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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 | 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 |

**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** |
| **Nisan 24, 5780/ April 17,18 2020** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times see:** **Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.**

<http://www.chabad.org/calendar/candlelighting.htm>

## Roll of Honor:

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

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

His Honor Paqid Adon David ben Abraham

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

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

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

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

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

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

Her Excellency Giberet Jacquelyn Bennett

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

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

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

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

amen ve amen!

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



### Thursday Evening April 16, 2020

**Evening: Counting of the Omer Day 8**

**Evening: Counting of the Omer Day 8**

**Then read the following:**

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| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 8 | Chazan/Masoret | Nisan 23 | 2:1-3 | Justice coupled with loving-kindness |

**Ephesians 2.1-3** **And you**(Gentiles)**were dead in trespasses and sins, in which you once walked****[[26]](http://betemunah.org/sederim/pesach78b.html%22%20%5Cl%20%22_ftn26%22%20%5Co%20%22%22%20%5Ct%20%22_blank) according to the course of this worldly system, according to the ruler****[[27]](http://betemunah.org/sederim/pesach78b.html%22%20%5Cl%20%22_ftn27%22%20%5Co%20%22%22%20%5Ct%20%22_blank) of the power****[[28]](http://betemunah.org/sederim/pesach78b.html%22%20%5Cl%20%22_ftn28%22%20%5Co%20%22%22%20%5Ct%20%22_blank) of the air,****[[29]](http://betemunah.org/sederim/pesach78b.html%22%20%5Cl%20%22_ftn29%22%20%5Co%20%22%22%20%5Ct%20%22_blank) the spirit that now works in the sons****[[30]](http://betemunah.org/sederim/pesach78b.html%22%20%5Cl%20%22_ftn30%22%20%5Co%20%22%22%20%5Ct%20%22_blank) of disobedience; and we all behaved according to the passions of our Yetser HaRa, following the desires of the body and of the thoughts,****[[31]](http://betemunah.org/sederim/pesach78b.html%22%20%5Cl%20%22_ftn31%22%20%5Co%20%22%22%20%5Ct%20%22_blank) and were by nature the children of wrath, like everyone else.****[[32]](http://betemunah.org/sederim/pesach78b.html%22%20%5Cl%20%22_ftn32%22%20%5Co%20%22%22%20%5Ct%20%22_blank)**

[[26]](http://betemunah.org/sederim/pesach78b.html#_ftnref26) περιπατέω - *peripateō* means to walk about. This has the connotations of either keeping or violating halakhic mishpatim. The reference to Gentiles means that they were without any halakhic observance. The lack of halakhic observance renders one dead to G-d. It is not “sin” that renders on “dead to G-d.” The absence of positive, constructive Halakhot renders us “dead to G-d.”

**B’resheet Rabbah VIII:4** R. Berekiah said: When the Holy One, blessed be He, came to create Adam, He saw righteous/generous and wicked arising from him. Said He: If I create him, wicked men will spring from him; if I do not create him, how are the righteous/generous to spring from him? 'What then did the LORD do? He removed the way of the wicked out of His sight and associated the quality of mercy with Himself and created him, as it is written, For the LORD regards the way of the righteous/generous, but the way of the wicked *tobed*- E.V. shall perish (Ps. I, 6): what does *tobed* mean? He destroyed it (*ibbedah*) from before His sight and associated the quality of mercy with Himself and created him. R. Hanina did not say this, but [he said that] when He came to create Adam He took counsel with the ministering angels, saying to them, LET US MAKE MAN. What shall his character be? asked they. Righteous/generous men will spring from him, He answered, as it is written, For the LORD knows (*yodea*) the way of the righteous, which means that the Lord made known (*hodia*) the way of the righteous/generous to the ministering angels; But the way of the wicked will perish: He destroyed [*hid*] it from them. He revealed to them that the righteous/generous would arise from him, but He did not reveal to them that the wicked would spring from him, for had He revealed to them that the wicked would spring from him; the quality of Justice would not have permitted him to be created

[[27]](http://betemunah.org/sederim/pesach78b.html#_ftnref27) ἄρχοντα from ἄρχων – *archon*is the chief “ruler” of the “heavenlies.” The positive view of this personality is *árchōn* of the Jews as the Chief/Nasi/Prince of the Jewish Sanhedrin. Here we must also state that there are those positive forces which drive the Cosmos which are opposed to the present (2:1-3) fallen powers, which promote Torah observance and G-dly lifestyles. The subject of our pericope is a negative power operating in opposition to God and Torah observant Jewish Orthodoxy. These “powers” are those powers, which fell/rebelled because God created man with the capacity for good and evil.

[[28]](http://betemunah.org/sederim/pesach78b.html#_ftnref28) ἐξουσία – *exousia* is usually translated as authority. We have left the translation as “power” minimizing the aspect of authority and relating the idea more with the notion of jurisdiction. In other words, the power (authority) is a limited jurisdictional sphere. cf. Strong’s 1849 (4c1a) We need to further state that all power/authority operates by the principle of delegation. Therefore, the power available to the “power/authority of the “air” is only delegated by ourselves to that power. However, when we understand that the only true Authority is G-d and His agents we can quickly realize that the power of the air only operates by delegated power of authority. Hence, the temptation of Messiah, where the tempter said, “bow down before me/submit yourself to me” etc.

[[29]](http://betemunah.org/sederim/pesach78b.html#_ftnref29) **air –**thespace immediately above the surface of the earth. However, the idea of “air” is the realm or sphere of limited operation. This “spirit/wind/air” can only operate within a limited space or sphere. As such, that sphere is subordinate to the heavenly spheres dominating and governing the cosmos. Here we are speaking of the spheres, which insure Torah observance. Not only is the sphere of our pericope, i.e. satan limited he is extremely restricted.

[[30]](http://betemunah.org/sederim/pesach78b.html#_ftnref30) Translations tend to translate **υἱός** – *huios*as “children” without intending gender. We have left the translation masculine in gender because the context relates to halakhic observance. This is not to say that women are sinless and not capable of sin. Our reason is to demonstrate that the “spirit of disobedience” working in sons is directly related to halakhah, the dominate portion of which relate to men.

[[31]](http://betemunah.org/sederim/pesach78b.html#_ftnref31) **διάνοια** – *dianoia* is used as the antithesis of Binah G-dly understanding.



### Friday Evening April 17, 2020

**Evening: Counting of the Omer Day 9**

**Then read the following:**

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| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| **9** | **Chazan** | **Nisan 24** | **2:4-7** | **Gevurah**  (Strength/Might) – Scarlet Red**Virtue**: Yir’ah (Fear of G-d)**Ministry**: Sheliach [Chazan/Bishop] |

**But God, who is abounding in mercy**[**[33]**](http://betemunah.org/sederim/pesach78b.html#_ftn33)**, because His great love, with which He loved us**(the Jewish people) **even when we were dead in sins has made us alive**[**[34]**](http://betemunah.org/sederim/pesach78b.html#_ftn34)**together with Messiah,**now**it is by God’s loving-kindness**that**you have been made whole** (saved), by becoming Jewish. **And has joined us together and made us capable of siting together in the heavenlies**[**[35]**](http://betemunah.org/sederim/pesach78b.html#_ftn35)**in union with Yeshua HaMashiach**.**He did this so that in the ages to come**[**[36]**](http://betemunah.org/sederim/pesach78b.html#_ftn36)**He might demonstrate the wealth of splendor of His loving-kindness, which He graciously expressed to us through Yeshua HaMashiach**.



## Blessings Before Torah Study

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

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

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

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

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

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

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

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

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

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

## Shabbat: “Ki Y’Daber” – “When shall speak unto you”

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **כִּי יְדַבֵּר** |  |  |
| **“Ki Y’Daber”** | Reader 1 – Sh’mot 7:8-13 |  |
| **“When shall speak unto you”** | Reader 2 – Sh’mot 7:14-18 |  |
| **“Cuando os hable y diga:”** | Reader 3 – Sh’mot 7:19-25 |  |
| Sh’mot (Ex.) 7:8 – 8:15 | Reader 4 – Sh’mot 7:26-29 |  |
| Ashlamatah: Joel 3:3 – 4:6, 16 | Reader 5 – Sh’mot 8:1-4 |  |
|  | Reader 6 – Sh’mot 8:5-11 |  |
| Psalms 46:1-12 | Reader 7 – Shmot 8:12-15 |  |
|  |  Maftir – Sh’mot 8:12-15 |  |
| N.C.: Mark 5:35-43Luke 8:49-56  |  Joel 3:3 – 4:6, 16 1 Samuel 20:18, 42 |  |

### Contents of the Torah Seder

        Moses, Aaron and the magicians – Exodus 7:8-13

        The First Plague – Water turning into Blood – Exodus 7:14-25

        The Second Plague – Frogs – Exodus 7:26 – 8:11

        The Third Plague – Gnats – Exodus 8:12-15

## Rashi & Targum Pseudo Jonathan

### for: Sh’mot (Exodus) ‎7:8 – 8:15

| **Rashi** | **Targum** |
| --- | --- |
| 8. The Lord spoke to Moses and Aaron, saying, | 8. And the LORD spoke to Mosheh and to Aharon, saying, |
| 9, **"When** Pharaoh **speaks to you, saying,** **'Provide a sign for yourselves,'** you shall say to Aaron, 'Take your staff, [and] cast [it] before Pharaoh; it will become a serpent.' " | 9, **When** Pharoh **talks with you, saying**, **Give us a miracle,** you will say to Aharon, Take your rod, and cast it down before Pharoh, and it will become a basilisk-serpent; for all the inhabitants of the earth will hear the voice of the shriek of Mizraim when I shatter them, as all the creatures heard the shriek of the serpent when made naked at the beginning. |
| 10. [Thereupon,] Moses and Aaron came to Pharaoh, and they did so, as the Lord had commanded; Aaron cast his staff before Pharaoh and before his servants, and it became a serpent. | 10. And Mosheh and Aharon went in unto Pharoh, and did as the LORD had commanded. And Aharon threw down the rod before the sight of Pharoh, and before the sight of his servants, and it became a basilisk. |
| 11. [Then,] Pharaoh too summoned the wise men and the magicians, **and the necromancers of Egypt also did likewise with their magic.** | 11. But Pharoh called the hakhams and magicians; and they also, **Janis and Jamberes, magicians of Mizraim, did the same by their burnings of divination.** |
| 12. **Each one of them cast down his staff, and they became serpents; but Aaron's staff swallowed their staffs.** | 12. **They threw down each man his rod, and they became basilisks; but were forthwith changed to be what they were at first; and the rod of Aharon swallowed up their rods.** |
| 13. But Pharaoh's heart remained steadfast, and he did not hearken to them, as the Lord had spoken. | 13. And the disposition Pharoh's heart was hardened, and he would not hearken to them, as the LORD had said. |
| 14. The Lord said to Moses, "Pharaoh's heart is heavy; he has refused to let the people out. | 14. And the LORD said to Mosheh, The disposition of Pharoh's heart is obdured in refusing to release the people. |
| 15. Go to Pharaoh in the morning; behold, he is going forth to the water, and you shall stand opposite him on the bank of the Nile, and the staff that was turned into a serpent you shall take in your hand. | 15. Go unto Pharoh in the morning: behold, he comes forth to observe divinations at the water as a magician; so will you prepare yourself to meet him on the bank of the river, and Aharon's rod that was changed to be a serpent you will take in your hand. |
| 16. And you shall say to him, 'The Lord God of the Hebrews sent me to you, saying, "Send forth My people, so that they may serve Me in the desert," but behold, until now, you have not hearkened. | 16. And you will say to him, The LORD God of the Hebrews has sent me unto you, saying Release My people, that they may serve Me in the desert; and, behold, as yet you bave not hearkened. |
| 17. So said the Lord, "With this you will know that I am the Lord." Behold, I will smite with the staff that is in my hand upon the water that is in the Nile, and it will turn to blood. | 17. Thus says the LORD: By this sign you will know that I am the LORD. Behold, with the rod that is in my hand, I will smite the waters of the river, and they will be changed into blood. |
| 18. And the fish that are in the Nile will die, and the Nile will become putrid, and the Egyptians will weary [in their efforts] to drink water from the Nile.' " | 18. And the fish that are in the river will die, and the river become foul, and the Mizraee will desist from drinking water from the river. |
| 19. The Lord said to Moses, "Say to Aaron, 'Take your staff and stretch forth your hand over the waters of Egypt, over their rivers, over their canals, over their ponds, and over all their bodies of water, and they will become blood, and there will be blood throughout the entire land of Egypt, even in wood and in stone.' " | 19. And the LORD said to Mosheh, Tell Aharon, Take your rod and stretch forth your hand over the waters of the Mizraee over their rivers, Over their trenches, over their canals, and over every place for collecting their waters, and they will become blood; and there will be blood in all the land of Mizraim, and in vessels of wood and in vessels of stone. |
| 20. Moses and Aaron did so, as the Lord had commanded, and he raised the staff and struck the water that was in the Nile before the eyes of Pharaoh and before the eyes of his servants, and all the water that was in the Nile turned to blood. | 20. And Mosheh and Aharon did so, as the LORD commanded; and he lifted up the rod, and smote the waters of the river in the sight of Pharoh, and in the sight of his servants; and all the waters of the river were turned into blood; |
| 21. And the fish that were in the Nile died, and the Nile became putrid; the Egyptians could not drink water from the Nile, and there was blood throughout the entire land of Egypt. | 21. and the fish that were in the river died; and the river became foul, and the Mizraee could not drink of the waters, of the river and the plague of blood was in all the land of Mizraim. |
| 22. **And the necromancers of Egypt did likewise with their secret rites,** and Pharaoh's heart was steadfast, and he did not heed them, as the Lord had spoken. | 22. **But so (also) did the astrologers of Mizraim by their burnings, and turned the waters of Goshen into blood.** And the design of Pharoh's heart was strengthened, and he would not hearken. to them, as the LORD had said. |
| 23. Pharaoh turned and went home, and he paid no heed even to this. | 23. And Pharoh did what was needful to him, and went unto his house, nor did he set his heart upon this plague. |
| 24. All the Egyptians dug around the Nile for water to drink because they could not drink from the water of the Nile. | 24. And the Mizraee dug about the river for water to drink, but could not find them pure; for they were not able to drink of the water from the river. |
| 25. Seven full days passed after the Lord had smitten the Nile. | 25. And seven days were completed after the LORD had smitten the river, and the Word of the LORD had afterward healed the river. |
| 26. The Lord said to Moses, "Come to Pharaoh and say to him, 'So said the Lord, "Let My people go, so that they may serve Me. | 26. And the LORD spoke to Mosheh, Go in unto Pharoh and say to him, Thus says the LORD, Emancipate My people, that they may serve before Me. |
| 27. But if you refuse to let [them] go, behold, I will smite all your borders with frogs. | 27. But if you refuse to set them free, behold, I will plague all your borders with frogs. |
| 28. And the Nile will swarm with frogs, and they will go up and come into your house and into your bedroom and upon your bed and into the house of your servants and into your people, and into your ovens and into your kneading troughs; | 28. And the river will multiply frogs, and they will ascend and come up into your house, and into the bedchamber where you sleep, and upon your couch; and into the house of your servants, and among your people, and into the ovens, and into your baking-troughs, |
| 29. and into you and into your people and into all your servants, the frogs will ascend." ' " | 29. and upon your body, and upon the bodies of your people, and upon all your servants, will the frogs have power. |
|   |   |
| 1. The Lord said to Moses, "Say to Aaron, stretch forth your hand with your staff over the rivers, over the canals, and over the ponds, and bring up the frogs on the land of Egypt." | 1. And the LORD said to Mosheh, Lift up your hand with your rod over the rivers, over the trenches, and over the canals, and I will bring up the frogs upon the land of Mizraim. |
| 2. And Aaron stretched forth his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt. | 2. And Aharon uplifted his hand over the waters of Mizraim, and the plague of frogs came up and covered the land of Mizraim. But Mosheh (himself) did not smite the waters, either with the blood or with the frogs because through them (the waters of the Nile) he had (found) safety the time that his mother laid him in the river. |
| 3. **And the necromancers did likewise with their secret rites, and they brought up the frogs on the land of Egypt.** | 3. **And the astrologers did likewise by their burnings, and brought up frogs upon the land of Mizraim.** |
| 4. Thereupon, Pharaoh summoned Moses and Aaron, and said, "Entreat the Lord that He remove the frogs from me and from my people, and I will let out the people [of Israel] so that they may sacrifice to the Lord." | 4. And Pharoh called to Mosheh and to Aharon, saying, Pray before the LORD, that He may remove the frogs from me and from my people; and I will release the people to offer the sacrifices of a feast before the LORD. |
| 5. And Moses said to Pharaoh, "Boast [of your superiority] over me. For when shall I entreat for you, for your servants, and for your people, to destroy the frogs from you and from your houses, [that] they should remain only in the Nile?" | 5. And Mosheh said to Pharoh, Glorify yourself on account of me. At what time do you request that I should pray for you, and for your servants, and for your people, that the frogs may be destroyed from you and from your house, and be left only in the river? |
| 6. And he [Pharaoh] said, "For tomorrow." And he [Moses] said, "As you say, in order that you should know that there is none like the Lord, our God. | 6. And he said, Tomorrow. And he said, According to your word: that you may know that there is none like the LORD our God. |
| 7. And the frogs will depart from you and from your houses and from your servants and from your people; only in the Nile will they remain." | 7. And the frogs will depart from you, and from your house, and from your servants, and from your people; and those only that are in the river will remain. |
| 8. And Moses and Aaron went away from Pharaoh, and Moses cried out to the Lord concerning the frogs that He had brought upon Pharaoh. | 8. And Mosheh and Aharon went out from Pharoh, and Mosheh prayed before the LORD respecting the frogs, as he had proposed to Pharoh. |
| 9. And the Lord did according to Moses' word, and the frogs died from the houses, from the courtyards, and from the fields. | 9. And the LORD did according to the word of Mosheh; and the frogs died from the houses and from the courts and from the field, |
| 10. They gathered them into many heaps, and the land stank. | 10. and they collected them in heaps and heaps, and the land was corrupted. |
| 11. When Pharaoh saw that there was relief, he hardened his heart, and he did not hearken to them, as the Lord had spoken. | 11. And Pharoh saw that he was refreshed from his molestation, but hardened his heart, and would not hearken to them, as the LORD had said. |
| 12. The Lord said to Moses, "Say to Aaron, 'Stretch forth your staff and strike the dust of the earth, and it shall become lice throughout the entire land of Egypt.' " | 12. And the LORD said to Mosheh, Speak unto Aharon, Lift up your rod and smite the dust of the earth, and it will become venomous insects in all the land of Mizraim. But it will not be by you that the ground will be smitten, because therein for you was (the means of) safety when you had slain the Mizraite and it received him. |
| 13. They did so, and Aaron stretched forth his hand with his staff and struck the dust of the earth, and the lice were upon man and beast; all the dust of the earth became lice throughout the entire land of Egypt. | 13. And they did so, and Aharon lifted up his hand with his rod, and smote the dust of the ground, and it became a plague of venomous insects upon the flesh of men and of cattle; all the dust of the earth was changed to become insects, in all the land of Mizraim. |
| 14. **And the necromancers did likewise with their secret rites to bring out the lice, but they could not, and the lice were upon man and beast.** | 14. **And the astrologers wrought with their burnings to bring forth the insects, but were not able; and the plague of insects prevailed upon men and upon cattle.** |
| 15. **So the necromancers said to Pharaoh, "It is the finger of God,"** but Pharaoh's heart remained steadfast, and he did not hearken to them, as the Lord had spoken. | 15. **And the astrologers said to Pharoh, This is not by the power or strength of Mosheh and Aharon; but this is a plague sent from before the LORD.** Yet the design of Pharoh's heart was strengthened, and he would not hearken to them, as the LORD had said. |
|   |   |

### 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:

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**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. 176-204

### Rashi Commentary for: ‎ Shemot (Exod.) 7:8 – 8:15

**9** **a sign**-Heb. מוֹפֵת, a sign to make [it] known that there is power in the One who is sending you.- [from Onkelos]

**a serpent** Heb. תלְתַנִין, a serpent.

**11** **with their magic**-Heb. בְּלַהֲטֵיהֶם [Onkelos renders בְּלַחֲשֵהון], [meaning] with their incantations. It [the word בְּלַהֲטֵיהֶם has no similarity in the [rest of] Scripture. It may, however, be compared to “the blade of (לַהַט)the revolving sword” (Gen. 3:24), which seemed to be revolving because of a magic spell.

**12** **but Aaron’s staff swallowed their staffs**-After it had again become a staff, it swallowed them all.-[from Shab. 97a]

**14** **is heavy** Heb. כָּבֵד. Its Aramaic translation is יַקִיר [heavy], and not אִתְיַקַר [has become heavy], because it is the name of a thing [an adjective and not a verb], as in for the matter is too heavy (כָבֵד) for you (Exod. 18:18).

**15** **behold, he is going forth to the water**-to relieve himself, for he had deified himself and said that he did not need to relieve himself; so, early in the morning he went out to the Nile and there he would perform his needs.-[from Mid. Tanchuma, Va’era 14; Exod. Rabbah 9:8]

**16** **until now** Heb. עַד-כּֽה, [meaning] until now [Onkelos]. Its midrashic interpretation is: Until you hear from me [the announcement of] the plague of the firstborn, which I will introduce with “So (כּֽה said the Lord, ‘When the night divides…’” (Exod. 11:4).-[from an unknown midrashic source]

**17** **and it will turn to blood** Since there is no rainfall in Egypt, and the Nile ascends and waters the land, so the Egyptians worship the Nile. He therefore smote their deity and afterwards He smote them.-[from Sifrei, Devarim 38; Exod. Rabbah 9:9; Tanchuma, Va’era 13]

**18** **and the Egyptians will weary**-Heb. וְנִלְאוּ [I.e., the Egyptians will become weary trying] to seek a remedy for the waters of the Nile so that it would be fit to drink.-[from Jonathan]

**19** **Say to Aaron**-Since the Nile protected Moses when he was cast into it, it therefore was not smitten by him, neither with blood nor with frogs, but was smitten by Aaron.-[from Tanchuma, Va’era 14] **their rivers** They are the rivers that flow, like our rivers.

**their canals**-Heb. יְאֽרֵיהֶם. These are man-made pools and ditches, [extending] from the riverbank to the fields. [When] the waters of the Nile increase, it [the Nile] rises through the canals and irrigates the fields.-[from Othioth d’Rabbi Akiva

**their ponds**-Water that does not spring [from beneath the ground] and does not flow [to any other place] but stands in one place. It is called estanc [in Old French], pond.

**throughout the entire land of Egypt**-Even in the bathhouses, and in the bathtubs in the houses.

**even in wood and in stone**-Water in wooden vessels and in stone vessels.-[from Onkelos, Jonathan, Exod. Rabbah 9:11]

**22** **with their secret rites**-Heb. בְּלָטֵיהֶם, an incantation which they uttered silently and in secret (בְּלָּט). [This follows Onkelos.] Our Rabbis, however, said: בְּלָטֵיהֶם means acts of demons. בְּלַהֲטֵיהֶם means acts of magic.-[from Sanh. 67b] [See above commentary on verse 11.]

**and Pharaoh’s heart was steadfast**-saying, “You are doing this through sorcery. ‘You are bringing straw to Aphraim,’ a city that is full of straw. So too you bring magic to Egypt, which is [already] full of magic.”- from Exod. Rabbah 9:11, Men. 85a]

**23** **even to this**-Neither to the sign of the staff that had turned into a serpent nor to this one of blood.

**25** **Seven full days passed**-Heb. וַיְּמָּלֵא, literally, seven days were filled. Since the word וַיְּמָּלֵא is singular, Rashi explains: The number of seven days that the Nile did not return to its original state [was filled], for the plague would be in effect for a quarter of a month, and for three quarters [of the month], he [Moses] would exhort and warn them.-[from Tanchuma, Va’era 13, Exod. Rabbah 9:12, as explained by Mizrachi and Gur Aryeh].

**27** **But if you refuse**-Heb. מָאֵן, [which means] and if you are a refuser. מָאֵן is like מְמָאֵן, refuses, but Scripture calls the person by his action, like “tranquil (שָׁלֵו) and still (וְשָׁקֵט) ” (see Job 16:12) 4; “sad and upset(וְזָעֵף)” (I Kings 20:43).

**smite all your borders**-Heb. נֽגֵף, [means] smite. Similarly every expression of מַגֵּפָה, plague, [also means a smiting,] “and they strike (וְנָגְפוּ) a pregnant woman” (Exod. 21:22), does not mean [striking to] death. Similarly “before your feet are dashed (יִתְנַגְּפוּ) ” (Jer. 13:16); “lest your foot be dashed (תִּגּֽף) on a stone” (Ps. 91:12); “a stone upon which to dash oneself (נֶגֶף) ” (Isa. 8:14).

**28** **and they will go up**-from the Nile.

**into your house**-and afterwards, into the house of your servants. He [Pharaoh] introduced the plan first, [as it is written:] “He said to his people…” (Exod. 1:9), and with him the retribution started.-[from Sotah 11a]

**29** **and into you and into your people and into all your servants**-They [the frogs] would go into their intestines and croak.-[from Tanna d’vei Eliyahu, Seder Eliyahu Rabbah, ch. 7]

**Chapter 8**

**2** **and the frogs came up** Heb. וַתַּעַל הַצְפַרְדֵעַ, literally, and the frog came up. It was one frog, and they [the Egyptians] hit it, and it split into many swarms of frogs. This is its midrashic interpretation (Tanchuma, Va’era 14); for its simple meaning, it can be said that the swarming of the frogs is referred to as singular, and likewise, “and the lice were (וַתְּהִי הַכִּנָם) ” (verse 13), the swarming, pedoiliyere in Old French, swarming of lice, and also וַתַּעַל הַצְּפַרְדֵּע, grenoylede in Old French, swarming of frogs.

**5** **Boast [of your superiority] over me** Heb. הִתְפָּאֵר עָלַי, similar to “Shall the axe boast (הֲיִתְפָּאֵר) over the one who hews with it” (Isa. 10:15). It praises itself, saying, “I am greater than you,” vanter in Old French. Similarly, הִתְפָּאֵר עָלַי, [Moses says to Pharaoh,] “you praise yourself by acting cleverly and asking a difficult thing and saying that I will be unable to do it.”

**For when shall I entreat for you**-Heb. לְמָתַי. That which I will entreat for you today regarding the extermination of the frogs [tell me,] when do you wish them to be exterminated? And you will see whether I fulfill my words for the time that you set for me. If it were stated, מָתַי אַעְתִּיר לְךָ it would mean “When shall I pray?” Now that it says, לְמָתַי [and thus it means:] Today I will pray for you that the frogs will be exterminated at the time that you set for me. Tell me, on which day do you want them to be exterminated? [The Torah uses three words:] אַעְתִּיר, I will entreat;  הַעְתִּירוּ((verse 4), entreat (command form); וְהַעְתַּרְתִּי(verse 25), and I will entreat [all in the “hiph’il,” causative conjugation], and it does not say, אֶעְתַּר, עִתְרוּ, and וְעָתַרְתִּי [in the “kal,” simple conjugation], because every expression of עתר means to pray very much, and just as one says אַרְבֶּה, I will increase, הַרְבּוּ, increase [command form], וְהִרְבֵּיתִי, and I will increase, in the “hiph’il” conjugation, so does one say: אַעְתִּיר, I will increase,  הַעְתִּירוּ(verse 4), increase [command form]וְהַעְתַּרְתִּי (verse 25), and I will increase words, and the “father” [i.e., the main proof] of them all is: “  הַעְתַּרְתֶּםyour words” (Ezek. 35:13), you have multiplied.

**6** **And he [Pharaoh] said, “For tomorrow”**-Pray today that they should be exterminated tomorrow.

**8** **And Moses and Aaron went away from Pharaoh, and Moses cried out**-immediately that they be destroyed on the morrow.

**10** **many heaps**-Heb. חֳמָרִם חֳמָרִם, many piles, as the Targum [Onkelos] renders: דְּגוֹרִין, heaps.

**11** **he hardened his heart**-Heb. וְהַכְבֵּד. It is the infinitive form, like “continually traveling” (הָלוֹךְ וְנָסוֹעַ) (Gen. 12:9); “and similarly, and slew (וְהַכּוֹת) the Moabites” (II Kings 3:24); “and by inquiring (וְשָׁאוֹל) of God on his behalf” (I Sam. 22:13); “striking and wounding (הכֵּה וּפָצֽעַ)” (I Kings 20:37).

**as the Lord had spoken**-Now at what point did He speak? “But Pharaoh will not hearken to you” (Exod. 7:4).

**12** **Say to Aaron**-It was inappropriate for the dust to be smitten through Moses since it had protected him when he slew the Egyptian and had hidden him in the sand. [Therefore,] it was smitten through Aaron [instead].-[from Tanchuma, Va’era 14, Exod. Rabbah 10:7]

**13** **and the lice were**-The swarming, pedoiliee in Old French, the swarming of lice. [This accounts for the singular verb form.]

**14** **to bring out the lice** To create them (another version: to bring them out) from someplace else.

**but they could not**-Because a demon has no power over a creature smaller than a barleycorn.-[from Sanh. 67b, Tanchuma, Va’era 14, Exod. Rabbah 10: 7]

**15** **It is the finger of God**-This plague is not through sorcery; it is from the Omnipresent.-[from Exod. Rabbah 10:7]

**as the Lord had spoken**- “But Pharaoh will not hearken to you” (Exod. 7:4).

##  Ketubim: Tehillim (Psalms) 46:1-12

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, a song of the sons of Korah, on alamoth. | 1. For praise, by the sons of Korah, **through the spirit of prophecy** when their father was hidden from them, but they were saved, and they recited this song. |
| 2. God is for us a shelter and a strength, a help in troubles; He is very accessible. | 2. God is for us security and strength; a help in distress we will find indeed. |
| 3. **Therefore we will not fear when the earth changes and when mountains totter into the heart of seas.** | 3. **Because of this we will not be afraid in the time our fathers passed from the land, when the mountains totter in the depth of the great sea.** |
| 4. His waters shall stir and be muddied; mountains shall quake from His pride forever. | 4. His waters shake, they become muddy from their dust; the mountains tremble in Your pride forever. |
| 5. But as for the river-its rivulets shall cause the city of God, the holy place of the dwellings of the Most High, to rejoice. | 5. Peoples like rivers and their fountains come and make glad the city of the LORD, and they pray in the LORD's sanctuary, his exalted dwelling. |
| 6. God is in its midst that it should not totter; God shall help it as morning approaches. | 6. The presence of the LORD is within it, it will not be shaken; the LORD will help her for the merit of Abraham who prayed on it at the morning hours. |
| 7. **Nations have stirred, kingdoms have tottered; He let out His voice, the earth shall melt.** | 7. **When the Torah was given to His people, the Gentiles trembled; kingdoms shook when he raised His voice; and when He gave the Torah to His people, the inhabitants of the earth melted.** |
| 8. The Lord of Hosts is with us; the God of Jacob is our fortress forever. | 8. The word of the LORD Sabaoth is our help; the God of Jacob is a stronghold for us forever. |
| 9. Go and see the works of the Lord, that He has wrought devastation in the earth. | 9. Come, see the deeds of the LORD who has put devastation on the wicked of the land. |
| 10. He puts a stop to wars until the end of the earth; He will break the bow and cut the spear [to pieces]; wagons He will burn with fire. | 10. He annuls war to the ends of the earth; He will break the bow and shatter the lance; the round shields He will burn with fire. |
| 11. Desist, and know that I am God; I will be exalted among the nations, I will be exalted upon the earth. | 11. Cease from war, and know that I am the LORD, exalted among the peoples, exalted over the inhabitants of the earth. |
| 12. The Lord of Hosts is with us; the God of Jacob is our fortress forever. | 12. The word of the LORD Sabaoth is our help; the God of Jacob is a stronghold for us forever. |
|   |   |

### Rashi’s Commentary for: Psalm 46:1-12

**1** **on alamoth** The name of a musical instrument in Chronicles (I Chron. 15:20).

**3** **when the earth changes** in the future, on the day concerning which Scripture states (Isa. 51:6): “and the earth shall rot away like a garment.” The sons of Korah saw the miracle that was performed for them, that all those around them were swallowed up while they [the sons of Korah] stood in the air and said to Israel, through the holy spirit, that a similar miracle would be performed for them in the future.

**4** **His waters shall stir and be muddied** Heb. יחמרו, they shall cast up mud, clay (חמר), and dirt as is their wont. Menachem (pp. 90f.), however, associated it with (Lam. 1:20), “my reins have shriveled (חמרמרו),” regrezeliront in Old French, have shriveled.

**mountains shall quake from His pride** [The pride] of the Holy One, blessed be He, Who is mentioned in the beginning of the psalm (verse 2).

**5** **But as for the river its rivulets** Heb. פלגיו, ses ruisseaux in French, its rivulets.

**the river** of Paradise.

**6** **as morning approaches** at the end of the redemption.

**7** **Nations have stirred** Heb. המו, an expression of stirring.

**shall melt** Shall melt - so explained Menachem, similar to (Exod. 15:15), “all the inhabitants of Canaan melted (נמוגו),” and to (Ezek. 21:12), “every heart will melt (למוג).” But Dunash explained it as an expression of movement, as in (I Sam. 14:16), “the multitude was wandering (נמוג), and it was coming closer,” and so in every instance.

**9** **that He has wrought devastation** That He has made the lands of the nations desolate.

**10** **He puts a stop to wars** from upon us.

**until the end of the earth** that all the lands of the nations shall be at peace with us.

**the bow** of the nations He shall break.

**wagons He will burn with fire** The war chariots of the nations of the world. [The war chariots of the star worshippers.]

**11** **Desist** all nations from further marching upon Jerusalem.

**and know that I am God** That I will execute judgment upon you.

**I will be exalted among the nations** I will be exalted with My vengeance which I will wreak upon those nations.

### Meditation from the Psalms

### Psalms ‎‎46:1-12

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

This psalm was composed by the sons of Qorach who became inspired by a spirit of prophecy when their father disappeared before their eyes[[1]](#footnote-1) Qorach's sons were saved; therefore, they recited this song.[[2]](#footnote-2)

HaShem delivered Qorach's sons from the earth which opened and threatened to swallow them with their father. This event taught Qorach's sons that Divine salvation is never distant from those who deserve it, no matter how hopeless their plight may appear.

During their moment of inspiration, Qorach's sons foresaw occasions in which Israel was destined to be endangered by armies and cataclysms which would threaten to tear the earth asunder. One such occasion occurred when the mighty Sennacherib and his hordes convulsed the entire globe and uprooted all of the nations.[[3]](#footnote-3) Another will occur during the War of Gog and Magog, when the peoples of the earth will gather to devastate Jerusalem.[[4]](#footnote-4) In each case, G-d will foil the enemy's plots and miraculously rescue His chosen people from danger.

This song is titled עלמות (which alludes to עולמות “many worlds”), to indicate that G-d's salvation is expressed constantly, throughout the world.[[5]](#footnote-5) Furthermore, we are obliged to trust G-d's guidance, which controls every aspect of life, although His deeds are נעלמות, hidden and concealed.[[6]](#footnote-6)[[7]](#footnote-7)

Meam Loez indicates that this psalm speaks of the pangs of the messianic age and the war launched by Gog and Magog.[[8]](#footnote-8)

HaShem showed[[9]](#footnote-9) Qorach’s His miracles even as He showed His Miracle to the Bne Israel in our Torah portion this week.[[10]](#footnote-10) In fact, the three plagues mentioned in our parasha, this week, will see the last of the slavery of the Bne Israel. Starting on Rosh HaShana, with the fourth plague,[[11]](#footnote-11) 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.

***Rosh HaShana 11a*** *It has been taught: R. Eliezer says: In Tishri the world was created; in Tishri the Patriarchs[[12]](#footnote-12) were born; in Tishri the Patriarchs died; on Passover Isaac was born; on New Year Sarah, Rachel and Hannah were visited;[[13]](#footnote-13) on New Year Joseph went forth from prison; on New Year the bondage of our ancestors in Egypt ceased;[[14]](#footnote-14) in Nisan they were redeemed and in Nisan they will be redeemed in the time to come. R. Joshua says: In Nisan the world was created; in Nisan the Patriarchs were born; in Nisan the Patriarchs died; on Passover Isaac was born; on New Year Sarah, Rachel and Hannah were visited; on New Year Joseph went forth from prison; on New Year the bondage of our ancestors ceased in Egypt; and in Nisan they will be redeemed in time to come.*

*The Lord of hosts is with us*.[[15]](#footnote-15) The sons of Qorach said to the righteous: "Fear not. We saw all the miracles which He wrought for us," as is said *And the earth opened her mouth, and swallowed them up, and their households*.[[16]](#footnote-16) "And where were we in that hour? Aloft in space," as is written *The sons of Qorach died not*.[[17]](#footnote-17) According to R. Nehemiah, at the time the earth opened and the two hundred and fifty men were swallowed up, the Holy One, blessed be He, made it possible for the sons of Qorach to stand like a mast: They stood as a sign, for it is said *What time the fire devoured two hundred and fifty men, they became a sign*.[[18]](#footnote-18) Thus the sons of Qorach said: "You righteous, fear not the terror of the day of judgment, for you will not be taken with the wicked, even as we were not taken with them." Hence it is said, *Therefore will we not fear, though the earth be removed*,[[19]](#footnote-19) and also it is said *For the mountains may depart, and the hills be removed; but My kindness shall not depart from you, neither shall the covenant of My peace be removed, says the Lord that has mercy on you*.[[20]](#footnote-20)

We are taught to say, "everything that HaShem does is beneficial". Certainly the "War of Gog and Magog" is not good, but it is beneficial.

Our Ashlamata picks up on the miracles associated with Passover. Yoel 3:3 (2:30) speaks of “blood, and fire, and pillars of smoke”, which is quoted in our Haggada as we tell the Exodus story. Curiously, this is quoted in the verse that contains the verbal tally ‘show / utter/’[[21]](#footnote-21) from the Torah for both our Psalm and our Ashlamata.

The prophet Ezekiel[[22]](#footnote-22) describes a climactic battle that will be instigated by Gog and of Magog, and will be waged against Israel and HaShem. The defeat of Gog and Magog will precipitate the messianic redemption. It is difficult to dwell on this topic because it is so shrouded in mystery. We are uncertain as to the identity of Gog[[23]](#footnote-23) and Magog,[[24]](#footnote-24) whether Gog and Magog are the names of nations or individuals, whether this battle will be a physical or spiritual battle, and even whether it has already occurred or not.

Every Shabbat Chol HaMoed Succoth[[25]](#footnote-25) we read the Haftarah[[26]](#footnote-26) about the final confrontation at the end of days between Gog and Magog and the Children of Israel. How does Succoth connect with Gog and Magog and the end of days? Every year, when the Jew leaves his home for a week to eat, sleep and live in a Succah; a flimsy structure with a roof made of bits of wood, reed, bamboo, etc., he actualizes the idea that his ultimate care and protection come only from HaShem. The word “Gog” in Hebrew means roof.[[27]](#footnote-27)

The reading of the haftarah[[28]](#footnote-28) of Gog and Magog on Shabbat Chol HaMoed Succoth is not merely a custom, but an obligation of Talmudic law. The Gemara[[29]](#footnote-29) mentions it along with the other haftarot read on the various holidays to this very day; we thus see that Chazal already saw an essential connection between the prophecy and the festival.

Chazal[[30]](#footnote-30) have taught us that the battle with Gog and Magog will take place during Succoth, on the eve of the Messianic era. The mitzvot of Succoth are the survival mechanism for this great war. The Succah and the waving of the lulav and etrog are essential to our survival during this war. Complete trust is the critical requirement against a foe who trusts only in his own might.

The Haftarah on Shabbat CholHaMoed is taken from Ezekiel 38, which contains a prophecy of the terrible war of Gog and Magog. This will be the last war ever to be fought, but it will engulf the whole world. Then will come a new era of peace, when HaShem will be recognized by all the nations of the world.

In the brazen Plishtim[[31]](#footnote-31) of his day, David detected the seeds of גוג ומגוג, Gog and Magog, the arch-enemies of Messiah. The war of Gog and Magog begins when all seventy nations[[32]](#footnote-32) of the world unite against Israel (the numerical value of God and Magog, גוג ומגלג, is seventy). All of those nations will suffer internal instability, and will be plagued by revolution, audacity, atheism, scandal, and unbridled inflation. Truth will be virtually non-existent and falsehood will prevail.[[33]](#footnote-33)

This number, seventy, conveys a specific understanding. Seventy Shmita cycles were ignored during the time of the First Temple, so we were exiled for seventy years into Babylonia, at the end of which we were tormented by Haman, whose rise to and fall from power is documented in Megillat Esther in seventy verses. This indicated that Haman was the Divine response to the Jewish people buying into the gentile approach to life instead of the Torah approach to life.

According to tradition, the central personality in this war is Mashiach ben Yosef – the Living Torah.[[34]](#footnote-34) Mashiach ben Yosef will be killed in the war against Gog and Magog. Again, it is unclear whether the death will be in physical battle, or as a result of the spiritual battles which he will wage against the forces of evil. Either way, the prophet Zechariah[[35]](#footnote-35) describes the national mourning that will follow his death.

According to tradition, when the nations hear of the success of the Jewish people in rebuilding their land, they will gather to do battle against them near Jerusalem, led by Gog, the king of Magog. The battle will symbolize the final war between good and evil. In Jerusalem, all evil will ultimately be vanquished.

According to Chazal, at the battle of Gog and Magog every human, in and around the Holy City, will be given the mark of the Hebrew letter, tav, upon their forehead. According to the Tanach[[36]](#footnote-36) and the Talmud,[[37]](#footnote-37) the mark of HaShem, the tav - ת, will be placed upon everyone in and around Jerusalem. Those that receive the mark in *ink* will be the righteous and those that receive the mark in *blood* will be condemned.

It will be likewise at the End-of-Days as well:

***Sanhedrin 97b*** *Rav said, “All the dates of redemption have already passed, and now it depends upon repentance and good deeds.” Shmuel said, “It is enough that the mourner remains in mourning!” This is like an earlier disagreement: Rebi Eliezer said, “If Israel will repent then they will be redeemed, and if they will not, then they will not be redeemed.” Rebi Yehoshua said to him, “If they do not repent they will not be redeemed?! Rather, The Holy One, Blessed is He, will cause a king to arise who will make decrees as difficult as Haman’s and Israel will [be forced to] repent and return to the right path.”*

This is why the gematria of Gog u’Magog is so significant. It hints to the fact that it is a war that comes to correct the way Jews think, just like in Mordechai’s and Esther’s time. Haman came to turn the minds and hearts of the Jewish people back towards G-d, in a Shmita-kind of way, that is, in way that we learn to rely upon Him completely, and love His Torah.

**Kaddish**

The Mourner’s Kaddish that Jews have been reciting for centuries at funerals and in synagogues mentions nothing about death or mourning the loss of a loved one. It’s not, what many believe, a prayer for the dead, even though its recitation benefits the soul of a departed loved one. Rather, it’s a heartfelt plea for the complete redemption of the Jewish people and the much-awaited Messianic era. More than that, Kaddish actually begins where the War of Gog and Magog ends.

The tone-setting opening line: “Yitgadal v’yitkadash sh’mei rabba”. The prayer books usually translate it as: “Magnified and sanctified be His great Name”. The first two words of Kaddish are taken from G-d’s declaration in Yehezechel (Ezekiel) 38:23, “I will be magnified and sanctified,” meaning the entire world will recognize G-d’s greatness and sanctity. And this declaration will occur only ***after the War of Gog and Magog*** reaches its earth-shattering climax.

As prophesied by Ezekiel[[38]](#footnote-38) and Zechariah,[[39]](#footnote-39) Gog and Magog will invade the Jews in the land of Israel with a massive alliance of seventy enemy nations. These nations eventually attack each other with “the sword,” and it is then that G-d will judge them with "plague, blood, torrential rain and hailstones, fire and sulfur".[[40]](#footnote-40) This is how the War of Gog and Magog ends. And it’s how the messianic era begins.

According to Rabbi Avraham Greenbaum, author and translator of many classic Breslev texts, Ezekiel’s Gog-and-Magog prophecy teaches “that the assault of the nations occurs AFTER the ingathering of Israel, or the greater part of them, from exile…. It is plain that this refers to our present era, when for the first time in two thousand years a majority of the world's population of Jews lives in Israel”.[[41]](#footnote-41)

All of which means the War of Gog and Magog could likely occur in our days.

Many say that the physical War of Gog and Magog against the Jewish nation had already occurred and peaked with the unfathomable horrors of the Holocaust. If so, it’s the spiritual War of Gog and Magog we’re currently facing, a dangerous assault to uproot us from the Torah, from the Land of Israel and, most importantly, from our connection with G-d.

Others believe the physical War of Gog and Magog is yet to come, especially today with the entire world’s focus on Iran’s nuclear ambitions. Interestingly, one of the key nations Ezekiel foresaw joining Gog in his invasion of Israel is Persia, which is today’s Iran.

Israel National News reported last year that Rabbi Moshe Wolfson of Brooklyn’s Yeshiva Torah Vodaath warned of a millennia-old prediction that Persia (Iran) would destroy the world in the time immediately before the complete redemption of the Jewish people.

"Our Sages of blessed memory say that Persia will destroy the entire world and the Jews will be in a difficult situation," Rabbi Wolfson said. "Why are we quiet? Where is the awakening? Why is everyone apathetic? Why is everyone busy with silly and unimportant things? Do we not hear the alarm? Do we not know that we must break open the gates of Heaven and ask for mercy from G-d?"

In another Israel National News article about the Iranian threat, Rabbi Wolfson also said that “HaShem will perform miracles for us”, and that above all, Jews should keep in mind that we live in “momentous times, and we should prepare for the upcoming era with emunah[[42]](#footnote-42) and bitachon”.[[43]](#footnote-43)

Though it seems Israel will be center stage during the war of Gog and Magog, many strongly feel that Israel, the Land of Emunah, will be the safest place on earth for Jews if, G-d forbid, there’s any kind of global attack against the Jewish people. In fact, it’s the Jews outside Israel who could face the greatest danger as they find themselves once again defenseless in countries savagely hostile to Jews.

All this makes the Kaddish prayer an urgent, timely plea for the painful birth pangs before the Messianic period to end swiftly, and for G-d’s greatness to be universally recognized with the coming of Mashiach and the building of the Third Temple soon. This isn’t a prayer for some distant future. It’s a prayer for today.

So perhaps one reason why mourners recite Kaddish is to help our loved ones’ souls as we strengthen our emunah in G-d, trust in His miraculous redemption of ourselves and ask Him to quickly usher in a new era of incredible light, peace and G-d awareness, not to mention getting others to answer, “Amen, may His great Name be blessed forever and ever”.

Further, Kaddish is an expression of longing for redemption. In a fragment of a commentary, on the Kaddish, Hai Gaon[[44]](#footnote-44) refers to “the promises of the visionaries”, and writes that HaShem will be “glorified”, as the Kaddish says, “with the coming of the Messiah ... when the nations of the world gather to make war on the people of Israel, and Israel flees to Jerusalem ... and the Holy One will reveal Himself to them in Jerusalem and make war”—and there the fragment ends. And in France, in the Vitry Machzor,[[45]](#footnote-45) perhaps as early as the eleventh century, the apocalyptic reading of the Kaddish is fully elaborated.[[46]](#footnote-46) The passage begins by noting that the opening line of the Kaddish: “Magnified and sanctified may His great Name be”, that is based on a verse in Ezekiel: "Thus will I magnify myself and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord.”[[47]](#footnote-47) This is the language of apotheosis,[[48]](#footnote-48) of eschatological climax. The Vitry Machzor explains, a little curtly: “The text is referring to the war of Gog and Magog”. In that final war, HaShem will right an ancient wrong. He will avenge Himself for nothing less than the fracturing of His Name. When the Israelites left Egypt, remember, they were attacked by the Amalekites;[[49]](#footnote-49) and after the Israelites defeated the Amalekites in battle, HaShem swore eternal enmity toward Amalek. Moses built an altar and proclaimed HaShem’s vow, taken with His hand on His throne, “that the Lord will have war with Amalek from generation to generation.” But the Name of HaShem that Moses invoked at that ceremony was a truncated name, an incomplete name.[[50]](#footnote-50) Thus the Kaddish, according to the Vitry Machzor, is a prayer for the repair of HaShem’s Name, an affirmation of the hope that "the letters of HaShem’s Name will be rejoined, that is, the Name that was cut in half when He vowed to make war on Amalek”. The basis for this is the spelling of the Aramaic word for “His Name” in the opening line of the Kaddish, which makes it possible to read the phrase (I can give only a rough English equivalent) not as “may His great Name be” but as “may His Name be great,” that is, larger than it has been until now, in the eon in which the war with Amalek is not yet won. In the desert, “HaShem swore that in our time and on His throne His Name will never be complete until he avenges Himself on Amalek”. And this is how the Kaddish saddens HaShem. It reminds Him of His own rupture in the desert.

“May His great Name be blessed.” On these words in the Kaddish, the anonymous author in the Vitry Machzor has this to say: “It is imperative that the individual prolong the word ‘great’ with all his might, and while he prolongs it he must meditate in his heart on the legends [about Gog and Magog and Amalek] that we have just explained. For when the Holy One hears that the Jews deliberately come together to remind Him of the oath that He swore to wipe out the memory of Amalek ... when He hears them proclaiming, with all their might, this language of praise [in which they hope for His Name to be made great], immediately He says: 'Woe to the children who have been banished from their father’s table, and woe to the father who has distanced his children from his table and they praise him like this!’ For this reason, the sorrow on high is great in that hour [when the Kaddish is recited]. For it reminds Him of Amalek’s outrage against heaven, which caused His Name to be divided, and so there is great sorrow on high. And when the angels hear and see this great sadness in the presence of the Holy One, they are rattled and shaken and stunned into silence, because they do not know why there is this sorrow in HaShem’s presence, since they do not understand Aramaic.” But we understand Aramaic, and so we must console HaShem for the fate that we have just recalled. We lowered His spirits, and so we must raise them. “Now we must provide Him with solace for His sorrow.... Be sure you understand the sense in which we speak [in the Kaddish] of ‘consolations’ toward heaven. After all, there is no solace where there is no sorrow. But lo, the sorrow on high is huge, and it is this sorrow for which we provide solace. And that is why we speak in Aramaic: for the purpose of consolation.”

Is the Kaddish, banal? Not according to such a reading. Its subject is the restitution of the godhead! The liturgical trifle becomes a regular exercise in esotericism. Thus, near the conclusion of the Kaddish, when HaShem is petitioned that “a great peace from heaven, and life, be upon us,” the plea for life must be understood, according to the Vitry Machzor, in the severe terms of the war at the end of days. “The blessing of life is called down upon Israel because there will be only a few survivors of that redemption, only one in a city and two in a family. Indeed, as it is stated, ‘let the messiah come, but let me not see him’,[[51]](#footnote-51) owing to the adversities that are fated to arrive in that time.[[52]](#footnote-52)

Rashi says the War of Gog and Magog will take place at the “End of Years”.[[53]](#footnote-53) And today’s Torah leaders agree we’re currently living in the historical time period of the End of Years (also called the End of Days), the time directly before the messianic era.

Thus we can also say, along with the psalmist:

***Tehillim (Psalms) 46:7-8****Nations were in tumult, kingdoms were moved; He uttered[[54]](#footnote-54) His voice, the earth melted.* ***8****HaShem of hosts is with us; the God of Jacob is our high tower. Selah*

What a perfect description of the war of Gog and Magog, and the Jews praise of HaShem for His redemption!

## Ashlamatah: Joel 3:3 – 4:6, 16

###

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ And it shall come to pass afterwards that I will pour out My spirit upon all flesh, and your sons and daughters shall prophesy; your elders shall dream dreams, your young men shall see visions. | 1. ¶ After that I will pour out My Holy Spirit on all flesh; and your sons and daughters will prophesy; your old men will dream dreams and your young men will see visions. |
| 2. And even upon the slaves and the maidservants in those days will I pour out My spirit. | 2. I will even pour out My Holy Spirit upon menservants and maidservants in those days. |
| 3. And I will **perform signs** in the heavens and on the earth: Blood, fire, and pillars of smoke. | 3. I will **set signs** in the heavens and on earth: blood and fire and columns of smoke. |
| 4. The sun shall turn to darkness, and the moon to blood, prior to the coming of the great and awesome day of the Lord. | 4. The sun will be turned into darkness and the moon into blood before the coming of the great and terrible day which will come from the LORD. |
| 5. **And it shall come to pass that whoever shall call in the name of the Lord shall be delivered, for on Mount Zion and in Jerusalem there shall be a deliverance, as the Lord said, and among the survivors whom the Lord invites.** | 5. **But everyone who prays in the name of the LORD will be delivered, for there will be deliverance on Mount Zion and in Jerusalem, as the LORD said. They will be delivered whom the LORD appoints.** |
|   |   |
| 1. For behold, in those days and in that time when I return the captivity of Judah and Jerusalem, | 1. For behold in those days and at that time, when I end the captivity of the men of Judah and the inhabitants of Jerusalem, |
| 2. I will gather all the nations and I will take them down to the Valley of Jehoshaphat, and I will contend with them there concerning My people and My heritage, Israel, which they scattered among the nations, and My land they divided. | 2. I will gather all the nations together and bring them down to the valley of judicial decision, and I will call them to account there over My people and My heritage Israel, whom they scattered among the nations; and they divided up my land, |
| 3. And upon My people they cast lots, and they gave a boy for a harlot, and a girl they sold for wine, and they drank. | 3. and cast lots for My people. They gave a boy over for a harlot's hire. and sold a girl for wine to drink. |
| 4. And also, what are you to Me, Tyre and Sidon and all the regions of Philistia? Are you paying Me recompense? And if you are recompensing Me, I will swiftly return your recompense upon your head. | 4. What are you reckoned before me O Tyre and Sidon, and all the districts of the Philistines? Are you paying back before Me for something? If you are paying back before Me, I will make your deeds recoil on your own heads swiftly and speedily. |
| 5. For My silver and My gold you took, and My goodly treasures you have brought into your temples. | 5. For you have taken my silver and my gold and carried off my precious treasures to your temples. |
| 6. And the children of Judah and the children of Jerusalem you have sold to the children of the Jevanim, in order to distance them from their border. | 6. And you have sold the people of Judah and Jerusalem to the Greeks, so that you have removed them far from their own territory. |
| 7. Behold I arouse them from the place where you sold them, and I will return your recompense upon your head. | 7. Behold, I will bring them back openly from the place where you sold them, and I will make your deeds recoil on your own heads. |
| 8. And I will sell your sons and daughters into the hands of the children of Judah, and they shall sell them to the Shebaites, to a distant nation, for the Lord has spoken.   **{P}** | 8. I will deliver6 your sons and daughters into the hands of the people of Judah, and they will sell them to the Sabeans, a nation far away. For by the Memra of the LORD has it been decided   **{P}** |
| 9. Announce this among the nations, prepare war, arouse the mighty men; all the men of war shall approach and ascend. | 9. Proclaim this among the nations, prepare the fighters. let the warriors come openly/ let all the fighting men draw near and go up. |
| 10. Beat your plowshares into swords and your pruning hooks into spears; the weak one shall say, "I am mighty." | 10. Beat your ploughshares into swords, and your sickles into spears. Let the weakling say, "I am strong". |
| 11. Gather and come, all you nations from around, and they shall gather; there the Lord shall break your mighty men. | 11. Let all the nations gather together and come from round about, and draw near; there the LORD will destroy the power and their warriors. |
| 12. The nations shall be aroused and shall go up to the Valley of Jehoshaphat, for there I will sit to judge all the nations from around. | 12. Let the nations come openly and go up to the valley of judicial decision, for there 1 will reveal Myself to judge all the nations round about. |
| 13. Stretch out a sickle, for the harvest is ripe; come, press, for the winepress is full; the vats roar, for their evil is great. | 13. Put the sword into them. for the time of their end has arrived; go down and tread their warrior dead like grapes that are trodden in the winepress; pour out their blood, for their wickedness is great. |
| 14. Multitudes [upon] multitudes in the valley of decision, for the day of the Lord is near in the valley of decision. | 14. Army upon army in the valley of judicial decision; for near is the day which will come from the LORD in the valley of judicial decision. |
| 15. The sun and the moon have darkened, and the stars have withdrawn their shining. | 15. Sun and moon are darkened, and the stars withdraw their brightness. |
| 16. And the Lord shall roar from Zion, and from Jerusalem He shall give forth His voice, and the heavens and earth shall quake, **and the Lord is a shelter to His people and a stronghold for the children of Israel.** | 16. And the Lord will call from Zion, and from Jerusalem he will lift up his Memra, and the heavens and earth will tremble. **But the LORD is a support to His people and a help to the children of Israel**. |
| 17. And you shall know that I, the Lord your God, dwell in Zion, My holy mount, and Jerusalem shall be holy, and strangers shall no longer pass through there.    **{S}** | 17. And you will know that I the LORD your God have caused my Shekinah to dwell in Zion, My holy mountain; and Jerusalem will be holy and strangers will never again pass through it.    **{S}** |
| 18. And it shall come to pass on that day that the mountains shall drip with wine, and the hills shall flow with milk, and all the springs of Judah shall flow with water, and a spring shall emanate from the house of the Lord and water the valley of Shittim. | 18. And at that time. the mountains will drip with sweet wine; and the hills will flow with goodness, all the watercourses of the house of Judah will flow with water; and a spring will come forth from the Sanctuary of the LORD and will water the Valley of Acacias. |
| 19. And Egypt shall become desolate, and Edom shall be a desert waste, because of the violence done to the children of Judah, because they shed innocent blood in their land. | 19. Egypt will become a desolation, and Edom a desolate wilderness, because of the violence done to the people of Judah in whose land they shed innocent blood. |
| 20. But Judah shall remain forever, and Jerusalem throughout all generations. | 20. But Judah will be inhabited forever, and Jerusalem for generation after generation. |
| 21. Now should I cleanse, their blood I will not cleanse, when the Lord dwells in Zion.   **{P}** | 21. Their blood which I avenged on the nations I will avenge again. says the LORD. who caused his Shekinah to dwell in Zion.   **{P}** |
|   |   |

### Rashi’s Commentary on Joel 3:3 – 4:6, 16

###

**Chapter 3**

**1** **And it shall come to pass afterwards** -in the future.

**upon all flesh** -I.e, upon anyone whose heart becomes soft as flesh. Comp. (Ezekiel 36:26) “And I will give you a heart of flesh.”

**3** **and pillars of smoke** Heb. וְתִימְרוֹת. Perpendicular pillars of smoke, as tall as a palm tree.

**4** **shall turn to darkness** -to embarrass those who prostrate themselves to the sun.

**5** **And it shall come to pass that whoever shall call etc. as... said -And where did He say it? (Deut. 28:10), “And all the peoples of the earth shall see that the Name of the Lord is called on you.” [from***Mechilta*, Ex. 12:25]

**and among the survivors** -And in the remnant that will remain.

**whom the Lord invites** Heb. קֽרֵא, an expression of those invited to a banquet or to the service of the king, an expression of invitation.

**Chapter 4**

**2** **to the Valley of Jehoshaphat** -I will descend with them to the depth of justice.

**Jehoshaphat** -The judgments of the Lord.

**3** **they cast lots** Heb. יִדּוּ. Like (Lam. 3:53) “And they cast (וַ יַּדּוּ) a stone upon me.”

**4** **Are you paying Me recompense** -Is this the recompense for what Solomon gave Hiram, the king of Tyre, twenty cities (I Kings 9:11)?

**swiftly** Heb. קַל מְה ֵרָה, an expression of eagerness.

**8** **to the Shebaites** -To the children of Sheba.

**for the Lord has spoken** -Now where did He speak? (Gen. 9:25) “A slave of slaves shall he be to his brothers.” So it is explained in *Mechilta* (Ex. 12:25).

**9** **prepare war** -if you can wage war against Me.

**10** **your plowshares** Heb. אִתֵּיכֶם, *koltres* in O.F:, colters.

**and your pruning hooks** Heb. וּמַזְמ ְרוֹתֵיכֶם, serpes in French.

**11** **Gather** Heb. עוּשׁוּ. Like חוּשוּ, hasten, so did Menahem associate it. *Jonathan*, however, renders: they shall gather, and I say that it is an expression of a block of iron (עֶשֶת), which is gathered together, masse in French, and the “tav” is not a radical.

**there the Lord shall break your mighty men** Heb. הַנְחַת. There in the gathering of the Valley of Jehoshaphat, He will break your might. So did *Jonathan* render it, but I do not know whether it is an Aramaic expression of lowering (נחת) or an expression of breaking (חתת), and the “nun” is defective. Cf. (Dan. 2:25) “brought Daniel in (הנְעַל) before the king,” which has no radical but על.

**13** **Stretch out a sickle etc.** -Draw the swords, you who go on My mission to destroy the nations.

**for the harvest is ripe** -I.e, for their time has arrived, and he compared the matter to harvest, which is harvested with sickles when it becomes completely ripe.

**come press for the winepress is full** -of grapes. Come and tread them; i. e., the measure of their iniquity is full.

**press** Heb. רְדוּ, an expression of pressing [or ruling]. Cf. (Gen. 1:28) “And rule (וּרְדוּ) over the fish of the sea.”

**and the vats shall roar** -The sound of the stream of the wine going down in the vats before the winepresses is heard.

**14** **in the valley of decision** -For there it is decided that the judgment is true. And so did *Jonathan* render: the valley of judgment.

**15** **have withdrawn their shining** - Have taken in their shining.

**16** **shall roar from Zion** -Because of what they did to Zion.

**and the heavens and earth shall quake** -He will deal retribution upon the heavenly princes and then upon the nations.

**a shelter** Heb. מַחֲסֶה, an expression of a cover, *abrier* in O.F., abri in modern French, a shelter.

**18** **springs** Heb. אֲפִיקֵי, a place of the source of water.

**and water the valley of Shittim** -According to its apparent meaning, and it will water the valley of Shittim (*Targum*), and, according to its Midrashic meaning, He will atone for the iniquity of Peor.

**19** **Egypt etc. and Edom**-He juxtaposed them as regards their retribution. You find that, were it not for Egypt, Edom would not exist, as it is stated: (I Kings 11:16 21) “For Joab and all Israel remained [stationed] there for six months etc. every male in Edom.” And it is stated there: (verse 17) “Adad fled, he and some Edomite men etc. And Hadad pleased Pharaoh very much etc. And Hadad etc. that David slept with his fathers etc.” And, at the end, (verse 25) “And he was an adversary to Solomon (sic).” Said the Holy One, blessed be He: I will destroy both of them.

**because of the violence done to the children of Judah** -Because of the violence they did to the children of Judah, viz., that they shed their blood.

**21** **Now should I cleanse, their blood I will not cleanse** -Even if I cleanse them of other sins in their hands, and of the evils they have done to Me, I will not cleanse them of the blood of the children of Judah. When will this come to pass? At the time the Holy One, blessed be He, dwells in Zion.

## Correlations

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

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

**Shemot (Exodus) 7:8 -8:15**

**Yoel (Joel) 3:3 – 4:6, 16 [2:30 – 3:6, 16]**

**Tehillim (Psalms) 46**

**Mk 5:35-43, Lk 8:49-56,**

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

LORD - יהוה, Strong’s number 03068.

Show / uttered - נתן, Strong’s number 05414.

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

LORD - יהוה, Strong’s number 03068.

Spake / Saying / Said - אמר, Strong’s number 0559.

Show / uttered - נתן, Strong’s number 05414.

Wonder / miracle - מופת, Strong’s number 04159.

Take / Taken - לקח, Strong’s number 03947.

Before - פנים, Strong’s number 06440.

**Shemot (Exodus) 7:8** And the **LORD <03068> spake <0559> (8799)** unto Moses and unto Aaron, **saying <0559> (8800)**, 9 When Pharaoh shall speak unto you, **saying <0559> (8800), Shew <05414> (8798)** a **miracle <04159>** for you: then thou shalt **say <0559> (8804)** unto Aaron, **Take <03947> (8798)** thy rod, and cast it **before <06440>** Pharaoh, and it shall become a serpent.

**Tehillim (Psalms) 46:7** The heathen raged, the kingdoms were moved: he **uttered <05414> (8804)** his voice, the earth melted.

**Tehillim (Psalms) 46:8** The **LORD <03068>** of hosts is with us; the God of Jacob is our refuge. Selah.

**Yoel (Joel) 2:30** And I will **shew <05414> (8804) wonders <04159>** in the heavens and in the earth, blood, and fire, and pillars of smoke.

**Yoel (Joel) 2:31** The sun shall be turned into darkness, and the moon into blood, **before <06440>** the great and the terrible day of the **LORD <03068>** come.

**Yoel (Joel) 2:32** And it shall come to pass, that whosoever shall call on the name of the **LORD <03068>** shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the **LORD <03068>** hath **said <0559> (8804)**, and in the remnant whom the **LORD <03068>** shall call.

**Yoel (Joel) 3:5** Because ye have **taken <03947> (8804)** my silver and my gold , and have carried into your temples my goodly pleasant things:

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading****Ex. 7:8 – 8:15** | **Psalms****46:1-12** | **Ashlamatah****Joel 3:3 – 4:6, 16** |
| --- | --- | --- | --- | --- |
| **~yhil{a/**  | God | Exod. 7:16Exod. 8:10 | Ps. 46:1Ps. 46:4Ps. 46:5Ps. 46:7Ps. 46:10Ps. 46:11 |  |
|  **~ai** | but if | Exod. 8:2 |  | Joel 3:4 |
| **rm;a'** | saying | Exod. 7:8Exod. 7:9Exod. 7:14Exod. 7:16Exod. 7:17Exod. 7:19Exod. 8:1Exod. 8:5Exod. 8:8Exod. 8:9Exod. 8:10 |  | Joel 3:10 |
| **#r,a,** | land, earth, ground | Exod. 7:19Exod. 7:21Exod. 8:5Exod. 8:6Exod. 8:7Exod. 8:14 | Ps. 46:2Ps. 46:6Ps. 46:8Ps. 46:9Ps. 46:10 | Joel 3:16 |
| **rv,a]** | which, who | Exod. 8:12 | Ps. 46:8 | Joel 3:5Joel 3:7 |
| **aAB** | came, come, go, gone | Exod. 7:10Exod. 7:23Exod. 8:1Exod. 8:3 |  | Joel 3:5Joel 3:11 |
| **rq,Bo** | morning | Exod. 7:15 | Ps. 46:5 |  |
| **lWbG>** | territory | Exod. 8:2 |  | Joel 3:6 |
| **yAG** | nations |  | Ps. 46:6Ps. 46:10 | Joel 3:8Joel 3:9Joel 3:11 |
|  **~G:** | also | Exod. 7:11Exod. 7:23 |  | Joel 3:4 |
| **rb;D'** | speaks | Exod. 7:9Exod. 7:13Exod. 7:22Exod. 8:15 |  | Joel 3:8 |
| **%l;h'** | go, come | Exod. 7:15 | Ps. 46:8 |  |
|  **hNEhi** | behold, see | Exod. 7:16Exod. 7:17Exod. 8:2 |  | Joel 3:7 |
| **hz<** | this | Exod. 7:17Exod. 7:23 |  | Joel 3:9 |
| **dy"**  | hand | Exod. 7:15Exod. 7:17Exod. 7:19Exod. 8:5Exod. 8:6 |  | Joel 3:8 |
| **[d;y"** | know | Exod. 7:17Exod. 8:10 | Ps. 46:10 |  |
| **hwhy** | LORD | Exod. 7:8Exod. 7:10Exod. 7:13Exod. 7:14Exod. 7:16Exod. 7:17Exod. 7:19Exod. 7:20Exod. 7:22Exod. 7:25Exod. 8:1Exod. 8:5Exod. 8:8Exod. 8:10Exod. 8:12Exod. 8:13Exod. 8:15 | Ps. 46:7Ps. 46:8Ps. 46:11 | Joel 3:8Joel 3:11Joel 3:16 |
| **lKo** | all, whole, entire, every | Exod. 7:19Exod. 7:20Exod. 7:21Exod. 7:24Exod. 8:2Exod. 8:4 |  | Joel 3:4Joel 3:9Joel 3:11 |
| **!Ke** | thus, so | Exod. 7:10Exod. 7:11Exod. 7:20Exod. 7:22Exod. 8:7 | Ps. 46:2 |  |
| **ble** | heart | Exod. 7:13Exod. 7:14Exod. 7:22Exod. 7:23Exod. 8:15 | Ps. 46:2 |  |
| **xq;l'** | take, took | Exod. 7:9Exod. 7:15Exod. 7:19 |  | Joel 3:5 |
| **hs,x]m;** | refuge |  | Ps. 46:1 | Joel 3:16 |
| **~yIm;** | water | Exod. 7:15Exod. 7:17Exod. 7:18Exod. 7:19Exod. 7:20Exod. 7:21Exod. 7:24Exod. 8:6 | Ps. 46:3 |  |
| **hm'x'l.mi**  | wars |  | Ps. 46:9 | Joel 3:9 |
| **rh'n"** | rivers | Exod. 7:19Exod. 8:5 | Ps. 46:4 |  |
| **!t;n"** | give, work, utters | Exod. 7:9 | Ps. 46:6 | Joel 3:3Joel 3:16 |
| **bybis'** | around, surrounding | Exod. 7:24 |  | Joel 3:11 |
| **l[;** | above, over | Exod. 7:19Exod. 8:5Exod. 8:6Exod. 8:12 | Ps. 46:2 |  |
| **hl'['** | come up, came up, go up | Exod. 8:3Exod. 8:4Exod. 8:5Exod. 8:6Exod. 8:7 |  | Joel 3:9 |
|  **hn"P'** | turn, dawns | Exod. 7:23 | Ps. 46:5 |  |
| **lAq** | voices |  | Ps. 46:6 | Joel 3:16 |
| **ar'q'** | called | Exod. 7:11Exod. 8:8 |  | Joel 3:9 |
| **~Wr** | lifted | Exod. 7:20 | Ps. 46:10 |  |
| **v[;r'** | quake |  | Ps. 46:3 | Joel 3:16 |
| **~Wf** | inflicted, wrought | Exod. 8:12 | Ps. 46:8 |  |
| **ht'v'**  | drinking | Exod. 7:18Exod. 7:21Exod. 7:24 |  | Joel 3:3 |
| **~[;** | people | Exod. 7:14Exod. 7:16Exod. 8:1Exod. 8:3Exod. 8:4Exod. 8:8Exod. 8:9Exod. 8:11 |  | Joel 3:3Joel 3:16 |

## Pirqe Abot

**Abarbanel On Pirqe Abot**

**Pereq 1, Mishnah 6**

**Introductory Statement**

**All Israel has a share in the World to Come. As it is said: “And your people are all righteous (generous); they will inherit the land forever; they are the branch of My planting, My handiwork, in which to make pride.**

One can appreciate the true significance of Pirqe Abot in the eyes of the sages of the Talmud from the famous and oft-quoted adage, "He who wishes to be saintly should apply himself to Pirqe Abot."[[16]](http://betemunah.org/sederim/pesach78b.html#_ftn16) The Maharal of Prague posed two questions on this assessment:[[17]](http://betemunah.org/sederim/pesach78b.html#_ftn17) The traditional practice is to precede the study of Pirqe Abot with a mishnah which reads: "All Israel have a portion in the World to Come ... "[[18]](http://betemunah.org/sederim/pesach78b.html#_ftn18) If Pirkei Avot is so singularly significant why add a preface to it? Secondly, it is also customary to conclude the study of each chapter with the statement, "Rabbi Hananya ben Akashya said: The Holy One, blessed be He, wanted to grant merit to Israel, therefore He multiplied for them Torah and mitzvot ... "[[19]](http://betemunah.org/sederim/pesach78b.html#_ftn19) Here, again, what need is there for an epilogue?

Maharal answers: An object is considered valuable when it has substance (homer), cosmetic appeal (tzurah), and a utilitarian purpose (takhlit). All these three criteria are necessary to determine whether something is marketable. They are also necessary to determine the collective and individual character of the Jew. The Jew's image is enhanced when he begins his study period with, "All Israel has a portion in the World to Come" (homer). As long as a Jew identifies himself as a Jew, he has a passport to the olam ha-ba; that is his hallmark of a precious substance.

He then proceeds to the actual study of the text, thus demonstrating our lifestyle of ethical values (tzurah). We conclude with God's gift of Torah and mitzvot to the Jew (takhlit) to underscore that we function best when we are Torah oriented.

Perhaps the most difficult statement in all Pirqe Abot is the prologue **"All Israel has a portion in the World to Come ... "** Nearly all the commentators are disturbed by the same difficulty: The prologue is a mishnah taken from Tractate Sanhedrin. What is it doing there? "All Israel..." is a sublime promise to the Jews, whereas Tractate Sanhedrin deals in the main with capital punishment, in particular, with the four methods of execution administered by the court. How do we correlate such a sublime promise with the cruel and brutal death warrants of criminals?

This enigma disturbed Rashi in his commentary on the mishnah.

He went even further: It would seem that when the Talmud discusses the ways and means of capital punishment it would have been logical for the sages to have formulated their views on the World to Come in a negative fashion: "These are the ones [i.e., the various criminals discussed) who have no share in the World to Come ... " For the sages to indicate who are entitled to the olam ha-ba seems to be out of place.

Rashi, therefore, suggests that the rabbis in Tractate Sanhedrin formulated their thought as they did in order to alleviate the fears and anxieties of the wayward criminal. He may think to himself that because he sinned once and was sentenced to death, there is no hope for the salvation of his soul. The sages, therefore, allayed his fears by teaching, **"All Israel have a portion in the World to Come."**

The Gaon of Vilna[[20]](http://betemunah.org/sederim/pesach78b.html#_ftn20) answered the same question by way of an analogy. When a person has a tree which is producing poor quality fruit, he grafts on to it a shoot from a strong, healthy tree and lops off the infected branches of the old one. However, people seeing him doing this may condemn him for cutting off what appear to be healthy branches. The truth is, of course, that he does not want the roots of the tree to expend themselves on nourishing diseased branches, but to nurture the new shoots.

So is it, continues the Gaon of Vilna, with man. The-x are those who question the humaneness of capital punishment. "Are there no other punishments available besides the death sentence? Is not capital punishment barbaric?" It is for this reason that **"All Israel have ... "** follows the chapter dealing with capital punishment in Tractate Sanhedrin. The criminal may be compared to the pruned branches. God's primary interest is to salvage the soul, the roots of man, and through his demise the wicked man's soul will survive in the World to Come.

The Gaon continues: In winter we are accustomed to stay indoors due to inclement weather; in the spring, we emerge and enjoy nature, the flowers and the trees. It is then that a person is apt to become light-headed and frivolous, which may lead to transgression. **"All Israel have a portion ... "** is then part of our study program to teach us the lesson of the grafting of shoots on to a sickly tree, so that good fruit can grow.

The most disturbing aspect of the dictum is the question: Is every Jew really entitled to a place in the World to Come? Are there no wicked Jews who are not worthy of the olam ha-ba? A line of reasoning taken by one commentator would have us accept the indisputable assertion that a Jew always remains a Jew and, although he may have sinned grievously, he still has a number of mitzvot to his credit, albeit unbeknown to him.[[21]](http://betemunah.org/sederim/pesach78b.html#_ftn21)

Another opinion: Every Jew, no matter how much he has drifted from the straight and narrow path, makes a contribution (helek, a portion) to the realization of the Messianic age because that anticipated event will be a collective experience. This is the thrust of **"All Israel. .. "**

Another commentator tackles a different aspect of the question:[[22]](http://betemunah.org/sederim/pesach78b.html#_ftn22) **"All Israel..."** implies that only Jews will benefit of the olam ha-ba. How can this be so? It is contrary to the rabbinic maxim which clearly states that there are righteous gentiles who will enjoy a portion of the World to Come.[[23]](http://betemunah.org/sederim/pesach78b.html#_ftn23) Therefore, **"All Israel..."** comes to spell it out that although every God-fearing human being will be given a portion in the olam ha-ba, the Jew will find it much easier to present himself by virtue of the fact that he is committed to Torah and mitzvot.

Another explanation for the seeming injustice of including the wicked among those rewarded with the olam ha-ba is given by Rabbi Moshe Alsheikh.[[24]](http://betemunah.org/sederim/pesach78b.html#_ftn24) According to all the Kabbalists, there are three stages that the soul must pass through after death. First, it enters the world of souls (olam ha-nefashot). It then makes its way to olam ha-ba where it remains in limbo. Finally it reaches the stage of tehiyat ha-metim (resurrection of the dead) when the body will be revived. When our text says olam ha-ba it is referring to the penultimate stage before the resurrection. Hence, in the opinion of Midrash Shemuel, while the wicked will pass through the early stages they will be denied the last stage - they will not be resurrected.

Another interpretation is proposed by Rabbi Moshe Alsheikh.[[25]](http://betemunah.org/sederim/pesach78b.html#_ftn25) He muses that in view of the sages' assertion that when the Torah was delivered to the Children of Israel at Mt. Sinai every Jewish soul from then on and until the end of the world was present, it is natural that for that alone every Jew - even the sinner - is entitled to a portion in the olam ha-ba.

**Miscellaneous Interpretations**

**Rabbi Hirsch.**AlI *Israel has a share in the World to*Come. The term *Israel*refers to any individual who has not utterly divorced himself from the Jewish nation's lofty spiritual destiny. His portion in the World to Come will vary according to his merit, but as long as he remains part of "Israel,” he will never lose it entirely.

**Midrash Shmuel. (R. Moshe Almosnino).** This maxim, from the mishnah *(Sanhedrin*90a), is read as an introduction to each chapter of Pirqe Abot because it increases our incentive to apply ourselves to the teachings we are about to read. Overwhelmed by the broad scope of ethical advice and moral instruction contained in *Pirqe Abot,*one might despair of achieving the level of such refinement needed to assure him a place in the World to Come, Therefore, we reiterate that *all*Israel has a share in the World to Come; our ultimate reward awaits us and is within reach - we should certainly pursue it!

**Knesset Yisrael**adds: The lessons *of Pirqe Abot*are a prescription from God to help us nurse our souls back to spiritual health. A doctor who seeks to heal his patient first reassures him that his disease is conquerable and that he need not despair; similarly, one who is beginning spiritual therapy must be bolstered emotionally against despair, which is itself a spiritually fatal malady. Even one who senses that he is in critical spiritual condition must believe that he can be cured. This introductory mishnah lo each chapter of Pirqe Abot provides assurance that each member of the Jewish nation can survive and flourish - because *All Israel has a share in the World to Come.*

**Mikveh Yisrael***,*The purpose of this introduction is to explain to the Jewish people why they, more than all other nations, need the extensive ethical and moral instruction contained in *all of Pirqe Abot:*Since all Jews have a share in the World to Come, it is imperative that they not do anything to lose such a precious gift. Everything contained in *Pirqe Abot*is necessary to achieve that end. All *Israel*does not mean to exclude righteous gentiles (see Sanhedrin 105a and *Rambam, Hilchot Teshuvah*3:5). Rather, it teaches that even those Jews who are considered wicked because of their numerous sins are assured a portion in the World to Come, unless they forfeit the title "Israel" by rejecting any of the basic tenets of Judaism as enumerated in *Sanhedrin*90a and *Rosh Hashanah*17a *(Rambam).*

**NAZAREAN TALMUD**

**Sidra Of Shmot (Ex.) 7:8 - 8:15**

**“Ki Y’Daber” “When will speak”**

**By: Paqid Dr. Adon Eliyahu ben Abraham &**

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta****(Luqas Lk 8:49-56)****Mishnah א:א** | **Hakham Tsefet’s School of Peshat** **(Mark 5:35-43)****Mishnah א:א** |
| **While he** Yeshua **was still speaking, someone came from** the house of **the Rosh HaKenesét, saying, “Your daughter has died; do not trouble the Rabbi (Hakham) anymore.” But when Yeshua heard** this**, he answered him, “Do not be afraid** any longer**; only trust (God), and she will be made well.” When he came to the house, he did not allow anyone to enter with him, except the Paqidim Tsefet and Yochanan and Ya’aqob, and the girl's father and mother. Now they were all weeping and lamenting for her; but he said, “Stop weeping, for she has not died, but is asleep.” And they** began **laughing at him, knowing that she had died. He, however,** with a strong hand **took her** with his Tallit **by the hand and called, saying, “Child, arise!” And her spirit returned, and she got up immediately; and he gave orders for** something**to be given her to eat. Her parents were amazed; but he instructed them to tell no one what had happened.** | **As he** (the Master) **was speaking, there came from the chief of the synagogue's house, certain, saying: “Your daughter has died, why do you still trouble the Master?” And Yeshua immediately, having overheard what they said, spoke to the Rosh HaKenesét, “Do not be afraid, only trust** in Ha-Shem**.” And he** (Yeshua) **did not allow anyone to follow him, except Shimon HaTsefet, and Ya’aqob, and Yochanan the brother of Ya’aqob; And he came to the house of** Yair **the** **Rosh HaKenesét, and saw an uproar, much weeping and wailing. And having gone in he said to them: “Why do you make an uproar, and weep? The child has not died, but is sleeping.” And they were laughing at him. And he, having put everyone out,** he **took the father of the child, and the mother, and those with him, and he went into where the child was lying. And, having taken the hand of the child** (having bound his Tsitsit on her hand)**, he said to her: “Talitha[[55]](#footnote-55) Cumi!” which is, being interpreted: “She who is in the Tallit** (a young girl before bat-mitsvah), **arise!” And immediately the young girl arose, and began walking, for she was** nearly **twelve years old; and they were overcome with a great amazement,** **And he charged them sternly, that no one should know this thing. And he said that there be given to her** something **to eat.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Ex 7:8 – 8:15** | **Psa. 46** | **Yoel 3:3 – 4:6, 16** | **Mk 5:35-43** | **Lk 8:49-56** |  |

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

This particular section of Mordechai is one, which is the least understood by Christian Exegetes. The reason for this is their lack of understanding of Jewish Halakha. In the previous pericope, we left of the Master having brought healing to a woman with an issue of blood for twelve years, and which healing rendered him in a state of ceremonial uncleanness because the woman had touched his Tsitsit. This complicated matters very much with regards to the healing of the daughter of Yair, **Rosh HaKenesét** (the President of the local Esnoga).

**v. 35 – As he (the Master) was speaking, there came from the chief of the synagogue's house, certain, saying: “Your daughter has died, why do you still trouble the Master?” –** As we read in the previous pericope, the healing of the woman with an issue of blood had rendered the Master ceremonially unclean and therefore complicating matters with regards to the Master’s ability to effect healing on this young girl. For the multitude and Yair, may have thought that it would be impossible for a ceremonially unclean person to be a conduit for Ha-Shem’s healing. But, if this was not problematic enough, news comes that the daughter of Yair has died. To understand the gravity and despair of the situation let us contrast Mordechai 5:23 with 5:35

5:23 – “My little daughter is sick unto death, please having come, you may lay on her your hands, so ‎that she may be saved, and she will live.”

5:35 – “Your daughter has died, why do you still trouble the Master?”

In verse 23 we breathe a deep cry of hope, but now it appears that the time for hope has vanished and it is time to call for the mourners. The messengers even add a note of cruelty: “Why do you still trouble the Master?” Young’s Literal translation has even a more vivid expression capturing the intention of the Greek: “Why do you still **harass** the Master?” From all in the congregation present, Yair still believes deep within him that there is still hope, that the great Master of Halakha before him can find a way to beseech G-d to restore his daughter to life and health within the bounds of Halakha. Yair is not an ordinary man, he is the **Rosh HaKenesét** (the President of the local Esnoga) and a man of deep faithful obedience, acquainted with the workings of G-d’s governance in the heavens and on earth.

What no one present, in an atmosphere charged with great negativity, despite the witnessing of the miraculous healing of a woman with an issue of blood for twelve years by G-d through the Master, could contemplate was what G-d, most blessed be He was trying loudly to indicate. Ha-Shem, most blessed be He, was loudly saying: “Stop! My logic is not always your logic. If I am able to restore to full health a woman with an issue of blood for **twelve years**, how much the more should I not be able and willing to restore the life of a **twelve year old** young girl?” In the first instance, the woman’s faithful obedience had saved her from her twelve-year-long affliction, in this instance Yair, his wife and three Talmidim together with the Master are asked to trust Ha-Shem for awakening this **twelve year old** little girl from the sleep of death.

v. 36 – **And Yeshua immediately, having overheard what they said, spoke to the Rosh HaKenesét, “Do not be afraid, only trust** in Ha-Shem**.”** – Notice the word “**immediately**” with which this Mishnaic writing of Mordechai repeatedly provides. In the mind, soul and spirit of the faithfully obedient servant of G-d there is **NO room** for negativity or commiseration, but rather for creativity, possibility and an ear attuned to G-d’s speech through the circumstances before us. **Immediately,** the Master Sage, has perceived a Halakhic creative solution to the problem at hand. Therefore, he informs Yair, the **Rosh HaKenesét** (the President of the local Esnoga), not to be terrorized by the news he has heard, but rather to trust Ha-Shem with all of his heart, mind and soul, that He is more than able to provide a solution to any problem no matter how difficult it may be.

Most Christian commentators, propose that Yeshua is calling upon Yair to trust in his vivifying power even when the news of the death of his beloved daughter is staring at him. We must disagree totally with this notion. His Majesty King Yeshua is here setting an example of how should a servant of G-d think and behave. So much vivifying power had Yeshua as any faithful obedient servant of G-d at any point in time. We are but conduits of Ha-Shem’s healing and vivification. The problem is that many have fallen into a stupor of laziness, teaching that miracles were for a season and are no longer for today. These lazy human beings are afraid to show how little trust in Ha-Shem, and how little faithful obedience to His Commandments they have. They are terrorized to live a life in total obedience and submission before G-d for the sake of the wellbeing of others.

Please, let this horrible false teaching be far from us, for the Master taught in another occasion:

**“Amen, amen, I tell you, the one who faithfully obeys me, the works which I do, that one will do also, and greater than these he will do, because I go to my Father** (Creator)**.”** (Yochanan 14:12)

Not only are we commanded and given the ability to do the works (miracles, teachings, healings, halakhic rulings) like the Master did, but we are promised that if we are faithfully obedient to him and to Torah: **“greater than these we will do.”** The competition here is not who does greater miracles, but who is being faithfully obedient to Torah and to the Master, living the life that he did. This is where the rubber meets the road, the rest is but distractions.

Note, that therefore every man who faithfully obeys Torah and upholds the Halakha of the Jewish people, and is as well faithfully obedient to the Master, has as much vivifying power as the Master had. Besides, the power is not ours, but we are mere vessels of Ha-Shem the Almighty, most blessed be He! Surely, the Master was/is very special, but he came to leave us an example to emulate, and even a command/promise to exceed him in what he did.

**v.37 – And he** (Yeshua) **did not allow anyone to follow him, except Shimon HaTsefet, and Ya’aqob, and Yochanan the brother of Ya’aqob. –** A question arises. Why the narrowing of who can come with the Master? Marcus[[56]](#footnote-56) puts it well, when he states:

“The common motive for the restriction is a feeling akin to that expressed in Matthew 7:6; certain doctrines and practices are too holy for general publicity. Consequently, Yeshua leaves the congregation behind when he goes with Yair to the place of death, and of his disciples he takes only the “Big Three,” Peter, James, and John (5:37). These are the same three followers who will be given a foretaste of Yeshua’s resurrection glory at the Transfiguration (9:2) but will also be called upon to share in the suffering at Gethsemane (14:33).”

I must add that these three also represent the three pillars of leadership of the Jewish Nazarean movement, as well as the three chief leaders of the Nazarean Supreme Court. Besides, the Law states that in the presence of two or three witnesses let everything be established (Deut. 17:6). Since the father and the mother are related to the little girl, they cannot become a witness.

**Mk. 5:38-40 And he came to the house of Yair the Rosh HaKenesét, and saw an uproar, much weeping and wailing. And having gone in he said to them: “Why do you make an uproar, and weep? The child has not died, but is sleeping.” And they were laughing at him. And he, having put everyone out, he took the father of the child, and the mother, and those with him, and he went into where the child was lying.**

Again, he arrives at the house of Yair, and finds a picture of total despair – the sight of the mourners bewailing the dead girl. But the true servant of G-d has been shown by G-d that there is a way out. He therefore informs the mourners that the child is not dead but is asleep. The mourners, experts in death, answer in derision, after all, the girl is supposedly dead and dead people do not come to life. But the master knows that after a person dies for some hours the spirit of that person hovers over its body, and if Ha-Shem, reveals to His servants that the girl can be revived it surely is possible for a revivification to occur. So the Master, having received revelation from G-d that he is to vivify the young girl, immediately and forcefully puts out all negativity from the house.

Note how many remain inside the house:

1 Master ------------------- Shabbat

1 Young girl sleeping --- The first day of the week

2 Parents ------------------- The Second and Third days of the week

3 Talmidim ---------------- The Fourth, Fifth, and Sixth days of the week.

A whole menorah of people remain in the home and through whom G-d will speak and reveal His governance and mercy. The Master the centre branch of the Menorah, the young girl and her two parents to the right and his three Talmidim to the left of the menorah.

**v.41 – And, having taken the hand of the child** (having bound his Tsitsit on her hand)**, he said to her: “Talitha[[57]](#footnote-57) Cumi!” which is, being interpreted: “She who is in the Tallit** (a young girl before bat-mitsvah), **arise!” –** Now we know that we have departed somewhat from the extant Greek and Aramaic texts of Mark, but we are of the sure belief that what we have placed in italics was originally there, or words to that effect.

You see, the Master had lost his state of ceremonial cleanliness and had become ceremonially unclean, therefore unable of his own to lay his pure hands on the young girl and effect G-d’s healing. So the only thing left for him was to use the Tallit which is holy, ceremonially clean channel to effect Ha-Shem’s healing. For, as we taught last pericope a Tallit no matter what touches it will never lose its state of sanctity, unless someone interferes or destroys any of its four Tsitsit. Therefore, the Master binds the Tsitsit if his Tallit on the young girl’s hand and uses the sanctity of the Tallit to affect this healing/vivification. In this way, no Halakha was violated and the vivification was entirely Kosher.

This episode brings to our attention the fact that we need as much as possible to remain in a state of spiritual, and physical cleanliness if we are to be of help to our fellowmen. And how do we remain in this relative state of spiritual cleanliness? Messiah King David answered:

Psa 119:9 **With what does a young man purify his path? By observing [the Commandments] according to Your Word.**

Psa 119:10 With all my heart I have sought You, Let me not err from Your commandments.

Psa 119:11 In my heart (mind) I have hid Your Word, that I sin not before You.

Psa 119:12 Blessed are You, O Ha-Shem, teach me Your statutes.

Psa 119:13 With my lips I have recounted all the judgments of Your mouth.

Psa 119:14 In the way of Your testimonies I have joyed, As over much wealth.

Psa 119:15 In Your precepts I meditate, And I behold attentively Your paths.

Psa 119:16 In Your statutes I delight myself, I do not forget Your Word.

The second teaching is to raise our awareness of the sanctity of the Tsitsit we wear inside our shirt, and of the Tallit we done when we pray. These represent the whole 613 commandments of Ha-Shem as well as His Holy Name, most blessed be He. By means of these Tsitsit we have a most powerful tool to be channels to revive and to heal. We should treat the Tsitsit therefore with great care and reverence.

Notice also that when the Master went to vivify the young girl, he bound her with Ha-Shem’s most Holy Name and with the whole of the Jewish Law (the 613 Commandments)! For this young girl this incident not only served for her to literally become born again, but also as her Bat-Mitzvah. And this in effect is what Bar/Bat Mitzvah is all about: i.e. one becomes bound to the Name of Ha-Shem and to the 613 commandments of the Torah. Blessed are those who sincerely choose of their free will to be bound to the Holy Name of G-d, the 613 commandments of the Torah, and the authority of the Hakhamim, because they surely will indeed be truly born again, and they will be vivified for the service of Ha-Shem, most blessed be He!

We also know that the Aramaic word “Talitha” means a young girl, but it can also mean “she that is inside the Tallit.” The reason for this is that there is a custom by which the Cohen (Priest) or Hakham of the Congregation when he recites the Priestly Blessing he will have all the children of the congregation under twelve years of age under his Tallit, whilst reciting the Priestly Blessing. Those that have witnessed this custom being exercised can understand therefore our translation of this verse, which is to be understood to mean that the little girl was over eleven years old, but had not yet reached her 12th birthday, although for hermeneutical purposes we say that she was 12 (or close to Bat Mitzvah age). For at twelve a girl becomes of age and is now considered responsible before the Law of G-d, and as a woman in the congregation.

**v. 42 – And immediately the young girl arose, and began walking, for she was nearly twelve years old; and they were overcome with a great amazement. –** Mida K’Neged Mida (Measure for Measure), G-d responds in kind. Those who waste not a minute to obey the commandments of G-d, will receive an immediate answer, for our G-d is debtor to no one. The Master went about **IMMEDIATELY** to put away all negativity and to show great ingenuity and elegance in the observance of the commandments, and G-d answered likewise! This is why it is so important that a follower of the Master be careful in choosing a good Hakham, and once the decision is made, be totally and promptly obedient to him, for G-d in seeing such faithful, prompt, and elegant obedience will reward that obedience beyond imaginable measure. We are Nazareans, we are a branch of Messiah King David who taught: “I delight to [promptly] do Your will, O My God; and Your Law is within My inmost being” (Psalm 40:8).

Interesting, everyone was “**amazed with a great amazement.”** But for those who are faithfully obedient and prompt to execute most elegantly the will of Ha-Shem, most blessed be He, there is no amazement or bewilderment, but praise in our mouths. Nothing should catch us up by surprise! We must always be aware of what G-d is about to do, for he speaks loud and clear through the events taking place before us, not that we may panic, but rather that we may take hold of the silver lining and see the opportunity, be elegantly creative and take hold of the commandments before us, as the Master did.

**v. 43 – And he charged them sternly, that no one should know this thing. And he said that there be given to her something to eat** – No fanfare, no trumpeting, no calling the press! Miracles, healings, and even vivifications from the dead are to be kept secret. We are not merchandising miracles, we are not selling healings, we are not to show off what we are not. Since the healing and the miracles comes from G-d, and not from us. Oh, how great will be the punishment of those who advertise that healings and miracles will occur in such and such meeting, by such and such prophet or faith healer! If G-d has given you the gift, be silent about it and do the same as the Master did, command that: **“no one should know this thing!”** We are servants of G-d, of His Torah and of His Messiah, we are not here as Pirke Abot puts it: “to use the Torah as a spade to dig up with.” [A Jewish saying meaning to become famous or to enrich ourselves.]

**And he said that there be given to her [something] to eat. –** Someone has said, that we make bread to have it with something and someone. The French word “compagnion” translated and transliterated almost into the English as “companion” means literally to have bread with someone. The young girl who had temporarily departed the intimate fellowship of her family and local Esnoga was again restored to that intimate fellowship, and bread represents that intimate fellowship which we depict in our recitation of Kiddush.

**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!”**

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

|  |  |
| --- | --- |
| **Bench of Three Hakhamim (Local Bet Din)** | **|****|****|****|****|****|****HEAVENLIES****Or****HEAVENLY****PLACES****|****|****|****|****|****|****|** |
|  | **Keter**(Crown) – ColourlessMinistry: InvisibleDivine Will in the Messiah |  |
| **Binah**(Understanding) - GrayVirtue: Simchah (Joy)Ministry: 2nd of the bench of threeAPOSTLE |  | **Chochmah**(Wisdom) - BlackVirtue: Emunah (Faithful Obedience)Ministry: Chief Hakham 1st of the bench of threeAPOSTLE |
|  | **Da'at**(Knowledge) - WhiteVirtue: Yichud (Unity)Ministry: 3rd of the bench of threeAPOSTLE |  |
| **The Seven Paqidim (Servants at the Bench)** |
| **Gevurah**(Strength/Might) – Scarlet RedVirtue: Yir’ah (Fear of G-d)Ministry: Sheliach [Chazan/Bishop] |  | **G’dolah / Chessed**(Greatness/Mercy) – Royal BlueVirtue: Ahavah (love)Ministry: Masoret [Catechist/Evangelist] | **|****|****|****|****|****|****|****|****|****|****|****|****|****EARTHLY****Or****EARTHLY****PLACES****|****|****|****|****|****|****|****|****|****|****|****|****|****|** |
|  | **Tiferet**(Beauty) - YellowVirtue: Rachamim (Compassion)Ministry: Darshan or Magid [Prophet] |  |
| **Hod**(Glory) - OrangeVirtue: Temimut (Sincerity)Ministry: Parnas [Pastor] |  | **Netzach**(Victory) – Emerald GreenVirtue: Bitahon (Confidence)Ministry: Parnas [Pastor] |
|  | **Yesod**(Foundation) - VioletVirtue: Emet (Truth/Honesty)Ministry: Parnas [Pastor](Female – hidden) |  |
|  | **Shekhinah / Malkhut**(Presence) – PurpleVirtue: HumilityMinistry: Meturgeman/Moreh/Zaqen [Teacher/Elder] |  |



**Thursday Evening April 16, 2020**

**Evening: Counting of the Omer Day 8**

**Evening: Counting of the Omer Day 8**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 8 | Chazan/Masoret | Nisan 23 | 2:1-3 | Justice coupled with loving-kindness |

**Ephesians 2.1-3** **And you**(Gentiles)**were dead in trespasses and sins, in which you once walked****[[26]](http://betemunah.org/sederim/pesach78b.html%22%20%5Cl%20%22_ftn26%22%20%5Co%20%22) according to the course of this worldly system, according to the ruler****[[27]](http://betemunah.org/sederim/pesach78b.html%22%20%5Cl%20%22_ftn27%22%20%5Co%20%22) of the power****[[28]](http://betemunah.org/sederim/pesach78b.html%22%20%5Cl%20%22_ftn28%22%20%5Co%20%22) of the air,****[[29]](http://betemunah.org/sederim/pesach78b.html%22%20%5Cl%20%22_ftn29%22%20%5Co%20%22) the spirit that now works in the sons****[[30]](http://betemunah.org/sederim/pesach78b.html%22%20%5Cl%20%22_ftn30%22%20%5Co%20%22) of disobedience; and we all behaved according to the passions of our Yetser HaRa, following the desires of the body and of the thoughts,****[[31]](http://betemunah.org/sederim/pesach78b.html%22%20%5Cl%20%22_ftn31%22%20%5Co%20%22) and were by nature the children of wrath, like everyone else.****[[32]](http://betemunah.org/sederim/pesach78b.html%22%20%5Cl%20%22_ftn32%22%20%5Co%20%22)**





## Saturday Evening April 18, 2020

**Evening: Counting of the Omer Day 10**

**Evening: Counting of the Omer Day 10**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 10 | Chazan/Darshan | Nisan 25 | 2:8-10 | Justice expressed in compassion |

**Ephesians 2:8-10 It is by God’s loving-kindness that you**(Gentiles)**are brought to wholeness by becoming faithfully obedient Jews, this is not by your own merit but a gift of God.****[[37]](http://betemunah.org/sederim/pesach78b.html%22%20%5Cl%20%22_ftn37%22%20%5Co%20%22) You are not made whole by human attempts to please God,****[[38]](http://betemunah.org/sederim/pesach78b.html%22%20%5Cl%20%22_ftn38%22%20%5Co%20%22) so that anyone can boast. For we**(Jews)**are His (God’s) workmanship, created in union with Yeshua HaMashiach for a life of good works,**according to the halakhot (Laws) of the Torah,**which God has prepared beforehand that we****[[39]](http://betemunah.org/sederim/pesach78b.html%22%20%5Cl%20%22_ftn39%22%20%5Co%20%22)** (Jews and Gentiles)**should walk (halakh)****[[40]](http://betemunah.org/sederim/pesach78b.html%22%20%5Cl%20%22_ftn40%22%20%5Co%20%22) in them.**



#  Sunday Evening April 19, 2020

**Evening: Counting of the Omer Day 11**

**Evening: Counting of the Omer Day 11**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attribute** |
| 11 | Chazan/Parnas #1 | Nisan 26 | 2:11-12 | Justice expressed with confidence |

**Ephesians 2:11-12 Therefore remember, at that time you, were Gentiles by birth, who are called uncircumcision by those who are called circumcision, which refers to what Royal men do to their bodies;****[[41]](http://betemunah.org/sederim/pesach78b.html%22%20%5Cl%20%22_ftn41%22%20%5Co%20%22) and that at one time you were without Messiah, being aliens****[[42]](http://betemunah.org/sederim/pesach78b.html%22%20%5Cl%20%22_ftn42%22%20%5Co%20%22) from the legal administration of Jewish life,****[[43]](http://betemunah.org/sederim/pesach78b.html%22%20%5Cl%20%22_ftn43%22%20%5Co%20%22) and strangers****[[44]](http://betemunah.org/sederim/pesach78b.html%22%20%5Cl%20%22_ftn44%22%20%5Co%20%22) from the covenants of the promise,****[[45]](http://betemunah.org/sederim/pesach78b.html%22%20%5Cl%20%22_ftn45%22%20%5Co%20%22) having no hope, and without God**and**in union with the worldly system.**



## Monday Evening April 20, 2020

**Evening: Counting of the Omer Day 12**

**Evening Counting of the Omer Day 12**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 12 | Chazan/Parnas #2 | Nisan 27 | 2:13-16 | Justice balanced by sincerity |

**Ephesians 2:13-16 But you**(Gentiles) **who were far away are now brought close by your union with Yeshua HaMashiach, his life of peace bringing us into unity by breaking down the middle wall of partition****[[6]](http://betemunah.org/sederim/nisan2978.html%22%20%5Cl%20%22_ftn6%22%20%5Co%20%22) which stood between us. This was accomplished by abolishing the enactments contained** **in**(Shammaite)**ordinances** (dogma)**[[7]](http://betemunah.org/sederim/nisan2978.html%22%20%5Cl%20%22_ftn7%22%20%5Co%20%22), that he might establish one new body****[[8]](http://betemunah.org/sederim/nisan2978.html%22%20%5Cl%20%22_ftn8%22%20%5Co%20%22) in himself, by the cross, having broken down conflict** between the Jewish people and the Gentiles**.**



## Tuesday Evening April 21, 2020

**Evening: Counting of the Omer Day 13**

**Evening Counting of the Omer Day 13**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 13 | Chazan/Parnas #3 | Nisan 28 | 2:17-18 | Justice expressed/balanced with honesty/truth |

**Ephesians 2:17-18 And he**(Messiah)**came and handed down**(the Mesorah)**wholeness**(path to spiritual maturity)**to you**(Gentiles)**who were far away, and to those**(Jews)**who were near. For through him**(by his handing down the Mesorah)**we both, by one spirit**(the Nefesh Yehudi)**have access to the presence of the Father.**



## Wednesday Evening April 22, 2020

**Evening: Counting of the Omer Day 14**

**Evening Counting of the Omer Day 14**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 14 | Chazan/Moreh | Nisan 29 | 2:19-22 | Justice expressed with humility |

**Ephesians 2:19-22 Now therefore you** (Gentiles) **are no longer strangers and foreigners, but conjoined with the legal administration of Jewish life** (fellow citizens) **with the Tsadiqim,** (the Jewish Tsadiqim – righteous/generous) **and** (through your conversion to Judaism) **belong to the household of God,[[58]](#footnote-58) and are built upon the foundation of the emissaries** (apostles) **and prophets, Yeshua HaMashiach himself being the chief cornerstone, in whom the whole structure having being framed together, grows into a holy sanctuary** (of living stones) **in the LORD; in whom you also are built together as a dwelling place of God through the nefesh Yehudi.**



##  Thursday Evening April 23, 2020

**Evening: Counting of the Omer Day 15**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
|  15 | Darshan/Masoret | Nisan 30 | 3:1-6 | Compassion united with Loving-kindness |

**Ephesians 3:1-6 For the sake[[59]](#footnote-59) of the Gentiles[[60]](#footnote-60) I Hakham Shaul, am the prisoner[[61]](#footnote-61)** (for the cause) **of Yeshua HaMashiach, I know you have heard[[62]](#footnote-62) of the administration[[63]](#footnote-63) of God’s loving-kindness[[64]](#footnote-64) which is given me for you: how the secret[[65]](#footnote-65)** (So’od mystery of Messiah) **was handed down to me by its** (systematic) **unveiling,[[66]](#footnote-66) as I have written briefly. Correspondingly, by reading this you can know[[67]](#footnote-67) my insight into the secret** (So’od mystery) **of Messiah,[[68]](#footnote-68) which was not made known to the sons of men[[69]](#footnote-69) in other generations[[70]](#footnote-70) as it has now been revealed to his holy emissaries and prophets through the Spirit of Prophecy. This secret** (So’od mystery) **is that the Gentiles are to become[[71]](#footnote-71) fellow heirs, members of the same body,** (i.e. of Messiah) **and partakers of the promise in Yeshua HaMashiach through** their acceptance of **the Mesorah.**



**Friday Evening April 24, 2020**

**Evening: Counting of the Omer Day 16**

**Rosh Chodesh Iyar**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 16 | Darshan/Chazan | Iyar 1 | 3:7-13 | Compassion united with Reverential Awe |

**Ephesians 3:7-13 Of this Mesorah I was made a servant[[72]](#footnote-72) in accordance with the gift of God's loving-kindness,[[73]](#footnote-73) which was given me[[74]](#footnote-74) by the operation[[75]](#footnote-75) of his virtuous power.[[76]](#footnote-76) Though I am less than the least of all the Tsadiqim,[[77]](#footnote-77) this loving-kindness was** (first) **given to me, to hand down[[78]](#footnote-78)** (proclaim) **to the Gentiles the unsearchable[[79]](#footnote-79) riches of Messiah. And to enlighten[[80]](#footnote-80) all of them in the administration of the secret** (So’od – mystery) **hidden** (in the minds of the Hakhamim) **in the past** (for ages) **by God who created all things, so that through the Congregation[[81]](#footnote-81) the wonderfully complex wisdom of God might now be made known by[[82]](#footnote-82) the Rulers[[83]](#footnote-83) and Authorities[[84]](#footnote-84)** (of the Esnoga – Synagogue) **in the heavenlies.** All of **this was according to the eternal[[85]](#footnote-85) purpose** (which runs throughout history) **that He has accomplished in Yeshua our Master is HaMashiach,[[86]](#footnote-86) by being in union with him, we[[87]](#footnote-87) have delight[[88]](#footnote-88) and access[[89]](#footnote-89)** (to the Father) **with confidence by his** (Messiah’s) **faithfulness** toGod**.[[90]](#footnote-90) Therefore, I require[[91]](#footnote-91) of you** (Gentiles) **not to lose be discouraged in what I am suffering for you, which is your glory**.[[92]](#footnote-92)





Hakham Dr. Yosef ben Haggai

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1. Bamidbar (Numbers) 16:32. [↑](#footnote-ref-1)
2. Targum [↑](#footnote-ref-2)
3. Rashbam [↑](#footnote-ref-3)
4. Yaavetz HaDoresh [↑](#footnote-ref-4)
5. Dorash Moshe [↑](#footnote-ref-5)
6. Divrei Shlomo [↑](#footnote-ref-6)
7. 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-7)
8. The war of Gog and Magog is mentioned in Yehezchel chapters 38 and 39. [↑](#footnote-ref-8)
9. These two words form our verbal tally with the Torah portion: LORD - יהוה, Strong’s number 03068. Show / uttered - נתן, Strong’s number 05414. [↑](#footnote-ref-9)
10. Note the similarity between the earth swallowing Qorach and his band with the plagues and the events of the seventh day of Passover. In the Egyptian events, the Egyptians were ‘swallowed’ and killed while the Bne Israel was preserved in their *midst*. This crucial fact must be noted and remembered because this is how the final redemption will be – the righteous will be preserved in the *midst* of the total destruction of the wicked. There was no ‘rapture’! The righteous were not removed, rather they were preserved in the midst of the destruction. In fact, the wicked were the ones who were *taken –* Matthew 24:40-41. [↑](#footnote-ref-10)
11. The plague of wild beasts began on Rosh HaShana, as we shall see in our parsha next week. [↑](#footnote-ref-11)
12. Abraham and Jacob. [↑](#footnote-ref-12)
13. I.e., remembered on high. [↑](#footnote-ref-13)
14. Six months before the redemption. [↑](#footnote-ref-14)
15. Tehillim (Psalms)46:8 [↑](#footnote-ref-15)
16. Bamidbar (Numbers) 16:32 [↑](#footnote-ref-16)
17. Bamidbar (Numbers) 26:11 [↑](#footnote-ref-17)
18. ibid*.* 26:10 [↑](#footnote-ref-18)
19. Tehillim (Psalms)46:3 [↑](#footnote-ref-19)
20. Yeshayahu (Isaiah) 54:10 [↑](#footnote-ref-20)
21. Ibid. 9 [↑](#footnote-ref-21)
22. chapters 38-39 [↑](#footnote-ref-22)
23. Gog is identified as “Agag” by the Septuagint. [↑](#footnote-ref-23)
24. Magog is identified by the Talmud as "Gothia," the land of the Goths. The Goths were a Germanic people, in keeping with the midrashic rendering of Magog as "Germania" or "Germania". [↑](#footnote-ref-24)
25. The intermediate days of the feast of Tabernacles. [↑](#footnote-ref-25)
26. Yehezekel 38 [↑](#footnote-ref-26)
27. The word **Gog** uses not only the same consonants but has the same meaning as **Agag**; namely *roof, or that which covers*. [↑](#footnote-ref-27)
28. The reading from the Prophets that is associated with the Torah portion. [↑](#footnote-ref-28)
29. Megillah 31a [↑](#footnote-ref-29)
30. Chazal or Ḥazal (Hebrew: חז"ל‎‎), an acronym for the Hebrew "Ḥakhameinu Zikhronam Liv'rakha" (חכמינו זכרונם לברכה, "Our Sages, may their memory be blessed"), is a general term that refers to all Jewish sages of the Mishna, Tosefta and Talmud eras, spanning from the times of the final 300 years of the Second Temple of Jerusalem until the 6th century CE, or c. 250 BCE – c. 625 CE. [↑](#footnote-ref-30)
31. Philistines [↑](#footnote-ref-31)
32. The haggadic assumption that there are seventy nations and languages in the world is based upon the ethnological table given in Genesis 10, where seventy grandsons of Noah are enumerated, each of whom became the ancestor of a nation. [↑](#footnote-ref-32)
33. Sotah 49b, Berachot 58a – The above section was excerpted an 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-33)
34. In Jewish eschatology Messiah ben Joseph or Mashiach ben Yoseph (Heb.: משיח בן־יוסף), also known as Mashiach/Messiah bar/ben Ephraim, is a Jewish messiah from the tribe of Ephraim and a descendant of Joseph. [↑](#footnote-ref-34)
35. Zechariah 12:10. [↑](#footnote-ref-35)
36. in Ezekiel 9 [↑](#footnote-ref-36)
37. Shabbath 55a [↑](#footnote-ref-37)
38. chapter 38 [↑](#footnote-ref-38)
39. chapter 14 [↑](#footnote-ref-39)
40. Yehezechel (Ezekiel) 38:22 [↑](#footnote-ref-40)
41. AZAMRA Study Notes to Ezekiel Chapter 38 [↑](#footnote-ref-41)
42. Emunah = faithful obedience [↑](#footnote-ref-42)
43. Bitachon = Trust in G-d [↑](#footnote-ref-43)
44. Hai ben Sherira; better known as Hai Gaon, was a medieval Jewish theologian, rabbi and scholar who served as Gaon of the Talmudic academy of Pumbedita during the early 11th century. He was born in 939 and died on March 28, 1038. [↑](#footnote-ref-44)
45. Simhah ben Samuel of Vitry, (died 1105), was a French Talmudist of the 11th and 12th centuries, pupil of Rashi, and the compiler of the Vitry Machzor. [↑](#footnote-ref-45)
46. It is not found in the printed text of the work, but it is found in manuscripts in New York and Moscow, and has recently been published. [↑](#footnote-ref-46)
47. Yehezechel (Ezekiel) 38:23 [↑](#footnote-ref-47)
48. The highest point in the development of something; culmination or climax. [↑](#footnote-ref-48)
49. The Amalekites were a people of the Negev and adjoining desert that were a hereditary enemy of Israel from wilderness times to the early monarchy. Amalek, a son of Esau's son Eliphaz, was presumably the eponymous ancestor of the Amalekites. [↑](#footnote-ref-49)
50. Moses’ word for “throne” was also truncated, incomplete. [↑](#footnote-ref-50)
51. Sanhedrin 98a [↑](#footnote-ref-51)
52. This final portion, above, is an edited excerpt from: KADDISH, by Leon Wieseltier. [↑](#footnote-ref-52)
53. Yehezechel (Ezekiel) 38:8 [↑](#footnote-ref-53)
54. This is our verbal tally with the Torah: Show / uttered - נתן, Strong’s number 05414. [↑](#footnote-ref-54)
55. The feminine imperative has caused many scholars to stumble over this interpretation, failing to see the reference to the Tallit. However, the feminine imperative is unusual. The command to wear the Tallit is given to men therefore; the reference to the tallit in the feminine is awkward. Because Yeshua wraps the young girl in the tallit and wraps the fringe around her hand he speaks in the feminine gender of a masculine article/object i.e. Tallit. [↑](#footnote-ref-55)
56. Marcus, J. (2000), The Anchor Bible: Mark 1-8 – A New Translation With Introduction and Commentary, New York: Doubleday, p. 371. [↑](#footnote-ref-56)
57. The feminine imperative has caused many scholars to stumble over this interpretation, failing to see the reference to the Tallit. However, the feminine imperative is unusual. The command to wear the Tallit is given to men therefore; the reference to the tallit in the feminine is awkward. Because Yeshua wraps the young girl in the tallit and wraps the fringe around her hand he speaks in the feminine gender of a masculine article/object i.e. Tallit. [↑](#footnote-ref-57)
58. “Salvation” means joining the community. Therefore, “salvation” is communal rather than individual. While some find cultic insinuations here we find only the idea that the Gentiles have been inducted into the family (household) of G-d” as an allegory for becoming a part of the family per se. We also note that the Community of “Tsadiqim” is the household – habitation where G-d resides. The language of our pericope now turns towards the Temple of “living stones.” cf. 1 Peter 2:5 [↑](#footnote-ref-58)
59. For this sake, is rooted in the idea of G-d’s loving-kindness and “grace.” Therefore, we can see the direct link to idea of compounded Chesed in the ministerial offices of Darshan/Masoret. Hakham Shaul is a prisoner on behalf of the Gentiles for Messiah’s cause. [↑](#footnote-ref-59)
60. Hoehner points out that this phrase means those Gentiles who come to faithful obedience by becoming converted Jews and not Gentiles by and large. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 425 [↑](#footnote-ref-60)
61. Hakham Shaul is made a prisoner by the cause of Messiah. Wallace, D. B. (1996). *Greek Grammar, Beyond the Basics, An Exegetical Syntax of the New Testament .* Grand Rapids: Zondervan. p. 82 [↑](#footnote-ref-61)
62. The Greek **ἀκούω** – *akouo* most certainly derived from the Hebraic **Shama** – to hear, obey or understand. [↑](#footnote-ref-62)
63. This compound Greek word **οἰκονομία** – *oikonomia* is derived from *oikos* (οἰκος), “a house” and *nomos* (νομος), “law” (Torah). Therefore, it is Hakham Shaul’s duty to dispense the Oral Torah to the Gentiles. [↑](#footnote-ref-63)
64. Herein the words of John 3:16 are brought to mind. “For G-d so loved the Gentiles (world) that he sent his only begotten son.” Here the interpretation is multifaceted. The “only begotten son of G-d” (Sh’mot Exo. 4:22) can refer to the B’ne Yisrael or to Messiah. [↑](#footnote-ref-64)
65. The “secret” – “Mystery” refers to the So’od understanding of Messiah. However, this “secret” – “Mystery” is the decision of G-d concerning Messiah, the Jewish people and the Gentiles and how the “Kingdom/Governance” of G-d would play out in history. μυστήριον *–mustērion,* from a derivative of μύω *muō* (to shut the mouth). This is a perfect description of So’od. So’od is not “revealed” by words. The “revelation” is in what is not said. **Abot 1:7** Simeon his son says, “All my life I grew up among the sages, and I found nothing better for a person [the body] than silence. Which Shimon is this? Herford argues that the usual reading of this text would cause us to believe that the Shimon is the son of Gamaliel. However, Herford sees problems. His suggestion is that the Shimon mentioned here is the Son of Hillel, Shimon ben Hillel, rather than Shimon ben Gamaliel. Herford, R. T. (1945). *The Ethics of the Talmud, Sayings of the Fathers, Perke Aboth, Text, Complete Translation and Commentaries.* New York: Schochen Books. [↑](#footnote-ref-65)
66. While the “revelation” being mentioned here can be related to the Dammesek experience, Hakham Shaul speaks of his reception of the So’od. The So’od (secret – mystery) is passed down from teacher to student in a systematic unveiling (revelation) of the Torah. In the present case, Hakham Shaul was taught the So’od of Messiah by systematically being taught the Torah from that perspective. This “revelation” also bespeaks the method in which the teacher (Hakham) teaches his talmidim. The talmid learns from those things, which are not said as much as he learns, from what is said. Consequently, the talmid learns by “revelation,” that which is unveiled in his mind as he learns. Barth, M. (1975). *Ephesians, Introduction, Translation, and Commentary on Chapters 1 - 3.* (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible posits that notion that “revelation” is the continuous and unceasing flow of information and power. This assessment is accurate in that the true Hakham never stops learning, teaching and growing in his awareness of Torah. Westcott asserts that the “general mode of communication” rather than “the specific fact” of one revelatory moment in Paul’s life is meant. Barth further notes that this “revelation” refers to many events not a single event such as the Dammesek experience. Therefore, Hakham Shaul’s “revelation” is the gradual unveiling of Messiah through the Oral Torah. [↑](#footnote-ref-66)
67. “Know” have an intimate knowledge of my awareness of the “Secret of Messiah.” Furthermore, Hakham Shaul makes it clear that he will be the one who is responsible for teaching the Ephesians and Gentiles the Torah in the same way that he himself received it. On a grander scale we note that the Gentiles must receive, by “handing down” the Torah from their Jewish teachers/Hakhamim. [↑](#footnote-ref-67)
68. Messiah is the personification of the “Mystery/Secret” of G-d. [↑](#footnote-ref-68)
69. The phrase “sons of men” can be related to the idea that the “Son of Man” Heb. “Ben Adam,” refers to the prophets. However, the Prophets did prophecy of Messiah. In understanding the true nature of Prophecy, we understand that this cannot be a reference to the Holy Prophets. Therefore, the “sons of men” here must be a reference to men who estranged from laboring in the Torah and Oral Torah as we will see. However, the subtlety of their mentions shows that we have the Darshan – Magid (Prophet) present. [↑](#footnote-ref-69)
70. Other generations did not have the privilege of seeing Messiah personally. [↑](#footnote-ref-70)
71. The implication here is that Gentiles **should** convert to Judaism and **become** fellow-heirs. This is the eventual goal. While there may be many who have not “converted” they should seek that end. Without conversion, they are not joint/fellow-heirs. [↑](#footnote-ref-71)
72. **Διάκονος** *– diakonos* is used primarily used with regard to the Kingdom/Governance of G-d. **Διάκονος** *– diakonos* is always used of the activities of the King’s servant/agent. Contrasted with **δοῦλοσ** – *doulos,* which is the relationship between servant and “master.” However, it is noteworthy to see that Hakham Shaul is speaking of his subservience to the Mesorah. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 449 The similarity of content between v.7 and v2 shows tat we are dealing with the same officer, i.e. the Darshan, Magid – Prophet. See also Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 207 [↑](#footnote-ref-72)
73. This does not mean that G-d is strictly “loving-kindness.” G-d can demonstrate His judgment when there is blatant disregard for His mitzvoth. [↑](#footnote-ref-73)
74. Note the nature of Hakham Shaul, or we might say note the persona of Shaul as a Hakham. His early days as a Paqid show someone who is impetuous and prone to legalism. The present view of Hakham Shaul’s character is one of Chesed. [↑](#footnote-ref-74)
75. Greek **ἐνέργεια** – *energeia* working – operation of G-d’s power. This refers to the systematic structure of the Esnoga (Synagogue). **ἐνέργεια** – *energeia* is effective power, or power that causes and effect. [↑](#footnote-ref-75)
76. **Δύναμις** *– dunamis,* the “power” and “ability” when mentioned in accordance with lifestyle must always be virtuous power. **Δύναμις** *– dunamis,* can have the connotation of virtuous power. **Δύναμις** *– dunamis,* is also the potential of the effect. Or, we might say that **Δύναμις** *– dunamis,* is the potential result of the **ἐνέργεια** – *energeia.* The Mesorah is couched in dynamic and static power. Hakham Shaul shows that he was a vessel with potential power. His approach was the opposite of G-d’s trying to “legally” demand virtue. Virtue functions through the dynamic power of effect, or we might say that virtue is the effect of dynamic power. Hakham Shaul allows himself to be the model for the Gentiles who receive the administration of the secret (So’od) of Messiah’s Mesorah. [↑](#footnote-ref-76)
77. Hakham Shaul does not say that he is the least of the Sheliachim (Apostles). He says that he is the least of ALL Tsadiqim – the “saints.” [↑](#footnote-ref-77)
78. The word **εὐαγγελίζω** – *euaggelizo* is related to the “Mesorah.” Therefore, Hakham Shaul is been commissioned to “hand down” the Mesorah (the Oral (Traditions –Torah of the Jewish people) to the Gentiles. As such, we see the Darshan/Maggid handing the “story” down. Hoehner forwards that truth that the “good news” is not something invented by the “messenger.” “Rather the [messenger] reveals and instructs what has been faithfully handed down.” Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 453 [↑](#footnote-ref-78)
79. **ἀνεξιχνίαστος** – *anexichniastos* incomprehensible aspects of Messiah are the “lights of Messiah” which are the seven stars in the right hand, among the seven congregations (Rev 1:20). [↑](#footnote-ref-79)
80. “opened to see the truth,” or to minimize that idea we might say “I ask that you may come to understand.” Opened to the place of being able to understand the Mysteries on the level of ChaBaD. [↑](#footnote-ref-80)
81. (Heb. קָהָל Aram. כָּנִישְׁתָּא,) therefore we have translates **ἐκκλησία** as “Congregation,” the assembly of G-d’s people, which includes the native-born Jew and Gentile converts. It is in the congregational setting that the Mystery of G-d’s plan from antiquity will be made manifest. Furthermore, we can see that the “handing down” of the mystery/secret must come through community government. No individual can attain this mystery/secret by him or herself. [↑](#footnote-ref-81)
82. Here we have a case of Dative of Agent/Instrumental. Therefore, the “Mystery” is made known **BY** (ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ,). Moulton, J. H., & Turner, N. (1963). *A Grammar of the New Testament* (Vol. III Syntax). Peabody, MA: T&T. p. 240 [↑](#footnote-ref-82)
83. Hokhmah the Principle agent of the Bet Din [↑](#footnote-ref-83)
84. Binah the Second Agent of the Bet Din, Therefore we see a pars pro toto, referring to the Bet Din Hakham (Hokhmah), Binah and Da’at (ChaBaD). [↑](#footnote-ref-84)
85. **αἰών** – *aion* Philo on his discussion of the coming birth of Yitzchak notes the following… “ not a difference of time, such as is measured by lunar or solar periods, but that which is truly marvelous, and strange, and new, being an age which is very different from those which are visible to the eyes and perceptible to the outward senses.” Therefore, we note that the idea of **αἰών** – *aion* can have the connotation of an new era/age which was unlike the previous age. Consequently, the “eternal age (**αἰών** – *aion*) runs throughout history unseen and unperceived by many. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p 364 [↑](#footnote-ref-85)
86. The purpose accomplished in Yeshua our Master the Messiah, is accomplished in his giving up his life. Here we mean that his love was a sacrifice. This does not exclude his death, but it focuses on his Life rather than his death. We are not trying to detract from his death burial and resurrection, but we need to focus on his life as an Orthodox Jewish Rabbi of the first century. [↑](#footnote-ref-86)
87. We, the Jewish people have confident assurance being in union with Messiah, therefore you (Gentiles) should not lose heart… [↑](#footnote-ref-87)
88. From the Psalmist we see by cross-linguistic translation that **παρρησία** – *parrhesia* means, “delight.” Psa 37:4 ﻿Delight (**παρρησία** – *parrhesia*) yourself also in the Lord; And ﻿He will give you the desires of your heart.

**παρρησία** – *parrhesia* can also mean “boldness.” Philo uses this word to speak of moral excellence. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p 95

See access below – This can also be a reference to the Amidah, “standing Prayer,” which could not be said by Gentiles. Their joining the Jewish people allows them to be a part of a “Congregation” (of ten men) where they can now boldly say the Amidah. [↑](#footnote-ref-88)
89. Access – connection through the Mitzvot and the Halakhic rulings of the Mesorah. [↑](#footnote-ref-89)
90. Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 219 [↑](#footnote-ref-90)
91. “To demand” and “to request.” [↑](#footnote-ref-91)
92. **Δόξα** – *doxa* is a direct reference to the office of the **Darshan.** We equate the Greek word **δόξα** – *doxa* with Tiferet, splendour, beauty and compassion. [↑](#footnote-ref-92)