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

**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 03, 5773 – April 12/13, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

|  |  |  |
| --- | --- | --- |
| **Conroe & Austin, TX, U.S.**Fri. Apr 12 2012 – Candles at 7:38 PMSat. Apr 13 2012 – Habdalah 8:33 PM | **Brisbane, Australia**Fri. Apr 12 2012 – Candles at 5:17 PMSat. Apr 13 2012 – Habdalah 6:09 PM | **Chattanooga, & Cleveland, TN, U.S.**Fri. Apr 12 2012 – Candles at 7:53 PMSat. Apr 13 2012 – Habdalah 8:50 PM |
| **Jakarta, Indonesia**Fri. Apr 12 2012 – Candles at 5:36 PMSat. Apr 13 2012 – Habdalah 6:25 PM | **Manila & Cebu, Philippines**Fri. Apr 12 2012 – Candles at 5:51 PMSat. Apr 13 2012 – Habdalah 6:42 PM | **Miami, FL, U.S.**Fri. Apr 12 2012 – Candles at 7:24 PMSat. Apr 13 2012 – Habdalah 8:18 PM |
| **Olympia, WA, U.S.**Fri. Apr 12 2012 – Candles at 7:37 PMSat. Apr 13 2012 – Habdalah 8:44 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Apr 12 2012 – Candles at 7:08 PMSat. Apr 13 2012 – Habdalah 8:07 PM | **San Antonio, TX, U.S.**Fri. Apr 12 2012 – Candles at 7:40 PMSat. Apr 13 2012 – Habdalah 8:35 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. Apr 12 2012 – Candles at 7:12 PMSat. Apr 13 2012 – Habdalah 8:16 PM | **Singapore, Singapore** Fri. Apr 12 2012 – Candles at 6:52 PMSat. Apr 13 2012 – Habdalah 7:41 PM | **St. Louis, MO, U.S.**Fri. Apr 12 2012 – Candles at 7:16 PMSat. Apr 13 2012 – Habdalah 8:16 PM |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

His Excellency Dr. Adon Yeshayahu ben Yosef and beloved wife HE Giberet Tricia Foster

His Excellency Adon Eliyahu ben Abraham and beloved wife HE Giberet Vardit bat Sarah

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

His Excellency Adon John Hope & beloved family

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

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

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

This Torah Seder Commentary is dedicated to Her Excellency Giberet Vardit bat Sarah on the occasion of her birthday. We join together to wish her a very happy Yom Huledet Sameach (Birthday). May she be granted from Heaven a very long and productive life, with very good health, many blessings and many opportunities to perform great deeds of loving-kindness to all, amen ve amen!



**Friday Evening April 12, 2013**

**Evening: Counting of the Omer Day 18**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 18 | Darshan/Parnas 1 | Iyar 3 | 3:20-21 | Compassion united with Confidence |

**Ephesians 3:20-21 Now to Him** (G-d) **who by his virtuous power can do inexhaustibly more than we can ask[[1]](#footnote-1) or think, according to the virtuous power working[[2]](#footnote-2) within us,to Him** (G-d) **be glory[[3]](#footnote-3) in the Congregation and in Yeshua HaMashiach throughout every generation, forever and ever. Amen.**

**Shabbat: “HaSh’kem BaBoqer” – “Rise early in the Morning”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **בַּבֹּקֶר הַשְׁכֵּם** |  |  |
| **“HaSh’kem BaBoqer”** | Reader 1 – Shemot 8:16-21 | Reader 1 – Shemot 10:1-3 |
| **“Rise early in the morning”** | Reader 2 – Shemot 8:22-28 | Reader 2 – Shemot 10:4-6 |
| **“Levántate muy de mañana”** | Reader 3 – Shemot 9:1-7 | Reader 3 – Shemot 10:7-9 |
| Shemot (Exod.) 8:16 – 9:35 | Reader 4 – Shemot 9:8-12 |  |
| Ashlamatah: I Sam 12:7-16 | Reader 5 – Shemot 9:13-21 |  |
|  | Reader 6 – Shemot 9:22-28 | Reader 1 – Shemot 10:1-3 |
| Psalm 47:1-10 | Reader 7 – Shemot 9:29-35 | Reader 2 – Shemot 10:4-6 |
| Abot: 2:13-14 |  Maftir: Shemot 9:33-35 | Reader 3 – Shemot 10:7-9 |
| N.C.: Mk 6:1-13; Lk 4:16-20; 9:1-6; Acts 13:1-25 |  - I Sam 12:7-16 |   |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* The Fourth Plague: Scarabs – Exodus 8:16-28
* The Fifth Plague: Murrain on Cattle – Exodus 9:1-7
* The Sixth Plague: Boils – Exodus 9:8-12
* The Seventh Plague: Hail – Exodus 9:17-35

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 8:16 – 9:35**

| **Rashi** | **Targum** |
| --- | --- |
| 16. And the Lord said to Moses, **"Arise early in the morning and stand before Pharaoh,** behold, he is going out to the water, and you shall say to him, 'So said the Lord, "Let My people go out and serve Me.  | 16. ¶ And the Lord spoke to Mosheh, **Arise in the morning, and stand before Pharoh**: behold, be goes forth to observe divinations at the water, as a magician; and you will say to him, Thus says the LORD, Emancipate My people, that they may worship before Me;  |
| 17. For if you do not let My people go, behold, I will incite against you and against your servants and against your people and in your houses a mixture of noxious creatures, and the houses of Egypt will be filled with the mixture of noxious creatures, as well as the land upon which they are. | 17. but if you will not set My people free, behold, I will stir up among you, and your servants, and your people, and your house, a mixed multitude of wild beasts and the houses of the Mizraee will be filled with a swarm of wild beasts, and they will be upon the land also. |
| 18. **And I will separate on that day the land of Goshen, upon which My people stand, that there will be no mixture of noxious creatures there, in order that you know that I am the Lord in the midst of the earth.** | 18. **And I will do wonders that day in the land of Goshen where My people dwell, that there no swarms of wild beasts will be; - that you may know that I the LORD am the Ruler in the midst of the land.** |
| 19. And I will make a redemption between My people and your people; this sign will come about tomorrow." ' " | 19. And I will appoint redemption for My people, and upon thy people will I lay the plague: tomorrow this sign will be. |
| 20. The Lord did so, and a heavy mixture of noxious creatures came to Pharaoh's house and his servants' house, and throughout the entire land of Egypt, the land was destroyed because of the mixture of noxious creatures. | 20. And the LORD did so; and sent the mixed multitude of wild beasts in strength to the house of Pharoh, and to the house of his servants and in all the land of Mizraim the inhabitants of the land were devastated from the swarm of wild beasts. |
| 21. Thereupon, Pharaoh summoned Moses and Aaron, and he said, "Go, sacrifice to your God in the land." | 21. ¶ And Pharoh called to Mosheh and to Aharon., saying, Go, worship with festival sacrifices before the LORD your God in this land. |
| 22. But Moses said, "It is improper to do that, for we will sacrifice the abomination of the Egyptians to our God. Will we sacrifice the deity of the Egyptians before their eyes, and they will not stone us? | 22. But Mosheh said, It will not be right to do so; because we will take sheep, which are the abomination of the Mizraee, and offer them before the LORD our God. Behold if we offer the abomination of the Mizraee before them, they would stone us with stones as an act of justice. |
| 23. Let us go [for] a three day journey in the desert and sacrifice to the Lord, our God, as He will say to us." | 23. We will go three days journey into the wilderness to offer the festival sacrifices before our God, as He has bidden us. |
| 24. Pharaoh said, "I will let you go out, and you will sacrifice to the Lord, your God, in the desert, but do not go far away; entreat [Him] on my behalf." | 24. And Pharoh said, I will release you to sacrifice before the LORD your God in the wilderness, only you will not go to a greater distance. Pray, (too,) for me. |
| 25. Moses said, "Behold, I am going away from you, and I will entreat the Lord, and the mixture of noxious creatures will depart from Pharaoh, from his servants, and from his people tomorrow. Only let Pharaoh not tease anymore, by not letting the people go to sacrifice to the Lord." | 25. And Mosheh said, I will go forth from you, and pray before the LORD to remove the swarm of wild beasts from Pharoh, and from his servants, and from his people, tomorrow; only let not Pharoh add to deceive, in not releasing the people to offer the festal sacrifices before the LORD. |
| 26. So Moses went away from Pharaoh and entreated the Lord. | 26. And Mosheh went out from Pharoh, and prayed before the LORD; |
| 27. And the Lord did according to Moses' word, and He removed the mixture of noxious creatures from Pharaoh, from his servants, and from his people; not one was left. | 27. and the LORD did according to the word of the prayer of Mosheh, and removed the swarm of wild beasts from Pharoh, and from his servants, and from his people; not one was left. |
| 28. But Pharaoh hardened his heart this time also, and he did not let the people go. | 28. Yet did Pharoh strengthen the design of his heart this time also, and released not the people. |
|  |  |
| 1. The Lord said to Moses, "Come to Pharaoh and speak to him, 'So said the Lord, God of the Hebrews, "Let My people go, that they may serve Me. | 1. ¶ And the LORD said to Mosheh, Go in to Pharoh, and say to him, Thus says the LORD, the God of the Yehudim, Emancipate My people, that they may worship before Me.  |
| 2. For if you refuse to let them go, and you still hold on to them, | 2. But if you refuse to release, and hitherto you have constrained them, |
| 3. behold, the hand of the Lord will be upon your livestock that is in the field, upon the horses, upon the donkeys, upon the camels, upon the cattle, and upon the sheep, a very severe pestilence. | 3. behold, the stroke of the LORD's hand will be as it has not been yet, upon your cattle that are in the field, upon the horses, and upon the asses, upon the camels, oxen, and sheep, with a very mighty death. |
| 4. **And the Lord will make a separation between the livestock of Israel and the livestock of Egypt, and nothing of the children of Israel will die." ' "** | 4. **And the LORD will work wonders between the flocks of Israel and the flocks of the Mizraee, that not any of those which belong to the sons of Israel will die.** |
| 5. The Lord set an appointed time, saying, "Tomorrow, God will do this thing in the land." | 5. And the LORD set a time, saying, Tomorrow will the LORD do this thing in the land. |
| 6. God did this thing on the morrow, and all the livestock of the Egyptians died, **but of the livestock of the children of Israel not one died.** | 6. And the LORD did that thing the day after, and all the cattle of the Mizraee died; **but of the cattle of the sons of Israel died not one.** |
| 7. **And Pharaoh sent, and behold, not even one of the livestock of Israel died,** but Pharaoh's heart became hardened, and he did not let the people out. | 7. **And Pharoh sent certain to look; and, behold, not one of the cattle of the sons of Israel had died, not even one.** But the disposition of Pharoh, heart was aggravated, and he would not release the people. |
| 8. The Lord said to Moses and to Aaron, "Take yourselves handfuls of furnace soot, and Moses shall cast it heavenward before Pharaoh's eyes. | 8. ¶ And the LORD said to Mosheh and to Aharon, Take with you hands-full of fine ashes from the furnace, and let Mosheh sprinkle them towards the height of the heavens in the sight of Pharoh. |
| 9, And it will become dust upon the entire land of Egypt, and it will become boils, breaking out into blisters upon man and upon beast throughout the entire land of Egypt." | 9, And the dust will be upon all the land of Mizraim, upon man and upon beast, for a boil, producing tumours in all the land of Mizraim |
| 10, So they took furnace soot, and they stood before Pharaoh, and Moses cast it heavenward, and it became boils breaking out into blisters upon man and upon beast. | 10, And they took ashes of the furnace, and arose to meet Pharoh; and Mosheh sprinkled them towards the height of the heavens; and there came a boil multiplying tumours upon man and beast. |
| 11. **And the necromancers could not stand before Moses because of the boils, for the boils were upon the necromancers and upon all Egypt.** | 11. **And the astrologers could not stand before Mosheh, on account of the boil; for the plague of the boil was upon the astrologers, and upon all the Mizraee.** |
| 12. But the Lord strengthened Pharaoh's heart, and he did not hearken to them, as the Lord spoke to Moses. | 12. And the LORD hardened the design of Pharoh's heart, and he would not hearken to them, as the LORD had said to Mosheh. |
| 13. The Lord said to Moses, "Rise early in the morning and stand erect before Pharaoh, and say to him, 'So said the Lord, the God of the Hebrews, "Let My people go so that they may worship Me. | 13. ¶ And the LORD said to Mosheh, Arise in the morning, and place yourself before Pharoh, and say to him, Thus says the LORD, the God of the Yehudim, Emancipate My people, that they may worship before Me. |
| 14. Because this time, I am sending all My plagues into your heart and into your servants and into your people, in order that you know that there is none like Me in the entire earth. | 14. For at this time I will send upon you a plague from the heavens, and all My plagues Wherewith I have plagued you, you will cause to return upon your heart, and upon your servants, and upon your people, (plagues) which have been sent from before Me, and not from the magic of the sons of men, that you may know that there is none like Me in all the earth. |
| 15. For if now I had stretched forth My hand, and I had smitten you and your people with pestilence, you would have been annihilated from the earth. | 15. Now could I send the plague of My strength by judgment (or, with justice) to strike you and your people with death, and destroy you from the earth; |
| 16. But, for this [reason] I have allowed you to stand, in order to show you My strength and in order to declare My name all over the earth. | 16. but verily I have spared you alive, not that I may benefit you, but that My power may be made manifest to you, and that My Holy Name may be made known in all the earth.  |
| 17. If you still tread upon My people, not letting them out, | 17. Hitherto have you tyrannized over My people, instead of releasing them. |
| 18. behold, I am going to rain down at this time tomorrow a very heavy hail, the likes of which has never been in Egypt from the day of its being founded until now. | 18. Behold, at this time tomorrow I will cause to come down from the treasures of the heavens a mighty hail, the like of which has never been in Mizraim since the day when men were settled upon it until now. |
| 19. And now, send, gather in your livestock and all that you have in the field, any man or beast that is found in the field and not brought into the house the hail shall fall on them, and they will die." ' "  | 19. But now send, gather together your flocks, and all that you have in the field (for) upon all men and cattle that are found in the field, and not gathered together within the house, will the hail come down, and they will die. |
| 20. He who feared the word of the Lord of Pharaoh's servants drove his servants and his livestock into the houses. | 20. Yob, (Job,) who reverenced the word of the LORD, among the servants of Pharoh, gathered together his servants and his flocks within the house. |
| 21. But he who did not pay attention to the word of the Lord left his servants and his livestock in the field. | 21. But Bileam, who did not set his heart upon the word of the LORD, left his servants and his flocks in the field. |
| 22. The Lord said to Moses, "Stretch forth your hand heavenward, and hail will be upon the entire land of Egypt, upon man and upon beast and upon all the vegetation of the field in the land of Egypt." | 22. ¶ And the LORD said to Mosheh, Uplift your hand towards the height of the heavens, and there will be hail on all the land of Mizraim, upon men, and upon beasts, and upon every herb of the field in the land of Mizraim. |
| 23. So Moses stretched forth his staff heavenward, and the Lord gave forth thunder and hail, and fire came down to the earth, and the Lord rained down hail upon the land of Egypt. | 23. And Mosheh lifted up his rod toward the height of the heavens, and the LORD gave forth thunders and hailstones with flaming, fire upon the ground; the LORD made the hail descend upon the land of Mizraim. |
| 24. And there was hail, and fire flaming within the hail, very heavy, the likes of which had never been throughout the entire land of Egypt since it had become a nation. | 24. And there was hail, and fire darting among the hail with exceeding force: unto it had never been the like in all the land of Mizraim ever since it was a nation and a kingdom. |
| 25. The hail struck throughout the entire land of Egypt, all that was in the field, both man and beast, and the hail struck all the vegetation of the field, and it broke all the trees of the field. | 25. And the hail smote in all the land of Mizraim whatsoever was in the field, of men and of cattle, and all the herbage of the field the hail smote, and every tree of the field it shattered and uprooted. |
| 26. **Only in the land of Goshen, where the children of Israel were, there was no hail.** | 26. **Only in the land of Goshen, where the children of Israel were, there was no hail.** |
| 27. So Pharaoh sent and summoned Moses and Aaron and said to them, "I have sinned this time. The Lord is the righteous One, and I and my people are the guilty ones. | 27. And Pharoh sent certain to call Mosheh and Aharon; and he said to them, This time I have sinned. I know that the LORD is a righteous God, and that I and my people have deserved every one of these plagues. |
| 28. Entreat the Lord, and let it be enough of God's thunder and hail, and I will let you go, and you shall not continue to stand." | 28. Intercede before the LORD, that with Him it may be enough, and there may be no more maledictory thunders nor hail from the presence of the LORD; and I will release you, and no longer hinder. |
| 29. And Moses said to him, "When I leave the city, I will spread my hands to the Lord. The thunder will cease, and there will be no more hail, in order that you know that the land is the Lord's. | 29. And Mosheh said to him, When I have gone out from you into the city, I will outspread my hands in prayer before the LORD, and the thunders will cease, and there will be no more hail; that you may know that the earth is the LORD's. |
| 30. But you and your servants I know that you still do not fear the Lord God, | 30. But I know that if you and your servants do not release the people, they will have to be afraid before the LORD God. |
| 31. though the flax and the barley have been broken, for the barley is in the ear, and the flax is in the stalk. | 31. And the flax and the barley were beaten down, because the barley was in the ear, and the flax was making pods.  |
| 32. The wheat and the spelt, however, have not been broken because they ripen late." | 32. But the wheat and the spelt were not smitten, because they are later. |
| 33. Moses went away from Pharaoh, out of the city, and he spread out his hands to the Lord, and the thunder and the hail ceased, and rain did not come down to earth. | 33. And Mosheh and Aharon went out from Pharoh to the suburb, and he stretched out his hands in prayer before the LORD, and the thunders of the curse were withheld, and the hail and rain that were descending came not on the earth. |
| 34. And Pharaoh saw that the rain, the hail, and the thunder had ceased; so he continued to sin, and he strengthened his heart, he and his servants. | 34. And Pharoh saw that the rain and hail and the thunders of the curse had ended, and he added to sin, and made strong the design of his heart, both he and his servants. |
| 35. And the Lord made Pharaoh's heart strong, and he did not let the children of Israel go out, as the Lord had spoken through the hand of Moses. | 35. And Pharoh's heart was made obstinate, and he would not release the children of Israel, as the LORD had said through Mosheh. |
|  |  |

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol IV: Israel in Egypt**

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

Published by: Moznaim Publishing Corp. (New York, 1978)

Vol. 4 – “Israel in Egypt,” pp. 205-227

**Rashi Commentary for: ‎ Shemot (Exod.) 8:16 – 9:35**

**17** **incite against you**-Heb. מַשְׁלִיחַ בְּךָ, incite against you. Similarly, “and the tooth of beasts I will incite (אֲשַׁלַּח) against them” (Deut. 32:24), an expression of inciting, antiziyer in Old French, to incite, to set upon.-[from Jonathan]

**a mixture of noxious creatures**-[which includes] all species of wild beasts, snakes, and scorpions in a mixture, and they were destroying among them [i.e., among the Egyptians]. There is a reason [given] for this matter in the Aggadah, [i.e.,] for each plague, why this one and why that one. Following a king’s war strategy did He come upon them [the Egyptians], according to the order of a kingdom when it besieges a city. First they [the King’s army] destroy its [the city’s] springs, and then they blow and sound rams’ horns to frighten them and confuse them; thus did the frogs croak and make noise, etc., as is stated in the Midrash of Rabbi Tanchuma (Bo 4).

**18** **And I will separate**-Heb. וְהִפְלֵיתִי, and I will set apart. Similarly, “And the Lord will set apart (וְהִפְלָה) ” (Exod. 9:4), and similarly, “it is not separated (נִפְלֵאת) from you” (Deut. 30:11); it is [not] set apart and separated from you.-[from Onkelos]

**in order that you know that I am the Lord in the midst of the earth**-Although My Shechinah is in heaven, My decree is fulfilled in the lower worlds.-[from Onkelos]

**19** **And I will make a redemption**-which will set apart My people from your people.

**20** **the land was destroyed Heb.** תִּשָׁחֵת הָאָרֶץ [Onkelos renders:] אִתְחַבָּלַת אַרְעָא, the land was destroyed.

**21** **Go, sacrifice… in the land**-in your place, and do not go into the desert.

**22** **the abomination of the Egyptians**-Heb. תּוֹעֲבַת מִצְרַיִם, the deity of the Egyptians, like “and for Milcom, the abomination of the children of Ammon” (II Kings 23:13), but for the Jews, [Scripture] calls it an abomination. It may also be explained in another manner:

**the abomination of the Egyptians** Our slaughtering is a hateful thing to the Egyptians, for we are slaughtering their deity.

**and they will not stone us**- This is a question.

**25** **tease**-Heb. הָתֵל, [like] לְהָתֵל, to tease. [The literal translation is: let Pharaoh stop teasing.]

**26** **and entreated the Lord**-Heb. וַיֶעְתַּר, he exerted himself in prayer. Similarly, if [Scripture] meant to say וַיַעְתִּיר, it could have said it, and that would mean that he increased [words] in prayer. Now, however, because it uses the וַיִפְעַל form, it means that he exerted himself to pray [devoutly].

**27** **and He removed the mixture of noxious creatures**-But they did not die as the frogs had died, for had they [the creatures] died, they [the Egyptians] would have derived benefit from the [animals’] hides.-[from Tanchuma, Va’era 14]

**28** **this time also**-Although he said, “I will let you go out,” he did not keep his promise.

**Chapter 9**

**2** **hold on to them** Heb. מַחֲזִיק בָּם, hold on to them, similar to “and take hold (וְהֶחֱזִיקָה) of his private parts” (Deut. 25:11).

**3** **behold, the hand of the Lord will be**-Heb. הוֹיָה. This is the present tense, for so it is said in the feminine gender: in the past הָיְתָה, in the future תִּהְיֶה, and in the present הוֹיָה, like עוֹשָֽה (does), רוֹצָה (wants), רוֹעָה (pastures).

**4** **will make a separation**-Heb. וְהִפְלָה, will set apart. **8** **handfuls-** Jaloynes in Old French, double handfuls.

**furnace soot**-Heb. פִּיחַ, a substance blown (נִפָּח) from dying embers that were burned in a furnace, and in Old French [it is called] olbes, cinders from a furnace. פִּיחַ is an expression of blowing (הֲפָחָה), that the wind blows them (מְפִיחָן) and makes them fly.

**and Moses shall cast it** And anything cast with strength can be cast only with one hand. Hence there are many miracles [here], one that Moses [single] handful held his own double handfuls and those of Aaron, and [another miracle was] that the dust went over the entire land of Egypt.-[from Tanchuma Va’era 14]

**9** **boils, breaking out into blisters**-As the Targum [Onkelos] renders: שִׁיחֲנָא סַגִי אֲבַעְבּוּעִין, through which blisters break out. **boils**-Heb. שְׁחִין, an expression of heat. There are many [examples of this word] in the language of the Mishnah: “a hot (שְחוּנַה) year” (Yoma 53b, Ta’anith 24b).

**10** **upon man and upon beast**-Now if you ask, “From where did they have beasts? Does it not say already, ‘and all the livestock of the Egyptians died’ (above, verse 6) ?” [I will answer that] the decree was leveled only upon those in the field, as it is said: “upon your livestock that is in the field” (above, verse 3), but he who feared the word of the Lord brought all his livestock into the houses, and so it is taught in the Mechilta (Beshallach 1) regarding “He took six hundred chosen chariots” (Exod. 14:7).-[See Rashi on that verse.]

**14** **all My plagues**-We learn from here that the plague of the firstborn (מַכַּת בְּכוֹרוֹת) is equivalent to all the plagues.

**15** **For if now I had stretched forth My hand, etc.**-For if I had so desired, when My hand was upon your livestock, when I smote them with pestilence, I could have stretched it forth and smitten you and your people along with the beasts, and you would have been annihilated from the earth; “but for this [reason] I have allowed you to stand, etc.”

**17** **If you still tread upon My people** Heb. מִסְתּוֹלֵל, as the Targum [Onkelos] renders: כְּבִישַׁת בֵּיהּ בְּעַמִי. This is an expression of a highway (מְסִלָה) (Num. 20:19), rendered by the Targum אֽרַח כְּבִישָׁא, a trodden road, and in Old French, calcher, to trample underfoot. I already explained at the end of [the section entitled] וַיְהִי מִקֵץ (Gen. 44:16) that in every word of which the first root letter is “sammech,” when used in the “hithpa’el” form, the “tav” of the prefix is placed in the middle of the root letters, such as here, and such as “and the grasshopper will drag itself along (וְיִסְתַּבֵל) ” (Eccl. 12:5) from the root סבל “that you rule (תִשְתָּרֵר) over us” (Num. 16:13), an expression of a prince (שַֽר) and a ruler; “I looked (מִסְתַּכַּל)” (Dan. 7:8). [Actually, the word is מִשְֽתַּכַּל, but the same rule applies for a “sin” as for a “sammech.”]

**18** **at this time tomorrow**-[Heb. כָּעֵתמָחָר lit., at the time tomorrow, meaning] at this time tomorrow. He made a scratch on the wall [to demonstrate that] “Tomorrow, when the sun reaches here, the hail will come down.”-[from Tanchuma, Va’era 16]

**its being founded**-Heb. הִוָּסְדָה, when it was founded (נִסְיַסְּדָה). Every word whose first root letter is “yud,” like יסד to found, ילד, to bear, ידע, to know, [and] יסר, to chastise, when it is used in the passive voice, a “vav” replaces the yud, like “its being founded הִוָסְדָה ”; “she was born (הִוָלְדָה) ” (Hos. 2:5); “And… became known (וַיִוָדַע) ” (Esther 2:22); “And to Joseph were born (וַיִוָלֵד)” (Gen. 46:20); “A slave cannot be chastised ((יִוָּסֶר with words” (Prov. 29:19).

**19** **send, gather in**-Heb. הָעֵז, as the Targum [Onkelos] renders: כְּנוֹֽש שְׁלַח send, gather in. Likewise, “the inhabitants gathered הֵעִיזוּ ” (Isa. 10:31); “Gather (הָעִזוּ) the sons of Benjamin” (Jer. 6:1).

**and not brought into the house**-Heb. יֵאָסֵף, an expression of bringing in.

**20** **drove**-Heb. הֵנִיס, caused to flee, an expression derived from “and fled (וַיָנָס) ” (Exod. 4:3).

**22** **heavenward**-Heb. עַל-הַֽשָמַיִם, lit., over the heavens. Toward the heavens. According to the Midrash Aggadah (Tanchuma, Va’era 15), however, [it means that] the Holy One, blessed be He, raised Moses above the heavens.

**24** **flaming within the hail** [This was] a miracle within a miracle. The fire and hail intermingled. Although hail is water, to perform the will of their Maker they made peace between themselves [that the hail did not extinguish the fire nor did the fire melt the hail].-[from Tanchuma, Va’era 14]

**28** **and let it be enough**-It is enough for Him what He has already brought down.-[after Jonathan ben Uzziel]

**29** **When I leave the city**-Heb. כְּצֵאתִי אֶת-הָעִיר, [equivalent to] מִן-הָעִיר, [lit., when I go out] from the city, but within the city he did not pray, because it was full of idols.-[from Exod. Rabbah 12:5]

**30** **you still do not fear**-Heb. טֶרֶם תִּירְאוּן, you do not yet fear, and so every [instance of] טֶרֶם in the Scriptures means “not yet,” and it is not a term meaning “before.” [This is] like טֶרֶם יִֽשְכָּבוּ, [which Onkelos renders:] עַד א שְׁכִיבוּ, “They had not yet retired” (Gen. 19:4); טֶרֶם יִצְמָח, [which Onkelos renders:] עַד א צְמָח, “neither did...yet grow” (Gen. 2:5). This too means the same. [I.e.,] I know that you still do not fear [God], and as soon as relief comes, you will continue in your corruption.-[from Onkelos]

**31** **though the flax and the barley have been broken**-Heb. נֻכָּתָה, has been broken, an expression similar to “Pharaoh- Neco (פַּרְעֽה נְכֽה) ” [the lame Pharaoh] (II Kings 23:29); “broken-hearted (נְכָאִים) ” (Isa. 16:7); and likewise, “have not been broken (נֵכּוּ)” (below, verse 32). It is incorrect to interpret it as an expression of smiting (הַכָּאָה), because a “nun” does not come in place of a “hey,” that נֻכָּתָה should be explained like הֻכָּתָה, smitten, and נֻכּוּ like הֻכּוּ, smitten. The “nun” is, however, a root letter in the word, and it is of the same form as “and his bones are dislocated (ֽשֻפּוּ) ” (Job 33:21).

**for the barley is in the ear**-It has already ripened and is standing in its stalks, and they have been broken and have fallen. Likewise, the flax has already grown and has become hardened [enough] to stand in its stalks.

**the barley is in the ear**-Heb. אָבִיב, it has stood in its stalks, an expression like “the green plants of (בְּאִבֵּי) the valley ” (Song of Songs 6:11).

**32** **because they ripen late**-Heb. אֲפִית, late, and they were still tender and were able to withstand the hard [hail]. Although it says: “and the hail struck all the vegetation of the field” (verse 25), the simple meaning of the verse may be explained as referring to the herbs that were standing in their stalks, which could be smitten by the hail. In the Midrash of Rabbi Tanchuma (Va’era 16), some of our Rabbis differed with this and interpreted כִּי אֲפִילֽת to mean that “wonders of wonders פְלָאוֹת) (פִּלְאֵי ” were wrought for them, that they were not smitten.

**33** **did not come down**-Heb. א נִתַּךְ, did not reach. Even those [hailstones] that were in the air did not reach the ground. Similarly: וַתִּתַּךְ עָלֵינוּ, “the curse and the oath” of Ezra (sic) (Dan. 9:11), [which means they] have befallen us. Menachem (Machbereth Menachem, p. 184), however, classified it (נִתַּךְ) in the group headed by “As silver is melted (כְּהִתּוּךְ) ” (Ezek. 22:22), an expression of pouring [molten] metal, and I approve of his words, as the Targum renders וַיִצֽק (Exod. 38:5) as וְאַתִּיךְ, “And he cast,” [and], לָדֶקֶת(Exod. 38:27) as לְאַתָּכָא, “to cast.” This too, א נִתַּךְ אָרְצָה, means: was not poured to earth.

**Welcome to the World of Remes Exegesis**

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

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

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. With regard to the rules and their application in general. These rules are found also on the morning prayers of any Jewish Orthodox Siddur.

**Ramban’s Commentary for:**  **Shemot (Exodus) 8:16 – 9:35**

**18. AND I WILL SET APART IN THAT DAY THE LAND OF GOSHEN.** Due to the fact that the first plagues were not migratory in nature, it was no wonder that they were confined to the land of Egypt and were not to be in the land of Goshen, [Israel's habitation].[[4]](#footnote-4) But this [plague of swarms] was a migratory plague. Thus when the wild beasts came up *from the lions' dens, from the mountains of the leopards*,[[5]](#footnote-5) and brought ruin upon the whole land of Egypt, it was natural that they also come into the land of Goshen, which contained some of the best of the land of Egypt.[[6]](#footnote-6) Therefore it was necessary for Him to say, *And I will set apart in that day the land of Goshen*, so that it would be completely saved [from the wild beasts] because *My people dwell in it*, as the majority of its inhabitants were Israelites.

*And I will put* ***'p'duth'*** *(a division) between My people and your people*.[[7]](#footnote-7) The intent thereof is that even in the land of Egypt, if the beasts 'will find a certain Jew, they will not harm him. Instead they will devour the Egyptians, as it is written: *He sent among them swarms of beasts, which devoured them*.[[8]](#footnote-8) This is the sense of the word ***'p'duth'*** *between My people and your people*, which is similar to the verse, *I have given Egypt as your ransom, Ethiopia and Seba for you*.[[9]](#footnote-9)

**I AM THE ETERNAL IN THE MIDST OF THE EARTH.** Rabbi Abraham ibn Ezra explained it as being a figure of speech, emblematic of the nature of kings to establish their seat of government in the center of the kingdom in order to be near to the remote comers thereof. This explanation makes no sense. Rather, its intent is to state that He rules and supervises *in the midst of the earth*, and not, as some think, that *thick clouds are a covering to Him, that He sees not; and He walks in the circuit of heaven*.[[10]](#footnote-10) It is possible that the sense of the expression is similar to the verse, *For My name is in him,[[11]](#footnote-11)* and the secret thereof is sublime and recondite.[[12]](#footnote-12)

**25. AND MOSES SAID: BEHOLD, I GO OUT FROM YOU, AND I WILL ENTREAT THE ETERNAL THAT THE SWARMS WILL DEPART FROM PHARAOH, FROM HIS SERVANTS, AND FROM HIS PEOPLE, TOMORROW.[[13]](#footnote-13)** Just as Pharaoh, during the plague of the frogs, had asked that it be removed tomorrow.[[14]](#footnote-14) so did Moses want to do it in this case as well; he would pray that the swarms [of beasts] will depart tomorrow. And then G-d removed the swarms,[[15]](#footnote-15) and they vanished completely, unlike the case of the frogs, [where Scripture states that they died].[[16]](#footnote-16) This was for the reason, as stated by our Rabbis,[[17]](#footnote-17) that the Holy One, blessed be He, desired to afflict them with plagues from which they would derive no benefit.[[18]](#footnote-18) Now Moses guarded himself when he spoke to Pharaoh, saying to destroy the frogs,[[19]](#footnote-19) which alludes merely to their death, as I have explained there,[[20]](#footnote-20) [while here in the case of swarms, he said that the swarms will depart].

**9:3. BEHOLD, THE HAND OF THE ETERNAL IS UPON YOUR CATTLE WHICH ARE IN THE FIELD.** Scripture speaks of the ordinary custom that most cattle are in the field, but the plague was also upon the cattle in the houses, just as it is said, *And all the cattle of Egypt died*.[[21]](#footnote-21) It is possible that because every shepherd is an abomination unto the Egyptians,[[22]](#footnote-22) the Egyptians removed the cattle from the cities except for the use of horses for riding and asses for loading. Thus the cattle were located far from Egypt, grazing in the fields bordering upon Goshen, and in those pastures the cattle of the Egyptians and of the Israelites would intermingle. Therefore it was necessary that it be said, *And the Eternal will make a division between the cattle of Israel and the cattle of Egypt*.[[23]](#footnote-23) It may be that the division was necessary because since the pestilence was caused by the change of air, it should naturally spread over the whole district, [affecting the cattle of the Israelites as well], but G-d dealt wondrously with them.[[24]](#footnote-24)

**9. AND IT WILL BECOME SMALL DUST OVER ALL THE LAND OF EGYPT.** According to the opinion of our Rabbis,[[25]](#footnote-25) [the small quantity of] soot [in the hands of Moses] became the dust which settled over the whole land of Egypt, and that dust, coming upon man and upon beast, caused them to break forth with boils and blains throughout all the land of Egypt, since it was a burning hot dust. Perhaps the wind caused the dust to enter the homes as well, and there was thus no escape from it. This is a correct [conjecture]. Many times during a drought, the fall of the dew is accompanied by a sort of dust, and it is furthermore written, *The Eternal will make the rain of your land powder and dust*.[[26]](#footnote-26)

It is also possible to say, in line with the plain meaning of Scripture, that the purport of the expression, *And it will become small dust*, is that the dust which will be produced in that place from the soot will bring the boils over all the land of Egypt, as He infected the air to do so, it being a decree of the Supreme One.[[27]](#footnote-27)

**11. AND THE MAGICIANS COULD NOT STAND BEFORE MOSES.** They were ashamed, and confounded, and covered their heads[[28]](#footnote-28) since they were full of boils and could not rescue themselves. Therefore they made no appearance in the royal palace, nor did they appear before Moses in the streets. And so they were imprisoned in their homes.

**12. AND THE ETERNAL HARDENED THE HEART OF PHARAOH.** It is possible that during the first plagues, the magicians hardened Pharaoh's heart in order to pride themselves in their wisdom. But now that they did not come before him and there was none to help him and none to uphold him[[29]](#footnote-29) in his folly except his iniquities that ensnared him,[[30]](#footnote-30) [it was G-d Who hardened his heart]. It is possible that Scripture is alluding to that which our Rabbis have explained,[[31]](#footnote-31) i.e., that during the first plagues, the hardening of Pharaoh's heart was his own doing,[[32]](#footnote-32) and now it was [rightfully] caused by G-d, as I have explained above.[[33]](#footnote-33) This is the true explanation.

In view of the fact that Scripture states, *A very grievous hail, such as has not been in Egypt since the day it was founded,* and repeats it again, *Very grievous, such as had not been in all the land of Egypt since it became a nation*,[[34]](#footnote-34) there is an allusion that there are other places in the world where such hail did come down, such as is mentioned in the verse, *And the Eternal cast down great stones from heaven upon them*,[[35]](#footnote-35) or as is mentioned in connection with [the destruction of] Sodom, *brimstone, and salt, and fire*.[[36]](#footnote-36) But in the land of Egypt, where there is no rain or hail, this was a great wonder.

I have not understood what is said in Midrash Rabbah:[[37]](#footnote-37) "The verse does not say, 'as has not been in Egypt like it,' but instead it says, *'as has not been like it in Egypt*,' which means there has neither been like it in the world nor in Egypt."[[38]](#footnote-38) And the expression, *since the day it was founded*, is equivalent to saying: "Your fathers and your grandfathers have never seen the like of it." But it is not possible to say that it suggests that the like of it occurred before the world was founded or before the inception of nations. Perhaps because this hail came as a punishment upon the inhabitants of Egypt and was not in the natural order, [the verse] is saying that nothing like it has ever occurred because of the sins of the fathers, for before the inception of Egypt as a nation, surely there was no [reason for] such hail to come.

**18. BEHOLD, TOMORROW ABOUT THIS TIME I WILL CAUSE IT TO RAIN A VERY GRIEVOUS HAIL, etc. 19. NOW THEREFORE SEND, HASTEN IN YOUR CATTLE.** All this is G-d's word to Moses, and it is self-understood that Moses came and told Pharaoh all the words of G-d that He sent him to speak, and there was no need to prolong the account [of Moses' going to Pharaoh and so telling him]. Scripture only states, *He that feared the word of the Eternal among the servants of Pharaoh made his servants and his cattle flee into the* *houses*,[[39]](#footnote-39) from which it is clear that Moses had told them [G-d's words]. This advice was on account of G-d's being merciful to them, since the plague of hail was sent only against the produce of the earth and not against man, therefore *does He instruct sinners in the way[[40]](#footnote-40)* to save them from the plague.

**26. ONLY IN THE LAND OF GOSHEN, WHERE THE CHILDREN OF ISRAEL WERE, WAS THERE NO HAIL.** Because Moses had stretched forth his hand toward heaven and brought down the hail,[[41]](#footnote-41) it should have followed that it came down also upon the land of Goshen, as the air thereof and that of Egypt are the same. Therefore Scripture explained that the air over the land of Goshen was saved [from the hail] because the children of Israel were there.

**27. I HAVE SINNED THIS TIME.** The explanation thereof is: "This time I will acknowledge the Eternal,[[42]](#footnote-42) for I have sinned against Him, and He is the righteous/generous One, and I and my people are wicked, for we have rebelled against His word from then until now."

**29. AS SOON AS I AM GONE OUT OF THE CITY, I WILL SPREAD FORTH MY HANDS UNTO THE ETERNAL.** In line with the plain meaning of Scripture, it is possible to say that [on other occasions] Moses prayed in his house, [which was within the city]. However, this time He saw fit that his hands be spread heavenward so that the thunders and the hail cease immediately, and that was impossible to be done in the city [because it was replete with idols]. Hence he said, As soon as I am gone out of the city. And so it is said further on, *And Moses went out of the city from Pharaoh, and spread forth his hands*.[[43]](#footnote-43) But at first, [i.e., during the plague of swarms], Moses said to Pharaoh, *Behold, I go out from you, and I will entreat the Eternal*,[[44]](#footnote-44) [for as soon as he left the palace he went to his house in the city and prayed].

But our Rabbis have said[[45]](#footnote-45) that Moses "did not pray within the city because it was full of idols, and all the more He did not converse with him except outside the city." If so, we must say that since Pharaoh now pleaded with Moses that he remove the hail immediately,[[46]](#footnote-46) Moses found it necessary to explain to him that he must go out of the city first and after that he will spread forth his hands to the Eternal, and He will remove it on account of his prayer. This is the true explanation.

**30. I KNOW THAT 'TEREM' (NOT YET)[[47]](#footnote-47) WILL YOU FEAR THE ETERNAL G-D**. Rabbi Abraham ibn Ezra correctly criticized Rashi [for explaining that wherever the word ***terem*** occurs in Scripture, it signifies "not yet" and does not mean "before"] . It is the opposite: it does not mean "no," but rather it means "before." And Ibn Ezra explained that the verse here is missing one word, [namely, ***zeh*** (this), making it read): ***terem zeh tir'un***. That is to say, "Before I will spread forth my hands and the thunders and hail will cease, you do fear G-d, for after the removal of the plague you will return and rebel against Him."

It is furthermore correct to explain[[48]](#footnote-48) that Moses is also alluding to the first occasions, saying: "I know from your [former actions] that before [I pray on your behalf] you fear G-d, and in the end, [after I pray], you rebel against Him. Before the plagues are removed from you, you fear G-d as you did in the plague of frogs and of swarms, and then you returned and ye rebelled against the commandment of the Eternal,[[49]](#footnote-49) and so will you continue to be forever." It was for this reason that when Pharaoh recanted [his promise to let the people go] , Moses no longer warned him of that but instead knowingly prayed on his behalf during the plague of the locust,[[50]](#footnote-50) in order that he continue to sin.

**31-32. AND THE FLAX AND THE BARLEY WERE SMITTEN, etc.** Scripture narrates what happened, but I do not know why these two verses were entered in this place before the subject of Moses' prayer and the removal of the hail was completed. In the name of Rav Saadia Gaon,[[51]](#footnote-51) the commentators have said that these [two verses are also part of] Moses' words to Pharaoh. He said to him: "Before you had feared G-d and said, *The Eternal is the righteous/generous One*,[[52]](#footnote-52) the flax and the barley were already smitten and these can no longer be saved. *But the wheat and the spelt were not smitten yet*, and henceforth you will no longer suffer damage."

I find no sense in this explanation. *The hail smote every herb of the field[[53]](#footnote-53)* and broke every tree,[[54]](#footnote-54) and the wheat and the spelt were saved only because they had not sprouted at all or because they were so tender that they were not destroyed completely by the hail since they could sprout again. That being the case, even if the hail had continued for days more to come down upon them, there would not be a loss. There was thus no need for Moses to inform Pharaoh of what he lost and what he did not lose, for when the hail will be removed, he will himself see!

In my opinion, these are Moses' words to Pharaoh. Moses said to him: "I know that before the plagues are removed, you fear G-d, and afterward you repeat your folly.[[55]](#footnote-55) Now the flax and the barley were smitten while the wheat and the spelt which are your livelihood were not smitten in this plague, but it is within G-d's power to destroy them if you return and sin again before Him." Thus Moses alluded to them that which G-d said later [of the locust], *And they will eat the residue of that which escaped*.[[56]](#footnote-56)

**Ketubim: Tehillim (Psalms) 47:1-10**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor; of the sons of Korah, a song.  | 1. For praise, by the sons of Korah, a psalm.  |
| 2. All peoples, clap hands; shout to God with a voice of praise. | 2. All you peoples, clap hands in joy, shout in the presence of the LORD with the sound of praise. |
| 3. For the Lord is Most High; yea, feared; a great King over all the earth. | 3. For the LORD Most High is to be feared, a great king over all the earth. |
| 4. **He shall plague peoples in our stead and kingdoms under our feet.** | 4. **He will slay the peoples by plague instead of us, and he will subdue the nations under our feet.** |
| 5. **He shall choose our inheritance for us, the pride of Jacob, which He loves forever.** | 5. **He will favor us to inherit our heritage, the sanctuary of Jacob whom He loves forever**. |
| 6. God shall be exalted with the trumpet blast; the Lord, with the sound of the shofar. | 6. Let the LORD be exalted with a shout, the LORD with the sound of the trumpet. |
| 7. Sing to God, sing; sing to our King, sing. | 7. Sing praise in the presence of the LORD, sing praise; sing praise to our king, sing praise! |
| 8. For God is the King of all the earth; sing a song composed with wisdom. | 8. For the LORD is king over all inhabitants of the earth; sing praise before Him with good understanding. |
| 9. God has reigned over nations; God has sat upon His holy throne. | 9. The LORD is king over the peoples; the LORD sits on His holy throne. |
| 10. The volunteers of the peoples have assembled, **the people of the God of Abraham, for God has the shields of the earth**; He is exceedingly exalted. | 10. The leaders of the Gentiles have gathered, **the Gentiles who believe in the God of Abraham, for in the presence of the LORD they are the shields of the earth**; He has been greatly exalted. |
|  |  |

**Rashi’s Commentary for: Psalm 47:1-10**

**2** **clap hands** Join together with one another to shout to God with a voice of praise.

**4** **He shall plague peoples in our stead** Heb. ידבר עמים תחתינו, **He shall afflict the peoples with a plague (דבר) instead of our soul(s) so that His wrath will subside through them, and we will be saved, as the matter that is stated (Isa. 43:3): “I have given Egypt as your ransom, etc.”** Menachem, however, associated it with an expression of leading (p. 61).

**5** **He shall choose...for us** and restore us to its midst. Then He will be exalted with the trumpet blast and the sound of the shofar that we will sound before Him over the burnt offerings and the peace offerings, and we will say, “Sing to God, etc.”

**9** **God has reigned over nations** So will everyone say.

**God has sat upon His holy throne** Now the throne is complete and the greatness is recognized, and they will declare that the volunteers of the people have gathered to His city.

**10** **The volunteers of the peoples** Who offered themselves to the slaughter, to be slain for the sanctity of His name.

**the people of the God of Abraham** **who was the first volunteer, the first of the proselytes [he was the first to volunteer himself to proselytize].** Now it is known that

**God has the shields of the earth** and He has the power to be a shield for all who trust in Him.

**Meditation from the Psalms**

**Psalms ‎‎47:1-10**

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

Psalm 47 is a sequel to Psalm 46 which describes the defeat of all the nations who unite against God and His Chosen People.[[57]](#footnote-57) After the earth returns to order and tranquility, the nations will recognize God’s universal mastery and will seek His presence in Jerusalem (Malbim).[[58]](#footnote-58)

The name Elohim (אלהים) is mentioned seven times in this psalm. This suggests a strong connection to the attribute of strict justice, which the Midrash associates with the blowing of the shofar on Rosh HaShana.

***Midrash Rabbah - Leviticus XXIX:3*** *Judah son of R. Nahman opened his discourse with the text, God is gone up amidst shouting, the Lord amidst the sound of the horn (Ps. XLVII, 6). When the Holy One, blessed be He, ascends and sits upon the Throne of Judgment, He ascends with intent to do [strict] judgment. What is the reason for this statement? ’God[[59]](#footnote-59) is gone up amidst shouting.’ But when Israel take their horns and blow them in the presence of the Holy One, blessed be He, He rises from the Throne of Judgment and sits upon the Throne of Mercy-for it is written, ’The Lord[[60]](#footnote-60) amidst the sound of the horn’--and He is filled with compassion for them, taking pity upon them and changing for them the Attribute of Justice to one of Mercy. When? IN THE SEVENTH MONTH.*

On Rosh HaShana, the first day of Tishri, this psalm is recited seven times prior to the sounding of the shofar, therefore the name Elohim (אלהים) is pronounced forty-nine times.[[61]](#footnote-61) When you square a number, it reaches its ultimate expression. It is the thing times itself; Nothing can be a greater revelation of essence than that. Thus, forty-nine is the furthest reach of seven-*ness* in this world. And seven *is* this world! This is the meaning of the number forty-nine (49). Therefore, forty-nine, that is seven times seven, is a statement that seven defines physical reality.[[62]](#footnote-62)

The Sages teach that there are forty-nine levels of spiritual impurity before the lowest depth from which no redemption is possible. Correspondingly, there are forty-nine ascending levels of sanctity which man can attain. The forty-nine times which the Name is recited allude to the power of these verses to transform the forty-nine possible levels of spiritual uncleanliness into forty-nine corresponding levels of sanctity and purity. When Israel is inspired to purify and perfect itself with such intensity, surely God's strict justice will be changed to His Attribute of Mercy.[[63]](#footnote-63) The forty-nine days of the omer are setup to help us repair these forty-nine levels.

On Rosh HaShana, the first day of Tishri, the plague of wild beasts began.[[64]](#footnote-64) This connects our Torah portion (which is introduced with the plague of wild beasts) to our psalm via the Midrash, which speaks of Tishri one.

Starting on Rosh HaShana, with the fourth plague,[[65]](#footnote-65) slavery ended for the Jews in Egypt as they waited for the last seven plagues to be completed so that they could go out to freedom.

Perhaps at this point it would be worthwhile to examine the plagues. Our Torah portion deals with plagues four, five, six, and seven. The fourth, fifth, and sixth plagues demonstrate Divine providence. These were initiated by HaShem, *without the staff of Moses*, and they involved those dwelling on the land.[[66]](#footnote-66) The seventh plague was different. It was initiated by Moses, *with his staff*, and they revealed HaShem’s power to strike from the air.

Plagues **1**, **4**, and **7** are all introduced by a meeting between Moses and Pharaoh “in the morning”. These plagues also specifically state that the purpose of the plague is to know HaShem. These plagues reduced the Egyptians *in their own land* to the insecure existence of strangers.[[67]](#footnote-67)

Plagues **2**, **5**, and **8** all take place in Pharaoh’s palace. These plagues robbed the Egyptians of their pride, their possession’s, and their sense of superiority, reducing them to lowly submission.[[68]](#footnote-68)

Plagues **3**, **6**, and **9** all take place without any warning being given to Pharaoh. These plagues imposed on the Egyptians actual physical suffering.[[69]](#footnote-69)

But what is the purpose of this structure? The Maharal[[70]](#footnote-70) believes that this shows the gradual ascendancy of Moshe in his domination over Pharaoh. In the first encounter, Moshe meets Pharaoh but cannot come into Pharaoh’s home. To smite him, Moshe first warns Pharaoh. In the second encounter, Moshe can enter Pharaoh’s home, but still must warn him. Finally, the third Plague in each set shows complete domination over Pharaoh, as Moshe does not have to inform Pharaoh prior to the Plague, and immediately executes the action without an encounter. This explanation of the Maharal makes sense on the one hand, but also begs the question: if after the first set of Plagues (Blood, Frogs, Lice), Moshe ALREADY demonstrates complete domination over Pharaoh, why is it necessary to return to the first stage once again in Plague #4 (Wild Animals) and begin again? Similarly, after once again showing complete domination in Plague #6 (Boils), why is it necessary for Moshe to begin again in Plague #7 (Hail)? Why the same pattern three separate times? However, if we examine the plagues carefully, we will see that the PURPOSE of each set of Plagues is completely different, and, therefore, in each set, Moshe has to show his domination.

As you think about what we have said above while examing the following chart, you will notice that our psalm speaks eloquently about the plagues.

|  |  |  |
| --- | --- | --- |
| The purpose of the first group:**HaShem’s existence.**These were initiated by Aaron, with the staff of Moses, and they involved water and land.[[71]](#footnote-71)**DeTzaCh** - דצ״ך | The purpose of the second group:**Divine providence.**These were initiated by HaShem, without the staff of Moses, and they involved those dwelling on the land:[[72]](#footnote-72)**AdaSh -** עד״ש | The purpose of the third group:**A universal HaShem.**These were initiated by Moses, with his staff, and they revealed HaShem’s power to strike from the air:[[73]](#footnote-73)**BeAChaB -** באח״ב |
|  |  |  |
| 1. **Blood** - דםShemot (Exodus) 7:14-25 | **4.** **Beasts** - ערובShemot (Exodus) 8:20-32 | **7.** **Hail/Fire -** ברדShemot (Exodus) 9:13-35 |
| Preceded by a warning | Preceded by a warning | Preceded by a warning |
| “…in the morning…” Shemot (Exodus) 7:15 | “… in the morning…” Shemot (Exodus) 8:16 | “…in the morning…” Shemot (Exodus) 9:13 |
| “…you shalt know that I am HaShem Shemot (Exodus) 7:17 | “…you will know that I, HaShem, am in this land.” Shemot (Exodus) 8:22 | “… so you may know that there is no one like me in all the earth. |
| Paroh hardened his heart. - Shemot (Exodus) 7:22-23 | Paroh hardened his heart. – Shemot (Exodus) 8:28 | HaShem hardened the heart of Paroh. – Shemot (Exodus) 9:27,34,35 – Shemot 10:1 |
| Beduced the Egyptians in their own land to the insecure existence of strangers.[[74]](#footnote-74) | Reduced the Egyptians in their own land to the insecure existence of strangers. | Reduced the Egyptians in their own land to the insecure existence of strangers. |
| 2. **Frogs** - צפרדעShemot (Exodus) 8:1-15 | **5.** **Plague** - דברShemot (Exodus) 9:1-7 | **8.** **Locusts** - ארבהShemot (Exodus) 10:1-20 |
| Preceded by a warning | Preceded by a warning | Preceded by a warning |
| “Go in to Pharaoh…” Shemot (Exodus) 7:26 | “Go in to Pharaoh…” Shemot (Exodus) 9:1 | “…Go in to Pharaoh…” Shemot (Exodus) 10:1 |
| Paroh hardened his heart. – Shemot (Exodus) 8:11 | Paroh hardened his heart. – Shemot (Exodus) 9:7 | HaShem hardened the heart of Paroh. – Shemot (Exodus) 10:20 |
| Robbed the Egyptians of their pride, their possessions, and their sense of superiority, reducing them to lowly submission. | Robbed the Egyptians of their pride, their possessions, and their sense of superiority, reducing them to lowly submission. | Robbed the Egyptians of their pride, their possessions, and their sense of superiority, reducing them to lowly submission. |
| 3. **Lice** - כניםShemot (Exodus) 8:16-19 | **6.** **Boils** - שחיןShemot (Exodus) 9:8-12 | **9.** **Darkness** - חשךShemot (Exodus) 10:21-29 |
| No warning! Shemot (Exodus) 8:16 | No warning! Shemot (Exodus) 9:8 | No warning! Shemot (Exodus) 10:21 |
| Paroh hardened his heart Shemot (Exodus) 8:15 | HASHEM hardened the heart of Paroh. – Shemot (Exodus) 9:12 | HASHEM hardened the heart of Paroh. – Shemot (Exodus) 10:27 |
| Imposed upon the Egyptians actual physical suffering. | Imposed upon the Egyptians actual physical suffering. | Imposed upon the Egyptians actual physical suffering. |
| **10.** **Death** -בכורות מכת **-** **This was brought on by HaShem.**[[75]](#footnote-75) - Shemot (Exodus) 12:29-33 |
| HaShem hardened the heart of Paroh – Shemot (Exodus) 14:4-5 |

The Midrash stresses that each of the plagues represented punishment for a particular wrong that the Egyptians did to the Jews: ‘They made them drawers of water--and so their river was turned to blood; they made them load their freight -- and the frogs destroyed it; they had the Jews sweep the streets--and the dust turned into lice; they made the Jews watch their children--and God flooded the country with wild animals that devoured the children ...’. The Egyptians made them cattle-herders, whereupon the pestilence killed the herds. They used them to prepare their baths--and then they developed boils which made it impossible for them to wash. The Jews were made stone-cutters -- and HaShem sent hailstones against the Egyptians. They were forced to tend the vinyards and fields--and the locusts consumed all that grew. The Egyptians sought to keep the Jews as prisoners--and were themselves shackled by the thick darkness that fell upon Egypt; their murderous designs upon the Jews brought the killing of the firstborn-- and their drowning of Jewish children was repaid by their death in the Sea of Reeds.[[76]](#footnote-76)

Various other Midrashim also stress that the plagues struck measure for measure, as divine retribution for the suffering of the Jews. The plague of blood can be seen as a response to the shedding of Jewish blood and the drowning of the children in the Nile; in addition the Egyptians were deprived of water by this plague because they had forced the Jews to labor without even a chance to wash off perspiration and dirt. As a result, the Jews also suffered from vermin, and this led to the plague of lice. The frogs and wild animals were sent against Egypt because the Jews had been sent afield to gather all kinds of animals -- for the pleasure of the Egyptians and in order to disrupt the family life of the Jews. When the Egyptians held their sumptuous banquets, Jews had to stand at attention, with torches on their heads, to light up the scene; hence the plague of darkness came to repay the Egyptians for the inhuman treatment of their slaves.

The ten plagues certainly follow a pattern of increasing effect. Blood, the first plague, struck the water, while frogs moved from the water to the land. Lice emerged from the dust of the earth, and the fourth plague, *arov*, is understood by some classic commentators as swarms of insects. The fifth plague attacks the cattle and livestock of the Egyptians, and boils begin to attack the people’s own bodies. The next three plagues - hail, locusts, and darkness - come from or affect the heavens. After nine plagues, all the domains of nature had been shown to be controlled by the God of the Hebrews. When all the firstborn throughout Egypt are smitten on one night, then it is clear that HaShem is the master of life itself. There was nowhere else to turn; no part of creation could be regarded beyond the power of Hashem. Pharaoh’s somewhat bizarre request on that fateful night of liberation - “and may you bring a blessing upon me also” (ibid. 12:32) - reveals that Pharaoh had acknowledged HaShem’s mastery over the entire natural order (see also 7:17, 9:14-17).[[77]](#footnote-77)

As you think about what we have said above, you will notice that our psalm speaks eloquently about the plagues. Our Torah portion begins with the plague of wild beasts. The Torah tells us that with this plague, HaShem affected the land: “…you will know that I, HaShem,[[78]](#footnote-78) am in this land.”[[79]](#footnote-79) Shemot (Exodus) 8:22. This provides the verbal tallies between the Torah portion and our psalm.

**Ashlamatah: I Sam 12:7-16**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ And Samuel said to all Israel, "Behold, I have hearkened to your voice, to everything which you have said to me, and I have made a king to reign over you.  | 1. ¶ And Samuel said to all Israel: "Behold I have listened to your speaking. to everything that you said to me, and I have made a king over you. |
| 2. And now, behold the king is walking before you, and I have become old and hoary, and my sons are here with you, and I have walked before you from my youth and until this day. | 2. And now behold the king leads at your head. And I have become stiff and old; and behold my sons are with you. And I have walked before you from my youth unto this day. |
| 3. Here I am; bear witness against me before the Lord and before His anointed; whose ox did I take, or whose ass did I take, or whom did I rob; or whom did I oppress, or from whose hand did I take a ransom, that I hide my eyes therewith, and I shall restore to you." | 3. Behold the witness that I am establishing: Bear witness against me before the LORD and before His anointed one (Messiah): Whose ox have I taken, and whose ass have I confiscated and whom have I wronged, and whom have I oppressed, and from whose hand have I received the mammon of falsehoods and from whom have I withheld my eye in judgment? And I will restore it to you." |
| 4. And they said, "You did not rob us, nor did you oppress us, neither did you take anything from anyone's hand." | 4. And they said: "You have not wronged us, and you have not oppressed us, and you have not received anything from the hand of a man." |
| 5. And he said to them, "The Lord is a witness against you, and His anointed is witness this day, that you have not found anything in my hand, and they said, "(He is) witness." | 5. And he said to them: "The Memra of the LORD is a witness against you, and His anointed (Messiah) is a witness this day, for you have not found in my hand anything." And they said: "A witness." |
| 6. And Samuel said to the people, "(It is) the Lord Who made Moses and Aaron, and Who brought your forefathers up from the land of Egypt. | 6. And Samuel said to the people: "The LORD is the one who did mighty deeds by the hands of Moses and Aaron, and who brought up your fathers from the land of Egypt. |
| 7. And now, stand and I shall reason with you before the Lord, concerning all the righteous acts which He did to you and to your forefathers. | 7. And now stand, and let me argue with you before the LORD all the righteous/generous deeds of the LORD that He did with you and with your fathers. |
| 8. When Jacob came to Egypt, and your forefathers cried out to the Lord, the Lord sent Moses and Aaron, and they brought your forefathers out of Egypt, and they made them dwell in this place. | 8. When Jacob entered Egypt, your fathers called out before the LORD. And the LORD sent Moses and Aaron, and they brought up your fathers from Egypt and made them dwell in this place. |
| 9. And they forgot the Lord, their God, and He delivered them into the hand of Sisera, the commander of the army of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they waged war with them. | 9. And they forgot the service of the LORD their God, and He delivered them in the hand of Sisera, master of the army of Hazar, and in the hand of the Philistines, and in the hand of the king of Moab. And they waged battle against them. |
| 10. And they cried out to the Lord, and said, 'We have sinned, for we have forsaken the Lord, and have served the Baalim and Ashtaroth. Now, save us from the hand of our enemies, and we shall serve You.' | 10. And they called out before the LORD and said: "We have sinned, for we have forsaken the service of the LORD and worshipped the Baals and the Ashtaroth. And now save us from the hand of our enemies, and we will serve before You.” |
| 11. And the Lord sent Jerubaal, and Bedan, and Jephtah, and Samuel, and He saved you from the hand of your enemies round about, and you dwelt in safety. | 11. And the Lord sent Gideon and Samson's and Jephthah and Samuel, and He saved you from the hand of your enemies round about, and you dwelt in security. |
| 12. And when you saw that Nahash, the king of Ammon, came upon you, you said to me, 'No, but a king shall rule over us,' when the Lord your God was your king. | 12. And you saw that Nahash the king of the sons of Ammon that came against you, and you said to me: “No, but a king will reign over us.” And the LORD your God was your king. |
| 13. And now, behold the king whom you have chosen, whom you have requested, and behold, the Lord has appointed a king over you. | 13. And now behold the king whom you chose, whom you requested. And behold the Lord has appointed'! a king over you.  |
| 14. If you will fear the Lord, and serve Him, and hearken to His voice, and you will not rebel against the commandments of the Lord, both you and the king who reigns over you, will be after the Lord your God. | 14. If you will fear from before the Lord and worship before him and accept his Memra» and do not rebel against the Memra'? of the Lord, both you and the king who will rule over you will follow eagerly after the service of the Lord 20 your God. |
| 15. But, if you will not hearken to the voice of the Lord, and you will rebel against the commandments of the Lord, the Lord's hand will be against you and against your fathers. | 15. And if you do not accept the Memra of the Lord 21 and you rebel against the Memra" of the Lord, the stroke= of the Lord will be against you as it was24 against your fathers. |
| 16. Even now, stand and see this great thing which the Lord will do before your eyes.  | 16. Now then stand here and see this great thing that the Lord is doing before your eyes. |
| 17. Is it not wheat harvest today? I shall call to the Lord, and He will send thunder and rain, and you shall know and see, that your evil is great, which you have done in the eyes of the Lord, to ask for yourselves a king." **{S}** | 17. Is not this day the harvest of wheat? I will pray before the Lord/» and he will give thunder and rain. And know and see that your evil is great that you have done before" the Lord to request for yourselves a king." **{S}** |
| 18. And Samuel called to the Lord, and the Lord sent thunder and rain on that day, and all the people greatly feared the Lord and Samuel.  | 18. And Samuel prayed before'! the Lord, and the Lord gave thunder and rain on that day. And all the people were very fearful from before the Lord andfrom the words of Samuel-s |
| 19. And all the people said to Samuel, "Pray for your servants to the Lord your God and let us not die, for we have added to all our sins evil, to ask for ourselves a king." | 19. And all the people said to Samuel: "Pray for your servants before'? the Lord your God, and we will not die, for in addition to all our sins we have added the evil to request a king for us." |
| 20. And Samuel said to the people, "Fear not. You have done all this evil, but do not turn aside from following the Lord, and you shall serve the Lord with all your heart. | 20. And Samuel said to the people: "Do not fear. You have brought about all this evil, but do not turn from behind the service of the Lord.v And you shall worship before the Lord» with all your heart. |
| 21. And you shall not turn aside, for then (you would go) after vain things which cannot profit or deliver, for they are vain. | 21. And do not turn from behind his service; and do not worship the idols who are goodfor nothing, and there is no profit in them/? and they do not save for they are good for nothing. |
| 22. For the Lord will not forsake His people for His great name's sake; for the Lord has sworn to make you a people for Himself. | 22. For the Lord will not make distant's his people on account of his great name, for it was pleasing before the Lord> to make you before him» into a people. |
| 23. I also, far be it from me to sin to the Lord in ceasing to pray for you, but I shall instruct you in the good and proper way. | 23. As for me, far be it from me to sin before's the Lord by refusing to pray on your behalf. And I will teach you the way that you shall walk in the right and fitting wayY |
| 24. Only fear the Lord and you shall serve Him in truth with all your heart, for see the great things which He has dealt with you. | 24. But fear from before the Lord» and worship before him'" in truth with all your heart, for see how much he has done with you. |
| 25. But, if you will do wrong, both you and your king will be destroyed. **{P}** | 25. And if your works are indeed evilr" both you and your king will be destroyed completely." **{P}** |
|  |  |

**Rashi’s Commentary on I Sam 12:7-16**

**7** **and I shall reason** or debate.

**11** **Jerubaal** This is Gideon (Jud. 6:32).

**Bedan** This is Samson who came from the tribe of Dan.

**and Jephthah** Here are three insignificant leaders with three eminent leaders: Moses, Aaron, and Samuel, to tell you that the insignificant leader in his generation is equal to the eminent leader in his generation. Every court which is appointed over the generation must be followed as though its members were the noblest of nobility.

**14** **both you and the king who reigns over you will be** Both you and the king who reigns over you will live to a ripe old age.

**15** **the Lord’s hand will be against you and against your fathers** Meaning, after it was against your fathers. Our Rabbis, however, said: (Jeb. 63b) “against you and against your fathers” refers to the digging up of the dead, which is a visitation of disgrace upon the dead.

**16** **stand and see, etc.** and just as through my prayer, I am able to change the seasons, similarly, if a war befell you, there would be power in my prayer to protect you against the adversary, and you had no need to ask for a king during my lifetime despite the fact that I am old.

**Correlations**

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

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

**Shemot (Exodus) 8:16 – 9:12 – Shemot (Exodus) 9:13 – 9:35**

**I Shmuel (Samuel) 12:7-16**

**Tehillim (Psalm) 47**

**Mk 6:1-6a, Lk 4:16-20, Acts 13:1-12**

**Mk 6:6b-13, Lk 9:1-6, Acts 13:13-25**

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

LORD - יהוה, Strong’s number 03068.

Said - אמר, Strong’s number 0559.

Moses - משה, Strong’s number 04872.

Aaron - אהרון, Strong’s number 0175.

Egypt - מצרים, Strong’s number 04714.

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

LORD - יהוה, Strong’s number 03068.

Land / Earth - ארץ, Strong’s number 0776.

**Shemot (Exodus) 8**:16 And the LORD <03068> said <0559> (8799) unto Moses <04872>, Say <0559> (8798) unto Aaron <0175>, Stretch out thy rod, and smite the dust of the land <0776>, that it may become lice throughout all the land <0776> of Egypt <04714>.

**I Shmuel (Samuel) 12:7** Now therefore stand still, that I may reason with you before the LORD <03068> of all the righteous acts of the LORD <03068>, which he did to you and to your fathers.

**I Shmuel (Samuel) 12:8** When Jacob was come into Egypt <04714>, and your fathers cried unto the LORD <03068>, then the LORD <03068> sent Moses <04872> and Aaron <0175>, which brought forth your fathers out of Egypt, and made them dwell in this place.

**I Shmuel (Samuel) 12:10** And they cried unto the LORD <03068>, and said <0559> (8799), We have sinned, because we have forsaken the LORD <03068>, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

**Tehillim (Psalm) 47:2** For the LORD <03068> most high is terrible; he is a great King over all the earth <0776>.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Ex 8:16 – 9:12** | **Psalms****Psa 47:1-5** | **Ashlamatah****I Sam 12:7-16** |
| --- | --- | --- | --- | --- |
|
| **!Arh]a;** | Aaron | Exod 8:16Exod 8:17Exod 8:25Exod 9:8 |  | 1 Sam 12:8 |
| **~yhil{a/** | GOD | Exod 8:19Exod 8:25Exod 8:26Exod 8:27Exod 8:28Exod 9:1 | Ps 47:1Ps 47:5 | 1 Sam 12:91 Sam 12:121 Sam 12:14 |
| **~ai** | if | Exod 8:21Exod 9:2 |  | 1 Sam 12:141 Sam 12:15 |
| **rm;a'** | say, said | Exod 8:16Exod 8:19Exod 8:20Exod 8:25Exod 8:26Exod 8:27Exod 8:28Exod 8:29Exod 9:1Exod 9:5Exod 9:8 |  | 1 Sam 12:101 Sam 12:12 |
| **#r,a,** | land, earth, ground | Exod 8:16Exod 8:17Exod 8:22Exod 8:24Exod 8:25Exod 9:5Exod 9:9 | Ps 47:2 |  |
| **rv,a]**  | which, who | Exod 8:21Exod 8:22Exod 9:3 | Ps 47:4 | 1 Sam 12:71 Sam 12:141 Sam 12:16 |
| **aAB**  | came, go, went | Exod 8:24Exod 9:1 |  | 1 Sam 12:81 Sam 12:12 |
| **rx;B'** | chosen |  | Ps 47:4 | 1 Sam 12:13 |
| **!Be** | sons | Exod 9:4Exod 9:6 | Ps 47:1 | 1 Sam 12:12 |
| **lAdG"** | great |  | Ps 47:2 | 1 Sam 12:16 |
| **~G:** | also, too | Exod 8:21Exod 8:32 |  | 1 Sam 12:141 Sam 12:16 |
| **rb;D'**  | said, speak, subdues | Exod 8:19Exod 9:1Exod 9:12 | Ps 47:3 |  |
| **rb'D'** | asked, thing | Exod 8:31Exod 9:4Exod 9:5Exod 9:6 |  | 1 Sam 12:16 |
| **hNEhi** | behold | Exod 8:21Exod 8:29Exod 9:3Exod 9:7 |  | 1 Sam 12:13 |
| **hz<** | this | Exod 8:23Exod 8:32Exod 9:5Exod 9:6 |  | 1 Sam 12:81 Sam 12:16 |
| **dy"** | hand | Exod 8:17Exod 9:3 |  | 1 Sam 12:91 Sam 12:101 Sam 12:111 Sam 12:15 |
| **hwhy** | LORD | Exod 8:16Exod 8:19Exod 8:20Exod 8:22Exod 8:24Exod 8:26Exod 8:27Exod 8:28Exod 8:29Exod 8:30Exod 8:31Exod 9:1Exod 9:3Exod 9:4Exod 9:5Exod 9:6Exod 9:8Exod 9:12 | Ps 47:2Ps 47:5 | 1 Sam 12:71 Sam 12:81 Sam 12:91 Sam 12:101 Sam 12:111 Sam 12:121 Sam 12:131 Sam 12:141 Sam 12:151 Sam 12:16 |
| **bqo[]y:** | Jacob |  | Ps 47:4 | 1 Sam 12:8 |
| **ac'y"**  | bring forth | Exod 8:18Exod 8:20Exod 8:29Exod 8:30 |  | 1 Sam 12:8 |
| **bc;y"** | present yourself | Exod 8:20 |  | 1 Sam 12:71 Sam 12:16 |
| **lKo** | all, every | Exod 8:16Exod 8:17Exod 8:24Exod 9:4Exod 9:6Exod 9:9Exod 9:11 | Ps 47:1Ps 47:2 | 1 Sam 12:7 |
|  **aol**  | nothing, no | Exod 9:4 |  | 1 Sam 12:12 |
|  **%l,m,** | king |  | Ps 47:2 | 1 Sam 12:91 Sam 12:121 Sam 12:131 Sam 12:14 |
| **!mi** | because, all | Exod 8:24Exod 9:11 |  | 1 Sam 12:11 |
| **~yIr;c.mi**  | Egypt | Exod 8:16Exod 8:17Exod 8:21Exod 8:24Exod 8:26Exod 9:4Exod 9:6Exod 9:9Exod 9:11 |  | 1 Sam 12:8 |
| **hv,m**  | Moses | Exod 8:16Exod 8:20Exod 8:25Exod 8:26Exod 8:29Exod 8:30Exod 8:31Exod 9:1Exod 9:8Exod 9:10Exod 9:11Exod 9:12 |  | 1 Sam 12:8 |
| **db;['** | serve | Exod 8:20Exod 9:1 |  | 1 Sam 12:101 Sam 12:14 |
| **!yI[;** | eyes | Exod 8:26Exod 9:8 |  | 1 Sam 12:16 |
| **l[;** | over | Exod 9:9 | Ps 47:2 | 1 Sam 12:121 Sam 12:131 Sam 12:14 |
| **~ynIP'** | before, face | Exod 8:20Exod 8:24Exod 9:10Exod 9:11 |  | 1 Sam 12:7 |
| **lAq**  | voice |  | Ps 47:1Ps 47:5 | 1 Sam 12:141 Sam 12:15 |
| **xl;v'** | let, send, go | Exod 8:20Exod 8:21Exod 8:28Exod 8:29Exod 8:32Exod 9:1Exod 9:2Exod 9:7 |  | 1 Sam 12:81 Sam 12:11 |
| **[m;v'** | listen, hear | Exod 8:19Exod 9:12 |  | 1 Sam 12:141 Sam 12:15 |
| **arey"**  | fear |  | Ps 47:2 | 1 Sam 12:14 |
|  **?**  | just, when | Exod 9:12 |  | 1 Sam 12:8 |
| **~[;** | people | Exod 8:20Exod 8:21Exod 8:22Exod 8:23Exod 8:29Exod 8:31Exod 8:32Exod 9:1Exod 9:7 | Ps 47:1Ps 47:3 |  |
| **hf'['** | did, do, make | Exod 8:17Exod 8:18Exod 8:24Exod 8:26Exod 8:31Exod 9:5Exod 9:6 |  | 1 Sam 12:71 Sam 12:16 |

**Greek**

| **English** | **Torah Seder****Ex 8:16 – 9:12** | **Psalms****Psa 47:1-5** | **Ashlamatah****I Sam 12:7-16** | **Peshat****Mk/Jude/Pet****Mk 6:1-6a** | **Remes 1****Luke****Lk 4:16-20** | **Remes 2****Acts/Romans****Acts 13:1-12** |
| --- | --- | --- | --- | --- | --- | --- |
| hearing, harken to |  |  | 1Sa 12:14 1Sa 12:15 | Mar 6:2 |  | Act 13:7 |
| gave, give back |  |  | 1Sa 12:9 |  | Luk 4:20 |  |
| sent | Exod 8:20Exod 8:21Exod 8:28Exod 8:29Exod 8:32Exod 9:1Exod 9:2Exod 9:7 |  | 1 Sam 12:81 Sam 12:11 |  | Luk 4:18 |  |
| gaze upon |  |  |  |  | Luk 4:20  | Act 13:9  |
| becoming, take place | Exo 8:17 Exo 8:18 Exo 8:26 Exo 9:9 Exo 9:10 Exo 9:11  |  |  | Mar 6:2 |  | Act 13:5 Act 13:12 |
| give, given | Exo 8:23 Exo 9:5  |  | 1Sa 12:13  | Mar 6:2 |  |  |
| righteousness |  |  | 1Sa 12:7  |  |  | Act 13:10 |
| able | Exo 8:18 Exo 9:11  |  |  | Mar 6:5 |  |  |
| beheld | Exo 8:22Exo 9:7  |  | 1Sa 12:12 1Sa 12:16 |  |  | Act 13:12 |
| entered | Exo 9:1 |  | 1Sa 12:8  |  | Luk 4:16 |  |
| overwhelmed |  |  |  | Mar 6:2  |  | Act 13:12  |
| went forth, go forth | Exo 8:20 Exo 8:29 Exo 8:30 |  |  | Mar 6:1  |  |  |
| place  |  |  |  | Mar 6:5 |  | Act 13:3 |
| said | Exod 8:16Exod 8:19Exod 8:20Exod 8:25Exod 8:26Exod 8:27Exod 8:28Exod 8:29Exod 9:1Exod 9:5Exod 9:8 |  | 1 Sam 12:101 Sam 12:12 |  |  | Act 13:2 Act 13:10  |
| came, come | Exod 8:24Exod 9:1 |  | 1 Sam 12:81 Sam 12:12 | Mar 6:1  | Luk 4:16 |  |
| found, finding |  |  |  |  | Luk 4:17 | Act 13:6  |
| enemies |  |  | 1Sa 12:11 |  |  | Act 13:10  |
| GOD | Exod 8:19Exod 8:25Exod 8:26Exod 8:27Exod 8:28Exod 9:1 | Ps 47:1Ps 47:5 | 1 Sam 12:91 Sam 12:121 Sam 12:14 |  |  | Act 13:5 Act 13:7  |
| day | Exo 8:27  |  |  |  | Luk 4:16 |  |
| behold | Exod 8:21Exod 8:29Exod 9:3Exod 9:7 |  | 1 Sam 12:13 |  |  | Act 13:11 |
| times, seasons | Exo 8:32 Exo 9:4 |  |  |  |  | Act 13:11 |
| called | Exo 8:25  |  |  |  |  | Act 13:1  |
| heart | Exo 8:15  |  |  |  | Luk 4:18  |  |
| according to |  |  |  |  | Luk 4:16 | Act 13:1  |
| speaking, saying | Exod 8:16Exod 8:19Exod 8:20Exod 8:25Exod 8:26Exod 8:27Exod 8:28Exod 8:29Exod 9:1Exod 9:5Exod 9:8 |  | 1 Sam 12:101 Sam 12:12 | Mar 6:2Mar 6:4 |  |  |
| indeed, for if | Exo 9:2 |  |  |  |  | Act 13:4  |
| journey | Exo 8:27 |  |  |  |  | Act 13:10 |
| houses | Exo 8:21 |  |  | Mar 6:4  |  |  |
| eye |  |  | 1Sa 12:16  |  | Luk 4:20  |  |
| all, every | Exod 8:16Exod 8:17Exod 8:24Exod 9:4Exod 9:6Exod 9:9Exod 9:11 | Ps 47:1Ps 47:2 | 1 Sam 12:7 |  | Luk 4:20 | Act 13:10 |
| filled | Exo 8:21 |  |  |  |  | Act 13:9  |
| full | Exo 9:8 |  |  |  |  | Act 13:10 |
| spirit |  |  |  |  | Luk 4:18 | Act 13:9 |
| did, done | Exod 8:17Exod 8:18Exod 8:24Exod 8:26Exod 8:31Exod 9:5Exod 9:6 |  | 1 Sam 12:71 Sam 12:16 | Mar 6:5  |  |  |
| prophet |  |  |  | Mar 6:4  | Luk 4:17  | Act 13:1  |
| Sabbath |  |  |  | Mar 6:2  | Luk 4:16  |  |
| synagogue |  |  |  | Mar 6:2  | Luk 4:16 Luk 4:20  | Act 13:5 |
| place |  |  | 1Sa 12:8 |  | Luk 4:17 |  |
| blind |  |  |  |  | Luk 4:18 | Act 13:11  |
| son | Exod 9:4Exod 9:6 | Ps 47:1 | 1 Sam 12:12 | Mar 6:3 |  | Act 13:10  |
| officer |  |  |  |  | Luk 4:20  | Act 13:5 |
| hand | Exod 8:17Exod 9:3 | Psa 47:1 | 1 Sam 12:91 Sam 12:101 Sam 12:111 Sam 12:15 | Mar 6:2Mar 6:5  |  | Act 13:3 Act 13:11 |

**Pirqe Abot**

**Mishnayoth 2:13-14**

**He (Rabbi Yochanan ben Zakkai) said to them, "Go out and see what is the good way to which a person should attach himself." Rabbi Eliezer said, "A good eye." Rabbi Yehoshua said, "A good friend." Rabbi Yose said," A good neighbor." Rabbi Shi¬meon said, "One who perceives the future." Rabbi Eleazar said, "A good heart." He said to them, "I support the words of Eleazar ben Arakh more than your words, since your words are included in his words."**

Rabbi Yochanan ben Zakkai asked the above mentioned five students what good trait (***middah***), must a person adhere as to observe all the good traits. Each one gave a reply.

Rabbi Eliezer said, "A good eye" (***eyin tovah***). This means that a person should be happy and get along with what he has, not looking for more. He should not envy his fellow man who may have more than he does. If one has this good trait, he can attain all others.

Rabbi Yehoshua said, "A good friend" (***chaver tov***). When a person has a good friend at his side, he is constantly drawn away from wrong. The friend will correct him when he sees him going astray, and he will thus always try to do the right thing.

Rabbi Yose said, "A good neighbor" (***shakhen tov***). A good neighbor is at one's side day and night, and if he sees him doing wrong, he Is able to correct him. A friend, on the other hand, is not always available.

Rabbi Shimeon said, "One who perceives the future" (***ha-ro'eh eth ha-nolad***). This denotes the ability to perceive the results of an action. Thus, the Evil Urge (***Yetzer HaRa***) may try to entice a person to commit a sin and enjoy it without regard to future consequences. But if a person is aware of the end results and punishing effects in spite of the sin's momentary pleasures, then he avoids it.

**Similarly, when a person must perform a good deed (*mitzvah*) which involves the expenditure of effort or money, the Evil Urge may try to stop him, arguing "Why work and spend your good money?" But when one takes the future into account, and perceives the infinite reward for carrying out the commandment, he does not listen to the Evil Urge.**

Rabbi Eleazar said, "A good heart" (***lev tov***). 1t is the heart that motivates the motions of the body. When a person is about to do something, he first reflects upon it in its heart. Therefore, if a person has a good heart, it is inevitable that he will do the right thing and attain all good traits.

This logic pleased Rabban Yochanan ben Zakkai more than the answers of all his other students. He therefore said, ***"I concur with the words of Rabbi Eleazar ben Arakh more than your words***." A good heart includes all good traits mentioned by all the others.

Some maintain that each of these students spoke according to the dictates of his own conscience, reflecting the praise given him by Rabbi Yochanan ben Zakkai.

Rabbi Eliezer was praised as a waterproof cistern, sealed so well that not even a drop of water is lost, alluding to the fact that he never forgot anything he learned. He taught that the best trait is a good eye. If a person has a good eye, he does not begrudge teaching his students as much as he knows, and he is not jealous of their learning. For this he receives Divine help so that he does not forget anything of his Torah studies. His studies are carried with him even after death. since his lips murmur in the grave whenever something is said in his name.

Regarding Rabbi Yehoshua, his master said, ***"Happy is she who gave birth to him."*** Since his mother was such a saint (***tzedeketh***) and so God-fearing, she had the merit to have a son such as Rabbi Yehoshua. That is why Rabbi Yehoshua said that a person should have a good partner. The wife is called the partner (***chaver***) of her husband. When a man has a good, God-fearing wife, he is sure to have good children.

Rabbi Yose was praised as a saint (***chasid***). He therefore said that a person should associate himself with a good neighbor. When a person practices saintliness, he must do so privately, with no motive of making a display of it (***yohiruth***). Therefore, the only one to know about it will be his closest neighbors. Thus, a person who wishes to practice piety (***chasiduth***) must have good neighbors. If he has evil neighbors. they may make fun of his pious practices, and make him hesitate to practice them.

Rabbi Shimeon was praised by his master as being sin-fearing. That is why he said that the best trait is to anticipate the future. When a person anticipates the results of his action, he knows the danger that stems from sin, even though at the moment it appears sweet. Anticipating the future, however, he is sin-fearing, shunning wrong and keeping from transgression.

Rabbi Eleazar was praised as a welling spring, since he had much creativeness and the ability to construct elaborate logical systems. He thus said that the best trait is good heart. He is speaking of the heart as the seat of all the intellect (***da’ath***) and the mind (***sekhel***). **The more a person studies, the more acute his mind becomes. A person with a good mind can use it to gain all good traits mentioned earlier. Where there is intelligence, all is well, and where there is no intelligence, all is lacking.**

**He said to them, "Go out and see what is the evil way which a person should avoid." Rabbi Eliezer said, "An evil eye." Rabbi Yehoshua said, "An evil friend." Rabbi Yose said, "An evil neighbor." Rabbi Shimeon said, "One who borrows but does not repay. Even if one borrows from man, it is like borrowing from God." It is thus written, "The wicked person borrows but does not repay, while the righteous/generous person deals graciously and gives"** (Psalms 37:21)**. Rabbi Eleazar said, "A good heart." He said to them, "I support the words of Rabbi Eleazar ben Arakh more than your words, since your words are included in his words."**

Although each of these sages had already given his reasoned opinion (***sevara***) as to what constitutes the right path in life, Rabbi Yochanan ben Zakkai still felt it necessary to ask them what was the evil way which must be avoided. One may think that the opposite of good is always evil. This, however, is not a universal rule. Sometimes the opposite of a good trait is neither good nor evil.

Thus, for example, there is the good trait of piety (***chasiduth***) where one goes beyond the call of duty. If one does not have this trait, he merely does what is right according to the Law. Obviously, such a person cannot be called wicked.

Accordingly, the same could be true of one who does not have a good eye, and is not satisfied with what he has, always looking for more. Still, he could not be accused of being on the wrong path. **If a person is dissatisfied with life, he harms no one except himself.**

For this reason, Rabbi Yochanan ben Zakkai also had to ask them to define the wrong path. In general, each one answered with the opposite of what he defined as the good path.

Thus, Rabbi Eliezer, who said that the good path was a "good eye," defined the evil path as being epitomized by the "evil eye." Rabbi Yehoshua, who said that the good path required a "good friend," now says that the evil path includes an "evil friend." Rabbi Yose, who said that the good path requires a "good neighbor," now says that the evil path is that which includes an "evil neighbor."

Rabbi Shimeon’s words, however, require some study. Above, he said that the right road is "anticipating the future." Here he says that the evil way is "borrowing and not repaying." This actually is the opposite of anticipating the future, since such a person does not clearly anticipate his need to repay when he borrows. Moreover, he does not anticipate that when he needs to borrow, there will be not one to lend him. Because he does not pay his debts, people will let him starve to death.

One may wonder why Rabbi Shimeon did not define the evil path as "not anticipating the future," which is exactly the opposite of the above. However, if a person does not anticipate the future, he is obviously not on a bad path. There are many people who walk on the good path, keeping God's commandments and avoiding sin, but they do not do it because they anticipate their future reward in the World to Come. When they keep a commandment they have no thoughts of their future reward, and when they avoid sin, they do not do so because they fear punishment in the next world. Rather they do it completely for the sake of heaven (***le-shem shamayim***). This is the most perfect service that a person can do.

Thus, it cannot be said that the person who does not take the future into account is following the evil way. One can avoid considering the future, and still be a very good person. That is why Rabbi Shimeon specified that the evil way merely includes one who is unconcerned about the future insofar as he borrows and does not repay. Some authorities maintain that when Rabbi Shimeon speaks of one "who borrows and does not repay," he is not speaking only of one who borrows money, but also of the wicked person who commits sins in this world and does not make any effort to repent. This is also called borrowing, because the person must repay God for his evil, either by being punished with suffering in this world, or by the torments of purgatory (***gehinom***) in the next world.

This is therefore the reverse of anticipating the future. This wicked person keeps on committing sins in this world, which is equivalent to borrowing. Still, he makes no effort to pay it back in this world by fasting and self-mortification (***sigufim***), so that he will be pardoned by God. It is as if he refuses to see what will happen in the end, and that he thinks there is neither judgment nor reckoning.

Thus, such a wicked person is like one who never pays his debt. He is not aware that all he keeps taking and enjoying in this world is merely a loan which he must repay, either in this world or the next.

This is not only true of sins committed against God, but also of sins committed against one's fellow man. ***"Borrowing from man is tantamount to borrowing from God."*** One should not think that for sins against God there is an immortal creditor, who will see that all debts are paid; but for sins against his fellow man, the creditor may die, and then there will be no one to force his to make restitution. He must realize that he will have to answer for both on Judgment Day in the World to Come.

It is written, ***"The wicked person borrows but does not repay, while the righteous/generous person supplicates and gives"*** (Psalms 37:21). The wicked person looks neither forward nor backward, and does not take the trouble to pay his debt in this world. The righteous/generous person, on the other hand, is aware that it is impossible to avoid sin completely. He is aware of the inadvertent sins that he may commit, and tries to redeem himself as quickly as possible in this world. At the very least, he tries to repay his debt to God through fasting and self-mortification.

But besides this, and what is more important, he "***supplicates and gives.***" In addition to his fasting, he prays to God to be forgiven. He realizes that no matter how much he fasts, it is not repayment for even one percent of his debt for the sin he has committed.

Rabbi Eleazar said, "An evil heart." This is the reverse of the good trait that he gave earlier, which was" a good heart." For the same reason mentioned earlier, one who has a bad heart carries with him all the bad qualities.

Rabbi Yochanna ben Zakkai said that he concurred with the opinion of Rabbi Eleazar more than that of any of the other students. **An Evil Heart is a receptacle for all bad qualities.**

**NAZAREAN TALMUD**

**Sidra Of Shmot (Ex.) 8:16 – 9:35**

**“HaSh’kem BaBoqer” “Rise early in the morning”**

**By: Rabbi Dr. Eliyahu ben Abraham &**

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul****Tosefta****(Luqas Lk 4:16-20; 9:1-6)****Mishnah א:א** | **School of Hakham Tsefet****Peshat****(Mark 6:1-13)****Mishnah א:א** |
| **And he came to Natzaret,[[80]](#footnote-80) where he was raised up,[[81]](#footnote-81) and entered according to his religious practice,[[82]](#footnote-82) in (on) the day of Sabbaths into the Synagogue and stood up to read aloud[[83]](#footnote-83). And given to him was the Prophet Yeshayahu[[84]](#footnote-84) and he unrolled the scroll to find the place where he was to read it was written,**[[85]](#footnote-85)**“The spirit of the Lord God[[86]](#footnote-86) is upon me, Because the Lord has anointed me; He has sent me as a herald of joy to the humble, To bind up the broken hearted, To proclaim release to the bond servants, Liberation to the imprisoned; To proclaim a year of the Lord's favour and a day of vindication by our God; To comfort all who mourn.”*****To provide for the mourners in Zion -- To give them a turban instead of ashes, The festive ointment instead of mourning, A garment of splendor instead of a drooping spirit. They will be called terebinths of victory, Planted by the L-RD for His glory. And they will build the ancient ruins, Raise up the desolations of old, And renew the ruined cities, The desolations of many ages. Strangers will stand and pasture your flocks, strangers will be your plowmen and vine-trimmers; While you will be called “Priests of the Lord,” And termed “Servants of our God.” You will enjoy the wealth of nations And revel in their riches. Because your shame was double -- Men cried, “Disgrace is their portion” -- Assuredly, They will have a double share in their land, Joy will be theirs for all time. For I the*** *Lord* ***love justice, I hate robbery with a burnt offering. I will pay them their wages faithfully, And make a covenant with them for all time. Their offspring will be known among the nations, Their descendants in the midst of the peoples. All who see them will recognize That they are a stock the L-RD has blessed.* *{P}*****And *he* rolled up the scroll and gave it back to the Chazan[[87]](#footnote-87)** (clerk or Paqid) and**sat** down***.*  And everyone in the Synagogue *intently* fixed their eyes on him.****Lk. 9:1-6 And he called the twelve** (talmidim) **together, and gave them power and authority over all the demons, and to heal diseases. And he sent them out to proclaim the kingdom** (Governance) **of God,** through the Hakhamim and Bate Din as opposed to human kings, **and to perform healing. And he said to them, “Take nothing for** your**journey, neither a staff, nor a bag, nor bread, nor money; and do not *even* have two tunics apiece. And whatever house you enter, stay there, and take your leave from there. And as for those who do not receive you, as you go out from that city, shake off the dust from your feet as a testimony against them.” And departing, they** began**going about among the villages, proclaiming the Mesorah, and healing everywhere.** | **And he departed from there and came into his native town,[[88]](#footnote-88) and his talmidim followed[[89]](#footnote-89) after him. And when Shabbat had come, he began teaching[[90]](#footnote-90) in the Synagogue, and many listening** were struck with **astonishment,[[91]](#footnote-91) saying from who**,[[92]](#footnote-92) **does this one** get **this and what wisdom is this which has been given to him, and such supernatural power[[93]](#footnote-93) happens[[94]](#footnote-94) through his hands. Is not this the craftsman’s son the *son* of Miriam and** the **brother of Ya’aqob and Yosef and Yehudah and Shim’on; and *are* not these his sisters here with us and they criticized him** (and would not acknowledge his authority).[[95]](#footnote-95) **And Yeshua said to them that a Prophet is without honour** (or dignity**) in his native town and with relatives** (or fellow citizens) **or in his** own **house.[[96]](#footnote-96) And** he was**not able to perform even one miracle except he cured a few weak** ones **by laying his hands on them**. **And he marvelled at their disobedient lifestyle**.[[97]](#footnote-97)**And he called the twelve** (talmidim) **and began to send them[[98]](#footnote-98) out in pairs, and gave them authority to cast out shedim** (unclean spirits); **and he instructed them that they should take nothing** for their**journey, except a mere staff,** **no bread, no bag, no money in their belt, but** to **wear sandals; and** he added, **“Do not put on two tallits.”[[99]](#footnote-99) And he said to them, “Wherever you enter a house, stay there until you leave town.** **Any place that does not receive you or listen to you, as you go out from there, shake the dust[[100]](#footnote-100) off the soles of your feet for a testimony against them.” They went out and preached that *men* should repent. And they were casting out many shedim (demons – unclean spirits) and were anointing with oil many sick people and healing them.** |
| **School of Hakham Shaul****Remes****(2 Luqas -Acts 13:1-25)****Pereq א:א** |
| **Now there were in the Congregation at Antioch prophets and teachers, Bar-Nechamah,[[101]](#footnote-101) Shim’on who was called Niger (the dark skinned man), Lucius of Cyrene, Menachem a member of the court of Herod the tetrarch, and Hakham Shaul. While they were worshiping the Lord and fasting,[[102]](#footnote-102) the Spirit of Prophecy said, “Set apart for me Bar-Nechamah and Hakham Shaul for the work to which I have called them.” Then after fasting and praying, they laid their hands on them and sent them off.** **So, being sent out by the Spirit of Prophecy, they went down to Seleucia, and from there they sailed to Cyprus. When they arrived at Salamis, they proclaimed the Torah of God** (Mesorah as elucidated by the Master) **in the Synagogues of the Jews. And they had Yochanan** (Mordechai) **as their Chazan** (Clerk Paqid)**. When they had gone through the whole island as far as Paphos, they came upon a certain magician, a Jewish pseudo-prophet named Bar-Yeshua. He was with the proconsul, Sergius Paulus, a man of intelligence, who summoned Bar-Nechamah and Hakham Shaul and sought to hear the Torah of God** (Mesorah as elucidated by the Master). **But Elymas the magician** for that is the meaning of his name **opposed them, seeking to turn the proconsul away from faithful obedience. But Hakham Shaul, who was also called Paul** (by the Romans and Greeks)**, filled with the Divine Presence** (Shekinah)**, looked intently at him and said, “You son of the devil, you enemy of all righteousness/generosity, full of all deceit and villainy, will you not stop making crooked the straight paths of the Lord? And now, behold, the hand of the Lord is upon you, and you will be blind and unable to see the sun for a time.”[[103]](#footnote-103) Immediately mist and darkness fell upon him, and he went about seeking people to lead him by the hand. Then the proconsul believed, when he saw what had occurred, for he was astonished at the teaching of the Lord.** **Now Hakham Shaul and his companions set sail from Paphos and came to Perga in Pamphylia. And Yochanan** (Mordechai) **left them and returned to Yerushalayim, but they went on from Perga and came to Antioch in Pisidia. And on the Sabbath day they went into the Synagogue and sat down. After the reading from the Torah and the Prophets, the Rosh HaKenesét sent a message to them, saying, “Brothers, if you have any words of exhortation for the people, say it.” So Hakham Shaul stood up, and motioning with his hand said:****“Men of Yisrael and you who fear God, listen. The God of this people Yisrael chose our fathers and made the people great during their stay in the land of Egypt, and with uplifted arm He led them out of it. And for about forty years He put up with them in the wilderness. And after destroying seven nations in the land of Canaan, He gave them their land as an inheritance. All this took about 450 years. And after that He gave them judges until Shemuel the prophet. Then they asked for a king, and God gave them Shaul the son of Kish, a man of the tribe of Benjamin, for forty years. And when He had removed him, He raised up David to be their king, of whom He testified and said, ‘I have found in David the son of Yosi a man after My heart, who will do all My will.’ Of this man’s offspring God has brought to Yisrael a redeemer, Yeshua, as He promised. Before his coming, Yochanan had proclaimed an immersion of repentance to all the people of Yisrael. And as Yochanan was finishing his course, he said, ‘What do you suppose that I am? I am not he. No, but behold, after me one is coming, the sandals of whose feet I am not worthy to untie.’** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Ex 8:16 – 9:12 | Psa. 47:1-5 | I Sam 12:7-16 | Mk 6:1-6a | Lk 4:16-20 | Acts 13:1-12 |
| Ex 9:13 – 9:35 | Psa. 47:6-10 | Is 34:11 – 35:2, 10 | Mk 6:6b-13 | Lk 9:1-6 | Acts 13:13-25 |

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

This particular section of Mordechai is one that leans heavily on the Tosefta of Luke for explanation, elucidation and establishment of halakhic norms for the Nazarean Community.

|  |  |
| --- | --- |
| **Tosefta of Luke** | **Mishnah of Mark** |
| **And he came to Natzaret, where he was raised up, and entered according to his religious practice** | **And he departed from there and came into his native town** |

The Marqan (Mishnah) portion of our Nazarean Talmud relies on the Tosefta of Luqas to elucidate exactly where Yeshua’s native town is. Furthermore, we see from the combined Mishnah and Tosefta that his departure from **K’far Nachum** – (Capernaum – City of Nahum)[[104]](#footnote-104) was for the sake of returning to Natzaret for a very special Shabbat. His returning to his native town is very important to our Torah Seder and Nazarean Talmud. However, we also have a halakhic principle elucidated here. Yeshua returns for the sake of attending the Esnoga – Synagogue, **according to his religious practice!** As noted in our footnotes, this is not simply “tradition” nor is it simply his “tradition.” The phrase εἰωθὸς from **εθω** – *etho* shows that this is a religious mitzvah for all Jewery and incumbent on Nazarean Judaism. The Mishnah of Mordechai shows that the day is Shabbat and that he enters the Esnoga (Synagogue) in faithful obedience. From this, we understand that Yeshua and his talmidim faithfully observed attendance of the Esnoga on Shabbat.

While both the Mishnah of Mordechai and The Luqan Tosefta record Yeshua’s attendance of the Esnoga on Shabbat, the Tosefta further elucidates our understanding of the specific Shabbat by saying “**the day of Shabbaths.**” The nomenclature of day and days and the play between the plural and singular should be a flag, calling for the reader’s attention. However, the neither the Mishnah nor the Tosefta tell us directly what the phrase **“the day of Shabbaths”** means. For this, we need to have an understanding of the lectionary. May we say that we need to have a better understanding of the Torah Lectionary than most contemporary Scholars do. Of course, we mean the Triennial Torah reading cycle when we mention the Torah Lectionary. Here Hakham Shaul through his amanuensis Dr Hillel (Luke) is trying to tell us that the date of this special “Sabbath (s)” is Yom Kippur and the day when the Jubilee (Yobel) is announced. Therefore, we have the convergence of Shabbat, Yom HaKippurim and the Yobel. We will see in the next Toseftan pericope Yeshua saying “Today” this is accomplished, referring to the blessings and benefits of the Yobel. However, we will note that this Yobel was the last Jubilee experienced[[105]](#footnote-105) by the B’ne Yisrael before the destruction of the Temple.

**And when Shabbat had come, he began teaching in the Synagogue.** This Mishnaic statement is now elucidated by the Toseftan account by saying… **And arose to read aloud.** We can see further elucidation as we read… **And given to him was the Prophet Yesha’yahu[[106]](#footnote-106) and he unrolled the scroll to find the place where he was to read.** We have corrected the translation to clarify the understanding that Yeshua did not arbitrarily pick out his favorite passage in the scroll on this special Shabbat and read a portion that he liked.[[107]](#footnote-107) From this passage, we learn the antiquity of the practice of reading a special Ashlamatah on Shabbat. However, the point here is that Yeshua read the verse that he Must read because of this special Shabbat. Therefore, the passage from Yesha’yahu was not an arbitrary passage[[108]](#footnote-108) to be read at Yeshua’s whim because it was a verse that he could use for his aggrandizement. We have learned from the previous pericope that Yeshua was opposed to such nonsensical ideology. Yeshua was not telling everyone to “be quite” with regard to his being Messiah, because he thought they would run and tell everyone. His command was in earnest. He truly did not want nor need the “fame.”

**m. Abot 4:5** R. Tzadoq says, “Do not make [Torah teachings] a crown with which to glorify yourself or a spade with which to dig. So did Hillel say [M. 1:13], “He who uses the crown perishes.” “Thus have you learned: Whoever derives worldly benefit from teachings of Torah takes his life out of this world.”

Yeshua is perfectly aware of the lectionary. And, while he taught his talmidim to read the Torah Lectionary with Messianic Eyes per se, he did not need to force passages to point to the messianic mission of Mashiach ben Yosef or Mashiach ben David. Therefore, the reading of Yesha’yahu 61:1-9 is a well established piece of the Triennial lectionary.

The **Rosh HaKenesét** – Head of the Synagogue in Tzfat (the City of Branches), Yeshua’s native town would have approached Yeshua sometime before the service and asked him to have a special part in the service. In the present case, Yeshua is given a Very special privilege. He is most likely asked to read the **prophetic** section (i.e. Yesha’yahu Isa. 61:19) of the Lectionary. While there is a very special practice of “buying the right to read special portions of the Torah through pledging monetary amounts it was also the practice of honoring special guests with the privilege of reading special portions. Furthermore, the fact that Yeshua was raised in the environs of that community made his the special candidate for the special reading. We might have imagined how proud they were to see the youth that they had seen playing and studying having grown into a Hakham with such a following. The Mishnah tells us that he may have led the service as a Chazan that morning.

**m. Megillah 4:5** He who concludes with the **prophetic lection** is the one who recites the *Shema* [with its blessings before and after, and passes before the ark, and raises his hands [in the priestly benediction]. But if he was a minor, his father or his teacher pass [before the ark] in his behalf.

While there are other scenarios that could have been played out, this seems most logical. He certainly was the “Maftir” who gave the sermon. In the present case we see that Yeshua’s sermon was on the topic of the Prophetic Lectionary i.e. the Yobel. When we look at the outline for the sermon, we see the following points were elucidated. However, we must first note that the sermon would have covered the appropriate aspects of the Yobel and all of those details are not given to us as is the case with the Torah’s haggadic materials.

1. **The spirit of the LORD God is upon me, Because the LORD has anointed me;**
2. **He has sent me as a herald of joy to the humble,**
3. **To bind up the wounded of heart,**
4. **To proclaim release to the captives,**
5. **Liberation to the imprisoned;**
6. **To proclaim a year of the LORD's favour**
7. **and a day of vindication by our God;**
8. **To comfort all who mourn.”**

While it would be worthwhile to dissect each subject we know that the general theme is the Yobel. We have a revealing conclusion to this pericope in the words, **And he rolled up the scroll and gave it back to the attendant** (clerk or Paqid) **and sat down.**

There is a question as to why Yeshua “sat down.” While it was customary for teachers to sit and teach their talmidim this was not generally the case with lectures in the Esnoga. The elevated station of the Teba (Bema) would have been ideal for an orator’s sermon. When we review the Gemara of 2 Luqas (Acts) we see that Hakham Shaul and Bar-Nechamah came into the Esnoga and “sat down.” When Hakham Shaul was called upon to give his “Pesach lecture” he “Stood up.” The activities of Hakham Shaul are juxtaposed against Yeshua’s to draw attention to Yeshua’s “**sitting down**.”

**The Sitting question!**

**And he rolled up the scroll and gave it back to the attendant** (clerk or Paqid) **and sat down. And everyone in the Synagogue intently fixed their eyes on him.**

The eyes of everyone in the Esnoga being fixed intently on Yeshua is intentionally given for the sake of drawing our attention. The question being why would Yeshua have seated himself and then began the “sermon”? It would appear that Yeshua’s sitting rather than standing called everyone’s attention to be focused on him intentionally. But, how are we to explain this “attention grabbing” activity? Sotah gives us a considerable amount of information concerning how the services of Yom HaKippurim were conducted in the Temple and local Esnogas. While some are of the opinion that the references to the Esnoga (Synagogue) in Sotah is a reference to the Synagogue that was located on the Temple Mount, and there may be a measure of truth to this thought, we must keep in mind that not everyone in Eretz Yisrael (the Land of Israel) was present at the Temple or the said Esnoga. Actually, we see from our Toseftan pericope that the people of the Galil (Galilee) had gathered in their local Synagogues to celebrate the momentous occasion. Keeping this in mind, we know that the Esnoga was a mirror of the Temple. Therefore, those events which took place within the Temple were mirrored in the Esnoga with the exception of the *korbanot* (sacrifices). This being the case we can see that the Temple courtyards set the precedent for activities in the Esnoga.

**b. Sotah 40b** ﻿In the Temple-court the kings of the house of David alone were allowed to sit, as it is said: Then David the king went in, and sat before the Lord, and he said: Who am I? etc![[109]](#footnote-109)

The Esnoga in Tzfat, the City of Branches was a special Esnoga. It was the place where many of the “Branches” and “Watchers” lived. The “Branches” are the Branches of Jesse. Therefore, the “Branches” are decedents of David. Yeshua’s “sitting” down was a signal to the audience that he was of the Davidic line. The congregants would have most likely already known this. However, his sitting was the exclamation point to the Prophetic reading of Yesha’yahu (Isaiah). By taking a seat, Yeshua was saying…

1. I am of the Davidic (Monarchy) line
2. I am the Messiah hoped for

As we will see in the coming materials and pericope, Yeshua was suggesting that the final age of global tikun was initiated. These things when weighed against the Torah Seder show that G-d through his agent Moshe would send the B’ne Yisrael out of Egypt in an expeditious way. The Mishnaic portion of Mordechai (Mark) clearly elucidates this point. Yeshua sees the Yobel as a great atonement. Just as L’Olam (forever) is, a reference to the Yobel Yeshua says “today this is fulfilled in your hearing,” as we will see.

The present Toseftan pericope demonstrates the fascinating aspects of the Torah’s bimodality. The Approaching Jubilee is Lag B’ Omer.

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

**B’resheet (Genesis) ‎‎‎‎‎‎‎‎‎‎‎‎‎‎46:**28. He sent Yehudah ahead of him to Yosef, to direct him to Goshen,

The Mishnaic (Mordechai) portion of our Torah Seder is best suited for elaboration with the Gemara of 2 Luqas (Acts). The first section of our double portion is matched to the bimodal aspect of the Triennial Torah Reading schedule. Therefore, that Toseftan commentary above connects well with the first half of our double portion. As noted, the latter half needs the Gemara of 2 Luqas for its explication.

Firstly, when the entire Torah Seder is brought into view we realize that Moshe is the agent of G-d that brings about the emancipation of the B’ne Yisrael.

We, the Jewish people are a people of precedents. Actually, the legal concept of having legal precedents is a result of Jewish halakhah. Before halakhic determinations are established, we look through the Jewish legal materials for possible precedents or similar circumstances. For example, a gentile who desires to marry a Jewish person must first become Jewish himself. And, we can determine from this precedent that it is equally true that a Gentile woman who wishes to marry a Jewish man must convert. The precedent for this is found in B’resheet 34:14 and the rape of Dinah.

By looking at the present Gemara of 2 Luqas (Acts) we need to understand a precedent established by Abinu Ya’aqob. Therefore, we begin with a question. Why does Abinu Ya’aqob send Yehudah to Goshen before him as it says, “He sent Yehudah ahead of him to Yosef, to direct him to Goshen”? The Peshat answer may satisfy the “simple son,” but the wise son looks for deeper meanings.

**The Aggadic interpretation of [לְהוֹרֽת] is [that there should be teaching]: to establish for him a house of study, from which teaching would emanate**.[[110]](#footnote-110)

The Hebrew Text here has: **וְאֶת-יְהוּדָה שָׁלַח (Lit. “And he sent Yehudah with Et”) –** This “V’Et” implies that “something” is feminine in connection with Yehudah’s sending, and thus alluding to the “**Bet Midrash**” (a feminine word in Hebrew) that Yehudah was commanded to establish by his father Ya’aqob, and further corroborating the explanation of Rashi and Midrash Tanchuma.

We can see that Abinu Ya’aqob was zealous about protecting the heritage and culture of the Jewish people.

Secondly, we see that the Torah Seder is establishing precedent for redemptive genre. The Torah Seder preceding the exodus teach us how HaShem, most blessed be He, deals with those who would maltreat His firstborn Son Yisrael.

Therefore, the present Gemara explicates the Mishnaic pericope of Modechai from the same genre.

Notice the precedent established by Yeshua, “**And he called the twelve** (talmidim) **and began to send them out in pairs.”** Now notice how his talmidim follow his precedent. **The Spirit of Prophecy said, “Set apart for me Bar-Nechamah and Hakham Shaul for the work to which I have called them.”** Hermeneutic teaches us how to understand how the Master initially selected his talmidim by the mimicry of his talmidim. In other words, the Master selected by the Spirit of Prophecy.

Note the continuity of procedure, **and** (he – the Master) **began to send them out in pairs.** This is mimicked by the talmidim in 2 Luqas (Acts), **“So, being sent out by the Spirit of Prophecy, they went.”** The comparative analogy is furthered, “**and** (he- the Master) **gave them authority to cast out shedim** (unclean spirits).” **And they were casting out many shedim (demons – unclean spirits) and were anointing with oil many sick people and healing them.** Note the mimicry of Hakham Shaul and Bar-Nechamah, **“But Hakham Shaul, who was also called Paul, filled with the Divine Shekinah, looked intently at him and said, “You son of the devil, you enemy of all righteousness/generosity, full of all deceit and villainy, will you not stop making crooked the straight paths of the Lord?**

The precedent of Abinu Ya’aqob established how the Jewish people must prepare themselves for departure from the Holy land and entrance into Diaspora/Exile. Yeshua follows the same precedent. Likewise, we see that Hakham Shaul and his counterpart Bar-Nechamah follow the precedent of the Master and Abinu Ya’aqob. The Master wanted to guarantee that the Kingdom (Governance)of G-d**,** through the Hakhamim and Bate Din as opposed to human kings, survived in Diaspora. Therefore, he followed the precedent of Abinu Ya’aqob. The precedential procedure is woven into the text. However, as we have pointed out in the past the Oral Torah **Always** precedes the written. Alternatively, we might say that the Oral Torah guarantees the preservation of the Written Torah. The Bet Midrash/Esnoga guarantees the success and preservation of both.

The 2 Luqan (Acts) Gemara also teaches us to look at some logical progressions. First contact usually flushes out the “demons” per se. Once these are dealt with, the Mesorah can be accurately anchored in the community. However, we should note that the Seven Officers are each empowered and suited to deal with specific oppositional powers. Nevertheless, we should not focus on their ability to overcome negativity. Their true purpose is building. As such, they focus their energies on positive accomplishments. Furthermore, we see from the Gemara that the moderated power of the Seven Officers is co-operative and systematic. This systematic moderation of power is hierarchical out of necessity. The present Gemara of 2 Luqas (Acts) pictures six of the seven Officers, leaving out only the 3rd Parnas.

|  |  |  |
| --- | --- | --- |
| Hakham Shaul[[111]](#footnote-111) |  | Bar-Nechamah |
|  | Shim’on |  |
| Yochanan (Mordechai) |  | Menachem |
|  | Lucius of Cyrene, |  |

On the 22nd day of the Omer (Iyar 7) we see a summary of the seven in hierarchal order.

**Ephesians 4:11-14 And truly** he (Messiah) **gave some to be[[112]](#footnote-112) Masoretim[[113]](#footnote-113)** (catechists/evangelists), **and some to be Chazanim** (Cantors – Apostles of the congregation**), and some to be prophets** (Darshan/Magid),[[114]](#footnote-114) **and some to be pastors** (Parnasim), **and some to be** [school] **teachers/translators**)[[115]](#footnote-115) - (Moreh/Meturgeman)**,for the perfecting** (making stand)[[116]](#footnote-116) **of the saints/Tsadiqim[[117]](#footnote-117), for the work of the ministry, for the building up of the congregation of Messiah.And this until we arrive all into the unanimity of faithful obedience and of the intimate knowledge** (Da’at) **of the son of G-d,[[118]](#footnote-118) to a royal man/woman of complete maturity,[[119]](#footnote-119) to the measure of the stature of the fullness[[120]](#footnote-120) of Messiah** (of becoming in complete unity with Messiah)**;so that we no longer may be infants, tossed to and fro and carried about by every wind[[121]](#footnote-121)** (fashion) **of teaching, in the dishonesty of men, in cunning craftiness, leading to the scheming of deception.[[122]](#footnote-122)**

Being sent into Egypt for the sake of preservation is mirrored in the Galut HaGadol (the great exile). The Hakhamim of the B’ne Yisrael have been scattered like seed throughout the earth. If the sin of Adam HaRishon brought expulsion from Gan Eden, the Hakhamim will restore the earth to its Edenic (Pleasurable-delight) state through their dissemination of the Mesorah. In this time of counting the Omer, we are specially fortified with the vitality of Pesach to embrace Har Sinai. While we may think that we should be ascending to the heights of the Mountain of G-d, we should see that we are given the task of bringing the moderated power of G-d down into our environs.

**Questions for Reflection**

1. From all the readings for this Shabbat which statement touched your heart and fired your imagination?
2. What question/s were asked of Rashi regarding Shemot 8:17?
3. What question/s were asked of Rashi regarding Shemot 8:18?
4. What question/s were asked of Rashi regarding Shemot 8:22?
5. What question/s were asked of Rashi regarding Shemot 9:4?
6. What question/s were asked of Rashi regarding Shemot 9:9?
7. What question/s were asked of Rashi regarding Shemot 9:14?
8. What question/s were asked of Rashi regarding Shemot 9:18?
9. What question/s were asked of Rashi regarding Shemot 9:31?
10. What question/s were asked of Rashi regarding Shemot 9:33?
11. Why did Moses say that he will pray that the removal of the plague be “tomorrow,” when Pharaoh had just said to him, *Entreat for me* (Verse 24)?
12. Why the magicians “could not stand before Moses”?
13. Why would the name Elohim (אלהים) be mentioned seven times in Psalm 47?
14. We know that “there are forty-nine ascending levels of sanctity which man can attain.” How do these days of the counting of the Omer help a man to reach these levels of sanctity (cf. 1 Tim 3:1, 3:13)?
15. What are the chief purposes of the first nine plagues?
16. Why G-d did not appoint a human King immediately after the Children of Israel came out of Egypt or even after the Giving of the Law at Mt. Sinai?
17. What key teachings for us are contained in the text of Mark 6:1-13?
18. Why did the Master **“sat down”** after reading the Ashlamatah for the start of the Jubilee year?
19. Why did the Master sent out his Talmidim **“in pairs”**? What is the Halakhic precedent?
20. In your opinion, and taking into consideration all the above readings for this Shabbat, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?

**Blessing After Torah Study**

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

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

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

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

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

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

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

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



**Saturday Evening April 13, 2013**

**Evening Counting of the Omer Day 19**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 19 | Darshan/Parnas 2 | Iyar 4 | 4:1-3 | Compassion united with Sincerity |

**I therefore, the prisoner in the Master** (Yeshua HaMashiach)**, admonish[[123]](#footnote-123) you that you walk[[124]](#footnote-124)** in a manner **worthy of the vocation[[125]](#footnote-125) to which you are called, with all humility[[126]](#footnote-126) and gentleness, with patience, forbearing one another in loving-compassion,[[127]](#footnote-127) striving to keep unity knowing[[128]](#footnote-128) the bond of shalom** (unity – peace).



**Sunday Evening April 14, 2013**

**Evening Counting of the Omer Day 20**

**Yom HaZikharon – Day of Remembrance**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 20 | Darshan/Parnas 3 | Iyar 5 | 4:4-6 | Compassion united with Truth/Honesty |

**There is one[[129]](#footnote-129) body[[130]](#footnote-130) and one soul** (spirit),[[131]](#footnote-131) **even as you are called[[132]](#footnote-132) in one hope[[133]](#footnote-133) of your calling, one Master,[[134]](#footnote-134) one assurance,[[135]](#footnote-135) one** (initial)[[136]](#footnote-136) **immersion, one G-d[[137]](#footnote-137) and Father of all, who is above all and through[[138]](#footnote-138) all and in you all.**



**Monday Evening April 15, 2013**

**Evening Counting of the Omer Day 21**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 21 | Darshan/Moreh | Iyar 6 | 4:7-10 | Compassion united with Humility |

**But to every one of us is given loving-kindness** (chesed) **according to the measure of the gift of Messiah.[[139]](#footnote-139) Therefore, He** (God) **says, "When he ascended[[140]](#footnote-140) up on high, [[141]](#footnote-141) he led captivity captive and gave gifts to men You have received gifts among men, yes, among the rebellious also, that the Lord God might tabernacle** – **Shakan there**." (Ps. 68:18).



**Tuesday Evening April 16, 2013**

**Evening Counting of the Omer Day 22**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 22 | Parnas 1/Masoret | Iyar 7 | 4:11-14 | Confidence united with Loving-kindness |

**And truly** he (Messiah) **gave some to be[[142]](#footnote-142) Masoretim[[143]](#footnote-143)** (catechists/evangelists), **and some to be Chazanim** (Cantors – Apostles of the congregation**), and some to be prophets** (Darshan/Magid),[[144]](#footnote-144) **and some to be pastors** (Parnasim), **and some to be** [school] **teachers/translators**)[[145]](#footnote-145) - (Moreh/Meturgeman)**,for the perfecting** (making stand)[[146]](#footnote-146) **of the saints/Tsadiqim[[147]](#footnote-147), for the work of the ministry, for the building up of the congregation of Messiah.And this until we arrive all into the unanimity of faithful obedience and of the intimate knowledge** (Da’at) **of the son of G-d,[[148]](#footnote-148) to a royal man/woman of complete maturity,[[149]](#footnote-149) to the measure of the stature of the fullness[[150]](#footnote-150) of Messiah** (of becoming in complete unity with Messiah)**;so that we no longer may be infants, tossed to and fro and carried about by every wind[[151]](#footnote-151)** (fashion) **of teaching, in the dishonesty of men, in cunning craftiness, leading to the scheming of deception.[[152]](#footnote-152)**



**Wednesday Evening April 17, 2013**

**Evening Counting of the Omer Day 23**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 23 | Parnas 1/Chazan | Iyar 8 | 4:15-16 | Confidence united with Reverential Awe |

**But that you, teaching the Torah with loving-compassion**, **may grow up** (mature) **in every way** being **in union with him who is the head** (chief)[[153]](#footnote-153), **even Messiah** and his Hakhamim; **from whom the whole congregation** (body)**, fitted together[[154]](#footnote-154) and being united by the support of every joint, each member working properly in their measure to produce the growth of the congregation** (body) **to the building** up **of itself in loving-compassion** (ahavah – charity).[[155]](#footnote-155)



**Thursday Evening April 18, 2013**

**Evening Counting of the Omer Day 24**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 24 | Parnas 1/Darshan | Iyar 9 | 4:17-19 | Confidence united with Compassion |

**Now I say this, and testify in the Master, that from now on you cannot walk[[156]](#footnote-156) as** (some) **other Gentiles do** (walk**), devoid of truth** (Torah) **in their mind,[[157]](#footnote-157) having a** mental **disposition full of darkness,[[158]](#footnote-158) alienated[[159]](#footnote-159)** (cut off) **from the life of God,[[160]](#footnote-160) their ignorance is due to an unyielding obstinacy of mind.[[161]](#footnote-161) For they, being desensitized, have given themselves up to apostasy,[[162]](#footnote-162) to every kind of impurity**.[[163]](#footnote-163)

**Coming Festivals**

**Yom Hazikharon – Day of Remembrance**

**Iyar 05 - Apr. 15, 2013**

**Yom Ha'Atzmaut – Israel’s Independence Day**

**Iyar 06 - Apr. 16, 2013**

**Next Sabbath:**

**Shabbat: “Vayhi BaShanah” – “And it was in the year”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **“בַּשָּׁנָה וַיְהִי”** | Reader 1 – Shemot 10:1-3  | Reader 1 – Shemot 11:1-3 |
| **“And it was in the year”** | Reader 2 – Shemot 10:4-6 | Reader 2 – Shemot 11:4-6 |
| **“Y aconteció en el año”** | Reader 3 – Shemot 10:7-11 | Reader 3 – Shemot 11:6-8 |
| Shemot (Exod.) 10:1-29 | Reader 4 – Shemot 10:12-15 |  |
| Ashlamatah: I Samuel 6:6-14 | Reader 5 – Shemot 10:16-20 |  |
| Special: Ezekiel 20:1-20 | Reader 6 – Shemot 10:21-23 | Reader 1 – Shemot 11:1-3 |
| Psalm 48:1-15 | Reader 7 – Shemot 10:24-29 | Reader 2 – Shemot 11:4-6 |
| Abot: 2:15 |  Maftir: Shemot 10:27-29 | Reader 3 – Shemot 11:6-8 |
| N.C.: Mk 6:14-16; Lk 9:7-9; Acts 13:26-41 |  - Ezekiel 20:1-20 |   |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. The virtuous power goes beyond imagination and cravings. [↑](#footnote-ref-1)
2. Again, we have the compound of potential power realized within us. [↑](#footnote-ref-2)
3. The reference to the Officer “Darshan” is mentioned here again in the Greek word **δόξα** – *doxa*. [↑](#footnote-ref-3)
4. Genesis 47:15. [↑](#footnote-ref-4)
5. Song of Songs 4:8. [↑](#footnote-ref-5)
6. See Genesis 47:6, where the land of Goshen is referred to as the best of the land of Egypt. [↑](#footnote-ref-6)
7. Verse 19. [↑](#footnote-ref-7)
8. Psalms 78:45 [↑](#footnote-ref-8)
9. Isaiah 43:3. [↑](#footnote-ref-9)
10. Job 22:14. [↑](#footnote-ref-10)
11. Further, 23:21. [↑](#footnote-ref-11)
12. See my Hebrew commentary, p. 314, that the allusion here is to the Cabalistic term of "the upper earth." See Ramban to Genesis 1:5 (Vol. I, pp. 35-38). [↑](#footnote-ref-12)
13. The question here arises: Why did Moses say that he will pray that the removal of the plague be tomorrow, when Pharaoh had just said to him, Entreat for me (Verse 24)? Ramban proceeds to answer this question. [↑](#footnote-ref-13)
14. Above, Verse 6. [↑](#footnote-ref-14)
15. Verse 27. [↑](#footnote-ref-15)
16. Above, Verse 9. [↑](#footnote-ref-16)
17. Shemoth Rabbah 10:6. [↑](#footnote-ref-17)
18. If the beasts had died in the land of Egypt, the Egyptians would have made use of their skins. Hence they just disappeared. This of course was not the case with the frogs. [↑](#footnote-ref-18)
19. Above, Verse 5. [↑](#footnote-ref-19)
20. Ibid. [↑](#footnote-ref-20)
21. Verse 6. [↑](#footnote-ref-21)
22. Genesis 46:34. [↑](#footnote-ref-22)
23. Verse 4. [↑](#footnote-ref-23)
24. See Joel 2:26. [↑](#footnote-ref-24)
25. Shemoth Rabbah 11:6. [↑](#footnote-ref-25)
26. Deuteronomy 28:24. [↑](#footnote-ref-26)
27. According to this interpretation, the miracle entailed was thus greater than the one in consonance with the first interpretation, which had the dust throughout the land of Egypt causing the boils and the blains. According to the second interpretation, the soot of the furnace became dust only over the place where the miracle was wrought, which in turn caused the whole atmosphere over Egypt to effect the boils. [↑](#footnote-ref-27)
28. Jeremiah 14:3. [↑](#footnote-ref-28)
29. See Isaiah 63:5. [↑](#footnote-ref-29)
30. See Proverbs 5:22. [↑](#footnote-ref-30)
31. Shemoth Rabbah 11:7. [↑](#footnote-ref-31)
32. And not, as stated before, that it was caused by the magicians, who were proud of their arts. [↑](#footnote-ref-32)
33. Above, 7:3. [↑](#footnote-ref-33)
34. Further, Verses 18 and 24. [↑](#footnote-ref-34)
35. Joshua 10:11. [↑](#footnote-ref-35)
36. Deuteronomy 29:22. [↑](#footnote-ref-36)
37. Shemoth Rabbah 12:2. In our Midrash, there is a different version of this text. See also my Hebrew commentary, p. 316. [↑](#footnote-ref-37)
38. This Midrash is in clear contradiction to that which Ramban stated above, i.e., that such hail has come down in other places. Therefore Ramban preceded the Midrash by saying that he does not understand it. Since Ramban's opinion is based upon the verses mentioned above, he cannot revoke his opinion as being incorrect. [↑](#footnote-ref-38)
39. Verse 20. [↑](#footnote-ref-39)
40. Psalms 25:8. [↑](#footnote-ref-40)
41. Verse 23. [↑](#footnote-ref-41)
42. See Ramban above, 8:15, that throughout, Pharaoh did not acknowledge the Eternal, the God of Israel. Ramban points out that this was the first time Pharaoh did acknowledge Him. Ramban transposes the words, ***Chatathi HaPa'am HaShem HaTzadik***, and explains them as follows: "This time I acknowledge the Eternal, for I have sinned against Him, etc." [↑](#footnote-ref-42)
43. Verse 33. [↑](#footnote-ref-43)
44. Above, 8:25. [↑](#footnote-ref-44)
45. Mechilta Introduction, and quoted further on (12:1) by Rashi. [↑](#footnote-ref-45)
46. Verse 28. [↑](#footnote-ref-46)
47. This translation accords with the interpretation of Rashi. Ibn Ezra's explanation as well as that of Rarnban will differ, as explained further. [↑](#footnote-ref-47)
48. Ramban now proceeds to explain in a manner where it is not necessary to posit the absence of a word in the text of the verse. It thus has an advantage over that of Ibn Ezra. [↑](#footnote-ref-48)
49. Deuteronomy 1:47. [↑](#footnote-ref-49)
50. Further, 10: 18. [↑](#footnote-ref-50)
51. Mentioned by Ibn Ezra here. One of the greatest Jewish personalities of all times, Rav Saadia (892 or 882-942) was Gaon of the Academy of Sura. He wrote extensively on every aspect of Jewish learning: Bible, Talmud, grammar, philology, philosophy, polemics against the Karaites, etc. His work, Ha'Emunoth VeHaDei'oth, the first of its kind in the field of Jewish religious philosophy, exercised a great influence on Jewish thought. He translated the Scriptures into Arabic and wrote extensive commentaries in Arabic on the books of the Bible, which influenced the later commentators. Ramban's knowledge of his commentaries, as indicated here, seems to have been mainly through a secondary source. See, however, Note 224 in Seder Shemoth that there is some proof indicating that Ramban may have seen the Gaon's commentary in the original Arabic. [↑](#footnote-ref-51)
52. Verse 27. [↑](#footnote-ref-52)
53. Verse 25. [↑](#footnote-ref-53)
54. Ibid. [↑](#footnote-ref-54)
55. See Proverbs 26;1l. [↑](#footnote-ref-55)
56. Further, 10;5. [↑](#footnote-ref-56)
57. Radak [↑](#footnote-ref-57)
58. *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-58)
59. The Hebrew of this word is Midrashically taken to describe God in His Attribute of Justice; v. Gen R. XII, 15. [↑](#footnote-ref-59)
60. God, in His Attribute of Mercy, is called by the Tetragrammaton. [↑](#footnote-ref-60)
61. Curiously, we are in the midst of counting the 49 days of the Omer, so we have a connection to this time of the year. [↑](#footnote-ref-61)
62. Ibid. 58 [↑](#footnote-ref-62)
63. Matteh Ephraim, Elef HaMagen 585.5 [↑](#footnote-ref-63)
64. Exodus 8:24 *Zihron Yemot Olam* [↑](#footnote-ref-64)
65. The plague of wild beasts began on Rosh HaShana, as we shall see in our parsha next week. [↑](#footnote-ref-65)
66. *Land* is the verbal connection between the our Torah portion and our psalm: *Land / Earth* - ארץ, Strong’s number 0776. [↑](#footnote-ref-66)
67. Rabbi S.R. Hirsch [↑](#footnote-ref-67)
68. Rabbi S.R. Hirsch [↑](#footnote-ref-68)
69. Rabbi S.R. Hirsch [↑](#footnote-ref-69)
70. Gevurot Hashem [page 253], Chapter 57 [↑](#footnote-ref-70)
71. Midrash Rabbah - Exodus XII:4 [↑](#footnote-ref-71)
72. Midrash Rabbah - Exodus XII:4 [↑](#footnote-ref-72)
73. Midrash Rabbah - Exodus XII:4 [↑](#footnote-ref-73)
74. Rabbi S.R. Hirsch [↑](#footnote-ref-74)
75. Midrash Rabbah - Exodus XII:4 [↑](#footnote-ref-75)
76. Tanhuma [↑](#footnote-ref-76)
77. Rabbi Dr. Michael S. Berger [↑](#footnote-ref-77)
78. HaShem - יהוה, Strong’s number 03068. [↑](#footnote-ref-78)
79. Land / Earth - ארץ, Strong’s number 0776. [↑](#footnote-ref-79)
80. There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or “branch” of David. Further research shows that **נָצַר** also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of “Guardians” or “City of Watchmen” is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of Jessie (Davidic stock). Given the Toseftan interpretation of the present materials we would suggest that Yeshua was the “guardian, watchman of the “soul,” “Oral Torah,” “Wisdom” – Hokhmah and Tzfat was the “secret garden” or “garden of secrets” (So’od). [↑](#footnote-ref-80)
81. Greek **τρέφω** *trepho* indicating the early years of childhood. However, **τρέφω** *trepho* seems to be rooted in τροπή tropē which means a turning. This seems to suggest he was here until his Bar Mitzvah. Moulton and Milligan seem to think that the word carries the idea of apprenticeship although it encompasses any period where a child is maintained by his or her parents. [↑](#footnote-ref-81)
82. εἰωθὸς αὐτῷ indicates “his custom or practice.” Here it clearly indicates his “religious practice.” Obviously, it is not only his practice but also the practice of every observant Jew. However, this goes much farther as we will see shortly. [↑](#footnote-ref-82)
83. **ἀναγινώσκω** *anaginosko* it is readily understood by this word that he stood and read aloud. Likewise, the word **ἀναγινώσκω** *anaginosko* is a compound of *ana –*up and γινώσκω *ginōskō* “know – da’at.” Therefore, he stood up and knew what he should read. Or, he read with understanding, knowledge – *da’at*. [↑](#footnote-ref-83)
84. Alfred Edersheim tells us that Yeshua was selected (probably for honors sake) to conduct the service as a *Chazzan* or *Shaliach* *Tsibbur* for this Shabbat. This information is based on Mishnah Megilliah 4:5 He who concludes with the prophetic lection is the one who recites the *Shema* [with its blessings fore and aft], and passes before the ark, and raises his hands [in the priestly benediction]. Nevertheless, if he was a minor, his father or his teacher pass [before the ark] in his behalf. See - The Life and Times of Jesus the Messiah Book 3 Chapter 10. (Edersheim Alfred, The Life and Times of Jesus the Messiah, Henderson Publishers pg 304ff) [↑](#footnote-ref-84)
85. Please Note: The Jubilee year was announced during that year's Yom HaKippurim festival (cf. Leviticus 25:9), and one of the readings for this day of announcing the Jubilee was Isaiah 61:1-9‎. The references of the Nazarean Codicil only have the initial reading of Yesha’yahu 61:1-2, however the reading is a pars pro toto for the reading of Yesha’yahu (Isaiah) 61:1-9. [↑](#footnote-ref-85)
86. The “Spirit of the Lord God here refers to the “Divine Shekinah” (presence) and the “Spirit of Prophecy.” [↑](#footnote-ref-86)
87. Here the reference to the “attendant” is a reference to the Chazan, **ὑπηρέτης** – *huperetes* in Greek. see Schurer, E. (2003). *A History of the Jewish People in the Time of Jesus Christ (Second Division) Volume II.* Hendrickson Publishers Inc. pp. 66-7 [↑](#footnote-ref-87)
88. VGNT argues that this word be translated “native place” or “native town.” J.H. Moulton and G. Milligan, Vocabulary of the Greek Testament, Hendrickson Publishers, 1930 pg. 499 We are certain that his “native town” is Nazareth from the Gemara associated with this verse as we will see 1 Hillel 4.16. However, it is also stated 1 Hillel 2.39 where the vocabulary of these two verses is similar. While Nazareth is not mentioned, it is readily assumed, from the P’shat, that this was his native town. [↑](#footnote-ref-88)
89. Argument is made in several lexicons that this verse can and or should be translated with the idea that “his talmidim and “**followers**” went with him. Henry Barkley suggests that here the “followers” are scholars not simple “followers.” See Henry Barclay, Swete, D.D, The Gospel According to Mark, The Greek Text with Introduction Notes and Indices, Macmillan and Co, 1898, pg. 105 Consequently, he states that the visit was NOT a visit with his family seeking rest and seclusion as some scholars suggest. He was surrounded by scholars who followed him seeking his wisdom. [↑](#footnote-ref-89)
90. Based on secular writings there seems to be a graduation of status in this word as used here. It seems plausible that Yeshua is now a Hakham sought by other hakamim. J.H. Moulton and G. Milligan, Vocabulary of the Greek Testament, Hendrickson Publishers, 1930 pg. 159 [↑](#footnote-ref-90)
91. **Note** **ἀκούω** *akouo* is **ἀκούοντες** present active.When joined with **ἐκπλήσσω** *ekplesso* the “amazement is amplified. Not only is the expression an amplification it demonstrates that the Master, possibly in the presence of other scholars or Hakhamim, overwhelmed them with his words (wisdom). [↑](#footnote-ref-91)
92. While the Greek text clearly says “from where” the true intention of the text is from whom. [↑](#footnote-ref-92)
93. The word *Dunamis*, is a word often used in the Nazarene Codicil, to speak of miracles from the standpoint of the supernatural power exerted in some sort of performance. Use of the word “supernatural” implies its Latin origins of “supra” and “natura” meaning above nature. **δύναμις** – *dunamis* is used for the “virtue,” which flows from the person of Yeshua. This is clearly an association with Messiah and the principle of agency. Therefore, the demonstration of *dunamis* here implies that the Master somehow defied the natural order of things in his miracles. Hakham Shaul uses this word in Romans 1:16 to speak of the Mesorah (Oral Tradition of the Master) as the power of G-d resulting in safety (shalom). [↑](#footnote-ref-93)
94. **γίνομαι** *ginomai* used here in the perfect Hebraic sense. The Hellenized form is usually preceded by the *kai* of second clause. The Hebraic sense of this word does not need this *kai*. However, when preceded with the *kai* we can still see the Hebraicוַֽיְהִי When this form is found in Greek it is usually written κai εγωnεto. [↑](#footnote-ref-94)
95. Greek - *skandalizō*, it is not hard to see this word is associated with our idea of scandalize. However, its use in antiquity takes the Theological Dictionary of the New Testament nearly 20 pages to define it use. In short, it has the idea of wanting to lay a trap or ensnare in many cases. However, it is used here to tell us of their disapproval of him and their failure to accept his authority. This has caused Scholars to believe that because he did not fit certain circles they rejected him. This is not hard to imagine given the contest between the School of Hillel and Shammai. [↑](#footnote-ref-95)
96. Note that the translation can also read, **“A prophet is not without honor, except in his own country, and among his kindred, and in his own house”** [↑](#footnote-ref-96)
97. Here I believe that the Greek a*pistis* is trying to tell us that their life did not match their speech. [↑](#footnote-ref-97)
98. We find here the typical word for being sent. Greek **ἀποστέλλω, -** *apostello* and the Hebrew **שָׁלַח** – *shalach*. This placement will establish the foundation upon which synonyms for this word are used in both Hebrew and Greek throughout our text. We find that the Mishnah Tractate Berakhot 5:5 elucidates the principle of agency. *“One who prays and errs—it is a bad sign for him. And if he is a communal agent, [who prays on behalf of the whole congregation], it is a bad sign for them that appointed him.* ***[This is on the principle that] a man’s agent (Hebrew: Shaliach = Apostle) is like [the man] himself.*** *They said concerning R. Haninah b. Dosa, “When he would pray for the sick he would say ‘This one will live’ or ‘This one will die.’ ” They said to him, “How do you know?” He said to them, “If my prayer is fluent, then I know that it is accepted [and the person will live]. “But if not, I know that it is rejected [and the person will die].”* (Emphasis is ours) [↑](#footnote-ref-98)
99. Notice here the moral expediency, which the Talmidim must do their work of spreading the Mesorah of the Master. The expediency is equal to the original Egyptian Passover. [↑](#footnote-ref-99)
100. Verbal connection to the soot, which becomes as fine as dust. Shemot 9:8 [↑](#footnote-ref-100)
101. Bar-Nechamah the “son of comfort” or consolation, represents the office of Chesed – G’dolah and the ministry of the Masoret. [↑](#footnote-ref-101)
102. The aspect of the Torah’s Bi-modality is seen in this statement. Furthermore we see the continuity of Hakham Shaul’s thought concerning the fact that Yeshua was in Tzfat on Yom HaKippurim and the Yobel. [↑](#footnote-ref-102)
103. Here we see Hakham Shaul following the practice of His Master Hakham Tsefet. Hakham Tsefet following Yeshua who followed Hillel loved the sandwich technique of writing. Hakham Shaul is giving us anchor points to know that we are exactly where we should be in relation to our Torah readings. Last Torah Seder was associated with the lice as small as “dust.” This week we have a look towards the future of “darkness.” What is profound about this statement is that this pseudo-prophet is “Jewish.” The coming plague of “darkness” was G-d’s stealthy way of dealing with the Jews in Egypt who has assimilated and defected. [↑](#footnote-ref-103)
104. It is most likely that the events concerning Yair’s daughter in the previous pericope occurred in **K’far Nachum** – Capernaum, the City of Nahum [↑](#footnote-ref-104)
105. While the Yobel was not practiced in the way that it was during the first Temple period we do know that a modicum of observance was observed. The reason that the Yobel does not carry the weight of the First Temple period is because there remained those in Diaspora who were exiled from Eretz Yisrael. This brought the sages to understand that the Yobel could not be fully observed in the Second Temple period. [↑](#footnote-ref-105)
106. Alfred Edersheim tells us that Yeshua was selected (probably for honors sake) to conduct the service as a *Chazzan* or *Shaliach* *Tsibbur* for this Shabbat. This information is based on Mishnah Megilliah 4:5 He who concludes with the prophetic lection is the one who recites the *Shema* [with its blessings fore and aft], and passes before the ark, and raises his hands [in the priestly benediction]. Nevertheless, if he was a minor, his father or his teacher pass [before the ark] in his behalf. See - The Life and Times of Jesus the Messiah Book 3 Chapter 10. (Edersheim Alfred, The Life and Times of Jesus the Messiah, Henderson Publishers pg 304ff) [↑](#footnote-ref-106)
107. However, there is some argument for the fact that Yeshua could have picked his verses and intentionally read only a portion of the reading rather than having completely read the Prophetic lection. **Sotah 7:2-7** states that the section of the Priestly Blessing that is read on Yom Kippur must be read in Hebrew, i.e. the Lashon Kodesh. This makes us perfectly aware of the fact that the language of the First Century Jewish people in the Galil was Mishnaic Hebrew.

Furthermore, the recital of the Prophets is not read entirely on this day. **The reader reads a portion and then holds the Scroll close to his breast and then says, “More than I have read for you is written here.”** He then cites eight blessings: (1) for the Torah, (2) and for the Temple service, (3) and for the Thanksgiving, (4) and for the forgiveness of sin, (5) and for the sanctuary, (6) and for Israel, (7) and for the priests, (8) and the rest of the Prayer. This practice abbreviates the service, which would have been unusually long on that day. The convergence of Shabbat, Yom HaKippurim and the Yobel would have called for an extensive liturgy. [↑](#footnote-ref-107)
108. Although Yeshua most certainly followed halakhic precedents, we do have Talmudic justification for being able to pick the passages he wanted to read. However, we must also state that he was not at liberty to pick any verse from the whole of the Tanakh. He was constrained to selecting a verse or verses from the Lectionary.

**b. Sotah 41a** We may skip a passage in the Prophets but not in the Torah! (When read in the Synagogue) Abaye said: There is no contradiction; the latter teaching refers to a case where the passage skipped is sufficiently long to interrupt the translator, whereas [in the Mishnah] it is not sufficiently long to interrupt the translator. On this point, however, it has been taught: We may skip a passage in the Prophets but not in the Torah. How much may be skipped [in the reading of the Prophets]? A passage which is not sufficiently long to interrupt the translator. Consequently so far as the Torah is concerned nothing at all [may be skipped]! But Abaye said: There is no contradiction; the teaching [that we may skip a passage in the reading of the Torah] applies to where there is one theme, (As here, since both passages deal with the Day of Atonement) the other teaching to where there are two themes. Thus it has been taught: We may skip [a passage] in the Torah where there is one theme and in the Prophets where there are two themes, but in either case only when it is not sufficiently long to interrupt the translator. We may not, however, skip from one Prophetical Book to another; but with a book of the Minor Prophets (These are regarded as one Book), we may skip [from one to another] except that this may not be done from the end of the Book to its beginning. (it is not allowed to turn back in the reading) [↑](#footnote-ref-108)
109. ﻿II Sam. 7:18 [↑](#footnote-ref-109)
110. From *Tanchuma Vayigash* 11 [↑](#footnote-ref-110)
111. In the absence of a Paqid, a Hakham can operate in any office requisite. [↑](#footnote-ref-111)
112. What has been deemed the “Five-fold Ministry” by Christian theologians is an Ecclesiology that has existed in the Jewish Esnoga (Synagogue) for millennia. This Ecclesiology is a structured order of seven men. There are three Parnasim (pastors) that occupy the office. [↑](#footnote-ref-112)
113. Within Rabbinic Judaism as it developed in Talmudic and post-Talmudic times, the concept of tradition took on an added significance, reflected in the general term ***masoret***, a word based on the biblical Hebrew root *˓SR*, meaning to bind or imprison. This root yields the biblical Hebrew term ***masoret*,** found at Ezek. 20:37, which refers to the “bond of the covenant”\*﻿ into which God promises to return the rebellious people of Israel. This sense of the term tradition, as a bond or fetter that assures correct practice of the law, appears as well in Rabbinic sources. Aqiba in particular, calls tradition a “fence around the Torah” (M. Ab. 3:13), reflecting the frequent implementation of restrictive measures that assure compliance with the actual word of the Torah. Tradition, in this interpretation, protects people from violating the Torah. \*The Septuagint for this verse reads, “I will let you go in by number.” RSV here translates the Greek rather than the Hebrew. On this term, see Francis Brown, et al., *A Hebrew and English Lexicon of the Old Testament* (Oxford, reprint, 1974), p. 64, s.v., *msrt*. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1462 [↑](#footnote-ref-113)
114. The standard medieval Hebrew term for this genre is ***derashah***; the most common term for the one who delivers the sermon is ***darshan***; the verb “to preach” is ***li-derosh***. All three words are linked with the biblical root meaning, “to seek, demand, investigate.” The same root provides the word *midrash*, used in Rabbinic literature to indicate a mode of study focusing on careful interpretation of a biblical verse, the interpretation itself, and the literary work containing a collection of such interpretations. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1320 [↑](#footnote-ref-114)
115. cf. 1 Corinthians 12:10 [↑](#footnote-ref-115)
116. **καταρτισμός** – *katartismos* being able to meet the demands of the ministry within the Esnoga. This also refers to order. Therefore, the “perfecting of the Saints” means to bring social order to the Congregation. The root **ἄρτιος** is used in mathematics as the basic principle in numbers and partly one of the ten basic principles. [↑](#footnote-ref-116)
117. cf. Abot 1:1 [↑](#footnote-ref-117)
118. Heb. ben Elohim – the judge, i.e. Messiah [↑](#footnote-ref-118)
119. **τέλειος** – *teleios,* **Goal** is translated in various ways. Sometimes it is translated in a way that seems to annul the Torah. cf Rom. 10:4 which is usually translated… “(Rom. 10:4) For Christ is the end of the law for righteousness to everyone who believes.” This verse, correctly translated… (Rom. 10:4) **For Messiah is the GOAL (τέλειος – *teleios*) of the Torah for righteousness/generosity to everyone who is faithfully obedient**. Therefore, we define maturity as the “Goal” and being like Messiah, and to possess his relationship to the Torah/Mesorah! [↑](#footnote-ref-119)
120. **πλήρωμα** – *pleroma* full of Messiah. Or we might here say that we must be full of Messiah’s Mesorah. [↑](#footnote-ref-120)
121. While the Greek word **πνεῦμα** – *pneuma* carries the connotations of the Hebrew word **רוּח, πνεῦμα –** *pneuma* does not perfectly match **רוּח.** Therefore, Hakham Shaul uses **ἄνεμος** – *anemos.* This is partly because the Remes analogy that he is positing is that of a ship being tossed by wind and wave. [↑](#footnote-ref-121)
122. The power of the Ten (3+7) men is given for the building up of the Congregation. The individual officers each have their place and purpose. Therefore, the collegiate officers in unity protect the Congregation against deception. This unified group of officers has protected the Jewish people for millennia against many types of deception. [↑](#footnote-ref-122)
123. **παρακαλέω** – *parakaleo* is paralleled in the Hebrew word “**נִחַם**” which means comfort/strengthen. This gives us a possible connection to the Seven weeks of Nahamu. Hoehner suggests, based on Carl J. Bjerkelund’s work that this is an “Apostolic admonition.” Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. pp. 499-500. It is worthy to note that regardless whether this is an “Apostolic admonition” or not Hakham Shaul is directing his “authority” towards the Ephesian community and Congregation. Therefore, the “admonition” carries “Apostolic” (a Hakham’s) weight. We should here note the change of vocabulary. Hakham Shaul (Paul) begins to call the “Body of Messiah” into corporate unity. The language of Darshan in concert with Sincerity shows “legal” application. Here we do not need to be hung up on “legalism.” This is not the point. Our intention here is to see application of the Halakhic system of the Esnoga (Synagogue). Thielman notes the shift from theology to ethics, “from what God has graciously accomplished for His people to how they should live as a result.” Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. This shift is especially important when we realize that we are about to approach Har Sinai. [↑](#footnote-ref-123)
124. **περιπατέω** – *peripateo* calling for a change in conduct. Therefore, **περιπατέω** – *peripateo* calls to mind contrast. In the past you were Gentiles which walked (had the conduct of a Gentile) according to the order of the cosmos, worldly system. Now that you have accepted Judaism you are expected to change your conduct and walk as the Jewish people do. [↑](#footnote-ref-124)
125. The deep sense of **κλῆσις** – *klesis* comes from **καλέω** – *kaleo* to be named or “called” a parallel of Hebrew **קָרָא.** That which, G-d names “calls” is suited for its purpose or duty. The “calling” is that of having been a Gentile estranged from G-d and His covenants of Promise to being conjoined with the Jewish people through conversion. This is the “challenge” that Hakham Shaul is placing before his audience. cf. Nisan 26 above. [↑](#footnote-ref-125)
126. Humility is the attribute of deeming others more important. Here we also see protocols of showing other respect and honor. [↑](#footnote-ref-126)
127. Here Hakham Shaul is forwarding the true heart of the Jewish people. The Gentiles coming to G-d embraced Judaism because it was a civil, organized and structured. In other words, the Roman populace saw Judaism as being a positive model to emulate. However, they needed to leave behind any dissenting paganism, which they may have retained. While the Gentile is called to Torah Observance he is not called to “legalism.” Hakham Shaul is addressing this issue here at this present juncture by conjoining the Compassion of the Darshan with the 2nd Pastoral officer (Parnas 2) and his attribute of sincerity. [↑](#footnote-ref-127)
128. **Πνεῦμα** – *pneuma* **-** a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of **the power of knowing, desiring, deciding, and acting**. The English language uses the idea of “spirit” in very much the same way. We may hear someone say, “that’s the spirit.” This does not refer to **any** “spirit.” It refers to a mindset, knowing you “can” etc. Strong, J. (1996). The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order. (electronic ed.) (G4151). Ontario: Woodside Bible Fellowship. [↑](#footnote-ref-128)
129. An abrupt change in language occurs at this juncture in our reading. This tells us that we are addressing a new officer, i.e. Parnas #3 (the 3rd Pastor. The 3rd Pastor is feminine, associated with the Messianic attribute of Yesod. Furthermore, we now see seven uses of the Greek words for “one.” These seven “ones” can be related to the allegorical mention of the seven officers of the Esnoga (Synagogue). These seven “ones” call for unity in the Congregation of Messiah. The order is reversed and changed horizontally. This would mean that Hakham Shaul is taking an Apostolic (Hakham’s) view of the congregation looking down on it from above, or from the heavenlies (heavens). **ἐπουράνιος** compound επι and ουράνιος point of origin being "from the heavens" the spiritual environs of the ethereal world. (see v4 below) Therefore, “from the heavens” means that the decisions (halakhic judgments which from the Bench of three are the judgments which are “binding on earth” because they have been made in the spiritual world. The view of the letter is from the heavens or “heavenlies.” [↑](#footnote-ref-129)
130. **σῶμα** – *soma* is the natural body of any human being. However, here we have an allegorical use of **σῶμα** – *soma* relating it to the “body of Messiah.” [↑](#footnote-ref-130)
131. Entries for **πνεῦμα** – *pneuma* in any lexicon are so plentiful that it is often hard to determine the true meaning of the word. There are 123 pages discussing **πνεῦμα** – *pneuma* in the *Theological dictionary of the New Testament*. (cf. 6:332) Here we differ from the traditional view that the “Spirit” refers to the “Holy Spirit.” The context is easily noticed when we are stripped of the traditional theological garb. The body’s counterpart of animation is the “spirit” breath of G-d. The use of **πνεῦμα** – *pneuma* is frequently a synonym for the מָהנְשָׁ soul of man. Therefore, we translate **πνεῦμα** – *pneuma* in the truest sense of the word as “spirit” with no reference to the “Holy Spirit” as a “member of the G-dhead.” We must further assert that Judaism never has and never will have an idea of a “trinity.” [↑](#footnote-ref-131)
132. **Καλέω** – *kaleo* the verb “called” and the noun **κλῆσις** – *klesis* in the present pericope must be understood from the Hebrew **קָרָא**, which have the idea of being summoned. However, the truest sense of the word **καλέω** – *kaleo* / **קָרָא** is the idea of being made aware of G-d’s presence. The word **קָרָא** also carries the connotation of being summoned. Here two possible meanings conjoin in one concept. To be “called” is to be made aware of G-d’s presence and then to be summoned into His presence. This “call” can only be experienced when one accepts the yoke of the Kingdom/Governance of G-d through the Bate Din and the Hakhamim as opposed to human Kings/Presidents. Those who reject the Kingdom/Governance of G-d can never be invited into His presence or into His community. Ramban. (2008). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol. Sefer Vayikra). Artscroll Series, Mesorah Publications ltd. p. 10 [↑](#footnote-ref-132)
133. **ἐλπίς** – *elpis* is NOT “hope” in the western sense of the word. **ἐλπίς** – *elpis* (hope) finds its parallel in two Hebrew words. The first being **בָּטַח** which means “trust” with a sense of security, confidence and safety. The second Hebrew word is most likely the word Hakham Shaul would have used. **תִּקְוָה** meaning eager expectation. **תִּקְוָה** is also associated with the “miqveh” making a play on words in Hebrew when we read in the next verse of being **βάπτισμα** – *baptisma,* which means, “immersed.” [↑](#footnote-ref-133)
134. We consistently translate **κύριος** – *kurios* contextually. In those contexts where the writer refers to Yeshua as **κύριος** – *kurios,* he is not referring to deity. **κύριος** – *kurios* is a honorary title of respect. For those who must argue the point we suggest a thorough study of the word **κύριος** – *kurios* where it will be noted that **κύριος** – *kurios* is used of men, angels slave owners etc. Contextually we reverence Yeshua HaMashiach as our “Master” just as Yeshua’s talmidim did. [↑](#footnote-ref-134)
135. **Πίστις** – *pistis*, is used nearly 490 times in the Nazarean Codicil. In those 490 times **πίστις** – *pistis*, refers to two major thoughts surrounding the word. The first is “fidelity” i.e. faithfulness or as we generally translate **πίστις –** *pistis***,** “faithful obedience.” The other major use of **πίστις** – *pistis*, is that of assurance. Because we are constrained by the hermeneutic of context, we must translate **πίστις** – *pistis*, as “assurance.” However, assurance only comes on the heels of “faithful obedience.” [↑](#footnote-ref-135)
136. By “initial”, we mean that when the Gentile converts to Judaism he is “immersed” as a token of his new life. However, when the Gentile has become Jewish all the laws of ritual purity become applicable whereupon he is subject to many immersions. Thielman interprets this **βάπτισμα** – *baptisma,* as an indication of the process of conversion. “It is perhaps best to think of One Baptism as a shorthand expression for the whole conversion, summarized by reference to the visible ritual.” Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 259 Here we find a reference to conversion to Judaism, not conversion to “Christianity!” [↑](#footnote-ref-136)
137. It is easy enough to recognize the Shema in this single short phrase. This actually debunks the Trinitarian thesis in two words. [↑](#footnote-ref-137)
138. The four-fold phrase Father, in, through and above reiterates G-d’s omnipresence. However, we see in this passage the understanding that G-d’s agenda is being worked in all of creation. [↑](#footnote-ref-138)
139. cf. Rom 8:32 [↑](#footnote-ref-139)
140. This verse relates to Moshe when he ascended the mountain and was given by G-d, not only the Torah, but also the ability to share his given gifts to men in the form of the 70 Elders of Israel and Joshua (a figure of Yeshua). Conversely, Yeshua as the second Moshe (Deut. 18:15) relives this experience again, and reinvigorates these gifts which were temporarily weakened because of the multitude of sins amongst our people. The first gift, which we must acknowledge is Matan HaTorah – the gift of the Torah. Moshe Rabbenu (Moses our Teacher) brought down from Har Sinai the most precious gift for all humanity, i.e. the Torah. Then Moshe, establishing the Messianic pattern gave of himself to the seventy. In the same way that Moshe established a hierarchal system of Theocratic Government Yeshua reinforced this same principle. [↑](#footnote-ref-140)
141. Ascension “on high” here is in reference to Yeshua must be allegorical at minimum. The “ascension” of Yeshua is after his resurrection. While some theologians will suggest that these “gifts” were “poured out” at Shavuot/Pentecost with the so-called “outpouring of the Holy Spirit” we cannot agree with this line of thought. We will not argue at length the truth that the “Holy Spirit” is in fact the Breathing of the Mesorah. The anniversary date of Matan HaTorah is Shavuot/Pentecost. Therefore, if Yeshua gave “gifts to men” like Moshe Rabbenu, the first gift MUST be the Torah! Secondly, he can establish the unified community through the 10 Officers of the congregation. [↑](#footnote-ref-141)
142. What has been deemed the “Five-fold Ministry” by Christian theologians is an Ecclesiology that has existed in the Jewish Esnoga (Synagogue) for millennia. This Ecclesiology is a structured order of seven men. There are three Parnasim (pastors) that occupy the office. [↑](#footnote-ref-142)
143. Within Rabbinic Judaism as it developed in Talmudic and post-Talmudic times, the concept of tradition took on an added significance, reflected in the general term ***masoret***, a word based on the biblical Hebrew root *˓SR*, meaning to bind or imprison. This root yields the biblical Hebrew term ***masoret*,** found at Ezek. 20:37, which refers to the “bond of the covenant”﻿ into which God promises to return the rebellious people of Israel. This sense of the term tradition, as a bond or fetter that assures correct practice of the law, appears as well in Rabbinic sources. Aqiba in particular, calls tradition a “fence around the Torah” (M. Ab. 3:13), reflecting the frequent implementation of restrictive measures that assure compliance with the actual word of the Torah. Tradition, in this interpretation, protects people from violating the Torah. The Septuagint for this verse reads, “I will let you go in by number.” RSV here translates the Greek rather than the Hebrew. On this term, see Francis Brown, et al., *A Hebrew and English Lexicon of the Old Testament* (Oxford, reprint, 1974), p. 64, s.v., *msrt*. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1462 [↑](#footnote-ref-143)
144. The standard medieval Hebrew term for this genre is ***derashah***; the most common term for the one who delivers the sermon is ***darshan***; the verb “to preach” is ***li-derosh***. All three words are linked with the biblical root meaning, “to seek, demand, investigate.” The same root provides the word *midrash*, used in Rabbinic literature to indicate a mode of study focusing on careful interpretation of a biblical verse, the interpretation itself, and the literary work containing a collection of such interpretations. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1320 [↑](#footnote-ref-144)
145. cf. 1 Corinthians 12:10 [↑](#footnote-ref-145)
146. **καταρτισμός** – *katartismos* being able to meet the demands of the ministry within the Esnoga. This also refers to order. Therefore, the “perfecting of the Saints” means to bring social order to the Congregation. The root **ἄρτιος** is used in mathematics as the basic principle in numbers and partly one of the ten basic principles. [↑](#footnote-ref-146)
147. cf. Abot 1:1 [↑](#footnote-ref-147)
148. Heb. ben Elohim – the judge, i.e. Messiah [↑](#footnote-ref-148)
149. **τέλειος** – *teleios,* **Goal** is translated in various ways. Sometimes it is translated in a way that seems to annul the Torah. cf Rom. 10:4 which is usually translated… “(Rom. 10:4) For Christ is the end of the law for righteousness to everyone who believes.” This verse, correctly translated… (Rom. 10:4) **For Messiah is the GOAL (τέλειος – *teleios*) of the Torah for righteousness/generosity to everyone who is faithfully obedient**. Therefore, we define maturity as the “Goal” and being like Messiah, and to possess his relationship to the Torah/Mesorah! [↑](#footnote-ref-149)
150. **πλήρωμα** – *pleroma* full of Messiah. Or we might here say that we must be full of Messiah’s Mesorah. [↑](#footnote-ref-150)
151. While the Greek word **πνεῦμα** – *pneuma* carries the connotations of the Hebrew word **רוּח, πνεῦμα –** *pneuma* does not perfectly match **רוּח.** Therefore, Hakham Shaul uses **ἄνεμος** – *anemos.* This is partly because the Remes analogy that he is positing is that of a ship being tossed by wind and wave. [↑](#footnote-ref-151)
152. The power of the Ten (3+7) men is given for the building up of the Congregation. The individual officers each have their place and purpose. Therefore, the collegiate officers in unity protect the Congregation against deception. This unified group of officers has protected the Jewish people for millennia against many types of deception. [↑](#footnote-ref-152)
153. Messiah as the “head” (chief) is both source and goal of any Congregation. As noted above… **τέλειος** – *teleios,* **Goal** is translated in various ways. Sometimes it is translated in a way that seems to annul the Torah. cf Rom. 10:4 which is usually translated… “(Rom. 10:4) For Christ is the end of the law for righteousness to everyone who believes.” This verse, correctly translated… (Rom. 10:4) **For Messiah is the GOAL (τέλειος – *teleios*) of the Torah for righteousness/generosity to everyone who is faithfully obedient**. Therefore, we define maturity as the “Goal” and being like Messiah, and to possess his relationship to the Torah/Mesorah! [↑](#footnote-ref-153)
154. Hakham Shaul’s language vacillates between a physical body and its joints and an Edifice i.e. Temple of Living Stones. Here the idea of building and polishing built stones. It also has the connotation of making a mosaic. This establishes a Congregation’s relationship with each other and with Messiah.

The context (vv. 7–10, 11–16) shows that the participles συναρμολογούμενον and συμβιβαζόμενον﻿﻿ are designed to emphasize strongly the interplay of the different ministries and tasks within the body: “from whom the whole body—as one which is fitted and held together by each link which serves to support it—corresponding to the activity appropriate to each part achieves growth of the body to the building up of itself in love.” *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. 7:856 [↑](#footnote-ref-154)
155. Here we connect the joint meaning of the Hebrew **אהבה** – *ahavah* and the Greek word **ἀγάπη** – *agape.* The resultant translation then becomes “loving-compassion” in a charitable environment.  [↑](#footnote-ref-155)
156. **περιπατέω** – *peripateo* is used here twice to call the Gentile to Torah observance, meaning Hakham Shaul demands the acceptance of the Halakhah (613 mitzvot) as taught and expounded upon by the Hakhamim. [↑](#footnote-ref-156)
157. **ματαιότης** – *mataiotes*  mental futility or vanity. This means that the Gentile who rejects the Torah, 613 Mitzvot and the teachings of the Hakhamim are aimless conducting lifestyles of futility. This futility has captured their minds holding them ransom. [↑](#footnote-ref-157)
158. Hakham Shaul now apprises us of the opposing mental disposition. Not only is it a mental disposition, it is the direct opposition to the Torah, the 613 Mitzvot and the Hakhamim. [↑](#footnote-ref-158)
159. **ἀπαλλοτριόω** – *apallotriou* has the sense of being “hostile.” [↑](#footnote-ref-159)
160. Morally bereft of all sensible mores. The depth of this statement is only understood from a Hebraic mindset. To be **כָּרַת** – *karat*, “cut off” means completely estranged from G-d’s presence and protection. Those who were “cut off” while traveling through the wilderness were subjected to every evil influence, without G-d’s protection or chesed/grace. Therefore, this is a crime of excommunication by Divine Decree. Here we can see the gravity of moral purposelessness. There are those people who believe that the idle mind of secular entertainment is harmless. However, this idle purposelessness is “opposition” to the Torah, which presents the “goal of Messiah” before us a s standard of life. Life in Messiah has the purpose of recapturing the mission of Adam HaRishon. Adam HaRishon shows the ability to capture the essence of each creature on the earth. Nevertheless, the goal was to apprehend the essence of G-d Himself. Herein, Hakham Shaul in this letter to the Ephesian Congregation sets this goal before them in the pattern of the ten men (3 Dinim – Judges and 7 Paqidim) of the congregation. Why did Adam HaRishon and his spouse Chava cover themselves with a fig leaf? Was this an attempt to “hide” from the Omni Presence of G-d? Their new “awareness” was the sentience of the state of being **כָּרַת** – *karat*, “cut off.” Therefore, they saw that they were without G-d’s protection in the Garden. Covering themselves with a fig leaf has many So’od connotations. The most simplistic explanation is that they wanted to camouflage themselves primarily from G-d but the other animals of the earth that would now pursue them as a food source. The human mind/soul is preprogramed with the capacity to perceive G-d. When we deviate from the Torah and the teachings of the Hakhamim, this is impossible. [↑](#footnote-ref-160)
161. This is an unyielding mind devoted to opposing G-d and G-dly truth/practice. Its dealings are strict, harsh cruel and merciless. Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature.* [↑](#footnote-ref-161)
162. This is the result of being “cut off” from G-d. The language uses terms of sexual impropriety as an allegorical way of telling us that the person or persons are bereft of G-d or any ethical mores. *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. 1:490 [↑](#footnote-ref-162)
163. In much of the Nazarean Codicil, demonic possession is associated with ritual impurity. While, Hakham Tsefet (Peter the wise) learned at Caesarea not to call Gentiles unclean, those who vehemently oppose the Torah are in some way subjected to unclean Shedim. This is not to say that all Gentiles are “unclean,” G-d forbid. Rather it is noteworthy to mention that direct opposition against the Torah, as a way of life is the mission of two-thirds of the shedim / fallen angels. Therefore, the darkened mind refers to those Gentiles who are either simply ignorant of the Torah as a way of life, and, those who are vehemently opposed to it because of their “**unyielding obstinacy of mind.**” Hakham Shaul’s view of the Gentile in Ephesians is the same as his view in his Letter to the Romans 1:18-32. Here Hakham Shaul takes the position that the lack of ability to comprehend G-d is a willful opposition against the Torah/G-d. [↑](#footnote-ref-163)