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

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

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| **Three and 1/2 year Lectionary Readings** | **Fourth Year of the Reading Cycle** |
| **Nisan 15, 5773 – Mar. 25/27, 2013** | **Fourth Year of the Shmita Cycle** |

Passover banner.bmp

**gold cup.bmp Happy & Kosher**

**Pesach 5773**

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  **Shabbat Intermediate Pesach**  Fri. Mar 29 2012 – Candles at 7:30 PM  Sat. Mar 30 2012 – Habdalah 8:24 PM  Eve of 7th day Pass. – Candles 7:31 PM  Eve of 8th day Pass. – Candles 8:25 PM  **Holiday Ends:** 8:26 PM | **Brisbane, Australia**  **Shabbat Intermediate Pesach**  Fri. Mar 29 2012 – Candles at 5:32 PM  Sat. Mar 30 2012 – Habdalah 6:24 PM  Eve of 7th day Pass. – Candles 5:30 PM  Eve of 8th day Pass. – Candles 6:22 PM  **Holiday Ends**: 6:20 PM | **Chattanooga, & Cleveland, TN, U.S.**  **Shabbat Intermediate Pesach**  Fri. Mar 29 2012 – Candles at 7:42 PM  Sat. Mar 30 2012 – Habdalah 8:38 PM  Eve of 7th day Pass. – Candles 7:43 PM  Eve of 8th day Pass. – Candles 8:40 PM  **Holiday Ends:** 8:44 PM |
| **Jakarta, Indonesia**  **Shabbat Intermediate Pesach**  Fri. Mar 29 2012 – Candles at 5:42 PM  Sat. Mar 30 2012 – Habdalah 6:31 PM  Eve of 7th day Pass. – Candles 6:30 PM  Eve of 8th day Pass. – Candles 6:29 PM  **Holiday Ends:** 6:27 PM | **Manila & Cebu, Philippines**  **Shabbat Intermediate Pesach**  Fri. Mar 29 2012 – Candles at 5:50 PM  Sat. Mar 30 2012 – Habdalah 6:40 PM  Eve of 7th day Pass. – Candles 5:50 PM  Eve of 8th day Pass. – Candles 6:40 PM  **Holiday Ends:** 6:40 PM | **Miami, FL, U.S.**  **Shabbat Intermediate Pesach**  Fri. Mar 29 2012 – Candles at 7:18 PM  Sat. Mar 30 2012 – Habdalah 8:11 PM  Eve of 7th day Pass. – Candles 7:19 PM  Eve of 8th day Pass. – Candles 8:12 PM  **Holiday Ends:** 8:12 PM |
| **Olympia, WA, U.S.**  **Shabbat Intermediate Pesach**  Fri. Mar 29 2012 – Candles at 7:18 PM  Sat. Mar 30 2012 – Habdalah 8:23 PM  Eve of 7th day Pass. – Candles 7:21 PM  Eve of 8th day Pass. – Candles 8:26 PM  **Holiday Ends:** 8:28 PM | **Murray, KY, & Paris, TN. U.S.**  **Shabbat Intermediate Pesach**  Fri. Mar 29 2012 – Candles at 6:56 PM  Sat. Mar 30 2012 – Habdalah 7:53 PM  Eve of 7th day Pass. – Candles 6:57 PM  Eve of 8th day Pass. – Candles 7:55 PM  **Holiday Ends:** 7:56 PM | **San Antonio, Texas**  **Shabbat Intermediate Pesach**  Fri. Mar 29 2012 – Candles at 7:32 PM  Sat. Mar 30 2012 – Habdalah 8:26 PM  Eve of 7th day Pass. – Candles 7:33 PM  Eve of 8th day Pass. – Candles 8:28 PM  **Holiday Ends:** 8:2 PM |
| **Sheboygan & Manitowoc, WI, US**  **Shabbat Intermediate Pesach**  Fri. Mar 29 2012 – Candles at 6:55 PM  Sat. Mar 30 2012 – Habdalah 7:58 PM  Eve of 7th day Pass. – Candles 6:58 PM  Eve of 8th day Pass. – Candles 8:00 PM  **Holiday Ends:** 8:02 PM | **Singapore, Singapore**  **Shabbat Intermediate Pesach**  Fri. Mar 29 2012 – Candles at 6:55 PM  Sat. Mar 30 2012 – Habdalah 7:44 PM  Eve of 7th day Pass. – Candles 6:55 PM  Eve of 8th day Pass. – Candles 7:43 PM  **Holiday Ends:** 7:43 PM | **St. Louis, MO, U.S.**  **Shabbat Intermediate Pesach**  Fri. Mar 29 2012 – Candles at 7:03 PM  Sat. Mar 30 2012 – Habdalah 8:01 PM  Eve of 7th day Pass. – Candles 7:05 PM  Eve of 8th day Pass. – Candles 8:03 PM  **Holiday Ends:** 8:04 PM |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

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Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

His Excellency Adon John Hope & beloved family

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

**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**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**For further study on Passover and the Seven Days of Unleavened Bread see:**

[**http://www.betemunah.org/chametz.html**](http://www.betemunah.org/chametz.html)**;**

[**http://www.betemunah.org/passover.html**](http://www.betemunah.org/passover.html)**;**

[**http://www.betemunah.org/chronology.html**](http://www.betemunah.org/chronology.html)**;**

[**http://www.betemunah.org/redemption.html**](http://www.betemunah.org/redemption.html)**;**

[**http://www.betemunah.org/haggada.html**](http://www.betemunah.org/haggada.html) **&**

[**http://www.betemunah.org/pcustoms.html**](http://www.betemunah.org/pcustoms.html)

**“Intermediate Sabbath Day of Pesach”**

**(Friday Evening March 29, 2013)**

**Evening: Counting of the Omer Day 4**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 4 | Masoret/Parnas 1 | Nisan 19 | 1:7-10 | Chesed coupled with endurance |

**Ephesians 1:7-10 In him** (Messiah) **we have redemption[[1]](#footnote-1) because of his life[[2]](#footnote-2), the forgiveness of sins** (by understanding of the Mesorah)**, according to the riches of his chessed** (loving-kindness towards his fellow Jews)**, by which he caused to us** (the Jewish people) **to be more prominent in all Hokhmah** (wisdom) **and Binah** (understanding and Da’at – knowledge)**;[[3]](#footnote-3) having revealed to us the So’od** (mystery) **of his mission, according to his** ordained **purpose which God Himself determined beforehand,[[4]](#footnote-4) for he** (Messiah) **was filled with the presence, power, agency[[5]](#footnote-5)** of God **for the administration of Divine appointments[[6]](#footnote-6), to unify all things into Messiah, both the things in the Heavens, and the things on earth.**

**Intermediate Sabbath of Pesach**

**(Saturday Morning March 30, 2013)**

**Morning Service**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הַזֶּה הָעָם-אֶת הַעַל** |  |  |
| **“Ha’Al Et-Ha’Am Hazeh”** | Reader 1 – Shemot 33:12-16 | Reader 1 – Shemot 7:8-10 |
| **“Bring Up This People”** | Reader 2 – Shemot 33:17-19 | Reader 2 – Shemot 7:10-12 |
| **“Saca a este pueblo”** | Reader 3 – Shemot 33:20-23 | Reader 3 – Shemot 7:8-12 |
| Shemot (Exod.) 33:12 - 34:26  Bemidbar (Numbers) 28:18-25 | Reader 4 – Shemot 34:1-3 |  |
| Ashlamatah: Ezekiel 37:1-14 | Reader 5 – Shemot 34:4-10 |  |
|  | Reader 6 – Shemot 34:11-17 | Reader 1 – Shemot 7:8-10 |
| Psalm 136:1-26  Shir HaShirim (Songs) ‎5:1 – 6:12 | Reader 7 – Shemot 34:18-26 | Reader 2 – Shemot 7:10-12 |
|  | Maftir: Bemidbar 28:18-25 | Reader 3 – Shemot 7:8-12 |
| N.C.: 1 Corinthians 10:16 – 11:34  & Revelation 2:1-7 | - Ezekiel 37:1-14 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* Moses’ Prayer – Exodus 33:12-17
* Show me Your Glory – Exodus 33:18-23
* The Second Tables – Exodus 34:1-4
* The Thirteen Attributes of God’s Nature – Exodus 34:5-7
* Moses’ Prayer – Exodus 34:8-9
* The Renewal and Conditions of the Covenant – Exodus 34:10-26

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exodus) ‎33:12 - 34:26‎**

| **Rashi** | **Targum** |
| --- | --- |
| 12. Moses said to the Lord: "Look, You say to me: **'Bring this people up!'** But You have not informed me whom You will send with me. And You said: 'I have known you by name and you have also found favor in My eyes.' | 12. And Mosheh said before the LORD, Lo, what have You said to me, **Take this people up?** but You have not made me to know whom You wilt send with me. By Your Word You have said, I have ordained you with a goodly name, and you have found favour before Me. |
| 13. And now, if I have indeed found favor in Your eyes, pray let me know Your ways, so that I may know You, so **that I may find favor in Your eyes; and consider that this nation is Your people."** | 13. But now I pray, if I have found mercy before You, make me to know the way of Your goodness, to understand Your mercy when in Your dealing with just men it falls to them as it (falls) to the guilty, and to the guilty as to the just; but, on the contrary how it (indeed) befalls the just according to their righteousness/ generosity and the guilty according to their guilt: **that I may find mercy before You, and it be made manifest by You that this people is Your people.** |
| 14. So He said, "My Presence will go, and I will give you rest." | 14. And He said, Await, until the face of My displeasure will have gone away, and afterward I will give you rest. |
| 15. And he said to Him, "If Your Presence does not go [with us], do not take us up from here. | 15. And he said to Him, If Your wrath go not from us, suffer us not to go up from hence under the frown of Your displeasure. |
| 16. For how then will it be known that I have found favor in Your eyes, I and Your people? Is it not in that You will go with us? **Then I and Your people will be distinguished from every [other] nation on the face of the earth."** | 16. In what will it be known that I have found mercy before You but in the converse of Your Shekinah with us, that distinguishing signs may be wrought for us, **in the withholding of the Spirit of prophecy from the nations, and by Your speaking by the Holy Spirit to me and to Your people, that we may be distinguished from all the peoples upon the face of the earth?** |
| 17. And the Lord said to Moses: "Even this thing that you have spoken, I will do, for you have found favor in My eyes, and I have known you by name." | 17. And the LORD said to Mosheh, This thing also which you have spoken of, will I do; for you have found mercy before Me, and I have ordained you with a goodly name. |
| 18. And he said: "Show me, now, Your glory!" | 18. And he said, Show now unto me Your glory: |
| 19. He said: "I will let all My goodness pass before you; I will proclaim the name of the Lord before you, and I will favor when I wish to favor, and I will have compassion when I wish to have compassion." | 19. but He said, Behold, I will make all the measure of My goodness pass before you, and I will give utterance in the good name of the Word of the LORD before you; and I will have compassion upon whom I see it right to have compassion, and will be merciful to whom I see it right to have mercy. |
| 20. And He said, "You will not be able to see My face, for man shall not see Me and live." | 20. And He said, you cannot see the visage of My face; for no man can see Me and abide alive. And the LORD said, |
| 21. And the Lord said: "Behold, there is a place with Me, and you shall stand on the rock. | 21. Behold, a place is prepared before Me, and you will stand upon the rock. |
| 22. And it shall be that when My glory passes by, I will place you into the cleft of the rock, and I will cover you with My hand until I have passed by. | 22. And it will be that when the glory of My Shekinah passes before you, I will put you in a cavern of the rock, and will overshadow you with My Word until the time that I have passed by. |
| 23. Then I will remove My hand, and you will see My back but My face shall not be seen." | 23. And I will make the host of angels who stand and minister before Me to pass by, and you will see the hand-border of the tephillim of My glorious Shekinah; but the face of the glory of My Shekinah you cannot be able to see. |
|  |  |
| 1. And the Lord said to Moses: "Hew for yourself two stone tablets like the first ones. And I will inscribe upon the tablets the words that were on the first tablets, which you broke. | 1. And the LORD said to Mosheh, Hew yourself two tables of stone, as the former, and write upon the tables the words that were upon the former tables which you did break; |
| 2. Be prepared for the morning, and in the morning you shall ascend Mount Sinai and stand before Me there on the top of the mountain. | 2. and be ready in the morning; and at morning ascend Mount Sinai and stand there before Me on the summit of the mountain. |
| 3. No one shall ascend with you, neither shall anyone be seen anywhere on the mountain, neither shall the sheep and the cattle graze facing that mountain." | 3. No man will ascend with you, nor any man be seen on all the mountain, nor sheep, nor oxen grazing on the side of the mount. |
| 4. So he [Moses] hewed two stone tablets like the first ones, and Moses arose early in the morning and ascended Mount Sinai as the Lord had commanded him, and he took two stone tablets in his hand. | 4. And he hewed two tables of stone like the former: and Mosheh arose in the morning and ascended Mount Sinai, as the LORD had instructed him, and took in his hand the two tables of stone. |
| 5. And the Lord descended in the cloud and stood with him there, and He called out in the name of the Lord. | 5. And the LORD revealed Himself in the cloud of the glory of His Shekinah, and Mosheh stood with Him there; and Mosheh called on the Name of the Word of the LORD. |
| 6. And the Lord passed before him and proclaimed: v u v h, v u v h, God, Who is compassionate and gracious, slow to anger and abundant in loving kindness and truth, | 6. And the LORD made His Shekinah to pass by before his face, and proclaimed, The LORD, the LORD God, merciful and gracious, long-suffering, and nigh in mercies, abounding to exercise compassion and truth; |
| 7. preserving loving kindness for thousands, forgiving iniquity and rebellion and sin; yet He does not completely clear [of sin] He visits the iniquity of parents on children and children's children, to the third and fourth generations." | 7. keeping mercy and bounty for thousands of generations, absolving and remitting guilt, passing by rebellions, and covering sins; **pardoning them who convert unto the Law, but holding not guiltless in the great day of judgment those who will not convert**; visiting the sins of fathers upon rebellious children upon the third and upon the fourth generation. |
| 8. And Moses hastened, bowed his head to the ground and prostrated himself, | 8. And Mosheh made haste and bowed himself upon the earth and worshipped. |
| 9. and said: "**If I have now found favor in Your eyes, O Lord, let the Lord go now in our midst** [even] if they are a stiff necked people, **and You shall forgive our iniquity and our sin** and thus **secure us as Your possession."** | 9. And he said, **If now I have found mercy before the LORD let the Shekinah of the Glory of the Lord go among us**; for it is a people of hard neck; but **pardon You our guilt and our sin, and give us the inheritance of the land** which You did covenant unto our fathers, **and change us not to become an alien people.** |
| 10. And He said: "Behold! I will form a covenant; in the presence of all your people, I will make distinctions such as have not been created upon all the earth and among all the nations, and all the people in whose midst you are shall see the work of the Lord how awe inspiring it is that which I will perform with you. | 10. And He said, Behold, I make a covenant that I will not change this people to become an alien people; nevertheless from you will proceed a multitude of the righteous/generous; and with all your people will I do wondrous things in the time when they go into captivity by the rivers of Babel: for I will bring them up from thence, and make them dwell from within the river Sambation; and like wonders will not be created among all the inhabitants of the earth, nor among any nation. And all the people among whom you will dwell will see in that day the work of the LORD; for terrible is the thing that I will do with you. |
| 11. Keep carefully what I am commanding you today: Lo! I will drive out from before you the Amorites and the Canaanites, the Hittites and the Perizzites, the Hivvites and the Jebusites. | 11. Observe that which I command you this day: behold, I drive out from before you the Amoraee, and Kenaanaee, and Hittaee, and Pherizaee, and Hivaee, and Jebusaee. |
| 12. Beware lest you form a covenant with the inhabitant[s] of the land into which you are coming, lest it become a snare in your midst. | 12. Take heed to yourself, lest you strike covenants with the inhabitants of that land into which you are to enter; that it may not be a stumbling-block unto you. |
| 13. But you shall demolish their altars, shatter their monuments, and cut down their sacred trees. | 13. But you will rather destroy their high places, and break their statues, and cut down their groves; |
| 14. For you shall not prostrate yourself before another god, because the Lord, Whose Name is "Jealous One," is a jealous God. | 14. for it is not lawful for you to worship other gods; for the LORD is zealous and avenger; His Name is God, the Zealous and the Avenger. |
| 15. Lest you form a covenant with the inhabitant[s] of the land, and they [the gentiles] go astray after their gods, and they offer sacrifices to their gods, and they invite you, and you eat of their slaughtering, | 15. Lest you strike covenant with the dwellers in the land, and they draw you astray after their idols, and they sacrifice to their idols, and invite you, and you eat of the sacrifices of their idols |
| 16. and you take of their daughters for your sons; then their daughters will go astray after their gods and lead your sons astray after their gods. | 16. and you take of their daughters for your sons, and when their daughters wander after their idols they make your sons also go astray after their idols. |
| 17. You shall not make molten gods for yourself. | 17. Molten gods you will not make to yourselves. |
| 18. The Festival of Unleavened Cakes you shall keep; seven days you shall eat unleavened cakes which I have commanded you, at the appointed meeting time of the month of spring, for in the month of spring you went out of Egypt. | 18. You will observe the feast of the unleavened bread. Seven days you will eat unleavened (bread), as I have commanded you, in the time of the month of Abib; for in the month of Abib you came out free from Mizraim. |
| 19. All that opens the womb is Mine, and all your livestock [that] bears a male, [by] the emergence of ox or lamb. | 19. Whatever opens the womb is Mine; and of all cattle you are to consecrate the males, of oxen, and of sheep. |
| 20. And a firstborn donkey you shall redeem with a lamb; if you do not redeem it, you shall decapitate it; every firstborn of your sons you shall redeem, **and they shall not appear before Me empty handed.** | 20. But the firstling of an ass you may redeem with a lamb; but if you redeem him not, you will cut him off with the blade. And each firstborn of your sons you must redeem; **and they will not appear before Me empty.** |
| 21. Six days you may work, and on the seventh day you shall rest; in plowing and in harvest you shall rest. | 21. Six days will you work, and in the seventh day have rest; in ploughing time and in harvest you will rest. |
| 22. And you shall make for yourself a Festival of Weeks, the first of the wheat harvest, and the festival of the ingathering, at the turn of the year. | 22. The feast of weeks also will you make to yourselves in the time of the firsts of the wheat harvest; and the feast of ingathering at the conclusion of the ear. |
| 23. Three times during the year shall all your male[s] appear directly before the Master, the Lord, the God of Israel. | 23. Three times in the year will all your males appear before the Master of the world, the LORD God of Israel. |
| 24. When I drive out nations from before you and I widen your border, **no one will covet your land when you go up, to appear before the Lord, your God, three times each year.** | 24. For I will drive out the nations from before you, and enlarge your borders; **and no man will covet your land at the time of your going up to appear before the LORD your God three times in the year.** |
| 25. You shall not slaughter [or sprinkle] the blood of My sacrifice with leaven, and the offering of the Passover feast shall not remain overnight until the morning. | 25. You will not sacrifice the victim of My Passover before you have done away with leaven; nor suffer the fat of the paschal sacrifice to remain about the altar till the morning. |
| 26. **The choicest of the first of your soil you shall bring to the house of the Lord, your God. You shall not cook a kid in its mother's milk."** | 26. **The best of the first-fruits of your land you will bring to the sanctuary of the LORD your God**. **You are not allowed to boil or to eat flesh and milk mixed together,** lest My displeasure be kindled against you, and the fruit of your trees, with the grapes in their branches and their leaves, be laid waste together. |
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**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:16-25‎**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 16. In the first month, on the fourteenth day of the month, [you shall offer up] a Passover offering to the Lord. | 16. And in the month of Nisan, on the fourteenth day of the month, is the sacrifice of the Pascha before the LORD. |
| 17. On the fifteenth day of this month, a festival [begins]; you shall eat unleavened bread for seven days. | 17. On the fifteenth day of this month is a festival; seven days will unleavened be eaten. |
| 18. On the first day is a holy convocation; you shall not perform any mundane work. | 18. On the first day of the festival a holy convocation; no servile work will you do; |
| 19. You shall offer up a fire offering, a burnt offering to the Lord: two young bulls, one ram, and seven lambs in the first year they shall be unblemished for you. | 19. but offer an oblation of a burnt sacrifice before the LORD, two young bullocks, one ram, and seven lambs of the year, unblemished, will you have. |
| 20. Their meal offerings [shall be] fine flour mixed with oil; three tenths for each bull and two tenths for the ram you shall offer up. | 20. And their minchas of wheat flour, mingled with olive oil, three tenths for each bullock, two tenths for the ram, |
| 21. And you shall offer up one tenth for each lamb, for all seven lambs. | 21. and for a single lamb a tenth, so for the seven; |
| 22. And one young male goat for a sin offering to atone for you. | 22. and one kid of the goats, to make an atonement for you: |
| 23. You shall offer these up besides the morning burnt offering which is offered as a continual burnt offering. | 23. beside the burnt sacrifice of the morning, the perpetual burnt sacrifice, you will make these offerings. |
| 24. Like these, you shall offer up daily for seven days, food of the fire offering, a spirit of satisfaction to the Lord; you shall offer up this in addition to the continual burnt offering and its libation. | 24. According to these oblations of the first day you will do daily through the seven days of the festival. It is the bread of the oblation which is received with favor before the LORD; it will be made beside the perpetual burnt offering, with its libation. |
| 25. The seventh day shall be a holy convocation for you; you shall not perform any mundane work. | 25. And on the seventh day you shall have a holy convocation; no servile work shall you do. |
|  |  |

**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: ‎** **Shemot (Exodus) ‎33:12 - 34:26‎**

**12** **Look, You say to me** Heb. רְאֵה, lit., see. רְאֵה means: Direct Your eyes and Your heart on Your words. [I.e., think about what You are saying!] You say to me [“Lead”] but You have not informed me [who will come with us]. You said to me, **“Behold, I am sending an angel” (Exod. 23:20), [yet] this is not considered informing because I do not want it [to occur this way].** [Reggio edition: I do not want him.] -[See Exod. Rabbah 45:4]

**And You said: ‘I have known you by name’** [which means that God is saying:] I have recognized you from other people with a name of importance. For [God] said to me [Moses]: “Behold, I am coming to you in the thickness of the cloud… and they will also believe in you forever” (Exod. 19:9).

**13** **And now** If it is true that I have found favor in Your eyes, **pray let me know Your ways, [i.e.,] what reward You give to those who find favor in Your eyes.**

**so that I may know You, so that I may find favor in Your eyes** And with this I will know the standard of Your recompense, [i.e.,] what constitutes finding favor, since I have found favor in Your eyes. The explanation of “so that I may find favor” means: **in order that I may recognize how great the reward of finding favor [with You] is.**

**and consider that this nation is Your people** That You should not say, “and I will make you into a great nation” and [then] forsake these [people]. **See [i.e., remember] that they are Your people from long ago,** and if You reject them, I would not rely on [only] those descendants who come from my loins to survive; make known to me [now] the payment of my reward through this people. Although our Rabbis expounded on this in tractate Berachoth (7a), I have come to reconcile the verses according to their context and their sequence.

**14** **So He said, “My Presence will go...”** Heb. פָּנַי יֵלֵכוּ, lit., My countenance will go. [This is to be understood] as the Targum [Onkelos] renders: [שְׁכִנְתִּי תְהַךְ], **I will no longer send an angel; I Myself will go,** similar to [the verse:] “and you personally go (וּפָנֶיךָ הֽלְכִים) to battle” (II Sam. 17:11).

**15** **And he said to Him** **This is what I want, because [I] do not [want you to] take us up from here [if it is] through an angel.**

**16** **For how then will it be known** **[I.e., how] will the finding of favor be known?** Is it not in that You will go with us? One other thing **I ask of You [I ask] that Your Shekhinah shall no longer rest upon heathen nations. -[from Ber. 7a]**

**Then I and Your people will be distinguished** Heb. וְנִפְלִינוּ. **In this respect, we will be separated from every [other] nation,** like “And the Lord will make a separation (וְהִפְלָה)…between the livestock of Egypt” (Exod. 9:4).

**17** **Even this thing** [namely] **that My Shekhinah should no longer rest upon heathens, I will do.** Balaam’s [i.e., the gentile prophet] words did not come about through the resting of the Shechinah [on him], but [his prophecy would occur when] he would “fall and his eyes would be unveiled” (Num. 24:4); such as “Now a word was conveyed secretly to me” (Job 4:12). **They [these heathen prophets] would hear [the prophecy] through a messenger.**

**18** **And he said: “Show me, now, Your glory!”** Moses perceived that it was a time of [God’s] good will, and his words were accepted, so he continued to ask that He show him the appearance of His glory.

**19** **He said: “I will let… pass before you”** The time has come that you shall see some of My glory that I will permit you to see, because I want and I need to teach you the order of prayer. Because when you had to beg mercy for Israel, you begged Me to remember the merit of the Patriarchs. You think that if the merit of the Patriarchs is depleted, there is no longer any hope. I will [therefore] let all the attribute of My goodness pass before you while you are hidden in a cave.

**I will proclaim the name of the Lord before you** **to teach you the procedure for begging for compassion [i.e., praying] even if the merit of the Patriarchs is depleted.** According to this procedure, [during] which you [will] see Me enwrapped [see commentary on Exod. 34:6] and proclaiming the Thirteen Attributes, teach the Israelites to do likewise. **Through their mentioning before Me [the words] “Compassionate and gracious,” they will be answered, for My compassion never ends.** -[from Rosh Hashanah 17b]

**and I will favor when I wish to favor** [At] those times that I will want to [show] favor.

**and I will have compassion** At the time I will want to have compassion. Until this point, He promised him [Moses] only that “at times I will answer, and at times I will not answer.” At the time of the deed [when God revealed to Moses the Thirteen Attributes], however, **He said to him, “Behold! I will form a covenant” (Exod. 34:10). He promised him that they [the Israelites] would never return empty [i.e., without an answer to their prayers].** -[from Rosh Hashanah 17b]

**20** **And He said, “You will not be able…”** Even when I let all My goodness pass before you, I [still] do not grant you permission to see My face.

**21** **Behold, there is a place with Me** on the mountain, where I always speak to you. I have a place prepared for your benefit, where I will hide you so that you will not be hurt, and from there you shall see what you shall see. This is its simple meaning, but its midrashic meaning is that [God] is speaking of the place where the Shechinah is, and He says: “The place is with Me,” but He does not say: “I am in the place,” **for the Holy One, blessed is He, is the place of the world [i.e., the world is within Him], but the world is not His place [i.e., the world does not encompass him]** (Gen. Rabbah 68:9).

**22** **when My glory passes by** When I pass by before you.

**into the cleft of the rock** Heb. בְּנִקְרַת הַצוּר, like [the following verses:] Even if you pick out תִּנַקֵּר those people’s eyes” (Num. 16:14); “May the ravens of the valley pick it out (יִקְּרוּה) ” (Prov. 30:17); [and] “I dug (קַרְתִּי) and drank water” (Isa. 37:25). [All] these [examples] have one root (קר). נִקְרַת הַצוּר means the digging out of the rock [i.e., the cleft].

**and I will cover you with My hand** From here [we understand] that power was given to destructive forces to destroy [Moses] (Num. Rabbah 14:19). Its Aramaic translation is וְאָגֵין בְּמֵימְרִי, and I will protect with My word. This is a euphemism out of honor of the Most High, for He does not need to cover over him [Moses] with an actual hand.

**23** **Then I will remove My hand** [Onkelos renders:] Then I will remove the guidance [i.e., My guidance] of My glory, when the guidance of My glory passes by from opposite your face, to go further from there [this means that even Moses would not be permitted to grasp the essence of God, only His attributes and His deeds (Nethinah LaGer)].

**and you will see My back** [Then] **He showed him the knot of the tefillin**. -[from Ber. 7a]

**Chapter 34**

**1** **Hew for yourself** Heb. פְּסָל לְךָ. **He [God] showed him [Moses] a sapphire mine from within his tent, and He said to him, “The [sapphire] chips shall be yours,” and from there Moses became very wealthy.** -[from Tanchuma 29, Lev. Rabbah 32:2]

**Hew for yourself** **You broke the first ones. You hew others for yourself.** This can be compared to a king who went abroad and left his betrothed with the maidservants. Because of the immoral behavior of the maidservants, she acquired a bad reputation. Her bridesman [the person appointed to defend the bride should any problems arise] arose and tore up her marriage contract. He said, “If the king decides to kill her, I will say to him, ‘She is not yet your wife.’” The king investigated and discovered that only the maidservants were guilty of immoral behavior. He [therefore] became appeased to her. So her bridesman said to him, “Write her another marriage contract because the first one was torn up.” The king replied to him, “You tore it up. You buy yourself another [sheet of] paper, and I will write to her with my [personal] hand [writing].” Likewise, the king represents the Holy One, blessed is He. **The maidservants represent the mixed multitude. The bridesman is Moses, and the betrothed of the Holy One, blessed is He, is Israel.** That is why it says: “Hew for yourself.” -[from Tanchuma 30] **2** **prepared** Heb. נָכוֹן, ready.

**3** **No one shall ascend with you** Since the first ones [i.e., tablets] were accompanied by loud noises, sounds, and with a multitude, the evil eye affected them. [Our conclusion is that] there is nothing better than modesty. - [from Tanchuma 30]

**5** **and He called out in the name of the Lord** We render: וּקְרָא בִשְׁמָא דַיְיָ, and he called out in the name of the Lord. [from Onkelos] **6** י-ה-ו-ה תי-ה-ו-ה This is the attribute of Divine compassion, both before a person sins and after he sins and repents. -[from R.H. 11b]

**God** Heb. אֵל. This too is an attribute of compassion [for God], and so he [the Psalmist] says: **“My God, my God, why have You forsaken me?”** (Ps. 22:2). One cannot say to the Divine attribute of justice, “Why have You forsaken me?” I found this in the Mechilta (Exod. 15:2).

**slow to anger** He puts off His anger and does not hasten to exact retribution, [hoping that] perhaps he [the sinner] will repent.

**and abundant in loving-kindness** for those who need loving-kindness because they lack sufficient merits. -[from R.H. 17a]

**and truth** to pay a good reward to those who do His will.

**7** **preserving loving-kindness** that a person does before Him.

**for thousands** **For two thousand generations.**

**[iniquity and rebellion]** Iniquities (עֲוֽנוֹת) are intentional sins. פְּשָׁעִים are sins committed out of rebellion, which a person commits [in order] to anger [God]. -[from Yoma 36b]

**yet He does not completely clear [of sin]** Heb. וְנַקֵּה א יְנַקֶּה. According to its simple interpretation, it means that He does not completely overlook the iniquity but exacts retribution for it little by little. Our Rabbis, however, interpreted [this expression to mean]: **He clears those who repent, but does not clear those who do not repent** (from Yoma 86a, targumim).

**He visits the iniquity of parents on the children** when they hold onto the deeds of their parents in their hands [i.e., emulate their ways], for He already explained this in another verse, [that it means only] “of those who hate Me” (Exod. 20:5). -[from Ber. 7a]

**and fourth generations** Heb. וְעַל רִבֵּעִים, the fourth generation. Thus, the [i.e., God’s] attribute of goodness exceeds the attribute of retribution by a ratio of one to five hundred. Concerning the attribute of goodness, He says: “preserving loving-kindness for thousands.” -[from Tosefta, Sotah 4:1]

**8** **And Moses hastened** When Moses saw the Shekhinah passing [in front of him] and he heard the voice calling, he immediately prostrated himself.

**9** **let the Lord go now in our midst** As You promised us, since You forgive iniquity. [Which means:] and if they are a stiff-necked people, and they rebelled against You, and You have said concerning this, “Lest I destroy you on the way” (Exod. 33:3), **You [still] will forgive our iniquity,** etc. There are [other instances where] כִּי [is used] instead of אִם if.

**and thus secure us as Your possession** And You shall give us to Yourself as a special possession. (Other editions read: and You shall give us a special possession.) **That is the [same] request of: “Then I and Your people will be distinguished”** (Exod. 33:16), **[meaning] that the Shekhinah should not rest upon the pagan nations.**

**10** **[I will] form a covenant** Concerning this.

**in the presence of all your people, I will make distinctions** Heb. אֶעֱשִֶׂה נִפְלָאֽת, an expression related to וְנִפְלִינוּ, “and [we] shall be distinguished” (Exod. 33:16), **[meaning] that you shall be separated from all the pagan nations, that My Shekhinah shall not rest upon them [these other nations].**

**11** **the Amorites…** Six nations are [enumerated] here [not the proverbial seven], because the Girgashites [i.e., the seventh nation] got up and emigrated because of them [the Israelites]. -[from Lev. Rabbah 17:6, Yerushalmi Shevi’ith 6:1.]

**13** **their sacred trees** This is a tree they worship.

**14** **Whose Name is “Jealous One”** He is zealous to mete out retribution, and He is not indulgent. That is [the meaning of] every expression of jealousy (קִנְאָה) [when used in connection with God]. [It] means that He is steadfast in His superiority [over other deities] and exacts retribution upon those who forsake Him.

**15** **and you eat of their slaughtering** You [may] think that there is no punishment for eating it, **but [when you eat it] I consider it for you as if you endorsed its worship, for through this [eating of the sacrifice] you will come to take from their daughters for your sons.**

**18** **the month of spring** The month of early ripening, when the grain first ripens.

**19** **All that opens the womb is Mine Among humans.**

**and all your livestock [that] bears a male…** Heb. תִּזָּכָר. And all your livestock that bears a [firstborn] male by the emergence of an ox or lamb [from the womb], meaning that a male will open its womb [i.e., its firstborn is a male].

**emergence** Heb. פֶּטֶר, a word that means opening. Similarly, “The beginning of strife is like letting out (פּוֹטֵר) water” (Prov. 17:14). The “tav” of תִּזָּכָר is an expression of the feminine, referring to the [animal] that gives birth.

**20** **And a firstborn donkey** But not [the firstborn of] other unclean animals. -[from Bech. 5b]

**you shall redeem with a lamb** [The owner] gives a lamb to the kohen, and it [becomes] the ordinary [unconsecrated] property of the kohen, and the firstborn donkey may be put to work by its owner. -[from Bech. 9b]

**you shall decapitate it** He decapitates it with a cleaver. **[The rationale is:] He caused the kohen to lose his money [by neglecting to give him the redemption lamb]. Therefore, he must lose his own money [by decapitating his donkey].** - [from Bech. 10b, Mechilta on Exod. 13:13]

**every firstborn of your sons you shall redeem** **His redemption is established as five selas, as it is said: “And his redemption you shall perform from the age of one month [by the evaluation of five shekels, etc.]”** (Num. 18:16).

**and they shall not appear before Me empty-handed** According to the simple meaning of the verse, this is a separate matter [from the rest of this verse] and is unrelated to the firstborn, because there is no obligation to appear [in the Temple] in the commandment dealing with the firstborn. Instead this is another warning, [meaning] and when you ascend [to the Temple] on the festivals, you shall not appear before Me empty-handed, [but] it is incumbent upon you to bring burnt offerings (Chag. 7a) whenever appearing before God. According to the way it is interpreted by a Baraitha, this is a superfluous verse [for this was already stated in Exod. 23:15], and it is free [i.e., has no additional reason for being here other than] to be used for a גְּזֵרָה שָׁוָה, [i.e.,] an instance of similar wording, to teach [us] about the provisions given a Hebrew slave [when he is freed]—that it is five selas from each kind [i.e., of sheep, grain, and wine], as much as the redemption of a firstborn. [This is elaborated upon] in tractate Kiddushin (17a).

**21** **in plowing and in harvest you shall rest** [If this refers to the Sabbath,] why are plowing and harvest mentioned [in particular, and not other kinds of work]? Some of our Rabbis say that this [verse prohibits] plowing before the seventh year [i.e., the sixth year] which enters the seventh year [i.e., plowing that benefits crops that grow in the seventh year], and the harvest of the seventh year that grows after the seventh year [i.e., crops that have at least one third of their growth during the seventh year must be treated with the sanctity of the seventh year]. This is to teach you that we must add from the unholy [the year preceding the seventh year] to the holy [the seventh year]. Accordingly, this is its meaning: “Six days you may work, and on the seventh day you shall rest”—and [concerning] the work of the six days, which I have permitted you, there is a year in which plowing and harvest are prohibited. The plowing and harvest of the seventh year need not be stated, because it already says: “Your field you shall not sow…” (Lev. 25:4). [Consequently, we deduce that this verse means the plowing before the seventh year and the harvest after the seventh year.] Others [of the Rabbis] say that [the verse] speaks only about the [weekly] Sabbath, and the plowing and harvest mentioned in its context are to inform you that just as [the prohibited] plowing is optional [plowing], so is harvest [referred to here] optional [harvesting]. **The harvest of the omer [however] is excluded [from this prohibition] because it is mandatory, and [consequently] it supersedes the Sabbath.** -[from R.H. 9a]

**22** **the first of the wheat harvest** [This is the festival] on which you bring the two breads made from the wheat [as in Lev. 23:17].

**the first** For it is the first meal offering brought to Temple from the new wheat crop, because the meal offering of the omer on Passover is brought from the barley. -[from Men. 84a]

**and the festival of the ingathering** Heb. וְחַג הָאָָסִיף, [which occurs] at the time you gather your grain from the field into the house. This gathering (אֲסִיפָה) is a term denoting bringing into the house, like “you shall take it (וַאֲסַפְתּוֹ) into your house” (Deut. 22:2).

**at the turn of the year** which is at the return of the year, at the beginning of the coming year. [I.e., it is in the month of Tishri, which is the first month of the year, counting from Creation.]

**at the turn of** Heb. תְּקוּפַת, a term denoting going around and encompassing (הַקָּפָה) [i.e., going in a circle].

**23** **all your male[s]** Heb. כָּל זְכוּרְךָ, all the males among you. [This is repeated elsewhere as are] many commandments in the Torah, [which] are stated and repeated, many of them three or four times, in order to cause liability and mete out punishment according to the number of the negative commandments they contain and the number of positive commandments they contain.

**24** **I drive out** Heb. אוֹרִישׁ as the Targum renders: אֲתָרֵךְ, I will drive out, and so is “begin to drive out (רָשׁ) ” (Deut. 2: 31), and so is “and he drove out (וַיוֹרֶשׁ) the Amorites” (Num. 21:32), an expression of driving out.

**and I widen your border** And [this way] you will be far from the Temple, and [so] you cannot constantly appear before Me. Therefore, I am setting these three pilgrimage festivals for you.

**25** **You shall not slaughter…** You shall not slaughter the Passover sacrifice as long as leaven still exists. This is a [specific] warning to the slaughterer, to the one who sprinkles the blood, or to one of the members of the group [bringing this sacrifice]. -[from Pes. 63b]

**shall not remain overnight until the morning** As the Targum [Onkelos] paraphrases: [it shall not remain overnight until the morning away from the altar]. Remaining overnight on top of the altar has no effect [i.e., does not disqualify the sacrifice] (Mechilta, Exodus 23:18), and [the prohibition of] staying overnight is only completed at the break of dawn (Zev. 87a).

**and the offering of the Passover feast** [This refers to] its sacrificial parts. From here you learn [to apply this rule to all instances of] burning the fats or the limbs [of sacrifices, namely that it may not be performed after the break of dawn if the sacrificial parts stayed off the altar all night until the break of dawn].

**26** **The choicest of the first of your soil** **[This refers to the fruits] of the seven species delineated as the praise of your land, “A land of wheat and barley, vines, [figs, and pomegranates, a land of oil- producing olives,] and honey” (Deut. 8:8). That is the honey of dates.** -[from Bikkurim 3:1]

**You shall not cook a kid** This is the warning against [cooking] meat and milk [together]. This commandment is written in the Torah three times (Exod. 23:19, Deut. 14:21), one for eating, one for deriving benefit, and one for the prohibition of cooking. -[from Chul. 115b] **a kid** Heb. גְּדִי. Any young offspring is meant, even a calf or a lamb. Since [the Torah] had to specify in many places גְּדִי עִזִּים [when a young goat is meant], you learn that [mention of] גְּדִי unqualified means all sucklings. -[from Chul. 113b]

**in its mother’s milk** This excludes fowl, which has no milk, which is not prohibited by the Torah but by the decree of the Scribes [the Sages]. -[from Chul. 113a]

**Tehillim: Psalms 136:1-26**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Give thanks to the Lord because He is good, for His kindness is eternal. | 1. Sing praise in the presence of the LORD, for He is good, for His goodness is forever. |
| 2. Give thanks to the God of the angels, for His kindness is eternal. | 2. Sing praise to the God of gods, for His goodness is forever. |
| 3. Give thanks to the Lord of lords, for His kindness is eternal. | 3. Sing praise to the LORD of lords, for His goodness is forever. |
| 4. To Him Who performs great wonders alone, for His kindness is eternal. | 4. To Him who did great wonders by Himself, for His goodness is forever. |
| 5. To Him Who made the heavens with understanding, for His kindness is eternal. | 5. To Him who made the heavens by insight, for His goodness is forever. |
| 6. To Him Who spread out the earth over the water, for His kindness is eternal. | 6. To Him who made firm the earth on the waters, for His goodness is forever. |
| 7. To Him Who made great luminaries, for His kindness is eternal. | 7. To Him who made great lights, for His goodness is forever. |
| 8. The sun to rule by day, for His kindness is eternal. | 8. The sun to rule by day, for His goodness is forever. |
| 9. The moon and stars to rule at night, for His kindness is eternal. | 9. The moon and stars to rule by night, for His goodness is forever. |
| 10. To Him Who smote the Egyptians with their firstborn, for His kindness is eternal. | 10. To Him who smites the Egyptians with plagues, killing the firstborn, for His goodness is forever. |
| 11. And He took Israel from their midst, for His kindness is eternal. | 11. And brought out Israel redeemed from among them, for His goodness is forever. |
| 12. With a strong hand and with an outstretched arm, for His kindness is eternal. | 12. With a mighty hand and upraised arm, for His goodness is forever. |
| 13. To Him Who cut the Sea of Reeds asunder, for His kindness is eternal. | 13. To Him who split the Sea of Reeds into pieces, for His goodness is forever. |
| 14. And caused Israel to cross in its midst, for His kindness is eternal. | 14. And made Israel cross over in the middle of it, for His goodness is forever. |
| 15. And He threw Pharaoh and his host into the Sea of Reeds, for His kindness is eternal. | 15. And choked Pharaoh and his forces in the Sea of Reeds, for His goodness is forever. |
| 16. To Him Who led His people in the desert, for His kindness is eternal. | 16. To Him who led His people in the wilderness, for His goodness is forever. |
| 17. To Him Who smote great kings, for His kindness is eternal. | 17. To Him who smites great kings, for His goodness is forever. |
| 18. And slew mighty kings, for His kindness is eternal. | 18. And slew proud kings, for His goodness is forever. |
| 19. Sihon the king of the Amorites, for His kindness is eternal. | 19. Namely, Sihon the Amorite king, for His goodness is forever. |
| 20. And Og the king of Bashan, for His kindness is eternal. | 20. And Og, king of Mathnan, for His goodness is forever. |
| 21. And He gave their land as an inheritance, for His kindness is eternal. | 21. And gave their land as an inheritance, for His goodness is forever. |
| 22. An inheritance to Israel His servant, for His kindness is eternal. | 22. An inheritance to Israel His servant, for His goodness is forever. |
| 23. Who remembered us in our humble state, for His kindness is eternal. | 23. In our humiliation He remembered His covenant with us, for His goodness is forever. |
| 24. And He rescued us from our adversaries, for His kindness is eternal. | 24. And redeemed us from our oppressors, for His goodness is forever. |
| 25. Who gives bread to all flesh, for His kindness is eternal. | 25. Who gives his food to all flesh, for His goodness is forever. |
| 26. Give thanks to the God of heaven, for His kindness is eternal. | 26. Sing praise to the God of heaven, for His goodness is forever. |
|  |  |

**Rashi’s Commentary on Psalms 136:1-26**

**4** **To Him Who performs great wonders alone** In the beginning, no angel was created when He made the wonders: the heaven, the earth, the sun and the moon.

**10** **To Him Who smote the Egyptians with their firstborn** It does not say, “their firstborn,” but “with their firstborn.” The firstborn arose and beat their fathers’ legs because they detained Israel, when they heard about the tenth plague from Moses.

**13** **asunder** In twelve pieces for the twelve tribes.

**17** **great kings** Here he alluded to the thirty-one kings, and he compared for them Pharaoh and his host and the plagues of Egypt to mighty kings, harsher than they. Sihon was equal to all of them, [and Og was equal to all of them (Machzor Vitry)], each one individually, and so did he explain above (135:11): “Sihon the king of the Amorites and Og the king of Bashan and all the kingdoms of Canaan.” So it is in the Aggadah.

**23** **Who remembered us in our humble state** In Egypt, He remembered us.

**24** **And He rescued us** from their midst and performed all these wonders for us.

**25** **Who gives bread** He alludes here to kindness (to all creatures).

**26** **Gives thanks to the God of heaven** Who prepares therein food for every creature. The expression, “for His kindness is eternal,” appears twenty-six times in this psalm, corresponding to the twenty-six generations that the world was without Torah and existed through the kindness of the Holy One, blessed be He.

**Shir HaShirim (Song of Songs) ‎5:1 – 6:12**

| **Rashi** |
| --- |
| 1. "I have come to my garden, my sister, [my] bride; I have gathered my myrrh with my spice, I have eaten my sugar cane with my sugar, I have drunk my wine with my milk. Eat, friends; drink, yea, drink abundantly, beloved ones." |
| 2. "I sleep, but my heart is awake. Hark! My beloved is knocking: Open for me, my sister, my beloved, my dove, my perfect one, for my head is full of dew, my locks with the drops of the night." |
| 3. "I have taken off my tunic; how can I put it on? I have bathed my feet; how can I soil them?" |
| 4. My beloved stretched forth his hand from the hole, and my insides stirred because of him. |
| 5. I arose to open for my beloved, and my hands dripped with myrrh, and my fingers with flowing myrrh, upon the handles of the lock |
| 6. I opened for my beloved, but my beloved had hidden and was gone; my soul went out when he spoke; I sought him, but found him not; I called him, but he did not answer me. |
| 7. The watchmen who patrol the city found me; they smote me and wounded me; the watchmen of the walls took my jewelry off me. |
| 8. "I adjure you, O daughters of Jerusalem, if you find my beloved, what will you tell him? That I am lovesick." |
| 9. "What is your beloved more than another beloved, O fairest of women? What is your beloved more than another beloved, that you have so adjured us?" |
| 10. My beloved is white and ruddy, surrounded by myriads. |
| 11. His head is as the finest gold; his locks are curled, [they are as] black as a raven. |
| 12. His eyes are like doves beside rivulets of water, bathing in milk, fitly set. |
| 13. His jaws are like a bed of spice, growths of aromatic plants; his lips are [like] roses, dripping with flowing myrrh. |
| 14. His hands are [like] wheels of gold, set with chrysolite; his abdomen is [as] a block of ivory, overlaid with sapphires. |
| 15. His legs are [as] pillars of marble, founded upon sockets of fine gold, his appearance is like the Lebanon, chosen as the cedars. |
| 16. His palate is sweet, and he is altogether desirable; this is my beloved, and this is my friend, O daughters of Jerusalem." |
|  |
| 1. "Where has your beloved gone, O fairest of women? Where has your beloved turned, that we may seek him with you?" |
| 2. "My beloved has gone down to his garden, to the spice beds, to graze in the gardens and to gather roses. |
| 3. I am my beloved's, and my beloved is mine, who grazes among the roses." |
| 4. "You are fair, my beloved, as Tirzah, comely as Jerusalem, awesome as the bannered legions. |
| 5. Turn away your eyes from me, for they have made me haughty; your hair is like a flock of goats that streamed down from Gilead. |
| 6. Your teeth are like a flock of ewes that came up from the washing, all of which are perfect and there is no bereavement among them. |
| 7. Your temple is like a split pomegranate from beneath your kerchief. |
| 8. There are sixty queens and eighty concubines, and innumerable maidens. |
| 9. My dove, my perfect one, is but one; she is one to her mother, she is the pure one of she who bore her; daughters saw her and praised her, queens and concubines, and they lauded her; |
| 10. Who is this who looks forth like the dawn, fair as the moon, clear as the sun, awesome as the bannered legions?" |
| 11. "I went down to the nut garden to see the green plants of the valley, to see whether the vine had blossomed, the pomegranates were in bloom. |
| 12. I did not know; my soul made me chariots for a princely people." |
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**Rashi’s Commentary on Shir HaShirim (Song of Songs) ‎5:1 – 6:12**

**Chapter 5**

**1** **I have come to my garden** in the days of the dedication of the Temple.

**I have gathered** Heb. אָרִיתִי, I gathered, and it is Mishnaic language (Shev. 1:2): “as much space as is required by a picker (אוֹרָה) and his basket.” It is also Biblical language (Ps. 80:13): “and all wayfarers have plucked its fruit (וְאָרוּה).” This was stated in regard to the incense, for the princes burned private incense on the outside altar and it was accepted. This is something that does not apply to later generations, and because of this, it is stated: “I have eaten my sugar cane with my sugar.” There is honey that grows in canes, as it is stated (I Sam. 14:27): “into the sugar canes (בְּיַעְרַת הַדְבַשּׁ),” and יַעְרַת is a term referring to canes [or reeds], as it is stated (Exod. 2:3): “and she placed [it] in the reeds (בַּסוּף),” [which Onkelos renders:] וּשֲּׁוּיתָהּ בְּיַעְרָא, and the sugar is sucked out and the wood is discarded. But I, out of great love, ate my יַעַר with my honey: I ate the cane with the sugar, the inedible with the edible, signifying the freewill incense, and likewise, the he-goat sin offering that the princes sacrificed, although a sin offering is not sacrificed as a freewill offering, but I accepted them on that day.

**I have drunk my wine** These are the libations.

**with my milk** They were sweeter and clearer than milk.

**Eat, friends** in the Tent of Meeting. [These were] Aaron and his sons, and in the everlasting Temple, all the priests.

**drink, yea, drink abundantly, beloved ones** These are the Israelites who ate the flesh of the peace offerings that they offered up for the dedication of the altar.

**2** **I sleep** When I was confident and tranquil in the First Temple, I despaired of worshipping the Holy One, blessed be He, as one who sleeps and slumbers.

**but my heart is awake** This is the Holy One, blessed be He. So is this explained in the Pesikta (Rabbathi, ch. 15).

**but my heart is awake** The Holy One, blessed be He, Who is (Ps. 73:26): “the Rock of my heart and my portion,” is awake to guard me and to favor me.

**Hark! My beloved is knocking** He causes His Shekhinah to rest upon the prophets and He admonishes through them by sending them betimes.

**Open for me** Do not cause Me to withdraw from you.

**for my head is full of dew** A term referring to a man who comes at night, knocking on the door of his beloved. He says thus, “Because of love for you, I have come at night at the time of dew or rain,” and the allegory is that, “My head is full of dew because I am full of goodwill and satisfaction with Abraham your father, whose deeds pleased Me like dew, and behold, I come to you, loaded with blessings and the payment of reward for good deeds if you return to Me.”

**my locks with the drops of the night** In My hands there are also many categories of types of retribution, to exact retribution from those who forsake Me and anger Me. Dew is an expression connoting pleasure.

**the drops of the night** the rains of the night, which represent hardship and weariness. רְסִיסֵי is the Targum of רְבִיבִים. (Deut. 32:2): “and like drops (וְכִרְבִיבִים) on the grass,” is translated as וְכִרְסִיסֵי מַלְקוֹשָּׁא, drops of the last rain of the season. Locks are bunches of hair stuck together, called flozels, curls, locks, and because Scripture adopted an expression of dew and rain, it adopted an expression of a head and locks, for it is usual for dew and rain to stick to the hair and locks. Both “dew” and “drops of the night” may also be explained favorably, viz. the reward for precepts that are easy to perform, like dew, and the reward for precepts that are difficult as the hardship of the drops of the night.

**3** **I have taken off my tunic** i.e., I have already accustomed myself to other ways; I can no longer return to You, as it is stated (Jer. 44:18): “But since we stopped burning incense to the queen of heaven, etc.,” for these ways were proper in their eyes, and the expression, “I have taken off my tunic...I have bathed my feet,” is the language of an adulterous wife, who does not wish to open the door for her husband. And since Scripture commenced with the language of, “I sleep...Hark! My beloved is knocking,” it concludes with an expression apropos to an expression of knocking at the door at the time of retiring to sleep at night.

**4** **My beloved stretched forth his hand from the hole** which is beside the door, and I saw his hand, and the stirring of my insides turned within me to return to his love and to open for him.

**5** **I arose to open for my beloved, and my hands dripped with myrrh** wholeheartedly and with a desiring soul, as one who adorns herself to endear herself to her husband with a pleasant scent.

**with flowing myrrh** with a fragrance that flows and spreads to all parts.

**6** **but my beloved had hidden and was gone** Heb. חָמַק, was hidden and concealed from me, like (below 7:2): “the curves (חֲמוּקֵי) of your thighs,” the hidden places of your thighs, because the thigh is hidden. [Also] (Jer. 31:21): “How long will you hide (תִתְחַמָּקִי),” will you hide and cover yourself because of the shame that you betrayed Me?

**my soul went out when he spoke** for he said, “I will not come into your house because at first you did not wish to open.”

**The watchmen who patrol the city found me** and apprehend the thieves who prowl at night.

**they smote me and wounded me** They inflicted a wound upon me. Every [instance of] פֶצַע is an expression of a wound [inflicted] by a weapon, navredure in Old French, a wound.

**my jewelry** Heb. רְדִידִי. My jewelry that was hammered and beaten, upon me, and the entire episode is an expression of a wife of one’s youth who bewails the husband of her youth and searches for him. And this is the allegorical meaning:

**[4] My beloved stretched forth his hand from the hole** when I said, “I have bathed my feet,” and I will not open for You, and I will not repent of the idolatry that I have chosen.

**stretched forth his hand** and demonstrated His vengeance in the days of Ahaz, and He brought upon him the army of the king of Aram (II Chron. 28:5f): “and they smote him and captured from him a great captivity, etc. And Pekah the son of Remaliah slew in Judah one hundred and twenty thousand in one day.”

**and my insides stirred because of him** Hezekiah his son came and repented with all his heart to seek the Holy One, blessed be He, and his entire generation was wholehearted; there never arose a generation in Israel like them, as is delineated in [the chapter entitled] חֵלֶק (Sanh. 94b): They searched from Dan to Beersheba and did not find an ignoramus, from Gebeth to Antioch, and did not find a man or woman who was not well versed in the laws of ritual contamination and purity, and this is the meaning of, “my hands dripped with myrrh, etc.” It is also stated regarding Josiah (II Kings 23: 25): “Now before him there was no king like him, etc.,” for he saw the retribution that had come upon Manasseh and upon Amon, to fulfill the words, “he stretched forth his hand from the hole, and my insides stirred because of him.”

**[6] I opened for my beloved, but my beloved had hidden and was gone** He did not nullify His decree, as it is stated regarding Hezekiah (Isa. 39:6f): “Behold a time shall come when everything in your palace, etc. shall be carried off to Babylonia. And...[some] of your sons...whom you shall beget.” These are Daniel, Hananiah, Mishael and Azariah, and also [as it is stated] concerning Josiah, through Huldah the prophetess (II Kings 22:16): “Behold, I bring calamity upon this place and upon its inhabitants, etc.” And Scripture states: (ibid. 23:25ff): “Now, before him there was no king like him... Nevertheless, the Lord did not turn back from His great wrath, for His wrath was kindled against Judah, because of all the provocations that Manasseh had provoked Him. And the Lord said: I will remove Judah too from before Me as I have removed Israel, and I will reject this city.”

**my soul went out when he spoke** It left me when He spoke this word.

**I sought him, but found him not** Now if you ask: Was not Jeremiah standing and prophesying during the days of Jehoiakim and Zedekiah, (Mal. 3:7): “Return to Me, and I will return to you”? This was not to nullify the decree, but to mitigate the punishment and to prepare their kingdom for the time when they would return from the exile, to plant them without being uprooted and to build it without being demolished.

**7** **The watchmen...found me** Nebuchadnezzar and his armies.

**who patrol the city** to wreak the vengeance of the Omnipresent.

**took my jewelry** the Temple.

**the watchmen of the walls** Even the ministering angels, who were guarding its walls, as it is stated (Isa. 62:6): “On your walls, O Jerusalem, etc.” They ignited the fire upon it, as it is written (Lam. 1:13): “From above He has hurled fire, etc.”

**8** **I adjure you** [You] heathens, Nebuchadnezzar’s men, who saw Hananiah, Mishael and Azariah submitting themselves to the fiery furnace, and Daniel to the lions’ den because of prayer, and Mordecai’s generation in the days of Haman...

**if you find my beloved** in the future, on judgment day, for He will request you to testify about me, as it is stated (Isa. 43:9): “Let them present their witnesses, that they may be deemed just.”

**what will you tell him** you will testify on my behalf that because of love for Him, I suffered harsh tortures among you. Let Nebuchadnezzar come and testify...let Eliphaz and Zophar and all the prophets of the heathens [come] and testify about me that I fulfilled the Torah.

**9** **What is your beloved more than another beloved** This is what the nations were asking Israel, “What is it about your God more than all the other gods, that you allow yourselves to be burned and hanged because of Him?”

**that you have so adjured us** to testify before Him concerning your love.

**10** **My beloved is white** Heb. צַח, white, like (Lam. 4:7): “they were whiter (צַחוּ) than milk.”

**and ruddy** I will first explain the entire section according to its simple meaning, i.e., the praise of the beauty of a young man, when he is white and his face is ruddy.

**surrounded by myriads** surrounded by many armies; His armies are many. Many myriads are called רְבָבָה, as it is said: (Ezek. 16:7): “Myriads (רְבָבָה) like the plants of the field have I made you.”

**11** **His head** glistens like the finest gold. כֶּתֶםis a term referring to the treasures of kings which they store in their treasure houses, and similarly, (Lam. 4:1): “[How] changed is the fine gold jewelry (הַכֶּתֶם),” and similarly, (Job 31:24): “and to jewelry (לַכֶּתֶם) I said, ‘My confidence,’” and similarly, (Prov. 25:12): “and jewelry of finest gold (כָתֶם).”

**his locks are curled** Heb. תַּלְתַּלִים, an expression of hanging (תְּלוּיִים), pendeloys in Old French, (locks of hair) hanging.

**black as a raven** All these are beauty for a young man.

**12** **His eyes are like doves beside rivulets of water** By rivulets of water his eyes are as beautiful as the eyes of doves. Rivulets of water are beautiful to behold, and the young men go there to swim, so does the poet praise the eyes of “my beloved.” When he gazes upon the rivulets of water, they resemble the beauty of the eyes of doves.

**bathing in milk** the eyes of my beloved in milk. **fitly set** All this is an expression of beauty, neither protruding too much nor sunken, but set on מִלֵאת, their sockets. (Other editions: the eye according to the socket.) The literal meaning parallels the allegorical meaning. And it is a term used to refer to anything made to fit a socket which is made for it as a base, like (Exod. 25:7): “stones to be fit (מְלֻאִים) ”; (ibid. 28:17): “And you shall set (וּמִלֵאתָ) into it settings of (מִלֻאַת)stones.”

**13** **His jaws are like a bed of spice** in those beds are spice plants.

**growths of aromatic plants** Heb. מִגְדְלוֹת מֶרְקָחִים, aromatic plants, growths of aromatic plants which are compounded with the art of an apothecary.

**14** **wheels of gold** Heb. גְלִילֵי זָהָב, like wheels of gold.

**set with chrysolite** Every term referring to the setting of a precious stone in gold is called מִלֵאת.

**a block** Heb. עֶשֶּׁת, an expression of (Jer. 5:28): “They became fat; they became thick (עָשְּׁתוּ).” A thick mass is called עֶשֶּׁת, masse in French, a mass. **ivory** Heb. שֵּׁן, from the bones of the elephant.

**overlaid with sapphires** Heb. מְעֻלֶפֶת, adorned and decorated with sapphires, an expression of (Gen. 38:14) וַתִּתְעַלָף, which the Targum renders: וְאִתַקְנַת, and she adorned herself.

**15** **His legs are** as pillars of marble, founded upon sockets of fine gold.

**pillars of marble** Heb. שֵּׁשּׁ, pillars of marble, שַּׁיִשּׁ, and a similar word appears in Megillath Esther (1:6): “on silver rods and marble (שֵּׁשּׁ) columns,” and his appearance is as tall as the cedars of the Lebanon.

**chosen as the cedars** chosen among the sons as the cedar among the other trees.

**16** **His palate is sweet** His words are pleasant.

**this is my beloved** This is the likeness of my beloved, and this is the likeness of my friend, and because of all these things I have become ill for his love. The allegorical meaning, symbolizing the Holy One, blessed be He, is as follows:

**[10] My beloved is white** to whiten my iniquities. Clear and white; when He appeared at Sinai, He appeared as an old man, teaching instructions, and so, when He sits in judgment (Dan. 7:9): “His garment was like white snow, and the hair of His head was like clean wool.”

**and ruddy** to exact retribution upon His enemies, as it is stated (Isa. 63.2): “Why is Your clothing red?”

**surrounded by myriads** Many armies encompass Him.

**[11] His head is as the finest gold** The beginning of His words shone like finest gold, and so Scripture says (Ps. 119:130): “The commencement of Your words enlightens.” The commencement of, “I am the Lord your God” showed them first that He has the right of sovereignty over them, and He then issued His decrees upon them.

**his locks are curled** Heb. קְוֻצוֹתָיו תַּלְתַּלִים. Upon every point (קוֹץ וָקוֹץ) [of the letters of the Sepher Torah] were heaps of heaps (תִּלֵי תִִּלִים) of halachoth.

**black as a raven** because it was written before Him in black fire on white fire. Another explanation: His locks were curled when He appeared on the sea, appearing like a young man mightily waging war.

**[12] His eyes are like doves beside rivulets of water** Like doves, whose eyes look toward their dovecotes, so are His eyes on the synagogues and study halls, for there are the sources of Torah, which is compared to water.

**bathing in milk** When they look into the judgment, they clarify the law in its true light, to justify the just, to give him what he deserves, and to condemn the guilty, to repay his [evil] way upon his head.

**fitly set** on the fullness of the world. They wander over the entire earth, gazing upon good and evil. Another explanation: Torah scholars, whom the Holy One, blessed be He, makes as eyes to illuminate the world, just as the eyes illuminate for man; like doves that wander from dovecote to dovecote to seek their food, so do they go from the study hall of one sage to the study hall of another sage, to seek the explanations of the Torah.

**by rivulets of water** in the study halls, which are the sources of the water of Torah.

**bathing in milk** Since he calls them eyes, and the eye (עַיִן) is a feminine noun, bathing (רוֹחֲצוֹת) is in the feminine conjugation. They cleanse themselves with the milk of Torah and whiten (clarify) its mysteries and enigmas.

**fitly set** They resolve the matters appropriately. Another explanation: His eyes עֵינָיו, [like] עִנְיָנָיו His topics. The sections of the Torah, the halachoth, and the Mishnayoth are like doves which are comely in their walk beside the rivulets of water, [i.e.,] in the study halls; bathing in milk, made clear as milk, as I have explained.

**[13] His jaws** the commandments of Mount Sinai, for He showed them a friendly and smiling countenance.

**his lips are like roses** the commandments (lit. statements) that He spoke in the Tent of Meeting, which are for appeasement and for atonement and for a pleasant fragrance: the law of the sin offering, the guilt offering, the meal offering, the burnt offering, and the peace offering.

**[14] His hands** the Tablets, which He gave with His right hand, which are the work of His hands.

**wheels of gold** These are the commandments, about which it is said (Ps. 19:11): “They are to be desired more than gold, yea more than much fine gold.” Said Rabbi Joshua the son of Nehemiah: They were made miraculously. They were of sapphire, yet they could be rolled (Song Rabbah, Tanch. Ki Thissa 26). Another explanation: because they bring about (lit. roll) much good to the world.

**set with chrysolite** He included the 613 commandments in the Decalogue.

**his abdomen is [as] a block of ivory** This is the Priestly Code (Leviticus), placed in the center of the Five Books of the Pentateuch, like the intestines, which are set in the middle of the body.

**[as] a block of ivory, overlaid with sapphires** It appears as smooth as a block of ivory, and is set with many details [derived from] similar wordings, general principles, and inferences from minor to major.

**[15] founded upon sockets of fine gold** Said Rabbi Eleazar Hakkappar: This pillar has a capitol above and a base below. Said Rabbi Samuel the son of Gadda: The sections of the Torah have a capitol above and a base below, and they are juxtaposed before them and after them, e.g., the sections of the Sabbatical year and the Jubilee year, [are juxtaposed to] (Lev. 25:14): “And if you transact a sale,” to teach you how severe the dust (i.e., a minor infraction) of the Sabbatical Year is, as appears in Tractates Bava Metzia and Arachin (30b). Also, like (Num. 27:16): “May the Lord...appoint a man over the congregation,” and (ibid. 29:2): “Command...My sacrifice, My bread.” Before you command Me about My children, command them about Me (Sifrei Num. 27:23), and similarly, many [such instances]. Therefore, it is stated: “His legs are [as] pillars of marble, founded, etc.”

**his appearance is like the Lebanon** One who reflects and ponders over His words finds in them blossoms and sprouts, like a forest which blooms. So are the words of Torah—whoever meditates over them constantly finds new explanations in them.

**chosen** Heb. בָּחוּר, chosen as the cedars, which are chosen for building and for strength and height.

**[16] His palate is sweet** His words are pleasant, e.g. (Lev. 19:28): “And you shall not make a wound in your flesh for one who has died...I am the Lord,” faithful to pay reward. Is there a palate sweeter than this? Do not wound yourselves, and you will receive reward. (Ezek. 33:19): “And when a wicked man repents of his wickedness and performs justice and righteousness, he shall live because of them.” Iniquities are accounted to him as merits. Is there a palate sweeter than this?

**Chapter 6**

**1** **Where has your beloved gone** The nations taunt and provoke Israel, “Where has your Beloved gone?” Why has He left you abandoned like a widow?

**Where has your beloved turned** When He returned and caused His spirit to rest on Cyrus, and sanctioned the rebuilding of the Temple, and they commenced to build, they came and said to them, “Where has your Beloved turned?” If He is returning to you, we will seek Him with you, as is stated (Ezra 4:1f): “Now the adversaries of Judah and Benjamin heard that the people of the exile were building a Temple, etc. And they approached Zerubbabel, etc.: Let us build with you, for like you we seek your God, etc.” But their intention was for evil, in order to stop the work. And they replied to them:

**2** **My beloved has gone down to his garden** He commanded us to build His Temple, and He will be there with us.

**to the spice beds** to the place where the incense is burned.

**to graze in the gardens** And further, He went down to pasture His flocks in the gardens where they were scattered, i.e., those who did not come up from the exile. He causes His Shechinah to rest upon them in the synagogues and in the study halls.

**and to gather roses** He listens and hearkens to those who speak of His Torah, to collect their merits and to inscribe them in a memorial book before Him, as it is stated (Mal. 3:16): “Then the God-fearing men spoke...[and a book of remembrance was written before Him...]” Now, concerning your request to seek with us and to build with us, “I am my Beloved’s,” but you are not His, and you shall not build with us, as it is stated (Ezra 4:3): “It is not for you and for us to build a House for our God,” and Scripture states further (Neh. 2:20): “and you have no portion or right or memorial in Jerusalem.”

**3** **who grazes among the roses** who pastures his flocks in a calm and goodly pasture.

**4** **You are fair, my beloved, as Tirzah** And the Holy One, blessed be He, praises her for this: You are fair, my beloved, when you are desirable (רְצוּיָה) to me. So it is expounded in Sifrei (Deut. 6:9).

**comely** are you now as at first in Jerusalem.

**awesome as the bannered legions** the legions of angels. I will cast your awe upon them (upon your adversaries) so that they should not wage war and stop you from the work, as is stated in Ezra (ch. 5).

**5** **Turn away your eyes from me** as a young man whose betrothed is dear and sweet to him, and her eyes are comely, and he says to her, “Turn away your eyes from me, for when I see you, my heart becomes haughty and proud, and my spirit becomes arrogant, and I cannot resist.”

**they have made me haughty** Heb. הִרְהִיבֻנִי. They made my heart arrogant, like (Ps. 90:10): “but their pride (וְרָהְבָּם) is toil and pain”; (Isa. 30:7): “They are haughty (רַהַב), idlers,” asoijer in Old French, to make proud. The allegorical meaning is as follows: The Holy One, blessed be He, said: In this Temple, it is impossible to restore to you the Ark, the Ark cover, and the cherubim, which made Me proud in the First Temple, to show you great affection, until you betrayed Me.

**your hair is like a flock of goats** in the small, the tender, and the slight ones among you, there is much praise.

**6** **Your teeth are like a flock of ewes** The officers and the mighty men among you are all [devoted to] goodness.

**like a flock of ewes** This ewe is entirely devoted to holiness: its wool is for the blue thread, its flesh for a sacrifice, its horns for shofaroth, its thighs for flutes, its intestines for harps, its hide for a drum; but the wicked were likened to dogs, for they have nothing to offer to holiness.

**8** **There are sixty queens** Abraham and his descendants (Song Zuta). The sons of Keturah are sixteen. Ishmael and his sons are thirteen. Isaac and his sons are three. The sons of Jacob are twelve. The sons of Esau are sixteen, thus totaling sixty. And if you say that Timna should be excluded because she was a woman, then count Abraham in the number.

**and eighty concubines** Noah and his sons until Abraham, all the generations of those who left the Ark (Song Zuta)—you will find them to be eighty. And just as the queens, who are the kings’ wives, are superior in greatness to the concubines, so were Abraham and his descendants of great esteem, and superior in their esteem over everyone, as you will see. Hagar was the daughter of kings [and became Sarah’s maidservant (Gen. Rabbah 45:1)]. Timna was the daughter of rulers and became Esau’s concubine (ibid. 82:15), and Scripture says (Gen. 14:17): “to the Valley of Shaveh (שָׁוֶה), etc.” They all unanimously (הֻשְווּ) resolved to make Abraham king over them.

**and innumerable maidens** All these were divided into many families.

**9** **My dove is but one** And of all of them, one is My chosen one as a perfect dove, for she is wholehearted with her mate.

**she is one to her mother** to her assembly. Many controversies exist in the study halls. All of them stem from the desire to understand the Torah in a well founded manner and according to its true meaning.

**she is the pure one of she who bore her** Jacob perceived that perfect bed without any blemish, and he thanked and praised the Omnipresent, as it is said (Gen. 47:31): “And Israel prostrated himself because of the esteem of the bed.”

**daughters saw her** Israel in her greatness.

**and they lauded her** And what was their praise?

**10** **Who is this who looks forth** upon us. [Looking] from a high place to a low place is called הַשְּׁקָפָה. So is the Temple higher than all lands.

**like the dawn** which progressively lights up little by little; so were the Israelites in the Second Temple. In the beginning, Zerubbabel was the governor of Judah, but not a king, and they were subjugated to Persia and to Greece, and afterwards, the house of the Hasmoneans defeated them and they became kings.

**awesome as the bannered legions** awesome among the mighty men as the bannered legions of kings. All this the Holy One, blessed be He, praises the congregation of Israel, “You are fair, my beloved, as Tirzah,” and the entire matter until here.

**11** **I went down to the nut garden** This too is included in the words of the Shekhinah: “Behold I came to this Second Temple to you.”

**to see the green plants of the valley** what moisture of good deeds I would see in you.

**whether the vine had blossomed** whether you caused Torah scholars, scribes, and teachers of Mishnah to blossom.

**the pomegranates were in bloom** [This refers to] those who fulfill the commandments, who are full of merits. Why were the Israelites compared to a nut? Just as this nut—all you see is wood, and what is inside is not discernible, and you crack it and find it full of sections of edible food, so are the Israelites modest and humble in their deeds, and the students among them are not discernible, and they do not boast by announcing their [own] praise. But if you examine him, you find him full of wisdom. There are many additional homiletic interpretations of this matter. Just as if this nut falls into the mud, its interior does not become sullied, so are the Israelites exiled among the nations and smitten with many blows, but their deeds are not sullied.

**12** **I did not know** The congregation of Israel laments: I did not know to beware of sin, that I should retain my honor and my greatness, and I erred in the matter of groundless hatred and controversy, which intensified during the reign of the Hasmonean kings, Hyrcanus and Aristobulus, until one of them brought the kingdom of Rome and received the kingship from their hand and became their vassal, and since then, my soul made me to be chariots, that the nobility of other nations ride upon me.

**a princely people** Heb. עַמִי נָדִיב like:. עַם נָדִיב, the “yud” being superfluous, like the “yud” of (Deut. 33:16): “the One Who took up His abode (שּֽׁכְנִי) in the thornbush”; (Gen. 31:39): “stolen (גְנֻבְתִי) by day”; (Lam. 1:1): “populous (רַבָּתִי עַם).”

**my soul made me** I myself appointed them over me, as it is stated (Jer. 13:21): “and you accustomed them to be princes over you as head.”

**Ashlamatah: Ezekiel 37:1-14**

| **Rashi** | **Targum** |
| --- | --- |
| 1. The hand of the Lord came upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley, and that was full of bones. | 1. The spirit of prophecy from before the LORD rested upon me, and He took me out by means of the spirit of prophecy, which had rested upon me from before the LORD, and He set me down in the midst of a valley; it was full of human bones. |
| 2. And He made me pass by them round about, and lo! they were exceedingly many on the surface of the valley, and lo! they were exceedingly dry. | 2. He led me all around them, and behold, there were very many on the face of the valley, and behold, they were very dry. |
| 3. Then He said to me; "Son of man, can these bones become alive?" And I answered, "O Lord God, You [alone] know." | 3. He said to me, "Son of Adam, can these bones live?" And I said, "O LORD God, before You it is revealed." |
| 4. And He said to me, "Prophesy over these bones, and say to them, 'O dry bones, hear the word of the Lord.' | 4. Then He said to me, "Prophesy over these bones and say to them, O dry bones, hear the word of the LORD. |
| 5. So says the Lord God to these bones; Behold, I will cause spirit to enter into you, and you shall live! | 5. Thus says the LORD God to these bones, Behold, I will put breath into you, and you will live. |
| 6. And I will lay sinews upon you, and I will make flesh grow over you and cover you with skin and put breath into you, and you will live, and you will then know that I am the Lord." | 6. And I will put sinews upon you, and I will bring up flesh upon you, and form skin over you. And I will put breath into you, and you will live; and you will know that I am the LORD." |
| 7. So I prophesied as I was commanded, and there arose a noise when I prophesied, and behold a commotion, and the bones came together, bone to its bone! | 7. So I prophesied as I had been commanded; and as I was prophesying, there was a noise, and behold, a rattling commotion, and the bones came together, one bone to another." |
| 8. And I looked, and lo! sinews were upon them, and flesh came upon them, and skin covered them from above, but there was still no spirit in them. | 8. And I looked, and behold, there were sinews on them, and flesh had come up, and skin had formed over them from above, but there was no breath in them. |
| 9. Then He said to me, "Prophesy to the spirit, prophesy, O son of man, and say to the spirit, 'So says the Lord God: From four sides come, O spirit, and breathe into these slain ones that they may live.' " | 9. He said to me, "Prophesy to the breath," prophesy, O Son of Adam, and say to the breath, Thus says the LORD God: Come O breath, from the four winds, and enter these slain, that they may live." |
| 10. And I prophesied as He had commanded me, and the spirit came into them, and they lived and stood on their feet, a very great army, exceedingly so. | 10. So I prophesied as He had commanded me and the breath entered them and they lived, and they stood up on their feet, an exceedingly numerous host. |
| 11. Then He said to me, "Son of man, these bones are all the house of Israel. Behold they say, 'Our bones have become dried up, our hope is lost, we are clean cut off to ourselves.' | 11. Then He said to me, "Son of Adam, these bones are the whole House of Israel. Behold, they say, 'Our bones are dried up, our hope has been cut off, destruction is ours." |
| 12. Therefore, prophesy and say to them, So says the Lord God: Lo! I open your graves and cause you to come up out of your graves as My people, and bring you home to the land of Israel. | 12. Therefore prophesy, and say to them, “Thus says the LORD God: Behold I am opening your graves, and I will raise you up from your graves, O My people, and I will bring you into the land of Israel. |
| 13. Then you shall know that I am the Lord, when I open your graves and lead you up out of your graves as My people. | 13. And you will know that I am the LORD, when I open your graves and when I raise you up from the midst of your graves, O My people." |
| 14. And I will put My spirit into you, and you shall live, and I will set you on your land, and you shall know that I, the Lord, have spoken it and have performed it," says the Lord. | 14. And I will put My spirit into you, and you will live; and I will make you dwell upon your land; and you will know I, the LORD, have decreed it by My Memra, and I will fulfil it, says the LORD." |
|  |  |

**Rashi’s Commentary on Ezekiel 37:1-14**

**1** **The hand of the Lord came upon me and carried me out in the spirit of the Lord, etc.** Every “the hand of the Lord” in a prophecy is an expression of compulsion, meaning that the spirit would compel him to go as a madman to a place that the spirit desired.

**and that was full of bones** Our Rabbis said (Sanh. 92b) that they were of the tribe of Ephraim, who left Egypt before the end [of the exile], and the people of Gath who were born in the land slew them, as is stated in (I) Chronicles (7:20ff.)

**2** **And He made me pass by them round about** the valley. But He did not bring him into its midst because he was a priest.

**3** **can...become alive** Do you think that they can come to life?

**6** **And I will lay sinews upon you, etc.** But in the Book of Job it says (10:11): “You clothe me with skin and flesh” first, and afterwards, “and You cover me with bones and sinews.” But to what were these similar? To a man who undresses and then dresses [himself] again, in which case, what he took off last he puts on first, whereas at the beginning of the creation of the fetus, skin and flesh come first and afterwards bones and sinews.

**and cover you** [Heb. וְקָרַמְתִי,] from the word for skin (קְרוּם) ecro(s)ter in Old French, and I shall encrust (with skin).

**7** **and there arose a noise** and behold the commotion of the bones, which were knocking one against the other.

**bone to its bone** The bones of each one, wherever they were scattered, were jumping and coming together, each one beside the place of its connection.

**9** **from four sides** Wherever their souls went to roam, to the four sides of the world, from there they will gather and come.

**and breathe** [Heb. וּפְחִי,] like (Isa. 54:16): “who blows (נֽפֵחַ) on a charcoal fire.”

**11** **these bones are all the house of Israel** They are an intimation and an example of the entire house of Israel in their exile, for they say, “Our bones have become dried up from the troubles; our hope is lost, and what further hope can we have for salvation? Another explanation: All of these were of Israel, and because you revived them now, they say, “Our hope is lost, and we shall not come to life once again when the dead are resurrected.”

**12** **Therefore, prophesy** that I am destined to resurrect you a second time.

**Nazarean Codicil:**

**I Corinthians ‎10:16 – 11:34**

**& Revelation 2:1-7**

**Revelation 2:1-7**

**Hakham’s Rendition**

1And to the angel of the congregation in Ephesus, write, 'So says he who holds the seven stars in his hand, he who walks among the Menorot (seven branched candlesticks) of gold.

2 I know your works and your labor and your endurance and that you are not able to bear evil [ones]. And you have tested those who say about themselves that they are to be Sh’liachim (apostles) and are not and you have found them [to be] liars.

3 And you have endurance and you bear a burden because of my name (or, authority) and you have not become weary.

4 **But I have [something] against you, because you have left your first love.[[7]](#footnote-7)**

5 Remember from where you came and do the former works, but if not, I will come to you and I will remove your Menora (candelabra – i.e. the seven ministers of the congregation), unless you repent.

6 But this you have, that you hate the works of the Nicolaitans (i.e. Oppressors of the Laity), that I also hate.'

7 He who has ears should hear what the Spirit says to the congregations. And to him who overcomes, I will allow [him] to eat of the tree of life which is in the midst of PaRDeS (paradise) of Ha-Shem."

**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!”**



**“Fourth Intermediate Day of Pesach”**

**(Saturday Evening March 30, 2013)**

**Evening: Counting of the Omer Day 5**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| **5** | **Masoret/Parnas 2** | **Nisan 20** | **1:11-14** | **Chesed coupled with Glory/beauty** |

**Ephesians 1:11-14 God chose us** (the Jewish people) **to be his own people in union with** Messiah**,**[[8]](#footnote-8) **for His own purpose, based on what He had decided before the beginning,[[9]](#footnote-9)** therefore **let us[[10]](#footnote-10) who were the first to hope[[11]](#footnote-11) for Messiah praise God’s glory.[[12]](#footnote-12)** **Being in union with him** (Messiah) **in hearing the Torah of Truth,[[13]](#footnote-13) the Redemption of the Mesorah that you** Gentiles must **trust in, cling to and rely on, which brings the promised seal of the Nefesh Yehudi[[14]](#footnote-14) that is the promised pledge[[15]](#footnote-15) of our** (Jewish) **portion in anticipation of its full redemption.** **Let us praise His (God’s) glory.**

**“Fourth Intermediate Day of Pesach”**

**(Sunday Morning March 31, 2013)**

**Morning Service**

Torah Reading: B’Midbar (Numbers) 9:1-14

Reader 1: B’midbar (Numbers) 9:1-5

Reader 2: B’Midbar (Numbers) 9:6-8

Reader 3: B’Midbar (Numbers) 9:9-14

Maftir: B’midbar (Numbers) 28:18-25

Ashlamatah: Shir HaShirim (Song of Songs) 7:1 – 8:14

Nazarean Codicil: 1 Corinthians 12:1 – 13:13 & Revelation 2:1-7

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

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3 And you have endurance and you bear a burden because of my name (or, authority) and you have not become weary.

4 **But I have [something] against you, because you have left your first love.[[16]](#footnote-16)**

5 Remember from where you came and do the former works, but if not, I will come to you and I will remove your Menora (candelabra – i.e. the seven ministers of the congregation), unless you repent.

6 But this you have, that you hate the works of the Nicolaitans (i.e. Oppressors of the Laity), that I also hate.'

7 He who has ears should hear what the Spirit says to the congregations. And to him who overcomes, I will allow [him] to eat of the tree of life which is in the midst of PaRDeS (paradise) of Ha-Shem."

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**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!”**



**“Seventh Day of Pesach”**

**(No Work allowed)**

**(Sunday Evening March 31, 2013)**

**Evening: Counting of the Omer Day 6**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 6 | Masoret/Parnas 3 | Nisan 21 | 1:15-17 | Chesed coupled with Emet/Truth |

**Ephesians 1:15-17 Therefore, when I heard of your faithful obedience in union with the Master Yeshua (HaMashiach) and your love** (care/charity) **for the Tsadiqim** (saints)I **have not stopped[[17]](#footnote-17) giving thanks and mentioning you in my prayers,** (asking) **that the God of our master Yeshua HaMashiach, the Father of dignity[[18]](#footnote-18) grant you** the **power to comprehend through the Oral Torah,[[19]](#footnote-19) and His** agents **Chochmah, Binah and Da’at.**

**“Seventh Day of Pesach”**

**(No Work allowed)**

**(Monday Morning April 01, 2013)**

**Morning Service**

Torah Reading: Shemot (Exodus) 13:17 – 15:26

Reader 1: Shemot 13:17-22

Reader 2: Shemot 14:1-8

Reader 3: Shemot 14:9-14

Reader 4: Shemot 14:15-26

Reader 5: Shemot 14:26 – 15:26

Maftir: B’Midbar (Numbers) 28:18-25

Ahlamatah: II Samuel 22:1-51

Nazarean Codicil: I Corinthians 14:1 – 15:34 & Revelation 2:1-7

**Blessings Before Torah Study**

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

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

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

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

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**Contents of the Torah Seder**

* The Passage of the Red Sea – Exodus 13:17 – 14:31
* The Song at the Red Sea – Exodus 15:1-21
* The Journey to Sinai – Exodus 15:22-26

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 13:17 – 15:26**

| **Rashi** | **Targum** |
| --- | --- |
| 17. It came to pass when Pharaoh let the people go, that God did not lead them [by] way of the land of the Philistines for it was near, because God said, Lest the people reconsider when they see war and return to Egypt | 17. AND it was when Pharoh had released the people, that the LORD did not conduct them by the way of the land of the P’lishtim though that was the near one; for the LORD said, Lest the people be affrighted in seeing their brethren who were killed in war, two hundred thousand men of strength of the tribe of Ephraim, who took shields, and lances, and weapons of war, and went down to Gath to carry off the flocks of the P’lishtim; and because they transgressed against the statute of the Word of the LORD, and went forth from Mizraim three years before the (appointed) end of their servitude, they were delivered into the hand of the P’lishtim, who slew them. These are the dry bones which the Word of the LORD restored to life by the ministry (hand) of Yechezekel the prophet, in the valley of Dura; but which, if they (now) saw them, they would be afraid, and return into Mizraim. |
| 18. So God led the people around [by] way of the desert [to] the Red Sea, and the children of Israel were armed when they went up out of Egypt. | 18. But the LORD led the people round by the way of the desert of the sea of Suph; and every one of the sons of Israel, with five children, went up from the land of Mizraim. |
| 19. Moses took Joseph’s bones with him, for he [Joseph] had adjured the sons of Israel, saying, God will surely remember you, and you shall bring up my bones from here with you | 19. And Mosheh carried up the ark in which were the bones of Joseph, from out of the Nilos, and took them with him; because, adjuring, he adjured the sons of Israel, saving, The LORD will surely remember you, and you will carry up my bones with you. |
| 20. They traveled from Succoth, and they encamped in Etham, at the edge of the desert. | 20. And they journeyed from Succoth, the place where they had been covered with the clouds of glory, and sojourned in Ethan, which is on the side of the desert. |
| 21. And the Lord went before them by day in a pillar of cloud to cause it to lead them on the way and at night in a pillar of fire to give them light, [they thus could] travel day and night. | 21. And the glory of the Shekinah of the LORD went before them by day in the column of the Cloud to lead them in the way, and at night the column of the Cloud removed behind them to darken on their pursuers behind them; but to be a column of fire to enlighten them before, that they might go forward by day and by night. |
| 22. He did not move away the pillar of cloud by day or the pillar of fire at night [from] before the people. | 22. The column of the Cloud departed not by day, nor the column of fire by night, in leading on before the people. |
|  |  |
| 1. The Lord spoke to Moses, saying, | 1. And the Lord spoke to Mosheh, saying, |
| 2. Speak to the children of Israel, and let them turn back and encamp in front of Pi hahiroth, between Migdol and the sea; in front of Baal Zephon, you shall encamp opposite it, by the sea. | 2. Speak to the sons of Israel, that they return back, and encamp before the Mouths of Hiratha, as they lie, created after the manner (likeness) of the children of men, male and female, and their eyes open to them: it is the place of Tanes, which is between Migdol and the sea, before the idol Zephon (Typhon), that is left of all the idols of Mizraim. For the Mizraee will say, More excellent is Baal Zephon than all idols, because it is left, and not smitten; and therefore will they come to worship it, and will find that you are encamped nigh unto it, on the border of the sea. |
| 3. And Pharaoh will say about the children of Israel, They are trapped in the land. The desert has closed in upon them. | 3. And Pharoh said to Dathan and Abiram, sons of Israel, who had remained in Mizraim, The people of the house of Israel are bewildered in the land: the idol Zephon has shut them in close upon the desert. |
| 4, And I will harden Pharaoh’s heart, and he will pursue them, and I will be glorified through Pharaoh and through his entire force, and the Egyptians will know that I am the Lord And they did so. | 4, And I will strengthen the design of Pharoh's heart to pursue after them, and I will be glorified upon Pharoh and upon his hosts, and the Mizraee will know that I am the LORD. And they did so. |
| 5. It was reported to Pharaoh that the people had fled; and Pharaoh and his servants had a change of heart toward the people, and they said, What is this that we have done, that we have released Israel from serving us? | 5. And the officers who went with Israel announced that the people had fled. And the heart of Pharoh and his servants was turned unto evil against the people; and they said, What is this that we have done? for we have released Israel from serving us. |
| 6. So he [Pharaoh] harnessed his chariot, and took his people with him. | 6. And he himself prepared his chariot, and his people led he with him by soft words. |
| 7. He took six hundred select chariots and all the chariots of Egypt, with officers over them all. | 7. And he took six hundred choice chariots, and all the chariots of the Mizraee his servants, who were afraid of the Word of the LORD, lest they should be killed with pestilence, if not with hail: and a third mule, for drawing and following swiftly, he added to each chariot. |
| 8. And the Lord hardened the heart of Pharaoh, the king of Egypt, and he chased after the children of Israel, and the children of Israel were marching out triumphantly. | 8. And the LORD hardened the design of the heart of Pharoh king of Mizraim, and he pursued after the sons of Israel. But the sons of Israel, going out with a high hand, were stronger than the Mizraee. |
| 9. The Egyptians chased after them and overtook them encamped by the sea every horse of Pharaoh’s chariots, his horsemen, and his force beside Pi hahiroth, in front of Ba’al Zephon. | 9. And the Mizraee followed after them, and came upon them as they were encamped by the sea, gathering of pearls and goodly stones, which the river Pishon had carried from the garden of Eden into the Gihon, and the Gihon had carried into the sea of Suph, and the sea of Suph had cast upon its bank. But all the chariot horses of Pharoh, and his horsemen, and his hosts (were coming) towards the Mouths of Hiratha, which are before the idol Zephon. |
| 10. Pharaoh drew near, and the children of Israel lifted up their eyes, and behold! the Egyptians were advancing after them. They were very frightened, and the children of Israel cried out to the Lord. | 10. And Pharoh saw the idol Zephon (still) preserved, and offered oblations before it. And the children of Israel lifted up their eyes, and, beheld, the Mizraee were pursuing them; and they were sorely afraid, and the children of Israel prayed before the LORD. |
| 11. They said to Moses, Is it because there are no graves in Egypt that you have taken us to die in the desert? What is this that you have done to us to take us out of Egypt? | 11. But the wicked generation said to Mosheh, Because there were no places of burial for us in Mizraim, have you led us forth to die in the wilderness? What have you done to us, in bringing us out of Mizraim? |
| 12. Isn’t this the thing [about] which we spoke to you in Egypt, saying, Leave us alone, and we will serve the Egyptians, because we would rather serve the Egyptians than die in the desert | 12. Was as not this the word that we spoke to you in Mizraim, Let the LORD manifest Himself over us and judge, saying, Desist from us, and we will serve the Mizraee? for it is better for us to serve the Mizraee than to perish in the desert. |
| 13. Moses said to the people, Don t be afraid! Stand firm and see the Lord s salvation that He will wreak for you today, for the way you have seen the Egyptians is [only] today, [but] you shall no longer continue to see them for eternity. | 13. Four parties were made (among) the sons of Israel on the shore of the Weedy Sea: one said, Let us go down into the sea; another said, Let us return unto Mizraim; another said Let us set against them the line of battle; and another said Let us raise a cry against them, and confound them. Unto the company which said, Let us go down to the sea, spoke Mosheh, Fear not, stand still, and see the salvation of the LORD, which will be wrought for you today. To the company which said, Let us return into Mizraim Mosheh said, You will not return; for, though you see the Mizraee today, you will see them no more forever. |
| 14. The Lord will fight for you, but you shall remain silent | 14. To the company who said, Let us set against them the line of battle, said Mosheh, Contend not; for the victory will be wrought among you from the presence of the LORD. And to the company who said. Let us raise a cry against them, Mosheh said, Be silent; and give the glory, and praise, and exaltation to your God. |
| 15. The Lord said to Moses, Why do you cry out to Me? Speak to the children of Israel and let them travel. | 15. And the LORD said to Mosheh, Why do you stand praying before Me? Behold, the prayers of My people have come before your own: speak to the sons of Israel, that they go forward; |
| 16. And you raise your staff and stretch out your hand over the sea and split it, and the children of Israel shall come in the midst of the sea on dry land. | 16. and you, lift up your rod, and stretch forth your hand with it over the sea, and divide it: and the sons of Israel will go through the midst of ,the sea upon the ground. |
| 17. And I, behold! I shall harden the hearts of the Egyptians, and they will come after you, and I will be glorified through Pharaoh, and through all his force, through his chariots, and through his horsemen. | 17. For, behold, I will harden the design of the heart of the Mizraee, and they will go in after them; and I will be glorified upon Pharoh and upon all his hosts, upon his chariots and his horsemen; |
| 18. And the Egyptians shall know that I am the Lord, when I will be glorified through Pharaoh, through his chariots, and through his horsemen | 18. that the Mizraee may know that I am the LORD, when I am glorified upon Pharoh, upon his chariots and horsemen. |
| 19. Then the angel of God, who had been going in front of the Israelite camp, moved and went behind them, and the pillar of cloud moved away from in front of them and stood behind them. | 19. And the Angel of the LORD who led the way before the hosts of Israel went and came behind them; and the column of the Cloud went from before and stood behind them: because the Mizraee threw darts and stones at the Israelites, but the Cloud intercepted them |
| 20. And he came between the camp of Egypt and the camp of Israel, and there were the cloud and the darkness, and it illuminated the night, and one did not draw near the other all night long. | 20. and it came between the host of Israel and the host of the Mizraee; a cloud, one half of which was light and one half darkness. On the one side it darkened upon the Mizraee, and on the other side it shined upon Israel all night; and one host did not attack the other all the night. |
| 21. And Moses stretched out his hand over the sea, and the Lord led the sea with the strong east wind all night, and He made the sea into dry land and the waters split. | 21. And Mosheh stretched out his hand over the sea, with the great and glorious rod which was created at the beginning, and on which were engraved and set forth the Great and Glorious Name, and the ten signs which had smitten the Mizraee, and the three fathers of the world, and the six mothers, and the twelve tribes of Ya’aqob: and straightway the LORD brought a vehement east wind upon the sea all night, and made the sea dry; and divided the waters into twelve divisions according to the twelve tribes of Jacob. |
| 22. Then the children of Israel came into the midst of the sea on dry land, and the waters were to them as a wall from their right and from their left. | 22. And the children of Israel went through the midst of the sea upon the ground, and the waters were congealed like a wall, three hundred miles on their right hand and on their left. |
| 23. The Egyptians pursued and came after them all Pharaoh s horses, his chariots, and his horsemen, into the midst of the sea. | 23. And the Mizraee followed and went in after them, all the horses of Pharoh, and his chariots and horsemen, into the midst of the sea. |
| 24. It came about in the morning watch that the Lord looked down over the Egyptian camp through a pillar of fire and cloud, and He threw the Egyptian camp into confusion. | 24. And it was that in the morning watch, at the time that the powers on high come to offer praise, the LORD looked forth with anger upon the hosts of the Mizraee from the column of fire, to hurl upon them flakes of fire and hail, and from the column of cloud, and confounded the host of the Mizraee |
| 25. And He removed the wheels of their chariots, and He led them with heaviness, and the Egyptians said, Let me run away from the Israelites because the Lord is fighting for them against the Egyptians | 25. and He broke (or, made rough) the wheels of Pharoh's carriages, so that they drove them with hardship, and that they went on and left them behind. And the Mizraee said one to another, Let us flee from the people of the house of Israel; for this is the Word of the LORD who fought for them in Mizraim. |
| 26. Thereupon, the Lord said to Moses, Stretch out your hand over the sea, and let the water return upon the Egyptians, upon their chariots, and upon their horsemen | 26. And the Lord said to Mosheh, Stretch forth your hand over the sea, that the waters may return upon the Mizraee, upon their chariots and upon their horsemen. |
| 27. So Moses stretched out his hand over the sea, and toward morning the sea returned to its strength, as the Egyptians were fleeing toward it, and the Lord stirred the Egyptians into the sea. | 27. And Mosheh stretched out his hand over the sea, and the sea returned at the time of the morning unto its strength; and the Mizraee fled from before its waves. And the LORD strengthened the Mizraee in the midst of the sea, that they should not (soon) die in the midst of it, that they might receive the punishment which had been sent to them. |
| 28. And the waters returned and covered the chariots and the horsemen, the entire force of Pharaoh coming after them into the sea; not even one of them survived. | 28. And the waves of the sea returned, and covered the chariots, and the horsemen and all the host of Pharoh who had gone in after them, into the sea, not one among them was left. |
| 29. But the children of Israel went on dry land in the midst of the sea, and the water was to them like a wall from their right and from their left. | 29. But the sons of Israel walked on the ground in the midst of the sea, and the waters to them were as walls on their right hand and on their left. |
| 30. On that day the Lord saved Israel from the hand[s] of the Egyptians, and Israel saw the Egyptians dying on the seashore. | 30. That day the LORD redeemed and saved Israel from the hand of the Mizraee; and Israel saw the Mizraee, dead and not dead, cast upon the shore of the sea. |
| 31. And Israel saw the great hand, which the Lord had used upon the Egyptians, and the people feared the Lord, and they believed in the Lord and in Moses, His servant. | 31. And Israel saw the power of the mighty hand by which the LORD had wrought the miracles in Mizraim; and the people feared before the LORD, and believed in the Name of the Word of the LORD, and in the prophecies of Mosheh His servant. |
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| 1. Then Moses and the children of Israel sang this song to the Lord, and they spoke, saying, I will sing to the Lord, for very exalted is He; a horse and its rider He cast into the sea. | 1. Behold: then sang, Mosheh and the sons of Israel this song of praise before the LORD and saying they said: Thanksgiving and praise we bring before the LORD Most High, who is glorified above the glorious, and exalted above the exalted; who punishes by His Word whomsoever glorifies himself before Him. Therefore when Pharoh the wicked bare himself proudly before the LORD, and, being uplifted in his heart, followed after the people of the sons of Israel, their horses and their chariots He threw and buried in the sea of Suph. |
| 2. The Eternal’s strength and His vengeance were my salvation; this is my God, and I will make Him a habitation, the God of my father, and I will ascribe to Him exaltation. | 2. The LORD is Mighty, and greatly to be feared over all the world. He spoke in His Word, and became to me a God of salvation. From their mothers' breasts even the children have given signs with their fingers to their fathers, and said This is our God, who nourished us with honey from the rock, and with oil from the stone of clay, at the time when our mothers went forth upon the face of the field to give us birth, and leave us there; and He sent an angel who washed us and enwrapped us; and now will we praise Him: He is the God of our fathers, and we will exalt Him. |
| 3. The Lord is a Master of war; the Lord is His Name. | 3. The sons of Israel said, The LORD is a man making war for us: from generation to generation He makes known His power unto the people of the house of Israel. The LORD is His Name; according to His Name, so is His power; His Name will be blessed for ever and ever. |
| 4. Pharaoh’s chariots and his army He cast into the sea, and the elite of his officers sank in the Red Sea. | 4. The chariots of Pharoh and his hosts He has cast into the sea; the goodliest of his young men has He thrown and drowned in the sea of Suph. |
| 5. The depths covered them; they descended into the depths like a stone. | 5. The deep covered them over, they went down and are buried in the depths of the sea, and are as silent as a stone. |
| 6. Your right hand, O Lord, is most powerful; Your right hand, O Lord, crushes the foe. | 6. Your right hand, O LORD, how glorious is it in power? Your right hand, O LORD, has cut off the adversaries of Your people who rose against them to do them hurt. |
| 7. And with Your great pride You tear down those who rise up against You; You send forth Your burning wrath; it devours them like straw. | 7. And in the plenitude and greatness of Your majesty You have destroyed the walls of the enemies of Your people. You will pour upon them Your fierce anger, You will consume them as the burning fire prevails over the stubble. |
| 8. And with the breath of Your nostrils the waters were heaped up; the running water stood erect like a wall; the depths congealed in the heart of the sea. | 8. For by the Word from before You the waters became heaps; they stood, as if bound like skins that confine flowing water, and the depths were congealed in the flood of the great sea. |
| 9. [Because] the enemy said, I will pursue, I will overtake, I will share the booty; my desire will be filled from them; I will draw my sword, my hand will impoverish them. | 9. Pharoh the wicked, the hater and adversary, did say, I will follow after the people of the sons of Israel, and will lay waste their camp on the bank of the sea: I will set war in array against them, and kill them, small and great, despoil them of much spoil, bring them back into great captivity, and divide their substance among my people who make war: and when my soul is satisfied with the blood of their slain, I will sheathe my sword, having, destroyed them with my right hand. |
| 10. You blew with Your wind, the sea covered them; they sank like lead in the powerful waters. | 10. You did blow with the wind from before You, O LORD, and the waves of the sea covered them; they went down, and sank as lead in the proud waters. |
| 11. Who is like You among the powerful, O Lord? Who is like You, powerful in the holy place? Too awesome for praises, performing wonders! | 11. Who is like You among the exalted gods, O LORD, who is like You, glorious in holiness, fearful in praises, doing wonders and manifestations for Your people, the house of Israel? |
| 12. You inclined Your right hand; the earth swallowed them up. | 12. The sea spoke to the earth, Receive your children: but the earth spoke to the sea, Receive your murderers. And the sea was not willing to overwhelm them, and the earth was not willing to swallow them up. The earth was afraid to receive them, lest they should be required from her in the day of the great judgment in the world to come, even as the blood of Habel will be required of her: whereupon You, O LORD, did stretch forth Your right hand in swearing to the earth that in the world to come they should not be required of her. And the earth opened her mouth and consumed them. |
| 13. With Your loving kindness You led the people You redeemed; You led [them] with Your might to Your holy abode. | 13. You have led in Your mercy the people whom You have redeemed, and given them the heritage of the mountain of Your sanctuary, the place of the dwelling of Your holy Shekinah. |
| 14. People heard, they trembled; a shudder seized the inhabitants of Philistia. | 14. The Gentiles will hear and be afraid; terror will lay hold upon them, even upon all the pillars of the inhabitants of the Palestinian land. |
| 15. Then the chieftains of Edom were startled; [as for] the powerful men of Moab, trembling seized them; all the inhabitants of Canaan melted. | 15. Behold, then will the princes of the Edomites be confounded, the strong ones of Moab will be seized with fear, their heart within them will melt away, even all the pillars of the inhabitants of the land of Kanaan. |
| 16. May dread and fright fall upon them; with the arm of Your greatness may they become as still as a stone, until Your people cross over, O Lord, until this nation that You have acquired crosses over. | 16. Through the power of Your mighty arm, let the terrors of death fall upon them, let them be silent as a stone, till the time when Your people, O LORD, will have passed the streams of Arnona, till the time when Your people whom You did ransom will have crossed the dividing current of Jabeka. |
| 17. You shall bring them and plant them on the mount of Your heritage, directed toward Your habitation, which You made, O Lord; the sanctuary, O Lord, [which] Your hands founded. | 17. You will bring them in, and plant them on the mountain of Your sanctuary, the place which You have provided before the throne of Your glory, the house of Your holy Shekinah, which You, O LORD, has prepared, Your sanctuary that with both hands You have established. |
| 18. The Lord will reign to all eternity | 18. When the people of the house of Israel beheld the signs and manifestations which the Holy One, whose Name be praised, had done at the sea of Suph, and the power of His hand, the children of the captives answering said one to the other, Come, and let us set the crown of majesty on the head of our Redeemer, who makes to pass over, and passes not; who changes, and is not changed; whose is the crown of the kingdom; the King of kings in this world; whose, too, is the kingdom in the world to come, forever and ever. |
| 19. When Pharaoh’s horses came with his chariots and his horsemen into the sea, and the Lord brought the waters of the sea back upon them, and the children of Israel walked on dry land in the midst of the sea, | 19. For Pharoh's horses with his chariots and horsemen went into the sea, and the Lord made the waters of the sea to return upon them; but the sons of Israel walked upon the land in the midst of the sea, and there did spring up sweet fountains and trees yielding food and verdure and ripe fruits, (even) on the ground of the sea. |
| 20. Miriam, the prophetess, Aaron’s sister, took a timbrel in her hand, and all the women came out after her with timbrels and with dances. | 20. And Miriam the prophetess, the sister of Aharon, took a tambourine in her hand, and all the women came out after her, dancing with tambourines and playing on instruments. |
| 21. And Miriam called out to them, Sing to the Lord, for very exalted is He; a horse and its rider He cast into the sea | 21. And Miriam sang to them, Let us give thanks and praise before the LORD, for might and supremacy are His; above the proud He is glorified, and above the lofty He is exalted. When the wicked, Pharoh in his pride followed after the people of the sons of Israel, his horses and his chariots did He cast and drown in the sea of Suph. |
| 22. Moses led Israel away from the Red Sea, and they went out into the desert of Shur; they walked for three days in the desert but did not find water. | 22. And Mosheh made Israel go forward from the sea of Suph, and they went forth into the wilderness of Chalutsa. And they journeyed three days in the desert, empty of instruction, and found no water. |
| 23. They came to Marah, but they could not drink water from Marah because it was bitter; therefore, it was named Marah. | 23. And they came to Marah, but could not drink the waters of Marah because they were bitter; therefore he called the name of it Marah. |
| 24. The people complained against Moses, saying, What shall we drink? | 24. And the people murmured against Mosheh, saying, What will we drink? |
| 25. So he cried out to the Lord, and the Lord instructed him concerning a piece of wood, which he cast into the water, and the water became sweet. There He gave them a statute and an ordinance, and there He tested them. | 25. And he prayed before the LORD, and the LORD showed him the bitter tree of Ardiphne; and he wrote upon it the great and glorious Name, and cast it into the midst of the waters, and the waters were rendered sweet. And there did the Word of the LORD appoint to him the ordinance of the Sabbath, and the statute of honouring father and mother, the judgments concerning wounds and bruises., and the punishments wherewith offenders are punished; and there he tried (them) with the tenth trial, |
| 26. And He said, If you hearken to the voice of the Lord, your God, and you do what is proper in His eyes, and you listen closely to His commandments and observe all His statutes, all the sicknesses that I have visited upon Egypt I will not visit upon you, for I, the Lord, heal you | 26. and said, If you will truly hearken to the Word of the LORD your God, and do that which is right before Him, and will listen to His precepts and keep all His statutes, all those evil things that I laid upon the Mizraee I will not lay upon you: but if you will transgress against the word of the Law, upon you will they be sent. If you convert, I will remove them from you; for I am the LORD your Healer. |
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**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:16-25‎**

| **Rashi** | **Targum Pseudo Jonathan** |
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| 16. In the first month, on the fourteenth day of the month, [you shall offer up] a Passover offering to the Lord. | 16. And in the month of Nisan, on the fourteenth day of the month, is the sacrifice of the Pascha before the LORD. |
| 17. On the fifteenth day of this month, a festival [begins]; you shall eat unleavened bread for seven days. | 17. On the fifteenth day of this month is a festival; seven days will unleavened be eaten. |
| 18. On the first day is a holy convocation; you shall not perform any mundane work. | 18. On the first day of the festival a holy convocation; no servile work will you do; |
| 19. You shall offer up a fire offering, a burnt offering to the Lord: two young bulls, one ram, and seven lambs in the first year they shall be unblemished for you. | 19. but offer an oblation of a burnt sacrifice before the LORD, two young bullocks, one ram, and seven lambs of the year, unblemished, will you have. |
| 20. Their meal offerings [shall be] fine flour mixed with oil; three tenths for each bull and two tenths for the ram you shall offer up. | 20. And their minchas of wheat flour, mingled with olive oil, three tenths for each bullock, two tenths for the ram, |
| 21. And you shall offer up one tenth for each lamb, for all seven lambs. | 21. and for a single lamb a tenth, so for the seven; |
| 22. And one young male goat for a sin offering to atone for you. | 22. and one kid of the goats, to make an atonement for you: |
| 23. You shall offer these up besides the morning burnt offering which is offered as a continual burnt offering. | 23. beside the burnt sacrifice of the morning, the perpetual burnt sacrifice, you will make these offerings. |
| 24. Like these, you shall offer up daily for seven days, food of the fire offering, a spirit of satisfaction to the Lord; you shall offer up this in addition to the continual burnt offering and its libation. | 24. According to these oblations of the first day you will do daily through the seven days of the festival. It is the bread of the oblation which is received with favor before the LORD; it will be made beside the perpetual burnt offering, with its libation. |
| 25. The seventh day shall be a holy convocation for you; you shall not perform any mundane work. | 25. And on the seventh day you shall have a holy convocation; no servile work shall you do. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: ‎** **Shemot (Exodus) 13:17 – 15:26**

**17** **It came to pass when Pharaoh let...that God did not lead them** Heb. וְלֽא-נָחָם, and did not lead them, similar to “Go, lead (נְחֵה) the people” (Exod. 32:34) [and] “When you walk, it shall lead (תִּנְחֶה) you” (Prov. 6:22).

**for it was near**-and it was easy to return by that road to Egypt. There are also many aggadic midrashim [regarding this].

**when they see war** For instance, the war of “And the Amalekites and the Canaanites descended, etc.” (Num. 14:45). If they had gone on a direct route, they would have returned. Now, if when He led them around in a circuitous route, they said, “Let us appoint a leader and return to Egypt” (Num. 14:4), how much more [would they have planned to do this] if He had led them on a direct route? [According to the sequence of the verse, the headings appear to be transposed. See Mizrachi, Gur Aryeh, and Minchath Yehudah for a correct solution of this problem.]

**Lest...reconsider** They will have [second] thoughts about [the fact] that they left Egypt and they will think about returning.

**18** **led...around** He led them around from a direct route to a circuitous route.

**the Red Sea** Heb. סוּף יַם-, like לְיַם-סוּף, to the Red Sea. סוּף means a marsh where reeds grow, similar to “and put [it] into the marsh (בַּסוּף)” (Exod. 2:3); “reeds and rushes (וַסוּף) shall be cut off” (Isa. 19:6). **armed** Heb. חֲמֻשִׁים .וַחֲמֻשִׁים [in this context] can only mean “armed.” (Since He led them around in the desert [circuitously], He caused them to go up armed, for if He had led them around through civilization, they would not have [had to] provide for themselves with everything that they needed, but only [part,] like a person who travels from place to place and intends to purchase there whatever he will need. But if he travels a long distance into a desert, he must prepare all his necessities for himself. This verse was written only to clarify the matter, so you should not wonder where they got weapons in the war with Amalek and in the wars with Sihon and Og and Midian, for the Israelites smote them with the point of the sword.) [In an old Rashi]) And similarly [Scripture] says: “and you shall cross over armed (חֲמֻשִׁים)” (Josh. 1:14). And so too Onkelos rendered מְזָרְזִין just as he rendered: “and he armed (וְזָרֵיז) his trained men” (Gen. 14:14). Another interpretation: חֲמֻשִׁיםmeans “divided by five,” [meaning] that one out of five (חֲמִֽשִִִֵָה) [Israelites] went out, and four fifths [lit., parts of the people] died during the three days of darkness [see Rashi on Exod. 10:22].-[from Mechilta, Tanchuma, Beshallach 1]

**19** **for he had adjured**-Heb. הַֽשְבֵּעַ הִֽשְבִּיעַ. [The double expression indicates that] he [Joseph] had made them [his brothers] swear that they would make their children swear (Mechilta). Now why did he not make his sons swear to carry him to the land of Canaan immediately [when he died], as Jacob had made [him] swear? Joseph said, “I was a ruler in Egypt, and I had the ability to do [this]. As for my sons-the Egyptians will not let them do [it].” Therefore, he made them swear that when they would be redeemed and would leave there [Egypt], they would carry him [out].-[from Mechilta]

**and you shall bring up my bones from here with you**-He made his brothers swear in this manner. We learn [from this] that the bones of all [the progenitors of] the tribes they brought up [out of Egypt] with them as it is said “with you”-[from Mechilta]

**20** **They traveled from Succoth** on the second day, for on the first day they came from Rameses to Succoth.

**21** **to cause it to lead them on the way** Heb. לַנְחֽתָם. [The “lammed” is] vowelized with a “pattach,” which is equivalent to לְהַנְחֽתָם, like “to show you (לַראֽתְכֶם) on the way on which you shall go” (Deut. 1:33), which is like לְהַרְאֽתְכֶם. Here also, [it means] to cause to lead you (לְהַנְחֽתָם) through a messenger. Now who was that messenger? [It was] the pillar of cloud, and the Holy One, blessed be He, in His glory, led it before them. In any case, it was the pillar of cloud that He prepared so that they could be led by it, for they would travel by the pillar of cloud, and the pillar of cloud was not [meant] to provide light but to direct them [on] the way.

**22** **He did not move away** [I.e.,] the Holy One, blessed be He, [did not move away] the pillar of cloud by day or the pillar of fire at night. [This verse] tells that the pillar of cloud transmitted [its light to] the pillar of fire, and the pillar of fire transmitted [its light to] the pillar of cloud, for while one had not yet set, the other one would rise.-[from Shab. 23b]

**Chapter 14**

**2** **and let them turn back** to their rear. They approached nearer to Egypt during the entire third day in order to mislead Pharaoh, so that he would say, “They are astray on the road,” as it is said: “And Pharaoh will say about the children of Israel...” (Exod. 14:3).

**and encamp in front of Pi- hahiroth** That is Pithom [one of the cities built by the Israelites, Exod 1:11], but now it was called Pi-hahiroth, since there they [the Israelites] became free men (בְּנֵי חוֹרִין). They [the Hiroth] are two high upright rocks, and [because there is] the valley between them [this] is called the mouth (פִּי) of the rocks.-[from Mechilta]

**in front of Ba’al Zephon** [Only] this was left from all the Egyptian deities in order to mislead them [the Egyptians], so they would say that their deity is powerful. Concerning this [tactic] Job explained: “He misleads nations and destroys them” (Job 12: 23).-[from Mechilta]

**3** **And Pharaoh will say** when he hears that they [the Israelites] are turning back.

**about the children of Israel** Heb. יִשְׂרָאֵל לִבְנֵי, concerning the children of Israel. And so [the “lammed” is understood similarly in the phrase] "The Lord will fight for you (לָכֶם) (verse 14), on your behalf; [and similarly,] “say about me (לִי)” (Gen. 20:13), [which signifies] concerning me.

**They are trapped** Heb. נְבֻכִים, locked in and sunk, and in French serrer, [meaning] press, tighten, or squeeze, like “in the deep (הַבָּכָא) valley” (Ps. 84:7); [and like] “the depths of (מִבְּכִי) the rivers” (Job 28:11); [and likewise] “the locks of (נִבְכֵי) the sea” (Job 38:16). [In his commentary on this verse, Rashi follows Menachem (Machbereth Menachem, p. 45). Rashi on Psalms and Job 28:11, however, interprets those verses as expressions of weeping, from the root בכה. See Judaica Press commentary digest on Job 28:11.]

**They are trapped** They are locked in the desert, for they do not know how to get out of it and where to go.

**4** **and I will be glorified through Pharaoh**-When the Holy One blessed be He wreaks vengeance upon the wicked, His name becomes magnified and glorified. So it [Scripture] says: “And I will judge against him, etc.” and afterwards [the prophet says], “And I will magnify and sanctify Myself and I will be known, etc.” (Ezek 38:22, 23) And [Scripture similarly] says: “There he broke the arrows of the bow,” [which refers to Sennacherib’s defeat,] and afterwards [i.e., the result of that], “God is known in Judah” (Ps. 76:2,4) And [Scripture similarly] says: “The Lord is known for the judgement that He performed” (Ps. 9:17).-[from Mechilta]

**through Pharaoh and through his entire force** He [Pharaoh] initiated the sinful behavior, and [thus] the retribution started with him.-[from Mechilta]

**And they did so** [This is stated] to tell their praise, that they obeyed Moses and did not say, “How will we draw near to our enemies [by returning in the direction of Egypt]? We have to escape.” Instead they said, “All we have are the words of [Moses] the son of Amram.” [I.e., we have no other plan to follow, only the words of the son of Amram.]-[from Mechilta]

**5** **It was reported to Pharaoh** He [Pharaoh] sent officers with them, and as soon as the three days they [the Israelites] had set to go [into the desert] and return had elapsed, and they [the officers] saw that they were not returning to Egypt, they came and informed Pharaoh on the fourth day. On the fifth and the sixth [days after the Israelites’ departure], they pursued them. On the night preceding the seventh, they went down into the sea. In the morning [of the seventh day], they [the Israelites] recited the Song [of the Sea (Exod. 15:1-18)]. Therefore, we read [in the Torah] the Song on the seventh day, that is the seventh day of Passover.

**had a change** He [Pharaoh] had a change of heart from how he had felt [previously], for he had said to them [the Israelites], “Get up and get out from among my people” (Exod. 12:31). His servants [also] had a change of heart, for previously they had said to him, “How long will this one be a stumbling block to us?” (Exod. 10:7). Now they had a change of heart to pursue them [the Israelites] on account of the money that they had lent them.-[based on Mechilta]

**from serving us** Heb. מֵעָבְדֵנוּ, from serving us.

**6** **So he [Pharaoh] harnessed his chariot** He [did so] personally.-[from Mechilta]

**and took his people with him** He attracted them with [his] words, "We suffered, they took our money, and [then] we let them go! Come with me, and I will not behave with you as do other kings. With other kings, it is customary that their servants precede them in battle, but I will precede you," as [indeed] it is said: “Pharaoh drew near” (Exod. 14:10). [This means that Pharaoh] himself drew near and hastened before his armies. "It is customary for other kings to take plunder at the beginning, as much as he [the king] chooses. [But] I will share equally with you," as it is said: “I will share the booty” (Exod. 15:9).

**7** **select** Heb. בָּחוּר, chosen. [This is] a singular expression, [meaning that] every single chariot in this number was [a] chosen [chariot].

**and all the chariots of Egypt** And with them, all the rest of the chariots. Now where did all these animals come from? If you say [that they belonged] to the Egyptians, it says already: “and all the livestock of the Egyptians died” (Exod. 9:6). And if [you say that they belonged] to the Israelites, does it not say: “also our cattle will go with us” (Exod. 10:26). Whose were they [from if that was the case]? They [belonged] to those who feared the word of the Lord [i.e., to those who drove their servants and their livestock into the houses as in Exod. 9:20]. From here Rabbi Simeon would say, "[Even] the best of the Egyptians --[you must] kill; [even] the best of the serpents-[you must] crush its head."-[from Mechilta]

**with officers over them all** Heb. וְשָׁלִשִׁם, officers over the legions, as the Targum [Onkelos] renders.

**8** **And the Lord hardened the heart of Pharaoh** Because he vacillated about whether to pursue [the Israelites] or not. [So] He hardened his heart to pursue [them].-[from Mechilta]

**and the children of Israel were marching out triumphantly** Heb. בְּיָד רָמָה, lit., with a high hand. With lofty and openly displayed might.

**10** **Pharaoh drew near** Heb. וּפַרְעֽה הִקְרִיב, lit., and Pharaoh brought near. It [the verse] should have said: קָרַב. What is the meaning of הִקְרִיב? He [Pharaoh] drew himself near and strove to go before them [his army], as he had stipulated with them.-

**the Egyptians were advancing after them** Heb. נֽסֵעַ [in the singular]. With one accord, like one man. Alternatively, [in the singular it means that] and behold, Egypt was advancing after them, [denoting that] they [the Israelites] saw the heavenly prince of Egypt advancing from heaven to aid the Egyptians. [From] Tanchuma.

**cried out** They seized the art of their ancestors [i.e., they prayed]. Concerning Abraham, it [Scripture] says: “to the place where he had stood before the Lord” (Gen. 19:27). 2 Concerning Isaac, [it is stated] “to pray in the field” (Gen. 24:63). Concerning Jacob, “And he entreated the Omnipresent” (Gen. 28:11). (See Judaica Press comm. digest on that verse.)-[from Mechilta; Tanchuma Beshallach 9]

**11** **Is it because there are no graves** Heb. הֲמִבְּלִי אֵין קְבָרִים. Is it because of the want? Namely that there are no graves in Egypt in which to be buried, that you have taken us out of there? Si por falyanze de non fosses in Old French [i.e., Is it for lack, that there are no graves?].

**12** **Isn’t this the thing [about] which we spoke to you in Egypt** When had they said [this]? "And they said to them, “May the Lord look upon you and judge’ ” (Exod. 5:21). [from Mechilta]

**than die** Heb. מִמֻּתֵנוּ, than we should die. If it [מִמֻּתֵנוּ] were vowelized with a “melupum” (i.e., a “cholam,” [מִמּוֹתֵנוּ] as it is known that the grammarians called a “cholam” a “melupum.” See Rashi below on Exod. 19:24), it would be explained as: “than our death.” Now that it is vowelized with a “shuruk” [מִמֻּתֵנוּ], it is explained as “than we should die.” Likewise [in the verse], “If only we had died (מּוּתֵנוּ)” (Exod. 16:3), [means] that we would die. [Similarly,] “If only I had died (מּוּתֵי) instead of you” (II Sam. 19:1), referring to Absalom [means, I should have died]; [And מּוּתִי is similar to (קוּמִי) in the verse:] “for the day that I will rise up (קוּמִי)” (Zeph. 3:8); [and also similar to (ֽשוּבִי) in the verse] “until I return (ֽשוּבִי) in peace” (II Chron. 18:26), [which mean respectively] that I rise up, that I return.

**13** **for the way you have seen the Egyptians, etc.** The way you have seen them—that is only today. It is [only] today that you have seen them, but you shall no longer continue [to see them].

**14** **The Lord will fight for you** Heb. לָכֶם, for you, and similarly [the “lammed” in the verse], “because the Lord is fighting for them (לָהֶם)” (verse 25), and similarly [in the verse] “Will you contend for God (לָאֵל) ?” (Job 13:8). And similarly, "and Who spoke about me (לִי) (Gen. 24:7), and similarly, “Will you contend for the Baal (לַבַּעַל)?” (Jud. 6:31).

**15** **Why do you cry out to Me** [This verse] teaches us that Moses was standing and praying. The Holy One, blessed be He, said to him, “This is no time to pray at length, when Israel is in distress.” Another explanation [of God’s question (Why do you cry out to me?) implies]: “The matter depends on Me and not on you,” as it is said further [in Scripture]: “Concerning My children and the work of My hands do you command Me?” (Isa. 45:11).-[from Mechilta, Exod. Rabbah 21: 8]

**Speak to the children of Israel and let them travel** They have nothing to do but to travel, for the sea will not stand in their way. The merit of their forefathers and their own [merit], and the faith they had in Me when they came out [of Egypt] are sufficient to split the sea for them.-[from Mechilta, Exod. Rabbah 21:8]

**19** **and went behind them** to separate between the Egyptians’ camp and the Israelites’ camp and to catch the arrows and the catapult stones of the Egyptians. Everywhere it says: “the angel of the Lord (ה'),” but here [it says]: “the angel of God (אֱלֽהִים).” Everywhere [in Scripture] אֱלֽהִים denotes [God’s attribute of] judgment. This teaches that at that moment, the Israelites were being judged whether to be saved or to perish with the Egyptians.

**and the pillar of cloud moved away** When it became dark, and the pillar of cloud delivered the camp to the pillar of fire, the cloud did not go away as it would customarily go away completely in the evening, but it moved away and went behind them [the Israelites] to make it dark for the Egyptians.

**20** **And he came between the camp of Egypt** This can be compared to a person walking along the road with his son walking in front of him. [When] bandits came to capture him [the son], he [the father] took him from in front of him and placed him behind him. A wolf came behind him; so he put him [his son] in front of him. [When] bandits came in front of him and wolves behind him, he put him [his son] on his arms and fought them off. Similarly [the prophet depicts the angel protecting Israel when they drew near to the Red Sea], “But I sent to train Ephraim, he took them on his arms” (Hos. 11:3).-[from Mechilta]

**and there were the cloud and the darkness** for the Egyptians.

**and it illuminated** [I.e.,] the pillar of fire [illuminated] the night for the Israelites, and it went before them as it usually went all night long, and the thick darkness [from the cloud] was toward the Egyptians.

**and one did not draw near the other** [I.e., one] camp to [the other] camp.- [from Mechilta, Jonathan]

**21** **with the strong east wind** [I.e.,] with the east wind, which is the strongest of the winds. That is the wind with which the Holy One, blessed be He, visits retribution upon the wicked, as it is said [in the following verses]: “With an east wind I will scatter them” (Jer. 18:17); “an east wind shall come, a wind of the Lord” (Hos. 13:15); “the east wind broke you in the heart of the seas” (Ezek. 27:26); “He spoke with His harsh wind on the day of the east wind” (Isa. 27:8).-[from Mechilta]

**and the waters split** All the water in the world.-[from Mechilta Exod. Rabbah 21:6]

**23** **all Pharaoh’s horses** Heb. כּֽל סוּס פַּרְעֽה, lit., in the singular. Now was there only one horse? This informs us that they [the horses] are all considered by the Omnipresent as one horse.-[from Mechilta Shirah 2]

**24** **It came about in the morning watch** Heb. בְּאַֽשְמֽרֶת. The three parts of the night are called, אַשְׁמוּרוּת, watches (Ber. 3b), and the one [watch] before morning is called אַשְׁמֽרֶת הַבּֽקֶר, the morning watch. I say that because the night is divided into the watches of the songs of the ministering angels, one group after another into three parts, it is called אַשְׁמֽרֶת, watch. This is what Onkelos [means when he] renders מַטְּרַת.

**looked down** Heb. וַיַּשְׁקֵף, looked, that is to say that He turned toward them to destroy them, and the Targum [Onkelos] renders: וְאִסְתְּכֵי. This too is an expression of looking, like “to the field of seers” (Num. 23:14), [which Onkelos renders:] לַחֲקַל סָכוּתָא

**through a of fire and cloud** The pillar of cloud descends and makes it [the earth] like mud, and the pillar of fire boils it [the earth], and the hoofs of their horses slip.-[from Mechilta]

**and He threw the Egyptian camp into confusion** Heb. וַיָּהָם, an expression of confusion, estordison in Old French. He confused them; He took away their intelligence. We learned in the chapters of Rabbi Eliezer the son of Rabbi Yose the Galilean [not found in our edition] [that] wherever it says מְהוּמָה [confusion], it means a tumultuous noise. And the “father” of them all, [the best example of the use of מְהוּמָה, is [in the verse:] “and the Lord thundered with a loud noise, etc., on the Philistines and threw them into confusion (וַיְהוּמֵּם)” (I Sam. 7:10).

**25** **And He removed the wheels of their chariots** With the fire the wheels were burned, and the chariots dragged, and those sitting in them were moved to and fro, and their limbs were wrenched apart.-[from an unknown source, similar to Mechilta]

**and He led them with heaviness** In a manner that was heavy and difficult for them. [This punishment was] in the measure that they [the Egyptians had] measured [to the Israelites], namely “and he made his heart heavy, he and his servants” (Exod. 9:34). Here too, “He led them with heaviness.”-[from an unknown source, similar to Mechilta]

**is fighting for them against the Egyptians** Heb. בְּמִצְרָיִם, [is like] against the Egyptians. Alternatively: בְּמִצְרָיִם[means] in the land of Egypt, for just as these [Egyptians] were being smitten in the sea, so were those remaining in Egypt being smitten.-[from Mechilta]

**26** **and let the water return** [I.e., the water] that is standing upright like a wall [will] return to its place and cover up the Egyptians.

**27** **toward morning** Heb. לִפְנוֹת בּֽקֶר, at the time the morning approaches [lit., turns (פּוֹנֶה) to come].

**to its strength** Heb. לְאֵיתָנוֹ. To its original strength.-[from Mechilta]

**were fleeing toward it** Because they were confused and crazed and running toward the water.

**and the Lord stirred** Heb. וַיְנַעֵר. As a person stirs (מְנַעֵר) a pot [of food] and turns what is on the top to the bottom and what is on the bottom to the top, so were they [the Egyptians] bobbing up and down and being smashed in the sea, and the Holy One, blessed be He, kept them alive to bear their tortures.-[from Mechilta] **stirred** Heb. וַיְנַעֵר. [Onkelos renders it] וְֽשַנִּיק, which means stirring in the Aramaic language, and there are many [examples of this word] in aggadic midrashim.

**28** **and covered the chariots...the entire force of Pharaoh** Heb. לְכֽל חֵיל פַּרְעֽה So is the custom of Scriptural verses to write a superfluous “lammed,” such as in “all (לְכָל) its utensils you shall make copper” (Exod. 27:3); and similarly, “all (לְכֽל) the utensils of the Tabernacle for all its services” (Exod. 27:19); [and in the phrase] “their stakes and their ropes, along with all (לְכָל) their utensils” (Num. 4:32), and it [the “lammed”] is [used] merely to enhance the language.

**30** **and Israel saw the Egyptians dying on the seashore** For the sea spewed them out on its shore, so that the Israelites would not say, "Just as we are coming up on this side [of the sea], so are they coming up on another side, far from us, and they will pursue us."-[from Mechilta and Pes. 118b]

**31** **the great hand** The great mighty deed that the hand of the Holy One, blessed be He, had performed. Many meanings fit the term יָד, and they are all expressions derived from an actual hand, and he who interprets it must adjust the wording according to the context.

**Chapter 15**

**1** **Then...sang** Heb. אָז יָשִׁיר. [The future tense presents a problem. Therefore, Rashi explains:] Then, when he [Moses] saw the miracle, it occurred to him to recite a song, and similarly, “Then Joshua spoke (אָז יְדַבֵּר יְהשֻׁעַ)” (Josh. 10:12); and similarly, “and the house [which] he would make (יַעֲשֶׂה) for Pharaoh’s daughter” (I Kings 7:8), [which means] he decided to make it for her. Here too, יָשִׁיר [in the future tense means that] his heart dictated to him that he should sing, and so he did, “and they spoke, saying, I will sing to the Lord.’ ” Likewise, with [the above reference to] Joshua, when he saw the miracle [of the defeat of the Amorite kings (Josh. 10:11)], his heart dictated to him that he speak [praises to God], and so he did, “and he said in the sight of Israel” (Josh. 10:12). Likewise, the song of the well, with which [Scripture] commences: “Then Israel sang (אָז יָשִׁיר)” (Num. 21:17), it explains after it, “Ascend, O well!, sing to it.” [I.e., in these three instances, the “yud” of the future tense denotes the thought, and after each one, Scripture continues that the thought was brought to fruition.] “Then did Solomon build (אָז יִבְנֶה) a high place” (I Kings 11:7); the Sages of Israel explain that he sought to build [it] but did not build [it] (Sanh. 91b). We [thus] learn that the “yud” may serve to indicate a thought. This is to explain its simple meaning, but the midrashic interpretation is [as follows]: Our Rabbis of blessed memory stated: From here is an allusion from the Torah to the resurrection of the dead (Sanh. 91b, Mechilta), and so it is [i.e., the future tense is used] with them all, except that of Solomon, which they explained as [implying] “he sought to build but did not build.” One cannot say and explain this form like other words written in the future, but which mean [that they occurred] immediately, such as “So would Job do (וָעֲשֶׂה)” (Job 1:5); “by the command of the Lord would they encamp (יַחֲנוּ)” (Num. 9:23); “And sometimes the cloud would be (יִהְיֶה)” (Num. 9:21), because that is [an example of] something that occurs continually, and either the future or the past is appropriate for it, but that which occurred only once [i.e., the song that was sung], cannot be explained in this manner.-

**for very exalted is He** Heb. גָאֽה גָאָה, [to be interpreted] according to the Targum [He was exalted over the exalted, and the exaltation is His]. Another explanation: [The] doubling [of the verb] comes to say that He did something impossible for a flesh and blood [person] to do. When he fights with his fellow and overwhelms him, he throws him off the horse, but here, “a horse and its rider He cast into the sea,” [i.e., with the rider still on the horse]. Anything that cannot be done by anyone else is described as exaltation (גֵּאוּת), like “for He has performed an exalted act (גֵּאוּת)” (Isa. 12:5). Similarly, [throughout] the entire song you will find the repetitive pattern, such as: “My strength and my praise are the Eternal, and He was my salvation” (verse 2); “The Lord is a Master of war; the Lord is His Name,” (verse 3); and so on, all of them (in an old Rashi). Another explanation: גָאֽה גָאָה means for He is exalted beyond all songs, [i.e.,] for however I will praise Him, He still has more [praise]. [This is] unlike the manner of a human king, who is praised for something he does not possess.-[from Mechilta]

**a horse and its rider** Both bound to one another, and the water lifted them up high and brought them down into the depths, and [still] they did not separate.-[from Mechilta]

**He cast** Heb. רָמָה, [meaning] He cast, and similarly, “and they were cast (וּרְמִיו) into the burning, fiery furnace” (Dan. 3:21). The aggadic midrash, however, [states as follows]: One verse (verse 1) says: רָמָה בַיָם, [derived from רוּם, meaning “to cast up,”] and one verse (verse 4) says: יָרָה בַיָם [meaning “to cast down”]. [This] teaches us that they [the horse and rider] went up and [then] descended into the deep, [i.e., they were thrown up and down]. [The meaning of יָרָה is here] similar to: “who laid (יָרָה) its cornerstone” (Job 38:6), [which signifies laying the stone] from above, downward.-[from Mechilta, Tanchuma, Beshallach 13]

**2** **The Eternal’s strength and His vengeance were my salvation** Heb. עָזִי וְזִמְרָת יָ-ה. Onkelos renders: My strength and my praise, [thus interpreting] עָזִי like עֻזִי [my strength] with a “shuruk,” and וְזִמְרָת like וְזִמְרָתִי [my song]. But I wonder about the language of the text, for there is nothing like it [the word עָזִי] in Scripture with its vowelization except in three places [i.e., here and in Isa. 12:2 and Ps. 118:14], where it is next to וְזִמְרָת, but [in] all other places,it is vowelized with a “shuruk" [now called a "kubutz"], [e.g., in the phrase] "O Lord, Who are my power (עֻזִי) and my strength” (Jer. 16:19); “[Because of] his strength (עֻזוֹ), I hope for You” (Ps. 59:10). Likewise, any word [noun] consisting of two letters, vowelized with a “melupum,” [i.e., a "cholam,"] when it is lengthened by [the addition of] a third letter, and the second letter is not punctuated with a “sheva” the first [letter] is vowelized with a “shuruk,” e.g., עֽז strength, becomes עֻזִי, my strength, spittle (Job 30:10), רֽק becomes רֽקִי, my spittle (Job 7:19). allotment (Gen. 47:22), חֽק becomes חֽקִי, my allotment (Prov. 30:8). עֽל, yoke (Deut. 28:48), becomes עֻלוֹ, his yoke, “shall be removed...his yoke עֻלוֹ” (Isa. 10:27). כּֽל, all (Gen. 21:12), becomes כֻּלוֹ, all of it, “with officers over them all כֻּלוֹ” (Exod. 14:7). But these three [examples of the phrase], עָזִי וְזִמְרָת, [namely] the one [written] here, the one [written in] Isaiah (12:2), and the one [written in] Psalms (118:14) [all examples of the word ]עָזִי are vowelized with a short “kamatz.” Moreover, not one of them [i.e., of these examples] is written וְזִמְרָתִי but וְזִמְרָת, and next to each of them it says וַיְהִי-לִי לִיֽשוּעָה, were my salvation. Therefore, in order to reconcile the language of the text, I say that עָזִי is not like עֻזִי, nor is וְזִמְרָת like וְזִמְרָתִי, but עָזִי is a noun [and the final “yud” is only stylistic], like [the final “yud” in these examples:] “You Who dwell (הַישְׁבִי) in heaven” (Ps. 123:1); “who dwell (שֽׁכְנִי) in the clefts of the rock” (Obad. 1:3); “Who dwells (שֽׁכְנִי) in the thorn bush” (Deut. 33:16). And this is the praise [that Moses and the Israelites sing to God]: The strength and the vengeance of the Eternal--that was my salvation. [In brief, the “yud” at the end of the word is a stylistic suffix, which has no bearing on the meaning.] And the word וְזִמְרָת is connected to the word denoting the Divine Name, like “to the aid of (לְעֶזְרַת) the Lord” (Jud. 5:23); [and like the word בְּעֶבְרַת in] “By the wrath of (בְּעֶבְרַת) the Lord” (Isa. 9:18); [and the word דִבְרַת in:] “concerning the matter of (דִבְרַת)” (Eccl. 3:18). [In brief, the ַת or, ָת denotes the construct state of a feminine noun.] The expression וְזִמְרָת is an expression related to “and your vineyard you shall not prune (א תִזְמֽר)” (Lev. 25:4); “the downfall of (זְמִיר) the tyrants” (Isa. 25:5), an expression denoting mowing down and cutting off. [Thus the phrase means:] The strength and the vengeance of our God was our salvation. Now [since this is the meaning of the phrase,] do not be puzzled about the expression וַיְהִי, [i.e.,] that it does not say הָיָה [without a “vav” since this is the verb following עָזִי וְזִמְרָת and does not begin a clause as the conversive “vav” usually does], for there are verses worded this way, and this is an example: “[against] the walls of the house around [both] the temple and the sanctuary, he made (וַיַּעַשׂ) chambers around [it]” (I Kings 6:5). It should have said עָשָׂה, “chambers around [it]” [instead of וַיַּעַשׂ]. Similarly, in (II) Chron. (10:17): “But the children of Israel who dwelt in the cities of Judah-Rehoboam reigned (וַיִמְלֽךְ) over them.” It should have said: “Rehoboam (מָלַךְ) over them.” [Similarly,] “Because the Lord was unable...He slaughtered them (וַיִשְׁחָטֵם) in the desert” (Num. 14:16). It should have said: שְׁחָטָם. [Similarly,] “But the men whom Moses sent...died (וַיָמוּתוּ)” (Num 14:36, 37). It should have said: מֵתוּ. [Similarly,] “But he who did not pay attention to the word of the Lord left (וַיַעֲזֽב)” (Exod. 9:21). It should have said: עָזַב.

**this is my God** He revealed Himself in His glory to them [the Israelites], and they pointed at Him with their finger [as denoted by זֶה, this]. By the sea, [even] a maidservant perceived what prophets did not perceive.-[from Mechilta]

**and I will make Him a habitation** Heb. וְאַנְוֵה. Onkelos rendered it as an expression of habitation (נָוֶה) [as in the following phrases]: “a tranquil dwelling (נָוֶה)” (Isa. 33: 20); “a sheepfold (נְוֵה)” (Isa. 65:10). Another explanation: וְאַנְוֵהוּ is an expression of beauty (נוּ). [Thus the phrase means] I will tell of His beauty and His praise to those who enter the world, such as: [When Israel is asked:] "How is your beloved more than another beloved...? [Israel will say] My beloved is white and ruddy..." and the entire section [of Song of Songs] (Song of Songs 5:9, 10).-[from Mechilta]

**the God of my father** is this One, and I will exalt Him.

**the God of my father** I am not the beginning of the sanctity [i.e., I am not the first to recognize His sanctity], but the sanctity has been established and has remained with me, and His Divinity has been upon me since the days of my forefathers.-[from Mechilta]

**3** **The Lord is a Master of war** Heb. אִישׁ מִלְחָמָה, lit., a man of war, [which is inappropriate in reference to the Deity. Therefore,] Rashi renders: Master of war, like “Naomi’s husband (אִישׁ נָעֳמִי)” (Ruth 1:3) and so, every [instance in the Torah of] אִישׁ, husband, and אִישֵׁךְ, your husband, is rendered: בַּעַל, master. Similarly, “You shall be strong and become a man (לְאִישׁ)” (I Kings 2:2), [meaning] a strong man.-

**the Lord is His Name** His wars are not [waged] with weapons, but He wages battle with His Name, as David said [to Goliath before fighting him], “[You come to me with spear and javelin] and I come to you with the Name of the Lord of Hosts” (I Sam. 17:45). Another explanation: The Lord י-ה-ו-ה, denoting the Divine Standard of Clemency,] is His Name--Even when He wages war and takes vengeance upon His enemies, He sticks to His behavior of having mercy on His creatures and nourishing all those who enter the world, unlike the behavior of earthly kings. When he [an earthly king] is engaged in war, he turns away from all his [other] affairs and does not have the ability to do both this [i.e., wage war] and that [other things].-[from Mechilta]

**4** **He cast into the sea** Heb. יָרָה בַיָם. [Onkelos renders:] שְׁדִי .שְׁדִי בְיַמָּא is an expression of casting down (יָרָה), as [Scripture] says: “or shall surely be cast down (יָרֽה יִיָָּרֶה)” (Exod. 19:13), which Onkelos renders: אִשְׁתְּדָאָה יִשְׁתְּדִי. The “tav” serves in these [forms] in the hithpa’el form.

**and the elite of** Heb. וּמִבְחַר, a noun, like מֶרְכָּב, riding gear (Lev. 15:9); מִשְׁכָּב, bed (Lev. 15:23); מִקְרָא קֽדֶשׁ, holy convocation (Exod. 12:16, Lev. 23:3).

**sank** Heb. טֻבְּעוּ. The term טְבִיעָה [for sinking] is used [in the Tanach] only [when referring] to a place where there is mud, like “I have sunk (טָבַעְתִּי) in muddy depths” (Ps. 69:3); “and Jeremiah sank (וַיִּטְבַּע) into the mud” (Jer. 38:6). This informs [us] that the sea became mud, to recompense them [the Egyptians] according to their behavior, [namely] that they enslaved the Israelites with [work that entailed] clay and bricks.-[from Mechilta]

**5** **covered them** Heb. יְכַסְיֻמוּ, like יְכַסוּם. The “yud” in the middle of it is superfluous. This is, however, a common biblical style [to add an additional “yud”], like “and your cattle and your flocks will increase (יִרְבְּיֻן)” (Deut. 8:13); “They will be sated (יִרְוְיֻן) from the fat of Your house” (Ps. 36:9). The first “yud,” which denotes the future tense, is to be explained as follows: They sank in the Red Sea, so that the water would return and cover them up. There is no word in Scripture similar to יְכַסְיֻמוּ in its vowelization. It would usually be vowelized יְכַסְיֻמוּ with a “melupum.” [Here too it is obvious that Rashi means a “cholam,” as I explained above (Exod. 14:12).]

**like a stone** Elsewhere (verse 10), it says, “they sank like lead.” Still elsewhere (verse 7), it says, “it devoured them like straw.” [The solution is that] the [most] wicked were [treated] like straw, constantly tossed, rising and falling; the average ones like stone; and the best like lead-[i.e.,] they sank immediately [and thus were spared suffering].-[from Mechilta]

**6** **Your right hand...Your right hand** twice. When the Israelites perform the will of the Omnipresent, [even] the left hand becomes a right hand.-[Rashi from Mechilta]

**Your right hand, O Lord, is most powerful** to save Israel, and Your second right hand crushes the foe. It seems to me, however, that that very right hand [also] crushes the foe, unlike a human being, who cannot perform two kinds of work with the same hand. The simple meaning of the verse is: Your right hand, which is strengthened with might--what is its work? Your right hand, O Lord, crushes the foe. There are many verses resembling it [i.e., where parts of the verse are repeated]: “For behold Your enemies, O Lord, for behold Your enemies will perish” (Ps. 92:10); “How long will the wicked, O Lord, how long will the wicked rejoice?” (Ps. 94:3); “The rivers have raised, O Lord, the rivers have raised their voice” (Ps. 93:3); “Not for us, O Lord, not for us” (Ps. 115:1); “I will answer, says the Lord; I will answer the heavens” (Hos. 2:23); “I to the Lord, I shall sing” (Jud. 5:3); “Had it not been for the Lord, etc. Had it not been for the Lord Who was with us when men rose up against us” (Ps. 124:1, 2); “Praise! Praise! Deborah. Praise! Praise! Utter a song” (Jud. 5:12); “A foot shall trample it, the feet of a poor man” (Isa. 26:6); “And He gave their land as an inheritance, an inheritance to Israel His people” (Ps. 135:12).

**is most powerful** Heb. נֶאְדָּרִיThe “yud” is superfluous, like “populous (רַבָּתִי עָם)...princess (שָׂרָתִי) among the provinces” (Lam. 1:1); “what was stolen by day” (גְּנֻבְתִי) (Gen. 31: 39).

**crushes the foe** Heb. תִּרְעַץ, [which means] it constantly crushes and breaks the foe. Similar to this, “And they crushed (וַיִרְעֲצוּ) and broke the children of Israel,” in Jud. (10:8). (Another explanation: Your right hand, which is strengthened with might-it breaks and strikes the foe.)

**7** **And with Your great pride** -(If the hand alone crushes the foe, then when it is raised with its great pride, it will [definitely] tear down those who rise up against Him. And if with His great pride alone His foes are torn down, how much more so, when He sends upon them His burning wrath, will it consume them.)

**You tear down** You always tear down those who rise up against You. And who are those who rise up against Him? These are the ones who rise up against Israel, and so does he [the Psalmist] say, “For behold, Your enemies stir.” And what is that stirring? “Against Your people they plot cunningly” (Ps. 83:3, 4). For this reason, he calls them the enemies of the Omnipresent.-[from Mechilta]

**8** **And with the breath of Your nostrils** Breath which comes out of the two nostrils of the nose. Scripture speaks anthropomorphically about the Shechinah, on the model of a mortal king, in order to enable the ears of the people to hear it [to understand God’s anger] as it usually occurs [in humans], so that they should be able to understand the matter. [Namely that] when a person becomes angry, wind comes out of his nostrils. Likewise, “Smoke went up from His nostrils” (Ps. 18:9), and similarly, “and from the wind of His nostrils they will be destroyed” (Job 4:9). And this is what it [Scripture] says: “For the sake of My Name, I defer My anger” (Isa. 48:9) [lit., I lengthen the breath of My nose]. [This means that] when his [a person’s] anger subsides, his breath becomes longer, and when he becomes angry, his breath becomes shorter; [the verse continues:] “and for My praise I restrain My wrath (אֶחֱטָם) for you” (Isa. 48:9). [I.e.,] I put a ring (חֲטָם) into My nostrils in front of the anger and the wind, [so] that they should not come out. “For you” means “for your sake.” [The word] אֶחֱטָם is like [the expression in the Mishnah:] “a dromedary with a nose ring” (בַּחֲטָם) in tractate Shabbath (51b). This is how it appears to me. And concerning every [expression of] אַף and חָרוֹן in the Bible [which are expressions of anger] I say this: [The expression] חָרָה אַף, anger was kindled, is like [the word חָרָה in:] “and my bones dried out (חָרָה) from the heat” (Job 30:30); חָרָה is an expression of fire and burning, for the nostrils heat up and burn at the time of anger. חָרוֹן (burning) is from the root חרה (to burn) just as רָצוֹן (will) is from the root רצה (to desire). And likewise, חֵמָה is an expression of heat (חֲמִימוּת). Therefore, it [Scripture] says: “and his anger (וַחֲמָתוֹ) burnt within him” (Esther 1:12), and when the anger subsides, we say, “His mind has cooled off (נִתְקָרְרָה דַעְתּוֹ).”

**the waters were heaped up** --Heb. נֶעֶרְמוּ. Onkelos rendered [this word] as an expression of cunning (עַרְמִימוּת). According to the clarity of Scripture, however, it is an expression related to “a stack (עֲרֵמַת) of wheat” (Song of Songs 7:3), and [the phrase that follows:] “the running water stood erect like a wall” proves this.

**the waters were heaped up** From the heat of the wind that came out of Your nose, the water dried up, and it became like piles and heaps of grain stacks, which are tall.

**like a wall** Heb. כְמוֹ-נֵד, as the Targum [Onkelos] renders: כְּשׁוּר, like a wall.-

**wall** Heb. נֵד, an expression of heaping and gathering, like “a heap (נֵד) of harvest on a day of sickness” (Isa. 17:11); “He gathers (כּֽנֵס) as a mound כַּנֵד” (Ps. 33:7). It does not say, “He brings in as a flask כַּנּֽאד,” but כַּנַּד. Now if כַּנַּד were the same as כַּנּֽאד, and כּֽנֵס were an expression of bringing in, it should have said, “He brings in as into a flask (מַכְנִיס כִּבְנֽאד)the waters of the sea.” Rather, כּֽנֵס is an expression of gathering and heaping, and so, “shall stand in one heap (נֵד)”; “stood in one heap (נֵד).” (Josh. 3:13, 16); and the expression of rising and standing does not apply to flasks, but to walls and heaps. Moreover, we do not find נּֽאד, meaning a flask, vowelized [with any vowel] but with a “melupum,” (meaning a “cholam,”) like [in the phrases:] “place my tears into Your flask (בְּנּֽאדֶךָ)” (Ps. 56: 9); “the flask of נּֽאד milk” (Jud. 4:19).

**congealed** Heb. קָפְאוּ, like “and curdle me (תַּקְפִּיאֵנִי) like cheese” (Job 10:10). [I.e.,] that they [the depths] hardened and became like stones, and the water hurled the Egyptians against the stone with [all its] might and fought with them [the Egyptians] with all kinds of harshness.

**in the heart of the sea** Heb. בְּלֶב יָם, in the strongest part of the sea. It is customary for the Scriptures to speak in this manner, [for instance:] “until the heart of (לֵב) the heavens” (Deut. 4:11); in the heart of (בְּלֵב) the terebinth" (II Sam. 18:14). [The heart in these examples is] an expression denoting the root and the strength of anything.-

**9** **[Because] the enemy said** --to his people, when he enticed them with [his] words, "I will pursue, and I will overtake them, and I will share the plunder with my officers and my servants."

**will be filled from them** Heb. תִּמְלָאֵמוֹ, equivalent to תִּמְלָא מֵהֶם, will be filled from them.

**my desire** --Heb. נַפְשִׁי, lit., my soul, my spirit, and my will. Do not be surprised at [one] word speaking for two [words]; i.e., תִּמְלָאֵמוֹ, instead of תִּמְלָא מֵהֶם, because there are many such words [in Tanach like this], e.g., “you have given me (נְתַתָּנִי) dry land” (Jud. 1:15), [which is] like נָתַתָּ לִי “and they could not speak with him (דַּבְּרוּ) peacefully” (Gen. 37:4), [which is] like דַּבֵּר עִמוֹ “my children have left me (יְצָאוּנִי) ” (Jer. 10:20), [which is] like יָצְאוּ מִמֶנִי “I will tell him (אַגִּידֶנּוּ) ” (Job 31:37), [which is] like אַגִיד לוֹ. Here too, תִּמְלָאֵמוֹ is equivalent to תִִִּמְלָאֵמוֹ נַפְשִׁי מֵהֶם.

**I will draw my sword** Heb. אָרִיק חַרְבִּי, lit., I will empty my sword. I will draw, and because one empties the sheath by drawing it [the sword], and it remains empty, an expression of emptying is appropriate, like “And it came to pass that they were emptying (מְרִיקִים) their sacks” (Gen. 42:35); “and they shall empty (יָרִיקוּ) his vessels” (Jer. 48:12). Do not say that the expression of emptiness [in these examples] does not apply to what comes out [of its container] but [instead applies] to the sheath, the sack, or the vessel from which it came out, but not to the sword or the wine, and [thus] to force an interpretation of אָרִיק חַרְבִּי like the language of “and he armed (וַיָרֶק) his trained men” (Gen. 14:14), [claiming that its] meaning [is] "I will arm myself with my sword.” [To this I answer that] we find the expression [of emptying] also applied to that which comes out, e.g., “oil poured forth (תּוּרַק) ” (Song of Songs 1:3); “and he has not been poured (הוּרַק) from one vessel to another vessel” (Jer. 48:11). It is not written: “the vessel was not emptied (הוּרַק)” but “the wine was not poured (הוּרַק) from one vessel to another vessel.” Similarly, “and they will draw (וְהֵרִיקוּ) their swords on the beauty of your wisdom” (Ezek. 28:7), referring to Hiram [the king of Tyre]- [following Onkelos, Jonathan].

**my hand will impoverish them** Heb. תּוֹרִישֵׁמוֹ, an expression of poverty (רֵישׁוּת) and destitution, like “The Lord impoverishes (מוֹרִישׁ) and makes rich” (I Sam. 2:7).

**10** **You blew** Heb. נָשַׁפְתָּ, an expression of blowing, and likewise: “and also He blew (נָשַׁף) on them” (Isa. 40:24).

**they sank** Heb. צָלֲלוּ, [which means] they sank; they went down to the depths, an expression of מְצוּלָה, deep.

**like lead**-Heb. כַּעוֹפֶרֶת, plomb in French, lead.

**11** **among the powerful** Heb. בָּאֵלִם, among the strong, like “and the powerful (אֵילֵי) of the land he took away” (Ezek. 17:13); “my strength אֱיָלוּתִי, hasten to my assistance” (Ps. 22:20).

**Too awesome for praises** [You are] too awesome for [one] to recite Your praises, lest they fall short, as it is written: “Silence is praise to You” (Ps. 65:2).

**12** **You inclined Your right hand** When the Holy One, blessed be He, inclines His hand, the wicked perish and fall, because all are placed in His hand, and they fall when He inclines it. Similarly, it [Scripture] says: “and the Lord shall turn His hand, and the helper shall stumble, and the helped one shall fall” (Isa. 31:3). This can be compared to glass vessels placed in a person’s hand. If he inclines his hand a little, they fall and break.-[based on Mechilta]

**the earth swallowed them up** From here [we deduce] that they merited to be buried as a reward for saying, “The Lord is the righteous One” (Exod. 9:27).-[from Mechilta]

**13** **You led** Heb. נֵהַלְתָּ, an expression of leading. Onkelos, however, rendered [it as] an expression of carrying and bearing, but he was not exact in explaining it in accordance with the Hebrew. [I.e., he explained the sense of the verse, but he did not translate the word literally.]

**14** **they trembled** Heb. יִרְגָזוּן, [which means] they tremble.

**the inhabitants of Philistia** [They trembled] since they slew the children of Ephraim, who hastened the end [of their exile] and went out [of Egypt] forcibly, as is delineated in (I) Chronicles (7:21). And the people of [the town of] Gath slew them [the children of Ephraim].-[from Mechilta]

**15** **the chieftains of Edom...the powerful men of Moab** Now they had nothing to fear at all, because they [the Israelites] were not advancing upon them. Rather, [they trembled] because of grief, that they were grieving and suffering because of the glory of Israel.

**melted** Heb. נָמֽגוּ, [as in the phrase] “with raindrops You dissolve it (תְּמֽגְגֶנָּה)” (Ps. 65:11). They [the inhabitants of Canaan] said, “They are coming upon us to annihilate us and possess our land.”-[from Mechilta]

**16** **May dread...fall upon them** Heb. אֵימָתָה, upon the distant ones.-[from Mechilta]

**and fright** Heb. וָפַחַד. Upon the nearby ones, as the matter that is stated: “For we have heard how the Lord dried up [the water of the Red Sea for you, etc.]” (Josh. 2:10).[from Mechilta]

**until...cross over, until...crosses over** As the Targum [Onkelos] renders.

**You have acquired** Heb. קָנִיתָ. [I.e., whom] You loved more than other nations, similar to an article purchased for a high price, which is dear to the person [who purchased it].

**17** **You shall bring them** Moses prophesied that he would not enter the land [of Israel]. Therefore, it does not say: “You shall bring us.” (It appears that it should read “that they would not enter the land, etc.” Indeed, this is the way it is stated in Baba Bathra 119b and in Mechilta: The sons will enter but not the fathers. Although the decree of the spies had not yet been pronounced, he [Moses] prophesied, not knowing what he was prophesying.-[Maharshal])

**directed toward Your habitation** The Temple below is directly opposite the Temple above, which You made.-[from Mechilta]

**the sanctuary** Heb. מִקְּדָשׁ. The cantillation sign over it is a “zakef gadol,” to separate it from the word ה' following it. [The verse thus means:] the sanctuary which Your hands founded, O Lord. The Temple is beloved, since, whereas the world was created with “one hand,” as it is said: “Even My hand laid the foundation of the earth” (Isa. 48:13), the sanctuary [will be built] with “two hands.” When will it be built with "two hands"? At the time when “the Lord will reign to all eternity” [verse 18]. In the future, when the entire ruling power is His.-[from Mechilta and Keth. 5a]

**18** **to all eternity** Heb. לְעֽלָם וָעֶד. [This is] an expression of eternity, and the “vav” in it is part of the root. Therefore, it is punctuated with a “pattach.” But in “and I am He Who knows, and [I am] a witness וָעֵד” (Jer. 29:23), in which the “vav” is a prefix, it is punctuated with a “kamatz.”

**19** **When Pharaoh’s horses came** Heb. כִּי בָא When they came.

**20** **Miriam, the prophetess, Aaron’s sister, took** When did she prophesy? When she was [known only as] “Aaron’s sister,” before Moses was born, she said, “My mother is destined to bear a son” [who will save Israel], as is found in Sotah 12b, 13a). Another explanation: [It is written] Aaron’s sister since he [Aaron] risked his life for her when she was afflicted with zara’ath; [thus] she is called by his name (Mechilta).

**a timbrel** Heb. הַתּֽף, a type of musical intrument.

**with timbrels and with dances** The righteous women of that generation were [so] certain that the Holy One, blessed be He, would perform miracles for them, they took timbrels out of Egypt.-[from Mechilta]

**21** **And Miriam called out to them** Moses said the Song to the men, and they answered after him, and Miriam said the song to the women [and they too repeated it].-[from Mechilta]

**22** **Moses led Israel away** lit., made Israel journey. He led them away against their will, for the Egyptians had adorned their steeds with ornaments of gold, silver, and precious stones, and the Israelites were finding them in the sea. The plunder at the sea was greater than the plunder in Egypt, as it is said: “We will make you rows of gold with studs of silver” (Song of Songs 1:11). Therefore, he had to lead them against their will.-[from Tanchuma Buber, Beshallach 16, Mechilta, Exod. 12:35, Song Rabbah 1:11]

**23** **They came to Marah** Heb. מָרָתָה, like לְמָרָָה. The “hey” at the end מָרָתָה is instead of a “lammed” [prefix] at the beginning [of the word], and the “thav” is instead of the “hey” [that is part] of the root in the word מָרָָה. But when a suffix is added, when it is attached to a “hey” that replaces a “lammed,” the “hey” of the root is transformed into a “thav.” Similarly, every “hey” that is part of the root of the word is transformed into a “thav” when a suffix is added, like “I have no wrath (חֵמָה) ” (Isa. 27:4), [becomes] “and his wrath (וַחֲמָתוֹ) burnt within him” (Esther 1:12). Note that the “hey” of the root is transformed into a “thav” when it is placed next to the added “vav.” Likewise,"bond servants and handmaids (וְאָמָה)“ (Lev. 25:44), [becomes] and "Here is my handmaid (אֲמָתִי) Bilhah” (Gen. 30:3); “a living (חַיָה) soul” (Gen. 2:7), [becomes] “and his living spirit (חַיָתוֹ) causes him to abhor food” (Job 33:20); “between Ramah (הָרָמָה)” (Jud. 4:5), [becomes] “And his return was to Ramah (הָרָמָתָה)” (I Sam. 7: 17).

**24** **complained** Heb. וַיִנוּ. This is in the niph’al conjugation. [In this case, the niph’al denotes the reflexive, as we see further in Rashi.] Likewise, in the Targum [Onkelos], it is also a niph’al expression: וְאִתְרַעֲמוּ. The nature of the term denoting complaint תְּלוּנָה [is that it] reverts to the person [complaining], מִתְלוֹנֵן [complains] or מִתְרוֹעֵם [storms], but one does not say לוֹנֵן or רוֹעֵם [Hebrew]. The Frenchman also says, “Decomplenst sey.” He reverts the statement to himself when he says, “Sey.”

**25** **There He gave them** In Marah, He gave them some sections of the Torah so that they would busy themselves with them, namely [they were given the laws governing] the Sabbath, the red cow, and laws of jurisprudence.-[from Mechilta and Sanh. 56b]

**and there He tested them** [He tested] the people and saw how stiff-necked they were, that they did not consult Moses with respectful language, “Entreat [God to have] mercy upon us that we should have water to drink,” but they complained.-[from Mechilta]

**26** **If you hearken** This is the acceptance [of the law] that they should accept upon themselves.

**and you do** --This means the performance [of the commandments].

**and you listen closely** [This means that] you [should] incline your ears to be meticulous in [fulfilling] them.

**all His statutes** Things that are only the decree of the King, without any [apparent] rationale, and with which the evil inclination finds fault, [saying,] “What is [the sense of] the prohibition of these [things]? Why were they prohibited?” For example, [the prohibitions of] wearing shatnes [a mixture of wool and linen] and eating pork, and [the ritual of] the red cow and their like.-[based on Yoma 67b]

**I will not visit upon you** And if I do bring [sickness upon you], it is as if it has not been brought, “for I, the Lord, heal you.” This is its midrashic interpretation (see Sanh. 101a, Mechilta). According to its simple meaning, [we explain:] “for I, the Lord, am your Physician” and [I] teach you the Torah and the mitzvoth in order that you be saved from them [illnesses], like this physician who says to a person, “Do not eat things that will cause you to relapse into the grip of illness.” This [warning] refers to listening closely to the commandments, and so [Scripture] says: “It shall be healing for your navel” (Prov. 3:8).-[from Mechilta]

**Ahlamatah: II Samuel 22:1-51**

| **Rashi** | **Targum** |
| --- | --- |
| 1. And David spoke to the Lord the words of this song, on the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul; | 1. And David gave praise in prophecy before the LORD the words of this praise on account of all the days that the LORD saved Israel from the hand of all their enemies and also for David from the sword of Saul. |
| 2. And he said, "The Lord is my rock and my fortress, and a rescuer to me. | 2. And he said: "The LORD is my strength and my security and the one saving me, |
| 3. God is my rock, under whom I take cover; My shield, and the horn of my salvation, my support, and my refuge; [He is] my savior Who saves me from violence. | 3. my God, who takes delight in me; He has drawn me near to fear of Him; my strength from before whom strength is given to me and redemption to grow strong against my enemies; my security on account of whose Memra I trust in time of distress, shielding me from my enemies. And he said: "For the land ~ my horn in His redemption; my support that His Memra supported me when I was fleeing from before those pursuing me; my redemption from my enemies; and also from the hand of all robbers He saved me. |
| 4. With praise, I call to the Lord, for from my enemies I shall be saved. | 4. David said in praise: "I am praying before the LORD who in all times saves me from my enemies. |
| 5. For the pains of death have encompassed me; streams of scoundrels would affright me. | 5. For distress surrounded me like a woman who sits upon the birth-stool, and she does not have strength to give birth, and she is in danger of dying. A company of sinners terrified me. |
| 6. Bands of [those that shall inherit] the nether world have surrounded me; the snares of death confronted me. | 6. An army of evil men surrounded me; those who were girt with weapons of killing came before me. |
| 7. When I am in distress, I call upon the Lord, yes I call upon my God: and out of His abode He hears my voice, and my cry enters His ears. | 7. David said: "When I was in distress, I was praying before the LORD and before my God I was entreating and from His temple He was receiving my prayers, and my petitions were made before Him. |
| 8. Then the earth shook and quaked, the [very] foundations of heaven did tremble; and they were shaken when he was angered. | 8. The earth was stirred up and shaken; the foundations of the heavens trembled and bent down, for His anger was strong |
| 9. Smoke went up in His nostrils, and fire out of His mouth did devour; coals flamed forth from Him. | 9. The haughtiness of Pharaoh went up like smoke before Him. Then He sent His anger like a burning fire which was from before Him; His wrath was destroying like coals of burning fire from His Memra |
| 10. And He bent the heavens and He came down; and thick darkness was under His feet. | 10. He bent the heavens, and his glory was revealed= and a cloud covered the way hefore him.. |
| 11. And He rode upon a cherub and did fly; He was seen upon the wings of the wind. | 11. He was revealed in His might upon the swift cherubim and He drove with strength upon the wings of the wind. |
| 12. And He fixed darkness about Him as booths; gathering of waters, thick clouds of the skies. | 12. He made His Shekinah reside in thick darkness; a glorious cloud (was) all round about Him, bringing down mighty waters from the mass of light clouds in the height of the world. |
| 13. From the brightness before Him flamed forth coals of fire. | 13. From the visage of His splendor the heavens of heavens were shining forth, His wrath like coals of burning fire from His Memra. |
| 14. The Lord thundered from heaven; and the Most High gave forth His voice. | 14. The LORD thundered from the heavens, and the Most High lifted up His Memra. |
| 15. And He sent out arrows and He scattered them, lightning and He discomfited them. | 15. And He sent forth His smiting like arrows and scattered them, lightnings and confused them. |
| 16. And the depths of the sea appeared; the foundations of the world were laid bare, by the rebuke of the Lord and the blast of the breath of His nostrils. | 16. And the depths of the sea were seen, the foundations of the world were revealed in the wrath from before the LORD, from the Memra of the strength of His anger. |
| 17. He sent from on high [and] He took me; He drew me out of many waters. | 17. He sent His prophets, a strong king who was sitting in the strength of the height; He took me, He rescued me from many nations. |
| 18. He delivered me from my mighty enemy; from them that hated me; for they were too powerful for me. | 18. He rescued me from those hating me, for some of my enemies overpowered me, for they were prevailing against me. |
| 19. They confronted me on the day of my calamity; but the Lord was a support to me. | 19. They were coming before me on the day of my exile» and the Memra of the Lord= was a support for me. |
| 20. And He brought me forth into a wide place; He delivered me because He took delight in me. | 20. He brought me forth to the open place; He rescued me, for He took delight in me. |
| 21. The Lord rewarded me according to my righteousness; According to the cleanness of my hands He recompensed me. | 21. David said: "The LORD rewarded me according to my righteousness/generosity; according to the purity of my hands He returned to me. |
| 22. For I have kept the ways of the Lord and have not wickedly departed from [the commandments of] my God. | 22. For I have kept ways that are good before the LORD and I have not walked in evil before my God. |
| 23. For all His ordinances were before me; and [as for] His statutes, I did not depart from it. | 23. For alI His judgments are revealed for me to do them, and His statutes l have not turned aside from them. |
| 24. And I was single-hearted toward Him, and I kept myself from my iniquity. | 24. And I was blameless in fear of Him, and I was keeping my soul from sins. |
| 25. And the Lord has recompensed me according to my righteousness; according to my cleanness before His eyes. | 25. And the LORD returned to me according to my righteousness/generosity, according to my purity before His Memra. |
| 26. With a kind one, You show Yourself kind. With an upright mighty man, You show Yourself upright. | 26. Abraham who was found pious before You; therefore You did much kindness with his seed. Isaac who was blameless in fear of You; therefore You made perfect the word of Your good pleasure with him. |
| 27. With a pure one, You show Yourself pure; But with a perverse one, You deal crookedly. | 27. Jacob who was walking in purity before You - You chose his sons from all the nations, You set apart his seed from every blemish. Pharaoh and the Egyptians who plotted plots against Your people - You mixed them up like their plans. |
| 28. **And the humble people You do deliver; But Your eyes are upon the haughty [in order] to humble them.** | 28. **And the people, the house of Israel, who are called in this world a poor people, You will save; and by Your Memra You will humble the strong who are showing their might against them.** |
| 29. **For You are my lamp, O' Lord; And the Lord does light my darkness.** | 29. **For you are its LORD; the light of Israel (is) the LORD. And the LORD brings me forth from the darkness to light and shows me the world that is to come for the just ones.** |
| 30. For by You I run upon a troop; By my God I scale a wall. | 30. For by Your Memra I will have large armies; by the Memra of my God I will conquer all strong cities |
| 31. **[He is] the God Whose way is perfect; The word of the Lord is tried; He is a shield unto all them that trust in him.** | 31. **God whose way is straight - the Law of the LORD is proved; He is strong for all who entrust themselves to His Memra** |
| 32. For who is God, save the Lord? And who is a rock, save our God? | 32. Therefore on account of the sign and the redemption that You work for Your anointed one and for the remnant of Your people who are left, all the nations, peoples, and language groups will give thanks and say: ‘There is no God except the LORD, for there is none apart from You.’ And Your people will say: ‘There is no one who is strong except our God.’ |
| 33. God is He who has fortified me with strength; and He looseth perfectly my path. | 33. The God who helps me with might and makes my way blameless. |
| 34. He makes my feet like hinds; And sets me upon my high places. | 34. He makes my feet light like the hind, and upon my stronghold He establishes me. |
| 35. He trains my hand for war, so that mine arms do bend a brass bow. | 35. He instructs my hand to do battle and strengthens my arms like the bow of bronze. |
| 36. And You have given me the shield of Your salvation; And You have increased Your modesty for me. | 36. And You have given to me strength; You have rescued me; and You have made me great by Your Memraw |
| 37. You have enlarged my step[s] beneath me; And my ankles have not slipped. | 37. You have made a great space for my step before me and my knees did not shake. |
| 38. I have pursued my enemies and have destroyed them; Never turning back until they were consumed. | 38. I pursued those hating me, and I destroyed them; and I did not turn back until I destroyed them completely. |
| 39. And I have consumed them, and I have crushed them that they cannot rise; Yes, they are fallen under my feet. | 39. And I destroyed them and destroyed them completely, and they were not able to arise= and they fell killed beneath the soles of my feet |
| 40. For You have girded me with strength for the battle; You have subdued under me those that rose up against me. | 40. And you helped me with might to do battle; you shattered the nations who were arising to do harm to me beneath me. |
| 41. And of my enemies You have given me the back of their necks; them that hate me, that I may cut them off. | 41. And You shattered those hating me before me; my enemies were turning their backs and I destroyed them. |
| 42. They looked about, but there was no one to save them; [Even] to the Lord, but He answered them not. | 42. They were seeking a helper, and there was no deliverer for them; and they were praying before the LORD, and their prayer was not being accepted. |
| 43. Then I ground them as the dust of the earth, as the mud of the streets I did tread upon them, I did stamp them down. | 43. And I trampled them like the dust of the earth, like the dirt of the streets I stepped on them; I trampled them down. |
| 44. **And You have allowed me to escape from the contenders amongst my people; You shall keep me as head of nations; a people whom I have not known serve me.** | 44. **And You rescued me from the strife of the people. You appointed me head for the nations; a people that I did not know were serving me.** |
| 45. Strangers lie to me; as soon as their ears hear, they obey me. | 45. Sons of the nations submitted themselves to me; as soon as the ear heard, they were listening to me. |
| 46. The strangers will wilt, and become lame from their bondage. | 46. Sons of the nations perished, and came trembling from their fortresses. |
| 47. The Lord lives, and blessed be my Rock; And exalted be the God, [who is] my rock of salvation. | 47. Therefore on account of the sign and the salvation that You have done for Your people, they confessed and said: “May the LORD live and blessed is the Strong One before whom strength is given to us and salvation and exalted be God, the strength of our salvation,” |
| 48. The God who takes vengeance for me; And brings down peoples under me. | 48. the God who was making vengeance for me and shattering the nations who arose to do harm to me beneath me, |
| 49. And that brings me forth from my enemies; And above those that rise against me, You have lifted me; from the violent man You deliver me. | 49. and saved me from those hating me, and against those who arose to do harm to me You made me more powerful; from Gog and the army of the captured nations - who were with him You rescued me. |
| 50. Therefore I will give thanks to You, O' Lord, among the nations, and to your name I will sing praises. | 50. Therefore I will give thanks before You, LORD, among the Gentiles; and to your name I will speak praises. |
| 51. **He gives great salvation to His king, and He performs kindness to His anointed; to David and to his seed, forevermore.** | 51. **He works much salvation with His king and does goodness to His anointed one (Messiah), to David and to his seed, forever.** |
|  |  |

**Nazarean Codicil:**

**I Corinthians 14:1 – 15:34**

**& Revelation 2:1-7**

**Revelation 2:1-7**

**Hakham’s Rendition**

1And to the angel of the congregation in Ephesus, write, 'So says he who holds the seven stars in his hand, he who walks among the Menorot (seven branched candlesticks) of gold.

2 I know your works and your labor and your endurance and that you are not able to bear evil [ones]. And you have tested those who say about themselves that they are to be Sh’liachim (apostles) and are not and you have found them [to be] liars.

3 And you have endurance and you bear a burden because of my name (or, authority) and you have not become weary.

4 **But I have [something] against you, because you have left your first love.[[20]](#footnote-20)**

5 Remember from where you came and do the former works, but if not, I will come to you and I will remove your Menora (candelabra – i.e. the seven ministers of the congregation), unless you repent.

6 But this you have, that you hate the works of the Nicolaitans (i.e. Oppressors of the Laity), that I also hate.'

7 He who has ears should hear what the Spirit says to the congregations. And to him who overcomes, I will allow [him] to eat of the tree of life which is in the midst of PaRDeS (paradise) of Ha-Shem."

**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!”**



**“Eighth Day of Pesach”**

**(No Work allowed)**

**(Monday Evening April 01, 2013)**

**Evening: Counting of the Omer Day 7**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 7 | Masoret/Moreh | Nisan 22 | 1:18-23 | Chesed coupled with humility |

**Ephesians 1:18-23 The eyes of your understanding[[21]](#footnote-21)** (Binah)**[[22]](#footnote-22) being enlightened[[23]](#footnote-23), that you may see** (have direct knowledge) **what is the confidence[[24]](#footnote-24) of his** (Messiah) **mission, and what is the wealth of splendor of his inheritance[[25]](#footnote-25) in union[[26]](#footnote-26) with the Tsadiqim** (saints)**. And what is the excellent magnitude of His (God’s) power** working **in us, the faithfully obedient who** **operate according to His majestic strength and cosmic power.** This power **He** (God) **worked in Messiah by raising him from the dead, and He seated him at His right hand in the heavenlies, far above all principalities (Hokhmah) and authorities (Binah) and power (Da’at) and dominion (G’dolah),[[27]](#footnote-27) and every authority[[28]](#footnote-28) being named, not only in this present age, but also in the World ever Coming.****And He** (God) **has subjected all things under his** (Messiah’s) **authority[[29]](#footnote-29) and gave him to be head over all things to the Esnoga** (Synagogue), **which is his body, the fullness of him who fills everything** (with the presence, power, agency and riches of God).

**“Eighth Day of Pesach”**

**(No Work allowed)**

**(Tuesday Morning April 02, 2013)**

**Morning Service**

Torah Reading: D’barim (Deuteronomy) 15:19 – 16:17

Reader 1: D’barim 15:19-23

Reader 2: D’barim 16:1-3

Reader 3: D’barim 16:4-8

Reader 4: D’barim 16:9-12

Reader 5: D’barim 16:13-17

Maftir: B’Midbar (Numbers) 28:18-25

Ahlamatah: Isaiah 10:32 – 12:6

Nazarean Codicil: I Corinthians 15:35 – 16:24 & Revelation 2:1-7



**Tuesday Evening April 02, 2013**

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

**Then read the following:**

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

**Ephesians 2.1-3** **And you** (Gentiles) **were dead in trespasses and sins, in which you once walked[[30]](#footnote-30) according to the course of this worldly system, according to the ruler[[31]](#footnote-31) of the power[[32]](#footnote-32) of the air,[[33]](#footnote-33) the spirit that now works in the sons[[34]](#footnote-34) of disobedience; and we all behaved according to the passions of our Yetser HaRa, following the desires of the body and of the thoughts,[[35]](#footnote-35) and were by nature the children of wrath, like everyone else.[[36]](#footnote-36)**



**Wednesday Evening April 03, 2013**

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

**Then read the following:**

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

**But God, who is abounding in mercy[[37]](#footnote-37), because His great love, with which He loved us** (the Jewish people) **even when we were dead in sins has made us alive[[38]](#footnote-38) together with Messiah,** now **it is by God’s loving-kindness** that **you have been made whole** (saved), by becoming Jewish. **And has joined us together and made us capable of siting together in the heavenlies[[39]](#footnote-39) in union with Yeshua HaMashiach**. **He did this so that in the ages to come[[40]](#footnote-40) He might demonstrate the wealth of splendor of His loving-kindness, which He graciously expressed to us through Yeshua HaMashiach**.



**Thursday Evening April 04, 2013**

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

**Then read the following:**

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

**Ephesians 2:8-10 It is by God’s loving-kindness that you** (Gentiles) **are brought to wholeness by becoming faithfully obedient Jews, this is not by your own merit but a gift of God.[[41]](#footnote-41) You are not made whole by human attempts to please God,[[42]](#footnote-42) so that anyone can boast. For we** (Jews) **are His (God’s) workmanship, created in union with Yeshua HaMashiach for a life of good works,** according to the halakhot (Laws) of the Torah, **which God has prepared beforehand that we[[43]](#footnote-43)** (Jews and Gentiles) **should walk (halakh)[[44]](#footnote-44) in them.**

**Coming Sabbath:**

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

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

Chag Sameach Pesach!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabi Dr. Eliyahu ben Abraham

1. Encyclopaedia Judaica defines Redemption as, salvation from states or circumstances that destroy the value of human existence or human existence itself.

   Redemption is pictured in the Hebrew word “Goel - the kinsman deliverer” who is duty bound to protect the persecuted, widow, orphan etc. The Talmud pictures redemption as "ga'al" and only by means of the Torah/Oral Torah. Redemption is dependent on repentance and acts of **Tsedaqah.**  The final redemption will end the present exile with a return to the land. However, the Gentile must be given every opportunity to accept the mitzvot and Mesorah. Abraham Heschel sees the world as being in need of redemption, but this redemption cannot happen by "sheer grace." The combined effort of faithful obedience and good works will be a part of the final redemption. Man's task is to make the world worthy of redemption. His faith (faithful obedience) and works are preparations for the final redemption. - Heschel, A. J. (1955). *God in Search of Man, A Philosophy of Judaism.* New York: Farrar, Straus and Giroux. p. 380 [↑](#footnote-ref-1)
2. The term “blood” **αἷμα** is indicative of the sum of a life. Therefore, we read “life” as it might be said “he laid down his life.” [↑](#footnote-ref-2)
3. We add Da’at using the hermeneutic principle of Pars pro toto. Therefore we have the Original ChaBaD [↑](#footnote-ref-3)
4. **προτίθημι** – *protithemai* also contains the idea of Divine design which occurred in the beginning or before the beginning. Therefore, the idea is forwarded that G-d gave the mystery of His plan to the Jewish people who received the oracles of G-d before they were enacted. Some manuscripts conclude this verse with “in Christ.” Not finding this statement in the majority of Greek texts, we have left it out. [↑](#footnote-ref-4)
5. **πλήρωμα** – *pleroma* see Strong’s G4138 Kittel, G. (Ed.). (1964). *Theological Dictionary of the New Testament* (Vol. 6). (i. Geoffrey W. Bro, Trans.) Grand Rapids , Michigan: Wm. B. Eerdmans Publishing Co. p. 298 [↑](#footnote-ref-5)
6. Hebrew **מועד** is an acceptable parallel to the Greek **καιρός** – *kairos.* [↑](#footnote-ref-6)
7. See above Rashi’s commentary on Shemot (Exodus) 12:39 for an explanation on the nature of this “first love.” See also the statement of Israel in Shemot (Exodus) 24:7 “Everything that the LORD has said we will do and we will hear.” That is, “we will obey and then hear the reason for the commandment.” This is full EMUNAH! See also Luke 7:6-9. [↑](#footnote-ref-7)
8. Bratcher, R. G., & Nida, E. A. (1993). *A handbook on Paul's letter to the Ephesians*. Originally published under title: A translator's handbook on Paul's letter to the Ephesians.1983. UBS handbook series; Helps for translators. New York: United Bible Societies. pp. 21-2 (Eph. 1:11) ἐν ᾧ is usually translated as “In whom.” the in “whom” which we, in agreement with Bratcher take to mean, “in union with Messiah. Therefore, we are able to determine that the Jewish people are in agreement with Yeshua and Yeshua is in agreement with the Jewish people. [↑](#footnote-ref-8)
9. Contextually, the idea of “before the foundation of the earth” remains a vital part of the “predetermining.” Therefore, we have translated the phrase “προορισθέντες κατὰ πρόθεσιν” to mean, “**He had decided before the beginning**.” [↑](#footnote-ref-9)
10. Again, this “us” refers to the Jewish people, **not** Christianity in general. [↑](#footnote-ref-10)
11. Hope – Bitahon Heb. confidence/endurance relating to the First Parnas (Pastor). The flow of Divine energy has flowed from each of the higher levels to the lower replicating pieces of itself in the ministry below. In the present case, we see the endurance/hope and confidence injected into majesty/glory or sincerity. [↑](#footnote-ref-11)
12. We find a summary of verses 11–12 in the following numbered list…

    (1) God chose us (the Jewish people) to be his own people in our union with Messiah.

    (2) He had decided to do this previously (before the foundation of the world) because that was His purpose.

    (3) It is because God plans it and decides to do it that all things are done.

    (4) God did this so that we (the Jewish people) should praise His greatness (or, glory).

    (5) We were the first to hope in Messiah. [↑](#footnote-ref-12)
13. This refers to hearing the Word (Torah) of Truth at Har Sinai. This tells us that the Torah that was dispensed at Har Sinai was not only the “Written Torah.” “Hearing the Torah of Truth” denotes Speaking, i.e. Oral Torah. Your Word is Truth cf. Psa 119:160, Yochanan (John) 17:17 [↑](#footnote-ref-13)
14. Obedience to the Mesorah brings redemption. Faithful obedience to its words brings the promised seal of the Nefesh Yehudi. [↑](#footnote-ref-14)
15. cf. B’resheet 38:8 [↑](#footnote-ref-15)
16. See above Rashi’s commentary on Shemot (Exodus) 12:39 for an explanation on the nature of this “first love.” See also the statement of Israel in Shemot (Exodus) 24:7 “Everything that the LORD has said we will do and we will hear.” That is, “we will obey and then hear the reason for the commandment.” This is full EMUNAH! See also Luke 7:6-9. [↑](#footnote-ref-16)
17. “Not having stopped” forms a double negative to offset the “double positive” “always giving thanks” [↑](#footnote-ref-17)
18. We have translated **δόξης,** as “dignity” because the present officer is the Masoret in connection with Parnas #3 the feminine Pastor representing the hidden aspects of the Pastoral office. Parnas #3 is associated with Yesod (foundation) exemplifying the virtue of truth and honesty. Philo interprets the idea of **δόξης,** as philosophical tenant. **δόξης,** being feminine we see the relationship to the feminine Pastoral office. [↑](#footnote-ref-18)
19. cf. Strong’s G4151 #3 “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.” Therefore, we see that the idea of “spirit” relates to nobility and the higher essence of man. That the “spirit” reveals the offices of the bench means that Hakham Shaul wants his audience to live in the refined noble way of Jewish Ishim – Royal Men. [↑](#footnote-ref-19)
20. See above Rashi’s commentary on Shemot (Exodus) 12:39 for an explanation on the nature of this “first love.” See also the statement of Israel in Shemot (Exodus) 24:7 “Everything that the LORD has said we will do and we will hear.” That is, “we will obey and then hear the reason for the commandment.” This is full EMUNAH! See also Luke 7:6-9. [↑](#footnote-ref-20)
21. “Understanding” Binah refers to the second Rabbi (Hakham) in the bench of three. Binah in our diagrams is on the right (lenient) side. Therefore, we see that Abot 1:1 “be lenient in judgment” is applicable. “The eyes of your understanding” is allegorical language, containing the idea of the mind opened to “see the light,” which we take here to mean the value of judging leniently. [↑](#footnote-ref-21)
22. m. **Abot 1:1** – And as it is said: “Mosheh received the Torah from Sinai and gospelled it down to Yehoshua, and Yehoshua gospelled it down to the Elders, the Elders to the Prophets, and the Prophets gospelled it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; **Be deliberate** (lenient) **in judgment**, make stand many disciples, and make a fence around the Torah.” [↑](#footnote-ref-22)
23. “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-23)
24. Relating to the office of the 1st Pastor – who possesses the virtue of confidence/hope. see “hope” 1:11 [↑](#footnote-ref-24)
25. The “inheritance” of the master/Yeshua is the Mesorah (Oral Torah). [↑](#footnote-ref-25)
26. ἐν τοῖς ἁγίοις, being counted among the **Tsadiqim/**saints, or the righteous/generous who have gone before. This is not a reference to the “living” **Tsadiqim/**saints. It is a reference to the **Tsadiqim/**saints who have filled the pages of the Tanakh. [↑](#footnote-ref-26)
27. Here we have a “pars pro toto” for all the officers and authorities of the Esnoga. The remaining titles being, Sheliach, Darshan, Pastors and Morei’im [↑](#footnote-ref-27)
28. “**ὄνομα** – *onoma* ” needs to be translated as authority here. This is because the Hebrew idea of a name is associated with its authority. [↑](#footnote-ref-28)
29. The language is allegorical; therefore, we understand that G-d placed all things under the authority of Messiah and his Mesorah. [↑](#footnote-ref-29)
30. περιπατέω - *peripateō* means to walk about. This has the connotations of either keeping or violating halakhic mishpatim. The reference to Gentiles means that they were without any halakhic observance. The lack of halakhic observance renders one dead to G-d. It is not “sin” that renders on “dead to G-d.” The absence of positive, constructive Halakhot renders us “dead to G-d.”

    **B’resheet Rabbah VIII:4** R. Berekiah said: When the Holy One, blessed be He, came to create Adam, He saw righteous/generous and wicked arising from him. Said He: If I create him, wicked men will spring from him; if I do not create him, how are the righteous/generous to spring from him? 'What then did the Lord do? He removed the way of the wicked out of His sight and associated the quality of mercy with Himself and created him, as it is written, For the Lord regards the way of the righteous/generous, but the way of the wicked *tobed*- E.V. shall perish (Ps. I, 6): what does *tobed* mean? He destroyed it (*ibbedah*) from before His sight and associated the quality of mercy with Himself and created him. R. Hanina did not say this, but [he said that] when He came to create Adam He took counsel with the ministering angels, saying to them, LET US MAKE MAN. What shall his character be? asked they. Righteous/generous men will spring from him, He answered, as it is written, For the Lord knows (*yodea*) the way of the righteous, which means that the Lord made known (*hodia*) the way of the righteous/generous to the ministering angels; But the way of the wicked will perish: He destroyed [*hid*] it from them. He revealed to them that the righteous/generous would arise from him, but He did not reveal to them that the wicked would spring from him, for had He revealed to them that the wicked would spring from him; the quality of Justice would not have permitted him to be created [↑](#footnote-ref-30)
31. ἄρχοντα from ἄρχων – *archon* is the chief “ruler” of the “heavenlies.” The positive view of this personality is *árchōn* of the Jews as the Chief/Nasi/Prince of the Jewish Sanhedrin. Here we must also state that there are those positive forces which drive the Cosmos which are opposed to the present (2:1-3) fallen powers, which promote Torah observance and G-dly lifestyles. The subject of our pericope is a negative power operating in opposition to God and Torah observant Jewish Orthodoxy. These “powers” are those powers, which fell/rebelled because God created man with the capacity for good and evil. [↑](#footnote-ref-31)
32. ἐξουσία – *exousia* is usually translated as authority. We have left the translation as “power” minimizing the aspect of authority and relating the idea more with the notion of jurisdiction. In other words, the power (authority) is a limited jurisdictional sphere. cf. Strong’s 1849 (4c1a) We need to further state that all power/authority operates by the principle of delegation. Therefore, the power available to the “power/authority of the “air” is only delegated by ourselves to that power. However, when we understand that the only true Authority is G-d and His agents we can quickly realize that the power of the air only operates by delegated power of authority. Hence, the temptation of Messiah, where the tempter said, “bow down before me/submit yourself to me” etc. [↑](#footnote-ref-32)
33. **air –** thespace immediately above the surface of the earth. However, the idea of “air” is the realm or sphere of limited operation. This “spirit/wind/air” can only operate within a limited space or sphere. As such, that sphere is subordinate to the heavenly spheres dominating and governing the cosmos. Here we are speaking of the spheres, which insure Torah observance. Not only is the sphere of our pericope, i.e. satan limited he is extremely restricted. [↑](#footnote-ref-33)
34. Translations tend to translate **υἱός** – *huios* as “children” without intending gender. We have left the translation masculine in gender because the context relates to halakhic observance. This is not to say that women are sinless and not capable of sin. Our reason is to demonstrate that the “spirit of disobedience” working in sons is directly related to halakhah, the dominate portion of which relate to men. [↑](#footnote-ref-34)
35. **διάνοια** – *dianoia* is used as the antithesis of Binah G-dly understanding. [↑](#footnote-ref-35)
36. What is it that sets the Jewish people apart and frees them from the wrath of G-d? The Torah is the liberating force, which sets Jew and Gentile free from the bondage of sin and death. Therefore, Torah observance is the salvation of the Jewish and Gentile people. [↑](#footnote-ref-36)
37. cf. Shemot (Ex) 34:6-7 [↑](#footnote-ref-37)
38. Joining to the Mesorah of Messiah makes us alive. Contrary to Christian doctrine, the Oral Torah makes one alive. Joining Messiah is a conjoining of the Jewish people with the Oral Torah, which infuses life. In the same manner, when the Gentiles accept the Mesorah of Messiah he is infused with the Life of the Torah. [↑](#footnote-ref-38)
39. Cf. Brannon, M. J. (2011). *The Heavenlies in Ephesians, A Lexical, Exigetical and Conceptual Analysis.* New York, New York: T&T Clark International. [↑](#footnote-ref-39)
40. αἰῶσιν plural “ages” implies the Y’mot HaMashiach, “the days of Messiah” and the Olam HaBa, the “world to come.” [↑](#footnote-ref-40)
41. The “gift” of G-d (המתת אלוהים - Mattat Elohim), which brings the Jew and Gentile is the Torah/Oral and Written. The Torah is referred to as the (תורה המתת) Mattan Torah – the gift of Torah. [↑](#footnote-ref-41)
42. We have translated ἔργωνfrom ἔργον – *ergon* “works” as human attempts at pleasing G-d. These ἔργων are not qualified with either good or bad. However, the text clearly states that these ἔργων are not sufficient to please G-d. We will see that we must have ἔργοις ἀγαθοῖς “good works” before any ἔργων can be considered to be of value before G-d. [↑](#footnote-ref-42)
43. We here should be understood as the Jewish people. However, when the Gentile becomes Jewish the “we” is extended to them. Therefore, “we” (collectively) live by the mandates of the Torah. [↑](#footnote-ref-43)
44. Halakhah, then, is the "way" a Jew is directed to behave in every aspect of life, encompassing civil, criminal, and religious law. In actual fact, Halakhah is used more as a synonym for the Oral Law *(Torah Shebal Peh).* Halakhah includes three subdivisions: Gezierah, Takkanah, and Minhag (see entries for each of these terms for more information). [↑](#footnote-ref-44)