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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2013**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **C:\Users\Haggai\Pictures\Menorah 5.jpg** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2013**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Sivan 02, 5773 – May 10/11, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

|  |  |  |
| --- | --- | --- |
| **Conroe & Austin, TX, U.S.**  Fri. May 10 2012 – Candles at 7:56 PM  Sat. May 11 2012 – Habdalah 8:54 PM | **Brisbane, Australia**  Fri. May 10 2012 – Candles at 4:53 PM  Sat. May 11 2012 – Habdalah 5:46 PM | **Chattanooga, & Cleveland, TN, U.S.**  Fri. May 10 2012 – Candles at 8:15 PM  Sat. May 11 2012 – Habdalah 9:16 PM |
| **Jakarta, Indonesia**  Fri. May 10 2012 – Candles at 5:27 PM  Sat. May 11 2012 – Habdalah 6:17 PM | **Manila & Cebu, Philippines**  Fri. May 10 2012 – Candles at 5:57 PM  Sat. May 11 2012 – Habdalah 6:49 PM | **Miami, FL, U.S.**  Fri. May 10 2012 – Candles at 7:38 PM  Sat. May 11 2012 – Habdalah 8:34 PM |
| **Olympia, WA, U.S.**  Fri. May 10 2012 – Candles at 8:15 PM  Sat. May 11 2012 – Habdalah 9:28 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. May 10 2012 – Candles at 7:33 PM  Sat. May 11 2012 – Habdalah 8:35 PM | **San Antonio, TX, U.S.**  Fri. May 10 2012 – Candles at 7:58 PM  Sat. May 11 2012 – Habdalah 8:55 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. May 10 2012 – Candles at 7:45 PM  Sat. May 11 2012 – Habdalah 8:54 PM | **Singapore, Singapore**  Fri. May 10 2012 – Candles at 6:48 PM  Sat. May 11 2012 – Habdalah 7:38 PM | **St. Louis, MO, U.S.**  Fri. May 10 2012 – Candles at 7:43 PM  Sat. May 11 2012 – Habdalah 8:46 PM |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

His Excellency Adon John Hope & beloved family

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

**Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**.

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [**benhaggai@GMail.com**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**



**Friday Evening May 10, 2013**

**Evening Counting of the Omer Day 46**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 46 | Moreh/Parnas 1 | Sivan 2 | 6:17-18 | Humility united with Confidence |

**Ephesians 6:17-18 And take the head-covering[[1]](#footnote-1) of atonement,[[2]](#footnote-2) and the circumcision knife[[3]](#footnote-3) of the Oral Torah,[[4]](#footnote-4) which is the Torah of G-d,[[5]](#footnote-5) praying always the prayer** (i.e. Amidah) **and supplication in accordance to the Siddur,[[6]](#footnote-6) and guarding this very thing with all reverence[[7]](#footnote-7) and supplication for all Tsadiqim.[[8]](#footnote-8)**

**Shabbat: “Qadesh Li” – “Sanctify unto Me”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **קַדֶּשׁ-לִי** |  |  |
| **“Qadesh Li”** | Reader 1 – Shemot 13:1-5 | Reader 1 – Shemot 14:15-17 |
| **“Sanctify unto Me”** | Reader 2 – Shemot 13:6-10 | Reader 2 – Shemot 14:18-21 |
| **“Conságrame”** | Reader 3 – Shemot 13:11-16 | Reader 3 – Shemot 14:22-25 |
| Shemot (Exod.) 13:1 – 14:14 | Reader 4 – Shemot 13:17-22 |  |
| Ashlamatah: Is 46:3-5, 8-13 + 47:4 | Reader 5 – Shemot 14:1-4 |  |
|  | Reader 6 – Shemot 14:5-8 | Reader 1 – Shemot 14:15-17 |
| Psalm 51:1-21 | Reader 7 – Shemot 14:9-14 | Reader 2 – Shemot 14:18-21 |
| Abot: 2:19 | Maftir: Shemot 14:11-14 | Reader 3 – Shemot 14:22-25 |
| N.C.: Mk 6:33-44;  Lk 9:10b-17; Acts 14:8-18 | - Is 46:3-5, 8-13 + 47:4 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* Consecration of the First-born, the Exodus and Tefillin – Exodus 13:1-16
* The Route to Eretz Yisrael – Exodus 13:17-20
* Pharaoh’s Change of Heart – Exodus 14:1-8
* Israel Panics – Exodus 14:9-12
* G-d’s Assurance – Exodus 14:13-14

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 13:1 – 14:14**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Adonai spoke to Moshe, saying, | 1. And the LORD spoke unto Mosheh, saying, |
| 2. **"Sanctify to Me all the first-born**, that [is the first to] open the womb among the B’ne Yisrael, both of man and beast, it is Mine." | 2. **Sanctify before Me every firstborn male**. Whatsoever opens the womb of all the sons of Israel among men, and (also) among beasts, is Mine. |
| 3. Moshe said to the people, "Remember this day [as the day] on which you came out of Egypt, from the house of slavery, for with a strong hand Adonai brought you out from this. You must not eat chametz. | 3. And Mosheh said to the people, Remember this the day in which you went out free from Mizraim from the house of the bondage of slaves; for by great strength of hand did the LORD bring you forth from thence; and you will not eat leaven. |
| 4. On this day you went out, in the month of Aviv [Nissan]. | 4. This day you are come out free; on the fifteenth of Nisan, which is the month of Abib. |
| 5. When Adonai brings you to the land of the Canaanite, the Chittites, the Emorites, the Chivites and the Yevusites, which He swore to your fathers [that He would] give to you--- a land flowing with milk and honey--- you must conduct this service in this month. | 5. And it will be, when the LORD your God will have brought you into the land of the Kenaanaee, and Hittaee, and Amoraee, and Hivaee, and Jebusaee, which He swore by His Word unto Abraham to give to you, a land producing milk and honey, that you will keep this service in this month. |
| 6. **For seven days you must eat matzot,** and the seventh day is a festival to Adonai. | 6. **Seven days will you eat unleavened cakes**, and on the seventh day will be a feast before the LORD. |
| 7. **Matzot must be eaten these seven days. No chametz may be seen in your possession, and no leaven may be seen in all your boundaries.** | 7. **Unleavened cakes will be eaten seven days, and nothing leavened will be seen with you, nor leaven itself be seen with you in all your borders.** |
| 8. You must tell your son [child] on that day saying, 'Because of this, Adonai did [this] for me when I came out of Egypt.' | 8. And you will instruct your son on that day, saying, This precept is on account of what the Word of the LORD did for me in miracles and wonders, in bringing me forth from Mizraim. |
| **9. It will be to you as a sign on your hand, and for a reminder between your eyes, so that Adonai's teachings will be in your mouth, for with a strong hand Adonai brought you out of Egypt.** | **9. And this miracle will be inscribed and set forth upon the tephilla of the hand, on the top of your left (arm,) and for a memorial inscribed and set forth upon the tephilla of your head, set between your eyes on your forehead; that the Law of the LORD may be in your mouth, because in strength, with a mighty hand, the LORD brought you forth from Mizraim .** |
| 10. **You must preserve this statute in its appointed time, from year to year.** | 10. **You will therefore keep this statute of the Tephillin in the season to which it belongs, on work days, not on Sabbaths or solemnities; and by day, not by night**. |
| 11. When Adonai brings you to the land of the Canaanites as He swore to you and to your fathers; and He will have given it to you. | 11. And when I the LORD have brought you into the land of the Kenaanaee, which I have sworn to you and to your fathers to give you, |
| 12. [At that time] you must pass on, [set aside] every one that [is first to] open the womb, to Adonai. Every firstling that is dropped [born] by animals that belong to you, the males shall belong to Adonai. | 12. You will set apart before the LORD every one that opens the womb; and every animal that its dam bears and that opens the womb if it be to you a male you will sanctify it before the LORD. |
| 13. Redeem each firstling donkey with a sheep. If it is not redeemed, you must break its neck. Redeem every first-born male among your sons. | 13. And every ass that opens the womb you will redeem with a lamb; and if you redeem him not, you will cut him off; [JERUSALEM. You wilt kill him;]  and every firstborn man (child) among your sons you will redeem; but your servant you may not redeem with money. |
| 14. When your son asks you at a later time saying 'What is this?' You should say to him, "With a strong hand Adonai brought us out of Egypt from the house of slavery. | 14. And when in future your son will ask you, saying, What is this ordinance of the firstborn? You will tell him: By the power of a mighty hand the LORD delivered us from Mizraim, redeeming us from the house of the servitude of slaves. |
| 15. When Pharaoh stubbornly refused to send us out, Adonai killed every first-born in the land of Egypt, from the first-born of man to the first-born of beast. I am therefore sacrificing to Adonai all that [is first to] open the womb which are male, and the first-born of my sons I redeem.' | 15. And when the Word of the LORD had hardened the heart of Pharaoh (that be would) not deliver us, he killed all the firstborn in the land of Mizraim, from the firstborn of man to the firstborn of cattle; therefore do I sacrifice before the LORD every male that opens the womb, and every firstborn of my sons I redeem with silver. |
| 16. **[These words] shall be a sign on your hand and for totafot between your eyes, for with a strong hand Adonai brought us out of Egypt."** | 16. **And it will be inscribed and set forth upon your left land, and on the tephilla between your eyebrows; because by mighty strength of hand the LORD brought us out of Mizraim.** |
| 17. When Pharaoh sent away the people El-him did not lead them by way of the land of the Philistines although it was the shortest route; for El-him said, "The people might change their minds should they encounter war, and return to Egypt. | 17. AND it was when Pharaoh bad released the people, that the LORD did not conduct, them by the way of the land of the Phelishtaee though. that was the near one; for the LORD said, Lest the people be affrighted in seeing their brethren who were killed in war, two hundred thousand men of strength of the tribe of Ephraim, who took shields, and lances, and weapons of war, and went down to Gath to carry off the flocks of the Phelishtaee; and because they transgressed against the statute of the Word of the LORD, and went forth from Mizraim three years before the (appointed) end of their servitude, they were delivered into the hand of the Phelishtaee, who slew them. These are the dry bones which the Word of the LORD restored to life by the ministry (hand) of Yechezekel the prophet, in the vale of Dura; but which, if they (now) saw them, they would be afraid, and return into Mizraim. |
| 18. And so El-him led the people round-about by way of the Reed Sea Desert, and the B’ne Yisrael went up armed from the land of Egypt. | 18. But the LORD led the people round by the way of the desert of the sea of Suph; and every one of the sons of Israel, with five children, went up from the land of Mizraim.  JERUSALEM: And the Word of the LORD conducted the people by the way of the desert of the sea of Suph; armed in good works went up the sons of Israel, free from the land of Mizraim. |
| 19. Moshe took the bones of Yosef with him, for [Yosef] had bound the B’ne Yisrael by oath saying, "El-him will surely remember you, and [then] you must carry up my bones out of here with you. | 19. Arid Mosheh carried up the ark in which were the bones of Joseph, from out of the Nilos, and took them with him; because, adjuring, he adjured the sons of Israel, saving, The LORD will surely remember you, and you will carry up my bones with you.  JERUSALEM: For, adjuring, he adjured the sons of Israel, saving, The LORD remembering; will remember you in is Word, and in His good mercies. |
| 20. They journeyed from Sukkot and camped at Etam at the edge of the desert. | 20. And they journeyed from Succoth, the place where they had been covered with the clouds of glory, and sojourned in Ethan, which is on the side of the desert. JERUSALEM: Which comes upon the end of the desert.] |
| 21. Adonai went before them by day in a pillar of cloud to lead them on the way, and at night in a pillar of fire to provide them with light, so that they could travel by day and by night. | 21. And the glory of the Shekinah of the LORD went before them by day in the column of the Cloud to lead them in the way, and at night the column of the Cloud removed behind them to darken on their pursuers behind them; but to be a column of fire to enlighten them before, that they might go forward by day and by night. |
| 22. He did not remove the pillar of cloud by day, or the pillar of fire at night, from before the people. | 22. The column of the Cloud departed not by day, nor the column of fire by night, in leading on before the people.  JERUSALEM: It ceased not. |
|  |  |
| 1. Adonai spoke to Moshe saying: | 1. And the LORD spoke to Mosheh, saying, |
| 2. "Speak to the B’ne Yisrael and have them turn back and camp before Pi haChiros, between Migdol and the sea, facing Ba'al Tzephon. Camp opposite it, near the sea." | 2. Speak to the sons of Israel, that they return back, and encamp before the Mouths of Hiratha, as they lie, created after the manner (likeness) of the children of men, male and female, and their eyes open to them: it is the place of Tanes, which is between Migdol and the sea, before the idol Zephon (Typhon), that is left of all the idols of Mizraim. For the Mizraee will say, More excellent is Baal Zephon than all idols, because it is left, and not smitten; and therefore will they come to worship it, and will find that you are encamped near unto it, on the border of the sea.  JERUSALEM: And they will return and encamp before the caravansaries of Hiratha, between Migdol and the sea, before the idol of Zephon, you will encamp over against it. |
| 3. Pharaoh will then say of the B’ne Yisrael, "They are confused in the land, the desert has shut [trapped] them in." | 3. And Pharaoh said to Dathan and Abiram, sons of Israel, who had remained in Mizraim, The people of the house of Israel are bewildered in the land: the idol Zephon has shut them in close upon the desert.  JERUSALEM: And Pharaoh will say concerning the people of the sons of Israel, They are losing themselves in the wilderness: the idol of Peor has shut them in before the desert. |
| 4. I will harden Pharaoh's heart and he will pursue them. and I will be glorified through Pharaoh and his entire army. Egypt will [then] know that I am Adonai." They [the B’ne Yisrael] did just that. | 4. And I will strengthen the design of Pharaoh's heart to pursue after them, and I will be glorified upon Pharaoh and upon his hosts, and the Mizraee will know that I am the LORD. And they did so. |
| 5. The king of Egypt was told that the people had fled. Pharaoh and his servants had a change of heart regarding the people, and they said, "What have we done? [How did] we release Israel from serving us? | 5. And the officers who went with Israel announced that the people had fled.  JERUSALEM: And it was declared to the king  And the heart of Pharaoh and his servants was turned unto evil against the people; and they said, What is this that we have done? For we have released Israel from serving us. |
| 6. He [Pharaoh] harnessed his chariot and he took his people with him. | 6. And he himself prepared his chariot, and his people led he with him by soft words. |
| 7. He took six hundred elite chariots [and crews], and all the [other] chariots of Egypt, and commanders over all of them. | 7. And he took six hundred choice chariots, and all the chariots of the Mizraee his servants, who were afraid of the Word of the LORD, lest they should be killed with pestilence, if not with hail: and a third mule, for drawing and following swiftly, he added to each chariot. |
| 8. Adonai hardened the heart of Pharaoh, king of Egypt, and he pursued the B’ne Yisrael. The B’ne Yisrael went out high handedly [in triumph]. | 8. And the LORD hardened the design of the heart of Pharaoh king of Mizraim, and he pursued after the sons of Israel. But the sons of Israel, going out with a high hand, were stronger than the Mizraee. |
| 9. The Egyptians pursued them and overtook them as they were encamped by the sea. There were all Pharaoh's chariot horses, his cavalry and his army [infantry], at Pi haChirot, facing Ba'al Tzephon. | 9. And the Mizraee followed after them, and came upon them as they were encamped by the sea, gathering of pearls and goodly stones, which the river Pishon had carried from the garden of Eden into the Gihon, and the Gihon had carried into the sea of Suph, and the sea of Suph had cast upon its bank. But all the chariot horses of Pharaoh, and his horsemen, and his hosts (were coming) towards the Mouths of Hiratha, which are before the idol Zephon. And Pharaoh saw the idol Zephon (still) preserved, and offered oblations before it.  JERUSALEM: But the sons of Israel had gone out free.... Before the caravansaries of Hiratha, before the idol Zephon. |
| 10. Pharaoh drew near, and the B’ne Yisrael looked up, and beheld the Egyptians coming after them. They were very frightened, and the B’ne Yisrael cried out to Adonai. | 10. And the children of Israel lifted up their eyes, and, beheld, the Mizraee were pursuing them; and they were sorely afraid, and the children of Israel prayed before the LORD. |
| 11. They said to Moshe, "Were there not enough graves in Egypt that you took us out to die in the desert? What have you done to us, bringing us out of Egypt? | 11. But the wicked generation said to Mosheh, Because there were no places of burial for us in Mizraim, have you led us forth to die in the wilderness? What have you done to us, in bringing us out of Mizraim? |
| 12. This is the [exact] thing that we told you in Egypt saying, 'Leave us alone and let us serve the Egyptians.' It would have been better for us to serve the Egyptians than we should die in the desert." | 12. Was as not this the word that we spoke to you in Mizraim, Let the LORD manifest Himself over us and judge, saying, Desist from us, and we will serve the Mizraee? for it is better for us to serve the Mizraee than to perish in the desert. |
| 13. Moshe said to the people, "Do not be afraid, stand firm and you will see the deliverance of Adonai, which He will perform for you this day, for the Egyptians you have seen this day you will never again see them, even to eternity. | 13. Four parties were made (among) the sons of Israel on the shore of the Weedy Sea: one said, Let us go down into the sea; another said, Let us return into Mizraim; another said Let us set against them the line of battle; and another said Let us raise a cry against them, and confound them. Unto the company which said, Let us go down to the sea, spoke Mosheh, Fear not, stand still, and see the salvation of the LORD, which will be wrought for you today. To the company which said, Let us return into Mizraim Mosheh said, You will not return; for, though you see the Mizraee today, you will see them no more forever. |
| 14. Adonai will fight for you, and you [must] remain silent. | 14. To the company who said, Let us set against them the line of battle, said Mosheh, Contend not; for the victory will be wrought among you from the presence of the LORD. And to the company who said. Let us raise a cry against them, Mosheh said, Be silent; and give the glory, and praise, and exaltation to your God. |
|  |  |

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**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. 130-183

**Rashi Commentary for: ‎ Shemot (Exod.) 13:1 – 14:14**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 14**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Welcome to the World of Remes Exegesis**

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

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

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. These rules are found also on the morning prayers of any Jewish Orthodox Siddur together with a brief explanation for each one of them.

**Ramban’s Commentary for:**  **Shemot (Exodus) 13:1 – 14:14**

**13:2. SANCTIFY UNTO ME.** This means that they are to consecrate the firstborn at once so that the commandment be applicable in the wilderness. This chapter adds many commandments: that they remember the day [when they left Egypt] and that the month was Aviv.[[9]](#footnote-9) and that they keep ***this ordinance in its season***.[[10]](#footnote-10) This is an allusion to the intercalation [of an extra month] in the lunar year,[[11]](#footnote-11) since we are to observe the Passover only in the month of Aviv, [which is the spring]. On the subject of leavened bread, this chapter adds: ***Neither will there be leaven seen with you, in all your borders***.[[12]](#footnote-12) At the conclusion, it adds the commandment of the frontlets.[[13]](#footnote-13)

**5. AND IT WILL BE WHEN THE ETERNAL WILL BRING YOU INTO THE LAND OF THE CANAANITE, AND THE HITTITE, AND THE AMORITE, AND THE H1VITE, AND THE JEBUSITE.** "Although it enumerates here only five peoples, **all of the seven nations[[14]](#footnote-14) are implied**. They are all included in [the generic term] Canaanite although there was one of the races which had no name other than that of Canaanite."[[15]](#footnote-15) Thus the language of Rashi.

It is true that they are all included in [the generic term] Canaanite, for they were all his sons.[[16]](#footnote-16) Therefore when Scripture says, ***And it will be when the Eternal will bring you into the land of the Canaanite***, it alludes to all of the seven nations, and thus everywhere does Scripture make use of the term, "the land of Canaan." But here, [according to Rashi's interpretation], there is no reason why Scripture should mention most of them and yet leave some of them included in the term Canaanite!

In the opinion of our Rabbis,[[17]](#footnote-17) **the land of these five nations mentioned here was a land flowing with milk and honey, but not so the land of the remaining two nations [omitted here].** Therefore He gladdened them only with this land [of the five nations]. Thus the Rabbis taught in the Sifre with respect to first-fruits:[[18]](#footnote-18) "***And He has given us this land, a land flowing with milk and honey***.”[[19]](#footnote-19) **Just as the land flowing with milk and honey mentioned elsewhere, [i.e., in the verse before us], refers to the land of the five nations, so also the land flowing with milk and honey mentioned here [in the case of the first-fruits] means the land of the five nations.** Rabbi Yosei says that first-fruits are not brought from beyond the Jordan since it is not a land flowing with milk and honey. Thus the land of the two nations, [the Perizzite and the Girgashite], were excluded from the law of first-fruits because theirs is not a land flowing with milk and honey, and for the same reason, Rabbi Yosei also excluded the land beyond the Jordan, which belonged to the Amorite.[[20]](#footnote-20) And the Amorite mentioned here [among the five nations whose land was flowing with milk and honey], is the Amorite who lived in the Land of Israel proper. A text similar [to the one in the Sifre] is found in the Mechilta on this chapter.

It is further taught in the Sifre:[[21]](#footnote-21) "***And they, [i.e., all the tribe of Levi], shall have no inheritance*** [[22]](#footnote-22) - this refers to the inheritance of the five nations; Among their brethren - this refers to the inheritance of the two nations." The Rabbis [of the Sifre] thus separated these five nations as different, because theirs was the main land which He promised them, for that was the land flowing with milk and honey. And Rashi, in the section of Shoftim V'shotrim, experienced difficulty in explaining this Baraitha.[[23]](#footnote-23)

Now according to this opinion [that only the land of the five nations mentioned here was flowing with milk and honey], Scripture stated above, ***[And I am come down to deliver them... and to bring them up] unto a good and large Land, unto a Land flowing with milk and honey***,[[24]](#footnote-24) [and then proceeds to mention the five nations listed here as well as the Perizzite]. However, it does not add the Perizzite there on account of its land flowing with milk and honey, but because it was part of the good and large Land.

These are the six nations mentioned everywhere,[[25]](#footnote-25) for the Girgashite, [the seventh nation], emigrated of his own accord, and is not mentioned in the Torah except in the verse: ***And He will cast out many nations before you, the Hittite, and the Girgashite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite***, seven nations.[[26]](#footnote-26) This is why He said many nations, [i.e., because all seven are mentioned]. And it is also written: ***But you will surely destroy them: the Hittite, and the Amorite, the Canaanite, and the Perizzite, the Hivite, and the Jebusite***,[[27]](#footnote-27) but He did not mention the Girgashite, thus alluding to the fact that he would not war against the Israelites but instead would emigrate of his own accord.

**6. AND IN THE SEVENTH DAY WILL BE A FEAST TO THE ETERNAL.** This means that they are to bring their Festival-offering[[28]](#footnote-28) on the seventh day [of Passover] and are not to delay it any longer, for after that, one can no longer make amends for it. However, as far as the Festival-offering[[29]](#footnote-29) is concerned, amends can be made for the first day of the festival all seven days. Both [the first and seventh] days of Passover are alike with respect to the law of a holy convocation, as He said above, ***And in the first day there will be to you a holy convocation, and in the seventh day a holy convocation***.[[30]](#footnote-30)

**8. IT IS BECAUSE OF THAT THE ETERNAL DID FOR ME.** This is equivalent to saying, "It is because of that which the Eternal did for me when I came forth out of Egypt." A similar case is the verse: ***And you will show them the way they are to go in***,[[31]](#footnote-31) [which means "wherein they are to go"]. There are many such cases. The father is thus stating [to his son]: "It is because of that which G-d did for me when I came forth out of Egypt that I observe this service." It is similar to that which is stated further on: ***Therefore I sacrifice to the Eternal all that opens the womb***.[[32]](#footnote-32)

The intent of the word ***zeh*** (that) [in the verse, ***It is because of 'that'***], is: "tell him 'that' which you yourself see, i.e., what G-d did for you when you came forth out of Egypt." And our Rabbis have explained[[33]](#footnote-33) that the word ***zeh*** (that) alludes to the unleavened bread and bitter herbs that are laid before him.

It is possible that the purport of the verse, ***And you will tell your son... It is 'Ba'avur' (because) of that the Eternal did for me when I came forth out of Egypt***, is equivalent to the verse's saying "such and such did G-d do unto me." The word ***ba'avur*** also serves to indicate something within a subject itself, [and it does not only convey the idea: "because" of some other subject]. This is as the case in the verse, ***'ba'avur' the child that was alive you did fast and weep***,[[34]](#footnote-34) [which means "while" the child was alive], and not "because". [David did not fast and weep "because" the child was alive; he fasted and wept "while" the child was alive so that it should get well.]

Rabbi Abraham ibn Ezra said that the purport of the verse is: ***"Because of that*** which I do and worship Him by eating the Passover-offering and the unleavened bread, ***the Eternal did for me*** wonders until He brought me forth ***out of Egypt***." But it is not correct. I will yet explain this verse.[[35]](#footnote-35)

**9. AND IT WILL BE FOR A SIGN UNTO YOU UPON YOUR HAND, AND FOR A MEMORIAL BETWEEN YOUR EYES, THAT THE LAW OF THE ETERNAL MAY BE IN YOUR MOUTH; FOR WITH A STRONG HAND HAS THE ETERNAL BROUGHT YOU OUT OF EGYPT.** To be interpreted [properly, the verse must be transposed] : "And it will be for a sign unto you upon your hand and for a memorial between your eyes, that with a strong hand has the Eternal brought you out of Egypt, that the Law of the Eternal may be in your mouth." **The meaning thereof is that you are to inscribe the exodus from Egypt [in the phylacteries] upon your hand and between your eyes, and remember it always in order that G-d's law be in your mouth,** [so that you will] observe His commandments and teachings, for He is your Master ***Who redeemed you out of the house of bondage***.[[36]](#footnote-36)

**11. AND IT WILL BE WHEN THE ETERNAL WILL BRING YOU INTO THE LAND OF THE CANAANITES.** This is stated because the law of that which "***opens the womb***" [mentioned in Verse 12], applied only from the time they came to the Land of Israel.[[37]](#footnote-37)

In line with the plain meaning of Scripture, the verse, ***Sanctify unto Me all the firstborn***, [mentioned in Verse 2 above] means all the firstborn living at that time. Since He redeemed them from death when He smote in the land of Egypt, He commanded [in that verse above] that they be sanctified to Him to do the work of G-d, whatever He will command them to do. He did not command them at this time concerning the redemption of the firstborn, but only after He exchanged them for the Levites and He commanded the redemption of the firstborn that were over and above the number of the Levites.[[38]](#footnote-38) But the commandment [as expressed in the verse, ***Sanctify unto Me all the firstborn)***, did not apply to the firstborn in the wilderness. Now, [in the verse before us], He commanded that when they will come into the Land of Israel, the Law should apply to the firstborn of both man and beast[[39]](#footnote-39) and the firstling of an ass,[[40]](#footnote-40) and then He commanded the law of their redemption for the generations.[[41]](#footnote-41)

**AS HE SWORE UNTO YOU AND TO YOUR FATHERS**. The meaning of it is that "He swore to your fathers to give it to you," just as it is said above, ***which He swore unto your fathers to give you***.[[42]](#footnote-42) It may be that G-d's word by itself is called "an oath," for thus He said twice:[[43]](#footnote-43) ***And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land***,[[44]](#footnote-44) and again it says, ***And I will bring you in unto the land concerning which I lifted up My hand***.[[45]](#footnote-45)

**12. 'V'HA'AVARTA' UNTO THE ETERNAL ALL THAT OPENS THE WOMB.** This is an expression of setting apart, i.e., that one is to remove the firstling from the flock and it is to be for the Eternal. Then He reverts and explains that this "setting apart" means that every first male offspring dropped by a beast, and every first offspring of an ass and every firstborn son of a man will be the Eternal's. But Rashi commented: "***And you will set apart unto the Eternal all that opens the womb***. Scripture is speaking of the firstborn of man."

**16. 'UL’TOTAPHOTH' BETWEEN YOUR EYES.** No affinity is known to this word. Linguists,[[46]](#footnote-46) however, associated it with the expressions***: 'v'hateiph' (And speak) to the south***;[[47]](#footnote-47) ***And my word 'titoph' (dropped) upon them***.[[48]](#footnote-48) The figurative usage thereof is based on the verse: ***And the mountains will drop ('v'hitiphu') sweet wine***.[[49]](#footnote-49) **Thus the verse is saying that you should make the exodus from Egypt a sign upon your hand, and between your eyes a source for discourse distilling as the dew upon those that hear it.[[50]](#footnote-50)** Our Rabbis, however, have called an object which lies upon the head totaphoth, just as they have said: "[A woman] may not go out [on the Sabbath] with a totepheth or head-bangles."[[51]](#footnote-51) Rabbi Abahu said: "What is totepheth? It is a forehead-band extending from ear to ear."[[52]](#footnote-52) Now it is the Rabbis [of the Talmud] who are the [true Hebrew] linguists, as they spoke the language and knew it and it is from them that we should accept [the explanation of the word ***ul’totaphoth***].

Now Scripture says ***totaphoth*** [in the plural] and not ***totepheth*** [in the singular] because there are many compartments in the phylacteries,[[53]](#footnote-53) just as we have received their form from the holy fathers[[54]](#footnote-54) who saw the prophets and the ancient ones up to Moses our teacher doing so.

Now the fundamental reason of this commandment is that we lay the script of the exodus from Egypt upon the hand and upon the head opposite the heart and the brain, which are the pivots of thought. Thus we are to inscribe [on parchment] the Scriptural sections of ***Kadesh (Sanctify unto Me)*** [Verses 1-10], and ***V'haya ki y'viacha (And it will be when the Eternal will bring you)*** [Verses 11-16], and enclose them in the phylacteries because of this commandment wherein we were charged to make the exodus from Egypt for frontlets between our eyes. [We are also to inscribe and enclose in the phylacteries the sections of] ***Sh'ma (Hear O Israel)*** [Deuteronomy 6:4-9] and ***V'haya im shamo'a*** ***(And it shall come to pass, if ye shall hearken)*** [ibid., 11:13-21] because we are charged to have the commandments [of the Torah] also for frontlets between our eyes, as it is written: ***And these words, which I command you this day, will be upon your heart***;[[55]](#footnote-55) ***and they will be for frontlets between your eyes***.[[56]](#footnote-56) This is why we also inscribe [on parchment] these two sections — [***Sh'ma*** and ***V'haya im shamo'a***] — for frontlets [even though the exodus is not mentioned in them], for they contain the commandments of the Unity of G-d, the memorial of all commandments, the doctrine of retribution, which states that the consequence of disobeying the commandments is punishment and that blessings come in the wake of obedience - and the whole foundation of the faith.[[57]](#footnote-57) Now of the phylactery of the arm, Scripture says, ***And it will be for a sign unto you upon your hand[[58]](#footnote-58)*** which the Rabbis explained[[59]](#footnote-59) as referring to the left arm, which is opposite the heart.

By way of the Truth, [the mystic lore of the Cabala], the verse, ***It is because of 'zeh' (this) which the Eternal did for me***,[[60]](#footnote-60) is similar to ***'zeh' (this) is my G-d, and I will glorify Him***.[[61]](#footnote-61) The verse here thus states that it was because of His name and His glory that He did for us and brought us forth out of Egypt. ***And "this" will be for a sign unto you*** on the arm of your strength,[[62]](#footnote-62) just as it is written, ***For You are the glory of their strength***.[[63]](#footnote-63) **Thus the sign [of the phylactery] is similar to the sign of circumcision[[64]](#footnote-64) and the Sabbath**.[[65]](#footnote-65) And since all [emanations] are one perfect unity, which is alluded to in ***"the sign"*** on the arm, our ancestors have received the tradition from Moses, who received it from the mouth of the Almighty, **that [all four sections of Scripture inscribed in the phylacteries, as described above], are encased in one compartment**. This is something like Scripture says, ***achothi kalah***,[[66]](#footnote-66) because it is united and comprised of the thirty-two paths of wisdom[[67]](#footnote-67) [with which the world was created], and it is further written, ***His left hand is under my head***.[[68]](#footnote-68)

Then Scripture says, ***And it will be for a memorial between your eyes***,[[69]](#footnote-69) meaning that we are to lay them at the place of remembrance, which is between the eyes, at the beginning of the brain. It is there that remembrance begins by recalling the appearances [of persons and events] after they have passed away from us. These frontlets circle around the whole head with their straps, while the loop rests directly over the base of the brain which guards the memory. And the expression, ***between your eyes***, means that they are to be placed upon the middle of the head, not towards one side. It may be that in the middle of the head, there are the roots of the eyes and from these stems the power of sight.

Similarly, the verse, ***Nor make any baldness between your eyes for the dead***,[[70]](#footnote-70) [means baldness adjoining the forehead. Thus the expression ***between your eyes*** mentioned here in the case of the frontlets also refers to the identical place]. It is to explain this point, [i.e., that the phylactery of the head is not to be placed between the eyes, as the literal meaning of the words might indicate, but that it is to be placed upon the middle of the head adjoining the forehead], that He reverts here [in Verse 16 and instead of using the expression, ***and for 'a memorial' between your eyes***, as stated in Verse 9], and says ***'ul’totaphoth' between your eyes***. This is in order to explain that the commandment is not fulfilled by placing the phylactery between the eyes bottom-ward, but rather it is to be placed high on the head where it is to be there like ***totaphoth***, [and we have seen above that the word ***totepheth*** was used by the Rabbis for an object which lies upon the head]. He uses the plural form [***totaphoth***, and not the singular ***totepheth***], because the compartments in the phylactery of the head are many, as we have received the form by Tradition.

And now I will declare to you a general principle in the reason of many commandments. Beginning with the days of Enosh[[71]](#footnote-71) when idol-worship came into existence, opinions in the matter of faith fell into error. Some people denied the root of faith by saying that the world is eternal; ***they denied the Eternal, and said: It is not He***[[72]](#footnote-72) [Who called forth the world into existence]. Others denied His knowledge of individual matters, and they say, ***How does G-d know? and is there knowledge in the Most High***?[[73]](#footnote-73) Some admit His knowledge but deny the principle of providence and ***make men as the fishes of the sea***,[[74]](#footnote-74) [believing] that G-d does not watch over them and that there is no punishment or reward for their deeds, for they say ***the Eternal has forsaken the land***.[[75]](#footnote-75) Now when G-d is pleased to bring about a change in the customary and natural order of the world for the sake of a people or an individual, then the voidance of all these [false beliefs] becomes clear to all people, since a wondrous miracle shows that the world has a G-d Who created it, and Who knows and supervises it, and Who has the power to change it. And when that wonder is previously prophesied by a prophet, another principle is further established, namely, **that of the truth of prophecy**, ***that G-d does speak with man***,[[76]](#footnote-76) and that ***He reveals His counsel unto His servants the prophets***,[[77]](#footnote-77) and thereby the whole Torah is confirmed. This is why Scripture says in connection with the wonders [in Egypt]: ***That you [Pharaoh] may know that I am the Eternal in the midst of the earth***,[[78]](#footnote-78) which teaches us **the principle of providence, i.e., that G-d has not abandoned the world to chance**, as they [the heretics] would have it; ***That you may know that the earth is the Eternal's***,[[79]](#footnote-79) which informs us of **the principle of creation, for everything is His since He created all out of nothing**; ***That you may know that there is none like Me in all the earth[[80]](#footnote-80)*** which indicates His might, i.e., **that He rules over everything and that there is nothing to withhold Him.** The Egyptians either denied or doubted all of these [three] principles, [and the miracles confirmed their truth].

Accordingly, it follows that the great signs and wonders constitute faithful witnesses[[81]](#footnote-81) to the truth of the belief in the existence of the Creator and the truth of the whole Torah. And because the Holy One, blessed be He, will not make signs and wonders in every generation for the eyes of some wicked man or heretic, He therefore commanded us that we should always make a memorial or sign of that which we have seen with our eyes, and that we should transmit the matter to our children, and their children to their children, to the generations to come, and He placed great emphasis on it, as is indicated by the fact that one is liable to extinction for eating leavened bread on the Passover, and for abandoning the Passover-offering, [i.e., for not taking part in the slaughtering thereof].[[82]](#footnote-82) He has further required of us that we inscribe upon our arms and between our eyes all that we have seen in the way of signs and wonders, and to inscribe it yet upon the doorposts of the houses, and that we remember it by recital in the morning and evening — just as the Rabbis have said: "The recital of the benediction ***True and firm***, [which follows the ***Sh'ma*** in the morning and which terminates with a blessing to G-d for the redemption from Egypt], is obligatory as a matter of Scriptural law because it is written, ***That you may remember the day when you came forth out of the land of Egypt all the days of thy life***.[[83]](#footnote-83) [He further required] that we make a booth every year[[84]](#footnote-84) and many other commandments like them which are a memorial to the exodus from Egypt. **All these commandments are designed for the purpose that in all generations we should have testimonies to the wonders so that they should not be forgotten and so that the heretic should not be able to open his lips to deny the belief in [the existence of] G-d.** He who buys a Mezuzah[[85]](#footnote-85) for one zuz [a silver coin] and affixes it to his doorpost and has the proper intent of heart on its content, has already admitted the creation of the world, the Creator's knowledge and His providence, and also his belief in prophecy as well as in all fundamental principles of the Torah, besides admitting that the mercy of the Creator is very great upon them that do His will, since He brought us forth from that bondage to freedom and to great honor on account of the merit of our fathers who delighted in the fear of His Name.[[86]](#footnote-86) It is for this reason that the Rabbis have said:[[87]](#footnote-87) "**Be as heedful of a light commandment[[88]](#footnote-88) as of a weighty one," for they are all exceedingly precious and beloved, for through them a person always expresses thankfulness to his G-d.**

And the purpose of all the commandments is that we believe in our G-d and be thankful to Him for having created us, for we know of no other reason for the first creation,[[89]](#footnote-89) and G-d the Most High has no demand on the lower creatures, excepting that man should know and be thankful to G-d for having created him. **The purposes of raising our voices in prayer and of the service in synagogues, as well as the merit of public prayer, is precisely this: that people should have a place wherein they assemble and express their thankfulness to G-d for having created them and supported them, and thus proclaim and say before Him, "We are your creatures."**

This is the intent of what the Rabbis of blessed memory have said:[[90]](#footnote-90) "And they cried mightily unto G-d.[[91]](#footnote-91) From here you learn that prayer must be accompanied by sound. The undaunted one wins over the abashed one."

Through the great open miracles, one comes to admit the hidden miracles which constitute the foundation of the whole Torah, for **no one can have a part in the Torah of Moses our teacher unless he believes that all our words and our events, [as dictated in the Torah], are miraculous in scope**, there being no natural or customary way of the world in them, whether affecting the public or the individual. **Instead, if a person observes the commandments, His reward will bring him success, and if he violates them, His punishment will cause his extinction.** It is all by decree of the Most High, as I have already mentioned.[[92]](#footnote-92) The hidden miracles done to the public come to be known as is mentioned in the assurances of the Torah on the subject of the blessings and imprecations,[[93]](#footnote-93) as the verse says: And all the nations will say: ***Wherefore has the Eternal done thus unto this land? ... Then men will say: Because they forsook the covenant of the Eternal, the G-d of their fathers***.[[94]](#footnote-94) Thus it will become known to all nations that their punishment came from G-d. And of the fulfilment of the commandments it says, ***And all the peoples of the earth will see that the name of the Eternal is called upon you***.[[95]](#footnote-95) I will yet explain this, with the help of G-d.[[96]](#footnote-96)

**17. AND G-D LED THEM NOT BY THE WAY OF THE LAND OF THE PHILISTINES BECAUSE[[97]](#footnote-97) IT WAS NEAR.** "It would therefore be easy [for the Israelites] to return to Egypt by the same route. There are many Midrashic explanations, [but the above is the plain sense of Scripture]." Thus the language of Rashi. This is also the opinion of Rabbi Abraham ibn Ezra, who explained the purport of the verse to be that G-d led them not by the way of the land of the Philistines "because" it was near. They might therefore be filled with regret [when they experience war], and they would immediately return to Egypt.

In my opinion, if their explanations were correct, the expression ***for G-d said*** would have been mentioned in first place in the verse, in which case the verse would read: "and G-d led them not by the way of the land of the Philistines, for G-d said, Because it is near, lest peradventure the people repent!"[[98]](#footnote-98) But the correct interpretation is that [the expression in question does not state the reason for G-d's choice but merely] states that G-d led them not by the way of the land of the Philistines although it was near and it would have been advantageous to lead them by that route, for G-d said: ***Lest peradventure the people repent when they see war, and they return to Egypt***.

The reason they would experience war if they went by the way of the land of the Philistines, is that the Philistines would surely not have given them permission to go peacefully through their land, and thus they might return to Egypt. But by the way of the wilderness, they would not see war until they came to the lands of Sihon and Og, the kings of the Amorites,[[99]](#footnote-99) which were given to them [i.e. to Israel]. At that time, they were already far from Egypt, [and there was thus no reason to fear that they would be tempted to return to Egypt because of war]. The war of Amalek in Rephidim[[100]](#footnote-100) was no reason for the Israelites to return to Egypt, since they did not pass through the land of the Amalekites. Rather, Amalek came from his country and warred against them because of his hatred of Israel. Even if they were to take their own course to return to Egypt, it would be to no avail since Amalek would fight them on the way. Besides, they were already far from Egypt because of the circuitous route which they had followed, and they knew of no other route.

Now Rashi commented: "***When they see war***. For instance, the war of the Canaanite and the Amalekite.[[101]](#footnote-101) If they had proceeded by the direct route, they would have then turned back. For after He had made them go round by a circuitous way they said, ***Let us make a captain and go back to Egypt***,[[102]](#footnote-102) and how much more so would they have said it had He led them by a straight road!"[[103]](#footnote-103)

The purport of that which Scripture states, ***and G-d led them not... But G-d led the people about, by the way of the wilderness***,[[104]](#footnote-104) is that when they journeyed from Succoth,[[105]](#footnote-105) a pillar of cloud[[106]](#footnote-106) began to go before them. It did not go by the way of the land of the Philistines but instead went by the way of the wilderness of Etham,[[107]](#footnote-107) and the Israelites walked after it. The cloud then rested in Etham and they encamped there, and that was at the edge of the wilderness.

**18. AND THE CHILDREN OF ISRAEL WENT UP ARMED OUT OF THE LAND OF EGYPT.** This means that even though G-d led them about by the way of the wilderness, they still feared lest the Philistines who dwelt in the nearby cities come upon them. Therefore they were armed, as are people who go out to war. Some scholars[[108]](#footnote-108) say that Scripture is relating that they went out ***with a high hand***,[[109]](#footnote-109) deeming themselves redeemed from bondage, and they did not leave like slaves escaping [from their master].

**21. AND THE ETERNAL WENT BEFORE THEM.** The Sages have already said,[[110]](#footnote-110) "Wherever the phrase ***And the Eternal*** is mentioned, it means He and His Celestial Court." **The Holy One, blessed be He, went before them by day, and His Celestial Court by night**.[[111]](#footnote-111) If so, the explanation of the verse is that G-d[[112]](#footnote-112) abode in the midst of the cloud, and He went before them by day in a pillar of cloud. By night, **His Celestial Court abode in a pillar of fire to give them light**. This is similar in meaning to that which the verse says: ***Inasmuch as You Eternal are seen face to face, and Your cloud stands over them, and You go before them, in a pillar of cloud by day, and in a pillar of fire by night***.[[113]](#footnote-113)

I have seen in Eileh Shemoth Rabbah:[[114]](#footnote-114) "***For you will not go out in haste, neither will you go by flight; for the Eternal will go before you***.[[115]](#footnote-115) In the past, I and My Celestial Court went before you, as it is said, ***And the Eternal went before them by day***, but in the World to Come,[[116]](#footnote-116) I Myself will go before you, as it is said, ***For the Eternal will go before you, and the G-d of Israel will be your rearward***."[[117]](#footnote-117) The secret of this Midrash is as I have mentioned, i.e., that at the first redemption, the Holy One, blessed be He, was with them by day and His Celestial Court by night, but in the World to Come,[[118]](#footnote-118) the attribute of His Celestial Court will be elevated in mercy and the Eternal — the Tetragrammaton — will go before them, for the G-d of Israel will then assemble His people, ***and the night will shine as the day, the darkness even as the light***,[[119]](#footnote-119) as everything will then be united in the attribute of mercy.

Rabbi Abraham ibn Ezra commented that Scripture here speaks according to the language of men, since it was the power of G-d and His messenger that went with Israel, [thus, ***and the Eternal went before them*** would mean "and the angel of the Eternal went before them"], similar in meaning to the verse, ***He caused His glorious arm to go at the right hand of Moses***.[[120]](#footnote-120) Now it is true that the verse here is similar in meaning to the verse, ***He caused His glorious arm to go at the right hand of Moses[[121]](#footnote-121)*** but it is not as Rabbi Abraham ibn Ezra understood it.[[122]](#footnote-122) And it is further written, ***So did You lead Your people to make Yourself a glorious*** ***Name***,[[123]](#footnote-123) [thus indicating that it was the Holy One, blessed be He, Himself that went before the people, and not, as Ibn Ezra explained, that the reference here is to an angel].

**4. AND I WILL HARDEN PHARAOH'S HEART, AND HE WILL PURSUE AFTER THEM.** Because Pharaoh feared them at the plague of the firstborn and he asked them ***and bless me also***,[[124]](#footnote-124) he was not disposed to pursue after the Israelites even if they were to flee, and he would rather have Moses do with them as he pleases. Therefore, it was necessary to state that G-d hardened his heart to pursue after them. Further on, it says once more, ***And I, behold, I will harden the hearts of the Egyptians, and they will go in after them[[125]](#footnote-125)*** After the Egyptians saw that the sea had split before the children of Israel and that they walked in the midst of the sea upon dry land, which is the most outstanding wonder of all wonders, how could they be disposed to come in after them to harm them! This was indeed madness on their part. But it was He Who turned their counsel into foolishness[[126]](#footnote-126) and strengthened their hearts to enter the sea.

**5. AND IT WAS TOLD THE KING OF EGYPT THAT THE PEOPLE HAD FLED.** "He sent guards with them, and as soon as they had reached the three days' journey that was fixed for them to go and return, and [these guards] saw that they were not returning to Egypt, they went and reported to Pharaoh on the fourth day. On the fifth and sixth days, the Egyptians pursued after them. On the night of the seventh day, they went down into the sea, and on the following morning, the Israelites uttered the Song, and this was the seventh day of Passover. **It is for this reason that [during the Synagogue service] on the seventh day of Passover, we read [the Scriptural portion containing] the Song at the Red Sea."** This is the language of Rashi. And so it is also explained in the Mechilta.[[127]](#footnote-127)

In line with the plain meaning of Scripture, the verse here is to be understood in the light of that which G-d said, ***And Pharaoh will say of the children of Israel: They are entangled in the land***.[[128]](#footnote-128) When the children of Israel [indicated that this was] so, and they turned back and encamped before Phi-hahiroth before Baal-zephon,[[129]](#footnote-129) this was reported to the king of Egypt. He said that ***the people were fled*** and entangled in the desert, and that they were not going towards a definite place to offer sacrifices for G-d. And this is the intent of the verse, ***and the children of Israel went out with a high hand***.[[130]](#footnote-130) This means that they made themselves a flag and a banner for display, and they went out ***with mirth and with songs, with tabret and with harp***,[[131]](#footnote-131) like people who are redeemed from bondage to freedom, and not like slaves who expect to return to their servitude. All this was told to Pharaoh.

**10. AND THEY WERE SORE AFRAID; AND THE CHILDREN OF ISRAEL CRIED OUT UNTO THE ETERNAL. 11. AND THEY SAID UNTO MOSES: 'BECAUSE WERE THERE NO GRAVES IN EGYPT, HAVE YOU TAKEN US TO DIE IN THE WILDERNESS'?** It does not appear logical that people who are crying out to G-d to help them, should at the same time protest against the deliverance He performed for them, and say that it would have been better if He had not saved them! The correct interpretation therefore is that there were conflicting groups,[[132]](#footnote-132) and Scripture relates what all of them did. Thus it narrates that one group cried to G-d [for help], and another denied His prophet and did not acknowledge the deliverance done for them. They said it would have been better for them had He not saved them. It is with reference to this group that it is written, ***They were rebellious at the sea, even at the Red Sea***.[[133]](#footnote-133) This is why Scripture here repeats in the same verse the term, ***the children of Israel***, [saying: ***and 'the children of Israel' lifted up their eyes...] and 'the children of Israel' cried out unto the Eternal***. It thus indicates that it was the better ones among the people that cried out to G-d; the

remainder rebelled against His word. This is why Scripture says afterward, ***And the people feared the Eternal; and they believed in the Eternal, and in His servant Moses***.[[134]](#footnote-134) It does not say "and Israel feared the Eternal, and they believed," but it says instead ***"the people,"*** for the term ***the children of Israel*** signifies the outstanding ones, while ***the people*** is a name for the multitude. Similarly, the verse, ***And the people murmured***,[[135]](#footnote-135) [clearly indicates the usage of the term ***people*** in Scripture]. Our Rabbis[[136]](#footnote-136) have also mentioned it: "***And the people began to commit harlotry***.[[137]](#footnote-137) **Wherever it says *the people*, it is an expression of reproach, and wherever it says *Israel*, it is one of praise."**

Now the people did not say, "you have taken us away to die in war," but [they said], ***have you taken us away to die in the wilderness***, and again they said, ***that we should die in the wilderness***.[[138]](#footnote-138) This was due to the fact that long before they feared war,[[139]](#footnote-139) they already did not want to go out to the desert lest they die there from hunger and thirst.

It is possible that they said so to Moses upon their going forth from the country while they were still in the land of Egypt, when G-d led them about by the way of the wilderness by the Red Sea.[[140]](#footnote-140) Perhaps they said so to Moses at the beginning: "Where will we go? If by the way of the Philistines, they will war against us, and if by the way of the wilderness, ***better for us to serve the Egyptians, than that we should die in the wilderness***."[[141]](#footnote-141)

It is also possible to say that the people did believe in G-d and prayed to Him to save them, but a doubt entered their hearts concerning Moses lest he took them out of Egypt in order to rule over them. Although they had seen the signs and wonders he did, they thought that he did them through some manner of wisdom. Perhaps G-d brought the plagues upon the Egyptians on account of their wickedness, [but not necessarily for the purpose of redemption of Israel, and Moses took them out of Egypt just to rule over them], for if G-d had desired their going out, Pharaoh would not have pursued after them.

And Onkelos here translated ***vayitz'aku*** ***(and they cried out)*** as ***uz'aku***,[[142]](#footnote-142) thus making its purport to be "complaint," meaning that they did not pray to G-d but that they complained to Him for having taken them out of Egypt. It is similar in usage to that in the verse, ***'vayitz 'aku' unto Pharaoh, saying, Wherefore do you deal thus with your servants***?[[143]](#footnote-143) [which does not mean "and they prayed," but that they complained.] Similarly, ***Then there was a great 'tza'akath' of the people and of their wives against their brethren the Jews***,[[144]](#footnote-144) which means they were complaining against them with a great voice and outcry.

In the Mechilta we find;[[145]](#footnote-145) "They seized upon the occupation of their fathers, [i.e., at first they conducted themselves properly in that they prayed to G-d as their fathers had done]. And they said unto Moses: ***'Because were there no graves***, etc.? After 'they had added leaven into the dough,'[[146]](#footnote-146) they came to Moses and said to him, ***Is not this the word that we spoke unto you in Egypt***, etc.?"[[147]](#footnote-147) The **"leaven in the dough"** **is a reference to the evil inclination.** Thus the Sages in the Mechilta intended to say that at first the people prayed to G-d to instill in Pharaoh's heart the desire to turn back from pursuing them. However, when they saw that he was not turning back but instead was marching and drawing near them, they said, "Our prayers have not been accepted," and an evil thought entered their hearts to find fault with Moses as they had previously done.

**13. FOR WHEREAS YOU HAVE SEEN THE EGYPTIANS TODAY, YOU WILL SEE THEM AGAIN NO MORE.** In the opinion of our Rabbis,[[148]](#footnote-148) this is a negative commandment for all times. If so, Scripture is stating: "***Fear you not, stand still*** in your places, ***and see the salvation of the Eternal*** in that He will save you today from their hands. Concerning the Egyptians you see today, G-d commands you ***to see them no more*** of your own free will henceforth ***and for ever***." It is thus a commandment by the mouth of Moses to Israel, even though it is not mentioned above [that G-d had said so to Moses]. Similarly, the verse, ***And he [the king] will not cause the people to return to Egypt, to the end that he should multiply horses; forasmuch as the Eternal has said unto you: You will henceforth return no more that way***,[[149]](#footnote-149) indeed constitutes a commandment, not just a promise.

**Ketubim: Tehillim (Psalms) 51:1-21**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, a song of David. | 1. For praise; a hymn of David. |
| 2. When Nathan the prophet came to him when he went to Bath-sheba. | 2. When Nathan the prophet came to him when he had lain with Bathsheba. |
| 3. Be gracious to me, O God, according to Your kindness; according to Your great mercies, erase my transgressions. | 3. Have mercy on me, O Lord, according to Your kindness; according to the abundance of Your mercies, forgive my rebellion. |
| 4. Wash me thoroughly of my iniquity, and purify me of my sin. | 4. Cleanse me thoroughly from my iniquity, and make me clean from my sin. |
| 5. For I know my transgressions, and my sin is always before me. | 5. For my rebellions are manifest before me, and my sin is in front of me always. |
| 6. Against You alone have I sinned, and I have done what is evil in Your sight, in order that You be justified in Your conduct, and right in Your judgment. | 6. Before You, You alone, I have sinned, and that which is evil in Your presence I have done; so that You may make me righteous/generous when You speak, You will clear me when You give judgment. |
| 7. Behold, with iniquity I was formed, and with sin my mother conceived me. | 7. Behold, in iniquity was I born, and in sin my mother was pregnant with me. *Another Targum:* Behold, in iniquities my father thought to create me; and in the sin of the evil impulse my mother conceived me. |
| 8. Behold, **You desired that truth be in the hidden places, and in the concealed part** You teach me wisdom. | 8. Behold, **You desire truth in the inner being**; and **in the hidden place of the heart You will make wisdom known**. |
| 9. Purify me with a hyssop, and I will become pure; wash me, and I will become whiter than snow. | 9. You will sprinkle me like a priest who sprinkles with hyssop waters of purification made from the ashes of the heifer on the unclean, and I will be clean; You will wash me, and I will be whiter than snow. |
| 10. Make me hear joy and gladness; let the bones that You crushed exult. | 10. You will proclaim to me joy and jubilation; the limbs that You have purified will rejoice with a hymn. |
| 11. Hide Your countenance from my sins, and erase all my iniquities. | 11. Remove Your face from my sins, and blot out all my iniquities. |
| 12. Create for me a pure heart, O God, and renew a steadfast spirit within me. | 12. A pure heart create for me, O God; and renew within me a spirit inclined to revere You. |
| 13. Do not cast me away from before You, and do not take Your holy spirit from me. | 13. Do not cast me from Your presence; and do not remove from me your holy spirit of prophecy. |
| 14. **Restore to me the joy of Your salvation**, and **let a noble spirit support me**. | 14. **Return Your Torah to me**, to exult in Your redemption; **and may the spirit of prophecy support me**. |
| 15. I will teach transgressors Your ways, and sinners will return to You. | 15. I will teach the rebellious Your ways, and sinners will return to Your presence. |
| 16. Save me from blood, O God, the God of my salvation; let my tongue sing praises of Your charity. | 16. Deliver me from the sentence of death, O Lord, God of my salvation; my tongue will rejoice in Your generosity. |
| 17. O Lord, You shall open my lips, and my mouth will recite Your praise. | 17. O Lord, open my lips with Torah, and my mouth will recount Your praise. |
| 18. For You do not wish a sacrifice, or I should give it; You do not desire a burnt offering. | 18. For You will not desire the holy sacrifice; when I give a burnt offering, You are not pleased. |
| 19. The sacrifices of God are a broken spirit; O God, You will not despise a broken and crushed heart. | 19. The holy sacrifice of God is a broken spirit; a heart broken and purged, O God, You will not spurn. |
| 20. With Your will, do good to Zion; build the walls of Jerusalem. | 20. Show favour in your good will to Zion; You will complete the walls of Jerusalem. |
| 21. Then You will desire sacrifices of righteousness/justice/generosity, a burnt offering and a whole offering; then they will offer up bulls on Your altar. | 21. Then you will desire the sacrifices of righteousness/generosity, burnt offering and holocaust; then the priests will sacrifice bulls on Your altar. |
|  |  |

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Meditation from the Psalms**

**Psalms ‎‎51:1-21**

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

**Shemot (Exodus) 13:1 – 14:14**

**Tehillim (Psalms) 51**

**Yeshayahu (Isaiah) 46:3-5, 8-13 + 47:4**

**Mk 6:33-44, Lk 9:10b-17, Acts 14:8-18**

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

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

God was angry with David for promising a daughter of Israel to a gentile. He decreed that Bath Sheba, the woman who had been preordained to be David’s wife, should be Uriah’s wife first. The Sages say,[[150]](#footnote-150) ‘Bath Sheba was designated as David’s mate from the six days of Creation, but David took her before the proper time*.*[[151]](#footnote-151)

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

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

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

Now lets look at why David said this.

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

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

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

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

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

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

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

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

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

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

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

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

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

After three months, Nitzevet’s pregnancy became obvious.[[152]](#footnote-152) Incensed, her sons wished to kill their apparently adulterous mother and the illegitimate fetus that she carried. Nitzevet, for her part, would not embarrass her husband by revealing the truth of what had occurred. Like her ancestress Tamar, who was prepared to be burned alive rather than embarrass Judah[[153]](#footnote-153), Nitzevet chose a vow of silence. And like Tamar, Nitzevet would be rewarded for her silence with a child of greatness who would be the forebear of Mashiach.

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

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

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

The words of several verses of our psalm are easily recognized from our prayers. For example, v.51:17 is in the opening of the Amida for all prayer services. This psalm is also recited along with Parshat Parah, the Torah portion describing the ritual of the “red heifer” that is read in preparation for Passover. Thus we understand that this is a psalm of cleansing that goes hand-in-hand with the cleansing of uncleanness after coming in contact with a dead man or a grave. In our Torah portion Moshe fetches the bones of Yosef for the exodus, so this psalm is particularly fitting for this Torah portion. It is therefore a fitting psalm to prepare us for the crossing of the Reed Sea an immersion in a mikveh,[[154]](#footnote-154) which are the final statements of our Torah portion.

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

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

***Sanhedrin 107a*** *Rab Judah said in Rab's name: One should never [intentionally] bring himself to the test, since David king of Israel did so, and fell. He said unto Him, ‘Sovereign of the Universe! Why do we say [in prayer] "The God of Abraham, the God of Isaac, and the God of Jacob," but not the God of David?’ He replied, ‘They were tried by me, but thou wast not.’ Then, replied he, ‘Sovereign of the Universe, examine and try me’ — as it is written, Examine me, O Lord, and try me.[[155]](#footnote-155) He answered ‘I will test thee, and yet grant thee a special privilege;[[156]](#footnote-156) for I did not inform them [of the nature of their trial beforehand], yet, I inform thee that I will try thee in a matter of adultery.’ Straightway, And it came to pass in an eveningtide, that David arose from off his bed etc.**[[157]](#footnote-157) R. Johanan said: He changed his night couch to a day couch,[[158]](#footnote-158) but he forgot the halachah: there is a small organ in man which satisfies him in his hunger but makes him hunger when satisfied.[[159]](#footnote-159) And he walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.[[160]](#footnote-160) Now Bath Sheba was cleansing her hair behind a screen,[[161]](#footnote-161) when Satan came to him, appearing in the shape of a bird. He shot an arrow at him, which broke the screen, thus she stood revealed, and he saw her. Immediately, And David sent and enquired after the woman. And one said, Is not this Bath Sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her, and she came unto him, and he lay with her; for she was purified from her uncleanliness: and she returned unto her house. Thus it is written, Thou host proved mine heart; thou hast visited me in the night; thou host tried me, and shalt find nothing; I am purposed that my mouth shall not transgress.[[162]](#footnote-162) He said thus: ‘Would that a bridle had fallen into the mouth of mine enemy [i.e., himself], that I had not spoken thus.’[[163]](#footnote-163)*

We are reading this Torah portion and psalm on the second day of Sivan. On this day, Moses went up Mt. Sinai for the first time. He was instructed to offer the Jews the opportunity of accepting the Torah, and of becoming a holy people. (19:3-6). That same day Moses descended and assembled the elders and passed on the message. The entire people responded in unison that whatever HaShem says, they will do. ***Exodus 19:3-8.*** The people were ready to receive the Torah – they were ready to be tested. The only difference between the Bne Israel and David is that the Bne Israel did not *ask* for this test.

In four days, we will receive the most profound wisdom that the world has ever known. This wisdom is what David was looking for:

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

Let us prepare our hearts to seek this wisdom too.

**Ashlamatah: Yeshayahu (Isaiah) 46:3-5, 8-13 + 47:4**

| **Rashi** | **Targum** |
| --- | --- |
| 3. ¶ Hearken to Me, the house of Jacob, and all the remnant of the house of Israel, who are borne from birth, carried from the womb. | 3. ¶ "Attend to My Memra, those of the house of Jacob, and all the remnant of the house of Israel, who have been beloved more than all the peoples, cherished more than all the kingdoms; |
| 4. And until old age I am the same, and until you turn gray I will carry; I have made and I will bear and I will carry and deliver. **{S}** | 4. even to eternity I am He, and to the age of the ages My Memra endures. I have created every man, I scattered them among the peoples; I will also forgive their sins and will pardon. **{S}** |
| 5. To whom shall you liken Me and make Me equal and compare Me that we may be alike? | 5. Whom will you liken before Me and make equal and compare before Me in truth? |
| 6. Those who let gold run from the purse and weigh silver with the balance; they hire a goldsmith and he makes it a god, they kneel, yea they prostrate themselves. | 6. Behold, the Gentiles collect gold from a purse, and weigh out silver in a balance, hire a goldsmith, and he makes it into a god; then they worship and are subjugated. |
| 7. They bear it, on the shoulder they carry it, and they put it in its place and it stands, from its place it does not move; yea he cries to it and it does not answer; from his distress it does not save him. **{S}** | 7. They lift it upon their shoulders, they carry it, they set it in its place, and it stands there; it is not possible for it to budge from its place. He even beseeches from it, and it does not answer or save him from his trouble. **{S}** |
| 8. Remember this and strengthen yourselves, take to heart, you transgressors. | 8. Remember this and strengthen yourselves, recall to mind, O rebels, |
| 9. Remember the first things of old, that I am God and there is no other; I am God and there is none like Me. | 9. remember the former things which were of old; for I am God, and there is no other God besides Me, |
| 10. **[I] tell the end from the beginning, and from before, what was not done; [I] say, 'My counsel shall stand, and all My desire I will do.'** | 10. **declaring from the beginning to the end and from ancient times things not yet done, saying, 'My counsel will stand, and I will accomplish all my pleasure,'** |
| 11. [I] call from the east a swift bird, from a distant land the man of My counsel; yea I spoke, I will also bring it; I formed it, I will also do it. **{S}** | 11. Who promised to gather the exiles from the east, to bring openly, like a swift bird from a far land, the sons of Abraham, My chosen. I have spoken, and I will bring it to pass; I have purposed, and I will do it. **{S}** |
| 12. Hearken to Me, you stout-hearted, that are far from righteousness. | 12. Attend to My Memra, you stubborn of heart, you who are far from innocence: |
| 13. I have brought near My righteousness, it shall not go far, and My salvation shall not delay, **and I will give salvation in Zion, to Israel, My glory.** **{S}** | 13. My innocence is near, it is not far off, and My salvation will not be checked; **I will put a savior in Zion, for Israel my celebrity."** **{S}** |
|  |  |
| 1. Descend and sit on the dust, virgin daughter of Babylon, sit on the ground without a throne, daughter of the Chaldees, for no longer shall they call you tender and delicate. | 1. Come down and sit in the dust, O kingdom of the congregation of Babylon, sit on the ground without a throne of glory, kingdom of the Chaldeans! For you will no more be called tender and indulged. |
| 2. Take millstones and grind flour, bare your covered parts, uncover the paths, bare [your] leg, cross rivers. | 2. Accept illness and enter into slavery, disclose the glory of your kingdom; your rulers are shattered, the people of your armies are scattered, they go into exile as the waters of the river. |
| 3. Your nakedness shall be uncovered; yea your shame shall be seen; I will take revenge and I will not entreat any man. **{P}** | 3. Your shame will be revealed, and your disgrace will be seen. I will avenge full retribution from you and I will make your judgment different from (that of) the sons of men. **{P}** |
| 4. ¶ Our redeemer, the Lord of Hosts is His name, the Holy One of Israel. | 4. ¶ Our Redeemer - the LORD of hosts is his name- is the Holy One of Israel. |
| 5. Sit silently and come into the darkness, O daughter of the Chaldeans, for they shall no longer call you mistress of kingdoms | 5. Sit in silence, and go into the darkness, kingdom of the congregation of the Chaldeans; for you will no longer be called strong one of kingdoms. |
| 6. I became wroth with My people, I violated My heritage, and I delivered them into your hand; you did not show them mercy; on the aged you made your yoke very heavy. | 6. I was angry with My people, I profaned My heritage; I handed them over into your hand, you were not filled with mercy for them; upon the aged you made your mastery exceedingly strong. |
| 7. And you said, "I will forever be a mistress," until you did not take these to heart, you did not remember its end. **{P}** | 7. You said, "I will be a strong one among kingdoms forever," so that you did not lay these things to heart or remember to the end. **{P}** |
|  |  |

**Rashi’s Commentary on Yeshayahu (Isaiah) 46:3-5, 8-13 + 47:4**

**3** **who are borne from birth** Since you were born in the house of Laban the Aramean, I bore you on My arms, for since then, adversaries stand up against you in every generation and not like the idolaters (other nations [K’li Paz and mss.]) who are laden and carry their Gods, as is mentioned above, but you are laden and borne in My arms.

**4** **And until old age** that you have aged and your strength is depleted, that you have no merit, I am the same with My mercy and with My trait of goodness to save you and to bear you and to carry you and deliver you. Since he says regarding their deity, that it is carried and also that it cannot deliver its burden, he says, “But I bear others, and I will deliver My burden.”

**5** **and compare Me** Heb. וְתַמְשִׁלֻנִי. Comp. (Job 30:19) “And I have become like (וָאֶתְמַשֵּׁל) dust and ashes.” An expression of comparison.

**that we may be alike** That I and he be alike, one to the other.

**6** **Those who let gold run from the purse** Heb. הַזָּלִים, an expression of (Ps. 146:18) “Water runs (יִזְּלוּ).”

**with the balance** Heb. קָנֶה, the bar of a scale, called flael in O.F.

**8** **Remember this** what I wish to say.

**and strengthen yourselves** Heb. וְהִתְאשָׁשׁוּ. Comp. (supra 16: 7) “For the walls (לַאֲשִׁישֵׁי) of Kir-hareseth.”

**take to heart, you transgressors** And what do I say to you to remember and to take to heart?

**9** **Remember the first things of old** that you have seen that I am God and there is no other; I am God and there is none like Me.

**10** **[I] tell the end from the beginning** The Egyptian exile and its redemption I announced in the Covenant between the Segments, before they came about.

**11** **[I] call from the east a swift bird** Heb. עַיִט. From the land of Aram, which is in the east, I called Abraham to Me to take counsel with Me. עַיִט Comp. (Dan. 2:14) “Answered with counsel (עֵיטָא) and discretion”; (ibid. 6:8) “All the presidents of the kingdom have taken counsel (אִתְיָעֲטוּ).” Alternatively, it can be interpreted as an expression of a bird. I called him to hasten after Me like a bird that flies and wanders from its place.

**from a distant land** I called My man of counsel, and with him I took counsel between the parts concerning the four exiles, as it is explained in Gen. Rabbah (44:17) “And behold, a fear, great darkness was falling upon him.” [“Fear” refers to Babylon... “Darkness” refers to Media, who darkened the eyes of Israel with fasting. “Great” refers to Greece... “Was falling upon him” refers to Edom..., etc.]

**yea I spoke** with him concerning the exiles and their redemption; I will also bring it.

**12** **stout-hearted** You who have strengthened your heart among the heathens (the nations [Parshandatha, K’li Paz]) and have clung to Me.

**that are far from righteousness** For it has been a long time for you, and I have not demonstrated to you My righteousness to redeem you. **13**

**I have brought near My righteousness** from now on, and it will not be far off.

**Chapter 47**

**1** **without a throne** Without a kingdom.

**for no longer** [lit. for you shall not continue,] that they call you tender and delicate.

**2** **Take millstones** This is hard labor, i.e., subordinate yourself from now on, to the kings of Persia and Media. Alternatively: And grind flour for supplies on the road of your exile.

**bare your covered parts** Your arms and your legs, parts veiled, tied, and covered.

**uncover the paths** Heb. חֶשְׂפִּי שֽׁבֶל. Uncover the paths of the water that is upon them, for that way you shall go out into exile, or bare your leg and cross rivers.

**3** **I will not entreat any man** I will ask no man to take My revenge.

**4** **Our redeemer, the Lord of Hosts is His name** The prophet states: All this the Lord of Hosts does, to redeem us from there.

**on the aged you made your yoke very heavy** On the aged, who were unable to bear hard work, you made heavy your yoke.

**7** **And you said** to yourself, “I will forever be a mistress, and no retribution shall come upon me,” and this thing enticed you until you did not take to heart these blows that would come upon you, and you did not remember the end of your evil that you have done.

**Correlations**

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

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

**Shemot (Exodus) 13:1 – 14:14**

**Tehillim (Psalms) 51**

**Yeshayahu (Isaiah) 46:3-5, 8-13 + 47:4**

**Mk 6:33-44, Lk 9:10b-17, Acts 14:8-18**

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

LORD - יהוה, Strong’s number 03068.

Spake / Spoken - דבר, Strong’s number 01696.

Saying - אמר, Strong’s number 0559.

Israel - ישראל, Strong’s number 03478.

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

Spake / Spoken - דבר, Strong’s number 01696.

**Shemot (Exodus) 13:1** And the LORD <03068> spake <01696> (8762) unto Moses, saying <0559> (8800), 2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel <03478>, both of man and of beast: it is mine.

**Yeshayahu (Isaiah) 46:3** Hearken unto me, O house of Jacob, and all the remnant of the house of Israel <03478>, which are borne by me from the belly, which are carried from the womb:

**Yeshayahu (Isaiah) 46:10** Declaring the end from the beginning, and from ancient times the things that are not yet done, saying <0559> (8802), My counsel shall stand, and I will do all my pleasure:

**Yeshayahu (Isaiah) 46:11** Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken <01696> (8765) it, I will also bring it to pass; I have purposed it, I will also do it.

**Yeshayahu (Isaiah) 47:4** As for our redeemer, the LORD <03068> of hosts is his name, the Holy One of Israel.

**Tehillim (Psalms) 51:4** Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest <01696> (8800), and be clear when thou judgest.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Ex 13:1 – 14:14** | **Psalms**  **Psa 51:1-19** | **Ashlamatah**  **Is 46:3-5, 8-13 + 47:4** |
| --- | --- | --- | --- | --- |
| **!yIa;** | no | Exod 14:11 |  | Isa 46:9 |
| **~yhil{a/** | GOD | Exod 13:17 Exod 13:18 Exod 13:19 | Ps 51:1 Ps 51:10 Ps 51:14 Ps 51:17 | Isa 46:9 |
| **rm;a'** | saying | Exod 13:1 Exod 13:3 Exod 13:8 Exod 13:14 Exod 13:17 Exod 13:19 Exod 14:1 Exod 14:3 Exod 14:5 Exod 14:11 Exod 14:12 Exod 14:13 |  | Isa 46:10 |
| **#r,a,** | land,  earth | Exod 13:5 Exod 13:11 Exod 13:15 Exod 13:17 Exod 13:18 Exod 14:3 |  | Isa 46:11 |
| **rv,a]** | which,  whom | Exod 13:3 Exod 13:5 Exod 14:13 |  | Isa 46:10 |
| **aAB** | brings | Exod 13:5 Exod 13:11 | Ps 51:1 | Isa 46:11 |
| **tyIB;** | house | Exod 13:3 Exod 13:14 |  | Isa 46:3 |
| **rb;D'** | spoke,  said | Exod 13:1 Exod 14:1 Exod 14:2 Exod 14:12 | Ps 51:4 | Isa 46:11 |
| **%r,D,** | way | Exod 13:17 Exod 13:18 Exod 13:21 | Ps 51:13 |  |
| **rk;z"** | remember | Exod 13:3 |  | Isa 46:8 Isa 46:9 |
| **[d;y"** | know,  known | Exod 14:4 | Ps 51:3 Ps 51:6 |  |
| **hwhy** | LORD | Exod 13:1 Exod 13:3 Exod 13:5 Exod 13:6 Exod 13:8 Exod 13:9 Exod 13:11 Exod 13:12 Exod 13:14 Exod 13:15 Exod 13:16 Exod 13:21 Exod 14:1 Exod 14:4 Exod 14:8 Exod 14:10 Exod 14:13 Exod 14:14 |  | Isa 47:4 |
| **laer'f.yI** | Israel | Exod 13:2 Exod 13:18 Exod 13:19 Exod 14:2 Exod 14:3 Exod 14:5 Exod 14:8 Exod 14:10 |  | Isa 46:3 Isa 46:13 Isa 47:4 |
| **lKo** | every,  all | Exod 13:2 Exod 13:7 Exod 13:12 Exod 13:13 Exod 13:15 Exod 14:4 Exod 14:7 Exod 14:9 | Ps 51:9 | Isa 46:3 Isa 46:10 |
| **ble** | heart | Exod 14:4 Exod 14:8 | Ps 51:10 Ps 51:17 | Isa 46:8 Isa 46:12 |
| **xq;l'** | took | Exod 13:19 Exod 14:6 Exod 14:7 Exod 14:11 | Ps 51:11 |  |
| **!mi** | both | Exod 13:15 Exod 14:11 Exod 14:12 | Ps 51:7 |  |
| **dg:n"** | tell | Exod 13:8 Exod 14:5 | Ps 51:15 | Isa 46:10 |
| **af'n"** | looked | Exod 14:10 |  | Isa 46:3 Isa 46:4 |
| **!t;n"** | give,  given | Exod 13:5 Exod 13:11 | Ps 51:16 | Isa 46:13 |
| **d[;** | forever | Exod 14:13 |  | Isa 46:4 |
| **dA[** | never | Exod 14:13 |  | Isa 46:9 |
| **~l'A[** | forever | Exod 14:13 |  | Isa 46:9 |
| **!yI[;** | forehead,  looked,  sight | Exod 13:9 Exod 13:16 Exod 14:10 | Ps 51:4 |  |
| **hl'['** | went | Exod 13:18 Exod 13:19 | Ps 51:19 |  |
| **~c,[,** | bones | Exod 13:19 | Ps 51:8 |  |
| **hP,** | mouth | Exod 13:9 | Ps 51:15 |  |
| **~ynIP'** | before,  face | Exod 13:21 Exod 13:22 Exod 14:2 Exod 14:9 | Ps 51:9 Ps 51:11 |  |
| **[v;P'** | transgressors |  | Ps 51:13 | Isa 46:8 |
| **hq'd'c.** | righteousness |  | Ps 51:14 | Isa 46:12 Isa 46:13 |
| **!AYci** | Zion |  | Ps 51:18 | Isa 46:13 |
| **br;q'** | near | Exod 14:10 |  | Isa 46:13 |
| **~x,r,** | womb | Exod 13:2 Exod 13:12 Exod 13:15 |  | Isa 46:3 |
| **bWv** | turn, return | Exod 13:17 Exod 14:2 | Ps 51:13 | Isa 46:8 |
| **[m;v'** | hear |  | Ps 51:8 | Isa 46:3 Isa 46:12 |
| **h['WvT.** | salvation |  | Ps 51:14 | Isa 46:13 |
| **hf'['** | did, do, make | Exod 13:8 Exod 14:4 Exod 14:5 Exod 14:11 Exod 14:13 | Ps 51:4 | Isa 46:4 Isa 46:10 Isa 46:11 |
|  |  |  |  |  |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Ex 13:1 – 14:14** | **Psalms**  **Psa 51:1-19** | **Ashlamatah**  **Is 46:3-5, 8-13 + 47:4** | **Peshat**  **Mk/Jude/Pet**  **Mk 6:33-44** | **Toseftah**  **Luke**  **Lk 9:10b-17** | **Remes 2**  **Acts/Romans**  **Acts 14:8-18** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀγοράζω** | buy |  |  |  | Mark 6:36 Mark 6:37 | Luke 9:13 |  |
| **ἀγρός** | field |  |  |  | Mark 6:36 | Luke 9:12 |  |
| **ἀκούω** | hear |  |  | Isa 46:3  Isa 46:12 |  |  | Acts 14:9 Acts 14:14 |
| **ἀναβλέπω** | look up | Exo 14:10 |  |  | Mark 6:41 | Luke 9:16 |  |
| **ἀνακλίνω** | lie down, down together |  |  |  | Mark 6:39 | Luk 9:15 |  |
| **ἀνήρ** | man, men |  |  |  | Mark 6:44 | Luke 9:14 | Acts 14:8 Acts 14:15 |
| **ἀπό** | from |  |  |  | Mark 6:36 Mark 6:37 | Luk 9:12 |  |
| **ἀπολύω** | send, away |  |  |  | Mark 6:36 | Luke 9:12 |  |
|  |  |  |  |  |  |  |  |
| **ἄρτος** | bread |  |  |  | Mark 6:37 Mark 6:38 Mark 6:41 Mark 6:44 Luke 9:13 Luke 9:16 | Mark 6:37 Mark 6:38 Mark 6:41 Mark 6:44 Luke 9:13 Luke 9:16 |  |
| **γενεά** | generation | Exo 13:18 |  |  |  |  | Acts 14:16 |
| **γῆ** | land, earth | Exo 13:5  Exo 13:11  Exo 13:14  Exo 13:15  Exo 13:17  Exo 13:18  Exo 14:3 |  |  |  |  | Acts 14:15 |
| **γίνομαι** | became, came to pass, taking place | Exo 13:9  Exo 13:12 |  | Isa 46:10 | Mark 6:35 |  |  |
| **γινώσκω** | know | Exo 14:4 | Psa 51:3 |  | Mark 6:38 | Luke 9:11 |  |
| **διδάσκω** | teach |  | Psa 51:13 |  | Mark 6:34 |  |  |
| **δίδωμι** | given, give | Exo 13:5 Exo 13:11 | Psa 51:16 | Isa 46:13 | Mark 6:37 Mark 6:41 | Luke 9:13 Luke 9:16 | Acts 14:17 |
| **δύο** | two |  |  |  | Mark 6:38 Mark 6:41 | Luke 9:13 Luke 9:16 |  |
| **δώδεκα** | twelve |  |  |  | Mark 6:43 | Luke 9:12 Luke 9:17 |  |
| **εἴδω** | seeing, behold, see | Exo 13:17 Exo 14:13 |  | Isa 46:5 | Mar 6:33  Mar 6:34  Mar 6:38 |  | Act 14:9  Act 14:11 |
| **ἐξέρχομαι** | come forth | Exo 13:3 |  |  | Mark 6:34 |  |  |
| **ἐπιστρέφω** | turned |  | Psa 51:13 | Isa 46:8 |  |  | Acts 14:15 |
| **ἔπω** | said | Exo 13:1  Exo 13:3  Exo 13:17  Exo 14:5  Exo 14:11  Exo 14:13 |  | Isa 46:10 | Mar 6:37 | Luk 9:12  Luk 9:13  Luk 9:14 | Act 14:10 |
| **ἔρημος** | wilderness, desolate | Exo 13:18  Exo 13:20  Exo 14:3  Exo 14:11  Exo 14:12 |  |  | Mark 6:35 | Luke 9:12 |  |
| **ἐσθίω** | eat, ate | Exo 13:6  Exo 13:7 |  |  | Mark 6:36 Mark 6:37 Mark 6:42 Mark 6:44 | Luke 9:13 Luke 9:17 |  |
| **εὐλογέω** | bless |  |  |  | Mark 6:41 | Luke 9:16 |  |
| **εὑρίσκω** | find, found | Exo 14:9 |  |  |  | Luke 9:12 |  |
| **εὐφροσύνη** | gladness |  | Psa 51:8 |  |  |  | Acts 14:17 |
| **ἡγέομαι** | led, leading | Exo 13:21 |  |  |  |  | Acts 14:12 |
| **ἡμέρα** | days | Exo 13:3  Exo 13:6  Exo 13:7  Exo 13:8  Exo 13:10  Exo 13:21  Exo 13:22 |  |  |  | Luke 9:12 |  |
| **θάλασσα** | sea | Exo 13:18  Exo 14:2  Exo 14:9 |  |  |  |  | Acts 14:15 |
| **θεός** | GOD | Exod 13:17 Exod 13:18 Exod 13:19 | Ps 51:1 Ps 51:10 Ps 51:14 Ps 51:17 | Isa 46:9 |  | Luke 9:11 | Acts 14:11 Acts 14:15 |
| **θύω** | sacrifice | Exo 13:15 |  |  |  |  | Acts 14:13 Acts 14:18 |
| **ἰδού** | behold, see | Exo 14:10 | Psa 51:5 Psa 51:6 |  |  |  |  |
| **ἰχθύς** | fishes |  |  |  | Mark 6:38 Mark 6:41 Mark 6:43 | Luke 9:13 Luke 9:16 |  |
| **καιρός** | time, season | Exo 13:10 |  |  |  |  | Acts 14:17 |
| **καλέω** | call, called |  |  | Isa 46:11 |  | Luke 9:10 | Acts 14:12 |
| **καρδία** | heart | Exo 14:4  Exo 14:5  Exo 14:8 | Psa 51:10  Psa 51:17 | Isa 46:8  Isa 46:12 |  |  | Acts 14:17 |
| **κατακλάω** | pieces |  |  |  | Mark 6:41 | Luke 9:16 |  |
| **κλάσμα** | pieces |  |  |  | Mark 6:43 | Luke 9:17 |  |
| **κοιλία** | belly |  |  | Isa 46:3 |  |  | Acts 14:8 |
| **κόφινος** | hampers |  |  |  | Mark 6:43 | Luke 9:17 |  |
| **κώμη** | towns |  |  |  | Mark 6:36 | Luke 9:12 |  |
| **λαλέω** | speak, spoke | Exo 14:1  Exo 14:2  Exo 14:12 |  | Isa 46:11 |  | Luke 9:11 | Acts 14:9 |
| **λαμβάνω** | took | Exo 13:19  Exo 14:7 |  |  | Mark 6:41 | Luke 9:16 |  |
| **λαός** | people | Exo 13:3  Exo 13:17  Exo 13:18  Exo 13:22  Exo 14:5  Exo 14:6  Exo 14:13 |  |  |  | Luke 9:13 |  |
| **λέγω** | saying, spoken | Exo 13:1 Exo 13:8  Exo 13:14  Exo 13:19  Exo 14:1  Exo 14:12 |  |  | Matt 9:24 Mark 6:35 Mark 6:37 Mark 6:38 | Luke 9:12 Luke 9:13 Luke 9:14 | Acts 14:10 Acts 14:11 Acts 14:15 Acts 14:18 |
| **λόγος** | words |  | Psa 51:4 |  |  |  | Acts 14:12 |
| **μαθητής** | disciples |  |  |  | Mark 6:35 Mark 6:41 | Luke 9:14 Luke 9:16 |  |
| **μέγας** | great |  | Psa 51:1 |  |  |  | Acts 14:10 |
| **μήτηρ** | mother |  | Psa 51:5 |  |  |  | Acts 14:8 |
| **ὁδός** | way | Exo 13:17  Exo 13:18  Exo 13:21 | Psa 51:13 | Isa 46:11 |  |  | Acts 14:16 |
| **ὁμοιόω** | liken, become like |  |  | Isa 46:5 |  |  | Acts 14:11 |
| **οὐρανός** | heaven |  |  |  | Mark 6:41 | Luke 9:16 | Acts 14:15 |
| **ὄχλος** | fortified, multitude, crowd |  |  |  | Mark 6:34 | Luke 9:11 Luke 9:12 Luke 9:16 | Acts 14:11 Acts 14:13 Acts 14:14 Acts 14:18 |
| **παρατίθημι** | set |  |  |  | Mark 6:41 | Luke 9:16 |  |
| **πᾶς** | all, every | Exo 13:2  Exo 13:7  Exo 13:12  Exo 13:13  Exo 13:15  Exo 13:22  Exo 14:4  Exo 14:6  Exo 14:7  Exo 14:9 | Psa 51:9 | Isa 46:3 Isa 46:10 | Mark 6:33 Mark 6:39 Mark 6:41 Mark 6:42 | Luke 9:13 Luke 9:17 | Acts 14:15 Acts 14:16 |
| **πεντακισχίλιοι** | five thousand |  |  |  | Mark 6:44 | Luke 9:14 |  |
| **πέντε** | five |  |  |  | Mark 6:38 Mark 6:41 | Luke 9:13 Luke 9:16 |  |
| **πεντήκοντα** | fifties |  |  |  | Mark 6:40 | Luke 9:14 |  |
| **ποιέω** | make | Exo 13:5  Exo 13:8  Exo 14:4  Exo 14:11  Exo 14:13 | Psa 51:4 | Isa 46:4  Isa 46:6  Isa 46:10  Isa 46:11 |  | Luke 9:10 Luke 9:15 | Acts 14:11 Acts 14:15 |
| **πόλις** | cities |  |  |  | Mark 6:33 | Luke 9:10 | Acts 14:13 |
| **πορεύομαι** | go, come |  |  |  |  | Luke 9:12 Luke 9:13 | Acts 14:16 |
| **πρό** | before | Exo 13:9  Exo 13:16 |  |  |  |  | Acts 14:13 |
| **πρόβατον** | sheep | Exo 13:13 |  |  | Mar 6:34 |  |  |
| **προσέρχομαι** | forward |  |  |  | Mark 6:35 | Luke 9:12 |  |
| **σώζω** | preserve |  |  | Isa 46:4  Isa 46:7  Isa 47:13 |  |  | Acts 14:9 |
| **τόπος** | place |  |  |  | Mar 6:35 | Luk 9:10  Luk 9:12 |  |
| **ὑπάρχοντα** | existing, being | Exo 14:11 |  |  |  |  | Act 14:8 |
| **χείρ** | hand | Exo 13:3  Exo 13:9  Exo 13:14  Exo 13:16  Exo 14:8 |  |  |  |  |  |
| **χορτάζω** | filled |  |  |  | Mark 6:42 | Luke 9:17 |  |
|  |  |  |  |  |  |  |  |

**Pirqe Abot**

**Mishnah 2:19-20**

**Rabbi Eleazar said: Be eager to learn Torah. Know what to answer the nonbeliever. Know before whom you toil, and who your Employer is who will pay you the wages for your labor.**

These are the teachings of Rabbi Eleazar ben Arakh. The first teaching is, ***"Be eager to learn Torah."*** At first it is essential to persevere and study the Torah in order to learn and know what is permitted and what is forbidden. One must be aware of every positive commandment and every negative commandment. Then he must continue to study the Torah day and night in order to become expert in all the laws and fine points of every commandment.

The second thing that Rabbi Eleazar taught was, ***"Know what to answer the unbeliever."*** After studying the Torah and becoming proficient in all the laws, you should also study the non-legal sections of the Talmud ***(Hagadoth)*** and the Midrashim in order to know what to answer the nonbeliever ***(Apikoros).*** If a heretic should ask you a question pertaining to Torah, you should know how to answer him and convince him of the veracity of our beliefs.

Our Sages urge us to be able to answer the heretic. If one can reply satisfactorily to the nonbeliever, he should do so. But if he does not know how to answer, it is better to admit his ignorance, rather than answer foolishly and convince the heretic that he is right.

This is important advice. There are people who do not know left from right, who know nothing of the ways of our Holy Torah, but who engage others in discussions about the logic of the Torah. They are trying to lead others to believe in the truth of the Torah, but since they are ignorant, instead of honoring the Torah, they do the opposite.

There are Sages among all the nations. Therefore, if the basic ideas of the Torah are not presented properly, people are likely to underestimate the Torah, heaven forbid. Therefore, when the Sages of old were asked something about the Torah, they reflected upon it very well before giving an answer. In this manner, they were sure to answer to the satisfaction of the inquirer.

The third teaching is, ***"Know before whom you toil."*** When you discuss the Torah with a heretic and reason with him, you must exercise care, lest he should convince you and get you to accept his opinions. Therefore, know before whom you stand and before whom you are studying. God knows the hearts of all, and He knows if heresy ***(kefiruth)*** has penetrated your heart, heaven forbid!

On the other hand, if you work to defend the honor of God and His Torah, and sway the heretic who wishes to underrate the honor of the Torah, you can rest assured that God can be trusted to reward you for coming to the defense of the honor of His Torah.

**Rabbi Tarfon said: The day is short, the work is great, the workers are lazy, the wages are high, and the Master of the house is urgent.**

This is a further elaboration of the notion that life in this world is a fulfilment of God’s work.

***The day is short*** – and each individual is only allotted a finite stay in the world, but ***the task is great***, the task itself is an infinite, never ending one. Every moment wasted is a wasted opportunity which becomes irretrievable. Since the day is short, nothing can be put off, especially if the task is so great, even limitless.

Not surprisingly, ***the workers are lazy***. Those who toil in the world and are committed to doing the work of righteousness/generosity and truth are dedicated, no doubt. but unaware of the great task which awaits fulfilment. Relative to the great task which must be approached in a short life***. the workers are lazy***. Were they truly aware of what must be achieved, they would not relax from their responsibility.

Added to this, ***the reward is great***. Work in the arena of life is the most rewarding work, for even if it might bring many frustrations, nevertheless, ultimately. sincere commitment and dedication to the task enhances the quality of life itself, makes life worth living, and even brings ultimate rewards. Because of this, ***the Master of the house is insistent.***

God, the Master of the world, is singularly aware of the nature of the human being. God is cognizant of human potential and human limitation. God knows the whys and wherefores of life, and what is needed to legitimize human existence. God is fully aware of the great task at hand, the limited time each person has to achieve the task, and the great rewards such achievement may bring. God is therefore insistent that each individual dedicate life to the achievement of the task and the fulfilment of life's purpose. God's insistence is not to increase pressure on people, but to urge them into the dimension of life most commensurate with their having been created in the first place, and to bring to these people the multiple rewards from having lived a full and proper life.

**Nazarean Talmud**

**Sidra of Shmot (Ex.) 13:1-14:14**

**“Qadesh Li” “Sanctify to Me”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk) 9:10b-17** | **School of Hakham Tsefet**  **Peshat**  **Mordechai (Mk) 6:33-44** |
| **And he took them along** and**withdrew[[164]](#footnote-164) privately to a town called Beit Tsaidah. But** when **the congregation found out, they followed him, and welcoming them, he speak to them of chief/principle** thingsand **about the kingdom/Governance of God through Bate Din as opposed to human kings], and he cured those who were in need of healing.**    **Now the day began to be far spent, and the twelve** (talmidim) **came up** and**said to him, “Send the congregation away so that they can go into the surrounding villages and farms to obtain lodging and find provisions, because we are here in a desolate place.” But he said to them, “You give them** something **to eat!” And they said, “We have no more than five loaves and two fish, unless perhaps we go** and **purchase food for all these people.” For there were about five thousand men. So he said to his talmidim, “Have them sit down in groups of about fifty each.” And they did so, and had** them **all sit down. And taking the five loaves and the two fish,** and **looking up to heaven, he Blessed saying HaMotzi and broke them and began giving** them **to the talmidin to set before the congregation. And** they **all ate and were satisfied, and what was left over was picked up by them twelve baskets of broken pieces.** | **And many** people**saw them leaving[[165]](#footnote-165) and recognized** them**, and ran there together by land from all the towns, and arrived ahead of them. And getting out** of the boat**he saw the large congregation and had compassion on them, because they resembled sheep** without **a shepherd,[[166]](#footnote-166) and he taught them the principle of first/chief** things**.**  **Then when the time became late, drawing near to him,** his **Talmidim said, "This place is deserted and the time is late. Send them away, that going away to the surrounding fields and villages they may buy bread for themselves. For they do not have what they may eat.” And answering, he said to them, "You give them something to eat." And they said to him, "Going, should we buy two hundred Denarii of bread and give them to eat?" And he said to them, "How many loaves do you have? Go and see." And when they saw, they said to him, "Five loaves of bread and two fish." And he commanded them all to recline,** as an **eating-group** (Greek: “Symposium”) **by eating-group upon the green grass. And they sat by groups of hundreds and fifties. And taking the five loaves and the two fish, looking up to Heaven he blessed** G-d for the bread and the fishes **and broke the loaves and giving out to his disciples to place before them** (the many groups of people). **And he divided the two fish to all. And all ate and were satisfied. And they took up twelve hand-baskets full of fragments, and also from the fish. And those eating the loaves were about five thousand men.** |
| **School of Hakham Shaul**  **Remes**  **2 Luqas (Acts) 14:8-18** | |
| **And in Lystra a man was sitting powerless in his feet, lame from birth,** (the beginning) **who had never walked. This man listened** while**Hakham Shaul was speaking. He** (Hakham Shaul) **was looking at him intently and seeing that he had been faithfully obedient, he knew he would be healed, [and] said with a loud voice, “Stand up on your feet!” And he leaped up, [and] walked for the first time. And** when**the congregations saw what Hakham Shaul had done, they raised their voices in the Lycaonian language, saying, “The gods have become like men** and **have come down to us!” And they, first called Paqid BarNechamah Zeus and Hakham Shaul they called Hermes, because he was the principal speaker. And the priest of the** temple **of Zeus that was just outside the city brought bulls and garlands to the gates** and **was wanting to offer sacrifice, along with all the people. But** when **the Sh’l'achim Paqid BarNechama and Hakham Shaul heard about** it**, they tore their clothing** and **rushed out into the group of people, shouting and saying, “Men, why are you doing these** things**? We also are men with the same nature as you, proclaiming the Mesorah of Messiah** that **you** may **repent[[167]](#footnote-167) from these worthless things and** turn **to the living God, who made the heavens and the earth and the sea and all the things** that are **in them who in generations that are past permitted all the nations to go their** own**ways. And yet He did not leave Himself without witness** by **doing good, giving you rain from heaven and fruitful seasons, satisfying** you **with food and your hearts with gladness.” And** although **they said these** things, only **with difficulty did they dissuade all the people from offering sacrifice to them.** | |

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

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| --- | --- | --- | --- | --- | --- |
| **Ex 13:1 – 14:14** | **Psa. 51** | **Is 46:3-5, 8-13 + 47:4** | **Mk 6:33-44** | **Lk 9:10b-17** | **Acts 14:8-18** |

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

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

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

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

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

According to the Artscroll Tanakh,[[168]](#footnote-168) Shemot 13:1-16 has three essential topics.

1. The Firstborn v 2
2. Pesach v 3
3. Tefillin[[169]](#footnote-169) v 9

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

1. Shema – Unity of G-d
2. The Head – The abode of the intellectual Soul,
3. The power of memory, which This enables us to be conscious of our antecedents and obligations to His Will[[170]](#footnote-170)
4. Teach future generations about the Miracles of the Exodus

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

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

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

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

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

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

**Μὴ ἔχοντα ποιμένα** — (Not having a Shepherd) **Μή** is used here, instead of **οὐκ**, because it denotes Jesus’ conception of the people, his thought about them. It is the fact, but the fact transferred to his mind.[[171]](#footnote-171) This expression is used also by Mt. 9:36, in the passage which leads up to the account of the appointment of the twelve, and the sending them forth to supply the lack. It seems as if this feeling of Jesus towards the multitude had somehow impressed itself on the minds of the disciples especially at this period of his life, the period just preceding the close of the ministry in Galilee. The figure itself denotes the lack of spiritual guidance.[[172]](#footnote-172)

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

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

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

The principle of the Firstborn and the return of the Priesthood to the Firstborn was very much a practice of the P’rushim/Pharisaic. The Nazarean Codicil is replete with information on Priestly practices of the P'rushim (Pharisees). They argued questions like ritual purity for the laity and other ritual practices. This is very evident in the contemporary practice of Netliyat Yadayim.[[173]](#footnote-173) We will not argue this point at any length here other than to note that P’rushim noticed the defunct Priesthood of the Tzdukim (Sadducees) and were instrumental in guiding Judaism overall into the emergence of Rabbinical Judaism which in practice is very much a Priesthood of the Firstborn. Yeshua, the House of Hillel, and the P’rushim placed the Priesthood of the Firstborn back into the hands of the Jewish laity per se. With this paradigm shift, the role of responsibility became internal rather than external. The Bate Din accepted responsibility for their community and in turn, the community accepted their leadership. No other system has stood the test of time like the present rabbinical system fostered by the House of Hillel, Yeshua and the P’rushim. Return of the Priesthood to the Firstborn was essential if the B’ne Yisrael were to survive in another exile.

**Exile, the Place to be**

Each exile has left its mark on the Jewish people.

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

This leaves us with the question of what positive mark will the Great Exile leave upon the Jewish people. However, we do not believe that this is the essential question. The true question is what mark the Jewish people will leave on the world. Less than 1% of the world’s populations, the Jewish people have made greater improvements and advancements than any other ethnic people. Their contributions have been earth staggering. Why? This is because the Jewish people are a Theocracy within a diverse cultural system of conflicting governments. However, this “Theocracy” is one, which does not focus on kings, priests or prophets in the traditional sense. Rather G-d is trying to build a Theocracy founded upon communal trust and faithfulness. This thought aligns itself with the original “cultural mandate” given to Adam as well as the final words of Yeshua concerning the “talmudizing,” of all peoples (Gentile nations). However, in both cases the “cultural mandate” is universal. Haym Solomon,[[174]](#footnote-174) who designed the American One Dollar bill and financed much of the American Revolution, dreamed that the United States could be “One Nation Under G-d.” Hyam Solomon’s original theme was “**one Nation under** **One G-d**.” This statement was too “Monotheistic” for the fledgling Trinitarian country and therefore the statement was modified to what we read on the Dollar Bill to this day: “one nation under God.” Nevertheless, this vision was not relegated to one geographic region. These visionaries dreamed a greater dream, rather than “one nation under One G-d”, they dreamed of “one world under One G-d.”

**A Talmid of Amos**

The minor Prophet Amos[[175]](#footnote-175) set a standard for all the Prophets. Firstly, he taught that discrimination was a sin of gargantuan proportions. He also attacked aristocracy and neglect of the lower class. Interestingly, Amos was a “Shepherd.” As a shepherd, like David he learned how to care for the people of G-d. He traveled from the Tekoa in southern kingdom on the eastern slopes of the Judean hills just below BetLechem. Amos heralded the destruction of the Northern Kingdom of Yisrael as well as the pending doom for Yehudah. Chronologically Amos is the earliest of these prophets, and his book offered a pattern for later prophetic books. Amos was frightening to the Priesthood because he ridiculed those who made sacrifices to G-d hypocritically while neglecting the Torah.

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

**Be Disciples of Aaron**

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

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

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

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

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

The Remes section of the Nazarean Talmud is replete with connections to “first” things and its allusion to the first-born. For example, the text mentions a lame man who was could not walk from the “**beginning”** and now walked for the “**first**” time. It also notes that the Lycaonians **first** called Paqid BarNechamah Zeus and Hakham Shaul Hermes because he was the “**principle**” speaker.

The evidence is clear enough for us to see the positive anchor to the Torah Seder and the Mishnaic Peshat of Hakham Tsefet. The text clearly shows how those Gentiles left their worship of G-d for the spheres and began to worship those lower agents of G-d rather than G-d Himself.

**The Principle of Universal Judaism Began in Gan Eden**

Hakham Shaul begins his mission among the Lycaonians by healing a man who was lame from the beginning and walked for the first time. As a Sh’l'ach (apostle - emissary) of the Master, Hakham Shaul must “talmudize” the Gentiles. Hakham Shaul took this mitzvah very earnestly. He approached the mission with tenacity and enthusiasm. The moral immediacy (Εὐθύς) of Hakham Tsefet was realized in Hakham Shaul without hesitancy. Yeshua engaged the Jewish firstborn and Hakhamim to realize and fulfill the mission of Adam.

The fabric of the of the universe’s structure was damaged with the sin of Adam. Likewise, the angelic spheres rebelled damaging their place and position. The present text of Remes shows that the fabric of the universe is torn per se. As we noted last week, “Adam was initially being given the “Oral Torah” daily. Why? Only through the application of the Oral Torah on a daily basis can we repair the damage done to the universe by, the angelic rivalry and the angelic rage against humanity.” Furthermore, “Adam and Havah contributed to the calamity by disobedience to the Oral Torah. The singularity of Gan Eden[[176]](#footnote-176) was segregated and divided only by the sin of Adam.”

Adam’s initial mission was to “rule over all the earth.”[[177]](#footnote-177) Likewise, he was to “fill the earth.”[[178]](#footnote-178) Man was placed in the Orchard that G-d planted “**first,**” **at the beginning**.

|  |  |
| --- | --- |
| **B’resheet (Gen.) 2:8** | **B’resheet (Gen.) 2:8 Targum Onlelos** |
| **And the LORD God planted an orchard first,[[179]](#footnote-179) in**  His **Delight; and there He put the man whom He had formed.** | **And the Lord God planted a garden in a region of pleasantness in the time of the beginning, and He made to dwell there the man whom He had created.** |

G-d planted a garden in the region of delight refers to His neighboring presence the Shekinah as it says...

**B’resheet (Gen.) 2:6 But a cloud of glory descended from the Throne of Glory[[180]](#footnote-180)**… and **B’resheet (Gen.) 2:8 And a garden** (orchard) **from the Eden** (delight) **of the just was planted by the Word of the Lord God before the creation of the world, and He made there to dwell the man when He had created him.[[181]](#footnote-181)** and… **B’resheet** (Gen.) 2:9 **And the Lord God caused to grow from the earth every tree desirable to look upon, and good for food, and the Tree of Life** (Lives) **in the midst of the orchard, and the Tree of whose fruit they who eat know between good and evil**… and **B’resheet (Gen.) 3:8 And they heard the voice of the Torah** (Dabar Elohim) **of the Lord God walking in the orchard[[182]](#footnote-182) (Prds) in the time of the Orally Breathed Torah of each day; and Adam and his wife hid themselves from the Shekinah of the Lord God among the trees of the orchard** that God planted**.**

Yesha’yahu (Isa.) 61:3-4 **To grant those who mourn *in* Zion, Giving them a garland instead of ashes, The oil of gladness instead of mourning, The mantle of praise instead of a spirit of fainting. So they will be called oaks of righteousness/generosity, The planting of the LORD, that He may be glorified** (find delight)**. Then they will rebuild the ancient ruins, i.e. Gan Eden**

The principle acts of G-d’s creation are Eden – Delight

**B’resheet (Gen.) 1:31 And God saw everything that He had made, and, behold, it was very good** (a delight to Him). **B’resheet (Gen.) 1:1 The principle acts of God’s creation the heavens and the earth** are a delight (Eden).

The **principle things** i.e. the firstborn **that G-d has created are His delight and are to be sanctified to Him.** What made the Garden/Orchard of the Earth, G-d’s planting such a delight? And, how can we regain this delight spreading it throughout our own world?

**B’resheet (Gen.) 2:10 And a river went out of Eden to water the garden** (all of God’s planting)**; and from thence it was parted, and became four heads** (Prds).

The text of B’resheet is filled with Prds. The Orchard/Garden can only be appropriately viewed through its respective lens.

Why do we say that the Mission of Yeshua and his talmidim is to repair the damage left untouched by Adam and the further rift that he and Havah caused?

**2 Tsefet (Pe.) 1:17 For, he** (i.e. Messiah) **received** (Heb. “Qibel”) **from G-d our Father approbation and honour[[183]](#footnote-183) carried by such a magnificent “daughter of the voice”** (Bat-Kol) **which honoured him saying “this is my beloved son in whom I delight.”** (A conflation of the following three texts: “Let me tell of the decree: the LORD said to me, "You are My son, I have begotten you this day” (Ps. 2:7), “And He said, "Take your son, your favoured one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you." (Gen 22:2).

The question at hand is which “Son” is G-d referring to, Yeshua as a “firstborn” or Yisrael His firstborn? While the text is Peshat, we have drawn it into Remes for the sake of clarifying our present text. Therefore, the simple answer is that Yeshua represents or is an agent of the B’ne Yisrael and a Priest of the Firstborn.

Hakham Tsefet leaves his Peshat texts with strong allegorical and So’od currents from the river of **Prds**. The Bat Kol honored Yeshua by calling him a **son of Eden**. So are all the Firstborn of the B’ne Yisrael.

**Sanctify to Me the firstborn! Why? Because they are His Delight.**

**Peroration**

The ministry of the Firstborn has been re-instated since Yochanan the Immerser passed it to Yeshua. However, his representation of the Firstborn also passed to those who labor to become Hakhamim. How can we make this statement? **The Hakham is the principle agent of G-d** **and point of contact with the wisdom of G-d.**

As we stated above, the **principle things** i.e. the firstborn **that G-d has created are His delight and are to be sanctified to Him.** What made the Garden/Orchard of the Earth, G-d’s planting such a delight? And, how can we regain this delight spreading it throughout our own world?

**m. Abot 1:4** **Yose b. Yoezer of Seredah and Yose b. Yohanan of Yerushalayim received** it **from them. Yose b. Yoezer says, “Let your house be a gathering place for Hakhamim. “And wallow in the dust of their feet. “And drink in their words with gusto.”[[184]](#footnote-184)**

Drink in the words of the river of **Prds** as it flows from the Mountain of G-d. The Prophet Yechezkel tells us that Eden was known as the “Mountain of G-d.”[[185]](#footnote-185) From this, we deduce that the river of Eden/Delight is the words of the Hakhamim as they teach Torah.

A sapphire river flows from the Mountain/Throne of G-d. As it flows through the land/earth it separates into the rivers of **Prds**. While the river of Torah flows from Sinai we remember the Delight given to the Sons and firstborn/Hakhamim. Every day is an echo of Shavout where the Torah is given afresh.

**m. Abot 6:2 Every day a Bat Kol goes from Mount Horeb proclaiming “Woe to mankind for their contempt of Torah.”**

We must be the Priests of the Firstborn sounding the echo of Har Sinai on Shavout.

Messiah is the Son of Delight. The Days of Messiah will take on the character of Messiah, i.e. Delight for the Sons of G-d i.e. the B’ne Yisrael and all who join in the acceptance of and proclamation of the Torah and its mitzvot.

**Torah Mandates/Mitzvot**

Intercalation of the months

Unleavened bread

Pesach in the Spring

Tefillin

**Implicit Mitzvot From Nazarean Codicil**

Do not let the B’ne Yisrael be unguarded sheep

Judgments concerning the B’ne Yisrael should be lenient (compassion) Mk 6:34

**Questions for Reflection**

1. From all the readings for this Shabbat which statement touched your heart and fired your imagination?
2. What question/s were asked of Rashi regarding Shemot 13:3?
3. What question/s were asked of Rashi regarding Shemot 13:5?
4. What question/s were asked of Rashi regarding Shemot 13:9?
5. What question/s were asked of Rashi regarding Shemot 13:13?
6. What question/s were asked of Rashi regarding Shemot 13:18?
7. What question/s were asked of Rashi regarding Shemot 13:22?
8. What question/s were asked of Rashi regarding Shemot 14:2?
9. What question/s were asked of Rashi regarding Shemot 14:5?
10. What question/s were asked of Rashi regarding Shemot 14:7?
11. What is the meaning of “a land flowing with milk and honey”? And why only the land of 5 of the seven nations of Cana’an receive that title while the land of the other two nations of Cana’an do not receive this title?
12. How do we know that **both** the celebration of the “Seven Days of Unleavend Bread” and the donning of Tefillin are “***a sign unto you … that the Law of the Eternal may be in your mouth***."?
13. Under what circumstance should a first-born donkey be decapitated and why?
14. Why did the Sages insert Psalm 51:17 in the opening of the Amida for all prayer services?
15. What is exactly the meaning of the following Midrashic statement in Tehillim (Psalms) 51:8 ***“Behold, You desire truth in the inward parts; make me, therefore, to know wisdom in my in-most heart***”?
16. What important principle can we learn from Isaiah 46:10?
17. What is the connection between “the firstborn,” “Pesach (Seven Days of Unleavened Bread),” and “Tefillin”?
18. What is the chief mission and mandate of a Hakham? And what happens if this mission and mandate becomes abrogated, or non-functional, or impeded?
19. Why is it that every genuine disciple of the Master who is ***Shomer Shabbat*** is called a “**son/daughter of Delight”**?
20. In your opinion, and taking into consideration all the above readings for this Shabbat, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?

**Blessing After Torah Study**

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

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

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

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

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

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

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

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



**Saturday Evening May 11, 2013**

**Evening Counting of the Omer Day 47**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 47 | Moreh/Parnas 2 | Sivan 3 | 6:19-20 | Humility united with Sincerity |

**Ephesians 6:19-20 And pray for me, that words may be given to me,[[186]](#footnote-186) that I may open my mouth[[187]](#footnote-187) and speak freely[[188]](#footnote-188) to make known the mystery[[189]](#footnote-189)** (So’od) **of the Mesorah,[[190]](#footnote-190) for which I am an imprisoned ambassador; so that in it I may speak freely, as I ought to speak.[[191]](#footnote-191)**



**Sunday Evening May 12, 2013**

**Evening Counting of the Omer Day 48**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 48 | Moreh/Parnas 3 | Sivan 4 | 6:21-22 | Humility united with Truth |

**Ephesians 6:21-22 But, so that you also may know[[192]](#footnote-192) my affairs and how I am doing, Tychicus, a beloved brother and faithfully obedient servant in the Lord (God), will reveal to you everything,[[193]](#footnote-193) who I have sent[[194]](#footnote-194) to you for the same purpose, that you might know our affairs and that he might comfort your hearts.**



**Monday Evening May 13, 2013**

**Evening Counting of the Omer Day 49**

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

**Ephesians 6:23-24 Shalom[[195]](#footnote-195) to the brothers, and love[[196]](#footnote-196) with faithful obedience,[[197]](#footnote-197) from G-d the Father and the master Yeshua HaMashiach. Chesed be with all those who love our master Yeshua HaMashiach[[198]](#footnote-198) in sincerity. Amen ve Amen.**

**Shabuoth – Pentecost**

**Sivan 06/07 – 5773**

**Tuesday Evening May 14th – Thursday Evening May 16th, 2013**

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

**Next Sabbath:**

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

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| מַה-תִּצְעַק אֵלָי |  |  |
| **“Mah Titsa’aq Elai”** | Reader 1 – Shemot 14:15-18 | Reader 1 – Shemot 15:27-16:3 |
| **“Why do you cry to Me”** | Reader 2 – Shemot 14:19-22 | Reader 2 – Shemot 16:4-6 |
| **“¿Por qué clamas a mí?”** | Reader 3 – Shemot 14:23-25 | Reader 3 – Shemot 16:6-8 |
| Shemot (Exod.) 14:15 – 15:26 | Reader 4 – Shemot 14:26-28 |  |
| Ashlamatah: Is 65:24 – 66:2, 5 | Reader 5 – Shemot 14:29-31 |  |
|  | Reader 6 – Shemot 15:1-21 | Reader 1 – Shemot 15:27-16:3 |
| Psalm 52:1-11 | Reader 7 – Shemot 15:22-26 | Reader 2 – Shemot 16:4-6 |
| Abot: 2:21 | Maftir: Shemot 15:24-26 | Reader 3 – Shemot 16:6-8 |
| N.C.: Mk 6:45-52;  Acts 14:19-28 | - Is 65:24 – 66:2, 5 |  |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

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

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

1. **περικεφαλαία** – *perikephalaia* head-covering, generally translated “helmet” is only used twice in the Nazarean Codicil. It is used once here in Ephesians and once in 1 Thes 5:8 [↑](#footnote-ref-1)
2. The head covered with a **קוֹבַע**, (*koba*) which is NOT a “helmet.” It can be referred to as a head-covering of “salvation.” 1 Thes 5:8 refers to this as a “helmet,” literally a head-covering of the “hope of salvation.” Therefore, we have translated “head-covering of atonement.” Because **קוֹבַע**, (*koba*) as used in the Tanakh is a turban (cf. TWOT 1993) or head-covering we cannot translate as a “helmet.” While the terminology is allegoric, we do not accept the image of a Roman soldier as a means of perceiving G-d! However the parallel between Ephesians and Yesha’yahu 59:17 stands as a positive image of G-d as the Captain of the hosts. From this phraseology, we see that Jewish men of the first century wore a “*kippah*.” The *kippah* in the first century reflected the return of the priestly office to the “First-born.” There is no “salvation” (atonement) apart from the gift of G-d, i.e. the Torah. The English Standard Version of Ephesians 2:8-10 says that “salvation” (being made whole) is a “gift of G-d” and not of “works,” therefore, we need some clarity as to what “works” are being discussed. The proper way to understand the phrase “works” in the present context is, as we have translated the phrase “**human attempts to please God**.” If we accept that, no human works **devoid of the Torah can please G-d** we have a perfect understanding of Hakham Shaul’s intention. In other words, when we hermeneutically understand these words aright, we understand that we must join G-d’s gift of the Torah with the idea of “being made whole” (salvation). Works that men contrive or imagine apart from the Torah can NEVER produce “salvation,” bring a man to “spiritual wholeness” or bring us into connection with G-d. Strong’s G4982, “save,” “make whole,” “heal,” “**be whole,**” and translated miscellaneously three times. Strong, J. (1996). *The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* Ontario: Woodside Bible Fellowship. G4982 [↑](#footnote-ref-2)
3. **Romans 13:3-4 For the Rulers** of the Synagogue **are not a terror to good works** (acts of righteousness/generosity)**, but to those who do evil. Do you want to** (be) **irreverent to the authority** (of the Bet Din)**? Do what is beneficial, and you will have praise from the same. For he, the Chazan is God's servant to you for what is beneficial. But if you do that which is unprofitable, be afraid; for he** (the Chazan) **does not bear the circumcision knife (μάχαιρα – Machaira) in vain; for he is God's minister** (Deputy of the Bet Din)**, avenger to *execute* wrath on him who practices evil.** Here when everything is contextualized we can understand the meaning of these verses. The Jewish authorities hold in their power the ability to allow or prohibit circumcision, acceptance of gentile conversion. Interestingly enough the Greek μάχαιραν holds the idea of some sort of contention. This is not always the case with the μάχαιραν, however in our present case the μάχαιραν is the judgment for or against conversion. The servant who holds the circumcision knife is the final word on ritual circumcision and conversion. [↑](#footnote-ref-3)
4. Πνεῦμα – *pneuma* is a reference to the “Word of G-d” i.e. the Orally Breathed Torah. [↑](#footnote-ref-4)
5. We are often in the habit of saying the Oral Torah and the Written Torah. This verse reflects that same use in the first century. [↑](#footnote-ref-5)
6. While there is nothing wrong with making request for personal needs, the Jewish people pray collectively. Just as the master taught his talmidim to pray collectively, so are we to pray. “Our Father.” Therefore, all prayers when being offered, even for personal needs should be prayed in the collective. [↑](#footnote-ref-6)
7. TDNT 3.619 [↑](#footnote-ref-7)
8. As noted above we see that “supplication” is not personal or independent of the whole body of Messiah, i.e. the Jewish people. [↑](#footnote-ref-8)
9. Verses 3-4. [↑](#footnote-ref-9)
10. Verse 10. [↑](#footnote-ref-10)
11. A lunar year - i.e., twelve lunar months - totals 354 days, 8 hours, 48 minutes and 36 seconds, as opposed to the solar year, which consists of 365 days, 6 hours and 48 seconds (Mishneh Torah, Z'manim, Hilchoth Kiddush Hachodesh, 9:2). There is a difference of nearly eleven days, and in order to exclude the possibility of the Passover being shifted from the spring, it is therefore necessary to interpolate an additional month about once every three years. [↑](#footnote-ref-11)
12. Verse 7. [↑](#footnote-ref-12)
13. Verse 16. [↑](#footnote-ref-13)
14. The five nations mentioned here and the Perizzite and the Girgashite. See Ramban above, 3:8. [↑](#footnote-ref-14)
15. Thus under the name Canaanite, one may understand either that particularly so-called nation or any of the other six nations who, besides bearing the generic name Canaanite, were also known as Hivites, etc. In the verse before us, the Canaanite thus refers to the particular nation and to the two other nations, i.e., the Perizzite and the Girgashite, which are not specifically mentioned here, since they are included in the generic name Canaanite. [↑](#footnote-ref-15)
16. Genesis 10:15-16. [↑](#footnote-ref-16)
17. In the Sifre mentioned further on in the text. [↑](#footnote-ref-17)
18. Sifre, Ki Thavo, 300. [↑](#footnote-ref-18)
19. Deuteronomy 26:9. [↑](#footnote-ref-19)
20. Numbers 32:33. [↑](#footnote-ref-20)
21. Sifre, Shoftim, 164. [↑](#footnote-ref-21)
22. Deuteronomy 18:2. [↑](#footnote-ref-22)
23. Upon quoting the text of the Sifre - though with a different version - Rashi comments there: "I do not, however, know for certain what the Sifre means." Rashi then proceeds to suggest his interpretation, and then mentions still another version of the text of the Sifre in question. The intent of Ramban's words here that Rashi experienced difficulty in explaining this text in Deuteronomy 18:2 is thus clear. [↑](#footnote-ref-23)
24. Above, 3:8. [↑](#footnote-ref-24)
25. See further, 23:23 and 34:11. [↑](#footnote-ref-25)
26. Deuteronomy 7:1. [↑](#footnote-ref-26)
27. Ibid., 20:17. [↑](#footnote-ref-27)
28. Upon going up to the Sanctuary on the three Festivals of Pesach, Shavuoth, and Succoth, one is obligated to bring a Festival peace-offering. (See "The Commandments," Vol. I, pp. 60-61). That Festival-offering should be brought on the first day of the festival and not later than on the seventh day of Passover or on Shmini Atzereth, which is the eighth day of Succoth. **The Festival of Shavuoth, though only one day, has a similar seven-day extension period** (Chagigah 9 a). [↑](#footnote-ref-28)
29. Ibid. [↑](#footnote-ref-29)
30. Above, 12:16. [↑](#footnote-ref-30)
31. Further, 18:20. [↑](#footnote-ref-31)
32. Verse 15. [↑](#footnote-ref-32)
33. Mechilta on the verse before us. [↑](#footnote-ref-33)
34. II Samuel 12:21. [↑](#footnote-ref-34)
35. Further, Verse 16, beginning with: "By way of Truth." See Ramban's discussion there which helps to explain why he did not find Ibn Ezra's — and incidentally, also Rashi's — explanation of the verse satisfactory. In Ramban's opinion, the delivery from Egypt, besides having the purpose of enabling Israel to fulfill G-d's commandments — as Rashi and Ibn Ezra so interpret the verse here — also served another very high purpose, as explained there. [↑](#footnote-ref-35)
36. Deuteronomy 13:6. [↑](#footnote-ref-36)
37. See my Hebrew commentary p. 344 for correctness of this reading as based on Ramban manuscript. It is also borne out by Ramban's statement further on in this section: "But the commandment... did not apply to the firstborn in the wilderness." [↑](#footnote-ref-37)
38. Numbers 3:44-47. [↑](#footnote-ref-38)
39. Verse 12. [↑](#footnote-ref-39)
40. Verse 13. [↑](#footnote-ref-40)
41. Ibid. [↑](#footnote-ref-41)
42. Verse 5. [↑](#footnote-ref-42)
43. "**And the repetition of an expression may be regarded as an oath**" (Shebuoth 36 a, and see also Rashi to Genesis 8:21). [↑](#footnote-ref-43)
44. Above, 3:8. [↑](#footnote-ref-44)
45. Ibid., 6:8. [↑](#footnote-ref-45)
46. Menachem ben Saruk, quoted in Rashi. See also Ibn Ezra. [↑](#footnote-ref-46)
47. Ezekiel 21:2. [↑](#footnote-ref-47)
48. Job 29:22. Ramban evidently understands it: "and to them I spoke my word," meaning "they followed my advice without question." [↑](#footnote-ref-48)
49. Amos 9:13. The figurative sense of the verse is that the mountains "will speak" of sweet wine. [↑](#footnote-ref-49)
50. See Deuteronomy 32:2. [↑](#footnote-ref-50)
51. Shabbath 57a. [↑](#footnote-ref-51)
52. Ibid., 57b. [↑](#footnote-ref-52)
53. The phylactery of the head is divided into four vertical compartments, each compartment containing a scroll of one of the four Scriptural passages referring to this commandment. The phylactery of the arm contains one interior chamber which contains but one single scroll upon which all four sections of the Law are inscribed together. For fuller discussion of the subject, see "The Commandments," Vol. I, p. 18-19. [↑](#footnote-ref-53)
54. A reference to the Sages of the Talmud, who received the true Tradition of the Torah. [↑](#footnote-ref-54)
55. Deuteronomy 6:6. [↑](#footnote-ref-55)
56. Ibid., Verse 8. [↑](#footnote-ref-56)
57. "The whole foundation of the faith." This may refer to the principle of the Unity of G-d which is indeed the root of faith, as Ramban describes it in Deuteronomy 6:4. However, in view of the fact that this principle has already been explicitly mentioned here by Ramban, the reference must be to some other doctrine. It is reasonable to assume that Ramban is here alluding to a point he has explained in many places - "a true principle, clearly indicated in the Torah... that in the entire scope of the Torah there are only miracles, and no nature or custom." (See Vol. I, pp. 556-7; see also his commentary above, 6:2, and on Leviticus 26:11.) The theme appears also in his introduction to the Commentary on the Book of Job (Kithvei Haramban, Vol. I, pp. 17-19). In his "Sermon on the Perfection of the Torah," (Ibid., p. 153) as well as at the end of this Seder, he states clearly that "a person has no part in the Torah of Moses our teacher" unless he believes in this principle. It is thus logical to assume that "the whole foundation of the faith" mentioned here is a reference to the above principle. [↑](#footnote-ref-57)
58. Above, Verse 9. [↑](#footnote-ref-58)
59. Menachoth 36b. [↑](#footnote-ref-59)
60. Above, Verse 8. [↑](#footnote-ref-60)
61. Further, 15:2. [↑](#footnote-ref-61)
62. See Psalms 89:11. [↑](#footnote-ref-62)
63. Ibid., Verse 18. [↑](#footnote-ref-63)
64. Genesis 17:11. [↑](#footnote-ref-64)
65. Further, 31:13. [↑](#footnote-ref-65)
66. Song of Songs 5:1. Literally, "my sister, the bride," but here interpreted on the basis of the Hebrew roots which suggest "unity" (achothi, my sister - echad, one) and "totality" (kalah, bride - kol, all), as explained in the text. See also Vol. I, p. 292, where Ramban refers to this theme. [↑](#footnote-ref-66)
67. Sefer Yetzirah 1:1 [↑](#footnote-ref-67)
68. Song of Songs 2:6. [↑](#footnote-ref-68)
69. Above, verse 9. [↑](#footnote-ref-69)
70. Deuteronomy 14:1. See Rashi, ibid., that the expression between the eyes means on the head adjoining the forehead. See also Rashi to Leviticus 21:5. [↑](#footnote-ref-70)
71. Genesis 4:26. See also Rambam, Mishneh Torah, Hilchoth Akum, 1:1, where he traces the process of intellectual degeneration by which mankind fell into gross idolatry. Ramban primarily follows here the process of deterioration as affecting **the three basic principles of faith: the existence of the Creator, His providence over the world, and the truth of prophecy. The chief purpose of the commandments of the Torah is to guard Israel against deviating from these principles.** [↑](#footnote-ref-71)
72. Jeremiah 5:12. [↑](#footnote-ref-72)
73. Psalms 73:11. [↑](#footnote-ref-73)
74. Habakkuk 1:14. [↑](#footnote-ref-74)
75. Ezekicl 8:12. [↑](#footnote-ref-75)
76. Deuteronomy 5:28. [↑](#footnote-ref-76)
77. Amos 3:7. [↑](#footnote-ref-77)
78. Above, 8:18. [↑](#footnote-ref-78)
79. Ibid., 9:29. [↑](#footnote-ref-79)
80. Ibid., Verse 14. [↑](#footnote-ref-80)
81. Isaiah 8:2. [↑](#footnote-ref-81)
82. Numbers 9:13. [↑](#footnote-ref-82)
83. Deuteronomy 16:3. [↑](#footnote-ref-83)
84. Leviticus 23:42. [↑](#footnote-ref-84)
85. Literally: "door-post." It is a scroll of parchment on which are written the two Scriptural portions, Deuteronomy 6:4-9 and 11:13-21, and which is fastened to the right-hand door-post. [↑](#footnote-ref-85)
86. See Nehemiah 1:11. [↑](#footnote-ref-86)
87. Aboth 2:1. [↑](#footnote-ref-87)
88. Here understood in the sense of a commandment, the fulfillment of which does not entail a great expense, just like a Mezuzah that can be bought for one zuz and affixed to the door-post. [↑](#footnote-ref-88)
89. "The first creation." In his "Sermon on the Perfection of the Torah," where Ramban discusses the same topic (Kithvei Haramban, Vol. I, p. 152), the text reads: "for we know of no other reason for 'the creation of man.' " See, however, my Hebrew commentary, in the fifth edition, p. 557, where I suggest that the term "the first creation" may be a reference to the period from Adam to Abraham. [↑](#footnote-ref-89)
90. Yalkut Shimoni, Jonah 550. See also Yerushalmi Taanith, II, 1. [↑](#footnote-ref-90)
91. Jonah 3:8. [↑](#footnote-ref-91)
92. See Vol. I, pp. 215-216 and 556-558. [↑](#footnote-ref-92)
93. Leviticus 26:3-46; Deuteronomy 28:1-68. [↑](#footnote-ref-93)
94. Deuteronomy 29:23-4. [↑](#footnote-ref-94)
95. Ibid., 28:10. [↑](#footnote-ref-95)
96. Leviticus 26:11. [↑](#footnote-ref-96)
97. "Because." Thus Rashi and Ibn Ezra render the Hebrew word ***ki***, as will be explained. Ramban will suggest further on in the text that the word ***ki*** should be understood here as "although." The J.P.S. translation follows Ramban's explanation. [↑](#footnote-ref-97)
98. But actually the verse reads: ***and G-d led them not by the way of the land of the Philistines because it was near; for G-d said***, etc. In other words, Ramban argues that according to Rashi and Ibn Ezra, the reason for G-d's choice of the route by the wilderness and not by the land of the Philistines [because it was near], should have followed after the expression for G-d said. [↑](#footnote-ref-98)
99. Deuteronomy 3:8. [↑](#footnote-ref-99)
100. Further, 17:8-13. [↑](#footnote-ref-100)
101. In Numbers 14:45 and so in Rashi here: ***And the Amalekite and the Canaanite came down.*** [↑](#footnote-ref-101)
102. Ibid., 14:4. [↑](#footnote-ref-102)
103. Mechilta on the verse before us. [↑](#footnote-ref-103)
104. Verse 18. [↑](#footnote-ref-104)
105. Verse 20. [↑](#footnote-ref-105)
106. Verse 21. [↑](#footnote-ref-106)
107. Verse 20. [↑](#footnote-ref-107)
108. Found in Ibn Ezra. [↑](#footnote-ref-108)
109. Further, 14:8. "With a high hand carrying their arms and not like slaves who escape from their master" (Ibn Ezra). [↑](#footnote-ref-109)
110. Beresheet Rabbah 51:3. See Vol. I, p. 260. [↑](#footnote-ref-110)
111. This sentence is not part of the above Midrash. See my Hebrew commentary, p. 348, for a similar interpretation in the Zohar, the mystical commentary on the Torah. [↑](#footnote-ref-111)
112. Literally: "the Name," i.e., the Great Divine Name known by the attribute of mercy. (Ricanti, interpreting the meaning of Ramban.) See my Hebrew commentary, p. 348. [↑](#footnote-ref-112)
113. Numbers 14:14. [↑](#footnote-ref-113)
114. Shemoth Rabbah 19:7. [↑](#footnote-ref-114)
115. Isaiah 52:12. [↑](#footnote-ref-115)
116. Here referring to the Messianic era. [↑](#footnote-ref-116)
117. Isaiah 52:12. [↑](#footnote-ref-117)
118. Here referring to the Messianic era. [↑](#footnote-ref-118)
119. Psalms 139:12. [↑](#footnote-ref-119)
120. Isaiah 63:12. [↑](#footnote-ref-120)
121. Ibid. [↑](#footnote-ref-121)
122. See above, 6:2, for Ramban's understanding of the verse in Isaiah, and see also further, 14:29, which states: ***And the angel of G-d, who went before the camp of Israel, journeyed***. It was this verse apparently that forced Ibn Ezra to arrive at his interpretation here. See Ramban, ibid., for a fuller discussion. [↑](#footnote-ref-122)
123. Isaiah 63:14. [↑](#footnote-ref-123)
124. Above, 12:32. [↑](#footnote-ref-124)
125. Further, Verse 17. [↑](#footnote-ref-125)
126. See II Samuel 15:31. [↑](#footnote-ref-126)
127. Mechilta here on Verse 3. Ramban's intent is that the Mechilta states the order of events as mentioned by Rashi. The established custom of reading during the Synagogue service on the seventh day of Passover the Scriptural portion containing the Song at the Red Sea is of later origin, as is evidenced by the fact that in the Mishnah (Megillah 30b) and in Tractate Sofrim (17:5) another reading is indicated. The reading is mentioned in the Gemara of Tractate Megillah 31a, quoting a Baraitha. The reason why Rashi at this point mentioned the Synagogue custom for the reading of the Torah on the seventh day of Passover, was to show that it is in keeping with "the event of the day." [↑](#footnote-ref-127)
128. Verse 3. [↑](#footnote-ref-128)
129. Verse 2. [↑](#footnote-ref-129)
130. Verse 8. [↑](#footnote-ref-130)
131. Genesis 31:27. [↑](#footnote-ref-131)
132. As stated in the Mechilta here on Verse 13: "The Israelites at the Red Sea were divided into four groups, etc." In Rabbenu Bachya's rendition of this text of Ramban, it clearly reads: "Therefore we can rely upon the words of our Rabbis who say that these verses represent different groups" (Bachya's Commentary on the Torah, Vol. II, p. 113, in my edition). Ramban, however, following the plain meaning of Scripture here, does not describe them as four groups but merely as 'conflicting groups' without enumeration. [↑](#footnote-ref-132)
133. Psalms 106:7. [↑](#footnote-ref-133)
134. Further, Verse 31. [↑](#footnote-ref-134)
135. Ibid., 15:24. [↑](#footnote-ref-135)
136. Bamidbar Rabbah 20:22. [↑](#footnote-ref-136)
137. Numbers 25:1. [↑](#footnote-ref-137)
138. Verse 12. [↑](#footnote-ref-138)
139. The Tur renders this passage thus thus: "They said that even if they would not experience any war, they did not want to go out to the desert." [↑](#footnote-ref-139)
140. Above, 13:18. [↑](#footnote-ref-140)
141. Verse 12. [↑](#footnote-ref-141)
142. Elsewhere Onkelos translates it ***v'tzalu*** (and they prayed). See Deuteronomy 26:7, ***vanitz'ak***, which Onkelos renders ***v'tzaleinu*** ***(and we prayed)***. The word ***uz'aku***, on the other hand, means ***"complaint,"*** as is explained in the text. [↑](#footnote-ref-142)
143. Above, 5:15. [↑](#footnote-ref-143)
144. Nehemiah 5:1. [↑](#footnote-ref-144)
145. Mechilta on the verse before us. [↑](#footnote-ref-145)
146. Ramban will explain further on that this is a euphemism for the ***yetzer hara*** (the evil inclination). In other words, after doubts had entered their minds and excitement was stirred up, they came to Moses and said to him, etc. [↑](#footnote-ref-146)
147. Verse 12. [↑](#footnote-ref-147)
148. Yerushalmi Succah V, I. See Maimonides' "The Commandments," Vol. II, pp. 44-46, in my translation. [↑](#footnote-ref-148)
149. Deuteronomy 17:16. [↑](#footnote-ref-149)
150. Sanhedrin107a [↑](#footnote-ref-150)
151. see *Maharal* and *Torat Chaim, Sanhedrin ibid. 150* [↑](#footnote-ref-151)
152. Compare this pregnancy with v.3 of our Ashlamata. [↑](#footnote-ref-152)
153. See Genesis chapter 38, and Midrashim and Commentaries on that chapter. [↑](#footnote-ref-153)
154. ***1 Corinthians 10:2*** *And were all baptized unto Moses in the cloud and in the sea;* [↑](#footnote-ref-154)
155. Tehillim (Psalms) 26:2. [↑](#footnote-ref-155)
156. Lit., ‘I will do something for thee.’ [↑](#footnote-ref-156)
157. II Shmuel (Samuel) 11:2. [↑](#footnote-ref-157)
158. I.e., he cohabited by day instead of night, that he might be free from desire by day. [↑](#footnote-ref-158)
159. With regard to human passion, ‘the appetite grows by what it feeds on’. [↑](#footnote-ref-159)
160. Ibid. 157 [↑](#footnote-ref-160)
161. Or ‘beehive’ (Rashi). [↑](#footnote-ref-161)
162. Tehillim (Psalms) 17:3. [↑](#footnote-ref-162)
163. I.e., ‘would that I had not asked God to try me’. By a play on words, ‘on (E.V. ‘I am purposed’) is connected with זממא ‘a bridle’, and the second half of the verse is explanatory of the first: ‘Would that my mouth had been bridled, so that I would not have to admit now, "Thou hast proved etc."’ [↑](#footnote-ref-163)
164. The departure from all the “towns” reminiscent of the Exodus being discussed in Shemot 13:17ff [↑](#footnote-ref-164)
165. Note here the immediate connection between the Mishnaic Peshat of Hakham Tsefet and the Torah Seder. [↑](#footnote-ref-165)
166. **B’midbar (Num.) 27:17** who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

     **Yechezkel (Ezek.) 34:5** So were they scattered, because there was no shepherd; and they became food to all the beasts of the field, and were scattered. [↑](#footnote-ref-166)
167. Note the phraseology depicting the Bimodality of the Torah. [↑](#footnote-ref-167)
168. Artscroll, Mesorah Publications, Ltd. (1996). *The Torah, Prophets and Writings* (The Stone ed.). (R. N. Scherman, Ed.) Brooklyn, New York: Mesorah Publications, Lt. pp. 165-7 [↑](#footnote-ref-168)
169. Two of the four passages found in the Tefillin are found in our Torah Seder. [↑](#footnote-ref-169)
170. Ibid [↑](#footnote-ref-170)
171. See Win. 55, 5 *g*, β. [↑](#footnote-ref-171)
172. Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark* (117). New York: C. Scribner's sons. [↑](#footnote-ref-172)
173. Lit. “Lifting up of hands.” A blessing said after washing and lifting hands, after waking up, before eating and after coming out from the bathroom, or cemetery. [↑](#footnote-ref-173)
174. Jones, V. (1983). *Will the Real Jesus Please Stand,.* Institute of Judaic-Christian Research. 2-19 [↑](#footnote-ref-174)
175. Amos (760-753 B.C.E.) is preceded by three Prophets. Obadiah (848-841B.C.E.), Yoel (835-796 B.C.E.) and Yonah (782-753 B.C.E.) [↑](#footnote-ref-175)
176. Gan Eden was initially global; it was fed with the River that flowed from the “Mountain of G-d” which was the “river of delight (Eden) making the whole earth a delight. This place was an environment where man (Adam) could repair the damage done to the universe by the fallen and rebellious spheres. [↑](#footnote-ref-176)
177. Cf. B’resheet 1:26ff [↑](#footnote-ref-177)
178. Cf. B’resheet 1:28 ff [↑](#footnote-ref-178)
179. As the Ramban aptly points out the Hebrew **מִקֶּדֶם** means before, ancient, antiquity etc. Therefore, **מִקֶּדֶם** can men from antiquity from/at the beginning as Onkelos has it. [↑](#footnote-ref-179)
180. From Targum Pseudo Yonatan [↑](#footnote-ref-180)
181. Ibid B’raysheet 2:8 [↑](#footnote-ref-181)
182. The allegory here is that G-d walked on the earth, which was covered with trees and plants where He placed Adam to till. [↑](#footnote-ref-182)
183. Friberg, Timothy, Barbara Friberg, and Neva F. Miller. Analytical Lexicon to the Greek New Testament. Baker's Greek New Testament Library. Trafford Publishing, 2005 pg 119-120- “manifestation of light radiance, brightness, splendor,” an excellent reputation. Furthermore, the lexical information would suggest someone created (like Adam ha-rishon) in the image of G-d. **Philo** uses as follows … Spe 1.45 When Moses heard this he betook himself to a second supplication, and said, "I am persuaded by thy explanations that I should not have been able to receive the visible appearance of thy form. But I beseech thee that I may, at all events, **behold the glory that is around thee. And I look upon thy glory to be the powers which attend thee as thy guards**, the comprehension of which having escaped me up to the present time, worketh in me no slight desire of a thorough understanding of it." (Spe 1:45 PHE) ταῦτα ἀκούσας ἐπὶ δευτέραν ἱκεσίαν ἦλθε καί φησι· "πέπεισμαι μὲν ταῖς σαῖς ὑφηγήσεσιν, ὅτι οὐκ ἂν ἴσχυσα δέξασθαι τὸ τῆς σῆς φαντασίας ἐναργὲς εἶδος. ἱκετεύω δὲ τὴν γοῦν περὶ σὲ **δόξαν** θεάσασθαι· δόξαν δὲ σὴν εἶναι νομίζω τὰς περὶ σὲ δορυφορούσας δυνάμεις, ὧν διαφεύγουσα ἡ κατάληψις ἄχρι τοῦ παρόντος οὐ μικρὸν ἐνεργάζεταί μοι πόθον τῆς διαγνώσεως". (Spe 1:45 PHI) It should be noted that **δόξαν** is rooted in the thought of an opinion or what one thinks of something. [↑](#footnote-ref-183)
184. Neusner, J. (1988). *The Mishnah : A new translation* (673). New Haven, CT: Yale University Press. [↑](#footnote-ref-184)
185. Cf. Yechezkel 28:13-14 [↑](#footnote-ref-185)
186. Hakham Shaul now makes a personal request. [↑](#footnote-ref-186)
187. **פִי בְּפִתְחִי –** we have an overwhelming similarity between the words of Hakham Shaul and Patach Eliyahu. These words sublimely incorporate the ideas (of Adam Kadmon) which is the key thought behind Patach Eliyahu. The Hebrew word for "opened" used is "*patach*", which implies a bilateral “opening:” *Patach* is an opening to elevate one’s self through the incredible expanses on the heavens that lie beyond the confines of this telluric sphere, **to stand** in the presence of the Holy One blessed be He. It is also an “Opening” to bring the heavenly light of *Ein Sof* down into our dark and unconscious world by revealing the exalted teachings of the Supernal Heavenly Torah. Elijah opened the "*faucets*" of the spiritual dimension to bring down Torah that had never been revealed before. (Rabbi Avraham Galanti, commentary on Introduction to the Zohar 1:1). Hakham Shaul would have been consciously aware of this idea. Therefore, the So’od meaning of *patach* Eliyahu must have been known in the first century. We are not suggesting that “Patach Eliyahu” as we read in our Siddur is exactly what was known, However, there must have been some similitude of this thought/prayer in the first century. [↑](#footnote-ref-187)
188. Hakham Shaul is speaking boldly (speaking freely) is juxtaposed with being imprisoned. [↑](#footnote-ref-188)
189. See Nisan 30 day 15 of the Omer [↑](#footnote-ref-189)
190. The allegorical “meaning of the secret of the Mesorah is “Messiah” (Adam Kadmon) the goal of the Oral Torah. We should also note that Hakham Shaul has been in the process of systematically revealing the “Secret (So’od) of Messiah (the Mesorah) through his quasi-mystical letter of “Ephesians.” We can also say that the allegorical meaning of the “mystery of the Mesorah” refers to the Seven Men of the Congregation who are the congregation’s attachment to the higher realms. Chesed [Loving-kindness], the Masoret. Gevurah [Might, severity], the Chazzan. Tiferet [Harmony], the Darshan. Netzach [Victory] the 1st Parnas and Hod [Glory] the 2nd Parnas. Yesod [Foundation, bonding], the 3rd Parnas, the sign of the Holy Covenant [the circumcision]. Malchut [Kingship], the Moreh. In Patach Eliyahu these seven characteristics are detailed as the “body” of Adam Kadmon” the archetypical man i.e. Messiah. [↑](#footnote-ref-190)
191. Speaking “freely as I ought to speak” carries the connotation of finding a receptive ear. However, this is not just someone who will listen. This refers to someone who wants to learn and has the capacity for learning the deeper meanings of the Oral Torah/Mesorah. [↑](#footnote-ref-191)
192. Hakham Shaul’s wants his readers to “know,” be intimately acquainted with his teachings on the Mesorah. “**Tychicus, a beloved brother and faithfully obedient servant in the Lord (God),**” [↑](#footnote-ref-192)
193. We see from these words that “**Tychicus, a beloved brother and faithfully obedient servant**” is perfectly versed in the Mesorah and capable of expounding all levels to the “Ephesian” congregation. Or we might say that “**Tychicus, a beloved brother and faithfully obedient servant**” will systematically organize the Esnoga among the Ephesians. This is very much in line with the “ordered Mishnah.” [↑](#footnote-ref-193)
194. **שְׁלַחְתִּיהוּ** – sent – apostle, sent as an emissary on Hakham Shaul’s behalf. [↑](#footnote-ref-194)
195. Shalom has the fullest connotation of referring to wholeness. His inference is that the structured congregation is a whole/complete congregation. This can only be that case when each officer takes his position and maximizes that office. [↑](#footnote-ref-195)
196. Unity and giving [↑](#footnote-ref-196)
197. At this conclusory statement, we see the “manifestation” of the “Will of Messiah.” Through the Seven officers of the Congregation, the congregation can come in full contact with the “will of Messiah.” This contact elevates the Esnoga to a level of intimate knowledge of Messiah (Adam Kadmon). By coming to an intimate knowledge (Da’at) of Messiah we are drawn back to Gan Eden, the Garden of Delight. [↑](#footnote-ref-197)
198. The Messiah is mentioned twice in Hakham Shaul’s closing. Herein we see that twice mentioned Messiah represents the achievement of maturity and all readiness to receive the Torah from Har Sinai. [↑](#footnote-ref-198)