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

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Tishri 8, 5781 – September 25,26 2020** | **Sixth Year of the Shmita Cycle** |

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

### Roll of Honor:

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

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

His Honor Paqid Adon David ben Abraham

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

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

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

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

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

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

Her Excellency Giberet Jacquelyn Bennett

His Excellency Adon Ya’aqob ben David

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

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

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

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

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

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

### Blessings Before Torah Study

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

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

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

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

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

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

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

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

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

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

# Shabbat: “VaYifen” “And turned”

**And Sabbath “Shuva” – “of Returning/Repentance”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּפֶן** |  | **Saturday Afternoon** |
| **“****VaYifen”** | Reader 1 – Shemot 32:15-24 | Reader 1 – Shemot 34:27-29 |
| **“****And turned”** | Reader 2 – Shemot 32:25-35 | Reader 2 – Shemot 34:30-32 |
| **“****Y se volvió”** | Reader 3 – Shemot 33:1-11 | Reader 3 – Shemot 34:33-35 |
| Shemot (Exodus) 32:15 – 34:26 | Reader 4 – Shemot 33:12-23 |  |
| Ashlamatah: II Sam 22:10-18,51 | Reader 5 – Shemot 34:1-9 | **Monday & Thursday**  **Mornings** |
| Special: Hosea 14:2-10  & Micah 7:18-20 | Reader 6 – Shemot 34:10-17 | Reader 1 – Shemot 34:27-29 |
| Psalms 68:1-36 | Reader 7 – Shemot 34:18-26 | Reader 2 – Shemot 34:30-32 |
|  | Maftir – Shemot 34:24-26 | Reader 3 – Shemot 34:33-35 |
| N.C.: Mk 8:31 – 9:1  Lk 9:22-27 | II Sam 22:10-18, 51 |  |

Contents of the Torah Seder

* Moses Returns to the Camp – Exodus 32:15-20
* Moses Asks Aaron – Exodus 32:21
* Aaron’s Explanation – Exodus 32:22-24
* Moses Challenge to the People – Exodus 32:25-28
* Moses Ascends the Mountain a Second Time = Exodus 32:2935
* The Contrition of the People – Exodus 33:1-6
* Moses and his Tent of Meeting – Exodus 33:7-11
* Moses Prayer And the Second Tables – Exodus 33:12 – 34:4
* The Revelation of G-d’s Nature in the Thirteen Attributes

of Mercy – 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 (Exod.) 32:15 – 34:26

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
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| 15. **Now Moses turned and went down** from the mountain [bearing] the two tablets of the testimony in his hand, tablets inscribed from both their sides; on one side and on the other side they were inscribed. | 15. **And Mosheh turned, and went** down from the mount, and the two tables of the testimony were in his hands, inscribed on their two sides, here and there were they inscribed. |
| 16. Now the tablets were God's work, and the inscription was God's inscription, engraved on the tablets. | 16. And the tables were the work of the LORD, and the writing was the LORD's writing, inscribed and manifested upon the tables. |
| 17. When Joshua heard the voice of the people in their shouting, he said to Moses: "There is a voice of battle in the camp!" | 17. And Jehoshua heard the voice of the people exulting with joy before the calf.  [JERUSALEM. Doing evil.]  And he said to Mosheh, There is the voice of battle in the camp. |
| 18. But [Moses] said: "[It is] neither a voice shouting victory, nor a voice shouting defeat; a voice of blasphemy I hear." | 18. But he said, It is not the voice of the strong, who are victorious in battle, nor the voice of the weak, who are overcome by their adversaries in the fight; but the voice of them who serve with strange service, and who make merriment before it, that I hear.  [JERUSALEM. The voice of them who praise in strange service.] |
| 19. Now it came to pass when he drew closer to the camp and saw the calf and the dances, that Moses' anger was kindled, and he flung the tablets from his hands, shattering them at the foot of the mountain. | 19. And it was when Mosheh came near the camp, and saw the calf, and the instruments of music in the hands of the wicked, who were dancing and bowing before it, and Satan among them dancing and leaping before the people, the wrath of Mosheh was suddenly kindled, and he cast the tables from his hands, and brake them at the foot of the mountain;- the holy writing that was on them, however, flew, and was carried away into the air of the heavens;‑ and he cried, and said, Woe upon the people who heard at Sinai from the mouth of the Holy One, You will not make to yourself an image, or figure, or any likeness,- and yet, at the end of forty days, make a useless molten calf! |
| 20. Then he took the calf they had made, **burned it in fire, ground it to fine powder, scattered [it] upon the surface of the water, and gave [it to] the children of Israel to drink.** | 20. And he took the calf which they had made, and **burned it in fire, and bruised it into powder, and cast (it) upon the face of the water of the stream, and made the sons of Israel drink**; and **whoever had given thereto any trinket of gold, the sign of it came forth upon his nostrils**. |
| 21. Moses said to Aaron: "What did this people do to you that you brought [such] a grave sin upon them?" | 21. And Mosheh said unto Aharon, What did this people to you, that you have brought upon them a great sin? |
| 22. Aaron replied: "Let not my lord's anger grow hot! You know the people, that they are disposed toward evil. | 22. And Aharon said, Let not my LORD's anger be strong: you know the people, that they are the children of the Just; but evil concupiscence has made them to err: |
| 23. They said to me, 'Make us gods who will go before us, because this man Moses, who brought us up from the land of Egypt we do not know what has become of him.' | 23. and they said to me, Make us gods that may go before us; for this Mosheh, the man who brought us up from the land of Mizraim, is consumed in the mountain, by the flaming fire from before the LORD, and we know not what has been done to him in his end. |
| 24. I said to them, 'Who has gold?' So they took it [the gold] off and gave it to me; I threw it into the fire and out came this calf." | 24. And I said to them, Whoever has gold, let him deliver and give it to me; and I cast it into the fire, and Satan entered into it, and there came out of it the similitude of this calf! |
| 25. And Moses saw the people, that they were exposed, for Aaron had exposed them to be disgraced before their adversaries. | 25. And Mosheh saw that the people were naked; for they had been stripped by the hand of Aharon of the holy crown which was upon their head, inscribed and beautified with the great and glorious Name; and that their evil report would go forth among the nations of the earth, and they would get to them an evil name unto their generations.  [JERUSALEM. And Mosheh saw the people that they were uncovered; for they had been stripped of the golden crown, which was upon their head, whereon the Name had been engraved and set forth, at Mount Horeb.] |
| 26. So Moses stood in the gate of the camp and said: "Whoever is for the Lord, [let him come] to me!" And all the sons of Levi gathered around him. | 26. And Mosheh stood in the Sanhedrin gate of the camp, and said, Who fears the LORD, let him come to me. And there gathered to him all the sons of Levi. |
| 27. He said to them: "So said the Lord, the God of Israel: **'Let every man place his sword upon his thigh and pass back and forth from one gate to the other in the camp, and let every man kill his brother, every man his friend, every man his kinsman.' "** | 27. And he said to them, Thus said the LORD, the God of Israel, **Whosoever has sacrificed to the idols of the Gentiles, let him be slain with the sword. And now, go, pass through from the gate of the sanhedrin to the gate of the house of judgment, in the camp, and with prayer before the LORD that He will forgive you this sin, take vengeance upon the wicked workers of strange worship and slay, even a man his brother, and a man his companion, and a man his neighbour**. |
| 28. The sons of Levi did according to Moses' word; **on that day some three thousand men fell from among the people.** | 28. And the sons of Levi did according to the word of Mosheh; **and of the people who had the mark in their nostrils there fell that day by the slaughter of the sword about the number of three thousand men.** |
| 29. And Moses said: "Initiate yourselves today for the Lord for each man with his son and with his brother so that He may bestow a blessing upon you this day." | 29. And Mosheh said, Offer your oblation for the shedding of the blood that is upon your hands, and make atonement for yourselves before the LORD, because you have smitten a man his son or his brother, and that you may bring a blessing upon you this day. |
| 30. It came to pass on the next day that Moses said to the people: "You have committed a grave sin. And now I will go up to the Lord; perhaps I will obtain atonement for your sin." | 30. And it came to pass on the day following, that Mosheh said to the people, You have sinned a great sin; but now I will go up and will pray before the LORD, if haply I may obtain forgiveness of your sin. |
| 31. And Moses returned to the Lord and said: "Please! This people has committed a grave sin. They have made themselves a god of gold. | 31. And Mosheh returned, and prayed before the LORD, and said, I supplicate of You, You LORD of all the world, before whom the darkness is as the light! Now have this people sinned a great sin, and have made to them gods of gold; |
| 32. And now, if You forgive their sin But if not, erase me now from Your book, which You have written." | 32. but now, if You will forgive their sin, forgive; but if not, blot me, I pray, from the book of the just, in the midst of which You hast written my name. |
| 33. And the Lord said to Moses: "Whoever has sinned against Me, him I will erase from My book!" | 33. And the LORD said to Mosheh, It is not right that I should blot out your name; but whosoever sins before Me, him will I blot from My book. |
| 34. And now go, lead the people to [the place] of which I have spoken to you. Behold My angel will go before you. But on the day, I make an accounting [of sins upon them], I will bring their sin to account against them." | 34. But now, go lead the people to the place of which I have told you; behold, My angel will proceed before you; but in the day of My visitation I will visit upon them their sin. |
| 35. Then the Lord struck the people with a plague, because they had made the calf that Aaron had made. | 36. And the Word of the LORD plagued the people, because they had bowed themselves to the calf that Aharon had made. |
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| 1. The Lord spoke to Moses: "Go, ascend from here, you and the people you have brought up from the land of Egypt, to the land that I swore to Abraham, Isaac, and Jacob, saying: 'I will give it to your descendants.' | 1. And the LORD spoke with Mosheh, Go, remove yourself hence, lest My anger grow hot against the people, and I consume them. Therefore proceed you, and the people whom you did bring up out of the land of Mizraim, (to that land) which I have covenanted unto Abraham, to Izhak, and to Jakob, saying, Unto your sons will I give it. |
| 2. **I will send an angel before you**, and I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivvites, and the Jebusites | 2. **And I will appoint before you an angel**, and by his hand will cast out the Kenaanaee, Amoraee, Hittaee, and Pherizaee, Hivaee, and Jebusaee; |
| 3. to a land flowing with milk and honey; because I will not go up in your midst since you are a stiff-necked people, lest I destroy you on the way." | 3. to the land producing milk and honey. For the Shekinah of My Glory cannot go up among you, nor My Majesty dwell in the habitation of their camp, because you are a hard‑necked people, lest I destroy you in the way. |
| 4. [When] the people heard this bad news, they mourned, and no one put on his finery. | 4. And the people heard this evil word, and mourned; and no man put on his accustomed ornaments, which had been given them at Mount Sinai, and on which was inscribed and set forth the great and holy Name. |
| 5. And the Lord said to Moses: "Say to the children of Israel: 'You are a stiff necked people; if I go up into your midst for one moment, I will destroy you; but now, leave off your finery, and I will know what to do to you.'" | 5. And the LORD said to Mosheh, Speak to the sons of Israel, You are a hard‑necked people: were the glory of My Shekinah to go up with you, in one little hour I should destroy you. And now put off your accustomed ornaments from yourselves, that it may be manifest before Me what I may do to you. |
| 6. So the children of Israel divested themselves of their finery from Mount Horeb. | 6. And the sons of Israel were deprived of their usual adornments, on which was written and set forth the great Name; and which had been given them, a gift from Mount Horeb. |
| 7. And Moses took the tent and pitched it for himself outside the camp, distancing [it] from the camp, **and he called it the tent of meeting,** and it would be that anyone seeking the Lord would go out to the tent of meeting, which was outside the camp. | 7. And Mosheh took and hid them in his tabernacle of instruction. But the tabernacle he took away from thence, and spread it without the camp, and removed it from the camp of the people to the distance of two thousand cubits; **and it was called the Tabernacle of the House of Instruction**: and it was that when any one turned by repentance with a true heart before the LORD, he went forth to the Tabernacle of the House of Instruction that was without the camp, to confess and pray for the pardon of his sins; and praying he was forgiven. |
| 8. And it would be that when Moses would go out to the tent, all the people would rise and stand, each one at the entrance of his tent, and they would gaze after Moses until he went into the tent. | 8. And it was when Mosheh passed forth from the camp to go to the tabernacle that all the wicked people arose, and stood, every man at the door of his tent, and looked with the evil eye after Mosheh, when he entered the tabernacle. |
| 9. And it would be that when Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent, and He would speak with Moses. | 9. And it came to pass when Mosheh had gone into the tabernacle, the column of the glorious Cloud descended and stood at the door of the tabernacle; and the Word of the LORD spoke with Mosheh. |
| 10. When all the people would see the pillar of cloud standing at the entrance of the tent, all the people would rise and prostrate themselves, each one at the entrance of his tent. | 10. And all the people beheld the column of the Cloud standing at the door of the tabernacle, and the whole people at once rose up and worshipped towards the tabernacle, standing every man at the door of his tent. |
| 11. **Then the Lord would speak to Moses face to face, as a man would speak to his companion, and he would return to the camp, but his attendant, Joshua, the son of Nun, a lad, would not depart from the tent.** | 11. **And the LORD spoke with Mosheh word for word,- the voice of the word was heard, but the Majesty of the Presence was not seen,- in the way that a man converses with his companion**: and after the speaking voice had ascended, he returned to the camp, and delivered the word to the congregation of Israel. **But his minister, Jehoshua bar Nun, a young man, removed not from the tabernacle**.  [JERUSALEM. But his minister, Jehoshua bar Nun, a young man, passed not from within the tabernacle.] |
| 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 will 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 Gentiles, 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 tefillin of My glorious Shekinah; but the face of the glory of My Shekinah you cannot be able to see. |
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| 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 near 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 wilt 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 vengeful; 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 a 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. Seven days you will eat unleavened (cakes), 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 handed. |
| 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 times 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 yourself in the time of the firsts of the wheat harvest; and the feast of ingathering at the conclusion of the year. |
| 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.** |

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol. X: Sin and Reconciliation**

By: Rabbi Yitschaq Magriso, Translated by: Rabbi Aryeh Kaplan

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Vol. 10 – “Sin and Reconciliation” pp. 50-150

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**](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 (Exod.) 32:15 – 34:26

**15 from both their sides the letters could be read.** This was a miraculous phenomenon. - [from Shab. 104a, Meg. 2b]

**16 were God’s work** This is to be interpreted according to its apparent meaning, [i.e.,] that He personally made them. Another interpretation: Like a person who says to his friend, “All so-and-so’s activities are in such-and-such [a kind of] work.” **So too, all the delight of the Holy One, blessed is He, is with the Torah**. -[from Midrash Tanchuma 16]

**engraved** Heb. חָרוּת . The terms חָרֽת and חָרֽט are one [and the same]. Both are an expression of engraving, entalyer in Old French, [entailler in modern French, meaning] to engrave.

**17 in their shouting** Heb. בְּרֵעֽה , in their shouting, for they were shouting, rejoicing, and laughing.[The Israelites were so loud that they could be heard even from a distance.]

**18 [It is] neither a voice shouting victory** This voice does not appear to be a voice of the shouting of heroes crying “Victory!” or the voice of weak [soldiers] crying “Woe!” or “Flee!”

**a voice of blasphemy** Heb. קוֹל עָנּוֹת . A voice of blasphemy and reviling, which distresses (הַמְעַנִין) the soul of the one who hears them when they are said to him.

**19 and he flung… from his hands** He said [to himself]: If [in regard to] the Passover sacrifice, which is [merely] one of the commandments, the Torah said: “No estranged one may partake of it” (Exod. 12:43), [now that] the entire Torah is here [i.e., the Ten Commandments includes the whole Torah], and all the Israelites are apostates, shall I give it to them? -[from Shab. 87a]

**at the foot of the mountain** Heb. תַּחַת הָהָר , lit., under the mountain, [meaning:] at the foot of the mountain.

**20 scattered** Heb. וַיִּזֶר , an expression of scattering. Similarly, “Brimstone shall be scattered (יְזֽרֶה) on his dwelling” (Job 18:15), and similarly, “For the net is scattered (מְזֽרָה) without cause” (Prov. 1: 17), for they scatter corn and beans on it [the net].

**and gave [it to] the children of Israel to drink** He intended to test them like women suspected of adultery [are tested, as prescribed in Num. 5:11-31] (A.Z. 44a). Three [different] death penalties were meted out there: (1) If there were witnesses [to the worship] and warning [had been issued to the sinners, they were punished] by the sword, according to the law (Deut. 13:13-18) that applies to the people of a city that has been led astray who are many [people involved]. (2) [Those who practiced idolatry with] witnesses but without warning [died] from a plague, as it is said: “Then the Lord struck the people with a plague” (verse 35). (3) [Those who practiced idolatry both] without witnesses and without warning [died] from dropsy, for the water tested them and their stomachs swelled up (Yoma 66b).

**21 What did this people do to you** How many tortures did you [Aaron] endure, that they tortured you until you brought this sin upon them?

**22 that they are disposed toward evil** They are always going in a bad direction and testing the Omnipresent.

**24 I said to them** one word only: “Who has gold?” [and not “give me your gold”], but they hurried and stripped themselves and gave it to me.

**I threw it into the fire** I did not know that this calf would come out, but out it came.

**25 exposed** Heb. פָרֻעַ , uncovered. Their shame and disgrace was revealed, as in “and he shall uncover (וּפָרַע) the woman’s head” (Num. 5:18).

**to be disgraced before their adversaries** Heb. לְשִׁמְצָה בְּקָמֵיהֶם , that this thing should be a disgrace for them in the mouths of all who rise up against them.

**26 “Whoever is for the Lord… to me!”** Let him come to me.

**all the sons of Levi** **From here [we learn] that the entire tribe was righteous. - [from Yoma 66b]**

**27 So said the Lord, the God of Israel** Now, where did He say [this]? “He who slaughters [a sacrifice] to the gods shall be destroyed” (Exod. 22:19). So it was taught in the Mechilta.

**his brother** [i.e.,] from his mother, who was an [ordinary] Israelite [and not a Levite]. - [from Yoma 66b]

**29 Initiate yourselves** You who kill them, with this thing [act] you will initiate yourselves to be servants [i.e., kohanim] of the Omnipresent.

**for each man** Among you will initiate himself through his son and through his brother.

**30 I will obtain atonement for your sin** Heb. אֲכַפְּרָה בְּעַד חַטַּאתְכֶם . [This means] I will place a cleansing, a wiping away, and a barrier opposite your sin to separate you from your sin.

**31 a god of gold** [Moses is saying to God:] It was You Who caused them [to sin], for You lavished upon them gold and whatever they desired. What should they have done so as not to sin? [This may be illustrated by] a parable of a king who gave his son to eat and drink, dressed him up, hung a coin purse on his neck, and stationed him at the entrance of a brothel. What can the son do so as not to sin? -[from Ber. 32a]

**32 And now, if You forgive their sin… good, I will not ask You to erase me, but if not, erase me.** This is an elliptical verse, and there are many like it.

**from Your book** From the entire Torah, so that they will not say about me that I was unworthy to beg mercy for them [the Israelites].

**34 to [the place] of which I have spoken to you** Heb. דִּבַּרְתִּי לָךְ Here [we find] לָךְ [used] along with דִּבּוּר , speech, instead of אֵלֶיךָ . Similarly [in the verse] “to speak to him (לְדַבֶּר לוֹ) for Adoniahu” (I Kings 2:19).

**Behold My angel** But not I.

**But on the day I make an accounting, etc.** Now I have listened to you not to destroy them all at once, but always, always, when I take an accounting of their sins, I will also account a little of this sin with the other sins. [This means that] no punishment befalls Israel in which there is not part of the punishment for the sin of the [golden] calf. -[from Sanh. 102a]

**35 Then the Lord struck the people with a plague** [This was] death by the hands of Heaven for [those who sinned in the presence of] witnesses without warning. -[from Yoma 66b. See commentary above on verse 20.]

**Chapter 33**

**1 Go, ascend from here** The land of Israel is higher than all [other] lands (Zev. 54b). That is why it says: “ascend.” Another explanation: [This is] in contrast to what He said to him [Moses] in time of anger, “Go, descend,” (Exod. 32:7). In time of good will He said to him, Go, ascend (Midrash Tanchuma 26).

**you and the people** Here He did not say “Your people” [as He had said previously in Exod. 32:7 “for your people… have acted corruptly”].

**2 and I will drive out the Canaanites** They are six nations [listed here, although seven nations were mentioned in Gen. 15], and [this is because] the Girgashites got up and emigrated because of them [the Israelites] of their own accord. -[from Lev. Rabbah 17:6, Yerushalmi Shevi’ith 6: 1].

**3 to a land flowing with milk and honey** I tell you to take them [the Israelites] up.

**because I will not go up in your midst** Therefore, I tell you, “I will send an angel before you.”

**since you are a stiff-necked people** And when My Shechinah is in your midst and you rebel against Me, I will increase My fury against you.

**I destroy you** Heb. אֲכֶלְךָ , an expression of destruction (כִּלָיוֹן) .

**4 this bad news** that the Shechinah would not rest [upon them] or go with them.

**and no one… his finery** [I.e.,] the crowns given to them in Horeb when they said, “…we will do and we will hear” (Exod. 24: 7) (Shab. 88a).

**5 if I go up into your midst for one moment, I will destroy you** If I go up into your midst and you rebel against Me with stubbornness [again], I will be furious with you for one moment, which is the measure of My wrath (Ber. 7a), as it is said: “Hide for but a moment until the wrath passes” (Isa. 26:20), and I will destroy you. Therefore, it is better for you that I send an angel [in My place].

but now this punishment you will suffer immediately, that you shall take off your finery.

**and I will know what to do to you** with the visitation of the rest of the sin. I know what is in My heart to do to you.

**6 their finery from Mount Horeb** The finery that was in their possession from Mount Horeb. -[from Shab. 88a]

**7 And Moses** from [the moment of] that sin [and] on.

**took the tent** Heb. יִקַּח . This is a present tense, [meaning that] he would take his tent and pitch it outside the camp. He said, “One who is banished from the master is banished from the disciple.” -[from Tanchuma 27]

**distancing [it] two thousand cubits,** like the matter that is stated: “But there shall be a distance between you and it just two thousand cubits by measure” (Josh. 3:4). -[from Midrash Tanchuma 27]

**and he called it** **And he would call it the tent of meeting. That is the meeting house of those seeking the Torah.**

**anyone seeking the Lord** **From here [we deduce] that one who seeks the presence of a Sage is tantamount to one who seeks the presence of the Shechinah.** -[from Tanchuma 27]

**would go out to the tent of meeting** Heb. יֵצֵא , lit., will go out, like יוֹצֵא , would go out. Another interpretation: and it would be that anyone seeking the Lord—even the ministering angels—when they would ask for the place of the Shechinah, their companions would say to them, “Behold, it is in Moses’ tent” -[from Tanchuma 27]

**8 And it would be** Heb. וְהָיָה , a present tense.

**when Moses would go out** of the camp to go to the tent.

**all the people would rise** They would stand before him and not sit down until he was concealed from them.

**and they would gaze after Moses** in admiration. [They would say,] “Fortunate is one born of woman who is so assured [by God] that the Shechinah follows him to the entrance of his tent.” -[from Kid. 33b, Shekalim 5:2. See also Tanchuma 27, Exod. Rabbah 45:4, 51:6]

**9 and He would speak with Moses** Heb. וְדִבֶּר , like וּמְדַבֵּר , and He would speak [in the present tense]. Its Aramaic translation is וּמִתְמַלֵל עִם משֶׁה , and He would speak to Himself with Moses, which is [denoting] respect for the Shechinah, like [in the verse] “he heard the voice speaking (מְדַּבֵּר) to him” (Num. 7:89), but one does not read וּמְדַבֵּר אֵלָיו . When one reads מְדַּבֵּר , it means that the voice would speak to itself and the commoner would hear by himself. But when one reads מְדַבֵּר , it means that the king speaks with the commoner.

**10 and prostrate themselves** to the Shechinah.

**11 Then the Lord would speak to Moses face to face** [The targumim render:] וּמִתְמַלֵּל עִם משֶׁה , [as explained on verse 9].

**and he would return to the camp** After He spoke with him, Moses would return to the camp and teach the elders what he had learned. Moses conducted himself in this way from Yom Kippur until the Mishkan was erected, but no more [than that]. For on the seventeenth of Tammuz the tablets were broken, and on the eighteenth he burned the calf and judged the sinners, and on the nineteenth he went up [Mount Sinai], as it is said: “It came to pass on the next day that Moses said to the people, etc.” (Exod. 32:30). He spent forty days there and begged for mercy, as it is said: “And I cast myself down before the Lord, etc.” (Deut. 9:18). On Rosh Chodesh Elul it was said to him, “And in the morning you shall ascend Mount Sinai” (Exod. 34:2) to receive the second tablets, and he spent forty days there, as it is said concerning them, “And I remained upon the mountain just as the first days” (Deut. 10:10). Just as the first ones [days] were with good will [from the seventh of Sivan to the seventeenth of Tammuz], so were the last ones [days] with good will. [We may] deduce from this that the intermediate ones were with wrath. On the tenth of Tishri the Holy One, blessed is He, was appeased to Israel joyfully and wholeheartedly, and He said to Moses, “I have forgiven, as you have spoken.” He [God] gave over to him the second tablets, and he [Moses] descended, and He [God] began commanding him concerning the work of the Mishkan. They constructed it until the first of Nissan, and once it was erected, He no longer spoke with him except from the Tent of Meeting. -[from Midrash Tanchuma 31, Seder Olam ch. 6]

**and he would return to the camp** Its Aramaic translation is וְתָב לְמַשְׁרִיתָא [meaning] and he would return to the camp, because it is the present tense, and so is [the Aramaic translation of] the entire section: “all the people would see (וְרָאָה) ” (verse 10) - וַחֲזַן ; and [they would] stand (וְנִצְּבוּ) (verse 8) - קַיְּימִין “and they [would] gaze (וְהִבִּיטוּ) ” (verse 8) וּמִסְתַּכְּלִין and [they would] prostrate themselves (וְהִשְׁתַּחֲווּ) (verse 10) - וְסַגְדִין . [This is the simple meaning of the verses, which depict Moses’ usual conduct from after Yom Kippur until the Mishkan was erected.] Its midrashic interpretation, however, is: And the Lord spoke to Moses [saying] that he should return to the camp. He [the Lord] said to him, “I am angry, and you are angry. Who then will bring them near [to Me]?” (Midrash Tanchuma 27).

**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 י-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 לֹא 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 Shechinah 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 Shechinah 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 Shechinah 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 Sheviith 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 הָאָסִיף , [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]

Ketubim: Tehillim (Psalms) 68:1-36

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| **Rashi** | **Targum** |
| 1. For the conductor, a psalm, a song of David. | 1. For praise, of David. A hymn and song. |
| 2. May God rise; His enemies scatter, and those who hate Him flee from before Him. | 2. God will arise, His enemies will be scattered, and His foes will flee from His presence. |
| 3. As smoke is driven away, You will drive [them] away; as wax melts before fire, the wicked will perish from before God. | 3. Just as the smoke is driven out, they will be driven; just as wax will melt in the presence of fire, the wicked will perish in the presence of God. |
| 4. And the righteous will rejoice, yea, they will exult before God and they will delight with joy. | 4. And the righteous/generous will rejoice and exult in the presence of the LORD, and they will rejoice joyfully. |
| 5. "Sing to God, sing praises to His name, praise Him Who rides in Aravoth by His name Yah, and rejoice before Him. | 5. Give praise in the presence of God, praise His glorious name; magnify the one who sits on His glorious throne in Araboth; Yah is His name; and be glad in His presence. |
| 6. O Father of orphans and Judge of widows, O God in His holy dwelling place." | 6. Father of the orphans, and judge of widows such is God in the dwelling place of His holy presence. |
| 7. God settles the solitary in a house; He takes the prisoners out at the most opportune time, but the rebellious dwell in an arid land. | 7. God, who makes matches, joining the solitary to mates; who brought out the house of Israel, who were bound in Egypt; for the correct deeds of their fathers; He redeemed them; in public procession; but Pharaoh and his armies, who refused to let them go, dwelt in thirst. |
| 8. O God, when You went out before Your people, when You marched through the wilderness, forever. | 8. O God, when You went forth in a pillar of cloud and in a pillar of fire before Your people, when You travelled in the wilderness of Jeshimon forever, when You gave the Torah to Your people, |
| 9. The earth quaked, even the heavens dripped; this is Sinai, because of God, the God of Israel. | 9. The earth shook, also the heavens dropped dew in the presence of the LORD; as for this Sinai, its smoke went up like the smoke of a furnace before the LORD, God of Israel, was manifested upon it. |
| 10. **Generous rain You poured down, O God; Your heritage, which was weary, You established.** | 10. **When the house of Israel heard the voice of Your power, their souls flew away; at once He made to descend upon them the dew of resurrection; O God, You brought the favorable rain to Your inheritance, and You supported the assembly which was exhausted.** |
| 11. Your congregation dwelt therein; You prepare with Your goodness for the poor, O God. | 11. You caused Your vigor to go back to it; You appointed a troop of angels to do good to the poor of God. |
| 12. The Lord will give out a word; they will announce it to a great multitude. | 12. The LORD gave the words of Torah to His people; truly, Moses and Aaron were proclaiming the word of God to the great army. |
| 13. Kings of hosts will wander, yea they will wander, and she who dwells in the house will divide the spoils. | 13. Kingdoms with their armies went into exile from their palaces, and the wise were exiled from their knowledge; but the assembly of Israel divides the spoil from heaven. |
| 14. If you lie between the borders-the feathers of a dove covered with silver, and its pinions with brilliant gold. | 14. The God of Israel said; If you wicked kings lay down among the rubbish heaps, the assembly of Israel, likened to a dove flying in the clouds of glory, divides the spoil of the Egyptians silver that is refined, and her treasures full of pure gold.  ANOTHER TARGUM: If you wicked kings sleep in the theatres, which are likened to rubbish heaps, **behold, the sons of the assembly of Israel, which are likened to the wings of a dove, are covered with the words of Torah, which are likened to silver, and her scholars, which are likened to the pinions of a young dove in pure gold.** |
| 15. When the Almighty spreads out for kings therein, it will become as white as snow in darkness. | 15. When she spread her hands over the sea in prayer, Shaddai abased kingdoms, and on her account clouded over Gehinnom like snow; He delivered them from the shadow of death.  ANOTHER TARGUM: Because of this, when the priests spread their hands and bless the people of Israel, Shaddai agrees with them and kings are subdued beneath them; and because of their merits, their sins are made white as snow, and Gehinnom is cooled for the wicked who have received punishment in their children and have repented of their bad deeds. |
| 16. The mountain of God is the mountain of Bashan; the mountain of peaks is the mountain of Bashan. | 16. Mount Moriah, the place where the patriarchs worshipped in the presence of the LORD, was chosen for the building of the sanctuary; and Mount Sinai for the giving of Torah; Mount Mathnan, Mount Tabor, and Carmel were disqualified, and a hump was made for them like Mount Mathnan.  ANOTHER TARGUM: Mount Moriah was chosen first for the worship of the patriarchs in the presence of the LORD, and was chosen second for the building there of the sanctuary; and Mount Sinai was pulled up from there and chosen third for the Torah; Mount Buthnin was removed and set far away; Mount Tabor a miracle was performed there for Barak and Deborah; Mount Carmel miracles were performed there for Elijah the prophet. And they were racing, one against the other, and arguing one with the other. One said, "On me the presence will abide," and the other would say, "On me the presence will abide." And the LORD of the World, who sharpens the proud and rebellious with the humble, struck them down and they were disqualified. A hump was made for them like Mount Buthnin. |
| 17. Why do you lurk, you lofty mountains, for the mountain that God desired for His dwelling? Even the Lord will dwell [there] forever. | 17. God said, Why do you leap, O mountains? It is not My will to give the Torah on proud, contemptuous mountains. Behold, Mount Sinai which is humble; the word of the LORD desires to place His presence upon it; but in the highest heaven the LORD will abide forever. |
| 18. God's chariot is twice ten thousand times thousands of angels. The Lord was among them at Sinai in His holiness. | 18. The chariots of God are two myriads of burning fire, two thousand angels guiding them; the presence of the LORD rests on them, on the mountain of Sinai, in holiness. |
| 19. **You ascended on high, you took captives; you took gifts to be among men, and also rebellious ones for Yah God to dwell.** | 19. **You ascended to the firmament, O prophet Moses; you captured captives, you taught the words of Torah, you gave gifts to the sons of men, and even the stubborn who are converted turn in repentance, and the glorious presence of the LORD God abides upon them.** |
| 20. Blessed is the Lord; every day God lavishes upon us our salvation forever. | 20. Blessed be the LORD, every day He weighs us down, adding commandments to commandments; the mighty one, who is our redemption and our helper forever. |
| 21. God is to us the God of salvations, but God the Lord has the ways to death. | 21. God is for us might and redemption; and from God the LORD death and loss of breath are inflicted on the wicked through suffocation. |
| 22. Indeed God will wound His enemies' head, the hairy pate of him who goes with his guilt. | 22. Truly God will break the heads of His enemies, He will make fall out the hair of the man who keeps walking in his sins. |
| 23. The Lord said, "I shall restore from Bashan; I shall restore from the depths of the sea. | 23. The LORD says, "I will bring back the righteous/ generous who have died and been eaten by wild beasts from Buthnin; I will bring back the righteous/generous who have drowned in the depths of the sea." |
| 24. In order that your foot may wade through blood; the tongue of your dogs will have its portion from the enemies." | 24. So that they will see the punishment of the wicked, they will dip their feet in the blood of the slain; the tongue of the wild beast will grow fat from their plumpness, some of them will be sated on the enemies. |
| 25. They saw Your ways, O God, the ways of my God, my King in sanctity. | 25. The house of Israel has seen the paths of Your presence on the sea, O God; they say, "The paths of God, king of all the world in holiness!" |
| 26. Singers went first, minstrels afterwards, in the midst of maidens playing timbrels. | 26. They rose up early and uttered a song after Moses and Aaron who were playing melodies before them, in the midst of the righteous/generous women who were with Miriam playing timbrels. |
| 27. In congregations bless God the Lord, from the womb of Israel. | 27. In the midst of the assemblies, bless God, exalt the LORD, O fetuses in the bellies of their mothers, O seed of Israel! |
| 28. There Benjamin the youngest rules over them; the princes of Judah pelt them with stones, as do the princes of Zebulun and the princes of Naftali. | 28. There Benjamin, least of the tribes, who first of all went into the sea-- because of this, he received kingship; and after them went down the princes of Judah; the tribes stoned them with stones, and they received dominion after them; the princes of Zebulun were their merchants, and the princes of Naphtali were their warriors. |
| 29. Your God has commanded your strength; show this strength, O God, which You have wrought for us. | 29. God has commanded your strength; be strong, O God, abide in this sanctuary You have made for us! |
| 30. From Your Temple, which is over Jerusalem, kings will bring You tribute. | 30. From Your temple You will accept sacrifices; Your presence abides on Jerusalem; from their palaces the kings will bring to You sacrifices. |
| 31. Rebuke the people of the forest, the congregation of mighty bulls among people like calves, submitting himself for pieces of silver; he scatters peoples, they always desire battles. | 31. Rebuke the armies of sinners, shatter them like reeds, the assembly of warriors who trust in calves, the idols of the Gentiles. **His favour is toward the people who are occupied willingly in the Torah, which is purer than silver.** Scatter the peoples who desire to wage war! |
| 32. Gifts will be brought from Egypt; Cush will cause his hands to run to God. | 32. The children of Ham, the Osmani, will come from Egypt to be converted; the children of Cush will run to spread their hands in prayer before God. |
| 33. Kingdoms of the earth, sing to God, sing praises to the Lord forever. | 33. O kingdoms of the earth, sing praise in the presence of the LORD, sing praise to the LORD forever. |
| 34. To Him Who rides on the heaven of heavens of old; **behold, He gives forth with His voice a voice of strength.** | 34. To the one who sits on his throne in the heaven of heavens; **in the beginning He, by His command, gave through His voice the voice of the spirit of prophecy to the prophets.** |
| 35. Attribute strength to God; over Israel is His pride, and His strength is in the skies. | 35. Ascribe the glory of strength to God, whose excellence is over Israel, and whose strength is in heaven. |
| 36. You are feared, O God, from Your Sanctuary; the God of Israel-He gives strength and power to the people; blessed be God. | 36. Fearful is God, from Your sanctuary; the mighty one of Israel has given strength and might to His people. Blessed be God! |

Rashi’s Commentary on Psalm 68:1-36

**2** **May God rise; His enemies scatter** Amalek and his ilk.

**3** **As smoke is driven away** as it is driven away. As the smoke is driven away so will You drive [them] away.

**from before God** From before the Ark in the days of Moses. (And it came to pass when the Ark traveled, that Moses said, “Arise, O Lord, and Your enemies will scatter. ”Shem Ephraim) And when it rested, he would say, “Return, O Lord, etc.”

**4** **and they will delight with joy** And this is the joy, and so will they say, “Sing to God, etc.”

**5** **praise** Heb. סולו, an expression of praise. Similarly (Job 28:16): “It cannot be praised (תסלה) with the jewelry of Ophir”; (Lam. 4:2), “worth their weight (המסלאים) in fine gold.”

**by His name Yah** By the name י־ה, which is an expression of fear, as we translate it דחילא, fear (below 118:14): “My might and my praise is the fear of the Lord (י־ה).” Likewise (Exod. 17:16): “For a hand is on the throne of the Lord (י־ה),” in the Targum: [And he said, “This is stated with an oath from below the fear of the Shechinah on the throne of His glory, etc.] Similarly (Isa. 26:4): “for in Yah the Lord,” is paraphrased by the Targum: for then You will be redeemed by the word of the fear of the Lord, the Strongest of the world.” The Psalmist says, “Praise Him, fear Him, and rejoice.” This resembles what is said elsewhere (above 2:11): “and rejoice with quaking.”

**6** **O Father of orphans** And this is the praise that You shall praise before Him: the entire matter until the end of the psalm.

**Father of orphans** Who became a father to Israel, who are orphans, as it is said (Lam. 5:3): “We were orphans without a father.”

**and Judge of widows** Who performed the judgment of Jerusalem, concerning which it says (Lam. 1:1): “was like a widow.”

**7** **settles the solitary in a house** Israel, who were spread out. He gathered together each one from the place where he was lost and settled them in a complete household and a complete nation.

**He takes the prisoners out at the most opportune time** He took Israel out of Egypt in the month that is best suited for travelers, neither hot nor cold.

**but the rebellious** The Egyptians.

**dwell in an arid land** Their land remained arid and thirsty. I found [this].

**8** **when You marched** When You stepped with your step.

**forever** There You showed me that this is Your way forever: for every distress, redemption.

**9** **this is Sinai** That too quaked because of the Lord God of Israel.

**10** **Generous rain You poured down** **This too You did for us: if we needed rain, You lifted them and poured upon us constantly rains of generosity and blessing.**

**Your heritage, which was weary, You established** When the heritage of Your land was weary and thirsty for rain, You established it [Your heritage]. I found:

**Your heritage which was weary** Which is called your heritage, and which is weary; i.e., sometimes it is so.

**11** **Your congregation dwelt therein** Heb. (חיתך). Your congregation has dwelt therein, as (II Sam. 23:11): “and the Philistines gathered together their camp (sic) into a troop (לחיה).” Another explanation: The congregation of Israel is known as the animal and the beast of the Holy One, blessed be He.

**You prepare with your goodness** When they left Egypt, You led them around in the desert for forty years because the Canaanites rose and cut down the trees. During the interim, when they tarried in the desert, they rose and rectified it all.

**12** **The Lord will give out a word; they will announce it to a great multitude** Heb. אמר, [like] מאמר, statement. He will yet roar with [His] voice to allow the hosts of the great nations to hear it. Now what is the word? The kings of the hosts of nations will wander, yea they will wander. They will wander and be cast out of the land of Israel, and the congregation of Israel, who is the dweller of the house, will divide their spoils, as it is said (Isa. 23:18): “And her commerce and her hire shall be holy, etc.”

**14** **If you lie between the borders, etc.** All this is the word. He says to them, “If you had lain between your borders and had enjoyed pleasures, this My dove, My congregation, whose feathers are covered with silver.” Now what is the silver, and what is the gold?

**(15) When the Almighty spreads out, etc.** When the Holy One, blessed be He, explained His Torah, with which the kings are “snowed and whitened” in a land of the Shadow of Death and darkness then its feathers (dove’s feathers) were covered with the desire and yearning for the Torah and [its] Commandments.

**the feathers of a dove** Plumes in French.

**and its pinions** Its wings, with which it flies.

**with brilliant gold** Heb. בירקרק חרוץ. Dunash the son of Labrat interpreted חרוּץ as gold. Therefore, the Psalmist juxtaposed it to silver, and ירקרק חרוץ is the gold brought from the land of Havilah and from the land of Cush; very good gold, neither yellow nor red. Therefore, it is called ירקרק, as (Lev. 13:42): “reddish white (לבן אדמדם),” which is neither white nor red. Therefore, it is doubled: אדמדם, ירקרק.

**15** **kings** **These are the Torah scholars, as it is said (Prov. 8:15): “Kings reign with me.”**

**When...spreads out** Heb. בפרש, an expression of (Deut. 22:17): “and they will spread out (ופרשו) the garment”; they clarify the matter as a new garment.

**16** **The mountain of God is the mountain of Bashan** And where did He spread it out? On Mt. Sinai, which is the mountain of God and is near Bashan on the eastern side of the Jordan.

**the mountain of peaks** The special mountain among the mountains.

**peaks** Heb. גבננים, an expression of mountains, because of their height, as (Ezek. 16:24): “and you built for yourself a platform (גב).” Any high thing is called גַב.

**17** **Why do you lurk, you lofty mountains** All this refers back to “The Lord will give out a word.” He says further to them, “Why do you lurk (תרצדון), you lofty mountains?” Why do you lurk, you lofty mountains, to destroy the mountain that God desired for His dwelling, to cause His Shechinah to rest upon it? That is the Temple Mount. Even He will dwell there forever. Its sanctity is a perpetual sanctity. After it was chosen for His dwelling, the Shechinah did not rest elsewhere. I saw in the works of Rabbi Moshe Hadarshan that רצד is “ambush” in Arabic. But Menachem (p. 166) explained תרצדוּן like תרקדוּן, you prance. That expression, too, fits the context.

**18** **God’s chariot, etc.** This too refers back to the “The Lord will give forth a word,” to mention the love of His people. Even when God’s chariot of “twice ten thousand times thousands of” brilliant “sharpened” angels appeared, and the Lord was among them at Sinai with His holiness, there too, you, the leader of His people, **Moses the son of Amram ascended on high and took captives.**

**19** **and also rebellious ones for Yah God to dwell** Also you brought about that the Holy One, blessed be He, rested in the Tabernacle of the Torah, **and you took gifts from the celestial beings to give them to the sons of men, also among a people who were rebellious and were rebelling against Him and provoking Him.**

**20** **Blessed is the Lord, etc.** This is part of the song mentioned above: “Sing to God.”

**lavishes upon us** He will give us a great salvation, [greater] than any burden, as much as we can carry. (I found:

**every day...lavishes upon us** He always behaves in this manner to us, that for every distress there is a salvation.)

**21** **God is to us the God of salvations** God is our Savior, but He has many paths, i.e., kinds of death. תוצאות means, ways to death. However, He does not lay them upon us, but with them He wounds the head of His enemies.

**22** **the hairy pate** The pate of Esau, who is a “hairy man,” and who always goes with his guilt.

**23** **The Lord said, “I shall restore from Bashan”** For so He promised to restore us from the mighty ones of Bashan and from the islands of the sea.

**24** **In order that your foot may wade through blood** When He crushes the head of the enemy, our feet will wade through their blood. תִּמְחַץ is an expression of splitting into the blood, as (Jud. 5:26): “she split (ומחצה)and penetrated his temple,” like בָּקְעָה, she split. This is Mishnaic Hebrew: “and the pilgrims were wading (בוקעים) up to their knees in blood.” Another explanation: תִּמְחַץ The name of a vessel with which they draw wine from the pit is called מַחַץ, in Tractate Avodah Zarah (72b).

**from the enemies** From the blood of the enemies.

**will have its portion** Heb. מנהו, its sustenance will be, as we say (Suc. 39b): “How do we know that מן is an expression of food?” For it is written (Dan. 1:10): “who appointed (מנה) your food, etc.”

**25** **They saw Your ways, O God** That is to say, it is fitting that You save these people, for when they saw Your ways in Your sanctity in the sea, singers came first to sing before You the Song of the Sea, and after them came the minstrels these are the angels.

**26** **in the midst of maidens playing timbrels** With Miriam and her maidens, who took the timbrel in her hand, and they said with their praise...

**27** **In congregations bless God, the Lord, from the womb of Israel** **Even the fetuses in their mothers’ wombs recited the Song.**

**28** **There Benjamin** the youngest became the ruler over them.

**rules over them** Heb. רֽדֵם, like רֽדָם, with a “kamatz.” **From there, he merited to become king because he descended first into the sea, and so did Samuel say to Saul (I Sam. 15:17): “Even if you are small in your own eyes, are you not the head of the tribes of Israel?” which Jonathan paraphrases: The tribe of Benjamin crossed the sea at the head of all the other tribes.**

**the princes of Judah pelt them with stones** They envy them and throw stones at them, and so do the princes of Zebulun and the princes of Naftali. So, he says to him, “Your God has commanded your strength.” Another explanation: רִגְמָתָם is the equivalent of רִקְמָתָם, their embroidery, their embroidered garments, an expression of purple (ארגמן). In this way Menachem associated it (p. 161).

**29 show this strength, O God, etc.** Now the Psalmist returns to his prayer that he prayed, “Let God rise, and let His enemies scatter.” Show Your strength, O God, and strengthen Yourself, for You have wrought all these for us.

**30** **From Your Temple, which is over Jerusalem, etc.** And since the kings will see the glory of Your temple, which is over Jerusalem, they will bring You a gift and a tribute.

**31** **Rebuke the people of the forest** This is Ishmael [Esau], who is compared to the “boar from the forest,” which dwells among the reeds (below 80:14).

**the congregation of mighty bulls, among peoples like calves** A people that has become fat and thick like mighty bulls among the other nations, which are merely like calves as compared to them.

**submitting himself for pieces of silver** They do not submit themselves to any person unless he persuades them with money.

**he scatters peoples** They scattered the tribes, as it is said: (Deut. 33:3): “Also He loves the peoples,” and they always desire battles. They want to fight with us.

**32** **Gifts will be brought** **(Then, when You destroy Esau and the King Messiah arises, they will bring you gifts from Egypt and from Cush. Parshandatha) Then, when You scatter the enemy, and the King Messiah arises in the future, they will bring you gifts from Egypt and from Cush. Menachem interpreted** חשמנים **as the name of a province, the dwellers of Hashmonah (p. 96), but the commentators interpret it as an expression of a gift.**

**33** **sing to God** Who showed His greatness and redeemed His people.

**34** **behold He gives forth** Heb. יתן, behold He gives.

**36** **You are feared, O God, from Your Sanctuary** Because You destroyed it, You are feared. If He did not show favoritism to His [own] Sanctuary, surely [He will] not [show favoritism] to the wicked of the heathens. The Midrash Aggadah explains: Do not read: מִמִּקְדָּשֶׁיךָ, “from Your Sanctuaries,” but מִמְּקֻדְּשֶׁיךָ, “from Your hallowed ones.” When the Holy One, blessed be He, executes justice upon the righteous, He is feared, elevated, and praised. Similarly, it is said (Lev. 10:3): “Through those near to me I will be sanctified.” [Also] (Exod. 29:43), “and it will be sanctified with My honor” [i. e., with My honored ones]. With the death of Aaron’s two sons (Zev. 115b). Our Rabbis, however, expounded on the entire psalm until (verse 20): “Blessed is the Lord; every day” as referring to the giving of the Torah; (verse 10) “generous rain” refers to the giving of the Torah, and (verse 11) “Your congregation dwelt therein,” means that they became engrossed in Torah (Mid. Ps. 68 with variations). But as for me I feel uncertain in explaining the expression ישבוּ as meaning that they became engrossed in Torah. Also, my heart is uneasy at explaining (verse 17) “the mountain that God desired for His dwelling” as referring to Mt. Sinai, because He did not desire it for His dwelling and [did] not [want] to dwell there forever, whereas here it is written: “Even the Lord will dwell there forever.” Likewise (verse 13): “Kings (מלכי) of hosts,” he explained as “angels (מלאכי)of hosts,” which is not the language of Scripture.

Meditation from the Psalms

Psalms ‎‎68:1-36

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

The theme of this composition is the Revelation at Sinai, which the psalmist describes with unsurpassed eloquence and ecstasy. This Revelation at Sinai affected the whole world; it was a cataclysmic event, an upheaval second only to the Creation in its colossal proportions.

***Midrash Rabbah - Exodus 29:9*** *God came down to Sinai to give the Decalogue so that the world shall not totter,[[1]](#footnote-1) as it says, The earth trembled, the heavens also dropped at the presence of God.[[2]](#footnote-2)*

***Tehillim (Psalms) 68:9*** *The earth trembled, the heavens also dropped at the presence of God; even Sinai trembled at the presence of God, the God of Israel.*

From this traumatic transformation, Israel emerged as the Chosen People, a nation rising heavenward in obedience to the Divine summons; and as this one nation ascended, the seventy alien societies fell, eternally estranged, for they had rejected G-d’s invitation to join His ranks.

As G-d drew closer to Israel, the nations recoiled further from the Jewish people; each fresh outpouring of Divine love for the sacred nation was met with a new wave of bitter hatred from the Gentiles. The Talmud explains[[3]](#footnote-3) that Mount Sinai (סיני) received this name because it is the source of the nations’ hatred (שנאה) for the Jews. It also was called Chorev (חורב), the Talmud continues, because from this mountain, devastation (חורבן), descended upon the nations. Therefore, the opening verses of this psalm describe the Gentiles’ many attempts to surround and destroy Israel.

The Gaon of Vilna[[4]](#footnote-4) designates this as the Song of the Day for the second day of Shavuot, which is the festival commemorating the Sinaitic Revelation.[[5]](#footnote-5)

The superscription of this psalm attributes authorship to David. This psalm was composed by David as a prayer for success in all his wars, even as HaShem had brought about great deliverance for our patriarchs. For His is the power and the might to do what He wants.[[6]](#footnote-6)

Some perceive this psalm as relating to Sancheriv and his army. David foresaw prophetically that Sancheriv would wage war against King Hezekiah, and he prayed for his defeat.[[7]](#footnote-7) Others say that it was composed about the war of Gog and Magog, when the nations will gather against HaShem’s redeemers.[[8]](#footnote-8)

Another interpretation is that the psalm was composed by David when he was forced to wage war against the children of Ammon. Ammon had “sent and hired Aram of Bet-rechob, and Aram of Tzoba, ... and King Ma’acha and Ish-tob,” and David found himself fighting in front and in the rear.[[9]](#footnote-9)He prayed for HaShem to rise up against them and cause them to flee, for there was no natural way that the Israelites could otherwise be saved. His prayer was answered. Aram fled before Israel and David smote their commander Shobach. Then all the other kings made peace with David. Accordingly, part of the present psalm is a prayer and part of it is a song of exultation.[[10]](#footnote-10)

When the war against these enemies took place, most of David’s army was comprised of the tribes of Judah, Benjamin, Zebulun, and Naphtali. Their valor and might were displayed in the fighting, and for this reason they are mentioned here.[[11]](#footnote-11)The proof of their valor is that His enemies were scattered.[[12]](#footnote-12)

Some say that David pleaded on behalf of his people in their future exile. May HaShem bestow His lovingkindness upon them, even as He had shown His wonders in the past, from the time of the exodus from Egypt until the present. Thus David speaks of a “psalm” and a “song”, one for the past and one for the future.[[13]](#footnote-13)

Our chapter of Psalms has an enigmatic phrase:

***Tehillim (Psalms) 68:18*** *The chariots of God are myriads, even thousands upon thousands; the Lord is among them, as in Sinai, in holiness.* ***19*** *Thou hast ascended on high, Thou hast led captivity captive; Thou hast received gifts among men, yea, among the rebellious also, that HaShem God might dwell there.*

I would like to see what Chazal teach about the enigmatic phrase: *Thou hast led captivity captive.* Let’s start by looking at what the Midrash says about this phrase.

**Ketubim Midrash Psalm 68:11** *You have gone up on high, you have led captivity captive; you have received gifts for men* (Ps. 68:19). These words are to be read in the light of what Scripture says elsewhere: *A wise man goes up to the city of the mighty, and brings down the strength wherein it trusts* (Prov. 21:22). This wise man is Moses, of whom it is said *“And Moses went up unto God”* (Ex. 19:3); the words *you have received gifts for men* refer to the Torah which was bestowed upon Israel as a gift, at no cost. The words *The rebellious dwell but in a parched land* (Ps. 68:7) refer to the nations of the earth who were unwilling to accept the Torah; on the other hand, in the words *Yes, among the rebellious also, that the Lord God might dwell among them* (ibid. 68:19), *among the rebellious* refers to the children of Israel who had also been rebellious, but among whom, the presence of God came to dwell after they accepted the Torah.

From this midrash we learn that the one who has *gone up on high*, is Moshe. And the *received gifts for men* is the Torah.

Rashi and Targum[[14]](#footnote-14) maintain that the phrase, “*Thou hast ascended on high, Thou hast led captivity captive; Thou hast received gifts among men”* refers to Moses, whose ascent on Mount Sinai was considered as an entry into the heavens. When the ministering angels complained to the Holy One, Blessed be He, that a mortal did not belong among them, G-d replied, ‘He ascended to take the Torah’. The angels argued, ‘This precious treasure, which was hidden away for the equivalent of 974 generations before the world was created, should not be given to mortal man’.

G-d then summoned Moses to counter the arguments of the angels. Moses reasoned with them, ‘Angels do not need the Torah. You have no parents to honor, no possibility of conforming to the requirements of *kashrut,* and no Egyptian bondage to remember’.

The holy angels admitted the truth of Moses' words and consented to allow the Torah out of the heavenly domain, since its precepts apply only to man and to his world.

Yet, one could still reasonably ask: Moshe led captivity captive – who, or what, are these captives? Let’s proceed by examining another midrash, the Midrash Tanchuma.

***Midrash Tanchuma-Yelamdenu for Shemot (Exodus) 31:18*** And he gave unto Moses, when he had made an end of speaking with him (Exod. 31:18). *Scripture says elsewhere in reference to this verse: Thou hast ascended on high, thou hast led captivity captive. Thou hast received gifts among men (Ps. 68:19). Normally a man accepts gifts of silver and gold and garments from his neighbor in the hope that he might win his neighbor’s affection, but you Moses have taken captivity captive, that is, you have cap­tured the Torah, which is in the midst of My heart.25 Hence, Thou hast led captivity captive. Thou hast received gifts among men.*

Ah ha! Here we see that the captive is the Torah! Moshe captured the Torah. This begs two more questions: Why did the Torah need to be captured, and why is it called ‘captivity’?

***Midrash Rabbah - Exodus 28:1*** *AND MOSES WENT UP UNTO GOD (XIX, 3). It is written, Thou hast ascended on high, Thou hast led captivity captive (Ps. LXVIII, 19). What is the meaning of ‘Thou hast ascended’? -Thou hast been exalted, because thou didst wrestle with angels on high.[[15]](#footnote-15) Another explanation of ‘Thou hast ascended on high’: No creature on high has prevailed as Moses did. R. Berekiah said: The length of the Tablets was six handbreadths; two were-could we but speak thus! -in the hands of Him who called the world into being; two handbreadths were in the hands of Moses, and two handbreadths separated the two pairs of hands. Another explanation of ‘ Thou hast ascended on high, thou hast led captivity captive’: One who enters a city usually takes away something unnoticed and unprized by the inhabitants, but Moses ascended on high and took away the Torah on which all had their eyes[[16]](#footnote-16) -hence: ‘Thou hast ascended on high, thou hast led captivity captive’: Lest you think that because he captured it, he took it gratis,[[17]](#footnote-17) the Psalmist adds: Thou hast received gifts among men (ib.), that is, it was given to him for a price.[[18]](#footnote-18) Lest you think that he actually paid in money, the Psalmist assures us that it was ‘gifts’, namely, that it was given to him as a gift.[[19]](#footnote-19) At that moment, the angels wished to attack Moses, but God made the features of Moses resemble those of Abraham and said to the angels: ‘Are you not ashamed to touch this man to whom you descended [from heaven] and in whose house you ate?’[[20]](#footnote-20) God said to Moses: ‘It is only for the sake of Abraham that the Torah is given to you,’ as it says, ‘Thou hast received gifts among men’ (be-adam).*

From the above midrash we learn that this Torah was HaShem’s prized possession and that Moshe had to contend with the angelic forces who wanted this prized Torah to be theirs. This explains our question as to why the Torah needed to be captured and why the Torah was a captive, as it was held closely by HaShem and coveted by the angels. As our midrash explains that Moshe took it ‘gratis’ and it was given to him as a gift. This gift was obviously highly prized by both HaShem and His angels. Now, this provokes another question: Why didn’t the Torah remain in the angel’s possession? How could Moshe possibly wrest it away from this, given how powerful they are?

The following midrash comes to provide answers to our questions:[[21]](#footnote-21)

***Midrash Rabbah - The Song of Songs VIII:15*** *So when the Holy One, blessed be He, sought to give the Torah to Israel, the ministering angels tried to thrust Israel away, and they thrust themselves before the Holy One, blessed be He, and said: ‘Sovereign of the Universe, it is Thy happiness, Thy majesty, Thy honour that Thy law should be in the heaven.’ He replied to them: ‘You have no concern with it. It is written therein, And if a woman has an issue of her blood many days.[[22]](#footnote-22) Is there any woman among you? So you have no concern with it. Further it is written therein, When a man dieth in a tent.[[23]](#footnote-23) Is there death among you? So you have no concern with it.’ And so the Scripture praises him [Moses] with the words, Thou hast ascended on high, thou hast taken thy captive,[[24]](#footnote-24) [[25]](#footnote-25) on which R. Aha said: This refers to the rules which apply to human beings, such as those relating to men and women with an issue, unclean women, and women in childbirth. So ‘you have no concern with it’. The Rabbis make a comparison with a king who gave his daughter in marriage to someone in another country. The people of his country said to him: ‘Your majesty, it accords with your honour and it is only right that your daughter should be in the same country with you.’ He said to them: ‘What does it matter to you?’ They replied: ‘Perhaps later you will visit her and stay with her on account of your love for her.’ He then replied: ‘I will give my daughter in marriage out of the country, but I will reside with you in this town.’ So when the Holy One, blessed be He, announced His intention of giving the Torah to Israel, the ministering angels said to the Holy One, blessed be He: ‘Sovereign of the Universe, Thou art He whose (asher) majesty is over the heaven; it is Thy happiness (ishureka), Thy glory, and Thy praise that the Torah should be in the heaven.’ He said to them: ‘What does it matter to you?’ They said: ‘Perhaps to-morrow Thou wilt cause Thy Divine Presence to abide in the lower world.’ Then the Holy One, blessed be He, replied to them: ‘I will give My Torah to the dwellers on earth, but I will abide with the celestial beings. I will give away My daughter with her marriage portion to another country in order that she may pride herself with her husband in her beauty and charm and be honoured as befits a king’s daughter. But I will abide with you in the upper world.’ Who stated this clearly? Habakkuk, as it says, His glory covereth the heavens, and the earth is full of His praise (Hab. III, 3). R. Simon said in the name of R. Joshua b. Levi: Wherever God made His law to abide, there He made His Divine Presence to abide. Who stated this clearly? David, as it is written, Let them praise the name of the Lord, for His name alone is exalted; His glory is on earth and in heaven (Ps. CXLVIII, 13)-first on earth and then in heaven.[[26]](#footnote-26)*

Now we know that the battle Moshe waged against the angels was a battle that he was equipped to win, that is, he had a battle of wits and proved to the angels that this Torah did not speak to the angels, but rather this Torah spoke to men and their needs. We need to contemplate this idea for a bit. This Torah was given to men, by Moshe, because it provided the details that *we needed in order to have an abundant and eternal life*. That is why it was called a gift! That is why HaShem, in His love, gave it to us ‘gratis’.[[27]](#footnote-27)

At this point it is worthwhile jumping genres and looking at what the Zohar says this captive was (remember that at the Drash level it was called Torah). The Zohar interprets the captive as the Shechinah:

**Zohar on Numbers 4:21 - 7:89** AND IT CAME TO PASS ON THE DAY THAT MOSES HAD MADE AN END (Khalloth), ETC. R. Jose taught: This was the day when the bride [Tr. note: Khalloth (= ending) suggests Khallah (= bride = Shekinah).] entered under the canopy, and it was by the hands of Moses that she entered there.’ R. Judah remarked: ‘And did She then delay until that time to enter into Her place? Is it not written: “And Moses was not able to enter the tent of meeting”, etc. (Ex. XL, 35)?’ Said R. Isaac: ‘The Torah is not written in chronological order. [Tr. note: v. T.B. Pesachim, 6b, et passim.] Again, “Khalloth” (making an end) is the same as “Khallath” (the bride of) Moses. Assuredly she was the “khallah”, bride of Moses. So we learn that R. Simeon explained the verse: “Thou hast ascended on high; thou hast led captivity captive”, etc. (Ps. LXVIII, 19), as follows. When the Holy One, blessed be He, said to Moses, “Put off thy shoes from off thy feet” (Ex. III, 5), the mountain shook. Said Michael to the Holy One, blessed be He: Lord of the Universe! Art Thou about to annihilate man? Is it not written, “Male and female created he them, and blessed them” (Gen. v, 2), so that blessing is only found in the association of male and female? But now Thou biddest him to separate from his wife. The Holy One replied: Indeed, Moses has already fulfilled the command of bearing children. Now I desire him to espouse, as it were, the Shekinah, and thus for his sake the Shekinah will descend to dwell with him. This is what is meant by “Thou hast ascended on high; Thou hast led captivity captive”, to wit, the Shekinah, who was, as it were, espoused to thee. In regard to Joshua, whose face shone as the face of the moon, [Tr. note: Cf. T.B. Baba Batra, 75a.] it is written: “Put off thy shoe (singular) from off thy foot” (Jos. v, I5), for the reason that he separated himself from his wife only at certain times, inasmuch as the Shekinah was not espoused to him in the same degree, he not being so much deserving of her. So it is written: “And Joshua fell on his face to the earth” (Ibid. v, 14). But here we read of her being the bride of (KHLLTH) Moses in all truth. Happy was the portion of Moses, whose Master delighted in his glory above all the rest of mankind.’

The sod level Zohar calls the ‘captive’, the Shechinah. Now, let’s jump to the Remez level and see what this ‘captive’ is called. His Eminence Rabbi Dr. Eliyahu ben Avraham translates and interprets the following passage from the Nazarean Codicil.

**Ephesians 4:8 – 14 Therefore, He** (God) **says, “When he** (Moshe Rabbenu) **ascended[[28]](#footnote-28) up on high,[[29]](#footnote-29) he led captivity captive and gave gifts to men You have received gifts among men, yes, among the rebellious also, that the Lord God might tabernacle** – **Shakan there**.” (Ps. 68:18) **And truly** he (Moshe/Messiah) **gave some to be[[30]](#footnote-30) Masoretim[[31]](#footnote-31)** (catechists/evangelists), **and some to be Chazanim** (Cantors – Apostles of the congregation**), and some to be prophets** (Darshanim/Maggidim),[[32]](#footnote-32) **and some to be pastors** (Parnasim), **and some to be** [school] **teachers/translators**)[[33]](#footnote-33) - (Moreh/Meturgeman)**,for the perfecting** (making stand)[[34]](#footnote-34) **of the saints/Tsadiqim[[35]](#footnote-35), for the work of the ministry, for the building up of the congregation of Messiah.And this until we arrive all into the unanimity of faithful obedience and of the intimate knowledge** (Da’at) **of the son of G-d,[[36]](#footnote-36) to a royal man/woman of complete maturity,[[37]](#footnote-37) to the measure of the stature of the fullness[[38]](#footnote-38) of Messiah** (of becoming in complete unity with Messiah)**;so that we no longer may be infants, tossed to and fro and carried about by every wind[[39]](#footnote-39)** (fashion) **of teaching, in the dishonesty of men, in cunning craftiness, leading to the scheming of deception.[[40]](#footnote-40)**

In context, the writer to the Ephesians, Hakham Shaul, puts Yeshua in the context of the ‘Moshe’. This reinforces what we have learned previously that Yeshua = Torah and add the understanding of Chazal that Moshe = Torah. In the Ephesian’s passage above, the KJV translators added a parenthetical remark to help understand the text: *9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)* What makes this remark interesting is that it exactly parallels what is taught by our Sages that, “Every descent is only for the purpose of ascent”.

Now, Every Jewish soul in its life cycle, in a particular body, has descended in order to afford it the opportunity to do certain specific mitzvot and thus realize its potential. Its yeridah (decent) is for the sole purpose of a subsequent Aliyah (ascent) and, as everything physical is a reflection of its spiritual counterpart, so it is with everything. Every descent is for the purpose of an ascent. Indeed, there is no ascent without a prior descent. This is true of souls, of nations, and of each individual in his own life.[[41]](#footnote-41)

In the Remez passage of Ephesians, we see all Jews, AKA the body of Mashiach, in the role of leading captivity captive. This is an awesome hint that there is a lot more to this understanding of our chapter of Tehillim!

Finally, we have an additional sod level understanding of the phrase, “He led captivity captive” that speaks in very mystical terms that put another perspective on our understanding.

As late as the beginning of the nineteenth century we find a fervent “believer” in Prague commenting in connection with the verse in Psalms 68, “Thou hast ascended on high, Thou hast led captivity captive,” that ***the captive in question is the spiritual Torah of Atzilut***,[[42]](#footnote-42) which is called a “prisoner” because it was captured by Moses and forced to dwell in the prison cell of the material Torah of Beriah:[[43]](#footnote-43) Such is the case with the inner Torah, for the outer is in opposition to the inner . . . and must be annihilated before the inner can be freed. And just as a woman from Ishmael [i.e., from a Muslim country] feels as though she has been freed from her confinement when she comes to Edom [i.e., a Christian country] ... so continuing [to live] in Israel under the Torah of Beriah is called captivity, nor can she be given in marriage under the Torah of Beriah but only in Edom, whereas in Israel one must remain a virgin, and [he who is able to, let him] understand.

This chapter of Tehillim is quite intriguing and I wish I had another twenty pages to write about Gog u’Magog. For the sake of having mercy, I will save those comments for another time. Suffice it to say that we live is perilous times that are described in the Talmud:

***Sotah 9:15*** *With the advent of the footsteps of Mashiach, insolence will increase and prices will soar; the vine will yield its fruit, yet wine will be dear; the government will turn to heresy and no one will rebuke them; the meeting place of scholars will be used for immorality; Galilee will be destroyed, Gavlan will be desolate, and those who dwell on the borders will wander about begging from town to town without being pitied; the wisdom of the scholars will degenerate, those who fear sin will be despised, and the truth will be lacking; youths will put old men to shame, elders will rise in deference to the young, a son will revile his father, a daughter will rise up against her mother, a daughter-in-law against her mother-in-law, and a man's enemies will be the members of his household;* ***the face of the generation will be like the face of a dog;*** *a son will not feel ashamed before his father.*

*So upon whom can we rely? -- Upon our Father Who is in heaven.*

Therefore, let us rely upon HaShem!

By now, it should be clear that David’s look at our Torah portion’s opening pasuk, where Moshe is descending with the two Luchot,[[44]](#footnote-44) forms the centerpiece of his commentary in our chapter of Tehillim. Thus it does not surprise us at the verbal tally of “went down (descended)”[[45]](#footnote-45) forms the verbal tally between our Torah and Ashlamata this week.

**Ashlamatah: ‎‎2 Samuel 22:10-18, 51‎**

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| --- | --- |
| **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 before 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 splendour 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/generosity; 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 singleness 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 all His judgments are revealed for me to do them; and His statutes I 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/generosity; according to my cleanness before His eyes. | 25. And the Lord returned to me according to my righteousness/generosity, according to my singleness 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 singleness before You - You chose his sons from all the Gentiles, 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/generous 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 Messiah and for the remnant of Your people who are left, all the Gentiles, 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 looses 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 Memra. |
| 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 knee 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 back, 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 trampled them like the dust of the earth, like the dirt of the streets 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 Gentiles; 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 Gentiles 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 Gentiles 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 Gentiles 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 Gentiles - 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 praise. |
| 51. **He gives great (Heb. MiG’dol) salvations (Heb. YESHUOT) to His king, and He makes (Heb. V’Oseh) kindness (Heb. Chesed) to His anointed (Heb. Mashiach); to David and to his seed, forevermore.** | 51. **He works much salvation with His king and does goodness to His Messiah, to David and to his seed, forever.** |

##### Rashi’s Commentary on 2 Samuel 22:10-18, 51

**10** **and He bent the heavens** To avenge Himself of His enemies, i.e., from Egypt and Pharoah.

**12** **And he fixed darkness, etc.** As a booth, just as it stated: “and the cloud and darkness separated between the Egyptians and Israelites!” (Ex 14:20).

**gathering of waters, thick clouds of the skies** Now from where did this darkness emanate? There were thick clouds of the skies that would distill water upon the earth.

**gathering** Heb. חשרת, synonymous with כברה [a sieve] since it distills [the water] onto the earth drop by drop And so it is stated in numerous Aggadot: “They [the clouds] distill it [the rain] as a sieve (חושרין אותו ככברה)” Gen. R. 13:10. It is further possible to interpret it as ‘a knotting,’ since the skies become knotted with clouds on account of the water similar to וחשוריהם mentioned in reference to the wheels of the bases (I Kings 7:33), which are wooden spokes that fasten and join its rings together.

**13** from the brightness before Him In order that one not [be led to] say that He dwells in darkness [for] there is a brightness from within the partition [of the cloud] and from this brightness that is before Him flame forth coals of fire, which were sent as arrows upon the Egyptians.

**16** **and the depths of the sea appeared** The very interior of the earth split. For when the Sea of Reeds split, all the waters of the world [simultaneously] split.

**18** **For they were too powerful** When they were too powerful.

**Special Ashlamatah: ‎‎ Hosea 14:2-10 & Micah 7:18-20**

|  |  |
| --- | --- |
| 2. ¶ **Return,** O Israel, to the Lord your God, for you have stumbled in your iniquity. | 2. ¶ **Return,** O Israel, to the fear of the LORD your God, for you have fallen because of your sin. |
| 3. Take words with yourselves and return to the Lord. Say, "You shall forgive all iniquity and teach us [the] good [way], and let us render [for] bulls [the offering of] our lips. | 3. Bring' with you words of confession' and return ‎to the worship of the LORD. Say before Him, "It is near before You to forgive iniquities: then we will be accepted as good. Let the words ‎of our lips be accepted before You with favour like bullocks on Your altar!” |
| 4. Assyria shall not save us; we will not ride on horses, nor will we say any longer, our gods, to the work of our hands, for in You, by Whom the orphan is granted mercy." | 4. The kings of Assyria will not save us. We will not put our trust in horsemen, and ‎no more will we say "Our god" to the works of our hands. For it was from before You that mercy was shown to our forefathers when they were ‎like orphans in Egypt. |
| 5. **I will remedy their backsliding; I will love them freely, for My wrath has turned away from them.** | 5.**I will accept them in their repentance, I will forgive their sins, I will have compassion on them when they ‎freely repent, for My anger has turned away from them.** |
| 6. I will be like dew to Israel, they shall blossom like a rose, and it shall strike its roots like the Lebanon. | 6. My Memra will be like dew to Israel; they will bloom like the lily, and they will ‎dwell in their fortified land like the tree of Lebanon which puts forth its branches. |
| 7. Its branches shall go forth, **and its beauty shall be like the olive tree**, and its fragrance like the Lebanon. | 7. Sons and daughters will multiply, **and their ‎light will be like the light of the holy candelabrum** and their fragrance like the fragrance of incense. |
| 8. **Those who dwelt in its shade shall return**; they shall revive [like] corn and blossom like the vine; its fragrance shall be like the wine of Lebanon. | 8. They will be gathered from ‎among their exiles, **they will dwell in the shade of their anointed One.** The dead will be resurrected, and goodness will increase ‎in the land. The mention of their goodness will go in and not cease, like the memorial of the blast of the trumpets made over the matured wine when it was poured out in the Sanctuary. |
| 9. Ephraim; What more do I need the images? I will answer him, and I will look upon him: I am like a leafy cypress tree; from Me your fruit is found. | 9. The house of Israel will say. "Why should we worship idols anymore?" I. ‎by My Memra, will hear the prayer of ‘Israel and have compassion on them, I. by My Memra, will make them like a beautiful cypress ‎tree, because forgiveness for their waywardness is found before Me. |
| 10. Who is wise and will understand these, discerning and will know them; **for the ways of the Lord are straight, and the righteous shall walk in them, and the rebellious shall stumble on them.**  **{P}** | 10. Who is wise "and will consider these things? Who is prudent and ‎will take note of them? **For the ways of the LORD are right; and the righteous/generous who walk in them will live in everlasting life through them, ‎but the wicked will be delivered to Gehinnam" because they have not walked in them.{P}** |
|  |  |
| 18. Who is a God like You, Who forgives iniquity and passes over the transgression of the remnant of His heritage? He does not maintain His anger forever, for He desires loving-kindness. | 18. There is none besides You; you are the God forgiving iniquities and passing over the transgressions of the remnant of His inheritance, who ‎does not extend His anger forever, because He delights in doing good. |
| 19. He shall return and grant us compassion; He shall hide our iniquities, and You shall cast into the depths of the sea all their sins. | 19. His Memra will again have mercy on us, He will tread upon ‎our transgressions in His love and He will cast all the sins of Israel into the depths of the sea. |
| 20. **You shall give the truth of Jacob, the loving-kindness of Abraham, which You swore to our forefathers from days of yore.**   **{P}** | 20. **You will show (Your) faithfulness to Jacob**‎**to his sons, as you swore to him in Bethel, Your kindness to Abraham to his seed after him, as You swore to him between the pieces; You**‎**will remember for us the binding of Isaac who was bound upon the altar before You. You will perform kind deeds with us as You swore**‎**to our fathers in days of old.** **{P}** |
|  |  |

**Rashi’s Commentary for: Hos 14:2-10 + Mic. 7:18-20‎**

**Return, O Israel**You, who are in the land of Judah, lest what happens to Samaria happens to you. Therefore, the topics are juxtaposed. This can be compared to a king against whom a province rebelled. The king sent a general and commanded him to destroy it. That general was expert and deliberate. He said to them, “Take for yourselves days (sic); otherwise, I will do to you as I have done to such-and-such a province and to its allies, and to such-and-such a prefecture and to its allies.” Therefore it says, “Samaria shall be accounted guilty,” and then Scripture says: “Return, O Israel.” As is found in Sifrei in the section commencing. (Num. 25:1), “And Israel abode in Shittim.”

**to the Lord your God** One taught in the name of Rabbi Meir: Return, O Israel, while He is still יהוה , with the Divine Attribute of Mercy; otherwise, He is אֶלֹהֶיךָ with the Divine Attribute of Justice, before the defense becomes the prosecution. [from Pesikta d’Rav Kahana, p. 164a]

**for you have stumbled in your iniquity** Obstacles have come to you because of your iniquity.

**3 You shall forgive all iniquity** Heb. עָוֹן כָּל-תִּשָׂא . Forgive all our iniquities.

**and teach [us the] good [way]**Heb. וְקַח-טוֹב . And teach us the good way. Another explanation: The few good deeds in our hands take in Your hand and judge us accordingly. And so does David say (Psalms 17:2): “Let my sentence come forth from before You, may Your eyes behold the right.” Another explanation: And accept good And accept confession from us, as it is said (Psalms 92:2): “It is good to confess to the Lord.”

**and let us render [for] bulls** **that we should have sacrificed before you, let us render them with the placation of the words of our lips.**

**4 Assyria shall not save us**Say this also before Him, “We no longer seek the aid of man, neither from Assyria nor from Egypt.”

**we will not ride on horses** This is the aid from Egypt, who would send them horses, as they said to Isaiah (30:16), “No, but on horses will we flee... And on swift steeds will we ride.”

**nor will we say any longer to the work of our hands** that they are our gods.

**for in You alone shall our hope be,** You Who grant mercy to the orphans.

**5 I will remedy their backsliding** Said the prophet: So has the Holy Spirit said to me. **After they say this before Me, I will remedy their backsliding, and I will love them with My charitable spirit. Although they do not deserve the love, I will love them charitably since My wrath has turned away from them.**

**6 and it shall strike** I. e. the dew shall strike its roots and cause them to prosper.

**like the Lebanon** like the roots of the trees of the Lebanon, which are large.

**7 Its branches shall go forth** Sons and daughters shall increase.

**and it shall be** Their beauty shall be like the beauty of the menorah of the Temple, and their fragrance like the fragrance of the incense.

**like the Lebanon** Like the Temple.

**8 Those who dwelt in its shade shall return** Those who already dwelt in the shade of the Lebanon, to which He compared Israel and the Temple, and now were exiled there from, shall return to it.

**its fragrance shall be like the wine of Lebanon**Jonathan renders: **Like the remembrance of the blasts of the trumpets over the old wine poured for libations in the Temple.** For they would blow the trumpets over the libations when the Levites would recite the song.

**9 Ephraim will say**, “What more do I need to follow the images?” And they will turn away from idolatry.

**I will answer him** I will answer him from his trouble.

**and I will look upon him** I will look upon his affliction.

**I am like a leafy cypress tree** I will bend down for him to hold his hand on Me as the leafy cypress which is bent down to the ground, which a man holds by its branches; **i.e., I will be accessible to him.**

**from Me your fruit is found** Am I not He? For all your good emanates from Me.

**10 Who is wise and will understand these** Who among you is wise and will ponder to put his heart to all these and return to Me?

**and the rebellious shall stumble on them** i.e., because of them, because they did not walk in them. Jonathan renders in this manner.

**20 You shall give the truth of Jacob**- Jonathan paraphrases: You shall give the truth of Jacob to his sons, as You swore to him in Bethel; the loving-kindness of Abraham to his seed after him, as you swore to him ‘between the parts.’ You shall remember for us the binding of Isaac, etc. Give us the truth that You promised Jacob. Cause to come true Your word that You promised Jacob (Gen. 28:15): “For I will not forsake you.”

**the loving-kindness of Abraham** **The reward for the loving-kindness of Abraham, [out of] which he commanded his sons to keep the way of the Lord: to perform righteousness and justice. Therefore, it does not say, “And the loving-kindness,” but “the loving-kindness.” The truth - that you will make come true the promise to Jacob - that will be the payment of the reward for Abraham’s loving-kindness. which you swore -at the binding of Isaac, (Gen 22:16) “I swore by Myself, says the Lord, that because you did this thing, etc.”**

**Verbal Tallies**

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

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

#### Shemot (Exodus) 32:15 – 34:26

**Tehillim (Psalms) 68**

**Shmuel bet (II Samuel) 22:10-18, 51**

**Mk 8:31-9:1, Lk 9:22-27[[46]](#footnote-46)**

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

Mount / Hill - הר, Strong’s number 02022.

Hand - יד, Strong’s number 03027.

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

Went down (descended) - ירד, Strong’s number 03381.

**Shemot (Exodus) 32:15** And Moses <04872> turned <06437> (8799), and **went down <03381> (8799)** from the **mount <02022>**, and the two <08147> tables <03871> of the testimony <05715> were in his **hand <03027>**: the tables <03871> were written <03789> (8803) on both <08147> their sides <05676>; on the one side and on the other were they written <03789> (8803).

**Tehillim (Psalms) 68:15** The **hill <02022>** of God <0430> is as the **hill <02022>** of Bashan <01316>; an high <01386> **hill <02022>** as the **hill <02022>** of Bashan <01316>.

**Shmuel bet (II Samuel) 22:10** He bowed <05186> (8799) the heavens <08064> also, and **came down <03381>** (8799); and darkness <06205> was under his feet <07272>.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading Ex. 32:15 -34:26** | **Psalms**  **68:1-36** | **Ashlamatah**  **II Sam 22:10-18, 51** |
| --- | --- | --- | --- | --- |
| ba' | father | Exod. 34:7 | Ps. 68:5 |  |
| ~d'a' | man | Exod. 33:20 | Ps. 68:18 |  |
| yn"doa] | Lord | Exod. 34:9 | Ps. 68:11 Ps. 68:17 Ps. 68:19 Ps. 68:20 Ps. 68:22 Ps. 68:32 |  |
| rx;a; | after | Exod. 33:8 | Ps. 68:25 |  |
| by"a' | enemy |  | Ps. 68:1 Ps. 68:21 Ps. 68:23 | 2 Sam. 22:18 |
| lae | God | Exod. 34:6 Exod. 34:14 | Ps. 68:19 Ps. 68:20 Ps. 68:24 Ps. 68:35 |  |
| ~yhil{a/ | God | Exod. 32:16 Exod. 32:23 Exod. 32:27 Exod. 32:31 Exod. 34:15 Exod. 34:16 Exod. 34:17 Exod. 34:23 Exod. 34:24 Exod. 34:26 | Ps. 68:1 Ps. 68:2 Ps. 68:3 Ps. 68:4 Ps. 68:5 Ps. 68:6 Ps. 68:7 Ps. 68:8 Ps. 68:9 Ps. 68:10 Ps. 68:15 Ps. 68:16 Ps. 68:17 Ps. 68:18 Ps. 68:21 Ps. 68:24 Ps. 68:26 Ps. 68:28 Ps. 68:31 Ps. 68:32 Ps. 68:34 Ps. 68:35 |  |
| @l,a, | thousand | Exod. 32:28 Exod. 34:7 | Ps. 68:17 |  |
| ~ai | if | Exod. 32:32 Exod. 33:13 Exod. 33:15 Exod. 34:9 Exod. 34:20 | Ps. 68:13 |  |
| rm;a' | said | Exod. 32:17 Exod. 32:18 Exod. 32:21 Exod. 32:22 Exod. 32:23 Exod. 32:24 Exod. 32:26 Exod. 32:27 Exod. 32:29 Exod. 32:30 Exod. 32:31 Exod. 32:33 Exod. 33:1 Exod. 33:5 Exod. 33:12 Exod. 33:14 Exod. 33:15 Exod. 33:17 Exod. 33:18 Exod. 33:19 Exod. 33:20 Exod. 33:21 Exod. 34:1 Exod. 34:9 Exod. 34:10 | Ps. 68:22 |  |
| @a; | anger, nostrils | Exod. 32:19 Exod. 32:22 Exod. 34:6 |  | 2 Sam. 22:16 |
| #r,a, | land, earth, ground | Exod. 32:23 Exod. 33:1 Exod. 33:3 Exod. 34:8 Exod. 34:10 Exod. 34:12 Exod. 34:15 Exod. 34:24 | Ps. 68:8 Ps. 68:32 |  |
| vae | fire | Exod. 32:20 Exod. 32:24 | Ps. 68:2 | 2 Sam. 22:13 |
| tyIB; | house | Exod. 34:26 | Ps. 68:6 Ps. 68:12 |  |
| ~D' | blood | Exod. 34:25 | Ps. 68:23 |  |
| %l;h' | go, come, walk | Exod. 32:23 Exod. 32:34 Exod. 33:1 Exod. 33:14 Exod. 33:15 Exod. 33:16 Exod. 34:9 | Ps. 68:21 |  |
| rh; | mountain | Exod. 32:15 Exod. 32:19 Exod. 33:6 Exod. 34:2 Exod. 34:3 Exod. 34:4 | Ps. 68:15 Ps. 68:16 |  |
| hz< | on one side, this, here | Exod. 32:15 Exod. 32:21 Exod. 32:23 Exod. 32:24 Exod. 32:31 Exod. 33:1 Exod. 33:4 Exod. 33:12 Exod. 33:13 Exod. 33:15 Exod. 33:17 | Ps. 68:8 |  |
| [r'z< | descendants, seed | Exod. 33:1 |  | 2 Sam. 22:51 |
| dm;x' |  | Exod. 34:24 | Ps. 68:16 |  |
| dy" | Hand | Exod. 32:15 Exod. 32:19 Exod. 32:29 Exod. 34:4 | Ps. 68:31 |  |
| hwhy | LORD | Exod. 32:26 Exod. 32:27 Exod. 32:29 Exod. 32:30 Exod. 32:31 Exod. 32:33 Exod. 32:35 Exod. 33:1 Exod. 33:5 Exod. 33:7 Exod. 33:11 Exod. 33:12 Exod. 33:17 Exod. 33:19 Exod. 33:21 Exod. 34:1 Exod. 34:4 Exod. 34:5 Exod. 34:6 Exod. 34:10 Exod. 34:14 Exod. 34:23 Exod. 34:24 Exod. 34:26 | Ps. 68:16 Ps. 68:20 Ps. 68:26 | 2 Sam. 22:14 2 Sam. 22:16 |
| ~Ay | day | Exod. 32:28 Exod. 32:29 Exod. 32:34 Exod. 34:11 Exod. 34:18 Exod. 34:21 | Ps. 68:19 |  |
| ~y" | Sea |  | Ps. 68:22 | 2 Sam. 22:16 |
| ac'y" | out came, go, come | Exod. 32:24 Exod. 33:7 Exod. 33:8 Exod. 34:18 | Ps. 68:6 Ps. 68:7 |  |
| dr'y" | went, come go | Exod. 32:15 Exod. 33:5 Exod. 33:9 Exod. 34:5 |  | 2 Sam. 22:10 |
| bv;y" | inhabitants, makes, settled | Exod. 34:12 Exod. 34:15 | Ps. 68:6 Ps. 68:10 Ps. 68:16 |  |
| h['Wvy> | Deliverance |  | Ps. 68:19 | 2 Sam. 22:51 |
| laer'f.yI | Israel | Exod. 32:20 Exod. 32:27 Exod. 33:5 Exod. 33:6 Exod. 34:23 | Ps. 68:8 Ps. 68:26 Ps. 68:34 Ps. 68:35 |  |
| !WK | ready, confirmed, provided | Exod. 34:2 | Ps. 68:9 Ps. 68:10 |  |
| @n"K' | Wings |  | Ps. 68:13 | 2 Sam. 22:11 |
| xq;l' | took., take, taken | Exod. 32:20 Exod. 33:7 Exod. 34:4 Exod. 34:16 | Ps. 68:18 | 2 Sam. 22:17 |
| hm' | what, how | Exod. 32:21 Exod. 32:23 Exod. 33:5 Exod. 33:16 | Ps. 68:16 |  |
| ~yIm; | Water | Exod. 32:20 |  | 2 Sam. 22:12 2 Sam. 22:17 |
| %l,m, | King |  | Ps. 68:12 Ps. 68:14 Ps. 68:24 Ps. 68:29 | 2 Sam. 22:51 |
| !mi | outside, before, some, too, because | Exod. 33:7 Exod. 34:11 Exod. 34:16 Exod. 34:24 | Ps. 68:1 Ps. 68:2 Ps. 68:29 | 2 Sam. 22:18 |
| ~yIr'c.mi | Egypt | Exod. 32:23 Exod. 33:1 Exod. 34:18 | Ps. 68:31 |  |
| ~Arm' | High |  | Ps. 68:18 | 2 Sam. 22:17 |
| dg<n< | Before | Exod. 34:10 |  | 2 Sam. 22:13 |
| hj'n" | pitch, bowed | Exod. 33:7 |  | 2 Sam. 22:10 |
| lc;n" | stripped, delivered | Exod. 33:6 |  | 2 Sam. 22:18 |
| !t;n" | gave, give,given | Exod. 32:24 Exod. 32:29 Exod. 33:1 | Ps. 68:11 Ps. 68:33 Ps. 68:34 Ps. 68:35 | 2 Sam. 22:14 |
| yn"ysi | Sinai | Exod. 34:2 Exod. 34:4 | Ps. 68:8 Ps. 68:17 |  |
| lg<[e | calf | Exod. 32:19 Exod. 32:20 Exod. 32:24 Exod. 32:35 | Ps. 68:30 |  |
| d[; | until, forever | Exod. 33:8 Exod. 33:22 |  | 2 Sam. 22:51 |
| l[; | above, over | Exod. 32:20 Exod. 32:35 Exod. 33:19 | Ps. 68:34 |  |
| hl'[' | brought, going, go, bring | Exod. 32:23 Exod. 32:30 Exod. 33:1 Exod. 33:3 Exod. 33:5 Exod. 33:12 Exod. 33:15 Exod. 34:2 Exod. 34:3 Exod. 34:4 Exod. 34:24 | Ps. 68:18 |  |
| ~ynIP' | surface, face, before | Exod. 32:20 Exod. 32:23 Exod. 32:34 Exod. 33:2 Exod. 33:11 Exod. 33:14 Exod. 33:15 Exod. 33:16 Exod. 33:19 Exod. 33:20 Exod. 33:23 Exod. 34:6 Exod. 34:11 Exod. 34:20 Exod. 34:23 Exod. 34:24 | Ps. 68:1 Ps. 68:2 Ps. 68:3 Ps. 68:4 Ps. 68:7 Ps. 68:8 |  |
| hw"c' | Commanded | Exod. 34:4 Exod. 34:11 Exod. 34:18 | Ps. 68:28 |  |
| lAq | sound, voice | Exod. 32:17 Exod. 32:18 | Ps. 68:33 | 2 Sam. 22:14 |
| ~Wq | among their enemies, would arise, | Exod. 32:25 Exod. 33:8 Exod. 33:10 | Ps. 68:1 |  |
| ha'r' | saw, see, seen | Exod. 32:19 Exod. 32:25 Exod. 33:10 Exod. 33:12 Exod. 33:13 Exod. 33:18 Exod. 33:20 Exod. 33:23 Exod. 34:3 Exod. 34:10 Exod. 34:20 Exod. 34:23 Exod. 34:24 | Ps. 68:24 | 2 Sam. 22:11 2 Sam. 22:16 |
| vaor | top, head | Exod. 34:2 | Ps. 68:21 |  |
| lg<r, | Feet |  | Ps. 68:23 | 2 Sam. 22:10 |
| bk;r' | rode, rides |  | Ps. 68:4 Ps. 68:33 | 2 Sam. 22:11 |
| bWv | go, returned, turn | Exod. 32:27 Exod. 32:31 Exod. 33:11 | Ps. 68:22 |  |
| qx;v; | sky, skies |  | Ps. 68:34 | 2 Sam. 22:12 |
| tyvi | put, made | Exod. 33:4 |  | 2 Sam. 22:12 |
| xl;v' | send, sent | Exod. 33:2 Exod. 33:12 |  | 2 Sam. 22:15 2 Sam. 22:17 |
| ~v' | there | Exod. 34:2 Exod. 34:5 | Ps. 68:27 |  |
| ~ve | name | Exod. 33:12 Exod. 33:17 Exod. 33:19 Exod. 34:5 Exod. 34:14 | Ps. 68:4 |  |
| ~yIm;v' | heavens |  | Ps. 68:8 Ps. 68:33 | 2 Sam. 22:10 2 Sam. 22:14 |
| anEf' | hated |  | Ps. 68:1 | 2 Sam. 22:18 |
| tx;T; | foot, under | Exod. 32:19 |  | 2 Sam. 22:10 |
| ds,x, | lovingkindness | Exod. 34:6 Exod. 34:7 |  | 2 Sam. 22:51 |
| arey" | fearful, thing, awesome | Exod. 34:10 | Ps. 68:35 |  |
| ~[; | people | Exod. 32:17 Exod. 32:21 Exod. 32:22 Exod. 32:25 Exod. 32:28 Exod. 32:30 Exod. 32:31 Exod. 32:34 Exod. 32:35 Exod. 33:1 Exod. 33:3 Exod. 33:4 Exod. 33:5 Exod. 33:8 Exod. 33:10 Exod. 33:12 Exod. 33:13 Exod. 33:16 Exod. 34:9 Exod. 34:10 | Ps. 68:7 Ps. 68:30 Ps. 68:35 |  |
| hf'[' | do, did, done, make, made | Exod. 32:20 Exod. 32:21 Exod. 32:23 Exod. 32:28 Exod. 32:31 Exod. 32:35 Exod. 33:5 Exod. 33:17 Exod. 34:10 Exod. 34:17 Exod. 34:22 |  | 2 Sam. 22:51 |
| #WP | scattered |  | Ps. 68:1 | 2 Sam. 22:15 |
| br' | abounding, many, great | Exod. 34:6 | Ps. 68:11 | 2 Sam. 22:17 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Ex. 32:15 -34:26** | **Psalms**  **68:1-36** | **Ashlamatah**  **II Sam 22:10-18, 51** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 8:31-9:1** | **Tosefta of**  **Luke**  **Luke 9:22-27** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἄγγελος** | angel | Exo 32:34 Exo 33:2 |  |  | Mar 8:38 | Luk 9:26 |
| **ἅγιον** | holy |  | Psa 68:5 Psa 68:17 Psa 68:24  Psa 68:35 |  | Mar 8:38 | Luk 9:26 |
| **αἴρω** | take up, away |  |  |  | Mk. 8:34 | Lk. 9:23 |
| **ἀκολουθέω** | follow |  |  |  | Mk. 8:34 | Lk. 9:23 |
| **ἁμαρτωλός** | sinners, sinful |  | Psa 68:2 |  | Mk. 8:38 |  |
| **ἄνθρωπος** | man, men | Exod. 33:20 | Ps. 68:18 |  | Mk. 8:31 Mk. 8:33 Mk. 8:36 Mk. 8:37 Mk. 8:38 | Lk. 9:22 Lk. 9:25 Lk. 9:26 |
| **ἀνίστημι** | rose up,  rise |  | Psa 68:1 |  | Mk. 8:31 |  |
| **ἀπαρνέομαι** | deny, reject |  |  |  | Mk. 8:34 | Luk 9:23 |
| **ἀποδοκιμάζω** | rejected |  |  |  | Mk. 8:31 | Lk. 9:22 |
| **ἀποκτείνω** | killed | Exo 32:12 Exo 32:27 |  |  | Mk. 8:31 | Lk. 9:22 |
| **ἀπόλλυμι** | destroyed,  lose |  | Psa 68:2 |  | Mk. 8:35 | Lk. 9:24 Lk. 9:25 |
| **ἀρχιερεύς** | high priest,  chief |  |  |  | Mk. 8:31 | Lk. 9:22 |
| **βασιλεία** | kingdom |  | Psa 68:32 |  | Mk. 9:1 | Lk. 9:27 |
| **γενεά** | generations | Exo 34:7 |  |  | Mk. 8:38 |  |
| **γεύομαι** | taste |  |  |  | Mk. 9:1 | Lk. 9:27 |
| **γινώσκω** | know | Exo 33:13 |  |  |  |  |
| **γραμματεύς** | scribes |  |  |  | Mk. 8:31 | Lk. 9:22 |
| **δεῖ** | must |  |  |  | Mk. 8:31 | Lk. 9:22 |
| **δίδωμι** | give,  gave,  given | Exod. 32:24 Exod. 32:29 Exod. 33:1 | Ps. 68:11 Ps. 68:33 Ps. 68:34 Ps. 68:35 | 2 Sam. 22:14 | Mk. 8:37 |  |
| **δόξα** | glory | Exo 33:5 Exo 33:18 Exo 33:19 Exo 33:22 | Psa 68:34 |  | Mk. 8:38 | Lk. 9:26 |
| **δύναμις** | power,  force |  | Psa 68:11 Psa 68:12  Psa 68:28  Psa 68:33 Psa 68:34 Psa 68:35 |  | Mk. 9:1 |  |
| **εἴδω** | behold,  see,  know | Exo 32:22 Exo 32:23 Exo 32:25 Exo 33:12 Exo 33:13 Exo 33:17 Exo 33:20 |  |  | Mar 8:33 Mar 9:1 | Luk 9:27 |
| **ἐπαισχύνομαι** | ashamed |  |  |  | Mk. 8:38 | Lk. 9:26 |
| **ἐπιστρέφω** | return, turning |  | Psa 68:22 |  | Mk. 8:33 |  |
| **ἐπιτιμάω** | reproach,  rebuke |  | Psa 68:30 |  | Mk. 8:32 Mk. 8:33 |  |
| **ἔπω** | speak,  said | Exod. 32:17 Exod. 32:18 Exod. 32:21 Exod. 32:22 Exod. 32:23 Exod. 32:24 Exod. 32:26 Exod. 32:27 Exod. 32:29 Exod. 32:30 Exod. 32:31 Exod. 32:33 Exod. 33:1 Exod. 33:5 Exod. 33:12 Exod. 33:14 Exod. 33:15 Exod. 33:17 Exod. 33:18 Exod. 33:19 Exod. 33:20 Exod. 33:21 Exod. 34:1 Exod. 34:9 Exod. 34:10 | Ps. 68:22 |  | Mar 8:34 | Luk 9:22 |
| **ἔρχομαι** | come,  came |  |  |  | Mk. 8:34 Mk. 8:38 Mk. 9:1 | Lk. 9:23 Lk. 9:26 |
| **ζημιόω** | forfeit |  |  |  | Mk. 8:36 | Lk. 9:25 |
| **ἡμέρα** | days | Exod. 32:28 Exod. 32:29 Exod. 32:34 Exod. 34:11 Exod. 34:18 Exod. 34:21 | Ps. 68:19 |  | Mk. 8:31 | Lk. 9:22 Lk. 9:23 |
| **θάνατος** | death |  | Psa 68:20 |  | Mk. 9:1 | Lk. 9:27 |
| **θέλω / ἐθέλω** | wanting,  wishes |  | Psa 68:30 |  | Mk. 8:34 Mk. 8:35 | Lk. 9:23 Lk. 9:24 |
| **θεός** | God | Exod. 32:16 Exod. 32:23 Exod. 32:27 Exod. 32:31 Exod. 34:6 Exod. 34:14 Exod. 34:15 Exod. 34:16 Exod. 34:17 Exod. 34:23 Exod. 34:24 Exod. 34:26 | Ps. 68:1 Ps. 68:2 Ps. 68:3 Ps. 68:4 Ps. 68:5 Ps. 68:6 Ps. 68:7 Ps. 68:8 Ps. 68:9 Ps. 68:10 Ps. 68:15 Ps. 68:16 Ps. 68:17 Ps. 68:18 Ps. 68:19 Ps. 68:20 Ps. 68:21 Ps. 68:24 Ps. 68:26 Ps. 68:28 Ps. 68:31 Ps. 68:32 Ps. 68:34 Ps. 68:35 |  | Mk. 8:33 Mk. 9:1 | Lk. 9:27 |
| **ἵστημι** | stood,  stand | Exo 32:26 Exo 33:8  Exo 33:9  Exo 33:10  Exo 33:21  Exo 34:2 |  |  | Mk. 9:1 | Lk. 9:27 |
| **κερδαίνω** | gain |  |  |  | Mk. 8:36 | Lk. 9:25 |
| **κόσμος** | ornament,  world | Exo 33:5 Exo 33:6 |  |  | Mk. 8:36 | Lk. 9:25 |
| **λαλέω** | speak,  spoke,  said | Exo 32:28 Exo 33:9 Exo 33:11 |  |  | Mk. 8:32 |  |
| **λέγω** | saying,  says | Exo 32:17 Exo 32:18  Exo 32:23  Exo 32:27  Exo 33:1 Exo 33:12 Exo 33:14 Exo 33:15  Exo 33:18 |  |  | Mk. 8:33 Mk. 8:34 Mk. 9:1 | Lk. 9:22 Lk. 9:23 Lk. 9:27 |
| **λόγος** | words,  matters | Exo 33:17 |  |  | Mk. 8:32 Mk. 8:38 | Lk. 9:26 |
| **ὁδός** | journey | Exo 33:3 |  |  |  |  |
| **ὅλος** | whole, all |  |  |  | Mk. 8:36 | Lk. 9:25 |
| **ὄπίσω** | rear,  after,  behind | Exo 33:23 Exo 34:15 Exo 34:16 |  |  | Mk. 8:33 Mk. 8:34 | Lk. 9:23 |
| **ὁράω** | sees,  saw | Exod. 32:19 Exod. 32:25 Exod. 33:10 Exod. 33:12 Exod. 33:13 Exod. 33:18 Exod. 33:20 Exod. 33:23 Exod. 34:3 Exod. 34:10 Exod. 34:20 Exod. 34:23 Exod. 34:24 |  | 2 Sam. 22:11 2 Sam. 22:16 | Mk. 8:33 Mk. 9:1 | Lk. 9:27 |
| **οὐκοῦν** | no way |  |  |  | Mar 9:1 | Luk 9:27 |
| **πᾶς** | all,  whole,  every,  entire | Exo 32:26 Exo 33:7 Exo 33:8 Exo 33:10  Exo 33:12  Exo 33:16 Exo 33:17  Exo 34:3 Exo 34:10  Exo 34:11 Exo 34:19  Exo 34:20 Exo 34:23 |  |  |  | Lk. 9:23 |
| **paschō / pathō** | suffer |  |  |  | Mk. 8:31 | Lk. 9:22 |
| **πατήρ** | father | Exod. 34:7 | Ps. 68:5 |  | Mk. 8:38 | Lk. 9:26 |
| **ποιέω** | do,  did,  done,  make,  made | Exod. 32:20 Exod. 32:21 Exod. 32:23 Exod. 32:28 Exod. 32:31 Exod. 32:35 Exod. 33:5 Exod. 33:17 Exod. 34:10 Exod. 34:17 Exod. 34:22 |  | 2 Sam. 22:51 |  |  |
| **πούς** | feet, foot |  | Psa 68:23 | 2Sa 22:10 |  |  |
| **πρεσβύτερος** | elders |  |  |  | Mk. 8:31 | Lk. 9:22 |
| **σταυρός** | up his cross |  |  |  | Mk. 8:34 | Lk. 9:23 |
| **σώζω** | deliver, save |  | Psa 68:20 |  | Mk. 8:35 | Lk. 9:24 |
| **τρεῖς / τρία** | three | Exo 34:23  Exo 34:24 |  |  | Mk. 8:31 |  |
| **τρίτος** | third | Exo 34:7 |  |  |  | Lk. 9:22 |
| **υἱός** | sons | Exo 32:20 Exo 32:26 Exo 32:28  Exo 32:29 Exo 33:5  Exo 33:6 Exo 33:11  Exo 34:16 Exo 34:20 |  |  | Mk. 8:31 Mk. 8:38 | Lk. 9:22 Lk. 9:26 |
| **φωνή** | voice,  sound | Exod. 32:17 Exod. 32:18 | Ps. 68:33 | 2 Sam. 22:14 |  |  |
| **ψυχή** | life, soul |  |  |  | Mk. 8:35 Mk. 8:36 Mk. 8:37 | Lk. 9:24 |
| **ὠφελέω** | profit |  |  |  | Mk. 8:36 | Lk. 9:25 |

**Nazarean Talmud**

**Sidrot of Shmot (Ex.) 32:15 – 34:26**

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

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| **School of Hakham Shaul Tosefta**  **Luqas (Lk) 9:22**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **Mordechai (Mk) 8:31-33**  Mishnah **א:א** |
| **Saying, “It is necessary** for **the Ben Adam** (the son of man – i.e. Prophet) **to suffer many** things **and to be rejected by** some of **the Zekanim** (Elders) **and Kohanim HaGedolim** (Chief Priests) **and Soferim** (Scribes)**, and to be killed, and to be raised on the third day.** | **And he began to instruct them concerning the necessity of Ben Adam’s** (the son of man – i.e. the Prophet) **suffering in many things and be rejected by some of the Zekanim** (Elders) **and Kohanim HaGedolim** (Chief Priests) **and Soferim** (Scribes)**, and be killed, and after three days[[47]](#footnote-47) rise again.** **And he boldly proclaimed these things. And Hakham Tsefet took him aside and tried to reprove him. But when he (Yeshua) had turned his back to Tsefet and looked on his talmidim, he reproved Tsefet, saying, go behind me, adversary! Because** (you are thinking only of yourself) **your heart is not set on the things of G-d, but of the things of men.** |

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| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk) 9:23 - 27**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **Mordechai (Mk) 8:34 – 9:1**  Mishnah **א:א** | |
| **And he said to all** of them**, “If anyone wants to walk as I walk,** he must **lose sight of himself and one's personal interests and hang his life on a executioners stake[[48]](#footnote-48) and walk as a I walk. For whoever will preserve his own personal desires will destroy his soul; but whoever will willingly subdue his soul for my sake, he will rescue his soul from damage. For what benefit is it to a man if he adorns himself with fine ornaments[[49]](#footnote-49)** (jewelry) **at the expense** (damage) **of his soul? Therefore, whoever will be ashamed of me and of my halakhic rulings (Mesorah) in this adulterous and sinful generation, Ben Adam (Son of Man) will also castigate him when he comes into the glory of his Father with the** (His) **messengers who have made a ritual sacrifice of their souls.” But “Amen v’amen I say to you that there are some of those who stand here who will not taste of death until they experience the coming of the Malchut Shamayim** (kingdom/ governance of G-d)[[50]](#footnote-50) **with virtuous power and influence.”** | **And he assembled the congregation with his talmidim, and he said to them, “Whoever longs to walk after me, let him forget himself, lose sight of oneself and one's personal interests and hang his life on an executioners stake[[51]](#footnote-51) and walk as a I walk. For whoever will preserve his own personal desires will destroy his soul; but whoever will willingly subdue his soul for my sake and the sake of the Mesorah, he will rescue his soul from damage. For what benefit is it to a man if he adorns himself with fine ornaments[[52]](#footnote-52)** (jewelry) **at the expense** (damage) **of his soul?[[53]](#footnote-53) Or what will a man give as a ransom for his soul? Therefore, whoever will be ashamed of me and of my halakhic rulings** (Mesorah) **in this adulterous** (lawless) **and sinful generation, Ben Adam** (Son of Man) **will also castigate him when he comes into the glory of his Father with the** (His) **messengers who have made a ritual sacrifice[[54]](#footnote-54) of their souls.” And he said to them, “Amen v’amen I say to you that there are some of those standing here who will not taste of death until they experience** the **coming of the Malchut Shamayim** (kingdom/governance of G-d)**[[55]](#footnote-55) with virtuous power and influence.”** | |
| Romans Chapter 14 ***Hakham Shaul’s School of Remes***  Igeret to The Romans  TS\_NC-75-76 – Tishri 08, 5781 September 26, 2020  **But now accept the one who is unstable[[56]](#footnote-56) in** his **faithfulness[[57]](#footnote-57)** to the mitzvoth and halakhot, **and do not condemn his skills in judgment.[[58]](#footnote-58) For example, the unstable person[[59]](#footnote-59) only knows the** halakhot of **vegetables,[[60]](#footnote-60) but the strong and faithfully obedient knows** the halakhot **concerning all things** kosher.[[61]](#footnote-61) **The one who** knows what he can[[62]](#footnote-62) **eat is not to regard with contempt the one who does not** know what to **eat, and the one who does not** know **what he can eat is not to condemn the one who** knows what he can **eat**, **for God has taken him to Himself**.[[63]](#footnote-63) **So, who are you to judge the talmid** (household servant) **of another** Hakham?[[64]](#footnote-64) **To his own master** (Hakham) **he stands or falls;[[65]](#footnote-65) and he will stand, for the LORD is able to make him stand.[[66]](#footnote-66)**  **¶ But why do you pass judgment** (on) **your** Jewish **brother[[67]](#footnote-67)** without first hearing the judgments of the Jewish Bet Din? **Or, why do you despise your** Jewish **brother? For** **all of us will stand before the judgment seat of God. For it is written, "*By Myself have I sworn, the word is gone forth from My mouth in righteousness/generosity, and will not come back, that unto Me every knee will bow, every tongue will swear.*”** (Isa 45:23)  **¶ So then each one of us will give an account of himself to God.** **Therefore let us no longer** pass **judgment** on **another brother** because this is the occupation of the Jewish Bet Din, **but rather determine this -- not to put a hindrance or obstacle in a brother's way** by eating that which is forbidden. **I know and** am **convinced in the Master Yeshua that no one is intrinsically unclean**;[[68]](#footnote-68) **but to him who knows what is unclean, to him, it is unclean.** **If you, eating that which is unfit** (because you are a novice/new convert[[69]](#footnote-69)) and you **upset your brother, you are no longer walking together in love** (unity). **Do not ruin that for which Messiah died** by eating that, which is unfit. **Therefore, do not let what is a good thing for you** (the life you received in Messiah, becoming partakers of the covenants of promise (Eph. 2:12) **be spoken of as evil** by not following the dietary laws; **for the kingdom** (governance) **of God is not eating and drinking, but righteousness/generosity** conduct according to the Torah and acts of generosity **and shalom** (peace) **and glad acceptance of the Ruach HaKodesh** i.e. Oral Torah. **For the servant of Messiah is acceptable to God** because he follows the Written and Oral Torah **and is approved by** Jewish **men** of nobility - Royal Anashim. **So then, we pursue the things, which make for shalom** (wholeness - unity) **and the building up of one another. Do not tear down the work of God for the sake of** (unfit) **food**. **Everything clean,** (kosher) is acceptable **but** it is **evil for the man who eats** unfit things **and** things, which **give offense**. **It is good not to eat** forbidden **meat or to drink** forbidden **wine, or** (to do anything)**by which your brother stumbles. The faithful obedience, which you have, as your** own conviction **before God. Happy is he who does not condemn himself in what he examines** (to determine if it is fit). **But he who through judgment is condemned if he eats** that which is unfit, **because** his is **not** eating **from faithful obedience; and whatever is not from faithful obedience is sin.** | |
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**Nazarean Codicil to be read in conjunction with the following Torah Seder**

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| --- | --- | --- | --- | --- |
| **Ex 32:15–34:26** | **Ps 68** | **II Sam 22:10-18, 51** | **Mk 8:31-9:1** | **Lk 9:22-27** |

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

**Walk - הָלַךְ**

The bimodal aspects of the present pericope conjoined with the Luqan Tosefta are overwhelming. This pericope when read in the approach of Pesach also speak of Yeshua’s crucifixion. Yeshua uses Hakham Tsefet’s desire to keep Messiah in the present age rather than embrace the coming governance of G-d through the Bate Din as a means of teaching how to make a living sacrifice of the soul/Neshamah. As we have stated, strengthening always comes at a price. The theme of discipleship bridges across the readings of our Torah Seder. Moshe calls for the congregation’s obedience to the Torah and faithful obedience to him as their leader. Those who failed to join with him were in fear for their lives.

Hakham Tsefet was guilty of wanting the Master to stay and be the quintessential Torah Scholar that everyone was waiting for. The difficulty with this mindset is that it often leads to lethargy. It is much easier to have the Hakham answer the question than it is to search it out for yourself. This is exactly what Yeshua was trying to say when he retorted with the question “but who do you say I am?” In other words, have you thought this process through to its most logical end and what are the consequences?

Yeshua addresses the true nature of being Kings and Priests to G-d. Likewise, Yeshua is teaching the congregations and his talmidim the power of devotion to talmud Torah (Torah study). We also note the great reward in becoming a talmid of the Torah. C.S. Lewis notes that, “We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered to us.”[[70]](#footnote-70) This is by no means an attack on drink or sex. These are G-d’s creations as well. Furthermore, they have their place in life and we will be judged for not having enjoyed those pleasures. The point at hand is that we fail to realize the great beauty of the Torah by placing everything else in its stead. We can learn how to demonstrate how prayer is the judgment of one’s self. This week Yeshua shows that we can also judge our level of worth by our degree of personal dedication to the Torah. Much like the Shofar, that gives the “awakening blast” at Rosh HaShanah, Yeshua heralds the importance of the Mesorah and devotion to its mores. Only those who have endeavored to understand the Torah can appreciate the sentiments of the Master. Because the Torah is a core principle in and of itself, it constitutes a vital part of man’s personality. The Master is very aware of this principle. We must remind the reader that the Torah is the universe/cosmos. As such, it is an integral part of every human being. The abandonment of self for the sake of Torah is finding the path of our true identity.

Yeshua as well as his talmidim, i.e. Hakham Shaul favors the wordהָלַךְ – “walk,” which means to “walk in G-d’s truth.”[[71]](#footnote-71) הָלַךָ (halakhah) is a way to walk – conduct oneself according to the mitzvot (commandments).[[72]](#footnote-72) The Talmud records an “Aramaic phrase, ***hikheta****,* which is the parallel to the Hebrew word ***halakhah****,* which means *this* is the way to go.”[[73]](#footnote-73) By and large, ***halakhot***[[74]](#footnote-74) are the decisions of the Hakham concerning the practical application of the mitzvot. As we have stated elsewhere, the Rabbis/Sages/Hakhamim have been the subject of much ridicule. They have been blamed for placing an unbearable yoke on the Jewish people. This is always the view of an “outsider” and never the opinion of the Jewish people. Green states the case of ***halakhah*** determined by the Hakhamim[[75]](#footnote-75) as follows:

“Some of these decisions required great courage. The sage staked not only his this-worldly reputation, but even his very soul, on the legitimacy of a daring interpretation of halakhah, especially one that would allow more freedom, and hence risk violating the will of heaven.”[[76]](#footnote-76)

The Hakham does not enter the process of making halakhic decisions lightly. Much like the Sofer (scribe) who makes a Torah Scroll, the Hakham has ***Yirat HaShamayim***(fear or reverence of G-d) enough to walk very softly when weighing the souls of men by making halakhic decisions and rulings. Yeshua’s attitude towards his halakhic rulings is not trivial. He perfectly understands the value of the soul. Because he knows the worth of the soul, he can determine applicable halakhot that will rescue the soul from the fires of Gehinnom.

Hartman[[77]](#footnote-77) notes that *halakhah* revolves around two poles. The first being “legal” and the second being “detailed rules of behavior that are rational.” Both poles give way to the desire to have an intimate “covenantal relationship between Israel and G-d.”[[78]](#footnote-78)

The value of “fixed formulations of conduct” are the result of peace (shalom) and genuine freedom. This notion refutes the claim that Judaism purports “legalism.” When the congregation accepts a standard of the Torah’s mitzvot as explained by a Hakham, they “walk” in freedom. How so? They stake their practice on the words of their Hakham. The question now arises, who wants to be a Hakham with so much at stake? The answer is not really so complex. If we understand that the mitzvot, as interpreted by the Hakhamim, to be expressions of G-d’s love for His people we can see that the Hakhamim have one single agenda. That agenda is much like the “best man” to the Bridegroom. The Hakhamim usher the Groom into the place where he can be united with the Bride. The Hakham guards the relationship between G-d and Yisrael through his teachings and halakhic determinations. As we have learned, “G-d [is] in search of Man.”[[79]](#footnote-79) The question of ***“where art thou”*** is answered in the Abrahamic statement: ***“I am here.”[[80]](#footnote-80)***

The difficulty in our opinion is that the teachings of the Hakhamim are often hard to bear. Consequently, the audience is often minimal. Again, through these teachings the Hakham is like the groomsman who is meticulous when it comes to the Grooms attire. He must appear before the Bride (Shekinah) in his finest suit. Were it not for the work of the Hakhamim the Groom might appear before the Bride in his pajamas. Through the Hakhamim, we have a preservation of honor and respect.

**Messengers who ritually sacrifice their souls**

The Greek word ἅγιος – hagios, is usually translated as “holy” or “sacred.” Neither of these words fully defines **ἅγιος –** *hagios.* This is because **ἅγιος –** *hagios* contains the idea of those things, which are ritually consecrated and offered. When it is used to speak of people, it usually defines them in terms of being ritually clean and fit to offer sacrifices in the Bet HaMikdash. This word may very well have originated in Hebrew. The closest possible association we can make is that derived from the Hebrew word **חג** *chag*,[[81]](#footnote-81) which is a festival, festival sacrifice, or a solemn sacrifice. By means of this definition, we can see the “messengers” who have withheld nothing in their service to HaShem.

**Ps. 103:20 Bless the LORD, you His angels, Who excel in strength, who do His word, Heeding the voice of His word.**

**Therefore, whoever will be ashamed of me and of my halakhic rulings** (Mesorah) **in this adulterous** (unlawful) **and sinful generation, Ben Adam** (Son of Man) **will also castigate him when he comes into the glory of his Father with the** (his) **messengers who have made a ritual sacrifice of their souls.”**

We cannot explain the profundity of these words here. We will endeavor to simplify their content for the sake of context and Peshat. This week being the final week of “strengthening,” we see that those who “excel in strength” are those who have survived the preparatory introspection preceding Rosh HaShanah and Yom Kippur. The “angels” are not winged creatures who fly about in the heavens. The (seven) “angels” are the (seven) “**Tsadiqim**” who have made themselves a living sacrifice[[82]](#footnote-82) as is taught by Hakham Shaul. Hakham Shaul sees this as a “reasonable request.”

**Yochanan** (Jn.) 15:13 “**Greater love has no one than this, thanto lay down one's soul** (life) **for his friends.”**

Yeshua shows how the “angels” of the congregation sacrifice themselves. By changing Yochanan’s words we can see the devotion of the seven Paqidim, “**Greater love has no one than this, thanto lay down one's soul** (life) **for his congregation** (friends).” Being an “angel” of the congregation means the forfeiture of life, personal desires for the sake of the Esnoga. However, one who is a true “angel” of the congregation has a greater desire to serve than personal whims and desires.

**Adorned in Jewelry**

The Torah Seder, as noted above in the footnotes calls for the removal of jewelry as a sign of their repentance. The Mordechai passage usually translates something like this, “**For what does it profit a man to gain the whole world, and forfeit his soul**?” We have opted for a different translation because of the language of the Greek text and contextual, verbal parallel between the Torah Seder and the Pericope of Mark. Let us look first at the Greek text of both passages and then look at the parallel and Yeshua’s systematic use of the Shemot 33 text as a model for his lecture.

Here is the Greek text of Mordechai paralleled to Shemot.

|  |  |
| --- | --- |
| **Mordechai 8:36** | **Exod. 33:6-7** |
| 36 ti, ga.r wvfelei/ a;nqrwpon kerdh/sai to.n **kosmon**[[83]](#footnote-83) o[lon kai. zhmiwqh/nai th.n yuch.n auvtou/È | 6 καὶ περιείλαντο οἱ υἱοὶ Ισραηλ τὸν **κόσμον** αὐτῶν καὶ τὴν περιστολὴν ἀπὸ τοῦ ὄρους τοῦ Χωρηβ |
| For what benefit is it to a man if he adorns **(Kosmos)** himself with fine ornaments at the expense (damage) of his soul? | So, the children of Israel stripped themselves of their **jewelry** by Mount Horeb. |

We have highlighted the Greek word **κόσμον*,* – *kosmon***in this particular case. This word usually translates as “world,” i.e. “he who gains the whole world,” or cosmos as a world order or system. However, the translation “he who gains the whole world,” suffers contextually. The reason for this point is that very few people will be able to control or “gain” (master) the entire world. This speech can be read metaphorically, but never in Peshat. This is because when we read from Peshat we do not use metaphoric language. Often time there will be analogous or comparative speech, but Peshat never uses metaphoric language. Therefore, we contend that, it is below the ambition of most people to try to master the entire world. While there are those who will undoubtedly try to master the “whole world” very few will ever reach that level. Contextual interpretation is a VITAL hermeneutic. The context above is not “gaining the entire world.” Our context is established in the previous pericope and continues through this pericope. That context is established in Yeshua’s words to Hakham Tsefet, “Because (you are thinking only of yourself) “your heart is not set on the things of G-d, but of the things of men.” Therefore, our present context is about personal pursuit’s attainments and accomplishments. Given this perspective, the translation we have offered fits much better.

The context now parallels the Torah Seder. The Torah Seder requires the B’ne Yisrael to strip themselves of anything that might be an unusual elevation of one’s “soul” per se. Yeshua is demonstrating that the only pursuit worthy of full commitment is the Malchut Shamayim.

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

**A Time for Rebuke – Judgment begins at G-d’s House**

Prayerfully we do not need to call our readers to the importance of understanding the present period or rebuke and admonition. We would also opine that the “rebuke” is not aimed at the whole congregation. The rebuke is aimed at the powers that control the “Esnoga,” (Synagogue). It should be perfectly evident from our reading of Hakham Shaul’s Igeret to the Romans that he is castigating those who take up ultra-legalistic practices. One of the greatest forms of abuse suffered in the Esnoga is that of overbearing legalism that takes no concern of the level that some fledgling talmidim and new converts experience. Excessive chiding of those who are not as faithful as others is NOT acceptable in the House of G-d. It was this kind of scenario, which brought the Temple to destruction. Likewise, we fail to have true compassion is equal to murder. When we make others blush from our rebuke, it is equal to murder. So heinous is the crime that the Sages tell us that the highest sacrifice one could offer was required at the Temple.[[84]](#footnote-84) The Sages surely believed that shaming another is one of the most serious sins one can commit. An entire thesis can be written about all the statements made by the Talmud and Midrash that relate to shaming another person. Yosef son of Ya’aqob is the perfect example. While Yosef (Joseph) tested the loyalty and repentance of his brothers, he did not shame them openly when revealing himself to them. As such, we have a positive lesson concerning embarrassment and rebuke. The Torah forbids harming the physical person of a fellow Jew. And, the Rabbis took these laws and halakhot very seriously, and they applied the same fences to harming the psyche of a brother. They considered psychological harm, as bad, and sometimes worse, than physical harm. We have mentioned in the recent past that we can leave marks on our souls for sins that we have committed. Some, as we have said “cannot be removed by repentance.” This is especially true of embarrassment and psychological harm to the soul of the Jewish brothers and sisters. The result of such practices leaves a mark on the soul who has been embarrassed and the one who has committed this heinous crime.

**Lashon HaRa**

Stop to consider the experience of Miriam the sister of Moshe Rabbenu. She did not speak Lashon HaRa against her brother. Her crime was worse. How so? She wanted to elevate herself to the same level as the Prophet (Moshe) who could speak to G-d face to face. She was smitten with leprosy, as we all well know. What would we look like if we were smitten with a similar disease for shaming and speaking Lashon HaRa against others? Certainly, we would feel embarrassed to even be seen in the Esnoga! This time of rebuke has special connotations of guarding our "tongue from speaking evil.” Are we sincere when we recite this prayer? Or, has it become rote?

**Rebuilding Messiah**

**“So, who are you to judge the talmid** (household servant) **of another** Hakham? **To his own master** (Hakham) **he stands or falls; and he will stand, for the LORD is able to make him stand.”**

Hakham Shaul’s rebuke is most likely against a Shammaite and his ultra-legalistic bile. This bile pouring from the mouth is nothing short of pure wickedness. It is the office and occupation of the Hakham to shepherd the sheep of his flock. The matter is not given to those who cannot control their evil impulse to demean and humiliate others.

**m. Aboth 3:8** R. Dosetai b. R. Yannai in the name of R. Meir says, “Whoever forgets a single thing from what he has learned—Scripture reckons it to him as if he has become liable for his life,

**m. Aboth 3:11** R. Eleazar the Modite says,

* **“He who treats Holy Things as secular,**
* **he who defiles the appointed times,**
* **he who humiliates his fellow in public,**
* he who removes the signs of the covenant of Abraham, our father, (may he rest in peace), and …

“even though he has in hand learning in Torah and good deeds, **will have no share in the world to come.”**

Now if we believe that Hakham Shaul is only giving a rebuke we have missed his allegorical message. Hakham Shaul is perfectly in tune with Hakham Tsefet’s description of the Master’s crucifixion. The unruly tongue is immediately noticed in the present and previous Peshat pericope of Mordechai (Mark). “**And when some of the bystanders heard him,** (they) **said, "Behold** (hear - listen), **he is calling** (for) **Eliyahu!"[[85]](#footnote-85)**” We saw the same lesson in last week’s pericope of Mordechai. Hakham Tsefet is telling us that our tongue used in humiliation of brethren is equal to the crucifixion of the Master. It need not be corrupt Priests, a Roman hoard of soldiers with spears and scarlet robes. We can see the crucifixion of the Master in the humiliating words spoken among brethren.

It would seem evident that these matters are tools of destruction with cosmic affect. While our primary focus should be “tikun,” we destroy the works of our rectification by the evil of our mouth. This is tantamount to the fragmenting of the body of Messiah. Our sojourn in exile is perpetuated by the guile of our mouths.

As talmidim of the Master, we live and dwell in the **sphere** of Messiah. Our life is Messiah to our circle of influence. Hakham Shaul is not just speaking about keeping “Kosher.” Again, if we do not peer into the allegorical world, we will miss the whole message. The allegory of eating and kosher is that of “sanctifying” (making holy - “**set apart** (**ἅγιος** *hagios*) **for God's service** (purposes) **by formal, legal restrictions and limitations.”**) our sphere. Our “sphere,” “place in the sefirot” is the realm G-d has granted us to labor in to make tikun on the cosmos. We are to take those things, which are mundane and make them sacred (holy) before G-d.

Hakham Shaul’s paradigm of eating in holiness is a perfect example of the supreme state of man. A necessary mundane practice is elevated to the level of holiness by keeping kosher, saying the appropriate brakhot and offering the appropriate thankfulness for our privilege of eating at the LORD’s table. This mundane experience becomes a practice of normal mysticism elevating the cosmos in tikun. Hakham Shaul’s pericope offers a solution to making a repair of Messiah’s fragmented body. Each of **you are built into a Mishkan[[86]](#footnote-86)** (a spiritual house), **a holy** (separated) **priesthood,[[87]](#footnote-87)** of Hokhmah **to offer up sacrifices[[88]](#footnote-88) of the breathed[[89]](#footnote-89)** Torah **received from God through Yeshua HaMashiach.”[[90]](#footnote-90)**

Many aspects of Messiah have become fragmented and distorted. We labor daily to restore the lectionary of the Master’s time. Each translation and commentary is a step towards rebuilding Messiah. Our august body must gather in weak and strong. It is not the place of the strong to belittle or badger those who are less faithful. It is their obligation to model and love the wayfaring sheep of the pasture.

**Hakham Shaul and Psalm 132**

Tzion (v.13) as located in Yerushalayim is the place where G-d builds his sanctuary. Thus, it is our place to build ourselves as a dwelling place for G-d. In so doing we reconstruct the fragments of Messiah. The “resting place” (v. 14) is a place where G-d can dwell undisturbed. This place is a habitation of “calm” where the Divine presence can dwell in an atmosphere of Kodesh, (holiness) because we labor in Torah study. The priests who have prepared themselves as a dwelling place are clothed with Yeshua[[91]](#footnote-91) (v. 16). The phrase “**The horn of David to spring forth**” has two indications that it is speaking of Messiah. The word “horn” symbolizes Messiah’s strength and “spring forth” is related to his being the “Branch.” However, the passage that inspires us the most is verse 18. “His enemies I will clothe with shame, But, upon himself his crown[[92]](#footnote-92) will shine.” The word for shine here means, “Sparkle”[[93]](#footnote-93) as is the case in Ezekiel 1:7. This connects the Psalm with our present pericope of Mark allegorically because even though Messiah must be exiled when we “rebuild Messiah” his crown (Keter) will “sparkle.” The wise will understand.

Come and see!

**Romans 14:**10-13 **¶ But why do you pass judgment** (on) **your** Jewish **brother[[94]](#footnote-94)** without first hearing the judgments of the Jewish Bet Din? **Or, why do you despise your** Jewish **brother? For** **all of us will stand before the judgment seat of God. For it is written,[[95]](#footnote-95) "*By Myself have I sworn, the word is gone forth from My mouth in righteousness/generosity, and will not come back, that unto Me every knee will bow, every tongue will swear.*”** (Isa 45:23)

These words of Hakham Shaul are directly related to Gentile converts who think they are qualified to judge the actions and activities of their Jewish brothers.

**¶ So then each one of us will give an account of himself to God.** **Therefore, let us no longer** pass **judgment** on **another brother** because this is the occupation of the Jewish Bet Din, **but rather determine this -- not to put a hindrance or obstacle in a brother's way** by eating that which is forbidden.

Hakham Shaul is drawing on a wealth of information connected to the present materials. Hakham Shaul’s allegory is seated in the passage from B’Midbar (Numbers) cited above.

**Heb 5:14 But solid food** (meat) **is for the mature, who because of** (habitual) **practice have their senses trained to discern good and evil.**

It is true enough that we will be judged by G-d for the deeds we have done. However, the true message of Hakham Shaul is for each talmid (disciple) to master his sense perception and judge himself.

**Rom. 14:17** **for the kingdom** (governance) **of God is not eating and drinking, but righteousness/generosity** conduct according to the Torah and acts of generosity **and shalom** (peace) **and glad acceptance of the Ruach HaKodesh** i.e. Oral Torah.

Amen Ve Amen

### Some Questions to Ponder:

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week

### Blessing After Torah Study

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

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

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

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

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

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

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

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

### Next Shabbat:

**Hag HaSukkoth**

**Feast of Tabernacles**

**5781 Anno Mundi**

## Tishri 15, 5781 – Tishri 23, 5781

**Evening Friday October 2 – Evening Sunday October 11, ‏2020**

**Your Distinguished guest at your Sukkah: Abraham Abinu representing love and kindness**

**Morning Service Sukkoth 1st Day**

**Morning Service Tabernacles (day One) – Tabernáculos (Primer Día)**

Torah:              Vayikra (Leviticus) 22:26 – 23:44; B’midbar (Numbers) 29:12-16

Ashlamatah:     Zekharyah (Zechariah) 14:1-21

Psalm:              Psalm 113:1-9

N.C.:                I Thessalonians 1:1-10 + 2:1-12 & Revelation 3:7-14

**Torah Reading:**

Reader 1 – Vayikra 22:26 – 23:3

Reader 2 – Vayikra 23:4-14

Reader 3 – Vayikra 23:15-22

Reader 4 – Vayikra 23:23-31

Reader 5 – Vayikra 23:32-44

Maftir – B’midbar 29:12-16

- Zekharyah 14:1-21

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**Coming Festival:**

**Yom HaKippurim – “Day of Atonements”**

**(Sunday Evening 27th of September – Monday 28th of September 2020)**

**Separate Seder will be sent**

**For further info see:**

<http://www.betemunah.org/kippur.html> ; <http://www.betemunah.org/awesome.html> ; <http://www.betemunah.org/kohen.html> and <http://www.betemunah.org/atonemen.html>

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### Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

Please e-mail any comments to [chozenppl@gmail.com](about:blank)

1. It was the Torah that set the earth on a solid foundation; Gen. R. 66:2. [↑](#footnote-ref-1)
2. Tehillim (Psalms) 68:9 [↑](#footnote-ref-2)
3. Shabbat 89b [↑](#footnote-ref-3)
4. Maaseh Rav 196 [↑](#footnote-ref-4)
5. This introduction was edited and excerpted from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-5)
6. *The Book of Tehillim*, Me’am Lo’ez, Psalms III, Chapters 62—89, byRabbi Shmuel Yerushalmi, Translated and adapted by Dr. Zvi Faier. [↑](#footnote-ref-6)
7. Sanncherib’s downfall took place on the night of Passover, as we read in the haggada. [↑](#footnote-ref-7)
8. Ibid. 6, cf. Obadiah 1:21 [↑](#footnote-ref-8)
9. 2 Samuel 10:6-7 [↑](#footnote-ref-9)
10. Ibid. 6 [↑](#footnote-ref-10)
11. Tehillim (Psalms) 68:28. [↑](#footnote-ref-11)
12. Ibid. 6, Tehillim (Psalms) 68:2. [↑](#footnote-ref-12)
13. Ibid. 6 [↑](#footnote-ref-13)
14. Based on Shabbat 89a. [↑](#footnote-ref-14)
15. I.e. Moses had to wrestle (metaphorically) with the angels, who pleaded that man was unworthy of receiving the Torah. This interpretation of ‘Thou hast ascended’ accords with the view of R. Jose in Suk. 5a that Moses did not actually ascend on high. [↑](#footnote-ref-15)
16. The angels had asked God to give the Torah to them; Shab. 88b. [↑](#footnote-ref-16)
17. Without any hardship. [↑](#footnote-ref-17)
18. The price being that for forty days and nights he neither ate, drank, nor slept (Mah.). [↑](#footnote-ref-18)
19. After one labors for the Torah, it is then given to him as a gift and as a reward; cf. infra, XXXIII, 2. [↑](#footnote-ref-19)
20. Bereshit (Genesis) 18. [↑](#footnote-ref-20)
21. *Pirke de Rabbi Eliezer* *46* has a similar midrash with an interesting ending*: When the ministering angels saw that the Holy One, blessed be He, gave the Torah to Moses, they also arose and gave unto him presents and letters and tablets for healing the sons of man, as it is said, “Thou hast ascended on high, thou hast led thy captivity captive; thou hast received gifts among men”* (Ps. 68:18). [↑](#footnote-ref-21)
22. Vayikra (Leviticus) 15:25 [↑](#footnote-ref-22)
23. Bamidbar (Numbers) 19:14 [↑](#footnote-ref-23)
24. Tehillim (Psalms) 68:19 [↑](#footnote-ref-24)
25. E.V. ‘thou hast led captivity captive’. [↑](#footnote-ref-25)
26. Primarily on earth, because the Torah is there; yet also in Heaven, in accordance with His promise to the angels (‘E.J.). [↑](#footnote-ref-26)
27. *Gratis* means ‘without charge; free’. [↑](#footnote-ref-27)
28. This verse relates to Moshe when he ascended the mountain and was given by G-d, not only the Torah, but also the ability to share his given gifts to men in the form of the 70 Elders of Israel and Joshua (a figure of Yeshua). Conversely, Yeshua as the second Moshe (Deut. 18:15) relives this experience again, and reinvigorates these gifts which were temporarily weakened because of the multitude of sins amongst our people. The first gift, which we must acknowledge is Matan HaTorah – the gift of the Torah. Moshe Rabbenu (Moses our Teacher) brought down from Har Sinai the most precious gift for all humanity, i.e. the Torah. Then Moshe, establishing the Messianic pattern gave of himself to the seventy. In the same way that Moshe established a hierarchal system of Theocratic Government Yeshua reinforced this same principle. [↑](#footnote-ref-28)
29. Ascension “on high” here is in reference to Yeshua must be allegorical at minimum. The “ascension” of Yeshua is after his resurrection. While some theologians will suggest that these “gifts” were “poured out” at Shavuot/Pentecost with the so-called “outpouring of the Holy Spirit” we cannot agree with this line of thought. We will not argue at length the truth that the “Holy Spirit” is in fact the Breathing of the Mesorah. The anniversary date of Matan HaTorah is Shavuot/Pentecost. Therefore, if Yeshua gave “gifts to men” like Moshe Rabbenu, the first gift MUST be the Torah! Secondly, he can establish the unified community through the 10 Officers of the congregation. [↑](#footnote-ref-29)
30. What has been deemed the “Five-fold Ministry” by Christian theologians is an Ecclesiology that has existed in the Jewish Esnoga (Synagogue) for millennia. This Ecclesiology is a structured order of seven men. There are three Parnasim (pastors) that occupy the office. [↑](#footnote-ref-30)
31. Within Rabbinic Judaism as it developed in Talmudic and post-Talmudic times, the concept of tradition took on an added significance, reflected in the general term ***masoret***, a word based on the biblical Hebrew root *˓SR*, meaning to bind or imprison. This root yields the biblical Hebrew term ***masoret*,** found at Ezek. 20:37, which refers to the “bond of the covenant” ﻿ into which God promises to return the rebellious people of Israel. This sense of the term tradition, as a bond or fetter that assures correct practice of the law, appears as well in Rabbinic sources. Aqiba in particular, calls tradition a “fence around the Torah” (M. Ab. 3:13), reflecting the frequent implementation of restrictive measures that assure compliance with the actual word of the Torah. Tradition, in this interpretation, protects people from violating the Torah. The Septuagint for this verse reads, “I will let you go in by number.” RSV here translates the Greek rather than the Hebrew. On this term, see Francis Brown, et al., *A Hebrew and English Lexicon of the Old Testament* (Oxford, reprint, 1974), p. 64, s.v., *msrt*. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1462 [↑](#footnote-ref-31)
32. The standard medieval Hebrew term for this genre is ***derashah***; the most common term for the one who delivers the sermon is ***darshan***; the verb “to preach” is ***li-derosh***. All three words are linked with the biblical root meaning, “to seek, demand, investigate.” The same root provides the word *midrash*, used in Rabbinic literature to indicate a mode of study focusing on careful interpretation of a biblical verse, the interpretation itself, and the literary work containing a collection of such interpretations. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The Encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1320 [↑](#footnote-ref-32)
33. cf. 1 Corinthians 12:10 [↑](#footnote-ref-33)
34. **καταρτισμός** – *katartismos* being able to meet the demands of the ministry within the Esnoga. This also refers to order. Therefore, the “perfecting of the Saints” means to bring social order to the Congregation. The root **ἄρτιος** is used in mathematics as the basic principle in numbers and partly one of the ten basic principles. [↑](#footnote-ref-34)
35. cf. Abot 1:1 [↑](#footnote-ref-35)
36. Heb. ben Elohim – the judge, i.e. Messiah [↑](#footnote-ref-36)
37. **τέλειος** – *teleios,* **Goal** is translated in various ways. Sometimes it is translated in a way that seems to annul the Torah. cf Rom. 10:4 which is usually translated… “(Rom. 10:4) For Christ is the end of the law for righteousness to everyone who believes.” This verse, correctly translated… (Rom. 10:4) **For Messiah is the GOAL (τέλειος – *teleios*) of the Torah for righteousness/generosity to everyone who is faithfully obedient**. Therefore, we define maturity as the “Goal” and being like Messiah, and to possess his relationship to the Torah/Mesorah! [↑](#footnote-ref-37)
38. **πλήρωμα** – *pleroma* full of Messiah. Or we might here say that we must be full of Messiah’s Mesorah. [↑](#footnote-ref-38)
39. While the Greek word **πνεῦμα** – *pneuma* carries the connotations of the Hebrew word **רוּח, πνεῦμα –** *pneuma* does not perfectly match **רוּח.** Therefore, Hakham Shaul uses **ἄνεμος** – *anemos.* This is partly because the Remes analogy that he is positing is that of a ship being tossed by wind and wave. [↑](#footnote-ref-39)
40. The power of the Ten (3+7) men is given for the building up of the Congregation. The individual officers each have their place and purpose. Therefore, the collegiate officers in unity protect the Congregation against deception. This unified group of officers has protected the Jewish people for millennia against many types of deception. [↑](#footnote-ref-40)
41. See expression in the verse Kohelet:13, Yisron Ho’or Mitoch Hachoshech. See also Likkutei Sichos, Vol. 20, p. 528. [↑](#footnote-ref-41)
42. Atziluth or Atzilut (also Olam Atzilut, עולם אצילות, literally "the World of Emanation"), is the highest of four worlds in which exists the Kabbalistic Tree of Life. Beriah follows it. It is known as the World of Emanations, or the World of Causes. [↑](#footnote-ref-42)
43. Beriah (Hebrew: בריאה or בריה), (also known as Olam Beriah, עולם בריאה in Hebrew, literally "the World of Creation"), is the second of the four celestial worlds in the Tree of Life of the Kabbalah, intermediate between the World of Emanation (Atzilut) and the World of Formation (Yetzirah), the third world, that of the angels. [↑](#footnote-ref-43)
44. Luchot = tablets of stone with the ten words. [↑](#footnote-ref-44)
45. **Went down** (descended) - ירד, Strong’s number 03381. [↑](#footnote-ref-45)
46. Verbal Tallies for Romans not available at this time [↑](#footnote-ref-46)
47. While the text is Peshat it does not require that Yeshua be in the grave for 72 hours. [↑](#footnote-ref-47)
48. See translation of Mordechai [↑](#footnote-ref-48)
49. See translation of Mordechai [↑](#footnote-ref-49)
50. See translation of Mordechai [↑](#footnote-ref-50)
51. **σταυρός** – *stauros* is translated as “cross” in many translations. We can agree with the fact that it was a “cross” only because of the heading over Yeshua’s head declaring him to be the “King of the Jewish people.” Otherwise, **σταυρός** – *stauros* is only the stake that the executioners placed all their victims on. The Strong’s entry offers the following information, “A well-known instrument of most cruel and ignominious punishment, borrowed by the Greeks and Romans from the Phoenicians; to it were affixed among the Romans, down to the time of Constantine the Great, the guiltiest criminals, particularly the basest slaves, robbers, the authors and abetters of insurrections, and occasionally in the provinces, at the arbitrary pleasure of the governors, upright and peaceable men also, and even Roman citizens themselves.” Strong, J. (1996). *The Exhaustive Concordance of the Bible : Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* Ontario: Woodside Bible Fellowship. G4716

    See also Hengel, Martin. *Crucifixion in the Ancient World and the Folly of the Message of the Cross*. 1st American ed. Philadelphia: Fortress Press, 1977. [↑](#footnote-ref-51)
52. Acquire the sum total of earthly wealth. Bratcher, R. G., & Nida, E. A. (1993], c1961). *A handbook on the Gospel of Mark*. Originally published: A translator's handbook on the Gospel of Mark, 1961. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 267

    KO´SMOS, ou( o`, order, ko,smw| and kata. ko,smon in order, duly, Il., etc.; ma.y avta.r ouv kata. ko,smon Ib.; ouvdeni. ko,smw| in no sort of order, Hdt., Att. 2. good order, good behaviour, decency, Aesch., Dem. 3. the form, fashion of a thing, Od., Hdt. 4. of states, order, government, Hdt., Thuc. II. **an ornament, decoration, embellishment, dress**, Il., etc.; esp. of women, Lat. mundus muliebris, Ib., Hes., etc.:-in pl. **ornaments**, Aesch., etc. 2. metaph. honour, credit, Hdt., Soph., etc. III. a regulator, title of the chief magistrate in Crete, Arist. IV. the world or universe, from its perfect order, Lat. mundus, Plat., etc. 2. mankind, as we use 'the world,' N.T.

    Cf. Shemot 33:4 where we have a verbal connection through the idea of jewelry. [↑](#footnote-ref-52)
53. ‘To forfeit his life,’ ‘to suffer loss of his life’: clearly the meaning is *not* ‘to die,’ as though physical existence was the meaning of *psuchē* ‘life’ in this context (cf. previous verse). Ibid [↑](#footnote-ref-53)
54. Mordechai’s words **ἅγιος –** *hagios* usually translated “holy” or “sacred.” We have opted to see the meaning of the word **ἅγιος –** *hagios* the idea of being a sacrifice as the word may have originated from the Hebrew *hagigah*. [↑](#footnote-ref-54)
55. **Kingdom/governance** (sovereignty) **of G-d** through the Hakhamim and Bate Din as opposed to human kings and presidents. Whereas until that time Israel had been under kings appointed by G-d, a new dispensation, for lack of a better word, of the governance of G-d was about to be inaugurated after the fall of the Temple and the discontinuance of the Sanhedrin whereby G-d’s people would be ruled by judges and Rabbinic tribunals as it was after Joshua. This system of Judges and Rabbinic Tribunals (Bate Din) required a legal tradition (body of oral Law) which is the “good news” that Yeshua was proclaiming. **Also note the subliminal theme associated with Rosh HaShanah** [↑](#footnote-ref-55)
56. We see the “weak” and or “unstable” “one” as either a new convert or a novice talmid that knows little of halakhah. As such the “one” is not capable of making any type of decision in agreeance with Biblical mitzvot, halakhot in relation to diet i.e. kosher or the Biblical lectionary. See further below.

    **ἀσθενέω** – weak and unstable, Bauer, Walter, and F. Wilbur Gingrich. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature, Second Edition*. Edited by William F. Arndt and Frederick W. Danker. 2nd edition. Chicago: The University Of Chicago Press, 1979. p. 142-143 [↑](#footnote-ref-56)
57. Accept these as talmidim because they need guidance in how to be faithful etc. [↑](#footnote-ref-57)
58. Implying the idea of, being reminded that he is a new convert and not yet skilled or schooled in anything beyond the Peshat of Hakham Tsefet. [↑](#footnote-ref-58)
59. See below where we relate this activity to the novice talmid or the new convert. [↑](#footnote-ref-59)
60. λάχανα – herbs, from λαχαίνω meaning to dig. Herbs grown on land cultivated by digging: *garden-herbs, vegetables.* [↑](#footnote-ref-60)
61. Kosher being the result of knowing all things that are permitted or not permissible to eat, i.e. the laws of kosher [↑](#footnote-ref-61)
62. Knowing the halakhot of Kosher [↑](#footnote-ref-62)
63. Here is an expression showing that the one who knows the Laws, halakhot and mitzvoth of Kosher is involved in “sanctified” eating. His eating being “set apart” to G-d. [↑](#footnote-ref-63)
64. The verse should read, **“So how are you, a talmid** (servant) **from the house of Shammai qualified to judge a talmid** (servant) **from the house of Hillel?** Servant can also be a student – talmid. We see that this is most likely the case with Gamaliel in m. Berachot 2:7. See also b. Shekalim 7 where the discussion is posited on how one is to great his “master” Hakham. The term “servant” and “talmid” are used interchangeably.

    Here the question is how a “talmid” from the House of Shammai can judge a Hakham of the House of Hillel. In other words by judging the talmid from the House of Hillel the Shammaite talmid is questioning the Hakham of the talmid from the House of Hillel. [↑](#footnote-ref-64)
65. Verbal connection to D’barim (Deut.) 22:8 [↑](#footnote-ref-65)
66. Cf. m. Aboth 1:1 “make talmidim to stand” [↑](#footnote-ref-66)
67. Here Hakham Shaul is speaking to Converts who are judging their Torah observant brothers. This “judgment” is most likely by those who, in their zeal of fresh conversion to Judaism became so zealous for the Torah that they bordered “legalism.” I am most certain that in some cases they were in fact legalistic. This problem in the Synagogue created considerable near insurmountable barriers.

    Furthermore, many scholars make these issues the difference between the “strong” and the “weak.” I find here no such case. My findings we cannot concur with the teachings of these “legalists” who are judging other by extreme standards, which were neither reasonable nor applicable. [↑](#footnote-ref-67)
68. The phrase and term “unclean” does not indicate sinfulness. When used with regard to foods the food that is “unclean” refers to that which is unfit to eat because it lacks those criteria for being “kosher.” However, in many other uses the term unclean means ritual impurity. As our Torah Seder, points out this may be from various reasons. Therefore, the appropriate measure must be taken to keep holiness (the Shekinah – D’barim 23:10) within the camp. [↑](#footnote-ref-68)
69. Here it is more likely that the person being addressed is someone who is a candidate for conversion. [↑](#footnote-ref-69)
70. Lewis, C. S. *The Weight of Glory, and Other Addresses*. Rev. and expanded ed. New York: Macmillan, 1980. p. 4 [↑](#footnote-ref-70)
71. Green, Arthur. *These Are the Words: A Vocabulary of Jewish Spiritual Life*. Woodstock, Vt: Jewish Lights, 1999. p. 41 [↑](#footnote-ref-71)
72. By “commandments,” we mean the 613 “commandments” that are recorded in the Written Torah. [↑](#footnote-ref-72)
73. Green, Arthur. *These Are the Words: A Vocabulary of Jewish Spiritual Life*. Woodstock, Vt: Jewish Lights, 1999. p. 41 [↑](#footnote-ref-73)
74. ***Halakhah*** (sing.) ***Halakhot*** (plural) [↑](#footnote-ref-74)
75. Hakham (Wise man), disciple of the wise or wisdom. This reflects the highest level of the Rabbis and Sages. [↑](#footnote-ref-75)
76. Green, Arthur. *These Are the Words: A Vocabulary of Jewish Spiritual Life*. Woodstock, Vt: Jewish Lights, 1999. pp. 41-2 [↑](#footnote-ref-76)
77. David Hartman, “Halakhah,” in Arthur Cohen and Paul Mendes-Flohr, *Contemporary Jewish Religious Thought*, p. 310 [↑](#footnote-ref-77)
78. Ibid [↑](#footnote-ref-78)
79. Heschel, Abraham Joshua. *God in Search of Man: A Philosophy of Judaism*. New York: Farrar, Straus and Giroux, 1955. [↑](#footnote-ref-79)
80. Cf. B’resheet (Gen) 22:1 [↑](#footnote-ref-80)
81. **חַג** *chag*, *chag* n m. From 2287; TWOT 602a; GK 2504; 62 occurrences; AV translates as “feast” 56 times, “sacrifice” three times, “feast days” twice, and “solemnity” once. **1** festival, feast, festival-gathering, pilgrim-feast. 1a feast. 1b **festival sacrifice**. Strong, J. (1996). *The Exhaustive Concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* Ontario: Woodside Bible Fellowship. (H2282) [↑](#footnote-ref-81)
82. **Romans 12:1** ¶ I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service. [↑](#footnote-ref-82)
83. [LS] ko,smoj( KO´SMOS( ko,smoj - KO´SMOS, ou( o`, order, ko,smw| and kata. ko,smon in order, duly, Il., etc.; ma.y avta.r ouv kata. ko,smon Ib.; ouvdeni. ko,smw| in no sort of order, Hdt., Att. 2. good order, good behaviour, decency, Aesch., Dem. 3. the form, fashion of a thing, Od., Hdt. 4. of states, order, government, Hdt., Thuc. II. **an ornament, decoration, embellishment, dress**, Il., etc.; esp. of women, Lat. mundus muliebris, Ib., Hes., etc.:-in pl. **ornaments**, Aesch., etc. 2. metaph. honour, credit, Hdt., Soph., etc. III. a regulator, title of the chief magistrate in Crete, Arist. IV. the world or universe, from its perfect order, Lat. mundus, Plat., etc. 2. mankind, as we use 'the world,' N.T. [↑](#footnote-ref-83)
84. b. Bava Metzia 58b, t. Sotah 10b, Sha’arei Teshuvah 3:139, b. Berakhot 43b [↑](#footnote-ref-84)
85. Elijah the Prophet [↑](#footnote-ref-85)
86. Here the “Mishkan” is not a “tent” per se. The Mishkan Hakham Tsefet is speaking of is a means of drawing down the Divine Presence/ Divine Mind. [↑](#footnote-ref-86)
87. We could also interpret this to read “a wise Priesthood.” [↑](#footnote-ref-87)
88. Sacrifices here take on the idea of Korbanot – those things, which bring us near to G-d. [↑](#footnote-ref-88)
89. **Πνευματικός** – rooted in **πνέω** to *breathe* hard i.e. teaching. [↑](#footnote-ref-89)
90. 1 Tsefet (Pet) 2:5 [↑](#footnote-ref-90)
91. “salvation” – Yeshua [↑](#footnote-ref-91)
92. נֵזֶר– **separation , consecration crown.** [↑](#footnote-ref-92)
93. צוּץ– **blossom; shine, sparkle.** [↑](#footnote-ref-93)
94. Here Hakham Shaul is speaking to Converts who are judging their Torah observant brothers. This “judgment” is most likely by those who, in their zeal of fresh conversion to Judaism became so zealous for the Torah that they bordered “legalism.” I am most certain that in some cases they were in fact legalistic. This problem in the Synagogue created considerable near insurmountable barriers.

    Furthermore, many scholars make these issues the difference between the “strong” and the “weak.” I find here no such case. My findings we cannot concur with the teachings of these “legalists” who are judging other by extreme standards, which were neither reasonable nor applicable. [↑](#footnote-ref-94)
95. Verbal connection to D’barim 24:1 [↑](#footnote-ref-95)