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

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

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

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

### Roll of Honor:

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

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

His Honor Paqid Adon David ben Abraham

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

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

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

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

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

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

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

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

amen ve amen!

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

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

## Counting the Omer



### Friday May 1, 2020 Evening

Counting of the Omer Day 23

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

Evening Counting of the Omer Day 23

Today is twenty-three days of the Omer which are three weeks and two days.

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

Then read the following:

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| --- | --- | --- | --- | --- |
| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 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)[[1]](#footnote-1), even Messiah and his Hakhamim; from whom the whole congregation (body), fitted together[[2]](#footnote-2) 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).[[3]](#footnote-3)

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## Blessings Before Torah Study

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

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

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

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

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

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

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

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

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

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

## Shabbat: “Hashkem BaBoqer” – “(You) rise early in (the) morning”

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| Shabbat | Torah Reading: | Weekday Torah Reading: |
| הַשְׁכֵּם בַּבֹּקֶר |  |  |
| “Hashkem BaBoqer” | Reader 1 – Sh’mot 8:16-21 | Reader 1 – Sh’mot 10:1-3 |
| “(You) rise early in (the) morning” | Reader 2 – Sh’mot 8:22-28 | Reader 2 – Sh’mot 10:4-6 |
| “Levántate muy de mañana” | Reader 3 – Sh’mot 9:1-7 | Reader 3 – Sh’mot 10:7-9 |
| Sh’mot (Exodus) 8:16 – 9:35 | Reader 4 – Sh’mot 9:8-12 |  |
| Ashlamatah: I Samuel 12:7-16 | Reader 5 – Sh’mot 9:13-21 |  |
|  | Reader 6 – Sh’mot 9:22-28 | Reader 1 – Sh’mot 10:1-3 |
| Psalm 47:1-10 + 48:1-15 | Reader 7 – Sh’mot 9:29-35 | Reader 2 – Sh’mot 10:4-6 |
|  | Maftir – Sh’mot 9:33-35 | Reader 3 – Sh’mot 10:7-9 |
| N.C.: Mk 6:13; Lk 4:16-20 + 9:1-6 | I Samuel 12:7-16 |  |

## 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. |
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| 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 Pharaoh 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. |
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### 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 “samech.”]

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 likeהֻכָּתָה, 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.

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### Ketubim: Tehillim (Psalms) 47:1-10 + 48:1-15

| 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. |
|  |  |
| 1. A song, a psalm of the sons of Korach. | 1. A song and psalm by the sons of Korach. |
| 2. The Lord is great and very much praised, in the city of our God, the Mount of His Sanctuary. | 2. Great is the LORD and very praiseworthy, in Jerusalem, the city of our God, and on the mount of His sanctuary. |
| 3. The fairest of branches, the joy of the entire earth- Mount Zion, by the north side, the city of a great king. | 3. Beautiful as a bridegroom, the joy of all the inhabitants of the earth, Mount Zion, on the north side, the city of the great king. |
| 4. God is in its palaces; He is known as a stronghold. | 4. The LORD is in its palaces; it is known for strength. |
| 5. For behold, the kings have assembled; they have passed together. | 5. For behold, the kings have joined forces, they have passed by together. |
| 6. They saw, so they wondered; they were startled, yea, they were bewildered. | 6. They have seen, so they were amazed at the miracles and wonders; they were astonished, yea, they fled. |
| 7. A quaking seized them there, pangs like [those of] a woman in confinement. | 7. Trembling seized them there, agitation like a woman giving birth. |
| 8. With an east wind, [with which] You break the ships of Tarshish. | 8. With an east wind strong as fire from the presence of the LORD, You will shatter the ships of Tarsus. |
| 9. As we have heard, so have we seen in the city of the Lord of Hosts, in the city of our God; God shall establish it forever and ever. | 9. The children of Israel will say, "Just as we have heard, so we have seen; in the city of the LORD Sabaoth, in the city of our God the LORD will establish it forever and ever." |
| 10. We hoped, O Lord, for Your kindness in the midst of Your Temple. | 10. Make us worthy, O LORD, of Your goodness in the midst of Your temple. |
| 11. As is Your name, O God, so is Your praise upon the ends of the earth; Your right hand is full of righteousness. | 11. As Your name, O LORD, so is Your praise to the ends of the earth; Your right hand is full of generosity. |
| 12. Mount Zion shall rejoice; the daughters of Judah shall exult for the sake of Your judgments. | 12. Let Mount Zion rejoice, let the assemblies of the house of Judah rejoice with psalms, because of Your judgments. |
| 13. Encompass Zion and surround it, count its towers. | 13. Surround Zion, let them rejoice, and encircle her, number her towers. |
| 14. Give heed to its walls, raise its palaces, in order that you may tell a later generation. | 14. Set your mind on her throngs above, even on her citadels, that you may tell it to another generation. |
| 15. For this is God, our God forever and ever; He shall lead us as in youth. | 15. For this, the LORD, He is our God; His presence is in her midst and His dwelling is in heaven forever and ever; He will guide us in the days of our youth. |
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Rashi’s Commentary for: Psalm 47:1-10 & 48:1-15

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.

Chapter 48

2 in the city of our God In the future, when He builds His city, He will be great and praised because of it.

3 The fairest of branches Heb. יפר נוף, a city that is a fair branch; an expression of the branches (נוף) of a tree. Another explanation: A fair bride, for in the coastal cities they call a bride ninfe (nymphe in Greek) (R. H. 26a). Menachem (p. 124) associated it with (Josh. 17:11) “the three regions (הנפת) ” (i.e., there [on Joshua] he explains that it means regions; as Rashi explains there: contree in French, a region. In this manner, Rashi explains in Joshua 11:3,) but Dunash (p. 34) defined it as an expression of a branch of a tree, and Mt. Zion was called “the fairest of branches” because it is (near Shem Ephraim) the Mount of Olives.

the joy of the entire earth Now what is its joy? The north side, angles in French, angle, corner. Redak (Shorashim) also defines it as corners, and so in Ezekiel (46:21). The northern side of the altar [was] where sin offerings and guilt offerings were slaughtered, and whoever was grieved because of the sins he had committed would bring a sin offering or a guilt offering, and he would be forgiven. He would then emerge happy, and the sacrifices would benefit the entire world.

4 He is known as a stronghold When He will dwell therein in the future, they will say this [will call Him thus].

5 the kings have assembled to wage war against it in the wars of Gog and Magog.

they have passed together to war.

6 They saw the Holy One, blessed be He, going forth and waging war against those nations, so they wondered.

they were bewildered Feront etourdis in French, were stunned, as (Jer. 23:32): “and their bewilderment (ובפחזותם).”

8 With an east wind That is an expression of retribution, with which the Holy One, blessed be He, recompenses the wicked, as it is stated (Exod. 14:21): “and the Lord led the sea with a strong east wind, etc.” Similarly (Ezek. 16:27, 26): “The east wind has broken you in the heart of the seas”; (Jer. 18:17), “Like an east wind, I will scatter you before the enemy.”

the ships of Tarshish They are the neighbors of Tyre, which is Africa, and it is of Edom.

9 As we have heard the consolations from the mouth of the prophets, so have we seen [them].

10 We have hoped, O Lord, for Your kindness The prophet repeatedly prays to the Holy One, blessed be He, and says, “We hoped and waited for Your kindness, to see this Your salvation in the midst of Your Temple. Menachem (p. 65) interpreted it as an expression of thought, as (Esther 4:13): “Do not think (אל תדמי).”

11 As is Your name, O God, so is Your praise Just as Your name is great, so is Your praise great in everyone’s mouth.

12 the daughters of Judah shall exult All the other cities of Judah are as daughters to Zion, as (Num. 32: 42): “and he captured Kenath and its daughters.”

for the sake of Your judgments That You perform judgment upon the nations.

13 Encompass Zion You who are building it.

count Heb. ספרו, an expression of counting. You should know how many towers it requires.

14 to its walls Heb. לחילה, to its walls, as (Lam. 2:8): “rampart (חיל) and wall.”

raise its palaces Heb. פסגו, raise its palaces, as (Deut. 3:17): “beneath the rapids of the elevation,” which is translated רָמָתָא, the high place.

in order that you may tell its height and its beauty to the generation after you.

15 as in youth Heb. על־מות, as a man who leads his young son slowly. Menachem (p. 133) interpreted it as an expression of eternity, and so is its interpretation: will lead us to eternity.

# Meditation from the Psalms

Psalms ‎‎47:1-10 + 48:1-15

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

Psalm Chapter 47 is a sequel to the preceding one which describes the defeat of all the nations who are united against G-d and His Chosen People.[[4]](#footnote-4) After the earth returns to order and tranquility, the nations will recognize G-d's universal mastery and will seek His presence in Jerusalem.[[5]](#footnote-5)

Another theme is woven into the fabric of the text: the ability of the shofar[[6]](#footnote-6) blast to inspire mankind and to arouse G-d's mercy. The shofar blast described here refers to the horn of redemption which the Messiah is destined to blow. However, the Rabbis teach us that it also alludes to the shofar blown every Rosh Hashanah, which symbolizes the individual soul's redemption from its sins.

Rav Saadiah Gaon enumerates ten reasons for the sounding of the shofar on Rosh Hashanah.

A Ninth century Babylonian teacher, Saadia Gaon, taught that there were ten reasons that the Holy One commanded us to blow the shofar on Yom Teruah:

1. Just as earthly kings have horns and Shofarot blown to celebrate the anniversary of their coronation, so HaShem wants the shofar blown on the anniversary of the Creation - when there came to be a world that HaShem could rule over, as it is said:

*Tehillim (Psalms) 98:6 With Shofarot and the blast of the ram’s horn--shout for joy before HaShem, the King.*

2. Just as earthly kings have horns and Shofarot blown to announce their decrees - and only after this warning actually enforce the decree, so HaShem wants the shofar blown to announce the beginning of the Ten Days of Return, when all are commanded to turn their lives around.

3. Just as the shofar blew when HaShem gave the Torah at Mount Sinai, so it blows to remind us each year to do as our forebears said at Sinai:

*Shemot (Exodus) 24:7 Then he took the Book of the Covenant and read it to the people. They responded, “We will do everything HaShem has said; we will obey.”*

4. Just as Yehezchel (Ezekiel) compared the words of the Prophets, calling for the people to change their ways, to a shofar, so we must know that those who hear the shofar and do not take warning and change their lives will be responsible for their own destruction, as it is said:

*Yehezchel (Ezekiel) 33:2-9 “Ben Adam, speak to your countrymen and say to them: ‘When I bring the sword against a land, and the people of the land choose one of their men and make him their watchman, And he sees the sword coming against the land and blows the shofar to warn the people, Then if anyone hears the shofar but does not take warning and the sword comes and takes his life, his blood will be on his own head. Since he heard the sound of the shofar but did not take warning, his blood will be on his own head. If he had taken warning, he would have saved himself. But if the watchman sees the sword coming and does not blow the shofar to warn the people and the sword comes and takes the life of one of them, that man will be taken away because of his sin, but I will hold the watchman accountable for his blood.’ “Ben Adam, I have made you a watchman for the house of Israel; so hear the word I speak and give them warning from me. When I say to the wicked, ‘O wicked man, you will surely die,’ and you do not speak out to dissuade him from his ways, that wicked man will die for his sin, and I will hold you accountable for his blood. But if you do warn the wicked man to turn from his ways and he does not do so, he will die for his sin, but you will have saved yourself.*

5. Because the shofar was blown as a war-alarm when the Temple was destroyed, it should remind us of the destruction of the Temple, the disaster that we brought upon ourselves, and thus should warn us to abandon our misdeeds in order to avert disaster, as it is said:

*Yirmiyahu (Jeremiah) 4:19-20 Oh, my anguish, my anguish! I writhe in pain. Oh, the agony of my heart! My heart pounds within me, I cannot keep silent. For I have heard the Teruah of the shofar; I have heard the battle cry. Disaster follows disaster; the whole land lies in ruins. In an instant my tents are destroyed, my shelter in a moment.*

6. Because HaShem used a ram as a substitute sacrifice for Isaac, the ram’s horn should remind us how Isaac and Abraham were prepared to give up all their hopes and dreams for HaShem’s sake. Bereshit (Genesis) 22.

7. Since the blowing of a horn causes cities to tremble, so the shofar will make us tremble and fear our Creator, as it is said:

*Amos 3:6 When a shofar sounds in a city, do not the people tremble? When disaster comes to a city, has not HaShem caused it?*

8. Since the shofar will be blown on the great day of HaShem.

*Zephaniah 1:14-16 “The great day of HaShem is near--near and coming quickly. Listen! The cry on the day of HaShem will be bitter, the shouting of the warrior there. That day will be a day of wrath, a day of distress and anguish, a day of trouble and ruin, a day of darkness and gloom, a day of clouds and blackness, A day of shofar and battle cry against the fortified cities and against the corner towers.*

9. Since the shofar will be blown when the tempest-tossed of HaShem’s people are gathered in harmony to the Land of Israel, we should hear the shofar to stir our longings for that day, as it is said:

*Yeshayahu (Isaiah) 27:12-13 In that day HaShem will thresh from the flowing Euphrates to the Wadi of Egypt, and you, O Israelites, will be gathered up one by one. And in that day a shofar gadol will sound. Those who were perishing in Assyria and those who were exiled in Egypt will come and worship HaShem on the holy mountain in Jerusalem.*

10. Since the shofar will be blown when Mashiach revives the dead, we hear the shofar in order to revive our faith in that supernatural transformation, the final victory of life and freedom over death, the ultimate oppressor, as it is said:

*Yeshayahu (Isaiah) 18:3 All you people of the world, you who live on the earth, when a banner is raised on the mountains, you will see it, and when a shofar sounds, you will hear it.*

On Rosh Hashanah, this Psalm is recited seven times prior to the sounding of the shofar. The Name Elohim - אלהים, which refers to G-d's manifestation as the Dispenser of Strict Justice appears here seven times. Thus the Name אלהים is recited a total of forty-nine times.

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 G-d's strict justice will be changed to His Attribute of Mercy.[[7]](#footnote-7) [[8]](#footnote-8)

Psalms chapter 47 describes the defeat of all the nations hostile to G-d, which will take place in Messianic times. It concludes with a call to all who were faithful to G-d to gather together in the Holy Land and in the chosen city of Jerusalem.

In Psalms chapter 48, the Psalmist describes the future glory of this city which now lays in ruins. Its reconstruction will be no mere architectural feat of mortar and stone. Rather, the restoration of the sacred city will signal an era of national renewal. We will be like children returning to their father’s home, and G-d, our father, will invest us with new energy and vitality to lift our souls to immortality.[[9]](#footnote-9)

This psalm is the שיר של יום, Song of the Day, during the Temple service of the second day of the week, for on the second day of Creation, G-d separated between the heavenly and earthly components of the universe[[10]](#footnote-10) and ruled over both.[[11]](#footnote-11)

Furthermore, the Midrash explains that on the second day, division [מחלוקת, schism; strife] was created, when the upper and lower waters were separated against their will, so to speak.

Rabbeinu Bachya explains that this schism was the root of all subsequent strife and defiance in the world. The Talmud[[12]](#footnote-12) states: ‘One who is born on the second day will be bad-tempered, because on that day the waters were divided’. Rashi comments that as a result of his bad temper, he will become ‘divided’ — i.e., estranged — from other people.

Resisei Layla[[13]](#footnote-13) explains that this division between heaven and earth initiated the eternal strife between the physical and the spiritual. Therefore, it was fitting that the psalm for the second day was composed by the sons of Qorach, for he was the instigator of strife against Moshe in the Wilderness.

According to the Zohar, Qorach’s sons composed the psalm while tottering on the brink of Gehinnom where, had they not repented, they would have descended with their father. [The Talmud[[14]](#footnote-14) states that the Torah omits the words כי טוב, that it was good,[[15]](#footnote-15) from the narrative of the second day of Creation because on that day the fire of Gehinnom was created.] Therefore, concludes the Zohar, this psalm is the appropriate daily song for the second day of the week.[[16]](#footnote-16)

The Midrash associates the attribute of strict justice 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, G-d is gone up amidst shouting, the Lord amidst the sound of the horn.[[17]](#footnote-17) 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? ’G-d[[18]](#footnote-18) 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[[19]](#footnote-19) 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 and second days 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.[[20]](#footnote-20) 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.[[21]](#footnote-21)

The Ramban gives us a mystical peek into the sounds of the shofar:[[22]](#footnote-22)

And by way of the Truth,[[23]](#footnote-23) teruah is that which has stood by our fathers and us, as it is said, "Happy is the people that know the teruah",[[24]](#footnote-24) similar in meaning to that which it is written, "teruah [the alarm of] war”,[[25]](#footnote-25) for The Eternal is a man of war. If so, "…it shall be a day of teruah unto you" should mean that the day that is set aside for teruah [i.e., i.e. that the world is judged according to the attribute of judgment but it] will be to our relief [for we will be remembered in mercy]. Similarly, "a memorial of teruah, a holy convocation"[[26]](#footnote-26) means that there will be a remembrance [of mercy] in the teruah [the quavering sound which alludes to the attribute of judgment], and therefore it is a "holy convocation".

It is a day of judgment in mercy…

It was not necessary for Scripture to mention the shofar [i.e. that "it shall be a day of shofar unto you"], for the shofar is already alluded to in the word "day", [since the word "shofar" is symbolic of mercy, it is already hinted at in the word "day" which likewise symbolizes mercy], and the teruah is on [that "day"], and thus it is a day of judgment in mercy, not a teruah [i.e. alarm] of war.

It is for this reason that Scripture mentioned only the teruah [but did not mention the tekiot, the accompanying plain sounds], because it is already a tradition received by our Rabbis which all Israel have seen [done] as far back as Moses our teacher, that each teruah (quavering sound) has one plain accompanying sound before it and one after it. And why should Scripture mention the teruah, and not mention the tekiot at all, neither in connection with the New Year nor the Day of Atonement [of the Jubilee year]?

But it is because the tekia [the plain accompanying sound] is the memorial, and it is the shofar [all alluding to the attribute of mercy], and the teruah is as its name indicates [i.e. a reference to the attribute of judgment]. And because it [the teruah] is wholly surrounded by mercy - an accompanying plain sound before it and one after it - therefore He said of those "who know the teruah" that through righteousness they will be exalted, "for You are the glory of their strength".

Thus it is clear that everything depends upon repentance, but on the New Year He is concerned entirely with the attribute of justice and conducts His world [by that attribute], and on the Day of Atonement He is concerned entirely with the attribute of mercy. It is this that is expressed in the saying of the Rabbis [with reference to these solemn days]: "The King sits upon the throne of judgment etc." Thus the New Year is a day of judgment in mercy, and the Day of Atonement is a day of mercy in judgment. (End of the Ramban’s comments.)

The shofar produces some very mystical sounds, which have some very unusual properties. One of its properties is the ability to stir a heart to repentance. What is it about the sound of the shofar that calls us to return to HaShem? To answer this question, we must return to Gan Eden, that garden wherein we have the beginnings of everything.

*A sound that walks*

After the first sin we find:

*Bereshit (Genesis) 3:8 And they heard the voice (Kol) of HaShem God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of HaShem God amongst the trees of the garden.*

Exactly how does a “voice”, a Kol, go “walking”? This particular Hebrew word for sound or voice, Kol, resonates with another Kol, the sound (Kol) of the shofar:

*Shemot (Exodus) 19:16 And it came to pass on the third day in the morning, that there were thunders (Kol) and lightnings, and a thick cloud upon the mount, and the voice (Kol) of the shofar exceeding loud; so that all the people that [was] in the camp trembled.*

This Kol that we hear at Sinai is the same Kol that went walking in Gan Eden right after the first sin. The Kol that walked had a question:

*Bereshit (Genesis) 3:9 And HaShem God called unto Adam, and said unto him, Where are you?*

This question: “Where are you (Ayekah)?” was obviously not concerned with Adam’s physical location. After all, how can one hide from The One who is everywhere? This question must be asking a more profound question: ‘Ayekah?’ Where are you, where do you stand morally and spiritually, to what place are you directing your efforts?

The Kol of HaShem in Gan Eden looms significant because the shofar blessing on Rosh Hashanah, which reasonably could have stressed the “blowing” of the shofar, stresses the sound or voice, “lishmoah Kol hashofar,” to hear (or internalize) the sound of the shofar.

The Rambam is quite explicit in altering the definition of the mitzva. He consistently defines the mitzva as one of HEARING the shofar rather than BLOWING.

This then is the Kol that walks. This Kol comes seeking the state of the soul of His beloved. This same Kol approaches us at this time of judgment. This Kol from the shofar “walks” to us, His beloved, and asks: Where are you?

*The sound of the neshama*

Another mystical property of the sounds of the shofar, is the ability to express the human neshama.[[27]](#footnote-27)

Our Sages teach us that the sound made by the shofar is the sound of the human neshama, the soul. This is a sound without corruption, the raw sound of the neshama. The bend of the shofar is said by the mystics to be the transition between this world and the next.

The shofar is the depth or root of speech. Teshuva means to go back to the moment of creation, to go back into the womb to the moment of conception. We return to our fetal state, our moment of creation. This return is what Chazal meant by Zichronot – memory or remembering as a function of Rosh HaShana. We return to the moment when the memories (sperm), or seeds, of the father are given to us. Chazal use this same concept to teach us that the sound Adam HaRishon heard on wakening from his creation, was the sound of a shofar, the sound made by his neshama as it entered him. This suggests that the shofar can take us back to the very moment when our neshama entered us.

The rabbis used the term Zichronot (remembrance) instead of the word din (judgment) for a very specific reason. In a judgment, the prosecutor and defense attorney reveal evidence to the judge to try and persuade him. But on this day we are not involved in revelations. Everything is revealed to HaShem, even before we choose to do it. The term Zichronot gives implications to the idea that HaShem possess all knowledge. It is a knowledge that stems from within him, a knowledge totally removed from our notion of knowledge. Through this idea of Zichronot we are placing ourselves in the proper relationship with HaShem. “When man possesses the correct notions of HaShem, he thereby renders himself a being that embodies HaShem’s desire. He partakes of HaShem’s plan for mankind, and his life is therefore worthwhile before HaShem. HaShem may then remember him for life, and all good might then be decreed for him.”

Once a person realizes that HaShem is the source of all existence he must realize that everything stems from HaShem, Including HaShem’s knowledge. Once we have these two ideas of HaShem we are ready to start the process of teshuva, where Shofarot comes into play. Shofarot is the process of giving up our fantasies which is the first step in teshuva.

This same concept will help us to understand why a ram was found at the very moment that Isaac expired and was resurrected. At that moment a shofar became available.

*The sound that dissipates harsh judgment*

Another mystical property of the sounds of the shofar, is the ability to cause HaShem to move from the seat of judgment to the seat of mercy. The Zohar describes this reaction:

*Soncino Zohar, Vayikra, Section 3, Page 100b Thus when Israel produce the blasts of the shofar with proper devotion, the supernal Shofar returns and crowns Jacob so that all is properly arranged. Another throne is set up and joy is universally diffused and God has mercy on the world. Happy are Israel who know how to divert their Master from justice to mercy and to be the instruments for establishing all worlds. Corresponding to the three series of blasts three books are opened above on this day, and just as mercy is awakened and punishments are restrained and put back in their place above, so below in the same way harsh punishments are kept back and removed from the world. And what are these? These are the irremediably wicked who are inscribed at once for death.’ Said R. Abba: ‘Assuredly this is the true explanation of the matter. Blessed be God that I asked for and obtained this instruction.’ R. Judah said: ‘It is written, A MEMORIAL OF BLOWING OF TRUMPETS. We make a memorial by the concentration of our mind and thought. Israel make a memorial below by an appropriate ceremony, so as to arouse a corresponding reaction above.’*

The mekubalim[[28]](#footnote-28) teach that the shofar has the ability to create a sound called the ‘Voice of Yaaqov’. This is the sound that causes HaShem to move to the mercy seat.

There are four different sounds associated with the blowing of the shofar during the Yom Teruah service.

*Tekiah* ― one long, straight blast.

*Shebarim* ― three medium, wailing sounds.

*Shebarim-Teruah* ― three medium, wailing sounds followed by 9 quick blasts in short succession.

*Teruah* ― 9 quick blasts in short succession.

These sounds are interpreted as follows:

1. תקיעה – TEKIAH - A pure unbroken sound that calls man to search his heart, forsake his wrong ways, and seek forgiveness through repentance. The Tekiah is a long blast.

The object of Rosh HaShana is to crown HaShem as our King. Tekiah, the long, straight shofar blast, is the sound of the King’s coronation. In the Garden of Eden, Adam’s first act was to proclaim HaShem as King. And now, the shofar proclaims to ourselves and to the world: HaShem is our King. We set our values straight and return to the reality of HaShem as the One Who runs the world, guiding history, moving mountains, and caring for each and every human being individually and personally.

2. שברים - SHEBARIM - A broken, staccato, trembling sound. It typifies the sorrow that comes to man when he realizes his misconduct and desires to change his ways. The Shebarim is three shorter blasts. The Kabbalists say that Shebarim is the sobbing cry of a Jewish heart yearning to connect, to grow, to achieve.

Another sound that is blown with the Shofar is Shebarim-Teruah, meaning, a Shebarim which is immediately followed by a Teruah. The Shulchan Aruch[[29]](#footnote-29) records a debate as to whether or not one should take a breath in between the Shebarim and Teruah. One opinion requires blowing the Shebarim and Teruah in a single breath, while others maintain that one should specifically make a point to take a breath in between the two sounds. The Shulchan Aruch concludes that a Yireh Shamayim (God-fearing individual) should seek to satisfy both opinions. This is done by sounding the Shebarim- Teruah in a single breath during the first set of Shofar sounds, which are blown before Musaf (known as the “Teki’ot De’meyushab”), and then sounding the Shebarim- Teruah with a breath in between when blowing the Shofar during Musaf. This is, indeed, the prevalent custom. In fact, some Machzorim write “Shebarim- Teruah” in the first set of Shofar blasts with a hyphen in between the two words, indicating that they should be sounded in a single breath.

3. תרועה – TERUAH - A wave-like sound of alarm calling upon man to stand by the banner of HaShem. The Teruah is ten very quick abbreviated blasts. The Teruah sound resembles an alarm clock, arousing us from our spiritual slumber. This shofar sound brings clarity, alertness, and focus. fix what’s broken, eye’s open.

4. תקיעה גדולה - TEKIAH GEDOLAH - The prolonged, unbroken sound typifying a final appeal to sincere repentance and atonement. This note concludes each set of blowing during the Rosh HaShana ceremony. The Hakhamim described it as a sign of “divine withdrawal”, based on the verse: “When the Shofar sounds long, they [the people] shall come up to the mountain...” (Shemot 19:13).

HaGaon Levush states that the Tekiah blast represents joy whereas the blasts of the Shebarim Teruah represent pain and affliction. Because they are opposites, the shofar blower should not blast both types using the same breath.

The following section is a quote from “The Pentateuch” by S.R Hirsch[[30]](#footnote-30):

In Bamidbar (Numbers) 10:7, two notes are specifically differentiated. There it says: ובהקהיל את הקהל תתקעו ולא תריעו by which תקוע is differentiated from הריע. תקיעה Tekiah is accordingly a different note to תרועה Teruah and they have different meanings for the purpose of giving signals. תקיעה is the signal for gathering about Moses, תרועה Teruah the signal to strike camp. It nevertheless, in verses 5 and 6 the order for the signal to strike camp does not run: והרעותם תרועה תרועה ירעו but: the breaking up signal is described as a combination of Teruah and Tekiah, the Teruah is to be introduced by a Tekiah, (תקיעה), and concluded by one (תקיעה). There by the assembling signal is differentiated from the breaking up signal by תתקעו ולא תריעו that the Tekiah is blown without a following Teruah[[31]](#footnote-31). The word תקע means to bring something energetically into something else: to ram home, to thrust into, to sink, to plunge into. Hence also the term used for the symbolic binding by a handshake as a sign of assurance and emphasis on the transaction to be made. By it, the one party thrusts his hand to remain (symbolically) permanently in the hand of the other. Here, at a wind instrument it designates the sustained unbroken note produced by a prolonged blowing of air into the shofar. It is the calling note, calling your attention and holding you.

The word תרועה (Teruah) from רעע, רוע, to break, designates the broken note interrupted by shorter or longer quavers (Shebarim or Teruah). It is the note for bustling, speeded activity, the signal for breaking up. The combined notes of Tekiah and Teruah as a signal for decampment and moving on worked as follows: The Tekiah called the people to attention to Moses. If no Teruah were to follow, they had to hurry to him to receive his orders. But the Teruah following immediately, informed them at once that it was a signal for striking tents and breaking up camp. And then the final Tekiah after packing up, called them forward thither to where HaShem had indicated their new resting place. Quite in this way, with every Teruah consisting of the threefold note introduced by, and concluding with, a Tekiah does tradition teach the procedure for blowing the prescribed Teruah on the shofar on Yom Teruah and תקיעה.... The preparatory Tekiah would be the summons in general to listen to HaShem, to receive from Him the orders for the day. Then the Teruah would then give His order to be breaking off and away from every attachment that estranges us from HaShem, and from consciousness of having the power of moral freedom of will, and leaving everything worthless behind, in short in giving up everything in our present mode of life which is displeasing to HaShem. The Tekiah which then follows, calls one to the new standpoint, to the new attitude to life, to faithfully giving oneself up to following the road set out by HaShem, which alone is the path of freedom, and which is blessed by the favor of HaShem.[[32]](#footnote-32)

On Rosh HaShana, the first day of Tishri, the plague of wild beasts began.[[33]](#footnote-33) 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,[[34]](#footnote-34) 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.

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,[[35]](#footnote-35) am in this land.”[[36]](#footnote-36) Shemot (Exodus) 8:22. This provides the verbal tallies between the Torah portion and our chapter of Psalms.

# Ashlamatah: I Samuel 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 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 and from 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. 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 good for 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 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 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 way. |
| 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 evil" 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 + 48

Mk 6:1-6a, Lk 4:16-20

Mk 6:6b-13, Lk 9:1-6

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong’s number 03068.

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

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.

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>.

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

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.

### Hebrew:

| Hebrew | English | Torah Reading  Ex. 8:16 – 9:35 | Psalms  47:1- 48:15 | Ashlamatah  1 Sam 12:7-16 |
| --- | --- | --- | --- | --- |
|  |  |  |  |  |
| !Arh]a;; | Aaron | Exod. 8:16 Exod. 8:17 Exod. 8:25 Exod. 9:8 Exod. 9:27 |  | 1 Sam. 12:8 |
| ~yhil{a/ | God | Exod. 8:19 Exod. 8:25 Exod. 8:26 Exod. 8:27 Exod. 8:28 Exod. 9:1 Exod. 9:13 Exod. 9:28 Exod. 9:30 | Ps. 47:1 Ps. 47:5 Ps. 47:6 Ps. 47:7 Ps. 47:8 Ps. 47:9 Ps. 48:1 Ps. 48:3 Ps. 48:8 Ps. 48:9 Ps. 48:10 Ps. 48:14 | 1 Sam. 12:9 1 Sam. 12:12 1 Sam. 12:14 |
| ~ai | if | Exod. 8:21 Exod. 9:2 |  | 1 Sam. 12:14 1 Sam. 12:15 |
| rm;a' | said | Exod. 8:16 Exod. 8:19 Exod. 8:20 Exod. 8:25 Exod. 8:26 Exod. 8:27 Exod. 8:28 Exod. 8:29 Exod. 9:1 Exod. 9:5 Exod. 9:8 Exod. 9:13 Exod. 9:22 Exod. 9:27 Exod. 9:29 |  | 1 Sam. 12:10 1 Sam. 12:12 |
| @s;a' | brought, assembled | Exod. 9:19 | Ps. 47:9 |  |
| #r,a, | land, earth | Exod. 8:16 Exod. 8:17 Exod. 8:22 Exod. 8:24 Exod. 8:25 Exod. 9:5 Exod. 9:9 Exod. 9:14 Exod. 9:15 Exod. 9:16 Exod. 9:22 Exod. 9:23 Exod. 9:24 Exod. 9:25 Exod. 9:26 Exod. 9:29 Exod. 9:33 | Ps. 47:2 Ps. 47:7 Ps. 47:9 Ps. 48:2 Ps. 48:10 |  |
| rv,a] | which, who, that | Exod. 8:21 Exod. 8:22 Exod. 9:3 Exod. 9:18 Exod. 9:19 Exod. 9:21 Exod. 9:24 Exod. 9:26 | Ps. 47:4 | 1 Sam. 12:7 1 Sam. 12:14 1 Sam. 12:16 |
| aAB | came, go, went | Exod. 8:24 Exod. 9:1 |  | 1 Sam. 12:8 1 Sam. 12:12 |
| rx;B' | chosen, chooses |  | Ps. 47:4 | 1 Sam. 12:13 |
| !Be | sons | Exod. 9:4 Exod. 9:6 Exod. 9:26 Exod. 9:35 | Ps. 47:1 Ps. 48:1 | 1 Sam. 12:12 |
| lAdG" | great |  | Ps. 47:2 Ps. 48:1 | 1 Sam. 12:16 |
| yAG | nations | Exod. 9:24 | Ps. 47:8 |  |
| ~G: | also | Exod. 8:21 Exod. 8:32 |  | 1 Sam. 12:14 1 Sam. 12:16 |
| rb;D' | said, speak, spoken | Exod. 8:19 Exod. 9:1 Exod. 9:12 Exod. 9:35 | Ps. 47:3 |  |
| rb'D' | asked, thing, word | Exod. 8:31 Exod. 9:4 Exod. 9:5 Exod. 9:6 Exod. 9:20 Exod. 9:21 |  | 1 Sam. 12:16 |
| hNEhi | behold, see | Exod. 8:21 Exod. 8:29 Exod. 9:3 Exod. 9:7 Exod. 9:18 | Ps. 48:4 | 1 Sam. 12:13 |
| hz< | this, here | Exod. 8:23 Exod. 8:32 Exod. 9:5 Exod. 9:6 Exod. 9:14 Exod. 9:16 | Ps. 48:14 | 1 Sam. 12:8 1 Sam. 12:16 |
| aj'x' | sinned | Exod. 9:27 Exod. 9:34 |  | 1 Sam. 12:10 |
| dy" | hand | Exod. 8:17 Exod. 9:3 Exod. 9:15 Exod. 9:22 Exod. 9:35 |  | 1 Sam. 12:9 1 Sam. 12:10 1 Sam. 12:11 1 Sam. 12:15 |
| [d;y" | know, known, knew | Exod. 8:22 Exod. 9:14 Exod. 9:29 Exod. 9:30 | Ps. 48:3 |  |
| hwhy | LORD | Exod. 8:16 Exod. 8:19 Exod. 8:20 Exod. 8:22 Exod. 8:24 Exod. 8:26 Exod. 8:27 Exod. 8:28 Exod. 8:29 Exod. 8:30 Exod. 8:31 Exod. 9:1 Exod. 9:3 Exod. 9:4 Exod. 9:5 Exod. 9:6 Exod. 9:8 Exod. 9:12 Exod. 9:13 Exod. 9:20 Exod. 9:21 Exod. 9:22 Exod. 9:23 Exod. 9:27 Exod. 9:28 Exod. 9:29 Exod. 9:30 Exod. 9:33 Exod. 9:35 | Ps. 47:2 Ps. 47:5 Ps. 48:1 Ps. 48:8 | 1 Sam. 12:7 1 Sam. 12:8 1 Sam. 12:9 1 Sam. 12:10 1 Sam. 12:11 1 Sam. 12:12 1 Sam. 12:13 1 Sam. 12:14 |
| bqo[]y: | Jacob |  | Ps. 47:4 | 1 Sam. 12:8 |
| ac'y" | bring, come, go | Exod. 8:18 Exod. 8:20 Exod. 8:29 Exod. 8:30 Exod. 9:29 Exod. 9:33 |  | 1 Sam. 12:8 |
| bc;y" | present yourself, stand | Exod. 8:20 Exod. 9:13 |  | 1 Sam. 12:7 1 Sam. 12:16 |
| bv;y" | settled, lived, sits |  | Ps. 47:8 | 1 Sam. 12:8 1 Sam. 12:11 |
| !WK | right, establish | Exod. 8:26 | Ps. 48:8 |  |
| lKo | all, whole, entire, every | Exod. 8:16 Exod. 8:17 Exod. 8:24 Exod. 9:4 Exod. 9:6 Exod. 9:9 Exod. 9:11 Exod. 9:14 Exod. 9:16 Exod. 9:19 Exod. 9:22 Exod. 9:24 Exod. 9:25 | Ps. 47:1 Ps. 47:2 Ps. 47:7 Ps. 48:2 | 1 Sam. 12:7 |
| !Ke | thus, so | Exod. 8:17 Exod. 8:24 Exod. 8:26 | Ps. 48:5 Ps. 48:8 Ps. 48:10 |  |
| @K; | hand | Exod. 9:29 Exod. 9:33 | Ps. 47:1 |  |
| aol | no, not, nothing | Exod. 9:4 Exod. 9:21 Exod. 9:26 Exod. 9:28 Exod. 9:29 Exod. 9:33 |  | 1 Sam. 12:12 |
| ble | heart | Exod. 8:19 Exod. 8:32 Exod. 9:7 Exod. 9:12 Exod. 9:21 Exod. 9:34 Exod. 9:35 | Ps. 48:13 |  |
| daom. | very, highly | Exod. 9:3 Exod. 9:18 Exod. 9:24 | Ps. 47:9 Ps. 48:1 |  |
| alem' | full | Exod. 8:21 | Ps. 48:10 |  |
| %l,m, | king |  | Ps. 47:2 Ps. 47:6 Ps. 47:7 Ps. 48:2 Ps. 48:4 | 1 Sam. 12:9 1 Sam. 12:12 1 Sam. 12:13 1 Sam. 12:14 |
| !mi | because, the one, both | Exod. 8:24 Exod. 9:11 Exod. 9:20 Exod. 9:25 |  | 1 Sam. 12:11 |
| ![;m; | in order, because | Exod. 8:22 Exod. 9:16 | Ps. 48:11 |  |
| ~yIr;c.mi | Egypt | Exod. 8:16 Exod. 8:17 Exod. 8:21 Exod. 8:24 Exod. 8:26 Exod. 9:4 Exod. 9:6 Exod. 9:9 Exod. 9:11 Exod. 9:18 Exod. 9:22 Exod. 9:23 Exod. 9:24 Exod. 9:25 |  | 1 Sam. 12:8 |
| hv,m | Moses | Exod. 8:16 Exod. 8:20 Exod. 8:25 Exod. 8:26 Exod. 8:29 Exod. 8:30 Exod. 8:31 Exod. 9:1 Exod. 9:8 Exod. 9:10 Exod. 9:11 Exod. 9:12 Exod. 9:13 Exod. 9:22 Exod. 9:23 Exod. 9:27 Exod. 9:29 Exod. 9:33 Exod. 9:35 |  | 1 Sam. 12:8 |
| !t;n" | sent, set | Exod. 9:23 |  | 1 Sam. 12:13 |
| rp;s' | proclaim, tell | Exod. 9:16 | Ps. 48:12 Ps. 48:13 |  |
| db;[' | serve | Exod. 8:20 Exod. 9:1 Exod. 9:13 |  | 1 Sam. 12:10 1 Sam. 12:14 |
| d[; | not even, until, her forever | Exod. 9:7 Exod. 9:18 | Ps. 48:8 |  |
| !yI[; | eyes | Exod. 8:26 Exod. 9:8 |  | 1 Sam. 12:16 |
| l[; | over, above, upon | Exod. 9:9 Exod. 9:22 Exod. 9:23 | Ps. 47:2 Ps. 47:8 Ps. 48:14 | 1 Sam. 12:12 1 Sam. 12:13 1 Sam. 12:14 |
| hT'[; | now | Exod. 9:15 Exod. 9:18 Exod. 9:19 |  | 1 Sam. 12:7 1 Sam. 12:10 1 Sam. 12:13 1 Sam. 12:16 |
| ~ynIP' | before, face | Exod. 8:20 Exod. 8:24 Exod. 9:10 Exod. 9:11 Exod. 9:13 |  | 1 Sam. 12:7 |
| ab'c' | army,war |  | Ps. 48:8 | 1 Sam. 12:9 |
| lAq | thunder, voice | Exod. 9:23 Exod. 9:28 Exod. 9:29 Exod. 9:33 Exod. 9:34 | Ps. 47:1 Ps. 47:5 | 1 Sam. 12:14 1 Sam. 12:15 |
| br,q, | midst | Exod. 8:22 | Ps. 48:9 |  |
| ha'r' | show, see, saw | Exod. 9:16 Exod. 9:34 | Ps. 48:5 Ps. 48:8 | 1 Sam. 12:12 1 Sam. 12:16 |
| rb;v' | shattered, break | Exod. 9:25 | Ps. 48:7 |  |
| xl;v' | let, I will send,in not letting go | Exod. 8:20 Exod. 8:21 Exod. 8:28 Exod. 8:29 Exod. 8:32 Exod. 9:1 Exod. 9:2 Exod. 9:7 Exod. 9:13 Exod. 9:14 Exod. 9:15 Exod. 9:17 Exod. 9:19 Exod. 9:27 Exod. 9:28 Exod. 9:35 |  | 1 Sam. 12:8 1 Sam. 12:11 |
| ~v' | there, where | Exod. 8:22 Exod. 9:26 | Ps. 48:6 |  |
| ~ve | name | Exod. 9:16 | Ps. 48:10 |  |
| [m;v' | listen, hear, heed | Exod. 8:19 Exod. 9:12 | Ps. 48:8 | 1 Sam. 12:14 1 Sam. 12:15 |
| arey" | feared, fear | Exod. 9:20 Exod. 9:30 | Ps. 47:2 | 1 Sam. 12:14 |
| > ? | just | Exod. 9:12 Exod. 9:35 |  | 1 Sam. 12:8 |
| %l;m' | shall reign |  | Ps. 47:8 | 1 Sam. 12:12 1 Sam. 12:14 |
| bz:[' | left | Exod. 9:21 |  | 1 Sam. 12:10 |
| ry[i | city, town | Exod. 9:29 Exod. 9:33 | Ps. 48:1 Ps. 48:8 |  |
| ~[; | people | Exod. 8:20 Exod. 8:21 Exod. 8:22 Exod. 8:23 Exod. 8:29 Exod. 8:31 Exod. 8:32 Exod. 9:1 Exod. 9:7 Exod. 9:13 Exod. 9:14 Exod. 9:15 Exod. 9:17 Exod. 9:27 | Ps. 47:1 Ps. 47:3 Ps. 47:9 |  |
| hf'[' | did, do, done, made, make | Exod. 8:17 Exod. 8:18 Exod. 8:24 Exod. 8:26 Exod. 8:31 Exod. 9:5 Exod. 9:6 |  | 1 Sam. 12:7 1 Sam. 12:16 |
| br; | enough, great | Exod. 9:28 | Ps. 48:2 |  |

### Greek:

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| GREEK | ENGLISH | | Torah Reading  Ex. 8:16 – 9:35 | | Psalms  47:1- 48:15 | | Ashlamatah  1 Sam 12:7-16 | | Peshat  Mishnah of Mark,  1-2 Peter, & Jude  Mk 6:1-13 | | Tosefta of  Luke  Lk 4:16-20 9:1-6 | |  |
|  |  | |  | |  | |  | |  | |  | |  |
| ἀδελφός | brothers | |  | |  | |  | | Mk. 6:3 | |  | |  |
| αἴρω | take | |  | |  | |  | | Mk. 6:8 | | Lk. 9:3 | |  |
| ἀκούω | heard | |  | | Ps. 48:8 | | 1 Sam. 12:14 1 Sam. 12:15 | | Mk. 6:2 Mk. 6:11 | |  | |  |
| ἀναγινώσκω | read | |  | |  | |  | |  | | Lk. 4:16 | |  |
| ἄνθρωπος | man, men | | Exo 8:17  Exo 8:18 Exo 9:9 Exo 9:10 Exo 9:19 Exo 9:22  Exo 9:25 | |  | |  | |  | |  | |  |
| ἀποδίδωμι | gave | |  | |  | | 1Sa 12:9 | |  | | Lk. 4:20 | |  |
| ἀποστέλλω | sent, send | | Exo 8:28  Exo 9:15 Exo 9:27 | |  | | 1Sa 12:8  1Sa 12:11 | | Mk. 6:7 | | Lk. 4:18 Lk. 9:2 | |  |
| ἄρτος | loaves | |  | |  | |  | | Mk. 6:8 | | Lk. 9:3 | |  |
| δαιμόνιον | demons | |  | |  | |  | | Mk. 6:13 | | Lk. 9:1 | |  |
| δέχομαι | took, take | |  | |  | |  | | Mk. 6:11 | | Lk. 9:5 | |  |
| διά | on account of, through, because of | | Exo 9:11 | |  | |  | | Mar 6:2 Mar 6:6 | |  | |  |
| διδάσκω | teach | |  | |  | |  | | Mk. 6:2 Mk. 6:6 | |  | |  |
| δίδωμι | gave, puts | | Exo 8:23 Exo 9:5 Exo 9:23 | |  | | 1Sa 12:13 | | Mk. 6:2 Mk. 6:7 | | Lk. 9:1 | |  |
| διέρχομαι | through, going about | |  | | Psa 48:4 | |  | |  | | Lk. 9:6 | |  |
| δύναμαι | be able | | Exo 8:18  Exo 9:11 | |  | |  | | Mk. 6:5 | |  | |  |
| δύναμις | force | |  | | Psa 48:8 Psa 48:13 | |  | | Mk. 6:2 Mk. 6:5 | | Lk. 9:1 | |  |
| δύο | two | |  | |  | |  | | Mk. 6:7 Mk. 6:9 | | Lk. 9:3 | |  |
| δώδεκα | twelve | |  | |  | |  | | Mk. 6:7 | | Lk. 9:1 | |  |
| εἴδω | beheld, knew | | Exod. 8:21 Exod. 8:29 Exod. 9:3 Exod. 9:7 Exod. 9:18 | | Ps. 48:4 | | 1 Sam. 12:13 | |  | |  | |  |
| εἰσέρχομαι | entered | | Exo 9:1  Exo 9:19 | |  | | 1Sa 12:8 | | Mk. 6:10 | | Lk. 4:16 Lk. 9:4 | |  |
| ἐκεῖ | there, in that place | | Exo 8:22 | | Psa 48:6 | |  | | Mk. 6:5 Mk. 6:10 | | Lk. 9:4 | |  |
| ἐκεῖθεν | out from there | |  | |  | |  | | Mk. 6:1 Mk. 6:10 Mk. 6:11 | | Lk. 9:4 | |  |
| ἕνεκα / ἕνεκεν | because of | | Exo 9:16 | | Psa 48:11 | |  | |  | | Luk 4:18 | |  |
| ἐξέρχομαι | come forth, go forth go from | | Exo 8:20 Exo 8:29  Exo 8:30  Exo 9:29  Exo 9:33 | |  | |  | | Mk. 6:1 Mk. 6:10 Mk. 6:12 | | Lk. 9:4 Lk. 9:5 Lk. 9:6 | |  |
| ἐξουσία | authority | |  | |  | |  | | Mk. 6:7 | | Lk. 9:1 | |  |
| ἐπιδίδωμι | handed | |  | |  | |  | |  | | Lk. 4:17 | |  |
| ἔπω | said | | Exod. 8:16 Exod. 8:19 Exod. 8:20 Exod. 8:25 Exod. 8:26 Exod. 8:27 Exod. 8:28 Exod. 8:29 Exod. 9:1 Exod. 9:5 Exod. 9:8 Exod. 9:13 Exod. 9:22 Exod. 9:27 Exod. 9:29 | |  | | 1 Sam. 12:10 1 Sam. 12:12 | |  | |  | |  |
| ἔρχομαι | came, come | | Exo 8:25 | |  | | 1Sa 12:12 | | Mk. 6:1 | | Lk. 4:16 | |  |
| ἕτερος | another, others | |  | | Psa 48:13 | |  | |  | |  | |  |
| εὐαγγελίζω | good news | |  | |  | |  | |  | | Lk. 4:18 Lk. 9:6 | |  |
| εὑρίσκω | found | | Exo 9:19 | |  | |  | |  | | Lk. 4:17 | |  |
| ἔχω | have, had, suffice | |  | |  | |  | |  | | Lk. 9:3 | |  |
| ἡμέρα | day | | Exo 8:22 Exo 8:27 Exo 9:18 | |  | |  | | Mar 6:11 | | Luk 4:16 | |  |
| θαυμάζω | wondered | |  | | Psa 48:5 | |  | | Mk. 6:6 | |  | |  |
| θέλω / ἐθέλω | want, wanted | | Exo 8:32 | |  | |  | |  | |  | |  |
| θεός | God | | Exod. 8:19 Exod. 8:25 Exod. 8:26 Exod. 8:27 Exod. 8:28 Exod. 9:1 Exod. 9:13 Exod. 9:28 Exod. 9:30 | | Ps. 47:1 Ps. 47:5 Ps. 47:6 Ps. 47:7 Ps. 47:8 Ps. 47:9 Ps. 48:1 Ps. 48:3 Ps. 48:8 Ps. 48:9 Ps. 48:10 Ps. 48:14 | | 1 Sam. 12:9 1 Sam. 12:12 1 Sam. 12:14 | |  | | Lk. 9:2 | |  |
| θεραπεύω | healed | |  | |  | |  | | Mk. 6:5 Mk. 6:13 | | Lk. 9:1 Lk. 9:6 | |  |
| ἰδού | behold, see | | Exod. 8:21 Exod. 8:29 Exod. 9:3 Exod. 9:7 Exod. 9:18 | | Ps. 48:4 | | 1 Sam. 12:13 | |  | |  | |  |
| καλέω | called | | Exo 8:25  Exo 9:27 | |  | |  | |  | |  | |  |
| καρδία | heart | | Exod. 8:19 Exod. 8:32 Exod. 9:7 Exod. 9:12 Exod. 9:21 Exod. 9:34 Exod. 9:35 | | Ps. 48:13 | |  | |  | | Luk 4:18 | |  |
| κατά | according to, among | |  | | Psa 48:10 | |  | |  | | Lk. 9:6 | |  |
| κηρύσσω | preached | |  | |  | |  | | Mk. 6:12 | | Lk. 4:18 Lk. 4:19 Lk. 9:2 | |  |
| κονιορτός | Dust | | Exo 9:9 | |  | |  | |  | | Lk. 9:5 | |  |
| κρίνω | Judge | |  | |  | |  | |  | |  | |  |
| κύριος | LORD | | Exod. 8:16 Exod. 8:19 Exod. 8:20 Exod. 8:22 Exod. 8:24 Exod. 8:26 Exod. 8:27 Exod. 8:28 Exod. 8:29 Exod. 8:30 Exod. 8:31 Exod. 9:1 Exod. 9:3 Exod. 9:4 Exod. 9:5 Exod. 9:6 Exod. 9:8 Exod. 9:12 Exod. 9:13 Exod. 9:20 Exod. 9:21 Exod. 9:22 Exod. 9:23 Exod. 9:27 Exod. 9:28 Exod. 9:29 Exod. 9:30 Exod. 9:33 Exod. 9:35 | | Ps. 47:2 Ps. 47:5 Ps. 48:1 Ps. 48:8 | | 1 Sam. 12:7 1 Sam. 12:8 1 Sam. 12:9 1 Sam. 12:10 1 Sam. 12:11 1 Sam. 12:12 1 Sam. 12:13 1 Sam. 12:14 | |  | | Lk. 4:18 Lk. 4:19 | |  |
| κώμη | villages | |  | |  | |  | | Mk. 6:6 | | Lk. 9:6 | |  |
| λαλέω | said, to speak | | Exo 8:19  Exo 9:35 | |  | |  | |  | |  | |  |
| λέγω | | saying,says | | Exo 8:20  Exo 8:25 Exo 9:1 Exo 9:5 Exo 9:8 Exo 9:13 | |  | | 1Sa 12:10 | | Mk. 6:2 Mk. 6:4 Mk. 6:10 | | Lk. 9:3 |  |
| μαθητής | | disciple | |  | |  | |  | | Mk. 6:1 | | Luk 9:1 |  |
| μαρτύριον | | testimony | |  | |  | |  | | Mk. 6:11 | | Lk. 9:5 |  |
| μένω | | remain, stay | |  | |  | |  | | Mk. 6:10 | | Lk. 9:4 |  |
| μηδείς / μηδεμία | | no one | |  | |  | |  | | Mk. 6:8 | | Lk. 9:3 |  |
| ὁδός | | journey | | Exo 8:27 | |  | |  | | Mk. 6:8 | | Lk. 9:3 |  |
| οἰκία | | houses, home | | Exo 8:21 Exo 9:19 | |  | |  | | Mk. 6:4 Mk. 6:10 | | Lk. 9:4 |  |
| ὄνομα | | names, named | | Exod. 9:16 | | Ps. 48:10 | |  | |  | |  |  |
| ὄρος | | mountain, mount | |  | | Psa 48:1 Psa 48:2 Psa 48:11 | |  | |  | |  |  |
| ὅς / ἥ / ὅ | | who, which, what | | Exod. 8:21 Exod. 8:22 Exod. 9:3 Exod. 9:18 Exod. 9:19 Exod. 9:21 Exod. 9:24 Exod. 9:26 | | Ps. 47:4 | | 1 Sam. 12:7 1 Sam. 12:14 1 Sam. 12:16 | | Mk. 6:11 | | Lk. 4:18 Lk. 9:4 |  |
| ὅσος | | as much as, as many as | | Exo 9:19 Exo 9:25 | |  | |  | | Mar 6:11 | | Luk 9:5 |  |
| οὐδείς | | no one, even one | | Exo 8:31 Exo 9:6 Exo 9:7 | |  | |  | | Mk. 6:5 | |  |  |
| ὀφθαλμός | | eyes | |  | |  | | 1 Sam. 12:16 | |  | | Lk. 4:20 |  |
| πᾶς | | all, whole, every, entire | | Exod. 8:16 Exod. 8:17 Exod. 8:24 Exod. 9:4 Exod. 9:6 Exod. 9:9 Exod. 9:11 Exod. 9:14 Exod. 9:16 Exod. 9:19 Exod. 9:22 Exod. 9:24 Exod. 9:25 | | Ps. 47:1 Ps. 47:2 Ps. 47:7 Ps. 48:2 | | 1 Sam. 12:7 | |  | | Lk. 4:20 Lk. 9:1 |  |
| πατήρ | | father | |  | |  | | 1Sa 12:7 1Sa 12:8 | |  | |  |  |
| πήρα | | bag, wallet | |  | |  | |  | | Mk. 6:8 | | Lk. 9:3 |  |
| πλῆθος | | multitude, cogregation | | Exo 8:24 | |  | |  | |  | |  |  |
| πνεῦμα | | breath, wind, spirits | |  | | πνεῦμα | |  | | Mk. 6:7 | | Lk. 4:18 |  |
| ποιέω | | did, do, make | | Exod. 8:17 Exod. 8:18 Exod. 8:24 Exod. 8:26 Exod. 8:31 Exod. 9:5 Exod. 9:6 | |  | | 1 Sam. 12:7 1 Sam. 12:16 | | Mk. 6:5 | |  |  |
| πόλις | | cities | | Exod. 9:29 Exod. 9:33 | | Ps. 48:1 Ps. 48:8 | |  | |  | | Lk. 9:5 |  |
| πολύς / πολλός | | many, much, great | | Exo 9:18 Exo 9:24 | |  | |  | | Mk. 6:2 Mk. 6:13 | |  |  |
| πορεύομαι | | go, going | | Exo 8:27 Exo 8:28 | |  | | 1Sa 12:14 | |  | |  |  |
| πούς | | foot, feet | |  | | Psa 47:3 | |  | | Mk. 6:11 | | Lk. 9:5 |  |
| προφήτης | | prophet | |  | |  | |  | | Mk. 6:4 | | Lk. 4:17 |  |
| ῥάβδος | | rod, staff | | Exo 8:16  Exo 8:17 | |  | |  | | Mk. 6:8 | | Lk. 9:3 |  |
| σάββατον | | Sabbath | |  | | Psa 48:0 | |  | | Mk. 6:2 | | Lk. 4:16 |  |
|  | |  | |  | |  | |  | |  | |  |  |
| συναγωγή | | gathering, synagogue | |  | |  | |  | | Mk. 6:2 | | Lk. 4:16 Lk. 4:20 |  |
| συντρίβω | | break, broke | | Exo 9:25 | |  | |  | |  | | Luk 4:18 |  |
| τόπος | | place | |  | |  | | 1Sa 12:8 | | Mk. 6:11 | | Lk. 4:17 |  |
| υἱός | | son | | Exod. 9:4 Exod. 9:6 Exod. 9:26 Exod. 9:35 | | Ps. 47:1 Ps. 48:1 | | 1 Sam. 12:12 | | Mk. 6:3 | |  |  |
| χείρ | | hand | | Exod. 8:17 Exod. 9:3 Exod. 9:15 Exod. 9:22 Exod. 9:35 | | Psa 47:1 | | 1 Sam. 12:9 1 Sam. 12:10 1 Sam. 12:11 1 Sam. 12:15 | | Mk. 6:2 Mk. 6:5 | |  |  |
| χιτών | | tunics | |  | |  | |  | | Mk. 6:9 | | Lk. 9:3 |  |

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,[[37]](#footnote-37) where he was raised up,[[38]](#footnote-38) and entered per his religious practice,[[39]](#footnote-39) in (on) the day of Sabbaths into the Synagogue and stood up to read aloud[[40]](#footnote-40). And given to him was the Prophet Yeshayahu[[41]](#footnote-41) and he unrolled the scroll to find the place where he was to read it was written,[[42]](#footnote-42)  “The spirit of the Lord God[[43]](#footnote-43) 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[[44]](#footnote-44) (clerk or Paqid) andsat 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 yourjourney, 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[[45]](#footnote-45) from your feet as a testimony against them.” And departing, they begangoing about among the villages, proclaiming the Mesorah, and healing everywhere. | And he departed from there and came into his native town,[[46]](#footnote-46) and his talmidim followed[[47]](#footnote-47) after him. And when Shabbat had come, he began teaching[[48]](#footnote-48) in the Synagogue, and many listening were struck with astonishment,[[49]](#footnote-49) saying from who,[[50]](#footnote-50) does this one get this and what wisdom is this which has been given to him, and such supernatural power[[51]](#footnote-51) happens[[52]](#footnote-52) 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).[[53]](#footnote-53) 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.[[54]](#footnote-54) And he wasnot 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.[[55]](#footnote-55)  And he called the twelve (talmidim) and began to send them[[56]](#footnote-56) out in pairs, and gave them authority to cast out shedim (unclean spirits); and he instructed them that they should take nothing for theirjourney, except a mere staff,[[57]](#footnote-57) no bread, no bag, no money in their belt, but to wear sandals; and he added, “Do not put on two tallits.”[[58]](#footnote-58) 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[[59]](#footnote-59) 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. |

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 |  |
| Ex 9:13 – 9:35 | Psa. 47:6-10 | Is 34:11 – 35:2, 10 | Mk 6:6b-13 | Lk 9:1-6 |  |

Commentary to Hakham Tsefet’s School of Peshat

This 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 per 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)[[60]](#footnote-60) 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, per 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 understand 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 a coming 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[[61]](#footnote-61) 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[[62]](#footnote-62) 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.[[63]](#footnote-63) 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[[64]](#footnote-64) 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” regarding 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 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 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. In a previous Gemara of 2 Luqas (Acts) here Hakham Shaul gives a Pesach sermon 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.”

2 Luqas (Acts) 13:13 – 16 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,

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”? 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 believe 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. 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 except for 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 could sit, as it is said: Then David the king went in, and sat before the Lord, and he said: Who am I? etc![[65]](#footnote-65)

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.

Yeshua’s sermon and announcement of the Yobel are juxtaposed against those things in the first Redemption which were necessary for the emancipation of the Jewish people from Egyptian bondage. We would do well to studies these juxtaposed events to see the Jewish perspective in contrast to the Egyptians – Gentiles.

# PIRQE ABOT

Pereq Vav

Mishnah 6:0 – 6:1

Hakham Yitschaq (ben Moshe) Magriso

6:0 The Sages taught the following in the language of the Mishnah: “Blessed be He who chose them and their teaching.”

The sixth chapter of Pirqe Abot that we will now discuss is not part of the Mishnah of Pirqe Abot. Rather it is a Baraitha [a teaching contemporary to the Mishnah that was not included in the Mishnaic canon]. Therefore, before beginning this chapter, the introductory phrase: “The Sages taught the following in the language of the Mishnah” is included.

This chapter is a Baraitha which the Sages taught in the same language as the Mishnah in the previous chapter of Pirqe Abot. Blessed be G-d who chose the Sages and their teachings to be representative of His will.

This chapter is known as “The Attainment of Torah” (Heb.: Kinyan Torah). Here the Sages discuss all the methods through which the Torah may be attained, as well as the advantages (He.: Ma’a lot) that a person can attain through the Torah.

6:1 Rabbi Meir said: Everyone who occupies himself with the Torah for its own sake becomes worthy of many things. Not only that, but all the world is worthy of him. He is called a companion, friend, and one who loves G-d, one who loves man, one who gladdens G-d, one who gladdens man. The Torah clothes him with humility and reverence. It enables him to be a righteous, saintly, upright and trustworthy person. It keeps him from sin and draws him to merit. People benefit from him through advice, acumen, understanding and strength. It is thus written that the Torah said: “I have understanding and strength. I am understanding, I have strength” (Prov. 8:14). The Torah gives him sovereignty, dominion and a deep understanding of the Law. The secrets of the Torah are revealed to him. He becomes like an overflowing spring, like a river that flows and never fails. Let him be modest, patient, and forgiving of insults. The Torah will then make him great, and raise him over all things that were created.

We are now told of the advantages (Heb.: ma’alot) that can be gained by the person who studies Torah for the sake of heaven (Heb.: LeShem Shamayim).This paragraph thus refers to the person who devotes his life to the Torah with a absolutely no ulterior motives. Auch a person is not studying so that he will attain status, and honor, or so that people will admire him. Nor is he interested in any monetary benefits. Rather his study is for the sake of G-d who is in heaven.

Such a person becomes worthy of many benefits. In addition, it can be said that the entire world was created for his sake. The world was created only for the sake of the Torah. It is thus written, "[Fear God and keep His commandments.] for this is all of man" (Ecclesiastes 12:13). This indicates that all people were created only to serve the saint who studies God's Torah. He is the source of all the goodness and blessing that comes to the world. Therefore, the entire world is beholden to him because Of his Torah knowledge.

Such a person is called a companion of God, a partner (shutaf) with God. Just as God sustains the world, so does the person who studies Torah for the sake of Heaven. He is therefore considered God's partner in creation (ma'aseh Beresheet).

He is also called a friend and companion of God because when he studies the Torah for the sake of Heaven, he becomes attached to God. He thus becomes like a friend of God, and God also becomes his Friend. God then keeps a watchful eye over him, and His specific Providence (hashgachah peratit) protects him and keeps him from

evil.

This brings joy to the Creator, since it is God's attribute (middah) to have pleasure when He does good for the world. The world need not worry about danger, since when such a person studies Torah, God grants good to the entire world for his sake. Thus, God's will is fulfilled and the person brings joy to God and man.

The Torah also clothes such a person in humility (anavah) and the fear of Heaven (yirath Shamayim). It directs him to be a righteous (tzaddik), saintly (chasid) person, upright and trustworthy (ne'eman).

When a person studies for the sake of Heaven, the Torah endows him with all sorts of good traits. This prevents him from sinning, even accidentally (be-shogeg). The Torah draws him to merit (zekhuth), because one good deed leads to another. Therefore, as long as a person continues to devote himself to Torah study, it will lead him to other good deeds.

The world also benefits from such a person. People are able to seek advice from him, even with regard to worldly matters. Because he is studying for the sake of Heaven, the Heavens open up new avenues of wisdom to him. All the wisdom in the world is included in the Torah.

The Torah therefore says, "I have advice and acumen; I am understanding, I have strength" (proverbs 8:14). The Torah itself is saying, "In me there is all sorts of wisdom, good advice, understanding, learning and strength."

The Torah also gives a person stature, sovereignty and authority, elevating him in status, so that he becomes great and assumes leadership. He also becomes able to judge people though probing (chakirah) and analysis (derishah). Providence never allows a false litigant (baal din ramai) fool him with spurious arguments (ta'anoth). The Heavens also reveal to such a person all the secrets of the Torah. His wisdom thus increases like an overflowing fountain, and like a river that never stops running.

However, the master advises that such a person must be modest, patient and forgiving of insult. All these advantages only belong to the person who is modest (tzanua). All the good that he does must be done secretly. Moreover, he must be patient (erekh ruach) and not impetuous. He must also be "forgiving of insults" - even if another person insults him, he is quick to forgive.

When a person has these traits, the Torah will make him even greater, and raise him over all the creatures (ma'asim) that were created in the Six Days of Creation. He is greater than everything in heaven and earth, even the angels (malakhim).

Questions for Reflection

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

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,

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

Barúch Atáh Adonái, Notén HaToráh. Amen!

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

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

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

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

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

Next Shabbat:

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

|  |  |  |
| --- | --- | --- |
| Shabbat | Torah Reading: | Weekday Torah Reading: |
| הִכְבַּדְתִּי |  |  |
| “HiK’Bad’ti” | Reader 1 – Sh’mot 10:1-6 | Reader 1 – Sh’mot 12:29-31 |
| “I have hardened” | Reader 2 – Sh’mot 10:7-15 | Reader 2 – Sh’mot 12:32-34 |
| “Yo he endurecido” | Reader 3 – Sh’mot 10:16-29 | Reader 3 – Sh’mot 12:29-36 |
| Sh’mot (Exodus) Ex. 10:1 – 12:28 | Reader 4 – Sh’mot 11:1-10 |  |
| Ashlamatah: I Samuel 6:6-14 | Reader 5 – Sh’mot 12:1-10 |  |
|  | Reader 6 – Sh’mot 12:11-17 | Reader 1 – Sh’mot 12:29-31 |
| Psalm 49:1-21 + 50:1-23 | Reader 7 – Sh’mot 12:18-28 | Reader 2 – Sh’mot 12:32-34 |
|  | Maftir – Sh’mot 12:25-28 | Reader 3 – Sh’mot 12:29-36 |
| N.C.: Mk 6:14-29; Lk 9:7-9;  Acts 16:9-24 | I Samuel 6:6-14 |  |

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### Saturday Evening May 2, 2020

Evening: Counting of the Omer Day 24

Evening Counting of the Omer Day 24

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

Today is twenty-four days of the Omer which are three weeks and three days.

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

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 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[[66]](#footnote-66) as (some) other Gentiles do (walk), devoid of truth (Torah) in their mind,[[67]](#footnote-67) having a mental disposition full of darkness,[[68]](#footnote-68) alienated[[69]](#footnote-69) (cut off) from the life of God,[[70]](#footnote-70) their ignorance is due to an unyielding obstinacy of mind.[[71]](#footnote-71) For they, being desensitized, have given themselves up to apostasy,[[72]](#footnote-72) to every kind of impurity.[[73]](#footnote-73)

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

### Sunday Evening May 3, 2020

Evening: Counting of the Omer Day 25

Evening: Counting of the Omer Day 25

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

Today is twenty-five days of the Omer which are three weeks and four days.

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

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 25 | Parnas 1 | Iyar 10 | 4:20-24 | Confidence[[74]](#footnote-74) |

Ephesians 4:20-24 Your lessons on Messiah have taught you better than this,[[75]](#footnote-75) assuming you have paid attention to our teachings[[76]](#footnote-76) about him.[[77]](#footnote-77) Just as this instruction is the truth in (the Torah[[78]](#footnote-78) concerning) Yeshua.[[79]](#footnote-79) For you ought to put off[[80]](#footnote-80) the old man,[[81]](#footnote-81) (your previous way of living) which is destroyed by deceitful passions, and be renewed[[82]](#footnote-82) in the spirit of your mind.[[83]](#footnote-83) And you should put on the Nefesh Yehudi (new man),[[84]](#footnote-84) having been created after God’s likeness in righteousness/generosity and true holiness.



### Monday Evening May 4, 2020

#### Counting of the Omer Day 26

### Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu Al S’firat HaO’omer.

Today is twenty-six days of the Omer which are three weeks and five days.

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 26 | Parnas71 1/Parnas 2 | Iyar 11 | 4:25-27 | Confidence united with sincerity |

Ephesians 4:25-27 Therefore putting away falsehood,[[85]](#footnote-85) let each man speak[[86]](#footnote-86) honestly (in sincerity) with his neighbor,[[87]](#footnote-87) for we are one, and members of one congregation.[[88]](#footnote-88) Be angry,[[89]](#footnote-89) and do not sin. Do not let the sun go down upon your anger,[[90]](#footnote-90) neither give place to the adversary (devil).[[91]](#footnote-91)



### Tuesday Evening May 5, 2020 Evening:

### Counting of the Omer Day 27

Evening Counting of the Omer Day 27 Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu Al S’firat HaO’omer.

Today is twenty-seven days of the Omer which are three weeks and six days.

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Day of the Omer** |  | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 27 |  | Parnas 1/Parnas 3 | Iyar 12 | 4:28 | Confidence united with truth |

Let him who stole[[92]](#footnote-92) steal no more, but rather let him labor,[[93]](#footnote-93) doing honest (beneficial) work with his own

hands so that he may have something to share [[94]](#footnote-94) with anyone who is in need.[[95]](#footnote-95)



### Wednesday May 6, 2020

Evening: Counting of the Omer Day 28

Evening Counting of the Omer Day 28

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

Today is twenty-eight days of the Omer which are four weeks.

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

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 28 | Parnas 1/Moreh[[96]](#footnote-96) | Iyar 13 | 4:29 | Confidence united with humility |

Ephesians 4:29 Let not any of your former speech[[97]](#footnote-97) come out of your mouth,[[98]](#footnote-98) but speak only what is good to building up in showing favor,[[99]](#footnote-99) that it may only show God’s loving-kindness to the hearers.



### Thursday Evening May 7, 2020

Evening: Counting of the Omer Day 29

Barukh Atah ADONAI

Elohenu Melekh Ha-Olam

Asher Qid’shanu B’Mitsvotav V’tsivanu

Al S’firat HaO’omer.

Today is twenty-nine days of the Omer which are four weeks and one day.

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

Then read the following:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Day of the Omer | Ministry | Date | Ephesians | Attributes |
| 29 | Parnas 2/Massoret[[100]](#footnote-100) | Iyar 14 | 4:30 | Sincerity united with Loving-kindness |

Ephesians 4:30 And do not frustrate the Nefesh Yehudi[[101]](#footnote-101) from God, by whom you are sealed for the day of redemption.[[102]](#footnote-102)



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

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





Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

# Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Aviner ben Abraham

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1. 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-1)
2. 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-2)
3. 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-3)
4. Radak [↑](#footnote-ref-4)
5. Malbim [↑](#footnote-ref-5)
6. Shofar is a Hebrew word that comes from a root meaning beauty. The word shofar, however, through tradition came to mean almost solely “ram’s horn”. The shofar was used in biblical times for various occasions ranging from calling the armies together to signaling death. Which brings up the curious point that shofar is also literally translated as a “sense of incising”. Incising means to cut or burn into. Obviously the sound of the shofar was more than a mere horn blast to the ancient Hebrews, to earn a name that signified a cutting or burning into the heart and soul of the people. [↑](#footnote-ref-6)
7. Matteh Ephraim, Elef HaMagen 585:5 [↑](#footnote-ref-7)
8. This introduction was excerpted and edited from: *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-8)
9. v. 15 [↑](#footnote-ref-9)
10. On the second day of creation, G-d separated the waters above from the waters below. [↑](#footnote-ref-10)
11. Rosh Hashanah 31a [↑](#footnote-ref-11)
12. Shabbat 156a [↑](#footnote-ref-12)
13. The Resisei Layla was the major work of Rabbi Zadok ha-Kohen Rabinowitz of Lublin (Kreisburg, 1823 - Lublin, Poland, 1900), (or Tzadok Hakohen or Tzadok of Lublin), was a significant Jewish thinker and Hasidic leader. [↑](#footnote-ref-13)
14. Pesachim 54a [↑](#footnote-ref-14)
15. The second day also reflects the second millennium. In the second millennium, G-d brought a world-wide flood by bringing the waters above together with the waters below. For this reason, as well, G-d did not say that it was ‘good’. [↑](#footnote-ref-15)
16. This introduction was excerpted and edited from: *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-16)
17. Tehillim (Psalms) 47:6 [↑](#footnote-ref-17)
18. The Hebrew of this word is Drastically taken to describe God in His Attribute of Justice; v. Gen R. XII, 15. [↑](#footnote-ref-18)
19. God, in His Attribute of Mercy, is called by the Tetragrammaton. [↑](#footnote-ref-19)
20. 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-20)
21. Ibid. 2 [↑](#footnote-ref-21)
22. From Rabbi Moshe ben Nachman's commentary on the Torah. Adapted from Rabbi Dr. Charles Chavel's annotated translation. [↑](#footnote-ref-22)
23. The mystic teachings of the Kabbala. [↑](#footnote-ref-23)
24. Tehillim (Psalms) 89:15 [↑](#footnote-ref-24)
25. Yirmiyahu (Jeremiah) 4:19 [↑](#footnote-ref-25)
26. Vayikra (Leviticus) 23:24 [↑](#footnote-ref-26)
27. The neshama is the third of five parts of the soul. [↑](#footnote-ref-27)
28. Mekubalim are the masters of the sod level of Torah hermeneutics. [↑](#footnote-ref-28)
29. Orach Haim 590:4 [↑](#footnote-ref-29)
30. Found in “The Pentateuch” by S.R. Hirsh, in book two of Leviticus, page 674. [↑](#footnote-ref-30)
31. see Rosh HaShana 34a [↑](#footnote-ref-31)
32. “The Pentateuch”, translation and commentary by Samson Raphael Hirsch. [↑](#footnote-ref-32)
33. Exodus 8:24 *Zihron Yemot Olam* [↑](#footnote-ref-33)
34. The plague of wild beasts began on Rosh HaShana, as we shall see in our parsha next week. [↑](#footnote-ref-34)
35. HaShem - יהוה, Strong’s number 03068. [↑](#footnote-ref-35)
36. Land / Earth - ארץ, Strong’s number 0776. [↑](#footnote-ref-36)
37. 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-37)
38. 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-38)
39. 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-39)
40. 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-40)
41. 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-41)
42. 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-42)
43. The “Spirit of the Lord God here refers to the “Divine Shekinah” (presence) and the “Spirit of Prophecy.” [↑](#footnote-ref-43)
44. 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-44)
45. See fn#23 [↑](#footnote-ref-45)
46. 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-46)
47. 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-47)
48. 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-48)
49. **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-49)
50. While the Greek text clearly says “from where” the true intention of the text is from whom. [↑](#footnote-ref-50)
51. 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-51)
52. 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-52)
53. 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-53)
54. 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-54)
55. Here I believe that the Greek a*pistis* is trying to tell us that their life did not match their speech. [↑](#footnote-ref-55)
56. 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-56)
57. Verbal and thematic connection to Shemot (Exodus) 8:16 [↑](#footnote-ref-57)
58. 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-58)
59. Verbal connection to the soot, which becomes as fine as dust. Shemot 8:16, 9:8 [↑](#footnote-ref-59)
60. 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-60)
61. 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-61)
62. 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-62)
63. 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-63)
64. 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-64)
65. ﻿II Sam. 7:18 [↑](#footnote-ref-65)
66. **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-66)
67. **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-67)
68. 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-68)
69. **ἀπαλλοτριόω** – *apallotriou* has the sense of being “hostile.” [↑](#footnote-ref-69)
70. 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-70)
71. 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-71)
72. 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-72)
73. 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-73)
74. Hakham Shaul, now deals with confidence. He discusses the confidence the Gentile converts need for their new walk. [↑](#footnote-ref-74)
75. Eph. 4:20 ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν, cannot be translated by a literal word for word method. The concept is that the Gentile has received lessons on or about Messiah. And, therefore they have been taught you that they cannot live as the pagan Gentiles do. His message may sound like, you must change your conduct to match the teachings Torah, the 613 commandments and the wisdom of the Hakhamim.

    Barth translates v20… “But you have not become students of Messiah this way.” Barth, M. (1974). *Ephesians, Introduction, Translation, and Commentary on Chapters 4 - 6.* (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible. p. 498 [↑](#footnote-ref-75)
76. We see that activity of the Parnas 1 (1st Pastor) in these passages. The “teaching” is in fact teaching, instruction, and training in the Mesorah. An Academic setting is implied here. The Moreh is a “teacher” as we will see. However, we note that the Esnoga has many “teachers” and instructors. In the present verses, we see the 1st Pastoral Officer (Paqid) in action. [↑](#footnote-ref-76)
77. Some translations translate the clause εἴγε, “in as much as.” This indicates that the readers have heard of Yeshua. However, the “having heard” is not simply an acquaintance. This shows that the Ephesian congregation had learned about Messiah and this is Hakham Shaul’s gentle reminder that they have learned the “mysteries of Messiah by Hakham Shaul’s mouth. (see above 1:1-7; 3:1-6,7-13,14-19) Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. pp. 594-5 [↑](#footnote-ref-77)
78. Cf. John 17:17 [↑](#footnote-ref-78)
79. **Truth in** (concerning) **Yeshua,** refers to understanding the Mesorah. The phrase “in Messiah (Eph. 4:21 ἐν τῷ Ἰησοῦ ) means in union with Messiah, or in union with his teachings. Therefore, the Ephesian converts are called to be in union with Messiah by observance of his teachings on Mesorah. The deeper So’od meaning here is that those who are “in Messiah/Yeshua” are under his control, i.e. sphere. Our use of “sphere” is in a matter of speaking the equivalent to the Hebrew “mazel” (constellation). The can be better understood when we realize that the phrase “sphere” refers to the angels who are the engine of the universe. We now see that all the angels as “spheres” are under the “sphere” of Messiah. This is deep the mystical meaning of Messiah, which needs further elucidation. [↑](#footnote-ref-79)
80. “Putting off “or “casting off” is a once and for all, definite concluding action. The three imperatives, “put off, renew and put on are dependent on the verb “taught/teaching” which we have translated “**you have paid attention to our teachings.**” Therefore, the “putting off,” “renewal” and “putting on” are all contingent on paying attention – putting to practice the teachings the Ephesians received concerning Messiah. Dibelius see these “teaching’s,” as “hearing” and “learning” possessing a “mystical sense.” Barth, while quoting Dibelius does not accept his thesis. We find that the “teaching,” hearing” and “learning” forwarded to the Ephesians is very “mystical” as a Remes/So’od in accordance with Rabbinic hermeneutics. Barth’s comments are also noteworthy concerning the “academic” nature of the “teachings” Hakham Shaul gave to the Ephesians. He suggests that the teachings are both philosophical and “ethical.” This perfectly matches the idea of a Mesorah that was handed down to him from Hakham Tsefet and Gamaliel. This is noted in Barth’s comment on the fact that the “instruction” parallels the teacher, student relationship in Rabbinic schools of the day. However, note that this is not the “parallel.” This a picture of the exact Hakham Talmid relationship modeled. Barth, M. (1974). *Ephesians, Introduction, Translation, and Commentary on Chapters 4 - 6.* (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible. pp. 505, 529-533 [↑](#footnote-ref-80)
81. The “old man” is a man whose mind is filled with darkness and death. The “new man” is filled with the light of Messiah and peace/life. We can also see the discretionary way Hakham Shaul speaks of the Gentile life that they lived before conversion. There are a great number of ideas concerning the idea of the “old” and “new man.” The simplest answer to the “old man” in Ephesians is the notion of “putting off” the former Gentile lifestyle and mindset. This is accomplished by being “renewed in the spirit of the mind.” This language is metaphorical or poetic and non-literal. As noted above the “putting off” is a part of the teachings the Ephesians received by Hakham Shaul in the academic setting he brought when he was with them. [↑](#footnote-ref-81)
82. This action is a mental process of continual renewal. For the former gentile this is a continual progressive process. [↑](#footnote-ref-82)
83. The *ruach/pneuma* refers to the five levels of the *neshama*/soul. The Nefesh is base desire necessary for human survival and perpetuation. Even though this may often be referred to as the *yetser har* (evil inclination), it is a vital part of human existence. Hakham Shaul’s “putting off” is a reference to controlling human impulses and desires. The destruction of “deceitful passions” carries sexual connotations and adulterous imagery. This is also non-literal. In other words, Hakham Shaul is using infidelity to show that man (Jew/Gentile) is forfeiting spiritual life for physical impulses. Another way of saying this is that man (Jew/Gentile) is forfeiting his relationship with G-d by yielding to his physical impulses. The *ruach/pneuma* is a higher aspect of the soul, which begins or initiates the elevation of spiritual, ethical conduct. The phrase spirit of the mind shows that the *ruach* (2nd level of the soul) is connected to the “mind.” Therefore, the ethical conduct is invigorated by renewal through study and apprehending the aspects and teachings of the Torah. This renewal is the path upward from the animal soul. The passive sense of this phrase shows that the process is continual and ongoing. [↑](#footnote-ref-83)
84. The metaphor of “putting off” and “putting on” contains the Jewish imagery of conversion. [↑](#footnote-ref-84)
85. Hakham Shaul now deals with “**confidence united with sincerity**” in that he shows how the creature is created in the image of G-d. The creature now conducts life after the manner of G-d’s manifestation in the world, i.e. the Torah. Consequently, we see the shift towards “din” justice. G-d conceals Himself in the ten lights. However, while we say that He is concealed He is also revealed. Or we should say, that He reveals what can be known of Him in the lights of Messiah. Therefore, Hakham Shaul will begin to reveal what can be known in these lower lights. Parnas 1 and 2 united bring balance to the congregation. We have an honest sense of compassion. When the 2nd Parnas is involved we have the honesty which must be expressed in relationships. Therefore, it is noteworthy that Hakham Shaul begins dealing with relationships revealed in the congregation of Messiah. The atmosphere created by the union of the 1st and 2nd Parnas is one where mutual space brings tranquility and peace. The 2nd Parnas presents the Torah in such as ways so as to match the capacity of the recipient. The 2nd Parnas finds expression in helping others. As we will note below the present pericope is directly related to the Bedtime Shema. We can also see the acceptance of our duty as outlined in the Modeh Ani related to the 2nd Parnas. The Hebrew title for the sphere that the 2nd Parnas occupies is called ***Hod***. Modeh Ani is etymologically related to Hod showing that we must submit to the balance of the 2nd Parnas. [↑](#footnote-ref-85)
86. The three Parnasim (pastors) represent three levels of communication, *ethos*, *pathos* and *logos*. The most effective speaker is *ethos*, the 2nd Parnas. As a matter of fact, the present pericope (4:25-27) is a perfect description of the 2nd Parnas. [↑](#footnote-ref-86)
87. Hakham Shaul begins a triad of reference to the Mitzvoth (commandments). He begins with “prohibition” moving to the mitzvah and then to motivation. Here he deals with social order. When the structure of Ephesians is scrutinized closely, one will note that the opening passages begin with the origins of the soul per se. In the latter chapters of Ephesians we see conduct being emphasized. Our “heavenly origins” must ensue into earthly works. Hakham Shaul makes this evident to his readers in these final verses. Thielman notes the parallel between Zechariah 8:16 and the present verse. (Zech. 8:16) *'These are the things which you should do: speak the truth to one another; judge with truth and judgment for peace in your gates*.’ Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 311 [↑](#footnote-ref-87)
88. Hakham Shaul’s prohibition teaches the Gentile converts that they are now members of the same congregation. This is his way of stressing a different type of behavior. [↑](#footnote-ref-88)
89. he left side is always accustoming to *din*/justice. Therefore, there is always a thrust forward or upward. The 2nd Parnas is an energized 1st Parnas. Be angry - **ὀργίζω** – *orgizo* from **ὀργή** – *orge.* In ὀργή there is actualized the true or false insight of man which impels him to decisive deeds. **Oργή** – *orge* can lean towards revenge and punishment. It receives this characteristic from the Chazan. Therefore, Hakham Shaul has to corral this officer and ministry. ὀργή, is always seen to be protecting something recognized to be right, becomes in the political life of the following period the characteristic and legitimate attitude of the ruler who has to avenge injustice. Because the 2nd Parnas, here described in the Greek word **ὀργή** – *orge* has a propensity for justice. Therefore, “anger” must not be allowed to progress into sin. [↑](#footnote-ref-89)
90. Here is a subtle reference to the evening/bedtime Shema. The second section of the Bedtime Shema is Ribono Shel Olam Hareni Mochel Ve'solei'ach. This part of the Shema calls us to pardon and forgive anyone who may have sinned against our person. By following this practice, we avoid allowing the *“sun to go down on our anger.”* [↑](#footnote-ref-90)
91. By reciting the Bedtime Shema, we find forgiveness, repentance and protection from the enemy at night. We entrust our soul to HaShem. The Bedtime Shema is deeply esoteric and confronts abstract exhibitions of the adversary. The expressed character of the 2nd Parnas deals with the adversary and adversity in ways that accept hardships as an opportunity to change and transform adversity into G-dly momentum. The 2nd Parnas calls for each of us to master his own soul and share that mastery with others in a harmonious space free of conflict and adversity. [↑](#footnote-ref-91)
92. Philo uses κλέπτω – *klepto* to describe the “kidnapper” or one who enslaves other by means of purchasing those in need. His scheme brings other under his submission. He himself does not do honest work with his own hands. Therefore, as Hakham Shaul suggests, let him do honest work with his OWN hands and SHARE with the community rather than enslave others. Thielman, agrees with this idea suggesting that this is not the agrarian laborer being addressed. He suggests that the upper class is “stealing” from the laborer by demanding heavy labor for little or no money. This would keep the laborer in constant need. This practice would be equal to kidnapping and slavery. Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 315 [↑](#footnote-ref-92)
93. The connection of the thief to the community must be addressed. The thief can no longer steal for a living he must be put to work. However, the community must address his needs as well. The two qualities confidence and truth/honesty when applied to the community create an atmosphere where communal trust can transpire. This cannot happen when you have someone in the community that is a thief. This analogy of the thief and the congregation is very apropos when we see the two ministries of Parnas 1 and 3 united. The first Parnas represents energetic initiative and stamina. The thief lacks energetic initiative and his resolve for stamina is thievery. Thievery requires no stamina at all. The daily labor of construction requires true stamina. The third Pastor is the channel for all the energies of the previous officers. She can deal with characteristics that no other officers can. The first Pastor/Parnas addresses the attribute of laziness associated with the thief. The third pastor brings the thief in connection with the community. When this happens, the “thief” can no longer steal from his “brothers.” He must now work and labor as an integral part of the community. This is how the bondservant is addressed in the Jewish community. He is judged and brought before his kinsman for redemption. He is then taught the economy of the Jewish community. When he has learned firsthand through his kinsman/redeemer to correctly interact with the community, he can re-enter the community. The compassion and nature of the third pastor makes all of this possible. [↑](#footnote-ref-93)
94. The true character of the thief is one who will not share what he has. On one level, we see that the thief takes from someone who has. On another level, the thief will not share. This was the greatest crime of Sodom and Gomorrah. [↑](#footnote-ref-94)
95. This statement shows that there must be structure to society. This perfectly matches that ministry of the 3rd Parnas who would have been involved in distributing necessary resources from the Congregation. If, as Hoehner suggests that the agrarian laborer struggled in times when there was no labor, the community would have been capable of supporting these cases. However, this would require giving by all the Congregation who had something to give. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. pp. 624-5 [↑](#footnote-ref-95)
96. **Moreh** = Hebrew for School Teacher. [↑](#footnote-ref-96)
97. **σαπρός** – *sapros* clearly means “corrupt,” with regard to speech etc. However, what most scholars overlook is the fact that those addressed are the Gentile converts. Therefore, we see that Hakham Shaul is telling them that they cannot talk as they used to talk. Nor can they speak in any degrading manner as members of the Congregation. [↑](#footnote-ref-97)
98. The teachings of the Moreh united with the 1st Parnas train the Gentile in how to speak within the Congregation. The Gentile proselyte needs to learn from the Moreh and the Parnas the appropriate manner of speech. He cannot talk or use the vocabulary of the past. Likewise, when the proselyte learns the language of the Torah/Mesorah his perspective changes so that he is a member that edifies the Congregation. Furthermore, the Gentile converts cannot offer any degrading communication towards the Jewish people since he has joined himself to the Community of G-d’s elect. [↑](#footnote-ref-98)
99. Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 317 [↑](#footnote-ref-99)
100. Masoret = Hebrew for Enforcer of the Mesorah (traditions), nd functions as the President of the Congregation, Chief Pastor of the congregation and also as Catechist (i.e. teacher of converts together with the Moreh (School Teacher). [↑](#footnote-ref-100)
101. Monotheistic vocabulary will not allow us to translate πνεῦμα τὸ ἅγιον in the traditional sense as “Holy Spirit” referring to the “Spirit” as if it were a member of polytheistic trinitarianism. The context here clearly demands that translation as the Nefesh Yehudi, the (Jewish) Soul/spirit from the heavens. Therefore, the passage as a whole speaks of the conversion process whereby the Gentile Convert is “sealed.” The general covenantal seal for Gentile men as converts is circumcision. Therefore, the “seal” proving that one is in possession of the Nefesh Yehudi is circumcision. Thielman notes the similarity of vocabulary with Yesha’yahu (Isaiah) 63:9-10. Because the vocabulary is only partially synonymous, we can determine that the “Holy Spirit” of those passages is the “Divine Agent” and not an aspect of “Deity.” The Yesha’yahu passages show that the “Holy Spirit” is the Divine “messenger” who was to go before the B’ne Yisrael (Shemot 23:23). Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 317 [↑](#footnote-ref-101)
102. Some sources suggest that the 2nd Pastor is equated with the idea of “surrender.” This passage clearly denotes this special quality. The Gentile New/Convert and those who would “build up” the Congregation must learn to surrender to the loving-kindness of G-d. [↑](#footnote-ref-102)