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| **Esnoga Bet Emunah****4544 Highline Dr. SE****Olympia, WA 98501****United States of America****© 2015**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** | **Menorah 5** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2015**[**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** | **Third Year of the Triennial Reading Cycle** |
| **Nisan 29, 5775 – April 17/18, 2015** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**Fri. Apr 17 2015 – Candles at 8:04 PMSat. Apr 18 2015 – Habdalah 9:02 PM | **Austin & Conroe, TX, U.S.**Fri. Apr 17 2015 – Candles at 7:42 PMSat. Apr 18 2015 – Habdalah 8:37 PM | **Brisbane, Australia**Fri. Apr 17 2015 – Candles at 5:11 PMSat. Apr 18 2015 – Habdalah 6:04 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Apr 17 2015 – Candles at 7:57 PMSat. Apr 18 2015 – Habdalah 8:55 PM | **Manila & Cebu, Philippines**Fri. Apr 17 2015 – Candles at 5:52 PMSat. Apr 18 2015 – Habdalah 6:43 PM | **Miami, FL, U.S.**Fri. Apr 17 2015 – Candles at 7;27 PMSat. Apr 18 2015 – Habdalah 8:21 PM |
| **Murray, KY, & Paris, TN. U.S.**Fri. Apr 17 2015 – Candles at 7:13 PMSat. Apr 18 2015 – Habdalah 8:12 PM | **Olympia, WA, U.S.**Fri. Apr 17 2015 – Candles at 7:45 PMSat. Apr 18 2015 – Habdalah 8:53 PM | **Port Orange, FL, U.S.**Fri. Apr 17 2015 – Candles at 7:34 PMSat. Apr 18 2015 – Habdalah 8:29 PM |
| **San Antonio, TX, U.S.**Fri. Apr 17 2015 – Candles at 7:44 PMSat. Apr 18 2015 – Habdalah 8:39 PM | **Sheboygan & Manitowoc, WI, US**Fri. Apr 17 2015 – Candles at 7:19 PMSat. Apr 18 2015 – Habdalah 8:23 PM | **Singapore, Singapore** Fri. Apr 17 2015 – Candles at 6:51 PMSat. Apr 18 2015 – Habdalah 7:40 PM |
| **St. Louis, MO, U.S.**Fri. Apr 17 2015 – Candles at 7:22 PMSat. Apr 18 2015 – Habdalah 8:22 PM | **Tacoma, WA, U.S.**Fri. Apr 17 2015 – Candles at 7:43 PMSat. Apr 18 2015 – Habdalah 9:03 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

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

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Patricia Sand

His Excellency Adon El-Adamah Ruach

Her Excellency Giberet Lydia Ruach

Her Excellency Giberet Anternette Clabon

Her Excellency Giberet Rosalyn Reed

Her Excellency Giberet Shanique Scipio

Her Excellency Giberet Olette Jennings

His Excellency Adon Ernest Davis

Her Excellency Giberet Claudine Johnson

Her Excellency Giberet Veronica Lagrone

Her Excellency Giberet Misty Freeman

Her Excellency Giberet Erma Dupree

**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!**

**Shabbat “Az Yabdil Moshe” - “Then Separated Moses” &**

**Shabbat Mevar’chim HaChodesh Iyar**

**(Sabbath of the Proclamation of the New Moon of the Month of Iyar)**

**(Saturday Evening 18th of April – Monday Evening 20th of April, 2015)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אָז יַבְדִּיל מֹשֶׁה** |  | **Saturday Afternoon** |
| **“Az Yabdil Moshe”** | Reader 1 – D’barim 4:41-43 | Reader 1 – D’barim 6:4 - 9 |
| **“Then Separated Moses”** | Reader 2 – D’barim 4:44-46 | Reader 2 – D’barim 6:10-12 |
| **“Entonces apartó Moisés”** | Reader 3 – D’barim 4:47-49 | Reader 3 – D’barim 6:13-15 |
|  | Reader 4 – D’barim 5:1-18 |  |
| D’barim (Deut.) 4:41 – 6:3B’Midbar (Num) 28:9-15 | Reader 5 – D’barim 5:19-21 | **Monday & Thursday****Mornings** |
| Psalm 113:1 – 115:18 | Reader 6 – D’barim 5:22-24 | Reader 1 – D’barim 6:4 - 9 |
| Ashlamatah: Josh. 20:8 – 21:8 | Reader 7 – D’barim 5:25 – 6:3 | Reader 2 – D’barim 6:10-12 |
| Special: 1 Sam. 20:18-42 |  Maftir – B’Midbar 28:16-25 | Reader 3 – D’barim 6:13-15 |
| N.C.: Mark 14:22-25;Lk 22:15-20; Rm 9:14-18 |  1 Sam. 20:18-42 |   |



**Friday Evening April 17, 2015**

**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,[[1]](#footnote-1) 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.**

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

**(Moses’ Second Discourse)**

* Moses Assigns 3 Cities of Refuge East of Jordan – Deut. 4:41-43
* Title, Time and Place of Moses’ Second Discourse – Deut. 4:44-49
* On the Revelation of Horeb – Deut. 5:1-5
* The First Word – Deut. 5:6
* The Second Word – Deut. 5:7-10
* The Third Word – Deut. 5:11
* The Fourth Word – Deut. 5:12-15
* The Fifth Word – Deut. 5:16
* The Sixth, Seventh, Eighth, and Ninth Word – Deut. 5:17
* The Tenth Word – Deut. 5:18
* The Manner in which the Decalogue was Delivered – Deut. 5:19-30
* Conclusion of the Second Discourse – Deut. 6:1-3

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deuteronomy) ‎‎4:41 – 6:3‎**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 41. **Then Moses decided to separate** three cities on the side of the Jordan towards the sunrise, | 41. And now, behold, **Mosheh set apart** three cities beyond the Jordan toward the sunrise,  |
| 42. so that a murderer might flee there, he who murders his fellow man unintentionally, but did not hate him in time past, that he may flee to one of these cities, so that he might live: | 42. that the manslayer who had killed his neighbor without intention, not having hated him yesterday or before, may flee, and escape into one of those cities, and be spared alive. |
| 43. Bezer in the desert, in the plain country of the Reubenites, Ramoth in Gilead of the Gadites, and Golan in the Bashan of the Menassites. | 43. Kevatirin the wilderness, in the plain country, for the tribe of Reuben, and Ramatha in Gilead for the tribe of Gad, and Dabera in Mathnan for the tribe of Menasheh. |
| 44. And this is the teaching which Moses set before the children of Israel: | 44. This is the declaration of the Law which Mosheh set in order before the sons of Israel |
| 45. These are the testimonies, statutes and ordinances, which Moses spoke to the children of Israel when they went out of Egypt, | 45. and the statutes and judgments which Mosheh spoke with the sons of Israel at the time when they had come out of Mizraim. |
| 46. on the side of the Jordan in the valley, opposite Beth Peor, in the land of Sihon, king of the Amorites, who dwelt in Heshbon, whom Moses and the children of Israel smote, after they went out of Egypt. | 46. And Mosheh delivered them beyond Jordan over against Beth Peor, in the land of Sihon king of the Amoraee, who dwelt in Heshbon, whom Mosheh and the sons of Israel smote when they had come out of Mizraim. |
| 47. And they possessed his land and the land of Og, king of the Bashan, the two kings of the Amorites, who were on the side of the Jordan, towards the sunrise, | 47. And they took possession of his land and the land of Og, king of Mathnan, the two kings of the Amoraee, who were beyond the Jordan, eastward, |
| 48. from Aroer, which is by the bank of the river Arnon, to Mount Sion, which is Hermon, | 48. from Aroer on the bank of the river Arnon to the mountain of Saion, which is the Snowy Mount; |
| 49. and all the plain across the Jordan eastward as far as the sea of the plain, under the waterfalls of the hill. | 49. and all the plain beyond Jordan, eastward, unto the sea that is in the plain under the spring of the heights. |
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| 1. And Moses called all Israel and said to them, "Hear, O Israel, the statutes and ordinances which I speak in your ears this day, and learn them, and observe [them] to do them.  | 1. And Mosheh called all Israel, and said to them: Hear, Israel, the statutes and judgments that I speak before you this day, to learn them, and observe to perform them.  |
| 2. The Lord our God made a covenant with us in Horeb. | 2. The LORD our God confirmed a covenant with us in Horeb: |
| 3. Not with our forefathers did the Lord make this covenant, but with us, we, all of whom are here alive today. | 3. not with our fathers did the LORD confirm this covenant, but with us, who are all of us here this day alive and abiding. |
| 4. Face to face, the Lord spoke with you at the mountain out of the midst of the fire: | 4. Word to word did the LORD speak with you at the mountain from the midst of the fire. |
| 5. (and I stood between the Lord and you at that time, to tell you the word of the Lord, for you were afraid of the fire, and you did not go up on the mountain) saying, | 5. I stood between the Word of the LORD and you at that time, to declare to you the word of the LORD, because you were afraid before the voice of the Word of the LORD, which you heard from the midst of the fire; neither did you go up to the mountain while He said: |
| 6. "I am the Lord your God, Who took you out of the land of Egypt, out of the house of bondage. | 6. Sons of Israel, My people, I am the LORD your God, who made and led you out free from the land of Mizraim, from the house of the bondage of slaves. |
| 7. You shall not have the gods of others in My presence. | 7. Sons of Israel, My people, no other god will you have beside Me. |
| 8. You shall not make for yourself a graven image, or any likeness which is in the heavens above, which is on the earth below, or which is in the water beneath the earth. | 8. You will not make to you an image or the likeness of anything which is in the heavens above, or in the earth below, or in the waters under the earth: |
| 9. You shall not prostrate yourself before them, nor worship them, for I, the Lord your God, am a zealous God, visiting the iniquity of the fathers upon the sons, upon the third and the fourth generations of those who hate Me. | 9. you will not worship them or do service before them; for I am the LORD your God, a jealous and avenging God, taking vengeance in jealousy; remembering the sins of wicked/lawless fathers upon rebellious children to the third generation and to the fourth of them that hate Me, when the children complete to sin after their fathers; |
| 10. And [I] perform loving kindness to thousands [of generations] of those who love Me and to those who keep My commandments. | 10. but keeping mercy and bounty for a thousand generations of the righteous/generous who love Me and keep My mandates and My laws. |
| 11. You shall not take the name of the Lord, your God, in vain, for the Lord will not hold blameless anyone who takes His name in vain. | 11. Sons of Israel, My people, no one of you will swear by the Name of the Word of the LORD your God in vain: for the LORD, in the day of the great judgment, will not acquit anyone who will swear by His Name in vain. |
| 12. Keep the Sabbath day to sanctify it, as the Lord your God commanded you. | 12. Sons of Israel, My people, observe the day of Sabbath, to sanctify it according to all that the LORD your God has commanded. |
| 13. Six days may you work, and perform all your labor, | 13. Six days you will labor and do all your work, |
| 14. but the seventh day is a Sabbath to the Lord your God; you shall perform no labor, neither you, your son, your daughter, your manservant, your maidservant, your ox, your donkey, any of your livestock, nor the stranger who is within your cities, in order that your manservant and your maidservant may rest like you. | 14. but the seventh day (will be for) rest and quiet before the LORD your God; you will do no work, neither you, nor your sons, nor your daughters, nor your servants, nor your handmaids, nor your oxen, your asses, nor any of your cattle, nor your sojourners who are among you; that your servants and handmaids may have repose as well as you. |
| 15. And you shall remember that you were a slave in the land of Egypt, and that the Lord your God took you out from there with a strong hand and with an outstretched arm; therefore, the Lord, your God, commanded you to observe the Sabbath day. | 15. And remember that you were servants in the land of Mizraim, and that the LORD your God delivered and led you out with a strong hand and uplifted arm; therefore the LORD your God has commanded you to keep the Sabbath day. |
| 16. Honor your father and your mother as the Lord your God commanded you, in order that your days be lengthened, and that it may go well with you on the land that the Lord, your God, is giving you. | 16. Sons of Israel, My people, be every one mindful of the honor of his father and his mother, as the LORD your God has commanded you, that your days may be prolonged, and it may be well with you in the land which the LORD your God gives you. |
| 17. You shall not murder. And you shall not commit adultery. And you shall not steal. And you shall not bear false witness against your neighbor. | 17. Sons of Israel, My people, you will not murder, nor be companions or participators with those who do murder, nor will there be seen in the congregations of Israel (those who have part) with murderers; that your children may not arise after you, and teach their own to have part with murderers; for because of the guilt of murder the sword comes forth upon the world.Sons of Israel, My people, you will not be adulterers, nor companions of, or have part with, adulterers; neither will there be seen in the congregations of Israel (those who have part) with adulterers, and that your children may not arise after you, and teach theirs also to be with adulterers; for through the guilt of adulteries the plague comes forth upon the world.Sons of Israel, My people, you will not be thieves, nor be companions nor have fellowship with thieves, nor will there be seen in the congregations of Israel (those who have part) with thieves; for because of the guilt of robberies famine comes forth on the world.Sons of Isreal, My people, you will not bear false witness, nor be companions or have fellowship with the bearers of false testimony; neither will there be seen in the congregations of Israel those who (have part) with false witnesses; for because of the guilt of false witnesses the clouds arise, but the rain does not come down, and dearth comes on the world. |
| 18. And you shall not covet your neighbor's wife, nor shall you desire your neighbor's house, his field, his manservant, his maidservant, his ox, his donkey, or anything that belongs to your neighbor. | 18. Sons of Israel, My people, you will not be covetous, nor be companions or have fellowship with the covetous; neither will there be seen in the congregations of Israel any who (have part) with the covetous; that your children may not arise after you, and teach their own to be with the covetous. Nor let any one of you desire his neighbour's wife, nor his field, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that belongs to his neighbour; for because of the guilt of covetousness the government (malkutha) seizes upon men's property to take it away, and bondage comes on the world. |
| 19. The Lord spoke these words to your entire assembly at the mountain out of the midst of the fire, the cloud, and the opaque darkness, with a great voice, which did not cease. And He inscribed them on two stone tablets and gave them to me. | 19. These words spoke the LORD with all your congregation at the mount, from the midst of the fiery cloud and tempest, with a great voice which was not limited; and the voice of the Word {Dibbera} was written upon two tables of marble, and He gave them unto me. |
| 20. And it was, when you heard the voice from the midst of the darkness, and the mountain was burning with fire, that you approached me, all the heads of your tribes and your elders. | 20. But when you had heard the voice of the Word {Dibbera} from the midst of the darkness, the mountain burning with fire, the chiefs of your tribes and your Sages drew near to me,  |
| 21. And you said, "Behold, the Lord, our God, has shown us His glory and His greatness, and we heard His voice from the midst of the fire; we saw this day that God speaks with man, yet [man] remains alive. | 21. and said, Behold, the Word of the LORD our God has showed us His glorious Shekinah, and the greatness of His excellence, (His magnificence) and the voice of His Word have we heard out of the midst of the fire. This day have we seen that the LORD speaks with a man in whom is the Holy Spirit, and he remains alive. |
| 22. So now, why should we die? For this great fire will consume us; if we continue to hear the voice of the Lord, our God, anymore, we will die. | 22. But now why should we die? For this great fire will devour us; if we again hear the voice of the Word of the LORD our God, we will die. |
| 23. For who is there of all flesh, who heard the voice of the living God speaking from the midst of the fire, as we have, and lived? | 23. For who, of all the offspring of flesh, has heard the voice of the Word of the Living God speaking from amid the fire as we, and has lived? |
| 24. You approach, and hear all that the Lord, our God, will say, and you speak to us all that the Lord, our God, will speak to you, **and we will hear and do.** | 24. Go you near, and hear all that the LORD our God will say, and speak you with us all that the LORD our God will say to you, **and we will hearken and will do.** |
| 25. And the Lord heard the sound of your words when you spoke to me, and the Lord said to me, "I have heard the sound of the words of this people that they have spoken to you; they have done well in all that they have spoken. | 25. And the voice of your words was heard before the LORD when you spoke with me, and the LORD said to me, All the words of this people which they have spoken with you are heard before Me; all that they have said is good. |
| 26. Would that their hearts be like this, to fear Me and to keep all My commandments all the days, that it might be well with them and with their children forever! | 26. O that the disposition of their heart were perfect as this willingness is to fear Me and to keep all My commandments all days, that it may be well with them and with their children for ever! |
| 27. Go say to them, 'Return to your tents.' | 27. {Go, say to them: he has permitted you to join with your wives since you have been separated three days.} |
| 28. But as for you, stand here with Me, and I will speak to you all the commandments, the statutes, and the ordinances which you will teach them, that they may do them in the land which I give them to possess. | 28. Now therefore be separate from your wife, that with the orders above you may stand before Me, and I will speak with you the commandments, statutes, and judgments, which you will teach them to perform in the land that I give you to inherit. |
| 29. Keep them to perform [them] as the Lord your God has commanded you; do not turn aside either to the right or to the left. | 29. And now observe to do as the LORD your God has commanded you; decline not to the right hand or to the left. |
| 30. In all the way which the Lord, your God, has commanded you, you shall go, in order that you may live and that it may be well with you, and so that you may prolong your days in the land you will possess. | 30. Walk in all the way which the LORD your God commands you, that you may live and do well, and lengthen out days in the land you will inherit. |
|  |  |
| 1. This is the commandment, the statutes, and the ordinances that the Lord, your God, commanded to teach you, to perform in the land into which you are about to pass, to possess it. | 1. And this is the declaration of the commandments, the statutes, and the judgments which the LORD your God has commanded (me) to teach you to perform in the land to which you pass over to inherit;  |
| 2. In order that you fear the Lord, your God, to keep all His statutes and His commandments that I command you, you, your son, and your son's son, all the days of your life, and in order that your days may be lengthened. | 2. that you may fear the LORD your God, and keep all His statutes and precepts which I command you; you, your son, and the son of your son, all the days of your life; and that you may prolong your days. |
| 3. And you shall, [therefore,] hearken, O Israel, and be sure to perform, so that it will be good for you, and so that you may increase exceedingly, just as the Lord, the God of your fathers, spoke to you, a land flowing with milk and honey. | 3. Hearken then, Israel, to keep and to do, that it may be well with you, and you may increase greatly, as the LORD God of your fathers has spoken to you, (that) He will give you a land whose fruits are rich as milk, and sweet as honey. |
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**Rashi and Targum Pseudo Jonathan for**

**B’Midbar (Num.) 28:9-15‎**

| **Rashis Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 9. And on the Sabbath day, two unblemished lambs in the first year, and two tenths fine flour as a meal offering, mixed with oil, and its libation.  | but on the day of Shabbat 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 of each Sabbath on its Sabbath, in addition to the continual burnt offering and its libation. | 10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11. And on the beginning of your months, you shall offer up a burnt offering to the Lord: two young bulls, one ram, and seven lambs in the first year, [all] unblemished. | 11 And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12. Three tenths fine flour as a meal offering, mixed with oil for each bull, and two tenths fine flour as a meal offering, mixed with oil for each 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 fine flour mixed with oil as a meal offering for each lamb. A burnt offering with a spirit of satisfaction, a fire offering to the Lord. | 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. And their libations: a half of a hin for each bull, a third of a hin for each ram, and a quarter of a hin for each lamb; this is the burnt offering of each new month in its month, 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 will 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 one young male goat for a sin offering to the Lord; it shall be offered up in addition to the continual burnt offering 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 will you perform with its libation. |
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**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 16: Deuteronomy – II – Faith & Optimism**

By: Rabbi Yitzchaq Behar Argueti

Published by: Moznaim Publishing Corp. (New York, 1992)

Vol. 16 – “Deuteronomy – II – Faith & Optimism,” pp. 214-260.

**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.

**Rashi’s Commentary for: ‎** **D’barim (Deuteronomy) ‎‎4:41 – 6:3‎. ‎‎‎**

**41 Then [Moses] decided to separate** Heb. אָז יַבְדִּיל [The future form יַבְדִּיל instead of the past form הִבְדִּיל is to be explained]: Moses set his heart to hasten to [implement] the matter to separate them. And even though they were not to serve as cities of refuge until those of the land of Canaan would be separated, Moses said, “Any commandment that is possible to fulfill, I will fulfill” (Makkoth 10a).

**on the side of the Jordan towards the sunrise** On that side which is on the east of the Jordan.

**towards the sunrise** Heb. מִזְרְחָה שָׁמֶשׁ Because the word מִזְרְחָה is in the construct state, the “reish” is punctuated with a “chataf” (vocal “sh’va”), the meaning being, “the rising of the sun,” i.e., the place of the sunrise.

**44 And this is the teaching** This one which he is about to set down after this chapter.

**45 These are the testimonies... which [Moses] spoke** They are the very same ones that he spoke when they went out of Egypt, and he taught it to them again in the plains of Moab.

**47 who were on the side of the Jordan** which is in the east, because the other side was in the west. [That means on the side opposite the western side.]

**Chapter 5**

**3 Not with our forefathers** Alone did the Lord make [this covenant], but with us.

**4 Face to face** Rabbi Berechiah said, "So said Moses: 'Do not say that I am misleading you about something that does not exist, as an agent does, acting between the seller and the buyer, [because] behold, the seller Himself is speaking with you.’" (Pesikta Rabbathi).

**5 saying** This refers back to (verse 4), "the Lord spoke with you at the mountain out of the midst of the fire... saying, ‘I am the Lord...,’ and I stood between the Lord and you".

**7 in My presence** Heb. עַל־פָּנָי , lit. before Me, i.e., wherever I am, and that is the entire world. Another explanation: As long as I exist [i.e., forever] (Mechilta). I have already explained the Ten Commandments (see Exodus 20:1-14).

**12 Keep [the Sabbath day]** But in the first set [of Ten Commandments] (in Exod. 20) it says: “Remember [the Sabbath day]!” The explanation is: Both of them ("Remember" and “Keep”) were spoken simultaneously as one word and were heard simultaneously. (Mechilta 20:8)

**just as [the Lord your God] commanded you** Before the giving of the Torah, at Marah (Shab. 87b).

**15 And you shall remember that you were a slave...** God redeemed you on the condition that you will be His slave and keep His commandments.

**16 as the Lord your God commanded you** Also regarding the honoring of father and mother they were commanded at Marah, as it is said: (Exod. 15:25), “There He gave them a statute and an ordinance.” (San. 56b)

**17 And you shall not commit adultery** Adultery applies only [to relations] with a married woman.

**18 nor shall you desire** Heb. וְלֹא תִתְאַוֶּה . [As the Targum [Onkelos] renders:] וְלֹא תֵרוֹג , “you shall not desire.” This too is an expression of coveting (חֶמְדָּה) , just as “pleasant (נֶחְמָד) to see” (Gen. 2:9), which the Targum [Onkelos] interprets as “desirable (דִּמִרַגֵּג) to see.”

**19 which did not cease** Heb. וְלֹֽא יָסָף , interpreted by the Targum [Onkelos]: וְלָא פְּסָק “and it did not cease.” [Because it is human nature that one is unable to utter all his words in one breath, but he must pause, whereas the characteristic of the Holy One, blessed is He, is not so. God did not pause, and since He did not pause, He did not have to resume,] for His voice is strong and exists continuously (San. 17a). Another explanation of וְלֹא יָסָף : He never again revealed Himself so publicly [as He did on Mount Sinai. Accordingly, we render: and He did not continue].

**24 And you speak to us** Heb. וְאַתּ , a feminine form]-You weakened my strength as that of a female, for I was distressed regarding you, and you weakened me, since I saw that you were not anxious to approach God out of love. Would it not have been preferable for you to learn [directly] from the mouth of the Almighty God, rather than to learn from me?

**Ketubim: Psalm ‎113:1 – 115:18‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Hallelujah! Praise, you servants of the Lord, praise the name of the Lord.  | 1. Hallelujah! Give praise, O servants of the LORD, praise the name of the LORD.  |
| 2. May the name of the Lord be blessed from now and to eternity. | 2. May the name of the LORD be blessed, from now and forever. |
| 3. From the rising of the sun until its setting, the name of the Lord is praised. | 3. From the rising of the sun to its setting, the name of the LORD is praised. |
| 4. **The Lord is high over all nations; upon the heavens is His glory.** | 4. **The LORD is high above all Gentiles, His glory is over the heavens.** |
| 5. Who is like the Lord, our God, Who dwells on high, | 5. Who is like the LORD, our God, whose dwelling is lofty in situation? |
| 6. Who lowers [His eyes] to look in the heavens and the earth? | 6. Who lowers His eyes to look on the heavens and the earth. |
| 7. **He lifts the pauper up from the dust, from the dungheap He raises up the needy,** | 7. **Who raises up the poor man from the dust; He will lift up the needy from the ash-heap.** |
| 8. **To seat [him] with princes, with the princes of His people.** | 8. **To make him dwell with the leaders, with the leaders of His people.** |
| 9. **He seats the barren woman of the house as a happy mother of children. Hallelujah!** | 9. **Who makes dwell the congregation of Israel, who is likened to a barren woman who sits beholding the men of her house, full of people, like a mother who rejoices over her sons**. |
|  |  |
| 1. When Israel left Egypt, the house of Jacob [left] a people of a strange tongue,  | 1. When Israel came out of Egypt, the house of Jacob from barbarian peoples  |
| 2. Judah became His holy nation, Israel His dominion. | 2. The company of the house of Judah became property of His Holy One, Israel of his rulers. |
| 3. The sea saw and fled; the Jordan turned backward. | 3. When the word of the LORD was revealed at the sea, the sea looked and retreated; the Jordan turned around. |
| 4. The mountains danced like rams, hills like young sheep. | 4. When the Torah was given to His people, the mountains leapt like rams, the hills like offspring of the flock. |
| 5. What frightens you, O sea, that you flee? O Jordan, that you turn backward? | 5. God said, "What is the matter, O sea, for you are retreating? O Jordan, that you are turning around?" |
| 6. You mountains, that you dance like rams; you hills, like young sheep? | 6. O mountains, leaping about like rams? O hills, like offspring of the flock? |
| 7. From before the Master, Who created the earth, from before the God of Jacob, | 7. In the presence of the lord, dance, O earth, in the presence of the God of Jacob. |
| 8. Who transforms the rock into a pond of water, the flint into a fountain of water. | 8. Who turns the flint into a channel of water, the adamant to springs of water. |
|  |  |
| 1. Not for us, O Lord, not for us, but for Your name give honor, for Your kindness and for Your truthfulness.  | 1. Not on our account, O LORD, not on account of our merits, but rather to Your name give glory, because of Your goodness and because of Your truth.  |
| 2. Why should the nations say, "Where is your God now?" | 2. Why will the Gentiles say to us, "Where now is your God?" |
| 3. But our God is in heaven; whatever He wishes, He does. | 3. And our God's residence is in heaven, all that He desires He has done. |
| 4. Their idols are silver and gold, the handiwork of man. | 4. Their idols are of silver and gold, the handiwork of a son of man. |
| 5. They have a mouth but they do not speak; they have eyes but they do not see. | 5. They have a mouth, but do not speak; they have eyes, and do not see. |
| 6. They have ears but they do not hear; they have a nose but they do not smell. | 6. They have ears, and do not hear; they have nostrils, but do not smell. |
| 7. Their hands-but they do not feel; their feet-but they do not walk; they do not murmur with their throat. | 7. Hands, but do not feel; feet, but do not walk; they do not murmur with their throat. |
| 8. Like them shall be those who make them, all who trust in them. | 8. May their makers become like them, everyone who relies upon them. |
| 9. Israel, trust in the Lord; He is their help and their shield. | 9. O Israel, trust in the Word of the LORD; He is their helper and their shield. |
| 10. House of Aaron, trust in the Lord; He is their help and their shield. | 10. Those of the house of Aaron, trust in the Word of the LORD; He is their helper and their shield. |
| 11. Those who fear the Lord, trust in the Lord; He is their help and their shield. | 11. You who fear the LORD, trust in the Word of the LORD; He is their helper and their shield. |
| 12. **The Lord, Who remembered us, will bless; He will bless the house of Israel; He will bless the house of Aaron.** | 12. **The word of the LORD has remembered us for good, He will bless; He will bless the house of Israel, He will bless the house of Aaron.** |
| 13. **He will bless those who fear the Lord, the small together with the great.** | 13. **He will bless those who fear the LORD, the small with the great.** |
| 14. **May the Lord add upon you, upon you and upon your children.** | 14. **The word of the LORD will add to you; to you, and to your sons.** |
| 15. Blessed are you to the Lord, the Maker of heaven and earth. | 15. Blessed are you in the presence of the LORD, maker of heaven and earth. |
| 16. The heavens are heavens of the Lord, but the earth He gave to the children of men. | 16. The heavens of the heavens are for the glorious presence of the LORD, and the earth He has given to the sons of men. |
| 17. Neither will the dead praise God, nor all those who descend to the grave. | 17. The dead do not praise the name of the LORD, nor any of those who go down to the grave of earth. |
| 18. But we shall bless God from now until everlasting, Hallelujah! | 18. But we will bless Yah, from now and forevermore. Hallelujah! |
|  |  |

**Rashi’s Commentary for: Psalm ‎113:1 – 115:18‎**

**5 Who is like the Lord, our God** in heaven and earth, who dwells on high and lowers His eyes to see? מושיבי , להושיבי , מקימי , משפילי , מגביהי , all have a superfluous “yud.”

**9 the barren woman of the house** Zion, which is like a barren womanHe will seat her.

**as a happy mother of children** (Isa. 66:8): “that Zion both experienced birth pangs and bore her children.”

**Chapter 114**

**1 a people of a strange tongue** With another language, which is not the Holy Tongue. A similar expression is (Isa. 33: 19): “A people of a strange tongue you shall not see, a people of speech too obscure, etc.” The “nun” and the “lammed” are interchangeable, like נִשְׁכָּה , chamber, which is [equivalent to] לִשְׁכָּה , in the Book of Ezra (Neh. 13:7).

**2 Judah became His holy nation** He took Judah as the lot of His portion and His sanctity, and even they sanctified His name when they descended into the sea, as the matter that is stated (above 68:28): “the princes of Judah pelt them with stones.” Similarly, this verse is explained in the Aggadah (Mid. Ps. 114:8): Judah became His holy people, for Nahshon sprang into the sea and said, “I shall descend first,” and that is what [the Psalmist] says: Judah became His holy people.

**3 the Jordan turned backward** because all the water of Creation split.

**7 Who created the earth** Heb. חולי , Who created the earth. The “yud” is superfluous as מגביהי , משפילי and ההוֹפכי .

**8 into a fountain of water** Heb. למעינו . The “vav” is superfluous, as the “vav” in (above 104: 11, 20) “the beasts (חיתו) of the forest.”

Chapter 115

**1 Not for us** Not for us or for the fitness of our deeds shall You do [this] for us.

**but for Your name give honor** So that they should not say, “Where is their God now?”

**7 but they do not feel** Heb. ימישון , an expression of (Gen. 27:12): “Perhaps my father will feel me (ימשני) .”

**11 Those who fear the Lord** These are the proselytes.

**Meditation from the Psalms**

**Psalms ‎‎113:1 – 115:18**

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

Psalms 113-118 are collectively known as הלל, Hallel [praise].

Although they are so designated throughout rabbinic literature, these psalms are sometimes called הלל המצרי, *the Egyptian Hallel*, to distinguish them from psalm 136 which is referred to as הלל הגדול, *the great Hallel*.

The Talmud[[2]](#footnote-2) explains that the הלל המצרי surpasses the הלל הגדול because its themes are essential articles of the Jewish faith. They include the exodus from Egypt, the splitting of the sea, the revelation at Mount Sinai, the resurrection of the dead, and the cataclysmic advent of the Messiah.[[3]](#footnote-3)

The second chapter of Hallel continues the theme of the first chapter, which praises God: He raises the needy from the dust, from the trash heaps He lifts the destitute, to seat them with nobles, with the nobles of His people.[[4]](#footnote-4)

Israel achieved this level of nobility when the Jews left Egypt and displayed tremendous self-sacrifice at the sea. For they willingly risked their lives by entering the sea at God’s command.[[5]](#footnote-5) Then, as the second and third verses of this psalm state: Judah became His sanctuary, Israel His dominion. The sea saw and fled, the Jordan turned backward.[[6]](#footnote-6)

The ultimate self-discipline was achieved when Israel accepted the burden of the Torah at Sinai and agreed to conform completely to the will of God. At that moment, the entire creation was born anew.

Throbbing with new energy, bounding with fresh hope, the post-Sinaitic world is eloquently described by the Psalmist in the fourth verse: The mountains skipped like rams, the hills like young lambs.

The brief revelation and transformation at Sinai provided the world with a glimpse of the metamorphosis which will occur in the redemption of the future. Indeed, it is not nature which is destined to change; rather it is man whose eyes and ears will suddenly be opened, for the earth shall be filled with knowledge of HaShem, as water covers the sea.[[7]](#footnote-7) Thus, says the Psalmist, God will turn the rock into a pond of water [i.e., a reservoir of knowledge], the flint into a flowing fountain.[[8]](#footnote-8)

The preceding psalm vividly depicts the profound and immediate awe which HaShem’s miracles inspired in all of mankind. This psalm, however, describes the long-term effect of these wonders. God’s appearance left an indelible mark of faith upon the Jewish heart from all generations, but the gentiles were quick to forget the miraculous display of Divine might. The moment God concealed His presence, the gentiles taunted the Jews saying, ״Where now is their God?”[[9]](#footnote-9)

Therefore, we beseech God to intervene again, in order to teach the scoffers a lesson, not for our sake, HaShem, not for our sake, but for Your Name’s sake give glory, for the sake of Your kindness and Your truth![[10]](#footnote-10) Give us an opportunity to silence the heretics who mock You, and thus, we will praise HaShem, henceforth and forever! Praise God![[11]](#footnote-11)

The Talmud[[12]](#footnote-12) cites numerous opinions concerning the authorship of Hallel.

* Rabbi Yosi said that Moses and all of Israel said Hallel when they emerged safely from the sea.
* Rabbi Eliezer said that Moses and all of Israel said Hallel when they stood before the sea.
* Rabbi Yehoshua said that Joshua and all of Israel said Hallel when all the kings of Canaan gathered against them.
* Rabbi Eliezer HaModei said that Devorah and Barak said Hallel when Sisera threatened them.
* Rabbi Elazar ben Azariah said that King Chizkiyahu and his court said Hallel when the wicked Sennacherib threatened them.
* Rabbi Yosi HaGalli said that Mordechai and Esther said Hallel when Haman threatened them.
* The Sages said that the prophets of Israel composed Hallel so that the people could recite it upon every great event and in every period of danger; they will also recite Hallel upon the final redemption.
* The Talmud also mentions the view that David composed Hallel.

There is truth to all these opinions. The basic framework for Hallel was established by the early prophets, but this was elaborated upon in successive generations as a result of historic occasions which stimulated an outpouring of praise for Hashem. Later the master Psalmist, David, put these chapters of Hallel into their final form in the Book of Psalms.[[13]](#footnote-13)

In our Torah portion, Moshe finished separating the first three cities of refuge before he began reiterating the Torah’s commandments which were given to them when HaShem made a covenant with them in Horeb. As David looked at this portion, he saw that the whole purpose of the mitzvot that Moshe was reiterating, were summed up in the final pesukim of our seder:

***Debarim (Deuteronomy) 6:1-3*** *Now this is the commandment, the statutes, and the ordinances, which HaShem your God commanded to teach you, that ye might do them in the land whither ye go over to possess it--* ***2*** *that thou mightest fear HaShem thy God, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son’s son, all the days of thy life; and that thy days may be prolonged.* ***3*** *Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as HaShem, the God of thy fathers, hath promised unto thee--a land flowing with milk and honey.*

In David’s mind, these benefits were so awesome that he compared it to the splitting of the Reed Sea with it’s benefits. In other words, Hallel should be sung when HaShem redeems us, prospers us, and brings us to a land flowing with milk and honey.

It is therefore worthwhile that we should understand the Egyptian Hallel.

Hallel consists of six Psalms (113-118), which are said as a unit, on joyous occasions, when the praise of HaShem is particularly appropriate, immediately following the Shacharit[[14]](#footnote-14) “Shemone Esrei”.[[15]](#footnote-15) These occasions include the following:

1. The three pilgrimage festivals, Pesach, Shavuot, and Succoth.
2. Chanukah.
3. Rosh Chodesh (Beginnings of New Months).[[16]](#footnote-16)

These chapters are expressions of joy and faith in HaShem, and of gratitude for salvation from our enemies. They were incorporated into the Book of Psalms by King David, and they were singled out for inclusion in Hallel because they contain the following fundamental themes of the faith of Judaism:

* the Exodus,
* the giving of the Torah by HaShem at Sinai,
* the future resurrection of the dead,
* and the coming of the Mashiach.

**The Hallel and Eighteen**

***Ta’anith 28b*** *R. Johanan said in the name of R. Simeon ben Jehozadok: “****Eighteen times*** *during the year an individual may recite the whole Hallel, and they are:*

* *On the eight days of the Feast of Tabernacles,*
* *on the eight days of the Feast of Dedication (Chanukah),*
* *on the first day of the Passover, and*
* *on the day of Pentecost.*

*While in exile, however, one may recite it* ***twenty-one times*** *during the year, namely:*

* *On the nine days of the festival of Tabernacles,*
* *on the eight days of Chanukah,*
* *on the first two days of Passover,*
* *and on the two days of Pentecost.”*

**On Pesach[[17]](#footnote-17)**

Hallel is a very special collection of praises and thanks to Hashem. Our Neviim[[18]](#footnote-18) declared that we say it on festivals, and in commemoration of miraculous salvations. Moshe Rabbeinu and the Congregation of Israel were the first to say it, and King David later incorporated it into sefer Tehillim. The Hallel speaks of Yetziat Mitzrayim,[[19]](#footnote-19) Kiryat Yam Suf,[[20]](#footnote-20) matan Torah,[[21]](#footnote-21) Techiyat HaMetim,[[22]](#footnote-22) and Chevlai Mashiach.[[23]](#footnote-23)

Hakham Joel David Bakst[[24]](#footnote-24) offers us some interesting insights: “There are, in fact, two liturgical anomalies. One occurs at the beginning of Pesach during the first evening prayer and the other occurs at the end of Pesach during the morning service on the seventh (and eighth) day. The Hallel prayer is recited on every festival as part of the morning service. It is never recited at night because its function applies to the mystical rectifications that are only inherent at the time of the morning service of the respective festival. It is, however, sung in the Synagogue by much of the observant world on Pesach night!”

“It is stated in the Shulchan Aruch, the Code of Jewish Law, by the great Sephardic codifier Rabbi Yosef Caro, “On the first night of Pesach [and second night in the Diaspora] we sing the complete Hallel in the public service with a blessing at the beginning and end.” This is the tradition of Sephardic Jewry. This practice, however, is so illogical that the great Ashkenazi codifier Rabbi Moshe Isreles ruled against it in his glosses to the Shulchan Aruch. “None of this is our custom since we do not on any occasion recite the Hallel in the synagogue at night”. In spite of the objection the accepted custom of all kabbalists, Hasidim as well as the Ashkenazi descendants in Jerusalem[[25]](#footnote-25) is to recite the full Hallel in the evening service the first (and second) night of Pesach along with the Sephardic Jews. Yet, truthfully according to standard liturgical spiritual etiquette this nighttime ritual of an “additional” Hallel makes no sense.”

“Secondly, an even stranger liturgical anomaly occurs on Shevii Shel Pesach, the seventh day of Passover. The Hallel prayer consists of a section from the Book of Psalms. When Hallel is recited there are two versions, a “complete” Hallel and a “half” or partial Hallel. The half Hallel is actually only the omission of two of the Psalms. During the morning service on every Yom Tob the full Hallel is always recited. Only on the intermediate days of Yom Tob[[26]](#footnote-26) and on Rosh Chodesh is the half Hallel recited.[[27]](#footnote-27) The one exception to this rule occurs on the seventh and last day of Pesach. Although it is a complete Yom Tob, just as the first day is, only a half Hallel is permitted.[[28]](#footnote-28) Additionally, Shevii shel Pesach is the only Yom Tob when a Shehecheyanu blessing is not recited!”

“Although there is no halachic disagreement regarding the unprecedented manner of the recital of Hallel on the seventh day Yom Tob of Pesach it still remains an anomaly! Why is this? Although there is a well-known Midrash the sages used to explain away this phenomenon upon analysis the answer is far from sufficient. This is because the real story is too profound to be made public. Although on a subtle level the Midrash alludes to the deeper truth it is overtly covering up the sod of Kriat Yam Suf which is the real reason why the diminished Hallel is recited. The key is the “additional” Hallel on the first night of Pesach and a “diminished” Hallel on the last day of Pesach. We will truly see that the “The end is enwedged in the beginning”.[[29]](#footnote-29)

There are two traditional reasons given why we only say a partial Hallel on the last day of Pesach. The most prosaic of which is the fact that the sacrifices were the same during the intermediate and last days of Pesach, so no complete Hallel is required since they are all subsumed under the same rubric.[[30]](#footnote-30)

The more evocative reason is that when Israel made it across the Red Sea, the angels wished to sing praises, when God chastises them by saying, “The work of my hands is drowning in the sea, and you wish to sing?” This is the reason that people know, primarily because it is the only reason quoted in the later codes. Never mind that *we* sang and danced when we crossed the sea.

The first time this reason appears is in the 13th century work *Shiblei* *HaLeket* of Rabbi Tzidkiyahu Ben Avraham HaRofeh when he quotes from the lost Midrash *Harneinu*:

Shmuel Bar Abba said: “At the fall of your enemies, do not be joyful.” Because the Egyptians were drowned [we do not say a complete Hallel]. In later Halachic works, the Talmud, in *Sanhedrin*, is quoted to illustrate this point, “The work of my hands is drowning in the sea, and you wish to sing?” Even more interesting is that the more prosaic reason is not mentioned at all having been eclipsed and embellished by God’s empathy for the Egyptian enemy. In the collective Jewish memory, this is the reason most people seem to know, the source of which is a lost Midrash, which is buried in a section of the *Shiblei Haleket*, the subject of which is *Rosh Chodesh* (The New Moon). Dredged from the innards of a 13th Century halachic anthology, comes a truism in Jewish consciousness.

**In the Seder**

Why is there no blessing said before reciting Hallel at the Seder?

Rav Hai explains, we don’t recite a berakha before Hallel at the Seder because it isn’t “reciting Hallel”[[31]](#footnote-31) but “singing Hallel”, straight from the heart.[[32]](#footnote-32)

Why is the Hallel of Seder night excluded from the Rambam’s list of times to sing Hallel?

Based on the answer to our previous question, we now understand why Pesach night is not listed among those occasions where Hallel is “recited”, because we don’t “recite” it; we actually sing it, living the words as we say them.

The Egyptian redemption and the final redemption in the days of Mashiach are given expression in the Seder through several devices. We see it in the division of the four cups of wine,[[33]](#footnote-33) we see it in the division of the Hallel,[[34]](#footnote-34) and we see it in the division of the Seder itself.[[35]](#footnote-35)

The Seder itself is divided by the meal. The Haggada speaks of our redemption from Egypt before the meal, and it speaks of the final messianic redemption from the meal onward. The four cups of wine and the Hallel follow this division.

The first two Hallel Psalms, 113 and 114, are sung before the meal[[36]](#footnote-36) to remind us of our redemption from Egypt in the days of Moses.

The Hallel, Psalms 115, 116, 117, 118, after the meal, tells of our final redemption in the days of Messiah! In fact, the whole of the seder follows this pattern: The part before the meal reminds us of our redemption from Egypt in the days of Moshe, and from the meal onward, tells of the final redemption in the days of Messiah.

**Hallel at night**

The Hallel we say on Purim and the Hallel we say on Pesach are the most unusual of all the times we say Hallel. They are the only times when Hallel is said at night.[[37]](#footnote-37) At all other times Hallel is said only during the day.

On Pesach we say the Hallel, first, during the seder. What makes this Hallel so unusual is that this is the only time when we say:

* Hallel at night,
* when we divide Hallel,
* say many words during the division of the two halves.

We say Tehillim 113 and 114 before dinner and we say Tehillim 115, 116, 117, and 118 after dinner. **At all other times it is forbidden to interrupt Hallel, but, not on Pesach**.

***Pesachim 95b*** *THE FIRST REQUIRES [THE RECITING OF] HALLEL WHEN IT IS EATEN etc. Whence do we know it?-Said R. Johanan on the authority of R. Simeon b. Jehozadak: Scripture saith, Ye shall have a song as in the night when a feast is hallowed: the night that is hallowed for a feast [Festival] requires [the reciting of] Hallel [‘Song’], while the night which is not hallowed for a feast does not require [the reciting of] Hallel.*

In addition, we say Hallel a second time on Pesach, during the day. **Only on Purim and Pesach do we say Hallel twice: Once at night and once during the day**.

Thus we see that the Hallel of Pesach is a completely revealed Hallel that we say to acknowledge the hand of HaShem during the redemption when the whole world can see and hear. We say it at night to remind ourselves that HaShem is in control during the exile. We say it a second time during the day to look forward to the redemption at the end of the exile. But it is a revealed Hallel that the whole world can see.

**The Special Hallel of Shemini Atzeret**

There is an important component in the story of King Solomon, at the dedication of the first Temple, and Shemini Atzeret. When the people saw that the gates were open, and the fire came down from heaven to consume, for the first time, everything which was placed on he altar, they were filled with extreme joy, and they bowed, and prostrated on the floor of the Holy Temple, and sang, for the first time ever in the Tanach,the Hallel of David “*Ki Leolam Chasdo*”. Then they stood up, and the music instruments which David had made were playing, and they sang again the Hallel of David “*Ki Leolam Chasdo”.* This time not prostrating but standing. And here we encounter a new type of the Hallel. It is not said after a miracle of saving from the hands of the enemies, not as a Hallel which accompanies a mitzva, not as a song for the holiday, but as a thanksgiving song. For the general goodness of all the good which HaShem has done to Israel and to David.[[38]](#footnote-38) Moreover, that type of the Hallel was said while prostrated, and then while standing.Hence, the only Hallel which is equal to the Song of the day, where they prostrated themselves on the floor of the holy Temple, was on Shemini Atzeret.

The Hallel of David, recited in a standing position and the Hallel of David which is recited in awe, happiness, and gratitude, in a prostrated position on the Temple floor. The Hallel of Shemini Atzeret is the ONLY Hallel which is recited in both a standing and in a prostrated position.

**Hallel at Succoth**

The standard procedure on Succoth is to recite the blessing over the lulav and etrog,[[39]](#footnote-39) shake it,[[40]](#footnote-40) and then say Hallel with a minyan, shaking the lulav while saying, “Hodu LaShem ki tov” and “Ana HaShem hoshia na”.

Sephardim shake the lulav before Hallel when they first say the beracha and take the arba minim, then in Hallel at the first hodu once, at anna HaShem twice, and the second hodu once.

Sephardim shake towards the south, north, east, up, down, west. (If the Esnoga faces east then to your right, left, forward, up, down, backward.)[[41]](#footnote-41) One should turn his body and face the direction to which he is shaking. [[42]](#footnote-42)

The Gemara[[43]](#footnote-43) says that a person fulfills the mitzva of the four species merely through lifting them.

The Gemara, in Berachot 30a, indicates that shaking the lulav during Hallel is not essential. It says that if one rises early for a journey, “they should give him a lulav and he should shake it”. In context, it is pretty clear that he does not say Hallel. The Meiri, in Succah, indeed sees the shaking at the time of the blessing as the essential one, and shaking during Hallel as only an addition which enriches the joy of Succoth.

**Hallel at Purim**

The Gemara[[44]](#footnote-44) in the name of Rav Nachman explains that the reading of the Megillah is equivalent to Hallel. On Purim we read the Megillah[[45]](#footnote-45) of Esther and this is our Hallel! [[46]](#footnote-46)

***Megillah 14a*** *R. Nahman said: The reading of the Megillah is equivalent to Hallel.*

Can you imagine a Hallel without mentioning the name of HaShem even once? The Megillah of Esther never once mentions the name of HaShem! This Megillah / Hallel could only be a Purim phenomenon. Only on Purim could HaShem be so hidden that He cannot even be heard in Hallel. On Purim, during the exile, it is our job to see HaShem in every verse of the Megillah / Hallel. He is there; we just need to see Him.

On Purim we read the Megillah of Esther twice: Once at night and once during the day. We therefore are saying Hallel to reveal HaShem during the exile, at the beginning of our redemption, and during the redemption of the day.

On Purim, if one does not hear the Megillah he is obligated to say Hallel. Thus we can clearly see that the Megillah is Purim’s Hallel.

Thus we see that the Megillah / Hallel of Purim is a hidden Hallel that we say to reveal HaShem during the exile. We say it at night to remind ourselves that HaShem is in control during the exile. We say it a second time during the day to look forward to the redemption at the end of the exile. But it is a hidden Hallel that the world does not see.

**Rosh Chodesh**

On Rosh Chodesh we say only a partial Hallel. Why not the full Hallel since Rosh Chodesh is called a “moed”?[[47]](#footnote-47) Our Sages answer that since one may do work, then there can be only a partial Hallel as Shira, song, is required only on days when work is forbidden even during the night.[[48]](#footnote-48) Sephardim and Ashkenazim have different customs concerning a blessing before the partial Hallel of Rosh Chodesh.[[49]](#footnote-49)

**Partial Hallel**

On Rosh Chodesh[[50]](#footnote-50) and the last six days of Pesach we sing an abridged Hallel that omits the pesukim in Tehillim (Psalms) 115:1-11 and 116:1-11. This called Chatzi[[51]](#footnote-51) Hallel (חצי הלל - Half Hallel or Partial Hallel).

I believe that those selections omitted on these days are deliberate and specific, which means that we have to find some rhyme or reason behind the choice of passages to skip. Is there anything that binds the two skipped passages together and/or makes their exclusion particularly appropriate?

Tehillim (psalms) 115 has a clear division along the lines of the excluded text (vv. 1-11) and the verses that are always recited (#12-18). The theme of the first half is *Against the Nations*, whereas the second half is *Blessing and Praise*.

Based on the answers we gave to our questions regarding the Hallel at the seder, we can understand why we omit those twenty-two[[52]](#footnote-52) verses on Rosh Chodesh and the rest of Pesach. The national disgrace (where is your G-d) and the personal tribulations (pain and suffering have found me) are part and parcel of the Exodus, without them, the Hallel as a template for the exodus from Egypt is empty. It is like eating Pesach without maror and Matza.

There is a distinction between Succoth, which has Hallel on each day, and Pesach, when Hallel is recited only on the first day; the Gemara explains that since the additional offerings of the day on Succoth varied from day to day, each day has its own significance. Rabbi Soloveitchik would say that each day of Succoth has its own daily holiness, as manifested by the unique korban offered. Pesach, by contrast, has an identical musaf each day.

**The Great Hallel**

Psalms 135 and 136 stand as a single unit that is called “The Great Hallel”.

Why is this Psalm called “The Great Hallel”? R. Johanan explained: Because this Psalm says that the Holy One, blessed be He, sits in the highest heaven of the universe and apportions food to every creature.

Where does the Great Hallel begin? R. Judah said: It begins with *O give thanks unto the Lord* (Ps. 136:1) and goes up to *By the rivers of Babylon*.[[53]](#footnote-53) But R. Johanan maintained: It begins with *A song of ascents* and goes up to *By the rivers of Babylon*.[[54]](#footnote-54) And R. Aha said: It begins with *For the Lord has chosen Jacob unto Himself[[55]](#footnote-55)* and goes up to *By the rivers of Babylon*.[[56]](#footnote-56)

The following table details the normal Hallels:

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | **Pesach** | **Shavuot** | **Rosh HaShana** | **Yom Kippurim** | **Succoth** | **Chanukah** | **Purim** | **Rosh Chodesh** |
| **Full or Partial** | **Full** on the first (and second in the diaspora)**Partial** on the other six days. | **Full** | No Hallel | No Hallel | **Full** | **Full** | No HallelMegillahAs Hallel | **Partial** |
| **Blessing** | **Yes at Shacharit****No** at the seder.**No** on the other six days. | **Yes** |  |  | **Yes** | **Yes** | **Yes** | **Yes (Ashkenazim)****No (some Sephardim)[[57]](#footnote-57)** |
| **Parts Skipped** | Psalms 115:1-11Psalms 116:1-11 |  |  |  |  |  |  | Psalms 115:1-11Psalms 116:1-11 |
| **When?** | First day (and second in the diaspora) |  |  |  | Every day | Every day |  |  |
| **Night** | At night during the seder. |  |  |  |  |  | MegillahAt Arbit |  |
| **Day** | Shacharit | Shacharit |  |  | Shacharit | Shacharit | Megillah at Shacharit | Shacharit |

This chart demonstrates that we say Hallel when the sun is rising[[58]](#footnote-58) on the Bne Israel. We are reading these Psalms on the first Shabbat after the seventh day of Pesach, which is one of the times when we say a partial Hallel. The bi-modal reading of our psalm is read on the last Shabbat before Succoth, when we say a full Hallel every day.

**Ashlamatah: Joshua 20:8 – 21:8‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. And the Lord spoke to Joshua, saying, | 1. And the LORD spoke with Joshua, saying:  |
| 2. "Speak to the children of Israel, saying, 'Prepare for you cities of refuge, of which I spoke to you through Moses. | 2. "Speak with the sons of Israel, saying: 'Pick out for yourselves the cities of refuge about which I spoke with you by the hand of Moses, |
| 3. To which a slayer that kills any person unawares, unwittingly, shall flee and they shall be for you as a refuge from the avenger of blood. | 3. where a killer who will kill someone by negligence without his knowl­edge may flee. And they will be for you a refuge from the avenger of blood. |
| 4. And he shall flee to one of those cities, and he shall stand at the entrance of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city to them, and give him a place, and he shall dwell among them. | 4. And he will flee to one of these cities, and he will stand at the entrance of the gate of the city, and he will speak before the elders of that city his words, and they will gather him to the city unto them, and they will give to him a place, and he will dwell with them. |
| 5. And if the avenger of blood pursue him, then they shall not deliver the slayer into his hand, because he smote his neighbor unwittingly, and did not hate him from before. | 5. And if the avenger of blood will pursue after him, they will not hand over the killer in his hand, for without his knowing he struck down his neighbor and he was not hating him yesterday and before that. |
| 6. And he shall dwell in that city until he stand before the tribunal for judgment, until the death of the High Priest that shall be in those days. Then shall the slayer return, and come to his own city, and to his own house, to the city from which he fled." | 6. And he will dwell in that city until he will stand before the congregation for judgment, until the high priest in those days will die. Then the killer will return and enter his city and his house, the city from which he fled." |
| 7. And they set apart Kedesh in Galilee Mount Naphtali, and Shechem in Mount Ephraim, and Kirjatharba, which is Hebron, in the mountain of Judah. | 7. And they appointed Kedesh in Galilee in the hill country of the house of Naphtali and Shechem in the hill country of the house of Ephraim and Kiriath-arba, that is, Hebron, in the hill country of the house of Judah. |
| 8. And on the other side of the Jordan at Jericho eastward, they had assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. | 8. And across the Jordan which is east of Jericho, they picked Bezer in the wilderness, in the plain, from the tribe of Reuben, and Ramoth in Gilead from the tribe of Gad, and Golan in Matnan from the tribe of Manasseh. |
| 9. These were the cities set apart for all the children of Israel and for the stranger that sojourns among them, that whosoever kills any person unawares might flee there, and not die by the hand of the avenger of blood, until he stood before the tribunal. **{P}** | 9. And these were the cities that were appointed for all the sons of Israel and for the sojourners who will sojourn among them, where anyone who will kill someone by negligence may flee, and he will not die by the hand of the avenger of blood until he will stand before the congregation. **{P}** |
|  |  |
| 1. And the heads of the fathers' [houses] of the Levites approached Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers' [houses] of the tribes of the children of Israel; | 1. And the heads of the clans of the Levites drew near unto Eleazar the priest and unto Joshua the son of Nun and unto the heads of the clans of the tribes for the sons of Israel.  |
| 2. And they spoke to them in Shiloh in the land of Canaan, saying, "The Lord commanded through Moses to give us cities to dwell in, and the open land around them for our cattle." **{P}** | 2. And they spoke with them in Shiloh in the land of Canaan, saying: "The Lord commanded by the hand of Moses to give to us cities to dwell in and their open spaces for our cattle." **{P}** |
| 3. And the children of Israel gave to the Levites from their inheritance, according to the commandment of the Lord, these cities and the open land around them. | 3. And the sons of Israel gave to the Levites from their inheritance according to the Memra of the LORD these cities and their open spaces. |
| 4. And the lot went out for the families of the Kohathites; and the children of Aaron the priest, who were of the Levites, had by lot, from the tribe of Judah, and from the tribe of Simeon, and from the tribe of Benjamin, thirteen cities. **{S}** | 4. And the lot went forth for the families of Kohath, and the sons of Aaron the priest from the Levites had in the lot from the tribe of Judah and from the tribe of Simeon and from the tribe of Benjamin thirteen cities. **{S}** |
| 5. And the rest of the children of Kohath had by lot ten cities from the families of the tribe of Ephraim, and from the tribe of Dan, and from the half-tribe of Manasseh. **{S}** | 5. And the sons of Kohath who were left had in the lot from the families of the tribe of Ephraim and from the tribe of Dan and from the half tribe of Manasseh ten cities. **{S}** |
| 6. And the children of Gershon had by lot from the families of the tribe of Issachar, and from the tribe of Asher, and from the tribe of Naphtali, and from the half-tribe of Manasseh in Bashan, thirteen cities. **{S}** | 6. And the sons of Gershon had in the lot thirteen cities from the families of the tribe of Issachar and from the tribe of Asher and from the tribe of Naphtali and from the half tribe of Manasseh in Matnan. **{S}** |
| 7. For the children of Merari according to their families, there were twelve cities from the tribe of Reuben and from the tribe of Gad, and from the tribe of Zebulun. **{S}** | 7. And the sons of Merari according to their families had twelve cities from the tribe of Reuben and from the tribe of Gad and from the tribe of Zebulun. **{S}** |
| 8. And the children of Israel gave to the Levites by lot these cities with the open land around them, as the Lord had commanded through Moses. **{P}** | 8. And the sons of Israel gave to the Levites these cities and their open spaces, just as the LORD commanded by the hand of Moses, in the lot. **{P}** |
|  |  |

**Rashi’s Commentary on Joshua 20:8 – 21:8‎**

**8** **And of the other side of the Jordan at Jericho eastward, they had assigned** during Moses’ time as it is stated: Bezer in the wilderness, etc.

**9** **set apart** lit., the cities of setting apart, those set apart for this.

**Chapter 21**

**5** **And the rest of the children of Kohath** They are the children of Moses, and the children of Izhar, and Hebron, and Uzziel.

**from the families of the tribe of Ephraim** These cities fell to them from the inheritance of the tribe of the children of Ephraim, for they received cities in the inheritance of each tribe, as it is stated: "From the many you shall take many, and from the few you shall take few; each tribe according to its inheritance which they inherit, shall give of its cities to the Levites."

**Special Ashlamatah: 1 Sam. 20:18-42**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.  | 18. And Jonathan said to him: “Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty.” |
| 19. And for three days, you shall hide very well, and you shall come to the place where you hid on the day of work, and you shall stay beside the traveler's stone. | 19. And at the third (day) of the moon you will be sought out very much, and you will go to the place where you hid yourself on the weekday, and you will dwell near “ Stone Coming.” |
| 20. And I shall shoot three arrows to the side, as though I shot at a mark. | 20. And I am to shoot three arrows with the bow so as to hit for myself at the target. |
| 21. And behold, I shall send the youth, (saying,) 'Go, find the arrows.' If I say to the youth, 'Behold, the arrows are on this side of you,' take it and come, for it is well with you, and there is nothing the matter, as the Lord lives. | 21. And behold I will send the young man: ‘Go, get the arrows.’ If indeed I say to the young man: ‘Behold the arrow is on this side of you; take it and bring (it),’ then there is peace for you and nothing evil as the LORD lives. |
| 22. But, if I say thus to the youth, 'Behold, the arrows are beyond you,' go! For the Lord has sent you away. | 22. And if thus I say to the young man: ‘Behold the arrow is beyond you,’ go, for the LORD has rescued you. |
| 23. And (concerning) the matter which we have spoken, I and you, behold, the Lord is between me and you forever." | 23. And the word that we have spoken — I and you — behold the Memra of the LORD is a witness between me and you forever.” |
| 24. And David hid in the field, and when it was the new moon, Saul sat down to the meal to eat. | 24. And David hid in the field, and it was the (new) moon. And the king sat down at the food to eat. |
| 25. And the king sat upon his seat, as at other times, upon the seat by the wall, and Jonathan arose, and Abner sat down beside Saul, and David's place was vacant. | 25. And the king sat down upon his seat as at other times, upon the seat that was prepared for him near the wall. And Jonathan stood up, and Abner sat down by the side of Saul, and the place of David was empty. |
| 26. And Saul did not say anything on that day, for he thought, "It is an incident; he is not clean, for he is not clean." **{S}** | 26. And Saul did not speak anything on that day, for he said: “an accident has happened to him, and he is not clean; or perhaps he went on the road, and we did not invite him." **{S}** |
| 27. And it was, on the morrow of the new moon, the second (day of the month), that David's place was vacant, and Saul said to Jonathan, his son, "Why has not the son of Jesse come to the meal either yesterday or today?" | 27. And on the day after that, which is the intercalation of the second month the place of David was empty, and Saul said to Jonathan his son: “Why has the son of Jesse not come both yesterday and today for food?” |
| 28. And Jonathan answered Saul, "David asked leave of me (to go) to Bethlehem. | 28. And Jonathan answered Saul: “David earnestly requested from me to go unto Bethlehem. |
| 29. And he said, 'Let me go away now, for we have a family sacrifice in the city, and he, my brother, commanded me, and now, if I have found favor in your eyes, let me slip away now, and see my brothers.' He, therefore, did not come to the king's table." **{S}** | 29. And he said: ‘Send me away now, for they have begun an offering of holy things for all our family in the city, and my brother commanded me. And now if I have found favor in your eyes, let me get away now and see my brothers.’ Therefore he did not come to the table of the king.” **{S}** |
| 30. And Saul's wrath was kindled against Jonathan, and he said to him, "You son of a straying woman deserving of punishment! Did I not know that you choose the son of Jesse, to your shame and to the shame of your mother's nakedness? | 30. And the anger of Saul was strong against Jonathan, and he said to him: “You son of an obstinate woman whose rebellion was harsh\*1 do I not know that you /ovc48 the son of Jesse to your disgrace and to the disgrace of the shame of your mother? 31. 49 32.  |
| 31. For all the days that the son of Jesse is living on the earth, you and your kingdom will not be established. And now, send and take him to me, for he is condemned to death." **{S}** | 31. For all the days that the son of Jesse is alive upon the earth, neither you nor your kingdom will be established. And now send and bring him unto me, for he is a man deserving killing.” **{S}** |
| 32. And Jonathan answered Saul his father, and said to him, "Why should he be put to death? What has he done?" | 32. And Jonathan answered Saul his father and said to him: “Why will he be killed? What did he do?” |
| 33. And Saul cast the spear upon him to strike him; and Jonathan knew that it had been decided upon by his father, to put David to death. **{S}** | 33. And Saul lifted up the spear against him so as to strike him, and Jonathan knew that it was determined from his father to kill David. **{S}** |
| 34. And Jonathan arose from the table in fierce anger; and he did not eat any food on the second day of the new moon, for he was grieved concerning David, for his father had put him to shame. **{S}** | 34. And Jonathan arose from the table in strong and he did not eat food on the day of the intercalation of the second month, for he grieved over David, for his father shamed him. **{S}** |
| 35. And it was in the morning, that Jonathan went out at David's appointed time, and a small boy was with him. | 35. And in the morning Jonathan went forth to the field at the time that David said to him and a small boy was with him. |
| 36. And he said to his boy, "Run, find now the arrows which I shoot." The boy ran; and he shot the arrow to cause it to go beyond him. | 36. And he said to his young man: “Run, get the arrows that I am shooting.” The young man ran, and he shot the arrow beyond him. |
| 37. And the lad came up to the place of the arrow, which Jonathan had shot. And Jonathan called after the lad, and said, "Isn't the arrow beyond you?" | 37. And the young man came unto the place of the arrow that Jonathan shot, and Jonathan called after the young man and said: “Is not the arrow beyond you?” |
| 38. And Jonathan called after the lad, "Quickly, hasten, do not stand!" And Jonathan's lad gathered up the arrows, and came to his master. | 38. And Jonathan called after the young man: “Hurry, in haste; do not delay." And Jonathan’s young man was gathering the arrows and he came unto his master. |
| 39. And the lad knew nothing; only Jonathan and David knew the matter. **{S}** | 39. And the young man did not know anything. Only Jonathan and David knew the matter. **{S}** |
| 40. And Jonathan gave his weapons to his boy, and said to him, "Go, bring (them) to the city." | 40. And Jonathan gave his armor to the young man that was his, and he said to him: “Go, bring it to the city.” |
| 41. The lad departed, and David arose from (a place) toward the south; and he fell upon his face to the ground three times, and prostrated himself three times. And they kissed one another, and wept one with the other, until David exceeded.  | 41. And the young man went, and David arose from the side of “Stone Coming” that is opposite the south, and he fell upon his face upon the ground, and he bowed down three times, and they kissed each man his fellow, and they wept each man his fellow until David exceeded. |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.'" And he arose and went away; and Jonathan came to the city. **{P}** | 42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went, and Jonathan entered the city. **{P}** |
|  |  |

**Rashi’s Commentary for 1 Sam. 20:18-42**

**18** **Tomorrow is the new moon** and it is the custom of all those who eat at the king’s table to come on the festive day to the table.

**and you will be remembered** My father will remember you, and ask where you are.

**for your seat will be vacant** for your seat in which you sit, will be vacant, and so did Jonathan render: and you will be sought, for your seat will be vacant.

**and you will be remembered** [ונפקדת is] an expression of remembering.

**will be vacant** [יפקד is] an expression of lacking.

**19** **And for three days you shall hide very well** And you shall triple the days, and then you shall descend very much, i.e., when the third day arrives, you shall descend into a secret place, and hide very well, for then they will seek you. And you shall come to this secret place, wherein you are hiding today, which is a workday. And so did Jonathan render: on the weekday, for he hid on that day, as it is stated: (infra v. 24) “And David hid in the field;” immediately, “and it was the new moon” on the morrow.

**the travelers’ stone** (Heb. ‘even-ha azel,’ lit., the going stone, i.e.) a stone which was a sign (a landmark) for travelers.

**Ha-azel** those who go on the road. And so did Jonathan render: even atha, the stone which was a sign.

**20** **to the side, I shall shoot** This is not a ‘mappiq-heh’ (aspirate ‘heh’). צדה is to be interpreted like לצד, to a side, for every word which requires a ‘lamed’ as a prefix, the Scripture gives a ‘he’ as a suffix. (Jeb. 13b) At the side of that stone, I shall shoot arrows to a mark, so that the youth will not understand, and this sign shall be for you to divine whether you must flee.

**21** **And behold, I shall send, etc.** And it is customary for one who seeks an arrow which has been shot, to go to the place where he sees the arrow flying, but he cannot ascertain exactly. Sometimes he searches for it, and the arrow is beyond him, and sometimes he goes beyond the arrow and searches for it, and you shall have this sign.

**If I say to the youth...take it and come** you yourself emerge from your hiding place, and take it, and come to me, for you have not to fear, for it is well with you. The Holy One Blessed be He, desires that you be here, and even if I have heard evil from Father.

**22** **But, if I say thus...Go! For the Lord has sent you away** The Holy One Blessed be He tells you to flee and escape.

**23** **And concerning the matter which we have spoken** the covenant which we made together.

**behold, the Lord is between me and you** as Witness concerning that matter.

**25** **the seat by the wall** at the head of the couch beside the wall.

**and Jonathan arose** He got up from his place, since it is not proper for a son to recline beside his father. Since their custom was to eat reclining on couches and David would recline between Jonathan and Saul, now that David did not come, Jonathan did not recline until Abner sat down beside Saul, and afterwards, Jonathan sat beside Abner. And if you say that he did not sit at all, the Scripture states: (infra v. 34) “And Jonathan arose from the table,” implying that he had been sitting.

**26** **It is an incident** He has experienced a seminal emission.

**he is not clean** and he has not yet immersed himself, for had he immersed himself for the uncleanness of his emission, he would not have to wait until sunset in order to eat ordinary food. **f**

**or he is not clean** This clause gives the reason for the matter; i.e., since he is not clean, he, therefore, did not come, lest he contaminate the feast.

**27** **on the morrow of the new moon** on the morrow of the renewal of the moon.

**the second** on the second day of the month.

**29** **and he, my brother, commanded me** The eldest of the house, commanded me that I be there. And he is my brother Eliab.

**let me slip away** ‘Escamoter’ in French. I shall go away for one day and come back.

**30** **a straying woman, deserving of punishment** (בן נעות המרדות) An expression of straying and wandering, נע ונד, a gadding woman. Just as you say זעוה from זע, and the ‘tav’ is for the construct state, for it is connected to the word המרדות.

**deserving of punishment** (Heb. המרדות), who deserves to be chastised and disciplined. Another explanation is as follows: When the men of Benjamin grabbed the girls of Shiloh, who came out to dance in the vineyards (Jud. 21: 21), Saul was bashful, and did not want to grab [a girl], until she came herself, behaving insolently, and pursued him. נעות because of the vineyards. And that is a winepress, like (the Talmudical passage): Purge the winepress (which was used for forbidden wine) (Ab. Zarah 74b); His winepresses will drip with wine (Targum Onkelos, Gen. 40:12)....(The last three words of Rashi are incomprehensible, and are probably erroneous. The correct version is unknown to us.)

**34** **he was grieved (lit.) to David** concerning David.

**for his father had put him to shame** concerning David.

**35** **at David’s appointed time** at the time which David had set for him.

**36** **to cause it to go beyond him.** The arrow went beyond the boy.

**41** **from a place toward the south** (lit., from by the south. Jonathan renders:) from the side of the travelers’ (or sign) stone which was toward the south.

**until David exceeded** He cried more.

**42** **Go in peace!** And the oath which we have sworn, may the Lord be witness thereon forever.

**PIRQE ABOT**

**(Chapters of the Fathers)**

**Introduction**

**By: Hakham Yitschaq ben Moshe Magriso**

**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 (**Hebrew: Netser**) I have planted, the work of My hands, to dis­play My greatness" *(Isaiah 60:21).***

This Mishnah is not actually part of Pirqe Abot. Rather, it is the begin­ning of the tenth chapter of the tract of *Sanhedrin* (the tract dealing with the judiciary). Still, it is a custom to read this Mishnah before beginning each chapter of Pirqe 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 soul is ever lost.2

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, 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*** (Heb.: Netser) I have planted, the work of My hands to display My greatness." God is saying, "The soul in each person's body is the shoot (Heb.: Netser) 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 Corne."

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 (***kof’rim***). 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 deny the Oral Torah (***Torah SheB'al Peh***). The 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.

The 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 the 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 ***shaatnez*** (a garment made of wool and linen), 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 et 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 Jewish neighbor over to gentiles to be killed or beaten. This is true whenever a person places another in the hands of the wicked.

Those who instill 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 Jewish person who refuses to undergo cir­cumcision.

People who made a practice of destroying the reputations of others *(****baaley 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 (Yod Hei Vav Hei). ,

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 (chol ha-moed). A similar sin is being dis-respectful 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 and near ... 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.

**Verbal Tallies**

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

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

**Debarim (Deuteronomy) 4:41 – 6:3**

**Tehillim (Psalms) chapters 113 – 115**

**Yehoshua (Joshua) 20:8 – 21:8**

**Mk 14:22-25, Lk 22:15-20, Rm 9:14-18**

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

Jordan - ירדן, Strong’s number 03383.

Sun Rising / Eastward - מזרח, Strong’s number 04217.

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

Moses - משה, Strong’s number 04872.

Three - שלוש, Strong’s number 07969.

Cities - עיר, Strong’s number 05892.

Side - עבר, Strong’s number 05676.

Jordan - ירדן, Strong’s number 03383.

Sun Rising / Eastward - מזרח, Strong’s number 04217.

**Debarim (Deuteronomy) 4:41** Then **Moses <04872>** severed <0914> (8686) **three <07969> cities <05892>** on this **side <05676>** **Jordan <03383>** toward the **sunrising <04217>**;

**Tehillim (Psalms) 113:3** From the **rising <04217>** of the sun unto the going down of the same the LORD’S name is to be praised.

**Tehillim (Psalms) 114:3** The sea saw it, and fled: **Jordan <03383>** was driven back.

**Yehoshua (Joshua) 20:8** And on the other **side <05676>** **Jordan <03383>** by Jericho **eastward <04217>**, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

**Yehoshua (Joshua) 21:2** And they spake unto them at Shiloh in the land of Canaan, saying, The LORD commanded by the hand of **Moses <04872>** to give us **cities <05892>** to dwell in, with the suburbs thereof for our cattle.

**Yehoshua (Joshua) 21:4** And the lot came out for the families of the Kohathites: and the children of Aaron the priest, which were of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, **three <07969>** ten **cities <05892>**.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Deu 4:41 – 6:3** | **Psalms****Psa 113:1-115:18** | **Ashlamatah****Josh 20:8 – 21:8** |
| --- | --- | --- | --- | --- |
| ba' | father | Deut. 5:3Deut. 5:9Deut. 5:16Deut. 6:3 |  | Jos. 21:1 |
| ~d'a' | man | Deut. 5:24 | Ps. 115:4Ps. 115:16 |  |
| !Arh]a;  | Aaron |  | Ps. 115:10Ps. 115:12 | Jos. 21:4 |
| !z<ao | in your hearing, | Deut. 5:1 | Ps. 115:6 |  |
| hL,ae | these | Deut. 4:45Deut. 5:3Deut. 5:22 |  | Jos. 20:9Jos. 21:3Jos. 21:8 |
| ~yhil{a/ | GOD | Deut. 5:2Deut. 5:6Deut. 5:7Deut. 5:9Deut. 5:11Deut. 5:12Deut. 5:14Deut. 5:15Deut. 5:16Deut. 5:24Deut. 5:25Deut. 5:26Deut. 5:27Deut. 5:32Deut. 5:33Deut. 6:1Deut. 6:2Deut. 6:3 | Ps. 113:5Ps. 115:2Ps. 115:3 |  |
| ~ae | mother | Deut. 5:16 | Ps. 113:9 |  |
| rm;a' | said | Deut. 5:1Deut. 5:5Deut. 5:24Deut. 5:27Deut. 5:28Deut. 5:30 | Ps. 115:2 | Jos. 21:2 |
|  #r,a,  | plateau, earth, ground | Deut. 4:43Deut. 4:46Deut. 4:47Deut. 5:6Deut. 5:8Deut. 5:15Deut. 5:31Deut. 5:33Deut. 6:1Deut. 6:3 | Ps. 113:6Ps. 114:7Ps. 115:15Ps. 115:16 | Jos. 21:2 |
|  rv,a]  | which, who | Deut. 4:42Deut. 4:44Deut. 4:45Deut. 4:46Deut. 4:48Deut. 5:1Deut. 5:6Deut. 5:8Deut. 5:11Deut. 5:14Deut. 5:16Deut. 5:26Deut. 5:28Deut. 5:31Deut. 5:33Deut. 6:1Deut. 6:2 | Ps. 115:3Ps. 115:8 |  |
| hm'heB. | cattle | Deut. 5:14 |  | Jos. 21:2 |
| tyIB; | house | Deut. 5:6Deut. 5:21 | Ps. 113:9Ps. 114:1Ps. 115:10Ps. 115:12 |  |
|  !Be | sons | Deut. 4:44Deut. 4:45Deut. 4:46Deut. 5:9Deut. 5:14Deut. 5:29Deut. 6:2 | Ps. 113:9Ps. 114:4Ps. 114:6Ps. 115:14Ps. 115:16 | Jos. 20:9Jos. 21:1Jos. 21:3Jos. 21:4Jos. 21:5Jos. 21:6Jos. 21:7 |
| rc,B, | Bezer | Deut. 4:43 |  | Jos. 20:8 |
| !v'B' | Bashan | Deut. 4:43Deut. 4:47 |  | Jos. 20:8Jos. 21:6 |
|  lAdG" | great | Deut. 5:22Deut. 5:25 | Ps. 115:13 |  |
|  !l'AG | Golan | Deut. 4:43 |  | Jos. 20:8 |
| d['l.GI  | Gilead | Deut. 4:43 |  | Jos. 20:8 |
| rGE | sojouner, stranger | Deut. 5:14 |  | Jos. 20:9 |
| rb;D' | spoke, speaking | Deut. 4:45Deut. 5:1Deut. 5:4Deut. 5:22Deut. 5:24Deut. 5:26Deut. 5:27Deut. 5:28Deut. 5:31Deut. 6:3 | Ps. 115:5 | Jos. 21:2 |
| hy"h'  | have, had | Deut. 5:7Deut. 5:29 | Ps. 114:2Ps. 115:8 | Jos. 21:4 |
| %l;h' | go, walk | Deut. 5:30Deut. 5:33 | Ps. 115:7 |  |
| rh; | Mount | Deut. 4:48Deut. 5:4Deut. 5:5Deut. 5:22Deut. 5:23 | Ps. 114:4Ps. 114:6 |  |
| rk;z" | remember | Deut. 5:15 | Ps. 115:12 |  |
| dy" | hand | Deut. 5:15 | Ps. 115:4Ps. 115:7 | Jos. 20:9Jos. 21:2Jos. 21:8 |
| hd'Why> | Judah |  | Ps. 114:2 | Jos. 21:4 |
| hwhy | LORD | Deut. 5:2Deut. 5:3Deut. 5:4Deut. 5:5Deut. 5:6Deut. 5:9Deut. 5:11Deut. 5:12Deut. 5:14Deut. 5:15Deut. 5:16Deut. 5:22Deut. 5:24Deut. 5:25Deut. 5:27Deut. 5:28Deut. 5:32Deut. 5:33Deut. 6:1Deut. 6:2Deut. 6:3 | Ps. 113:1Ps. 113:2Ps. 113:3Ps. 113:4Ps. 113:5Ps. 115:1Ps. 115:9Ps. 115:10Ps. 115:11Ps. 115:12Ps. 115:13Ps. 115:14Ps. 115:15Ps. 115:16 | Jos. 21:2Jos. 21:3Jos. 21:8 |
| ~y" | sea | Deut. 4:49 | Ps. 114:3Ps. 114:5 |  |
| @s;y" | added | Deut. 5:22 | Ps. 115:14 |  |
| ac'y" | came | Deut. 4:45Deut. 4:46Deut. 5:6Deut. 5:15 | Ps. 114:1 | Jos. 21:4 |
| !Der>y"  | Jordan | Deut. 4:41Deut. 4:46Deut. 4:47Deut. 4:49 | Ps. 114:3Ps. 114:5 | Jos. 20:8 |
| bv;y" | lived | Deut. 4:46 | Ps. 113:5Ps. 113:8Ps. 113:9 | Jos. 21:2 |
| laer'f.yI | Israel | Deut. 4:44Deut. 4:45Deut. 4:46Deut. 5:1Deut. 6:3 | Ps. 114:1Ps. 114:2Ps. 115:9Ps. 115:12 | Jos. 20:9Jos. 21:1Jos. 21:3Jos. 21:8 |
| lKo | all, whole, entire, every | Deut. 4:49Deut. 5:1Deut. 5:3Deut. 5:8Deut. 5:13Deut. 5:14Deut. 5:21Deut. 5:22Deut. 5:23Deut. 5:26Deut. 5:27Deut. 5:28Deut. 5:29Deut. 5:31Deut. 5:33Deut. 6:2 | Ps. 113:4Ps. 115:3Ps. 115:8Ps. 115:17 | Jos. 20:9 |
| aol | no, not, without | Deut. 4:42Deut. 5:7Deut. 5:22 | Ps. 115:5Ps. 115:6Ps. 115:7Ps. 115:17 |  |
| hm'  | what, why | Deut. 5:25 | Ps. 114:5Ps. 115:2 |  |
| tWm | die | Deut. 5:25 | Ps. 115:17 | Jos. 20:9 |
| xr'z>mi | east | Deut. 4:41Deut. 4:47Deut. 4:49 | Ps. 113:3 | Jos. 20:8 |
| ymi | who | Deut. 5:26Deut. 5:29 | Ps. 113:5 |  |
|  ~yIm; | water | Deut. 5:8 | Ps. 114:8 |  |
| rAvymi | plateau  | Deut. 4:43 |  | Jos. 20:8 |
| !mi | because | Deut. 5:5Deut. 5:8 | Ps. 114:7 | Jos. 20:8 |
| ~yIr'c.mi | Egypt | Deut. 4:45Deut. 4:46Deut. 5:6Deut. 5:15 | Ps. 114:1 |  |
| hv,m | Moses | Deut. 4:41Deut. 4:44Deut. 4:45Deut. 4:46Deut. 5:1 |  | Jos. 21:2Jos. 21:8 |
| sWn | flee | Deut. 4:42 | Ps. 114:3Ps. 114:5 | Jos. 20:9 |
| hk'n" | defeat | Deut. 4:46 |  | Jos. 20:9 |
| !t;n" | gives, given | Deut. 5:16Deut. 5:22Deut. 5:29Deut. 5:31 | Ps. 115:1Ps. 115:16 | Jos. 20:8Jos. 21:2Jos. 21:3Jos. 21:8 |
| db,[, | slavery, servant | Deut. 5:6Deut. 5:14Deut. 5:15Deut. 5:21 | Ps. 113:1 |  |
| d[; | far | Deut. 4:48Deut. 4:49 | Ps. 113:2Ps. 115:18 | Jos. 20:9 |
| ~l'A[ | forever, eternal | Deut. 5:29 | Ps. 113:2Ps. 115:18 |  |
| l[; | therefore, because | Deut. 5:15 | Ps. 113:4Ps. 115:1 |  |
| dm;['  | standing, stood | Deut. 5:5Deut. 5:31 |  | Jos. 20:9 |
| hT'[; | now | Deut. 5:25 | Ps. 113:2Ps. 115:18 |  |
|  hP, | command, mouth |  | Ps. 115:5 | Jos. 21:3 |
| ~ynIP' | face, before | Deut. 4:44Deut. 5:4Deut. 5:5Deut. 5:7 | Ps. 114:7 | Jos. 20:9 |
| hw"c' | command  | Deut. 5:12Deut. 5:15Deut. 5:16Deut. 5:32Deut. 5:33Deut. 6:1Deut. 6:2 |  | Jos. 21:2Jos. 21:8 |
|  ha'r' | see. Show, shown | Deut. 5:24 | Ps. 113:6Ps. 114:3Ps. 115:5 |  |
| tAmar' | Ramoth | Deut. 4:43 |  | Jos. 20:8 |
| vaor | head | Deut. 5:23 |  | Jos. 21:1 |
| vAlv' | three | Deut. 4:41 |  | Jos. 21:4Jos. 21:6 |
| ~v' | there  | Deut. 4:42Deut. 5:15Deut. 6:1 |  | Jos. 20:9 |
| ~ve | name | Deut. 5:11 | Ps. 113:1Ps. 113:2Ps. 113:3Ps. 115:1 |  |
| ~yIm;v' | heaven | Deut. 5:8 | Ps. 113:4Ps. 113:6Ps. 115:3Ps. 115:15Ps. 115:16 |  |
|  [m;v' | hear, heard | Deut. 5:1Deut. 5:23Deut. 5:24Deut. 5:25Deut. 5:26Deut. 5:27Deut. 5:28Deut. 6:3 | Ps. 115:6 |  |
| vm,v, | to the east | Deut. 4:41Deut. 4:47 | Ps. 113:3 |  |
| %l,m, | two | Deut. 4:47Deut. 5:22 |  | Jos. 21:7 |
| %w<T' | midst, middle | Deut. 5:4Deut. 5:22Deut. 5:23Deut. 5:24Deut. 5:26 |  | Jos. 20:9 |
|  ds,x, | Loving-kindness | Deut. 5:10 | Ps. 115:1 |  |
| arey"  | fear, afraid | Deut. 5:5Deut. 5:29Deut. 6:2 | Ps. 115:11Ps. 115:13 |  |
| dAbK' | glory | Deut. 5:24 | Ps. 113:4Ps. 115:1 |  |
| rB'd>mi | wilderness | Deut. 4:43 |  | Jos. 20:8 |
| ry[i | cities | Deut. 4:41Deut. 4:42 |  | Jos. 20:9Jos. 21:2Jos. 21:3Jos. 21:4Jos. 21:5Jos. 21:6Jos. 21:7Jos. 21:8 |
| ~[; | people | Deut. 5:28 | Ps. 113:8Ps. 114:1 |  |
| hf'[' | carefully | Deut. 5:1Deut. 5:8Deut. 5:10Deut. 5:13Deut. 5:14Deut. 5:15Deut. 5:27Deut. 5:31Deut. 5:32Deut. 6:1Deut. 6:3 | Ps. 115:3Ps. 115:8Ps. 115:15 |  |

**Greek:**

| **Greek** | **English** | **Torah Seder****Deu 4:41 – 6:3** | **Psalms****Ps 113:1-115:18** | **Ashlamatah****Josh 20:8 – 21:8** | **Peshat****Mk/Jude/Pet****Mk 14:22-25** | **Remes 1****Luke****Lk 22:15-20** | **Remes 2****Acts/Romans****Rm 9:14-18** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **αἷμα** | blood |  |  | Jos 20:9  | Mk. 14:24 | Lk. 22:20 |  |
| **ἄμπελος** | vine |  |  |  | Mk. 14:25 | Lk. 22:18 |  |
| **ἄνθρωπος** | man, men | Deut. 5:24 | Ps. 115:4Ps. 115:16 |  |  |  |  |
| **ἄρτος** | bread |  |  |  | Mk. 14:22 | Lk. 22:19 |  |
| **βασιλεία** | kingdom |  |  |  | Mk. 14:25 | Lk. 22:16Lk. 22:18 |  |
| **γῆ** | plateau, land, earth, ground | Deut. 4:43Deut. 4:46Deut. 4:47Deut. 5:6Deut. 5:8Deut. 5:15Deut. 5:31Deut. 5:33Deut. 6:1Deut. 6:3 | Ps. 113:6Ps. 114:7Ps. 115:15Ps. 115:16 | Jos. 21:2 |  |  | Rom. 9:17 |
| **διαθήκη** | covenant | Deu 4:31Deu 5:2Deu 5:3 |  |  | Mk. 14:24 | Lk. 22:20 |  |
| **δίδωμι** | give, gave, appoint | Deut. 5:16Deut. 5:22Deut. 5:29Deut. 5:31 | Ps. 115:1Ps. 115:16 | Jos. 20:8Jos. 21:2Jos. 21:3Jos. 21:8 | Mk. 14:22Mk. 14:23 | Lk. 22:19 |  |
| **ἐξέρχομαι** | came forth, went forth | Deu 4:45Deu 4:46Deu 6:3  |  | Jos 21:4  |  |  |  |
| **ἐσθίω** | ate, eat |  |  |  | Mk. 14:22 | Lk. 22:15Lk. 22:16 |  |
| **εὐλογέω** | bless |  | Psa 113:2Psa 115:12Psa 115:13 Psa 115:15 Psa 115:18  |  | Mk. 14:22 |  |  |
| **εὐχαριστέω** | thanks |  |  |  | Mk. 14:23 | Lk. 22:17Lk. 22:19 |  |
| **ἡμέρα** | day | Deu 5:1Deu 5:12Deu 5:13Deu 5:14Deu 5:15 Deu 5:24 Deu 5:29 Deu 6:2 |  |  | Mk. 14:25 |  |  |
| **θέλω** | want |  | Psa 115:3 |  |  |  | Rom. 9:16Rom. 9:18 |
| **θεός** | GOD | Deut. 5:2Deut. 5:6Deut. 5:7Deut. 5:9Deut. 5:11Deut. 5:12Deut. 5:14Deut. 5:15Deut. 5:16Deut. 5:24Deut. 5:25Deut. 5:26Deut. 5:27Deut. 5:32Deut. 5:33Deut. 6:1Deut. 6:2Deut. 6:3 | Ps. 113:5Ps. 115:2Ps. 115:3 |  | Mk. 14:25 | Lk. 22:16Lk. 22:18 | Rom. 9:14Rom. 9:16 |
| **καινός** | new |  |  |  | Mk. 14:25 | Lk. 22:20 |  |
| **κλάω** | break, broke |  |  |  | Mk. 14:22 | Lk. 22:19 |  |
| **κύριος** | LORD | Deut. 5:2Deut. 5:3Deut. 5:4Deut. 5:5Deut. 5:6Deut. 5:9Deut. 5:11Deut. 5:12Deut. 5:14Deut. 5:15Deut. 5:16Deut. 5:22Deut. 5:24Deut. 5:25Deut. 5:27Deut. 5:28Deut. 5:32Deut. 5:33Deut. 6:1Deut. 6:2Deut. 6:3 | Ps. 113:1Ps. 113:2Ps. 113:3Ps. 113:4Ps. 113:5Ps. 115:1Ps. 115:9Ps. 115:10Ps. 115:11Ps. 115:12Ps. 115:13Ps. 115:14Ps. 115:15Ps. 115:16 | Jos. 21:2Jos. 21:3Jos. 21:8 |  |  |  |
| **λαμβάνω** | take, took | Deu 5:11 |  |  | Mk. 14:22Mk. 14:23 | Lk. 22:17Lk. 22:19 |  |
| **λέγω** | saying | Deu 5:5 Deu 5:24  |  | Jo 21:2 | Mk. 14:22Mk. 14:24Mk. 14:25 | Lk. 22:15Lk. 22:16Lk. 22:17Lk. 22:18Lk. 22:19Lk. 22:20 | Rom. 9:14Rom. 9:15Rom. 9:17 |
| **νῦν** | now | Deut. 5:25 | Ps. 113:2Ps. 115:18 |  |  | Lk. 22:18 |  |
| **ὄνομα** | name | Deut. 5:11 | Ps. 113:1Ps. 113:2Ps. 113:3Ps. 115:1 |  |  |  | Rom. 9:17 |
| **ὄρος** | mountain | Deut. 4:48Deut. 5:4Deut. 5:5Deut. 5:22Deut. 5:23 | Ps. 114:4Ps. 114:6 |  |  |  |  |
| **ὅς /ἥ/ὅ** | which, who | Deut. 4:42Deut. 4:44Deut. 4:45Deut. 4:46Deut. 4:48Deut. 5:1Deut. 5:6Deut. 5:8Deut. 5:11Deut. 5:14Deut. 5:16Deut. 5:26Deut. 5:28Deut. 5:31Deut. 5:33Deut. 6:1Deut. 6:2 | Ps. 115:3Ps. 115:8 |  |  |  | Rom. 9:15Rom. 9:18 |
| **οὐκέτι** | longer |  |  |  | Mk. 14:25 | Lk. 22:16 |  |
| **πᾶς** | all, whole, every, entire | Deut. 4:49Deut. 5:1Deut. 5:3Deut. 5:8Deut. 5:13Deut. 5:14Deut. 5:21Deut. 5:22Deut. 5:23Deut. 5:26Deut. 5:27Deut. 5:28Deut. 5:29Deut. 5:31Deut. 5:33Deut. 6:2 | Ps. 113:4Ps. 115:3Ps. 115:8Ps. 115:17 | Jos. 20:9 | Mk. 14:23 |  | Rom. 9:17 |
| **πίνω /πίω** | drink, drank |  |  |  | Mk. 14:23Mk. 14:25 | Lk. 22:18 |  |
| **ποτήριον** | cup |  |  |  | Mk. 14:23 | Lk. 22:17Lk. 22:20 |  |
| **πρό** | before, face | Deu 4:42Deu 5:7 |  |  |  | Lk. 22:15 |  |
| **σῶμα** | body |  |  |  | Mk. 14:22 | Lk. 22:19 |  |
| **υἱός** | sons | Deut. 4:44Deut. 4:45Deut. 4:46Deut. 5:9Deut. 5:14Deut. 5:29Deut. 6:2 | Ps. 113:9Ps. 114:4Ps. 114:6Ps. 115:14Ps. 115:16 | Jos. 20:9Jos. 21:1Jos. 21:3Jos. 21:4Jos. 21:5Jos. 21:6Jos. 21:7 |  |  |  |
| **χείρ** | hands | Deut. 5:15 | Ps. 115:4Ps. 115:7 | Jos. 20:9Jos. 21:2Jos. 21:8 |  |  |  |
| **** | fruit |  |  |  | Mk. 14:25 | Lk. 22:18 |  |
| **** | pour |  |  |  | Mk. 14:24 | Lk. 22:20 |  |

**Nazarean Talmud**

**Sidra of “D’barim” (Deut.) “4:41 — 6:3”**

**“Az Yabdil Moshe” “Then Separated Moses”**

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

**H. Em. Hakham Dr. Yosef ben Haggai**

|  |  |
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| **School of Hakham Shaul’s Tosefta****Luqas (LK)**Mishnah **א:א** | **School of Hakham Tsefet’s Peshat****Mordechai (Mk)** Mishnah **א:א** |
| **And he said to them, “I have earnestly desired to eat this Pesach with you before I suffer. For I tell you that I will not eat it until it is fulfilled in the kingdom** (governance) **of G-d** through the Hakhamim and Bate Din as opposed to ‎human kings.‎**” And he took in hand the** (third) **cup,** and after **saying a Brakhah he said, “Take this and divide this among yourselves. For I tell you, from now on I will not drink of the fruit of the vine until the kingdom of G-d** through the Hakhamim and Bate Din as opposed to ‎human kings **comes.” And he took bread,** and after **giving thanks, he broke** it **and gave** it **to them, saying, “This is** analogous of **my life which is given for you. Do this in remembrance of me.” And in the same way the cup after** they **had eaten, saying, “ This is** analogous of **my life** (the blood) **of the** renewal of the **Covenant, which is poured out for you.** | **And Yeshua received bread** (the afikomen) **and said Ha-Motsi and broke it, and he gave to them and said, receive this, it is** analogous of **my** Jewish **body** politic. **And he** (Yeshua) **said grace** (Birkat Hamazon), **after they ate** (the meal), **and taking the cup** (the 3rd one of redemption), **after saying Ha-Gefen and gave to them, and they all drank out of it. And he said to them, This is** analogous of **my life** (the blood) **of the** renewal of the **Covenant, which is poured out for the many** (the Gentiles). **Amen ve amen I say to you, I will no more drink of the fruit of the vine until that day that I drink it** (or, I am refreshed -strengthened) **anew in the kingdom** (governance) **of G-d** through the Hakhamim and Bate Din as opposed to ‎human kings.‎ |

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| **School of Hakham Shaul’s Remes****Romans**Mishnah **א:א** |
| **What then will we say? Some people will argue that God is unjust but this is not true. This can never be! For to Moshe he says, “I will make all my goodness pass before you and will proclaim before you My name ‘The LORD.’ And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy** (Ex 33:19). **Consequently, therefore, it does not depend on the one who wills or on the one who runs, but on God who shows mercy. For the scripture says to Pharaoh, “But for this purpose I have raised you up, to show you my power, so that My name** (authority) **may be proclaimed in all the earth.”** (Ex 9:16). **Consequently, therefore, He has mercy on whomever He wishes, and He hardens whoever He wishes.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Deu 4:41 – 6:3 | Ps 113 – 115 | Josh 20:8 – 21:8 | Mordechai 14:22-25 | Luqas 22:15-20 | Rom 9:14-18 |

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

**Order – Seder**

While scholars quibble over Second Temple period practices and the order of the Pesach Seder, they miss the whole point of our pericope. Likewise, most scholar’s want to institute the “Eucharist” without an understanding of the true order and meaning of the Pesach Seder and the Greek word order of our present text. The present context of the Pesach Seder relates to the events, which follow the Pesach Meal called “Shulchan Aruch” or “the Prepared Table.” Hakham Tsefet does not elaborate on the details of the Seder or those events, which took place in the earlier parts of the Seder. Why?

Life is structured by the Torah! Hakham Tsefet demonstrates a life that follows the structure of the Torah and related mitzvot. The basis of the “Ten Words” as found in the Torah Seder lays the foundation for the order of Jewish life. Hakham Tsefet relates to the Torah Seder’s ordered life by use of the Pesach Seder’s order to teach us about the structured life mandated through the “Ten Words.”

The key essential to Jewish life is order. The title of our Prayer book is Siddur, “order.” The title of the Passover ceremony is “Seder,” “Order.” The “order” of the Seder is very ancient. We have the basic structure listed in the Mishnah. Scholars such as Mary Healy tell us that the central element of the Passover, the lamb is missing in the Markan texts.[[59]](#footnote-59) This is because we are at the point in the Seder where the “lamb” has been consumed. At this juncture of the Pesach Seder, the focus is no longer on a lamb. The present focus is on the “bread,” the “cup” and “Hallel.”

Because the Greek copyists (MONKeys) had no understanding of Pesach and Ritual Hermeneutics they butchered the texts not realizing and not caring that the Pesach Seder follows a very specific order.

This verse is one of the more problematic verses in the Nazarean Codicil. Entire denominations and theologies have been built on the Greek word εὐχαριστήσα *eucharistesa*. Likewise, we must say that we struggled with this word for several minutes as we went through the possible translations and lexical data. We have recently suggested that Hakham Shaul’s first letter to the Corinthians is based on the “Hagaddah” in and of itself. Likewise we recently stated that Christians base the “eucharist” on a place in the Pesach Seder, which brings the bread, matzah — afikomen before the third cup of wine. Our understanding that Yeshua “blessed” εὐλογέω *eulogeo* in verse 22 was no longer problematic. To “bless” meant that Yeshua simply said “Ha-Motsi,” or that he blessed G-d for bringing the bread from the earth (matzah in this case). However, the Greek word εὐχαριστήσα *eucharistesa* does not fit with the idea that Yeshua “blessed” saying ‘Ha-Gefen,” blessing G-d for the fruit of the vine.

|  |  |
| --- | --- |
| **New King James** | **Our Translation** |
| Mk 14:22 And as they were eating, Jesus took bread, blessed and broke it, and gave it to them and said, "Take, eat; this is My body."23 Then He took the cup, and when He had given thanks He gave it to them, and they all drank from it. (Mar 14:22-23 NKJ) | Mar 14:22 A**nd Yeshua received bread** (the afikomen) **and said Ha-Motsi and broke it, and he gave to them and said, receive this, it is** analogous to **my** Jewish **body** politic. Mar 14:23 **And he** (Yeshua) **said grace** (Birkat Hamazon), **after they ate** (the meal), **and taking the cup** (the 3rd one of redemption), **after saying Ha-Gefen and gave to them, and they all drank out of it.**  |

Firstly, we must understand that the “sentence”[[60]](#footnote-60) as found in the Greek Nazarean Codicil often covers “trans-verse”[[61]](#footnote-61) parameters. In other words, we look to a “verse” believing this to be a concise statement wrapped up in the constraints of a “verse.” This is not true of Greek or Hebrew. We must keep in mind that the “chapter and verse” invention is very late in the history of scripture. Therefore, sometimes, as is our present case things get a bit jumbled up. Moreover, in order to set them strait, for them to be intelligible in another language they need a bit of unscrambling. This is because the Greek verb and sentence structure is not exact as it is in English or Hebrew. Greek writers often place words at the beginning or at the end of a sentence to stress importance. Here the cup is central to the thought of verse 23. Therefore, we have worded the sentence so that the ideas all flow together. This reveals exactly what happened in the scene about which we are reading. The structure now flows in the true order of the Pesach Seder and order of occurrence.

Yeshua says the Birkat Ha-Mazon[[62]](#footnote-62), because they have just finished the meal. The next step in the Seder is to eat the afikomen, a piece of matzah, which was hidden and returned. Scholars have hesitated to suggest that the practice of the afikomen existed during Second Temple Times.[[63]](#footnote-63) The language of the Markan text strongly suggests that the afikomen was in fact a part of Yeshua’s Pesach Seder. However, for further clarification, rather that translating λαβὼν ὁ Ἰησοῦς ἄρτον as Yeshua “took” the bread; the text should read that Yeshua received the bread (afikomen) after it had been “redeemed” or “returned.”[[64]](#footnote-64)

After eating the “afikomen,” the Birkat Ha-Mazon is recited. The εὐχαριστήσα *eucharistesa* of our verse is the Birkat Ha-Mazon or the “Grace after the Meal.”

**Covenant**

Here we wish only to comment superficially. We MUST realize that the central theme of Covenant has its foundation in the Torah as a structured way of life. To violate the Torah brings about an abrogation of Covenantal standards. This does NOT excommunicate the person who has violated the Torah Standard. This is because the idea of Teshubah is built into the fabric of the Torah. Therefore, doctrines that suggest that G-d needed a “human sacrifice” to propitiate for sin are a fallacy.

Mark 14:24 **And he said to them, This is analogous of my life** (the blood) **of the renewal of the Covenant, which is poured out for the many** (the Gentiles).

In a review of the textual variants we find that the dominant portion of texts do NOT use the word καινός kainos (new). Research shows the oldest texts such as the Vaticanus and Sinaiticus omit the word καινός. On the other hand, to put it differently the latter texts of the Greek “New Testament” have been amended to add the idea of a “New Covenant.” Therefore, there is no such thing as a “New Covenant.” If we realize that everything Yeshua did was a renewal of the Torah, we will better understand his relationship to covenantal terminology. The Nazarean Codicil must be understood as Yeshua’s Mesorah, establishment of a system of Oral Elucidation of the Torah from the perspective of Messiah.

**Ritual Hermeneutics**

Ritual hermeneutic is a method of interpreting ritual through hermeneutic or defining the meaning of a ritual through a process of hermeneutic. This process is very precarious when we confine the materials within the infrastructure of Peshat. This is because “ritual” is often associated with festival or more sublime practices such as ceremony or prayer. Therefore, “ritual hermeneutic” would be better suited for higher hermeneutic levels. However, because we have a “ritual practice” in Peshat materials we must interpret from the simple literality of the text. We might say that we are following “Peshat Ritual Hermeneutic” as opposed to the other levels of PRDS hermeneutic levels. The highest and most capable hermeneutic for interpreting ritual, festival and prayer processes would be So’od. However, because our present material is Peshat we must strip the ritual of all of it So’odic apparel. As such, we note that “ritual hermeneutic” is subject to the applicable PaRDeS hermeneutic. When we see a ritual within a particular text we must determine the level of hermeneutic and therein confine the ritual to the specific level of hermeneutic. Ritual Hermeneutic interprets the ritual within the con­fines of the materials in which we find it. Our present ritual, the Pesach Seder must be confined to the level of Peshat because we are reading Peshat materials. Consequently, we must use the “Ritual Hermeneutics” of Peshat to decode Pesach.

Accordingly, when certain ritual actions are rehearsed ceremonially, we often move from the Peshat to the Midrashic interpretation of those actions without ever noticing that we have made a transition. Having established a “ritual hermeneutic” for Peshat, we can now look at the text through the vision of Peshat rather than jumping the fence of our corral.

Collins tells us that verse 22 is terse lacking any idea of transubstantiation at this event.[[65]](#footnote-65) Her suggestion is that the verse has other meanings.[[66]](#footnote-66) Nevertheless, she correctly notices that there can be **NO** transubstantiation from the present materials. Again, the Ritual hermeneutic within Peshat demands a simple explanation, NOT Spiritualization or So’odic elucidation. Those who have read Spiritual data into this text have violated Peshat ritual hermeneutics.

Therefore, the “body” must be a literal body NOT an esoteric explanation of the physical body of Yeshua. The physical body of Yeshua cannot be “broken” and interpreted as an mysterious transubstantiation or metaphor of the establishment of a NEW “Congregation” or ceremony! The Congregation of Yeshua always has been Yisrael and will always be Yisrael.[[67]](#footnote-67) The Gentile who will join the congregation of Yisrael has always been subject to Torah observance and ALWAYS will. Consequently, there is not an establishment of a NEW COVENANT, New Congregation or Ceremony, which abrogates the previous. This is nothing more than the lie of REPLACMENT Theology invented through anti-Semitism.

The broken body of Messiah must be understood as the people of G-d, the B’ne Yisrael as they have been scattered throughout the word in the present diaspora. Hakham Tsefet, through ingenious means and use of the theme of **Shabbat Shuba, Shabbat HaGadol and Pesach** has told us, through the mechanism of Peshat ritual hermeneutics that the people of Yisrael must be dispersed throughout the world, only to “Return” at the appointed time to drink the cup of the kingdom, Governance of G-d. Furthermore, our Ritual Hermeneutic reveals that there is no institution of the **εὐχαριστέω –** *eucharisteo* in Mark. By definition the establishment of the **εὐχαριστέω –** *eucharisteo* in Mark means that there must be a command of “remembrance.”[[68]](#footnote-68)

Moloney[[69]](#footnote-69) sees “eucharistic” practices in Mark[[70]](#footnote-70) but does not see the “institution” of the “Eucharist” in Markan materials. Here we wish to circumvent the entire “Eucharistic myth” with reference to the practices of Yeshua as an Orthodox Jewish Hakham.

**Deu 8:10-14** 10 "When you have eaten and are full, then you shall bless the L-RD your God for the good land which He has given you. 11 "Beware that you do not forget the L-RD your God by not keeping His commandments, His judgments, and His statutes which I command you today, 12 "lest-- *when* you have eaten and are full, and have built beautiful houses and dwell *in them*; 13 "and *when* your herds and your flocks multiply, and your silver and your gold are multiplied, and all that you have is multiplied; 14 "when your heart is lifted up, and you forget the L-RD your G-d who brought you out of the land of Egypt, from the house of bondage;

The “**thankfulness**” of the Jew and the Birkat Ha-Mazon find their basis in the above-cited passages. The Birkat Ha-Mazon is made up of four blessings.

1. The first blessing is a blessing of thanks for the food
2. The second blessing is a thanks for the land
3. The third blessing concerns Jerusalem
4. And, the fourth is a blessing of thanks for G-d’s goodness

One need not look hard at this blessing to realize the antiquity of the practice.

From the Birkat Ha-Mazon, the Rabbis deduced that there should also be a blessing before food is eaten. Each type of food has it particular type of blessing. The blessing of the “Bread, Ha-Motsi” was said in all the cited passages of Mark listed in the footnote. What is so amazing about all of this is that the “Motsi” is a rabbinic interpretation (*gezeirah* or *seyag la-Torah*).

Nonetheless, the Rabbis of antiquity determined logically that we should make a B’rakha before partaking certain foods. This addendum to the Torah’s mentioned “grace” was derived from hermeneutic practice called “Kal va komer.” The logic says that since we are obligated to say the Birkat Ha-Mazon after eating food, we should say a B’rakha before eating as well. Actually, this is only good common sense and did not really need much of a hermeneutic to establish this halakhic practice. If the western practice were modified just a little, it would be closer to Orthodox Jewish practice, or following the practice Yeshua followed. However, the Birkat Ha-Mazon would still be required after the meal per the Biblical mandate mentioned above.

Consequently, we have set out Markan passages where Yeshua concurs with the rabbinic interpretation of saying a blessing over food (Blessing G-d) “BEFORE” it is eaten. From this rabbinic practice, other religions have deduced that it is proper to say a blessing over food before eating. Albeit they “bless the food” rather than G-d.

Therefore, the practice of Blessing G-d, with thanksgiving before and after eating any type of food is rabbinically deduced from the above cited passages. The Birkat Ha-Mazon is the Jewish way of thanking G-d for His generosity in the above mentioned areas. If there is such a thing as the “eucharist” so to speak, it is of rabbinic interpretation. Its abuse by other religions is another attempt at replacement theology. Applying the idea of “eucharist” as a substitute to the Birkat Ha-Mazon is ludicrous. The practice of the Birkat Ha-Mazon has existed now for millennia.

Let us summarize our thoughts on this particular matter before concluding this commentary on Mark 14:22-25.

The Greek scholars have most likely MONKeyed with the text, possibly rewording or reorganizing the structure of Mark 14:22-24. With this rewording and reorganization of the text, they were able to masterfully take an ancient Jewish practice and turn it into an abomination. If they did not reword or reorganize the wording of Mark 14:22-24 they have allowed their anti-Semitic predilections to again, masterfully take an ancient Jewish practice and turn it into an abomination. There is NO “eucharist,” from a Christian perspective presented, instituted or alluded to in ANY of Hakham Tsefet’s materials. Therefore, when reading Hakham Shaul’s materials on the Pesach Seder we MUST filter them through the Peshat ritual hermeneutic of Hakham Tsefet! Therefore, “Holy Communion” as practiced by Christianity is another form of replacement theology and **an abomination in the eyes of G-d!**

**The Third Cup**

The Mishnah, tractate Pesachim discusses the Third Cup of the Passover Seder.

**m. Pesachim 10:6** Therefore we are duty-bound to thank, praise, glorify, honor, exalt, extol, and bless him who did for our forefathers and for us all these miracles. He brought us forth from slavery to freedom, anguish to joy, mourning to festival, darkness to great light, subjugation to redemption, so we should say before him, Hallelujah.[[71]](#footnote-71)

The third cup of the Pesach Seder is the “Cup of Redemption.” It is also called the **cup of thanksgiving**.[[72]](#footnote-72) The Theological Dictionary admits that the so called “Last Supper” was the Passover.[[73]](#footnote-73) Drinking the “cup of the kingdom,” Governance of G-d, mean acceptance of the “Ten Words” and by extension the whole Torah. Here we reiterate the remarks we have offered above. The practice of the “Pesach Seder,” as represented in Markan texts has been misrepresented and hijacked by the so-called “Church Fathers” to institute an abomination of replacement theology, which they call “Holy Communion” or “Eucharist.”

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

This week the pericope of Romans connects to the Torah Seder thematically. It also makes a connection to the Peshat materials of Mordechai (Mark) in mentioning Paro (Pharaoh). The underlying theme is that of the Decalogue and their place in the Jewish community.

Scholars who make their remarks about this pericope of Romans suggest that G-d is now rejecting the B’ne Yisrael and accepting the Gentiles in their place. These unwitting scholars shoot themselves in the foot with faulty logic. If G-d could so easily cast Yisrael aside after repeatedly speaking of eternal mitzvot, i.e. connections to G-d the Lawgiver, He could just as easily play the game of vacillation with Gentiles as well. The god these scholars dream up is fickle and unpredictable not to be trusted. The B’ne Yisrael cling to the One G-d, (cf. D’barim 5:1-18) who is immutable and absolute. If we sin, we accept the consequences and learn from a history of success and failure. Nevertheless, we are STILL ARE THE CHOSEN PEOPLE OF G-D!!!

Now a question then arises in Gentile thought as to the justice of G-d. As such, we see the question of Abraham Abinu as an opening into the thoughts of Hakham Shaul.

**“Will not the Judge of all the earth do justice?"[[74]](#footnote-74)**

Hakham Shaul deals with the Torah Seder in a very Remes method of allegorization. We have suggested that the question of G-d’s “justice” is seen in the question of Abraham Abinu when he intercedes for Sodom and Gomorah. Abraham’s question is purely rhetorical and here Hakham Shaul defends this truth. In the present Remes, we would add to the idea of asking if G-d is just, the notion of which the Gentile has no right to ask such a question. This is especially true if we realize that the Gentiles at Har Sinai rejected the Torah. In a manner of speaking, they have stated that they do not want to be judged by the standards of the Torah. This can be better explained in saying that if they do not have the Torah as a code to live by, they will be judged for their lawless standard. Thus, the method of judgment by Gentile standards is bribery, coercion and injustice. If they are to be judged by their own standards, there must be a way to manipulate, coerce and bribe G-d. This may be true in the Pantheon of Greco-Roman gods, but is not true of the “Judge of the whole Earth.”

Hakham Shaul appeals to the Torah to show the “goodness” of G-d. The “goodness of G-d” assigns every creature a role in G-d’s cosmic plan. Paro (Pharoah) and his army are “justly” destroyed for their evils committed against the B’ne Yisrael. But, the goodness of G-d is seen in His weeping because he destroyed His creatures. While the B’ne Yisrael are His special treasure, G-d still weeps at the destruction of His creation.[[75]](#footnote-75) The human view of justice has been replaced by vindictiveness, we do not want justice, we want revenge.

If we believe the words of the Ramchal of blessed memory, we know that G-d created the cosmos so that He would have creatures upon which to pour out His goodness for them to experience.[[76]](#footnote-76) Here we must ask; did Paro and the Egyptians experience any of G-d’s goodness? The answer of course, is yes. How can any creature born into this world say any different. And, to look beyond the human intellect as to why particular things happened is not our privilege. The Jewish resolve is the best human response when interacting with the Divine. “We will do and we will hear!”

**Gentile acceptance of the Divine**

Given the history of Jewish Gentile interaction, we can hardly blame Shammai for imposing his 18 edicts against Jewish/Gentile relationships. Furthermore, the *gezeirah* or *seyag la-Torah* (Rabbinic fence) mentioned above as it has been enacted by the Hakhamim at times has hardly been sufficient to protect the Jewish people from the pollution of modern paganism. However, this is nothing new to the Jewish Hakham. We have battled these forces from the beginning. Actually, this opposition is the foundation of the Jewish drive towards G-d and the Torah. When the soul comes in close proximity to the Torah of the Cosmos, i.e. the Oral Torah it is overwhelmed by the love of the Creator.

The Bet HaMikdash (the Temple) has been an educational tool of G-d for millennia. Yet the Gentiles have a hard time accepting the lesson as a living standard. One of the greatest lessons of the Bet HaMikdash is that of appropriate boundaries and levels of sanctity. When the Syrian-Greeks came to the Bet HaMikdash they could not fathom the idea of such boundaries. They found being restricted to the Court of the Gentiles repulsive and insulting. Consequently, they made breaks is the “Soreg”[[77]](#footnote-77) as defiance against the boundaries between Jew and Gentile.

**m. Midd 2:3** Inside it [the Temple mount, surrounding the inner area which contained the women’s court and the Temple court] is a latticed railing, ten handbreadths high. There were **thirteen breaches** in it, which the kings of Greece opened up. They went and closed them up again and decreed on their account thirteen prostrations.

While the Mishnaic text is Peshat, we find a Remes meaning in these words. “Thirteen breaches” can be seen as the gentile trying to be the “thirteenth” Tribe of Yisrael. Now we know that there are thirteen tribes of Yisrael. However, we have been taught by the Hakhamim, that we never count thirteen. The Remes message concerning the Syrian-Greeks is that they wanted access to the Divine without Torah, specifically the Oral Torah.

While we may point out many faults of the Gentiles, we can see from the Nazarean Codicil that there are Gentiles who turn to G-d separating themselves from idolatry and wickedness.[[78]](#footnote-78) It is stated in several sources that it is possible for the Gentile to reach the level (spiritually speaking) of the High Priest. Here we might argue that these Gentiles have the Nefesh Yehudi. Regardless when the Gentile accepts the Torah of G-d as being wholly just he gains merit with G-d. Montefiore establishes a point in saying that G-d is no respecter of persons.[[79]](#footnote-79) This same wording is found in II Luqas in a similar case where the Gentiles who are turning to G-d are found in every Nation.[[80]](#footnote-80) While the Jewish people are given the place of honor and prestige the Gentiles who turn towards G-d will also find their place in the World to Come. As such, no man will be able to claim that G-d is a respecter of persons, i.e. Jewish or Gentile.

**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, 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!”**

**Counting of the Omer**

**Saturday Evening April 18, 2015**

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

**Rosh Chodesh Iyar 1st Day**

**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[[81]](#footnote-81) of the Gentiles[[82]](#footnote-82) I Hakham Shaul, am the prisoner[[83]](#footnote-83)** (for the cause) **of Yeshua HaMashiach, I know you have heard[[84]](#footnote-84) of the administration[[85]](#footnote-85) of God’s loving-kindness[[86]](#footnote-86) which is given me for you: how the secret[[87]](#footnote-87)** (So’od mystery of Messiah) **was handed down to me by its** (systematic) **unveiling,[[88]](#footnote-88) as I have written briefly. Correspondingly, by reading this you can know[[89]](#footnote-89) my insight into the secret** (So’od mystery) **of Messiah,[[90]](#footnote-90) which was not made known to the sons of men[[91]](#footnote-91) in other generations[[92]](#footnote-92) 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[[93]](#footnote-93) 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.**

**Sunday Evening April 19, 2015**

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

**Rosh Chodesh Iyar 2nd Day**

**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[[94]](#footnote-94) in accordance with the gift of God's loving-kindness,[[95]](#footnote-95) which was given me[[96]](#footnote-96) by the operation[[97]](#footnote-97) of his virtuous power.[[98]](#footnote-98) Though I am less than the least of all the Tsadiqim,[[99]](#footnote-99) this loving-kindness was** (first) **given to me, to hand down[[100]](#footnote-100)** (proclaim) **to the Gentiles the unsearchable[[101]](#footnote-101) riches of Messiah. And to enlighten[[102]](#footnote-102) 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[[103]](#footnote-103) the wonderfully complex wisdom of God might now be made known by[[104]](#footnote-104) the Rulers[[105]](#footnote-105) and Authorities[[106]](#footnote-106)** (of the Esnoga – Synagogue) **in the heavenlies.** All of **this was according to the eternal[[107]](#footnote-107) purpose** (which runs throughout history) **that He has accomplished in Yeshua our Master is HaMashiach,[[108]](#footnote-108) by being in union with him, we[[109]](#footnote-109) have delight[[110]](#footnote-110) and access[[111]](#footnote-111)** (to the Father) **with confidence by his** (Messiah’s) **faithfulness** toGod**.[[112]](#footnote-112) Therefore, I require[[113]](#footnote-113) of you** (Gentiles) **not to lose be discouraged in what I am suffering for you, which is your glory**.[[114]](#footnote-114)

**Monday Evening April 20, 2015**

**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[[115]](#footnote-115) before the Father,[[116]](#footnote-116)** (of our Master Yeshua HaMashiach)**[[117]](#footnote-117) 15 from whom every family[[118]](#footnote-118) in the heavens and on earth receives its name** (exists)**,[[119]](#footnote-119) that He would grant you, according to the wealth of His glory,[[120]](#footnote-120) to be strengthened[[121]](#footnote-121) with virtuous power[[122]](#footnote-122) by His Ruach[[123]](#footnote-123)** (breathing the Oral Torah/Mesorah) **in the inner man[[124]](#footnote-124)** (soul – Neshamah)**,** **so that Messiah may take up residence in your hearts through** (your) **faithful obedience;** andthat you**, being firmly rooted[[125]](#footnote-125) in loving compassion, may have the strength[[126]](#footnote-126) to comprehend,[[127]](#footnote-127) with all the Tsadiqim what is the breadth and length and height and depth,[[128]](#footnote-128) and to know the loving compassion of Messiah, which exceeds knowledge** (Da’at)**, that you may attain fullness of maturity** (perfection) **in God.[[129]](#footnote-129)**

**Tuesday Evening April 21, 2015**

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

**Yom HaZikharon – Day of Remembrance**

**Then read the following:**

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

**Ephesians 3:20-21 Now to Him** (G-d) **who by his virtuous power can do inexhaustibly more than we can ask[[130]](#footnote-130) or think, according to the virtuous power working[[131]](#footnote-131) within us,to Him** (G-d) **be glory[[132]](#footnote-132) in the Congregation and in Yeshua HaMashiach throughout every generation, forever and ever. Amen.**

**Wednesday Evening April 22, 2015**

**Evening: Counting of the Omer Day 19**

**Yom HaAtzma'ut (Israel’s Independence Day)**

**Then read the following:**

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

**I therefore, the prisoner in the Master** (Yeshua HaMashiach)**, admonish[[133]](#footnote-133) you that you walk[[134]](#footnote-134)** in a manner **worthy of the vocation[[135]](#footnote-135) to which you are called, with all humility[[136]](#footnote-136) and gentleness, with patience, forbearing one another in loving-compassion,[[137]](#footnote-137) striving to keep unity knowing[[138]](#footnote-138) the bond of shalom** (unity – peace).

**Thursday Evening April 23, 2015**

**Evening: Counting of the Omer Day 20**

**Then read the following:**

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

**There is one[[139]](#footnote-139) body[[140]](#footnote-140) and one soul** (spirit),[[141]](#footnote-141) **even as you are called[[142]](#footnote-142) in one hope[[143]](#footnote-143) of your calling, one Master,[[144]](#footnote-144) one assurance,[[145]](#footnote-145) one** (initial)[[146]](#footnote-146) **immersion, one G-d[[147]](#footnote-147) and Father of all, who is above all and through[[148]](#footnote-148) all and in you all.**

**Next Shabbat:**

**Shabbat “Sh’ma Yisrael” - “Hear, O Israel”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **שְׁמַע, יִשְׂרָאֵל** |  | **Saturday Afternoon** |
| **“Sh’ma Yisrael”** | Reader 1 – D’barim 6:4-9 | Reader 1 – D’barim 7:12-14 |
| **“Hear, O Israel”** | Reader 2 – D’barim 6:10-12 | Reader 2 – D’barim 7:14-16 |
| **“Escucha, O Israel”** | Reader 3 – D’barim 6:13-15 | Reader 3 – D’barim 7:12-16 |
|  | Reader 4 – D’barim 6:16-19 |  |
| D’barim (Deut.) 6:4 – 7:11 | Reader 5 – D’barim 6:20-25 | **Monday & Thursday****Mornings** |
| Psalm 116:1 – 117:2  | Reader 6 – D’barim 7:1-5 | Reader 1 – D’barim 7:12-14 |
| Ashlamatah: Zech 14:9-11, 16-21 | Reader 7 – D’barim 7:6-11 | Reader 2 – D’barim 7:14-16 |
|  |  Maftir – D’barim 7:9-11 | Reader 3 – D’barim 7:12-16 |
| N.C.: Mark 14:26-31;Lk 22:31-34; Rm 9:19-33 |  Zechariah 14:9-11, 16-21  |   |

**Coming Semi-Festivals:**

**Tuesday Evening April 21, 2015 - Wednesday Evening April 22, 2015**

**Yom HaZikharon – Day of Remembrance**

**Wednesday Evening April 22, 2015 – Thursday Evening April 23, 2015**

**Yom HaAtzma'ut (Israel’s Independence Day)**

Shalom Shabbat ve Rosh Chodesh Tob!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

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

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

1. “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-1)
2. Pesachim 118a [↑](#footnote-ref-2)
3. The Brisker Rav (Chiddushei HaGriz HaLevi on the Torah) provides a deeper insight into this verse. The Talmud (Yoma 69a) says that when the gentile hordes desecrated the Holy Temple, all asked, "Where is Israel’s awesome G-d?” When the cruel nations oppressed G-d’s chosen children, all wondered, “Where is G-d’s strength?”

In reply, the Sages explained that these events provide a most dramatic display of G-d’s awesome power, because the brutality which the conquerors displayed towards Israel infuriates G-d, yet, He holds back His intense anger and is patient with them.

It is G-d’s desire to allow men to exercise their free will [although, of course, they must be prepared to suffer the consequences of their choices]. G-d does not allow emotions such as anger and revenge to interfere with His design for the world.

Therefore, when the nations ask, “Where now is their G-d?” i.e., why does He allow Israel’s enemies to do all that they desire? The answer is that it is G-d’s desire to let them exercise free will. Thus, whatever he, i.e., the nations, pleases, he does, and G-d does not prevent him from doing so. [↑](#footnote-ref-3)
4. 113:7-8 [↑](#footnote-ref-4)
5. Shemot (Exodus) 14:22 [↑](#footnote-ref-5)
6. Rav Vidal HaTzorfati [↑](#footnote-ref-6)
7. Yeshayahu (Isaiah) 11:9. [↑](#footnote-ref-7)
8. verse 8 [↑](#footnote-ref-8)
9. verse 2 [↑](#footnote-ref-9)
10. verse 1 [↑](#footnote-ref-10)
11. verse 18 [↑](#footnote-ref-11)
12. Pesachim 117a [↑](#footnote-ref-12)
13. Teshuvah Me’Ahavah Vol.II, responsa 264 - These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-13)
14. The morning prayers. [↑](#footnote-ref-14)
15. It is also recited during the evening prayers the first night of Passover. [↑](#footnote-ref-15)
16. The issue of Hallel on Rosh Chodesh is elucidated in Arachin 10b, Ta’anit 28b, Tosafot ibid., and Tosafot Berachot 14a. [↑](#footnote-ref-16)
17. This section includes an excerpt from Rabbi Joel David Bakst’s essay titled: *Passover And The Mystery of the Black Hole of Egypt*. [↑](#footnote-ref-17)
18. Prophets of the Tanach. [↑](#footnote-ref-18)
19. Although this term literally means to *exit from Egypt*, it is not always about running for the border. Sometimes, it’s just about leaving a place or situation. [↑](#footnote-ref-19)
20. The splitting of the Red Sea. [↑](#footnote-ref-20)
21. The giving of the Torah. [↑](#footnote-ref-21)
22. Resurrection of the Dead. [↑](#footnote-ref-22)
23. Birth pangs of the Messiah. [↑](#footnote-ref-23)
24. *Signed, Sealed, Delivered & Concealed: The Kabbalistic Significance of the Tishrei Holy Days*. [↑](#footnote-ref-24)
25. Following the customs of the disciples of the Gaon of Vilna who immigrated there in the beginning of the 19th century. [↑](#footnote-ref-25)
26. The middle days of Pesach. [↑](#footnote-ref-26)
27. Why do we recite a “half Hallel” (omitting the first eleven verses of Ps. 115 and 116) for the last six days of Passover and the lull Hallel for the entire festival of Succoth? Pesikta D’rav Kahana (Supplement 2:8) explains that in contrast to Succoth, Scripture gives no command to rejoice on Passover, “Because the Egyptians died during Passover”. We read only a partial Hallel for the last six days of Passover “because ... If your enemy falls, do not exult”. (Prov. 24:17) [↑](#footnote-ref-27)
28. The partial Hallel, does not include verses 1-11 of Psalm 115, nor those verses from Psalm 116, is recited on the last six days of Pesach and on Rosh Chodesh. Pesach, like Sukkot, has the structure of a main festival/Chag (two days, one in Israel), followed by intermediate days (four days, five in Israel), followed by a main holiday (again, two days, one in Israel). The last two days of main festival/Chag (the Seventh day, in Israel) are specifically related to the Miracle of the Crossing of the Sea of Reeds, in which the entire Egyptian army was drowned. HaShem Himself declared a limitation on our expression of His praise at that time, when He said “My creatures are drowning in the sea; it is not a time for the full expression of joy.” Because the Intermediate Days should not be more joyous than the main festival/Chag, it was decided that only Partial Hallel would be recited on all of the last six days of Pesach. [↑](#footnote-ref-28)
29. Sefer Yetzirah. This principle is also reflected in “Last in action, first in thought”. [↑](#footnote-ref-29)
30. Erachin10b [↑](#footnote-ref-30)
31. A formal act which would require a blessing. [↑](#footnote-ref-31)
32. In brief, the Beracha is a statement of purpose, directing the following act in its proper intention. Such a statement is unnecessary when the action itself “bursts forth” as the song of newly redeemed nobility, as we are at that point of the Seder. [↑](#footnote-ref-32)
33. The first two cups speak to the Egyptian redemption; the second two cups speak to the Messianic redemption. [↑](#footnote-ref-33)
34. We say half of the Hallel before the meal to speak of the Egyptian redemption, and we say the final parts after the meal to speak to the Messianic redemption. [↑](#footnote-ref-34)
35. Before the meal speaks of the Egyptian redemption, and after the meal speaks to the Messianic redemption. [↑](#footnote-ref-35)
36. According to the Tosefta (Pesachim 10:9[6]) there was a dispute between the school of Hillel and the school of Shammai regarding the reading of Hallel on Passover. According to the school of Shammai, only the first psalm (Ps. 113) should be read before the meal, whereas the school of Hillel advocated reading the first two psalms (Ps. 113 and 114). [↑](#footnote-ref-36)
37. Although Sephardim also recite Hallel at evening festival services, this apparently was not the original intent, because its first paragraph (Ps. 113) speaks of praising the name of G-d “from the rising of the sun until its setting” (Meg. 20b). An exception is the first night(s) of Passover, since the climax of the Passover miracle took place at night and Psalm 114 makes special reference to the Exodus from Egypt. Although the usual practice in the synagogue is to stand for Hallel (based on the verse: “Praise the name of G-d, you servants of the Lord who stand in the house of the Lord”; Ps. 135:1-2), it is not the custom during the seder because of the duty to recline as a symbol of freedom.15 Moreover, the blessing before Hallel is not recited at the seder—an indication of the immediacy of the experience of the Exodus from Egypt. [↑](#footnote-ref-37)
38. This may also have been David’s desire when he looked into our Torah portion. [↑](#footnote-ref-38)
39. Rambam Halacha 5: These four species are considered to be one mitzva, and each one is required for its performance. All of them [together] are called the mitzvah of lulav. One may not diminish them or add to them. If one of the species cannot be found, a similar species may not be substituted for it. [↑](#footnote-ref-39)
40. Naanuim [↑](#footnote-ref-40)
41. Chazon Ovadia 352-353 paskins like the Arizal against Shulchan Aruch 651:10 who says to start at east and turn clockwise. [↑](#footnote-ref-41)
42. Bikkurei Yaakov 651:36 quoting the Ari as well as the Kaf Hachayim 651:96 [↑](#footnote-ref-42)
43. Pesachim 7b [↑](#footnote-ref-43)
44. in Megillah 14a and Erechin 10b. [↑](#footnote-ref-44)
45. In *Hilchot Hanukkah* 3,6, in the Laws of Chanukah, not Purim, Maimonides ruled that: “The Rabbis did not establish that *Hallel* be read on Purim since the reading of the *Megillah* is the *Hallel*.” [↑](#footnote-ref-45)
46. The [Sages] did not ordain the recitation of Hallel on Purim, because the reading of the Megillah [serves the purpose of Hallel]. - On this basis, the Meiri states that a person who cannot hear the reading of the Megillah should recite Hallel on Purim. [↑](#footnote-ref-46)
47. Bamidbar 10:10, Pesachim 77a and Shavuot 10a, Taanit 29a, Leviticus 23:4 and *Rashi ad loc.* [↑](#footnote-ref-47)
48. Erachin 10B [↑](#footnote-ref-48)
49. Practically speaking, most Rishonim hold that one should say a blessing on this Hallel, including Behag, Ritz Giat, Ra’avad, Rabbeinu Tam, Rosh, and Ran. Rav Hai Gaon, Rabbeinu Chananel, and Talmidei Rabbeinu Yonah maintain that one recites a blessing when saying it in public, but not in private. See Beit Yosef and Shulchan Aruch 422:2. Indeed, as the Shulchan Aruch writes, the Jews living around Eretz Yisrael were accustomed to saying it without a blessing, but the Jews of Spain recited the blessing (Ran, Maggid Mishna). The Rama (422:2) writes that the custom is to say a blessing, even when reciting Hallel alone, but that it is preferable to say it with a minyan, in order to satisfy those [authorities] who hold that one says the blessing only in public.

Until recently, several Sephardic communities, like Morocco, Tunisia, and Turkey, followed the custom in which the cantor says the blessings – before and after Hallel – aloud, and the congregation answers, “Amen,” thus discharging their obligation; while those who pray privately omit the blessings. In his Tevu’ot Shemesh (Orach Chaim 68), Rav Mashash determined this to be the practical halachah, and he himself would recite the blessing in an undertone, along with the cantor. This is also the opinion of R. Moshe Kalfon HaKohen, av Beit Din of Djerba, in Brit Kehunah (Orach Chaim 200:5); Sho’el VeNish’al (2:60); R. Chayim Palagi in Kaf HaChaim (end of 33); the authors of Shalmei Chagigah (p. 224); Chesed LeAlafim (422:2); Shaar HaMefa’ked; and Responsa Mikveh HaMayim (3:24). Every community should continue following its own custom.

When people from various ethnic groups pray together, even if the cantor’s custom is to skip the blessing, it is proper for one of the participants, who usually says a blessing, to say the blessing out loud and have in mind to absolve those who do not say a blessing of their obligation. This way, the congregants will satisfy the opinion of the many poskim who hold that one is required to say a blessing, and at the same time avoid the concern of making a blessing in vain. (See Yechaveh Da’at 4:31, where the author is apprehensive about answering “Amen” to this blessing, for it may be in vain. However, many authorities hold that one need not worry about answering “Amen” to someone who makes a blessing in accordance with his ancestors’ custom, which is based on the viewpoint of prominent poskim. [↑](#footnote-ref-49)
50. Shulchan Aruch (OC 422:2). The Levush says that we skip in Rosh Chodesh because it is a day of atonement, so it is like Rosh Hashanah and Yom Kippur, so we do not sing full Shira. [↑](#footnote-ref-50)
51. *chatzi* - חצי, is “half” in Hebrew. [↑](#footnote-ref-51)
52. Tehillim (Psalms) 115:1-11 and 116:1-11. [↑](#footnote-ref-52)
53. Tehillim (Psalms) 137:1 [↑](#footnote-ref-53)
54. Ibid. #53 [↑](#footnote-ref-54)
55. Tehillim (Psalms) 135:4 [↑](#footnote-ref-55)
56. Ibid. #53 [↑](#footnote-ref-56)
57. The Rishonim argue about the blessing. The Rambam and Rashi hold that no blessing is said over the Rosh Chodesh Hallel, since it is only based on a custom, and we do not recite blessings upon the fulfillment of customs. Rabbeinu Tam, the Rosh, and the Ran, however, maintain that we do make blessings over important customs, such as reciting the Hallel. In practice, the Ashkenazi custom is to recite a blessing, even if one says the Hallel in private. The Sephardim who come from Eretz Yisrael and its surroundings never say a blessing on this Hallel. The custom of most North African Sephardim is that the cantor recites the blessing – both before and after Hallel – aloud, in order to absolve the congregation of their obligation. But one who prays alone does not recite a blessing. [↑](#footnote-ref-57)
58. The verbal tallies between the Torah and the Psalms are: Sun Rising / Eastward - מזרח, Strong’s number 04217. [↑](#footnote-ref-58)
59. Healy, M. (2008). *The Gospel of Mark* (Catholic Commentary on Sacred Scripture ed.). Grand Rapids, MI: Baker Academic. p. 285 [↑](#footnote-ref-59)
60. “The first person to divide New Testament chapters into verses was Italian Dominican biblical scholar Santi Pagnini (1470–1541 CE), but his system was never widely adopted. Robert Estienne created an alternate numbering in his 1551 edition of the Greek New Testament. The first English New Testament to use the verse divisions was a 1557 translation by William Whittingham (c. 1524-1579 CE). The first Bible in English to use both chapters and verses was the Geneva Bible published shortly afterwards in 1560. These verse divisions soon gained acceptance as a standard way to notate verses, and have since been used in nearly all English Bibles.” [↑](#footnote-ref-60)
61. I use the phrase “trans-verse” only as a means of describing how we think of verses in the contemporary setting. What appears to be “trans-verse” is not actually trans-verse at all. [↑](#footnote-ref-61)
62. Grace after meals [↑](#footnote-ref-62)
63. There is a great deal of controversy and opposition to the belief that we can know the “Order” of the Pesach Seder from the first century. While it do believe it is s difficult task, I believe that the present materials attest to the Order and practice of the Pesach Seder much as it stands in contemporary Hagaddot. [↑](#footnote-ref-63)
64. Thematically I believe this is a connection to Shabbat Shuba. The Afikomen was hidden from sight and has now returned to conclude the Passover Meal. [↑](#footnote-ref-64)
65. Collins, A. Y. (2007). Mark, A Commentary (Hermeneia, A Critical and Historical Commentary on the Bible ed., Vol. Mark). (H. W. Attridge, Ed.) Fortress Press. p. 655 [↑](#footnote-ref-65)
66. Collin’s words are that the verse has symbolic and metaphoric notions. However, these are not phrases used within a P’shat hermeneutic. Therefore, we must suggest that the language is “analogous.” Collins suggests that the “analogous” (my rewording) is found in the words of Hakham Shaul’s Remez writing to the Congregation of Corinth. Here is will not delve into the issue for the sake of time and space. These words need to be addressed else ware. [↑](#footnote-ref-66)
67. While I say that Congregation is that of Yisrael, we must realize that Yeshua gained a staggering amount of followers from the Bne Yisrael of every rank and stature. The Gentile equation was a part of Yeshua’s universal vision. However, the Gentile was to join the Bne Yisrael and become One through the acceptance of Jewish Halakhah. [↑](#footnote-ref-67)
68. Moloney, F. J. (2002). The Gospel of Mark, A Commentary. Peabody: Hendrickson Publishers. p. 285 [↑](#footnote-ref-68)
69. Ibid [↑](#footnote-ref-69)
70. Cf. Mar. 6:41; 8:6-7; 14:22 [↑](#footnote-ref-70)
71. Neusner, J. (1988). The Mishnah : A new translation (250). New Haven, CT: Yale University Press. [↑](#footnote-ref-71)
72. Theological dictionary of the New Testament. 1964-c1976. Vols. 1-10 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) (3:734). Grand Rapids, MI: Eerdmans. Here we are so amazed that the Theological Dictionary of the New Testament elaborates with accuracy the details concerning this cup calling it the כוס של ברכה, which it interprets as the “cup of thanksgiving.” [↑](#footnote-ref-72)
73. Ibid 3:732 [↑](#footnote-ref-73)
74. Cf. B’resheet – Gen 18:25 [↑](#footnote-ref-74)
75. Cf. b. Megilla 10b [↑](#footnote-ref-75)
76. Luzzatto, Moshe Hayyim. *Derekh Hashem / the Way of God / by Moshe Chaim Luzzatto ; Translated and Annotated by Aryeh Kaplan; Emended by Gershon Robinson.* Jerusalem; New York: Feldheim Publishers, 1998. p. 37-43 [↑](#footnote-ref-76)
77. A wall that separated between the court of the Gentiles and Jewish courts [↑](#footnote-ref-77)
78. See the argument made by Montefiore, Claude Joseph Goldsmid. *A Rabbinic Anthology*. New York: Schocken Books, 1974. pp. 556-65 [↑](#footnote-ref-78)
79. Ibid. p.559 [↑](#footnote-ref-79)
80. Cf. II Luqas (Acts) 10:34 [↑](#footnote-ref-80)
81. 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-81)
82. 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-82)
83. 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-83)
84. The Greek **ἀκούω** – *akouo* most certainly derived from the Hebraic **Shama** – to hear, obey or understand. [↑](#footnote-ref-84)
85. 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-85)
86. 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-86)
87. 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-87)
88. 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-88)
89. “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-89)
90. Messiah is the personification of the “Mystery/Secret” of G-d. [↑](#footnote-ref-90)
91. 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-91)
92. Other generations did not have the privilege of seeing Messiah personally. [↑](#footnote-ref-92)
93. 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-93)
94. **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-94)
95. 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-95)
96. 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-96)
97. 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-97)
98. **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-98)
99. 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-99)
100. 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-100)
101. **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-101)
102. “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-102)
103. (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-103)
104. 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-104)
105. Hokhmah the Principle agent of the Bet Din [↑](#footnote-ref-105)
106. 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-106)
107. **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-107)
108. 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-108)
109. We, the Jewish people have confident assurance being in union with Messiah, therefore you (Gentiles) should not lose heart… [↑](#footnote-ref-109)
110. 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-110)
111. Access – connection through the Mitzvot and the Halakhic rulings of the Mesorah. [↑](#footnote-ref-111)
112. Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 219 [↑](#footnote-ref-112)
113. “To demand” and “to request.” [↑](#footnote-ref-113)
114. **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-114)
115. 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-115)
116. 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-116)
117. 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-117)
118. “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-118)
119. 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-119)
120. **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-120)
121. The use of **κραταιόω** – *krataioo* show an association with Da’at (**κραταιός** – *krataios*) the third member of the heavenly Bet Din. [↑](#footnote-ref-121)
122. 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-122)
123. 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-123)
124. 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-124)
125. **ῥιζόω** – *rhizoo* perfectly describes the condition of the Gentiles coming to faithful obedience in Messiah. [↑](#footnote-ref-125)
126. **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-126)
127. 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-127)
128. 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-128)
129. 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-129)
130. The virtuous power goes beyond imagination and cravings. [↑](#footnote-ref-130)
131. Again, we have the compound of potential power realized within us. [↑](#footnote-ref-131)
132. The reference to the Officer “Darshan” is mentioned here again in the Greek word **δόξα** – *doxa*. [↑](#footnote-ref-132)
133. **παρακαλέω** – *parakaleo* is paralleled in the Hebrew word “**נִחַם**” which means comfort/strengthen. This gives us a possible connection to the Seven weeks of Nahamu. Hoehner suggests, based on Carl J. Bjerkelund’s work that this is an “Apostolic admonition.” Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. pp. 499-500. It is worthy to note that regardless whether this is an “Apostolic admonition” or not Hakham Shaul is directing his “authority” towards the Ephesian community and Congregation. Therefore, the “admonition” carries “Apostolic” (a Hakham’s) weight. We should here note the change of vocabulary. Hakham Shaul (Paul) begins to call the “Body of Messiah” into corporate unity. The language of Darshan in concert with Sincerity shows “legal” application. Here we do not need to be hung up on “legalism.” This is not the point. Our intention here is to see application of the Halakhic system of the Esnoga (Synagogue). Thielman notes the shift from theology to ethics, “from what God has graciously accomplished for His people to how they should live as a result.” Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. This shift is especially important when we realize that we are about to approach Har Sinai. [↑](#footnote-ref-133)
134. **περιπατέω** – *peripateo* calling for a change in conduct. Therefore, **περιπατέω** – *peripateo* calls to mind contrast. In the past you were Gentiles which walked (had the conduct of a Gentile) according to the order of the cosmos, worldly system. Now that you have accepted Judaism you are expected to change your conduct and walk as the Jewish people do. [↑](#footnote-ref-134)
135. The deep sense of **κλῆσις** – *klesis* comes from **καλέω** – *kaleo* to be named or “called” a parallel of Hebrew **קָרָא.** That which, G-d names “calls” is suited for its purpose or duty. The “calling” is that of having been a Gentile estranged from G-d and His covenants of Promise to being conjoined with the Jewish people through conversion. This is the “challenge” that Hakham Shaul is placing before his audience. cf. Nisan 26 above. [↑](#footnote-ref-135)
136. Humility is the attribute of deeming others more important. Here we also see protocols of showing other respect and honor. [↑](#footnote-ref-136)
137. Here Hakham Shaul is forwarding the true heart of the Jewish people. The Gentiles coming to G-d embraced Judaism because it was a civil, organized and structured. In other words, the Roman populace saw Judaism as being a positive model to emulate. However, they needed to leave behind any dissenting paganism, which they may have retained. While the Gentile is called to Torah Observance he is not called to “legalism.” Hakham Shaul is addressing this issue here at this present juncture by conjoining the Compassion of the Darshan with the 2nd Pastoral officer (Parnas 2) and his attribute of sincerity. [↑](#footnote-ref-137)
138. **Πνεῦμα** – *pneuma* **-** a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of **the power of knowing, desiring, deciding, and acting**. The English language uses the idea of “spirit” in very much the same way. We may hear someone say, “that’s the spirit.” This does not refer to **any** “spirit.” It refers to a mindset, knowing you “can” etc. Strong, J. (1996). The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order. (electronic ed.) (G4151). Ontario: Woodside Bible Fellowship. [↑](#footnote-ref-138)
139. An abrupt change in language occurs at this juncture in our reading. This tells us that we are addressing a new officer, i.e. Parnas #3 (the 3rd Pastor. The 3rd Pastor is feminine, associated with the Messianic attribute of Yesod. Furthermore, we now see seven uses of the Greek words for “one.” These seven “ones” can be related to the allegorical mention of the seven officers of the Esnoga (Synagogue). These seven “ones” call for unity in the Congregation of Messiah. The order is reversed and changed horizontally. This would mean that Hakham Shaul is taking an Apostolic (Hakham’s) view of the congregation looking down on it from above, or from the heavenlies (heavens). **ἐπουράνιος** compound επι and ουράνιος point of origin being "from the heavens" the spiritual environs of the ethereal world. (see v4 below) Therefore, “from the heavens” means that the decisions (halakhic judgments which from the Bench of three are the judgments which are “binding on earth” because they have been made in the spiritual world. The view of the letter is from the heavens or “heavenlies.” [↑](#footnote-ref-139)
140. **σῶμα** – *soma* is the natural body of any human being. However, here we have an allegorical use of **σῶμα** – *soma* relating it to the “body of Messiah.” [↑](#footnote-ref-140)
141. Entries for **πνεῦμα** – *pneuma* in any lexicon are so plentiful that it is often hard to determine the true meaning of the word. There are 123 pages discussing **πνεῦμα** – *pneuma* in the *Theological dictionary of the New Testament*. (cf. 6:332) Here we differ from the traditional view that the “Spirit” refers to the “Holy Spirit.” The context is easily noticed when we are stripped of the traditional theological garb. The body’s counterpart of animation is the “spirit” breath of G-d. The use of **πνεῦμα** – *pneuma* is frequently a synonym for the מָהנְשָׁ soul of man. Therefore, we translate **πνεῦμα** – *pneuma* in the truest sense of the word as “spirit” with no reference to the “Holy Spirit” as a “member of the G-dhead.” We must further assert that Judaism never has and never will have an idea of a “trinity.” [↑](#footnote-ref-141)
142. **Καλέω** – *kaleo* the verb “called” and the noun **κλῆσις** – *klesis* in the present pericope must be understood from the Hebrew **קָרָא**, which have the idea of being summoned. However, the truest sense of the word **καλέω** – *kaleo* / **קָרָא** is the idea of being made aware of G-d’s presence. The word **קָרָא** also carries the connotation of being summoned. Here two possible meanings conjoin in one concept. To be “called” is to be made aware of G-d’s presence and then to be summoned into His presence. This “call” can only be experienced when one accepts the yoke of the Kingdom/Governance of G-d through the Bate Din and the Hakhamim as opposed to human Kings/Presidents. Those who reject the Kingdom/Governance of G-d can never be invited into His presence or into His community. Ramban. (2008). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol. Sefer Vayikra). Artscroll Series, Mesorah Publications ltd. p. 10 [↑](#footnote-ref-142)
143. **ἐλπίς** – *elpis* is NOT “hope” in the western sense of the word. **ἐλπίς** – *elpis* (hope) finds its parallel in two Hebrew words. The first being **בָּטַח** which means “trust” with a sense of security, confidence and safety. The second Hebrew word is most likely the word Hakham Shaul would have used. **תִּקְוָה** meaning eager expectation. **תִּקְוָה** is also associated with the “miqveh” making a play on words in Hebrew when we read in the next verse of being **βάπτισμα** – *baptisma,* which means, “immersed.” [↑](#footnote-ref-143)
144. We consistently translate **κύριος** – *kurios* contextually. In those contexts where the writer refers to Yeshua as **κύριος** – *kurios,* he is not referring to deity. **κύριος** – *kurios* is a honorary title of respect. For those who must argue the point we suggest a thorough study of the word **κύριος** – *kurios* where it will be noted that **κύριος** – *kurios* is used of men, angels slave owners etc. Contextually we reverence Yeshua HaMashiach as our “Master” just as Yeshua’s talmidim did. [↑](#footnote-ref-144)
145. **Πίστις** – *pistis*, is used nearly 490 times in the Nazarean Codicil. In those 490 times **πίστις** – *pistis*, refers to two major thoughts surrounding the word. The first is “fidelity” i.e. faithfulness or as we generally translate **πίστις –** *pistis***,** “faithful obedience.” The other major use of **πίστις** – *pistis*, is that of assurance. Because we are constrained by the hermeneutic of context, we must translate **πίστις** – *pistis*, as “assurance.” However, assurance only comes on the heels of “faithful obedience.” [↑](#footnote-ref-145)
146. By “initial”, we mean that when the Gentile converts to Judaism he is “immersed” as a token of his new life. However, when the Gentile has become Jewish all the laws of ritual purity become applicable whereupon he is subject to many immersions. Thielman interprets this **βάπτισμα** – *baptisma,* as an indication of the process of conversion. “It is perhaps best to think of One Baptism as a shorthand expression for the whole conversion, summarized by reference to the visible ritual.” Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 259 Here we find a reference to conversion to Judaism, not conversion to “Christianity!” [↑](#footnote-ref-146)
147. It is easy enough to recognize the Shema in this single short phrase. This actually debunks the Trinitarian thesis in two words. [↑](#footnote-ref-147)
148. The four-fold phrase Father, in, through and above reiterates G-d’s omnipresence. However, we see in this passage the understanding that G-d’s agenda is being worked in all of creation. [↑](#footnote-ref-148)