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| Esnoga Bet Emunah 12210 Luckey Summit  San Antonio, TX 78252  United States of America  © 2020  <http://www.betemunah.org/>  E-Mail: [gkilli@aol.com](mailto:gkilli@aol.com) | Menorah 5 | Esnoga Bet El 102 Broken Arrow Dr.  **Paris TN 38242**  United States of America  © 2020  <http://torahfocus.com/>  E-Mail: [waltoakley@charter.net](mailto:waltoakley@charter.net) |

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

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| Three and 1/2 year Lectionary Readings | Second Year of the Triennial Reading Cycle |
| Iyar 15, 5780 – May 8,9 2020 | Fifth Year of the Shmita Cycle |

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

### Roll of Honor:

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

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

His Honor Paqid Adon David ben Abraham

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

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

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

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

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

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

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

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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

amen ve amen!

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

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

Our Hakham’s Hebrew birthday is Lag B’Omer (Tuesday evening) … It has been such a blessing to see him on Sunday mornings. He sends his thanks to all for your prayers. If you would like to bless him through Paypal, his email address is [benhaggai@GMail.com](mailto:benhaggai@GMail.com) or if you would like to avoid the fees, just send a gift to H.Em. R. Dr. Eliyahu’s email [waltoakley@charter.net](mailto:waltoakley@charter.net) and give him a note it is for our beloved Hakham.

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## Counting the Omer

### Friday Evening May 8, 2020

Evening: Counting of the Omer Day 30

Evening Counting of the Omer Day 30

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

Today is thirty days of the Omer which are four weeks and two days.

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

Then read the following:

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| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 30 | Parnas 2/Chazan | Iyar 15 | 4:31-32 | Sincerity united with Reverential Awe |

Ephesians 4:31-32 Let all every form of outburst of resentment[[1]](#footnote-2) and anger[[2]](#footnote-3) and verbal abuse and slander be put away from you, with all malice.[[3]](#footnote-4) And be kind to one another,[[4]](#footnote-5) compassionate, being gracious to one another, just as God for Messiah's sake was gracious to you.

Blessings Before Torah Study

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

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

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

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

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

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

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

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

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

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

### Shabbat: “HiK’Bad’ti” – “I have hardened”

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| Shabbat | Torah Reading: | Weekday Torah Reading: |
| הִכְבַּדְתִּי |  |  |
| “HiK’Bad’ti” | Reader 1 – Sh’mot 10:1-3 | Reader 1 – Sh’mot 11:1-5 |
| “I have hardened” | Reader 2 – Sh’mot 10:4-7 | Reader 2 – Sh’mot 11:6-10 |
| “Yo he endurecido” | Reader 3 – Sh’mot 10:8-11 | Reader 3 – Sh’mot 12:1-5 |
| Sh’mot (Exodus) Ex. 10:1 – 29 | Reader 4 – Sh’mot 10:12-16 |  |
| Ashlamatah: I Samuel 6:6-14 | Reader 5 – Sh’mot 10:17-20 |  |
|  | Reader 6 – Sh’mot 10:21-24 | Reader 1 – Sh’mot 11:1-5 |
| Psalm 49:1-21 | Reader 7 – Sh’mot 10:25-29 | Reader 2 – Sh’mot 11:6-10 |
|  | Maftir – Sh’mot 10:25-29 | Reader 3 – Sh’mot 12:1-5 |
| N.C.: Mk 6:14-16; Lk 9:7-9 | I Samuel 6:6-14 |  |

### Contents of the Torah Seder

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

### Reading Assignment:

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

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

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

Vol. 5 – “Redemption,” pp. 1-24

## Rashi & Targum Pseudo Jonathan

### for: Shemot (Exod.) 10:1 – 29

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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## Ketubim: Tehillim (Psalms) 49:1-21

| Rashi | Targum |
| --- | --- |
| 1. For the conductor, by the sons of Korah, a song. | 1. For praise; by the sons of Korah; a hymn. |
| 2. Hear this, all you peoples; hearken, all You inhabitants of the earth. | 2. Hear this declaration, all peoples; give ear, all dwellers on earth. |
| 3. Both the sons of "adam," and the sons of "ish," together rich and poor. | 3. Even the sons of the first Adam, even the sons of Jacob together, righteous/generous and sinner. |
| 4. My mouth shall speak wisdoms and the thoughts of my heart are understanding. | 4. My mouth will speak wisdom, and the murmur of my heart is understanding. |
| 5. I will bend my ear to a parable; with a lyre, I will solve my riddle. | 5. I will incline my ear to a parable, I will begin to open my riddle with the lyre. |
| 6. Why should I fear in days of misfortune? The iniquity of my heels surrounds me. | 6. Why should I fear on the day of the visitation of evil, except that the guilt of my sin at my end will encompass me? |
| 7. Those who rely on their possessions and boast of their great wealth, | 7. Woe to the sinners, who trust in their possessions, and who boast in the size of their riches. |
| 8. a brother cannot redeem a man; he cannot give his ransom to God. | 8. A man will by no means redeem his brother, who was taken captive, by his riches; and he will not give to God his price of redemption. |
| 9. The redemption of their soul will be too dear, and unattainable forever. | 9. And he gives his glorious redemption, and his evil will cease, and vengeance forever. |
| 10. Will he live yet forever and not see the Pit? | 10. And he will live again for eternal life; he will not see the judgment of Gehenna. |
| 11. For he sees that wise men die, together a fool and a boorish man perish, and leave over their possessions to others. | 11. For the wise will see the wicked, in Gehenna they will be judged; together fools and the stupid will perish, and they will leave their money to the righteous/ generous. |
| 12. In their heart, their houses are forever, their dwellings are for every generation; they call by their names on plots of land. | 12. In their tomb they will abide forever, and they will not rise from their tents for all generations, because they have exalted themselves; and they have acquired an evil name upon the earth. |
| 13. But man does not repose in his glory; he is compared to the silenced animals. | 13. And a wicked man will not lodge in glory with the righteous/generous; he is likened to a beast, he is worth nothing. |
| 14. This is their way; folly is theirs, and after them they will tell with their mouth forever. | 14. This their way has caused folly for them; and in their end with their mouth they will recount their offenses in the world to come. |
| 15. Like sheep, they are destined to the grave; death will devour them, and the upright will rule over them in the morning, and their form will outlast the grave as his dwelling place. | 15. Like sheep, they have assigned the righteous/ generous to death, and killed them; they have destroyed the righteous/generous and those who serve the Torah, and the upright they have punished; because of this, their bodies will decay in Gehenna, because they extended their hand and wrecked the dwelling place of His Presence. |
| 16. But God will redeem my soul from the power of the grave, for He shall take me forever. | 16. David said in the spirit of prophecy, "Truly God will redeem my soul from the judgment of Gehenna, for He will teach me His Torah forever." |
| 17. Fear not when a man becomes rich, when the honor of his house increases, | 17. About Korah and his party he prophesied and said, "Do not fear, Moses, because Korah, the man of dispute, has become rich, because the glory of his house will increase." |
| 18. For he will not take anything in his death; his glory will not ascend after him. | 18. For in his death he will keep nothing, his glory will not descend after him. |
| 19. Because in his lifetime he blesses himself, but [all] will praise you, for you will benefit yourself. | 19. For the soul of Moses during his life will bless You; and the righteous/generous will thank You, for You are good to those who worship in Your presence. |
| 20. You shall come to the generation of his forefathers; to eternity they will not see light. | 20. The memory of the righteous/generous will come to the generation of their fathers; but the wicked will not see light forever and ever. |
| 21. Man is in his glory but he does not understand; he is compared to the silenced animals. | 21. The sinful man, when he is in honor, will have no insight; and when his honor is taken from him, he becomes like a beast and worth nothing. |

### Rashi’s Commentary for: Psalm 49:1-21

2 Hear this, all you peoples Because this psalm is based on people who rely on their riches, he says, “all you peoples,” for they all require admonition.

earth Heb. חלוד. That [term] is [used to describe] the earth because it is old and rusty (חלודה), rodile in Old French, rust, rouille in modern French. But our Sages explained that it is because of the weasel (חֻלְדָה), which frequents the dry land but is not found in the sea, for the Rabbis taught (Hul. 127a): Whatever is on the dry land is found in the sea, except the weasel.

3 Both the sons of “adam” The sons of Abraham, who was called (Josh. 14:15): “the greatest man (האדם) among the giants”; the sons of Ishmael and the sons of Keturah.

and the sons of “ish” The sons of Noah, who was called (Gen. 6:9): “a righteous man (איש צדיק).”

4 and the thoughts of my heart are understanding the thoughts of my heart are understanding.

5 I will bend my ear to a parable to the words of Torah, which is called (I Sam. 24:13), “the parable of the Ancient One.”

I will solve this my riddle for you with a lyre. And this is the riddle: Why must I fear in days of misfortune, on the day of the visitation for iniquity? Because the iniquity of my heels surrounds me. The iniquities that I tread with my heels, that I treat lightly, that I view as minor sins they condemn me in judgment, and surely the wealthy.

7 Those who rely on their possessions of what use is their money? Is it not so that...

8 A brother cannot ransom his brother with money because the ransom of their soul is dearer than any possession. Therefore, perforce, his redemption is forever unattainable.

9 will be too dear that he will live forever and not see the Pit. Menachem (p. 158) associated it as an expression of withholding, as (Isa. 13:12): “I will make mortal man dearer (אוקיר) than fine gold”; (Lev. 26:21), “I will go with them with wrath of withdrawal (קיר) ” i.e., the ransom of their soul will be withheld.

11 For he sees that wise men die and are not saved from death. So, perforce, he stops wearying himself and toiling for his brother’s ransom.

their possessions Heb. חילם, their money. Death is mentioned in reference to the wise men, because in this world they die only in the body, whereas concerning the fool and the boorish man, perishing is mentioned, because both body and soul perish.

12 In their heart, their houses are forever Their thoughts are to build for themselves houses that will exist forever.

they call by their names their houses that they build so that they will have a memorial. (Gen. 4:17): “and named the city after his son Enoch.” Antiochus built Antioch; Seleucus built Seleucia.

13 in his glory Heb. ביקר, an expression of glory and majesty.

he is compared Heb. נמשל, an expression of a parable (משל).

silenced Heb. נדמו, an expression of silence.

14 folly Heb. כסל, madness.

and after them they will tell with their mouth forever and those who come after them will speak of them and tell with their mouth what happened to the earlier ones.

will tell Heb. ירצו, an expression of narration, retreyront in Old French, But our Sages (Shab. 32b) explained: This is the way of the wicked: they perish in the end but כֶסֶל is theirs. They have fat on their flanks (כסליהם), which covers their kidneys, and they [their kidneys] do not advise them to repent of their evil. Perhaps you will say that it is forgetfulness, that they have forgotten that ultimately, they will die? Scripture therefore states: and their end they tell with their mouth, i.e., the day of their end is constantly in their mouth and they are not afraid of it.

15 Like sheep, they are destined to the grave Like sheep that are gathered to the shed, so are they into the grave.

they are destined Heb. שתו. The “tav” is punctuated with a “dagesh,” in place of the second “tav.” שּׁוֹתתוּ into the midst of the foundations (שתותיה) of the nether world, to the lowest level. Likewise (above 73:9): “They have set their mouth against heaven,” is also an expression of foundations; they set their mouth in heaven; their slander.

death will devour them Heb. ירעם. The angel of death will devour them. Do not wonder about this expression of eating because we find elsewhere (Job 18:13): “the prince of death shall devour his branches.” Another explanation: [It is] an expression of breaking, as (Jer. 15:12): “Will iron break (הירע)?”

and the upright will rule over them in the morning On the day of the redemption, when the morning of Israel shines, they will rule over them, as it is stated (Malachi 3:21): “And You shall crush the wicked, etc.”

and their form will outlast the grave the form of the wicked will outlast the grave. Gehinnom will end, but they will not end.

as his dwelling place from being a dwelling place for them. And the Holy One, blessed be He, takes the sun out of its case, and it will burn them up, as it is stated (Mal. 3:19, Ned. 8b). Our Sages, however, explained מִזְבֻל לוֹ to mean that because they stretched out their hand on His dwelling place, they destroyed the Temple (Mid. Ps. 49:3).

16 But God will redeem my soul But I, who have bent my ear to the parable God will redeem my soul so that I do not go to the grave, because He will take me in my lifetime to go in His ways.

19 Because in his lifetime he blesses himself the wicked man blesses himself during his lifetime and says, “All will be well with you, my soul. No harm will befall you.” But others do not say so about him.

but [all] will praise you, for you will benefit yourself But you, if you hearken to my words, all will praise you, for you will benefit your soul by straightening your way.

20 You shall come to the generation of his forefathers When you complete your days and die, you will come and see the generation of the wicked man being judged in Gehinnom, so that they will not see light to eternity.

21 Man is in his glory, but he does not understand the way of life is placed before him; if he follows it, he will be honored, but he does not understand the good [resulting therefrom].

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### Commentary on the Psalms

Tehillim (Psalms) 49

By H. Em. Rabbi Dr. Hillel ben David

The superscription for this psalm attributes it is authorship to the sons of Qorach. This is their concluding psalm where they show us how to view material possessions in light of our own fleeting lives.

Because this psalm presents this profound message, it is customary to recite this psalm after the prayers in the house of mourning, during the seven days of the shiva period, to emphasize the true meaning of life, and death. This psalm forms a fitting follow-on to psalm 48 which concludes with: “He will lead beyond death, to immortality.[[5]](#footnote-6)

Our second verse declares that this message is so profound because it is addressed to *all peoples*.

*Tehillim (Psalms) 49:2 Hear this, all ye peoples; give ear, all ye inhabitants of the world, 3 Both low and high, rich and poor together.*

Alshich differentiates between two ways of utilizing the ears. ‘Hearing’ is to hear from afar. ‘Giving ear’, is to hear a voice a very close range; by drawing quite close to the speaker in order to catch his low, intimate whisper.[[6]](#footnote-7) Those who have not yet been overcome by the lust for wealth, the ordinary people, require only a warning from afar concerning this evil. However, those who have already become infected with the passion for wealth, the permanent inhabitants of the decaying earth, require more vigorous advice and admonishment. Therefore, they are encouraged to ‘give ear’, to pay close attention.[[7]](#footnote-8)

Ibn Ezra tells us that, “This very important psalm, for it explicitly speaks of the light of the world to come and of the rational soul which is immoral. This thing which the psalmist will make known applies to all those who live, all those in whom God breathed the breath of life. The Psalmist therefore states: *Hear this, all ye inhabitants of the world”*.[[8]](#footnote-9)

The Midrash gives us some insight into the phrase ‘Hear this’.

*But now see how great the reward is given for study of Torah. See how many good things are done for us on its account, for in “Hear this, all you peoples,” the word “this” clearly refers to Torah as in the verse: “This is the Torah”.*[[9]](#footnote-10)

Ibn Ezra goes on to teach a couple of very important terms: *High* = Bne Ish, and *Low* = Bne Adam. We will see these two terms repeatedly throughout the Tanach. The people of the land, the am haretz are termed ‘Bne Adam’. The royal men, the men of stature are called ‘Bne Ish’, or just ‘Ish’. The Targum pictures the Bne Adam as the Goyim and the Bne Ish as the Bne Israel. Our Psalmist will address both classes of men using a *mashal*.

*Tehillim (Psalms) 49:5 I will incline mine ear to a parable* (mashal - משׁל)*; I will open my dark saying upon the harp.*

The term ‘mashal - משׁל’ and its cognates are used in v.5, v.13, and v.21. Clearly this word is significant in our psalm. Normally, a *mashal* is translated as a *parable*. To begin to understand the depth of this word, let me give an example of a mashal.

A Mashal

The spiritual world is a world of abstraction. We do not have the tools to grasp that world directly. The only way we can understand the spiritual world is by examining the physical dimension. This is the way of the mashal.

To experience a relationship with another person, we want to engage their soul, that which is inside. We are not looking to just relate to their body. *Unfortunately, we cannot see the person, the soul; we can only see their body.* We want to engage that aspect of a person that disappears a minute after they die. We want to engage the soul, which is the essence of a person.

The only way to access the soul of a person is through the physical body. This is a rather remarkable thing. For example, if I want to move an intangible soul, all I need to do is to lift a baby and put him in his crib. By manipulating the body, I have manipulated the soul. HaShem has created human beings with a faculty called *daat* (knowledge) which can be used to grasp things as they really are, as opposed to just grasping the physical. For example, we can engage in a conversation where we are “seeing” only the ideas and not the muscles contracting, the vocal chords vibrating, and the lips moving. Whilst these things are all surely present, we have switched to our daat and all we are paying attention to, is the concepts that are being imparted.

The classic way of engaging a soul is through speech. Speech is the most intangible physical reality that we can use as a tool to engage a soul. Speech allows us to transcend the body and connect with the soul inside.

Words, sound waves if you will, are the tool that we use to convey the most subtle of ideas and expressions, to the soul. Speech emanates from the head which is a picture of the Olam HaBa. Speech is a tool of the upper world. Its reception, hearing, is also a faculty of the upper world.

Using speech to engage a soul is not the same as having knowledge (daat) of a soul, but it is the primary tool for grasping this knowledge. Knowledge is something that we grasp with an inner faculty, which we acquire from speech and from the variants of speech such as gestures, tonal inflections, and other behaviors. We do not understand a person from words. We understand a person, *despite the words*, by using this inner faculty. Despite their clumsiness, words and gestures are good enough to tell us what is going on inside the soul of a person. They give us such a deep sense that we feel that we actually know that person, that soul.

Words are like a “body” which contains a “soul” hidden within. Daat, knowledge, is the “soul” which lives in the “body” of words. Words are just snippets of sound which we assemble into words, which we assemble into ideas, which contain a “soul”, within. This “soul” is just as intangible as the soul that lives within a body. Never the less, speech is the primary tool we use for understanding the soul.

Therefore, knowledge of a person comes only through using this faculty of daat, through movements of the body. *Manipulation of the physical is the only tool we have for manipulating the spiritual world*. What is amazing is that we do this task quite naturally. We do it without even thinking about it. However, we can only do this with people. We cannot do this naturally with a tree, for example. We cannot relate to the spiritual aspect of a tree in the same natural manner that we use to relate to the soul of another person.

HaShem gives us a gift that we can use to experience the spiritual world. He gives us one aspect or tool that allows us to make contact with the spiritual world. Without this gift, it would be impossible to grasp the aspects of the spiritual world. The purpose of the physical world is to teach us about the spiritual world. Therefore, HaShem gives us at least one physical tool to grasp the essence of each aspect of the spiritual world. For example, to understand death, HaShem gives us sleep in order to understand death.

Rabbi Chaim of Volozhin, the student of the Gaon of Vilna, offers the following explanation of the connection between physicality and spirituality, in his work, *Nefesh Hachaim*:

*Human beings discern physical phenomena mainly by utilizing the power of vision. Their eyes and ears are mainly employed to serve as gateways to ideas and thoughts. Stated another way, the physical world is a detectable reality that we actually see; our awareness of anything spiritual is in our thoughts expressed in the medium of concepts and ideas. We ‘see’ physicality; we ‘hear’ spirituality.*

Let’s spend a bit of time to look at a few meshalim (pl. of mashal) so that we can drive this point home:

Traveling To See HaShem’s World

Why do we like to travel? Most folks will spend a year of planning to make a two-week trip. And they look forward to this trip all year. What does this teach us? From this urge to travel, we learn that our neshama, our soul, longs to move through this world to behold the wonder, the beauty, and the goodness of HaShem. The body thinks that travel helps us see and experience the physical world. The neshama wants to acquire the mitzvot associated with these new things. It longs to sing the praises of HaShem when it encounters His wonders.

The desire to travel is related to the desire to acquire “things”. Both men and women strive to buy things. This desire is due to the neshama’s desire to acquire the real goods, the mitzvot. This world is full of opportunities for the neshama to draw near to The Creator. The neshama longs for this. This gets translated in the physical world with the desire to acquire things.

If channeled properly, this desire leads us to beautify the mitzvot by buying a better kiddush cup or Chanukiah. It drives us to acquire things of the lasting value: The mitzvot (observance of the commandments). Following this path leads to fulfillment and a sense of closeness to HaShem.

As an aside, this idea helps us to understand why women are associated with shopping and spending money more so than men. A woman is built to convert the spiritual into the physical. She is built to convert *potential* into *actual*. It is her job to convert the speck of semen (potential) into a child (actual). She is built to spend money (potential) and convert that money into goods (actual). A good wife wants the things that build Torah in the world, whether through hospitality, through tzedaka, or other mitzvot. This is the focus we see in our morning prayers:

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

This idea of spending money is a good thing considering what our Psalmist teaches about our wealth:

*Tehillim (Psalms) 49:17 Be not thou afraid when one waxeth rich, when the wealth of his house is increased; 18 For when he dieth he shall carry nothing away; his wealth shall not descend after him.*

If channeled *improperly*, our acquisitions lead to a desire to acquire things for the comfort or pleasure of the body. Following this road will inevitably lead to a neshama that feels the lack. We *must* spend our money on the *mitzvot* and on the furtherance of Torah study; this is often the gift found in a woman of valor who wisely spends her husband’s money.

The less *money* you possess,

the more you want.

The more you possess,

the more you want.

In other words, our desire for money is extraordinarily powerful and relentless. This is why the Five Books of Moses contain nearly ten times more commandments about money than about food. It is as Solomon taught:

*Kohelet (Ecclesiastes) 5:9 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase; this also is vanity.*

Consider that money represent *potential* (to buy something, typically to improve themselves or their households), give it to charity, and to use it to change the world) and has no real value until it is spent. Since our wives represent the physical world and are drawn to the spiritual world, we can expect that they would be intensely interested in converting *potential* into *actual* in order to draw down the spiritual and elevate themselves. This is why wives typically love to shop and spend money much more so than their husbands.

Our psalmist speaks about spending our wealth wisely when he says:

*Tehillim (Psalms) 49:11 For he seeth that wise men die, the fool and the brutish together perish,  
and leave their wealth to others.*

*Tehillim (Psalms) 49:17 Be not thou afraid when one waxeth rich, when the wealth of his house is increased; 18 For when he dieth he shall carry nothing away; his wealth shall not descend after him.*

As the Ibn Ezra observes: Wealth only avails during one’s lifetime for it provides food and drink. Otherwise it has no value. This is the meaning of “Though while he lived he blessed his soul (v.19)”.[[10]](#footnote-11)

Thus, we can learn from our physical desires. From these desires we can discern the desires of the neshama. We need to focus our energies on acquiring the mitzvot and enjoying the pleasure that HaShem gives to those who seek Him and His ways.

Marriage – Longing to be one with HaShem

Marriage, the intense desire to unite and become one with one’s spouse, is a major driver in the lives of most young people.

*Bereshit (Genesis) 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.*

The intimacy of marriage is the desire for two entirely different and opposite people to become greater than their separate parts. This desire bears fruit in the birth of a child.

The act of becoming *one* with another neshama by engaging in physical intimacy is well known. What most people fail to realize is that this desire for physical intimacy was given as a mashal for the neshama’s desire to unite and become one with HaShem. Though the neshama is different and opposite HaShem, never the less they can join as a husband and wife join. From the intensity of the human desire we can learn about the intensity of the desire of the neshama to unite with HaShem.

The less *sex* you’ve been experiencing,

the less you want it.

The more you’ve been enjoying,

the more you want it.

Since sex enables us to become one flesh with our beloved spouse, we would expect that we would find that connecting would cause us to appreciate what it is like to become one flesh, and so it is.

Further, the act of marriage is the physical activity which teaches us about the Olam HaBa. The sharp sense of *arrival* that is experienced in this act is the same sense of arrival that the neshama desires in the Olam HaBa. This pleasure is the pleasure of being *THERE* with no place else to go.

As a side note, the pleasure of a trivial game or a trivial conversation is also the pleasure of the Olam HaBa. This is the pleasure of not having an obligation to be somewhere or doing something. A game has no other purpose than to provide pleasure in doing nothing. Chazal teach that this is HaShem’s pleasure. They teach that HaShem is *playing with His Torah.**[11]* Playing a game is a mashal for the pleasure of the Olam HaBa.

A Convert

*Avraham ben Avraham*, the famous Ger Tzadik {the Righteous Convert} revealed an insight into seeing through the external to the very core of a matter. He was the son of a wealthy Polish feudal lord who was being groomed to be a priest. He was drawn to Judaism and ultimately converted. Out of fear of the brutal Inquisition, he was learning secretly while hiding in a small town in Lithuania.

The forces of the Inquisition ultimately caught up with him there and he was taken to Vilna where he was imprisoned. He was given the choice to either renounce his Judaism by returning to Christianity or to be burned at the stake. With all of their threats and tortures, he steadfastly refused to utter a word against Judaism. As they were taking him to be killed, the guards said to him: “Here in this world we are punishing you but in the next world you’ll have your chance to avenge us.”

The Ger Tzadik turned to his oppressors with a serene smile. “I’ll tell you a story that happened to me when I was a young boy. I used to play with the children of the serfs on my father’s estate. One day, after hours of work, I had shaped clay into men-shaped figurines and had placed them around the garden. As the farmer’s children came through with their thick boots, they trampled and destroyed these figurines. In a fit of rage, I ran to my father demanding that he severely punish these boys. Not only didn’t my father get angry at the boys, but he chastised me for taking such nonsense so seriously. I thought to myself that now I’m young and not in a position to make them pay for their crime, but once I get older and have some power, then I’ll make them regret what they did to me. However, once I got older and I was in power, do you think that I seriously considered punishing them? What did they do to me? All they did was smash figures made of clay.”

The Ger Tzadik then turned to his oppressors. “Do you think that once I’ve obtained the clarity of the next world, I’ll want to take revenge against you? What are you going to do to me? Smash my body? A figure of clay...”

He was not fooled by the exterior; he had become a true dwelling place for the Shechinah.

The Chimp and I

Most human activities can be located along an imaginary line anchored at one end by “Spiritual“ and at the other by “Physical“. We’d put praying near the spiritual end; reading and music would be its neighbors. As the source of both sensual pleasure and new life, sex might be mid-spectrum, while eating and other bodily functions belong near the physical end. Where do commercial transactions fit? Is exchanging money for something we’d rather have a spiritual or physical action?

Scripture teaches us to ask this question. Genesis opens telling us that God made the firmament ‘...and called it heaven’ in Genesis 1:7-8 and that God decreed ‘dry land’ and ‘called it earth’ in Genesis 1:9-10. In that case, what do the words ‘…God created heaven and earth’ in verse 1 tell us that we wouldn’t have understood from subsequent verses?

Our Sages teach us that in the Torah’s opening verse ‘heaven’ means all things spiritual and ‘earth’ alludes to everything physical. The idea is that to understand how the world really works, we must know that God created all things physical and all things spiritual and we need to appreciate both.

One way of identifying a spiritual act is by determining whether a chimpanzee would understand it. When I return home and slump into an armchair, my pet primate undoubtedly sympathizes. When I eat he certainly gets it. However, when I hold a newspaper motionless before my face for twenty minutes, he becomes quite confused. Reading tends spiritual.

We’re always slightly uneasy about pursuits with no spiritual overtones at all. We subconsciously superimpose spirituality to avoid being exclusively physical and thus animal-like. For instance, we apply ceremony to virtually all activities performed by both people and animals.

Only people read a book or listen to music, hence these activities require no associated ritual. On the other hand, most animals eat, engage in sexual activity, give birth and die. If we do not confer a uniquely human ritual upon these functions, we reduce the distinction between ourselves and the animal kingdom.

Therefore, we celebrate the birth of a child often by a naming ceremony; no animal does that. Even if our hands are clean, we wash them before eating. We serve food in dishes on a tablecloth rather than straight out of the can, although the physical, nutritional qualities have not been enhanced. We even say a blessing. This is a human, spiritual way to eat; dogs are quite content to gobble food off the floor.

After encountering an attractive potential partner, wise people do not proceed directly to physical intimacy. An engagement announcement followed by a marriage ceremony serves to accentuate that all-important distinction; no animal announces its intention to mate and then defers gratification for three months.

The more physical the activity, the more awkwardness and subconscious embarrassment surround it. Nudism is practiced with a certain bravado in order to conceal the underlying tension. Famous photographer Richard Avedon shattered a barrier by capturing images of people as they ate. Frozen in the act of chewing, humans resemble apes rather than angels. Similarly, we express a normal and healthy reticence about bathroom activities. On the other hand, as purely spiritual occupations, reading and art evoke no discomfort.

Where on the spectrum do business transactions fall? A chimpanzee would not have the slightest idea of what is transpiring between proprietor and customer in a store. Economic exchange takes place only after two thinking human beings will it. The process must be spiritual. If we truly believe that, we should have no discomfort with buying and selling, whether our skills, services or products. Economic activity is another way in which we satisfyingly distance ourselves from the animal kingdom and draw closer to God.

The World of Illusion

We live in a world of physicality, a world of illusion. This world, with all of its processes, is given to us as a mashal of the higher world. We do not have a sense organ to discern and to understand the higher world. We do know, however, that this world is a projection of the real world. We can see this in the Mishkan that was to be fashioned according to the pattern of the Mishkan in the higher world:

*Shemot (Exodus) 25:8 And let them make Me a sanctuary, that I may dwell among them. 9 According to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it.*

From the physical world we can see a mashal for the spiritual world. The spiritual world projects into the physical world like the projection of a film on a screen. What is portrayed on the screen is not real, it is just a mashal, but, it is good enough. If we study the mashal we can begin to understand the real, the spiritual, world. We will have the greatest clarity by examining the human body because it is created in the image of the Creator and is a very “high” structure to begin with. Ultimately, we should be able to examine a tree and discern it’s spiritual root. That is to say, we should be able to look carefully at every physical object and discern it’s spiritual root. When we can do this, then we will have mastered the world of illusion; we will have mastered the mashal. Once we have accomplished this, we will be able to see and live in the next world while we are yet in this world.

The human body has an additional mashal about HaShem. This mashal is based on our observation of the world. Our observation is that this world is composed of differentiated parts. We observe this same differentiation when we observe other human beings. They seem to be composed of parts: Head, hands, legs, etc. This is analogous to this world which seems to be composed of parts. HaShem seems to be composed of parts. Yet, we know that HaShem is ONE. That is our declaration in the Shema: HaShem is one! To understand this paradox, HaShem gives us a mashal in our own bodies that will help us understand this paradox.

When others observe us, they see parts. When we observe ourselves externally we see parts. However, when we grasp ourselves internally, we see only the totality. We do not grasp ourselves, internally, as a collection of parts. We see only… ourselves! When we use our intellect, or our creativity, we do not have the sensation of moving to another part. We have only the sensation of ourselves as a unity.

Our awareness of ourselves is always in totality. We grasp ourselves as a unity, not a collection of parts.

From this mashal we learn how to view HaShem as one. Since the whole world is nothing more than a manifestation of HaShem, we learn that despite the appearance of parts, this world is one as HaShem is one. Thus we can begin to understand a bit about the unity of HaShem by observing how we are unified to ourselves.

Conclusion

Wealth is an illusion, according to our Psalmist. All who trust in their wealth will find that they cannot take it with them to the next world. Those who have such a trust are like the worm on the hook of reality. They entice posterity[[11]](#footnote-12) to seek after wealth and ignore the Torah. Those who trust wealth will come to the judgment and be surprised at their own true poverty, their lack of Torah and mitzvot. This psalm comes to warn the world of this disaster at precisely the time when their dead are before them. These dead tell us of our own mortality and of the necessity to store up treasures in the next world. As the survivors stare at the wealth of their departed one, they are poised to truly hear and give ear. This message for the whole world comes to show us mashal about wealth and about life that we may change and seek HaShem and His Torah.

The Psalmist is giving a mourner’s message to Egypt as their posterity have just been given a death sentence. In His mercy, HaShem has the sons of Qorach provide this sobering commentary on our Torah portion, at just the time when we are most receptive.

Our Ashlamata also teaches us who own the silver and the gold (HaShem in v.8), and where we can go to obtain the true wealth of the next world (Priests in v.11). Let us heed the message.

Let us hear! Let us give ear!

## Ashlamatah: I Samuel 6:6-14

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

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

7 עלות milch cows.

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

8 in the box escrin in French.

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

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

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

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

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

### PIRQE ABOT

Pereq Vav

Mishnah 6:2

Hakham Yitschaq (ben Moshe) Magriso

Rabbi. Yehoshua ben Levi said: Every single day a prophetic echo emanates from Mount Horeb and declares, "Woe to mankind because of the contempt for the Torah." For everyone who does not occupy himself with the Torah continuously is considered to be under [Divine] censure. It is thus written, "Like a gold ring in a pig's snout is a beautiful woman lacking in breeding" (Proverbs 11:22). It is also written, "The Tablets were God's work, and the writing was God's writing, engraved (charuth) on the Tablets" (Exodus 32:16). Do not read charuth - "engraved" - but cheruth - "freedom." No man is free unless he devotes himself to the Torah. Everyone who devotes himself to the Torah elevates himself, as it is written, "From Gift to God's Heritage, and from God's Heritage to High Places" (Numbers 21:19).

Rabbi Yehoshua ben Levi taught that day after day a voice emerges from Mount Horeb (Sinai), and announces the warning, "Woe is to humanity because of their disregard for the Torah." Obviously, this is not actually a voice that can be heard. If it were, people would be forewarned and frightened, and they would never abandon the Torah. If the voice were heard, people would heed it, since it is a frightening warning. But since no one hears it, what purpose does it serve?

Before the Torah was given to humanity, it was in the highest heavens, in an extremely holy place, near God. It was like a precious only daughter, constantly receiving her father's attention. When God decided to give the Torah to humanity, the angels began to argue and complain that it should be given to them. They argued that it was a precious jewel, and deserved to have a proper setting in heaven.

They complained, "How can You give the Torah to the earth, which is such a contaminated place? How can you give it to a mortal, a human being, born of a woman? You will be giving it. to the lowest possible creature, one totally dominated by his material being (chomer). “Better give it to the heavens, so that the angels, who are free of the physical, may be able to study it."

In spite of this argument, God chose not to give it to the angels, but to humanity. The Torah itself consented to descend from its high sta­tion and its holy place, and be given to human beings, the lowest intel­ligent creatures in creation. It allowed itself to be given to creatures that could even refuse to obey its commandments, because it wanted to do God's will.

Therefore, man's baseness is not held against him if he devotes himself to Torah study, and holds the Torah in high veneration and es­teem, recognizing it as a most precious jewel, and not letting it out of sight for a moment. But if people do not have a strong desire to study the Torah, and thus leave it neglected in a corner, taking a sacred book in hand only when they feel like it, the Torah is degraded.

It is then as if a voice were being heard on Mount Horeb, where the Torah was given. Although mankind accepted the Torah, they are now ignoring it. The voice therefore declares, "Woe is to mankind because of their neglect of the Torah." The Torah is now degraded because it was given to mortal man, who keep it only begrudgingly.

When people debase the Torah, God reacts accordingly. Much evil comes to the world, resulting in suffering, sickness, death and many other calamities. These misfortunes are what proclaim the message of Mount Horeb. All this is because people are lax in their study of Torah.

The announcement is therefore, "Woe is to humanity because of the neglect of the Torah." The reason people must weep, and cry is because they are lax in "studying the Torah.” Woe is to them and woe is to their souls in the World to Come. Woe is to the man who does not dedicate himself to the Torah in this world.

A person who neglects the Torah is considered to be under censure (nazuf). This means that such a person is censured and separated from others in the next world. When he wishes to enter the heavenly academy, he is denied admission. He remains outside the sphere of the Divine Presence (Machaneh Shekhinah), looking in and wishing that he, too, could participate. It is thus written, "Like a gold ring in a pig's snout is a beautiful woman who lacks breeding" (Proverbs 11:22). Beauty in a woman who lacks breeding is like a gold ring suspended from the nose of a pig. Although a gold ring is a precious object, it becomes degraded and sul­lied as the pig roots around in the garbage.

The beautiful woman mentioned in the verse alludes to the Divine soul of man. The soul may be beautiful in doing good deeds, but if it does not devote itself to Torah study, it is said to be lacking in breeding and taste. Since it does not study the Torah, it is not aware of the reasons (ta'amim) and fine points of the commandments. To keep the commandments in ignorance is not nearly as great as keeping them and knowing their reasons. This is especially true if one keeps the commandments merely out of habit (Anashim Melumadah).

The master further teaches us that the neglect of the Torah also results in the bitter exile (Galuth)that we are forced to endure, as well as our subjugation by other nations (shi'bud malkhiuth).

This is alluded to in the verse, "The Tablets were God's work, and the writing was God's writing, engraved (charuth)on the Tablets" (Exodus 32:16). The word charuth, meaning "engraved," can also be read as cheruth, meaning "freedom." When a person devotes himself to Torah study, he is free from government persecution and all other troubles.

The only reason Israel was banished from the Holy Land was because of neglect of Torah study. God thus said, "For what reason has the land perished? ... Because [the people] have abandoned My Torah" (Jeremiah 9:11,12).

When a person devotes himself to Torah study, he elevates himself and gains status. It is thus written, "From Gift (Matanah) to God's Heritage (Nachaliel)and from God's Heritage to High Places (Bamoth)*"* (Numbers 21:19).

The verse is speaking of the person who studies Torah, which is God's gift (Matanah).As a result, he becomes worthy of "God's Heritage" (Nachaliel].He has God as his Heritage, and is close to Him, as it is written, "You, who have attached yourselves to God, are all alive today" (Deuteronomy 4:4). Such an individual is then elevated to "high places" (Bamoth). Since he is close to God and remains with Him, God will certainly elevate him and bring him to heights greater than anything in creation.

Correlations

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

& H.H. Giberet Dr. Elisheba bat Sarah

Shemot (Exodus) 10:1-29

I Shamuel (Samuel) 6:6-14

Tehillim (Psalms) 49

Mk 6:14-29, Lk 9:7-9 + 3:19-20, Acts 16:9-24

The verbal tallies between the Torah and the Psalms are:

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

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

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

The verbal tallies between the Torah and the Ashlamata are:

LORD - יהוה, Strong’s number 03068.

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

Pharaoh - פרעה, Strong’s number 06547.

Hardened - כבד, Strong’s number 03513.

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

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

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

Tehillim (Psalms) 49:3 My mouth <06310> shall speak <01696> (8762) of wisdom <02454>; and the meditation <01900> of my heart <03820> shall be of understanding <08394>.

Tehillim (Psalms) 49:11 Their inward <07130> thought is, that their houses <01004> shall continue forever <05769>, and their dwelling <04908> places to all <01755> generations <01755>; they call <07121> (8804) their lands <0127> after their own names <08034>.

Tehillim (Psalms) 49:19 He shall go <0935> (8799) to the generation <01755> of his fathers <01>; they shall never <03808> <05331> see <07200> (8799) light <0216>.

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

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

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

Hebrew:

| Hebrew | English | Torah Reading  Ex. 10:1-29 | Psalms  49 | Ashlamatah  1 Sa 6:6-14 |
| --- | --- | --- | --- | --- |
|  |  |  |  |  |
| ba' | father | Exod. 10:6 | Ps. 49:19 |  |
|  |  |  |  |  |
| hm'd'a] | earth | Exod. 10:6 | Ps. 49:11 |  |
| rAa | light | Exod. 10:23 | Ps. 49:19 |  |
| !z<ao | ear, hearing | Exod. 10:2 | Ps. 49:4 |  |
| xa' | one another, brother | Exod. 10:23 | Ps. 49:7 Ps. 50:20 |  |
| rx;a; | again, after, behind, away | Exod. 10:14 | Ps. 49:13 Ps. 49:17 Ps. 50:17 | 1 Sam. 6:7 1 Sam. 6:12 |
| vyai | men, man | Exod. 10:7 Exod. 10:23 | Ps. 49:2 Ps. 49:7 Ps. 49:16 | 1 Sam. 6:10 |
|  |  |  |  |  |
|  |  |  |  |  |
| ~yhil{a/ | God | Exod. 10:3 Exod. 10:7 Exod. 10:8 Exod. 10:16 Exod. 10:17 Exod. 10:25 Exod. 10:26 Exod. 12:12 | Ps. 49:7 Ps. 49:15 |  |
| ~ai | if | Exod. 10:4 |  | 1 Sam. 6:9 |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| rv,a] | how, which, who | Exod. 10:2 Exod. 10:6 Exod. 10:10 |  | 1 Sam. 6:7 1 Sam. 6:8 |
|  |  |  |  |  |
| aAB | go, come | Exod. 10:1 Exod. 10:3 Exod. 10:4 Exod. 10:26 | Ps. 49:19 | 1 Sam. 6:14 |
| tyIB; | houses | Exod. 10:6 | Ps. 49:11 Ps. 49:16 | 1 Sam. 6:7 1 Sam. 6:10 |
| !Be | son | Exod. 10:2 Exod. 10:9 Exod. 10:20 Exod. 10:23 Exod. 11:7 Exod. 11:10 Exod. 12:5 Exod. 12:24 Exod. 12:26 Exod. 12:27 Exod. 12:28 | Ps. 49:1 Ps. 49:2 | 1 Sam. 6:7 1 Sam. 6:10 |
| rq,Bo | morning | Exod. 10:13 Exod. 12:10 Exod. 12:22 | Ps. 49:14 |  |
|  |  |  |  |  |
| lWbG> | territory | Exod. 10:4 Exod. 10:14 Exod. 10:19 |  | 1 Sam. 6:9 1 Sam. 6:12 |
|  |  |  |  |  |
| ~G: | even, too, furthermore | Exod. 10:24 Exod. 10:25 Exod. 10:26 | Ps. 49:2 |  |
| rb;D' | speak, spoke | Exod. 11:2 | Ps. 49:3 |  |
|  |  |  |  |  |
|  |  |  |  |  |
| %r,D, | way, road |  | Ps. 49:13 | 1 Sam. 6:9 1 Sam. 6:12 |
| hy"h' | came, come | Exod. 10:6 Exod. 10:14 Exod. 10:23 |  | 1 Sam. 6:9 |
| %l;h' | go, come, walk | Exod. 10:8 Exod. 10:9 Exod. 10:11 Exod. 10:24 Exod. 10:26 Exod. 10:28 |  | 1 Sam. 6:6 1 Sam. 6:8 1 Sam. 6:12 |
|  |  |  |  |  |
| hz< | this, here | Exod. 10:6 Exod. 10:7 Exod. 10:17 | Ps. 49:13 | 1 Sam. 6:9 |
|  |  |  |  |  |
|  |  |  |  |  |
| dy" | hand | Exod. 10:12 Exod. 10:21 Exod. 10:22 Exod. 10:25 Exod. 12:11 | Ps. 49:15 | 1 Sam. 6:9 |
| [d;y" | know, known | Exod. 10:2 Exod. 10:7 Exod. 10:26 |  | 1 Sam. 6:9 |
| hwhy | LORD | Exod. 10:1 Exod. 10:2 Exod. 10:3 Exod. 10:7 Exod. 10:8 Exod. 10:9 Exod. 10:10 Exod. 10:11 Exod. 10:12 Exod. 10:13 Exod. 10:16 Exod. 10:17 Exod. 10:18 Exod. 10:19 Exod. 10:20 Exod. 10:21 Exod. 10:24 Exod. 10:25 Exod. 10:26 Exod. 10:27 Exod. 11:1 Exod. 11:3 Exod. 11:4 Exod. 11:7 Exod. 11:9 Exod. 12:12 Exod. 12:14 Exod. 12:23 Exod. 12:25 |  | 1 Sam. 6:8 1 Sam. 6:11 1 Sam. 6:14 |
| ~Ay | day, today | Exod. 10:6 Exod. 10:13 Exod. 10:22 Exod. 10:23 Exod. 10:28 Exod. 12:6 Exod. 12:14 Exod. 12:15 Exod. 12:16 Exod. 12:17 Exod. 12:18 Exod. 12:19 | Ps. 49:5 | Hag. 2:15 Hag. 2:23 |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| db;K' | hardened, honors | Exod. 10:1 |  | 1 Sam. 6:6 |
|  |  |  |  |  |
| lKo | every, all, whole, entire, | Exod. 10:5 Exod. 10:6 Exod. 10:12 Exod. 10:13 Exod. 10:14 Exod. 10:15 Exod. 10:19 Exod. 10:22 Exod. 10:23 | Ps. 49:1 Ps. 49:17 |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| aol | no, not,none | Exod. 10:5 Exod. 10:6 Exod. 10:14 Exod. 10:15 Exod. 10:23 Exod. 10:29 | Ps. 49:7 Ps. 49:17 Ps. 49:19 Ps. 49:20 Ps. 50:9 | 1 Sam. 6:7 |
| ble | heart | Exod. 10:1 Exod. 10:20 Exod. 10:27 | Ps. 49:3 | 1 Sam. 6:6 |
| xq;l' | take, took | Exod. 10:26 | Ps. 49:15 Ps. 49:17 | 1 Sam. 6:7 1 Sam. 6:8 1 Sam. 6:10 |
|  |  |  |  |  |
|  |  |  |  |  |
| hm' | what, how | Exod. 10:26 | Ps. 49:5 | 1 Sam. 6:6 |
| tWm | die | Exod. 10:28 | Ps. 49:10 |  |
| tw<m' | death | Exod. 10:17 | Ps. 49:14 Ps. 49:17 |  |
| !mi | before, whether, both | Exod. 10:3 Exod. 10:26 | Ps. 49:14 |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| hj'n" | stretch out | Exod. 10:12 Exod. 10:13 Exod. 10:21 Exod. 10:22 | Ps. 49:4 |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| d[; | long, until, never | Exod. 10:3 Exod. 10:6 Exod. 10:7 Exod. 10:26 | Ps. 49:19 |  |
|  |  |  |  |  |
| !yI[; | surface, sight, eyes | Exod. 10:5 Exod. 10:15 |  | 1 Sam. 6:13 |
|  |  |  |  |  |
| hl'[' | ascend, go up | Exod. 10:12 Exod. 10:14 |  | 1 Sam. 6:7 1 Sam. 6:9 1 Sam. 6:14 |
| #[e | tree | Exod. 10:5 Exod. 10:15 |  | 1 Sam. 6:14 |
| hT'[; | now | Exod. 10:17 |  | 1 Sam. 6:7 |
|  |  |  |  |  |
|  |  |  |  |  |
| h[or>P; | Pharaoh | Exod. 10:1 Exod. 10:3 Exod. 10:6 Exod. 10:7 Exod. 10:8 Exod. 10:11 Exod. 10:16 Exod. 10:18 Exod. 10:20 Exod. 10:24 Exod. 10:27 Exod. 10:28 |  | 1 Sam. 6:6 |
| !aoc | flocks, lambs, sheep | Exod. 10:9 Exod. 10:24 | Ps. 49:14 |  |
| ar'q' | called | Exod. 10:16 Exod. 10:24 | Ps. 49:11 Ps. 50:1 Ps. 50:4 Ps. 50:15 |  |
| br,q, | among | Exod. 10:1 | Ps. 49:11 |  |
| ha'r' | see, appear | Exod. 10:5 Exod. 10:6 Exod. 10:10 Exod. 10:23 Exod. 10:28 Exod. 10:29 | Ps. 49:10 Ps. 49:19 Ps. 50:18 Ps. 50:23 | 1 Sam. 6:9 1 Sam. 6:13 |
|  |  |  |  |  |
| hd,f' | field | Exod. 10:5 Exod. 10:15 |  | 1 Sam. 6:14 |
| bWv | brought back, take, return | Exod. 10:8 |  | 1 Sam. 6:7 1 Sam. 6:8 |
| ~Wf | performed, put, make | Exod. 10:2 | Ps. 50:23 | 1 Sam. 6:8 1 Sam. 6:11 |
| xl;v' | let, go | Exod. 10:3 Exod. 10:4 Exod. 10:7 Exod. 10:10 Exod. 10:20 Exod. 10:27 | Ps. 50:19 | 1 Sam. 6:6 1 Sam. 6:8 |
| ~v' | there | Exod. 10:26 |  | 1 Sam. 6:14 |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| > ? | ever | Exod. 10:10 |  | 1 Sam. 6:6 |
| dAbK' | glory |  | Ps. 49:16 Ps. 49:17 |  |
| hl'[o | burnt offering | Exod. 10:25 |  | 1 Sam. 6:14 |
| ll;[' | mockery, severely dealt | Exod. 10:2 |  | 1 Sam. 6:6 |
| ~[; | people | Exod. 10:3 Exod. 10:4 | Ps. 49:1 |  |
| hf'[' | sacrifice, do make | Exod. 10:25 |  | 1 Sam. 6:7 1 Sam. 6:9 1 Sam. 6:10 |
|  |  |  |  |  |
| h['r' | evil | Exod. 10:10 |  | 1 Sam. 6:9 |

NAZAREAN TALMUD

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

“HiK’Bad’ti” “I have hardened”

By: Rabbi Dr. Eliyahu ben Abraham

|  |  |
| --- | --- |
| Hakham Shaul’s School of Tosefta  (Luqas Lk 9:7-9)  Mishnah א:א | Hakham Tsefet’s School of Peshat  (Mark 6:14-16)  Mishnah א:א |
| Now Herod the tetrarch heard of all that was happening; and he was greatly perplexed, because it was said by some that Yochanan had risen from the dead, and by some that Eliyahu had appeared, and by others that one of the prophets of old had risen again. Herod said, “I myself had Yochanan beheaded; but who is this man about whom I hear such things?” And he kept trying to see him. | And King Herod heard about Yeshua, for he had distinguished[[12]](#footnote-13) his name;[[13]](#footnote-14) and people were saying, “Yochanan the Immerser has risen from the dead, and that is why these virtuous powers are at work in him.” But others were saying, “He is Eliyahu.” And others were saying, “He is a prophet, like one of the prophets of old.” But when Herod heard of it, he kept saying, “Yochanan, whom I beheaded, has risen!” |

|  |  |  |
| --- | --- | --- |
| Luqas (Lk) 3:19-20 | | Mordechai (Mk) 6:17-29 |
| But when Herod the tetrarch was reprimanded by him because of Herodias, his brother's wife, and because of all the wicked things which Herod had done, Herod also added this to them all: he locked Yochanan the Immerser up in prison. | For Herod, himself had sent and had Yochanan the Immerser arrested and bound (him) in prison because of Herodias, the wife of his brother Philip, because he had married her. For Yochanan the Immerser told Herod, “It is not lawful for you to have your brother's wife.” Therefore, Herodias had a grudge against him and wanted him put to death and could not do so; for Herod was afraid of Yochanan the Immerser, knowing that he was a Tsaddiq – righteous/generous and holy man, and he kept him safe. And when he heard him, he was very perplexed; but he used to enjoy listening to him. As the convenient day came when Herod, on his birthday gave a banquet for his nobles and military commanders and the leading men of Galil; and when the daughter of Herodias herself came in and danced, she won Herod’s favor along with his dinner guests; and the king said to the girl, “Ask me for whatever you want and I will give it to you.” And he swore to her, “Whatever you ask of me, I will give it to you; up to half of my kingdom.” And she went out to her mother and said, "What shall I ask for?" And she said, “The head of Yochanan the Immerser.” Immediately she came and hurried in to the king and asked, saying, “I want you to give me at once the head of Yochanan the Immerser on a platter.” And although the king was very sorry, *because* of his oaths and because of his dinner guests, he was unwilling to refuse her. Immediately the king sent an executioner and commanded himto bring *back* his head. And he went and had him beheaded in the prison, and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother. When his talmidim (disciples) heard about this, they came and took away his body and laid it in a tomb. | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Ex 10:1-29 | Psalm 49 | I Sam 6:6-14 | Mk 6:14-16 | Lk 9:7-9 |  |

Commentary to Hakham Tsefet’s School of Peshat

A case of Mistaken Identity

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

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

1. Yeshua was a Prophet like Moshe
2. Yeshua learned at the feet of Hillel the Elder
3. Yeshua repeated the words of Moshe and what his Hakham had taught him
4. Yeshua increased the intensity of the words he was taught by his Hakham in saying, “And you will love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength: this *is* the first mitzvah. And the second, you will love your neighbor as yourself. There is no other commandment greater than these.”[[14]](#footnote-15)

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

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

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

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

You will not take vengeance nor bear a grudge against the children of your people, and you will love your neighbor (God) as yourself (i.e., just as it is disagreeable to you when God does not respect your wishes, so you will not trespass against his).[[15]](#footnote-16)

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

Rabbi Culi also agrees with this interpretation, seeing the “*chaber*” as G-d.[[16]](#footnote-17)

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

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

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

Halakhic implications

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

### Questions for Reflection

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

### Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,

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

Barúch Atáh Adonái, Notén HaToráh. Amen!

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

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

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

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

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

### Next Shabbat:

|  |  |  |
| --- | --- | --- |
| Shabbat | Torah Reading: | Weekday Torah Reading: |
|  |  |  |
| “אֶחָד עוֹד נֶגַע” | Reader 1 – Sh’mot 11:1-5 | Reader 1 – Sh’mot 12:29-32 |
| “O’od Nega Echad” | Reader 2 – Sh’mot 11:6-10 | Reader 2 -- Sh’mot 12:33-35 |
| “Yet one plague” | Reader 3 – Sh’mot 12:1-5 | Reader 3 -- Sh’mot 12:36-39 |
| “Una plaga más” | Reader 4 – Sh’mot 12:6-10 |  |
| Ashlamatah: Haggai 2:6-15 + 23 | Reader 5 – Sh’mot 12:11-15 |  |
|  | Reader 6 – Sh’mot 12:16-20 | Reader 1 – Sh’mot 12:29-32 |
| Psalm 50:1-23 | Reader 7 – Sh’mot 12:21-28 | Reader 2 -- Sh’mot 12:33-35 |
| N.C.: Mk 6:17-29; Lk 3:19-20 | Maftir – Sh’mot 12:25-28 | Reader 3 -- Sh’mot 12:36-39 |

Upcoming Holiday: Tuesday May 12, 2020 / 18 Iyar 5780 … Lag B’ Omer … 33rd day of the counting of Omer

For more information see <https://www.betemunah.org/lgbomer.html>

http://www.betemunah.org/sederim/pesach76_files/image012.jpg

## Counting the Omer

### Saturday Evening May 9, 2020

Evening: Counting of the Omer Day 31

Evening Counting of the Omer Day 31

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

Today is thirty-one days of the Omer which are four weeks and 3 days.

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

Then read the following:

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

Ephesians 5:1-2 Therefore,[[17]](#footnote-18) because you are recipients of the Nefesh Yehudi, now being the beloved children[[18]](#footnote-19) of God, you must imitate[[19]](#footnote-20) Him.[[20]](#footnote-21) And walk[[21]](#footnote-22) in love, as Messiah our model has loved us, and has given himself as if he had been an offering and a sacrifice[[22]](#footnote-23) to God[[23]](#footnote-24) for a sweet smelling savor[[24]](#footnote-25) for us.[[25]](#footnote-26)

http://www.betemunah.org/sederim/pesach76_files/image012.jpg

### Sunday Evening May 10, 2020

Evening: Counting of the Omer Day 32

Evening Counting of the Omer Day 32

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

Today is thirty-two days of the Omer which are four weeks and four days

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

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 32 | Parnas 2/Parnas 1 | Iyar 17 | 5:3-5 | Sincerity united with Confidence |

Ephesians 5:3-5 For let not fornication[[26]](#footnote-27) and any uncleanness[[27]](#footnote-28) or any kind of greed be once named among you, as these things are not proper for Tsadiqim,[[28]](#footnote-29) neither what is shameful,[[29]](#footnote-30) foolish talking,[[30]](#footnote-31) course jesting, which are not becoming, but rather giving of prayerful thanks.[[31]](#footnote-32) For you already know this, that no fornicator, or unclean person, or greedy one (who is an idolater), has any inheritance in the Kingdom/Governance of Messiah and of God (through the Hakhamim and Bate Din as opposed to human kings).[[32]](#footnote-33)

http://www.betemunah.org/sederim/pesach76_files/image012.jpg

### Monday Evening May 11, 2020

Evening: Counting of the Omer Day 33

Evening Counting of the Omer Day 33

(Semi-festival of Lag BaOmer)

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 33 | Parnas 2 | Iyar 18 | 5:6-7 | (Glory) - Orange  Virtue: Temimut (Sincerity)  Ministry: Parnas [Pastor] |

Ephesians 5:6-7 Let no man deceive you[[33]](#footnote-34) with vain words,[[34]](#footnote-35) for because of these things the wrath of God comes upon the children (sons) of disobedience.[[35]](#footnote-36) Therefore, do not be partakers with them.[[36]](#footnote-37)

http://www.betemunah.org/sederim/pesach76_files/image012.jpg

### Tuesday Evening May 12, 2020

Evening: Counting of the Omer Day 34

Evening Counting of the Omer Day 34

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 34 | Parnas 2/Parnas 3 | Iyar 19 | 5:8-10 | Sincerity united with Truth |

Ephesians 5:8-10 For in the past you were darkness,[[37]](#footnote-38) but now you are light[[38]](#footnote-39) in the Lord; walk[[39]](#footnote-40) as children of light (for the fruit of the Nefesh Yehudi is in all goodness and righteousness/generosity and truth), allowing[[40]](#footnote-41) only what is pleasing to the Lord.[[41]](#footnote-42)



### Wednesday Evening May 13, 2020

Evening: Counting of the Omer Day 35

Evening Counting of the Omer Day 35

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

Today is thirty-five days of the Omer which are five weeks.

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

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 35 | Parnas 2/Moreh | Iyar 20 | 5:11-14 | Sincerity united with Humility |

Ephesians 5:11-14 Do not associate[[42]](#footnote-43) with the fruitless works[[43]](#footnote-44) of darkness, but rather reprimand[[44]](#footnote-45) them. For it is a shame[[45]](#footnote-46) even to mention of those things, which they do in secret.[[46]](#footnote-47) But all things that are reproved are made manifest by the light,[[47]](#footnote-48) for light makes all things visible.Therefore, he says,[[48]](#footnote-49) “Wake up, sleeper![[49]](#footnote-50) And arise from the dead,[[50]](#footnote-51) and Messiah [and his Torah] will shine[[51]](#footnote-52) on you.”[[52]](#footnote-53)

http://www.betemunah.org/sederim/pesach76_files/image012.jpg

### Thursday Evening May 14, 2020

Evening: Counting of the Omer Day 36

Evening Counting of the Omer Day 36

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

Today is thirty-six days of the Omer which are five weeks and one day.

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

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 36 | Parnas 3/Masoret | Iyar 21 | 5:15-16 | Truth united with Chesed |

Ephesians 5:15-16 See then how your conduct (walk)[[53]](#footnote-54) is (to be) in Chochmah (wisdom),[[54]](#footnote-55) not as those without wisdom (fools),[[55]](#footnote-56) but as wise,[[56]](#footnote-57) redeeming[[57]](#footnote-58) the time,[[58]](#footnote-59) because the days are evil.[[59]](#footnote-60)

Next Shabbat:

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

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





### Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu Ben Abraham

Edited by Adon Aviner ben Abraham

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1. This is an internal issue. Therefore, Hakham Shaul is showing that internal issues when externalized are a serious danger to the congregation. [↑](#footnote-ref-2)
2. See **ὀργή** – *orge* page 3 fn 3 [↑](#footnote-ref-3)
3. The 2nd Parnas and the Chazan join in controlling evil speech, temper tantrums and conflict in the congregation. When these two forces are joined, evil does not stand a chance. Their combined effort is Justice mixed with Justice. The 2nd Parnas is a symbol of surrender as we noted above. However, in the present case the surrender is not on the part of the Congregational Officers. The 2nd Parnas and the Chazan joined together bring all injustice under appropriate control. However, outbursts of anger as applied here are not simple abusive tantrums. The 2nd Parnas and Chazan are dealing with legalism here. ὀργή, is always seen to be protecting something recognized to be right, becomes in the political life of the following period the characteristic and legitimate attitude of the ruler who has to avenge injustice. Because the 2nd Parnas, here described in the Greek word **ὀργή** – *orge* has a propensity for justice. Therefore, “anger” must not be allowed to progress into sin. That the two officers 2nd Parnas and the Chazan are in office here dealing with this problem shows the absolute mastery of their gift and office. The two officers demand a change in conduct. [↑](#footnote-ref-4)
4. The element of growth and transformation now laid out for the converts by the 2nd Parnas with the Chazan who persuade the convert to accept loving-kindness as a lifestyle. [↑](#footnote-ref-5)
5. *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-6)
6. See Devarim (Deuteronomy) 32:1; Daat Zekeinim. [↑](#footnote-ref-7)
7. Ibid. 1 [↑](#footnote-ref-8)
8. *Abraham Ibn Ezra’s Commentary On the Second Book of Psalms*, Translated and Annotated by H. Norman Strickman. [↑](#footnote-ref-9)
9. Devarim (Deuteronomy) 4:44 [↑](#footnote-ref-10)
10. Its meaning is: Wealth has no ultimate value even though one enjoys it while alive. [↑](#footnote-ref-11)
11. This word is found in v.13 and is our verbal tally with the Torah. Afterwards / Posterity - אחר, Strong’s number 0310. [↑](#footnote-ref-12)
12. **φανερός** – *phaneros* means that which has become “manifest.” Here we see something that was previously either unknown or hidden that comes to light. [↑](#footnote-ref-13)
13. Reference to Yechezkel 20:9 **that it should not be desecrated** “That My Name should not be desecrated; since I became known to them and I promised to take them out, and the Egyptians recognized that they are My people, if I were to destroy them their enemies would say, “Because He has not the ability to take them out.” Rashi [↑](#footnote-ref-14)
14. Cf. Mk. 12:30-31 [↑](#footnote-ref-15)
15. Biblica: Vol.73 Gregorian Biblical Book Shop p.511 [↑](#footnote-ref-16)
16. Culi, R. Y. (1989). *The Torah Anthology.* (M. Lo'ez, Ed., & R. A. Kaplan, Trans.) Brooklyn, New York: Moznaim Publishing Corp. Vol 12 p. 34 [↑](#footnote-ref-17)
17. **οὖν** – *oun* “therefore” connects with 4:1, 17. In both cases, the Darshan is present. Therefore, we can see our “divisions” are actually interconnected with itself. [↑](#footnote-ref-18)
18. Acceptance of the Nefesh Yehudi (Jewish Soul) brings the soul into loving relationship with G-d. The recipients are the beloved children of G-d. As His beloved children, we are called to imitate His actions. This verse could also be read. Be beloved imitators of G-d’s love as His children. [↑](#footnote-ref-19)
19. Cf. Lev 11:44 “Consecrate yourselves therefore, and be holy, for I am holy.” Note here the similarity between the words of Hakham Shaul and Philo. (Spec. 4:73) 73 for it was a felicitous and true saying of one of the wise men of old, that men never act in a manner more resembling the gods than when they are bestowing benefits; and what can be a greater good than for mortal men to **imitate** the everlasting God? (Virt. 1:168-169) And in another place also the lawgiver gives this precept, which is most becoming and suitable to a rational nature, that men should imitate God to the best of their power, omitting nothing which can possibly contribute to such a similarity as the case admits of. XXIV. Since then you have received strength from a being who is more powerful than you, give others a share of that strength, distributing among them the benefits which you have received yourself, in order that you may **imitate** God by bestowing gifts like his; 169 for all the gifts of the supreme Ruler are of common advantage to all men; and he gives them to some individuals, not in order that they when they have received them may hide them out of sight, or employ them to the injury of others, but in order that they may bring them into the common stock, and invite all those whom they can find to use and enjoy them with them. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p. 623, 657 [↑](#footnote-ref-20)
20. This shows us that the gift of the Nefesh Yehudi is earned. Once the recipient has the Nefesh Yehudi as a gift he must “become” the Nefesh Yehudi. [↑](#footnote-ref-21)
21. This is Hakham Shaul’s third use of **περιπατέω** – *peripateo,* meaning, “walk about.” Each instance **περιπατέω** – *peripateo,* “walk” refers to halakhic norms, conduct established in the Torah, and catechistically elucidated in the Oral Torah. Here we have a summons to faithful obedience. The three instances of **περιπατέω** – *peripateo,* show three responses expected of the Congregation. However, the phrase refers to habitual conduct. Therefore, we should read, “make this your habitual conduct,” or “make this your habitual walk.” [↑](#footnote-ref-22)
22. The Remes text is drawing on allegory to make its point. The point is to be as though you were an offering before G-d. The more familiar example is Yitzchak. The point here is not whether this is a literal sacrifice, which it is not or allegorical speech. Because it is Remes, it is most certainly allegorical. Secondly, the “lesson” is for us to mimic G-d and if that seems impossible, we have Messiah as a model. We must understand that **θυσία** – *thusia* does not represent a “sin offering.” Therefore, Messiah’s “sacrifice” is not for the sake of atonement in this case. We find the corresponding offering to be a **קֻרְבָּן** – *qorban* meaning to bring near. Therefore, the summary is not that Messiah is a “sacrifice” but a means of drawing near to G-d. Eadie, J. (2005). *A Commentary on the Greek Text of Paul's Letter to the Ephesians.* (M. G. Rev. W. Young, Ed.) Birmingham, AL: Solid Ground Christian Books. p. 364 [↑](#footnote-ref-23)
23. The sweet smell, **רֵיחַ** – *reyach* **נִיחֹחַ** – *nichowach* can be read a smell of comfort, or, the fragrance of the comforter. As Edie points out there is no easy way to say **נִיחֹחַ** **רֵיחַ**. As we have stated above the emphasis is not on a “literal” sacrifice, but rather the moral excellence of Messiah. Eadie, J. (2005). *A Commentary on the Greek Text of Paul's Letter to the Ephesians.* (M. G. Rev. W. Young, Ed.) Birmingham, AL: Solid Ground Christian Books. p. 365 [↑](#footnote-ref-24)
24. The sweet-smelling aroma is the prayers of the Tsadiqim as they recite the liturgical prayers of the Siddur. [↑](#footnote-ref-25)
25. Not found in all manuscripts. [↑](#footnote-ref-26)
26. Because our textual base is Remes, we realize that Hakham Shaul is not speaking in “literal” terms. This means that the insinuation is maintaining spiritual fidelity, “faithful obedience” to G-d. [↑](#footnote-ref-27)
27. While the Greek word **ἀκαθαρσία** – *akatharsia,* “uncleanness” does have the connotations of sexual impropriety, as noted above the fidelity is spiritual rather than physical. [↑](#footnote-ref-28)
28. Cf. Eph. 1:1 above. The conduct of the “**Tsadiqim**” should be a model of faithful obedience. The idea of the sexual impropriety is that of turning from G-d to self-serving conduct and behavior. [↑](#footnote-ref-29)
29. **Αἰσχρότης** – *aischrotes* corresponding to **בָּשְׁנָה** – *bā∙šenā* disgraceful behavior or speech. [↑](#footnote-ref-30)
30. Lashon HaRa – the evil tongue. The noise of vulgarity chokes the Spirit/Divine Presence. Because these two Parnasim are connected to the Darshan (Prophecy) they relate to holy speech. [↑](#footnote-ref-31)
31. Let it be here noted that this phrase, **εὐχαριστία** – *eucharistia* has nothing to do with the Catholic/Christian notion of eucharist. The true meaning is found in the Talmud and Oral Torah as can be noted here… “It is forbidden man to enjoy anything of this world without benediction,” **b. Ber., 35a**. “At good news one says: Blessed be He who is good and who does good. But at bad news one says: Blessed be the judge of truth … Man has a duty to pronounce a blessing on the bad as he pronounces a blessing on the good,” **b. Ber.,** 54a. Thanks are forever: “In the future all sacrifices will cease, but the offering of thanks will not cease to all eternity. Similarly, all confessions will cease, but the confession of thanks will not cease to all eternity,” *Pesikta* (*de Rab. Kahana*), collection of homilies 9 (79a). When one senses G-d, whether in Torah study, nature or by any other means, he should say the appropriate blessing. Through this blessing we have made a connection with the Divine. [↑](#footnote-ref-32)
32. The mention of the “Governance relates to the ten men of the congregation and our theme for Hakham Shaul’s Letter to the Ephesians. The “Governance of Messiah is an expression of the Governance of G-d,” through the Hakhamim and Bate Din as opposed to human kings.

    The balance of ministry is clear at this point. The 1st Parnas wants to war with every adversary. Where there is union between these two Pastors, they scrutinize their battles carefully. While the 1st Pastor is like the moon in his waxing and waning the 2nd Pastor is consistent and constantly devoted. [↑](#footnote-ref-33)
33. We see the office and ministry of the 2nd Parnas as restrictive. The restriction is against the philosophical vanity of Replacement Theology (philosophy). This is accomplished by true scholarship. Therefore, we see Hakham Shaul’s allusion to **Lag B’ Omer** the holiday of the Torah Scholar. This officer is often willing to be self-sacrificing as noted above. He sacrifices for the sake of unity and edification. In this venue, he becomes a key builder in the congregation. He will not “sacrifice” for vanities sake. He concedes only for the “cause.” However, this persona is the real watchdog of the congregation. He draws his strength from the Chazzan and compassion from the 1st Parnas/Pastor. This Pastor is highly creative with the ability to build and strengthen the congregation, by motivating it with (Prophetic) vision he receives from the Darshan. Were it not for his apprehension of the prophetic vision of the Maggid/Darshan the congregation could be like a dog chasing its tail. It is evident that Hakham Shaul is perfectly aware of the characteristics of this Officer. This can be seen in his warning against the Yetser HaRa/Lashon HaRa. [↑](#footnote-ref-34)
34. While there is some debate as to whom “any man” is, we understand this to be the dividing sect of Gentile Philosophers or philosophies. These “philosophies” were designed to replace the truth of the Torah. These “vain philosophies” were the replacement to the Oral Torah. Therefore, blaspheme against the Oral Torah/Mesorah is initiated in the form of a replacement “Oral” presentation of vain philosophy. We note that the “vain philosophy” is considered “empty words.” This is because of the Hebrew idea of “Tob” (good) and “Ra” (bad). “Tob” true meaning is that which is beneficial and “Ra” meaning that which is “empty” or “vain.” The Torah Oral/Written is a means of accessing the consciousness of G-d. When these “vain philosophies” are propagated they nullify that connection and awareness. [↑](#footnote-ref-35)
35. As noted above the ministry of the 2nd Parnas leans towards the left column. Therefore, we should expect a stern character leaning towards justice and judgment. This is easily seen in the comment “**wrath of God comes upon the children of disobedience.**” This officer is a part of the balancing of the congregation. This officer teaches the congregation not to succumb to the trappings of human philosophy. True strength and reassurance comes from within the G-dly community. Therefore, we see that this officer, as an echo of Hokhmah is an integral part of the assembly. While this officer should be the echo of Binah, he is captivated with the essence of Hokhmah. [↑](#footnote-ref-36)
36. Only abstinence from the morass of confusion can one be free. One needs an established halakhic norm to truly be free. The trappings of vanity are bondage and detraction from genuine freedom. The 2nd Parnas is the true gate to freedom. [↑](#footnote-ref-37)
37. Darkness here is not evil in the strict sense of the word. “Darkness” is defined by one’s relationship with G-d. Those who have no relationship with G-d through the Torah are “darkness.” [↑](#footnote-ref-38)
38. Light is association with G-d and the conversion. Reception of the Nefesh Yehudi (Jewish soul) transforms the new man into light. Ps. 97:11 ***Light is sown like seed for the righteous/generous, and gladness for the upright in heart***. This light is the Ohr HaGanuz (Primordial Light) which resides within each individual connected with G-d and recipient of the Nefesh Yehudi (Jewish Soul). Light is also an indication of the Shekinah’s presence. The Torah is the repository for the Ohr HaGanuz, the Primordial Light. Therefore, those who receive the Torah oral and written receive the Primordial Light. The goal of receiving the Torah is to become the light i.e. the Torah. When the B’ne Yisrael traveled through the wilderness, the “Light” manifest as either a pillar of fire or a cloud. Darkness also represents the relationship to the intermediary powers that govern the universe as G-d’s agents. Those angels, which represent the true structure of the universe represent light. They are often called mazelot (constellations) or stars. Those “fallen stars” are those stars, which did not keep their specifically designated place and position. **Yehudah 1:6** **Now the heavenly messengers that did not keep their** Divinely appointed position of **pre-eminence but forsook their proper sphere** (station) **are kept** under guard **in everlasting chains in** deepest **darkness for the great day of judgment.** 1 Enoch 10: 4-6 And he said to Raphael: "Bind Azael foot and hand, and cast him into the darkness, and open the desert that is in the Dadouel, and cast him in. "And lay down upon him rough and jagged rocks and cover him with darkness. And let him dwell there for eternity, and cover his face so he cannot see light. "And on the great day of judgment he will be lead into the fire. Cf. 1Thes 5:4-11; Rom 13:11-14 [↑](#footnote-ref-39)
39. See “walk” above. Mishle (Proverbs) associates the mitzvot that we “walk” out with the lamp and teachings (Torah) with the light. [↑](#footnote-ref-40)
40. **δοκιμάζω –** *dokimazo* (approving/discern/allow) has the connotation of permitting and prohibiting in the Rabbinical sense. That which is prohibited by the determination of halakhic norms is not pleasing to G-d. And that which is permitted is considered “pleasing” to G-d. [↑](#footnote-ref-41)
41. The objective desire of the child of light is to live a life of exemplary Torah observance. This is what is “pleasing” to G-d. [↑](#footnote-ref-42)
42. Do not associate turns from not contact to rebuke or reprimand. [↑](#footnote-ref-43)
43. “Fruitless works” of darkness, is contrasted against the fruitful works of the Torah. Works of darkness are those human attempts to atone for sin through activities not prescribed in the Torah. The concept of “unfruitful” matches the Hebrew word **רַע** – *ra,* which is usually translated evil. However, as noted above **רַע** – *ra,* means empty. Therefore, the “unfruitful” works of the “darkness” are works that are empty of good or positive, constructive efforts in conjunction with the Torah. Nevertheless, these “works” are of “shameful” nature, not to be practiced by the children of light. **Yehudah (Jude) 1:12These are a hidden danger in your Festivals while they feast with you, they disrespectfully feed themselves first. They are waterless clouds carried by the fall winds; fruitless trees, twice dead, and uprooted; storm driven** (wild) **waves of the sea, foaming without water to their own shame; wandering spheres** (stars) **for who the deepest darkness is reserved for** (their) **eternity.** [↑](#footnote-ref-44)
44. While some translations suggest “exposure,” the true meaning of this word is rebuke or reprimand. The concept of “exposure” comes from the idea of being children of light. Light is a natural exposure of darkness or “works of darkness.” Therefore, because it is natural for light to expose darkness we are commanded to reprimand or rebuke all deeds done in darkness. This may be expressed in the form of personal introspection. It seems evident from the writings of Philo that the present nomenclature is associated with personal conviction and introspection. This would intimate that understanding that we shine a light on our personal activities and then judge those activities as fruitful (works of light) or fruitless (works of darkness). The question posited by Hoehner is; whose deeds are being exposed? Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 679. It stands to reason that the exposed are the newly converted Gentiles. This is Hakham Shaul’s way of teaching them to be Torah observant and submission to the Officials Synagogue. Because we have the union of the 2nd Parnas (Pastor) and the Moreh, we see that the address is to those who are in need of initial education on the expectations of the Oral Torah. Nevertheless, we are not to be associated with these things in any way. [↑](#footnote-ref-45)
45. It is a shame/disgrace to even mention these things, which must needs be reprimanded or rebuked openly. [↑](#footnote-ref-46)
46. **Κρυφῇ** – *kruphe* that which is hidden or concealed. **Κρυφῇ** – *kruphe* being the opposite of the “secret” of So’od. [↑](#footnote-ref-47)
47. Light here is an allegorical reference to what is made public [↑](#footnote-ref-48)
48. We seem to have a quote from some undefined source. The Tanakh is replete with pesukim (verses) on light, waking and the resurrection for those who sleep in the dust. In the present case, we do not seem to have a direct quote from any specific source. We would opine here that the Hakham Shaul might have been referring to an early version of Petihat Eliyahu. The notion of conversion is also an allegory of the resurrection, as is waking in the morning. [↑](#footnote-ref-49)
49. While the language is that of the resurrection, we also see the call to duty. This ties the present pericope with the next. “Walk…” [↑](#footnote-ref-50)
50. Hoehner suggests that **ἀνάστα** rooted in **ἀνίστημι** – *anistemi* used only here in the Nazarean Codicil is an unusual form of its root. This implies that the “raising” is mentioned in a hurried sense. He derives this idea from Wallace (*Greek Grammar,* 491) Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 687 [↑](#footnote-ref-51)
51. Here we have the perfect analogy of the resurrection. Just as it is when we sleep the morning light causes us to wake up, the (Primordial) Light of Messiah that shines on the dead body will cause it to wake up into resurrection. The concepts of Messiah and Torah (both Written and Oral) are intimately linked and inseparable from each other. [↑](#footnote-ref-52)
52. Referring to the days of Messiah, see Pesach Seder, Magid “R. Eliezer, R. Yehoshua” … [↑](#footnote-ref-53)
53. This is not an inference on how one “should” walk. This is a direct “command” on how one is to walk. Walking in “wisdom” means guarding every step. [↑](#footnote-ref-54)
54. **ἀκριβῶς** – *akribos* here refers to Chochmah refers to the highest office of the Bet Din. This character is often mirrored in the middah G’dolah/Chesed. Just as there is a Bet Din manifesting the three highest qualities of Messiah the middot of the three officers reflect the qualities of Messiah modeled in the Bet Din. The “wisdom” of the Seven Officers is secure in their position and rank. They are not so ego centered as to need to point all attention on themselves. The challenge of the Hakham (Shaul) is to “walk in wisdom.” This implies an intimate connection with the Torah (Law), Mitzvoth (Commandments) and the Mesorah (Oral Torah of Messiah). [↑](#footnote-ref-55)
55. The analogy of “light’ is now changed into a comparative allegory of wisdom versus the “those without wisdom.” “Fools” here is the opposite of wisdom… This statement is mirrored in Abot 5:7/10 (In some versions the reference is 5:10) “Seven qualities characterize the boor…” **5:7** There are seven traits to an unformed clod, and seven to a sage.

    A sage does not speak before someone greater than he in wisdom.

    And he does not interrupt his fellow.

    And he is not at a loss for an answer.

    He asks a relevant question and answers properly.

    And he addresses each matter in its proper sequence, first, then second.

    And concerning something he has not heard, he says, “I have not heard the answer.”

    And he concedes the truth [when the other party demonstrates it].

    And the opposite of these traits applies to a clod. [↑](#footnote-ref-56)
56. As noted, the Seven Officers do not model the negativity of the ego-centric person. They model wisdom, as it is manifest through the Bet Din. The conduct of those who subject themselves to the Torah, the Bet Din and the seven officers is the “way of the wise.” [↑](#footnote-ref-57)
57. The idea of “redemption” is that of buying up “time.” However, as is the case throughout, Hakham Shaul is telling the Gentile converts to make tikun (healing, repair and restoration). Therefore, we must understand that Hakham Shaul is referring to the abstract idea of tikun for the sin of Adam. [↑](#footnote-ref-58)
58. The redemption (tikun) of “time,” refers here to observance of Shabbat and festivals. These Festivals (including Shabbat) form the blueprint for order and structure governing societal and cultural means redeeming time. The allegory of “buying time” is that of, 1 The Galut HaGadol and 2 an Indebted servant. The indebted servant is “redeemed” (bought back) from his debtors and taught proper economics. This is “buying time/days.” Furthermore, the plural “days” is also allegorical of the “ages.” This nomenclature will change in the sixth chapter to the singular. Cf. 6:13 See… Schweid, E. (2000). *The Jewish Experience of Time, Philosophical Dimensions of the Jewish Holy Days.* (A. Hadary, Trans.) Northvale: Jason Aaronson Inc. [↑](#footnote-ref-59)
59. The days are “evil” **רַע** – *ra*, empty or fruitless. The allegory of “evil days” refers to being subjected to foreign powers. At the time of Ephesians, the power of the Romans guaranteed Pax Romana interpreted as the “Peace of Rome” or “Roman Peace.” This was generally the environ that “Rome” wanted to project. However, Pax Romana came at a heavy price. Furthermore, when the “citizens” of the Roman Empire did not behave according to Roman dogma they were quickly squashed. Redemption of time, the tikun can only be accomplished by keeping the Feasts and Shabbat. This further demands an observance of the Oral Torah in that the Torah does not explicitly teach us how to keep those feasts. [↑](#footnote-ref-60)