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

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Nisan 26, 5773 – April 05/06, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

|  |  |  |
| --- | --- | --- |
| **Conroe & Austin, TX, U.S.**Fri. Apr 05 2012 – Candles at 7:34 PMSat. Apr 06 2012 – Habdalah 8:29 PM | **Brisbane, Australia**Fri. Apr 05 2012 – Candles at 5:25 PMSat. Apr 06 2012 – Habdalah 6:16 PM | **Chattanooga, & Cleveland, TN, U.S.**Fri. Apr 05 2012 – Candles at 7:47 PMSat. Apr 06 2012 – Habdalah 8:44 PM |
| **Jakarta, Indonesia**Fri. Apr 05 2012 – Candles at 5:39 PMSat. Apr 06 2012 – Habdalah 6:27 PM | **Manila & Cebu, Philippines**Fri. Apr 05 2012 – Candles at 5:51 PMSat. Apr 06 2012 – Habdalah 6:41 PM | **Miami, FL, U.S.**Fri. Apr 05 2012 – Candles at 7:21 PMSat. Apr 06 2012 – Habdalah 8:14 PM |
| **Olympia, WA, U.S.**Fri. Apr 05 2012 – Candles at 7:28 PMSat. Apr 06 2012 – Habdalah 8:33 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Apr 05 2012 – Candles at 7:02 PMSat. Apr 06 2012 – Habdalah 8:00 PM | **San Antonio, TX, U.S.**Fri. Apr 05 2012 – Candles at 7:36 PMSat. Apr 06 2012 – Habdalah 8:31 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. Apr 05 2012 – Candles at 7:04 PMSat. Apr 06 2012 – Habdalah 8:07 PM | **Singapore, Singapore** Fri. Apr 05 2012 – Candles at 6:53 PMSat. Apr 06 2012 – Habdalah 7:42 PM | **St. Louis, MO, U.S.**Fri. Apr 05 2012 – Candles at 7:09 PMSat. Apr 06 2012 – Habdalah 8:08 PM |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

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

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

His Excellency Adon John Hope & beloved family

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

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

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

**This Torah Seder Commentary is dedicated to Her Excellency Professor Dr. Conny Williams, Dean of Cohen Institute, on occasion of her birthday. We join together to wish her a very happy Yom Huledet Sameach (Happy Birthday), and may Heaven grant her a very long, happy, healthy, and productive life, and may she be granted to perform many and wonderful deeds of loving-kindness to all in the presence of all Yisrael, amen ve amen!**



**Friday Evening April 05, 2013**

**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;[[1]](#footnote-1) and that at one time you were without Messiah, being aliens[[2]](#footnote-2) from the legal administration of Jewish life,[[3]](#footnote-3) and strangers[[4]](#footnote-4) from the covenants of the promise,[[5]](#footnote-5) having no hope, and without God** and **in union with the worldly system.**

**Shabbat: “Ki Y’Daber Alekhem Par’oh”**

**& Shabbat Mevar’chim HaChodesh Iyar**

**(& Sabbath of the Procalmation of the New Moon of Iyar)**

**(Tuesday Evening April 09 – Thursday Evening April 11, 2013)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| כִּי יְדַבֵּר אֲלֵכֶם פַּרְעֹה |  |  |
| **“Ki Y’Daber Alekhem Par’oh”** | Reader 1 – Shemot 7:8-13 | Reader 1 – Shemot 8:16-18 |
| **“When Pharaoh speaks to you”** | Reader 2 – Shemot 7:14-18 | Reader 2 – Shemot 8:19-21 |
| **“Cuando os hable Faraón”** | Reader 3 – Shemot 7:19-25 | Reader 3 – Shemot 8:22-24 |
| Shemot (Exod.) 7:8 – 8:15B’Midbar (Num.) 28:9-15 | Reader 4 – Shemot 7:26-29 |  |
| Ashlamatah: Joel 3:3 – 4:6, 16 | Reader 5 – Shemot 8:1-4 |  |
| Special: I Sam. 20:18, 42 | Reader 6 – Shemot 8:5-11 | Reader 1 – Shemot 8:16-18 |
| Psalm 46:1-12 | Reader 7 – Shemot 8:12-15 | Reader 2 – Shemot 8:19-21 |
| Abot: Introduction |  Maftir: B’Midbar 28:9-15 | Reader 3 – Shemot 8:22-24 |
| N.C.: Mk 5:35-43; Lk 8:49-56;Acts 12:20-25 |  - Joel 3:3 – 4:6, 16 I Sam. 20:18, 42 |   |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* 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: Shemot (Exod.) 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. |
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**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:9-15**

| **Rashi** | **Targum Pseudo-Jonathan** |
| --- | --- |
| 9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9 but on the day of Shabbatha two lambs of the year without blemish, and two‑tenths of flour mixed with olive oil for the mincha and its libation.  |
| 10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10 On the Sabbath thou shalt make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11 At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish.  | 11 And at the beginning of your months you shall offer a burnt sacrifice before the Lord; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;  |
| 12 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;  |
| 13 And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the Lord.  |
| 14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14 And for their libation to be offered with them, the half of a bin for a bullock, the third of a bin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice shall be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;  |
| 15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15 and one kid of the goats, for a sin offering before the Lord at the disappearing (failure) of the moon, with the perpetual burnt sacrifice shalt thou perform with its libation. |
|  |  |

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

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

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

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

Vol. 4 – “Israel in Egypt,” pp. 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).

**Welcome to the World of Remes Exegesis**

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

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

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

**Ramban’s Commentary for:**  **Shemot (Exodus) 7:8 – 8:15**

**11. AND THEY ALSO, THE MAGICIANS OF EGYPT, DID IN LIKE MANNER 'B'LAHATEIHEM' (WITH THEIR SECRET ARTS).** Our Rabbis have said[[6]](#footnote-6) that these are deeds of sorcerers who perform their arts through angels of destruction,[[7]](#footnote-7) the word ***B'Lahateihem*** being derived from the expressions: ***Eish Loheit*** *(flaming fire)*;[[8]](#footnote-8) *the flame* ***'T'laheit'*** *(burned up) the wicked*.[[9]](#footnote-9) The purport [of the saying of the Sages] is that these deeds of sorcery are done by means of "the flaming ones," angels of a fire that burns in man, and he does not know that the fire burns in him and pays no attention to it. It is similar in sense to the expression, "And the Eternal opened the eyes of the young man of Elisha, and behold there were horses of fire and chariots of fire."[[10]](#footnote-10) Perhaps these are identical with the angels that dwell in the atmosphere of the spheres of the [four] elements,[[11]](#footnote-11) which are called ***sarim*** (lords).[[12]](#footnote-12) I will explain this theme again [in the Book of Leviticus 17:7] with the help of the Rock.

But the word ***B'lateihem***, [mentioned further in 8:3 - *And the magicians did in like manner 'B'lateihem']* — is explained [by the Rabbis] as meaning ***Shedim*** (demons) — the word being derived from the Hebrew word ***lat*** (secret): *Speak with David* ***'Balat'*** *(secretly)* — since the demons come quietly inasmuch as they are ethereal bodies whose presence is not felt. This is why Scripture states [in Verse 11 before us] that Pharaoh called *for the wise men and the sorcerers*, for the wise men who knew [the art of] incanting and assembling the demons were the leaders and elders of the Egyptians.

The term ***Chartumei Mitzrayim*** (the magicians of Egypt) includes both of them, [i.e., the wise men and the sorcerers]. We do not know the root of the word ***Chartumei.*** Now Rabbi Abraham ibn Ezra says that it is either an Egyptian or Chaldean word since we find it only mentioned in their accounts.[[13]](#footnote-13) The more likely explanation is that of Rashi, who said[[14]](#footnote-14) that it is an Aramaic compound-word: ***Char Tami*** (those who excite themselves by means of the bones [of the dead]). It is known that the greater part of this craft is one with the bones of dead persons or the bones of animals, just as they mentioned in the case of the ***Yid'oni***.[[15]](#footnote-15)

**16. AND, BEHOLD, HITHERTO YOU HAVE NOT HEARKENED**. Because this was one of the [ten] plagues and henceforth He will begin to smite him, He therefore said to him that it was his wickedness which was responsible for the bringing of the punishment upon him since he hearkened not to the command of his Creator. Now at this time, [i.e., when the warning about the first plague was given to him], Pharaoh did not declare to Moses and Aaron that he will neither hearken to G-d's words nor let the people go. It was only at the first time [when they came before him] that he said, *I know not the Eternal, and moreover I will not let Israel go.[[16]](#footnote-16)* At present, he did not rebuke them; he only heard their words and remained silent, for since they performed the wonder of the serpent before him and Aaron's rod swallowed up their rods,[[17]](#footnote-17) he was already afraid of the plagues, except that during the first plagues he attempted that the magicians do likewise, that is, by means of deeds of sorcery. Thus he was afraid, and yet he hardened his heart. This is the sense of the expression, *And Pharaoh's heart was hardened.[[18]](#footnote-18)*

**20. AND HE LIFTED UP THE ROD, AND SMOTE THE WATERS THAT WERE IN THE RIVER IN THE SIGHT OF PHARAOH.** That is to say, Aaron lifted up the rod and stretched out his hand over the land of Egypt in all directions,[[19]](#footnote-19) and afterwards *he smote the waters that were in the river, in the sight of Pharaoh.* In Pharaoh's sight, *all the waters that were in the river turned to blood, and the blood was* furthermore *throughout all the land of Egypt.[[20]](#footnote-20)* And Rabbi Abraham ibn Ezra said that Scripture mentioned the smiting of the river but found it unnecessary to mention the stretching out of the hand [in all directions] over the entire land of Egypt.[[21]](#footnote-21)

**23. NEITHER DID HE SET HIS HEART TO THIS ALSO.** I.e., to the wonder of the rod turning into a serpent,[[22]](#footnote-22) nor to that of the waters turning into blood. [Thus the language of Rashi.] A more correct interpretation would appear to be that *to this also* means "to this also which was indeed a plague," [as distinguished from the wonder of the rod turning into a serpent, which was not a plague at all], and he should have feared lest the power of G-d be upon him from now on.[[23]](#footnote-23)

*And seven days were fulfilled after that the Eternal had smitten the river.[[24]](#footnote-24)* This is connected with the verse above, and the purport thereof is as follows: And with this[[25]](#footnote-25) — namely, the Egyptians' digging round about the river *for they could not drink of the water of the river,* [as stated in Verse 24 ] — with this was filled the seven days after the river had been smitten.

**8:5. ‘L’MATHAI’ (AGAINST WHAT TIME) WILL I ENTREAT FOR YOU?** Rashi commented: "If the text said ***Mathai***(when) — [not ***L'Mathai]*** *— will I entreat,* it would signify 'when will I pray?' But now that it said ***L'Mathai****,* it means 'Today I will pray for you that the frogs be destroyed by the time which you will set for me. Say then by what day you wish that they will be destroyed.' "

In line with the plain meaning of Scripture, the removal of the plagues took place at the time of Moses’ prayer, as it is written, *And Moses cried unto the Eternal,* etc., *and the Eternal did according to the word of Moses [[26]](#footnote-26)* and it is not written "and the Eternal did so tomorrow." The letter ***Lamed***in the word ***L'Mathai***is no proof that Moses prayed immediately, for the word ***L'Mathai***is equivalent to ***Mathai****,* there being many verses where the ***Lamed***occurs [just for elegance of language], thus: ***‘L’Min’*** *(from) the day that you did go forth out of the land of Egypt;[[27]](#footnote-27) until* ***'L'Minchath'*** *(the offering) of the evening;[[28]](#footnote-28) the wing of the one cherub was five* ***‘L’Amoth’*** *(cubits).[[29]](#footnote-29)* There are many other such cases.

**THAT THE FROGS BE DESTROYED.** This is an allusion to their death, just as the expressions: *that soul will be cut off;[[30]](#footnote-30) and I will cut off from Ahab every man-child.[[31]](#footnote-31)*

The intent of Moses’ repeating the promise to Pharaoh, *And the frogs will depart,* etc.,[[32]](#footnote-32) was to state that as soon as he will have prayed, the frogs will all be removed, and that Pharaoh should not fear that when these frogs die, others will come up from the river. Rather, the plague will be completely removed even though some of them will remain in the river.[[33]](#footnote-33) All this was to inform Pharaoh that the plague came from G-d for the sake of Israel alone.

**6. AND HE SAID, FOR TOMORROW.** It is a known fact that it is man's nature to pray that his misfortune be removed from him at once. [The question then arises: Why did Pharaoh say that the frogs were to be removed tomorrow?] In the name of the Gaon Rav Shmuel ben Chophni,[[34]](#footnote-34) they have explained that Pharaoh thought that perhaps some heavenly constellation brought the frogs upon Egypt, and that Moses [by his knowledge of astrology] knows the time when they will disappear, and therefore Moses had said to him, *Have you this glory over me,[[35]](#footnote-35)* thinking that Pharaoh will now tell him to destroy them immediately. Therefore Pharaoh extended the time until the morrow.

The correct interpretation appears to me to be that because Moses had said, *Against what time will I entreat for you,[[36]](#footnote-36)* Pharaoh thought that Moses was desirous for time, and so he fixed the shortest time limit, *And he said, For tomorrow.* Moses answered him, *"According to your word,* let it be so, for since you did not ask that they be removed immediately, they will not be removed until tomorrow."

**14. AND THE MAGICIANS DID SO WITH THEIR SECRET ARTS TO BRING FORTH GNATS.** The purport of the expression, *and the magicians did so,* [when it immediately says afterwards, *but they could not],* is that they hit the dust of the earth and incanted the demons and performed their secret arts, as they used to do at other times, in order *to bring forth the gnats, but they could not.* It is possible that the expression, *and the magicians did so,* teaches that they did indeed do the correct things which do bring forth the gnats, but they were not successful this time, [for G-d thwarted their plans]. The learned magicians knew what they could do and they had tried to do so at other times [and succeeded. Hence they tried to do it now, but they failed "because it was now the will of the Holy One, blessed be He, to remove that power from them henceforth]."[[37]](#footnote-37)

**AND THE MAGICIANS SAID UNTO PHARAOH: THIS IS THE FINGER OF G-D.** Rabbi Abraham ibn Ezra commented that because the magicians had done as Aaron did with the serpent and also with the plagues of blood and the frogs and now they could not do so, they therefore said to Pharaoh: 'This plague of gnats has not come through Aaron for the sake of Israel. Rather it is a plague of G-d due to the particular [evil] stars under which the land of Egypt found itself at the time." Pharaoh did not deny the existence of the Creator[[38]](#footnote-38) but only the Divine Name which Moses mentioned to him. This is similar in sense to the verse, *It was not His hand that smote us; it was a chance that happened to us.[[39]](#footnote-39)* Therefore Pharaoh's heart was hardened. And Ibn Ezra brought proof for his explanation from the fact that Scripture does not state that the magicians said, "This is the finger of the Eternal," which would have been a reference to the G-d of Israel, just as Pharaoh said to Moses and Aaron, *Entreat the Eternal.[[40]](#footnote-40)* Another proof [which Ibn Ezra brought for his explanation] is that in the case of the smiting of the river, Moses had forewarned Pharaoh,[[41]](#footnote-41) but he mentioned nothing to him about the plague of gnats. [Therefore the magicians felt justified in saying that it was not a plague for the sake of Israel but merely due to the evil stars.]

Ibn Ezra's interpretation does not appear to me to be correct. "A chance" is not called "the finger of G-d." Only a plague which comes directly from Him as a form of punishment is called *the hand of the Eternal[[42]](#footnote-42)* and *the finger of G-d,* just as it is written in the verse which [Ibn Ezra] mentioned: *It was not His hand that smote us.[[43]](#footnote-43)* And it is furthermore written: *And Israel saw the great hand;[[44]](#footnote-44) And the hand of the Eternal will be against you;[[45]](#footnote-45) the hand of G-d was very heavy there.[[46]](#footnote-46)* Moreover, in the next plague of swarms, as well as in the following ones, Pharaoh no longer called upon the magicians to stand before Moses to do the same things, even though there had been a forewarning of their coming![[47]](#footnote-47)

But the subject, in accordance with the simple explanation of Scripture, is as follows: When the magicians saw that they could not bring forth the gnats, they admitted Aaron's deed to be through an act of G-d, and this is why Pharaoh no longer called upon them from that time on. They [the magicians] said, *This is 'the finger' of G-d,* and not "the hand" of G-d [as is the customary way of the Scriptures to refer to plagues, as e.g., *It was not His 'hand' that smote us*]in order to minimize the plague, that is to say, it is but a small plague from Him [which we can easily endure].[[48]](#footnote-48) They did not, however, say to Pharaoh, "This is the finger of 'the Eternal,' " [but instead they said, *"This is the finger of 'G-d' "*].Pharaoh and his servants would not mention the Proper Divine Name except when speaking to Moses because he mentioned that Name to them. [In addressing Pharaoh, however, the magicians would not use that Name since that would be an open recognition on their part of His existence and power. Therefore they said to Pharaoh, “*This is the finger of G-d,*”although their intent was to say, "This is the finger of 'the Eternal.' "] That the magicians could not bring forth the gnats was [not because they really could not do it, but it] was by reason of the fact that G-d so caused it to happen to them. He confounded their counsel in accordance with His Will, for everything is His and it is within His power to do all.

It appears to me further that in the first two plagues — in the one of blood, where the water naturally[[49]](#footnote-49) changed into blood, and in the one of the frogs, which consisted of bringing them up from the river — since they did not involve the creation of some new phenomenon out of nothing or some act of new formation,[[50]](#footnote-50) the magicians could do [as Aaron did]. Scripture does not say, "and the frogs came into existence," but only, *and the frogs came up;[[51]](#footnote-51)* they assembled and came up. In the plague of gnats, however, there was an act of creation, for it is not in the nature of dust to turn into gnats. Therefore He said, *that it may become gnats.[[52]](#footnote-52)* The verse, *And the magicians did so with their secret arts to bring forth gnats,[[53]](#footnote-53)* is similar in intent to: *Let the earth bring forth the living creature,* etc., *and it was so.[[54]](#footnote-54)* But only the Creator, praised and magnified be He, can perform such a [new] act of creation. The verse, *And the magicians did so...but they could not,[[55]](#footnote-55)* means they incanted the demons to do their command, but they were powerless.

Confirming me in my opinion concerning the frogs, [i.e., that there was no new act of creation there], is the following text [of the Talmud]:[[56]](#footnote-56) 'Rabbi Akiba said that there was only one frog[[57]](#footnote-57) which swarmed and filled the whole land of Egypt. Rabbi Eliezer[[58]](#footnote-58) ben Azaryah said to him: 'Akiba, what have you to do with Agadah (homily)? Turn from these matters and go instead to [delve in the difficulties of] Negaim[[59]](#footnote-59) and Oholoth.[[60]](#footnote-60) It was only one frog croaking to all other frogs, and so they gathered.' " Rabbi Eleazar ben Azaryah could not accept the opinion [of Rabbi Akiba] that the magicians should have been able to bestow a new nature upon the frog, i.e., that one frog should give birth to so many, which is contrary to its nature, but rather they gathered them in order to bring them up. In the opinion then of Rabbi Akiba, the verse *And the river will swarm with frogs,[[61]](#footnote-61)* means that the river should swarm with them more than its due. But according to Rabbi Eleazar ben Azaryah, the sense of that verse is like, ***'shirtzu'*** *in the earth,[[62]](#footnote-62)* which connotes movement, as Ihave explained in *Seder Beresheet,[[63]](#footnote-63)* and here its meaning is that the frogs gather and move about in the river and from there go up upon Egypt.

Now with regard to the gnats, our Rabbis have said[[64]](#footnote-64) that the demon [through whose power this was to be done by the magicians] is powerless in the case of a creature that is smaller than a lentil.[[65]](#footnote-65) The expression, *but they could not,* must therefore mean that they could not assemble gnats from their [breeding] places and bring them.

In Midrash Rabbah, the Rabbis have further said:[[66]](#footnote-66) "Perceiving that they cannot bring forth the gnats, the magicians at once recognized that [Aaron's deed] was an act of G-d and not an act of the demons. From that moment on, therefore, they were no longer anxious to liken themselves to Moses by bringing forth the plagues."

Now with regard to Rabbi Abraham ibn Ezra's statement that Moses did not inform them of the coming of the plague of gnats, it appears to me that Aaron struck [the dust of the earth] with the rod *in the sight of Pharaoh,* just as he did in the case of the soot of the furnace.[[67]](#footnote-67) However, there was no forewarning here, since the Holy One, blessed be He, warned Pharaoh only of those plagues which entailed the death of people. In the case of the frogs, [there was also death involved], as it is written: *And* [He sent among them] *frogs, which destroyed them,[[68]](#footnote-68)* which is an allusion to death or to the kind of destruction mentioned by our Rabbis,[[69]](#footnote-69) i.e., that the frogs made them impotent. Similarly, [He warned him of] the locusts, [which destroyed the crops], because it would cause the Egyptians to die of hunger, for they ate up *the residue of that which escaped, which remains unto you from the hail*.[[70]](#footnote-70) All this reflects His mercies towards man, just as it is said, *Nevertheless, if you warn the wicked of his way to turn from it, and he .turn not from his way; he will die in his iniquity, but you have delivered your soul*.[[71]](#footnote-71) Therefore, He did not warn Pharaoh of the plagues of gnats, boils, and darkness, [as these did not entail the loss of human lives]. He warned him[[72]](#footnote-72) only of the pestilence of cattle because it involved death which should have taken effect also on man, as He told him afterward, *For now I might have stretched out My hand and I might have smitten you and your people with pestilence. But in very deed for this cause have I raised you up,* etc.[[73]](#footnote-73) Therefore He informed him of what was to happen.

In the case of certain plagues, [i.e., blood, swarms, and hail], G-d said to Moses, *Rise up early in the morning ... behold he comes forth to the water*.[[74]](#footnote-74) In line with the plain meaning of Scripture,[[75]](#footnote-75) this was the time when the kings were wont to go forth in the morning to enjoy themselves in the waters, and the Holy One, blessed be He, commanded Moses to go there. The reason for it is that since the plague of blood was the first one [of the plagues], He wanted Moses to do it in the sight of the king and without fear of him. This is the sense of the expression, *and you will place yourself towards him*.[[76]](#footnote-76) Similarly, in the plague of swarms it is said, *Rise up early in the morning, and stand before Pharaoh; lo, he comes forth to the water*,[[77]](#footnote-77) and also in the case of hail it is said, *Rise up early in the morning and stand before Pharaoh*,[[78]](#footnote-78) which likewise took place when the king went forth to the water. He wanted these two plagues to be wrought [at that particular time] because since swarms and hail brought death and punishment upon the people, the Holy One, blessed be He, wanted the warning to be given in the sight of all people. When the king went forth to the water, a multitude of people followed him, and when Moses will then forewarn him in their sight, perhaps they might plead with their master to return from his evil way. In case they do not do so, they will deserve punishment. But in the case of the other plagues, the warning given to the king alone was sufficient, and therefore in connection with them it is said, *Go in unto Pharaoh*,[[79]](#footnote-79) meaning that Moses was to go into the palace. In the case of gnats and boils, it does not say [that Moses was to go into the palace] because Aaron had to strike the dust of the earth [to bring on the plague of the gnats], and in the king's palace there is no dust, as it has *a pavement of green and white marble*.[[80]](#footnote-80) In the case of boils, Moses had to throw the soot of the furnace heavenward.[[81]](#footnote-81) Thus [we must say that] these two plagues, [i.e., gnats and boils], were done in the sight of Pharaoh when he was *in the court of the garden of the king's palace*,[[82]](#footnote-82) or some similar place.

**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**

Our psalm ascribes authorship to the sons of Qorach. The Targum tells us that the sons of Qorach composed this psalm at the time their father was swallowed by the earth.[[83]](#footnote-83)

Meam Loez indicates that this psalm speaks of the pangs of the messianic age and the war launched by Gog and Magog.[[84]](#footnote-84)

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.[[85]](#footnote-85) HaShem showed[[86]](#footnote-86) Qorach’s sons His miracles even as He showed His Miracle to the Bne Israel in our Torah portion this week. 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,[[87]](#footnote-87) 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[[88]](#footnote-88) were born; in Tishri the Patriarchs died; on Passover Isaac was born; on New Year Sarah, Rachel and Hannah were visited;[[89]](#footnote-89) on New Year Joseph went forth from prison; on New Year the bondage of our ancestors in Egypt ceased;[[90]](#footnote-90) 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.*

In this regard, the Midrash on Psalm 46 contains an interesting comment:

*3. The waters thereof roar and foam (Ps.* 46:4) – that is, on the day of judgment the waters of the great deep will roar, and the wicked in God's wrath shall be whirled about as is meat in a pot. *The river of the city of God – its streams make glad (Ps.* 46:5), for it is said "Waters of life shall go forth from Jerusalem" (Zech. 14:8). *God is in the midst of her, she shall not be moved* (Ps. 46:6). From these words we learn that the whole world will be shaken and changed, but Jerusalem will stand fast. *God shall help her, when the morning appears (Ps.* 46:6) – that is, when [Israel's] twilight will be made as the dawn. The verse *The gentiles raged, the kingdoms were moved, He uttered His voice, the earth melted (Ps.* 46:7) describes the judgment of the wicked.

This is interesting because we are reading this on the first Shabbat *after* Nisan 21, the seventh day of Passover. On the seventh day of Passover, the Bne Israel were crossing the Sea of Reeds while HaShem was destroying the Egyptian army in those same waters. The sons of Qorach surely were remembering this event even as they observed their own calamity, according to our Midrash.[[91]](#footnote-91)

*The Lord of hosts is with us (ibid.*46:8). The sons of Korah 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*(Num. 16:32). "And where were we in that hour? Aloft in space," as is written *The sons of Korah died not*(Num. 26:11). 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 Korah 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 (ibid.*26:10). Thus the sons of Korah 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 (Ps.*46:3), 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*(Isa. 54:10).

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 Sennacherib and his hordes convulsed the entire globe and uprooted all of the nations.[[92]](#footnote-92) Another will occur during the war of Gog and Magog[[93]](#footnote-93) when the people of the earth will gather to devastate Jerusalem.[[94]](#footnote-94) In each case, HaShem will foil the enemy’s plots and miraculously rescue His Chosen People from danger.[[95]](#footnote-95)

We are taught to say, "Everything that HaShem does is for good." Certainly the "War of Gog and Magog" is not good, but it is for good.[[96]](#footnote-96)

Our Ashlamatah also 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/’[[97]](#footnote-97) from the Torah for both our Psalm and our Ashlamatah.

Nisan 21, the seventh day of Passover, has several other significant events that are worth noting:

Jacob left Laban’s home to return to Israel. ***Genesis 31:17****, Book of Jubilees*.

Pharaoh’s decree against Israelite male infants was canceled. *Sotah 12b*

Moses is set adrift in an ark on the Nile river, 81 years before The Exodus. *Sotah 12b*

Moses saw the burning bush in 2447 – Day 7 of 7. ***Exodus 3:2****, Bahya, Bo, Midrash Rabbah - Leviticus XI:6*

Moses departed from Midyan to redeem Israel from Egypt. *Eliyahu Kitov – “Our Heritage”*

Moses tells the Israelites to see the salvation of HaShem.  ***Exodus 14:13, Sotah 12b***

Israelites cross the Reed Sea.  ***Exodus 14:26-29, Sotah 12b***

God removes wheels from Egyptian chariots.  ***Exodus 14:24-25***

God destroys Pharaoh's army, chariots, and horses with water.  ***Exodus 14:21-28***

Moses and Miriam sing the song of Moses to the Lord.  ***Exodus 15***

Joshua and the Israelites march around Jericho – day 7. Jericho’s walls recede. Jericho is destroyed.  ***Joshua 6:1ff***

Deborah sings a song to the Lord.  ***Judges 5***,

David sings a song to the Lord.  ***2 Samuel 22***

Solemn Assembly required on this last day of the Hag ha-Matza.  ***Deuteronomy 16:8***

We can see above that the seventh day of Passover is when the Bne Israel crossed the Reed Sea. While they waited for the sea to split, they were camped in a very interesting place:

***Bamidbar (Numbers) 33:7*** *And they journeyed from Etham, and turned back unto Pihahiroth, which is before Baal-zephon; and they pitched before Migdol* (Tower).

This “tower” is also found in our Psalm:

***Tehillim (Psalms) 46:12****HaShem of hosts is with us; the God of Jacob is our high tower. Selah*

Now, let’s look a bit closer at v.2 of our Psalm:

***Tehillim (Psalms) 46:2****God is our refuge and strength, a very present help in trouble.*

In v.2, of our psalm, we see that *God is our refuge and strength*… The term *refuge*, implies that one is protected by God, and *strength* implies that one is empowered by God to protect himself.[[98]](#footnote-98) At the time of the crossing of the sea, the Bne Israel cried out to HaShem to save them from the Egyptian army.[[99]](#footnote-99) HaShem’s response was: *Why do you cry out to me, get moving*![[100]](#footnote-100) This is the perfect example of v.2 of our psalm. HaShem protected us from the Egyptians while He empowered us to cross the sea despite appearances of the impossibility of doing so. The drying of the Yam Soof is going to be recreated in a future redemption according to:

***Yeshayahu (Isaiah) 11:15*** *HaShem will dry up the gulf of the Egyptian sea; with a scorching wind he will sweep his hand over the Euphrates River. He will break it up into seven streams so that men can cross over in sandals.*

Finally, it is worth noting that our psalm speaks of the help that God will provide *at the approach of morning*:

***Tehillim (Psalms) 46:6****God is in the midst of her, she shall not be moved; God shall help her, at the approach of morning.*

At a remez level we understand that the “approach of morning” infers night time. This phrase suggests that it is still night, it is still part of the exile! At the point we start receiving help, we are still in the exile.

If you look closely at the events that happened on the seventh day of Passover, you can see a consistent theme: HaShem frees His people. The wicked try to take them back. HaShem stops the wicked. Psalm 46 supports these themes.

**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}** |
|  |  |

**Special Ashlamatah: I Sam. 20:18, 42**

18. And Jonathan said to him (David), Tomorrow is the new moon, and you will be expected, for your seat will be empty.

42. And Jonathan said to David, Go in peace, because we have sworn, the two of us, in the name of Ha-Shem, saying, Ha-Shem will be between you and me, and between my seed and your seed forever. And he rose up and went. And Jonathan went into the city.

**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, Acts 12:20-25**

**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.

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

LORD - יהוה, Strong’s number 03068.

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

**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.

**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:

**Tehillim (Psalms) 46:6** The heathen raged, the kingdoms were moved: he uttered <05414> (8804) his voice, the earth melted.

**Tehillim (Psalms) 46:7** The LORD <03068> of hosts is with us; the God of Jacob is our refuge. Selah.

**Hebrew:**

| Hebrew | English | Torah SederEx 7:8 – 8:15 | PsalmsPsa 46:1-11 | AshlamatahJoel 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 |  |
| rm;a' | said, 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 2:32Joel 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 2:30Joel 3:2Joel 3:16 |
| vae | fire |  | Ps 46:9 | Joel 2:30 |
| rv,a] | which, whom | Exod 8:12 | Ps 46:8 | Joel 2:32Joel 3:1Joel 3:2Joel 3:5Joel 3:7 |
| aAB  | came, come, go | Exod 7:10Exod 7:23Exod 8:1Exod 8:3 |  | Joel 2:31Joel 3:5Joel 3:11Joel 3:13 |
| !Be | sons |  | Ps 46:1 | Joel 3:6Joel 3:8Joel 3:16 |
| 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 3:2Joel 3:8Joel 3:9Joel 3:11Joel 3:12 |
| ~G: | also | Exod 7:11Exod 7:23 |  | Joel 3:4 |
| ~D'  | blood | Exod 7:17Exod 7:19Exod 7:20Exod 7:21 |  | Joel 2:30Joel 2:31 |
| hy"h'  | become | Exod 7:9Exod 7:10Exod 7:12Exod 7:19 |  | Joel 2:32 |
| %l;h'  | go, come | Exod 7:15 | Ps 46:8 |  |
| hNEhi | behold | Exod 7:16Exod 7:17Exod 8:2 |  | Joel 3:1Joel 3:7 |
| %p;h' | turned | Exod 7:15Exod 7:17Exod 7:20 |  | Joel 2:31 |
| rh; | mountains |  | Ps 46:2Ps 46:3 | Joel 2:32 |
|  [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 2:31Joel 2:32Joel 3:8Joel 3:11Joel 3:14Joel 3:16 |
| ~Ay  | days | Exod 7:25 |  | Joel 2:31Joel 3:1Joel 3:14 |
|  lKo  | all, every | Exod 7:19Exod 7:20Exod 7:21Exod 7:24Exod 8:2Exod 8:4 |  | Joel 2:32Joel 3:2Joel 3:4Joel 3:9Joel 3:11Joel 3:12 |
|  !Ke | so, thus | 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 | Exod 7:9Exod 7:15Exod 7:19 |  | Joel 3:5 |
| tpeAm | miracle | Exod 7:9 |  | Joel 2:30 |
| 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 |  |
| rh'n"  | rivers | Exod 7:19Exod 8:5 | Ps 46:4 |  |
| !t;n" | work | Exod 7:9 | Ps 46:6 | Joel 2:30Joel 3:3Joel 3:16 |
| l[; | over, above | Exod 7:19Exod 8:5Exod 8:6Exod 8:12 | Ps 46:2 | Joel 3:2 |
| hn"P' | turned, dawns | Exod 7:23 | Ps 46:5 |  |
|  ~ynIP' | before, face | Exod 7:9Exod 7:10 |  | Joel 2:31 |
| lAq  | voice |  | Ps 46:6 | Joel 3:16 |
| ar'q' | called | Exod 7:11Exod 8:8 |  | Joel 2:32Joel 3:9 |
| ~Wr  | lifted | Exod 7:20 | Ps 46:10 |  |
| v[;r'  | quake, shake |  | 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 |
| arey" | fear |  | Ps 46:2 | Joel 2:31 |
| ~[;  | people | Exod 7:14Exod 7:16Exod 8:1Exod 8:3Exod 8:4Exod 8:8Exod 8:9Exod 8:11 |  | Joel 3:2Joel 3:3Joel 3:16 |

**Greek:**

| Greek | English | Torah SederEx 7:8 – 8:15 | PsalmsPsa 46:1-11 | AshlamatahJoel 3:3 – 4:6, 16 | PeshatMk/Jude/PetMk 5:35-43 | Remes 1LukeLk 8:49-56 | Remes 2Acts/RomansActs 12:20-25 |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἀδελφός | brother | Exo 7:9 Exo 7:19Exo 8:5 |  |  | Mar 3:35Mar 5:37 |  |  |
| ἀκούω | heard, hear |  |  |  | Mar 5:36 | Luk 8:50  |  |
| ἀνίστημι | rose up |  |  |  | Mar 5:42 | Lu 8:55  |  |
| ἀποθνήσκω | died |  |  |  | Mar 5:35 Mar 5:39 | Luk 8:52Luk 8:53  |  |
| ἀρχισυνάγωγος | synagogue |  |  |  | Mar 5:35 Mar 5:36 Mar 5:38 | Luk 8:49 |  |
| ἀφίημι | left, allow |  |  |  | Mar 5:37 | Luk 8:51 |  |
| γίνομαι | come to pass, take place, becoming | Exo 7:10 Exo 7:12Exo 8:1 |  |  |  | Luk 8:56  | Act 12:23 |
| γινώσκω | knowing, know, knew | Exo 7:17  | Psa 46:10 |  | Mar 5:43  |  |  |
| διδάσκαλος | teacher |  |  |  | Mar 5:35  | Luk 8:49 |  |
| δίδωμι | give, given | Exo 7:9 | Psa 46:6  | Joe 3:3 Joe 3:16 | Mar 5:43 | Luk 8:55  | Act 12:23 |
| ἐγείρω | arise |  |  |  | Mar 5:41 | Luk 8:54  |  |
| εἴδω | beheld, knowing | Exo 8:10 Exo 8:15 | Psa 46:8 |  |  | Luk 8:53  |  |
| έἰ μή | unless, except |  |  |  | Mar 5:37 | Luk 8:51 |  |
| εἰς | in, into |  |  |  |  |  |  |
| εἰσέρχομαι | entered | Exo 7:10Exo 7:23 Exo 8:1 Exo 8:3  |  |  | Mar 5:39  | Luk 8:51  |  |
| εἰσπορεύομαι | entering |  |  | Joe 3:11 Joe 3:13  | Mar 5:40  |  |  |
| ἐκβάλλω | cast out |  |  |  | Mar 5:40 | Luk 8:54 |  |
| ἐξίστημι | amazed |  |  |  | Mar 5:42 | Luk 8:56 |  |
| ἐπί | at, upon |  |  |  |  |  |  |
| ἐπιστρέφω | turn, returned | Exo 7:23 |  | Joe 3:1 |  | Luk 8:55 |  |
| ἔπω | said | Exo 7:8 Exo 7:14 Exo 7:19 Exo 7:22 Exo 8:1 Exo 8:5 Exo 8:8 Exo 8:9 Exo 8:10 Exo 8:13 |  |  | Mar 5:43 | Luk 8:52Luk 8:56 |  |
| ἔρχομαι | came, come |  |  |  | Mar 5:35 Mar 5:38 | Luk 8:49 |  |
| ἐσθίω | eat |  |  |  | Mar 5:43 | Luk 8:55 |  |
| ἡμέρα | days | Exod 7:25 |  | Joel 2:31Joel 3:1Joel 3:14 |  |  | Act 12:21  |
| θεός | GOD | Exod 7:16Exod 8:10 | Ps 46:1Ps 46:4Ps 46:5Ps 46:7Ps 46:10Ps 46:11 |  |  |  | Act 12:22 Act 12:23 Act 12:24  |
| θυγάτηρ | daughter |  |  | Joe 3:8  | Mar 5:35  | Luk 8:49 |  |
| καθεύδω | sleep |  |  |  | Mar 5:39 | Luk 8:52  |  |
| καταγελάω | ridiculed |  |  |  | Mar 5:40 | Luk 8:53  |  |
| κλαίω | weeping, wept |  |  |  | Mar 5:38 Mar 5:39  | Luk 8:52 |  |
| κοιτών | bedroom | Exo 8:3  |  |  |  |  | Act 12:20 |
| κοράσιον | women |  |  | Joe 3:3 | Mar 5:41 Mar 5:42  |  |  |
| κρατέω | holding |  |  |  | Mar 5:41 | Luk 8:54 |  |
| κύριος | 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 2:31Joel 2:32Joel 3:8Joel 3:11Joel 3:14Joel 3:16 |  |  | Act 12:23 |
| λαλέω | speak, spoken | Exo 7:9 Exo 7:13 Exo 8:15 |  | Joe 3:8  | Mar 5:35Mar 5:36 | Luk 8:49  |  |
| λαμβάνω | took, take | Exo 7:9Exo 7:15 Exo 7:19 |  | Joe 3:5  |  |  |  |
| λέγω | 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 2:32Joel 3:10 | Mar 5:35 Mar 5:36 Mar 5:39 Mar 5:41 | Luk 8:49Luk 8:50 Luk 8:54 |  |
| λόγος | word, matter |  |  |  | Mar 5:36 |  | Act 12:24  |
| μήτηρ | mother |  |  |  | Mar 5:40 | Luk 8:51  |  |
| μόνον | only |  |  |  | Mar 5:36  | Luk 8:50 |  |
| οἰκία | house | Exo 8:9Exo 8:11 Exo 8:13  |  |  |  | Luk 8:51 |  |
| παραχρῆμα | immediately |  |  |  |  | Luk 8:55 | Act 12:23 |
| πᾶς | all | Exod 7:19Exod 7:20Exod 7:21Exod 7:24Exod 8:2Exod 8:4 |  | Joel 2:32Joel 3:2Joel 3:4Joel 3:9Joel 3:11Joel 3:12 |  | Luk 8:52 Luk 8:54  |  |
| πατάσσω | strike, struck | Exo 7:20 Exo 7:25  |  |  |  |  | Act 12:23 |
| πατήρ | father |  |  |  | Mar 5:40  | Luk 8:51 |  |
| πιστεύω | believe |  |  |  | Mar 5:36 | Luk 8:50  |  |
| πληρόω | fulfilled |  |  |  |  |  | Act 12:25  |
| πολύς / πολλός | many much |  |  |  | Mar 5:38 Mar 5:43  |  |  |
| πνεῦμα | spirit |  |  |  |  | Luk 8:55 |  |
| σκύλλω | inconvenience |  |  |  | Mar 5:35 | Luk 8:49 |  |
| φοβέω | fear not |  | Psa 46:2  |  | Mar 5:36 | Luk 8:50  |  |
| φωνή | voice |  | Ps 46:6 | Joel 3:16 |  |  | Act 12:22 |
| χείρ | hands | Exo 7:15Exo 7:17 Exo 7:19 Exo 8:5 Exo 8:6  |  | Joe 3:8  | Mar 5:41 | Luk 8:54 |  |

**Pirqe Abot**

**Introduction**

**All Israel has a portion in the World to Come. It is thus written** [that God told the prophet]**, "Your people are all righteous/generous; they will possess the land forever. They are a shoot I have planted, the work of My hands, to display My greatness"** (Isaiah 60:21).

This Mishnah is not actually part of Abot. Rather, it is the beginning of the tenth chapter of the tractate of Sanhedrin (the tractate dealing with the judiciary). Still, it is a custom to read this Mishnah before beginning each chapter of Abot.

When a person undertakes a job, he cannot do it with enthusiasm unless he is aware of the benefits that it will bring. For example, if a person is building a house, he works with enthusiasm, since he knows that when he finishes, he will be able to live in it. Similarly, whenever a person does something, he must be aware of its purpose, so that he will be able to work with will and enthusiasm.

It is therefore customary to read this Mishnah before each chapter of Pirqe Abot. It declares that the goal of keeping the Torah and obeying the commandments is to bring a person to life in the World to Come.

We are thus taught, **"All Israel has a portion in the World to Come."** A Jewish soul is never lost. Even if a Jew commits a sin punishable by death, if he is executed by the courts, he is granted a portion in the World to Come as if he were a righteous/generous man. If one is not punished for his sins in this world, then he is judged in the next world. But, after being punished for his sins, he has a portion in the World to Come. No Jewish soul is ever lost.

It is thus written, **"Your people are all righteous/generous; they will possess the land forever."** When a Jew sins, he is punished, whether in this world or in the next. But after receiving his punishment, he is considered righteous/generous. He then can **“possess the land forever"** - that is, he has a portion in the World to Come.

This Mishnah also reminds one that he should not despair if he has committed many sins. He may fear that he has completely lost his portion in the World to Come due to his sins. The Mishnah therefore comforts the sinner and declares, **"All Israel has a portion in the World to Come**.”

Every Israelite has in him a small portion that is holy and pure, This is his Divine soul ***(Nefesh Yehudi)***. which is a **"portion from God on high,"** originating from beneath the Throne of Glory, This miniscule portion in man must, in the long run. be worthy of the World to Come. One must either pay the penalty for his sins, or else repent them - even in his last moment on earth - and then, he is welcomed into the World to Come,

This is the significance of the ending of the above mentioned verse, where God calls Israel, **"A shoot I have planted, the work of My hands to displav My greatness."** God is saying, ‘***The soul in each person's body is the shoot that I have planted with My own hands, the spirit that I drew from under My Throne of Glory.****’* That is why each soul must be cleansed of sin through receiving its punishment; it is then welcome in the World to Come.

Although we have noted that a Jewish soul is never lost, and all have a place in the World to Come, there are some exceptions. These are the wicked ones who are punished for their sins eternally. Such people have no portion in the World to Come.

Among those who have no portion in the World to Come are the atheists, agnostics, those who do not believe in Divine revelation and prophecy, those who deny that God rewards good and punishes evil, those who deny the [Torah, which is the] revelation of Moses, and those who claim that God does not know or care about man's deeds.

Also included among the heretics are those who disrespect our Torah Sages, as well as those who mock the teachings of the Talmud, the Midrash or the other ancient teachings. It goes without saying that this also includes those who disrespect the Torah itself. All these are considered heretics who are punished forever and have no portion in the World to Come.

Included among those who have no place in the Future World are nonbelievers *(Kofrim).* A nonbeliever is anyone who denies that the Torah was given by God. This is true whether he denies the entire Torah, or any part of it. Even if a person believes in the Divine origin of the entire Torah, but merely denies a single sentence or word, he is considered a nonbeliever.

Also included among the nonbelievers are those who deny the Oral Torah *(Torah SheB'al Peh)*. This category also includes those who claim that God exchanged the Torah for a new law, as well as those who say that He has abandoned certain commandments of the Torah.

This category of nonbelievers also includes those who deny the Resurrection *(Techiyath HaMethim)*. One who does not believe in the coming of the Messiah is also considered a nonbeliever. Such nonbelievers have no portion in the World to Come.

Also included among those who have no portion in the World to Come is the apostate *(meshumad)*. An apostate is one who abandons the Torah and embraces any religion of the gentiles.

He may see the lowly state of the Jews because of the persecutions inflicted upon them by the gentiles, and say to himself, "Why should I endure the persecutions of the gentiles among the Jews? Better I join the gentiles and share the upper hand with .them." Such a person has no portion in the World to Come.

[This is true even when one becomes an apostate due to the suffering and persecution of the Jew.] If a person abandons Judaism without any persecution, he obviously forfeits his portion in the Future World.to Come.

A person who abandons even a single commandment of the Torah out of spite is also considered an apostate. This is even true of a minor commandment. Thus, for example, a person may purposely violate the commandments against wearing *sha’atnez*, (a garment made of wool and linen).or those forbidding the shaving of the sides of the head *(peyoth)* and beard. - or the like. Although these are relatively minor commandments, one who purposefully and consistently violates them has no place in the World to Come.

One who causes many to sin *(Machte Eth Ha-Rabim)* similarly has no portion in the World to Come. Obviously included among those who cause the multitude to sin are those who found heretic sects, such as Jereboam or Tzadok and Bethos. But it also includes those who cause many people to commit even a minor sin or neglect one of the positive commandments *(mitzvath asseh)* of the Torah. Such a person also has no portion in the Future World.

Also among those who have no part in the Future World are those who separate themselves from the community. These are individuals who do not wish to participate in religious functions as part of the community, and do not wish to involve themselves with the community's problems. Although such a person may be an observant Jew, he goes his own way, just as if he were a gentile. He also has no part in the World to Come.

Also included among those who have no portion in the World to Come are those who brazenly affront the Torah *(Megaleh Panim BaTorah).* These are people who sin highhandedly, showing respect neither to God nor to man.

An example of this was Yehoyakim king of Judah. Barukh ben Neriah came to him with a copy of the Book of Lamentations, describing the evil that was to come upon Jerusalem. Instead of taking its words to heart, Yehoyakim took the scroll, cut it to pieces, and threw the pieces into the fire in the presence of all the great people who were there at the time (Jeremiah 36). Whether a sin is large or small, if it is committed with such gross disrespect, the person doing it is considered to have brazenly affronted the Torah, and he can lose his portion in the World to Come.

Also included among those who have no portion in the World to Come is the person who gives his neighbor over to the gentiles to be killed or beaten. This is true whenever a person places another in the hands of the wicked.

Those who instil fear in the community for their own pleasure, and not for the sake of heaven, also have no portion in the World to Come.

A murderer can lose his portion in the Future World.

One who despises the covenant of Abraham has no place in the World to Come. This includes the person who refuses to undergo circumcision.

People who made a practice of destroying the reputations of others *(Ba’aley Lashon Ha-Ra)*, spreading evil reports, similarly have no portion in the Future World.

Also included in the category of those who have no portion in the Future World are those who used to make a practice of attempting to heal a wound by occult means, reciting a Biblical verse and then expectorating.

Obviously, this does not mean that it is forbidden to read Biblical verses while a physician is effecting a normal cure. The primary prohibition is against spitting while reciting God's name? The reason that one loses his portion in the World to Come for this act is that God's name is made part of an occult ritual, and it is desecrated through the act of expectorating.

Some say that the reason for this strong prohibition is that one is making use of Torah verses just as one would a mundane drug or medicine. He is thus treating the Torah as nothing more than a cure for the body. It is true that one who keeps the Torah and its commandments has merit guarding against illness. But to make the Torah into a superstitious mystical cure is clearly forbidden.

Others give an entirely different reason for this: In Egypt, a rabbi once met an Arab who had a great reputation as a faith healer. While the rabbi was with the healer, the Arabs brought a sick person to be healed. The healer made use of his occult rituals, and, as the rabbi saw, at frequent intervals during the ritual, the healer would spit.

When the rabbi inquired as to the reason for the spitting, the healer replied that the sickness is caused by a spirit that entered the patient's body. "In order to heal the patient," he said, "I must get the spirit to leave the body. I speak to the spirit and tell it that since it is a spiritual entity, it should be ashamed to enter a gross, contaminated human body. It is not proper for a spirit to enter a filthy, disgusting human body, the product of a putrid drop of semen."

"But why do you spit?" asked the rabbi.

"Spitting is the only way through which we can communicate with such a spirit," replied the healer.

The rabbi said, "Now I know why it is taught that when one uses verses from our sacred Torah in healing rituals and then spits while praising God's name, he has no portion in the Future Word. The verses are recited and God's name is praised, since we pray that God heal the patient. On the other hand, the purpose of the spitting is to pray to the wicked spirit that it should leave the body. In doing so, then, one equates God and this wicked spirit. When one does this, it is as if he were praying to God and this wicked spirit. When one does this, it is as if he were praying to God and the spirit equally, and whoever equates God with anything else is torn out of the Future World."

Obviously, there is no greater Healer than God. Compared to Him, all mortal physicians are no more than chaff.

Among those who have no portion in the World to Come are those who pronounce God's name as it is written.

There are also sins that are less severe, but nevertheless, our sages have taught that one who commits them habitually has no portion in the Future World. A person must therefore be very careful concerning such matters.

Included among such "minor" sins is calling someone by an embarrassing nickname, or publicly shaming a person. Also included is denigrating the festivals, even by doing forbidden work during the intermediate days *(Khol Ha-Moed)*. A similar sin is being disrespectful to the sacred.

When our sages teach that certain persons have no portion in the World to Come, they are only speaking of the case when the person dies without repenting. No matter what sins a person may have committed, if he repented during his lifetime and did not repeat the sins, then he has a place in the Future World. There is no sin, no matter how great, that cannot be remedied by repentance.

God thus said, **“Peace, peace to those far** (the Gentiles) **and near** (the Jews) **... and I will heal him”** (Isaiah 57:19). Just as God welcomes one who has always been close, He also welcomes one who has been far, but repents. Although a person may have done many sins, if he repents and brings himself close to God, he is welcomed by Him into the World to Come.

**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**

|  |  |
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| **School of Hakham Shaul****Tosefta****(Luqas Lk 8:49-56)****Mishnah א:א** | **School of Hakham Tsefet****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[[101]](#footnote-101) 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.** |
| **School of Hakham Shaul****Remes****(2 Luqas -Acts 12:20-25)****Pereq א:א** |
| **Now he** (Herod Aggripa I) **was very furious with the people of Tyre and Sidon; and with one accord they came to him, and having won the favor of Blastus the king's chamberlain, they were asking for peace, because their country was fed by the king's country. On an appointed** (special) **day[[102]](#footnote-102) Herod, having put on his royal apparel,[[103]](#footnote-103) took his seat on the rostrum and began delivering[[104]](#footnote-104) an address to them. The people kept crying out, “The voice of a god and not of a man!” And immediately an angel of the Lord struck him because he did not give God the glory, and he was eaten by worms and died.****But the Word** (Oral Torah) **of the Lord continued to grow and to be multiplied. And Bar-Nechamah and Shaul returned from Yerushalayim when they had fulfilled their mission, taking along with them Yochanan, who was also called Mordechai.** |

**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** | **Acts 12:20-25** |

**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 regard 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 regard 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[[105]](#footnote-105) 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[[106]](#footnote-106) 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 effect 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 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.

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

The apparent quarrel between Herod Agrippa 1 and the citizens of Tyre and Sidon is only recorder here. The extent and cause we are not given. The Tyrians and Sidonians want peace for whatever offence they have committed against Herod. They came in unity to plead for peace. The exact location of this event is most likely Caesarea.

Interestingly, our Ashlamatah from Yoel mentions Tyre and Sidom directly. By looking closely at the text of Yoel and understanding what Hakham Shaul through his amanuenses, Dr Hillel (Luqas) was trying to say we have a most interesting Remes. It would appear that Hakham Shaul wrote a *She'elot ve-Teshuvot,**[[107]](#footnote-107)* responsa to the Prophet Yoel’s scenario.

**The Pride of Pesach**

During Pesach, we search for any remnants of leaven that we can find. This calls to mind the military adage “if you cannot move it paint it.” With regard to Pesach, we might say if it does not move “scrub it!” This time is also a time of introspection. We examine our spiritual lives looking for leaven. Hakham Shaul also tells us to keep Pesach…

**1 Co. 5:7-8 Thoroughly clean out the old leaven** (chametz) **so that you may be matzah, just as you are** in fact**matzah**. Allegorically speaking, **Messiah is our Passover and has become matzah**. **Therefore, let us celebrate the feast, not with old leaven** (chametz), **nor with the leaven of malice and wickedness, but with the matzah of sincerity and truth.**

Placing the Corinthians passage here brings us to the awareness that Hakham Shaul was addressing the wickedness and malice of pride as it was aimed at others. Likewise, the bland taste of matzah can be a lesson concerning the beauty of a simple life. His Eminence Rabbi Dr Hillel ben David has reminded us that the joy of the Y’mot HaMashiach and Olam HaBa is that we will be able to study Torah day and night. While this may sound “bland” to others, it is the greatest joy of our hearts. In fact, we could live on matzah and Torah forever. This is because the true food of the soul is the Torah and we need far less to sustain us than a little matzah. And if we run out of matzah there is always the box.

The ambiguity of our story requires some addendum. Nevertheless, we will be concise as we open the “can of worms” pun intended.

**Yerushalayim Shel Zahav (Jerusalem of Gold)**

When the Bet HaMikdash (the Temple) stood on Har Habayit (Mountain of the House) it inspired all who saw it. While it was considered lesser in beauty than the first Bet HaMikdash it was most elegant piece of architecture. The beautiful polished limestone glistened in the morning sun, earning it the title **זהב של ‎ירושלים**, *Yerushalayim Shel Zahav* (Jerusalem of Gold). This is equally true of the sun’s setting on the Kotel (Western Wall.) The Bet HaMikdash is referred to by many appellations such as “The House of G-d” and the “Great House.” According to the Encyclopedia Judaica the word, Pharaoh means “great house.” This is because the phrase originally referred to the house or palace of the Egyptian King rather than the King himself.[[108]](#footnote-108) Eventually, the name applied to the King himself. The allegory of the “golden house” and the “great house” permeates the Remes portion of our Nazarean Codicil.

The present Torah Seder notes a number of times that Pharaoh’s heart became hardened. This is a sign of his great pride and obstinacy. In concert with the Torah Seder Hakham Shaul shows Herod Agrippa 1 in his pride by saying, “**On an appointed** (special) **day Herod, having put on his royal apparel**.” And, just as pride destroyed Mitzrayim (Egypt) Herod would be destroyed because of his pride. However, there is a connection between the two that is only revealed when we know the whole story. Therefore, the 2 Luqan (Acts) account connected with our Torah Seder is similar to a Pars pro toto.

**On an appointed day…**

Vayikra (Lev.) 23 shows us that there are several “Moedim” Divine Appointments for the Jewish people. We, the Jewish people must have holy convocations on these “appointed days.”

Hakham Shaul juxtaposes the Holy Moedim against the pagan practices of venerating Caesar by saying, “On the appointed (special) day.” Yet on this “appointed (special) day,” Herod Agrippa 1 put on (special) royal robes entered the theatre early in the morning. Josephus relates this account as follows…

“On the second day of which shows he put on a garment made wholly of silver, and of a contexture truly wonderful, and came into the theatre early in the morning; at which time the silver of his garment being illuminated by the fresh reflection of the sun’s rays upon it, shone out after a surprising manner, and was so resplendent as to spread a horror over those that looked intently upon him; [[109]](#footnote-109)”

Herod donned a special garment/robe that was made of silver woven much like contemporary sequence. When the early morning sun shone on the silver garment, the rays reflected much like the present-day mirrored disco ball. The light of the sun flashed in every direction causing Herod to appear as if he were the sun itself (a sun god). This was the desired result. Herod was thoroughly versed in the Torah and Jewish liturgy. He would have been perfectly aware of Shabbat HaGadol and Shabbat Pesach. Josephus records the words of the audience, which are in essence, a continuation of what Hakham Shaul recorded. The full account may have read **“The voice of a god and not of a man!”** **“Be merciful to us; for although we have previously reverenced you only as a man, yet we will hereafter honor you as superior to mortal nature.”**[[110]](#footnote-110) By way of contiguity, Herod wants to be revered as the “Sun of Mercy.” We can further see that Herod wanted to be viewed as a “sun god” or “god of the sun.” It is not hard to see that Herod was desirous of the veneration due to G-d.

At this exact moment that the audience acclaimed Herod, “god,” he looked up and saw the omen of an owl above his head. This was not the first time he had seen this omen. Some years before Herod himself had been imprisoned. While resting against a tree Herod looked up to see the omen of the owl. A fellow prisoner, a German by nationality, told him that the omen was a sign of his early release, which would immediately take place. Likewise, he would experience great dignity and power before his death, which things did happen. However, the German “prophet” also warned him that the next time he would see this omen; it would be the harbinger of his death. Interestingly, Josephus refers to the bird in his account as an “angel” i.e. messenger.[[111]](#footnote-111)

Rashi translates our Ashlamatah of Yoel (Joel) saying, “**The sun shall turn to darkness**.” His comments on this passage state the following, “**shall turn to darkness** - to embarrass those who prostrate themselves to the sun.” And why do they prostrate themselves to the “Sun.” Ps. 97:11 “**Light is sown for the righteous, and gladness for the upright in heart**.” Those who sit and watch the awe of the sun’s rising or setting have a deep longing to see the Ohr HaGanuz (Primordial Light). When Herod became so full of pride, he donned a garment of silver to appear as the “Sun of Mercy,” the Ohr Haganuz. His pride at the time of Pesach was his demise.

Hakham Shaul’s play on words is as dazzling as the sun’s brilliance. “**And Bar-Nechamah returned,”** Bar Nechamah is Aramaic for the “Son of Mercy” a play on words from the “Sun of Mercy.”

It does not take much to make a connection here with Pharaoh’s display of pride and the plague of darkness he brought on the Egyptians. Neither Pharaoh nor Herod were, “Sons of Mercy.” They were both self-serving believing that they were deity.

**The voice of my beloved knocks**

**And immediately an angel of the Lord struck him because he did not give God the glory, and he was eaten by worms and died.**

The vocabulary is awkward here. The sentence should say, “**The angel of the Lord knocked**.” Why is the vocabulary so cryptic? This is the way of allegory. It is especially true when allegory lays the foundation for So’od.

Hakham Tsefet and Hakham Shaul have posited the redemption motif in different ways. Nevertheless, the message still rings true. The final, coming redemption will be like the first redemption. Regardless of the “Pharaoh” or “Herod” and all their pride, G-d will vindicate the upright. Yair “the **enlightenment”** (Zohar true radiance) and the return of the Ohr HaGanuz, will give way to Yair, “the **awakening**.”

Patach Eliyahu is an ancient poem that is given to us by Rabbi Shimon bar Yochai. We recite this poem, describing G-d’s unity each Shabbat morning. This poem is at the core of our Torah Seder in that Pharaoh and Herod’s actions of pride detract from the unity of G-d. We would opine that the poem is much older than the 2nd century. We would also opine that the poem reached to a time before the 1st century. It could possibly be attributed to another famous poet of the first Century also named Shim‘on, who knows. Regardless of the true author, the poem of antiquity matches the vocabulary of the present Nazarean Talmud. We have cited only pieces of Patach Eliyahu, which focus on the aspects featured in the Nazarean Talmud with great caution and trepidation.

“Awake and sing,”

Awaken, Faithful Shepherd,

Awaken, You and the patriarchs,

to awaken the Shekhinah,

who sleeps in exile.

Until now the righteous all lie buried

And sleep in their eyes.

At the time of redemption,

will **immediately** let out three voices

toward the Faithful Shepherd,

saying to him:

Arise, Faithful Shepherd,

for about you it is said:

“**The voice of my beloved knocks**”

With regard to His Four Letters.

It is said by them “Open up to me, my sister, my love,

my dove, my wholesome one”

You thought

that from the day the Temple was destroyed,

I ascended to my home above

and ascended to my abode.

That is not so.

I have not ascended to my abode,

as long as you are in exile.

May He redeem us

from all serious troubles that befall the world.

May He prepare and give us and all our souls grace

and lovingkindness,

long and healthy lives,

abundant provisions and love from Him.

Amen, may it be His will.

Amen and Amen.

May HaShem be blessed forever,

Amen and Amen.[[112]](#footnote-112)

**Questions for Reflection**

1. From all the readings for this Shabbat which statement touched your heart and fired your imagination?
2. What question/s were asked of Rashi regarding Shemot 7:11?
3. What question/s were asked of Rashi regarding Shemot 7:15?
4. What question/s were asked of Rashi regarding Shemot 7:17?
5. What question/s were asked of Rashi regarding Shemot 7:28?
6. What question/s were asked of Rashi regarding Shemot 8:2?
7. What question/s were asked of Rashi regarding Shemot 8:5?
8. What question/s were asked of Rashi regarding Shemot 8:12?
9. What question/s were asked of Rashi regarding Shemot 8:14?
10. What question/s were asked of Rashi regarding Shemot 8:15?
11. What does the term **“Chartumei Mitzrayim”** means and what is the difference between **“Chartumei** **Mitzrayim”** and **“Yid’oni”?**
12. Why were the magicians not able to **“bring forth”** gnats?
13. What does the expression: **“This is the finger of G-d (Heb. Elohim)”** means?
14. As the sons of Qorach were writing Psalm 46:7 what were they remembering?
15. In Psalm 46:2 there are two key words: “refuge” and “strength.” What do these two terms imply? (cf. parallel text in Yoel 4:16).
16. What is the meaning of Yoel 3:5 for our times to both Jew and Gentile?
17. According to Rabbi Yitzchaq ben Moshe in the MeAm Lo’ez Commentary to Pirqe Abot’s Introductory Statement, who is “in” and who is “out” of the Olam HaBa (World-to-Come)?
18. What does Mark 5:35-43 teach us today?
19. What does Acts 12:20-25 teach us today?
20. In your opinion, and taking into consideration all the above readings for this Shabbat, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?

**Blessing After Torah Study**

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

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

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

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

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

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

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

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



**Saturday Evening April 06, 2013**

**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[[113]](#footnote-113) which stood between us. This was accomplished by abolishing the enactments contained** **in** (Shammaite) **ordinances** (dogma)**[[114]](#footnote-114), that he might establish one new body[[115]](#footnote-115) in himself, by the cross, having broken down conflict** between the Jewish people and the Gentiles**.**



**Sunday Evening April 07, 2013**

**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.**



**Monday Evening April 08, 2013**

**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,[[116]](#footnote-116) 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.**



**Tuesday Evening April 09, 2013**

**Evening Counting of the Omer Day 15**

**Rosh Chodesh Iyar**

**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[[117]](#footnote-117) of the Gentiles[[118]](#footnote-118) I Hakham Shaul, am the prisoner[[119]](#footnote-119)** (for the cause) **of Yeshua HaMashiach, I know you have heard[[120]](#footnote-120) of the administration[[121]](#footnote-121) of God’s loving-kindness[[122]](#footnote-122) which is given me for you: how the secret[[123]](#footnote-123)** (So’od mystery of Messiah) **was handed down to me by its** (systematic) **unveiling,[[124]](#footnote-124) as I have written briefly. Correspondingly, by reading this you can know[[125]](#footnote-125) my insight into the secret** (So’od mystery) **of Messiah,[[126]](#footnote-126) which was not made known to the sons of men[[127]](#footnote-127) in other generations[[128]](#footnote-128) 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[[129]](#footnote-129) 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.**



**Wednesday Evening April 10, 2013**

**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[[130]](#footnote-130) in accordance with the gift of God's loving-kindness,[[131]](#footnote-131) which was given me[[132]](#footnote-132) by the operation[[133]](#footnote-133) of his virtuous power.[[134]](#footnote-134) Though I am less than the least of all the Tsadiqim,[[135]](#footnote-135) this loving-kindness was** (first) **given to me, to hand down[[136]](#footnote-136)** (proclaim) **to the Gentiles the unsearchable[[137]](#footnote-137) riches of Messiah. And to enlighten[[138]](#footnote-138) 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[[139]](#footnote-139) the wonderfully complex wisdom of God might now be made known by[[140]](#footnote-140) the Rulers[[141]](#footnote-141) and Authorities[[142]](#footnote-142)** (of the Esnoga – Synagogue) **in the heavenlies.** All of **this was according to the eternal[[143]](#footnote-143) purpose** (which runs throughout history) **that He has accomplished in Yeshua our Master is HaMashiach,[[144]](#footnote-144) by being in union with him, we[[145]](#footnote-145) have delight[[146]](#footnote-146) and access[[147]](#footnote-147)** (to the Father) **with confidence by his** (Messiah’s) **faithfulness** toGod**.[[148]](#footnote-148) Therefore, I require[[149]](#footnote-149) of you** (Gentiles) **not to lose be discouraged in what I am suffering for you, which is your glory**.[[150]](#footnote-150)



**Thursday Evening April 11, 2013**

**Evening Counting of the Omer Day 17**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 17 | Darshan | Iyar 2 | 3:14-19 | Tiferet (Beauty) - YellowVirtue: Rachamim (Compassion)Ministry: Darshan or Magid [Prophet] |

**Ephesians 3:14-19 For this reason, I bow my knees[[151]](#footnote-151) before the Father,[[152]](#footnote-152)** (of our Master Yeshua HaMashiach)**[[153]](#footnote-153) 15 from whom every family[[154]](#footnote-154) in the heavens and on earth receives its name** (exists)**,[[155]](#footnote-155) that He would grant you, according to the wealth of His glory,[[156]](#footnote-156) to be strengthened[[157]](#footnote-157) with virtuous power[[158]](#footnote-158) by His Ruach[[159]](#footnote-159)** (breathing the Oral Torah/Mesorah) **in the inner man[[160]](#footnote-160)** (soul – Neshamah)**,** **so that Messiah may take up residence in your hearts through** (your) **faithful obedience;** andthat you**, being firmly rooted[[161]](#footnote-161) in loving compassion, may have the strength[[162]](#footnote-162) to comprehend,[[163]](#footnote-163) with all the Tsadiqim what is the breadth and length and height and depth,[[164]](#footnote-164) and to know the loving compassion of Messiah, which exceeds knowledge** (Da’at)**, that you may attain fullness of maturity** (perfection) **in God.[[165]](#footnote-165)**

**Next Sabbath:**

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

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

Shabbat Shalom ve Rosh Chodesh Tob!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. The usual translation “made in the flesh by hands” seems to imply certain negativity. The translation “what **Royal men do to their bodies**” shows spiritual conduct. The allegorical meaning is that “circumcision” is a picture of control over the appetites of the “flesh.” This allegorical phrase also refers to the control of the sexual appetite bringing the sexual union into spiritual connection with G-d. “Circumcision” is also an allegorical phrase with the intended meaning of being “Torah Observant.” This allegorical thought shows that the Torah is the “*modus operandi*” for controlling the Yetser HaRa, the “evil inclination.” Therefore, we should not look at “circumcision” as a negative statement. Furthermore, we should now understand that circumcision is indicative of full conversion to Judaism, not some convoluted version of Christianity. Consequently the notion of “uncircumcision” means those who do not have a covenantal relationship with G-d and secondly, those who have not turned to the Torah as a means of controlling the “flesh”/Yetser HaRa. [↑](#footnote-ref-1)
2. It is noteworthy to mention that the “alien” mind is in direct opposition against the Torah, as a way of life. And this is the mission of two-thirds of the shedim / fallen angels. Therefore, the darkened mind refers to those Gentiles who are either simply ignorant of the Torah as a way of life. And, those who are vehemently opposed to it because of their “**unyielding obstinacy of mind.**”

To be “alien” is to be morally bereft of all sensible mores. The depth of this statement is only understood from a Hebraic mindset. To be **כָּרַת** “cut off” means completely estranged from G-d’s presence and protection. Those who were “cut off” while traveling through the wilderness were subjected to every evil influence, without G-d’s protection or chesed/grace. Therefore, this is a crime of excommunication by Divine Decree. cf. Eph. 4:18 below [↑](#footnote-ref-2)
3. cf. Strong’s G4174 #1 (TDNT 6:516) [↑](#footnote-ref-3)
4. ξένοι from ξένος means a stranger who is permitted within the country but has not rights except what he might have agreed to as a treaty, per se. Here we see that idea of the Ger HaSha’ar (Stranger of the Gate). It would appear that the School of Shammai allowed the Gentiles to become “strangers of the gate” but would not allow the Gentile full conversion. Yeshua, a representative from the House of Hillel rescinded these dogmas allowing the Gentile the ability to become a full proselyte. [↑](#footnote-ref-4)
5. Many Christian authors stumble over this phrase trying to understand the plurality of “covenants.” They fail to realize that the “covenants” are plural because the Covenant is ever changing. While they have been established on firm foundations we must realize that G-d has repeatedly updated the covenant on many occasions. However, the Gentile was never able to join in the benefits of the covenant/s because he was estranged from G-d “ἄθεοι” and subordinate to the worldly system. [↑](#footnote-ref-5)
6. Sanhedrin 67b. [↑](#footnote-ref-6)
7. A term found in Kiddushin 72a, and designating a supernatural being holding destructive power. [↑](#footnote-ref-7)
8. Psalms 104:4. [↑](#footnote-ref-8)
9. Ibid., 106:18. [↑](#footnote-ref-9)
10. The verse , II Kings 6:17, reads: *And the Eternal opened the eyes of the young man, and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha*. [↑](#footnote-ref-10)
11. The four elements - fire, air, earth and water — are the basic components of all created things that are beneath the firmament, which is below the lunar sphere. See Rambam, Hilchoth Yesodei Hatorah 3:11 and 4:1. [↑](#footnote-ref-11)
12. See my Hebrew commentary, p. 310, that it is possible there is another reading here. Instead of ***sarim*** (lords), the word should be ***shedim*** (demons). The first reading seems to be more correct here. [↑](#footnote-ref-12)
13. Here, and in the Book of Daniel 2:2, and other places there. [↑](#footnote-ref-13)
14. Rashi's interpretation is found in Genesis 41:8. [↑](#footnote-ref-14)
15. Leviticus 19:31. "The ***Yid'oni*** takes the bone of a bird [or a beast] called ***Yido'a,*** puts it into his mouth, bums incense, recites certain prayers, performs a certain ritual until he is in a condition akin to fainting, and falls into a trance in which he predicts the future" (Maimonides, “The Commandments,” Vol. II, p. 10). [↑](#footnote-ref-15)
16. Above, 5:2. [↑](#footnote-ref-16)
17. Verse 12. [↑](#footnote-ref-17)
18. Further, Verse 22. [↑](#footnote-ref-18)
19. Ramban's intent is to state that the lifting up of the rod, mentioned here in Verse 20, is identical with *"stretch out your hand,"* mentioned in G-d's command in Verse 19. Ibn Ezra, as stated further in the text, differs with this opinion. [↑](#footnote-ref-19)
20. Verse 21. Ramban thus explains that the waters that were in the river turned to blood by reason of the smiting of the rod, while the waters in all other places turned into blood by reason of Aaron's stretching forth his hand in all directions (Bachya). [↑](#footnote-ref-20)
21. Thus according to Ibn Ezra, Scripture merely shortened its account here and did not mention the stretching out of Aaron's hand, but not, as Ramban has it, that the stretching out of the hand is already included in the act of the smiting of the waters of the river. [↑](#footnote-ref-21)
22. Above, Verse 10. [↑](#footnote-ref-22)
23. See Ramban above in Verse 16, where he explains that beginning with the wonder of the rod, Pharaoh already began fearing the coming of the plagues. It is this then which Scripture says here: In spite of his fear which he already had then even before the plagues came, "also" now that the first plague did come and he should have feared the coming of other plagues, yet he did not set his heart to it. [↑](#footnote-ref-23)
24. Verse 25. [↑](#footnote-ref-24)
25. The verse states, ***'Vayimalei'*** (And it was fulfilled) seven days, using a singular verb when the verb actually required is a plural: ***Vayimal'u*** (and they were fulfilled). Rashi explained it by adding the word ***minyan*** (number) in the singular, explaining it thus: "and the number of seven days was fulfilled." Ramban suggests that the verse is connected to the preceding one and is to be understood with the additional word of ***BaZeh*** (with this), thus rendering the sense of the verse: "and with this activity — i.e., with the Egyptians' digging, etc., as stated in the above Verse 24 — was filled (or completed) seven days." [↑](#footnote-ref-25)
26. Verses 8-9. [↑](#footnote-ref-26)
27. Deuteronomy 9:7. The ***Lamed***in the word ***L'Min***issuperfluous. [↑](#footnote-ref-27)
28. Ezra 9:4. There the ***Lamed*** in ***L'Minchath*** is a superfluous style. [↑](#footnote-ref-28)
29. II Chronicles 3:11. Here the ***Lamed*** in ***L'Amoth*** is superfluous [↑](#footnote-ref-29)
30. Further, 12:19. [↑](#footnote-ref-30)
31. I Kings 21:21. [↑](#footnote-ref-31)
32. Verse 7. [↑](#footnote-ref-32)
33. Ibid. [↑](#footnote-ref-33)
34. The father-in-law of Rav Hai Gaon, the last of the Gaonim. See Vol. I, p. 97, Note 477. Rav Shmuel, who was the Gaon of the Academy of Sura, wrote extensively in Arabic on Biblical exegesis as well as on Halachic themes. Only fragments of his work are now extant. He is quoted by Ibn Ezra (as in this case) and R'dak. In Biblical commentary, his method generally was that of the rationalist. [↑](#footnote-ref-34)
35. Verse 5. [↑](#footnote-ref-35)
36. Ibid. [↑](#footnote-ref-36)
37. From Ramban's sermon on ***Torath Hashem T'mimah***. See my ***Kithvei Haramban***, I, p. 146. [↑](#footnote-ref-37)
38. See Ramban above in *Seder Shemoth* 5:3. [↑](#footnote-ref-38)
39. I Samuel 6:9. [↑](#footnote-ref-39)
40. Verse 4 . [↑](#footnote-ref-40)
41. Above 7:17-18. And so also was there a forewarning in the case of the frogs (*ibid*., Verses 27-29). [↑](#footnote-ref-41)
42. I Samuel 5:9. [↑](#footnote-ref-42)
43. I Samuel 6:9. [↑](#footnote-ref-43)
44. Further, 14:31. [↑](#footnote-ref-44)
45. I Samuel 12:15 and *ibid*., 5:11. [↑](#footnote-ref-45)
46. Ibid. [↑](#footnote-ref-46)
47. How then could Ibn Ezra say that because Moses had not forewarned Pharaoh of the coming of the gnats, the magicians said that the plague came through the evil stars and not from the Eternal? In the following plagues when Pharaoh was forewarned of their coming, why did he not call upon the magicians to do likewise? The answer must be, as Ramban explains, that in the case of the plague of the gnats, the magicians already admitted that it was from the Eternal and therefore they could not do likewise. There was thus no need for Pharaoh to call upon them in the following plagues of which he was forewarned, since those were surely from the Eternal, the G-d of Israel, before Whom the magicians were helpless. [↑](#footnote-ref-47)
48. In his Discourse "*The Law of the Eternal is Perfect*," Ramban adds. "Nevertheless the magicians [thereby] admitted [that it was an act of G-d], and thus they became apprised of the fact that Moses' deed was effectuated by the Lord of the universe." [↑](#footnote-ref-48)
49. Since water and blood are both liquids, the change of the one into the other may be spoken of as in "the nature" of things inasmuch as both are classified under the element of water. See above, on the four elements. [↑](#footnote-ref-49)
50. The Hebrew text reads: ***B’ri’ah*** o ***Yetzirah***. See Vol. I, p. 23, that only the term ***Bara*** (or ***B’ri’ah***) signifies "bringing forth something from nothing." [↑](#footnote-ref-50)
51. Verse 2. [↑](#footnote-ref-51)
52. Verse 12. The word **"become"** suggests a new act of creation. [↑](#footnote-ref-52)
53. Verse 14. [↑](#footnote-ref-53)
54. Genesis 1:24. In other words, the expression here, "to bring forth the gnats," means a new act of creation, just as in the Book of Genesis. [↑](#footnote-ref-54)
55. Verse 14. [↑](#footnote-ref-55)
56. Sanhedrin 67b. [↑](#footnote-ref-56)
57. As Verse 2 has it: ***'Vata'al HaTz'fardei'a'*** *(and the frog came up)*, in the singular. [↑](#footnote-ref-57)
58. "Eliezer." In our text of the Gemara, "Eleazar," and so also further in Ramban. [↑](#footnote-ref-58)
59. Negaim (Leprosies) is the name of a treatise in the Mishnah dealing with the laws of leprosy. It is considered a very difficult subject. [↑](#footnote-ref-59)
60. Oholoth (Tents) is one of the most difficult treatises of the Mishnah. It deals with the laws regarding the uncleanness of a corpse as affecting a house and its vessels, as well as human beings. [↑](#footnote-ref-60)
61. Above, 7:28. [↑](#footnote-ref-61)
62. Genesis 9:7. Said to Noah and his sons. [↑](#footnote-ref-62)
63. Ibid., 1:20 (Vol. I, pp. 47-48). [↑](#footnote-ref-63)
64. Sanhedrin 67b, and mentioned by Rashi here in Verse 14. [↑](#footnote-ref-64)
65. "Lentil." In our text of the Gemara, as well as in Rashi here: "a barley-corn." At any rate, it was completely unnecessary for Scripture to inform us that the magicians could not bring forth gnats, as these are creatures smaller in size than a barley-corn. The expression, *but they could not*, must hence mean as explained in the text. Such is Ramban's intent as explained by Rabbeinu Bachya. See my Hebrew commentary, p. 313. [↑](#footnote-ref-65)
66. Shemoth Rabbah 10:7. [↑](#footnote-ref-66)
67. Further, 9:8. In other words, just as in the case of boils it is said that it was done in the sight of the king, so also in the case of gnats, where the verse reads, *And Aaron stretched out his hand with his rod and smote the dust of the earth* (Verse 13), it was done in the sight of the king. [↑](#footnote-ref-67)
68. Psalms 78:45. [↑](#footnote-ref-68)
69. Shemoth Rabbah 10:4 [↑](#footnote-ref-69)
70. Further, 10:5. [↑](#footnote-ref-70)
71. Ezekiel 33:9. [↑](#footnote-ref-71)
72. Further, 9:3-4. [↑](#footnote-ref-72)
73. Ibid., Verses 15-16. [↑](#footnote-ref-73)
74. The three verses are mentioned by Ramban more fully later in the text. Here he mentions the text in a general way although it is based on Verse 16 here. [↑](#footnote-ref-74)
75. Rashi commented (above, 7:15): "*Lo, he goes forth unto the water to ease himself*. Pharaoh claimed to be a god and asserted that [because of his divine powers], he did not need to ease himself. Therefore he would rise early and go forth to the Nile to ease himself in secret." This interpretation of Rashi which is based upon a Midrash (Tanchuma Va'eira, 14) is alluded to by Ramban's words that his own explanation is "in line with the plain meaning of Scripture," thus implying that there is a Midrashic or homiletic interpretation of the verse, namely, that of Rashi mentioned above. [↑](#footnote-ref-75)
76. Above, 7:15, in the case of the first plague. [↑](#footnote-ref-76)
77. Here in Verse 16. [↑](#footnote-ref-77)
78. Further, 9:13. [↑](#footnote-ref-78)
79. Above, 7:26 (in the plague of frogs); further, 9:1 (pestilence), and 10:1 (locusts). [↑](#footnote-ref-79)
80. Esther 1:6. [↑](#footnote-ref-80)
81. Further, 9:10. [↑](#footnote-ref-81)
82. Esther 1:5. [↑](#footnote-ref-82)
83. Bamidbar (Numbers) 16:32. [↑](#footnote-ref-83)
84. *The Book of Tehillim* – Meam Loez, Psalms II – Chapters 33-61, by Rabbi Shmuel Yerushalmi. [↑](#footnote-ref-84)
85. *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-85)
86. 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-86)
87. The plague of wild beasts began on Rosh HaShana, as we shall see in our parsha next week. [↑](#footnote-ref-87)
88. Abraham and Jacob. [↑](#footnote-ref-88)
89. I.e., remembered on high. [↑](#footnote-ref-89)
90. Six months before the redemption. [↑](#footnote-ref-90)
91. Note the similarity between the earth swallowing Qorah 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-91)
92. Rashbam [↑](#footnote-ref-92)
93. Tehillim (Psalms) 46:10 – this is the war that will end all wars – Ibn Ezra - *Abraham Ibn Ezra’s Commentary On the Second Book of Psalms*, Translated and Annotated by H. Norman Strickman. [↑](#footnote-ref-93)
94. Yaavetz HaDoresh [↑](#footnote-ref-94)
95. Ibid. 85 [↑](#footnote-ref-95)
96. Ibid. 94 [↑](#footnote-ref-96)
97. Ibid. 86 [↑](#footnote-ref-97)
98. *Da’ath Sofrim*, Commentary to the Book of Psalms, by Rabbi Chaim Dov Rabinowitz. [↑](#footnote-ref-98)
99. Shemot (Exodus) 14:10 [↑](#footnote-ref-99)
100. Ibid. 99 14:15 [↑](#footnote-ref-100)
101. 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-101)
102. While there is, some variation in the story this day must have been the day when Caesar was venerated. Fitzmyer opines that the day is the spectacle of *Vicennalia*. (20-year festival; celebration of 20 years of rule) Fitzmyer, J. A. (1998). *The Acts of the Apostles, A New Translation w Introduction and Commentary* (The Anchor Yale Bible ed., Vol. 31). New Haven: The Anchor Yale Bible. p. 491 [↑](#footnote-ref-102)
103. It would appear from the text that this “apparel” is his normal uniform when officiating as King. However, Josephus and several other sources tell a different story. [↑](#footnote-ref-103)
104. Some accounts of this story place the events in Caesarea. [↑](#footnote-ref-104)
105. Marcus, J. (2000), The Anchor Bible: Mark 1-8 – A New Translation With Introduction and Commentary, New York: Doubleday, p. 371. [↑](#footnote-ref-105)
106. 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-106)
107. **ותשובות** **שאלות** “questions and answers” [↑](#footnote-ref-107)
108. Gale, T. (n.d.). *Encyclopedia Judaica,* (1st ed., Vol. 13). (F. Skolnik, Ed.) 1972: Keter Publishing House Ltd. pp. 359-60 [↑](#footnote-ref-108)
109. Josephus, F., & Whiston, W. (1996, c1987). *The works of Josephus: Complete and unabridged*. Peabody: Hendrickson. Ant 19.343-344 [↑](#footnote-ref-109)
110. Ibid. Ant 19.345 [↑](#footnote-ref-110)
111. Ibid. Ant 19.344 [↑](#footnote-ref-111)
112. Edited by Ronnie Serr, Los Angeles, Elul 5764, Tamuz 5765. The first part of the translation is based on Rabbi Avraham Sutton’s translation. The second part of the translation (beginning with ) is based on Earl Klein and **Rabbi Moises Benzaquen**. *A Selihot Prayerbook According to the Oriental Sephardic Rite*. With a New Translation and Commentary. Los Angeles, Tefillah Publishing, 1995, pp. 4147. Thanks for Dinah Berland for editing help. Draft 4. [↑](#footnote-ref-112)
113. The middle wall is not the Soreg of the Temple. This “wall of partition” is the dogma of Shammai separating the Jewish people from the Gentile as noted above. The “Soreg” is a wall in the Temple courtyard, which marked the boundaries of the Court of the Gentiles. This is NOT Hakham Shaul’s reference. This breaking down of the “middle wall” is a reference to the Messianic title “Peretz.” The word ***paretz***, wherever used, signifies the breaching of a fence and passing through, just as: *I will break down* ***('p'rotz')*** *the fence ‎thereof*; (Isaiah 5:5) *Why have You broken down* ***('paratzta')*** *her fences*? (Psalms 80:13) And in the language of the Rabbis: ***“Pirtzah*** (a breach in a wall) calls ‎forth to the thief.” (Sotah 26a) Indeed, the Sacred Language (Hebrew is called “the sacred” language.) uses the term ***p'rotz*** when referring to anything that oversteps its boundary: *And you with break-forth ('upharatzta') to the west, and to the east;* *And the man broke forth* ***(‘vayiphrotz')*** *exceedingly*. [↑](#footnote-ref-113)
114. These δόγμασιν are a reference to the eighteen edicts (middot) of Shammai which separated the Jewish people from the Gentiles by deeming the Gentile “unclean.” cf. Acts 10:28. See Falk, H. (2003). *Jesus the Pharisee, A new Look at the Jewishness of Jesus.* Wipf and Stock Publishers. [↑](#footnote-ref-114)
115. The “New Body” is a conjoining of Jews and Gentiles who have converted to Judaism under the authority of Yeshua HaMashiach. [↑](#footnote-ref-115)
116. “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-116)
117. 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-117)
118. 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-118)
119. 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-119)
120. The Greek **ἀκούω** – *akouo* most certainly derived from the Hebraic **Shama** – to hear, obey or understand. [↑](#footnote-ref-120)
121. 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-121)
122. 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-122)
123. 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-123)
124. 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-124)
125. “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-125)
126. Messiah is the personification of the “Mystery/Secret” of G-d. [↑](#footnote-ref-126)
127. 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-127)
128. Other generations did not have the privilege of seeing Messiah personally. [↑](#footnote-ref-128)
129. 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-129)
130. **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-130)
131. 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-131)
132. 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-132)
133. 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-133)
134. **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-134)
135. 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-135)
136. 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-136)
137. **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-137)
138. “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-138)
139. (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-139)
140. 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-140)
141. Hokhmah the Principle agent of the Bet Din [↑](#footnote-ref-141)
142. 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-142)
143. **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-143)
144. 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-144)
145. We, the Jewish people have confident assurance being in union with Messiah, therefore you (Gentiles) should not lose heart… [↑](#footnote-ref-145)
146. 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-146)
147. Access – connection through the Mitzvot and the Halakhic rulings of the Mesorah. [↑](#footnote-ref-147)
148. Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 219 [↑](#footnote-ref-148)
149. “To demand” and “to request.” [↑](#footnote-ref-149)
150. **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-150)
151. This term denotes the submission to G-d as the only authority, which we are to Pray to. The posture is an expression of homage, humility and petition. This is also a reference to the Amidah. We note this because the Hebrew word Amidah means, “standing Prayer.” In order for one to “bend the knee”, one needs to be “standing.” [↑](#footnote-ref-151)
152. The use of **πατήρ** – *pater* shows the relationship between the Supreme Authority and the worshiper. This relationship is seen as a Father/Son relationship. Therefore, the son can have a relationship with the Father, which he sees as correctional and directorial with true compassion. It is also used of the members of the Sanhedrin, whose prerogative it was by virtue of the wisdom and experience in which they excelled, to take charge of the interests of others. This suits the present context of the Bet Din and corresponding officers. We would expect to find word or titles of compassion in this particular reading associated with the Darshan. [↑](#footnote-ref-152)
153. This phrase is most likely a Scribal insertion and invention. Understanding that Hebrew as a rhythmic Cantorial meter causes us to see that relationship between the words **πατήρ** – *pater* & **πατριά** – *patria* of the next verse. [↑](#footnote-ref-153)
154. “Every family” – means every species, genre, tribe and clan. Every distinction is known by G-d the Father, because He is their progenitor. The use of **πατριά** – *patria* here only shows that G-d is the source and creator of all beings. He looks over them as a **πατήρ** – *pater* “Father.” This phrase is abstract and hard for some Scholars to grasp. Nonetheless, God is called the Father of the stars, the heavenly luminaries, because he is their creator, upholder, ruler. He is Father of all rational and intelligent beings, whether angels or men, because He is their creator, preserver, guardian and protector. G-d is Father of spiritual beings and of all men. The verb **ὀνομάζω** – *onomazo* is named that is, involves the name, of **πατριά** – *patria.* But Bullinger, Bucer, Estius, Rückert, Matthies, and Holzhausen take the verb in the sense of “exists.” [↑](#footnote-ref-154)
155. G-d calls every star, constellation and angel by name. This is a representation of His supreme authority and exalted position as Creator. Cf. Psa 147:4; Isa 40:26 [↑](#footnote-ref-155)
156. **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. The mention of **κραταιόω** – *krataioo,* **δόξα** – *doxa,*  and **δύναμις** – *dunamis* show the dynamic flow of Divine Power through Messiah’s tree of Lights. This shows us that and **δύναμις** – *dunamis* that the First Parnas (Pastor) is dependent on the Darshan/**δόξα** – *doxa*. [↑](#footnote-ref-156)
157. The use of **κραταιόω** – *krataioo* show an association with Da’at (**κραταιός** – *krataios*) the third member of the heavenly Bet Din. [↑](#footnote-ref-157)
158. See “virtuous power” above in footnote for #16 Darshan/Chazan Iyar 1. But **δύναμις** – *dunamis* denotes or implies that **δύναμις** – *dunamis* comes from an external source, and enters into the inner man. The “coming from the external source” is the “Breathing out the words” of the Oral Torah/Mesorah by ones Mentor/Hakham. Our paraphrase of Eadie, J. (2005). *A Commentary on the Greek Text of Paul's Letter to the Ephesians.* (M. G. Rev. W. Young, Ed.) Birmingham, AL: Solid Ground Christian Books. p. 244 [↑](#footnote-ref-158)
159. Because the “strengthening” empowers the virtuous abilities of the petitioner we see that “Spirit” is the breathing of the Oral Torah, which produces (strengthens) holiness. [↑](#footnote-ref-159)
160. The infusion of moral excellence (**δύναμις** – *dunamis*) into the “inner man” – soul/Neshamah is the result of the Spirit/Breath being Orally breathed by ones mentor. The Darshan is the agent of the Spirit in the present pericope. His Prophetic Magid strengthens moral integrity. [↑](#footnote-ref-160)
161. **ῥιζόω** – *rhizoo* perfectly describes the condition of the Gentiles coming to faithful obedience in Messiah. [↑](#footnote-ref-161)
162. **ἐξισχύω** – *exischuo* from **ἰσχύω** – *ischuo* which stems from the Officer, Chazan. Again this phraseology show the path of G-d energy as it flow through the Congregation. The Officer, Chazan fits the nomenclature of **ἰσχύω** – *ischuo* containing and exhibiting strength, might ability and force. cf. G2479 Thielman says that **ἐξισχύω** – *exischuo* has the connotation of growing in power/ability to the point of prevailing. Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. pp. 233-34 [↑](#footnote-ref-162)
163. Hakham Shaul is aware that the So’od/Mystery of Messiah requires a great deal of learning. He shows the path of “comprehension” is through “growing in power/ability to the point of prevailing” mentally, to the place of comprehending the So’od explanations of Messiah. [↑](#footnote-ref-163)
164. The dimensional geometry causes Scholars to fumble over themselves not being able to do simple math. The dimensions form a simple cube with 12 lines. The center of the cube is the 13th dimension so to speak. Thirteen (13) is the numerical value of Unity and “Love” in Hebrew. Hakham Shaul’s mystery is showing us that Messiah came to bring unity between G-d and man through the Mesorah. Furthermore, he is showing us that the Gentiles can become one with the Jewish people through conversion. [↑](#footnote-ref-164)
165. See Barth, M. (1975). *Ephesians, Introduction, Translation, and Commentary on Chapters 1 - 3.* (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible. pp. 373-4 [↑](#footnote-ref-165)