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

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

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| Three and 1/2 year Lectionary Readings | Second Year of the Triennial Reading Cycle |
| Iyar 22, 5780 –May 15,16 2020 | Fifth Year of the Shmita Cycle |

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

Roll of Honor:

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

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

His Honor Paqid Adon David ben Abraham

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

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

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

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

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

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

Her Excellency Giberet Jacquelyn Bennett

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

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

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

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

amen ve amen!

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

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



Counting the Omer

Friday Evening Counting of the Omer Day 37

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

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

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

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| 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,[[1]](#footnote-1) but hold to understanding[[2]](#footnote-2) what the will[[3]](#footnote-3) of the Lord is. And do not be drunk with wine,[[4]](#footnote-4) in which is dissipation,[[5]](#footnote-5) but be filled with the Mesorah,[[6]](#footnote-6) speaking to one another[[7]](#footnote-7) in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; always giving thanks (hodu) for all things[[8]](#footnote-8) to God the Father in the authority of our master Yeshua HaMashiach,

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 delight. 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 performing acts of kindness; and there is no maximum amount of Torah that a person must study.

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

Shabbat:

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

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

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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. 25 -77

Rashi & Targum Pseudo Jonathan

for: Shemot (Exod.) 11:1 – 12:28

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| 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. |
| 21. Moses summoned all the elders of Israel and said to them, "Draw forth or buy for yourselves sheep for your families and slaughter the Passover sacrifice. | 21. ¶ And Mosheh called all the elders of Israel, and said to them, Withdraw your hands from the idols of the Mizraee, and take to you from the offspring of the flock, according to your houses, and kill the paschal lamb. |
| 22. And you shall take a bunch of hyssop and immerse [it] in the blood that is in the basin, and you shall extend to the lintel and to the two doorposts the blood that is in the basin, and you shall not go out, any man from the entrance of his house until morning. | 22. And you will take a bunch of hyssop, and dip it in the blood that is in the earthen vessel, and upon the upper bar without and upon the two posts you will sprinkle of the blood which is in the earthen vessel, and not a man of you must come forth from the door of his hour till the morning. |
| 23. The Lord will pass to smite the Egyptians, and He will see the blood on the lintel and on the two doorposts, and the Lord will pass over the entrance, and He will not permit the destroyer to enter your houses to smite [you]. | 23. For the Glory of the LORD will be manifested in striking the Mizraee, and He will see the blood upon the lintel and upon the two posts, and the Word of the Lord will spread His protection over the door, and the destroying angel will not be permitted to enter your houses to smite. |
| 24. And you shall keep this matter as a statute for you and for your children forever. | 24. And you will observe this thing for a statute to you and to your sons for a memorial forever. |
| 25, And it shall come to pass when you enter the land that the Lord will give you, as He spoke, that you shall observe this service. | 25, And it will be when you are come into the land that the LORD will give to you, as He has spoken, that from the time of your coming you will observe this service. |
| 26. And it will come to pass if your children say to you, ÔWhat is this service to you?' | 26. And it will be that when at that time your children will say to you, What is this your service? |
| 27. you shall say, “It is a Passover sacrifice to the Lord, for He passed over the houses of the children of Israel in Egypt when He smote the Egyptians, and He saved our houses.' " And the people kneeled and prostrated themselves. | 27. You will say, It is the sacrifice of mercy before the LORD, who had mercy in His Word upon the houses of the sons of Israel in Mizraim, when He destroyed the Mizraee, and spared our houses. And when the house of Israel heard this word from the mouth of Mosheh, they bowed and worshipped. |
| 28. So the children of Israel went and did; as the Lord commanded Moses and Aaron, so they did. | 28. ¶ And the sons of Israel went and did as the Lord commanded Mosheh and Aharon, so did they hasten and do. |

###### Rashi Commentary for: ‎ Shemot (Exod.) 11:1 – 12:28

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 Pesiqta Rabbati, 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 (Shabbat 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 הָרִאשׁוֹן must 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]

21 Draw forth Whoever has sheep shall draw from his own.

or buy Whoever has none shall buy from the market. - [from Mechilta]

for your families-A lamb for a parental house. - [from Mechilta 3]

22 hyssop-Heb. אֵזוֹב. A species of herb that has thin stalks.

a bunch of hyssop Three stalks are called a bunch. - [Sukkah 13a]

that is in the basin-Heb. בַּסַּף, in the vessel, like “silver pitchers (סִפּוֹת)” (II Kings 12:14). [from Mechilta]

the blood that is in the basin-Why does the text repeat this? So that you should not say that [Scripture means] one immersion for [all] the three sprinklings. Therefore, it says again: “that is in the basin,” [to indicate] that every sprinkling shall be from the blood that is in the basin-for each touching an immersion [is necessary].-[from Mechilta]

and you shall not go out, etc. -This tells [us] that once the destroyer is given permission to destroy, he does not discriminate between righteous/generous and wicked. And night is the time that destroyers are given permission, as it is said: “in which every beast of the forest moves about” (Ps. 104:20). - [from Mechilta]

23 will pass over Heb. וּפָסַח, and He will have pity. This may also be rendered: and He will skip over. See Rashi on verses 11 and 13.

and He will not permit the destroyer Heb. וְא יִתֵּן, lit., and will not give. [I.e.,] He will not grant him the ability to enter, as in “but God did not permit him (נְתָנוֹ) to harm me” (Gen. 31:7).

25 And it shall come to pass when you enter-Scripture makes this commandment contingent upon their entry into the land, but in the desert, they were obligated only to bring one Passover sacrifice, the one they performed in the second year, [which they did] by divine mandate.-[from Mechilta]

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

27 And the people kneeled and prostrated themselves- [in thanksgiving] for the tidings of the redemption, the entry into the land [of Israel], and the tidings of the children that they would have. - [from Mechilta]

28 So the children of Israel went and did-Now did they already do [it]? Wasn’t this said to them on Rosh Chodesh? But since they accepted upon themselves [to do it], Scripture credits them for it as if they had [already] done [it].-[from Mechilta]

went and did-Scripture counts also the going, to give reward for the going and reward for the deed. - [from Mechilta]

as the Lord commanded Moses and Aaron-[This comes] to tell Israel’s praise, that they did not omit anything of all the commandments of Moses and Aaron. And what is the meaning of “so they did”? Moses and Aaron also did so. - [from Mechilta]

Ketubim: Tehillim (Psalms) 50:1-23

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| Rashi | Targum Pseudo Yonathan |
| 1. A song of Asaph; God, God the Lord, spoke and called to the earth, from the rising of the sun until its setting. | 1. A hymn composed by Asaph. Mighty is God; the LORD spoke at the Creation a song; and he carved out the earth from the rising of the sun to its setting. |
| 2. From Zion, the finery of beauty, God appeared. | 2. The perfection and the beginning of the eternal creation is from Zion; and from there its beauty is complete, God will be revealed. |
| 3. Our God shall come and not be silent; fire shall devour before Him, and around Him it storms furiously. | 3. The righteous/generous will say on the great day of judgment, "Our God will come, and He will not neglect to vindicate His people"; fire will blaze before Him, and around Him a storm will rage mightily. |
| 4. He shall call to the heavens above and to the earth to avenge His people. | 4. He will call to the angels of the height above, and to the righteous/generous of the earth below, to extend judgment to His people. |
| 5. Gather to Me My devoted ones, who made a covenant with Me over a sacrifice. | 5. Gather to me, my pious ones, who have made My covenant, and fulfilled My Torah, and have engaged in prayer, which is likened to a sacrifice. |
| 6. And the heavens will tell His righteousness, for He is a God Who judges forever. | 6. And the angels of the height will recount His righteousness/generosity, for God is the judge forever. |
| 7. Hearken, My people, and I will speak, Israel, and I will admonish you; God, even your God am I. | 7. Hear, O my people, and I will speak, O Israel; and I will testify to you; I am God, your God. |
| 8. I will not reprove you concerning your sacrifices, neither are your burnt offerings before Me constantly. | 8. I am not rebuking you on account of your sacrifices that you did not offer before Me in exile, for your holocausts that your fathers offered are in front of Me always. |
| 9. I will not take from your household a bull, from your pens any goats. | 9. From the day that My sanctuary was laid waste, I have not accepted a bull from your hands, or rams from your flock. |
| 10. For all the beasts of the forest are Mine, the behemoth of the thousand mountains. | 10. For Mine are all the animals of the forest, and I have prepared for the righteous/generous in the Garden of Eden clean beasts and a wild bull who grazes every day on a thousand mountains. |
| 11. I know all the fowl of the mountains, and the creeping things of the field are with Me. | 11. Manifest before Me are all the kinds of birds who fly in the air of heaven; and the rooster whose legs rest on the earth, while his head reaches to heaven, rejoicing before Me. |
| 12. If I were hungry I would not tell you, for the world and its fullness are Mine. | 12. If the time of the continual morning sacrifice should arrive, I would not tell you; for mine is the earth and its fullness. |
| 13. Will I eat the flesh of bulls or do I drink the blood of he-goats? | 13. From the day My sanctuary was laid waste, I have not accepted the flesh of the sacrifice of fatlings, and the priests have not sprinkled the blood of rams before Me. |
| 14. Slaughter for God a confession and pay the Most High your vows. | 14. Subdue the evil impulse and it will be reckoned before the LORD as a sacrifice of thanksgiving; and pay to the Most High your vows. |
| 15. And call to Me on a day of distress; I will rescue you and you will honor Me. | 15. And pray in My presence in the day of trouble; I will save you, for you will glorify Me. |
| 16. But to the wicked man God said, "For what reason do you recount My statutes, and bring up My covenant on Your mouth? | 16. But to the wicked who has not repented, and prays in impiety, the LORD says, "Why do you recite My covenant, and swear by My name, and invoke My covenant with your mouth?" |
| 17. For you hated discipline and threw My words behind you. | 17. But you hate the rebuke of the wise, and you have cast my words behind you. |
| 18. If you saw a thief, you agreed [to be] with him, and with adulterers is your portion. | 18. If you saw a thief, you ran after him; and you have placed your portion with adulterers. |
| 19. You let loose your mouth for evil, and you accustomed your tongue to deceit. | 19. You have loosened your mouth to utter evil speech; and your tongue adheres to speaking deceit. |
| 20. You sit and talk against your brother; you slander your mother's son. | 20. You will sit with your brother, you will speak lies against your mother's son, you will cast aspersions. |
| 21. You did these and I remained silent; you thought that I would be like you. I will contend with you and set up before your eyes. | 21. These bad deeds you did and I waited for you to repent; you thought you would be at peace forever; you said in your heart, "I will be strong like You"; I will rebuke you in this world, and I will prepare the judgment of Gehenna before you in the world to come. |
| 22. Understand this now, you who forget God, lest I tear [you] to pieces, and there will be no one to save [you]. | 22. Now understand this, you wicked who have forgotten God, lest I break your might, with no one to save. |
| 23. One who slaughters a confession sacrifice honors Me, and [I will] prepare the way; I will show him the salvation of God." | 23. He who sacrifices the evil impulse, it will be reckoned to him like a sacrifice of thanksgiving, and he honors Me; and whoever will remove the evil way, I will show him the redemption of the LORD. |
|  |  |

Chapter 50

1 God of gods is the Lord I shall call (the God of gods YHWH is His name).

spoke and called to the earth the entire earth, but He appeared from Zion, which is the adornment of beauty. מִכְלַל is a noun, parement in Old French, adornment. He [Asaph] prophesies concerning the future redemption.

3 Our God shall come and not be silent any longer concerning the spilt blood of His servants.

4 He shall call to the heavens to visit upon the celestial princes of the peoples.

and to the earth to visit upon the kings of the earth.

to avenge His people Heb. לדין, to avenge the vengeance of His people, as (Deut. 32:36): “For the Lord shall judge His people, and He shall avenge the blood of His servants.”

5 Gather to Me My devoted ones And He will further call to the heavens and the earth that they gather the exiles to Him, as the matter that is stated (Song 4: 16): “Awake, O north wind, and come, O south wind.”

who made a covenant with Me over a sacrifice Who received the Torah with a covenant and a sacrifice, as it is stated (Exod. 24:8): “Behold the blood of the covenant, which the Lord has made with you.”

8 I will not reprove you concerning your sacrifices If you do not bring Me sacrifices, and your burnt offerings are not before Me constantly. I do not set My eyes and My heart on that.

9 I will not take from your household a bull They are not yours but Mine.

from your pens Heb. ממכלאתיך. That is a sheepfold, as (Habakkuk 3:17): “the flock shall be cut off from the fold (ממכלה).” Parc in French, pen.

10 the behemoth of the thousand mountains That is (the bull) destined for the future feast [of the righteous/generous], which grazes on a thousand mountains daily, and every day they grow back. Others explain this to mean one thousand mountains or one thousand parasangs (i.e., one mountain that is 1,000 parasangs long, or perhaps it should read: 1,000 bulls. The plural “mountains” indicates that there were many mountains of that type.[Shem Ephraim]) Others explain that this is like (Deut. 7: 13): “the litter of your cattle (אלפיך).” i.e., mountains full of cattle, because he says, “I will not take from your household a bull.”

11 and the creeping things of the field are with me Heb. זיז, the creeping things of the field. They are called זִיז because they move (זזים) from place to place; esmoubemant in Old French, movement.

with Me I know them all.

13 Will I eat the flesh of bulls I did not order you to bring a sacrifice because I need to eat, but it is My pleasure that I spoke and My will was performed.

14 Slaughter for God a confession Confess your deeds and return to Me. That is the sacrifice that I desire, and afterwards pay the Most High your vows, for then they will be accepted willingly.

15 and you will honor Me For this is My honor, that I will save those who trust in Me.

16 and bring up My covenant on your mouth My Torah.

18 you agreed You agreed to go with him.

19 you accustomed your tongue to deceit Heb. תצמיד. You accustom deceit to be with you; to speak evil. תצמיד is ajouter in French, to join, as (Num. 19:15): “a cover (צמיד) bound.”

20 You sit in the company of the scorners.

your mother’s son with whom you have no [legal] quarrel, since he does not inherit with you.

slander Heb. דפי, defamation to cast him off, an expression of (Num. 35:20): “he pushes him off (יהדפנו).”

21 you thought You thought that I would be like you, to condone your evil deeds; (and others explain: you thought that I do not know what is hidden.)

23 One who slaughters a confession sacrifice [One] who brings Me a sacrifice of repentance and confession for his iniquities, honors Me.

and [I will] prepare the way for the one who returns to Me. I teach and prepare the way for sinners to return to Me (and he who returns to Me Shem Ephraim), I will show him My salvation.

Commentary on Tehillim (Psalms) 50

This psalm introduces us to Assaf as the composer, one of the ten composers who con­tributed to the Book of Tehillim.[[9]](#footnote-9) In addition to this work, As­saf wrote eleven more psalms (73-83)making him the most prolific psalmist after David himself.[[10]](#footnote-10)

Asaph was *the first* of the three chiefs of the Levitical singers in the days of David: Asaph, Heman, and Jeduthun.[[11]](#footnote-11) He was also endowed with the spirit of prophecy.[[12]](#footnote-12) Asaph speaks in this psalm as a prophet who hears the words of God and relates them to the people. He traced his lineage to the Gershon branch of the tribe of Levi.1 Asaph is also mentioned as David's partner in establishing the order of singing the psalms.[[13]](#footnote-13) Many centuries later we find that when King Chizkiyahu rededicated the Temple he commanded the Levites to praise HaShem:[[14]](#footnote-14)

*II Chronicles 29:30 With the words of David and Assaf the Seer.*[[15]](#footnote-15)

The Sages differ as to the precise identity of Assaf. Rabbi Yochanan says that Assaf is one of the three sons of Qorach who jointly composed many of the psalms. However, since he was a devoted Torah scholar, he merited the privilege of composing songs himself as well as in collaboration with his brothers. Based on a series of verses[[16]](#footnote-16) Rav maintains that Assaf could *not* have been one of Qorach’s sons.[[17]](#footnote-17)

In verse one we encounter three names for HaShem one after the other: El, Elohim, HaShem. Meam Loez[[18]](#footnote-18) teaches us that HaShem created the world with these three names, which correspond to Hakmah, Bina, and Daat – Wisdom, Understanding, and Knowledge. This verse introduces a special name of HaShem, El - אל. The Targumrenders this title (El - אל) as *powerful.* This translation is in consonance with *Sefer Hameonot[[19]](#footnote-19)* who explains that the Name אל alludes to God’s mercy, not the relatively, mild mercy implied by the Name *HaShem*, but rather an intense and powerful compassion which is reserved for the most righteous men who are lost in distress.[[20]](#footnote-20)

Our Torah portion speaks of two subjects: The Pesach sacrifice and the death of the firstborn of the Egyptians. As Asaph commented on our Torah portion, he used the name El – אל to show His intense and powerful compassion which He felt for these righteous men who were lost in distress. This was going to be the most intense night that the world had seen since the days of Noach. On this night the wicked and the righteous were judged. The wicked for destruction and the righteous for redemption. The righteous were going to be judged based on the only mitzva that they had: The Passover sacrifice. This is what the Psalmist spoke about in:

*Tehillim (Psalms) 50:5 Gather My saints together unto Me; those that have made a covenant with Me by sacrifice.*

Our Sages teach that this verse alludes to the Israelites in Egypt who were circumcised (hence “covenant”) and ate of the Paschal lamb (hence “by sacrifice”).[[21]](#footnote-21) [Note: This is a clear connection to our Torah Portion.] Our Sages also teach that circumcision is the basis of Israel’s special covenant with HaShem.[[22]](#footnote-22) The Bne Israel entered into this special covenant four days before Pesach. As our Torah portion reiterates:

*Shemot (Exodus) 12:48 … no uncircumcised person shall eat thereof.*

Three time in our Torah portion we see the connection of the Pesach sacrifice and circumcision. In addition, There is an additional connection, in our Psalm, to the Pesach sacrifice:

*Tehillim (Psalms) 50:14 Offer unto God the sacrifice of thanksgiving; and pay thy vows unto the Most High;*

The Passover sacrifice becomes a thanksgiving offering (תודה (קרבן if it cannot be used for a Passover offering, for any reason. There are extensive parallels between the thanksgiving and Pesach offerings. Both are:

* “shelamim”[[23]](#footnote-23) - sacrifices which are eaten by their owners anywhere within the walls of Jerusalem.
* distinct from normal “shelamim” in that you must finish eating them by midnight after the day you have sacrificed them (for normal “shelamim” you are allowed an additional 18 hours).
* closely involved with bread: Pesach must be eaten with matza, and the thanksgiving offering in that it must be sacrificed along with thirty-six loaves of bread[[24]](#footnote-24) which then are eaten along with the sacrificed animal.

Beyond the practical parallels, there are thematic parallels between the sacrifices. One sacrifices the thanksgiving offering to thank HaShem for saving you from one of four dangerous events:[[25]](#footnote-25) being imprisoned, lost in the desert, dangerously sick, or traveling at sea. Some or all of these events apply equally to our experience leaving Egypt. Egyptian slavery was certainly a form of imprisonment; upon leaving we endured a long and difficult desert journey; the ten plagues are called a “disease”;[[26]](#footnote-26) and traveling through the split Sea would likely qualify as “traveling at sea”. Thus, the background to offering the Pesach and thanksgiving sacrifices is very similar.

It seems that the Pesach offering is simply a thanksgiving offering corresponding to a national/historical rather than a personal salvation. As Sforno explains, on Vayikra 7:13, the purpose of the many loaves of bread you eat with the thanksgiving offering is to require you to have a communal meal to publicize what God has done for you, since no person can eat thirty-six loaves in an evening singlehandedly. The Pesach must similarly be eaten at a meal commemorating what God has done for us, the Seder. [Note: This is a clear connection to our Torah Portion.]

*Ibn Yachya* concludes that since the *thanksgiving offering* reflects the achievement of deep perception and appreciation of the ways of HaShem and indicates a true humility of the spirit, this sacrifice is preferable to all the other offerings which are presented to HaShem. Small wonder, then, that the Sages tell us that even though all sacrifices will be discon­tinued in the post-Messianic era, the *thanksgiving offering* will still be brought, and prayers of thanksgiving and acknowledgement of HaShem's mercy will still be recited.[[27]](#footnote-27)

The Midrash[[28]](#footnote-28) concludes, from v.23 of our Psalm, that in God’s eyes, a thanksgiving offering honor’s Him doubly.

Redemption

Since our Torah reading speaks of the final plague and the special offering which protected the righteous, it is fitting that we note that Meam Loez[[29]](#footnote-29) teaches us that v.4 and our present Psalm clearly teach that the resurrection of the dead will begin from Zion, since it was from there that the world was created and brought to completion.

It is well known that bodies in the grave will decay and disintegrate. This is a painful, but necessary process. This disintegration enables the recreation of the body as something totally new. All of the old elements have decayed. Techiyat HaMaitim is when that which has disintegrated, lives again as something entirely new. This is the vindication of our Emunah (usually mistranslated as ‘faith’), our faithful obedience, and proves that HaShem is the G-d of the living.

Passover must fall out in the spring, which the Gemara associates with Emunah (Seder Zeraim), because planting demonstrates one’s Emunah that it will come to fruition.

Emunah was the result of the Passover redemption in the days of Moshe, and it will be the result of the Passover redemption in the days of Mashiach and the Techiyat HaMaitim.

*Shemot (Exodus) 14:30-31 On that day, G-d saved Israel from the hand of Egypt, and Israel saw the Egyptians dead on the seashore ... and the people revered G-d, and they had faith in G-d and in Moshe, his servant.*

Man was formed from the dust of the ground in order that he should learn that this is his end and his beginning. He was formed from dust so that he could understand how to build his Emunah.

*Bereshit (Genesis) 2:7 And HaShem G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

The great Maggid of Mezritch said: Before Mashiach comes, the same scene that took place on Mt. Carmel (I Melachim [Kings] 18) will take place once again, with Eliyahu HaNavi and the Baal priests. Whereas previously, the fire came down on Eliyahu’s altar, before Mashiach comes, the fire will come down on the altar of the false priests and not on Eliyahu’s altar. And whoever is not fazed by this and continues to believe in Eliyahu HaNavi, will merit to see the coming of Mashiach.

This is why Chazal, our Sages, teach that just before the coming of the Mashiach, and the beginning of Techiyat HaMaitim, there will be proof that the Torah path of the Jew is completely false and that the Goyim, Gentiles, were right. If the Jew has not learned Emunah, faithfulness and faithful obedience, if he has not learned how to be loyal to that knowledge (Daat), then he will be shown to be nothing. If, on the other hand, the Jew has emunah and is loyal to the pathway built on knowledge (Daat), then the “proof” that he was completely wrong will become Techiyat HaMaitim, the world of Emunah where he will find that this last ordeal has been overcome and he will be completely vindicated.

In his Mishna Torah, Maimonides concludes that the one who denies the concept of the resurrection of the dead are among those who have forfeited their share in Olam HaBa.[[30]](#footnote-30) The reason for making such a statement seems hard to grasp. The Talmud also forcefully declares the same message:

*Sanhedrin 90a CHAPTER XI MISHNAH. ALL ISRAEL HAVE A PORTION IN THE WORLD TO COME, FOR IT IS WRITTEN, THY PEOPLE ARE ALL RIGHTEOUS; THEY SHALL INHERIT THE LAND FOR EVER, THE BRANCH OF MY PLANTING, THE WORK OF MY HANDS, THAT I MAY BE GLORIFIED.’ BUT THE FOLLOWING HAVE NO PORTION THEREIN: HE WHO MAINTAINS THAT RESURRECTION IS NOT A BIBLICAL DOCTRINE[[31]](#footnote-31), THE TORAH WAS NOT DIVINELY REVEALED, AND AN EPIKOROS[[32]](#footnote-32).*

*GEMARA. And why such [severity]? — A Tanna taught: Since he denied the resurrection of the dead, therefore he shall not share in that resurrection, for in all the measures [of punishment or reward] taken by the Holy One, blessed be He, the Divine act befits the [human] deed[[33]](#footnote-33).*

What makes the belief in the resurrection of the dead, a cardinal principle of faith, so much so that if you deny Techiyat HaMaitim, the resurrection of the dead, then you have no share in the Olam HaBa, the world to come?

What is so incredibly important about the belief in the resurrection of the dead that our attachment to HaShem depends upon it?

Second, the very concept of the resurrection of the dead seems odd. Why is it necessary for a soul that has enjoyed time in Gan Eden for many years, to suddenly be torn from that wonderful place and re-enter a physical body and repeat living on earth? The answer is that Gan Eden is a reward only for the soul and the resurrection is the reward for the body and the soul.

Maimonides tells us that we MUST believe in Techiyat HaMaitim in order that we understand that this resurrection is absolutely essential to our Emunah, our faithful obedience to HaShem. In fact, all his thirteen articles can be boiled down to Emunah. When we don’t see an idyllic world full of life with everything and every action reflecting the will of the creator, then we might lose our Emunah. This world and its present state is a test of our Emunah. Techiyat HaMaitim comes to show us the world as it was supposed to be.

Lest we think that Techiyat HaMaitim will just be an idyllic world, let me hasten to suggest that what will live again is that which has already lived, not something entirely new.

Let me repeat myself: In Techiyat HaMaitim, that which has lived before will live again.

Every person, everything, every action, every experience which did not reflect what it was supposed to be – that will live again and properly reflect what it was supposed to be. That which lived once incorrectly will live again correctly and thus reflect HaShem and His oneness. This is why belief in Techiyat HaMaitim, resurrection of the dead, is an article of faith such that one who denies it has no share in the Olam HaBa!

Nature and physicality will remain until the time of Techiyat HaMaitim, which will begin no less than forty years after *Kibbutz Galiyot* (Ingathering of the Exiles) as it says in [the section of the *Zohar* called] *Midrash Ne’elam* in *Parashat Toldot* (139a); see 140a there, and *Parashat Shemot* (10a).[[34]](#footnote-34)

Regarding that time, it says: *There is no difference between This World and Yemot HaMashiach except for the oppression of nations.[[35]](#footnote-35)* The world will not begin to change from its present state and leave the *zuhama*, physicality, and nature completely except from the time of Techiyat HaMaitim onward. And even then, little by little and in steps, because the resurrection itself won’t happen at the same moment for everyone, as it says: In the future, *tzaddikim* will resurrect the dead.[[36]](#footnote-36)

Chazal, our Sages, stipulate that forty years after the coming of the Messiah there will be the Techiyat HaMaitim, and all who are lying in dust will rise to new life. Concerning great tzaddikim, righteous men, it is written that they will rise immediately after the Mashiach’s arrival. The redemption will follow this sequence: the building of the Temple, the ingathering of the exiles, and forty years later, Techiyat HaMaitim.

There is a tradition from the Sages that Techiyat HaMaitim will take place in Nisan, therefore in Nisan, on the Sabbath during Passover, we read of the dry bones (which will live) in the Haftorah[[37]](#footnote-37) - Ezekiel 37:1-14. The concluding verses give us the final result:

*Yehezchel (Ezekiel) 37:12-14 Behold I will open your graves and raise you from your graves, My people; and I will bring you into the Land of Israel. You shall know that I am G‑d when I open your graves and when I revive you from your graves, My people. I shall put My spirit into you and you will live, and I will place you upon your land, and you will know that I, G‑d, have spoken and done, says G‑d.*

According to the *Leshem*,[[38]](#footnote-38) who quotes the *Zohar,[[39]](#footnote-39)* Techiyat HaMaitim, this period of time can begin as early as 5786, 13 years from now, but no later than 5790, 4 years later. In any case, it will continue until the end of history, in Year 6000,[[40]](#footnote-40) the designated end of physical Creation as we know it[[41]](#footnote-41).

Thus, *from this perspective,* by the timeTechiyat HaMaitim begins,Mashiach Ben David will already have come and finished his work of establishing the Kingdom of Heaven on earth as well. It is important to note that this isnot a calculation for the arrival ofMashiach, but a statement of a potential reality based upon the existence of two accepted sources that must, in the end, work hand-in-hand.

Rabbi Pinchas Winston has written the following about when Techiyat HaMaitim will occur:

*“The Zohar (Midrash Ne’elam - Toldot 140a), says that Techiyat HaMaitim, “Resurrection of the Dead,” will begin no later than 210 years before the year 6000 from creation -- i.e. 5790, corresponding to 2030 CE. Though other predictions have already passed, Kabbalists seem to accept this date as the final and real one.[[42]](#footnote-42)”*

*“The Zohar (Midrash Ne’elam - Toldot 139b) also states that this period will begin after forty years of Kibbutz Galiyot - the “Ingathering of the Exiles” from the Diaspora to the Land of Israel. Thus, according to this calculation, Kibbutz Galiyot began in the year 5750 -- corresponding to 1990, just about the time the Soviet Union “mysteriously” collapsed and allowed one million Jews to finally emigrate after decades of trying.”*

*“Kabbalists say that the Messianic Era must occur in advance of Techiyat HaMaitim, specifically sometime within the forty years of Kibbutz Galiyot. As of this writing, that would mean Mashiach must come and prepare mankind for Resurrection of the Dead, and all Jews must return to Israel -- over the next 17 years.[[43]](#footnote-43)”*

*In other words, the end of Jewish history perfectly mirrors the beginning of Jewish history in the time of Moses. We began with 210 years of life in Egypt, meant to bring us back to the level of Adam before the sin (though just the opposite resulted), and then, we “wandered” outside the Land of Israel for forty years. So too, at the end of history, we may experience a process of returning to the land over the course of forty years, followed by a 210-year period necessary to return to the level of Adam before his sin.*

Yeshua

As the Akeida was not executed to conclusion in the actual world it only managed to establish a connection with the world of Techiyat HaMaitim on the lofty level of spiritual experience. Had it actually gone to its culmination as a real event, it would have connected our world to the world of Techiyat HaMaitim physically and would have abolished the need to die altogether. Thus, we see that eternal life and resurrection are associated with the death of His Majesty King Yeshua, whose Akeida was executed to conclusion:

*Yochanan (John) 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life. 16 For G-d so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For G-d sent not his Son into the world to condemn the world; but that the world through him might be saved.*

*Matityahu (Matthew) 27:50 Yeshua, when he had cried again with a loud voice, yielded up the ghost. 51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52 And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.*

The following passage indicated that Mashiach is to be the prototype for Techiyat HaMaitim:

*I Corinthians 17:12-29 Now if Mashiach be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 13 But if there be no resurrection of the dead, then is Mashiach not risen: 14 And if Mashiach be not risen, then is our preaching vain, and your faithful obedience is also vain. 15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Mashiach: whom he raised not up, if so be that the dead rise not. 16 For if the dead rise not, then is not Mashiach raised: 17 And if Mashiach be not raised, your faithful obedience is vain; ye are yet in your sins. 18 Then they also which are fallen asleep in Mashiach are perished. 19 If in this life only we have hope in Mashiach, we are of all men most miserable. 20 But now is Mashiach risen from the dead, and become the firstfruits of them that slept. 21 For since by man death, by man also the resurrection of the dead. 22 For as in Adam all die, even so in Mashiach shall all be made alive. 23 But every man in his own order: Mashiach the firstfruits; afterward they that are Mashiach’s at his coming. 24 Then the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy shall be destroyed is death. 27 For he hath put all things under his feet. But when he saith all things are put under, it is manifest that he is excepted, which did put all things under him. 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. 29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?*

Who?

The Midrash, in Bereshit Rabbah 13:6, states clearly that Techiyat HaMaitim applies to Israel:

*Midrash Rabbah - Genesis XIII:6 R. Hiyya b. Abba said: It is as important as resurrection. R. Abba, son of R. Hiyya, said: The Sages too inserted it [the prayer for rain] in the blessing of the resurrection of the dead, for ‘hand’ and ‘opening’ are used in connection with both. ‘Hand’ in connection with the one [resurrection]: The hand of the; Lord was upon me (Ezek. XXXVII, 1); and ‘hand’ ‘ in connection with the other [rain]: Thou openest Thy hand and satisfiest every living thing with favour (Ps. CXLV, 16). ‘Opening’ in connection with the one [rain]: The Lord will open unto thee His good treasure the heaven to give the rain of thy land (Deut. XXVIII, 12’.); ‘opening’ in connection with the other [resurrection]: Behold, I will open your graves (Ezak. ib. 12). R. Judan said in R. Eleazar’s name: ‘Song’ is mentioned in connection with both. ‘Song’ in connection with the one: Let those who dwell in the rock sing (Isa. XLII, 11); ‘song’ in connection with the other [rain]: Thou hast remembered the earth, and watered her... The valleys also are covered over with corn; they shout for joy, yea, they sing (Ps. LXV, 10, 14). R. Hiyya b. Ba said: It is greater than resurrection, for whereas resurrection is for man alone, this is for man and beast; again, resurrection is for Israel, whereas this is for Israel and the nations.*

The commentary entitled Yfei Toar explains that Techiyat HaMaitim includes righteous Gentiles as well. There will be more righteous Gentiles than there are Jews.

*Zechariah 8:23 ten men of all the languages of the nations shall take hold of the skirt of a Jewish man.*

Rashi says that this passage indicates that there will be seven hundred righteous Gentiles for each corner of the garment. For the four corners of the garment there will be two thousand and eight hundred righteous Gentiles!

The Zohar implies that the idolatrous nations of the world will not be resurrected[[44]](#footnote-44):

*Soncino Zohar, Bereshit, Section 1, Page 181a R. Simeon said: ‘It is written: “Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my holy places, because I am the Lord who sanctify them” (Lev. XXI, 23). When the perennial stream releases human souls, and the Female becomes pregnant, they all range themselves within the edifice. Now all those that go forth at the period when the moon is defective by reason of the evil serpent, although pure and holy, become bruised and defective in whatever place they reach, and have to undergo pain and suffering. And these are the souls in whom the Holy One finds delight in spite of their being sad instead of joyful. Esoterically speaking they are a counterpart of something above, the body being impaired and the soul being within after the supernal pattern, each corresponding to each, and these are the souls that require to be renewed with the renewal of the moon, and hence it is written concerning them: “And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me” (Is. LXVI, 23), the word “all” signifying that these souls will be renewed wholly with the renewal of the moon. For they are partners, as it were, with the defective moon, for which reason she dwells in them always, without leaving them, in allusion to which the Scripture says: “I dwell... with him also that is of a contrite and humble spirit... to revive the heart of the contrite ones” (Is. LVII, 15), also: “The Lord is nigh unto them that are of a broken heart” (Ps. XXXIV, 19). These verses refer to those who are fellow-sufferers with the moon in her defect, and regarding whom it is fitly said, “to revive the heart of the contrite ones”, that is, to make those who participated in the sufferings of the moon also participate in the new life to be bestowed on her in the future. Such sufferings undergone by them are called “sufferings in token of love”. Happy is their portion in this world and in the world to come when they will be privileged to be partners with her, in allusion to which it is written: “For my brethren and companions’ sakes, etc.” (Ibid. CXXII, 8).’*

Abarbanel, however, in *Maayanei HaYeshuah*, p. 11a, writes that Techiyat HaMaitim will apply to all of mankind. He notes two purposes in this:

(1) It would be unfair to all the generations who hoped for the coming of Mashiach if only those who had the good fortune to be alive at that time would be privileged to enjoy the benefits of the redemption. Therefore, all the dead will be resurrected - the righteous to enjoy the benefits they merited, and the enemies of Israel in order to witness their own ultimate downfall.

(2) The nations then to be resurrected will realize the folly of their beliefs and will acknowledge HaShem’s sovereignty, in the spirit of the prophecy that appears in:

*Zephaniah 3:9 8 Therefore wait ye upon me, saith HaShem, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. 9 For then will I turn to the people a pure language, that they may all call upon the name of HaShem, to serve him with one consent.*

The Nazarean Codicil seems to side also with Abarbanel. Perhaps we can best understand this dichotomy by seeing two resurrections. The Zohar focuses only on the resurrection of the righteous while Abarbanel sees both:

*Yochanan (John) 5:27 And hath given him authority to execute judgment also, because he is the Son of man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*

*Revelation 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yeshua, and for the word of G-d, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Mashiach a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.*

Other authorities, however, hold that only the righteous will merit resurrection.[[45]](#footnote-45)

May we all merit to attain to the resurrection of the Righteous, Amen V’Amen!

Ashlamata: 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 shall 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. | 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. |
| 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- |
| 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. | 23. 'At that time: says the Lord of hosts, 'I will bring you near, 0 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." |

# Rashi’s commentary for 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.

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.

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.

#### PIRQE ABOT

Pereq Vav

Mishnah 6:3

Hakham Yitschaq (ben Moshe) Magriso

If one learns from his colleague one chapter, one law, one word, or even one letter, he must give him honor. We thus find that David, king of Israel, only learned two things from Achitophel, but he still called him his master, lord and intimate. It is thus written [that David said of Achitophel], *"You were my equal, my 1ord, my intimate"* (Psalms55:14). It is therefore certainly so [in other cases]. If David, a king of Israel, only learned from m Achitophel two things, but still called him, “his master. his lord, and intimate,” then one who learns from his colleague, a chapter, a law, a verse, a word, or even one letter, must certainly give him honor. Honor is nothing other than Torah, as it is written, "The scholars will inherit honor" (Proverbs3:35). [It is also written.] *“The upright shall inherit good"* (Proverbs 28:10).Good is nothing other than Torah, as it is written, *"I have a good teaching, My Torah, do not forsake it"* (Proverbs 4:2).

Earlier we learned that when a person studies Torah and devotes himself to it, he is considered to be a companion and friend to God. Here, the master continues, teaching that when one learns anything in Torah from a colleague, he must show him love and esteem, acting toward him with the greatest respect.

It does not matter how little the one has learned from the other. Even if he has learned in the Oral Torah (TorahSheB’alPeh) a single chapter of the Mishnah, or a single law (Halakha). The same is true of the written Torah (Torah SheBiKethav), even if he has learned a single verse, or even a single letter, In any case, one must give the person who taught him respect.

We see this in the case of King David, who learned only two things from Achitophel, and no more.

The first case was when Achitophel saw King David in his study: (Beth Ha-Midrash), all alone, delving into the Torah. Achitophel said, "Why are you studying by yourself? Do you not know that it is taught, 'A sword on the loners, and they will become fools” (Jeremiah 50:36)? A person who studies alone deserves the sword.

"When you study alone, your mind becomes dull. Not only that, but you will be very likely to make major errors. On the other hand, when you study with others, your mind develops. If you come up with the wrong interpretations, your colleagues are always available to challenge you and correct you."

Achitophel's second lesson carne when he saw King David walk in to the academy (Yeshivah) walking erectly with his body unbent. He said, "How can you walk into the academy like that? Are you not aware of the teaching, 'In God's house we walk with reverence (Regesh)'(Psalms 55:15)? When you walk into a house of God, whether it is an Esnoga (Beth Ha-Kenesseth) or house of learning (Beth Ha-Midrash), you must do so with reverence."

According to another opinion, Achitophel saw King David walk slowly into the academy. [The word Regesh), translated earlier as "reverence," and it can also be interpreted to mean “vigor.” When Achitophel saw King David walking slowly, he quoted the verse, [In God's house we walked with vigor."] He said, "When going to the academy, you should be running with inspiration.'”

These were the two things that King David learned from Achitophel.

King David was not only king, but he was a sage and saint who was worthy of prophetic inspiration (Ruach Ha-Qodesh). Achitophel, on the other hand, was a wicked person and a criminal. Still, King David referred to Achitophel as his master and teacher, and said of him, “You were a man who was my equal, my master and my intimate friend” Psalms 55:14}. King David said to Achitophel, "You are a man just as I am. You are not a greater scholar than I am. Still, I call you my master and teacher because of the two things that I learned from you.

Obviously, then, if a person learns from his colleague, who is an equal he must give him even more honor. This is true even if the colleague taught only a single letter of the Torah.

Such honor is only due someone who teaches a person Torah. II one teaches another person subjects other than Torah, such as a trade or a science, the student has no obligation to give him honor. The master thus says, “Honor is nothing other than Torah." The, honor mentioned in the Mishnah only pertains to the study of Torah.

We see that honor is only due to Torah scholars. It is thus written, “The Torah Scholars shall inherit honor" (Proverbs 3:35). These Scholars are specifically Torah scholars, as we find in another verse, “The upright will inherit good" (Proverbs 28:10). The "good" mentioned in the later verse is nothing other than Torah, as God says, "I have given you a good teaching, My Torah, do not forsake it" (Proverbs 4:2).

NAZAREAN TALMUD

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

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Ex 11:1 - 12:28 | Psalm 50 | Haggai 2:6-15 + 23 | Mk 6:17-29 | Lk 3:19-20 |  |

Commentary to Hakham Tsefet’s School of Peshat

A case of Mistaken Identity

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

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

1. Yeshua was a Prophet like Moshe
2. Yeshua learned at the feet of Hillel the Elder
3. Yeshua repeated the words of Moshe and what his Hakham had taught him
4. Yeshua increased the intensity of the words he was taught by his Hakham in saying, “And you will love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength: this *is* the first mitzvah. And the second, You will love your neighbor as yourself. There is no other commandment greater than these.”[[46]](#footnote-46)

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

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

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

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

You will not take vengeance nor bear a grudge against the children of your people, and you will love your neighbor (God) as yourself (i.e., just as it is disagreeable to you when God does not respect your wishes, so you will not trespass against his).[[47]](#footnote-47)

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

Rabbi Culi also agrees with this interpretation, seeing the “*chaber*” as G-d.[[48]](#footnote-48)

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

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

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

Halakhic implications

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

# Questions for Reflection

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

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,

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

Barúch Atáh Adonái, Notén HaToráh. Amen!

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

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

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

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

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

Next Shabbat:

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



Counting the Omer

#### Saturday May 16, 2020 Omer Day 38

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

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

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

Then read the following:

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

Ephesians 5:21-23 Submitting yourselves[[49]](#footnote-49) to one another[[50]](#footnote-50) in the reverential awe of Messiah.[[51]](#footnote-51) Wives,[[52]](#footnote-52) submit[[53]](#footnote-53) yourselves to your own husbands,[[54]](#footnote-54) as to the priest of the home.[[55]](#footnote-55) For the man (husband) is principle chief (agent) before the woman (wife),[[56]](#footnote-56) even as Messiah is the principle chief of the Esnoga (congregation/Synagogue); and he (Messiah and the Husband) is the guardian[[57]](#footnote-57) (shomer) of the body.



##### Sunday Evening May 17, 2020:

##### Counting of the Omer Day 39

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

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

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

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 39 | Parnas 3/Parnas 1 | Iyar 24 | 5:24-28 | Truth united with Confidence |

Ephesians 5:24-28 Just as the Esnoga (congregation/Synagogue) submits to Messiah,[[58]](#footnote-58) so let the wives be to their own husbands in everything.[[59]](#footnote-59) Husbands, love[[60]](#footnote-60) your wives,[[61]](#footnote-61) even as Messiah also loved the Esnoga and gave himself for it,[[62]](#footnote-62) that he might sanctify (set apart) and cleanse[[63]](#footnote-63) it with the washing of water[[64]](#footnote-64) by the Torah,[[65]](#footnote-65) that he cause it to stand by[[66]](#footnote-66) himself as the glorious Esnoga/Congregation, without spot or wrinkle or any such things,[[67]](#footnote-67) but that it should be holy and without blame.[[68]](#footnote-68) Therefore, men should follow the example of Messiah and love their wives as their own bodies. He who loves his wife loves himself.



Monday Evening May 18, 2020:

Counting of the Omer Day 40

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

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

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

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 40 | Parnas 3/Parnas 2 | Iyar 25 | 5:29-33 | Truth united with Sincerity |

Ephesians 5:29-33 For, no man ever hates his own body,[[69]](#footnote-69) rather (he) sustains and values[[70]](#footnote-70) it, even as the Master loves the Congregation (of Messiah). For we are members of his body, his flesh, and of bones.[[71]](#footnote-71) As it is written, “For this cause a man will leave his father and mother and will be joined to his wife, and the two of them will be one flesh.”[[72]](#footnote-72) This is a profound So’od, (secret – mystery)[[73]](#footnote-73) but I speak concerning Messiah and his congregation. But also let everyone of you in particular so love his wife even as himself, and the wife should defer to her own husband.



Tuesday Evening May 29, 2020:

###### Counting of the Omer Day 41

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

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

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

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 41 | Parnas 3 | Iyar 26 | 6:1-4 | Foundation – Office of the Pastor #3  Virtue: Emet (Truth/Honesty)  Ministry: Parnas [Pastor] (Female – hidden) |

Ephesians 6:1-4 Children, obey your parents[[74]](#footnote-74) in the Lord,[[75]](#footnote-75) for this is right (just)[[76]](#footnote-76). “Honor your father and mother, (which is the first mitzvah with a promise),[[77]](#footnote-77) so that it may be well with you, and that you may live long on the earth.”[[78]](#footnote-78) And fathers, do not provoke your children to anger,[[79]](#footnote-79) but bring them up in the discipline[[80]](#footnote-80) (Mesorah – Oral) Torah and instruction[[81]](#footnote-81) of the Lord.[[82]](#footnote-82)



Wednesday Evening May 20, 2020:

Counting of the Omer Day 42

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

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

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

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 42 | Parnas 3/Moreh | Iyar 27 | 6:5-8 | Truth united with Humility |

Ephesians 6:5-8 Bondservants,[[83]](#footnote-83) follow the direction of your masters[[84]](#footnote-84) according to the flesh, with reverential awe (fear and trembling), in purity of motive (singleness of your heart), as if it (your service) were to Messiah;not with the intent of making false impressions, as men-pleasers, but as the bondservants of Messiah, doing the will of God from the true understanding (motive – neshamah), with good will doing service as to the Lord and not to menknowing that the Lord rewards midda kneged midda (measure for measure), whether he is a bondservant or a freeman.



Thursday Evening May 21, 2020:

Counting of the Omer Day 43

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

Today is forty-three days of the Omer which are six weeks and one day.

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

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 43 | Moreh/Masoret | Iyar 28 | 6:9 | Humility united with Chesed |

Ephesians 6:9 And masters, do the same things to them[[85]](#footnote-85) the (bondservants),[[86]](#footnote-86) setting aside any coercion (threats), knowing[[87]](#footnote-87) that your Master also is in the heavens.[[88]](#footnote-88) There is no partiality[[89]](#footnote-89) with him.



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

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1. 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-1)
2. **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-2)
3. **רצון** – *ratson,* meaning will desire. This is a possible reference to the ability to attach one’s self to the Divine Mind. [↑](#footnote-ref-3)
4. “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-4)
5. 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-5)
6. 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-6)
7. Those filled with the Mesorah (Orally breathed Torah) can speak (breath the Mesorah) to others. [↑](#footnote-ref-7)
8. The order here seems to follow the order of the Jewish prayer service as outlined in the Siddur. [↑](#footnote-ref-8)
9. Bava Batra14b Who wrote the Scriptures? — … David wrote the Book of Psalms, including in it the work of the elders, namely, Adam, Melchizedek, Abraham, Moses, Heman, Yeduthun, Asaph, and the three sons of Korach. - 1 Chronicles 6:24-28 [↑](#footnote-ref-9)
10. *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-10)
11. see 1 Chronicles 25:1 [↑](#footnote-ref-11)
12. I Chronicles 25:2 [↑](#footnote-ref-12)
13. I Chronicles 16:7; II Chronicles 29:30; Nehemiah 12:46 [↑](#footnote-ref-13)
14. Ibid. 2 [↑](#footnote-ref-14)
15. see *Tanna d’Bei Eliyahu* Chap. 30 [↑](#footnote-ref-15)
16. I Chronicles6:22-28 citing the lineages of Assaf and Aviassaf. [↑](#footnote-ref-16)
17. Shir HaShirim Rabbah 4:4, Ibid. 2 [↑](#footnote-ref-17)
18. *The Book of Tehillim*, Meam Loez, Psalms II – Chapters 33-61, by Rabbi Shmuel Yerushalmi. [↑](#footnote-ref-18)
19. The *Sefer Hameorot* on Tractate Berachot devotes an entire treatise to a thorough discus­sion of the Thirteen Attributes and defines *אל* as, ‘strength and power in times of distress as we find concerning Esther. It is the third Attribute of Mercy after HaShem, HaShem, to teach us that this Name is reserved for the perfectly righteous who never sinned or for peni­tents who have completely atoned for every one of their sins.’ [↑](#footnote-ref-19)
20. Rashito Exodus34:6 [↑](#footnote-ref-20)
21. Ibid. 10, page 252. [↑](#footnote-ref-21)
22. Radak; Shemot Rabbah 19:5 [↑](#footnote-ref-22)
23. A shelamim is a ‘peace offering’. [↑](#footnote-ref-23)
24. Forty loaves were brought and four were given to the priest. [↑](#footnote-ref-24)
25. Tehillim 107, Shulchan Aruch OH 219 [↑](#footnote-ref-25)
26. Shemot (Exodus) 15:26 [↑](#footnote-ref-26)
27. Tanchuma Emor 14 [↑](#footnote-ref-27)
28. Midrash Tanchuma (Tzav 7). [↑](#footnote-ref-28)
29. Ibid. 10 [↑](#footnote-ref-29)
30. Mishna Torah Hilchot Teshuva 3:6 [↑](#footnote-ref-30)
31. Lit., ‘that resurrection is not intimated in the Torah.’ The doctrine of resurrection was denied by the Sadducees and the Samaritans. It was to oppose these that the doctrine was emphatically asserted in the second of the Eighteen Benedictions (v. W.O. Oesterley. The Jewish Background of Christian Liturgy, Oxford, 1925, 60ff.). According to the present text, however, the reference is not to one who denies the fact of resurrection, but that it is intimated in the Torah. (On the importance of conceding the Biblical origin of this tenet, v. p. 604, n. 12.) But D.S. omits the phrase as interpolated, and he is supported by the Tosefta XIII, 5. [↑](#footnote-ref-31)
32. One who subscribes to the watchmaker theory of HaShem and His world. [↑](#footnote-ref-32)
33. Lit., ‘Measure for measure’ [↑](#footnote-ref-33)
34. In other words, according to the *Zohar*, the period of time during which bodies will be resurrected and brought back to life will begin at least FORTY years from the time that the Jewish exiles are brought back to [Eretz Israel](file:///C:\Users\Gigabyte\Documents\1Haggai\5780\Iyar\city.html). [↑](#footnote-ref-34)
35. Berachot 34b [↑](#footnote-ref-35)
36. *Pesachim* 68a, See *Midrash Ne’elam Vayeira* 114b [↑](#footnote-ref-36)
37. Tur Oruch Haim section 490, see Otzar Hagaonim Meggilah pg 64 [↑](#footnote-ref-37)
38. Sha’arei Leshem, page 489 [↑](#footnote-ref-38)
39. *Midrash Ne’elam, Toldot* 140a [↑](#footnote-ref-39)
40. *Sha’arei Leshem, page 492* [↑](#footnote-ref-40)
41. *Sanhedrin 97a* [↑](#footnote-ref-41)
42. see *Leshem Shevo v’Achlamah* - Drushei Olam HaTohu, Part 2, Drush 4, Section 12:9 [↑](#footnote-ref-42)
43. see Leshem - Drushei Olam HaTohu, Part 2, Drush 4, Section 12:10 [↑](#footnote-ref-43)
44. See also Rabbeinu Bachya, Parshat Noach 6:12, 11:10 [↑](#footnote-ref-44)
45. see: R. Saadiah Gaon, Emunot VeDeot, ch. 7; Rambam, Peirush HaMishnayot, Sanhedrin, ch. 10; Ramban, Shaar HaGemul, sec. 11 [↑](#footnote-ref-45)
46. Cf. Mk. 12:30-31 [↑](#footnote-ref-46)
47. Biblica: Vol.73 Gregorian Biblical Book Shop p.511 [↑](#footnote-ref-47)
48. Culi, R. Y. (1989). *The Torah Anthology.* (M. Lo'ez, Ed., & R. A. Kaplan, Trans.) Brooklyn, New York: Moznaim Publishing Corp. Vol 12 p. 34 [↑](#footnote-ref-48)
49. 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-49)
50. 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-50)
51. 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-51)
52. Since this ministry is feminine and occupied by a qualified lady of the congregation, Hakham Shaul introduces now counseling on marital relationships. [↑](#footnote-ref-52)
53. 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-53)
54. 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-54)
55. Here we have translated **κύριος** – *kurios* contextually. The “master” of the home should be understood as the “Priest of the home.” [↑](#footnote-ref-55)
56. 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-56)
57. 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-57)
58. Submission to Messiah is that of submitting to the Bet Din. The Bet Din is that halakhic authority. However, should the Congregation choose to reject the halakhic decision of the Bet Din the Bet Din in and of itself is powerless to correct their actions. Nevertheless, that congregation which fails to submit to the Hakhamim and Bet Din places itself in a very precarious situation. This principle applies to the wife/husband relationship. [↑](#footnote-ref-58)
59. The words **ἐν παντί** mean in everything within the proper circuit of conjugal obligation. [↑](#footnote-ref-59)
60. The numerical value of love (ahavah) is 13, which is also the number of unity. Therefore, Hakham Shaul calls us to be at unity with our marital partner and God. Ahavah also means to give. The context is that of giving rather than demanding. **Proverbs 10:12** ***Hatred stirs up strife: But love atones for all sins.*** Also, note the relationship to “love” in the 3rd Parnas, the feminine aspect of the Parnasim. [↑](#footnote-ref-60)
61. This command appears nowhere else. It is exclusive to Hakham Shaul. However, we can see that high ethic that is presented to the Congregation of the Master. [↑](#footnote-ref-61)
62. The devotion of a whole life to the preservation and establishment of the ethic of the Mesorah. This is the life’s work of Messiah. [↑](#footnote-ref-62)
63. **καθερίζω** – *katharizo* infers ritual purity. [↑](#footnote-ref-63)
64. The Torah washes? What does the Torah wash? The Torah washes the mind, Nefesh bringing it to a higher state of consciousness. [↑](#footnote-ref-64)
65. Note that it is by means of the Oral Torah that the Esnoga, Congregation of Messiah is “set apart” and “cleansed,” made ritually whole. The phrase **ῥῆμα** – *rhema* can only refer to the “spoken” Torah i.e. Mesorah. Therefore, the means by which we are “cleansed is the Oral Torah. [↑](#footnote-ref-65)
66. The Congregation of the master is an offering for the sake of the whole world. For G-d so loved the Gentile that he gave his only son. This refers simultaneously to Messiah and to the Jewish people. The talmidim of the Master are his offering to the world as a means of tikun. The Congregation of Messiah is given a role in the plan of tikun. The role that they play is in speaking out the Oral Torah, which is the cleansing agent for the whole world.

    The text should read that he, Messiah caused his Congregation to stand at his side etc. **Παρίστημι** – *paristemi* can also mean to “serve at his side.” [↑](#footnote-ref-66)
67. How is it that the Congregation of Messiah is presented “spotless” etc? The work of the Chazan, which we thought of as punishment turned out to be the true manifestation of Chesed. In other words, the fruit of discipline is reward. [↑](#footnote-ref-67)
68. This means that the Congregation of Messiah is blameless with regard to the Oral Torah, being the standard of true holiness. The Congregation of Messiah stands out as exceptional in merit and blameless in their conduct. This is the true price of belonging to the Congregation of Messiah. [↑](#footnote-ref-68)
69. No one of typical sanity ever hated his body. On the contrary, many men love their bodies and are infatuated with themselves. Here to translate **σάρξ** – *sarx* as “body” makes most sense here. [↑](#footnote-ref-69)
70. Hoehner notes that these two words are from the “nursery.” They indicate raising or nursing a child. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. pp. 766-7 [↑](#footnote-ref-70)
71. These statements should be read as nonliteral allegorical. The body, bones of the Congregation of Messiah is seen in the seven officers of the Congregation. In a measure, they are the Congregation. Furthermore, they are the means by which Messiah takes care of his body, i.e. “sustains and values it.” Some versions insert “out of his flesh and bones.” If we accept this as allegory, there is no problem with the longer version. However, there is no room for a Catholic Eucharist here as the meaning of these words. [↑](#footnote-ref-71)
72. Cf. B’resheet 2:22 The Greek version of this text shows the transformation “into one flesh.” The better wording of the text would be “two become one flesh.” The phrase is used in 1 Corinthians 6:16 of a man being “joined” to a prostitute. Therefore, we learn that sexual intimacy brings a union between two partners. However, because the language is allegory we must ask ourselves how we are can define this relationship between Messiah and his Congregation. From this we also learn that intimacy is a mechanism by which the sins of a woman are transferred to the husband for him to atone before G-d, most blessed be He! Thus, being “joined” to a prostitute means that the male will absorb all the sins of the prostitute and will attone for them. [↑](#footnote-ref-72)
73. The **Mystery – So’od** is not something that cannot be told because it is a secret in the western sense of the word. The “mystery” is accurately described as the “mystery of his will” in Eph:9 The mystery/secret is unfolded in the mind of the reader/talmid. As such, the talmid receives (*Kibal*) the secret from his master (Rabbi) and the unfolding of the mystery is in unspeakable words. This is because the “mystery,” at this point is grasped as the invisible spermatic Word of G-d. Or as Abraham Heschel puts it…*It is not in a roundabout way, by analogy or inference, that we become aware of the ineffable; we do not think about it “in absentia”. It is rather sensed as something immediately given by way of an insight that is unending and underivable, logically and psychologically prior to judgment, to the assimilation of subject matter to mental categories; a universal insight into an objective aspect of reality, of which all men are at all times capable; not the froth of ignorance but the climax of thought, indigenous to the climate that prevails at the summit of intellectual endeavor, where such works as the last quartets of Beethoven come into being. It is a cognitive insight, since the awareness it evokes is a definite addition to the mind.* Heschel, Abraham Joshua, Man is not Alone, Farrar, Straus and Giroux, 1976 p.19. The “Word” of G-d” in this realm is unspoken. This is the ethereal world of spirit. This “Virtue” is the place where the supernal touches the natural. In the imagery of the human body, it is the crown of the head called “gilgal” or crown of the skull – Gilgulet. The point of connection to the Divine world begins in the Neshamah. The human Neshama has a point of connection with the speechless world called the Imagination. This “imagination” reaches into the speechless world of the Divine and draws down the Divine Wisdom – Hokhmah into the natural mundane and finite world. Or, we might understand that the Divine Wisdom “draws” us upward into the ethereal sublime world where we receive the invisible technical spermatic Word of G-d. The word written on the heart (mind) must be memorized. The “memorized” Word “written” on the mind is the Oral Torah, which proceeded from the ethereal speechless world. When the Imagination of man has received an awareness or revelation, it must find telluric words to define and capture the essence of what has been grasped from the spiritual dimension. This is a natural process. However, when we “capture” the “essence” of a thing it becomes telluric of a necessity. It contains a measure of its “spirituality” but is must be blended with it natural and finite mirror before we can comprehend it. [↑](#footnote-ref-73)
74. The “household conduct” continues as a general theme in the office of the 3rd Parnas. Likewise, we can determine that the Ephesian congregants had children of reasonable age to comprehend the message Hakham Shaul is transmitting. Furthermore, we see here a hierarchical order. Hakham Shaul first dealt with the marital relationship and now deals with the parental roles. From the parental responsibility we see Hakham Shaul address the children and then the “bond-servants.” [↑](#footnote-ref-74)
75. We capitalize **Lord** so that the reader understands that we are referring to HaShem – G-d rather the Master – Yeshua. We see this reference to the Decalogue, where G-d says “Honor father and mother.” Shemot 20:12 [↑](#footnote-ref-75)
76. **δίκαιος** – *dikaios* “just/right.” This refers to the standard/expectancy of G-d’s mitzvoth (commandments). This also speak of what is obligatory with regard to the mitzvot. Hebrew **יָשָׁר, יָשָׁר** – *yashar,* straight or upright. [↑](#footnote-ref-76)
77. Cf. Shemot 20:12 [↑](#footnote-ref-77)
78. As a general rule, the Torah does not promise a reward for observing the Mitzvot. In this case, the Torah gives the reward of longevity for obedience to this Mitzvah. [↑](#footnote-ref-78)
79. **אַף, אַפַּיִם** – *aph /af,* anger or suffering. Therefore, we can say that the father/parent should not bring suffering to his children. [↑](#footnote-ref-79)
80. The Gk. words παιδεία and παιδεύειν are mostly used for **מוסר** and **יסר**. The Tanakh has a whole series of words for teaching and direction, for chastisement and correction, but only the one word **יסר** and the derived **מוסר** can denote “to educate,” “education.”﻿ This word certainly belongs to the same field and can itself denote “rearing” (in the moral, not the biological sphere) as “correction,” but it can also take on a more intellectual sense and stand for “culture” in the sense of possession of wisdom, knowledge, and discernment.﻿ Theological dictionary of the New Testament. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. (5:604). [↑](#footnote-ref-80)
81. We find in this wording an association to the Shema. D’varim (Deut.) 6:7 You will teach them clearly to your children and will talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. [↑](#footnote-ref-81)
82. Bring them up with the instruction of G-d. [↑](#footnote-ref-82)
83. The bondservant is in the house of his kinsman redeemer – Goel. In a measure, the Goel is his redeemer. Therefore, Hakham Shaul shows that the appropriate response for the bondservant is true humility. The bond-servant has been reduced to the place of humility by the “Hand of G-d” per se. Therefore, the bondservant should look to his master as a means of finding his identity. Hakham Shaul shows that the service should be honest and genuine and not for the sake of praise etc. [↑](#footnote-ref-83)
84. The use of **κύριος** – *kurios* here shows us that the “master” is not a god-like master. He is a responsible model for the bondservant. The bondservant looks to the “master” as a mentor on how to conduct life within the Jewish Theocracy. It is the role of the Parnasin (Pastors) joined to the Moreh (Teacher) to demonstrate living models of the Jewish way of life. The role of the “master” is not “lordship.” The role of the master is responsibility for “Pastoring and teaching” the servants. The servant benefits by being in the household of the master as a living environment of Jewish halakhah. Interestingly, these two officers, the 3rd Parnas and the Moreh (Pastor and Teacher) represent the Mesorah – Oral Torah as it applies to everyday life. [↑](#footnote-ref-84)
85. “Do the same things to them” requires the master to respect with reverential awe the bondservants he is to mentor. Furthermore, we can see that the master is called upon to demonstrate integrity, dedication to G-d and goodwill. These qualities are to be expressed towards the bondservant as if the master had the Master in his household as a bondservant. [↑](#footnote-ref-85)
86. The bondservant is in the house of the Goel for the sake of leaning from a master the things the servant needs in order to live a life pleasing to G-d. This system only works when both the bondservant and the master conduct themselves in a manner according to the Oral Torah. [↑](#footnote-ref-86)
87. To have intimate knowledge that the Master above is watching all his talmidim below. [↑](#footnote-ref-87)
88. **Midda kneged midda** (measure for measure)**,** also applies here where the master must be patient with the bondservant. While threats may seem like the correct approach, these attempts to control by coercion never work. The key thought here is also that the masters are being watched by the master. [↑](#footnote-ref-88)
89. We must realize that in Messiah, and in G-d there is no partiality. Therefore, masters should not think that because they are the “master” over bondservants that they are the “favoured” of G-d. [↑](#footnote-ref-89)