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

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Iyar 17, 5773 – April 26/27, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

|  |  |  |
| --- | --- | --- |
| **Conroe & Austin, TX, U.S.**  Fri. Apr 26 2012 – Candles at 7:47 PM  Sat. Apr 27 2012 – Habdalah 8:43 PM | **Brisbane, Australia**  Fri. Apr 26 2012 – Candles at 5:04 PM  Sat. Apr 27 2012 – Habdalah 5:56 PM | **Chattanooga, & Cleveland, TN, U.S.**  Fri. Apr 26 2012 – Candles at 8:04 PM  Sat. Apr 27 2012 – Habdalah 9:03 PM |
| **Jakarta, Indonesia**  Fri. Apr 26 2012 – Candles at 5:31 PM  Sat. Apr 27 2012 – Habdalah 6:20 PM | **Manila & Cebu, Philippines**  Fri. Apr 26 2012 – Candles at 5:54 PM  Sat. Apr 27 2012 – Habdalah 6:45 PM | **Miami, FL, U.S.**  Fri. Apr 26 2012 – Candles at 7:31 PM  Sat. Apr 27 2012 – Habdalah 8:25 PM |
| **Olympia, WA, U.S.**  Fri. Apr 26 2012 – Candles at 7:57 PM  Sat. Apr 27 2012 – Habdalah 9:06 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Apr 26 2012 – Candles at 7:20 PM  Sat. Apr 27 2012 – Habdalah 8:21 PM | **San Antonio, TX, U.S.**  Fri. Apr 26 2012 – Candles at 7:49 PM  Sat. Apr 27 2012 – Habdalah 8:45 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Apr 26 2012 – Candles at 7:29 PM  Sat. Apr 27 2012 – Habdalah 8:35 PM | **Singapore, Singapore**  Fri. Apr 26 2012 – Candles at 6:49 PM  Sat. Apr 27 2012 – Habdalah 7:39 PM | **St. Louis, MO, U.S.**  Fri. Apr 26 2012 – Candles at 7:29 PM  Sat. Apr 27 2012 – Habdalah 8:31 PM |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

His Excellency Adon John Hope & beloved family

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

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

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



**Friday Evening April 26, 2013**

**Evening: Counting of the Omer Day 32**

**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[[1]](#footnote-1) and any uncleanness[[2]](#footnote-2) or any kind of greed be once named among you, as** these things are not **proper for Tsadiqim,[[3]](#footnote-3) neither what is shameful,[[4]](#footnote-4) foolish talking,[[5]](#footnote-5) course jesting, which are not becoming, but rather giving of** prayerful **thanks.[[6]](#footnote-6) 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)**.[[7]](#footnote-7)**

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* The Warning Of The Last Plague – Exodus 11:1-10
* The Institution of the Passover – Exodus 12:1-13
* Regulations For The Passover Festival – Exodus 12:14-20

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 11:1 – 12:20**

| **Rashi** | **Targum** |
| --- | --- |
| 1. The Lord said to Moses, "I will bring **one more plague** upon Pharaoh and upon Egypt; afterwards he will let you go from here.When he lets you out, he will completely drive you out of here. | 1. ¶ And the LORD spoke unto Mosheh, **Yet one stroke** will I bring upon Pharoh and upon the Mizraee, which will be greater than all, and afterward will he send you hence: when he releases, there will be to himself an end: driving, he will drive you forth from hence. |
| 2. Please, speak into the ears of the people, and let them borrow, each man from his friend and each woman from her friend, silver vessels and golden vessels." | 2. Speak now in the hearing of the people, That every man will demand from his Mizraite friend, and every woman of her Mizraite friend, vessels of silver and vessels of gold. |
| 3. So the Lord gave the people favor in Pharaoh's eyes; also the man Moses was highly esteemed in the eyes of Pharaoh's servants and in the eyes of the people. | 3. And the LORD gave the people favour before the Mizraee; also the man Mosheh was very great in the land of Mizraim before the servants of Pharoh and before his people. |
| 4. Moses said, "So said the Lord, At the dividing point of the night, I will go out into the midst of Egypt, | 4. ¶ And Mosheh spoke (or, had spoken) to Pharoh, Thus says the LORD, At this hour of the following night will I be revealed in the midst of the Mizraee, |
| 5. and every firstborn in the land of Egypt will die, from the firstborn of Pharaoh who sits on his throne to the firstborn of the slave woman who is behind the millstones, and every firstborn animal. | 5. and every firstborn in the land of Mizraim will die: from the firstborn of Pharoh who should sit upon the throne of his kingdom, unto the firstborn son of the humblest mother in Mizraim who grinds behind the mills, and all the firstborn of cattle. |
| 6. And there will be a great cry throughout the entire land of Egypt, such as there never has been and such as there shall never be again. | 6. And there will be a great cry in all the land of Mizraim, because like the plague of this night there has not been, and like the plague of this night there never will be one. |
| 7. But to all the children of Israel, not one dog will whet its tongue against either man or beast, in order that you shall know that the Lord will separate between the Egyptians and between Israel.' | 7. But any of the children of Israel a dog will not harm by lifting up his tongue against either man or beast ; that they may know that the LORD makes distinction between the Mizraites and the sons of Israel. |
| 8. And all these servants of yours will come down to me and prostrate themselves to me, saying, ‘Go out, you and all the people who are at your feet,' and afterwards I will go out." [Then] he [Moses] exited from Pharaoh with burning anger. | 8. And you will send down all your servants to me, coming and beseeching me, saying, Go forth, you and all the people who are with you; and afterwards I will go. And he went out from Pharoh in great anger. |
| 9. The Lord said to Moses, "Pharaoh will not heed you, in order to increase My miracles in the land of Egypt." | 9. But the LORD said to Mosheh, Pharoh will not hearken to you ; that I may multiply My wonders in the land of Mizraim. |
| 10. Moses and Aaron had performed all these miracles before Pharaoh, but the Lord strengthened Pharaoh's heart, and he did not let the children of Israel out of his land. | 10. ¶ And Mosheh and Aharon did all these wonders before Pharoh; and the LORD strengthened the design of Pharoh's heart, and he would not release the sons of Israel from his land. |
|  |  |
| 1. The Lord spoke to Moses and to Aaron in the land of Egypt, saying, | 1.  ¶ And the LORD spoke to Mosheh and to Aharon in the land of Mizraim, saying, |
| 2. This month shall be to you the head of the months; to you it shall be the first of the months of the year. | 2. This month is ordained to be to you the beginning of the months; and from it you will begin to number for festivals, and times, **and cycles**; it will be to you the first of the number of the months of the year. |
| 3. Speak to the entire community of Israel, saying, "On the tenth of this month, let each one take a lamb for each parental home, a lamb for each household. | 3. Speak to all the congregation of the children of Israel, saying, In the tenth of this month, whose time is appointed for this time (occasion), and not for (coming) generations, they will take to them a lamb for the house of a family, and, if many in number, they will take a lamb for a house: |
| 4. But if the household is too small for a lamb, then he and his neighbor who is nearest to his house shall take [one] according to the number of people, each one according to one's ability to eat, shall you be counted for the lamb. | 4. **but if the men of the house are fewer than ten in number,** in proportion to a sufficient number to eat the lamb, he and his neighbor who is nearest to his house will take according to the number of souls: each man according to the sufficiency of his eating will be counted for the lamb. |
| 5. You shall have a perfect male lamb in its [first] year; you may take it either from the sheep or from the goats. | 5. The lamb shall be perfect, a male, the son of a year he shall be to you; from the sheep or from the young goats ye may take. |
| 6. And you shall keep it for inspection until the fourteenth day of this month, and the entire congregation of the community of Israel shall slaughter it in the afternoon. | 6. And it will be bound and reserved for you until the fourteenth day of this month, that you may not know the fear of the Mizraee when they see it; **and you will kill him according to the rite of all to congregation of the assembly of Israel, between the suns.** |
| 7. **And they shall take [some] of the blood and put it on the two doorposts and on the lintel, on the houses in which they will eat it.** | 7. **And you will take of the blood and set it upon the two posts and upon the upper board outside of the houses in which you eat and sleep.** |
| 8. And on this night, they shall eat the flesh, roasted over the fire, and unleavened cakes; with bitter herbs they shall eat it. | 8. And you will eat the flesh on that night, the fifteenth of Nisan, until the dividing of the night roasted with fire, without leaven, with horehound and lettuce will you eat it. |
| 9. You shall not eat it rare or boiled in water, except roasted over the fire its head with its legs and with its innards. | 9. Eat not of it while living, neither boiled in wine, or oil, or other fluids, neither boiled in water, but roasted with fire, with its head, and its feet, and its inwards.  JERUSALEM: Roasted |
| 10. And you shall not leave over any of it until morning, and whatever is left over of it until morning, you shall burn in fire. | 10. Nor will any be left of it till the morning; but what may remain of it in the morning you will cover over, and in the daylight of the sixteenth day burn with fire; for you may not burn the residue of a holy oblation on the feast day. |
| 11. And this is how you shall eat it: your loins girded, your shoes on your feet, and your staff in your hand; and you shall eat it in haste it is a Passover sacrifice to the Lord. | 11. And according to this manner you will eat it, this time, but not in (other) generations: your loins will be girded, your shoes on your feet, and your staves in your hands; and you will eat in the fear of the majesty of the LORD of the world; because mercy has been shown to you from before the LORD.  JERUSALEM: Bound by the precepts of the Law. |
| 12. I will pass through the land of Egypt on this night, and I will smite every firstborn in the land of Egypt, both man and beast, **and upon all the gods of Egypt will I wreak judgments I, the Lord.** | 12. And I will be revealed in the land of Mizraim in the majesty of My glory this night, and with Me ninety thousand myriads of destroying angels; and I will slay all the firstborn in the land of Mizraim, of man and of beast, **and against all the idols of the Mizraee I will execute four judgments: the molten idols will be melted, the idols of stone will be broken, the idols of clay will he shattered, and the idols of wood will be made dust, that the Mizraee may know that I am the LORD.** |
| 13. And the blood will be for you for a sign upon the houses where you will be, and I will see the blood and skip over you, and there will be no plague to destroy [you] when I smite the [people of the] land of Egypt. | 13. And the blood of the paschal oblation, (like) the matter of circumcision, will be a sign for you, to become a sign upon the houses where you dwell; and I will look upon the worth of the blood, and will spare you; and the angel of death, to whom is given the power to destroy, will have no dominion over you in the slaughter of the Mizraee. |
| 14. And this day shall be for you as a memorial, and you shall celebrate it as a festival for the Lord; throughout your generations, you shall celebrate it as an everlasting statute. | 14. ¶ And this day will be to you for a memorial, and you will celebrate it a festival before the LORD in your generations; by a perpetual statute will you solemnize it. |
| 15. For seven days you shall eat unleavened cakes, but on the preceding day you shall clear away all leaven from your houses, for whoever eats leaven from the first day until the seventh day that soul shall be cut off from Israel. | 15. Seven days you will eat unleavened bread: in the dividing of the day which precedes the feast you will put away leaven from your houses; for whosoever eats what is leavened, from the first day of the feast until the seventh day, that man will be destroyed from Israel. |
| 16. And on the first day there shall be a holy convocation, and on the seventh day you shall have a holy convocation; no work may be performed on them, but what is eaten by any soul that alone may be performed for you. | 16. And on the first day there will be a holy congregation, and on the seventh day there will be to you a holy congregation. No work will be done among you, only that which must be done for every one's eating may be done by you. |
| 17. And you shall watch over the unleavened cakes, for on this very day I have taken your legions out of the land of Egypt, and you shall observe this day throughout your generations, [as] an everlasting statute. | 17. And you will observe the feast of the unleavened bread, because in this same day the LORD will bring out your hosts free from the land of Mizraim; and you will observe this day in your generations, a statute for ever. |
| 18. In the first [month], on the fourteenth day of the month in the evening, you shall eat unleavened cakes, until the twenty first day of the month in the evening. | 18. In Nisan, on the fourteenth day of the month, you will kill the Passover, and at evening on the fifteenth you will eat unleavened bread until the twenty-first of the month. On the evening of the twenty-second you may eat leavened bread. |
| 19. For seven days, leavening shall not be found in your houses, for whoever eats leavening that soul shall be cut off from the community of Israel, both among the strangers and the native born of the land. | 19. For seven days leaven will not be found in your houses; for whosoever eats of leaven, that man will perish from the congregation of Israel, whether he be a stranger or home-bred in the land. |
| 20. You shall not eat any leavening; throughout all your dwellings you shall eat unleavened cakes." | 20. Any mixture of leaven you will not eat; in every place of your habitation you will eat unleavened bread. |
|  |  |

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

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

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

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

Vol. 5 – “Redemption,” pp. 24-77

**Rashi Commentary for: ‎ Shemot (Exod.) 11:1 – 12:20**

**Chapter 11**

**1** **completely**-Heb. כָּלָה [Onkelos renders: גְמִירָא. כָּלָה is therefore the equivalent of] כָּלִיל, complete. [I.e.,] He will let all of you out.

**2** **Please, speak-** Heb. דַבֶּר-נָא is only an expression of request. [The verse is saying] I ask you to warn them about this, [i.e., to ask their neighbors for vessels] so that the righteous man, Abraham, will not say He fulfilled with them [His promise] “and they will enslave them and oppress them” (Gen. 15:13), but He did not fulfill with them “afterwards they will go forth with great possessions” (Gen. 15:14).-[from Ber. 9a] I

**4** **Moses said, So said the Lord**-When he stood before Pharaoh, this prophecy was said to him, for after he [Moses] left his [Pharaoh’s] presence, he did not see his face [again].-[from Exod. Rabbah 18:1, Mishnath Rabbi Eliezer ch. 19]

**At the dividing point of the night**-Heb. כַּחֲצֽת הַלַיְלָה, when the night is divided. כַּחֲצֽת is like “when the meal offering was offered up (כַּעֲלוֹת) ” (II Kings 3:20); [and like] “when their anger was kindled (בַּחֲרוֹת) against us” (Ps. 124:3). This is its simple meaning, which fits its context that חֲצֽת is not a noun denoting a half. Our Rabbis, however, interpreted it like כַּחֲצִי הַלַיְלָה, at about midnight [lit., half the night], and they said that Moses said כַּחֲצֽת, about midnight, meaning near it [midnight], either before it or after it, but he did not say בַּחֲצֽת, at midnight, lest Pharaoh’s astrologers err and [then] say, “Moses is a liar,” but the Holy One, blessed be He, Who knows His times and His seconds, בַּחֲצוֹת, at midnight.-[from Ber. 3b]

**5** **to the firstborn of the captive**-Why were the captives smitten? So that they would not say, “Our deity has demanded [vengeance] for their [our] degradation, and brought retribution upon Egypt.”-[from Mechilta, Bo, on Exod. 12: 29]

**from the firstborn of Pharaoh… to the firstborn of the slave woman**-All those inferior to the Pharaoh’s firstborn and superior to the slave woman’s firstborn were included. Why were the sons of the slave women smitten? Because they too were enslaving them [the Israelites] and were happy about their misfortune.-[from Pesikta Rabbathi, ch. 17]

**and every firstborn animal**-Because they [the Egyptians] worshipped it, and when the Holy One, blessed be He, punishes any nation, He punishes its deity.-[from Mechilta, Bo, on Exod. 12:29]

**7** **not one dog will whet its tongue- Heb.** יֶחֱרַץ. I say that יֶחֱרַץ means sharpening א יֶחֱרַץ, will not sharpen. Similarly, [in the phrase] “none whetted (חָרַץ) his tongue against any of the children of Israel” (Josh. 10:21), [א יֶחֱרַץ means] he did not sharpen; [in the phrase] “then you shall bestir (תֶּחֱרָץ)” (II Sam. 5:24), [תֶּחֶרָץ means] you shall sharpen; [in the phrase] “a… grooved threshing sledge (חָרוּץ) ” (Isa. 41:15), [חָרוּץ means] sharp; [in the phrase] “The plans of a diligent man (חַרוּץ) ” (Prov. 21:5), חָרוּץ[means] a sharp-witted person; [in the phrase] “and the hand of the sharp-witted (חָרוּצִים) will make them rich” (Prov. 10:4), (חָרוּצִים) means sharp ones, shrewd merchants.

**will separate**-Heb. יַפְלֶה, will divide.-[from Onkelos, Jonathan] See the commentary on Exod. 8:18.

**8** **And all these servants of yours will come down**-[By using this phrase,] he [Moses] showed respect for the throne, because eventually Pharaoh himself went down to him at night and said, “Get up and get out from among my people” (Exod. 12:31), although Moses had not originally said, “You will come down to me and prostrate yourself to me.”-[from Exod. Rabbah 7:3; Mechilta, Bo 13]

**who are at your feet**-Who follow your advice and your way.

**and afterwards I will go out**-with all the people from your land.

**he exited from Pharaoh**-After he had completed his words, he went out from before him.

**with burning anger** because he [Pharaoh] had said to him, “You shall no longer see my face” (Exod. 10:28)

**9** **in order to increase My miracles in the land of Egypt-** (“My miracles” denotes two; “to increase” denotes three.) They are the plague of the firstborn, the splitting of the Red Sea, and the stirring of the Egyptians [into the sea].

**10** **Moses and Aaron had performed, etc.**-It has already been written for us in reference to all the miracles, and it [Scripture] did not repeat it here except to juxtapose it to the following section [i.e., Exod. 12]. See Rashi’s commentary on the following verse.

**Chapter 12**

**1** **The Lord spoke to Moses and to Aaron**-Since Aaron had worked and toiled with miracles just like Moses, He accorded him this honor at the first commandment by including him with Moses in [His] speech.-[from Tanchuma Buber, Bo 8; Mechilta] In early editions of Rashi, this paragraph is part of the above paragraph, the comment on 11:10. Indeed, that is how it appears in Tanchuma Buber.

**in the land of Egypt**-[I.e.,] outside the city. Or perhaps it means only within the city? Therefore, Scripture states: “When I leave the city, [I will spread my hands to the Lord]” (Exod. 9:29). Now, if [even a] prayer, which is of minor importance, he [Moses] did not pray within the city, a divine communication, which is of major importance, how much more so [would God not deliver it to Moses within the city]? Indeed, why did He not speak with him within the city? Because it was full of idols.-[from Mechilta]

**2** **This month**-Heb. הַחֽדֶשׁ הַזֶה, lit., this renewal. He [God] showed him [Moses] the moon in its renewal and said to him, “When the moon renews itself, you will have a new month” (Mechilta). Nevertheless, [despite this rendering,] a biblical verse does not lose its simple meaning (Shab. 63a). Concerning the month of Nissan, He said to him, “This shall be the first of the order of the number of the months, so Iyar shall be called the second [month], and Sivan the third [month].”

**This**-Moses found difficulty [determining] the [precise moment of the] renewal of the moon, in what size it should appear before it is fit for sanctification. So He showed him with His finger the moon in the sky and said to him, “You must see a moon like this and sanctify [the month].” Now how did He show it to him? Did He not speak to him only by day, as it says: “Now it came to pass on the day that the Lord spoke” (Exod. 6:28); “on the day He commanded” (Lev. 7:38); “from the day that the Lord commanded and on” (Num. 15:23) ? Rather, just before sunset, this chapter was said to him, and He showed him [the moon] when it became dark.-[from Mechilta]

**3** **Speak to the entire community**-Heb. דַּבְּרוּ, [the plural form]. Now did Aaron speak? Was it not already stated [to Moses]: “You shall speak” (Exod. 7:2) “and you speak to the children of Israel, saying” (Exod. 31:13)]? But they [Moses and Aaron] would show respect to each other and say to each other, “Teach me [what to say],” and the speech would emanate from between them [and it would sound] as if they both were speaking.-[from Mechilta]

**to the entire community of Israel, saying, “On the tenth of… month”-** Speak today on Rosh Chodesh [the New Moon] that they should take it [the lamb] on the tenth of the month.-[From Mechilta]

**this**-The Passover sacrifice of Egypt had to be taken on the tenth, but not the Passover sacrifice of later generations.-[from Mechilta, Pes. 96a]

**a lamb for each parental home**-[I.e., a lamb] for one family. If [the family members] were numerous, I would think that one lamb would suffice for all of them. Therefore, the Torah says: “a lamb for a household.”-[from Mechilta]

**4** **But if the household is too small for a lamb**-And if they are too few to have one lamb, for they cannot eat it [all], and it will become left over (see verse 10), “then he and his neighbor… shall take.” This is the apparent meaning according to its simple interpretation. There is, however, also a midrashic interpretation, [namely that this verse comes] to teach us that after they were counted on it, [i.e., after they registered for a certain lamb,] they may diminish their number and withdraw from it and be counted on another lamb. If, however, they wish to withdraw and diminish their number, [they must do it] מִהְיוֹתמִשֶׂה [lit., from the being of the lamb]. They must diminish their number while the lamb still exists, while it is still alive, and not after it has been slaughtered.-[from Mechilta, Pes. 98a]

**according to the number of-Heb.**  בְּמִכְסַת, amount, and so “the amount of (מִכְסַת) your valuation: (Lev. 27:23).

**according to one’s ability to eat**-[This indicates that only] one who is fit to eat-which excludes the sick and aged-who cannot eat an olive-sized portion [can be counted among the group for whom the sacrifice is killed].- [from Mechilta]

**shall you be counted**-Heb. תָּכֽסוּ [Onkelos renders:] תִּתְמְנוּן, you shall be counted.

**5** **perfect** without a blemish.-[from Mechilta]

**in its [first] year**-Heb. בֶּן-שָׁנָה For its entire first year it is called בֶּן-שָׁנָה, meaning that it was born during this year.-[from Mechilta]

**either from the sheep or from the goats**-Either from this [species] or from that [species], for a goat is also called שֶׂה, as it is written: “and a kid (שֵֶׂה עִזִים)” (Deut. 14:4).-[from Mechilta]

**6** **And you shall keep it for inspection**-Heb. לְמִשְׁמֶרֶת. This is an expression of inspection, that it [the animal] requires an inspection for a blemish four days before its slaughter. Now why was it [the designated animal] to be taken four days before its slaughter, something not required in the Passover sacrifice of later generations? Rabbi Mathia the son of Charash used to say [in response]: Behold He [God] says: “And I passed by you and saw you, and behold your time was the time of love” (Ezek. 16:8). The [time for the fulfillment of the] oath that I swore to Abraham that I would redeem his children has arrived. But they [the Children of Israel] had no commandments in their hands with which to occupy themselves in order that they be redeemed, as it is said: “but you were naked and bare” (Ezek. 16:7). So He gave them two mitzvoth, the blood of the Passover and the blood of the circumcision. They circumcised themselves on that night, as it is said: “downtrodden with your blood (בְּדָמָיִךְ) ” (ibid., verse 6), with the two [types of] blood. He [God] states also: “You, too—with the blood of your covenant I have freed your prisoners from a pit in which there was no water” (Zech. 9:11). Moreover, they [the Israelites] were passionately fond of idolatry. [Moses] said to them, “Withdraw and take for yourselves” (Exod. 12:21). [He meant:] withdraw from idolatry and take for yourselves sheep for the mitzvah.-[from Mechilta, here and on verse 21] Note that on verse 21, Rashi explains that differently.

**shall slaughter it**-Now do they all slaughter [it]? Rather, from here we can deduce that a person’s agent is like himself.-[from Mechilta, Kid. 41b] [Therefore, it is considered as if all the Israelites slaughtered the sacrifice.]

**the entire congregation of the community of Israel**-[This means] the congregation, the community, and Israel. From here, they [the Rabbis] said: The communal Passover sacrifices are slaughtered in three [distinct] groups, one after the other. [Once] the first group entered, the doors of the Temple court were locked [until the group finished; they were followed by the second group, etc.,] as is stated in Pesachim (64b).

**in the afternoon**-Heb. הָעַרְבָּיִם בֵּין From six hours [after sunrise] and onward is called בֵּין הָעַרְבַּיִם, literally, between the two evenings, for the sun is inclined toward the place where it sets to become darkened. It seems to me that the expression בֵּין הָעַרְבַּיִם denotes those hours between the darkening of the day and the darkening of the night. The darkening of the day is at the beginning of the seventh hour, when the shadows of evening decline, and the darkening of the night at the beginning of the night. עֶרֶב is an expression of evening and darkness, like “all joy is darkened (וְעָרְבָה) ” (Isa. 24:11).-[from Mechilta]

**7** **And they shall take [some] of the blood**-This is the receiving of the blood [from the animal’s neck immediately after the slaughtering]. I would think that it was to be received in the hand. Therefore, Scripture says: “that is in the basin” (below, verse 22), [specifying that the blood is to be received in a vessel].-[from Mechilta]

**the… door posts**-They are the upright posts, one from this side of the entrance and one from that side.-[from Kid. 22b]

**the lintel**-Heb. הַמַשְׁקוֹף. That is the upper [beam], against which the door strikes (שׁוֹקֵף) when it is being closed, lintel in Old French. The term שְׁקִיפָה means striking, like [in the phrase] “the sound of a rattling leaf” (Lev. 26:36), [which Onkelos renders:] טַרְפָּא דְּֽשָקִיף, “bruise” (Exod. 21:25), [which Onkelos renders:] מַשְׁקוֹפֵי.-[based on Jonathan]

**on the houses in which they will eat it**-But not on the lintel and the doorposts of a house [used] for [storing] straw or a house [used] for cattle, in which nobody lives.-[based on Mechilta]

**8** **the flesh**-but not sinews or bones.-[from Mechilta]

**and unleavened cakes; with bitter herbs**-Every bitter herb is called מָרוֹר, and He commanded them to eat bitters in commemoration of “And they embittered their lives” (Exod. 1:14).-[from Pes. 39a, 116b]

**9** **You shall not eat it rare**-Heb. .נָא Something not roasted sufficiently is called נָא in Arabic.

**or boiled**-All this is included in the prohibition of You shall not eat it.-[from Pes. 41b]

**in water** How do we know that [it is also prohibited to cook it] in other liquids? Therefore, Scripture states: וּבָשֵׁל מְבֻשָׁל, [meaning boiled] in any manner.-[from Pes. 41a]

**except roasted over the fire**-Above (verse 8), He decreed upon it [the animal sacrifice] with a positive commandment, and here He added to it a negative [commandment]: “You shall not eat it except roasted over the fire.”-[from Pes. 41b]

**its head with its legs**-One should roast it completely as one, with its head and with its legs and with its innards, and one must place its intestines inside it after they have been rinsed (Pes. 74a). The expression עַל כְּרָעָיו וְעַל-קִרְבּוֹ is similar to the expression “with their hosts (עַל-צִבְאֽתָם) ” (Exod. 6:26), [which is] like בְּצִבְאֽתָם, as they are, this too means [they should roast the animal] as it is, all its flesh complete.

**10** **and whatever is left over of it until morning-** What is the meaning of “until morning” a second time? [This implies] adding one morning to another morning, for morning starts with sunrise, and this verse is here to make it [the prohibition] earlier, [i.e.,] that it is forbidden to eat it [the leftover flesh] from dawn. This is according to its apparent meaning. Another midrashic interpretation is that this teaches that it may not be burnt on Yom Tov but on the next day, and this is how it is to be interpreted: and what is left over from it on the first morning you shall wait until the second morning and burn it.-[from Shab. 24b]

**11** **your loins girded**-Ready for the way [i.e., for travel].-[from Mechilta]

**in haste**-Heb. בְּחִפָּזוֹן, a term denoting haste and speed, like “and David was hastening (נֶחְפָז) ” (I Sam. 23:26); that the Arameans had cast off in their haste (בְּחָפְזָם) (II Kings 7:15).-[from Onkelos]

**it is a Passover sacrifice to the Lord**-Heb. פֶּסַח. The sacrifice is called פֶּסַח because of the skipping and the jumping over, which the Holy One, blessed be He, skipped over the Israelites’ houses that were between the Egyptians houses. He jumped from one Egyptian to another Egyptian, and the Israelite in between was saved. [“To the Lord” thus implies] you shall perform all the components of its service in the name of Heaven. (Another explanation:) [You should perform the service] in the manner of skipping and jumping, [i.e., in haste] in commemoration of its name, which is called Passover (פֶּסַח), and also [in old French] pasche, pasque, pasca, an expression of striding over.-[from Mishnah Pes. 116a,b; Mechilta d’Rabbi Shimon ben Yochai, verse 27; Mechilta on this verse]

**12** **I will pass**-like a king who passes from place to place, and with one passing and in one moment they are all smitten.-[from Mechilta]

**every firstborn in the land of Egypt**-Even other firstborn who are in Egypt [will die]. Now how do we know that even the firstborn of the Egyptians who are in other places [will die]? Therefore, Scripture states: “To Him Who smote the Egyptians with their firstborn” (Ps. 136:10).-[from Mechilta]

**both man and beast** [I.e., first man and then beast.] He who started to sin first from him the retribution starts.-[from Mechilta]

**and upon all the gods of Egypt-** The one made of wood will rot, and the one made of metal will melt and flow to the ground.-[from Mechilta]

**will I wreak judgments-I The Lord**-I by Myself and not through a messenger.-[from Passover Haggadah]

**13** **And the blood will be for you for a sign**-[The blood will be] for you a sign but not a sign for others. From here, it is derived that they put the blood only on the inside.-[from Mechilta 11]

**and I will see the blood**-[In fact,] everything is revealed to Him. [Why then does the Torah mention that God will see the blood?] Rather, the Holy One, blessed be He, said, “I will focus My attention to see that you are engaged in My commandments, and I will skip over you.”-[from Mechilta]

**and skip over**-Heb. וּפָסַחְתִּי [is rendered] and I will have pity, and similar to it: “sparing פָּסוֹחַ and rescuing” (Isa. 31:5). I say, however, that every [expression of] פְּסִיחָה is an expression of skipping and jumping. [Hence,] וּפָסַחְתִּי [means that] He was skipping from the houses of the Israelites to the houses of the Egyptians, for they were living one in the midst of the other. Similarly, “skipping between (פּֽסְחִים) two ideas” (I Kings 18:21). Similarly, the lame (פִּסְחִים) walk as if jumping. Similarly, פָּסוֹחַ וְהִמְלִיט means: jumping over him and rescuing him from among the slain.-[from Mechilta] Both views are found in Mechilta. The first view is also that of Onkelos.

**and there will be no plague to destroy [you]**-But there will be [a plague] upon the Egyptians. Let us say that an Egyptian was in an Israelite’s house. I would think that he would escape. Therefore, Scripture states: “and there will be no plague upon you,” but there will be [a plague] upon the Egyptians in your houses. Let us say that an Israelite was in an Egyptian’s house. I would think that he would be smitten like him. Therefore, Scripture states: “and there will be no plague upon you.”-[from Mechilta]

**14** **as a memorial**-for generations.

**and you shall celebrate it** The day that is a memorial for you—you shall celebrate it. But we have not yet heard which is the day of memorial. Therefore, Scripture states: “Remember this day, when you went out of Egypt” (Exod. 13:3). we learn that the day of the Exodus is the day of memorial. Now on what day did they go out [of Egypt]? Therefore, Scripture states: “On the day after the Passover, they went out” (Num. 33:3). I must therefore say that the fifteenth of Nissan is the day of the festival, because the night of the fifteenth they ate the Passover sacrifice, and in the morning they went out.

**throughout your generations**-I understand [this to mean] the smallest number of generations, [namely only] two. Therefore, Scripture states: “you shall celebrate it as an everlasting statute.”-[from Mechilta]

**15** **For seven days**- Heb. שִׁבְעַת יָמִים, seteyne of days, i.e., a group of seven days. [See Rashi on Exod. 10:22.]

**For seven days you shall eat unleavened cakes-** But elsewhere it says: “For six days you shall eat unleavened cakes” (Deut. 16:8). This teaches [us] regarding the seventh day of Passover, that it is not obligatory to eat matzah, as long as one does not eat chametz. How do we know that [the first] six [days] are also optional [concerning eating matzah]? This is a principle in [interpreting] the Torah: Anything that was included in a generalization [in the Torah] and was excluded from that generalization [in the Torah] to teach [something] it was not excluded to teach [only] about itself, but it was excluded to teach about the entire generalization. [In this case it means that] just as [on] the seventh day [eating matzah] is optional, so is it optional in [the first] six [days]. I might think that [on] the first night it is also optional. Therefore, Scripture states: “in the evening, you shall eat unleavened cakes” (Exod. 12:18). The text established it as an obligation.-[from Mechilta]

**but on the preceding day you shall clear away all leaven**-Heb. בַּיוֹם הָרִאשׁוֹן. On the day before the holiday; it is called the first [day], because it is before the seven; [i.e., it is not the first of the seven days]. Indeed, we find [anything that is] the preceding one [is] called רִאשׁוֹן, e.g., הֲרִאשׁוֹן אָדָם תִּוָלֵד, “Were you born before Adam?” (Job 15:7). Or perhaps it means only the first of the seven [days of Passover]. Therefore, Scripture states: “You shall not slaughter with leaven [the blood of My sacrifice]” (Exod. 34:25). You shall not slaughter the Passover sacrifice as long as the leaven still exists.-[from Mechilta, Pes. 5a] [Since the Passover sacrifice may be slaughtered immediately after noon on the fourteenth day of Nissan, clearly the leaven must be removed before that time. Hence the expression בַּיוֹם הָרִאשׁוֹןmust refer to the day preceding the festival.]

**that soul** When he [(the person) eats the leaven while he] is with his soul and his knowledge; this excludes one who commits the sin under coercion.-[from Mechilta, Kid. 43a]

**from Israel** I [could] understand that it [the soul] will be cut off from Israel and will [be able to] go to another people. Therefore, [to avoid this error] Scripture states elsewhere: “from before Me” (Lev. 22:3), meaning: from every place which is My domain.-[from Mechilta]

**16** **a holy convocation**-Heb. מִקְרָא .מִקְרָא קֽדֶשׁ is a noun. Call it [the day] holy with regard to eating, drinking, and clothing.-[from Mechilta]

**no work may be performed on them**-even through others.-[from Mechilta]

**that alone** [I.e., the necessary work for food preparation.] (I would think that even for gentiles [it is allowed]. Therefore, Scripture states: “that alone may be performed for you,” for you but not for gentiles.) That [the work needed for food] but not its preparations that can be done on the eve of the festival [e.g., repairing a spit for roasting, or a stove for cooking].-[from Beitzah 28b]

**by any soul**-Even for animals. I would think that even for gentiles. Therefore, Scripture states: “for you.”-[from Beitzah 21b, Mechilta] Another version: Therefore, Scripture states: “but,” which makes a distinction.- [from Mechilta].

**17** **And you shall watch over the unleavened cakes**-that they should not become leavened. From here they [the Rabbis] derived that if [the dough] started to swell, she [the woman rolling it out] must moisten it with cold water. Rabbi Josiah says: Do not read:, אֶת-הַמַצּוֹת, the unleavened cakes, אֶת-הַמִצְוֹת, the commandments. Just as we may not permit the matzoth to become leavened, so may we not permit the commandments to become leavened [i.e., to wait too long before we perform them], but if it [a commandment] comes into your hand, perform it immediately.-[from Mechilta]

**and you shall observe this day**-from [performing] work.

**throughout your generations, [as] an everlasting statute** -Since “generations” and “an everlasting statute” were not stated regarding the [prohibition of doing] work, but only regarding the celebration [sacrifice], the text repeats it here, so that you will not say that the warning of: “no work may be performed” was not said for [later] generations, but only for that generation [of the Exodus].

**18** **until the twenty-first day**-Why was this stated? Was it not already stated: “Seven days”? Since it says “days,” how do we know “nights” [are included in the mitzvah or commandment]? Therefore, Scripture states: “until the twenty-first day, etc.”- [from Mechilta]

**19** **shall not be found in your houses**-How do we know [that the same ruling applies] to [leavening found within] the borders [outside the house]? Therefore, Scripture states: “throughout all of your borders” (Exod. 13:7). Why, then, did Scripture state: “in your houses”? [To teach us that] just as your house is in your domain, so [the prohibition against possessing leaven in] your borders [means only what is] in your domain. This excludes leaven belonging to a gentile which is in a Jew’s possession, and for which he [the Jew] did not accept responsibility.-[from Mechilta]

**for whoever eats leavening**-[This passage comes] to punish with “kareth” [premature death by the hands of Heaven] for [eating] leavening. But did He not already [give the] punishment for eating leaven? But [this verse is necessary] so that you should not say that [only] for [eating] leaven, which is edible, did He punish, but for [eating] leavening, which is not edible, He would not punish. [On the other hand,] if He punished [also] for [eating] leavening and did not [state that] He punished for [eating] leaven, I would say that [only] for [eating] leavening, which causes others to become leavened did He punish, [but] for [eating] leaven, which does not leaven others, He would not punish. Therefore, both of them had to be stated.-[from Mechilta, Beitzah 7b]

**both among the strangers and the native born of the land**-Since the miracle [of the Exodus] was performed for Israel, it was necessary to [explicitly] include the strangers [who were proselytized but are not descended from Israelite stock].- [from Mechilta]

**20** **You shall not eat… leavening** [This is] a warning against eating leavening.

**any leavening**-This comes to include its mixture [namely that one may not eat a mixture of chametz and other foods].-[from Mechilta]

**throughout all your dwellings you shall eat unleavened cakes**-This comes to teach that it [the matzah] must be fit to be eaten in all your dwelling places. This excludes the second tithe and the matzah loaves that accompany a thanksgiving offering, [which are not fit to be eaten in all dwelling places, but only in Jerusalem]. [This insert may be Rashi’s or the work of an earlier printer or copyist.]-[from Mechilta]

**Welcome to the World of Remes Exegesis**

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

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

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

**Ramban’s Commentary for:**  **Shemot (Exodus) 11:1 – 12:20**

**11:1. AND THE ETERNAL SAID UNTO MOSES: YET ONE PLAGUE MORE WILL I BRING UPON PHARAOH.** "This [prophecy] was spoken to him while he was still standing before Pharaoh, for after he left him he did not see his face again." Thus the language of Rashi.

Our Rabbis have similarly said:[[8]](#footnote-8) "G-d sprung upon Moses. He, as it were, entered Pharaoh's palace, [which was replete with abominations], for the sake of Moses - who had said, ***I will see your face again no more*** -[[9]](#footnote-9) so that Moses might not be branded a liar. Now you find no other occasion on which the Holy One, blessed be He, spoke to Moses in the royal palace except this moment. Whence may we deduce this? From the verse, ***As soon as I am gone out of the city, I will spread forth my hands unto the Eternal***.[[10]](#footnote-10) But now the Holy One, blessed be He, sprang upon Moses and said to him, ***Yet one plague more***, etc."

Now here too[[11]](#footnote-11) there is a shortening of narrative. G-d said to Moses, ***Yet one plague more will I bring upon Pharaoh***, and He informed him of the nature of that plague, saying to him, ***At midnight I will go out into the midst of Egypt***, as well as the whole communication stated in this section, [further in Verses 5-8, as Moses' address to Pharaoh in the Name of G-d]. But Scripture did not want to lengthen the account by first narrating what G-d said to Moses, it being sufficient to state what Moses said to Pharaoh, i.e., ***Thus says the Eternal***,[[12]](#footnote-12) just as I have explained in the case of the locusts.[[13]](#footnote-13) There are many such sections in the Torah. In this Seder (section of the Torah), in the segment, ***Sanctify unto Me all the firstborn***,[[14]](#footnote-14) Scripture shortens the subject which the Holy One, blessed be He, communicated to Moses, and it prolongs the account of Moses' words to the people, i.e., ***Remember this day***, etc.,[[15]](#footnote-15) and so on to the end of that entire segment.[[16]](#footnote-16) They really are G-d's words to Moses, which he said to Israel in the very language with which he was commanded.

**2. SPEAK NOW IN THE EARS OF THE PEOPLE.** I.e., after you depart from Pharaoh.

**3. AND THE ETERNAL GAVE THE PEOPLE FAVOR IN THE SIGHT OF THE EGYPTIANS**. The purport thereof is that the Egyptians did not hate them because of the plagues. Instead, they conceived affection for them, and the Israelites found favor in their eyes, the Egyptians acknowledging, "we are the wicked ones. There is violence in our hands, and you merit that G-d be gracious to you."

**MOREOVER, THE MAN MOSES,** who brought the plagues upon them, **WAS VERY GREAT IN THE ENTIRE LAND OF EGYPT, IN THE SIGHT OF PHARAOH'S SERVANTS** - his opponents - **AND IN THE SIGHT OF THE PEOPLE,** Israel.[[17]](#footnote-17) After [the officers of the children of Israel] had said to Moses and Aaron, ***The Eternal look upon you, and judge***,[[18]](#footnote-18) after ***they hearkened not unto Moses for impatience of spirit***,[[19]](#footnote-19) he now became very great in their sight when they saw ***that he was established to be a prophet of the Eternal***.[[20]](#footnote-20) And some scholars[[21]](#footnote-21) say that the expression, ***in the sight of the people***, means the Egyptians.

The reason Scripture does not state [that Moses was very great] "in the sight of Pharaoh and in the sight of his servants," [but instead mentions only Pharaoh's servants], is that G-d made Pharaoh's heart obstinate towards Moses because he [Pharaoh] had twice spoken to him improperly,[[22]](#footnote-22) and He desired that Pharaoh come to Moses and bow down to him as one comes before his enemy, all this being a sign of the power and achievement of Moses.

Now it is impossible to explain the expression, ***And the Eternal gave the people favor in the sight of the Egyptians***, as referring to the favor they found in the eyes of the Egyptians at the time of the borrowing, [mentioned further, 12:36]. In that case, the verse there relates that G-d later fulfilled the promise He made here.[[23]](#footnote-23)

If the verse here were establishing the Divine promise, [i.e., that the people will find favor in the sight of the Egyptians and that they will let them have what they asked], the verse here should not have said, ***And the Eternal gave***; it should have said, "And I will give the people favor." [Hence we must conclude that the intent of the verse here is to be explained as above, i.e., that the Egyptians bore no grudge against the Israelites because of the plagues.] It is further on at the time of the actual event that Scripture says, ***And the Eternal gave the people favor in the sight of the Egyptians, so that they let them have what they asked***.[[24]](#footnote-24)

**4. AND MOSES SAID: THUS SAYS THE ETERNAL: ABOUT MIDNIGHT WILL I GO OUT INTO THE MIDST OF EGYPT.** Moses said this to Pharaoh and to his servants, as he mentioned at the end of his words, ***And all these your servants will come down unto me***.[[25]](#footnote-25) Now he did not explain on what night this plague will take place, since this Divine communication to Moses and the transmission thereof to Pharaoh happened before the first of Nisan,[[26]](#footnote-26) and when he said ***about midnight***, he did not yet know on which night it would be. Thus Moses did not inform them of the specific night on which this plague would take place, but instead he said in kindled anger, ***"I will see thy face again no more***.[[27]](#footnote-27) It is you who will call upon me at about midnight to go out from your country, and your servants will bow down to me."[[28]](#footnote-28) In the second section He elucidated to Israel, ***And I will go through the land of Egypt in that night***,[[29]](#footnote-29) and in the third section Scripture states, ***And it came to pass at midnight***,[[30]](#footnote-30) i.e., the night mentioned when they were eating the paschal lamb.

**9. AND THE ETERNAL SAID UNTO MOSES: PHARAOH WILL NOT HEARKEN UNTO YOU**. It was to be expected that Pharaoh and his servants should dread the plague of the firstborn and be in consternation thereof more so than for anything that had happened to them — indeed they had previously seen all the words of Moses fulfilled. G-d therefore informed Moses that it is He Who is hardening his [Pharaoh's] heart, so that His wonders would be multiplied through the plague of the firstborn in both man and beast and the judgments He will execute against their gods.[[31]](#footnote-31)

Rashi commented: "***So that My wonders may be multiplied***. This refers to the slaying of the firstborn, the division of the Red Sea, and the overthrowing of the Egyptians in it." This explanation is not possible, because of the verse after that which states***, And the Eternal hardened Pharaoh's heart, and he did not let the children of Israel go out of his land***.[[32]](#footnote-32)

**10. AND MOSES AND AARON DID ALL THESE WONDERS**. These are the wonders mentioned above. Scripture states this now because it completes [the narrative of] all the deeds they did [before Pharaoh], including the decree of the plague of the firstborn of which they already informed Pharaoh, for in the actual slaying of the firstborn, Moses and Aaron had no part.

**12:2. THIS MONTH WILL BE UNTO YOU THE BEGINNING OF MONTHS.** **This is the first commandment which the Holy One, blessed be He, commanded Israel through Moses.** Therefore it says here [that the Eternal spoke unto Moses and Aaron] ***in the land of Egypt***,[[33]](#footnote-33) for the rest of the commandments of the Torah were given to him on Mount Sinai. It may be that the intent of the expression, ***in the land of Egypt***, is to exclude the city of Egypt, just as our Rabbis have said:[[34]](#footnote-34) "***In the land of Egypt***. This means outside the city."

Now Scripture should have first said, ***Speak unto all the congregation of Israel, saying***:[[35]](#footnote-35) ***This month will be unto you the beginning of months,*** and so on to the end of the chapter. [Why then is the verse, ***Speak***, etc., mentioned after the verse, ***This month***, etc.?] It is because Moses and Aaron — [as mentioned in Verse 1: ***And the Eternal spoke unto Moses and Aaron in the land of Egypt, saying: This month***, etc.] — are in the place of Israel. Saying it to them is equivalent to saying it to Israel in all their generations. In the following verse, however, He repeats by saying, ***Speak unto all the congregation of Israel***, in order to command them something which is not binding for all time, namely, the buying of the paschal offering in Egypt on the tenth day of Nisan.[[36]](#footnote-36)

According to the Midrashic interpretation,[[37]](#footnote-37) ***Lachem*** (unto you) [in the verse, ***This month will be unto you***], means that "the Sanctification of the New Moon"[[38]](#footnote-38) is to be performed only by a Court of experts [as Moses and Aaron were]. And this is the reason it does not say at the beginning [of Verse 2], ***Speak unto all the congregation of Israel***, since "the Sanctification of the New Moon" can be performed only by Moses and Aaron and their like.

Now the purport of the expression, ***This month will be unto you the beginning of months***, is that Israel is to count this as the first of the months, and from it they are to count all months — second, third, etc., until a year of twelve months is completed — in order that there be through this enumeration a remembrance of the great miracle, [i.e., the exodus from Egypt, which occurred in the first month]. Whenever we will mention the months, the miracle will be remembered.[[39]](#footnote-39) It is for this reason that the months have no individual names in the Torah. Instead, Scripture says: ***In the third month***;[[40]](#footnote-40) ***And it came to pass in the second year, in the second month ... that the cloud was taken up from over the Tabernacle of the Testimony***;[[41]](#footnote-41) ***And in the seventh month, on the first day of the month***, etc.,[[42]](#footnote-42) and so in all cases. Just as in counting the weekdays we always remember the Sabbath-day since the weekdays have no specific name of their own, but instead are called "one day in the Sabbath," "the second day in the Sabbath," as I will explain,[[43]](#footnote-43) so we remember the exodus from Egypt in our counting "the first month," "the second month," "the third month," etc., to our redemption.

**This order of the counting of the months is not in regard to the years, for the beginning of our years is from Tishri, [the seventh month],** as it is written, ***And the feast of ingathering at the turn of the year***,[[44]](#footnote-44) and it is further written, ***And the feast of ingathering, at the end of the year***.[[45]](#footnote-45) If so, when we call the month of Nisan the first of the months and Tishri the seventh, the meaning thereof is "the first [month] to the redemption" and "the seventh month" thereto. This then is the intent of the expression, ***it will be the first month to you***, meaning that it is not the first in regard to the year but it is the first "to you," i.e., that it be called "the first" for the purpose of remembering our redemption.

Our Rabbis have already mentioned this matter when saying,[[46]](#footnote-46) "The names of the months came up with us from Babylon," since at first we had no names for the months. The reason for this [adoption of the names of the months when our ancestors returned from Babylon to build the Second Temple], was that at first their reckoning was a memorial to the exodus from Egypt, but when we came up from Babylon, and the words of Scripture were fulfilled — ***And it will no more be said: As the Eternal lives, that brought up the children of Israel out of the land of Egypt, but: As the Eternal lives that brought up and that led the children of Israel from the land of the north[[47]](#footnote-47)*** — from then on we began to call the months by the names they were called in the land of Babylon. We are thus reminded that there we stayed [during our exile] and from there, blessed G-d brought us up [to our Land].[[48]](#footnote-48) These names — Nisan, Iyar, and the others — are Persian names and are to be found only in the books of the prophets of the Babylonian era[[49]](#footnote-49) and in the Scroll of Esther.[[50]](#footnote-50) It is for this reason that Scripture says, ***In the first month, which is the month of Nisan***,[[51]](#footnote-51) just as it says, ***they cast 'pur,' that is, the lot***.[[52]](#footnote-52) To this day, people of Persia and Media use these names of the months — Nisan, Tishri, and the others — as we do. Thus through the names of the months we remember our second redemption even as we had done until then with regard to the first one.

**3. THEY WiLL TAKE TO THEM EVERY MAN A LAMB, ACCORDING TO THEIR FATHERS' HOUSES.** The reason for this commandment is that the constellation of Aries (the Ram) is at the height of its power in the month of Nisan, it being the sign of the zodiac which ascends the heavens.[[53]](#footnote-53) Therefore He commanded us to slaughter the sheep and to eat it in order to inform us that it was not by the power of that constellation that we went out from Egypt, but by decree of the Supreme One. And according to the opinion of our Rabbis[[54]](#footnote-54) that the Egyptians worshipped it as a deity, He has all the more informed us through this that He subdued their gods and their powers at the height of their ascendancy. And thus the Rabbis have said:[[55]](#footnote-55) "***Take you lambs and slaughter[[56]](#footnote-56)*** the gods of Egypt."

**6. 'BEIN HA'ARBAYIM' (AT EVENTIDE).** "The period beginning at the sixth hour and onward, [counted from the beginning of the day, which in Torah-law is always divided into twelve hours], is called ***bein ha'arbayim*** (at eventide), because the sun inclines in the direction of its setting there to become darkened. It appears to me that the expression ***bein ha'arbayim*** denotes those hours which are between the beginning of the darkening of the day and the final darkening at night. The darkening of the day is at the beginning of the seventh hour of the day, from the time the shadows of the evening are stretched out,[[57]](#footnote-57) and the darkening of the night is at the beginning of the night. The word ***erev*** (night) is an expression of gloom and darkness, just as in the verse, ***All joy is 'arbah' (darkened).***"[[58]](#footnote-58) Thus the language of Rashi.

Rabbi Abraham ibn Ezra refuted [this explanation of Rashi] by pointing to the verse which says, ***And when Aaron lights the lamps 'bein ha'arbayim'[[59]](#footnote-59)*** [“There is no doubt that he lights the lamps at sundown"], as it is written there, ***Aaron and his sons will set it in order from evening to morning***.[[60]](#footnote-60) [Thus it proves that ***bein ha'arbayim*** does not begin with the seventh hour of the day as Rashi would have it, but at sundown near night.] Besides, the verse regarding the paschal offering itself states: ***There you will sacrifice the Passover-offering at even, at the going down of the sun, at the time you came forth out of Egypt***,[[61]](#footnote-61) and "the going down of the sun" occurs at sunset. [How then could Rashi explain ***bein ha'arbayim*** mentioned here as commencing at the seventh hour of the day?]

But this is no refutation of the Rabbi's [Rashi's] explanation. Our Rabbis have already said[[62]](#footnote-62) that the meaning of the verse is as follows: "***At even***, you slaughter [the Passover-offering]; ***at the going down of the sun***, you eat it; ***at the time you came forth out of Egy***pt, [i.e., in the morning of the fifteenth day of Nisan, it becomes ***nothar***][[63]](#footnote-63) and you burn it." The Rabbi [Rashi] has already so commented [in his commentary to Deuteronomy 16:6].

The correct interpretation on this matter appears to me to be that the night is called ***erev***, as it is said, ***'ba'erev' you will eat unleavened bread***.[[64]](#footnote-64) and this is at night, as it clearly states, ***And they will eat the flesh in that night, roast with fire, and unleavened bread***.[[65]](#footnote-65) Similarly, ***And there was 'erev' and there was morning***,[[66]](#footnote-66) means the beginning of night when the stars do come forth. The same applies to the verse, ***In the twilight, 'ba'erev' of the day, in the blackness of night and the darkness***,[[67]](#footnote-67) [where the word ***ba'erev***, coming after "the twilight," must signify the night]. Now the end of the day is also called ***erev***, as the verses indicate: ***And the two angels came to Sodom 'ba'erev,' and Lot sat in the gate of Sodom***;[[68]](#footnote-68) ***And it came to pass 'ba'erev' that the quails came up***,[[69]](#footnote-69) and the quails did not come at night.[[70]](#footnote-70) There are many other such cases.

It is further written: ***'Erev,' and morning, and at noonday, I will sigh and moan***.[[71]](#footnote-71) Now these three periods include the whole day [of twenty-four hours. Therefore, if we interpret erev as meaning actual night, the hours from noonday to night will be missing here. We must] thus conclude that [the period] immediately after noonday is called ***erev***, [which lasts from the latter part of the day till morning. Thus the verse encompasses the whole day of twenty-four hours].

Morning is so called from sunrise and thence onward as long as the sun remains in the east. This period lasts four hours, just as the Rabbis testified[[72]](#footnote-72) that the morning Daily Whole-offering [for the entire congregation of Israel] may be offered in the [first] four hours of the day [but not later].

After morning, the time is called ***tzohorayim*** (noonday), just as it is said, ***from morning until 'tzohorayim' (noon)***.[[73]](#footnote-73) It consists of two hours: the fifth and the sixth hours of the day. The word ***tzohorayim*** is of the root ***'tzohar'*** ***(A light) will you make to the ark***,[[74]](#footnote-74) and implies brightness. It is written in the plural [tzohorayim] because it is the two [brightest parts of the day] which, so to speak, make two ***tzohorayim***. It may be that it is written in the plural because light is then disseminated on all sides. In the morning the light is centered in the east, and towards evening it is in the west, but in the middle of the day when it is high in the sky, it gives light on all sides.

When ***tzohorayim*** (noonday) passes and the sun departs from shining upon two sides, the time of the day is called ***arbayim*** - [from the root erev (darkness)] - because the sun has darkened from [its state of shining on] those two sides. This period [of ***arbayim***] lasts as long as the sun shines in the sky [and is permissible for the slaughtering of the Passover-offering], But beginning with sundown, which is about an hour and a quarter [before the day terminates with the coming out of the stars], it is no longer the time for the slaughtering thereof according to the opinion of our Rabbis,[[75]](#footnote-75) for that period of time is no longer ***arbayim*** but rather ***erev yom*** (the evening of the day).[[76]](#footnote-76)

The reason it is called ***bein ha'arbayim*** [in the Torah, and not just ***arbayim***], is not that the word ***bein*** signifies here "between," [as Rashi above explained that the expression ***bein ha'arbayim*** denotes that time-period which is "between" the beginning of those hours, etc.], but it is something like "in their midst," similar to these verses: ***Let there now be an oath 'beinotheinu beineinu ubeinecha'***;[[77]](#footnote-77) ***A piece of land worth four hundred shekels of silver, what is that 'beini ubeincha'?***;[[78]](#footnote-78) ***And her stature was exalted 'al bein' (among) the thick branches***;[[79]](#footnote-79) ***Take fire 'mibeinoth' the wkeelwork***,[[80]](#footnote-80) which means from "within their midst"; ***Take up their fire-pans 'mibein' the burning***,[[81]](#footnote-81) which means "from the midst thereof," similar to the expression, ***She rises also 'be'od' night***,[[82]](#footnote-82) which means in the midst of the night. And so is the expression ***bein ha'arbayim***, [which signifies "in the midst of that part of the day called arbayim "as explained above]. It does not state ***ha'arbayim***, for that might have indicated the ***erev*** of many days. Thus Scripture is saying that we should slaughter the Passover-offering in the midst of the ***arbayim***, since the time prescribed by the Torah for the slaughtering of the Passover-offering is from after the sixth hour of the day till the commencement of sunset. And Scripture also says, ***In the first month, on the fourteenth day of the month 'bein ha'arbayim' (at eventide) is the Passover of the Eternal***,[[83]](#footnote-83) which refers to the time of the slaughtering [of the Passover-offering]. Similarly, the verse, ***In the fourteenth day of this month 'bein ha'arbayim' you will observe it***,[[84]](#footnote-84) refers to the beginning of the observance, which is the slaughtering, [while the eating of the Passover-offering takes place on the following night]. The verse stating [in connection with the quails], ***'bein ha'arbayim' you will eat flesh***,[[85]](#footnote-85) also refers to the hours mentioned, [i.e., from after the sixth hour of the day till the start of sunset], since they had extensive time for the eating of meat. The following verse there which states, ***And it came to pass 'ba'erev' (at even), that the quails came up***,[[86]](#footnote-86) is [so stated] because on the first day, the quails came up for one hour within that period called ***erev***.[[87]](#footnote-87) [Therefore it does not say, "and it came to pass ***bein ha'arbayim*** that the quails came up," for that would have signified that the quails came up during the whole stretch of time from after the sixth hour of the day till sundown.]

It is possible to explain the expression ***bein ha'arbayim*** in accordance with the explanation of Rashi,[[88]](#footnote-88) i.e., that there are two kinds of ***erev***, an ***erev*** of the morning and an ***erev*** of the day, for Scripture so calls them: the ***'minchah'*** of the morning,[[89]](#footnote-89) and the ***'minchah'*** of the evening[[90]](#footnote-90) as it is said, ***And it came to pass in the morning, about the time of making the 'minchah'***,[[91]](#footnote-91) and it further says, ***And I sat appalled until the 'minchah' of the evening. And at the evening 'minchah' I arose up from my fasting***.[[92]](#footnote-92) Now the word ***minchah*** is an expression denoting the resting of the sun and the diminution of its great light, just as the Targum rendered [L'Ruach HaYom] L'manach Yoma (where the day comes to rest).[[93]](#footnote-93) And the plural form of ***arbayim*** connotes the two afternoons: "the greater afternoon," [i.e., the time from six and a half hours after the beginning of the day], and "the smaller afternoon," [i.e., from nine and a half hours after the start of the day until sunset], which the Sages have mentioned.[[94]](#footnote-94) Now during this entire period [of ***bein ha'arbayim***], it is permissible to kindle the lamps of the candelabrum [in the Sanctuary][[95]](#footnote-95) and to burn the incense, both of which are not permissible to be done at night but only at the time of the Daily Whole-offering of the eventide, and in fact their performance precedes the actual offering of the sacrifice upon the altar.

Onkelos' opinion seems to incline towards this explanation [that the plural form of ***arbayim*** denotes two different parts of the day], for he translated ***bein ha'arbayim*** as ***bein shimshaya*** (between the suns), meaning the times when the sun is in the east and the sun is in the west. The verse stating, ***Aaron and his sons will set it in order from evening to morning***,[[96]](#footnote-96) means [that it be given its due measure of oil] so that it may burn a whole night [although the actual kindling thereof could be done anytime in the ***bein ha'arbayim***. It does not mean, as Ibn Ezra explained, that this verse teaches that the kindling of the candelabrum took place at sundown].

Thus we can explain the verse, ***There you will sacrifice the Passover-offering 'ba'erev' (at even)***,[[97]](#footnote-97) to mean at the above-mentioned time, [i.e., the afternoon], for that is called ***erev*** [as explained]. The following expression there, ***at the going down of the sun***, is connected with the following verse, ***And you will roast and eat it***.[[98]](#footnote-98) There are many such cases in Scripture [where an expression in one verse is connected with the following verse].[[99]](#footnote-99)

In my opinion however, the verse, ***There you will sacrifice the Passover-offering***, does not at all refer to the time of the slaughtering thereof, [which took place on the afternoon of the fourteenth day of Nisan]. Rather, the purport thereof is to state that at the place ***which the Eternal your G-d chose to establish His name in***, ***there you will observe [the commandment concerning] the Passover-offering at night***, at the going down of the sun, which is ***the time you came forth out of Egypt***. It is concerning this performance that Scripture says [in the following verse], ***And you will roast and eat it in the place[[100]](#footnote-100)*** mentioned. The sacrifice itself is called ***zevach***,[[101]](#footnote-101) as Scripture says, ***You will not offer the blood of 'zivchi' (My sacrifice) upon leaven***,[[102]](#footnote-102) which means "My Passover-offering."

This then is the purport of the whole chapter [in Deuteronomy]: ***Observe the month of Aviv, and observe the Passover unto the Eternal your G-d; for in the month of Aviv the Eternal your G-d brought you forth out of Egypt by night, etc. You will eat no leavened bread with it***.[[103]](#footnote-103) Thus He mentioned the observance of the Passover-offering and the night, [clearly indicating that in those verses, He refers only to the time of the eating of the Passover-offering, which occurs on the night of the fifteenth day, and not to the slaughtering thereof which takes place in the afternoon of the fourteenth day]. Commanding how they are to eat it, He then mentioned that [we must eat no leavened bread] for seven days.[[104]](#footnote-104) But in this entire chapter, there is not a single reference to the fourteenth day of Nisan on which the slaughtering of the Passover-offering takes place. Similarly He said there, ***Neither will any of the flesh which you sacrifice the first day at even, remain all night until the morning***,[[105]](#footnote-105) Now the expression, ***the first day at even***, [definitely] means the fifteenth day of Nisan, the first of the seven days mentioned,[[106]](#footnote-106) since the fourteenth day is not mentioned here at all. So also, the verse stating, ***On the fourteenth day of the month at even, you will eat unleavened bread***,[[107]](#footnote-107) means the night of the fifteenth day. Thus the intent of the expression, ***which you sacrifice the first day at even***,[[108]](#footnote-108) is that neither will any of the flesh of the offering which you are eating on the night of the first day [of the seven-day festival] remain until the morning.

**8. AND UNLEAVENED BREAD, 'AL' (WITH) BITTER HERBS THEY WILL EAT IT.** The purport of the verse is as follows: And they will eat the flesh in that night, roast with fire, and with unleavened bread with bitter herbs, they will eat it. [The word ***al*** here thus means "with," and not "upon," as it generally does.] Similarly: ***'al'*** ***unleavened bread and bitter herbs[[109]](#footnote-109)*** means "with"; ***And they came both men 'al' women[[110]](#footnote-110)*** [means "with" the women]; ***its head 'al' its legs 'v'al' the inwards thereof[[111]](#footnote-111)*** [means its head "with" its legs "and with" the inwards thereof]. Scripture does not say ***im*** (with) [but instead uses ***al***] in order to instruct that it is not obligatory to wrap them together, [i.e., insert the paschal meat and the bitter herbs between the unleavened bread], and eat them.[[112]](#footnote-112) Thus [the word ***umatzoth*** (and unleavened bread)] is missing the letter ***beth***, [which would make it ***ubematzoth*** (and with unleavened bread)], similar to the expressions: ***they will wash 'mayim' (water)[[113]](#footnote-113)*** [the word missing a ***beth***, which would make it ***b'mayim***, (with water)]; ***And Seled died 'lo' (no) children***,[[114]](#footnote-114) [the word lo missing a ***beth***, which would make it ***b'lo*** (without) children]. Thus Scripture teaches that there is no commandment for eating the bitter herbs alone, but only with the eating of the flesh of the Passover-offering.[[115]](#footnote-115) Concerning unleavened bread, however, Scripture repeated it by commanding, ***At even you will eat unleavened bread***,[[116]](#footnote-116) even by itself [when there is no Passover-offering], as is the opinion of our Rabbis.[[117]](#footnote-117)

A more correct interpretation is that we say that the word, ***umatzoth*** (and unleavened bread), is connected with the earlier part of the verse: ***And they will eat the flesh ... and unleavened bread***. The verse then continues to command that the flesh mentioned be eaten with bitter herbs. Thus He commanded the eating of the flesh with the eating of the unleavened bread, but He did not command the eating of bitter herbs, except by saying that they should eat the meat with bitter herbs, thus hinting that there is no [separate] commandment regarding the bitter herbs. It is only that the meat must be eaten with them, and when there is no Passover-offering there is no specific commandment [of the Torah] regarding the eating of the bitter herbs. It also teaches us that the bitter herbs do not invalidate the meat. Thus, if one ate the meat of the Passover-offering and did not eat bitter herbs, he has [nevertheless] fulfilled his duty of eating the Passover-offering, since the commandment concerning the eating of the Passover-offering is like the commandment of eating unleavened bread, each one an independent commandment in itself.[[118]](#footnote-118)

**9. EAT NOT OF IT RAW, NOR SODDEN AT ALL WITH WATER.** This commandment applies for all generations [and not merely for the Passover at the time of the exodus], for all commandments here relate to the body of the Passover-offering and therefore apply for all times. But the commandments concerning those that eat thereof — such as ***your loins girded***, etc.,[[119]](#footnote-119) and the blood which is to be on the lintel[[120]](#footnote-120) — apply only to the Passover of Egypt. And so Scripture says concerning the second Passover-offering: ***They will eat it with unleavened bread and bitter herbs; They will leave none of it unto the morning, nor break a bone thereof; according to all the statute of the Passover they will keep it***.[[121]](#footnote-121) [The expression, ***according to all the statute***, etc.], refers to the law of roasting with fire, and that it is not to be eaten either raw or sodden.[[122]](#footnote-122)

**12. AND AGAINST ALL THE GODS OF EGYPT WILL I EXECUTE JUDGMENTS.** The idol of wood rotted, and the one of metal melted.[[123]](#footnote-123)

Now Scripture did not elucidate the nature of these judgments because the vanities by which they are instructed are but timber.[[124]](#footnote-124) Similarly, at the time when this actually took place, it is written, ***And the Eternal smote all the firstborn ... and all the firstborn of cattle***,[[125]](#footnote-125) but does not mention the judgments executed against their gods. Their apprehension [on that night] concerned the death of the firstborn, as it is said, ***And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians***,[[126]](#footnote-126) whereas the judgments executed against their idols did not come to be known till the morning when they went to the house of their abominations. And it is written, ***And the Egyptians were burying them that the Eternal had smitten among them, even all their firstborn, and upon their gods the Eternal executed judgments***.[[127]](#footnote-127)

In my opinion, Scripture alludes here to the lords on high, the gods of Egypt, something like the verse, ***The Eternal will punish the host of the high heavens on high, and the kings of the earth upon the earth***.[[128]](#footnote-128) Thus He subdued the power of the Egyptians and that of the lords over them. But Scripture hints and deals briefly with hidden matters.

**I WILL EXECUTE JUDGMENTS: I AM THE ETERNAL.** "I Myself and not by means of the messenger."[[129]](#footnote-129) Thus the language of Rashi. But the Midrash of the Sages is not so. Instead, the Midrash reads:[[130]](#footnote-130) "***And I will go through the land of Egypt — I, and not an angel. And I will smite all the firstborn — I, and not a seraph. And against all the gods of Egypt I will execute judgments — I, and not the messenger. I am the Eternal — I am He, and no other***." The purport of the Midrash is as follows: Since this chapter contains the words of Moses to Israel,[[131]](#footnote-131) it would have been proper for the verse here to say, "And the Eternal will go through the land of Egypt and He will smite all the firstborn," [instead of saying, And I will go through]. It is for this reason that the Rabbis interpreted the expression, ***and I will go through the land of Egypt***, as meaning "***I Myself***" and not a messenger sent by Him in plagues, as in the days of David[[132]](#footnote-132) and Sennacherib.[[133]](#footnote-133) "***And I will smite all the firstborn — I, and not a seraph***," means that the striking of the plague will be done by the Holy One, blessed be He, and not like a king who wreaks vengeance on his enemies through his executioners, their counterparts on high being the seraphim from whom the fire comes forth consuming His enemies, as in the case of Elijah and the captain of the fifty.[[134]](#footnote-134) "***And against all the gods of Egypt I will execute judgments, and not by means of the messenger***" sent by Him, blessed be He, for whatever is to be done upon the earth. This is the great angel, who on account of it is called ***Metatron***, **the meaning of the word being "the guide of the road."** Thus the Rabbis have said in the Sifre:[[135]](#footnote-135) "The Holy One, blessed be He, was the metatron (guide) for Moses, and He showed him the entire Land of Israel." And in the [Midrash] Yelamedenu[[136]](#footnote-136) we find: "***And Balak heard that Balaam came[[137]](#footnote-137) for Balaam sent his mattatron before him***." And it is furthermore written there:[[138]](#footnote-138) "Behold, I have begun to deliver up Sihon and his land before you.[[139]](#footnote-139) Do not let it worry you. I am your metatron. And be not surprised at this for I am even to be the metatron before an uncircumcised person, i.e., before Cyrus [king of Persia], as it is said, ***I will go before you***.[[140]](#footnote-140) 200 Before a woman — Deborah and Barak — I will lead on the way, as it is said, ***Is not the Eternal gone out before you***."[[141]](#footnote-141) [We find this word ***metatron***] also in many other places. I have also heard that in the Greek language, a messenger is called ***mattator***. And [finally] the Rabbis interpreted [in the Midrash mentioned at the beginning of this discussion]: "***I am the Eternal - I am He, and no other***," meaning that He is one, and there is no other god beside Him to protest against His act. This is the purport of this Midrash.

**16. NO MANNER OF WORK SHALL BE DONE IN THEM**. Rashi commented: "Even by the agency of others." I do not understand this. If these "others" are Israelites, they themselves are commanded not to work on the Festival, and I am not bound to ensure that my work is not done through them. It is only where one deceives another in a matter which is prohibited — whether it be in the deceiver's work or in that of the deceived that the deceiver transgresses the prohibition, ***Before the blind do not put a stumbling-block***.[[142]](#footnote-142) And if these "others" are non-Israelites, we are by Law of the Torah not admonished at all against their working either on a Festival or on a Sabbath, except that there is a prohibition by the Rabbis if we tell him [the non-Israelite] to do the work, just as the Rabbis have said:[[143]](#footnote-143) "**Telling a non-Israelite [to do work on the Sabbath or Festival] is prohibited by law of the Rabbis**," and this is a principle clearly established in the Gemara.[[144]](#footnote-144) [How then could Rashi derive this principle of prohibiting telling a non-Israelite to do work for us on a Festival from a verse in the Torah, when it is only prohibited by Rabbinic law?]

However, I have found this text in the Mechilta:[[145]](#footnote-145) "***No manner of work will be done in them***. This means that neither you nor your fellow-Israelite will do any work, nor will a non-Israelite do your work. You so interpret it to mean that neither you nor your fellow-Israelite will do any work, nor will a non-Israelite do your work, but perhaps it rather means that neither you nor your fellow-Israelite will do any work, and the non-Israelite will not do even his own work! Scripture therefore says, ***Six days will work be done***.[[146]](#footnote-146) This teaches that neither you nor your fellow-Israelite will do any work [on the Sabbath], but the non-Israelite may do his own work. These are the words of Rabbi Yashiya. Rabbi Yonathan says that there is no need for this proof. Has it not already been said, ***Six days will you labour, and do all your work***?[[147]](#footnote-147) Now by the syllogism of ***kal vachomer***,[[148]](#footnote-148) we proceed as follows: If on the Sabbath, in regard to which the Torah is so strict, you are not admonished against a non-Israelite's work as you are against your own work, [it is logical to assume that on a Festival-day, in regard to which the Torah is not so strict — inasmuch as preparation of food is permitted on a Festival-day but not on the Sabbath — you are surely not admonished against a non-Israelite's work as you are against your own work]." Thus far extends the text of this Baraitha.[[149]](#footnote-149) Now surely this is but a case of a mere asmachta, [a Scriptural text used as a mere support for a Rabbinical enactment]. Since they aimed to prohibit, by law of the Rabbis, telling a non-Israelite to do our work [on a Sabbath or Festival], they used this verse as a support, [but it is actually a Rabbinical Law]. It is however permissible for a non-Israelite to do his own work. And thus we incidentally learn that the Rabbinical enactment against telling a non-Israelite to do work applies only to doing our work, but one may tell him to do his own work and he may do it. So did Rashi explain it in the Gemara[[150]](#footnote-150) of [Tractate] Baba Metzia.[[151]](#footnote-151)

There in the Mechilta it further says:[[152]](#footnote-152) "I know only that work which can be regarded as labor is prohibited. Whence do we learn that activities which are prohibited by Rabbinical enactment [are also forbidden]? Scripture therefore says, ***And you will observe this day[[153]](#footnote-153)*** including all activities prohibited by Rabbinical Law." Now Baraithoth like these, [if not accompanied by a proper interpretation], may lead one into a mistaken opinion and should not be quoted literally, for this Baraitha too apparently is a mere asmachta, and I have a correct interpretation thereof. I will yet discuss it, with the help of G-d.[[154]](#footnote-154)

**SAVE THAT WHICH MAY BE EATEN BY EVERY BEING, [THAT ONLY MAY BE DONE FOR YOU].** "Even [the food eaten] by cattle [may be prepared on the Festival-day]. One might think that [food may be prepared] for non-Israelites too. Scripture therefore states, ***for you***: [you are permitted to prepare food only for that which belongs to you and for which you have the responsibility of feeding]." Thus the language of Rashi. This too is not in accordance with the final decision of the Law. Rather, [the word ***lachem*** (for you) signifies]: for you and not for non-Israelites, for you and not for cattle.

**19. NO LEAVEN WILL BE FOUND IN YOUR HOMES.** "Whence do we know that this applies also to the borders? Scripture therefore says, ***Neither will there be leaven seen with you, in all your borders***.[[155]](#footnote-155) Why then need Scripture say here, ***in all your homes***, [since these are already included in the comprehensive term of borders]? It is to teach us that just as what is in your home is under your control, so also what is in your borders must be under your control. Thus there is excluded [from this prohibition] leavened bread actually owned by a non-Israelite but deposited with an Israelite for which the latter has accepted no responsibility." This is the language of Rashi.

I do not find it correct. The purport of the term "***under your control***" is not to exclude leavened bread owned by a non-Israelite [which is deposited with an Israelite], since that is indeed under the Israelite's control. Homes and borders are both alike in this respect since both of them are under his control and the leavened bread belongs to others.[[156]](#footnote-156) Moreover, the case of leavened bread owned by a non-Israelite [and deposited with an Israelite for which the Israelite] has accepted no responsibility, is not covered by this analogy, since the term "home" indicates permission no more than does the term "border." Instead, the term "home" implies prohibition, as is obvious from the language of this verse before us, ***it will not be found in your homes [under any circumstance].*** We derive the permission from the expression, ***Neither will there be seen leaven with you***,[[157]](#footnote-157) [i.e., that which actually belongs to you,[[158]](#footnote-158) as the Rabbis commented upon it]: "***You may not see [leaven or leavened bread] which is yours, but you may see that of others and that which belongs to the Temple-treasury***. I know only that this principle applies to the borders, [since the expression ***with you*** is stated in connection with the borders, as it says, ***Neither will there be leaven seen 'with you' in all 'your borders'].*** Whence do I know this applies also to the homes?

Scripture therefore uses the identical word ***s'or*** (leaven) in the case of both home and border,"[[159]](#footnote-159) as is explained at the beginning of Tractate Pesachim.[[160]](#footnote-160)

But this Midrash [mentioned by Rashi], which explains, "***just as what is in your home is under your control, so also what is in your borders must be under your control***," is only intended to exclude [from this prohibition] an Israelite's leavened bread which is deposited with a non-Israelite. And thus it is taught in the Mechilta:[[161]](#footnote-161) "In your homes. Why is this said? Because it is stated, in all your borders,[[162]](#footnote-162) which I might understand literally, [i.e., that we are not to leave our leavened bread in all our borders even if it is deposited with a non-Israelite]. Scripture therefore says, **in your homes**; ***just as what is in your home is under your control, so also what is in thy border must be under your control***. Thus there is excluded [from this prohibition] an Israelite's leavened bread which he deposited with a non-Israelite. Even though the Israelite may destroy it, he could not do so because he does not have complete control over it. [Also] excluded [from this prohibition] is the leavened bread of a non-Israelite which is deposited with an Israelite, and [an Israelite's] leavened bread buried under debris, for although it is under the control of the Israelite [or in his territory], he has not the right to destroy it, [or in the case of debris, he does not have the physical ability of actually destroying it], etc."

The explanation of this Mechilta is as follows: One might have thought that the intent of the verse, ***Neither will there be leaven seen with you in all your borders***, is to prohibit the leaving of our leavened bread in all our borders, even in the house of a non-Israelite. Therefore the Torah wrote ***in your homes*** to exclude [from this prohibition] the house of a non-Israelite. Thus we learn from this Baraitha[[163]](#footnote-163) that by law of the Torah we are admonished only against keeping our leavened bread under our control, whether it be in our homes or in our borders. But if we have deposited it with a non-Israelite in his home, we do not transgress [the two prohibitions], ***Neither will there be leaven seen with you[[164]](#footnote-164)*** and ***There will no leaven be found in your homes***.[[165]](#footnote-165) And it must necessarily be so. If you do not say thus, then it should follow that for his own leavened bread, an Israelite will transgress the commandments even if he deposited it with a non-Israelite who is beyond the sea, while for a non-Israelite's leavened bread, even though it be in the Israelite's home, the Israelite does not violate the prohibitions. If that is the case, why does Scripture say [in one place], ***in your homes***, and in another, ***in your borders***, when there is no difference between our homes and our borders and the homes and borders of the non-Israelites! Instead, we must conclude that by Law of the Torah, we are admonished [against keeping and seeing leaven or leavened bread] only when it is in our control.[[166]](#footnote-166) But by enactment of the Sofrim, [the Rabbis of the pre-tannaitic period beginning with Ezra], we are obligated to destroy our leavened bread under all circumstances.

Accordingly, the Rabbis have said in the Gemara:[[167]](#footnote-167) "If the Israelite singled out a room [to the non-Israelite and said to him, 'This corner is for you to keep your leavened bread'], the Israelite does not violate [the prohibitions against keeping or seeing leavened bread in his possession]." This teaches us that for a non-Israelite's leavened bread for which the Israelite has accepted responsibility, even though it be deemed as belonging to the Israelite, it is forbidden only when it is under the control of the Israelite, but if it be under the control of the non-Israelite, it is permissible. [In this case where the Israelite singled out a room for him to keep his leavened bread, "it is as if the Israelite assumed responsibility for the non-Israelite's leavened bread which is in the non-Israelite's home"], and even by Law of the Rabbis, nothing was decreed against it. The Rabbi [Rashi], however, is not of this opinion in his commentary on the Gemara Pesachim.[[168]](#footnote-168)

It is this principle which is the purport of the Baraitha we have cited: "***Thus there is excluded [from this prohibition] leavened bread owned by a non-Israelite which is deposited with an Israelite***." [It is excluded] on account of the analogy between the homes and the borders:[[169]](#footnote-169) just as in the case of the borders it is permissible because it says ***with you***, meaning, "***you may not see [leaven or leavened bread] which is yours, but you may see that of others and that which belongs to the Temple-treasury***," so too in the case of the home it is also permissible. Excluded also is the case of an Israelite's leavened bread buried under great debris where it is impossible for him to clear away the ruin, and it is lost to him and everyone. It is permissible since it is no longer called "***his***."

**20. ANYTHING THAT IS LEAVENED YOU WILL NOT EAT.** "This includes food with which leaven is mixed." Thus the language of Rashi. This too is not in accordance with the final decision of the Law, for the adopted opinion is like that of the Sages who say that the penalty incurred for eating leavened food is extinction, but for food with an admixture of leaven, there is no specific verse that includes it, [although it is nevertheless forbidden].[[170]](#footnote-170)

**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 sinsthey 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 parableGod 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].

**Meditation from the Psalms**

**Psalms ‎‎49:1-21**

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

The superscription for this psalm attributes it’s 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 (mourning) 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.[[171]](#footnote-171)

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

***Tehillim (Psalms) 49:2*** *Hear this, all you peoples; give ear, all you 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 at very close range; by drawing quite close to the speaker in order to catch his low, intimate whisper.[[172]](#footnote-172) 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.[[173]](#footnote-173)

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 you inhabitants of the world”*.[[174]](#footnote-174)

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

***But now see how great is the reward 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”.*[[175]](#footnote-175)**

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 HaAretz 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 (parable)*.**

***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 mitzvoth (commandments). 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 channelled properly, this desire leads us to beautify the mitzvoth by buying a better kiddush cup or Chanukiah. It drives us to acquire things of the lasting value: The mitzvoth (observance of the commandments). Following this path leads to fulfilment 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 (charity), or other mitzvoth. 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 afraid when one waxes rich, when the wealth of his house is increased; 18 For when he dies he will carry nothing away; his wealth will not descend after him.***

If channelled ***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 ***mitzvoth*** 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 loves silver will not be satisfied with silver; nor he that loves 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 sees that wise men die, the fool and the brutish together perish,  
and leave their wealth to others.***

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

As 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)”.[[176]](#footnote-176)

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 mitzvoth 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 drive in the lives of most young people.

***Beresheet (Genesis) 2:24******Therefore will a man leave his father and his mother, and will cleave unto his wife: and they will 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 (parable) 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 it,**

**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 to the 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 you, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so will you 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[[177]](#footnote-177) 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 mitzvoth. 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 a 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 owns 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: Haggai 2:6-15, 23**

| **Rashi** | **Targum** |
| --- | --- |
| 6. For so said the Lord of Hosts: [There will rise] **another one**, and I will shake up the heaven and the earth and the sea and the dry land [for] a little while. | 6. For thus says the Lord of hosts, "**Once again,** in a little while, I will shake the heavens and the earth and the sea and the dry land. |
| 7. And I will shake up all the nations, and they shall come [with] the precious things of all the nations. And I will fill this House with glory, said the Lord of Hosts. | 7. And I will shake all the nations, and they will bring the desirable things of all the nations, and I will fill this House with glory", says the LORD of hosts. |
| 8. **The silver is Mine, and the gold is Mine,** says the Lord of Hosts. | 8. **"The silver is Mine and the gold is Mine",** says the LORD of hosts. |
| 9. The glory of this last House shall be greater than the first one, said the Lord of Hosts. And in this place I will grant peace, says the Lord of Hosts. **{P}** | 9. "The latter glory of this House will be greater than the former", says the LORD of hosts, "and I will grant prosperity in this place", says the LORD of hosts. **{P}** |
| 10. ¶ On the twenty-fourth [day] of the ninth [month], in the second year of Darius, the word of the Lord came to Haggai the prophet, saying: | 10. ¶ On the twenty-fourth day of the ninth month, in the second year of Darius, a word of' prophecy from the LORD was with Haggai the prophet, saying, |
| 11. So said the Lord of Hosts: Now ask the priests the Torah, saying: | 11. "Thus says the LORD of hosts, Ask now a ruling of the priests, saying, |
| 12. "Should a man carry contaminated flesh in the skirt of his garment, if it touches in his skirt the bread and the pottage and the wine and the oil, or any food, will it [the food] become contaminated?" And the priests replied and said, "No." | 12. “If a man carries holy flesh in the flap of his garment and touches with his clothing bread or pottage or wine or oil or anything that is eaten, will it become prohibited?” And the priests answered and said, "No." |
| 13. And Haggai said, "If the contamination of a dead body touches all these, will it become contaminated?" And the priests replied and said, "It will become contaminated." | 13. And Haggai said, "If one who is defiled by a dead body touches any of these, will it become defiled?" And the priests answered and said, "It will become defiled." |
| 14. And Haggai replied and said, "So is this people, and so is this nation before Me, says the Lord; and so is all the work of their hands, and whatever they sacrifice there is contaminated. | 14. And Haggai [the prophet] answered and said, "So is this nation and so is this congregation before me", says the LORD, "and so are all the works of their hands; and what they offer there is defiled. |
| 15. And now, consider from this day and before-before placing a stone upon a stone in the Temple of the Lord | 15. And so, consider now from this day onward, before a layer is laid upon a layer in the temple of the LORD - |
| 16. so that they should not come to a heap of twenty measures, and there would be ten; [similarly,] when one would come to the winevat to draw off fifty press-measures, and there would be twenty. | 16. from the time when you were going in to a heap of twenty (measures) and there were ten, (when) you went in to a winepress in which there were fifty kegs of wine and there were twenty. |
| 17. I smote you with blast and with yellowing and with hail in all the work of your hands, and you are not [returning] to Me, says the Lord. | 17. I have struck you with blight and mildew and hail, (even) all the works of your hands, but you do not return to my service" says the LORD. |
| 18. Pay attention now, from this day and before-from the twenty-fourth [day] of the ninth [month]- from the day that the Temple of the Lord was founded, pay attention. | 18. "Consider now from this day onward, from the twenty-fourth day of the ninth month, from the day that the temple of the LORD began to be established, consider: |
| 19. The seed is still in the granary, and the grapevines, the fig trees, the pomegranate trees, and the olive trees have not yet borne [fruit]-from this day I will bless." **{S}** | 19. Is the grain yet in the barn? And have the vines and fig-trees and pomegranates and olive-trees not yet yielded anything? From this day on 1 will bless." **{S}** |
| 20. And the word of the Lord came to Haggai a second time on the twenty-fourth of the month, saying: | 20. And a word of prophecy" from the LORD was with Haggai a second time on the twenty-fourth day of the month, saying, |
| 21. Say to Zerubbabel, the governor of Judah, saying: I am shaking up the heaven and the earth. | 21. "Speak to Zerubbabel, governor of the house Judah, saying, 1 will shake the heavens and the earth. |
| 22. And I will overthrow the throne of the kingdoms, and I will destroy the power of the kingdoms of the nations. And I will overthrow the chariots and their riders; and the horses and their riders shall come down, each one by the sword of his brother. | 22. And I will overthrow the throne of the kingdoms and will break the power of the kingdoms of the nations, and will overthrow the chariots and their riders; and the horses and their riders will be killed, each by his brother's sword. |
| 23. On that day, says the Lord of Hosts, I will take you, O Zerubbabel the son of Shealtiel, My servant; says the Lord, and I will make you as a signet; for I have chosen you, says the Lord of Hosts. **{P}** | 23. At that time: says the LORD of hosts, I will bring you near; O Zerubbabel son of Shealtiel, My servant, says the LORD, and I will make you as the engraving of a signet-ring upon the hand. for I have found pleasure in you, says the LORD of hosts." **{P}** |
|  |  |

**Rashi’s Commentary on Haggai 2:6-15, 23**

**6** **another one... [for] a little while** When this kingdom of Persia, which rules over you, terminates, yet another one will rise up to rule over you, to oppress you; this is the kingdom of Greece, and the time of its rule will be a little while.

**and I will shake up** with the miracles performed for the Hasmoneans.

**the heaven, etc.** And they will understand that My Shechinah rests in this House, and they will bring gifts of silver and gold, as is written in the book of Joseph ben Gurion.

**8** **The silver is Mine, and the gold is Mine** and it is in My power to bring it to whomever I desire.

**9** **shall be greater** There was a controversy between Rav and Samuel. One said: In the building; and one said: In the years, that the years of the First Temple were four hundred and ten, and those of the Second Temple were four hundred and twenty.

**12** **contaminated flesh** flesh of contamination of a carcass as a creeping thing

**if it touches in his skirt** It did not touch the creeping thing itself but the garment, which is the first degree of contamination.

**and the pottage** a cooked food

**will it become contaminated?** Heb. הֲיִקְדָּשׁ

**“No.”** It [the food] will [not] become contaminated. Rav and Shmuel disagree over this matter. One [Rav] says that the priests erred, for he [Haggai] asked them concerning a fourth degree contamination in reference to hallowed things, and they replied that it [the food] is ritually pure. One [Shmuel] says that the priests did not err, that he [Haggai] asked them concerning a fifth degree contamination in reference to hallowed things.

**13** **If the contamination of a dead body** The dead body itself.

**It will become contaminated** For the dead body is the father of the father of contamination. The fifth degree of the contamination of the reptile or rodent is a fourth degree in the contamination of a dead body.

**14** **So is this people** Just as you err in this, so do you err in many halachot.

**and whatever they will sacrifice there** if they do not put their hearts to learning.

**15** **and before** The years that passed.

**before placing a stone upon a stone** Before you return to resume the building and to add to the foundation that you laid in the days of Cyrus - when it [the building] was stopped - now put your hearts to engage in the building and in studying the necessities of the priesthood.

**16** **so that they should not come to a heap of twenty measures** So that you should not have a curse sent into your works as [there has been] until now; for they would set up a heap from which twenty seahs should be measured, and would find only ten.

**when one would come to the wine vat** That is the pit before the wine press, into which the wine flows.

**to draw off fifty press-measures** To draw out from [the winevat] fifty measures with which they would measure wine from the winepresses, and the name [of those fifty measures] is purah.

**to draw off** to draw, as in (Isa. 30:14) “To scoop water from a cistern”; and so (ibid. 47:2) “Draw off the path.”

**and there would be twenty** Not that more of a curse is sent into the wine than is sent into the grain, but a person [may] err in estimating the measure of the winevat because it is deep, while the heap [of grain] stands before him. In tractate Avoth d’Rabbi Nathan (4:4) we learned a reason why a small measure is not mentioned with regard to wine, while it is mentioned with regard to grain, e.g.. to draw off twenty-five press measures and it was ten. This teaches us that wine is an extra measure for the world, and when the wine suffers, it is a symptom of a curse for the world. Since the wine must be plentiful, [the prophet] counts a larger number concerning it.

**18** **that the Temple of the Lord was founded** That now for the second time they began to add to the first foundation that they had built in the days of Cyrus.

**19** **The seed is still in the granary** You have not yet sown this year, and the trees have not yet ripened their fruits. From now on you shall sow at a time of blessing, for the building of the Temple will bring blessing into the work of your hands.

**22** **and I will destroy the power of the kingdoms of the nations** The kingdom of Persia, which now rules over the entire world, will fall into the hands of another kingdom at the end of thirty-four years from the building of the Temple, as we learned in tractate *Avodah Zarah* (9a).

**23** **and I will make you as a signet** In contrast to what was decreed upon his father Jeconiah (Jer. 22:24): “As I live, says the Lord, though Coniah the son of Jehoiakim, king of Judah, be a signet on My right hand, from there I will remove you.” [Jeremiah further] states there (ibid. 22:30): “Inscribe this man childless.” We learn that his repentance availed [Jeconiah], and Zerubbabel was born to him, and he was made as a signet.

**Correlations**

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

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**Shemot (Exodus) 11:1 – 12:20**

**Haggai 2:6-15, 23**

**Tehillim (Psalms) 49**

**Mk 6:17-29, Lk 3:19-20, Acts 13:42-52**

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

LORD - יהוה, Strong’s number 03068.

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

Bring / Come / Go - בוא, Strong’s number 0935.

One / Once - אחד, Strong’s number 0259.

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

Bring / Come / Go - בוא, Strong’s number 0935.

Afterwards / Posterity - אחר, Strong’s number 0310.

**Shemot (Exodus) 11:1** And the LORD <03068> said <0559> (8799) unto Moses, Yet will I bring <0935> (8686) one <0259> plague more upon Pharaoh, and upon Egypt; afterwards <0310> he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

**Haggai 2:6** For thus saith <0559> (8804) the LORD <03068> of hosts; Yet once <0259>, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

**Haggai 2:7** And I will shake all nations, and the desire of all nations shall come <0935> (8804): and I will fill this house with glory, saith the LORD <03068> of hosts.

**Tehillim (Psalms) 49:13** This their way is their folly: yet their posterity <0310> approve their sayings. Selah.

**Tehillim (Psalms) 49:19** He shall go <0935> (8799) to the generation of his fathers; they shall never see light.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Ex 11:1 – 12:20** | **Psalms**  **Psa 49:1-21** | **Ashlamatah**  **Haggai 2:6-15, 23** |
| --- | --- | --- | --- | --- |
| ba' | father | Exod 12:3 | Ps 49:19 |  |
| ~d'a' | man | Exod 12:12 | Ps 49:2 Ps 49:12 Ps 49:20 |  |
| !z<ao | hearing,ear | Exod 11:2 | Ps 49:4 |  |
| dx'a, | one | Exod 11:1 Exod 12:18 |  | Hag 2:6 |
| rx;a; | after, behind | Exod 11:1 Exod 11:5 Exod 11:8 | Ps 49:13 Ps 49:17 |  |
| vyai | man | Exod 11:2 Exod 11:3 Exod 11:7 Exod 12:3 Exod 12:4 | Ps 49:2 Ps 49:7 Ps 49:16 | Hag 2:12 |
| hL,ae | these | Exod 11:8 Exod 11:10 |  | Hag 2:13 |
| ~yhil{a/ | gods, GOD | Exod 12:12 | Ps 49:7 Ps 49:15 |  |
| ~ai | if | Exod 12:4 Exod 12:9 |  | Hag 2:13 |
| rm;a' | said | Exod 11:1 Exod 11:4 Exod 11:8 Exod 11:9 Exod 12:1 Exod 12:3 |  | Hag 2:6 Hag 2:7 Hag 2:9 Hag 2:10 Hag 2:11 Hag 2:12 Hag 2:13 Hag 2:14 |
| [B;r>a; | fourteenth | Exod 12:6 Exod 12:18 |  | Hag 2:10 |
| #r,a, | land, earth | Exod 11:3 Exod 11:5 Exod 11:6 Exod 11:9 Exod 11:10 Exod 12:1 Exod 12:12 Exod 12:13 Exod 12:17 Exod 12:19 |  | Hag 2:6 |
| rv,a] | who, which | Exod 11:5 Exod 11:6 Exod 11:7 Exod 11:8 Exod 12:7 Exod 12:13 Exod 12:16 |  | Hag 2:14 |
| hm'heB. | cattle | Exod 11:5 Exod 11:7 Exod 12:12 | Ps 49:12 Ps 49:20 |  |
| aAB | bring, go, come | Exod 11:1 | Ps 49:19 | Hag 2:7 |
| tyIB; | households, house | Exod 12:3 Exod 12:4 Exod 12:7 Exod 12:13 Exod 12:15 Exod 12:19 | Ps 49:11 Ps 49:16 | Hag 2:7 Hag 2:9 |
| !Be | sons | Exod 11:7 Exod 11:10 Exod 12:5 | Ps 49:1 Ps 49:2 | Hag 2:23 |
| rq,Bo | morning | Exod 12:10 | Ps 49:14 |  |
| rf'B' | flesh, meat | Exod 12:8 |  | Hag 2:12 |
| lAdG" | great | Exod 11:6 |  | Hag 2:9 |
| ~G: | also, furthermore | Exod 11:3 | Ps 49:2 |  |
| rb;D' | speak | Exod 11:2 Exod 12:3 | Ps 49:3 |  |
| rAD | generations | Exod 12:14 Exod 12:17 | Ps 49:11 Ps 49:19 |  |
| hy"h' | been, keep, befall, came | Exod 11:6 Exod 12:6 Exod 12:13 |  | Hag 2:10 |
| hz< | this, here | Exod 11:1 Exod 12:2 Exod 12:3 Exod 12:6 Exod 12:14 Exod 12:17 | Ps 49:13 | Hag 2:7 Hag 2:9 Hag 2:14 Hag 2:15 |
| bh'z" | gold | Exod 11:2 |  | Hag 2:8 |
| dy" | hand | Exod 12:11 | Ps 49:15 | Hag 2:14 |
| hwhy | LORD | Exod 11:1 Exod 11:3 Exod 11:4 Exod 11:7 Exod 11:9 Exod 11:10 Exod 12:1 Exod 12:11 Exod 12:12 Exod 12:14 |  | Hag 2:6 Hag 2:7 Hag 2:8 Hag 2:9 Hag 2:10 Hag 2:11 Hag 2:14 Hag 2:15 Hag 2:23 |
| ~Ay | day | 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 |
| dr;y" | come, descend | Exod 11:8 | Ps 49:17 |  |
| bv;y" | sits, inhabitants | Exod 11:5 | Ps 49:1 |  |
| hKo, | thus | Exod 11:4 |  | Hag 2:6 Hag 2:11 |
| yKi | rather, when, though | Exod 12:9 | Ps 49:16 Ps 49:17 Ps 49:18 |  |
| lKo | all, every | Exod 11:5 Exod 11:6 Exod 11:7 Exod 11:8 Exod 11:10 Exod 12:3 Exod 12:6 Exod 12:12 Exod 12:15 Exod 12:16 Exod 12:19 Exod 12:20 | Ps 49:1 Ps 49:17 | Hag 2:7 Hag 2:12 Hag 2:13 Hag 2:14 |
| @s,K, | silver | Exod 11:2 |  | Hag 2:8 |
| aol | never, no, none | Exod 11:6 Exod 12:13 Exod 12:16 Exod 12:19 | Ps 49:7 Ps 49:17 Ps 49:19 Ps 49:20 | Hag 2:12 |
| ble | heart | Exod 11:10 | Ps 49:3 |  |
| xq;l' | take, receive | Exod 12:3 Exod 12:4 Exod 12:5 Exod 12:7 | Ps 49:15 Ps 49:17 | Hag 2:23 |
| tWm | die | Exod 11:5 | Ps 49:10 |  |
| !mi | whether, too |  |  |  |
| an" | now | Exod 11:2 |  | Hag 2:11 |
| vp,n< | person, corpse | Exod 12:4 Exod 12:15 Exod 12:16 Exod 12:19 | Ps 49:8 Ps 49:15 Ps 49:18 | Hag 2:13 |
| !t;n" | gave, put | Exod 11:3 Exod 12:7 | Ps 49:7 | Hag 2:9 |
| db,[, | servants | Exod 11:3 Exod 11:8 |  | Hag 2:23 |
| d[; | even, or | Exod 11:5 Exod 11:7 Exod 12:6 Exod 12:10 Exod 12:15 Exod 12:18 | Ps 49:19 |  |
| dA[ | more | Exod 11:1 | Hag 2:6 |  |
| ~l'A[ | permanent, forever | Exod 12:14 Exod 12:17 | Ps 49:8 Ps 49:11 |  |
| ~yrIf.[, | twenty | Exod 12:18 |  | Hag 2:10 |
| hP, | according, mouth | Exod 12:4 | Ps 49:3 Ps 49:13 |  |
| ~ynIP' | before | Exod 11:10 |  | Hag 2:14 |
| ab'c' | hosts | Exod 12:17 |  | Hag 2:6 Hag 2:7 Hag 2:8 Hag 2:9 Hag 2:11 Hag 2:23 |
| vd,qo | holy | Exod 12:16 |  | Hag 2:12 |
| br,q, | entrails, inner thought | Exod 12:9 | Ps 49:11 |  |
| ha'r' | see | Exod 12:13 | Ps 49:10 Ps 49:19 |  |
| !AvarI | first, former | Exod 12:2 Exod 12:15 Exod 12:16 Exod 12:18 |  | Hag 2:9 |
| la;v' | ask | Exod 11:2 |  | Hag 2:11 |
| ~v' | where | Exod 12:13 |  | Hag 2:14 |
| [m;v' | hear | Exod 11:9 | Ps 49:1 |  |
| hn"v' | year | Exod 12:2 Exod 12:5 |  | Hag 2:10 |
| ~yIn:v. | two | Exod 12:7 |  | Hag 2:10 |
| dAbK' | glory |  | Ps 49:16 Ps 49:17 | Hag 2:7 Hag 2:9 |
| ~[; | people | Exod 11:2 Exod 11:3 Exod 11:8 | Ps 49:1 | Hag 2:14 |
| hb'r' | multiplied, increased | Exod 11:9 | Ps 49:16 |  |

**Greek:**

| **Greek** | **English** | **Torah:**  **Ex. 11:1-12:20** | **Tehillim**  **Ps. 49:1-21** | **Ashlamatah**  **Hag 2:6-15,23** | **Peshat**  **Mk. 6:17-29** | **Toseftah**  **Luke 3:19-20** | **Remes**  **Act 13:42-52** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἅγιον** | holy | Exod 12:16 |  | Hag 2:12 |  |  | Act 13:52 |
| **ἀδελφός** | brother |  | Psa 49:7 |  | Mark 6:17 Mark 6:18 | Luke 3:19 |  |
| **αἰτέω** | ask | Exod 11:2 |  |  | Mark 6:22 Mark 6:23 Mark 6:24 Mark 6:25 |  |  |
| **αἰώνιος** | etermal | Exo 12:14  Exo12:17 |  |  |  |  | Acts 13:46 Acts 13:48 |
| **ἄνθρωπος** | man | Exod 11:2 Exod 11:3 Exod 11:7 Exod 12:3 Exod 12:4 | Ps 49:2 Ps 49:7 Ps 49:16 | Hag 2:12 |  |  |  |
| **γῆ** | land, earth | Exod 11:3 Exod 11:5 Exod 11:6 Exod 11:9 Exod 11:10 Exod 12:1 Exod 12:12 Exod 12:13 Exod 12:17 Exod 12:19 |  | Hag 2:6 |  |  | Acts 13:47 |
| **γίνομαι** | happen,  came to pass | Exo 11:3  Exo 11:6 |  | Hag 2:10 | Mark 6:21 |  |  |
| **γυνή** | women, wife | Exo 11:2 |  |  | Mark 6:17 Mark 6:18 |  | Acts 13:50 |
| **ἔθνος** | nations |  | Psa 59:5  Psa 59:8 | Hag 2:7 Hag 2:14 |  |  | Acts 13:46 Acts 13:47 Acts 13:48 |
| **εἴδω** | behold, see | Exo 11:7 | Psa 49:10 |  | Mar 6:20 |  | Act 13:45 |
| **εἰσέρχομαι** | entered |  | Psa 49:19 |  | Mark 6:22 Mark 6:25 |  |  |
| **ἐκβάλλω** | cast | Exo 11:1 |  |  |  |  | Act 13:50 |
| **ἐλέγχω** | reproving |  |  | Hag 2:14 |  | Luke 3:19 |  |
| **ἐξέρχομαι** | come forth,  went out | Exo 11:8 |  |  | Mark 6:24 |  |  |
| **ἔπω** | said | Exod 11:1 Exod 11:4 Exod 11:8 Exod 11:9 Exod 12:1 Exod 12:3 |  | Hag 2:6 Hag 2:7 Hag 2:9 Hag 2:10 Hag 2:11 Hag 2:12 Hag 2:13 Hag 2:14 | Mar 6:22  Mar 6:24 |  | Act 13:46 |
| **ἔρχομαι** | came,  come |  |  |  | Mark 6:29 |  | Acts 13:44 Acts 13:51 |
| **ἔσχατος** | last one |  |  | Hag 2:9 |  |  | Acts 13:47 |
| **ἔχω** | stew |  |  | Hag 2:12 | Mark 6:18 |  |  |
| **ζωή** | life |  | Psa 49:18 |  |  |  | Acts 13:46 Acts 13:48 |
| **ἡμέρα** | day | 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 | Mark 6:21 |  |  |
| **θέλω** | wanting | Exo 11:10 |  |  | Mark 6:19 Mark 6:22 Mark 6:25 Mark 6:26 |  |  |
| **θεός** | GOD | Exod 12:12 | Ps 49:7 Ps 49:15 |  |  |  | Acts 13:43 Acts 13:44 Acts 13:46 |
| **καρδία** | heart | Exod 11:10 | Ps 49:3 | Hag 2:15 |  |  |  |
| **κεφαλή** | head | Exo 12:9 |  |  | Mark 6:24 Mark 6:25 Mark 6:27 Mark 6:28 |  |  |
| **κύριος** | LORD | Exod 11:1 Exod 11:3 Exod 11:4 Exod 11:7 Exod 11:9 Exod 11:10 Exod 12:1 Exod 12:11 Exod 12:12 Exod 12:14 |  | Hag 2:6 Hag 2:7 Hag 2:8 Hag 2:9 Hag 2:10 Hag 2:11 Hag 2:14 Hag 2:15 Hag 2:23 |  |  | Acts 13:47 Acts 13:48 Acts 13:49 |
| **λαλέω** | speak | Exod 11:2 Exod 12:3 | Ps 49:3 |  |  |  | Acts 13:42 Acts 13:45 Acts 13:46 |
| **λέγω** | saying,  said | Exod 11:1 Exod 11:4 Exod 11:8 Exod 11:9 Exod 12:1 Exod 12:3 |  | Hag 2:6 Hag 2:7 Hag 2:9 Hag 2:10 Hag 2:11 Hag 2:12 Hag 2:13 Hag 2:14 | Mark 6:18 Mark 6:22 Mark 6:24 Mark 6:25 |  | Acts 13:46 |
| **λόγος** | words |  |  | Hag 2:10 |  |  | Acts 13:44 Acts 13:46 Acts 13:48 Acts 13:49 |
| **μαθητής** | disciples |  |  |  | Mark 6:29 |  | Acts 13:52 |
| **οἰκία** | house | Exod 12:3 Exod 12:4 Exod 12:13 Exod 12:15 Exod 12:19 | Ps 49:11 |  |  |  |  |
| **οἶκος** | house | Exo 12:3  Exo 12:7 | Ps 49:16 | Hag 2:7 Hag 2:9 |  |  |  |
| **πᾶς** | all, every | Exod 11:5 Exod 11:6 Exod 11:7 Exod 11:8 Exod 11:10 Exod 12:3 Exod 12:6 Exod 12:12 Exod 12:15 Exod 12:16 Exod 12:19 Exod 12:20 | Ps 49:1 Ps 49:17 | Hag 2:7 Hag 2:12 Hag 2:13 Hag 2:14 |  | Luke 3:19 Luke 3:20 | Acts 13:44 |
| **πείθω** | yielding |  | Psa 49:6 |  |  |  | Acts 13:43 |
| **περί** | around | Exo 11:4 |  |  |  | Luke 3:19 |  |
| **πλήθω** | fill |  |  | Hag 2:7 |  |  | Act 13:45 |
| **πολύς** | many, much |  |  |  | Mark 6:20 |  | Acts 13:43 |
| **πονηρός** | evil, wicked |  | Psa 49:5 |  |  | Luke 3:19 |  |
| **πούς** | feet | Exo 12:9  Exo 12:11 |  |  |  |  | Acts 13:51 |
| **προστίθημι** | add | Exo 11:6 |  |  |  | Luke 3:20 |  |
| **πρῶτος** | first | Exod 12:2 Exod 12:15 Exod 12:16 Exod 12:18 |  | Hag 2:9 | Mark 6:21 |  | Acts 13:46 Acts 13:50 |
| **σπουδή** | haste | Exo 12:11 |  |  | Mark 6:25 |  |  |
| **συναγωγή** | gathering | Exo 12:3  Exo 12:6  Exo 12:19 |  |  |  |  | Acts 13:43 |
| **υἱός** | son | Exod 11:7 Exod 11:10 Exod 12:5 | Ps 49:1 Ps 49:2 | Hag 2:23 |  |  |  |
| **φοβέω** | fear |  | Psa 49:5  Psa 49:16 |  | Mark 6:20 |  |  |
| **φυλακή** | guard, watch |  |  |  | Mark 6:17 Mark 6:27 | Luke 3:20 |  |
| **φῶς** | light |  | Psa 49:19 |  |  |  | Acts 13:47 |
| **χάριν** | favor | Exo 11:3 |  |  |  |  | Act 13:43 |

**Pirqe Abot**

**Mishnah 2:16-17**

**Rabbi Yehoshua said: The evil eye, the evil urge, and hatred toward people drive a man out of the world.**

Rabbi Yehoshua warned against three things. The first was the evil eye (Eyin Ha-Ra). One must guard against it, since the evil eye can destroy a person from this world.

The Talmud tells that Rav once went to the cemetery, and with his wisdom, he was able to determine the cause of each person's death. He said that in that cemetery, 99% of the burials were the result of the evil eye, and only one percent had died of other causes.

The second danger is the Evil Urge (Yetzer HaRa). The Evil Urge is bent on destroying a person from the world by working every hour and every minute to entice him to sin. A person must ignore the advice of the Evil Urge, since it is his enemy, seeking to kill him.

The third danger is hatred toward one's fellow man (Sin'ath Ha-Biryoth). This means that when a person's personality does not blend with his fellow men, he is destroyed from this world. Everyone hates him because of his bad traits, and he cannot find any friend with whom to speak and express his feelings. Such loneliness leads to depression, which in turn causes him to die before his time.

**Some commentaries maintain that the evil eye referred to by Rabbi Yehoshua denotes the eye on a person who is bent on pursuing wealth, and is constantly looking at the possessions of his neighbor, never satisfied with his own lot.** This is enough to destroy a person.

**The "evil urge" denotes the desire to pursue worldly pleasures.**

Since the person seeks to satisfy all his desires, but can never succeed, he is destroyed.

The "hatred of people" is a trait which is currently referred to as depression and anxiety. Here the sage refers to it as "hatred of people," since it denotes a person who does not like to be in the company of others. Such a trait of withdrawal and anxiety can make a person sick and kill him before his time. Therefore, if a person wishes to live a long happy life, he should avoid these traits.

**Rabbi Yose said: Let the money of your fellow man be as precious to you as your own. Make yourself qualified to study Torah, since it is not something that you can inherit. And all your deeds should be for the sake of heaven.**

The Mishnah now presents Rabbi Yose’s three teachings. His first lesson is that you should be as careful with your friend's property as you are with your own. Just as you would not want your own property lost or swindled, so you should be careful not to take anything belonging to another by any dishonest or questionable means.

His second teaching was, ***"Make yourself qualified to study Torah, since it is not something that you can inherit."*** You yourself must study Torah. Do not assume that if your father and grandfather were Torah scholars, you can be one without effort. The Torah is not like property that can be given as a legacy from father to son. Rather, one must constantly study.

It is taught that if one says, "I have worked but I have not found," do not believe him. If one says, "I have not worked but I have found," also do not believe him. This means that if one says, "I studied Torah but I could not grasp it.," do not believe him. If one studies, he attains knowledge. Similarly, if one claims to be a Torah Scholar without studying very much, also do not believe him. Torah is not obtained without effort.

The master used the expression ***Ve-Hithkin*** meaning, ***"Make yourself qualified,"*** indicating that one must be prepared and ready to study. He did not say that one “must study Torah" (Va-Asok Ba-Torah).

He used this expression to indicate that in order to have success in one's Torah studies, he must begin with the fear of heaven ***(Yir'ath Shamayim)*** piety ***(Chasiduth),*** penitence and proper conduct ***(Derekh Eretz).*** It is thus written, ***"The beginning of wisdom is the fear of God"*** (Psalms 111:10). This means that before one can study Torah, he must have the fear of God; only then can he have success in his studies.

King Solomon also said, ***"Listen to correction and be wise; reverse it not"*** (Proverbs 8:33). This means that the manner in which one studies Torah must first include an initiation through corrective teachings ***(Mussar),*** through which he gains much strength in Judaism and fear of God.

One cannot reverse this process, by first studying, and then becoming strong in Judaism. This is the meaning of Solomon's conclusion, ***"reverse it not."*** This is related to the word ***Lemafrea***, which means "in reverse" or "backwards." If one does not put first things first, he will never be successful.

The master is therefore careful to say, ***"Make yourself qualified to study Torah."*** This teaches us that if a person wishes to be worthy of the Torah and learn to understand it, he must first saturate himself with Judaism and the fear of heaven ***(Yirath Shamayim)***. This is the preparation needed as the initiation to Torah study.

Rabbi Yose’s third teaching was, ***"All your deeds should be for the sake of heaven."*** This means that everything you do, such as eating, drinking and other necessary functions, should be for the sake of heaven ***(Le-Shem Shamayim),*** and not merely for the benefit of your body.

When you eat, do not merely think about your physical pleasure, but eat to strengthen yourself so that you will be able to study Torah and keep the commandments. When you indulge on the Sabbath and festivals, it should not be merely for the sake of your personal enjoyment, but to keep God's commandment that you honor the Sabbath and festival. When you do this, the act of eating itself is a virtuous deed ***(Mitzvah).***

When you go to sleep at night, it should be with the intention of resting awhile to regain strength to continue your study of Torah. When you put on a good suit, it should be with the intention to look respectable, and thus honor the Torah. For when a Torah Scholar dresses poorly, it is as if he denigrates the Torah and belittles it.

When you go to work or business, your intention should not be to take what belongs to others, but to support yourself so that you can serve God. When you talk to people, your intention should be to guide them in the path of the righteous/generous and bring them closer to Torah. When you feel somewhat distressed, unable to continue studying, and you go out for a stroll, it should be to refresh yourself so that you will be able to study all the more.

This is the significance of King David's words: ***"I will walk in the streets, for I have sought out Your teachings"*** (Psalms 119:45). He was saying, "When I go out in the street for a stroll, it is to divert my mind a bit. I also use it as an opportunity to innovate original ideas ***(MeChadesh Chidushim).*** I do not do it for my own pleasure."

In general, whatever you do, it should always be for the sake of heaven. It is thus written, ***"In all your ways know Him, and He will direct your paths"*** (Proverbs 3:6). No matter what you do, do it for the sake of your Creator. He will then count all your deeds as virtuous acts ***(mitzvoth).***

**Nazarean Talmud**

**Sidra of Shmot (Ex.) 11:1 – 12:20**

**“O’od Nega Echad” “Yet one plague”**

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

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

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk) 3:19-20**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **Mordechai (Mk) 6:17-29**  Mishnah **א:א** |
| **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** him**to 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.** |
| **School of Hakham Shaul**  **Remes**  **II Luqas (Acts) 13:42-52**  Mishnah **א:א** | |
| **As Hakham Shaul and Paqid Bar-Nechamah were going out, the people kept begging that these things might be elucidated to them on the next Sabbath.** **Now when** the meeting of**the Synagogue had broken up, many of the Jews and of the God-fearing Gentiles[[178]](#footnote-178) followed Hakham Shaul and Paqid Bar-Nechamah, who, speaking to them, were urging them to continue in the grace of God.**  **The next Sabbath nearly the whole city assembled to hear the Torah of the Lord.[[179]](#footnote-179) But when** (some of) **the Jews[[180]](#footnote-180)** (from the Shammite School) **saw the crowds, they were filled with zeal and** began **trying to contradict the things spoken by Hakham Shaul, and were insulting (him). Hakham Shaul and Paqid Bar-Nechamah spoke out boldly and said, “It was necessary that the Torah of God be spoken** to the Gentiles **by you first; since you repudiate** (the Mesorah - Oral Torah) **it and judge yourselves unworthy of the Olam HaBa, behold, we are turning to the Gentiles. For so the Lord has commanded us,” for the Lord God[[181]](#footnote-181) says**, **“*It is too small a thing that You should be My Servant To raise up the tribes of Ya’aqob and to restore the preserved ones of Yisrael; I will also make You a light of the nations, So that My salvation may reach to the ends of the earth*”** (Yesha’yahu – Isa. 49:6).  **When the Gentiles heard this, they** began**rejoicing and glorifying the Torah of the Lord; and as many as had been appointed to eternal life believed. And the Torah of the Lord was being spread through the whole region. But, some of the Jews** (from the Shammite School)[[182]](#footnote-182) **incited the devout women of prominence and the leading men of the city, and instigated a persecution against Hakham Shaul and Paqid Bar-Nechamah, and drove them out of their district. But they shook off the dust of their feet** in protest**against them and went on to Iconium. And the disciples were continually filled with joy and with the Divine Presence** (Shekinah). | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Ex 11:1 – 12:20 | Psa. 49 | Haggai 2:6-15, 23 | Mk 6:17-29 | Lk 3:19-20 | Acts 13:42-52 |

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

As we have discussed in the past, part of the Nazarean Codicil follows the structure of the Mishnah (those books that are crafted in the Peshat and Remes hermeneutics). However, we should actually note that the Oral Torah follows the method and structure of the Nazarean Codicil [cf. Mark 1:1 – ***The chief*** *(most important part)* ***of the Mesorah is Yeshuah HaMashiach***]. If we carefully look at the topics, we can determine the subject materials and how we can reconstruct the original Nazarean Talmud, as it existed in the first century. As such we note that our Peshat breaks down into three essential “Mishnayot”

1. Illicit relationships v.17-21
2. Irrational Vows v. 22-26
3. Murder v. 27-29

Hakham Tsefet uses Herod and his illegal practices as a means for presenting halakhic norms for the Nazarean Community. Given the way that both, Hakham Tsefet and Hakham Shaul present their materials, we see that they were able to further the Mesorah for the coming era of diaspora.

‎**v. 17 For Herod himself had sent...‎** - The Greek word for "had sent" is **αποστειλας (APOSTEILAS).** Concerning this word Marcus[[183]](#footnote-183) aptly comments:

“APOSTEILAS is the verb that is used for Jesus’ sending out of messengers to heal and proclaim good news in the previous story (Mark 6:7), and one that is cognate with “apostles” in the following story (Mark 6:30). This contrast between the two sendings-out is part of a motif of demonic caricature that runs through the passage.”

The probable reason why Herod Antipas (4 b.c.e. – 39 c.e.) put Yochanan in prison was to protect Yochanan from any number of murderous attempts by Herodias. This is intimated in v.20 of this pericope – “**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.”**

**v. 18 - For Yochanan the Immerser told Herod, “It is not lawful for you to have your brother's wife.”** – The Herodian family tree is a quite complex one, given the fact that Herod the Great had 10 wives and numerous children, many of whom ended up intermarrying with each other. Again, Marcus[[184]](#footnote-184) comments:

“Herodias was a grand-daughter of Herod the Great. Her first husband was a son of Herod the Great (hence her uncle); his name, according to Josephus, was also Herod; Mark, however calls him Philip, perhaps confusing him with Philip the Tetrarch, Herodias son-in-law. ... Herodias divorced this Herod and then married his half-brother Herod Antipas, who was her uncle too.”

The Law in Leviticus 18:16 and 20:21 forbids sexual intercourse with a brother’s wife and Talmud Babli Yebamot 55a makes it clear that this also includes the wife of a half-brother, as is in the present case. Here we have an excellent example of how the Mishnah and much later the Gemarah, although not written down yet at the time when the Book of Mark was first written, was well known in oral form and upheld faithfully by the Master’s Talmidim. Every passage of the Book of Mark is saturated with underlying passages from the Mishnah!

‎**v. 22 – A 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.”** ‎- The Greek verb for "pleased" – in Greek is **αρεσασης.** The verb **ἀρέσκω (ARESKO)** in the Septuagint is associated with arousing or satisfying sexual interest (cf. Gen. 19:8; Judges 14:1, 14:3, 14:17, Esther 2:4.9, Job 31:10 and in the N.C.: 1 Cor. 7:33-34). It is quite possible that the verse is intimating something without explicitly saying it. This becomes clear when examining the implications of the next verse.

**v. 23 – And he swore to her, “Whatever you ask of me, I will give it to you; up to half of my kingdom.” –** In Esther 5:3 we have a similar verbal construction:

**Est 5:2** And it happened, when the king saw Esther the queen standing in the court, she rose in favour in his eyes. And the king held out the golden sceptre that was in his hand to Esther. And Esther drew near and touched the top of the sceptre.

**Est 5:3** And the king said to her. What will be done for you, O Queen Esther, **and what is your wish? It will be given to you also, even to half of the kingdom**.

The Midrash in Exodus Rabba 2:2-3 and Esther Rabba have some harsh criticism to make about the morality and character of King Ahasuerus, and this verbal tally between Esther 5:3 and Mark 6:23 serves the purpose to insinuate that the morality and character of Herod Antipas was quite murky. If we add to that the fact that he agrees to murder Yochanan the Immerser rather than loose face or break the vow (since a vow cannot include the right to murder).

**v. 29 - When his talmidim (disciples) heard about this, they came and took away his body and laid it in a tomb. –** Sabin[[185]](#footnote-185) comments on this verse:

**‎ ‎**

Mark has told the story of John’s death in a way that illuminates how it results from a tragic and ironic mixture of vengeful hatred, chance opportunity, filial devotion, and vacillating weakness. As Mark tells the story, it is clear that while there is certainly some real evil at work (the unlawful marriage to begin with, and then the desire for revenge on the part of Herodias), the murder would never have been accomplished without Herod’s weak ambivalence. Even though he knew John “to be a righteous and holy (set-apart) ma,” he had him imprisoned (6:17,20), and even though he was “deeply distressed” (6:26) by the girl’s savage request, he gave the order for John’s beheading (6:27).

Mark’s narrative and theological purpose in telling this story is revealed in the conclusion: “When his disciples heard about it, they came and took his body and laid it in a tomb” (6:29). Mark has put the story of John’s death here as a foreshadowing of Jesus’ death. The two stories are not, of course, exactly the same, but there are parallels. In the second part of this Gospel, Mark will show Jesus speaking some unwelcome truths to those in power, and he will suggest how some leaders (both Roman and Jewish) were resentful of this criticism, and so looked for a way to get rid of him. He will show the collaboration between this vengeful people and the opportunist Judas (14:10-11). But above all, he will show how it is Pilate’s weakness, especially his desire “to satisfy the vested interests crowd,” that results in his condemnation of Jesus (15:15).

By the way this is not the end of the story of Eliyahu. We have said that Yochanan the Immerser was known by the Master as being the Neshamah of Eliyahu. And the Book of Revelation, makes mention of two witnesses (most probably Daniel and Yochanan the beloved Talmid of the Master) who will both in tandem have the Neshamah of Yochanan the Immerser and will be again killed by the powers that be at that time.

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

The text of this week’s II Luqas (Acts) is perplexing and difficult to read without the appropriate context. Hakham Shaul and Paqid Bar-Nechamah are having overwhelming success in Antioch. They have been asked to come back and speak for the **second Shabbat**.

The allegory unfolds from one of the essential pieces of the Torah Seder.

The Psalmist – sons of Korah connect with Hakham Shaul’s words… **since you repudiate it** (the Mesorah - Oral Torah) **and judge yourselves unworthy of the Olam HaBa.[[186]](#footnote-186)**

**Psa 49:8 - A brother cannot redeem a man, he cannot give his ransom to God. The redemption of their soul will be too dear, and unattainable forever. Will he live yet forever and not see the Pit?**

Who are those who have forfeited their share in the Olam HaBa, and how does this explain the present allegory?

Hakham Shaul and Paqid Bar-Nechamah have won the favor of the dominant portion of the Jewish Congregation. However, the Shammaite School still has prominence among the Jewish people of the Diaspora. Or as we have footnoted, the Jewish people in the diaspora have yet to hear of the favor G-d has shown to the Gentiles in allowing them to become partakers in the Olam HaBa. Last week’s pericope we saw that “some of the branches,” i.e the Tzdukim – Sadducees were broken off so that the Gentiles could be grafted in.[[187]](#footnote-187) This week’s pericope shows a confrontation with the School of Shammai.

Hakham Shaul makes a seminal statement that we must understand in terms of allegory and hermeneutics.

**Hakham Shaul and Paqid Bar-Nechamah spoke out boldly and said, “It was necessary that the Torah of God be spoken** to the Gentiles **by you** (the Jewish people) **first;**

This phrase is also used by Hakham Shaul in his letter to the Romans.

Rom. 1:16 **For I am not ashamed of the Mesorah** (of the Master), **for it is the virtuous power of God bringing redemption to everyone who is faithfully obedient,** (to the Mesorah) **Chiefly by the Jewish** Hakhamim[[188]](#footnote-188) **and also by the Jewish** Hakhamim of the **Hellenists** (in Diaspora).[[189]](#footnote-189)

Translations usually suggest that the Mesorah is to be taught “to the Jew first.” This statement is overbearingly problematic.

**Romans 3:1** **Then what advantage does the Jew have? Or what is the benefit of circumcision? Great in every respect. First of all, they were entrusted with the oracles of God** (Mesorah).

Obviously, the translators have made a big blunder in translating Romans 1:16 “to the Jew first.” The Jewish people do not need teaching on what they already know. Of course, the so-called scholars will try to bend the words to make Messiah into some fabrication of pagan deism, but we understand that this is not only nonsense, but also an absolute lie. Because the Jews are the recipients of the Oracles of G-d i.e. the Mesorah, it only stands to reason that the Mesorah be taught CHIEFLY by the JEWISH PEOPLE!!!! The inference is simply stated. The Mesorah MUST be passed down – transmitted from Jewish Hakhamim to talmidim. This includes the “Gentiles” who would teach Torah/Mesorah to others. But the main point is that they **MUST be first taught by a Jewish Hakham!**

**Chiefly by the Jewish** Hakhamim…

How can we translate the verse as we have? Upon consultation with some Greek parsing lexicons, it seems that the words **Ioudaious - Jews** (adjective, masc. sing.) and **Hellini - Greeks** (noun, masc. sing) in Romans 1:16 are both in the **dative case**. We realize that the grammar lesson will not be appreciated by everyone, and for this we surely apologize. However, proof needs substantiation.

Now concerning the dative case, particularly in Classical and Koine Greek, has a particular use - i.e. **the instrumental** case. In Wikipedia for example, under "Dative case" - <http://en.wikipedia.org/wiki/Dative_case> about the middle of the page states:

In some languages, the dative case has assimilated the functions of other now-extinct cases. In Ancient Greek, the dative has the functions of the Proto-Indo-European **locative and instrumental as well as those of the original dative.**

Further, in the same article of Wikipedia under "Greek - Instrumental", it states:

Dativus Instrumenti: The dativus instrumenti, or the 'dative of instrument,' is when the dative is used to denote an instrument or means of a certain action (or, more accurately, as the instrumental case). For example:

"με κτείνει δόλῳ." (Homer, Odyssey 9.407)

"He kills me with a bait (i.e., by means of a bait)."

Notice that the case of **Dative of Instrument** needs to be translated into English either with the propositions “**with**” or “**by.**” Consequently, we MUST translate the text as we have, “**Chiefly by the Jewish** Hakhamim.”

We see that there is a repudiation of the Mesorah by **some** of the Jewish people. This is easily accounted for by saying that the Jewish Shammaite School were vehemently opposed to the Mesorah taught by the School of Hillel.

**Shabbat 17a** And another? When one vintages [grapes] for the vat [I.C., to manufacture wine], Shammai maintains: It is made fit (to become unclean]; while Hillel ruled, It is not made fit.[[190]](#footnote-190) Said Hillel to Shammai: Why must one vintage [grapes] in purity,[[191]](#footnote-191) yet not gather [olives] in purity? If you provoke me, he replied, I will decree uncleanness in the case of olive gathering too. **A sword was planted in the Beth Hamidrash** and it was proclaimed, ‘He who would enter, let him enter, but he who would depart, let him not depart!’[[192]](#footnote-192) And on that day Hillel sat submissive before Shammai, like one of the disciples,[[193]](#footnote-193) and it was as grievous to Israel[[194]](#footnote-194) as the day when the [golden] calf was made. Now, Shammai and Hillel enacted [this measure], but they would not accept it from them; but their disciples came[[195]](#footnote-195) and enacted it, and it was accepted from them.[[196]](#footnote-196)

Hakham Shaul was most likely of Shammaite persuasion in his early years as a Paqid. Here we see that his Jewish audience wants to contradict him. If Hakham Shaul’s allegoric statement in 2 Luqas (Acts) 22:3 is understood clearly we can percieve the contention.

**2 Luqas** (Acts) 22:3 **“I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated under Gamaliel** (allegory for the school of Hillel), **strictly according to the Torah/Mesorah of our fathers, being zealous for God just as you all are today.**

In review of the two Schools of thought, we see that the Shammite School wanted to “save” Yisrael. While this is a most noble undertaking, the School of Shammai overlooked some key principles in the Tanakh.

1. Firstly, Yosef as the “savior” of the Gentile world did so before “saving” his own people. From this we derive a principle that the healing of the world is prerequisite as a Jewish enterprise.
2. Secondly, the Prophets clearly prophesied that Yisrael would be a light to the nations as noted above.
3. Thirdly, as a light to the nations the B’ne Yisrael establish themselves as the Kings and Priests of the Olam Haba.

Therefore, the statement… “**Since you repudiate it** (the Mesorah - Oral Torah of Hillel) **and judge yourselves unworthy of the Olam HaBa, behold, we are turning to the Gentiles,”** now makes sense. The Jewish Hakhamim who will not teach the Torah to the Gentiles have to bear the consequence. Likewise, we must remember that the allegory of Hakham Shaul is like the allegorical speech of the Nebi’im (Prophets). The Nebi’im often told people the extremes of a punishment to generate a fear/or awe of G-d.

Today’s counting of the Omer (Iyar 17) shows Hod (Parnas 2 – the side of strict justice) dominant over Netzach (Parnas 1 – the side of chesed). In other words, strict justice is often necessary to gain the balance of observance. Herein is a great mystery and the wise will understand. Therefore, we can see that Hakham Shaul would never wish his brothers to be accursed.[[197]](#footnote-197)

Pharaoh’s hardheartedness is understood allegorically as a gentile taking “salvation” into his own hands. Or, casting the Torah aside and believing that it is not an essential part of their redemption.

In summary, the Jewish people are the path to salvation/redemption for the gentiles. In bringing redemption to the Gentiles the Jewish people guarantee their place in the Olam HaBa.

**Halakhic implications**…

We take our cue from the Mesorah of Hakham Tsefet in the initial portion of the Nazarean Talmud.

1. **Illicit relationships Mk 6:17-21**
2. **Irrational Vows Mk. 6:22-26**
3. **Murder Mk. 6:27-29**

In taking notice of the Omer we also note…

1. **For let not fornication[[198]](#footnote-198)**
2. **uncleanness[[199]](#footnote-199)**
3. **any kind of greed be once named among you,**
4. **Be proper for Tsadiqim,[[200]](#footnote-200)**
5. **Neither what is shameful,[[201]](#footnote-201)**
6. **foolish talking,[[202]](#footnote-202)**
7. **course jesting,**
8. **which are not becoming,**
9. **But rather giving of** prayerful **thanks.[[203]](#footnote-203)**

**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)**.[[204]](#footnote-204)**

**Questions for Reflection**

1. From all the readings for this Shabbat which statement touched your heart and fired your imagination?
2. What question/s were asked of Rashi regarding Shemot 11:4?
3. What question/s were asked of Rashi regarding Shemot 11:5?
4. What question/s were asked of Rashi regarding Shemot 12:2?
5. What question/s were asked of Rashi regarding Shemot 12:4?
6. What question/s were asked of Rashi regarding Shemot 12:6?
7. What question/s were asked of Rashi regarding Shemot 12:7?
8. What question/s were asked of Rashi regarding Shemot 12:9?
9. What question/s were asked of Rashi regarding Shemot 12:13?
10. What question/s were asked of Rashi regarding Shemot 12:15?
11. After reading the definitions of “Bein HaArbayim” by Rashi and the Ramban, what do you conclude this term to mean?
12. The Sadducees understood that the term “Bein HaArbayim” mean in Exodus 12:6 meant between the evenings ending Nisan 13 and commencing Nisan 14. How would you refute their error?
13. Why are women associated with shopping and spending money more so than men?
14. It has been said that “The less sex you’ve been experiencing, the less you want it. The more you’ve been enjoying it, the more you want it.” To what spiritual reality does this statement points to?
15. Define what a ***“Mashal”*** is.
16. Why is it impossible for us to ultimately own “silver and gold”? And since we can’t fully own “silver and gold” what should we do with it when it comes into our possession?
17. What key teachings for us are contained in the texts of Mark 6:17-29?
18. Why Christian translators have made a big blunder in translating Romans 1:16 “to the Jew first”?
19. Why “It was necessary that the Torah of God be spoken/taught to the Gentiles by you (the Jewish people) first”?
20. In your opinion, and taking into consideration all the above readings for this Shabbat, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?

**Blessing After Torah Study**

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

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

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

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

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

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

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

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



**Saturday Evening April 27, 2013**

**Evening Counting of the Omer Day 33**

**(Lag BaOmer)**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **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[[205]](#footnote-205) with vain words,[[206]](#footnote-206) for because of these things the wrath of God comes upon the children** (sons) **of disobedience.[[207]](#footnote-207) Therefore, do not be partakers with them.[[208]](#footnote-208)**



**Sunday Evening April 28, 2013**

**Evening Counting of the Omer Day 34**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **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,[[209]](#footnote-209) but now you are light[[210]](#footnote-210) in the Lord; walk[[211]](#footnote-211) as children of light (for the fruit of the Nefesh Yehudi is in all goodness and righteousness/generosity and truth), allowing[[212]](#footnote-212)** only **what is pleasing to the Lord.[[213]](#footnote-213)**



**Monday Evening April 29, 2013**

**Evening Counting of the Omer Day 35**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **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[[214]](#footnote-214) with the fruitless works[[215]](#footnote-215) of darkness, but rather reprimand[[216]](#footnote-216) them. For it is a shame[[217]](#footnote-217) even to mention of those things, which they do in secret.[[218]](#footnote-218) But all things that are reproved are made manifest by the light,[[219]](#footnote-219) for light makes all things visible.Therefore he says,[[220]](#footnote-220) “Wake up, sleeper![[221]](#footnote-221) And arise from the dead,[[222]](#footnote-222) and Messiah will shine[[223]](#footnote-223) on you.”[[224]](#footnote-224)**



**Tuesday Evening April 30, 2013**

**Evening Counting of the Omer Day 36**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **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)[[225]](#footnote-225) **is** (to be) **in Chochmah** (wisdom),**[[226]](#footnote-226) not as those without wisdom** (fools)**,[[227]](#footnote-227) but as wise,[[228]](#footnote-228) redeeming[[229]](#footnote-229) the time,[[230]](#footnote-230) because the days are evil.[[231]](#footnote-231)**



**Wednesday Evening May 01, 2013**

**Evening Counting of the Omer Day 37**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 37 | Parnas 3/Chazan | Iyar 22 | 5:17-20 | Truth united with Reverential Awe |

**Ephesians 5:17-20 Therefore, do not be like those without wisdom,[[232]](#footnote-232) but hold to understanding[[233]](#footnote-233) what the will[[234]](#footnote-234) of the Lord is. And do not be drunk with wine,[[235]](#footnote-235) in which is dissipation,[[236]](#footnote-236) but be filled with the Mesorah,[[237]](#footnote-237) speaking to one another[[238]](#footnote-238) in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; always giving thanks** (hodu) **for all things[[239]](#footnote-239) to God the Father in the authority of our master Yeshua HaMashiach,**



**Thursday Evening May 02, 2013**

**Evening Counting of the Omer Day 38**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 38 | Parnas 3/Darshan | Iyar 23 | 5:21-23 | Truth united with Compassion |

**Ephesians 5:21-23 Submitting yourselves[[240]](#footnote-240) to one another[[241]](#footnote-241) in the reverential awe of Messiah.[[242]](#footnote-242) Wives,[[243]](#footnote-243)** submit**[[244]](#footnote-244) yourselves to your own husbands,[[245]](#footnote-245) as to the priest of the home.[[246]](#footnote-246) For the man** (husband) **is principle chief** (agent**) before the woman** (wife)**,[[247]](#footnote-247) even as Messiah is the principle chief of the Esnoga** (congregation/Synagogue)**; and he** (Messiah and the Husband) **is the guardian[[248]](#footnote-248)** (shomer) **of the body.**

**Coming Semi-Festival/Festival**

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

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

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

**Yom Yerushalayim**

**(May 28, 2014)**

**Shabuoth – Pentecost**

**Sivan 06/07 – 5773**

**Evening 14th – 16th of May, 2013**

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

**Next Sabbath:**

**Shabbat: “V’Shachatu HaPasach” – “And kill the Passover”**

**&**

**Mevar’chim HaChodesh Sivan**

**Proclamation of the New Moon for the month of Sivan**

**(Thursday/Friday Evening – May 09/10, 2013)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| “וְשַׁחֲטוּ הַפָּסַח” |  |  |
| **“V’Shachatu HaPasach”** | Reader 1 – Shemot 12:21-24 | Reader 1 – Shemot 13:1-3 |
| **“And kill the Passover”** | Reader 2 – Shemot 12:25-28 | Reader 2 – Shemot 13:4-6 |
| **“Y sacrificad la pascua”** | Reader 3 – Shemot 12:29-32 | Reader 3 – Shemot 13:7-10 |
| Shemot (Exod.) 12:21-51  B’Midbar (Num.) 28:9-15 | Reader 4 – Shemot 12:33-36 |  |
| Ashlamatah: Is. 31:5 – 32:4, 8 | Reader 5 – Shemot 12:37-42 |  |
| Special: I Samuel 20:18,42 | Reader 6 – Shemot 12:43-47 | Reader 1 – Shemot 13:1-3 |
| Psalm 50:1-23 | Reader 7 – Shemot 12:48-51 | Reader 2 – Shemot 13:4-6 |
| Abot: 2:18 | Maftir: B’Midbar 28:9-15 | Reader 3 – Shemot 13:7-10 |
| N.C.: Mk 6:30-32;  Lk 9:10a; Acts 14:1-7 | - Is. 31:5 – 32:4, 8  I Samuel 20:18,42 |  |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. 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-1)
2. 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-2)
3. 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-3)
4. **Αἰσχρότης** – *aischrotes* ccorresponding to **בָּשְׁנָה** – *bā∙šenā* disgraceful behavior or speech. [↑](#footnote-ref-4)
5. 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-5)
6. 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-6)
7. 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-7)
8. Shemoth Rabbah 18:1. [↑](#footnote-ref-8)
9. Above, 10:29. [↑](#footnote-ref-9)
10. Ibid., 9:29. And see Ramban there. [↑](#footnote-ref-10)
11. See Ramban above, 10:2. [↑](#footnote-ref-11)
12. Verse 4. [↑](#footnote-ref-12)
13. See Ramban above, 10:2. [↑](#footnote-ref-13)
14. Further, 13:2. [↑](#footnote-ref-14)
15. Ibid., Verse 3. [↑](#footnote-ref-15)
16. I.e., to the end of Verse 16 there. [↑](#footnote-ref-16)
17. Unlike Ibn Ezra, who explains in the sight of the people as referring to the Egyptians. Ramban will refer to this explanation further on. [↑](#footnote-ref-17)
18. Above, 5:21. [↑](#footnote-ref-18)
19. Ibid., 6:9. [↑](#footnote-ref-19)
20. I Samuel 3:20. [↑](#footnote-ref-20)
21. Ibn Ezra. [↑](#footnote-ref-21)
22. Above, 10:10 (***So be the Eternal with you, as I will let you go***), and ibid., Verse 28 (***Get you out from me***). [↑](#footnote-ref-22)
23. The explanation refuted now by Ramban is that of Ibn Ezra [in Verse 3 before us]. [↑](#footnote-ref-23)
24. Further, 12:36. [↑](#footnote-ref-24)
25. Verse 8. [↑](#footnote-ref-25)
26. In view of the fact that Ramban wrote above (10:4) that the plague of the locusts occurred in the month of Nisan, it is difficult to understand his statement here that the Divine communication to Moses and the transmission thereof to Pharaoh concerning the plague of the firstborn happened before the first of Nisan. In my opinion, this is to be explained on the basis of that which Ramban wrote in Seder Shemoth (4:21), that at the very first time that Moses came before Pharaoh, he warned him of the last plague which will force him to let the people go. In that case, the Divine communication to Moses and the transmission of it to Pharaoh did indeed take place before the first of Nisan. The verse here, ***yet one plague more will I bring upon Pharaoh***, must then be understood in the sense that G-d told Moses that the time had come for the final plague of which He had told him in the beginning and which Moses had related to Pharaoh. See also my Hebrew commentary, p. 323, for further discussion of this problem. [↑](#footnote-ref-26)
27. Above, 10:29. [↑](#footnote-ref-27)
28. Verse 8. [↑](#footnote-ref-28)
29. Further, 12:12. [↑](#footnote-ref-29)
30. Ibid., Verse 29. [↑](#footnote-ref-30)
31. Further, 12:12. [↑](#footnote-ref-31)
32. Verse 10. This indicates that the expression, ***that My wonders may be multiplied***, which was mentioned in Verse 9, refers only to those wonders which took place before the exodus, as Verse 10 clearly indicates that on account of the hardening of Pharaoh's heart he did not let the people go. It thus cannot refer to the division of the Red Sea and the overthrowing of the Egyptians in it, as these wonders happened after the exodus (Mizrachi). [↑](#footnote-ref-32)
33. Verse 1. [↑](#footnote-ref-33)
34. Mechilta, Introduction. [↑](#footnote-ref-34)
35. Verse 3. [↑](#footnote-ref-35)
36. In subsequent generations, the paschal offering may be purchased at any time (Pesachim 96a). Ramban's thought is thus clear. With the commandment, ***This month will be unto you***, etc., applying as it does for all time, it is sufficient for Scripture to mention only Moses and Aaron in connection with it, since they are in place of Israel for all times. But since the command mentioned in Verse 3, ***In the tenth day of this month they will take to them every man a lamb***, applied only to the paschal offering in Egypt, He therefore preceded it again by saying, ***Speak unto all the congregation of Israel***, the Israel of that time. [↑](#footnote-ref-36)
37. Rosh Hashanah 25 b. The process involved witnesses who saw the appearance of the new moon. After their testimony was heard and examined, the chief of the Court then said, "It is hallowed!" and all the people answered him, "It is hallowed! It is hallowed!" This established that day as being the first of the month, and the occurrence of all festivals of that month were accordingly determined. With the Great Court or Sanhedrin no longer functioning in the Land of Israel, the first of the month is established only by calculating when the new moon appears. For a more detailed discussion of this important topic, see my translation of "The Commandments," Vol. I, pp. 159-163. [↑](#footnote-ref-37)
38. Ibid. [↑](#footnote-ref-38)
39. Thus everytime a person says, for example, "the third month," he implies that it is the third in the order of the months which begins with Nisan, when the exodus occurred. [↑](#footnote-ref-39)
40. Further, 19:1. [↑](#footnote-ref-40)
41. Numbers 10:11. [↑](#footnote-ref-41)
42. Ibid., 29:1. [↑](#footnote-ref-42)
43. Further, 20:8. [↑](#footnote-ref-43)
44. Ibid., 34:22. Now the feast of ingathering is in the seventh month (Leviticus 23:39) and yet Scripture calls it here at the turn of the year, which means the beginning of the new year. Thus we learn that Tishri is the beginning of the year, although in the order of the counting of the months it is the seventh month. [↑](#footnote-ref-44)
45. Ibid., 23:16. [↑](#footnote-ref-45)
46. Yerushalmi Rosh Hashanah I, 2. [↑](#footnote-ref-46)
47. Jeremiah 16:14-15. The expression ***and that led*** is found ibid., 23:8. [↑](#footnote-ref-47)
48. From Ramban's "Sermon on Rosh Hashanah," where he discussed the same topic (Kithvei Haramban, Vol. I, p. 215), it is crystal clear that the author's intent here was not that the memorial of the redemption from Babylon will thrust aside the memorial of the redemption from Egypt. Rather, the one of Babylon will be added to that of Egypt, so that the names of the months will be reminiscent of the two redemptions together. For example. Joseph Albo's position in his book Ikkarim (Roots), III, 16, that Ramban's intent here was that after the return from the Babylonian exile, the first memorial was to give way altogether to the second, is thus not correct. For further discussion of this problem see the note in my Hebrew commentary Vol. II, p. 520. [↑](#footnote-ref-48)
49. See Zechariah 1:7, etc.; Ezra 6:15; Nehemiah 1:1. [↑](#footnote-ref-49)
50. Esther 3:7, etc. [↑](#footnote-ref-50)
51. Ibid. Thus both memorials are mentioned simultaneously: the first month to our redemption from Egypt, which is the month of Nisan, a name which is reminiscent of our Babylonian exile from which we have also been redeemed. [↑](#footnote-ref-51)
52. Ibid. In this case too Scripture explains the Persian word ***pur*** as meaning lot, just as it explained the name ***Nisan*** as being "the first month." [↑](#footnote-ref-52)
53. There are twelve signs or constellations in the zodiac, an imaginary belt encircling the heavens, revolving around the sun. Each month, another constellation begins the procession of the signs in their course around the heavens. The Ram is the first sign of the zodiac in the month of Nisan. [↑](#footnote-ref-53)
54. In translating the words of Moses to Pharaoh, ***Lo, if we sacrifice the abomination of the Egyptians before their eyes***, etc., (above, 8:22), Onkelos translated: "if we sacrifice that which the Egyptians worship." In his Moreh Nebuchim (III, 46), Rambam also writes: "Scripture tells us, according to the version of Onkelos, that the Egyptians worshipped Aries, etc." [↑](#footnote-ref-54)
55. Shemoth Rabbah 16:2. [↑](#footnote-ref-55)
56. Further, Verse 21. [↑](#footnote-ref-56)
57. Jeremiah 6:4. [↑](#footnote-ref-57)
58. Isaiah 24:11. [↑](#footnote-ref-58)
59. Further, 30:8. [↑](#footnote-ref-59)
60. Ibid., 27:21. [↑](#footnote-ref-60)
61. Deuteronomy 16:6. [↑](#footnote-ref-61)
62. Berachoth 9a. [↑](#footnote-ref-62)
63. Literally, "left over." Portions of sacrifices left over after the prescribed time within which they are to be eaten must be burnt. See "The Commandments," Vol. I, pp. 103-4. Now since the Passover-offering is to be eaten only on the night of the fifteenth day, whatever is left by the morning of that day is to be burnt. The actual burning, however, takes place on the morning of the sixteenth day, since it is not permissible to bum ***nothar*** on a Festival day. [↑](#footnote-ref-63)
64. Further, Verse 18. [↑](#footnote-ref-64)
65. Ibid., Verse 8. [↑](#footnote-ref-65)
66. Genesis 1:5. [↑](#footnote-ref-66)
67. Proverbs 7:9. [↑](#footnote-ref-67)
68. Genesis 19:1. In view of the fact that Lot surely did not sit in the gate at night, ba'erev must mean at the end of the day. [↑](#footnote-ref-68)
69. Further, 16:13. [↑](#footnote-ref-69)
70. Ibid., Verse 12: ***At eventide you will eat flesh***. This clearly indicates that the quails came before the night. The word ***ba'erev*** in the verse, ***And it came to pass 'ba'erev' that the quails came up***, must therefore mean at the end of the day. [↑](#footnote-ref-70)
71. Psalms 55:18. [↑](#footnote-ref-71)
72. In Tractate Eduyoth 6:1. This testimony is attributed to Rabbi Yehudah ben Baba. [↑](#footnote-ref-72)
73. I Kings 18:26. [↑](#footnote-ref-73)
74. Genesis 6:16. [↑](#footnote-ref-74)
75. Mechilta Pischa, 5: "At eventide. I might understand this to mean at the evening twilight. Scripture therefore says, etc." [↑](#footnote-ref-75)
76. ***In the twilight, 'b'erev yom' (in the evening of the day)*** (Proverbs 7:9). [↑](#footnote-ref-76)
77. Genesis 26:28. It is generally translated: ***between us, even between us and you***. But according to Ramban, the meaning thereof would be: "let there be an oath in our midst, even in us and in you." [↑](#footnote-ref-77)
78. Ibid., 23:15. It is generally translated: ***between me and you***. Ramban understands it: "in the midst of me and you, the value of the land is not worth discussing." [↑](#footnote-ref-78)
79. Ezekiel 19:11. Ramban would explain it: "her stature was exalted in the midst of the thick foliage." [↑](#footnote-ref-79)
80. Ibid., 10:6. It is generally translated: "from 'between\* the wheelwork." [↑](#footnote-ref-80)
81. Numbers 17:2. [↑](#footnote-ref-81)
82. Proverbs 31:15. It is generally translated: "***she rises also 'while it is yet' night***." [↑](#footnote-ref-82)
83. Leviticus 23:5. [↑](#footnote-ref-83)
84. Numbers 9:3. [↑](#footnote-ref-84)
85. Further, 16:12. [↑](#footnote-ref-85)
86. Ibid., Verse 13. [↑](#footnote-ref-86)
87. In other words, Scripture is stating that during the part of the day called ***erev*** which, as explained above, extends from immediately after ***tzohorayim*** until the end of the day - making a period of six hours - the quails came up for a time. See my Hebrew commentary, p. 327, for further discussion of this text. [↑](#footnote-ref-87)
88. The plural form of ***arbayim*** suggests two kinds of ***erev***, and the word ***bein*** signifies "between." Thus ***bein ha'arbayim*** denotes those hours which are between the darkening of the day and the darkening of the night. Thus is the explanation of Rashi. Ramban proceeds to confirm Rashi's explanation that the word ***bein*** means "between," but adds that the plural form of ***arbayim*** denotes two different periods of the day, unlike Rashi who wrote that it is between the darkening of the day and the darkening of the night, as will be explained. [↑](#footnote-ref-88)
89. Further, 29:41. Ramban will explain the word ***minchah***. [↑](#footnote-ref-89)
90. II Kings 16:15. [↑](#footnote-ref-90)
91. Ibid., 3:20. [↑](#footnote-ref-91)
92. Ezra 9:4-5. [↑](#footnote-ref-92)
93. In Genesis 3:8, we read: ***And they [Adam and Eve] heard the voice of the Eternal G-d walking in the garden of Eden 'L'Ruach HaYom,***' which Rashi interpreted: "in that direction towards which the sun travels, which is the west." Onkelos rendered it: ***L'manach Yoma***, "in the afternoon," or literally, "when the day comes to rest." Thus it is seen that the word ***minchah*** denotes rest. [↑](#footnote-ref-93)
94. Berachoth 26b. [↑](#footnote-ref-94)
95. Unlike the opinion of Ibn Ezra mentioned above, i.e., that the kindling of the lamps of the candelabrum in the Sanctuary was done at sundown. [↑](#footnote-ref-95)
96. Further, 27:21. From this verse, Ibn Ezra had proven at the beginning of this discussion — that the lamps of the candelabrum are kindled at sundown. Ramban proceeds to explain that the purport of the verse is that the priests are to put into the lamps their due measure of oil so that they will burn from evening to morning, but not that it mattered that they were kindled only at sundown. As explained above, that could be done anytime during "the greater afternoon" and "the smaller afternoon." Thus Ibn Ezra's strictures on Rashi arc removed. [↑](#footnote-ref-96)
97. Deuteronomy 16:6. See above how Ibn Ezra brought this verse in proof against Rashi's explanation. Ramban already refuted it above on the basis of the teaching of the Rabbis. Here he refutes Ibn Ezra on the basis of the plain meaning of what he has shown, i.e., that ***erev*** also means the afternoon, etc. Ramban's own explanation of this verse is yet to follow. [↑](#footnote-ref-97)
98. Ibid., Verse 7. [↑](#footnote-ref-98)
99. See Vol. I, pp. 437-8. [↑](#footnote-ref-99)
100. Ibid., verse 7. [↑](#footnote-ref-100)
101. Ramban's intent is to clarify that the word ***tizbach*** — ***There you will 'tizbach' the Passover-offering*** — does not mean "slaughter," in which case it would necessarily be referring to the afternoon of the fourteenth day of Nisan. Instead, Ramban proceeds to show that the word ***zevach*** refers to the sacrifice itself, and the verse therefore refers to the eating thereof which takes place on the following night of the fifteenth day. All this, however, is from the standpoint of the plain meaning of Scripture. Ramban has already noted that the Rabbis in the Talmud, as well as Rashi in his commentary to Deuteronomy 16:6, have explained ***tizbach*** as "slaughter." [↑](#footnote-ref-101)
102. Further, 34:25. [↑](#footnote-ref-102)
103. Deuteronomy 16:1-3. [↑](#footnote-ref-103)
104. Ibid., Verse 3. [↑](#footnote-ref-104)
105. Ibid., Verse 4. [↑](#footnote-ref-105)
106. Ibid., verse 3. [↑](#footnote-ref-106)
107. Further, Verse 18. [↑](#footnote-ref-107)
108. Ibid., Verse 4. [↑](#footnote-ref-108)
109. Numbers 9:11. Mentioned in connection with the Second Passover-offering. [↑](#footnote-ref-109)
110. Further, 35:22. [↑](#footnote-ref-110)
111. Verse 9. [↑](#footnote-ref-111)
112. Hillel in fact did wrap them together and eat them. The Sages, however, differed with him and held it not to be obligatory to eat them in that way (Pesachim 115a). As is known, nowadays at the performance of the Seder on the night of Passover, the wrapping together of unleavened bread and bitter herbs is observed "according to the custom of Hillel." [↑](#footnote-ref-112)
113. Further, 30:20. [↑](#footnote-ref-113)
114. I Chronicles 2:30. [↑](#footnote-ref-114)
115. **Thus nowadways when we have no Passover-offering, we are not obligated by law of the Torah to eat bitter herbs. It is by law of the Rabbis that we are now obligated to eat bitter herbs at the Seder (Mishneh Torah, Hilchoth Chametz Umatzah, 7:12).** [↑](#footnote-ref-115)
116. Verse 18. [↑](#footnote-ref-116)
117. Pesachim 120a. [↑](#footnote-ref-117)
118. For further discussion of this topic, see "**The Commandments**," Soncino, Vol. I, pp. 65-67. [↑](#footnote-ref-118)
119. Verse 11. [↑](#footnote-ref-119)
120. Further, Verse 22. [↑](#footnote-ref-120)
121. Numbers 9:11-12. [↑](#footnote-ref-121)
122. These strictures not clearly mentioned in connection with the Second Passover-offering are nevertheless included within the expression, ***according to all the statute of the Passover they will keep it*** [↑](#footnote-ref-122)
123. This is the language of Rashi. The Mechilta here has it: "the metal idols corroded." [↑](#footnote-ref-123)
124. Jeremiah 10:8. In other words, Scripture finds it inappropriate to speak at length about these hollow and worthless abominations. [↑](#footnote-ref-124)
125. Further, Verse 29. [↑](#footnote-ref-125)
126. Ibid., Verse 30. The verse there clearly states that "***the great cry***" was due to the death of the firstborn. [↑](#footnote-ref-126)
127. Numbers 33:4. The verse clearly hints that on the morning [of the fifteenth day of Nisan], when the Egyptians were burying the dead, they discovered that judgments had also been executed against their idols. [↑](#footnote-ref-127)
128. Isaiah 24:21. [↑](#footnote-ref-128)
129. "The messenger." In our text of Rashi: "a messenger." Ramban's version will be explained further on in the text [↑](#footnote-ref-129)
130. Mentioned in the Hagadah recited on the night of Passover. [↑](#footnote-ref-130)
131. As indicated in Verse 3 above: ***Speak unto all the congregation of Israel, saying....*** [↑](#footnote-ref-131)
132. II Samuel 24:16. [↑](#footnote-ref-132)
133. II Kings 19:35. [↑](#footnote-ref-133)
134. Ibid., 1:10. [↑](#footnote-ref-134)
135. Sifre, Ha'azinu, 338. [↑](#footnote-ref-135)
136. Literally: "May [our master] teach us." This was a Midrash which contained homilies that opened with the expression ***yelamdenu rabbenu*** (may our master teach us) i.e., about some matter of Halachic (legal) content. The Rabbi answered the question briefly and then turned to elaborate on the moral and ethical aspects connected therewith. This Midrash is now practically lost except for some sections found in the Tanchuma. The particular Midrash Ramban mentions here is found in the Aruch, under the root ***mattator***. [↑](#footnote-ref-136)
137. Numbers 22:36. [↑](#footnote-ref-137)
138. This Midrash too is found in the Aruch, under the root ***mattator***, which mentions it in the name of the Yelamedenu. [↑](#footnote-ref-138)
139. Deuteronomy 2:31. [↑](#footnote-ref-139)
140. Isaiah 45:2. [↑](#footnote-ref-140)
141. Judges 4:14. [↑](#footnote-ref-141)
142. Leviticus 19:14. For fuller discussion of this commandment see "**The Commandments**," Vol. II, pp. 277-8. [↑](#footnote-ref-142)
143. Shabbath 150a. [↑](#footnote-ref-143)
144. The Gemara (literally: "teaching") is the collected discussions of the Rabbis centering around the Mishnah. The Mishnah and Gemara combined are known as the Talmud. After the Mishnah was compiled in the Land of Israel by Rabbi Yehudah Hanasi (about the year 200 of the Common Era), the Mishnah was studied in all academies of learning in Babylon and in the Land of Israel, and finally the teachings were gathered together in the Gemara. The teachings of the Rabbis of the Land of Israel on the Mishnah were assembled in the Jerusalem Talmud, while those of Babylon were gathered together in the Babylonian Talmud. To this day, Talmudic study is devoted almost exclusively to the Babylonian Talmud. This is because the Babylonian Talmud was compiled after the Jerusalem Talmud, and therefore its decisions were reached after having taken the teachings of the Palestinian Rabbis into consideration. [↑](#footnote-ref-144)
145. The Mechilta is a Tannaitic Midrash on the Book of Exodus, beginning with Chapter 12, Verse 1. It does not, however, cover the entire Book of Exodus. The text mentioned by Ramban is found here on the verse before us. [↑](#footnote-ref-145)
146. Leviticus 23:3. The verse continues, ***but on the seventh day is a Sabbath of solemn rest, a holy convocation; you will do no manner of work***. See my Hebrew commentary, p. 330, for a detailed explanation of how the principle discussed is derived from the language of the verse. [↑](#footnote-ref-146)
147. Further, 20:9. [↑](#footnote-ref-147)
148. Literally: "a minor and major." This is a form of reasoning by which a certain stricture applying to a minor matter is established as applying all the more to a major matter. Conversely, if a certain leniency applies to a major matter, it must apply all the more to the minor matter. It is one of the thirteen rules by which the Torah is interpreted. [↑](#footnote-ref-148)
149. Literally: "outside." A teaching of the Tannaim that for some reason had not been included in the Mishnah by Rabbi Yehudah Hanasi. The teachings contained in the Mechilta on the Book of Exodus, Sifra on Leviticus, and Sifre on Numbers and Deuteronomy fall into the category of ***Baraithoth.*** [↑](#footnote-ref-149)
150. See above note 144. [↑](#footnote-ref-150)
151. Baba Metzia 90a. [↑](#footnote-ref-151)
152. Mechilta on Verse 17. [↑](#footnote-ref-152)
153. Verse 17. [↑](#footnote-ref-153)
154. In Seder Emor (Leviticus 23:24). Ramban's interpretation there of this topic has been called by the Ritba (see Vol. I, Preface, x), "a gem which has come down to us from the teachings of our master Rabbi Moshe ben Nachman." [↑](#footnote-ref-154)
155. Further, 13:7. The term "***our borders***" is to be understood as "our external properties" besides our homes. [↑](#footnote-ref-155)
156. In other words, what new principle could there be derived by this comparison, which Rashi mentioned, of the border to the home, since there is no difference between them regarding a case of this kind? [↑](#footnote-ref-156)
157. Further, 13:7. The term "our borders" is to be understood as "our external properties" besides our homes. [↑](#footnote-ref-157)
158. And not, as Rashi explained it, that the permission for this case, i.e., of leavened bread owned by a non-Israelite and deposited with an Israelite for which the Israelite assumed no responsibility — is derived from the expression "***in your homes***" in the verse before us. [↑](#footnote-ref-158)
159. This principle of interpretation is known as ***gzeirah shavah***, "an equal expression." Where a verbal congruity appears between two laws in the text of the Torah, it indicates that a law mentioned in one case applies equally to the other. In the case before us, the word ***s'or*** (leaven) appears here in Verse 19 where "***home***" is mentioned, and is also mentioned further, 13:7, where ***the border*** is mentioned. Now in the case of the ***border***, the Torah clearly stated that the prohibition applies only where it actually belongs to the owner. On the strength of the ***gzeirah shavah***, the same law applies to the case of the home. The ***gzeirah shavah*** is one of the thirteen rules by which the Torah is interpreted. **One cannot establish, though, an analogy from congruent expressions of one's own accord; the application of the similarity of expression must be authorized by tradition.** [↑](#footnote-ref-159)
160. Pesachim 5b. [↑](#footnote-ref-160)
161. Mechilta on the verse before us. [↑](#footnote-ref-161)
162. Further, 13:7. The term "our borders" is to be understood as "our external properties" besides our homes. [↑](#footnote-ref-162)
163. Literally: "outside." A teaching of the Tannaim that for some reason had not been included in the Mishnah by Rabbi Yehudah Hanasi. The teachings contained in the Mechilta on the Book of Exodus, Sifra on Leviticus, and Sifre on Numbers and Deuteronomy fall into the category of ***Baraithoth***. [↑](#footnote-ref-163)
164. Further, 13:7. The term "***our borders***" is to be understood as "our external properties" besides our homes. [↑](#footnote-ref-164)
165. Verse 19 before us. See "**The Commandments**," Vol. II, pp. 197-8, where Rambam states that these are counted as two separate commandments. [↑](#footnote-ref-165)
166. Hence by Law of the Torah, an Israelite who deposited his leavened bread with a non-Israelite is not duty-bound to destroy it. It is by Law of the Rabbis, Ramban continues, that he is bound to destroy it in that case. [↑](#footnote-ref-166)
167. Pesachim 6a. See above, notes, for the word ***Gemara*** [↑](#footnote-ref-167)
168. In his commentary (Pesachim 6b), Rashi explains that the case of the Israelite who singled out a room for the non-Israelite to keep his leavened bread, applies only if the Israelite did not assume responsibility. If he assumed responsibility for it, he transgresses the prohibitions entailed. Ramban's position that the above case applies even if the Israelite assumed responsibility for the non-Israelite's leavened bread, coincides with that of Rabbenu Tarn, mentioned in Tosafoth there. [↑](#footnote-ref-168)
169. This principle of interpretation is known as ***gzeirah shavah***, "an equal expression." Where a verbal congruity appears between two laws in the text of the Torah, it indicates that a law mentioned in one case applies equally to the other. In the case before us, the word ***s'or*** (leaven) appears here in Verse 19 where "***home***" is mentioned, and is also mentioned further, 13:7, where ***the border*** is mentioned. Now in the case of the ***border***, the Torah clearly stated that the prohibition applies only where it actually belongs to the owner. On the strength of the ***gzeirah shavah***, the same law applies to the case of the home. The ***gzeirah shavah*** is one of the thirteen rules by which the Torah is interpreted. **One cannot establish, though, an analogy from congruent expressions of one's own accord; the application of the similarity of expression must be authorized by tradition.** Therefore not, as Rashi explained, that it is derived from the expression in your homes, as explained above. [↑](#footnote-ref-169)
170. Why then did Rashi interpret the verse in accordance with the opinion of a single Sage — Rabbi Eliezer — when the Sages who are the majority differ with him? Commentators, however, have shown that the accepted final decision of the law in this case is in accordance with the opinion of Rabbi Eliezer. Maimonides and other scholars have all accepted the decision of Rabbi Eliezer. See my Hebrew commentary, p. 333. [↑](#footnote-ref-170)
171. *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-171)
172. See Devarim (Deuteronomy) 32:1; Daat Zekeinim. [↑](#footnote-ref-172)
173. Ibid. 171 [↑](#footnote-ref-173)
174. *Abraham Ibn Ezra’s Commentary On the Second Book of Psalms*, Translated and Annotated by H. Norman Strickman. [↑](#footnote-ref-174)
175. Devarim (Deuteronomy) 4:44 [↑](#footnote-ref-175)
176. Its meaning is: Wealth has no ultimate value even though one enjoys it while alive. [↑](#footnote-ref-176)
177. This word is found in v.13 and is our verbal tally with the Torah. Afterwards / Posterity - אחר, Strong’s number 0310. [↑](#footnote-ref-177)
178. Here the Greek word cannot refer to the Righteous gentile. Had Hakham Shaul wished to make this point he would have clearly told us that these Gentiles were “converts “without the added phrase σεβομένων (**σέβω** – *sebomai*). Consequently, these Gentiles lack conversion, which as we have noted in the past is forbidden by the School of Shammai. Likewise, we see that the message of 2 Luqas 10:28 has yet to reach this region of the diaspora. (see footnote below) [↑](#footnote-ref-178)
179. Here the “Word of the L-rd can only be a reference to the Torah, Oral and Written. Likewise, **Kύριος** – *kurios* must be a reference to HaShem and not to the Master. This can be confirmed as we continue to read where Hakham Shaul cites Yesha’yahu (Isa) 49:6 [↑](#footnote-ref-179)
180. This cannot be taken as general statement, meaning that All the Jewish people were angry and jealous. Because the characteristic is anti-Gentile we can determine that this is the House/School of Shammai. This is deduced from context, **Severah -** logical deduction, **Drash** **-** deduced halakhah and the 7th rule of Hillel’s Hermeneutics, **7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context. [↑](#footnote-ref-180)
181. We have pieced together the context, which comes from Yesha’yahu 49:5 to determine how to translate the speaker. [↑](#footnote-ref-181)
182. We read in 2 Luqas 10 how Hakham Tsefet had pointed out that the dogma of Shammai had kept the Jewish people from interacting with the Gentiles. 2 Luqas 10:28 **And he said to them, You know that it is a forbidden thing for a man, a Jew to keep company with or to come near to one of another nation. But G-d has shown me not to call any man common or unclean** (but his kitchen is unclean)**.** See Tebet 16, 5773. Harvey Falk shows from Jewish sources that Shammai’s predilection for opposition against the Gentiles was as serious as the sin of the Golden calf (**b. Shab. 17a**). Shammai was vehemently opposed to “Gentile Redemption.” Furthermore, the day he took office as Av Bet Din he enacted eighteen rules **for his School**. In the discussion on clean and unclean liquids and hands, Shammai declares the Gentile and their lands unclean. **From this ruling we see that when the Jewish people entered Eretz Yisrael they shook the dust of the foreign nation off their feet (m. Kel. 1:6-9).** The Mishnah, Tosefta and Gemara are cryptic in that we do not understand the full discussion that took place between Shammai and Hillel. However, the House of Shammai was vehemently opposed to the possible interaction of Jew and gentile. The eighteen rules fostered greater separation between Jew and Gentile. [↑](#footnote-ref-182)
183. Marcus, J. (2000), The Anchor Bible: Mark 1-8 – A New Translation with Introduction and Commentary, New York: Doubleday, p.394. [↑](#footnote-ref-183)
184. Ibid. pp. 394-395. [↑](#footnote-ref-184)
185. Sabin, M. N. (2006) New Collegeville Bible Commentary: The Gospel According to Mark, Collegeville, Minnesota: Liturgical Press. [↑](#footnote-ref-185)
186. 2 Luqas (Acts) 13:46 [↑](#footnote-ref-186)
187. **Rom. 11:17-18 But if some of the branches** (i.e. the Tzdukim) **were broken off, and you** (Gentiles), **being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, do not be arrogant toward the wholesome branches; but if you are arrogant**, remember that**it is not you who supports the root, but the root** supports**you**. [↑](#footnote-ref-187)
188. The inference is simply stated. The Mesorah MUST be passed down – transmitted from Jewish Hakhamim to talmidim. This includes the “Gentiles” who would teach Torah/Mesorah. They MUST be first taught by a Jewish Hakham! [↑](#footnote-ref-188)
189. The sense of the verse means, in modern terms that the MESORAH will be carried chiefly by the Orthodox Nazarean Jews, and also by the Reform and Conservative Jews. [↑](#footnote-ref-189)
190. V. P. 45, nn. 1 and 4. [↑](#footnote-ref-190)
191. You maintain that grapes are fit to become defiled, and therefore must be vintaged into ritually clean baskets: why then do you not insist upon it when the olives are gathered too, for surely the same reasoning applies? [↑](#footnote-ref-191)
192. This was the practice when a vote was taken upon any question; Halevi, Doroth, I, 3, p. 585 n. 18. [↑](#footnote-ref-192)
193. I.e., the assembly voted against him-of course the actual expression is not to be understood literally. [↑](#footnote-ref-193)
194. In view of the humility to which Hillel, who was the Nasi, had been subjected. [↑](#footnote-ref-194)
195. At the assembly in the house of Hananiah b. Hezekiah b. Garon. [↑](#footnote-ref-195)
196. Hence it is one of the eighteen measures. [↑](#footnote-ref-196)
197. Cf. Rom 9:3 [↑](#footnote-ref-197)
198. 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-198)
199. 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-199)
200. 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-200)
201. **Αἰσχρότης** – *aischrotes* ccorresponding to **בָּשְׁנָה** – *bā∙šenā* disgraceful behavior or speech. [↑](#footnote-ref-201)
202. 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-202)
203. 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-203)
204. 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-204)
205. 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-205)
206. 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-206)
207. 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-207)
208. 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-208)
209. 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-209)
210. 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-210)
211. See “walk” above. Mishle (Proverbs) associates the mitzvot that we “walk” out with the lamp and teachings (Torah) with the light. [↑](#footnote-ref-211)
212. **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-212)
213. 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-213)
214. Do not associate turns from not contact to rebuke or reprimand. [↑](#footnote-ref-214)
215. “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-215)
216. 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-216)
217. It is a shame/disgrace to even mention these things, which must needs be reprimanded or rebuked openly. [↑](#footnote-ref-217)
218. **Κρυφῇ** – *kruphe* that which is hidden or concealed. **Κρυφῇ** – *kruphe* being the opposite of the “secret” of So’od. [↑](#footnote-ref-218)
219. Light here is an allegorical reference to what is made public [↑](#footnote-ref-219)
220. 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-220)
221. 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-221)
222. 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-222)
223. 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. [↑](#footnote-ref-223)
224. Referring to the days of Messiah, see Pesach Seder, Magid “R. Eliezer, R. Yehoshua” … [↑](#footnote-ref-224)
225. 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-225)
226. **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-226)
227. 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 apply to a clod. [↑](#footnote-ref-227)
228. 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-228)
229. 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-229)
230. 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-230)
231. 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-231)
232. See footnote above, foolish – without wisdom. We must note that the Chazan has entered the “picture” so to speak. The mention of “chochmah” should call to mind the Psalmists acclaim that “fear (reverential awe) is the beginning of wisdom (Psa 111:10). Therefore, Hakham Shaul is establishing a path for his readers to walk. [↑](#footnote-ref-232)
233. **Συνίημι –** *suniemi* referring to the quality of **בּינה** – Binah. However, we see from this text that the inference is Binah pouring into Da’at. This is also a reference to the Mesorah/Oral Torah. Understanding in the presents setting means understanding (bringing into Da’at) what has been heard. We also have the undertone of the Hebrew word **שׁמע** – *shema* (hear/observe). Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 697 (footnote 6) [↑](#footnote-ref-233)
234. **רצון** – *ratson,* meaning will desire. This is a possible reference to the ability to attach one’s self to the Divine Mind. [↑](#footnote-ref-234)
235. “Redeeming the time” as noted above relates to the Festivals. It is a natural flow of thought to the Pesach Seeder where wine should not be drank in excess. However, the convert must not succumb to excess. [↑](#footnote-ref-235)
236. Jewish brothers and converts are to conduct themselves in moderation. They are never to lose control by excessive consumption. However, here we have an allegorical analogy, just as one is not to become **excessive** in alcohol and intoxicating substances, we are to become “full” of the Mesorah, Orally Breathed Torah. Because the quality of **συνίημι –** *suniemi* relates to **שׁמע** – *shema* (hear/observe) we can see that the reference of πνεύματι from πνεῦμα – *pneuma* (breath, spirit and wind) refers to the Orally Breathed Torah. **2 Luqas (Acts) 7:55 When the Kohen Gadol, Tzdukim – Sadducees, their Zekanim (Elders) and their Soferim heard these things, they were cut to the heart, grinding the teeth at Stephen. But he (Stephen) fully belonged to the Oral Torah, and he gazed (with spiritual vision) into the highest heavens and saw the Kabod (glory) of God and Yeshua standing at the right hand of God.** [↑](#footnote-ref-236)
237. Here we see the perfect example of Rabbi Yishmael’s 4th hermeneutic rule **Kelal u-Peraṭ:** The general and the specific. This hermeneutic draws from the general statement inferred that we are not to behave as the “fools” but to behave as those filled with Chochmah. The statement now follows the hermeneutic precisely by contrasting soulish dissipation with Spiritual goals. Doctors of antiquity were apt to look on these souls as following the path of ruination. Those who are given to this lifestyle will not have a high standard of morals. The contrast established here is that of ruination vs. Redemption, foolish vs. the wise. The contrast is not between wine and “spirit.” The contrast is between the results of the two activities. [↑](#footnote-ref-237)
238. Those filled with the Mesorah (Orally breathed Torah) can speak (breath the Mesorah) to others. [↑](#footnote-ref-238)
239. The order here seems to follow the order of the Jewish prayer service as outlined in the Siddur. [↑](#footnote-ref-239)
240. Scholars point out that this division falls in the middle of a sentence. This shows firstly, the continuity of thought. Secondly, it contextually shows that the ministry of the 3rd Parnas, Emet (truth) is still being emphasized. The three aspects of the previous pericope, speaking to one another, singing and making melody, and the final giving thanks all deal with corporate worship. The present pericope deals with more personal/private matters. Thielman refers to this as “household conduct.” Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 365 [↑](#footnote-ref-240)
241. The use the dative here shows that there is not any control over one another. Therefore, the dative use of **ἀλλήλων** – *allelon* here is indicative of cooperation and the subjects are “free agents.” [↑](#footnote-ref-241)
242. Because the Chazan produces reverential awe, it would seem appropriate to place this verse with the pericope above. We have placed this verse with the present pericope intentionally. The reverential awe of the present verse is the result of the Chazan’s influence from the previous pericope. Reverential awe is now the product of having encountered the combination of the 3rd Parnas joined with the Chazan. [↑](#footnote-ref-242)
243. Since this ministry is feminine and occupied by a qualified lady of the congregation, Hakham Shaul introduces now counseling on marital relationships. [↑](#footnote-ref-243)
244. The contextual theme is established in due benevolence. Just as we are to have reverential awe and respect for Messiah, we are to reverence one another. This is equally true in any marriage. Without mutual benevolence, no marriage can exist. The point here is that the wife is not subject to every man in the congregation. She is to render abundant due benevolence to her husband and he in turn must reverentially respect her with the same abundant benevolence. Voluntary submission on the wife’s part forces the husband to do his part as the guardian/Priest of the home. [↑](#footnote-ref-244)
245. Judaism subjects the wife to the husband for the sake of protection. Natural Law shows that the male is more suited for Legal encounters. [↑](#footnote-ref-245)
246. Here we have translated **κύριος** – *kurios* contextually. The “master” of the home should be understood as the “Priest of the home.” [↑](#footnote-ref-246)
247. Hakham Shaul is establishing household order as a means of understanding the order and hierarchy of the Esnoga (Synagogue). Therefore, just as each level has a “head” that “head” is subjective to the willing submissive. [↑](#footnote-ref-247)
248. The “salvific” role of the husband and Messiah is that of guardianship. As guardian/savior, the husband Messiah is the source of halakhic information and instruction for the family. Messiah is the source of the Mesorah for the Esnoga establishing a model for the husband at home. [↑](#footnote-ref-248)