever and ever. |
| 19. When Pharaoh’s horses came with his chariots and his horsemen into the sea, and the Lord brought the waters of the sea back upon them, and the children of Israel walked on dry land in the midst of the sea, | 19. ¶ For Pharoh's horses with his chariots and horsemen went into the sea, and the Lord made the waters of the sea to return upon them; but the sons of Israel walked upon the land in the midst of the sea, and there did spring up sweet fountains and trees yielding food and verdure and ripe fruits, (even) on the ground of the sea. |
| 20. Miriam, the prophetess, Aaron’s sister, took a timbrel in her hand, and all the women came out after her with timbrels and with dances. | 20. And Miriam the prophetess, the sister of Aharon, took a tambourine in her hand, and all the women came out after her, dancing with tambourines and playing on instruments.  JERUSALEM: With tambourines dancing. |
| 21. And Miriam called out to them, Sing to the Lord, for very exalted is He; a horse and its rider He cast into the sea | 21. And Miriam sang to them, Let us give thanks and praise before the Lord, for might and supremacy are His; above the proud He is glorified, and above the lofty He is exalted. When the wicked, Pharoh in his pride followed after the people of the sons of Israel, his horses and his chariots did He cast and drown in the sea of Suph. |
| 22. Moses led Israel away from the Red Sea, and they went out into the desert of Shur; they walked for three days in the desert but did not find water. | 22. ¶ And Mosheh made Israel go forward from the sea of Suph, and they went forth into the wilderness of Chalutsa. And they journeyed three days in the desert, empty of instruction, and found no water.  JERUSALEM: ¶ The way of Chalutsa. |
| 23. They came to Marah, but they could not drink water from Marah because it was bitter; therefore, it was named Marah. | 23. And they came to Marah but could not drink the waters of Marah because they were bitter; therefore, he called the name of it Marah. |
| 24. The people complained against Moses, saying, what shall we drink? | 24. And the people murmured against Mosheh, saying, what shall we drink? |
| 25. So he cried out to the Lord, and the Lord instructed him concerning a piece of wood, which he cast into the water, and the water became sweet. There He gave them a statute and an ordinance, and there He tested them. | 25. ¶ And he prayed before the Lord, and the Lord showed him the bitter tree of Ardiphne; and he wrote upon it the great and glorious Name, and cast it into the midst of the waters, and the waters were rendered sweet. And there did the Word of the Lord appoint to him the ordinance of the Sabbath, and the statute of honouring father and mother, the judgments concerning wounds and bruises., and the punishments wherewith offenders are punished; and there he tried (them) with the tenth trial,  JERUSALEM: ¶ And Mosheh prayed before the Lord, and the Word of the Lord showed him the tree of Ardiphne, and he cast it into the midst of the waters, and the waters were made sweet. There did the Word of the Lord show unto him statutes and orders of judgment, and there He tried him with trials in the tenth trial. |
| 26. And He said, If you hearken to the voice of the Lord, your God, and you do what is proper in His eyes, and you listen closely to His commandments and observe all His statutes, all the sicknesses that I have visited upon Egypt I will not visit upon you, for I, the Lord, heal you | 26. and said, If you will truly hearken to the Word of the Lord your God, and do that which is right before Him, and will listen to His precepts and keep all His statutes, all those evil things that I laid upon the Mizraee I will not lay upon thee: but if thou wilt transgress against the word of the law, upon thee shall they be sent. If thou convert, I will remove them from thee; for I am the Lord thy Healer.  JERUSALEM: For I am the Lord who healeth thee by My Word. |
| 27. They came to Elim, and there were twelve water fountains and seventy palms, and they encamped there by the water. | 27. ¶ And they came to Elim; and in Elim were twelve fountains of water, a fountain for each tribe; and seventy palm-trees, corresponding with the seventy elders of Israel: and they encamped there by the waters.  JERUSALEM: ¶ And they came to Elim, where were twelve fountains of water, answering to the twelve tribes of Israel, and seventy palm-trees, answering to the seventy elders of the Sanhedrin of Israel. |
|  |  |
| 1. They journeyed from Elim, and the entire community of the children of Israel came to the desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt. | 1. ¶ And the whole congregation of Israel journeyed from Elim, and came to the desert of Sin, which is between Elim and Sinai, on the fifteenth day of the month of Iyar, the second month from their going forth from the land of Mizraim. |
| 2. The entire community of the children of Israel complained against Moses and against Aaron in the desert. | 2. And on that day the bread which they had brought out of Mizraim was finished. And all the sons of Israel grumbled against Mosheh and against Aharon in the desert. |
| 3. The children of Israel said to them, If only we had died by the hand of the Lord in the land of Egypt, when we sat by pots of meat, when we ate bread to our fill! For you have brought us out into this desert, to starve this entire congregation to death | 3. And the sons of Israel said to them, Would that we had died by the Word of the LORD in the land of Mizraim, when we sat by the cisterns of meat, and ate bread and had enough! Why have you brought us out into this wilderness to kill all this congregation with hunger? |

Rashi’s Commentary for: Shemot (Exod.) 14:15 – 16:3

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 15**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**27** **twelve water fountains** Corresponding to the twelve tribes, were prepared for them. - [from Mechilta]

**and seventy palms** Corresponding to the seventy elders. - [from Mechilta, Jonathan]

**Chapter 16**

**1** **on the fifteenth day** the day of this encampment is stated because on that day the cakes that they had taken out of Egypt were depleted, and they needed manna. We learn [from this] that they ate of the remaining dough (or from the remaining matzoth) sixty- one meals. And the manna fell for them on the sixteenth of Iyar, which was a Sunday, as appears in tractate Shabbath (87b). -[from Mechilta]

**2** **complained** Because the bread [they had taken out of Egypt] was depleted.

**3** **If only we had died** Heb. מוּתֵנוּ, that we would have died, but it is not a noun like מוֹתֵנוּ, our death, but like עֲשׂוֹתֵנוּ, חֲנוֹתֵנוּ, שׁוּבֵנוּ, that we do, that we encamp, [that we return,] that we die. [Literally, this would be translated: Who would grant that we die.] Its targum [Onkelos, however,] is: לְוַי דְמִיתְנָא, like “If only we had died לוּ מָתְנוּ” (Num. 14:2), if only we would have died.

Ketubim (Psalms) 53:1-7

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, on machalath, a maskil of David. | 1. For praise; on the punishment of the wicked who profane the name of the LORD; good teaching composed by David. |
| 2. The fool said in his heart, "There is no God"; they have dealt corruptly; they have committed abominable injustice; no one does good. | 2. The fool said in his heart, "There is no God taking retribution"; because of this the wicked have corrupted their ways; they have become estranged from goodness, for iniquity is found in them; there is none that does good. |
| 3. **God looked down from heaven upon the sons of men to see whether there is a man of understanding, who seeks God.** | 3. **Yet God looked down from heaven on the sons of men to see whether there is one who will grow wise in the Torah, seeking instruction from the presence of the LORD.** |
| 4. **They are all dross; together they have spoiled; no one does good, not even one.** | 4. **All of them alike have turned aside; they have fouled themselves, there is none that does good, not even one.** |
| 5. Did not the workers of iniquity know? Those who devoured My people partook of a feast; they did not call upon the Lord. | 5. Do not all the doers of lies know that food is given from His presence? And why then have the eaters of my people dined on bread, but not blessed the name of the LORD? |
| 6. There they were in great fear; there was never such fear, for God scattered the bones of those who camp around you; You have put them to shame, for God rejected them. | 6. There they were greatly afraid of their idols, in whom is nothing to fear, for God scatters the might of the army of sinners; You put them to shame, because the word of the LORD abhors them. |
| 7. O that the salvations of Israel would come out of Zion; when God returns the captivity of His people, Jacob will rejoice, Israel will be glad. | 7. Who is it who gives the redemption of Israel from Zion but the LORD? When the word of the LORD brings back the exiles of His people, those of the house of Jacob will be glad, those of the house of Israel will rejoice. |

Rashi’s Commentary for: Psalm 53:1-7

**1** **on machalath** the name of a musical instrument. Another explanation: concerning the malady (מחלתן) of Israel when the Temple will be destroyed. He already recited another psalm resembling this one (above 14): “The fool said in his heart, ‘there is no God, etc.’ “, One relates to the destruction of the First Temple and this one, to the Second Temple.

**2** **The fool said in his heart** This is Titus; when he cut into the curtain and his sword was dripping with blood, he said that he had killed [God] Himself.

**4** **dross** Heb. סג, an expression of סיגים, dross.

**not even one** of all His armies will protest against His deeds.

**5** **Did not** Should not those who devour My people like a meal of bread, and who did not call upon the Lord, know that ultimately, they will experience there a great fear at the end of days?

**6** **there was never such fear** This fear was not like the first fear that came over Belshazzar, for in this redemption the Holy One, blessed be He, scattered the bones of חוֹנָךְ, those who camp around you, Jerusalem, as the matter that is stated (Zech. 14:12): “His flesh will waste away, etc.” Menachem (p. 91) interpreted it that way, but Dunash (pp. 63f.) interpreted it as (Prov. 22:6): “Train (חנך) a child according to his way”; the “chaph” of חוֹנָךְ is a radical as the “chaph” of חֲנֽךְ, train.

**You have put them to shame** You, O Lord, have put all my enemies to shame, for You have rejected them.

Meditation from the Psalms

**Psalms ‎‎53:1-7**

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

**Shemot (Exodus) 14:15 – 16:3**

**Yeshayahu (Isaiah) 65:24 – 66:2 + 66:5-10**

**Tehillim (Psalms) 53**

**Mk 6:45-52**

Psalms chapter 53 is almost an exact replica of Psalm 14. Both compositions speak of the exile and the future redemption. However, the earlier work focuses on the destruction of the *First* Temple at the hands of Nebuchadnezzar, whereas this chapter of Psalms describes the destruction of the *Second* Temple by Titus.[[1]](#footnote-1) David composed this psalm and dedicated it to the destruction of the *second* Temple. Psalms chapter 14 also composed by David, which is dedicated to the destruction of the *first* Temple. In Psalms chapter 14 the use of ‘HaShem’[[2]](#footnote-2) predominates whereas in our current psalm the name ‘Elohim’[[3]](#footnote-3) predominates.

Radak[[4]](#footnote-4) and Meiri[[5]](#footnote-5) explain that this position in the Book of Tehillim was chosen with great care in order to emphasize its theme.

The founding of the royal house of David met with fierce opposition from those who denied David’s right to rule. They resorted to the most devious and treacherous means to prevent David’s ascent to the throne. In Psalms chapter 52, we read of Doeg’s evil machinations and slander. In Psalms chapter 54, we learn of the Ziphites[[6]](#footnote-6) who mercilessly betrayed David to Saul. In both cases, G-d foiled the plots of those who attempted to disrupt the establishment of David’s reign.

Psalms chapter 53 depicts the climax and the conclusion of the Davidean line, which will occur with the advent of Messiah, who will end the exile and clear the ruins of the Second Temple by dedicating the Third. Like his ancestor David, Messiah will suffer persecution at the hands of sceptics and scoffers, who will refuse to recognize his sovereignty and will scheme to assassinate him to destroy his monarchy. Furthermore, throughout Jewish history, we will be threatened by wicked men, such as Titus, who will attempt to destroy Israel, the nation of David. However, all of these villains will share the fate of Doeg and the Ziphites: utter failure and terrible misfortune.[[7]](#footnote-7)

There is another reason why David composed this psalm and placed it here, between the matter of Doeg[[8]](#footnote-8) and the matter of the Ziphites,[[9]](#footnote-9) both of whom conspired against him. It teaches us that what happened to David will also happen to the entire Jewish people. David aspired to kingship and his enemies plotted his death, so G-d paid them back in kind. The same is true of Israel who are set upon in every generation, marked for destruction. We are vilified for looking forward to the coming of the Messiah son of David. The nations tell us that our own sovereign kingship will never come into being, and in the future they will also set forth against the Messiah himself. But it will not help them.[[10]](#footnote-10)

V.2 of our psalm tells us something very profound that we need to learn and focus on:

***Tehillim (Psalms) 53:2*** *The fool hath said in his heart: ‘There is no God’; they have dealt corruptly, and have done abominable iniquity; there is none that doeth good.*

The Midrash says: The wicked are possessed by their hearts, and the righteous possess their hearts. The wicked are possessed by their hearts, as it says: “The villain has said in his heart”; “Said Esau in his heart”;[[11]](#footnote-11) “And Jeroboam said in his heart”.[[12]](#footnote-12) It says *בלבו*, “in his heart,” they inquire of their hearts to tell them. But the righteous possess their hearts, as it says: “Now Hannah spoke to her heart”;[[13]](#footnote-13) it says *לבה* *על*,[[14]](#footnote-14) indicating that **the righteous dominate and are in command of the heart**.[[15]](#footnote-15) This begs a question: Do we dictate to our heart, or does are heart dictate to us? This is a critical question because on Shavuot HaShem commanded us to write the Torah on our hearts. This is only possible if we are in control of our own heart.

The last verse of our psalm (above) has a curious phrase: ***let Yaaqob rejoice, let Israel***[[16]](#footnote-16) ***be glad****.* This begs the question: What is the difference between *Yaaqob* and *Israel* that they should be mentioned together?

Throughout the Torah, and particularly in Bereshit,there is great deal of significance associated with names. A name is not merely a way to call someone but, rather, it encapsulates the essence of the individual.

**The meaning**: He was called Yaaqob (derived from ‘heel’) because when he was born, his hand was holding Esau’s heel.[[17]](#footnote-17) He was also called Israel (meaning ‘head’ or ‘exalted one’) because he had triumphed over an angel.[[18]](#footnote-18) Thus his original name connotes a lowly, subservient nature while the one given him later in life implies strength and victory. Torah uses both names interchangeably. Throughout the Torah the names *Yaaqob* and *Israel* are used intermittently.

Malbim says that the name *Yaaqob* always describes the Jewish masses, the common-folk. However, *Israel* denotes the elite, the scholars and saints who guide the mas­ses.

All of them together will rejoice at the final redemp­tion. The great men, *Israel*, never ceased to trust in the future redemption. To them it was always a definite reality, a tangible fact of life. When the redemption occurs, it will not at all take them by surprise, for they have been waiting. Not so *Yaaqob*, the unlearned masses who lacked this clear faith. The redemption will burst upon them like a sudden thunderbolt and they will be overwhelmed with ec­stasy and elation.However, Israel will take it all in stride and continue with their constant serene state of gladness and joy.

From a more rational or scientific point of view we may detect a distinct pattern in the Torah sometimes choosing to refer to Yaaqob by his original name and sometimes by his additional name. The name *Yaaqob* applies to the physical part of Yaaqob’s personality, matters connected to his terrestrial existence, whereas the name *Israel* refers to spiritual aspects of his personality, matters connected to his eternal existence in celestial regions. When Yaaqob had first been given the name “Yaaqob” the Torah stated that this reflected his holding on to the heel of his brother Esau.[[19]](#footnote-19) We find the name Israel first used in connection with Yaaqob having successfully contended with the celestial force representing his brother Esau.[[20]](#footnote-20) It is therefore clear that the additional name Israel was intended principally to reflect Yaaqob’s spiritual accomplishments. Seeing that it is impossible for a human being while part of a body to divest himself totally of bodily needs and concerns, we can appreciate what our Sages said that, contrary to the name Avraham which replaced the name Avram, the name Israel did *not* replace the name Yaaqob. It reflected the fact that this Yaaqob had attained an additional dimension in his personality development, according to Kli Yakar, as reflected in the Talmud:

***Berachoth 13a*** *GEMARA. It has been taught: Ben Zoma said to the Sages: Will the Exodus from Egypt be mentioned in the days of the Messiah? Was it not long ago said: Therefore behold the days come, saith the Lord, that they shall no more say: As the Lord liveth that brought up the children of Israel out of the land of Egypt; but, As the Lord liveth that brought up and that led the seed of the house of Israel out of the north country and from all the countries whither I had driven them?[[21]](#footnote-21) They replied: This does not mean that the mention of the exodus from Egypt shall be obliterated, but that the [deliverance from] subjection to the other kingdoms shall take the first place and the exodus from Egypt shall become secondary. Similarly you read: Thy name shall not be called any more Yaaqob, but Israel shall be thy name.[[22]](#footnote-22) This does not mean that the name Yaaqob shall be obliterated, but that Israel shall be the principal name and Yaaqob a secondary one. And so it says: Remember ye not the former things, neither consider the things of old[[23]](#footnote-23). ‘Remember ye not the former things’: this refers to the subjections to the other nations; ‘Neither consider the things of old’: this refers to the exodus from Egypt.*

***Midrash Rabbah - Genesis XLVI:8*** *NEITHER SHALL THY NAME ANY MORE BE CALLED ABRAM, BUT THY NAME SHALL BE ABRAHAM (XVII, 5). Bar Kappara said: Whoever calls Abraham ‘Abram’, violates a positive commandment. R. Levi said: A positive commandment and a negative commandment. NEITHER SHALL THY NAME ANY MORE BE CALLED ABRAM--that is a negative command; BUT THY NAME SHALL BE ABRAHAM--that is a positive command. But surely the men of the Great Assembly called him Abram, as it is written, Thou... who didst choose Abram.[[24]](#footnote-24) There it is different, as it means that He chose him while he was yet Abram. Then, by analogy, does one who calls Sarah ‘Sarai’ infringe a positive command? No, for only he [Abraham] was enjoined respecting her. Again, by analogy, if one calls Israel, ‘Yaaqob’, does one infringe a positive command? [No, for] it was taught: It was not intended that the name Yaaqob should disappear, but that ‘Israel’ should be his principal name, while ‘Yaaqob’ should be a secondary one. R. Zebida interpreted in R. Aha’s name: At all events, Thy name is Yaaqob, save that, But Israel [too] shall be thy name:[[25]](#footnote-25) ‘Yaaqob’ will be the principal name, while ‘Israel’ will be an additional one.*

The name Yaaqob henceforth became subordinate to that of Israel. The use of these names teaches amongst other matters that if someone makes his spiritual dimension subordinate to his physical, terrestrial concerns this “kills” him, leads to his death sooner or later. This is what David had in mind when he said:

***Tehillim (Psalms) 22:30*** *all those who in full vigor shall eat and prostrate themselves, all those at death’s door whose spirit lag, shall bend the knee before Him.*

David refers to people who make a point of first tasting all the pleasures of terrestrial life before prostrating themselves before HaShem as having their priorities reversed. As a result, such people experience death in a very real sense of the word. In the verse we just quoted the word “they will bend the knee” does not refer to something similar to “prostrating” oneself before HaShem; rather, it is similar to Tehillim (Psalms) 20:9. In that psalm it is used as meaning falling down and not rising up again. This is the punishment for having had one’s priorities mixed up. When the people mentioned in Psalm 22 finally decide to “give to Caesar what is Caesar’s”,[[26]](#footnote-26) i.e. to also make an obeisance to HaShem as an afterthought, it is too late. They had not lifted a finger to secure their share in eternity while there was time.

Upon closer examination you will find that when the Torah employs the name Yaaqob to describe our patriarch it refers to his terrestrial concerns, the feminine attribute, concerns which are indispensable for any human being, whereas when it switches by calling him Israel it refers to his spiritual concerns, matters which are largely abstract. This is what the prophet had in mind when he said:

***Yeshayahu (Isaiah) 43:1*** *who created you O Yaaqob, who formed you O Israel?*

In connection with the name Yaaqob, the prophet only mentioned the word “Bara – Created”, a primitive kind of creation, whereas in connection with spiritual parts of man the prophet speaks of a more sophisticated product, one that has undergone an advanced stage of formation. You will note that at the revelation of the Torah at Mount Sinai HaShem says to Moses:

***Shemot (Exodus) 19:3*** *So shall you say to the house of Yaaqob and relate to the children of Israel.*

The name Yaaqob referred to the women, the word Israel to the men. [Perhaps the fact that Adam had described Eve as “bones of my bones and flesh of my flesh,” but not as “spirit of my spirit”,[[27]](#footnote-27) is the reason that woman symbolizes primarily the physical part of the human being. Yeshayahu had something similar in mind when he wrote:

***Yeshayahu (Isaiah) 43:22*** *But you have not worshipped Me, O Yaaqob, that you should be weary of me O Israel.*

He meant that while you Yaaqob were concerned with your terrestrial matters you did not really worship Me, even if you paid lip-service. As to worshipping Me as *Israel*, you indicated that it was too wearisome for you.

When a Parshacommences by referring to Yaaqob’s existence on earth by calling him Yaaqob, twice in Bereshit 47:28, this is in keeping with what we have explained. In Bereshit 47:29 however, when the Torah commences to speak of *death* of the body, it switches to using the name *Israel* seeing that the death of a righteous person is but the necessary preamble to his taking his place in eternal life. Whenever preparations for death are described, including the very mention of the bed on which Yaaqob lay sick, the Torah describes him as Israel. As soon as the Torah finishes describing his preparations for the life in the hereafter by blessing Yosef and his brothers, it reverts to the use of the name Yaaqob. The Torah never describes Yaaqob as having died. Only Israel is described as having died. The embalmers are described as embalming *Israel*.[[28]](#footnote-28) As soon as Yaaqob had made the physical preparations for death, i.e. “he gathered in his feet to the bed,” the Torah calls him Israel again. As of that moment he had entered eternal life. When we find, in Bereshit 49:1, that the Torah refers to Yaaqob suddenly again as Yaaqob, the reason is that at that moment HaShem withheld from him the visions of the redemption and what precedes it which he had intended to reveal to his sons. In other words, at that moment he had become primarily physical, his spiritual dimension having temporarily become subordinate. There is another instance where we could question why the Torah suddenly reverts to the use of the name Yaaqob. This is, in Bereshit 48:3, where he explains to Joseph where and when he had his first communication from HaShem, i.e. at Luz. The reason that the Torah calls him Yaaqob at that point in our chapter is because he referred to a time in his life prior to his having the name Israel added to his regular name. in other words, we detect the following pattern. When the Torah indicates that Yaaqob had not yet established mutual communication with HaShem he is called Yaaqob. When, even after he had established such communication, this channel of communication had been interrupted, he is also called Yaaqob instead of Israel.

No more clearly do we see this than in the chapter of the Blessings. In that chapter the verse says:[[29]](#footnote-29)

***Bereshit (Genesis) 27:9*** *Go please to the flocks.*

The Midrash says Rivka is hinting “Go take care of the needs of the nation, which is compared to sheep.”

***Midrash Rabbah - Genesis LXV:14*** *AND REBEKAH SPOKE UNTO YAAQOB HER SON... BRING ME VENISON... NOW THEREFORE, MY SON, HEARKEN TO MY VOICE... GO NOW TO THE FLOCK (XXVII, 6-9). R. Levi said: [She bade him], ‘Go and anticipate [the blessings on behalf of] the people that is compared to a flock,’ as you read, And ye My sheep, the sheep of My pasture (Ezek. XXXIV, 31).*

*AND FETCH ME FROM THENCE TWO GOOD KIDS OF THE GOATS (ib.). R. Helbo said: [She said thus to him]: ‘If thou findest [of thy father’s], ‘tis well; if not, bring them to me out of my dowry.’ For R. Helbo said that he [Isaac] had engaged to provide her with two kids daily. GOOD: R. Berekiah commented in R. Helbo’s name: They are good for thee and good for thy descendants. Good for thee, since thou wilt receive the blessings through them; and good for thy descendants, who will be pardoned through them on the Day of Atonement, as it is written, For on this day shall atonement be made for you, etc. (Lev. XVI, 30).2*

Performing this masquerade and deceitful act sets the stage. The actions of the forefathers foreshadow the actions of the children. Your children, Rivka says, are sometimes going to have to deal with the more powerful Esav, with the Roman Empire, with the nations of the world. Sometimes, as a nation, we will have to resort to surreptitious types of acts. Why? Because the Torah tells us that there are times when that has to use the behavior of Yaaqob.

But, points out Rav Elie Munk, Yaaqob undergoes two name changes in the Torah. First, Yaaqob is changed to Israel. Rashi, over there, says that ‘Yaaqob’ refers to a person who waits in ambush, but there will come a time when you will be called ‘Israel’, connoting an officer and a prince. You will then be able to deal with Esav, no longer surreptitiously, but as an equal.

However, we find, that even after Yaaqob was called Israel, the Torah still, sometimes refers to him as ‘Yaaqob’ and sometimes refers to him as ‘Israel.’ Why? Because Yaaqob cannot yet totally abandon the practices of ‘Yaaqob’. Throughout Jewish history, there were times when we as a people had to fall back on the tactics of ‘Yaaqob’ and could not go with the name ‘Israel.’ When we are surrounded by 140 million people wishing to destroy us, we cannot always go with the ‘high-road’ behavior. We have to come back to the practices of ‘Yaaqob.’

In the End of Days, however, our Sages tell us that Yaaqob will go from the name of Yaaqob and Israel to the name of Yeshurun, meaning straight.[[30]](#footnote-30) When the nations of the world will finally come to recognize the greatness of Israel, then Yaaqob can be transformed into the name Yeshurun and will no longer have to deal with Esav with deceit and tricks.

This is what Yeshayahu HaNavi means when he says:

***Yeshayahu (Isaiah) 40:4*** *... and the crooked will be made straight...*

Rav Munk says this refers to the name Yaaqob becoming the name Yeshurun. We will abandon the practices which were forced upon us, those of ‘Yaaqob’ and will strictly conduct ourselves according to the practices of ‘Yeshurun’ (straightness).[[31]](#footnote-31)

The names “Yaaqob” and “Israel” are used to refer to the entire Jewish people; each of the two terms emphasizes a particular characteristic of the Jewish nation. According to Chasidic philosophy, “Yaaqob” and “Israel” symbolize two levels in the Jew’s relationship with HaShem.

Jews are referred to as both servants of HaShem and as HaShem’s sons. As “servants,” they are called “Yaaqob”--”Hearken unto Me, Yaaqob my servant.” As “sons,” they are called “Israel”--”My son, My firstborn, Israel.”

The difference between a servant and a son is obvious. When a son fulfills his father’s wishes, he does so happily and out of love. A servant, however, is not necessarily overjoyed at the opportunity to carry out his master’s command, quite frequently doing so only because he has no choice in the matter.

Both situations apply to our own lives, in our own personal service of HaShem. A Jew can pray, learn Torah, observe the mitzvot and serve his Father like a son, or he can perform the very same actions without joy, like a servant serves his Master. When a Jew stands on the level of “Israel,” he willingly fulfills his Father’s commands, experiencing no inner conflict with the Evil Inclination. When, however, a Jew is on the level of “Yaaqob,” it means he is forced to grapple with the Evil Inclination in order to properly fulfill his Master’s command, quite frequently doing so only out of a sense of obligation and submission.

Obviously, the level of “Israel” is the one toward which we all strive, yet one cannot reach this level without first passing through the level of “Yaaqob”. If a Jew is not always enthusiastic in his service, sometimes finding it difficult to serve HaShem properly, he should know that this is only natural when one embarks upon a new course. The Evil Inclination is not vanquished all at once, and it takes time to transform the will of HaShem into one’s own personal will. At first (and this stage may last for years!), the Evil Inclination howls in protest, attempting to divert the Jew. But when a Jew consistently stands up for what is right and refuses to despair, the Evil Inclination is eventually conquered.

When we put all of the pieces together, we understand that what makes *Israel* an *Ish*, a man of nobility, is his attachment to HaShem and the spiritual world.

Our verse says, “Yaaqob will rejoice, Israel will be glad”. Now we just learned that the men of stature and enlightenment are “Israel”, and the ordinary masses of the people are “Yaaqob”. But our verse goes on to give us a tremendous insight: “Rejoicing” (גילה) pertains to that which is novel, and “gladness” (שמחה) is said of the commonplace. Accordingly, the scripture says: “Yaaqob will rejoice, Israel will be glad”. What in the eyes of the *masses* will be a novelty that calls for rejoicing, will in the eyes of *enlightened* men be a source of gladness. For they had expected and were always looking forward to God’s deliverance.[[32]](#footnote-32)

Will you be *rejoicing*, or will you be *glad*? It all depends on what we do with the Torah, specifically the oral Torah.

Ashlamatah: Yeshayahu (Isaiah) 65:24 – 66:2 + 66:5-10

| **Rashi** | **Targum** |
| --- | --- |
| 24. And it shall be, when they have not yet called, that I will respond; when they are still **speaking,** that I will hearken. | 24. Before they pray before Me I will accept their prayer, and before they **beseech** before Me I will do their request. |
| 25, A wolf and a lamb shall graze together, and a lion, like cattle, shall eat straw, and a serpent-dust shall be his food; they shall neither harm nor destroy on all My holy mount," says the Lord. | 25, The wolf and the lamb will feed together, the lion will eat straw like an ox, And dust will be the serpent’s food. They will not hurt or destroy in all My holy mountain says the LORD. |
|  |  |
| 1. So says the Lord, "The heavens are My throne, and the earth is My footstool; which is the house that you will build for Me, and which is the place of My rest? | 1. Thus says the LORD: “The heavens are the throne of My glory and the earth is a highway before Me; What is the house which you would build before Me, and what is the place of the dwelling of My Shekhinah? |
| 2, And all these My hand made, and all these have become," says the Lord. "But to this one will I look, to one poor and of crushed spirit, who hastens to do My bidding. | 2, All the things My might (Heb. Yadi – My Hand) has made, did not all these things came to be, says the LORD? But in this man there is pleasure before Me to regard him, he that is poor and humble in spirit, and trembles at My Word. |
| 5. Hearken to the word of the Lord, who quake at His word, "Your brethren who hate you, who cast you out, said, "For the sake of my name, the Lord shall be glorified," but we will see your joy, and they shall be ashamed. | 5. Listen to the Word of the LORD, you righteous/ generous who tremble at the words of His pleasure: “Your brethren, your adversaries who despise you for My name’s sake say, ‘Let the glory of the LORD increase, that we may see your joy,’ but it is they who will be put to shame |
| 6. There is a sound of stirring from the city, a sound from the Temple, the voice of the Lord, recompensing His enemies. | 6. A sound of tumult from the city of Jerusalem! A voice from the Temple! The voice of the Memra of the LORD, rendering recompense to his enemies. |
| 7. When she has not yet travailed, she has given birth; when the pang has not yet come to her, she has been delivered of a male child. | 7. Before distress comes to her she will be delivered; and before shaking will come upon her, as pains upon a woman in travail, her king will be revealed. |
| 8. Who heard [anything] like this? Who saw [anything] like these? Is a land born in one day? Is a nation born at once, that Zion both experienced birth pangs and bore her children? | 8. Who has heard such a thing? Who has seen such things? Is it possible that a land will be made in one day? Will its people be created in one moment? For Zion is about to be comforted and to be filled with people of her exiles. |
| 9. "Will I bring to the birth stool and not cause to give birth?" says the Lord. "Am I not He who causes to give birth, now should I shut the womb?" says your God. | 9. I, God, created the world from creation, says the LORD; I created every man, I scattered them among the peoples; I am also about to gather your exiles, says your God. |
| 10. Rejoice with Jerusalem and exult in her all those who love her: rejoice with her a rejoicing, all who mourn over her. | 10. Rejoice in Jerusalem and be glad for her, all you who love her; rejoice in her with joy, all you who were mourning over her. |
|  |  |

Rashi’s Commentary for Yeshayahu (Isaiah) 65:24 – 66:2 + 66:5-10

**25 shall eat straw** and will not have to destroy animals.

**and a serpent** Indeed, dust is his food, which is always available for him. And the Midrash Aggadah explains: And a lion, like cattle, shall eat straw. Since we find that Esau will fall into the hands of the sons of Joseph, as it is said (Obadiah 18): “The house of Esau shall become stubble, and the house of Joseph a flame etc.” But [that they should fall] into the hands of the remaining tribes, who were compared to beasts, we do not find. It is, therefore, stated: “And a lion, like cattle, shall eat straw.” Those tribes that were compared to a lion, such as Judah and Dan, like Joseph, who was compared to an ox, shall devour Esau who was compared to straw.

**1 The heavens are My throne** I do not need your Temple. which is the house that is fitting for My Shechinah.

**2 And all these** The heavens and the earth, and for this reason I confined My Shechinah among you when you obeyed Me, for so is My wont, to look at one poor and of crushed spirit, who hastens to do My bidding. But now, I have no desire for you, for whoever slaughters an ox, has smitten its owner and robbed him of it. Therefore, whoever slaughters a lamb seems to Me as one who beheads a dog, and whoever offers up a meal offering is before Me like swine blood, and מזכיר, (Maz’kir) he who burns incense. Comp. (Lev. 5:12) memorial part (Azkaratah). Also (ibid. 24:7), and it shall be for the bread as a memorial (L’Azkaratah).

**5 who quake at His word** The righteous who hasten with quaking to draw near to His words.

**Your brethren...said** The transgressors of Israel mentioned above. Another explanation:

**Your brethren...who cast you out, said** Who said to you (Lam. 4:15), “Turn away, unclean one.”

**who hate you, who cast you out** Who say (supra 65:5), “Keep to yourself, do not come near me.” [Because of the confusion, we quote other readings. Some manuscripts, as well as K’li Paz, read:]

**Your brethren...said** The transgressors of Israel mentioned above.

**who hate you, who cast you out** who say (supra 65:5), “Keep to yourself, do not come near me.” Another explanation:

**Your brethren...said** The children of Esau.

**who cast you out** Who said to you (Lam. 4:15), “Turn away, unclean one.”

**For the sake of my name, the Lord shall be glorified** With our greatness, the Holy One, blessed be He, is glorified, for we are closer to Him than you are.

**but we will see your joy** The prophet says, But it is not so as their words, for “we will see your joy, and they shall be ashamed.” Why? For sound a sound of their stirring has come before the Holy One, blessed be He, from what they did in His city, and a sound emanates from His Temple and accuses those who destroyed it, and then the voice of the Lord, recompensing His enemies.

**7 When she has not yet travailed** When Zion has not yet travailed with birth pangs, she has borne her children; that is to say that her children will gather into her midst, which was desolate and bereft of them, and it is as though she bore them now without birth pangs, for all the nations will bring them into her midst.

**she has been delivered of a male child** Heb. V’HiM’litah. Any emerging of an embedded thing is called HaM’latah. And HaM’latah is esmoucer, or eschamocier in O.F., to allow to escape.

**8 Is a land born in one day?** Can a pain come to a woman in confinement to bear a land full of sons in one day?

**9 Will I bring to the birth stool and not cause to give birth?** Will I bring a woman to the birth stool and not open her womb to bring out her fetus? That is to say, Shall I commence a thing and not be able to complete it? Am I not the One Who causes every woman in confinement to give birth, and now will I shut the womb? This is a question.

Pirqe Abot

“All Israel have a share in the World to Come, as it is stated: And your people are all righteous; they shall inherit the land forever; they are the branch of My planting, the work of My hands, in which to take pride.”

Pirqe Abot I:9

Shemayah and Abtalion received from them. The former was in the habit of saying: "Love work and hate to attain superiority, and see to it that your name be not known to the government."

Tosephtha--Aboth of R. Nathan.

"Love work." How so? That is, one should love work; at all events, he ought not to hate it, for as the Torah was given in a covenant, so was labor, as it is written [Ex. 20:9-10]: "Six days shall you labor, and do all your work, but the seventh day is the Sabbath in honor of the Lord your God."

Said R. Aqiba: There comes a time when one does his work, and thereby escapes death; and on the other band there comes a time when one does no work, and incurs the penalty of death by heaven. How so? One who is idle the whole week and has nothing to eat on the eve of Sabbath, but having in his possession consecrated money misappropriates it for his own use, incurs the penalty of death by heaven; but if he was making repairs in the Temple, and is paid with consecrated money and uses it, he escapes the death penalty.

R. Dostai said: "How can it happen that one who did no work all the six days shall finally be compelled to labor all seven days? Strange as this appears, yet it may happen. For instance, a man who did no work during the week, Friday comes and he has nothing to eat. He starts to look for work, but is seized by conscription officers, who, holding him by an iron chain, compel him to make up on Sabbath for what he neglected during the six days."

R. Simeon b. Elazar said: Even Adam the First tasted nothing before he performed some work, as it is written [Gen. 2:15]: "And put him into the garden of Eden, to, till it and to keep it"; and afterward he was commanded: "Of every tree in the garden you may freely eat" [ibid., ibid. 16].

R. Tarphon said: Even the Holy One, blessed be He, rested not His Shekhina in the midst of Israel before some work was performed by them, as is; written [Ex. 25:9]: "And they shall make me a sanctuary; and I will dwell in the midst of them."

Rabbi Jehudah b. Bathyra said: What shall one do who is without work? (Let him seek it, and he will find it.) Let him see whether there is no demolition in his yard or field, and employ himself in that manner, as it is written [ibid. 20:9]: "Six days shall you labor, and do all your work." Wherefore is it said, "And do all your work"? R. Tarphon said: One is doomed to death only through idleness. R. Jose the Galilean explained (the saying of R.. Tarphon) thus: If one through idleness stood upon the edge of a roof, castle, or building, or upon the edge of a river and fell down and died, his death was caused through idleness.

R. Nathan said: Moses worked at the Tabernacle without consulting the princes of Israel, who right along thought that at any moment he might solicit their cooperation. When they heard the voice which went throughout the camp proclaiming that the material prepared was sufficient for all the work, they cried: "Woe to us, that we have not participated in the work of the holy Tabernacle." They, therefore, rose and added a great thing of their own accord, as it is written [Ex. 35:27]: And the princes brought the onyx stones."

"Do not care for superiority." It means that one must not place the crown merited by him upon his own head, but should let others do it, as it is written [Prov. 27:2]: "Let another man praise you, and not your own mouth; a. stranger, and not your own lips."

R. Aqiba said: One that makes himself superior to the Law is compared to a putrefied carcass which lies in the road, so that every passer-by puts his hand to his; nose and hastens away, as it is written [Prov. 30:32]: "If you have become degraded by lifting up yourself, or if you have devised evil, put your hand to your mouth." Said Ben Azai to him: The sense of this passage seems to be thus: One who degrades himself for the sake of the Law, and eats decayed dates, and dresses in worn-out clothes, and is watching at the door of the sages, the passers-by call him an idiot, but be sure that in the end it will be found that he is full of knowledge. This is what people say: One who makes himself superior to the Law will finally be put down, and one who lowers himself for the sake of the Law will finally be greatly elevated.

"And see to it that your name be not known to the government." One should not have the ambition to be prominent among government officials, otherwise they will become jealous of him, slay him, and confiscate his property. Neither shall one proclaim his neighbor's name to the government; that is, one shall not say: "May the Lord protect so and so, from whose house to-day went out a hundred oxen, a hundred ewes, and a hundred goats," etc., as it may happen that just at that time the officer passes by and hears this and reports it to his chief, and the latter surrounds his house and takes away all he has. As to this, the following passage applies [Prov. 27:14]: "When one salutes his friend with a loud voice ... it will be counted a curse to him." According to others, the word Rashuth means not the government but publicity, and the passage is to be construed thus: If one's friends say publicly in the market: "May God protect so and so; to-day he brought into his house many measures of wheat and barley," etc., etc., robbers may hear of it and come in the night, surround the house, and take away all he possesses, and in the morning he has nothing left. Of him it is said in Scripture: "When one salutes his friend with a loud voice," etc.

Others, again, say that it means the government, and the expression "he shall not announce," etc., means one shall not endeavor to be a solicitor for the governor of the city or his vice, for they rob the money of Israel.

Still another explanation is: One shall not seek any governing power, for although in the beginning it appears very pleasing, in the end he will find it very burdensome.

Correlations

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

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

**Shemot (Exodus) 14:15 – 16:3**

**Yeshayahu (Isaiah) 65:24 – 66:2 + 66:5-10**

**Tehillim (Psalms) 53**

**Mk 6:45-52**

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

Said / Saith - אמר, Strong’s number 0559.

Children - בן, Strong’s number 01121.

Israel - ישראל, Strong’s number 03478.

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

LORD - יהוה, Strong’s number 03068.

Said / Saith - אמר, Strong’s number 0559.

Speak - דבר, Strong’s number 01696.

Children - בן, Strong’s number 01121.

Hand - יד, Strong’s number 03027.

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

**Shemot (Exodus) 14:15** And the **LORD <03068>** **said <0559> (8799)** unto Moses, Wherefore criest thou unto me? **speak <01696> (8761)** unto the **children <01121>** of **Israel <03478>**, that they go forward:

16 But lift thou up thy rod, and stretch out thine **hand <03027>** over the sea, and divide it: and the **children <01121>** of **Israel <03478>** shall **go <0935> (8799)** on dry ground through the midst of the sea.

**Tehillim (Psalms) 53:1** To the chief Musician upon Mahalath, Maschil, A Psalm of David. » The fool hath **said <0559> (8804)** in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.

**Tehillim (Psalms) 53:2** God looked down from heaven upon the **children <01121>** of men, to see if there were any that did understand, that did seek God.

**Tehillim (Psalms) 53:6** Oh that the salvation of **Israel <03478>** were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and **Israel <03478>** shall be glad.

**Yeshayahu (Isaiah) 65:24** And it shall come to pass, that before they call, I will answer; and while they are yet **speaking <01696> (8764)**, I will hear.

**Yeshayahu (Isaiah) 65:25** The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent’s meat. They shall not hurt nor destroy in all my holy mountain, **saith <0559> (8804)** the **LORD <03068>**.

**Yeshayahu (Isaiah) 66:2** For all those things hath mine **hand <03027>** made, and all those things have been, saith the **LORD <03068>**: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

**Yeshayahu (Isaiah) 66:7** Before she travailed, she brought forth; before her pain **came <0935> (8799)**, she was delivered of a man child.

**Yeshayahu (Isaiah) 66:8** Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her **children <01121>**.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Ex. 14:15 – 16:3** | **Psalms**  **53:1-6** | **Ashlamatah**  **Is 65:24 – 66:2 + 5-10** |
| --- | --- | --- | --- | --- |
| dx'a, | one | Exod. 14:28 | Ps. 53:3 | Isa. 65:25 Isa. 66:8 |
| by:a' | enemy | Exod. 15:6 Exod. 15:9 |  | Isa. 66:6 |
| lk;a' | consumes, eat | Exod. 15:7 Exod. 16:3 | Ps. 53:4 | Isa. 65:25 |
| ~yhil{a/ | God | Exod. 14:19 Exod. 15:2 Exod. 15:26 | Ps. 53:1 Ps. 53:2 Ps. 53:4 Ps. 53:5 Ps. 53:6 | Isa. 66:9 |
| ~ai | if | Exod. 15:26 |  | Isa. 66:9 |
| rm;a' | said, say | Exod. 14:15 Exod. 14:25 Exod. 14:26 Exod. 15:1 Exod. 15:9 Exod. 15:24 Exod. 15:26 Exod. 16:3 | Ps. 53:1 | Isa. 65:25 Isa. 66:1 Isa. 66:5 Isa. 66:9 |
| #r,a, | earth, land | Exod. 15:12 Exod. 16:1 Exod. 16:3 |  | Isa. 66:1 Isa. 66:8 |
| aAB | go, come | Exod. 14:16 Exod. 14:17 Exod. 14:20 Exod. 14:22 Exod. 14:23 Exod. 14:28 Exod. 15:17 Exod. 15:19 Exod. 15:23 Exod. 15:27 Exod. 16:1 |  | Isa. 66:7 |
| vAB | shamed |  | Ps. 53:5 | Isa. 66:5 |
| !Be | sons | Exod. 14:15 Exod. 14:16 Exod. 14:22 Exod. 14:29 Exod. 15:1 Exod. 15:19 Exod. 16:1 Exod. 16:2 Exod. 16:3 | Ps. 53:2 | Isa. 66:8 |
| lyGI | rejoice |  | Ps. 53:6 | Isa. 66:10 |
| ~G: | not even, also |  | Ps. 53:3 | Isa. 66:8 |
| rb;D' | tell, speaking | Exod. 14:15 |  | Isa. 65:24 |
| hy"h' | came, come | Exod. 14:24 Exod. 15:2 | Ps. 53:5 | Isa. 65:24 Isa. 66:2 |
| rh; | mountain | Exod. 15:17 |  | Isa. 65:25 |
| hz< | this | Exod. 14:20 Exod. 15:1 Exod. 15:2 Exod. 16:3 |  | Isa. 66:1 Isa. 66:2 Isa. 66:8 |
| hn"x' | camped | Exod. 15:27 | Ps. 53:5 |  |
| dy" | hand | Exod. 14:16 Exod. 14:21 Exod. 14:26 Exod. 14:27 Exod. 14:30 Exod. 14:31 Exod. 15:9 Exod. 15:17 Exod. 15:20 Exod. 16:3 |  | Isa. 66:2 |
| [d;y" | know | Exod. 14:18 | Ps. 53:4 |  |
| hwhy | LORD | Exod. 14:15 Exod. 14:18 Exod. 14:21 Exod. 14:24 Exod. 14:25 Exod. 14:26 Exod. 14:27 Exod. 14:30 Exod. 14:31 Exod. 15:1 Exod. 15:3 Exod. 15:6 Exod. 15:11 Exod. 15:16 Exod. 15:17 Exod. 15:18 Exod. 15:19 Exod. 15:21 Exod. 15:25 Exod. 15:26 Exod. 16:3 |  | Isa. 65:25 Isa. 66:1 Isa. 66:2 Isa. 66:5 Isa. 66:6 Isa. 66:9 |
| ~Ay | day | Exod. 14:30 Exod. 15:22 Exod. 16:1 |  | Isa. 66:8 |
| h['Wvy> | salvation | Exod. 15:2 |  | Ps. 53:6 |
| laer'f.yI | Israel | Exod. 14:15 Exod. 14:16 Exod. 14:19 Exod. 14:20 Exod. 14:22 Exod. 14:25 Exod. 14:29 Exod. 14:30 Exod. 14:31 Exod. 15:1 Exod. 15:19 Exod. 15:22 Exod. 16:1 Exod. 16:2 Exod. 16:3 | Ps. 53:6 |  |
| db;K' | honor | Exod. 14:17 Exod. 14:18 |  | Isa. 66:5 |
| yKi | because, as soon |  | Ps. 53:5 | Isa. 66:8 |
| lKo | all, whole, entire, every | Exod. 14:17 Exod. 14:20 Exod. 14:21 Exod. 14:23 Exod. 14:28 Exod. 15:15 Exod. 15:20 Exod. 15:26 Exod. 16:1 Exod. 16:2 Exod. 16:3 | Ps. 53:3 | Isa. 65:25 Isa. 66:2 Isa. 66:10 |
| aol | no, none, not | Exod. 15:22 Exod. 15:26 | Ps. 53:4 Ps. 53:5 | Isa. 65:25 |
| ble | hearts | Exod. 14:17 Exod. 15:8 | Ps. 53:1 |  |
| ~x,l, | bread, food | Exod. 16:3 | Ps. 53:4 | Isa. 65:25 |
| ymi | who | Exod. 15:11 Exod. 16:3 | Ps. 53:6 | Isa. 66:8 |
| !t;n" | would, oh | Exod. 16:3 | Ps. 53:6 |  |
| l[; | over, above | Exod. 14:16 Exod. 14:21 Exod. 14:26 Exod. 14:27 Exod. 15:23 Exod. 15:27 Exod. 16:2 |  | Isa. 66:10 |
| dx;P; | dread | Exod. 15:16 | Ps. 53:5 |  |
| l[;P' | do, make | Exod. 15:17 | Ps. 53:4 |  |
| !AYci | Zion |  | Ps. 53:6 | Isa. 66:8 |
| vd,qo | holiness | Exod. 15:11 Exod. 15:13 |  | Isa. 65:25 |
| lAq | voice | Exod. 15:26 |  | Isa. 66:6 |
| ar'q' | called, named | Exod. 15:23 | Ps. 53:4 | Isa. 65:24 |
| ha'r' | saw, see | Exod. 14:30 Exod. 14:31 | Ps. 53:2 | Isa. 66:5 Isa. 66:8 |
| x;Wr | wind | Exod. 14:21 Exod. 15:8 Exod. 15:10 |  | Isa. 66:2 |
| bWv | come back, turn, return | Exod. 14:26 Exod. 14:27 Exod. 14:28 Exod. 15:19 | Ps. 53:6 |  |
| tx;v' | corrupt ,harm |  | Ps. 53:1 | Isa. 65:25 |
| ~v' | there | Exod. 15:25 Exod. 15:27 | Ps. 53:5 |  |
| ~ve | name | Exod. 15:3 Exod. 15:23 |  | Isa. 66:5 |
| xm;f' | glad |  | Ps. 53:6 | Isa. 66:10 |
| ~yIm;v' | heaven |  | Ps. 53:2 | Isa. 66:1 |
| [m;v' | heard, hear | Exod. 15:14 Exod. 15:26 |  | Isa. 65:24 Isa. 66:5 Isa. 66:8 |
| @q;v' | looked down | Exod. 14:24 | Ps. 53:2 |  |
| ~[; | people | Exod. 14:31 Exod. 15:13 Exod. 15:14 Exod. 15:16 Exod. 15:24 | Ps. 53:4 Ps. 53:6 |  |
| hn"[' | answered | Exod. 15:21 |  | Isa. 65:24 |
| hf'[' | used, did,do, make | Exod. 14:31 Exod. 15:11 Exod. 15:26 | Ps. 53:1 Ps. 53:3 | Isa. 66:2 |

**Greek:**

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| --- | --- | --- | --- | --- | --- |
| **GREEK** | **ENGLISH** | **Torah Reading**  **Ex. 14:15 – 16:3** | **Psalms**  **53:1-7** | **Ashlamatah**  **Is 65:24 – 66:2 + 5-10** | **Peshat**  **Mk 6:45-52** |
| ἀκούω | hear, heard | Exo 15:14 Exo 15:26 |  | Isa 65:19 Isa 66:5 Isa 66:8 |  |
| ἄνεμος | wind | Exo 14:21 |  |  | Mk. 6:48 Mk. 6:51 |
| ἄρτος | loaves, bread | Exod. 16:3 | Ps. 53:4 | Isa. 65:25 | Mk. 6:52 |
| γῆ | land, earth | Exo 15:12 Exo 16:1 Exo 16:3 |  | Isa 65:16 Isa 65:17 Isa 65:25 Isa 66:1 Isa 66:8 | Mk. 6:47 |
| δίδωμι | appoint, give |  | Psa 53:6 | Isa 66:9 |  |
| εἴδω | see, knowing, beholding | Exo 14:30 Exo 14:31 | Psa 53:2 |  | Mar 6:48 Mar 6:49 Mar 6:50 |
| ἔπω | said | Exod. 14:15 Exod. 14:25 Exod. 14:26 Exod. 15:1 Exod. 15:9 Exod. 15:24 Exod. 15:26 Exod. 16:3 | Ps. 53:1 | Isa. 65:25 Isa. 66:1 Isa. 66:5 Isa. 66:9 |  |
| ἔρχομαι | came, come | Exod. 14:16 Exod. 14:17 Exod. 14:20 Exod. 14:22 Exod. 14:23 Exod. 14:28 Exod. 15:17 Exod. 15:19 Exod. 15:23 Exod. 15:27 Exod. 16:1 |  | Isa. 66:7 | Mk. 6:48 |
| ἡμέρα | days | Exod. 14:30 Exod. 15:22 Exod. 16:1 |  | Isa. 66:8 |  |
| θάλασσα | sea | Exo 14:16 Exo 14:21 Exo 14:22 Exo 14:23 Exo 14:26 Exo 14:27 Exo 14:28 Exo 14:29 Exo 14:30 Exo 15:1 Exo 15:4 Exo 15:8 Exo 15:10 Exo 15:19 Exo 15:21 Exo 15:22 |  |  | Mk. 6:47 Mk. 6:48 Mk. 6:49 |
| καρδία | heart | Exod. 14:17 Exod. 15:8 | Ps. 53:1 |  | Mk. 6:52 |
| λαλέω | speak | Exo 14:15 |  | Isa 65:12 Isa 65:24 | Mk. 6:50 |
| λαμβάνω | take, took | Exo 15:14 Exo 15:15 Exo 15:20 |  |  |  |
| λέγω | saying, says | Exo 15:21 Exo 15:24 |  | Isa 65:5 Isa 65:7 Isa 65:8  Isa 65:13 Isa 65:25 Isa 66:1 Isa 66:2 | Mk. 6:50 |
| λόγος | word |  |  | Isa 66:2 Isa 66:5 |  |
| μέσος | midst | Exo 14:16 Exo 14:22 Exo 14:23 Exo 14:27 Exo 14:29 Exo 15:8 Exo 15:19 |  |  | Mk. 6:47 |
| νύξ | night | Exo 14:20 Exo 14:21 |  |  | Mk. 6:48 |
| ὁράω | see, seen |  |  | Isa 66:5 Isa 66:8 | Mk. 6:48 Mk. 6:49 Mk. 6:50 |
| ὄρος | mountain | Exo 15:17 |  | Isa 65:7 Isa 65:9 Isa 65:11 Isa 65:25 | Mk. 6:46 |
| οὐρανός | heaven |  | Ps. 53:2 | Isa. 66:1 |  |
| ὄχλος | multitude, crowd |  |  |  | Mk. 6:45 |
| παρέρχομαι | pass by | Exo 15:16 |  |  | Mk. 6:48 |
| πᾶς | all, whole, entire, every | Exod. 14:17 Exod. 14:20 Exod. 14:21 Exod. 14:23 Exod. 14:28 Exod. 15:15 Exod. 15:20 Exod. 15:26 Exod. 16:1 Exod. 16:2 Exod. 16:3 | Ps. 53:3 | Isa. 65:25 Isa. 66:2 Isa. 66:10 | Mk. 6:50 |
| ποιέω | did, do, done, make | Exod. 14:31 Exod. 15:11 Exod. 15:26 | Ps. 53:1 Ps. 53:3 | Isa. 66:2 |  |
| συναγωγή | gathering | Exo 16:1 Exo 16:2  Exo 16:3 |  |  |  |
| συνίημι | perceiving |  | Psa 53:2 |  | Mk. 6:52 |
| ταράσσω | disturbed |  |  |  | Mk. 6:50 |
| τρεῖς / τρία | three | Exo 15:22 |  |  |  |
| υἱός | sons | Exod. 14:15 Exod. 14:16 Exod. 14:22 Exod. 14:29 Exod. 15:1 Exod. 15:19 Exod. 16:1 Exod. 16:2 Exod. 16:3 | Ps. 53:2 | Isa. 66:8 |  |
| φοβέω | feared | Exo 14:31 | Psa 53:5 |  | Mk. 6:50 |
| φυλακή | guard, watch | Exo 14:24 |  |  | Mk. 6:48 |

Nazarean Talmud

**Sidra of Shmot (Ex.) 14:15 -16:3**

**“Mah Titsa’aq Elai” “Why do you cry to Me”**

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

|  |
| --- |
| **Hakham Tsefet’s School of Peshat**  **Mordechai (Mk) 6:45-52**  Mishnah **א:א** |
| **And he immediately[[33]](#footnote-65) made[[34]](#footnote-66) his talmidim get into the boat and go on ahead to the other side,[[35]](#footnote-67) to Bet Tsaida, while he himself dismissed[[36]](#footnote-68)** (set at liberty)[[37]](#footnote-69) **the congregation. And after he had separated[[38]](#footnote-70)** (himself) **from them, he went away to the mountain to pray. And when evening came, the boat was in the middle of the sea and he was alone on the land. And he saw them** only **making headway with great effort because the wind was against them. Around the fourth watch of the night, he came to them, walking on the sea, and he was wanting to pass by** (over) **them. But when they saw him walking on the sea, they thought that it was a phantom, and they cried out.[[39]](#footnote-71) For they all saw him and were disturbed.[[40]](#footnote-72) But immediately he spoke with them and said to them, “Have courage, it is me! Do not be afraid!” And he went up with them into the boat, and the wind abated. And they were awestruck within themselves, because they did not understand concerning the loaves, but their hearts were blind[[41]](#footnote-73).** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Sh’mot (Ex) 14:5-16:3 | Is.65:24-66:2, 5-10 | Psalm 53:1-7 | Mk 6:45-52 | Romans 6:1-23 |

Commentary to Hakham Tsefet’s School of Peshat

Again, we do not need great help realizing that the present Marqan pericope of Hakham Tsefet’s Peshat is anchored firmly in the present Torah Seder.

**And he immediately made his talmidim get into the boat and go on ahead to the other side…**

The subtlety of the text does not tell us why the talmidim were “made” to get into the boat and begin their journey to the “other side.” However, we can easily note that the language shows a bit of hesitancy on the part of the talmidim. This may have been because they were awestruck by the miracle of loaves and fishes. Nevertheless, the Marqan phrase “immediately” (**εὐθέως**) again shows a moral expediency. Scholars want to dismiss the expediency here and fail to understand the immediacy.[[42]](#footnote-74) Likewise, they fail to understand the gravity of the whole scenario as posited alongside the Torah Seder where the B’ne Yisrael is during crossing the Yam Suf. However, the whole pericope is laced with this **immediacy.** While, the Midrash of Matityahu posits another “Midrashic” scenario the Peshat of Hakham Tsefet shows the **immediacy** of the B’ne Yisrael as they are wedged between the **immediacy** of the water and the army of Paro (Pharaoh).

Having participated in the miracle of “loaves and fishes,” Yeshua’s talmidim must have experienced an overwhelming of their souls. The talmidim were most certainly overwhelmed and at a loss to explain what they had just experienced. Yeshua’s forceful “making” his talmidim leave with this **immediacy** shows his Hokhmah (wisdom) and Binah (understanding) of the forces of nature, i.e. the spheres, their duties and their Moedim.[[43]](#footnote-75) Their movement is the cause of all events natural and that, which appears to be supernatural. The etymology of the word “supernatural” is “*supra*” meaning above and “*natura*” referring to nature. However, the spheres are the complex infrastructure of the cosmic universe as G-d has created it. Consequently, these forces/spheres, which influence the cosmos with what would appear as “supernatural,” are in fact only themselves the natural cause of ostensible miraculous events.

The “miracle” of the loaves and fishes has subliminal insinuation that the B’ne Yisrael placed their complete trust in HaShem. This is determined by the fact that they embarked on this spiritual quest with only a few unleavened cakes in their sacks. What would 600,000 Jewish pilgrims eat as they journeyed towards the land that flowed with milk and honey?

**Get in the Boat Now!**

By way of analogy, we are presented with the question of how Yeshua’s talmidim in a boat is in any way associated with the B’ne Yisrael’s crossing the Yam Suf.

Rabbi Yaakov Culi answers our question for us. Hakham Culi tells us that there were 50 miracles, which occurred at the Yam Suf. The first he cites is the “Seven Ananei HaKabod” as being enveloped in the Shekinah (Divine Presence) by seven clouds that coalesced into one solid cloud. “They were protected from the weather, snakes and scorpions on all sides.” Citing Shemot Rabbah, Culi states, “The clouds carried them along day and night [as if] they were in a huge ship.”[[44]](#footnote-76) Therefore, Hakham Tsefet’s analogy of a boat with “**twelve**” talmidim now becomes clear. The “twelve” tribes traveled day and night in the huge ship of G-d’s Kabod – glory, which is always associated with a cloud. Perhaps this imagery is what initiated the Christian falsehood of the afterlife where they are to float on the clouds while the angels feed them grapes.

Hakham Shaul must be referring to the “Seven Ananei HaKabod” when he states…

**1 Co. 10:2 And were all immersed in Moshe in the cloud and in the sea;**

**While he himself dismissed[[45]](#footnote-77)** (set at liberty)[[46]](#footnote-78) **the congregation…**

This sentence may also be read, that Yeshua himself “set the congregation free.” This is a play on the name “Yeshua,” which has over thirty definitions, all of which deal with the idea of tikun and redemption. This is Hakham Tsefet’s way of showing us our place in the schedule of the Septennial Torah readings. Consequently, Hakham Tsefet has shown us the contiguity of Shabuoth and the crossing of the Yam Suf. However, the key point we are to derive from this statement by way of analogy is that the B’ne Yisrael are “set free” from the tyrannical bondage of Mitzrayim.

**And after he had separated[[47]](#footnote-79)** (himself) **from them…**

Again, by way of analogy, Hakham Tsefet refers to the splitting of the Yam Suf. Here at the Yam Suf a new revelation of HaShem unfolded. The previous 10 plagues had shown G-d as the personification of strict justice. At the Yam Suf the B’ne Yisrael experienced the compassionate loving-kindness of HaShem.

**Around the fourth watch of the night, he came to them, walking on the sea, and he was wanting to pass by** (over) **them. But when they saw him walking on the sea, they thought that it was a phantom, and they cried out.**

Before we pass judgment on Yeshua’s talmidim, we should consider what it would be like to be in their situation. They are amid a storm-tossed sea and suddenly the see a man walking on water? It would have been a most remarkable situation. However, we note here the same phrase that we find in the Torah Seder. The talmidim **“cried out.”** Just as Moshe had **“cried out”** to G-d, so did the talmidim. In both cases, the frightened parties are comforted by the reassurance that G-d is in control.

In both scenarios, we have an overwhelming voice to tell us that we must trust in HaShem. In the Torah Seder, we see a congregation going into the desert with little provisions and are wedged between Paro (Pharaoh) and the Yam Suf. However, we must commend their faithful obedience in striking out. They did not stop to make sure that they had enough to eat and that they had everything that they needed for the journey. In similar fashion, those who followed Yeshua into the deserted place did not stop to pack a lunch. In the So’od commentary of Yochanan, we see that a “lad” who did pack his lunch.[[48]](#footnote-80) This “lunch” was the source of blessing for the whole congregation. Interestingly, it was Hakham Tsefet’s brother, Adam bar Yona (Andrew) who knew where that lunch was and exactly what was in the “sack.”

After reviewing the miracles of feeding multitudes and walking on the water, we are left with the question as to what all of this means.

In brief, we suggest that the Master’s feeding the multitude is a message to his talmidim, “body” that it is their responsibility to feed the multitudes both spiritually, with the Mesorah and to feed them physically as well. Yeshua represents the entire body. Therefore, the whole body must be involved in feeding those in need. In a manner of speaking, the opening phrase of the Torah Seder applies to us as His (G-d’s) servants. We cry to G-d saying the people are hungry. G-d’s reply is, why come to me “feed my sheep”!

Hakham Shaul’s School of Remes

Igeret To the Romans

TS\_NC-60 - Sivan 14, 5780 June 6, 2020

**Igeret to the Romans, 6:1-23**

What therefore can we say? Will we[[49]](#footnote-81) continue in sin,[[50]](#footnote-82) in order that loving-kindness may increase? May it never be so! How can we who died to habitual sin still live in it? Or do you not know that as many as were immersed into Yeshua the Messiah were immersed into his death, burial and resurrection? Therefore, allegorically speaking we have been buried with him through immersion into death, in order that just as Messiah was raised from the dead through the glory of the Father, so also we may live in a new way of life. For if we have become identified with him in the likeness of his death, certainly also we will be identified with him in the likeness of his resurrection, knowing this, that our old man was crucified together with him, in order that the body of sin may be done away with, that we may no longer be enslaved to sin. For the one who has died has been freed from sin. Now if we died with the Messiah, we believe that we will also live with him, knowing that the Messiah, because he has been raised from the dead, is going to die no more, death no longer being master over him. For that he died, he died to sin once and never again, but that life he lives, he lives for God. So also you, consider yourselves to be dead to habitual sin, but alive to God in Yeshua the Messiah.

Therefore do not let habitual sin control[[51]](#footnote-83) your mortal[[52]](#footnote-84) body, giving in to its inordinate desires, and do not present your members[[53]](#footnote-85) to sin as weapons[[54]](#footnote-86) of injustice, but submit (present) yourselves to the mighty hand of God as those who are brought from death to life, and your members to God as weapons of righteous/generosity. For sin will not be your master, because previously you have not been under[[55]](#footnote-87) (in close connection with) the written Torah’s loving kindness (which delights the soul[[56]](#footnote-88) by turning towards the Oral Torah (as a Paraclete) for assistance[[57]](#footnote-89) in understanding the written Torah).[[58]](#footnote-90)

What then? Will we sin because we are no longer under the principle (law) of sin and death[[59]](#footnote-91) but under the Torah’s loving-kindness? May it never be! Do you not know that to whomever you present[[60]](#footnote-92) yourselves[[61]](#footnote-93) as slaves[[62]](#footnote-94) for obedience, you are slaves to whomever you obey, whether sin, leading to death, or obedience, leading to becoming a Tsaddiq? But thanks be to God that you were slaves of sin, but you have obeyed from the heart the pattern of teaching (instruction of the Torah, i.e. Oral Torah) to which you were entrusted, and having been set free from habitual sin (i.e. the principle of sin and death), you became enslaved to righteous/generosity. (I am speaking in human terms because of your natural limitations.) For just as you presented your members as slaves to impurity and lawlessness, leading to habitual lawlessness, so now present your members as slaves to righteous/generosity, leading to becoming a Tsadiq. For when you were slaves of sin, you were free with respect to righteous/generosity. Therefore, what sort of fruit did you have then, about which you are now ashamed? For the end of those things is death (spiritual annihilation). But now, having been set free from sin[[63]](#footnote-95) (the principle of sin and death) and now being a courtier to God, you have your fruit leading to a consecrated[[64]](#footnote-96) life, and its goal is the Olam HaBa. For the wages of sin is death (spiritual annihilation), but the gift of God is endless life in the Olam HaBa (in the Y’mot HaMashiach) in union with Yeshua the Messiah our Master.

*Commentary to Hakham Shaul’s School of Remes*

Waters of Eden

We will concentrate on the allegorical meaning of Hakham Shaul’s pericope. Forgive us for barrowing the title of Rabbi Aryeh Kaplan’s title (The Waters of Eden). While it may not be perfectly evident how this connects the Remes to the Peshat in some minds, we note that Hakham Tsefet uses once again the word “delight” in the opening of his pericope. Gan Eden is, as we have noted “ad nauseam” a reference to “delight.”

Hakham Shaul’s argument so far is that Abraham Abinu logically attached himself to the Cosmic Torah, i.e. the Oral Torah, and as such, Hakham Shaul shows that every Gentile coming to G-d must take the same steps.

If we fail to connect the allegorical dots of Hakham Shaul’s Remes, we will wander in hermeneutic darkness to our eventual demise. Hakham Shaul brought Abraham into the picture to show that the Gentiles turning to G-d MUST be circumcised. If we are not astute enough to garner this information from his Igeret to the Romans, we will have missed his whole agenda. Having shown that Abraham circumcised his whole household as a sign of their entering the Covenant with G-d, he shows the next step in conversion is “immersion” in the “waters of Eden” per se. Why do we refer to them as the “waters of Eden?” It should be evident that Hakham Shaul speaks of being immersed into Messiah, the “son of Delight.” Interestingly because Hakham Tsefet uses the word “delight” once again in the opening of his pericope. Hakham Shaul notices this idea and brings us to the place of “immersion.” Notice the connection between the idea of immersion and delight fostered by Hakham Tsefet.[[65]](#footnote-97)

The Tents (Academy) of Shem

Is it possible for a Gentile to attend the academy of Shem?

We have already seen that Hakham Shaul is showing a progressive working out of Gentile conversion. However, we must realize that Hakham Shaul and Hakham Tsefet are not just making “general” converts. They are making “specific” converts. Therefore, we are focusing on the “particular” rather than the general.

Here we connect with five Remes Hermeneutic rules.

3. Binyan ab: “A standard from a passage or passages of Scripture.” A certain passage serves as a basis for the interpretation of many others so that the decision given in the case of one is valid for all the rest or a decision in two laws having a characteristic in common is applied to many other laws, which have this same characteristic.

4. Kelal u-perat: “General and s, particular and general” is a limitation of the general by the

particular and vice versa.

5. U-perat. u-kelal: The particular and the general.

6. Kelal u-perat. u-kelal: The general, the particular, and the general.

7. The general, which requires elucidation by the particular, and the particular, which requires elucidation by the general.

Therefore, we are not dealing with Gentiles as a whole. Secondly, we are not dealing with conversion as a whole. We are dealing with particular Gentiles, i.e. those who are turning towards G-d and their particular conversion.[[66]](#footnote-98)

b. Meg 9b ﻿R. SIMEON B. GAMALIEL SAYS THAT BOOKS [OF THE SCRIPTURE] ALSO ARE PERMITTED TO BE WRITTEN ONLY IN GREEK. R. Abbahu said in the name of R. Johanan: The halachah follows R. Simeon b. Gamaliel. R. Johanan further said: What is the reason of R. Simeon b. Gamaliel? Scripture says, God enlarge Japheth, and he shall dwell in the tents of Shem;[[67]](#footnote-99) [this means] that the words of Japheth[[68]](#footnote-100) shall be in the tents of Shem. But why not say [the words of] Gomer and Magog?[[69]](#footnote-101) R. Hiyya b. Abba replied: The real reason is because it is written, Let God enlarge [yaft] Japheth: implying, let the chief beauty [yafyuth] of Japheth[[70]](#footnote-102) be in the tents of Shem.

The cited Talmudic passage follows our same hermeneutics and connects with the idea that we are positing. There is a specific aspect of Yaphet that the Talmudic passage is dealing with rather than all of Yaphet’s descendants. Note that “Gomer and Magog” are excluded. Therefore, we are dealing with a specific rather than a generality. The Gentiles that Hakham Shaul is addressing are those who are turning to Judaism with the belief that Yeshua is the Messiah. Hakham Shaul then points to the allegorical aspects of the Master’s death burial and resurrection as a means for the Gentile converts in order to understand the structure and meaning of their conversion.

Talmidim of the Master:

Rom 8:1 ¶ Therefore there is now no condemnation for those who are identified with Yeshua HaMashiach.

While there are as many translations and commentaries on the 8th Chapter of Romans as there are "scholars," this chapter is one of the most misunderstood chapters in all of Hakham Shaul's writings. The opening phrase has been used to propagate more confusion and antinomianism than would seem humanly possible.

So if we suggest that the idea of there being no "condemnation in Messiah," what are we saying?

The reasoning behind the lack of “condemnation” has nothing to do with the “forgiveness of sin.” What Hakham Shaul is saying is that there is not a possibility of condemnation among those who are “in” union, or “identified” with Messiah because they are Shomer Shabbat, i.e. “La Crème de la Crème." They lead exemplary lives and while not being above reproach they, like Zachariah and Elisheba live as Tsadiqim.[[71]](#footnote-103)

Hakham Shaul is not making these arguments for the sake of “saving the whole world.” Herein we find the context for the statement of Yochanan in 3:16. Yeshua, Hakham Tsefet and Hakham Shaul along with all the other Nazarean Rabbanim are “raising the bar” per se. It is one thing to know of the Master and his works and another to be a full convert. Those who are “without condemnation” are not above reproach because they came to Judaism through the Master. They are above reproach and condemnation because they keep the mitzvoth in the same way that the Master and his Talmidim have taught. They follow the Master’s interpretation of the Mesorah.

Submission to the Oral Torah: Death of the Old Man

“Raising the Bar” “(to) raise the bar,” or “raising the bar,”" is an expression used to convey the idea of gradually setting the accepted minimum standards higher in order to reach an objective of excellence.

Hakham Tsefet posits these ideas by using terms to describe the Priesthood of the Firstborn. The Priesthood of the Firstborn is a collegiate institution of Hakhamim who are ἱερός ἀνθρώπους – *ieros anthrapous,* “men as a sanctuary” (*מקדש*),” i.e. the Mishkan. These men are the receptacle of the Oral Torah and personification of an “unwritten Law/Torah.” Being a talmid in the school of a Master/Hakham, was not just the “study” of the “unwritten Torah,” the talmid had to imitate the “living” (incarnate) Torah Scroll that his master represented. This living Torah was imitated in every gesture, which was believed to have been a part of the ancient tradition.[[72]](#footnote-104) These Hakhamim were more than just a living expression of the Torah, they became the new father[[73]](#footnote-105) to their talmidim.[[74]](#footnote-106) As fathers, they were responsible for the welfare of their sons (talmidim). In the school of his Hakham the talmid’s, character was fashioned and readied for the Y’mot HaMashiach (days of Messiah) and the Olam HaBa (the ever-coming world). In this way, the Hakhamim were the forge of the talmid’s soul. The acceptance of a talmid into the school of a Hakham meant the end of an “old life” (old man) and the beginning of a new being (creature).[[75]](#footnote-107) “He was a convert from one way of living to another”[[76]](#footnote-108) and said to have been “born again.” This is perfectly illustrated in the present Remes portion of our Nazarean Talmud. “For if we have become identified with him in the likeness of his death, certainly also we will be identified with him in the likeness of his resurrection, knowing this, that our old man was crucified together with him, in order that the body of sin may be done away with, that we may no longer be enslaved to sin.” The present Remes pericope demonstrates this when the “talmidim” after hearing the Mesorah of the Master were “immersed into Messiah.” Becoming talmidim of the Master gave them the new life they were looking for. The new life in the Master sets the goal above the norm and creates a new atmosphere of life for his talmidim.

*Commentary to Hakham Shaul’s School of Remes*

Igeret To the Romans 6:12-23

Textual Analysis

We have offered our notes and foundation for our translation in the cited footnotes above. Please pay close attention to these comments when reading the Remes commentary.

What Now?

Hakham Shaul, addressing new converts is saying, “now that you are Jewish through your conversion, witnessed by the signs of circumcision and immersion, we must address the issue of (habitual) sinful conduct, i.e. violation of halakhah.”

Hakham Shaul looks at the previous pericopes noting that he has discussed the mortality of the body and the power of sin. Death having entered the cosmos through sin demonstrates the mortality of man. However, Hakham Shaul is keenly aware of what he is saying. In this vein, we can relate to the foundational Mitzvah of normative Judaism.

Shemot (Ex.) 20:1 ¶ Then God spoke all these words, saying, “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.

Hakham Shaul does not need to cite the passage that all the Jewish people know to be the foundation of their faith. Furthermore, we can also make a connection to the “Shema.”[[77]](#footnote-109) If we continue to allow “sin” to be our master, we can see that…

1. We are in true bondage to sin (i.e., the transgression of the Law)

2. The result will be the destruction of both the body and the soul

Because the soul has a Divine origin,[[78]](#footnote-110) we fail to understand that that spark is diminished by or through sin. Not only will the soul/Neshamah be “diminished,” it bears a certain amount of damage. In most cases, this is resolved by “teshubah” (repentance); however, this is not always the case. It is possible to bring irreparable damage to the soul through some actions. Usually, we see that the sins that bring this level of damage to the soul are the mitzvoth, which when transgressed the Torah describes its penalty as “karet,” being “cut off.” Here being “cut off,” first relates to being excised from the community. Secondly, it refers to the damage done to our relationship with G-d with no part in the Olam HaBa.

Who is your Master?

Will you allow sin to be your master? We have translated βασιλεύω - *basileuo* as “control” because it is greater than the idea of just “reigning” over someone like a king. Even so, there are positive reasons for translating βασιλεύω - *basileuo* as “reign,” which we will not discuss at present.

The Remes of the text will draw on the differing contrasts of the *Soma* (body) of Adam HaRishon and the *Soma* (body) of the Adam Kadmon archetypal man. Had Adam HaRishon obeyed the mitzvoth of G-d in relation to Shabbat, Erubin, and Orlah in a general manner of speaking we would have remained in a Sabbatical Eden, a place of eternal delight. As noted in the footnotes above the Nazarean Hakhamim still maintain a connection with Eden/Delight. In short, Hakham Shaul is now giving guidance on matters of halakhah to the Gentiles who have turned towards G-d through conversion. Drawing on the continuity of thought presented by Hakham Shaul, we see a structured pattern and procedural halakhot for Gentile conversion. Hakham Shaul began by showing that Gentiles were in the realm of G-d’s wrath by being outside the Torah. However, they were under the legal auspices of the Written Torah without their distinct knowledge of being so. Hakham Shaul proceeds with a systematic and ordered discussion of how, and what halakhic protocols the Gentiles must follow to escape G-d’s wrath and become Jewish. He then turns to the ceremonial act of circumcision by speaking of Abraham’s entering covenant with G-d as a prototypical Gentile converting to Judaism. He has in this chapter spoken of Immersion into Messiah showing that immersion is the final stage for those who are serious about halakhic observance and becoming Jewish. Therefore, we can surmise that Hakham Shaul is addressing those Gentiles who either are in the process of Conversion or newly converted.

Midrash or Remes

βασιλεύω - *basileuo* and ὅπλον –*oplon* are both Midrashic terms. The pericope is dressed in Midrashic language. Thus, the whole pericope is a “Midrashic Remes” per se. While we may not have seen this connection and combination in the past, it should be expected more often. Because Hakham Shaul uses Remes and Midrashic phrases, he intends that we join the struggle to find a balance between the Yetser HaRa and the Yetser HaTob.

And, when we further investigate these matters, we find that the desire of the soul, Neshamah is to honor G-d. And because the soul is engaged, we can see that we enter this process through valiant struggle in acquiring knowledge (Da’at) and the discipline of reason. Therefore, we must come to realize that each choice of human action is met with Divine Providence. Divine Providence includes G-d’s interaction with His creation. Hakham Shaul makes it abundantly clear that not only is G-d involved in creation, He guides it through His constant preservation.[[79]](#footnote-111) The human condition in one sense of the word influences history. Acts of righteous generosity bring the Cosmos ever closer to the Tikun needed to enter the Y’mot HaMashiach. Adam HaRishon’s sin was the model sin. The Master serves to counteract the damage done through the sin of Adam.

Romans 5:18 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.

Sin is the point where G-d and man meet. This can also be countered through worship. In other words, we encounter G-d through sin or worship (i.e. Torah Study). And, we must understand that these two actions have cosmic repercussions either positive or negative. Therefore, in relation to man’s original occupation, meaning that man was established to have “dominion” over creation, the whole cosmos is ordered by man’s actions. Each action brings to bear on the cosmic order of things. Even man’s creation and fall caused the cosmic order to be changed. This is evident by reading B’resheet 1:1-2. In the second pasuk darkness has appeared. In other words, the “light-bearer,” Lucifer fell because of G-d’s intention in creating Adam. This is because it is man of all creatures terrestrial and celestial that can resist G-d through freewill. Consequently, any flaw found in the cosmos is due to man’s resistance to G-d’s will. The consequence of man’s resistance is cosmic. History is the cosmic tale of man’s encounter with G-d. While man must bear the consequence for his sin, each recompense of G-d is justly commensurate. Each penalty for sin is justly meted out and man receives the exact and true penalty for his sin. However, at this point we must depart from the singular and engage the collective. We must rid ourselves of the idea that “salvation” is singular or personal. Nothing could be farther from the truth. As such, the consequence for sin is communal as noted in the Peshat commentary above. Each member of the community bears the sins of his congregation. The primal battles of the B’ne Yisrael bear this truth. Yericho was accomplished through collective unity. The battle of Ai was lost because of singular independence. Singular independence testifies to the fact of Collective, communal responsibility.

The Paraclete that we possess is the Torah, Written and Oral. However, this can be equally our adversary. The Torah can be our opponent and accuser. How will we be able to read Yochanan (John) 1:1 if we do not understand that the Torah is both an accuser and an advocate? As an incarnate Torah like all the Rabbanim are or should be Yeshua MUST judge by the Torah!

Textual Analysis - B

Again, we are faced with what seems to be an antinomian position of “free-grace,” which is nothing but disgrace. Yet, nothing could be farther than the truth. Therefore, as usual we need to turn to logic (Sevarah) to determine context and purpose. One question that is not asked in true sincerity is whether “righteousness/generosity” through Torah observance exists. It is evident through these passages of the Nazarean Codicil that “righteousness/generosity” through Torah observance does exist! (See: Lk. 1:5, Mk. 10:20, and Phil. 3:5-6).

Secondly, it should be abundantly clear to the reader that Hakham Shaul has a specific agenda in the Remes portion of our Nazarean Talmud. That objective is the acceptance of an appointed position as an agent (slave - courtier) of G-d rather than an agent for sin. This means acceptance of the Torah both written and Oral as we will see.

The Principle of sin and death

Since the sin of Adam, death entered the cosmic world. Sin infuses the cosmos with death, disease and all its siblings. Hakham Shaul begins discussing this principle in the opening pericope of his Igeret to the Romans in chapter Six.

Gentiles die on the account of their (habitual) sins.[[80]](#footnote-112) As such, they only see a minimal reward for their life. G-d compensates them in this life for their good deeds. They never fully experience the holy or the spiritual. In some cases, they die an immediate death because of the enormity of their immorality. Some will die the death of spiritual annihilation. G-d eradicates them from history as if they never existed.

G-d’s will for humanity is to be men of righteous/generosity, living eternally as Tsadiqim. When men rebel and become (habitual) sinners is it no longer G-d’s will for them to live eternally.[[81]](#footnote-113) The principle of sin and death related to Adam’s forfeiture of living eternally in Gan Eden. Men who are habitual sinners likewise, forfeit eternal life on the earth.[[82]](#footnote-114) Death then is the punishment for habitual sin,[[83]](#footnote-115) this punishment relating to forfeiture of eternal life. This is because man now knows there are sinful actions he must avoid. This is written into the cosmic fabric of the universe. The cosmic DNA is the Oral Torah therefore man is without excuse. His choice of violating the good that G-d would have him do sees him forfeiting his claim to enter the Olam HaBa or Y’mot HaMashiach.

Eating of the tree of evil married to good resulted in the shortening of life[[84]](#footnote-116) because the evil is also associated with the “principle of sin and death.”

G-d Sat in Judgment:

“You are slaves to whomever you obey”

These words directly relate to the fall of Adam in Gan Eden. When we read the Biblical account of Adam’s fall, we notice that Hakham Shaul’s words reveal a very interesting truth. You are a slave to whomever you obey reveals the Adamic failure. Adam is placed in Gan Eden with what appears to be a few simple mitzvoth i.e. do not eat of the tree and cultivate the Garden etc. However, we opine that Adam knew the whole Oral Torah, as we will see. What we may fail to see in its proper perspective is that Adam chose to follow the teachings (oral teachings) of the serpent rather than those of G-d. Or, as some would point out that Adam followed the words of Chavah. Regardless, Adam does not follow the words and mitzvoth of G-d. His choice is to follow the words of the primordial Nachash (serpent) and or the words of Chavah his wife. The Midrash shows that even though the verse reads, “Because you have listened to the voice of your wife” we understand that ultimately Adam obeyed the words (teachings) of the Nachash. As G-d begins His judgment, He begins with the primordial Nachash. The Midrash offers an interesting perspective showing that the “Name of G-d” appears in the text of the Written Torah seventy-one times before G-d pronounces judgment on the Nachash for his criminal acts of treason. According to Rabbi Yehudah ben Shimon on the authority of Rabbi Hoshaya his master… ﻿“From the beginning of the Book [of Genesis] up to this point the Divine Name occurs seventy-one times: this intimates that he [the serpent] was judged by a full court.”[[85]](#footnote-117) The treasonous disobedience to the primordial Nachash is therefore prototypical of sin. Sin refuses to obey the Torah, i.e. the Mitzvoth of G-d preferring the enticements of the Nachash. Allegorically speaking sin is therefore, obedience to the Nachash and rejection of the Living Torah. We can equate the “Living Torah” with the Jewish people who are the model for the Tsadiqim. Therefore, “Lawlessness, leading to habitual lawlessness” is a fitting description of the continuity of sin. Interestingly, the antinomian teachings of the Nachash remain alive to this day. Many are unwittingly bitten with the poison of the primordial Nachash’s venom refusing to obey the Torah of G-d.

Adam’s terror at the Divine presence’s entering the Garden is due to his sin. But, how are we to understand his sin? Note that G-d does not appear to have viewed the traitorous act of Adam HaRishon. And, why is this? This is because G-d vowed to Himself not to look on man’s sin.[[86]](#footnote-118) Therefore, Adam was invisible to G-d. Yet, Adam hid himself from the Divine Presence because he had no mitzvah to his credit.[[87]](#footnote-119) He had not abstained from eating what was forbidden. Therefore, Adam violated the laws of Kashrut. Allegorically we have stated that Adam also violated the laws of Shabbat and Erubin. Eating of the tree of evil married to good resulted is trespassing a boundary that was forbidden, i.e. going beyond the Erub. Chavah violates Shabbat and the Erub in that she carries fruit from a profane place outside the Erub, into the Erub. Furthermore, the food is not kosher and therefore compounding the matter. Note also that Adam and Chavah intentionally hid from the Divine presence on Shabbat, which is tantamount to violating Shabbat. Shabbat is the day to embrace the Shekinah. Adam rejected the Divine presence for his own personal pleasure. The violation of Shabbat is evidence that they violated the whole Oral Torah by not being Shomer Shabbat.

In the prelude of B’resheet where we read the narrative of the separation of Chavah from Adam, we learn that the “D’barim Elohim”[[88]](#footnote-120) were in the mouth of Adam. In other words, Adam was G-d’s appointed courtier (agent). Then G-d passes all the beasts of the field before Adam to see what he would call them. The Ruach HaKodesh (Oral Torah – Divine Breath) was resident within Adam and he called (breathed out) each creature by its essential self. We must maintain careful attention to our wording here. Our intention is to use allegorical terms for the sake of understanding the spiritual realm. The essence and “names” of the creatures is inconsequential to our discussion. To understand the work of Adam HaRishon we must see the names of the creatures from their symbolic meanings. In other words, Adam was working on a deeply So’odic level in naming the creatures. Adam did not see the creatures in the usual sense. Adam saw the “invisible technical spermatic word of G-d,”[[89]](#footnote-121) its words and letters in the supernal dimension while reading the (Oral) Torah.[[90]](#footnote-122) The Torah’s pre-existence (supernal existence) is supported by the verse “The Lord possessed me in the beginning of His way, before His works of old” (Prov. 8:22). Upon seeing the combinations of the letters, he read, or spoke their essence. At this point, they became a true and living entity. Our point here is that Adam was already the master of the Primordial Torah (Torah Kedumah) i.e. Oral Torah. From the top of Har Sinai Moshe Rabbenu peered into the realm of the Divine, an a-temporal dimension. As he saw the letters forming in that realm and he read them. As he read each word, he heard the voice of G-d speaking (breathing it out) as he read.[[91]](#footnote-123) The “unpardonable sin” according to the Jewish Sages is the sin of rejecting the Torah (both Oral and Written).[[92]](#footnote-124) This is seen in the Oral Torah as “*averah*” meaning to “pass over”[[93]](#footnote-125) or transgress. Sin, therefore, is a “going over” (passing over) or setting the Torah aside.[[94]](#footnote-126)

If we were able to peer into the dimension of the Divine as Adam and Moshe did we would see the Divine Torah Kedumah in the form of letters and words forming and dancing before our eyes. We can better understand this by way of allegorical analogy of the rain that falls and with every drop it changes and influences creation. The Torah Kedumah constantly changes creation and brings it ever closer to its intended end.

The sin of Adam is the model sin. In the allegorical interpretation of Adam’s sin, we see the violation of the second positive mitzvah. “You will have no gods before Me.”[[95]](#footnote-127) Hakham Shaul clearly shows us that we sacrifice the eternal on the altar of the temporal when we allow sin to control us. He further stresses the idea that man is the appointed courtier (agent) of G-d in the cosmos. His mouth is to be filled with the D’barim Elohim (the words of G-d).

Messiah: Job Description

The “Messianic idea” is that of agency and appointment. Messiah must restore all that Adam HaRishon forfeited in Eden. However, we often mistakenly think that one day Messiah will return and with the snap of his fingers, he will make everything better. Nothing could be farther from the truth. This is the lackadaisical man’s theology. Yisrael is Messiah and as “Messiah,” we have a great deal of work to do. The Sages constructed Oral Torah so that we have the Divine pattern for reconstructing Eden right before our eyes. By viewing the allegorical images of Gan Eden, we are able to learn of their supernal realities. The Theocratic Society of the Y’mot HaMashiach are not magical happenings we idly wait for hoping that things will get better. The cosmos is to be engaged by a dynamic interaction with the Torah Kedumah. True spirituality is willful, intentional refinement of one’s character through Torah study and practice. This then allows G-d to be genuinely at home (tabernacle) with in our psyche. The destruction of the Temple prophesied by the Master makes room in the Temple of the Heart.

Moshe’s Vestment of Kabod

We have discussed in our translation to Hakham Shaul’s Igeret to the Ephesians the “Lights of Messiah.” There are many versions of these lights and many explanations. At present, we need to look at a view of these lights from another perspective. The Dead Sea Scrolls have preserved some of the ancient traditions that occasionally surface as we put the pieces of the puzzle together. In the section called “The Words of the Heavenly lights,” we have a view of Adam HaRishon as one of these “lights.” The following is an excerpt from 4Q504. [[96]](#footnote-128)

Fr. 8 recto

... [ ... Adam,] our [fat]her, *you fashioned in the image of [Your] glory*…[... the breath of life] you [b]lew into his nostril, and intelligence and knowledge [...] [... in the gard]en of Eden, which you had planted. You made [ him] govern [...] [...] and so that he would walk in a glorious land... [...] [...] he kept. And you imposed on him not to tu[rn away... ] [...] he is flesh, and to dust [...].

Adam HaRishon in his state before he sinned was seen to bear the image of G-d. While there are other ideas concerning which Adam this truly was (whether Adam HaRishon or Adam Kadmon), we will proceed with the Dead Sea scenario for the sake of making our point.

Fr. 6. recto

... [...Re]member, please, that all of us are your people. You have lifted us wonderfully [upon the wings of] eagles and you have brought us to you. And like the eagle which watches its nest, circles [over its chicks,] stretches its wings, takes one and carries it upon fits pinions] [...] we remain aloof and one does not count us among the nations. And [...] [...] You are in our midst, in the column of fire and in the cloud [...] [...] your [hol]y […] walks in front of us, *and your glory is in [our] midst [...] [...] the face of Moses* [your] serv[ant]...

There is an evident connection between the “kabod” of Adam HaRishon fashioned in the “image of G-d” and Moshe Rabbenu’s face that would shine with the “kabod” of G-d. Adam possessed a “body of light,” which shone from one end of the world to the other. This light was identical to the Ohr HaGanuz (primordial light) that was created on the first day. So bright was that light that Adam’s heel outshone the globe of the sun, how much more so the brightness of his face.

Moshe Rabbenu ascended to the supernal realm and communed with G-d when he received (kibel) the Torah. However, as noted above he was bathed in the Ohr HaGanuz, i.e. the Oral Torah. This constant immersion caused Moshe Rabbenu to become infused with the Ohr HaGanuz, radiating it from his being. His face shone with radiance that was overwhelming to the B’ne Yisrael.

While there is a great deal to be discussed on the matter of Moshe, Adam and their “Kabod” (glory), the evident connection is between the two Torahs that existed in the cosmos. Adam HaRishon represents the Oral Torah.

B’resheet (Gen) 2:20 Adam gave names to all the cattle, and to the birds of the sky, and to every beast of the field…

Shemot (Exo) 34:29 It came about when Moses was coming down from Mount Sinai (and the two tablets of the testimony *were* in Moses' hand as he was coming down from the mountain), that Moses did not know that the skin of his face shone because of his speaking with Him (God).

The “Glory” of Adam relates to the Oral Torah, whereas the “Glory” of Moshe Rabbenu relates to the Written Torah.

Moshe Rabbenu repairs the damage done to the Cosmos by bringing the Torah down from the Heavens. Therefore, Adam was responsible for giving the world the Oral Torah. Consequently, he failed at his mission. Moshe Rabbenu initiated the tikun for this cosmic sin by bringing the Torah MiSinai down from the Heavens. However, the cosmos was still in need of further repair. This is because the principle of reconstruction is always the reverse of its construction. We can see this same principle in the plagues G-d poured out on the Egyptians.

Mordechai (Mk) 9:2-4 And after six days Yeshua took the three Paqidim Tsefet and Ya’aqob and Yochanan and led them up to a high mountain apart (from the other talmidim). And he transformed in front of them. And his clothing began shining, outstandingly white as snow such as no launderer on earth had the capacity to whiten them. And they saw Eliyahu with Moshe, and they were talking with Yeshua.

Time nor space will allow us to elaborate at length the whole setting and occasion of this great miracle. What we need to draw from these passages is a relationship between the Master, Moshe Rabbenu and Eliyahu. As we have stated above Moshe relates to the Written Torah. Because Eliyahu is a prophet, Oral Spokesman for G-d he relates to the Oral Torah. Therefore, we see that the Master is the synthesis of these Toroth. Thus, he is a personification of the Words of the Torah Kedumah, as are all the Jewish Sages and Jewish people.

While the Sages have said a great deal about sin, we know that Judaism holds a “doctrine” of sin per se. in that certain sins are considered “absolute sin”[[97]](#footnote-129) specifically murder, fornication and idolatry.[[98]](#footnote-130) However, even these sins are forgivable through true repentance. Yet, there remains one unpardonable sin according to the Jewish Sages. That sin is specifically the rejection of the Torah (both Oral and Written).[[99]](#footnote-131) This is seen in the Oral Torah as “*averah*” meaning to “pass over”[[100]](#footnote-132) or transgress. This sin, therefore is a “going over” (passing over) or “setting aside” of the Torah as if it did not exist.[[101]](#footnote-133) G-d is not insulted nor does He take offence when He is ignored, in a manner of speech, so long as the rebellious soul still reads and studies the Torah. Why? Because when one reads and studies the Torah, he is guided down the path of Teshuba (repentance.) Cleaving to G-d is always seen as attending to the Torah studies of the Sages. Because G-d transcends the tangible realm, He has established a mediator between Himself and the Cosmic Order. The Torah is a mediator between G-d and man. We must come to realize that the Oral Torah is reflected in the Cosmic Order. When man intentionally violated a prohibition or directive of the Oral Torah, he becomes part and parcel of the unpardonable sin. “Lawlessness, leading to habitual lawlessness” breeds contempt for the Torah resulting in spiritual annihilation. Therefore, study of the Torah is paramount in the life of the Jewish soul. Abraham Abinu became aware of this truth and turned many souls to G-d. However, he has not seen the full scope of his reward because Gentiles are still coming to the Torah following his pattern.

Talmud Torah 3:10 “Anyone who decides to be engaged in Torah [study] and not to work, and will be supported by charity – this person desecrates God’s name, degrades the Torah, extinguishes the light of our faith, brings evil upon himself and forfeits life in the world to come; since it is forbidden to derive benefit from the words of Torah in this world.[[102]](#footnote-134)

Questions for Reflection

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

=============================================================

Blessing After Torah Study

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

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

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

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

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

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

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

Next Shabbat:

**Shabbat: “Hin’ni Mam’tir” – “Behold [I will cause to] rain”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הִנְנִי מַמְטִיר** |  |  |
| **“Hin’ni Mam’tir”** | Reader 1 – Sh’mot 16:4-10 | Reader 1 – Sh’mot 18:1-4 |
| **“Behold [I will cause to] rain”** | Reader 2 – Sh’mot 16:11-18 | Reader 2 – Sh’mot 18:5-9 |
| **“He aquí, haré llover”** | Reader 3 – Sh’mot 16:19-27 | Reader 3 – Sh’mot 18:1-9 |
| Sh’mot (Exodus) 16:4 – 17:16 | Reader 4 – Sh’mot 171-7: |  |
| Ashlamatah: Is. 58:2-11 | Reader 5 – Sh’mot 17:8-10 |  |
|  | Reader 6 – Sh’mot 17:11-13 | Reader 1 – Sh’mot 18:1-4 |
| Psalms 54:1-9 | Reader 7 – Sh’mot 17:14-16 | Reader 2 – Sh’mot 18:5-9 |
|  | Maftir – Sh’mot 17:14-16 | Reader 3 – Sh’mot 18:1-9 |
| N.C.: Mk 6:53-56 + 7:1-8;  Lk 11:37-44 | Isaiah 58:2-11 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadya ben Abraham and Adon Aviner ben Abraham

Please address any comments or questions to: [chozenppl@gmail.com](mailto:chozenppl@gmail.com)

1. Rashi [↑](#footnote-ref-1)
2. The Dispenser of mercy. [↑](#footnote-ref-2)
3. The dispenser of strict justice. [↑](#footnote-ref-3)
4. David Kimhi (also Kimchi or Qimḥi) (1160–1235), also known by the Hebrew acronym as the RaDaK (רד”ק) (Rabbi David Kimhi), was a medieval rabbi, biblical commentator, philosopher, and grammarian. [↑](#footnote-ref-4)
5. Menachem ben Solomon Meiri (1249 – 1306) was a famous Catalan rabbi, Talmudist and Maimonidean. Menachem Meiri was born in 1249 in Perpignan, which then formed part of the Principality of Catalonia. He was the student of Rabbi Reuven the son of Chaim of Narbonne, France. His commentary, the Beit HaBechirah (Literally “The Chosen House,” a play on an alternate name for the Temple in Jerusalem employed by Maimonides in his Mishneh Torah, implying that the Meiri’s work selects specific content from the Talmud, omitting the discursive elements), is one of the most monumental works written on the Talmud. [↑](#footnote-ref-5)
6. ZIPHITES: The inhabitants of Ziph, whether the name designated the town or the wilderness surrounding it (1Sam.23.14-1Sam.23.23; 1Sam.26.1-1Sam.26.5). Twice, apparently, David hid in their vicinity when being pursued by King Saul. Each time the Ziphites, though of David’s tribe, told Saul of his location. They seemed to think it better to support the reigning king than to be kind to David, whom they considered a rebel. [↑](#footnote-ref-6)
7. 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-7)
8. Tehillim (Psalms) 52 [↑](#footnote-ref-8)
9. Tehillim (Psalms) 54 [↑](#footnote-ref-9)
10. *The Book of Tehillim*, Me’am Lo’ez, Psalms II (chapters 33-61), by Rabbi Shmuel Yerushalmi, translated and adapted by Dr. Zvi Faier [↑](#footnote-ref-10)
11. Bereshit (Genesis) 27:41 [↑](#footnote-ref-11)
12. Melachim א (1 Kings) 12:26 [↑](#footnote-ref-12)
13. Shmuel א (1 Samuel) 1:13 [↑](#footnote-ref-13)
14. lit. over her heart [↑](#footnote-ref-14)
15. Ibid. 5 [↑](#footnote-ref-15)
16. This is our verbal tally with our Torah portion: Israel - ישראל, Strong’s number 03478. [↑](#footnote-ref-16)
17. Bereshit (Genesis) 25:26 [↑](#footnote-ref-17)
18. Esau’s guardian angel. Bereshit (Genesis) 32:29 [↑](#footnote-ref-18)
19. Bereshit (Genesis) 25,26 [↑](#footnote-ref-19)
20. Bereshit (Genesis) 32:29 [↑](#footnote-ref-20)
21. Yirmiyahu (Jeremiah) 23:7-8 [↑](#footnote-ref-21)
22. Bereshit (Genesis) 35:10 [↑](#footnote-ref-22)
23. Yeshayahu (Isaiah) 43:18 [↑](#footnote-ref-23)
24. Nechemiah (Nehemiah) 9:7 [↑](#footnote-ref-24)
25. Bereshit (Genesis) 35:10 [↑](#footnote-ref-25)
26. Matityahu (Matthew) 22:21 [↑](#footnote-ref-26)
27. Bereshit (Genesis) 2:23 [↑](#footnote-ref-27)
28. Bereshit (Genesis) 50:1 [↑](#footnote-ref-28)
29. The following section is excerpted and edited from a shiur given by Rabbi Yissocher Frand. [↑](#footnote-ref-29)
30. from the word ‘yashar’ [↑](#footnote-ref-30)
31. End Rabbi Frand’s comments. [↑](#footnote-ref-31)
32. Ibid. 5 [↑](#footnote-ref-32)
33. **εὐθύς (***euthus*) is a multifaceted word. As we have shown, it carries the connotation of being straight. However, we must not lose sight of the fact that it also carries a sense of immediacy and urgency. In brief, **εὐθύς (***euthus*) bears **the weight of moral urgency**. This moral urgency is demonstrative of those **who obey and hear**. Acceptance of the Torah and Oral Torah is not conditional. When we hear we MUST obey with immediate moral acceptance and urgency. [↑](#footnote-ref-65)
34. Showing an unwillingness to leave due to the miraculous circumstances of the feeding of the multitude. [↑](#footnote-ref-66)
35. Verbal and thematic connection to the Torah Seder, Sidra of Shmot (Ex.) 14:15-16:3 “Mah Titsa’aq Elai” “Why do you cry to Me.” [↑](#footnote-ref-67)
36. Just a few weeks ago, we saw Yeshua read the Torah Seder and Special Ashlamatah of the Yobel. Here the vocabulary is reminiscent of that day. Yet, it perfectly matches the present Torah Seder [↑](#footnote-ref-68)
37. Here we have deep allegorical undertones and a profound connection to the Sidra of Shmot (Ex.) 14:15-16:3 “Mah Titsa’aq Elai” “Why do you cry to Me.” [↑](#footnote-ref-69)
38. Inference to the splitting of the Yam Suf. [↑](#footnote-ref-70)
39. Verbal connection to the Torah Seder. [↑](#footnote-ref-71)
40. Commenters and translations suggest that they were “terrified.” The better translation is that they were disturbed or troubled. Who would not be troubled by someone walking on the water/sea. [↑](#footnote-ref-72)
41. Their minds were impervious to all that had happened. They had and encounter with the supernatural which they never experienced before. [↑](#footnote-ref-73)
42. Cf. Stein, R. H. (2008). *Baker Exegetical Commentary of the New Testament: Mark.* Grand Rapids, Michigan: Baker Academic. p 321 [↑](#footnote-ref-74)
43. Divinely appointed times [↑](#footnote-ref-75)
44. Culi, R. Y. (1979). *The Torah Anthology.* (M. Lo'ez, Ed., & R. A. Kaplan, Trans.) Brooklyn , New York: Moznaim Publishing Corp. Book 5 p. 213 [↑](#footnote-ref-76)
45. Just a few weeks ago, we saw Yeshua read the Torah Seder and Special Ashlamatah of the Yobel. Here the vocabulary is reminiscent of that day. Yet, it perfectly matches the present Torah Seder [↑](#footnote-ref-77)
46. Here we have deep allegorical undertones and a profound connection to the Sidra of Shmot (Ex.) 14:15-15:26 “Mah Titsa’aq Elai” “Why do you cry to Me.” [↑](#footnote-ref-78)
47. Inference to the splitting of the Yam Suf. [↑](#footnote-ref-79)
48. Cf. Yochanan (Jn.) 6:9 [↑](#footnote-ref-80)
49. The use of “we” in this verse notes that the Gentiles have been through conversion, receiving the Nefesh Yehudi and now belonging to the Jewish people. The use of “we” throughout the rest of this pericope is rhetorical. [↑](#footnote-ref-81)
50. Here Hakham Shaul is speaking of the transformation to Jewish life. In other words, should you remain as Gentiles “in sin” or should their lives be transformed by the reception of the Nefesh Yehudi. [↑](#footnote-ref-82)
51. **βασιλεύω** – is translated in most cases as “reign.” Therefore, do not let sin “reign” over your mortal bodies. The passage can also be translated; “do not let sin be your king.” All possible translations show that sin tries to dominate the will and soul of man. However, the text shows that the power is in the hands of those who turn to the Torah as a guide for what is pleasing to G-d. [↑](#footnote-ref-83)
52. “Mortal” being, that which is capable of perishing through the power of death. [↑](#footnote-ref-84)
53. The Secret; under the influence of oriental (Jewish ideological thought) ideas, the distinctively philosophical application of the image of the **σῶμα** (body) and the **μέλη** (members/organs) as organ and organism of the intellectual life is accompanied by religious contemplation concerning the ideas of image and likeness. In B’resheet these “ideas” stem from the description of Adam Kadmon (B’resheet 1:26-28) the primal man and “Goel” kinsman redeemer.” The idea of “members” **μέλη** (members/organs) relates to our function as a “member” of the **σῶμα** (body) of Messiah. Both terms are related to the idea of Temple sacrifice. Herein we see that the korbanot (sacrifices) were for teaching, meaning that we should have been learning the true reason and lesson behind Temple offerings and sacrifice. [↑](#footnote-ref-85)
54. Use of **ὅπλον** –*hoplon* translated in the Authorized Version translates, as “weapon” is Midrashic language. Thus, the whole pericope is related to Midrashic Remes. [↑](#footnote-ref-86)
55. **to be in close connection (with),** ***is,*** frequently. in statements of identity or equation, as a copula, the equative function, uniting subject and predicate. On absence of the copula,(TDNT) Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wr̲terbuch zu den Schriften des Neuen Testaments und der frhchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) Chicago: University of Chicago Press. p. 283 [↑](#footnote-ref-87)
56. Def. Charis – In **χάρις** the specific relation to the cosmos comes into view. It is joyous being, “charm,” understood not in terms of the beautiful but of the element of the delightful in the beautiful.

    1. Usage

    a. The basis of the usage is the relation to **χαίρω**.﻿

    1.﻿ **χάρις** is what delights.

    (TDNT) Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wr̲terbuch zu den Schriften des Neuen Testaments und der frhchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) Chicago: University of Chicago Press. p. 283 [↑](#footnote-ref-88)
57. **Χάρις –** is represented by two words in the Tanakh. **חֵן** and **חֶסֶד**. **חֵן** is also gracefulness or the act of acting gracefully. The true depiction of this idea is that of assisting another in some sort of difficulty. Therefore, we see that if one is in possession of the Oral Torah he needs explication by bringing alongside a Paraclete. i.e. the Written Torah. And, the reverse is true as well. Therefore, the Hebrew word **חֵן** brings to mind the act of bringing a Paraclete to assist in **understanding and practice** of (Halakhah) the Torah. [↑](#footnote-ref-89)
58. Ibid (TDNT) 9:377 [↑](#footnote-ref-90)
59. Cf. Romans 8:1 [↑](#footnote-ref-91)
60. Vocabulary and thematic context match the Targum of chapter 28 where the discussion on the Tamid offerings is “presented” to the L-rd. However, the language of Rashi is also connected here with chapter 28 as well. [↑](#footnote-ref-92)
61. ‘‘Body’’ does not denote physical mass that is quantifiable and measurable, but rather the phenomenological sense of the corporeal as lived presence. Elliot R. Wolfson, *The Jewish Quarterly Review*, Vol. 95, No. 3 (Summer 2005) 479–500 [↑](#footnote-ref-93)
62. Note the immediate connection to the Torah Seder. Y’hoshua was the “slave,” *dulos* – courtier to Moshe Rabbenu. [↑](#footnote-ref-94)
63. The only way that one can be freed from sin is to have knowledge of what “sin” is. Sin must be defined and appropriate measures taken to prevent a soul from falling into that sin. [↑](#footnote-ref-95)
64. Consecrated to serve in G-d’s court as a courtier. [↑](#footnote-ref-96)
65. We draw our inferences from the fact that Yeshua when immersed is then referred to as the son of “delight.” Therefore, we also note that Aryeh Kaplan aptly writes on the “Waters of Eden” which we can translate to mean the “waters of delight.” If we connect this with Hakham Shaul’s Igeret to the Romans, we note that the Gentile turning to G-d experienced ritual circumcision and then ritual immersion in the “waters of delight” per se. [↑](#footnote-ref-97)
66. While Shammai had basically forbid Gentile conversion, it is still possible that some Rabbis may have been sympathetic and converted talmidim. However, we must believe that while this number was possible it was also very limited. [↑](#footnote-ref-98)
67. Gen. IX, 27. [↑](#footnote-ref-99)
68. Javan (Greece) is reckoned among the sons of Japheth in Gen. X, 2. [↑](#footnote-ref-100)
69. Who are also reckoned among the sons of Japheth, loc. cit. [↑](#footnote-ref-101)
70. I.e., the Greek language. [↑](#footnote-ref-102)
71. 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. And he had a wife from the daughters of Aharon, and her name was Elisheba. And they were both righteous/generous before God, walking blamelessly (sinless) in all the mitzvoth (commandments) and statutes of the LORD. [↑](#footnote-ref-103)
72. Neusner, Jacob. First-Century Judaism in Crisis: Yohanan Ben Zakkai and the Renaissance of Torah. Augmented ed. New York: Ktav Pub. House, 1982. p.95 [↑](#footnote-ref-104)
73. Cf. B’resheet 10:21 where Shem is called the “father” of the children of Eber. [↑](#footnote-ref-105)
74. Ibid [↑](#footnote-ref-106)
75. Cf. 2 Cor. 5:17 [↑](#footnote-ref-107)
76. Ibid [↑](#footnote-ref-108)
77. Devarim (Deut) 6:4¶ "Hear, O Israel! The LORD is our God, the LORD is one!” [↑](#footnote-ref-109)
78. B’resheet (Gen) 2:7 Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. Qohelet (Ecc.) 12:7 then the dust will return to the earth as it was, and the spirit will return to God who gave it. [↑](#footnote-ref-110)
79. Hilchot Yesodei HaTorah 2:9 - All existence, aside from the Creator - from the first form down to a small mosquito in the depths of the earth - came into being from the influence of His truth. Since He knows Himself and recognizes His greatness, beauty, and truth, He knows everything, and nothing is hidden from Him. (Rambam), Maimonides, and Rabbi Eliyahu Touger. *Mishneh Torah: Hilchot Yesodei Hatorah: The Laws [Which Are] the Foundations of the Torah*. Moznaim Publishing Corporation, 1989. p. 170 [↑](#footnote-ref-111)
80. Ramban. Ramban (Nachmanides): Commentary on the Torah (5 Vol. Set) S/C. S.l.: Judaica Pr, 2010. p. 74 [↑](#footnote-ref-112)
81. Ibid p. 75 [↑](#footnote-ref-113)
82. Jacob ben Asher. *Tur on the Torah: Commentary on the Torah*. Jerusalem ; New York: Lambda Publishers, 2005. p. 28 [↑](#footnote-ref-114)
83. D’varim (Deu.) 30:15 "See, I have set before you today life and good, death and evil… Note that good, “tob” is associated with life and that “ra” is associated with death. [↑](#footnote-ref-115)
84. Hananel ben Ḥushiʼel, Samuel ben Meir, David Kimhi, Obadiah ben Jacob Sforno, and Eliyahu Munk. *Mikraot Gedolot: Multi-Commentary on Torah: Hachut Hameshulash*. Vol. 1. 4 vols. Jerusalem; New York: Lambda Publishers, 2006. p. 100 [↑](#footnote-ref-116)
85. Cf. Midrash Rabbah Gen. XX:4 [↑](#footnote-ref-117)
86. ﻿**B’resheet Rabbah VIII:4** R. Berekiah said: When the Holy One, blessed be He, came to create Adam, He saw righteous/generous and wicked arising from him. Said He: If I create him, wicked men will spring from him; if I do not create him, how are the righteous/generous to spring from him? 'What then did the Lord do? He removed the way of the wicked out of His sight, He deliberately disregarded it. [↑](#footnote-ref-118)
87. “And I hid myself from my deed, and I was afraid of my deed, for I was bare of (the fulfilment of) my commandment, as it is said, ' For I was naked” (Gen. iii. 10). Adam was stripped of his dress of glory because of his disobedience. Friedlander, Gerald. *Pirkê de Rabbi Eliezer*. Intellectbooks, 2009. p. 98 [↑](#footnote-ref-119)
88. Here we mean the “words of G-d.” However, we can also say that the “D’barim Elohim” are words of judgment. His “judgments” establish the legal and halakhic norms for his world. [↑](#footnote-ref-120)
89. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p. 286 [↑](#footnote-ref-121)
90. The view we have from Sefer “B’resheet seems most literal. While there are certainly literalities in the opening chapters of B’resheet, we can see that all of these literalities are in fact images of the supernal. Here Adam names the creatures by looking into the supernal. Upon calling the creature by its supernal name it immediately becomes a literal reality. This fallows the idea of “as above so below.” [↑](#footnote-ref-122)
91. The primordial Torah is known as *Torah Kedumah*. This primordial Torah was one of the seven things created before the creation of the world. The image of the Torah being written in black fire on white, found in the Talmud and recurring in the *Zohar*, serves as an archetype for the primordial Torah. The notion of God looking into the Torah to create the world is found in *Genesis Rabbah* 1:1: “Thus God consulted the Torah and created the world.” Here God is portrayed as an architect and the Torah a blueprint in the creation of the world. See “Seven Things Created before the Creation of the World,” The way the letters of the alphabet emerge and combine has an uncanny resemblance to the combining and recombining of strings of DNA. Schwartz, Howard. *Tree of Souls: The Mythology of Judaism*. Oxford ; New York: Oxford University Press, 2004. p.265 [↑](#footnote-ref-123)
92. Neusner, Jacob. *The Theology of the Oral Torah: Revealing the Justice of God*. McGill-Queen’s Studies in the History of Religion. Montreal ; Ithaca: McGill-Queen’s University Press, 1999. p. 460 [↑](#footnote-ref-124)
93. “Averah” is in no way associated with the idea of the Feast of “Passover.” [↑](#footnote-ref-125)
94. Museum of Jewish Heritage (New York, N. Y.). *The Encyclopedia of Judaism*. Vol. 3. 3 vols. New York: Continuum, 1999. p. 1322 [↑](#footnote-ref-126)
95. Shemot (Ex.) 20:3 [↑](#footnote-ref-127)
96. Vermès, Géza. *The Complete Dead Sea Scrolls in English*. New York, N.Y., U.S.A.: Penguin Books, 1998. p.367 [↑](#footnote-ref-128)
97. **B’resheet Rabbah 31:6** Another interpretation: FOR THE EARTH IS FILLED WITH HAMAS (VIOLENCE), etc. R. Levi said: Hamas connotes idolatry, incest, and murder. Idolatry, as it is written, FOR THE EARTH IS FILLED WITH HAMAS. Incest: The violence done to me (hamasi fr. hamas) and to my flesh (she'eri) be upon Babylon (Jer. LI, 35).7 Murder: For the hamas [E.V. violence] against the children of Judah because they have shed innocent blood (Joel LV, 19). In addition, hamas (violence) bears its literal meaning also. [↑](#footnote-ref-129)
98. **Yerushalami Hagigah 1:7 1:3** R. Huna, R. Jeremiah is the name of R. Samuel bar R. Issac: “We find that the Holy One, Blessed be He, forgave Israel for idolatry, fornication and murder. [But} **for their rejection of the Torah he never forgave them**.” What is the scriptural basis for that view? It is not written, "Because they practiced idolatry, fornication, and murder," but rather, "And the Lord said, 'Because they have forsaken my Torah.' " Said R. Hiyya bar Ba, " 'If they were to forsake me, I should forgive them, for they may yet keep my Torah. For if they should forsake me but keep my Torah, the leaven that is in (the Torah) will bring them closer to me.' " E. R. Huna said, "Study Torah (even if it is) not for its own sake, for, out of (doing so) not for its own sake, you will come (to study it) for its own sake." [↑](#footnote-ref-130)
99. Neusner, Jacob. *The Theology of the Oral Torah: Revealing the Justice of God*. McGill-Queen’s Studies in the History of Religion. Montreal ; Ithaca: McGill-Queen’s University Press, 1999. p. 460 [↑](#footnote-ref-131)
100. “Averah” is in no way associated with the idea of the Feast of “Passover.” [↑](#footnote-ref-132)
101. Museum of Jewish Heritage (New York, N. Y.). *The Encyclopedia of Judaism*. Vol. 3. 3 vols. New York: Continuum, 1999. p. 1322 [↑](#footnote-ref-133)
102. Mishna from Maimonides [↑](#footnote-ref-134)