

Esnoga Bet Emunah

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Esnoga Bet El

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

Three and 1/2 year Lectionary Readings	First Year of the Triennial Reading Cycle
Nisan 14/21, 5776 – April 22/29, 2016	First Year of the Shmita Cycle



Happy & Kosher Pesach 5776



Candle Lighting and Habdalah Times:

<p>Amarillo, TX, U.S. Sale of Hametz: Thurs. April 21 – 7:00 PM Fast of the First borne Friday April 22 – all day Finish eating Chametz: Friday April 22 – 11:44 AM Burn Hametz Friday April 22 – 12:47 PM Passover 1st Day Friday. Apr 22 – Candles at 8:08 PM Passover 2nd Day Sat. Apr 23 – Candles at 9:07 PM Holiday Finishes Sunday Apr 24 – 9:08 PM Eve of 7th Day of Passover Thurs Apr 28 – Candles at 8:13 PM Eve of 8th Day of Passover Friday Apr 29 – Candles at 8:14 PM Holiday Finishes Saturday Apr 30 – at 9:13 PM</p>	<p>Austin & Conroe, TX, U.S. Sale of Hametz: Thurs. April 21 – 7:00 PM Fast of the First borne Friday April 22 – all day Finish eating Chametz: Friday April 22 – 11:29 AM Burn Hametz Friday April 22 – 12:31 PM Passover 1st Day Friday. Apr 22 – Candles at 7:45 PM Passover 2nd Day Sat. Apr 23 – Candles at 8:41 PM Holiday Finishes Sunday Apr 24 – 8:42 PM Eve of 7th Day of Passover Thurs Apr 28 – Candles at 7:49 PM Eve of 8th Day of Passover Friday Apr 29 – Candles at 7:50 PM Holiday Finishes Saturday Apr 30 – at 8:47 PM</p>	<p>Brisbane, Australia Sale of Hametz: Thurs. April 21 – 7:00 PM Fast of the First borne Friday April 22 – all day Finish eating Chametz: Friday April 22 – 9:53 AM Burn Hametz Friday April 22 – 10:52 AM Passover 1st Day Friday. Apr 22 – Candles at 5:06 PM Passover 2nd Day Sat. Apr 23 – Candles at 6:58 PM Holiday Finishes Sunday Apr 24 – 5:58 PM Eve of 7th Day of Passover Thurs Apr 28 – Candles at 5:01 PM Eve of 8th Day of Passover Friday Apr 29 – Candles at 5:00 PM Holiday Finishes Saturday Apr 30 – at 5:53 PM</p>
<p>Chattanooga, & Cleveland, TN, U.S. Sale of Hametz: Thurs. April 21 – 7:00 PM Fast of the First borne Friday April 22 – all day</p>	<p>Manila & Cebu, Philippines Sale of Hametz: Thurs. April 21 – 7:00 PM Fast of the First borne Friday April 22 – all day</p>	<p>Miami, FL, U.S. Sale of Hametz: Thurs. April 21 – 7:00 PM Fast of the First borne Friday April 22 – all day</p>

<p>Finish eating Chametz: Friday April 22 – 11:38 AM Burn Hametz Friday April 22 – 12:41 PM Passover 1st Day Friday, Apr 22 – Candles at 8:02 PM Passover 2nd Day Sat. Apr 23 – Candles at 9:01 PM Holiday Finishes Sunday Apr 24 – 9:01 PM Eve of 7th Day of Passover Thurs Apr 28 – Candles at 8:07 PM Eve of 8th Day of Passover Friday Apr 29 – Candles at 8:08 PM Holiday Finishes Saturday Apr 30 – at 9:07 PM</p>	<p>Finish eating Chametz: Friday April 22 – 9:56 AM Burn Hametz Friday April 22 – 10:58 AM Passover 1st Day Friday, Apr 22 – Candles at 5:53 PM Passover 2nd Day Sat. Apr 23 – Candles at 6:44 PM Holiday Finishes Sunday Apr 24 – 6:44 PM Eve of 7th Day of Passover Thurs Apr 28 – Candles at 5:54 PM Eve of 8th Day of Passover Friday Apr 29 – Candles at 5:55 PM Holiday Finishes Saturday Apr 30 – at 6:46 PM</p>	<p>Finish eating Chametz: Friday April 22 – 11:19 AM Burn Hametz Friday April 22 – 12:21 PM Passover 1st Day Friday, Apr 22 – Candles at 7:30 PM Passover 2nd Day Sat. Apr 23 – Candles at 8:24 PM Holiday Finishes Sunday Apr 24 – 8:24 PM Eve of 7th Day of Passover Thurs Apr 28 – Candles at 7:33 PM Eve of 8th Day of Passover Friday Apr 29 – Candles at 7:33 PM Holiday Finishes Saturday Apr 30 – at 8:28 PM</p>
<p>Murray, KY, & Paris, TN, U.S. Sale of Hametz: Thurs. April 21 – 7:00 PM Fast of the First borne Friday April 22 – all day Finish eating Chametz: Friday April 22 – 10:50 AM Burn Hametz Friday April 22 – 11:54 AM Passover 1st Day Friday, Apr 22 – Candles at 7:16 PM Passover 2nd Day Sat. Apr 23 – Candles at 8:16 PM Holiday Finishes Sunday Apr 24 – 8:17 PM Eve of 7th Day of Passover Thurs Apr 28 – Candles at 7:21 PM Eve of 8th Day of Passover Friday Apr 29 – Candles at 7:22 PM Holiday Finishes Saturday Apr 30 – at 8:23 PM</p>	<p>Olympia, WA, U.S. Sale of Hametz: Thurs. April 21 – 7:00 PM Fast of the First borne Friday April 22 – all day Finish eating Chametz: Friday April 22 – 11:05 AM Burn Hametz Friday April 22 – 12:09 PM Passover 1st Day Friday, Apr 22 – Candles at 7:53 PM Passover 2nd Day Sat. Apr 23 – Candles at 9:02 PM Holiday Finishes Sunday Apr 24 – 9:03 PM Eve of 7th Day of Passover Thurs Apr 28 – Candles at 8:01 PM Eve of 8th Day of Passover Friday Apr 29 – Candles at 8:02 PM Holiday Finishes Saturday Apr 30 – at 9:13 PM</p>	<p>Port Orange, FL, U.S. Sale of Hametz: Thurs. April 21 – 7:00 PM Fast of the First borne Friday April 22 – all day Finish eating Chametz: Friday April 22 – 11:21 AM Burn Hametz Friday April 22 – 12:24 PM Passover 1st Day Friday, Apr 22 – Candles at 7:37 PM Passover 2nd Day Sat. Apr 23 – Candles at 8:33 PM Holiday Finishes Sunday Apr 24 – 8:33 PM Eve of 7th Day of Passover Thurs Apr 28 – Candles at 7:41 PM Eve of 8th Day of Passover Friday Apr 29 – Candles at 7:41 PM Holiday Finishes Saturday Apr 30 – at 8:37 PM</p>
<p>San Antonio, TX, U.S. Sale of Hametz: Thurs. April 21 – 7:00 PM Fast of the First borne Friday April 22 – all day Finish eating Chametz: Friday April 22 – 11:31 AM Burn Hametz Friday April 22 – 12:34 PM Passover 1st Day Friday, Apr 22 – Candles at 7:47 PM Passover 2nd Day Sat. Apr 23 – Candles at 8:43 PM Holiday Finishes Sunday Apr 24 – 8:44 PM</p>	<p>Sheboygan & Manitowoc, WI, US Sale of Hametz: Thurs. April 21 – 7:00 PM Fast of the First borne Friday April 22 – all day Finish eating Chametz: Friday April 22 – 10:45 AM Burn Hametz Friday April 22 – 11:49 AM Passover 1st Day Friday, Apr 22 – Candles at 7:26 PM Passover 2nd Day Sat. Apr 23 – Candles at 8:31 PM Holiday Finishes Sunday Apr 24 – 8:32 PM</p>	<p>Singapore, Singapore Sale of Hametz: Thurs. April 21 – 7:00 PM Fast of the First borne Friday April 22 – all day Finish eating Chametz: Friday April 22 – 11:06 AM Burn Hametz Friday April 22 – 12:07 PM Passover 1st Day Friday, Apr 22 – Candles at 6:50 PM Passover 2nd Day Sat. Apr 23 – Candles at 7:39 PM Holiday Finishes Sunday Apr 24 – 7:39 PM</p>

Eve of 7th Day of Passover Thurs Apr 28 – Candles at 7:51 PM Eve of 8th Day of Passover Friday Apr 29 – Candles at 7:52 PM Holiday Finishes Saturday Apr 30 – at 8:48 PM	Eve of 7th Day of Passover Thurs Apr 28 – Candles at 7:33 PM Eve of 8th Day of Passover Friday Apr 29 – Candles at 7:34 PM Holiday Finishes Saturday Apr 30 – at 8:41 PM	Eve of 7th Day of Passover Thurs Apr 28 – Candles at 6:49 PM Eve of 8th Day of Passover Friday Apr 29 – Candles at 6:49 PM Holiday Finishes Saturday Apr 30 – at 7:38 PM
St. Louis, MO, U.S. Sale of Hametz: Thurs. April 21 – 7:00 PM Fast of the First borne Friday April 22 – all day Finish eating Chametz: Friday April 22 – 11:33 AM Burn Hametz Friday April 22 – 12:37 PM Passover 1st Day Friday. Apr 22 – Candles at 7:27 PM Passover 2nd Day Sat. Apr 23 – Candles at 8:28 PM Holiday Finishes Sunday Apr 24 – 8:29 PM Eve of 7th Day of Passover Thurs Apr 28 – Candles at 7:33 PM Eve of 8th Day of Passover Friday Apr 29 – Candles at 7:34 PM Holiday Finishes Saturday Apr 30 – at 8:36 PM	Tacoma, WA, U.S. Sale of Hametz: Thurs. April 21 – 7:00 PM Fast of the First borne Friday April 22 – all day Finish eating Chametz: Friday April 22 – 11:03 AM Burn Hametz Friday April 22 – 12:07 PM Passover 1st Day Friday. Apr 22 – Candles at 7:51 PM Passover 2nd Day Sat. Apr 23 – Candles at 9:01 PM Holiday Finishes Sunday Apr 24 – 9:02 PM Eve of 7th Day of Passover Thurs Apr 28 – Candles at 8:00 PM Eve of 8th Day of Passover Friday Apr 29 – Candles at 8:01 PM Holiday Finishes Saturday Apr 30 – at 9:12 PM	

For other places 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 Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah
 His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah
 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 Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah

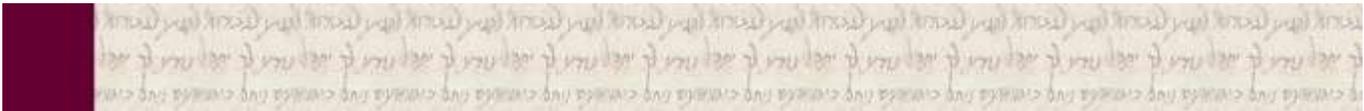
His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah
His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah
His Excellency Adon Jarod Barak Barnum and beloved wife HE Giberet Crystal Barnum
His Excellency Adon Brad Gaskill and beloved wife Cynthia 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 loose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to benhaggai@GMail.com with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

For Further Studies on the Seven Days of Unleavened Bread See:

<http://www.betemunah.org/chametz.html> & <http://www.betemunah.org/passover.html>
<http://www.betemunah.org/chronology.html> & <http://www.betemunah.org/redemption.html>
<http://www.betemunah.org/haggada.html> & <http://www.betemunah.org/pcustoms.html>
 & <http://www.betemunah.org/seventh.html>



Shabbat & First Day of Pesach

(Friday Evening April 22, 2016)

Family Passover

Saturday Morning April 23, 2016

Morning Service

Shabbat	Torah Reading:	Weekday Torah Reading:
וְהָיָה הַיּוֹם הַזֶּה		Saturday Afternoon
“V’hayah HaYom Hazeh”	Reader 1 – Shemot 12:14-16	Reader 1 – D’barim 4:41-43
“And will be this the day”	Reader 2 – Shemot 12:17-20	Reader 2 – D’barim 4:44-46
“Y este día os ha de ser”	Reader 3 – Shemot 12:21-24	Reader 3 – D’barim 4:47-49
	Reader 4 – Shemot 12:25-28	
Shemot (Exo.) 12:14-51 B’Midbar (Num) 28:16-25	Reader 5 – Shemot 12:29-36	Monday & Thursday Mornings
	Reader 6 – Shemot 12:37-42	Reader 1 – D’barim 4:41-43
Ashlamatah: Josh. 5:2 – 6:1 + 27	Reader 7 – Shemot 12:43-51	Reader 2 – D’barim 4:44-46
	Maftir – B’Midbar 28:16-25	Reader 3 – D’barim 4:47-49
N.C.: 1 Corinthians 1:1 – 2:16 &	Josh. 5:2 – 6:1 + 27	

Revelation 2:1-7		
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Blessing Before Torah Study

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

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

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

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

- May Ha-Shem bless you and keep watch over you; - Amen!
- May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!
- May Ha-Shem bestow favor on you, and grant you peace. – Amen!

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

These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when 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: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!

Rashi & Targum Pseudo Jonathan for: Shemot (Exodus) 12:14-51

Rashi	Targum Pseudo Jonathan
14. And this day shall be for you as a memorial, and you shall celebrate it as a festival for the Lord; throughout your generations, you shall celebrate it as an everlasting statute.	14. And this day will be to you for a memorial, and you will celebrate it a festival before the LORD in your generations; by a perpetual statute will you solemnize it.
15. For seven days you shall eat unleavened cakes, but on the preceding day you shall clear away all leaven from your houses, for whoever eats leaven from the first day until the seventh day that soul shall be cut off from Israel.	15. Seven days you will eat unleavened bread: in the dividing of the day which precedes the feast you will put away leaven from your houses; for whosoever eats what is leavened, from the first day of the feast until the seventh day, that man will be destroyed from Israel.
16. And on the first day there shall be a holy	16. And on the first day there will be a holy

Rashi	Targum Pseudo Jonathan
convocation, and on the seventh day you shall have a holy convocation; no work may be performed on them, but what is eaten by any soul that alone may be performed for you.	congregation, and on the seventh day there will be to you a holy congregation. No work will be done among you, only that which must be done for every one's eating may be done by you.
17. And you shall watch over the unleavened cakes, for on this very day I have taken your legions out of the land of Egypt, and you shall observe this day throughout your generations, [as] an everlasting statute.	17. And you will observe the feast of the unleavened bread, because in this same day the LORD will bring out your hosts free from the land of Mizraim; and you will observe this day in your generations, a statute for ever.
18. In the first [month], on the fourteenth day of the month in the evening, you will eat unleavened cakes, until the twenty first day of the month in the evening.	18. In Nisan, on the fourteenth day of the month, you will kill the Passover, and at evening on the fifteenth you will eat unleavened bread until the twenty-first of the month. On the evening of the twenty-second you may eat leavened bread.
19. For seven days, leavening shall not be found in your houses, for whoever eats leavening that soul shall be cut off from the community of Israel, both among the strangers and the native born of the land.	19. For seven days leaven will not be found in your houses; for whosoever eats of leaven, that man will perish from the congregation of Israel, whether he be a stranger or home-bred in the land.
20. You shall not eat any leavening; throughout all your dwellings you shall eat unleavened cakes."	20. Any mixture of leaven you shall not eat; in every place of your habitation you shall eat unleavened bread.
21. Moses summoned all the elders of Israel and said to them, "Draw forth or buy for yourselves sheep for your families and slaughter the Passover sacrifice.	21. And Mosheh called all the elders of Israel, and said to them, Withdraw your hands from the idols of the Mizraee, and take to you from the offspring of the flock, according to your houses, and kill the paschal lamb.
22. And you shall take a bunch of hyssop and immerse [it] in the blood that is in the basin, and you shall extend to the lintel and to the two doorposts the blood that is in the basin, and you shall not go out, any man from the entrance of his house until morning.	22. And you will take a bunch of hyssop, and dip it in the blood that is in the earthen vessel, and upon the upper bar without and upon the two posts you will sprinkle of the blood which is in the earthen vessel, and not a man of you must come forth from the door of his house till the morning.
23. The Lord will pass to smite the Egyptians, and He will see the blood on the lintel and on the two doorposts, and the Lord will pass over the entrance, and He will not permit the destroyer to enter your houses to smite [you].	23. For the Glory of the LORD will be manifested in striking the Mizraee, and He will see the blood upon the lintel and upon the two posts, and the Word of the LORD will spread His protection over the door, and the destroying angel will not be permitted to enter your houses to smite.
24. And you shall keep this matter as a statute for you and for your children forever.	24. And you will observe this thing for a statute to you and to your sons for a memorial for ever.
25. And it shall come to pass when you enter the land that the Lord will give you, as He spoke, that you shall observe this service.	25. And it will be when you are come into the land that the LORD will give to you, as He has spoken, that from the time of your coming you will observe this service.
26. And it will come to pass if your children say to you, 'What is this service to you?'	26. And it will be that when at that time your children will say to you, 'What is this your service?'
27. you shall say, It is a Passover sacrifice to the Lord, for He passed over the houses of the children of Israel in Egypt when He smote the Egyptians, and He saved our houses.' " And the people kneeled and prostrated themselves.	27. You will say, It is the sacrifice of mercy before the LORD, who had mercy in His Word upon the houses of the sons of Israel in Mizraim, when He destroyed the Mizraee, and spared our houses. And when the house of Israel heard this word from the mouth of Mosheh, they bowed and worshipped.
28. So the children of Israel went and did; as the Lord	28. And the sons of Israel went and did as the LORD

Rashi	Targum Pseudo Jonathan
commanded Moses and Aaron, so they did.	commanded Mosheh and Aharon, so did they hasten and do.
29. It came to pass at midnight, and the Lord smote every firstborn in the land of Egypt, from the firstborn of Pharaoh who sits on his throne to the firstborn of the captive who is in the dungeon, and every firstborn animal.	29. And it was in the dividing, of the night of the fifteenth, that the Word of the LORD slew all the firstborn in the land of Mizraim, from the firstborn son of Pharaoh, who would have sat upon the throne of his kingdom, unto the firstborn sons of the kings who were captives in the dungeon as hostages under Pharaoh's hand; and who, for having rejoiced at the servitude of Israel, were punished as (the Mizraee): and all the firstborn of the cattle that did the work of the Mizraee died also.
30. And Pharaoh arose at night, he and all his servants and all the Egyptians, and there was a great outcry in Egypt, for there was no house in which no one was dead.	30. And Pharaoh rose up in that night, and all the rest of his servants, and all the rest of the Mizraee; and there was a great cry, because there was no house of the Mizraee where the firstborn was not dead.
31. So he called for Moses and Aaron at night, and he said, "Get up and get out from among my people, both you, as well as the children of Israel, and go, worship the Lord as you have spoken.	31. And the border of the land of Mizraim extended four hundred parsee; but the land of Goshen, where Mosheh and the sons of Israel were, was in the midst of the land of Mizraim; and the royal palace of Pharaoh was at the entrance of the land of Mizraim. But when he cried to Mosheh and to Aharon in the night of the Pascha, his voice was heard unto the land of Goshen; Pharaoh crying with a voice of woe, and saying thus: Arise, Go forth from among my people, both you and the sons of Israel; and go, worship before the LORD, as you have said;
32. Take also your flocks and also your cattle, as you have spoken, and go, but you shall also bless me."	32. your sheep also take, and whatever of mine you have spoken about, and go; and nothing ask I of you except that you pray for me that I may not die.
33. So the Egyptians took hold of the people to hasten to send them out of the land, for they said, "We are all dead."	33. When Mosheh and Aharon, and the sons of Israel, heard the voice of Pharaoh's weeping, they were not mindful, until he came himself, and all his servants, and all the Mizraee, and urged all the people of the house of Israel, that they might hasten to send them forth from the land; For, said they, if they prolong here one hour more, behold, we are all dead. JERUSALEM: For, said the Mizraee, if Israel delay one hour (longer), behold, all Mizraim dies.
34. The people picked up their dough when it was not yet leavened, their leftovers bound in their garments on their shoulders.	34. And the people carried their dough upon their heads, being unleavened, and what remained to them of the paschal cakes and bitter things they carried, bound up with their raiment, upon their shoulders.
35. And the children of Israel did according to Moses' order, and they borrowed from the Egyptians silver objects, golden objects, and garments.	35. And the sons of Israel did according to the word of Mosheh, and asked of the Mizraee vessels of silver and vessels of gold.
36. The Lord gave the people favor in the eyes of the Egyptians, and they lent them, and they emptied out Egypt.	36. And the LORD gave the people favor and compassion before the Mizraee, and they brought forth to them, and they emptied the Mizraee of their riches.
37. The children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot, the men, besides the young children.	37. And the sons of Israel moved forth from Pilusim towards Succoth, a hundred and thirty thousand, protected there by seven clouds of glory on their four

Rashi	Targum Pseudo Jonathan
	sides: one above them, that neither hail nor rain might fall upon them, nor that they should be burned by the heat of the sun; one beneath them, that they might not be hurt by thorns, serpents, or scorpions; and one went before them, to make the valleys even, and the mountains low, and to prepare them a place of habitation. And they were about six hundred thousand men, journeying on foot, none riding on horses except the children five to every man;
38. And also, a great mixed multitude went up with them, and flocks and cattle, very much livestock.	38. and a multitude of strangers, two hundred and forty myriads, went up with them, and sheep, and oxen, and cattle, very many. JERUSALEM: A mixed multitude.
39. They baked the dough that they had taken out of Egypt as unleavened cakes, for it had not leavened, for they were driven out of Egypt, and they could not tarry, and also, they had not made provisions for themselves.	39. And they divided the dough which they brought out of Mizraim, which they had carried on their heads, and it was baked for them by the heat of the sun, (into) unleavened cakes, because it had not fermented; for the Mizraee had thrust them out, neither could they delay; and it was sufficient for them to eat until the fifteenth of the month Iyar; because they had not prepared provision for the way.
40. And the habitation of the children of Israel, that they dwelled in Egypt, was four hundred and thirty years.	40. And the days of the dwelling of the sons of Israel in Mizraim were thirty weeks of years, (thirty times seven years,) which is the sum of two hundred and ten years. But the number of four hundred and thirty years (had passed away since) the LORD spoke to Abraham, in the hour that He spoke with him on the fifteenth of Nisan, between the divided parts, until the day that they went out of Mizraim.
41. It came to pass at the end of four hundred and thirty years, and it came to pass in that very day, that all the legions of the Lord went out of the land of Egypt.	41. And it was at the end of thirty years from the making of this covenant, that Yizhak was born; and thence until they went out of Mizraim four hundred (years), on the selfsame day it was that all the hosts of the LORD went forth made free from the land of Mizraim.
42. It is a night of anticipation for the Lord, to take them out of the land of Egypt; this night is the Lord's, guarding all the children of Israel throughout their generations.	42. Four nights are there written in the Book of Memorials before the LORD of the world. Night the first,--when He was revealed in creating the world; the second,--when He was revealed to Abraham; the third,--when He was revealed in Mizraim, His hand killing all the firstborn of Mizraim, and His right hand saving the firstborn of Israel; the fourth,--when He will yet be revealed to liberate the people of the house of Israel from among the Gentiles. And all these are called Nights to be observed; for so explained Mosheh, and said thereof, It is to be observed on account of the liberation which is from the LORD, to lead forth the people of the sons of Israel from the land of Mizraim. This is that Night of preservation from the destroying angel for all the sons of Israel who were in Mizraim, and of redemption of their generations from their captivity.

Rashi	Targum Pseudo Jonathan
<p>43. The Lord said to Moses and Aaron, "This is the statute of the Passover sacrifice: No estranged one may partake of it.</p>	<p>43. __ JERUSALEM: This is a night to be observed and celebrated for the liberation from before the LORD in bringing forth the sons of Israel, made free from the land of Mizraim. Four nights are there written in the Book of Memorial. Night first; when the Word of the LORD was revealed upon the world as it was created; when the world was without form and void, and darkness was spread upon the face of the deep, and the Word of the LORD illuminated and made it light; and he called it the first night. Night second; when the Word of the LORD was revealed unto Abraham between the divided parts; when Abraham was a son of a hundred years, and Sarah was a daughter of ninety years, and that which the Scripture said was confirmed,--Abraham a hundred years, can he beget? and Sarah, ninety year old, can she bear? Was not our father Yizhak a son of thirty and seven years, at the time he was offered upon the altar? The heavens were (then) bowed down and brought low, and Yizhak saw their realities, and his eyes were blinded at the sight, and he called it the second night. The third night; when the Word of the LORD was revealed upon the Mizraee, at the dividing of the night; His right hand slew the firstborn of the Mizraee, His right hand spared the firstborn of Israel; to fulfill what the Scripture has said, Israel is My firstborn son. And He called it the third night. Night the fourth; when the end of the age will be accomplished, that it might be dissolved, the bands of wickedness destroyed and the iron yoke (Roman yoke) broken. Mosheh came forth from the midst of the desert; but the King Messiah (comes from the midst of Roma). The Cloud preceded that, and the Cloud will go before this one; and the Word of the LORD will lead between both, and they will proceed together. This is the night of the Pascha before the LORD, to be observed and celebrated by the sons of Israel in all their generations.</p>
<p>44. And every man's slave, purchased for his money you shall circumcise him; then he will be permitted to partake of it.</p>	<p>44. __ JERUSALEM: A sojourning man and a hireling born of the Gentiles will not eat of it.</p>
<p>45. A sojourner or a hired hand may not partake of it.</p>	<p>45. A sojourner or a hired stranger will not eat thereof.</p>
<p>46. It must be eaten in one house; you shall not take any of the meat out of the house to the outside, neither shall you break any of its bones.</p>	<p>46. In his own company he will eat. You will not carry any of the flesh out of the house from [your] company, nor send a gift to his neighbor; and a bone of him will not be broken for the sake of eating that which is within it.</p>
<p>47. The entire community of Israel shall make it.</p>	<p>47. All the congregation of Israel will mix together, this one with that, one family with another, that they may perform it.</p>
<p>48. And should a proselyte reside with you, he shall</p>	<p>48. And if a proselyte sojourn with you, and would</p>

Rashi	Targum Pseudo Jonathan
make a Passover sacrifice to the Lord. All his males shall be circumcised, and then he may approach to make it, and he will be like the native of the land, <u>but no uncircumcised male may partake of it.</u>	perform the pascha before the LORD, let every male belonging to him be circumcised, and so be made fit to perform it; and he will be as the native of the land: <u>but no uncircumcised one of the sons of Israel will eat thereof.</u>
49. There shall be one law for the native and for the stranger who resides in your midst."	49. One Law will there be as to appointments for the native and for the proselyte who sojourns among you.
50. All the children of Israel did; as the Lord had commanded Moses and Aaron, so they did.	50. And all the sons of Israel did as the LORD had commanded Mosheh and Aharon, so did they.
51. It came to pass on that very day, that the Lord took the children of Israel out of the land of Egypt with their legions.	51. And it was on that same day that the LORD brought forth the sons of Israel from the land of Mizraim, with their hosts.

Rashi & Targum Pseudo Jonathan for: B'Midbar (Num.) 28:16-25

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

>Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

1. **Ḳal va-ḥomer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah**: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub eḥad**: Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
4. **Binyan ab mi-shene ketubim**: The same as the preceding, except that the provision is generalized from two Biblical passages.
5. **Kelal u-Perat and Perat u-kelal**: Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoḡe bo mi-maḳom aḥer**: Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-'inyano**: Interpretation deduced from the context.

Rashi's Commentary for: Shemot (Exodus) 12:14-51

14 as a memorial-for generations.

and you shall celebrate it The day that is a memorial for you—you shall celebrate it. But we have not yet heard which is the day of memorial. Therefore, Scripture states: "Remember this day, when you went out of Egypt" (Exod. 13:3). we learn that the day of the Exodus is the day of memorial. Now on what day did they go out [of Egypt]? Therefore, Scripture states: "On the day after the Passover, they went out" (Num. 33:3). I must therefore say that the fifteenth of Nissan is the day of the festival, because the night of the fifteenth they ate the Passover sacrifice, and in the morning they went out.

throughout your generations-I understand [this to mean] the smallest number of generations, [namely only] two. Therefore, Scripture states: "you shall celebrate it as an everlasting statute."-[from Mechilta]

15 For seven days-Heb. שִׁבְעַת יָמִים, seteyne of days, i.e., a group of seven days. [See Rashi on Exod. 10:22.]

For seven days you shall eat unleavened cakes- But elsewhere it says: "For six days you shall eat unleavened cakes" (Deut. 16:8). This teaches [us] regarding the seventh day of Passover, that it is not obligatory to eat matzah, as long as one does not eat chametz. How do we know that [the first] six [days] are also optional [concerning eating matzah]? **This is a principle in [interpreting] the Torah: Anything that was included in a generalization [in the Torah] and was excluded from that generalization [in the Torah] to teach [something] it was not excluded to teach [only] about itself, but it was excluded to teach about the entire generalization. [In this case it means that] just as [on] the seventh day [eating matzah] is optional, so is it optional in [the first] six [days]. I might think that [on] the first night it is also optional. Therefore, Scripture states: "in the evening, you shall eat unleavened cakes" (Exod. 12:18). The text established it as an obligation.**-[from Mechilta]

but on the preceding day you shall clear away all leaven-Heb. הִרְאִשׁוֹן בַּיּוֹם. **On the day before the holiday; it is called the first [day], because it is before the seven; [i. e., it is not the first of the seven days]. Indeed, we find [anything that is] the preceding one [is] called רִאשׁוֹן תּוֹלֵד, e.g., הִרְאִשׁוֹן אָדָם תּוֹלֵד, "Were you born before Adam?" (Job 15:7). Or perhaps it means only the first of the seven [days of Passover]. Therefore, Scripture states:**

“You shall not slaughter with leaven [the blood of My sacrifice]” (Exod. 34:25). You shall not slaughter the Passover sacrifice as long as the leaven still exists.-[from Mechilta, Pes. 5a] [Since the Passover sacrifice may be slaughtered immediately after noon on the fourteenth day of Nissan, clearly the leaven must be removed before that time. Hence the expression **ביום קראשון must refer to the day preceding the festival.]**

that soul When he [(the person) eats the leaven while he] is with his soul and his knowledge; this excludes one who commits the sin under coercion.-[from Mechilta, Kid. 43a]

from Israel I [could] understand that it [the soul] will be cut off from Israel and will [be able to] go to another people. Therefore, [to avoid this error] Scripture states elsewhere: “from before Me” (Lev. 22:3), meaning: from every place which is My domain.-[from Mechilta]

16 a holy convocation-Heb. **מקרא קדש**. **מקרא** is a noun. Call it [the day] holy with regard to eating, drinking, and clothing.-[from Mechilta]

no work may be performed on them-even through others.-[from Mechilta]

that alone [I.e., the necessary work for food preparation.] (I would think that even for gentiles [it is allowed]. Therefore, Scripture states: “that alone may be performed for you,” for you but not for gentiles.) That [the work needed for food] but not its preparations that can be done on the eve of the festival [e.g., repairing a spit for roasting, or a stove for cooking].-[from Beitza 28b]

by any soul-Even for animals. I would think that even for gentiles. Therefore, Scripture states: “for you.”-[from Beitza 21b, Mechilta] Another version: Therefore, Scripture states: “but,” which makes a distinction.-[from Mechilta].

17 And you shall watch over the unleavened cakes-that they should not become leavened. From here they [the Rabbis] derived that if [the dough] started to swell, she [the woman rolling it out] must moisten it with cold water. Rabbi Josiah says: Do not read: **את-המצות, the unleavened cakes, **את-המצות**, the commandments. Just as we may not permit the matzoth to become leavened, so may we not permit the commandments to become leavened [i.e., to wait too long before we perform them], but if it [a commandment] comes into your hand, perform it immediately.-[from Mechilta]**

and you shall observe this day-from [performing] work.

throughout your generations, [as] an everlasting statute-Since “generations” and “an everlasting statute” were not stated regarding the [prohibition of doing] work, but only regarding the celebration [sacrifice], the text repeats it here, so that you will not say that the warning of: “no work may be performed” was not said for [later] generations, but only for that generation [of the Exodus].

18 until the twenty-first day-Why was this stated? Was it not already stated: “Seven days”? Since it says “days,” how do we know “nights” [are included in the mitzvah or commandment]? Therefore, Scripture states: “until the twenty-first day, etc.”-[from Mechilta]

19 shall not be found in your houses-How do we know [that the same ruling applies] to [leavening found within] the borders [outside the house]? Therefore, Scripture states: “throughout all of your borders” (Exod. 13:7). Why, then, did Scripture state: “in your houses”? [To teach us that] just as your house is in your domain, so [the prohibition against possessing leaven in] your borders [means only what is] in your domain. This excludes leaven belonging to a gentile which is in a Jew’s possession, and for which he [the Jew] did not accept responsibility.-[from Mechilta]

for whoever eats leavening-[This passage comes] to punish with “kareth” [premature death by the hands of

Heaven] for [eating] leavening. But did He not already [give the] punishment for eating leaven? But [this verse is necessary] so that you should not say that [only] for [eating] leaven, which is edible, did He punish, but for [eating] leavening, which is not edible, He would not punish. [On the other hand,] if He punished [also] for [eating] leavening and did not [state that] He punished for [eating] leaven, I would say that [only] for [eating] leavening, which causes others to become leavened did He punish, [but] for [eating] leaven, which does not leaven others, He would not punish. Therefore, both of them had to be stated.-[from Mechilta, Beitzah 7b]

both among the strangers and the native born of the land-Since the miracle [of the Exodus] was performed for Israel, it was necessary to [explicitly] include the strangers [who were proselytized but are not descended from Israelite stock].-[from Mechilta]

20 You shall not eat... leavening [This is] a warning against eating leavening.

any leavening- This comes to include its mixture [namely that one may not eat a mixture of chametz and other foods].-[from Mechilta]

throughout all your dwellings you shall eat unleavened cakes-This comes to teach that it [the matzah] must be fit to be eaten in all your dwelling places. This excludes the second tithe and the matzah loaves that accompany a thanksgiving offering, [which are not fit to be eaten in all dwelling places, but only in Jerusalem]. [This insert may be Rashi's or the work of an earlier printer or copyist].-[from Mechilta]

21 Draw forth Whoever has sheep shall draw from his own.

or buy Whoever has none shall buy from the market.-[from Mechilta]

for your families-A lamb for a parental house.-[from Mechilta 3]

22 hyssop-Heb. אָזוֹב. A species of herb that has thin stalks.

a bunch of hyssop Three stalks are called a bunch.- [Sukkah 13a]

that is in the basin-Heb. בַּבַּיִת, in the vessel, like "silver pitchers (תְּפֹת) " (II Kings 12:14). [from Mechilta]

the blood that is in the basin-Why does the text repeat this? So that you should not say that [Scripture means] one immersion for [all] the three sprinklings. Therefore, it says again: "that is in the basin," [to indicate] that every sprinkling shall be from the blood that is in the basin-for each touching an immersion [is necessary].-[from Mechilta]

and you shall not go out, etc.-This tells [us] that once the destroyer is given permission to destroy, he does not discriminate between righteous and wicked. **And night is the time that destroyers are given permission,** as it is said: "in which every beast of the forest moves about" (Ps. 104:20).-[from Mechilta]

23 will pass over Heb. וְיָפֶט, and He will have pity. This may also be rendered: and He will skip over. See Rashi on verses 11 and 13.

and He will not permit the destroyer Heb. וְלֹא יִתֵּן, lit., and will not give. [I.e.,] He will not grant him the ability to enter, as in "but God did not permit him (וְלֹא יָתַן) to harm me" (Gen. 31:7).

25 And it shall come to pass when you enter- Scripture makes this commandment contingent upon their entry into the land, but in the desert, they were obligated only to bring one Passover sacrifice, the one they performed in the second year, [which they did] by divine mandate.- [from Mechilta]

as **He spoke**-Now where did He speak? “And I will bring you to the land, etc.” (Exod. 6:8).-[from Mechilta]

27 And the people kneeled and prostrated themselves-[in thanksgiving] for the tidings of the redemption, the entry into the land [of Israel], and the tidings of the children that they would have.-[from Mechilta]

28 So the children of Israel went and did-Now did they already do [it]? Wasn't this said to them on Rosh Chodesh? But since they accepted upon themselves [to do it], Scripture credits them for it as if they had [already] done [it].- [from Mechilta]

went and did-**Scripture counts also the going, to give reward for the going and reward for the deed.**- [from Mechilta]

as the Lord commanded Moses and Aaron-[This comes] to tell Israel's praise, that they did not omit anything of all the commandments of Moses and Aaron. And what is the meaning of “so they did”? Moses and Aaron also did so.-[from Mechilta]

29 and the Lord-Heb. וַי . **Wherever it says, “and the Lord,” it means “He and His tribunal”** (Exod. Rabbah 12:4), for the “vav” is an expression of addition, like “so-and-so and (“vav”) so-and- so.”

smote every firstborn-Even [a firstborn] of another nation who was in Egypt.-[from Mechilta]

from the firstborn of Pharaoh-Pharaoh, too, was a firstborn, but he remained [alive] of the firstborn. Concerning him, He [God] says: “But, for this [reason] I have allowed you to stand, in order to show you My strength” (Exod. 9:16) at the Red Sea.-[from Mechilta]

to the firstborn of the captive-Because they rejoiced at Israel's misfortune (Tanchuma 7), and furthermore, so that they would not say, “Our deity brought about this retribution” (Mechilta). The firstborn of the slave woman was included, because [Scripture] counts from the most esteemed to the lowest, and the firstborn of the slave woman is more esteemed than the firstborn of the captive. See commentary on Exodus 11:5.

30 And Pharaoh arose-from his bed.

at night-Unlike the custom of kings, [who rise] three hours after daybreak.-[from Mechilta]

he-[arose] first, and afterwards his servants. This teaches us that he went around to his servants' houses and woke them up.-[from Mechilta]

for there was no house in which no one was dead-**If there was a firstborn, he was dead. If there was no firstborn, the oldest household member was called the firstborn, as it is said: “I, too, shall make him [David] a firstborn”** (Ps. 89:28) (Tanchuma Buber 19). [Rashi explains there: I shall make him great.] Another explanation: Some Egyptian women were unfaithful to their husbands and bore children from bachelors. Thus they would have many firstborn; sometimes one woman would have five, each one the firstborn of his father (Mechilta 13:33).

31 So he called for Moses and Aaron at night-[This] tells [us] that Pharaoh went around to the entrances [i.e., to the doors of the houses] of the city, and cried out, “Where is Moses staying? Where is Aaron staying?”-[from Mechilta]

both you-the men.

as well as the children of Israel-The young children.

and go, worship the Lord as you have spoken-Everything is as you said, not as I said. “Neither will I let Israel out” (Exod. 5:2) is nullified. “Who and who are going?” (Exod. 10:8) is nullified. “But your flocks and your cattle shall be left” (Exod. 10:24) is nullified. [Instead,] take also your flocks and also your cattle. What is [the meaning of] “as you have spoken”? You too shall give into our hands sacrifices and burnt offerings (Exod. 10:25).-[from Mechilta]

32 Take... as you have spoken... but you shall also bless me-[I.e.,] pray for me that I shall not die, for I am a firstborn.-[from Onkelos]

33 We are all dead-They said, “This is not in accordance with Moses’ decree, for he said, ‘And every firstborn in the land of Egypt will die’ (Exod. 11:5), but here, the ordinary people too are dead, five or ten in one house.”-[from Mechilta] See Rashi on verse 30.

34 when it was not yet leavened-The Egyptians did not permit them to tarry long enough for it to leaven.

their leftovers-Heb. מִשְׁאֵרֵיהֶם. The remaining matzah and bitter herbs.-[from Mechilta and Jonathan]

on their shoulders-Although they took many animals with them, they [carried the remaining matzoth and bitter herbs on their shoulders because] they loved the mitzvoh.-[from Mechilta]

35 according to Moses’ order-that he said to them in Egypt: “and let them borrow, each man from his friend” (Exod. 11:2).-[from Mechilta]

and garments-These meant more to them than the silver and the gold, and [thus] **whatever is mentioned later in the verse is more esteemed**.-[from Mechilta]

36 and they lent them-Even what they [the Israelites] did not request, they [the Egyptians] gave them. You say, “[Lend me] one.” [They responded,] “Take two and go!”-[from Mechilta]

and they emptied out-Heb. וַיִּנְצְלוּ. Onkelos renders: וַיִּרְקִינוּ, and they emptied out.

37 from Rameses to Succoth-They were 120 “mil” [apart]. Yet they arrived there instantly, as it is said: “and I carried you on eagles’ wings.”-[from Mechilta]

the men-from 20 years old and older.-[from Song Rabbah 3:6]

38 a great mixed multitude-A mixture of nations of proselytes.-[from Zohar, vol. 2, p. 45b]

39 and also, they had not made provisions for themselves for the trip. [This verse] tells [of] Israel’s praise, [namely] **that they did not say, “How will we go out into the desert without provisions?” Instead they believed and left. This is what is what is stated explicitly in the Prophets: “I remember to you the loving kindness of your youth, the love of your nuptials, your following Me in the desert, in a land not sown” (Jer. 2:2)**. Now what was the [Israelites’] reward? It is explained afterward: “Israel is holy to the Lord, etc.” (Jer. 2:3).-[from Mechilta]

40 that they dwelled in Egypt-after the other dwellings in which they dwelled as foreigners in a land that was not theirs.-[from Mechilta]

was four hundred and thirty years-Altogether, from the time that Isaac was born, until now, were 400 years. From the time that Abraham had seed [i.e., had a child, the prophecy] “that your seed will be strangers” (Gen. 15:13) was fulfilled; and there were another 30 years from the decree “between the parts” (Gen 15:10) until Isaac was born. It is impossible, however, to say that [they spent 400 years] in Egypt alone, because Kehath [the

grandfather of Moses] was [one] of those who came with Jacob. Go and figure all his years, all the years of his son Amram, and Moses' 80 years; you will not find them [to be] that many, and perforce, Kehath lived many of his years before he descended to Egypt, and many of Amram's years are included in the years of Kehath, and many of Moses' years are included in Amram's years. Hence, you will not find 400 years counting from their arrival in Egypt. You are compelled, perforce, to say that the other dwellings [which the Patriarchs settled] were also called being "sojournings" and even in Hebron, as it is said: "where Abraham and Isaac sojourned (אָרָב) " (Gen. 35:27), and [Scripture] states also "the land of their sojournings in which they sojourned" (Exod. 6:4). Therefore, you must say that [the prophecy] "your seed will be strangers" [commences] when he [Abraham] had offspring. And only when you count 400 years from the time that Isaac was born, you will find 210 years from their entry into Egypt. This is one of the things that [the Sages] changed for King Ptolemy.-[from Mechilta, Meg. 9a]

41 It came to pass at the end of four hundred and thirty years, and it came to pass in that very day [This] tells [us] that as soon as the end [of this period] arrived, the Omnipresent did not keep them [even] as long as the blink of an eye. On the fifteenth of Nissan, the angels came to Abraham to bring him tidings. **On the fifteenth of Nissan Isaac was born; on the fifteenth of Nissan the decree of "between the parts" was decreed.**-[from Mechilta]

42 It is a night of anticipation-for which the Holy One, blessed be He, was waiting and anticipating, [in order] to fulfill His promise to take them out of the land of Egypt.

this night is the Lord's-This is the night concerning which He said to Abraham, "On this night I will redeem your children."-[from Mechilta]

guarding all the children of Israel throughout their generations-from that time onward, it [the Israelites] are guarded from harmful spirits, like the matter that is stated: "and He will not permit the destroyer, etc." (above verse 23).-[from Mechilta]

43 This is the statute of the Passover sacrifice-On the fourteenth of Nissan, this section was told to them.-[from Exod. Rabbah 19:5]

No estranged one-Whose deeds have become estranged from his Father in heaven. Both a gentile and an Israelite apostate are meant.-[from Mechilta]

44 you shall circumcise him; then he will be permitted to partake of it-[I.e., he means] his master. [This] tells [us] that the [failure to perform the] circumcision of one's slaves prevents one from partaking of the Passover sacrifice. [These are] the words of Rabbi Joshua. Rabbi Eliezer says: The [failure to perform the] circumcision of one's slaves does not prevent one from partaking of the Passover sacrifice. If so, what is the meaning of "then he will be permitted to partake of it"? ["He" in this phrase is referring to] the slave.-[from Mechilta]

45 A sojourner-This is a resident alien.-[from Mechilta] [I.e., a gentile who has accepted upon himself not to practice idolatry but eats carcasses.]

or a hired hand-This is a gentile. Now why is this [verse] stated? Aren't they uncircumcised? And it is stated: "but no uncircumcised man may partake of it" (verse 48). But this refers to a circumcised Arab or a circumcised Gibeonite, who is a sojourner or a hired hand.-[from Mechilta]

46 It must be eaten in one house-In one group, that those counted upon it may not become two groups and divide it. You say [that it means] in two groups, or [perhaps] it means nothing other than in one house as is its apparent meaning, and to teach that if they started eating in the yard and it rained, that they may not enter the house. Therefore, Scripture states: "on the houses in which they will eat it" (above verse 7). From here [we deduce] that the one who eats [the Passover sacrifice] may eat [it] in two places.-[from Mechilta]

you shall not take any of the meat out of the house-[I.e.,] out of the group.-[from Mechilta]

neither shall you break any of its bones-If it [the bone] is edible, e.g., if there is an olive-sized amount of meat on it, it bears the prohibition of breaking a bone; if there is neither an olive-sized amount of meat on it nor marrow [in it], it does not bear the prohibition against breaking a bone.-[from Pes. 84b]

47 The entire community of Israel shall make it-Why was this stated? Because it says concerning the Passover sacrifice of Egypt: "a lamb for each parental home" (above verse 3), we might think that the same applies to the Passover sacrifice of later generations. Therefore, Scripture states: "The entire community of Israel shall make it."-[from Mechilta]

48 he shall make a Passover sacrifice We might think that everyone who converts must make a Passover sacrifice immediately. Therefore, Scripture states: "and he will be like the native of the land," [indicating that] just as the native [makes the sacrifice] on the fourteenth [of Nissan], so must a proselyte [make it] on the fourteenth [of Nissan].-[from Mechilta]

but no uncircumcised male may partake of it-This includes one whose brothers died because of circumcision, [one] who is not considered an apostate in regards to circumcision, and [his disqualification] is not derived from "No estranged one may partake of it" (verse 43).-[from Mechilta]

49 There shall be one law-[This verse comes] to liken a proselyte to a native also regarding other commandments in the Torah.-[from Mechilta]

Rashi's Commentary for: B'Midbar (Num.) 28:16-25

18 You shall refrain from all manner of mundane work Even essential work, such as the prevention of loss, which is permitted on the intermediate days of the festival, is forbidden on the festival itself.-[*Torath Kohanim Emor* 187, see *Rashi* on Lev. 23:8]

19 bulls Corresponding to Abraham, about whom it says, "And to the cattle did Abraham run," [to feed the three angels who visited him] (Gen. 18:7).

ram Symbolizing the ram [sacrificed instead] of Isaac (see Gen. 22:13).

lambs Corresponding to Jacob, of whom it says, "Jacob separated the lambs" (Gen. 30: 40). I saw this in the commentary of R. Moshe Hadarshan [the preacher]. -[*Mid. Aggadah, Midrash Tadshey* ch. 10]

24 Like these, you shall offer up daily They should not be decreased progressively, as is the case of the bulls of the [Sukkoth] festival.-[*Sifrei Pinchas* 48]

Ashlamatah: Joshua 5:2 – 6:1 + 27

Rashi	Targum
2. At that time the Lord said to Joshua, Make for yourself sharp knives, and circumcise again the children of Israel the second time.	2. At that time the LORD said to Joshua: "Make for yourself sharp scalpels, and circumcise the sons of Israel again a second time."
3. And Joshua made for himself sharp knives, and circumcised the children of Israel at the hill of the foreskins.	3. And Joshua made for himself sharp scalpels and circumcised the sons of Israel at the hill, and he called it the hill of foreskins.
4. And this is the reason why Joshua did circumcise: All	4. And this is the reason that Joshua circumcised: All

Rashi	Targum
the people that came out of Egypt, that were males, all the men of war, had died in the desert by the way after they came out of Egypt.	the people who went forth from Egypt, the males, all the men waging battle died in the wilderness on the way when they went forth from Egypt.
5. For all the people that came out were circumcised, but all the people that were born in the wilderness by the way as they came forth out of Egypt, they had not circumcised.	5. For all the people who went forth were circumcised; and all the people who were born in the wilderness on the way when they went forth from Egypt, they did not circumcise.
6. For the children of Israel walked forty years in the wilderness, until all the people, the men of war, that came out of Egypt, were consumed, those who did not listen to the voice of the Lord, to whom the Lord had sworn that He would not show them the land, which the Lord had sworn to their forefathers that He would give us, a land that flows with milk and honey.	6. For forty years the sons of Israel walked in the wilderness until all the people, the men waging battle who went forth from Egypt, perished, for they did not accept the Memra of the LORD for the LORD swore to them that he would not let them see the land that the LORD swore to their fathers to give to us, a land producing milk and honey.
7. And their children, whom he raised up in their stead, them Joshua circumcised, for they had not circumcised them by the way.	7. And their sons who stood in their place, them Joshua circumcised, because they were uncircumcised, because they did not circumcise them on the way.
8. And it was, when all the people were finished being circumcised, that they remained in their places in the camp, until they recovered.	8. And when all the people were finished being circumcised, they remained in their place in the camp until they were healed.
9. And the Lord said to Joshua, This day have I rolled away the reproach of Egypt from you. And he called the name of the place Gilgal to this day.	9. And the LORD said to Joshua: "This day I have made pass away the reproaches' of the Egyptians from you." And he called the name of that place Gilgal until this day.
10. And the children of Israel encamped in Gilgal, and they made the Passover sacrifice on the fourteenth day of the month at evening in the plains of Jericho.	10. And the sons of Israel camped in Gilgal and kept the Passover on the fourteenth day of the month, at evening, in the plains of Jericho.
11. And they ate of the grain of the land on the morrow of the Passover, unleavened cakes and parched grain on this very day.	11. And they ate from the produce of the land after the Passover - the unleavened bread and the parched grain, the first fruits - this day.
12. And the manna ceased on the morrow when they ate of the grain of the land; neither had the children of Israel manna anymore; and they ate of the produce of the land of Canaan that year.	12. And the manna ceased on the day that was after the one on which they ate from the produce of the land. And there was no more manna for the sons of Israel. And they ate from the harvest of the land of Canaan in that year.
13. And it was when Joshua was in Jericho, that he lifted up his eyes and saw, and, behold, a man was standing opposite him with his sword drawn in his hand; and Joshua went to him, and said to him, Are you for us, or for our adversaries?	13. And when Joshua was in Jericho, he lifted up his eyes and saw. And behold a man was standing opposite him, and his sword was drawn in his hand. And Joshua came unto him and said to him: "Are you coming to our aid or to our enemies?"
14. And he said, No, but I am the the captain of the host of the Lord; I have now come. And Joshua fell on his face to the earth and prostrated himself, and said to him, What does my lord say to his servant?	14. And he said: "No, for I, an angel sent from before the LORD have come now." And Joshua fell upon his face, upon the earth, and bowed down and said to him: "What is my master speaking with his servant?"
15. And the captain of the Lord's host said to Joshua, Remove your shoe from your foot; for the place upon which you stand is holy. And Joshua did so.	15. And the angel who was sent from before the LORD said to Joshua: "Loosen your shoes from upon your feet, for the place upon which you are standing is holy." And Joshua did so.
1. And Jericho had shut its gates and was barred because	1. And Jericho was closed up and fortified from before

Rashi	Targum
of the children of Israel; none went out and none came in.	the sons of Israel; no one of them was going forth and entering.
27. So the Lord was with Joshua; and his fame was throughout the entire land.	27. And the Memra of the LORD was at the aid of Joshua. and his reputation was great in all the land.

Note:

As you read the following Midrash, please remember that they are composed in the Drash style, and therefore their content is metaphorical – i.e., a parable that is teaching something about the government/governance of Heaven. It is up to you to read each paragraph and discern what the parable is and what it teaches about the kingdom of G-d here on earth. After that, look at the whole Pisqa and see how the parts join to form a whole new parable which you need to identify and interpret. Remember we are at the Parable/metaphorical level, and we should not interpret these statements literally – i.e. it says what it means, otherwise we miss the whole point that the author/s had in mind as well as his objectives.

Midrash PESIQTA deRAB KAHANA Pisqa Seven

And it came to pass at midnight [that the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the handmaiden behind the millstones, and all the firstborn of the cattle. And Pharaoh rose up in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was not a house where one was not dead. And he summoned Moses and Aaron by night and said, "Rise up, go forth from among my people, both you and the people of Israel, and go, serve the LORD as you have said. Take your flocks and your herds, as you have said, and be gone; and bless me also!]" (Ex. 12:29-32).

VII:I

R. Tanhum of Jaffa in the name of R. Nunayya of Caesarea opened discourse by citing the following verse: "But when I thought how to understand this, it seemed to me a wearisome task (Ps, 73:16). Said David, '**No one can reckon the exact moment of midnight except for the Holy One, blessed be He**, but, as for me, But when I thought how to understand this, it seemed to me a wearisome task. For no creature can reckon the exact moment except for Him, for it is said: And it came to pass at midnight {that the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the handmaiden behind the millstones, and all the firstborn of the cattle. And Pharaoh rose up in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was not a house where one was not dead. And he summoned Moses and Aaron by night and said, "Rise up, go forth from among my people, both you and the people of Israel, and go, serve the Lord as you have said. Take your flocks and your herds, as you have said, and be gone; and bless me also!]" (Ex. 12:29-32).

VII:II

R. Aha opened discourse by citing this verse: I am the LORD, the LORD is My name; I will not give My glory to another god, nor My praise to any idol (Is. 42:8). I am the LORD, the LORD is my name: said R. Aha, "Said the Holy One, blessed be He, 'I am the LORD, the LORD is My name. That is the name that was given to Me by the first Man. That is My name, concerning which I made a stipulation with Myself. That is the name concerning which I stipulated between the angels and Myself.

...I will not give My glory to another god, nor My praise to any idol (Is. 42:8): R. Menahema said in the name of R. Abin, "This refers to the shades."

R. Nehemiah in the name of R. Mina said, "No creature except for the Holy One, blessed be He, can distinguish between the drop of sperm that produces a firstborn and one that does not. But as for me, But when I thought how to understand this, it seemed to me a wearisome task. For no creature can reckon the exact moment except for Him, for it is said: And it came to pass at midnight [that the LORD smote all the firstborn in the land of Egypt.]"

VII:III

I make My servants' prophecies come true and give effect to My messengers' designs. I say of Jerusalem, "She will be inhabited once more," and of the cities of Judah, "They will be rebuilt, all their ruins I will restore" (Is. 44:26): R. Berekhiah in the name of R. Levi: "If someone can make My servants' prophecies come true and give effect to my messengers' designs, do we not know that He will say of Jerusalem, She will be inhabited once more, and of the cities of Judah, They will be rebuilt, all their ruins I will restore? But the point is this: an angel appeared to Jacob, our father, and said to him, What is your name? And he said, Jacob. And he said, Your name will not longer be Jacob, but Israel (Gen. 32:28-29). Then the Holy One, blessed be He, appeared to our father, Jacob, so as to confirm the decree of that angel: And God said to him, Your name is Jacob (Gen. 35:9, 10). As to Jerusalem, since all of the prophets prophesied that Jerusalem would be rebuilt, how much the more so [will God confirm what his prophets have said]!"

Another interpretation of the verse: "I make My servants' prophecies come true and give effect to My messengers' designs. I say of Jerusalem, "She will be inhabited once more," and of the cities of Judah, "They will be rebuilt, all their ruins I will restore." (Is. 44:26): I make My servants' prophecies come true refers to Moses: Not so is My servant Moses (Num. 12:7). And give effect to My messengers' designs refers to Moses: He sent an angel and brought us out of Egypt (Num. 20:16). Said the Holy One, blessed be He, to Moses, Go, say to Israel, I will pass through the land of Egypt on that night (Ex. 12:12). Moses went and told Israel: Thus said the LORD, At midnight I will go forth through Egypt (Ex. 11:4). [Noting that Moses had specified the exact time,] said the Holy One, blessed be He, "I have already made a promise to Moses, saying to him, Not so is My servant, Moses. In My entire household he is faithful (Num. 12:7). Will My servant, Moses, turn out to be a bluffer?" But what has Moses said? At midnight I will go forth through Egypt. So I will do it at midnight: and it came to pass at midnight [that the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the cattle.]"

VII:IV

At midnight I rise to give You thanks for the justice of Your decrees. I keep company with all who fear You, with all who follow Your precepts. The earth is full of Your never-failing love; O LORD, teach me Your statutes (Ps. 119:62-64): R. Phineas in the name of R. Eleazar bar Menahem: "What would David do? He would take a psaltery and a harp and put them at his pillow and get up at midnight and play on them. **And the Sages of Israel would hear the sound and say, 'Now if King David is occupied with Torah-study, how much the more so should we!' It came about that all of Israel would occupy themselves in the study of Torah.**"

Said R. Levi, "There was a window by the bed of David, open to the north, and the harp was suspended at it, and as the north wind blew at midnight, it would rush through the harp, and the harp would give forth sound on its own, in line with this verse: When the instrument played (2 Kgs. 3:5). What it says is not, 'when David played ... ,' but, When the instrument played. This indicates that the harp would give forth sound on its own. **And the Sages of Israel would hear the sound and say, 'Now if King David is occupied with Torah-study, how much the more so should we!' It came about that all of Israel would occupy themselves in the study of Torah.**"

[... and it came to pass at midnight that the LORD smote all the firstborn in the land of Egypt, from the firstborn

of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the cattle:] That is in line with what David said: [My heart is steadfast, O God, my heart is steadfast. I will sing and raise a psalm:] awake, my glory, awake, lute and harp, I will awake at dawn of day (Ps. 57:7-8). I will awake my glory before the glory of my creator, my glory is nothing before the glory of my creator. I will awake at dawn of day: I will awake the dawn, and the dawn will not wake me up. But his impulse to do evil roused him and said to him, "David, ordinarily dawn wakes up kings, but you say, I will awake at dawn of day! Kings usually sleep to the third hour, but you say, At midnight I rise to give you thanks for the justice of Your decrees."

What is the meaning of the justice of Your decrees? [Thanks are due for] the decree of judgment that You carried out against the wicked Pharaoh, and the justice that You did with our elder, Sarah. That is in line with this verse: And the LORD afflicted Pharaoh with great plagues (Gen. 12: 17).

Another interpretation of the justice of Your decrees: [David said,] "[Thanks are due for] the decree of judgment that You carried out against the nations of the world [Ammon and Moab], and the justice that You did with our ancestor and our ancestress [reference here is to Boaz and Ruth]. For if he [Boaz] had [Braude and Kapstein, p. 143:] slipped into her as she lay at his feet, whence would I have had my origin? Instead You set a blessing into his heart, so he said, Blessed are You of the LORD, my daughter (Ruth 3:10).

Another interpretation of the justice of Your decrees: [Thanks are due for] the decree of judgment that You carried out against the Egyptians in Egypt. And for the righteousness/generosity that You carried out with our forefathers in Egypt. For they had to their credit only two religious duties on account of which they should be redeemed, the blood of the Passover-offering and the blood of circumcision. That is in line with this verse: And I passed over you and I saw you wallowing in your bloods, and I said to you, In your bloods, live (Ezek 16:6). In your bloods: the blood of the Passover-offering and the blood of circumcision.

VII:V

Said R. Simeon b. Yohai, "Moses did not know how to calculate split seconds, let alone minutes or hours, of the night. But the Holy One, blessed be He, knows how to calculate split seconds, let alone minutes and hours, can stay within the rule even by a hair's breadth." [Mandelbaum, p. 125, n. to 1. 13:] Therefore it is written, ... **and it came to pass at midnight [that the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the cattle.]**

Who divided the night? R. Benjamin bar Japheth in the name of R. Yohanan: "The night divided itself up on its own." Rabbis say, "Its creator divided it."

Here you read: And it came to pass at midnight (Ex. 12:29) and elsewhere: And He divided the night for them (Gen. 14:15). Said R. Tanhuma, "[God said,] 'Your father went forth with me at midnight, so I will go forth with his children at midnight.'" Rabbis say, "Said the Holy One, blessed be He, 'Your father went forth with me last night to midnight, so I will go forth with his children from midnight to the morning.'"

Said R. Yohanan, "The angelic prince who protects the Egyptians will fall only by day. What verse of Scripture so indicates? Daylight will fail in Tahpanhes, when I break the yoke of Egypt there; [then her boasted might will be subdued; a cloud will cover her, and her daughters will go into captivity. Thus I will execute judgment on Egypt, and they will know that I am the LORD] (Ezek. 30:18-19)." And Scripture further states, On that day there will be five cities in the land of Egypt speaking the language [of Canaan and swearing allegiance to the LORD of Hosts, and one of them will be called the City of the Sun] (Is. 19:18)." What are these five cities? R. Hilkiyah in the name of R. Simon says, "No, which is **Alexandria**, Noph, which is **Memphis**, Tehaphnehes, which is **Hophnias**, the **city of the sherds**, which is [Braude and Kapstein, p. 145 [:Ostracena], and the **city of the sun**, which is **Heliopolis**.

Said Rabban Yohanan b. Zakkai, "We have found that both night and day are called day, for it is written, And there was evening, and there was morning, one day (Gen. 1:5)." R. Joshua bar Nehemiah derived the same proposition from this verse: "Also the night will not be too dark for you, and the night will glow like the day, darkness like light (Ps. 139:12). "[God says,] 'That is darkness which is light for Me, and night so far as mortals are concerned. '" That yields the conclusion that on that very day the firstborn of the Egyptians died. How did it work out? They were smitten with a death-dealing blow in the evening, then writhed all night, and in the morning died. What verse of Scripture indicates it? "We have all died" is not what it says, but rather, We are all dying, that is to say, breathing our last. That is in line with this verse: On the day on which I smote every firstborn (Num. 3:13), and, further, On the day on which I sanctified to me every firstborn (Num. 8:17). On this basis you must conclude that on the day on which the firstborn of the Egyptians died, I sanctified to Me every firstborn [of Israel].

VII:VI

... the Lord smote all the firstborn in the land of Egypt (Ex. 12:29): When the verse refers to a firstborn, it adds, all the firstborn, encompassing the firstborn of a man and the firstborn of a woman, the firstborn of a male and the firstborn of a female. How so? If a man had sexual relations with ten women and then they produced ten sons, it would turn out that all of them were firstborn of women. If ten men had sexual relations with one woman and she produced ten sons, all of them would turn out to be the firstborn of males. But take note of a case in which there was a household in which was no firstborn either for a male or for a female? How then can I apply to that house the verse: for there was not a house where one was not dead? **Said R. Abba bar Aha, "Then the one in charge of the household would die. That is in line with this verse: Shimri the one in charge, for though he was not firstborn, nonetheless his father put him in charge (1 Chr. 26:10)."**

It was taught on Tannaite authority in the name of R. Nathan, "On the day on which a firstborn of one of them died, he would make an icon of him in the house. On that day [on which the firstborn was killed,] it too was smashed up, shattered, and scattered. It was as hard for the parent as if on that very day he had buried the firstborn himself. Said R. Yudan, "Since the Egyptians would bury their dead in their houses, the dogs would come in through the burial niches [better: sewer pipes] and pull out the bones of the firstborn among the dead and play with them. It was as hard for the parent as if on that very day he had buried the firstborn himself."

VII:VII

.. from the firstborn of Pharaoh [who sat on his throne even to the firstborn of the maidservant who is behind the mill, and all the firstborn of the cattle] (Ex. 12:29): On the basis of that statement [read as from the firstborn, Pharaoh] it follows that Pharaoh himself was a firstborn.

All of the firstborn came to their fathers, saying to them, "Since Moses has said, And every firstborn will die (Ex. 11:5), all the things that he has said against this people have come upon them. But now go and let these Hebrews go from among you, and if you do not do so, lo, this people is going to die." They said, "Each one of us has ten sons. Let one of them die, and let what these Hebrews say not come to pass." They said, "The sole remedy for the matter is [or us to go to Pharaoh, for he is a firstborn. He may have mercy on his own life and let these Hebrews go away from among us." They went to Pharaoh, saying to him, "Since Moses has said, And every firstborn will die (Ex. 11:5), all the things that he has said against this people have come upon them. But now go and let these Hebrews go from among you, and if you do not do so, lo, this people is going to die." He said, "Go and beat the humps of these people. I have said, 'It is my life or the lives of these Hebrews!' And you say this!" The firstborn went and killed sixty myriads of their fathers. That is in line with this verse: To the one who smote Egypt through their firstborn (Ps. 136: 1 0). What is written is not, "To the one who smote the Egyptians in Egypt," but, To the one who smote the Egyptians through their firstborn. [for] the firstborn killed their fathers, in the number of sixty myriads.

R. Abun in the name of R. Judah b. Pazzi said, "Batyah, the daughter of Pharaoh, was a firstborn. On account of what merit was she saved? It was through the prayer of Moses. For it is written: She perceives that her merchandise is profitable. Her lamp does not go out at night (Prov. 31: 18). The reference to night calls to mind the verse: It is a

watch night for the LORD (Ex. 12:42)."

VII:VIII

[..from the firstborn of Pharaoh who sat on his throne] even to the firstborn of the maidservant who is behind the mill, [and all the firstborn of the cattle] (Ex. 11:5): R. Huna and R. Aha in the name of R. Eleazar son of R. Yose the Galileans, "Even the handmaiden who were latched to the millstones would say, 'We take pleasure in our subjugation, so long as the Israelites also are subjugated.'" Said R. Judah b. Pazzi, "There is a traditional narrative that this was with reference to Seah, daughter of Asher, for when she came down to Egypt, they had latched her to the millstones."

VII:IX

... and all the firstborn of the cattle: If man had sinned, what sin had beasts done? It was because the Egyptians bow down to the ram. It was so that the Egyptian would not have occasion to say, "Our god [the ram] has brought this punishment on us. Our god is strong, for it has stood up for itself. Our god is strong, because the punishment did not touch it."

VII:X

R. Huna and R. Joshua bar Abin, son-in-law of R. Levi, in the name of R. Levi: "The Merciful God does not touch lives first of all [but exacts vengeance on property]. From whom do you learn that fact? From Job: A messenger came to Job and said, The oxen were plowing and the asses feeding beside them (Job 1:14). What is the meaning of, and the asses feeding beside them? Said R. Hama, "A model of the order of the world to come was made for him, in line with this verse: Behold, the days are coming, says the LORD, when the one who ploughs will overtake the one who reaps (Amos 9:13). [Mendelbaum: That is, corn will ripen within moments after the seed is planted, so that browsing animals will follow in the tracks of the plowing animals.]"

Said R. Abba bar Kahana, "[With reference to the verse, The Sabeans made a raid and took the oxen and the asses away, yes, they smote the servants with the edge of the sword (Job 1: 15),] they went out of Kefar Kerinos and went through the whole of Ublin, and when they came to Migdal Sebayya, they died." Said R. Hama, "[In the verse, And I alone have escaped (Job 1: 15),] the word alone bears the sense of solely, that is, he alone escaped [only with his life], but was himself broken and beaten." Said R. Yudan, "And I alone have escaped to tell you (Job 1:15) means that 'the sole purpose for which I escaped was to tell you,' at which point he died. That is in line with this verse: While he was still speaking, there came another and said, The fire of God fell from heaven and burned up the sheep and the servants and consumed them; and I alone have escaped to tell you. While he was speaking there came another and said, The Chaldaeans formed three companies and made a raid upon the camels and took them and slew the servants with the edge of the sword and I alone have escaped to tell you. (Job 1:14-17). When Job heard this news, he forthwith began to collect a troop to make war against them [but then he changed his mind, as will now be explained]. That is in line with this verse: Because I stood in great fear of the multitude, and the contempt of families terrified me, so that I kept silence and did not go out of doors (Job 31:34)."

Said Job [in gathering his troops], "This nation is the most contemptible of all nations: Behold the land of the Chaldaeans - the people that was a no-people (Is. 23:13). Would that it had never come into existence. Does that people think that it can frighten me?" But when people told him, "The fire of God fell from heaven, he said, "If it is from Heaven, what can I do." Forthwith: ... so that I kept silence and did not go out of doors. And then: And he took a potsherd with which to scrape himself and sat among the ashes (Job 2:8).

[The same proposition derives from the case] also of Mahlon and Chilion. First their horses, camels, and asses died, and then he died, as it is said: And Elimelech, Naomi's husband, died (Ruth 1:3), then the two sons: Mahlon and Chilion died, both of them (Ruth 1:5). [Delete: And then she died.]

So too is the rule applying to skin-ailments which affect man. **First of all, it begins on his house, and, if the man repents, the affected stone has only to be removed: They will dismantle the stones (Lev. 14:40). If the man does not repent, then the whole house has to be dismantled: And he will dismantle the house (Lev. 14:45). And then it affects his clothing. If he repents, the clothing has to be ripped: And he will tear the affected patch out of the garment or the hide or from the warp or from the woof (Lev. 13:56). If he does not repent, then the clothing has to be burned: And he will burn the clothing (Lev. 13:52). Then it affects his body. If he repents, it goes away, and he departs, and if not, it comes back on him: And he will sit solitary, his dwelling will be outside of the camp (Lev. 13:46) [Tosefta. Neg. 6:4]**

So too is the rule as to the events in Egypt: First the measure of justice affected their property: He smote their vines and their fig trees (Ps. 105:33). Then: He gave over their cattle to the hail and their flocks to fiery bolts of lightning (Ps, 78:48). Then at the end: He smote all the firstborn of Egypt (Ps, 78:51).

VII:XI

R. Levi bar Zechariah in the name of R. Berekhiah: "It was with the arts of royal siege-warfare that God came against them. First of all, [a besieging army] shuts up their water supply, then he brings against them thunders of war, then he shoots arrows, then he brings troops, then he storms them, then he pours burning oil, then he throws great stones against them, then he brings against them scaling troops, then he captures them, then he takes out their greatest figure and kills him. [So too is the order of God's siege of Egypt:] first he shut up their water supply: He turned their rivers into blood (Ps, 78:44). Then he brought against them thunders of war: This refers to the frogs." (Said R. Yose bar Hanina, "The croaking was worse for them than the frogs themselves." "Then he shot arrows: This refers to the lice. Then he brought troops: This refers to the swarms of wild beasts. Then he starved them out: A very heavy murrain (Ex. 9:3). Then he poured burning oil: This refers to the boils. Then he threw great stones against them: This refers to the hail. Then he brought against them scaling troops: This refers to the locusts. Then he captured them: this refers to the darkness. Then he took out their greatest figure and killed him: This refers to the killing of the firstborn."

R. Levi, son-in-law of R. Zechariah, in the name of R. Berekhiah said, "As at the news concerning Egypt, so they shall be startled at the fall of the adversary (Is. 23:5)." Said R. Eliezer, **"Whenever the name of Tyre is written in Scripture, if it is written out [with all of the letters], then it refers to the province of Tyre. Where it is written without all of its letters (and so appears identical to the word for enemy). the reference of Scripture is to Rome. [So the sense of the verse is that Rome will receive its appropriate reward.]"**

[Resuming the discussion begun at VII:XI with the information just now given:] R. Levi in the name of R. Hama bar Hanina: "He who exacted vengeance from the former [oppressor] will exact vengeance from the latter. Just as, in Egypt, it was with blood, so with Edom it will be the same: I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke (Job 3:3). Just as, in Egypt, it was with frogs, so with Edom it will be the same: The sound of an uproar from the city, an uproar because of the palace, an uproar of the Lord who renders recompense to his enemies (Is. 66:6). Just as, in Egypt, it was with lice, so with Edom it will be the same: The streams of Bosrah will be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch (Is. 34:9). Smite the dust of the earth that it may become lice (Ex. 8:12). Just as, in Egypt, it was with swarms of wild beasts, so with Edom it will be the same: The pelican and the bittern will possess it (Is. 34:11). Just as, in Egypt, it was with pestilence, so with Edom it will be the same: I will plead against Gog with pestilence and with blood (Ez. 38:22). Just as, in Egypt, it was with boils, so with Edom it will be the same: This will be the plague wherewith the Lord will smite all the peoples that have warred against Jerusalem: their flesh will consume away while they stand upon their feet (Zech. 14:12). Just as, in Egypt, it was with great stones, so with Edom it will be the same: I will cause to rain upon Gog ... an overflowing shower and great hailstones (Ez. 38:22). Just as, in Egypt, it was with locusts, so with Edom it will be the same: And you, son of man, thus says the LORD God: Speak to birds of every sort ... the flesh of the mighty will you eat ... blood will you drink ... you will eat fat until you are full and drink blood until you are drunk (Ez. 39:17-19). Just as, in Egypt, it was with darkness, so with Edom it will be the same: He will stretch over Edom the line of chaos and the plummet of emptiness (Is. 34:11). Just as, in

Egypt, he took out their greatest figure and killed him, so with Edom it will be the same: A great slaughter in the land of Edom, among them to come down will be the wild oxen (Is. 34:6-7). Said R. Meir, "[The letters of the word for wild (reemim) may be read as Rome, thus.] 'Among them to come down shall be Rome.'"

VII:XII

For behold darkness will cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and His glory will be seen upon you. [And nations will come to your light, and kings to the brightness of your rising] (Is. 60:2-3):

R. Levi bar Zechariah in the name of R. Berekhiah: "Darkness and thick darkness affected Egypt for three days. What verse of Scripture indicates it? And there was darkness, thick darkness (Ex. 10:22). But emptiness and void have never yet affected this world. But where [and when] will they come to pass? They will envelope the great city of Rome: He will stretch over it the line of chaos and the plummet of emptiness (Is. 34:11)." Rabbis say, "As to the nations of the world, who never accepted the Torah which was given in darkness, concerning them Scripture says, For behold darkness will cover the earth, and thick darkness the peoples But as to Israel, which accepted it in darkness, concerning them Scripture says, ... but the LORD will arise upon you, and His glory will be seen upon you."

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

Revelation 2:1-7

Rabbi Dr. Eliyahu ben Abraham's & Hakham Dr. Yosef ben Haggai's Rendition

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

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

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

⁴ **But I have [something] against you, because you have left your first love.¹**

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

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

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

Blessing After Torah Study

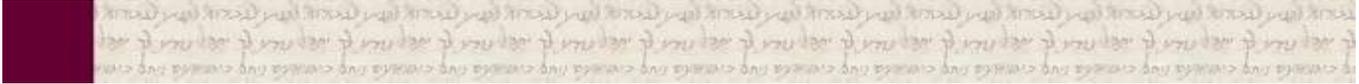
Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.

¹ See above Rashi's commentary on Shemot (Exodus) 12:39 for an explanation on the nature of this "first love." See also the statement of Israel in Shemot (Exodus) 24:7 "Everything that the LORD has said we will do and we will hear." That is, "we will obey and then hear the reason for the commandment." This is full EMUNAH! See also Luke 7:6-9.

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 Year in Jerusalem!



“Second Day of Pesach”
(Saturday Evening April 23, 2016)

Public Passover

(First Day of the Counting of the Omer)

Evening: Counting of the Omer Day 1

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
1	Masoret	Nisan 16	1:1	G'dolah / Chessed, (Greatness/Mercy) – Royal Blue Virtue: Ahavah (love) Ministry: Masoret [Catechist/Embody Mesorah]

Eph. 1:1 Hakham Shaul (Paul), a *Sh'liach* (apostle/emissary) of Yeshua HaMashiach by the will of God, to the Tsadiqim (Greek: *a-gios*) who are at Ephesus and *who are* faithfully obedient² in Yeshua HaMashiach:

Sunday Morning April 24, 2016
Morning Service

Torah Reading: Vayikra (Leviticus) 22:26 - 23:44

Reader 1: Vayikra 22:26 – 23:3

Reader 2: Vayikra 23:4-14

Reader 3: Vayikra 23:15-22

Reader 4: Vayikra 23:23-32

Reader 5: Vayikra 22:33-44

Maftir: B'Midbar (Number)s 28:16-25

Ashlamatah: II Kings 23:1-9; 21-25

² Wuest, K. S. (1997, c1984). *Wuest's word studies from the Greek New Testament: For the English reader* (Eph 1:1). Grand Rapids: Eerdmans.

Nazarean Codicil: 1 Corinthians 3:1 – 5:13 & Revelation 2:1-7³

Blessing Before Torah Study

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

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

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

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

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

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

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

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

These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when 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: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!

Rashi & Targum Pseudo Jonathan for: Vayikra (Leviticus) 22:26 - 23:44

Rashi	Targum Pseudo Jonathan
26. And the Lord spoke to Moses, saying:	26. And the LORD spoke with Mosheh, saying
27. When an ox or a sheep or a goat is born, it shall remain under its mother for seven days, and from the eighth day onwards, it shall be accepted as a sacrifice for a fire offering to the Lord.	27. (to the effect that): What time you call to our mind the order of our oblations, as they will be offered year by year, being our expiatory offering for our sins, when on account of our sins (such sacrifices are required), and

³ See above Rashi's commentary on Shemot (Exodus) 12:39 for an explanation on the nature of this "first love." See also the statement of Israel in Shemot (Exodus) 24:7 "Everything that the LORD has said we will do and we will hear." That is, "we will obey and then hear the reason for the commandment." This is full EMUNAH! See also Luke 7:6-9.

Rashi	Targum Pseudo Jonathan
	we have none to bring from our flocks of sheep, then will a bullock be chosen before him, in memorial of the righteousness/generosity of the elder who came from the east, the sincere one who brought the calf, fat and tender, to Your Name. A sheep is to be chosen, secondly, in memory of the righteousness/generosity of him who was bound as a lamb on the altar, and who stretched forth his neck for Your Name's sake, while the heavens stooped down and condescended, and Yitshaq beheld their foundations, and his eyes were blinded by the high things; on which account he was reckoned to be worthy that a lamb should be provided for him as a burnt offering. A kid of the goats is to be chosen likewise, in memorial of the righteousness/ generosity of that perfect one who made the savory meat of the kid, and brought it to his father, and was made worthy to receive the order of the blessing: wherefore Mosheh the prophet explains, saying: Sons of Israel, my people, When a bullock, or a lamb, or a kid is brought forth according, to the manner of the world, it will be seven days after its dam, that there may be evidence that it is not imperfect; and on the eighth day and thenceforth, it is acceptable to be offered an oblation to the Name of the LORD.
28. An ox or sheep you shall not slaughter it and its offspring in one day._	28. Sons of Israel, my people, as our Father in heaven is merciful, so shall you be merciful on earth: neither cow, nor ewe, shall you sacrifice along with her young on the same day.
29. And when you slaughter a thanksgiving offering to the Lord, you shall slaughter it so that it should be acceptable for you.	29. And when you offer a sacrifice of thanksgiving to the Name of the LORD, you will offer so as to be accepted.
30. It shall be eaten on that day; do not leave it over until morning. I am the Lord.	30. It will be eaten on that day, none will remain till the morning: I am the LORD.
31. You shall keep My commandments and perform them. I am the Lord.	31. And you will observe My commandments to do them I am the LORD who gives a good reward, to them who keep My commandments and My Laws.
32. You shall not desecrate My Holy Name. I shall be sanctified amidst the children of Israel. I am the Lord Who sanctifies you,	32. Nor will you profane My Holy Name, that I may be hallowed among the children of Israel. I am the LORD who sanctifies you,
33. Who took you out of the land of Egypt, to be a God to you. I am the Lord.	33. having brought you forth redeemed from the land of Mizraim, that I may be to you Elohim: I am the LORD.
1. And the Lord spoke to Moses, saying,	1. And the LORD spoke with Mosheh, saying:
2. Speak to the children of Israel and say to them: The Lord's appointed [holy days] that you shall designate as holy occasions. These are My appointed [holy days]:	2. Speak with the sons of Israel, and say to them, The orders of the time of the Festivals of the LORD, which you will proclaim as holy convocations, these are the orders of the time of My festivals.
3. [For] six days, work may be performed, but on the seventh day, it is a complete rest day, a holy occasion; you shall not perform any work. It is a Sabbath to the Lord in all your dwelling places.	3. Six days will you do work, and the seventh day (will be) a Sabbath and a rest, a holy convocation. No manner of work may you do; it is a Sabbath to the LORD in every place of your habitations.

Rashi	Targum Pseudo Jonathan
4. These are the Lord's appointed [holy days], holy occasions, which you shall designate in their appointed time:	4. These are the times of the Festivals of the LORD, holy convocations which you will proclaim in their times:
5. In the first month, on the fourteenth of the month, in the afternoon, [you shall sacrifice] the Passover offering to the Lord.	5. In the month of Nisan, on the fourteenth day of the month, between the suns (will be) the time for the sacrifice of the Pesach to the Name of the LORD.
6. And on the fifteenth day of that month is the Festival of Unleavened Cakes to the Lord; you shall eat unleavened cakes for a seven day period.	6. And on the fifteenth day of this month the feast of unleavened bread to the Name of the LORD. Seven days you will eat unleavened bread.
7. On the first day, there shall be a holy occasion for you; you shall not perform any work of labor.	7. On the first day of the feast a holy convocation will be to you; you will do no work of labor,
8. And you shall bring a fire offering to the Lord for a seven day period. On the seventh day, there shall be a holy occasion; you shall not perform any work of labor.	8. but offer the oblation to the Name of the LORD seven days; in the seventh day of the feast will be a holy convocation; you will do no work of labor.
9. And the Lord spoke to Moses, saying,	9. And the LORD spoke with Mosheh, saying:
10. Speak to the children of Israel and say to them: When you come to the Land which I am giving you, and you reap its harvest, you shall bring to the kohen an omer of the beginning of your reaping.	10. Speak with the sons of Israel, and say to them: When you have entered into the land which I give you, and you reap the harvest, you will bring the sheaf of the first fruits of your harvest unto the priest;
11. And he shall wave the omer before the Lord so that it will be acceptable for you; the kohen shall wave it on the day after the rest day.	11. and he will uplift the sheaf before the LORD to be accepted for you. After the first festal day of Pesach (or, the day after the feast-day of Pesach)
12. And on the day of your waving the omer, you shall offer up an unblemished lamb in its [first] year as a burnt offering to the Lord;	12. on the day on which you elevate the sheaf, you will make (the sacrifice of a lamb of the year, unblemished a burnt offering unto the Name of the LORD:
13. Its meal offering [shall be] two tenths [of an ephah] of fine flour mixed with oil, a fire offering to the Lord as a spirit of satisfaction. And its libation [shall be] a quarter of a hin of wine.	13. and its mincha, two tenths of flour, mingled with olive oil, for an oblation to the Name of the LORD, to be received with acceptance; and its libation, wine of grapes, the fourth of a hin.
14. You shall not eat bread or [flour made from] parched grain or fresh grain, until this very day, until you bring your God's sacrifice. [This is] an eternal statute throughout your generations in all your dwelling places.	14. But neither bread nor parched corn (of the ripe harvest) nor new ears may you eat until this day, until the time of your bringing the oblation of your God: an everlasting statute unto your generations in all your dwellings.
15. And you shall count for yourselves, from the morrow of the rest day from the day you bring the omer as a wave offering seven weeks; they shall be complete.	15. And number to you after the first feast day of Pesach, from the day when you brought the sheaf for the elevation, seven weeks; complete they will be.
16. You shall count until the day after the seventh week, [namely,] the fiftieth day, [on which] you shall bring a new meal offering to the Lord.	16. Until the day after the seventh week you will number fifty days, and will offer a mincha of the new bread unto the Name of the LORD.
17. From your dwelling places, you shall bring bread, set aside, two [loaves] [made from] two tenths [of an ephah]; they shall be of fine flour, [and] they shall be baked leavened, the first offering to the Lord.	17. From the place of your dwellings you are to bring the bread for the elevation; two cakes of two-tenths of flour, which must be baked with leaven, as first fruits unto the Name of the LORD.
18. And associated with the bread, you shall bring seven unblemished lambs in their [first] year, one young bull, and two rams these shall be a burnt offering to the Lord, [along with] their meal offering and libations a fire offering [with] a spirit of satisfaction to the Lord.	18. And with that bread you are to offer seven lambs of the year, unblemished, and a young bullock without mixture (of color), the one for a sin offering, and two lambs of the year for a sanctified oblation.
19. And you shall offer up one he goat as a sin offering, and two lambs in their [first] year as a peace offering._	19. And you will make (a sacrifice) of a young goat without mixture, the one for a sin offering and two

Rashi	Targum Pseudo Jonathan
	lambs of the year for a sanctified oblation.
20. And the kohen shall wave them in conjunction with the first offering bread as a waving before the Lord, along with the two lambs. They shall be holy to the Lord, [and] belong to the kohen.	20. And the priest will uplift them with the bread of the first fruits, an elevation before the LORD, with the two lambs; they will be holy to the Name of the LORD, and will be for the priest.
21. And you shall designate on this very day a holy occasion it shall be for you; you shall not perform any work of labor. [This is] an eternal statute in all your dwelling places throughout your generations.	21. And you will proclaim with life and strength that self-same day, that at the time of that day there will be to you a holy convocation: you will do no work of labor: it is an everlasting statute in all your dwelling for your generations.
22. When you reap the harvest of your Land, you shall not completely remove the corner of your field during your harvesting, and you shall not gather up the gleanings of your harvest. [Rather,] you shall leave these for the poor person and for the stranger. I am the Lord, your God.	22. And when you reap the harvest of the ground, you will not finish one corner that is in thy field at your reaping nor will you gather the gleanings of your harvest, but leave them for the poor and the strangers: I am the LORD your God.
23. And the Lord spoke to Moses, saying,	23. And the LORD spoke with Mosheh, saying:
24. Speak to the children of Israel, saying: In the seventh month, on the first of the month, it shall be a Sabbath for you, a remembrance of [Israel through] the shofar blast a holy occasion.	24. Speak with the children of Israel, saying: In Tishri, which is the seven month, will be to you a festival of seven days, a memorial of trumpets, a holy convocation.
25. You shall not perform any work of labor, and you shall offer up a fire offering to the Lord.	25. No work of labor may you do, but offer an oblation before the LORD unto the Name of the LORD.
26. And the Lord spoke to Moses, saying:	26. And the LORD spoke with Mosheh saying:
27. But on the tenth of this seventh month, it is a day of atonement, it shall be a holy occasion for you; you shall afflict yourselves, and you shall offer up a fire offering to the Lord.	27. But on the tenth day of this seventh month is the Day of Atonement; a holy convocation will it be to you, and you will humble your souls, (abstaining) from food, and from drink, and from the use of the bath, and from anointing, and the use of the bed, and from sandals; and you will offer an oblation before the LORD,
28. You shall not perform any work on that very day, for it is a day of atonement, for you to gain atonement before the Lord, your God.	28. and do no work on this same day; for it is the Day of Atonement, to make atonement for you before the LORD your God.
29. For any person who will not be afflicted on that very day, shall be cut off from its people.	29. For every man who eats in the fast, and will not fast that same day, will be cut off by death from among his people.
30. And any person who performs any work on that very day I will destroy that person from amidst its people.	30. And every man who does any work on that same day, that man will I destroy with death from among his people.
31. You shall not perform any work. [This is] an eternal statute throughout your generations in all your dwelling places.	31. No work of labor may you do ____ an everlasting statute for your generations, in all your dwellings.
32. It is a complete day of rest for you, and you shall afflict yourselves. On the ninth of the month in the evening, from evening to evening, you shall observe your rest day.	32. It is a Sabbath and time of leisure for you to humble your souls. And you will begin to fast at the ninth day of the month at even time; from that evening, until the next evening, will you fast your fast, and repose in your quietude, that you may employ the time of your festivals with joy.
33. And the Lord spoke to Moses, saying,	33. And the LORD spoke with Mosheh, saying:
34. Speak to the children of Israel, saying: On the fifteenth day of this seventh month, is the Festival of	34. Speak with the sons of Israel: In the fifteenth day of this seventh month will be the Feast of Tabernacles,

Rashi	Targum Pseudo Jonathan
Succoth, a seven day period to the Lord.	seven days unto the Name of the LORD.
35. On the first day, it is a holy occasion; you shall not perform any work of labor.	35. On the first day of the feast is a holy convocation; no work of labor may you do.
36. [For] a seven day period, you shall bring a fire offering to the Lord. On the eighth day, it shall be a holy occasion for you, and you shall bring a fire offering to the Lord. It is a [day of] detention. You shall not perform any work of labor.	36. Seven days you will offer an oblation to the Name of the LORD, you will gather together to pray before the LORD for rain; no work of labor may you do.
37. These are God's appointed [holy days] that you shall designate them as holy occasions, [on which] to offer up a fire offering to the Lord burnt offering and meal offering, sacrifice and libations, the requirement of each day on its day;	37. These are the times of the order of the LORD's festivals which you are to convoke for holy convocations, to offer an oblation to the name of the LORD, a burnt sacrifice and a mincha, sanctified offerings and libations, the rite of a day in its day;
38. apart from the Lord's Sabbaths, and apart from your gifts, and apart from all your vows, and apart from all your donations that you give to the Lord.	38. beside the days of the LORD's Sabbaths, beside your gifts, and beside your vows, and beside your free-will offering which you bring before the LORD.
39. But on the fifteenth day of the seventh month, when you gather in the produce of the land, you shall celebrate the festival of the Lord for a seven day period; the first day shall be a rest day, and the eighth day shall be a rest day	39. But on the fifteenth of the seventh month, at the time when you collect the produce of the ground, you will solemnize a festival of the LORD seven days. On the first day, rest; and on the eighth day, rest.
40. And you shall take for yourselves on the first day, the fruit of the hadar tree, date palm fronds, a branch of a braided tree, and willows of the brook, and you shall rejoice before the Lord your God for a seven day period.	40. And of your own will you take on the first day of the feast, the fruits of praiseworthy trees, citrons, and lulabin, and myrtles, and willows that grow by the brooks; and you will rejoice before the LORD your God seven days.
41. And you shall celebrate it as a festival to the Lord for seven days in the year. [It is] an eternal statute throughout your generations [that] you celebrate it in the seventh month.	41. And you will solemnize it before the LORD seven days in the year, by an everlasting statute in your generations will you observe it in the seventh month.
42. For a seven day period you shall live in booths. Every resident among the Israelites shall live in booths,	42. In tabernacles of two sides according to their rule, and the third a handbreadth (higher), that its shaded part may be greater than that into which comes the sunshine; to be made for a bower (or shade) for the feast, from different kinds (of materials) which spring from the earth and are uprooted: in measure seven palms, but the height within ten palms. In it you will sit seven days; the males in Israel, and children who need not their mothers, will sit in the tabernacles, blessing their Creator whenever they enter thereunto.
43. in order that your [ensuing] generations should know that I had the children of Israel live in booths when I took them out of the land of Egypt. I am the Lord, your God.	43. That your generations may know how, under the shadow of the cloud of glory, I made the sons of Israel to dwell at the time that I brought them out redeemed from the land of Mizraim.
44. And Moses told the children of Israel [these laws] of the Lord's appointed [holy days].	44. And Mosheh declared the time of the orders of the LORD's festivals, and taught them to the sons of Israel.

Rashi & Targum Pseudo Jonathan for: B'Midbar (Num.) 28:16-25

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

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

1. **Ḳal va-ḥomer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah**: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub eḥad**: Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
4. **Binyan ab mi-shene ketubim**: The same as the preceding, except that the provision is generalized from two Biblical passages.
5. **Kelal u-Peraṭ and Peraṭ u-kelal**: Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoṣe 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: Vayikra (Leviticus) 22:26-23:44

27 When [an ox or a sheep or a goat] is born [The expression "is born" comes] to exclude [from sacrifice an animal] delivered by Caesarean section. -[*Chul.* 38b]

28 it and its offspring [This prohibition] applies to the female [i.e., the mother] animal, namely, that it is prohibited to slaughter a mother animal and its male or female offspring [on the same day]. The prohibition does not apply, however, to males [i.e., to the father animals], and it is permissible to slaughter the father animal along with its male or female offspring [on the same day].-[*Chul.* 78b]

[you shall not slaughter] it and its offspring Also included [in this prohibition is slaughtering] its offspring and [then] it.-[*Chul.* 82a]

29 you shall slaughter it so that it should be acceptable for you From the very beginning of your slaughtering, take care that it should be "acceptable for you." And what makes it acceptable?"

It shall be eaten on that day [Now, although it has already been stated that thanksgiving-offerings must be eaten on the day of sacrificing (Lev. 7:15), the Torah repeats this here] exclusively to warn us that the slaughtering must be performed on this condition. Do not slaughter it with the intention of eating it on the next day, for if you have this invalidating intention in mind, the sacrifice will not be "acceptable for you" (*Torath Kohanim* 22:135) [Indeed, it will be rejected (פגול; see *Rashi* Lev. 7:18)]. Another explanation of וּלְיָדְךָ יֵדָע: "knowingly." From here, [we learn that] if someone slaughtered an animal in an incidental manner [i.e., according to *Rashi*, without intending to slaughter, just to pick up the knife or to throw it. According to *Tosafoth*, if he did not intend to slaughter, but only to sever the organs, or if he thought that it was an ordinary animal, and did not realize that it was to be slaughtered as a holy sacrifice], then [even though the animal is fit to be eaten as ordinary non-consecrated meat, nevertheless,] regarding being slaughtered as a holy sacrifice, it is deemed unfit.-[*Chul.* 13a] Now, although Scripture has already stated [that a sacrifice is "not acceptable" if, while slaughtering, one intended to eat it after its permissible time] in the case of sacrifices that may be eaten for two days (see Lev. 7:18), it specifies it again regarding those sacrifices that must be eaten on the same day (see *Rashi* Lev. 7:15), namely, that they [too] must be slaughtered with the intention of eating them within their permissible time.

30 It shall be eaten on that day [As explained above (see preceding *Rashi*)], Scripture states this here only to warn us that the slaughtering must be performed with this intention. For if it meant to fix the time limit for eating it, this has already been stated, "And the flesh of his thanksgiving peace-offering [shall be eaten on the day that it is offered...]" (Lev. 7:15). -[*Torath Kohanim* 7:113]

I am the Lord Know Who decreed this matter, and do not perceive it as unimportant.

31 You shall keep [My commandments] This refers to learning [God's commandments and "keeping" them organized and memorized in one's heart]

and perform them meaning [putting them into] action.-[*Mizrachi* ; *Torath Kohanim* 22:136]

32 You shall not desecrate [My Holy Name] By transgressing My commandments intentionally. Now, is it not already implied by the verse "You shall not desecrate [My Holy Name,]" that if you do not transgress, God's Name will be sanctified? So] what do we learn by Scripture adding "I shall be sanctified [amidst the children of Israel]?" [It teaches us:] Surrender your life [and do not transgress God's commandments], and [thus] sanctify My Name. Now, one might think [that this commandment applies even] in private [i.e., if he is not in the presence of ten or more Jews]. Scripture, therefore, says here "[I shall be sanctified] amidst the children of Israel" [i.e., one is obliged

to sacrifice one's life to avoid transgressing God's commandments only in the presence of ten or more Jews]. And when one sacrifices oneself, one shall do so with the willingness to die, anyone who [submits to] sacrifices himself while assuming [that God will surely perform] a miracle [for him and save his life], for this person, God does not perform a miracle, for so we find in [the case of] Hananiah, Mishael and Azariah, that [when the evil Nebuchadnezzar threatened to throw them into a fiery furnace], they did not submit themselves on the condition [that God would perform] a miracle, as Scripture says, "[Behold, there is our God Whom we worship; He can save us from the burning, fiery furnace and from your hands, O king!] But if not, let it be known to you, O king [that we will not worship your god, neither will we prostrate ourselves to the golden image that you have set up]!" (Dan. 3:1718). [We see here that whatever the outcome,] whether [God would] rescue [them] or not—[they declared, regardless] "Let it be known to you, O king [that we will not prostrate ourselves...]"-[*Torath Kohanim* 22:137]

33 Who took you out [of the land of Egypt] on this very condition [i.e., to be willing to sacrifice your lives in sanctification of My Holy Name.-[*Torath Kohanim* 22:138] [And do not think that since it is an obligation, you will not receive reward for sacrificing yourselves, for]

I am the Lord faithful to give reward [to those who fulfill My Torah.-[*Torath Kohanim* 22:138]

Chapter 23

2 Speak to the children of Israel...The Lord's appointed [holy days] Designate the [times] of the festivals so that [all of] Israel will become accustomed to them, [meaning] that they should proclaim leap years for [the Jews in] the Diaspora who had uprooted themselves from their place to ascend to [Jerusalem for] the festivals, but who had not yet arrived in Jerusalem. [The leap year would enable them to arrive in time. Consequently, in ensuing years, they would not lose hope of arriving on time and would be encouraged to make the pilgrimage.]-[*Torath Kohanim* 23:139; *Levush Ha'orah*. See also *Mizrachi*, *Nachalath Ya'akov*, *Sefer Hazikkaron*, *Yosef Hallel*, *Chavel*]

3 [For] six days... Why does the Sabbath [designated by God,] appear here amidst the festivals [designated by the Sanhedrin]? To teach you that whoever desecrates the festivals is considered [to have transgressed as severely] as if he had desecrated the Sabbath, and that whoever who fulfills the festivals is considered as if he has fulfilled the Sabbath, [and his reward is as great.]-[*Be'er Basadeh* ; *Torath Kohanim* 23:144]

4 These are the Lord's appointed [holy days, holy occasions, that you shall designate] In the earlier verse (verse 2), Scripture is referring to the proclamation of a leap year, while here, Scripture is referring to sanctifying the new month [i.e., "designating" which day is the first of the month, based on testimony of the sighting of the new moon. Both of these "designations," therefore, have bearing on the establishment of the festivals.] -[*Torath Kohanim* 23:146]

5 in the afternoon Heb. הָעֶרְבַּיִם בֵּין, lit. between the two evenings. From six [halachic] hours [after dawn,] and onwards [until evening (עֶרְבַּת), i.e., nightfall.]

the Passover offering to the Lord Heb. פֶּסַח, the offering up of a sacrifice named "Pesach." [The term "Pesach" here refers to the Pesach offering brought on the fourteenth of Nissan, not to the Passover Festival, which begins on the fifteenth.]-[*Be'er Heitev* on *Rashi*]

8 And you shall bring a fire offering [to the Lord for a seven-day period] These are the additional offerings [of Passover] delineated in *parshath Pinchas* (Num. 28:1625). Why are they mentioned here? To inform you that the additional offerings do not impede one another, [if some are omitted, as the Torah states:]

And you shall bring a fire offering to the Lord in any case. If there are no bulls, bring rams, and if there are neither bulls nor rams, bring lambs [as prescribed in Num. 28:19].-[*Torath Kohanim* 23:152]

for a seven-day period Heb. שִׁבְעַת יָמִים, lit., a "seven" of days. Wherever the שִׁבְעַת appears, it denotes a noun, and

[thus, the expression here *שִׁבְעַת יָמִים* means “a week of days”; *septaine* in Old French [which is the noun, as opposed to *sept*, meaning the number seven. See *Mizrachi on Rashi* Exod. 10:22]. Likewise, every [construct expression like], *שְׁמוֹנֶה, שֵׁשׁ, חֲמִשָּׁה, שְׁלֹשָׁה* [literally means, respectively, “an eight of,” “a six of,” “a five of,” “a three of,” [meaning a unit consisting of one of these numbers]. -[See *Gur Aryeh and Levush Haorah on Rashi* Exod. 10:22 for the reason this type of expression is used here instead of simply *שִׁבְעָה יָמִים*, “seven days.”]

work of labor Even types of work (*מְלָאכֹת*) that are considered by you as labor (*עֲבוּדָה*) and necessities, where a monetary loss may be incurred if one would refrain from them, for example, something that will be lost [if the activity is postponed]. I understood this from *Torath Kohanim*, where it is taught (23: 187): “One might think that even during the intermediate days of the Festival, work of labor is prohibited...” [and the text concludes by teaching us that during those days, *עֲבוּדָה מְלָאכָה* is permitted, and we know that the type of work that is permitted on the intermediate days is such work whose postponement would cause a loss (*דְּבַר הָאֲבֵד*). Hence, we see that *מְלָאכָה עֲבוּדָה* and *דְּבַר הָאֲבֵד* are synonymous, and that is what the Torah meant to prohibit on the festival holy days—namely, the first and seventh days of Passover, when even that type of work is prohibited].

10 [you shall bring...an omer] of the beginning of your reaping the first of the harvest [from the fields. Thus, one is permitted to proceed with the general harvest only after this *omer* has been reaped.]-[*Sifthei Chachamim* ; *Men.* 71a]

omer a tenth of an *ephah* (see Exod. 16:36). That was its [the measure’s] name, like “And they measured it with an *omer*” (Exod. 16:18).

11 And he shall wave Every [mention of] *תְּנוּפָה*, “waving,” [in Scripture], denotes moving back and forth, up and down. [It is moved] back and forth to prevent evil winds; [it is moved] up and down to prevent evil dews [i.e., the dew should be a blessing for the crop, not a curse].-[*Men.* 61a-62a]

so that it will be acceptable for you If you offer it up according to these instructions, it will be acceptable for you.

on the day after the rest day - *מִמָּחֳרַת הַשַּׁבָּת*. On the day after the first holy day of Passover, [since a holy festival day is also *שַׁבָּת*, *rest day*, in Scripture]. For if you say [that it means] the “Sabbath of Creation” [i.e., the actual Sabbath, the seventh day of the week], you would not know which one. -[*Men.* 66a]

12 you shall offer up [an unblemished lamb in its [first] year] It comes as obligatory for the *omer* [not as part the additional offerings of Passover.

13 Its meal offering The meal offering [which accompanies every sacrifice], along with its libations. [See Num. 15:116.] [This is not an independent meal offering.]

two tenths [of an ephah] It was double [the usual meal offering for a lamb, which is one tenth.] (See Num. 15:4.)

and its libation [shall be] a quarter of a hin of wine Although its meal offering is double, its libations are not double, [but the usual libation prescribed for a lamb (Num. 15:5). -[*Men.* 89b]

14 or [flour made from] parched grain [This refers to] flour made from tender, plump grain that is parched in an oven (see Lev. 2:14).

plump grain [These are the] plump, parched kernels, *grenailles* [in Old French].-[See *Rashi, Sifthei Chachamim on Lev.* 2:14]

in all your dwelling places The Sages of Israel differ concerning this. Some learned from here that [the prohibition of eating] the new crop [before the *omer*] applies [even] outside the Land [of Israel], while others say that this phrase comes only to teach [us] that they were commanded regarding the new crop only after possession and

settlement, after they had conquered and apportioned [the land.-[*Kid.* 37a]

15 from the morrow of the rest day On the day after the [first] holy day [of Passover].-[See *Rashi* on verse 11; *Men.* 65b]

[seven weeks;] they shall be complete [This verse] teaches us that one must begin counting [each of these days] from the evening, because otherwise, they would not be “complete.”-[*Men.* 66a]

16 the day after the seventh week - השַׁבָּת הַשְּׁבִיעִת, as the *Targum* [*Onkelos*] renders: שְׁבוּעָתָא שְׁבִיעִתָא, “the seventh week.”

You shall count until the day after the seventh week But not inclusive, making forty-nine days.

the fiftieth day, [on which] you will bring a meal offering to the Lord from the new [wheat crop] [lit., “(You shall count) fifty days and bring a meal offering to the Lord from the new (wheat crop).” But we count only forty-nine days. Therefore, the meaning is:] On the fiftieth day, you shall bring this [meal offering of the new wheat crop]. But I say that this is a Midrashic explanation of the verse [since it requires the forced attachment of the words יום חמשים to the continuation of the verse regarding the meal offering, whereas the cantillation signs attach them to the preceding words regarding the counting]. But its simple meaning is: “until [but not inclusive of]...the day after [the completion of] the seventh week, which is the fiftieth day, shall you count.” Accordingly, this is a transposed verse.

a new meal-offering This is the first meal offering brought from the new [crop]. Now, if you ask, “But was not the meal offering of the *omer* already offered up (see verse 10 above)?” [the answer to this is that] that is not like other meal offerings—for it comes from barley [and hence, this meal offering is new since it is the first meal offering from the wheat crop].

17 From your dwelling places but not from outside the Land.-[*Men.* 83b]

bread set aside Heb. לֶחֶם תְּנוּפָה, bread of separation, set aside for the sake of the Most High, and this is the new meal offering, mentioned above [in the preceding verse].

the first offering The first of all the meal offerings [brought from the new crop]; even a “jealousy meal offering” [for suspected infidelity, see Num. 5:1131], which comes from barley [see verse 15 there], may not be offered up from the new crop before the two loaves [have been brought].-[*Men.* 84b]

18 And associated with the bread Heb. עַל־הַלֶּחֶם, lit. on the bread, i.e., “because of the bread,” i.e., as an obligation for the bread, [but not as a separate obligation for that day. I.e., if they did not bring the bread offering, they do not bring this associated burnt offering].-[*Mizrachi* ; *Torath Kohanim* 23: 171]

[along with] their meal offering and libations i.e., according to the prescription of meal offerings and libations specified for each [type of] animal in the passage that delineates [libations (see Num. 15:116), as follows: three tenths [of an *ephah* of flour] for each bull, two tenths for a ram and one tenth for a lamb—this is the meal offering [for sacrifices]. And the libations are as follows: Half a *hin* [of wine] for a bull, a third of a *hin* for a ram, and a quarter of a *hin* for a lamb.

19 And you shall offer up one he-goat One might think that the seven lambs (preceding verse) and the he-goat mentioned here are the same seven lambs and the he-goat enumerated in the Book of Numbers (28:19, 22). However, when you reach [the enumeration there of] the bulls and rams, [the numbers of each animal] they are not the same [as those listed here]. You must now conclude that these are separate and those are separate—these are brought in conjunction with the bread, while those as additional offerings [for the Festival].- [*Torath Kohanim* 23:171]

20 And the kohen shall wave them...as a waving This teaches us that they require waving while still alive. Now, one might think that they all [require waving]. Scripture, therefore, says, “along with the two lambs.” -[see *Men.* 62a]

They shall be holy Since a peace offering of an individual has itself a minor degree of holiness, Scripture had to say concerning communal peace offering that they are holy of holies.

22 When you reap [But Scripture has already stated this, “When you...reap its harvest...” (verse 10 above).] Scripture repeats it once again, [so that one who disobeys] transgresses two negative commands. Rabbi Avdimi the son of Rabbi Joseph says: Why does Scripture place this [passage] in the very middle of [the laws regarding] the Festivals—with Passover and *Atzereth (Shavuoth)* on one side and Rosh Hashanah, Yom Kippur, and the Festival [of *Succoth*] on the other? To teach you that whoever gives *לָקַט*, *gleanings*, *שֵׁבִיבֹת*, *forgotten sheaves*, and *פְּאַת*, *the corners*, to the poor in the appropriate manner, is deemed as if he had built the Holy Temple and offered up his sacrifices within it.-[*Torath Kohanim* 23:175]

you shall leave Leave it before them and let them gather it up. And you shall not help one of them [since this will deprive the others].-[*Torath Kohanim* 19: 22]

I am the Lord, your God Who is faithful to give reward [to those who fulfill My Torah].

24 a remembrance of [Israel through] the shofar blast [On this Rosh Hashanah day,] a remembrance [before God of the Jewish people is evoked through the sounds of the shofar. And in order to enhance this remembrance, our Rabbis instituted the recitation] of Scriptural verses dealing with remembrance and Scriptural verses dealing with the blowing of the shofar (*R.H.* 32a), through which the remembrance of the binding of Isaac is recalled for them, [whereby Isaac was willing to be sacrificed as a burnt-offering according to God’s words (see Gen. 22:119), and] in whose stead a ram was offered up [whereby the shofar alludes to that ram’s horns, by which it was caught in a tree, thus making its appearance as Isaac’s replacement (see Gen. 22:13)].-[*Sifthei Chachamim, Gur Aryeh ; R.H.* 16a]

25 And you shall offer up a fire offering The additional offerings stated in the Book of Num. (29:16).

27 But Heb. *אך*. Wherever the word *אך*, “but,” or *רק*, “only,” appear in the Torah, they denote an exclusion. [Thus,] Yom Kippur atones for those who repent, “but” it does not atone for those who do not repent.-[*Shev.* 13a]

30 I will destroy - *כָּרַת* (“excision” or “cutting off”) is stated [as a punishment] in many places [in Scripture] and I do not know what that means, when God says [explicitly] “I will destroy,” [coinciding with *וַיִּכְרֹתָהּ* in the preceding verse,] this teaches us *כָּרַת* means only “destruction” [i.e., premature death, and not that the body is to be cut up or that the person is to be exiled].-[See *Be'er Basadeh* on this verse and on 22:3 above; *Torath Kohanim* 23:180]

31 You shall not perform any work [But has this not already been stated in verses 28 and 30 above? Yes, nevertheless this prohibition is repeated several times here, so that one who disobeys] transgresses many negative commandments, or to warn against work at night [that it is forbidden just] as [performing] work during the day [of the tenth of Tishri]. -[*Yoma* 81a; see *Mizrachi* and *Divrei David*]

35 a holy occasion [This expression mentioned in connection with Yom Kippur, means that you are to] sanctify it [the day] through [wearing] clean garments and through prayer, while [this expression mentioned in connection] with the other holy days, [means] sanctify it with food and drink, through [wearing] clean clothes and through [their own special] prayers.-[See *Torath Kohanim* 23:186] [Note that this *Rashi* belongs on verse 27. Therefore, it is obvious that it is referring to Yom Kippur, and the words, *הַיְהוּדִים כְּפֹרִים בְּיוֹם* are completely unnecessary. Since the copyists believed it to be on verse 35, which deals with Succoth, they found it necessary to insert those words. See *Divrei David*.]

36 It is a [day of] detention [i.e., God says to Israel,] “I have detained you [to remain] with Me.” This is analogous to a king who invited his sons to feast with him for a certain number of days, and when the time came for them to leave, he said: “My sons! Please, stay with me just one more day, [for] it is difficult for me to part with you!” [Similarly, after the seven days of Succoth, God “detains” Israel for one extra holy day.]

[you shall not perform] any work of labor [I.e.,] even such work that is considered labor for you, that, if not done, would cause a monetary loss [is prohibited].

you shall not perform One might think that even during the intermediate days of the Festival, work of labor is [also] prohibited. Scripture, therefore says here, “*It* [is a day of detention,]” [i.e., only on this eighth day is work prohibited, and not on the preceding weekdays of the Festival, when such work, which, if postponed, would cause a monetary loss, is permitted].-*[Torath Kohanim 23:187]*

37 burnt offering and meal offering the libations meal offering that is offered up with the burnt offering (see Num. 15:116). -*[Men. 44b]*

the requirement of each day on its day [I.e.,] according to the prescribed laws set out in the Book of Num. (chapter 29).

the requirement of each day on its day But if its day passes, [and the prescribed sacrifice for that day had not been offered,] this sacrifice is canceled [i.e., it can no longer be brought on a later day].-*[Torath Kohanim 23:189]*

39 But on the fifteenth day... when you gather in the produce of the land, you shall celebrate the festival of the Lord for a seven-day period [by bringing] a peace offering as the [special] “Festival offering (הַגִּידָה).” Now, one might think that this [Festival offering] overrides the Sabbath. Scripture, therefore, says here, “But (אָךְ)” [denoting an exclusion (see *Rashi* on verse 27 above; *Torath Kohanim 23:191*), namely that this sacrifice may not be brought on the Sabbath], since it can be made up on any of the seven [days of the Festival].

when you gather in the produce of the land [This teaches us] that this seventh month must occur at the time of ingathering, [namely, in the fall]. From here, [we learn] that they were commanded to proclaim leap years [i.e., to add an extra, thirteenth month to the lunar year], for if there were no leap years, [the lunar years would eventually no longer coincide with the solar years, and] sometimes [the seventh month] would occur in midsummer or midwinter [not in the time of ingathering]. -*[Torath Kohanim 23:192]*

you shall celebrate [by bringing] the Festival peace offering (see the first Rashi on this verse),

for a seven-day period If one did not bring it on one [day of the Festival], he may still bring it on another. Now, one might think that we are obliged to bring it all seven days. Scripture, therefore, says, “celebrate *it*” (verse 41 below) [employing the singular form,] thus denoting only one day and no more. But why does Scripture say “seven”? [To give seven days] for making it up [if one did not bring it on the first day]. -*[Chag.9a]*

40 the fruit of the hadar tree [Scripture could have simply said, “*hadar* fruit.” Since it adds the word “tree,” next to “fruit,” it teaches us that it is] a tree whose wood has the same taste as its fruit.-*[Sukkah 35a]* [Note that, according to *Ramban*, the fruit known in Aramaic as “ethrog,” is known in Hebrew as “*hadar*.”]

hadar [Refers to a fruit] “that resides (הִדָּר)” on its tree from one year to the next, which is the ethrog.-*[Sukkah 35a]*

date-palm fronds Heb. כַּפֹּת תְּמָרִים. [The word כַּפֹּת is written here with] a missing “vav” (וּ) [thus implying the singular rather than the plural]. This teaches us that only one [date-palm frond is to be taken].-*[Sukkah 32a]*

a branch of a braided tree [A tree] whose branches עֲנַפֵּי are braided like cords עֲבוֹתוֹת and like ropes. And

Scripture is referring here specifically to the טָמָר(myrtle) tree, which is made in a braided-like form.-[*Sukkah* 32b]

42 resident Heb. הָרֵזֵדָה, [lit., “the resident.” The definite article here] signifies a resident [of the people of Israel, namely, a native Jew. Therefore, the next seemingly superfluous expression, namely,]

among the Israelites Comes to include converts [in this commandment].-[*Sukkah* 28b]

43 I had the children of Israel live in booths [These were] the clouds of glory [with which God enveloped the Jewish people in the desert, forming a protective shelter for them against wild beasts and enemies.] [See Num. 10:34 and *Rashi* on that verse].-[*Sukkah* 11b]

Ashlamatah: II Kings 23:1-9; 21-25

Rashi	Targum
1. And the king summoned, and they assembled before him all the elders of Judah and Jerusalem.	1. And the king sent, and all the elders of Judah and Jerusalem gathered unto him.
2. And the king went up to the house of the Lord, and all the people of Judah and all the inhabitants of Jerusalem were with him, and the priests and the prophets, and all the people from small to great, and he read within their hearing all the words of the scroll of the covenant that was found in the house of the Lord.	2. And the king went up to the house of the sanctuary of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests and the scribes and all the people, from small and unto great. And he read before them all the words of the book of the covenant that was found in the house of the sanctuary of the LORD.
3. And the king stood on his place, and enacted the covenant before the Lord, to follow the Lord and to observe His commandments and His testimonies and His statutes with all their heart and soul, to fulfill the words of this covenant, which are written in this scroll. And all the people were steadfast in their acceptance of the covenant.	3. And the king stood upon the balcony and he cut the covenant before the LORD to walk after the service of the LORD and to keep His commands and His testimonies and His statutes with all heart and with all soul, to fulfill the words of this covenant that were written upon this book. And all the people took upon themselves the covenant.
4. And the king commanded Hilkiyah the high priest and the priests of the second rank and the guards of the threshold, to take out of the Temple of the Lord all the utensils that were made for the Baal and for the asherah, and for the entire host of the heaven, and he burnt them outside Jerusalem in the plains of Kidron, and he carried their ashes to Bethel.	4. And the king commanded Hilkiyah the high priest and the prefect of the priests and the cashiers to bring forth from the temple of the LORD all the vessels that were made for Baal and for Asherah and for all the hosts of the heavens; and he burned them outside Jerusalem in the valley of the Kidron, and he brought their dust to Bethel.
5. And he abolished the pagan priests whom the kings of Judah had appointed and who had burnt incense on the high places in the cities of Judah and the environs of Jerusalem, and those who burnt incense to the Baal, to the sun, to the moon, and to the constellations, and to all the host of heaven.	5. And he made (stop) the idol priests to whom the kings of the house of Judah gave and they offered sweet spices upon the high places in the cities of the house of Judah and in the surroundings of Jerusalem, and those who offered sweet spices to Baal, to the sun and to the moon and to the constellations and to all the hosts of the heavens.
6. And he took the asherah out of the house of the Lord to the outside of Jerusalem, to the Kidron Valley, and he burnt it in the Kidron Valley and he pulverized it into dust; and he threw its dust on the graves of the members of the people.	6. And he brought forth the Asherah from the house of the sanctuary of the LORD outside Jerusalem to the valley of the Kidron, and he burned it in the valley of the Kidron, and he crushed it to dust and cast its dust to the graves of the idols.
7. And he demolished the houses devoted to pagan	7. And he broke down the houses of the sacred property

Rashi	Targum
worship that were in the house of the Lord, where the women weave enclosures for the asherah.	of the idols that were in the house of the sanctuary of the LORD where the women were weaving curtains's for the Asherah.
8. And he brought all the priests from the cities of Judah, and he defiled the high places where the priests had burnt incense, from Geba as far as Beersheba, and he demolished the high places near the gates, the one that was at the entrance of the gate of Joshua the mayor of the city, which is on a person's left in the gate of the city.	8. And he made all the idol priests come from the cities of the house of Judah, and he profaned the high places where the idol priests offered sweet spices from Geba unto Beer-sheba; and he broke down the high places of the gates that were before the gate of Joshua the chief of the city, which were at the left of a man in his comings in the gate of the city.
9. However, the priests of the high places would not go up to the Lord's altar in Jerusalem, but they would eat unleavened cakes among their brethren.	9. But the idol priests of the high places were not coming up to sacrifice upon the altar of the LORD in Jerusalem; but they ate unleavened bread in the midst of their brothers.
21. And the king commanded all the people, saying, "Perform a Passover sacrifice to the Lord your God, as it is written in this scroll of the covenant."	21. And the king commanded all the people, saying: "Make the Passover before" the LORD your God just as it is written upon the book of the covenant."
22. For such a Passover sacrifice had not been performed since the time of the judges who judged Israel, and all the days of the kings of Israel and the kings of Judah.	22. For it was not done like this Passover from the days of the leaders who judged Israel and all the days of the kings of Israel and the kings of the house of Judah.
23. Except in the eighteenth year of King Josiah, this Passover sacrifice was performed to the Lord, in Jerusalem.	23. Only in the eighteenth year for King Josiah this Passover was made before the LORD in Jerusalem.
24. And also the necromancers and those who divine by the Jidoa bone and the teraphim and the idols and all the abominations that were seen in the land of Judah and in Jerusalem, Josiah abolished, in order to fulfill the words of the Torah which were written in the scroll that Hilkiyah the priest had found in the house of the Lord.	24. And also the spiritualists and the necromancers and the graven images and the idols and all the abominations that were seen in the land of the house of Judah and in Jerusalem, Josiah removed in order to fulfill the words of the Law that were written upon the book that Hilkiyah the priest found in the house of the sanctuary of the LORD.
25. Now, before him there was no king like him, who returned to the Lord with all his heart and with all his soul and with all his possessions, according to the entire Torah of Moses, and after him no one arose.	25. And there was no king like him before him who turned to the service of the LORD with all his heart and with all his soul and with all his goods according to all the Law of Moses. And after him no one like him arose.

Note:

As you read the following Midrash, please remember that they are composed in the Drash style, and therefore their content is metaphorical – i.e., a parable that is teaching something about the government/governance of Heaven. It is up to you to read each paragraph and discern what the parable is and what it teaches about the kingdom of G-d here on earth. After that, look at the whole Pisqa and see how the parts join to form a whole new parable which you need to identify and interpret. Remember we are at the Parable/metaphorical level, and we should not interpret these statements literally – it says what it means, otherwise we miss the whole point that the author/s had in mind as well as their objectives.

Midrash PESIQTÁ deRAB KAHANA

Pisqa Nine

When a bull or sheep or goat [is born, it will remain seven days with its mother, and from the eighth day on, it will be acceptable as an offering by fire to the Lord] (Lev. 22:27).

IX:I

[Concerning the verse: *When a bull or sheep or goat is born, it will remain seven days with its mother; and from the eighth day on it will be acceptable as an offering by fire to the Lord (Lev. 22:27)*]: *Your righteousness/generosity is like the mountains of God, Your judgments are like the great deep; [man and beast You save, O LORD] (Ps. 36:6)*. R. Ishmael and R. Aqiba: R. Ishmael says, "With the righteous/generous, who carry out the Torah, which was given *from the mountains of God* the Holy One, blessed be He, does righteousness/generosity *like the mountains of God*. Your righteousness/generosity is like the mountains of God. But with the wicked, who do not carry out the Torah, which was given *'from the mountains of God,'* the Holy One, blessed be He, seeks a strict accounting, *unto the great deep. Your judgments are like the great deep*. R. Aqiba says, "All the same are these and those: the Holy One, blessed be He, seeks a strict accounting with [all of] them in accord with strict justice. He seeks a strict accounting with the righteous/generous, collecting from them the few bad deeds that they do in this world, in order to pay them an abundant reward in the world to come. And He affords prosperity to the wicked and gives them a full reward for the minor religious duties that they successfully accomplished in this world, in order to exact a full penalty from them in the world to come."

Rabbi [Judah the Patriarch] [Leviticus Rabbah: Meir] says, "The righteous/generous are comparable to their abode [like the mountains of God] and the wicked are comparable to their dwelling [like the great deep]. The righteous/generous are comparable to their abode: *I will feed them in a good pasture, and upon the high mountains of Israel will be their fold (Ez. 34:14)*. The wicked are comparable to their abode: *Thus said the LORD in the day when he went down to the netherworld, I caused the deep to mourn and cover itself for him (Ez. 31:15)*."

R. Judah b. Rabbi said, "I caused to mourn (H'BLTY) is written, 'I brought down (HWBLTY).' By way of parable: they do not make a cover for a bowl of silver, gold, copper, iron, tin, or lead [Num. 31:22] but only [for one] of clay, for it is a material of the same sort [as the bowl]. So said the Holy One, blessed be He, 'Gehenna is dark, and the wicked are dark, and the deep is dark. Let the dark come and cover the dark,' [as it is said], *For {the wicked} comes in vanity and departs in darkness and his name is covered with darkness (Qoh 6:4)*."

R. Jonathan in the name of R. Josiah would rearrange the elements of this verse: "*Your righteousness/generosity over Your judgments {prevails} like the mountains of God over the great deep.*" Just as these mountains conquer the great deep, so that it may not rise up and flood the entire world, so the deeds of the righteous/generous overcome punishment, keeping it from spreading over the world. Another interpretation of the verse, *our righteousness/generosity over your judgments {prevails} like the mountains of God over the great deep*: Just as these mountains have no end, so the reward of the righteous/generous in the world to come will know no end. "*Your judgments are like the great deep (Ps, 36:6)*: Just as there is no searching out the great deep, so there is no searching out the punishment that is coming upon the wicked in the age to come.

Another interpretation: *Your righteousness/generosity is like the mountains of God* Just as the mountains are [readily] visible, so the deeds of the righteous/ generous are [readily] visible. That is in line with the following verse of Scripture: *May they fear You in the sun (Ps, 72:5). Your judgments are like the great deep*: Just as the deep is hidden [from view], so the deeds of the wicked are hidden [from view]. That is in line with the following verse of Scripture: *Whose deeds are in the dark (Is. 29: 15)*.

Another interpretation: *Your righteousness/generosity is like the mountains of God*: Just as these mountains are sown and bring forth fruit. so the deeds of the righteous/generous bring forth fruit. That is in line with the following verse of Scripture: *Tell the righteous/generous that it will be well with them, for they will eat the fruit of their deeds (Is. 3:10). Your judgments are like the great deep*: Just as the great deep is not sown and does not bring forth fruit.

so the deeds of the wicked do not bear fruit. That is in line with the following verse of Scripture: *Woe to the wicked. It will be ill with him, for what his hands have done will be done to him* (Is. 3:11).

Another interpretation: *Your righteousness/generosity is like the mountains of God*: [Said] R. Judah b. R. Simon. "The act of righteousness/generosity which You did with Noah in the ark is like the mountains of God. That is in line with the following verse of Scripture: *And the ark rested ... on the mountains of Ararat* (Gen. 8:4). [*Your judgments are like the great deep*:] The judgments which You meted out to his generation you exacted from them even to the great deep. That is in line with the following verse of Scripture: *And on that day the springs of the great deep broke open* (Gen. 7:11). And not only so, but, when You remembered him, it was not him alone that you remembered, but him and everyone that was with him in the ark. That is in line with the following verse of Scripture: *And God remembered Noah and all the living creatures* (Gen. 8: 1)." [Leviticus Rabbah adds:] Another interpretation of *Your righteousness/generosity is like the mountains of God*: R. Joshua b. Levi went to Rome. There he saw marble pillars covered with tapestries, so that in the hot weather they should not crack from expansion and in the cold weather they should not crack from contraction. When he went out, he met a poor man with a mat of reeds underneath him and a mat of reeds on top of him. Concerning the marble pillars he recited the following verse of Scripture: *Your righteousness/generosity is like the mountains of God*. He said, "Where you give, you give lavishly." Concerning the poor man he recited this verse: *Your judgments are like the great deep*. "Where you smite, You pay close attention to every little detail."

Alexander of Macedonia went to the king of Kasia, beyond the mountains of darkness. He came to a certain town, called Cartagena, and it was populated entirely by women. They came out before him and said to him, "If you make war on us and conquer us, word will spread about you that you destroyed a town of women. But if we do battle with you and conquer you, word will spread about you that you made war on women and they beat you. And you'll never again be able to hold up your head among kings." [Leviticus Rabbah adds: At that moment he turned away and left.] After he went away, he wrote on the door of the gate of the city, saying, "I, Alexander the Macedonian, a king, was a fool until I came to the town called Cartagena, and I learned wisdom from women." He came to another town, called Africa. They came out and greeted him with apples made out of gold, golden pomegranates, and golden bread. He said, "Is this gold what you eat in your country?" They said to him, "And is it not this way in your country, that you have come here?" He said to them, "It is not your wealth that I have come to see, but it is your justice that I have come to see." While they were standing there, two men came before the king for justice. [Leviticus Rabbah adds: This one kept himself far from thievery, and so did that.] One of them said, "I bought a rubbish heap from this man. I dug it open and found a jewel in it. I said to him, Take your jewel. I bought a rubbish heap. A jewel I didn't buy." The other said, "When I sold the rubbish heap to that man, I sold him the rubbish heap and everything that is in it." The king called one of them and said to him, "Do you have a male child?" He said to him, "Yes." The king called the other and said to him, "Do you have a daughter?" He said to him, "Yes." Then the king said to them, "Let this one marry that one, and let the two of them enjoy the jewel." Alexander of Macedonia began to express surprise. He said to him, "Why are you surprised? Did I not give a good judgment?" He said to him, "Yes, you did." He said to him, "If this case had come to court in your country, how would you have judged it?" He said to him, "We should have cut off the head of this party and cut off the head of that party, and the jewel would have passed into the possession of the crown."

He said to him, "Does rain fall on you?" He said to him, "Yes." "And does the sun rise for you?" He said to him, "Yes." He said to him, "Are there small cattle in your country?" He said to him, "Yes." "Woe to you! It is on account of the merit of the small cattle that you are saved." That is in line with the following verse of Scripture: *Man and beast you save, O LORD* (Ps. 36:7). *Man on account of the merit of the beast do you save, O LORD.*"

So did the Israelites say before the Holy One, blessed be He: "LORD of the world, we are mere men. Save us like a beast, for we are drawn after You like beasts." [That is in line with the following verse of Scripture:] *Draw me, we will run after You, like a beast, we are drawn to You*. (Song of Songs 1:4). And whither [*are we drawn after You*]? A member of the household of Rabbi said, "To the Garden of Eden." For it is written, *They feast on the abundance of Your house, and You give them drink from the river of Your delights* (Ps. 36:9). Said R. Eleazar b. R. Menahem, "'Your delight' is not written here, but rather, *Your delights*. On the basis of that fact we may conclude that

every righteous/generous person has an Eden unto himself."

Said R. Isaac, "Judgment is stated with regard to man, and judgment is stated with regard to beast. The judgment stated with regard to a man: *And on the eighth day, he will be circumcised* (Lev. 12:3). And the judgment stated with regard to the beast: [*When a bull or sheep or goat is born, it will remain seven days (with its mother);] and from the eighth day on, it will be acceptable [as an offering by fire to the LORD]* (Lev. 22:26).

IX:II

R. Tanhuma commenced discourse by citing this verse: *Who has given me anything beforehand, that I should repay him? Whatever is under the whole heaven is Mine* (Job 41:3 [Heb. 41:11]). R. Tanhuma interpreted the verse to speak of a bachelor who was living in a town and who [though he had no children and owed nothing] gave wages for scribes and Mishnah teachers: "Said the Holy One, blessed be He, 'It is my responsibility to pay him back for his goodness and to give him a male child.' [Leviticus Rabbah:] "That is in line with the following verse of Scripture: *He who is kind to the poor lends to the LORD], and He will repay him for his deed* (Prov. 19:17)."

Said R. Jeremiah b. Eleazar, "An echo is going to proclaim on the tops of the mountains, saying, 'Whoever has worked with God' will come and collect his reward.' That is in line with the following verse of Scripture: *In time it will be said to Jacob and to Israel, What has God worked* (Num. 23:23). Whoever has worked with God now let him come and collect his reward. And the Holy Spirit says, '*Who has given Me anything beforehand? I will repay him*' (Job. 41:3). Who praised Me before I gave him a soul, who was circumcised in My name before I gave him a male child, who made a parapet for Me before I gave him a roof, who made a Mezuzah for Me before I gave him a house, who made a Sukkah for Me before I gave him a place [for it], who made a Lulab for Me before I gave him money, who made show fringes for Me before I gave him a cloak, who separated Peah for Me before I gave him a field, who separated heave offering for Me and tithe before I gave him a harvest, who separated dough offering for Me before I gave him dough, who separated an offering for Me before I gave him a beast! "*When a bull or a sheep or a goat [is born]* (Lev. 22:7)."

IX:III

R. Jacob b. R. Zabedi in the name of R. Abbahu opened [discourse by citing the following verse:] "*And it will never again be the reliance of the house of Israel, [recalling their iniquity, when they turn to them for aid. Then they will know that I am the LORD God]*" (Ez. 29:16). It is written, *Above him stood the seraphim: each had six wings, [with two he covered his face, and with two he covered his feet,] and with two he flew'* (Is. 6:2). [*With two he flew*] - singing praises. *With two he covered his face* - so as not to gaze upon the Presence of God. *And with two he covered his feet* - so as not to let them be seen by the face of the Presence of God. For it is written, *And the soles of their feet were like the sole of a calf's foot* (Ez. 1:7). And it is written, *They made for themselves a molten calf* (Ex. 32:8). [Leviticus Rabbah adds:] So [in covering their feet, they avoided calling to mind the molten calf,] in accord with the verse, *And it will never again be the reliance of the house of Israel, recalling their iniquity* (Ez. 29:16)."

There we have learned in the Mishnah (M. R.H. 3:2): **All [horns] are suitable except for that of a cow.** Why except for that of the cow? Because it is the horn of a calf. [Leviticus Rabbah adds:] And it is written, *They made for themselves a molten calf* (Ex. 32:8). So [in not using the horn of a cow, they avoid calling to mind the molten calf, in accord with the verse], *And it will never again be the reliance of the house of Israel, recalling their iniquity* (Ez. 29:16).

There we have also learned: *And you will kill the woman and the beast [that lay with her]* (Lev. 20:16). If a human being has sinned, what sin did the beast commit? But since through that beast a disaster has come upon a human being, the Torah has said that it should be stoned. Another consideration: That a beast should not walk through the market and people should say, "That is the beast on account of which So-and-so was stoned to death." This is in line with the verse of Scripture: *And it will never again be the reliance of the house of Israel, recalling their iniquity* (Ez. 29: 17).

It has been taught: On what account does a wife accused of infidelity not drink from a cup used by another woman [the water that brings a curse]? So that people should not say, "Out of this cup another woman drank the water and died." This is in line with the verse of Scripture: *And it will never again be the reliance of the house of Israel, recalling their iniquity* (Ez. 29: 17).

And so too here: *When a bull or a sheep or a goat is born* (Lev. 22:27). Now is it born as a bull and not as a calf? But because it is said, They made for themselves a molten calf, therefore the Scripture refers to it as a bull and not as a calf: *When a bull, a sheep, a goat is born*.

IX:IV

That which is already has been, that which is to be already has been. [God seeks that which is pursued] (Qoh. 3:15). R. Judah and R. Nehemiah: R. Judah says, "If someone should say to you that had the first Adam not sinned and eaten from that tree, he would have lived and endured even to this very day, tell him, It already has been. Elijah, of blessed memory, who did not sin, does not live forever. *"That which is to be already has been:"* If someone should tell to you, it is possible that the Holy One, blessed be He, in the future is going to resurrect the dead, say to him, It already has been. He has already resurrected the dead through Elijah, Elisha, and Ezekiel in the valley of Dura." And R. Nehemiah says, "If someone should say to you that it is possible that to begin with the world was entirely made up of water in water, say to him, It already has been, for the ocean is full of diverse water. *"That which is to be already has been:"* If someone should say to you, the Holy One, blessed be He, is going to dry the sea up, say to him, It already has been. Has he not already done so through Moses: *And the children of Israel walked on dry land through the sea* (Ex. 14:29)."

R. Aha in the name of R. Simeon b. Halapta: **Whatever the Holy One, blessed be He, is destined to do in the age to come in some small measure already has he done through the righteous/generous in this world.** The Holy One, blessed be He, has said that He is going to resurrect the dead: he has already resurrected the dead through Elijah, Elisha, and Ezekiel. The Holy One, blessed be He, has said that He is going to bring [people] through water on to dry land: [Leviticus Rabbah:] *When you pass through water, I am with you* (Is. 43:2). He has already brought Israel through [water] with Moses: *And the children of Israel walked on dry land through the sea* (Ex. 14:29). [Leviticus Rabbah:] *"And through rivers they will not overwhelm you* (Is. 43:2). This He has already accomplished through Joshua: On dry land the Israelites crossed the Jordan (Josh. 4:2). [Leviticus Rabbah:] *"When you walk through fire you will not be burned* (Is. 43:2). This he has already accomplished through Hananiah, Mishael, and Azariah. [Leviticus Rabbah:] *"And the flame will not consume you* (Is. 43:2). This he has already accomplished: *[The fire had not had any power over the bodies of those men] no smell of fire had come upon them* (Dan. 3:27). [Leviticus Rabbah:] "The Holy One, blessed be He, has said that He will sweeten bitter water, he has already accomplished through Moses: *The LORD showed him a tree, and he threw it into the water, and the water became sweet* (Ex. 15:25). [Leviticus Rabbah:] "The Holy One, blessed be He, has said that God will sweeten what is bitter through something bitter, He has already accomplished that through Elisha: *Then he went to the spring of water and threw salt into it and said, Thus says the LORD, I have made this water wholesome* (2 Kgs. 2:21). [Leviticus Rabbah:] "The Holy One, blessed be He, has said that He blesses what is little [and makes it much], He already has accomplished that through Elijah and Elisha: *For thus says the LORD, the God of Israel, The jar of meal shall not be spent, and the cruse of oil shall not fail, [until the day that the Lord sends rain upon the earth]* (1 Kgs. 17:14). [Not in Leviticus Rabbah:] The Holy One, blessed be He, has said that He will open the eyes of the blind (Is. 35:5). Has he not already done so: *And God opened the eyes of the youth* (2 Kgs. 6: 17)? The Holy One, blessed be He, has said that He will visit barren women, but He has already accomplished it [Leviticus Rabbah adds: through Sarah, Rebecca, Rachel, and Hannah]: *And the Lord visited Sarah* (Gen. 21:1). [Leviticus Rabbah adds:] *"The wolf and the lamb will pasture together* (Is. 65:25), He has already accomplished it through Hezekiah: *The wolf will dwell with the lamb* (Is. 11:6). The Holy One, blessed be He, has said, *"And kings will be your tutor* (Is. 49:23. Has he not has already accomplished it through Daniel: *Then the king Nebuchadnezzar fell upon his face and worshipped Daniel"* (Dan. 2:46).

God seeks what has been driven away (Qoh. 3:15): R. Huna in the name of R. Joseph said, "The Holy One, blessed be He, is destined to avenge the blood of the pursued through punishing the pursuer. [You find that] when a righteous/generous man pursues a righteous/generous man, God seeks what has been driven away. When a wicked man pursues a wicked man, God seeks what has been driven away. All the more so when a wicked man pursues a righteous/generous man, God seeks what has been driven away. [The same principle applies] even when you come around to a case in which a righteous/generous man pursues a wicked man, God seeks what has been driven away."

[Leviticus Rabbah adds:] R. Yose b. R. Yudan in the name of R. Yose b. R. Nehorai says, "It is always the case that the Holy One, blessed be He, demands an accounting for the blood of those who have been pursued from the hand of the pursuer. You may know that this is the case, for Lo, Abel was pursued by Cain, *God seeks what has been driven away* [and God sought an accounting for the pursued]: *And the LORD looked [favourably] upon Abel and his meal offering* (Gen. 4:4). Noah was pursued by his generation, *God seeks what has been driven away: Noah found favor in the eyes of God* (Gen. 6:8). [Leviticus Rabbah adds: *You and all your household will come into the ark*' (Gen. 7:1). And it says, *For this is like the days of Noah to me, as I swore [that the waters of Noah should no more go over the earth]* (Is. 54:9).] Abraham was pursued by Nimrod, *God seeks what has been driven away: You are the LORD, the God who chose Abram and brought him out of Ur* (Neh. 9:7). Isaac was pursued by the Philistines [Leviticus Rabbah: Ishmael], *God seeks what has been driven away. And they said, We have certainly seen that the LORD is with you* (Gen. 26:28) [Leviticus Rabbah: *For through Isaac will seed be called for you* (Gen. 21:12)]. Jacob was pursued by Esau, *God seeks what has been driven away. For the LORD has chosen Jacob, Israel for his prized possession* (Ps. 135:4). Joseph was pursued by his brothers, *God seeks what has been driven away. The LORD was with Joseph, and he was a successful man* (Gen. 39:2). Moses was pursued by Pharaoh, *but Moses, the man God had chosen, threw himself into the breach to turn back his wrath lest it destroy them* (Ps. 106:23). [Leviticus Rabbah adds:] "David was pursued by Saul, *God seeks what has been driven away. And he chose David, his servant* (Ps. 78:70). Israel is pursued by the nations, *God seeks what has been driven away. And you has the LORD chosen to be a people to Him* (Deut. 14:2). R. Judah bar Simon in the name of R. Yose bar Nehorai, "And the rule applies also to the matter of offerings. A bull is pursued by a lion, a sheep is pursued by a wolf, a goat is pursued by a leopard. **Therefore the Holy One, blessed be He, has said, 'Do not make offerings before Me from those animals that pursue, but from those that are pursued: When a bull, a sheep, or a goat is born** (Lev. 22:27).

IX:V

O My people, what have I done to you, in what have I wearied you? Testify against me (Mic. 6:3). Said R. Aha, "Testify against me and receive a reward, but *Do not bear false witness* (Ex. 20: 13) and face a settlement of accounts [Leviticus Rabbah adds:] in the age to come."

Said R. Samuel b. R. Nahman, "On three occasions the Holy One, blessed be He, came to engage in argument with Israel, and the nations of the world rejoiced, saying, 'Can these ever [dare] engage in an argument with their creator? Now He will wipe them out of the world.' One was when he said to them, *Come, and let us reason together, says the LORD* (Is. 1:18). When the Holy One, blessed be He, saw that the nations of the world were rejoicing, he turned the matter to [Israel's] advantage: *If your sins are as scarlet, they shall be white as snow* (Is. 1:18). Then the nations of the world were astonished, and said, 'This is repentance, and this is rebuke? He has planned only to amuse Himself with His children.' [A second time was] when He said to them, *Hear, you mountains, the controversy of the LORD* (Mic. 6:2), so the nations of the world rejoiced, saying, 'How can these ever [dare] engage in an argument with their creator? Now he will wipe them out of the world.' When the Holy One, blessed be He, saw that the nations of the world were rejoicing, He turned the matter to [Israel's] advantage: *O my people, what have I done to you? In what have I wearied you? Testify against me* (Mic. 6:3). *Remember what Balak king of Moab devised* (Mic. 6:5). [Leviticus Rabbah adds:] Then the nations of the world were astonished, saying, "This is repentance, and this is rebuke, one following the other? He has planned only to amuse Himself with His children.' [A third time was] when He said to them, *The LORD has an indictment against Judah, and will punish Jacob according to his ways* (Hos. 12:2), the nations of the world rejoiced, saying, 'How can these ever [dare] engage in an argument with their creator? Now he will wipe them out of the world.' When the Holy One,

blessed be He, saw that the nations of the world were rejoicing, He turned the matter to [Israel's] advantage. That is in line with the following verse of Scripture: *In the womb he [Jacob = Israel] took his brother [Esau = other nations] by the heel [and in his manhood he strove with God. He strove with the angel and prevailed, he wept and sought his favor]* (Hos. 12:3-4)."

[Leviticus Rabbah adds: Said R. Yudan b. R. Simeon,] "The matter may be compared to a widow who was complaining to a judge about her son. When she saw that the judge was in session and handing out sentences of capital punishment [Leviticus Rabbah adds:] punishment by fire, pitch, and lashes, she said, 'If I report the bad conduct of my son to that judge, he will kill him now.' She waited until he was finished. When he had finished, he said to her, 'Madam, this son of yours, how has he behaved badly toward you?' She said to him, 'My lord, when he was in my womb, he kicked me.' He said to her, 'Now has he done anything wrong to you?' She said to him, 'No.' He said to her, [Leviticus Rabbah adds: Go your way], there is nothing wrong in the matter [that you report]. [Leviticus Rabbah adds:] "So, when the Holy One, blessed be He, saw that the nations of the world were rejoicing, he turned the matter to [Israel's] advantage: [Leviticus Rabbah adds:] *"In the womb he took his brother by the heel* (Mic. 12:3) Then the nations of the world were astonished, saying, 'This is repentance and this is rebuke, one following the other? He has planned only to amuse Himself with His children.'"

Said R. Berekhiah [Leviticus Rabbah: Isaac], "The matter may be compared to the case of a king who sent his proclamation to a city. What did the inhabitants of the city do? They stood up and bared their heads and read the proclamation in awe, trembling, fear, and trepidation. So the Holy One, blessed be He, said to Israel, The proclamation of the Shema is My proclamation [that I sent you]. I did not impose on you by telling you to read [the Shema] either standing on your feet or having bared your heads, but only [at your convenience: merely] *When you sit in your house and when you walk by the way* (Deut. 6:7)."[Leviticus Rabbah supplies the following: *And how have I wearied you?* (Mic, 6:3). Said R. Berekhiah, "The matter may be compared to the case of a king, who sent three messengers to a certain city, and the inhabitants of the city stood up before them and paid them service] in awe, trembling, fear, and trepidation. So the Holy One, blessed be He, said to Israel, 'I sent you three messengers, Moses, Aaron, and Miriam. Now did they eat any of your food? Did they drink any of your drink? Did they impose upon you in any way? Is it not through their merit that you are maintained? The mana was through the merit of Moses, the well through the merit of Miriam, and the clouds of glory through the merit of Aaron.'"

Another teaching concerning the verse, *And how have I wearied you*: Said R. Judah b. R. Simon, "Said the Holy One, blessed be He, 'I handed over ten clean beasts to you [as suitable food for you and for me], three in your domain [under your control, as domesticated beasts], and seven not in your domain. The three in your domain: *the ox, sheep, and the goat* (Deut. 14:4). The seven not in your domain: *the hart, gazelle, roebuck, wild goat, ibex, antelope, and mountain sheep* (Deut. 14:5). I did not trouble you, and I did not tell you to go up into the mountains and to tire yourselves in the fields to [hunt and so to] bring me an offering of those beasts that are not within your domain. I asked only for those that are in your domain, the ones that grow at your crib: *Ox, sheep or goat that is born* (Lev. 22:27)."

IX:VI

R. Levi opened [discourse by citing the following verse of Scripture:] "***Behold you are nothing, and your work is nought; [an abomination is he who chooses you]*** (Is. 41:24). *Nothing* - from nil, from a foul secretion. *Nought* (M'P') - from the hundred (M'H) outcries (P'YWT) that a woman cries out when she is sitting on the birth stool, ninety-nine are for death, and one for life."

An abomination is he who chooses you Even though the infant emerges from his mother's belly filthy and soiled, covered with secretions and blood, everybody caresses and kisses him. And even more so if it is a male.

Another interpretation: *Behold, you are nothing*: Said R. Berekhiah, The word 'behold' (HN) is Greek, '*hina*,' meaning one. Said the Holy One, blessed be He, 'I have only one nation among the nations of the world.' *Nothing*: This refers to those about which it is written, *The nations are nothing before Him* (Is. 40:17)." *And your work is*

nought (Is. 41:24): Said R. Levi, "All the good and comforting works that the Holy One, blessed be He, is going to do for Israel are only on account of a single exclamation (P'YYH) which you made before Me at Sinai, when you said, **Everything that the LORD has said we will do and we will hear** (Ex. 24:7)." *An abomination is he who chooses you* (Is. 41:24): That abomination concerning which it is written, *They made for themselves a molten calf* (Ex. 32:4), is the same abomination [that] they will bring to Me as an offering: *Bull or sheep or goat* (Lev. 22:27).

IX:VII

By their wickedness they make the king glad. and the princes by their adultery (Hos. 7:3). Now why was the bull recognized to be designated as the first of all of the offerings [*bull. sheep. goat* (Lev. 22:27)]? Said R. Levi, "The matter may be compared to the case of a highborn lady who got a bad name on account of [alleged adultery with] one of the lords of the state. The king looked into the matter and found nothing. What did the king do? He made a banquet and sat the [accused] man at the head of the guests. Why so? To show that the king had looked into the matter and found nothing. So the nations of the world taunt Israel and say to them, 'You made the golden calf!' The Holy One, blessed be He, looked into the matter and found nothing. Accordingly, the bull was made the first among all the offerings: *Bull. sheep. goat* (Lev. 22:27)."

IX:VIII

R. Huna, R. Idi in the name of R. Samuel b. R. Nahman: "The [true] Israelites were saved from that act. For if the Israelites had themselves made the calf, they ought to have said, 'These are our gods, O Israel.' It was the proselytes who came up with Israel from Egypt [who made the calf]: *And also a mixed multitude came up with them* (Ex. 12:38). They are the ones who made the calf. They taunted them, saying to them, *These are your gods, O Israel* (Ex. 32:8)."

Said R. Judah b. R. Simon, "It is written, *An ox knows its owner, and an ass its master's crib, [but Israel does not know]* (Is. 1:3). Did they really not know? Rather, they trampled under heel [God's commandments]. [They did not pay adequate attention and sinned by inadvertence (Margulies).]" Along these same lines: *For My people is foolish. Me they have not known* (Jer. 4:22). Did they not know? Rather, they trampled under heel. Along these same lines: *And she did not know that it was I who gave her the grain, [wine, and oil]* (Hos. 2:8). Did she not know? Rather, she trampled under heel."

IX:IX

[**A bull, a sheep, or a goat** (Lev. 22:27):] A bull on account of the merit of Abraham, as it is said: [*And Abraham ran to the herd and took a calf*] (Gen. 18:7). A sheep on account of the merit of Isaac, as it is written, *And he looked, and behold, a ram caught by its horns* (Gen. 22:13). A goat on account of the merit of Jacob, as it is written in his regard, *Now go to the flock and get me two good kid goats* (Gen. 27:9).

What is the meaning of "good"? R. Berekhiah in the name of R. Helbo: "Good for you, good for your children. Good for you, for on their account you will receive blessings. Good for your children, for on their account you will have atonement on the Day of Atonement: *For on this day atonement will be made for you* (Lev. 16:30), [including the atonement of the sacrifice of the goat (Lev. 16:9)]."

IX:X

It will remain seven days with its mother (Lev. 22:27). [Leviticus Rabbah adds:] Why for seven days? R. Joshua of Sikhnin in the name of R. Levi said, "The matter may be compared to the case of a king who came into a town and made decrees, saying, 'None of the residents who are here will see me before they first see my lady.' Said the Holy One, blessed be He, 'You will not make an offering before Me until a Sabbath will have passed over [the animal that is to be offered]. For seven days cannot pass without a Sabbath, and [for the same reason] the rite of circumcision [takes place on the eighth day] so that it cannot take place without the advent of a Sabbath. *And from*

the eighth day on it shall be acceptable [as an offering by fire to the LORD] (Lev. 22:27)."

Said R. Isaac, "A rule is written with regard to a man, and the same rule is written with regard to a beast: The rule with regard to a man: *And on the eighth day the flesh of his foreskin will be circumcised* (Lev. 12:3). The same rule with regard to a beast: *And from the eighth day on, it shall be acceptable* (Lev. 22:27)." [Leviticus Rabbah adds: *[When a bull or sheep or goat is born.] it will remain seven days with its mother; [from the eighth day on it will be acceptable as an offering by fire to the LORD]* (Lev. 22:27). Why for seven days? So that the beast may be inspected, for if the dam should have gored it, or if some disqualifying blemish should tum up on it, lo, it will be invalid and not be suitable for an offering. For we have learned (M. Nid. 5:1): **That which goes forth from the side [delivered by Caesarean section] - they do not sit out the days of uncleanness and the days of cleanness [Lev. 12: Iff.] on its account, and they are not liable on its account for an offering. R. Simeon says, "Lo, this is like one that Is born [naturally] [so that the rules of Lev. 12:Uf. do apply]."**

IX:XI

And whether the mother is a cow or a ewe, [you will not kill] both her and her young [in one day] (Lev. 22:28). R. Berekhiah in the name of R. Levi: "It is written, *A righteous/generous man has regard for the life of his beast, [but the mercy of the wicked is cruel]* (Prov. 12:10). *A righteous/generous man has regard for the life of his beast* refers to the Holy One, blessed be He, in whose Torah it is written, *You will not take the mother with the young* (Deut, 22:6). *But the mercy of the wicked is cruel* refers to Sennacherib, the wicked one, concerning whom it is written, *The mother was dashed into pieces with her children* (Hos, 10:14)."

Another interpretation: *A righteous/generous man has regard for the life of his beast* refers to the Holy One, blessed be He, in whose Torah it is written, *And whether the mother is a cow or a ewe, you will not kill both her and her young in one day* (Lev. 22:28). *But the mercy of the wicked is cruel* refers to the wicked Haman, concerning whom it is written, *To destroy, to slay, to obliterate all Jews young and old children and women, on a single day* (Est. 3:13).

Said R. Levi, "Woe for the wicked, who make conspiracies against Israel, each one saying, 'My plan is better than your plan.' Esau said, 'Cain was a fool, since he killed his brother while his father was yet alive. Did he not know that his father would continue to be fruitful and multiply? That is not how I am going to do things.' Rather: *The days of mourning for my father are approaching; [only upon his death] will I kill my brother Jacob* (Gen. 27:41). Pharaoh said, 'Esau was a fool. For he said, *The days of mourning for my father are approaching*. But did he not know that his brother would continue to be fruitful and multiply in the lifetime of his father? That is not how I am going to do things. But while they are still little, under their mother's belly, I will strangle them.' That is in line with the following verse of Scripture: *Every son that is born you will cast into the river* (Ex. 1 :22). Haman said, 'Pharaoh was a fool, for he said, *Every son that is born and let the daughter live*. Did he not realize that the daughters would marry husbands and be fruitful and multiply with them? That is not how I am going to do things. Rather: *To destroy, to slay, to obliterate all Jews* (Est. 3: 13)." Said R. Levi, "So, too, Gog, in time to come, is going to say the same, 'The ancients were fools, for they made conspiracies against Israel and did they not know that they have a patron in Heaven? That is not how I am going to do things. First I will seek a confrontation with their patron, and afterward I will seek a confrontation with them.' That is in line with the following verse of Scripture: *The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against his anointed (Messiah)* (Ps. 2:2). Said to him the Holy One, blessed be He, 'Wicked man! Do you seek a confrontation with Me? By your life, I will make war with you.' That is in line with the following verse of Scripture: *The LORD will go forth as a mighty man, like a fighter, he whips up his rage, He yells, He roars aloud* (Is. 42: 13). *And the LORD will go forth and fight against those nations* (Zech. 14:3). Leviticus Rabbah adds:] And what is written there? *The LORD will be king over all the earth* (Zech, 14:9)."

IX:XII

And when you sacrifice a thanksgiving sacrifice to the LORD sacrifice it so that it may be acceptable in your

favour (Lev. 22:29): R. Phineas and R. Levi and R. Yohanan in the name of R. Menahem of Gallia: "**In time to come all offerings will come to an end, but the thanksgiving-offering will never come to an end. All forms of prayer will come to an end, but the thanksgiving-prayer will never come to an end.**" That is in line with that which is written, *The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that say, Give thanks to the God of Hosts, for the LORD is good, his kindness is everlasting* (Jer. 33:11). This refers to the thanksgiving-prayer. *Who bring a thanksgiving-offering to the house of the Lord* (Jer. 33:11). This refers to the thanksgiving-offering. And so did David say, *Your vows are incumbent upon me, O God I will render [thanksgivings to You]* (Ps. 56:13). 'I will render thanksgiving [in the singular] to You' is not written here, but rather, *I will render thanksgivings [plural] to You* (Ps. 56:13). The reference [of the plural usage] then is to both the thanksgiving-prayer and the thanksgiving-offering."

Nazarean Codicil: I Corinthians 3:1 – 5:13 & Revelation 2:1-7

Revelation 2:1-7

Rabbi Dr. Eliyahu ben Abraham's & Hakham Dr. Yosef ben Haggai's Rendition

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

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

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

4 **But I have [something] against you, because you have left your first love.**⁴

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

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

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

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.

Barúch Atáh Adonái, Notén HaToráh. Amen!

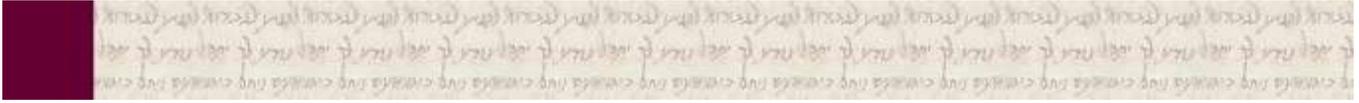
Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.

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

"Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!"

⁴ See above Rashi's commentary on Shemot (Exodus) 12:39 for an explanation on the nature of this "first love." See also the statement of Israel in Shemot (Exodus) 24:7 "Everything that the LORD has said we will do and we will hear." That is, "we will obey and then hear the reason for the commandment." This is full EMUNAH! See also Luke 7:6-9.

Next Year in Jerusalem!



“First Intermediate Day of Pesach”
(Sunday Evening April 24, 2016)
(Second Day of the Counting of the Omer)

Evening: Counting of the Omer Day 2

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
2	Masoret/Chazan	Nisan 17	1:2	Chessed (Mercy) With Din (Justice)

Ephesians 1:2 Chessed to you and shalom from God⁵ the Father and the master Yeshua HaMashiach.

Monday Morning April 25, 2016
Morning Service

Torah Reading: Shemot (Exodus) 13:1-16

Reader 1: Shemot 13:1-4

Reader 2: Shemot 13:5-10

Reader 3: Shemot 13:11-16

Maftir: B'Midbar (Numbers) 28:18-25

Ashlamatah: Shir HaShirim (Song of Songs) 1:1 – 2:17

Nazarean Codicil: 1 Corinthians 6:1 – 7:40 & Revelation 2:1-7

Blessing Before Torah Study

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

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

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

⁵ Any definition of G-d is spiritual idolatry

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: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!

I Corinthians 6:1 – 7:40 & Revelation 2:1-7

Revelation 2:1-7

Rabbi Dr. Eliyahu ben Abraham's & Hakham Dr. Yosef ben Haggai's Rendition

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

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

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

⁴ **But I have [something] against you, because you have left your first love.⁶**

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

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

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

Blessing After Torah Study

⁶ See above Rashi's commentary on Shemot (Exodus) 12:39 for an explanation on the nature of this "first love." See also the statement of Israel in Shemot (Exodus) 24:7 "Everything that the LORD has said we will do and we will hear." That is, "we will obey and then hear the reason for the commandment." This is full EMUNAH! See also Luke 7:6-9.

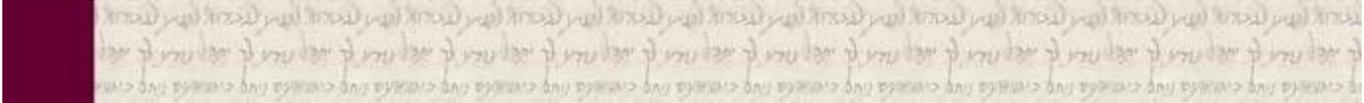
Barúch Atáh Adonai, Elohénu Meléch HaOlám,
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Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.

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!”



“Second Intermediate Day of Pesach”
(Monday Evening April 25, 2016)
(Third Day of the Counting of the Omer)

Evening: Counting of the Omer Day 3

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
3	Masoret/Darshan	Nisan 18	1:3-6	Chessed coupled with prophecy

Ephesians 1:3-6 Let the God and Father of our master Yeshua HaMashiach be Blessed⁷, having blessed⁸ us in Messiah with every spiritual⁹ blessing¹⁰ in the heavens,¹¹ even as He (God) has elected¹² (separated)¹³ us¹⁴ (the Jewish people) to be in union with him¹⁵ Messiah before the foundation of the world¹⁶ to be Tsadiqim

⁷ Lit. good words εὐλογέω Therefore, we see that the appropriate blessings should be said. General “barakhot” (blessings) follow the format of “Blessed are you O Lord God...”

⁸ The "blessing" mentioned here is in past tense.

⁹ πνευματικός Lit. Spirituals. Here we must note that the language is identical to 1Co. 12:1, where the text of the Authorized Version reads "spiritual" gifts. Gifts is added. "Gifts" is NOT implied. Therefore we see in πνευματικός the essence of the soul Heb. נְפִשָׁה soul, living being, life, self, person, desire, passion, appetite, emotion. Str. H5315, TWOT 659b

¹⁰ εὐλογία πνευματικῆ - good spiritual words. However, these words are the words spoken from the upper triad of the bench of three. Hokhmah – Binah & Da’at. ChaBaD. To put this more succinctly these “words” are the judgments of the Hakhamim. We also see these words applying to the Mesorah – Oral Torah. In these “breathings”, we have good spiritual (breathed) words.

¹¹ ἐπουράνιος compound ἐπι and οὐράνιος point of origin being "from the heavens" the spiritual environs of the ethereal world. (see v4 below) Therefore, “from the heavens” means that the decisions (halakhic judgments which from the Bench of there are the judgments which are “binding on earth” because they have been made in the spiritual world.

¹² ἐκλέγω Greek ἐκλέγω is compound. εκ meaning out of λέγω logos or Word, Aramaic Memra. This translation can be read "out of words" meaning that there were NO words spoken in our creation, or that this is a reference to being created and given a mission while we were in an ethereal state spirit. Regardless the ethereal world of God is without words. Herein we see God speaking to us the plan/mission of our lives without words.

יְהוָה Gen. 1:1 can be translated הַיְהוָה In the head, i.e. God's head. These events took place in the timeless expanse of the "heavens" i.e spirit - ethereal world before there were words and letters. In this environment words are not spoken. ALL communication is "KNOWING" not hearing, but SEEING - which is not seeing with the eye of the body but the eye of the soul – spiritual being.

¹³ cf. Eze. 20:38 LXX. Kittel, G. (Ed.). (1964). *Theological Dictionary of the New Testament* (Vol. 4). (i. Geoffrey W. Bro, Trans.) Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co. p. 145

¹⁴ We need to now alert the reader to pay special attention to Hakham Shaul’s (Paul) “us” and “you.” Hakham Shaul’s use of we, us and you are key to determining who he is addressing.

¹⁵ see 1:11 below

(Greek: agios) and blameless in His *God's presence in love*. He God appointed us as His chief/principle¹⁷ adoption¹⁸ as His own (children) through Yeshua HaMashiach according to His desire and good will to the praise of the honour of His chessed (loving-kindness), in which He has made us accepted as the one beloved.

Tuesday Morning April 26, 2016 Morning Service

Torah Reading: Shemot (Exodus) 22:24 – 23:19

Reader 1: Shemot 22:24-26

Reader 2: Shemot 22:27 – 23:5

Reader 3: Shemot 23:6-19

Maftir: B'Midbar (Numbers) 28:18-25

Ashlamatah: Shir HaShirim (Song of Songs) 3:1 – 4:16

Nazarean Codicil: 1 Corinthians 8:1 – 10:15 & Revelation 2:1-7

Blessing Before Torah Study

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

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

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

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

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

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

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

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

These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy

¹⁶ We interpret this to mean at or before Har Sinai. The foundation of the world was G-d's giving of the Torah. However, the Greek word **καταβολή** – *katabole* also means, "to conceive." Therefore, we can see that G-d conceived the Jewish people before all others and before there was an earth. Thus it can also be interpreted to mean that G-d conceived the Jewish people before Har Sinai, which is a very reasonable and an allegorical thought. The notion of **καταβολή** – *katabole* is also related to the thought of injecting or depositing semen into the womb.

¹⁷ cf. TDNT 6:685 3. Metaphorical. Here our Ephesians text is Remes/Allegorical bordering So'od. Therefore, we see that the Jewish people are the Chief/principle adoption above all others. προορίζω can mean beforehand. προορίζω can have the connotation of "to foreordain," "to predestine." Since God is eternal and has ordained everything before time, προορίζειν is a stronger form of ὀρίζειν. προορίωσκειν is the same. See B'resheet 42:22 where Reuven equates the soul of Yosef with his blood.

¹⁸ υιοθεσία = υίο son θεα derived from *Theos* God

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: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!

Nazarean Codicil: I Corinthians 8:1 – 10:15 & Revelation 2:1-7

Revelation 2:1-7

Rabbi Dr. Eliyahu ben Abraham's & Hakham Dr. Yosef ben Haggai's Rendition

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

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

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

4 **But I have [something] against you, because you have left your first love.**¹⁹

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

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

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

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.

Barúch Atáh Adonái, Notén HaToráh. Amen!

Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.

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

"Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!"

¹⁹ See above Rashi's commentary on Shemot (Exodus) 12:39 for an explanation on the nature of this "first love." See also the statement of Israel in Shemot (Exodus) 24:7 "Everything that the LORD has said we will do and we will hear." That is, "we will obey and then hear the reason for the commandment." This is full EMUNAH! See also Luke 7:6-9.

“Third Intermediate Day of Pesach”
(Tuesday Evening April 26, 2016)
(Fourth Day of the Counting of the Omer)

Evening: Counting of the Omer Day 4

Then read the following:

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

Ephesians 1:7-10 In him (Messiah) we have redemption²⁰ because of his life²¹, the forgiveness of sins (by understanding of the Mesorah), according to the riches of his **chessed** (loving-kindness towards his fellow Jews), by which he caused to us (the Jewish people) to be more prominent in all Hokhmah (wisdom) and Binah (understanding and Da'at – knowledge);²² having revealed to us the So'od (mystery) of his mission, according to his ordained purpose which God Himself determined beforehand,²³ for he (Messiah) was filled with the presence, power, agency²⁴ of God for the administration of Divine appointments²⁵, to unify all things into Messiah, both the things in the Heavens, and the things on earth.

Wednesday Morning April 27, 2016
Morning Service

Torah Reading: Shemot (Exodus) 34:1-26

Reader 1: Shemot 34:1-10

Reader 2: Shemot 34:11-17

Reader 3: Shemot 34:18-26

Maftir: B'Midbar (Numbers) 28:18-25

Ashlamatah: Shir HaShirim (Song of Songs) 5:1 – 6:13

Nazarean Codicil: 1 Corinthians 10:16 – 11:34 & Revelation 2:1-7

²⁰ Encyclopaedia Judaica defines Redemption as, salvation from states or circumstances that destroy the value of human existence or human existence itself. Redemption is pictured in the Hebrew word “Goel - the kinsman deliverer” who is duty bound to protect the persecuted, widow, orphan etc. The Talmud pictures redemption as "ga'al" and only by means of the Torah/Oral Torah. Redemption is dependent on repentance and acts of **Tsedaqah**. The final redemption will end the present exile with a return to the land. However, the Gentile must be given every opportunity to accept the mitzvoth and Mesorah. Abraham Heschel sees the world as being in need of redemption, but this redemption cannot happen by "sheer grace." The combined effort of faithful obedience and good works will be a part of the final redemption. Man's task is to make the world worthy of redemption. His faith (faithful obedience) and works are preparations for the final redemption. - Heschel, A. J. (1955). *God in Search of Man, A Philosophy of Judaism*. New York: Farrar, Straus and Giroux. p. 380

²¹ The term “blood” **אִימָא** is indicative of the sum of a life. Therefore, we read “life” as it might be said “he laid down his life.”

²² We add Da'at using the hermeneutic principle of Pars pro toto. Therefore we have the Original ChaBaD

²³ **προτίθημι** – *protithemai* also contains the idea of Divine design which occurred in the beginning or before the beginning. Therefore, the idea is forwarded that G-d gave the mystery of His plan to the Jewish people who received the oracles of G-d before they were enacted. Some manuscripts conclude this verse with “in Christ.” Not finding this statement in the majority of Greek texts, we have left it out.

²⁴ **πλήρωμα** – *pleroma* see Strong's G4138 Kittel, G. (Ed.). (1964). *Theological Dictionary of the New Testament* (Vol. 6). (i. Geoffrey W. Bro, Trans.) Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co. p. 298

²⁵ Hebrew **קַיְרוֹס** is an acceptable parallel to the Greek **καιρός** – *kairos*.

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Rashi & Targum Pseudo Jonathan for: Shemot (Exodus) 34:1-26

Rashi	Targum Pseudo-Jonathan
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	3. No man will ascend with you, nor any man be seen

Rashi	Targum Pseudo-Jonathan
be seen anywhere on the mountain, neither shall the sheep and the cattle graze facing that mountain."	on all the mountain, nor sheep, nor oxen grazing on the side of the mount.
4. So he [Moses] hewed two stone tablets like the first ones, and Moses arose early in the morning and ascended Mount Sinai as the Lord had commanded him, and he took two stone tablets in his hand.	4. And he hewed two tables of stone like the former: and Mosheh arose in the morning and ascended Mount Sinai, as the LORD had instructed him, and took in his hand the two tables of stone.
5. And the Lord descended in the cloud and stood with him there, and He called out in the name of the Lord.	5. And the LORD revealed Himself in the cloud of the glory of His Shekinah, and Mosheh stood with Him there; and Mosheh called on the Name of the Word of the LORD.
6. And the Lord passed before him and proclaimed: v u v h, v u v h, God, Who is compassionate and gracious, slow to anger and abundant in loving kindness and truth,	6. And the LORD made His Shekinah to pass by before his face, and proclaimed, The LORD, the LORD God, merciful and gracious, long-suffering, and nigh in mercies, abounding to exercise compassion and truth;
7. preserving loving kindness for thousands, forgiving iniquity and rebellion and sin; yet He does not completely clear [of sin] He visits the iniquity of parents on children and children's children, to the third and fourth generations."	7. keeping mercy and bounty for thousands of generations, absolving and remitting guilt, passing by rebellions, and covering sins; pardoning them who convert unto the Law, but holding not guiltless in the great day of judgment those who will not convert ; visiting the sins of fathers upon rebellious children upon the third and upon the fourth generation.
8. And Moses hastened, bowed his head to the ground and prostrated himself,	8. And Mosheh made haste and bowed himself upon the earth and worshipped.
9. and said: "If I have now found favor in Your eyes, O Lord, let the Lord go now in our midst [even] if they are a stiff necked people, and You shall forgive our iniquity and our sin and thus secure us as Your possession."	9. And he said, If now I have found mercy before the LORD let the Shekinah of the Glory of the Lord go among us ; for it is a people of hard neck; but pardon You our guilt and our sin, and give us the inheritance of the land which You did covenant unto our fathers, and change us not to become an alien people.
10. And He said: "Behold! I will form a covenant; in the presence of all your people, I will make distinctions such as have not been created upon all the earth and among all the nations, and all the people in whose midst you are shall see the work of the Lord how awe inspiring it is that which I will perform with you.	10. And He said, Behold, I make a covenant that I will not change this people to become an alien people; nevertheless from you will proceed a multitude of the righteous/generous; and with all your people will I do wondrous things in the time when they go into captivity by the rivers of Babel: for I will bring them up from thence, and make them dwell from within the river Sambation; and like wonders will not be created among all the inhabitants of the earth, nor among any nation. And all the people among whom you will dwell will see in that day the work of the LORD; for terrible is the thing that I will do with you.
11. Keep carefully what I am commanding you today: Lo! I will drive out from before you the Amorites and the Canaanites, the Hittites and the Perizzites, the Hivvites and the Jebusites.	11. Observe that which I command you this day: behold, I drive out from before you the Amoraee, and Kenaanaee, and Hittaee, and Pherizaee, and Hivvae, and Jebusae.
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;

Rashi	Targum Pseudo-Jonathan
14. For you shall not prostrate yourself before another god, because the Lord, Whose Name is "Jealous One," is a jealous God.	14. for it is not lawful for you to worship other gods; for the LORD is zealous and avenger; His Name is God, the Zealous and the Avenger.
15. Lest you form a covenant with the inhabitant[s] of the land, and they [the gentiles] go astray after their gods, and they offer sacrifices to their gods, and they invite you, and you eat of their slaughtering,	15. Lest you strike covenant with the dwellers in the land, and they draw you astray after their idols, and they sacrifice to their idols, and invite you, and you eat of the sacrifices of their idols
16. and you take of their daughters for your sons; then their daughters will go astray after their gods and lead your sons astray after their gods.	16. and you take of their daughters for your sons, and when their daughters wander after their idols they make your sons also go astray after their idols.
17. You shall not make molten gods for yourself.	17. Molten gods you will not make to yourselves.
18. The Festival of Unleavened Cakes you shall keep; seven days you shall eat unleavened cakes which I have commanded you, at the appointed meeting time of the month of spring, for in the month of spring you went out of Egypt.	18. You will observe the feast of the unleavened bread. Seven days you will eat unleavened (bread), as I have commanded you, in the time of the month of Abib; for in the month of Abib you came out free from Mizraim.
19. All that opens the womb is Mine, and all your livestock [that] bears a male, [by] the emergence of ox or lamb.	19. Whatever opens the womb is Mine; and of all cattle you are to consecrate the males, of oxen, and of sheep.
20. And a firstborn donkey you shall redeem with a lamb; if you do not redeem it, you shall decapitate it; every firstborn of your sons you shall redeem, and they shall not appear before Me empty handed.	20. But the firstling of an ass you may redeem with a lamb; but if you redeem him not, you will cut him off with the blade. And each firstborn of your sons you must redeem; and they will not appear before Me empty.
21. Six days you may work, and on the seventh day you shall rest; in plowing and in harvest you shall rest.	21. Six days will you work, and in the seventh day have rest; in ploughing time and in harvest you will rest.
22. And you shall make for yourself a Festival of Weeks, the first of the wheat harvest, and the festival of the ingathering, at the turn of the year.	22. The feast of weeks also will you make to yourselves in the time of the firsts of the wheat harvest; and the feast of ingathering at the conclusion of the ear.
23. Three times during the year shall all your male[s] appear directly before the Master, the Lord, the God of Israel.	23. Three times in the year will all your males appear before the Master of the world, the LORD God of Israel.
24. When I drive out nations from before you and I widen your border, no one will covet your land when you go up, to appear before the Lord, your God, three times each year.	24. For I will drive out the nations from before you, and enlarge your borders; and no man will covet your land at the time of your going up to appear before the LORD your God three times in the year.
25. You shall not slaughter [or sprinkle] the blood of My sacrifice with leaven, and the offering of the Passover feast shall not remain overnight until the morning.	25. You will not sacrifice the victim of My Passover before you have done away with leaven; nor suffer the fat of the paschal sacrifice to remain about the altar till the morning.
26. The choicest of the first of your soil you shall bring to the house of the Lord, your God. You shall not cook a kid in its mother's milk."	26. The best of the first-fruits of your land you will bring to the sanctuary of the LORD your God. You are not allowed to boil or to eat flesh and milk mixed together, lest My displeasure be kindled against you, and the fruit of your trees, with the grapes in their branches and their leaves, be laid waste together.

**Rashi & Targum Pseudo Jonathan
for: B'Midbar (Num.) 28:18-25**

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

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

1. **Ḳal va-ḥomer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah**: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub eḥad**: Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
4. **Binyan ab mi-shene ketubim**: The same as the preceding, except that the provision is generalized from two Biblical passages.
5. **Kelal u-Perat and Perat u-kelal**: Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoze bo mi-maḳom aḥer**: Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-'inyano**: Interpretation deduced from the context.

Rashi's Commentary for: Shemot (Exodus) 34:1-26

1 Hew for yourself Heb. הָפַק לְךָ. **He [God] showed him [Moses] a sapphire mine from within his tent, and He**

the attribute of retribution by a ratio of one to five hundred. Concerning the attribute of goodness, He says: "preserving loving-kindness for thousands." -[from Tosefta, Sotah 4:1]

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

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

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

10 [I will] form a covenant Concerning this.

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

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

13 their sacred trees This is a tree they worship.

14 Whose Name is "Jealous One" He is zealous to mete out retribution, and He is not indulgent. That is [the meaning of] every expression of jealousy (קִנְיָהּ)[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. תִּזְכֶּר . 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. פִּטְר , a word that means opening. Similarly, "The beginning of strife is like letting out (פִּוּטֵר) water" (Prov. 17:14). The "tav" of תִּזְכֶּר 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 הַגְּדֵרָה שְׁנָה, [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. הַמִּגְדָּה, [which occurs] at the time you gather your grain from the field into the house. This gathering (הַמִּגְדָּה) is a term denoting bringing into the house, like “you shall take it (וְאַצְטִיחָהּ) 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. הַמְקִיפָה, a term denoting going around and encompassing (הַמְקִיפָה) [i.e., going in a circle].

23 all your male[s] Heb. כָּל זָכָרְךָ, 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. שׂאֵרֶיךָ as the Targum renders: אֶתְרֵךְ, I will drive out, and so is “begin to drive out (שׂר)” (Deut. 2: 31), and so is “and he drove out (שׂר)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. קֵדִי. Any young offspring is meant, even a calf or a lamb. Since [the Torah] had to specify in many places קֵדִי עִזִּים [when a young goat is meant], you learn that [mention of] קֵדִי 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]

Nazarean Codicil: 1 Corinthians 10:16 – 11:34 & Revelation 2:1-7

Revelation 2:1-7

Rabbi Dr. Eliyahu ben Abraham’s & Hakham Dr. Yosef ben Haggai’s Rendition

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

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

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

4 **But I have [something] against you, because you have left your first love.**²⁶

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

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

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

Blessing After Torah Study

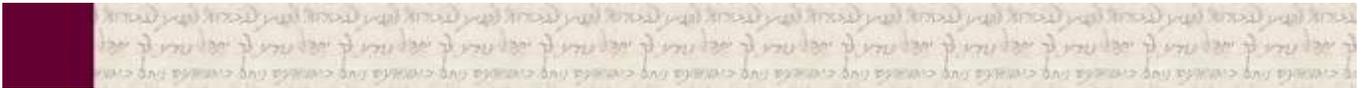
Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.

Barúch Atáh Adonái, Notén HaToráh. Amen!

Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.

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

"Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!"



"Fourth Intermediate Day of Pesach" (Wednesday Evening April 27, 2016)

Evening: Counting of the Omer Day 5

Then read the following:

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

Ephesians 1:11-14 God chose us (the Jewish people) to be his own people in union with Messiah,²⁷ for His own purpose, based on what He had decided before the beginning,²⁸ therefore let us²⁹ who were the first to **hope**³⁰

²⁶ See above Rashi's commentary on Shemot (Exodus) 12:39 for an explanation on the nature of this "first love." See also the statement of Israel in Shemot (Exodus) 24:7 "Everything that the LORD has said we will do and we will hear." That is, "we will obey and then hear the reason for the commandment." This is full EMUNAH! See also Luke 7:6-9.

²⁷ Bratcher, R. G., & Nida, E. A. (1993). *A handbook on Paul's letter to the Ephesians*. Originally published under title: A translator's handbook on Paul's letter to the Ephesians. 1983. UBS handbook series; Helps for translators. New York: United Bible Societies. pp. 21-2 (Eph. 1:11) ἐν ᾧ is usually translated as "In whom." the in "whom" which we, in agreement with Bratcher take to mean, "in union with Messiah. Therefore, we are able to determine that the Jewish people are in agreement with Yeshua and Yeshua is in agreement with the Jewish people.

²⁸ Contextually, the idea of "before the foundation of the earth" remains a vital part of the "predetermining." Therefore, we have translated the phrase "προορισθέντες κατὰ πρόθεσιν" to mean, "He had decided before the beginning."

²⁹ Again, this "us" refers to the Jewish people, not Christianity in general.

³⁰ Hope – Bitahon Heb. confidence/endurance relating to the First Parnas (Pastor). The flow of Divine energy has flowed from each of the higher levels to the lower replicating pieces of itself in the ministry below. In the present case, we see the endurance/hope and confidence injected into majesty/glory or sincerity.

for Messiah praise God's **glory**.³¹ Being in union with him (Messiah) in hearing the Torah of Truth,³² the Redemption of the Mesorah that you Gentiles must trust in, cling to and rely on, which brings the promised seal of the Nefesh Yehudi³³ that is the promised pledge³⁴ of our (Jewish) portion in anticipation of its full redemption. Let us praise His (God's) **glory**.

“Fourth Intermediate Day of Pesach” (Thursday Morning April 28, 2016) Morning Service

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

Reader 1: B'midbar (Numbers) 9:1-5

Reader 2: B'Midbar (Numbers) 9:6-8

Reader 3: B'Midbar (Numbers) 9:9-14

Maftir: B'midbar (Numbers) 28:18-25

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

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

Blessings Before Torah Study

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

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

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

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

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

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

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

³¹ We find a summary of verses 11–12 in the following numbered list...

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

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

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

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

(5) We were the first to hope in Messiah.

³² This refers to hearing the Word (Torah) of Truth at Har Sinai. This tells us that the Torah that was dispensed at Har Sinai was not only the "Written Torah." "Hearing the Torah of Truth" denotes Speaking, i.e. Oral Torah. Your Word is Truth cf. Psa 119:160, Yochanan (John) 17:17

³³ Obedience to the Mesorah brings redemption. Faithful obedience to its words brings the promised seal of the Nefesh Yehudi.

³⁴ cf. B'reshet 38:8

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!

Rashi & Targum Pseudo Jonathan for: B'Midbar (Numbers) 9:1-14

Rashi	Targum Pseudo-Jonathan
1. The Lord spoke to Moses in the Sinai Desert, in the second year of their exodus from the land of Egypt, in the first month, saying:	1. And the LORD spoke with Mosheh in the wilderness of Sinai, in the second year from the time of their going forth from the land of Mizraim, in the first month, saying:
2. The children of Israel shall make the Passover sacrifice in its appointed time.	2. Let the children of Israel perform the sacrifice of the Pascha between the suns at its time.
3. On the afternoon of the fourteenth of this month, you shall make it in its appointed time; in accordance with all its statutes and all its ordinances you shall make it.	3. On the fourteenth day of this month, between the suns , they shall perform it in its time; according to all its rites and all its statutes shall they do it.
4. Moses spoke to the children of Israel [instructing them] to make the Passover sacrifice.	4. And Mosheh spoke with the children of Israel to perform the sacrifice of the Pascha.
5. So they made the Passover sacrifice in the first month, on the afternoon fourteenth day of the month in the Sinai Desert; according to all that the Lord had commanded Moses, so did the children of Israel do.	5. They performed the Pascha, therefore, on the fourteenth day of the month, between the suns in the wilderness of Sinai; after all that the LORD had commanded Mosheh, so did the children of Israel.
6. There were men who were ritually unclean [because of contact with] a dead person, and therefore could not make the Passover sacrifice on that day. So they approached Moses and Aaron on that day.	6. But certain men, who were unclean, having been defiled by the body of a man who had died near them suddenly; as the commandment (of the Pascha) came upon them, could not perform it on that day, which was the seventh of their uncleanness. And they came before Mosheh and Aharon on that day;
7. Those men said to him, "We are ritually unclean [because of contact] with a dead person; [but] why should we be excluded so as not to bring the offering of the Lord in its appointed time, with all the children of Israel?"	7. and these men said to him, We are unclean, on account of a man who died with us: therefore we are hindered from killing the Pascha, and shedding the blood of the LORD's oblation upon the altar at its time, that we may eat its flesh, being clean, among the children of Israel.
8. Moses said to them, "Wait, and I will hear what the Lord instructs concerning you."	8. This is one of four matters of judgment brought before Mosheh the prophet, which he decided according to the Word of the Holy One: in some of which Mosheh was deliberate, because they were judgments about life; but in the others Mosheh was prompt, they being (only) judgments concerning money: but in those (the former)

	Mosheh said, I have not heard; that he might teach the princes of the Sanhedrin who should arise after him to be deliberate in judgements regarding life, but prompt in judgments about money; and not to be ashamed to ask counsel in things too hard for them, inasmuch as Mosheh himself, the Rabbi of Israel, had need to say, I have not yet heard. Therefore, said Mosheh to them, Wait until I have heard what will be commanded from before the LORD concerning your case.
9. The Lord spoke to Moses saying:	9. And the LORD spoke with Mosheh, saying:
10. Speak to the children of Israel saying, Any person who becomes unclean from [contact with] the dead, or is on a distant journey, whether among you or in future generations, he shall make a Passover sacrifice for the Lord.	10. Speak with the sons of Israel, saying: A man, whether young or old, when unclean by defilement from the dead, or an issue, or the leprosy, or who is hindered in the way of the world by the accidents of the night, or who will be at a distance from the threshold of his house: if such things happen to you, or to your generations, then may he defer to perform the Pascha before the LORD.
11. In the second month, on the fourteenth day, in the afternoon, they shall make it; they shall eat it with leavened cakes and bitter herbs.	11. But in the second month, which is the month of Ijar, on the fourteenth day of the month, between the suns they shall perform it; with unleavened bread and with bitters they shall eat it.
12. They shall not leave over anything from it until the next morning, and they shall not break any of its bones. They shall make it in accordance with all the statutes connected with the Passover sacrifice.	12. They will not leave of it till the morning, and a bone in it will not be broken; according to every instruction in the decree of the Pascha in Nisan, they will perform it. In the Pascha of Nisan (such persons) may eat unleavened bread, but not perform the oblation of the Pascha on account of their defilement; but in the Pascha of Ijar being purified they shall offer it.
13. But the man who was ritually clean and was not on a journey, yet refrained from making the Passover sacrifice, his soul shall be cut off from his people, for he did not bring the offering of the Lord in its appointed time; that person shall bear his sin.	13. But the man who, being clean and undefiled by the way of the world, and not at a distance from the threshold of his home, neglects to perform the oblation of the Pascha of Nisan, that man will be cut off from his people, because he has not offered the LORD's oblation in its season; that man will bear his sin.
14. If a proselyte dwells with you, and he makes a Passover sacrifice to the Lord, according to the statutes of the Passover sacrifice and its ordinances he shall make it. One statute shall apply to you, to the proselyte and to the native-born citizen.	14. And if the stranger who is sojourning with you will perform the Pascha before the LORD, he will do it after the proper manner of the Paschal decree, according to its form so will he do it. You will have one statute, both for the sojourner and for the native of the land.

Rashi & Targum Pseudo Jonathan for: B'Midbar (Num.) 28:18-25

Rashi	Targum Pseudo Jonathan
18. On the first day is a holy convocation; you shall not perform any mundane work.	18. On the first day of the festival a holy convocation; no servile work will you do;
19. You shall offer up a fire offering, a burnt offering to the Lord: two young bulls, one ram, and seven lambs in	19. but offer an oblation of a burnt sacrifice before the LORD, two young bullocks, one ram, and seven lambs

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

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

- 1. Kal 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 ehad:** 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-yoze bo mi-maḳom aher:** Similarity in content to another Scriptural passage.
- 7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

Rashi's Commentary for: B'Midbar (Numbers) 9:1-14

1 In the first month The portion at the beginning of the Book [of Numbers] was not said until Iyar. [From this], you learn that there is no chronological order in the Torah. But why did Scripture not begin with this [chapter]? For it is a disgrace to Israel that throughout the forty years the children of Israel were in the desert, they brought only this Passover sacrifice alone.-[Sifrei Beha'alothecha 1:18]

2 in its appointed time Even [if it were to fall] on Sabbath; "in its appointed time" [also implies,] even [if the

majority of the people were] in a state of ritual uncleanness.-[*Sifrei Beha'alothecha* 1:14, 15]

3 in accordance with all its statutes These are the commandments directly relating to its body—an unblemished male lamb in its first year.-[*Pes.* 95a]

and all its ordinances These are the commandments that relate to its body from elsewhere, such as the seven days for [eating] unleavened bread and for disposing of leaven. (Another version: The commandments relating to its body—an unblemished male lamb in its first year; those which relate to its body from elsewhere—[it must be] roasted over fire, its head with its legs and its innards. And those which have no relation to its body—unleavened bread and disposing of leaven.-[*Rashi* on *Pes.* 95a]

4 Moses spoke What does this teach us? Has not Scripture already said, “And Moses told... of the Lord’s appointed [holy days].” (Lev. 23:44) ? However, when he heard the portion dealing with the festivals at Sinai, he related it to them, and then he exhorted them again when the time came to perform them.-[*Sifrei Beha'alothecha* 1:17]

6 approached Moses and Aaron While the two were sitting in the study hall, they came and asked them. It is [however] inconceivable that they approached them one after the other [in this order], for if Moses did not know, how should Aaron know?-[*Sifrei Beha'alothecha* 1:20]

7 Why should we be excluded He [Moses] told them, “Sacrifices cannot be offered in a state of ritual uncleanness.” They replied, “Let ritually clean *kohanim* sprinkle the blood for us, and let ritually clean people eat the flesh.” He said to them, “Wait, and I will hear...” like a disciple who is confident of hearing from his teacher’s mouth. Fortunate is the mortal who is so confident, for whenever he wished, he could speak with the *Shechinah*. This portion should really have been said through Moses, like the rest of the Torah, but these people merited that it be said through them, for merit is brought about through the meritorious. -[*Sifrei Beha'alothecha* 1:22]

10 On a distant journey Heb. הקרח. There is a dot over the word, to teach us that he does not really have to be far away, but even if he was merely outside the threshold of the Temple courtyard throughout the time allowed for the slaughtering [of the Passover sacrifice] (*Pes.* 93, *Sifrei Beha'alothecha* 1:24). On the second Passover, one may keep both leavened bread and unleavened food in the home, and there is no festival. The consumption of leaven is not forbidden except while he eats it [the sacrifice].-[*Pes.* 95a]

14 If a proselyte dwells with you, and he makes a Passover sacrifice I might think that anyone who converts should immediately make a Passover sacrifice. Therefore, Scripture teaches us, “One statute [shall apply to you, to the proselyte and to the native-born citizen].” And this is its meaning: If a proselyte dwells with you, and he comes (Reggio ed. - and the time comes) to make a Passover sacrifice with his friends, “according to the statutes of the Passover sacrifice and its ordinances he shall make it.” -[*Sifrei Beha'alothecha* 1:30]

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

Revelation 2:1-7

Rabbi Dr. Eliyahu ben Abraham’s & Hakham Dr. Yosef ben Haggai’s Rendition

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

²I know your works and your labor and your endurance and that you are not able to bear evil [ones]. And you have

tested those who say about themselves that they are to be Sh'liachim (apostles) and are not and you have found them [to be] liars.

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

4 **But I have [something] against you, because you have left your first love.**³⁵

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

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

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

Blessing After Torah Study

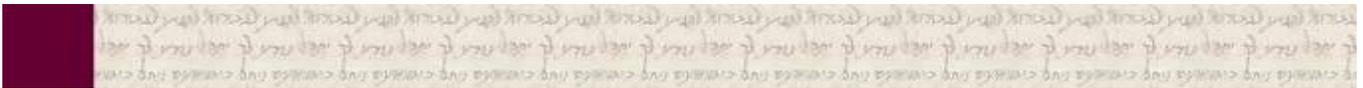
Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.

Barúch Atáh Adonái, Notén HaToráh. Amen!

Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.

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

"Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!"



"Seventh Day of Pesach"

No Work Allowed

(Thursday Evening April 28, 2016)

Evening: Counting of the Omer Day 6

Then read the following:

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

Ephesians 1:15-17 Therefore, when I heard of your faithful obedience in union with the Master Yeshua (HaMashiach) and your love (care/charity) for the Tsadiqim (saints) I have not stopped³⁶ giving thanks and mentioning you in my prayers, (asking) that the God of our master Yeshua HaMashiach, the Father of dignity³⁷ grant you the power to comprehend through the Oral Torah,³⁸ and His agents Chochmah, Binah

³⁵ See above Rashi's commentary on Shemot (Exodus) 12:39 for an explanation on the nature of this "first love." See also the statement of Israel in Shemot (Exodus) 24:7 "Everything that the LORD has said we will do and we will hear." That is, "we will obey and then hear the reason for the commandment." This is full EMUNAH! See also Luke 7:6-9.

³⁶ "Not having stopped" forms a double negative to offset the "double positive" "always giving thanks"

³⁷ We have translated δόξης, as "dignity" because the present officer is the Masoret in connection with Parnas #3 the feminine Pastor representing the hidden aspects of the Pastoral office. Parnas #3 is associated with Yesod (foundation) exemplifying the virtue of truth and

and Da'at.

“Seventh Day of Pesach”
(No Work allowed)
(Friday Morning April 29, 2016)
Morning Service

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

Reader 1: Shemot 13:17-22

Reader 2: Shemot 14:1-8

Reader 3: Shemot 14:9-14

Reader 4: Shemot 14:15-26

Reader 5: Shemot 14:26 – 15:26

Maftir: B'Midbar (Numbers) 28:18-25

Ahlamatah: II Samuel 22:1-51

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

Blessings Before Torah Study

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

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

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

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

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

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

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

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

These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when doing acts

honesty. Philo interprets the idea of **δόξιος**, as philosophical tenant. **ἀδόξιος**, being feminine we see the relationship to the feminine Pastoral office.

³⁸ cf. Strong's G4151 #3 "a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting." Therefore, we see that the idea of "spirit" relates to nobility and the higher essence of man. That the "spirit" reveals the offices of the bench means that Hakham Shaul wants his audience to live in the refined noble way of Jewish Ishim – Royal Men.

of kindness; and there is no maximum amount of Torah that a person must study.

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

Contents of the Torah Seder

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

Rashi & Targum Pseudo Jonathan for: Shemot (Exod.) 13:17 – 15:26

Rashi	Targum
17. It came to pass when Pharaoh let the people go, that God did not lead them [by] way of the land of the Philistines for it was near, because God said, Lest the people reconsider when they see war and return to Egypt	17. AND it was when Pharaoh had released the people, that the LORD did not conduct them by the way of the land of the P'lishtim though that was the near one; for the LORD said, Lest the people be affrighted in seeing their brethren who were killed in war, two hundred thousand men of strength of the tribe of Ephraim, who took shields, and lances, and weapons of war, and went down to Gath to carry off the flocks of the P'lishtim; and because they transgressed against the statute of the Word of the LORD, and went forth from Mizraim three years before the (appointed) end of their servitude, they were delivered into the hand of the P'lishtim, who slew them. These are the dry bones which the Word of the LORD restored to life by the ministry (hand) of Yechezkel the prophet, in the valley of Dura; but which, if they (now) saw them, they would be afraid, and return into Mizraim.
18. So God led the people around [by] way of the desert [to] the Red Sea, and the children of Israel were armed when they went up out of Egypt.	18. But the LORD led the people round by the way of the desert of the sea of Suph; and every one of the sons of Israel, with five children, went up from the land of Mizraim.
19. Moses took Joseph's bones with him, for he [Joseph] had adjured the sons of Israel, saying, God will surely remember you, and you shall bring up my bones from here with you	19. And Mosheh carried up the ark in which were the bones of Joseph, from out of the Nilos, and took them with him; because, adjuring, he adjured the sons of Israel, saying, The LORD will surely remember you, and you will carry up my bones with you.
20. They traveled from Succoth, and they encamped in Etham, at the edge of the desert.	20. And they journeyed from Succoth, the place where they had been covered with the clouds of glory, and sojourned in Ethan, which is on the side of the desert.

Rashi	Targum
21. And the Lord went before them by day in a pillar of cloud to cause it to lead them on the way and at night in a pillar of fire to give them light, [they thus could] travel day and night.	21. And the glory of the Shekinah of the LORD went before them by day in the column of the Cloud to lead them in the way, and at night the column of the Cloud removed behind them to darken on their pursuers behind them; but to be a column of fire to enlighten them before, that they might go forward by day and by night.
22. He did not move away the pillar of cloud by day or the pillar of fire at night [from] before the people.	22. The column of the Cloud departed not by day, nor the column of fire by night, in leading on before the people.
1. The Lord spoke to Moses, saying,	1. And the Lord spoke to Mosheh, saying,
2. Speak to the children of Israel, and let them turn back and encamp in front of Pi hahiroth, between Migdol and the sea; in front of Baal Zephon, you shall encamp opposite it, by the sea.	2. Speak to the sons of Israel, that they return back, and encamp before the Mouths of Hiratha, as they lie, created after the manner (likeness) of the children of men, male and female, and their eyes open to them: it is the place of Tanes, which is between Migdol and the sea, before the idol Zephon (Typhon), that is left of all the idols of Mizraim. For the Mizraee will say, More excellent is Baal Zephon than all idols, because it is left, and not smitten; and therefore will they come to worship it, and will find that you are encamped nigh unto it, on the border of the sea.
3. And Pharaoh will say about the children of Israel, They are trapped in the land. The desert has closed in upon them.	3. And Pharaoh said to Dathan and Abiram, sons of Israel, who had remained in Mizraim, The people of the house of Israel are bewildered in the land: the idol Zephon has shut them in close upon the desert.
4. And I will harden Pharaoh's heart, and he will pursue them, and I will be glorified through Pharaoh and through his entire force, and the Egyptians will know that I am the Lord And they did so.	4. And I will strengthen the design of Pharaoh's heart to pursue after them, and I will be glorified upon Pharaoh and upon his hosts, and the Mizraee will know that I am the LORD. And they did so.
5. It was reported to Pharaoh that the people had fled; and Pharaoh and his servants had a change of heart toward the people, and they said, What is this that we have done, that we have released Israel from serving us?	5. And the officers who went with Israel announced that the people had fled. And the heart of Pharaoh and his servants was turned unto evil against the people; and they said, What is this that we have done? for we have released Israel from serving us.
6. So he [Pharaoh] harnessed his chariot, and took his people with him.	6. And he himself prepared his chariot, and his people led he with him by soft words.
7. He took six hundred select chariots and all the chariots of Egypt, with officers over them all.	7. And he took six hundred choice chariots, and all the chariots of the Mizraee his servants, who were afraid of the Word of the LORD, lest they should be killed with pestilence, if not with hail: and a third mule, for drawing and following swiftly, he added to each chariot.
8. And the Lord hardened the heart of Pharaoh, the king of Egypt, and he chased after the children of Israel, and the children of Israel were marching out triumphantly.	8. And the LORD hardened the design of the heart of Pharaoh king of Mizraim, and he pursued after the sons of Israel. But the sons of Israel, going out with a high hand, were stronger than the Mizraee.
9. The Egyptians chased after them and overtook them encamped by the sea every horse of Pharaoh's chariots, his horsemen, and his force beside Pi hahiroth, in front	9. And the Mizraee followed after them, and came upon them as they were encamped by the sea, gathering of pearls and goodly stones, which the river Pishon had

Rashi	Targum
of Ba'al Zephon.	carried from the garden of Eden into the Gihon, and the Gihon had carried into the sea of Suph, and the sea of Suph had cast upon its bank. But all the chariot horses of Pharaoh, and his horsemen, and his hosts (were coming) towards the Mouths of Hiratha, which are before the idol Zephon.
10. Pharaoh drew near, and the children of Israel lifted up their eyes, and behold! the Egyptians were advancing after them. They were very frightened, and the children of Israel cried out to the Lord.	10. And Pharaoh saw the idol Zephon (still) preserved, and offered oblations before it. And the children of Israel lifted up their eyes, and, beheld, the Mizraee were pursuing them; and they were sorely afraid, and the children of Israel prayed before the LORD.
11. They said to Moses, Is it because there are no graves in Egypt that you have taken us to die in the desert? What is this that you have done to us to take us out of Egypt?	11. But the wicked generation said to Mosheh, Because there were no places of burial for us in Mizraim, have you led us forth to die in the wilderness? What have you done to us, in bringing us out of Mizraim?
12. Isn't this the thing [about] which we spoke to you in Egypt, saying, Leave us alone, and we will serve the Egyptians, because we would rather serve the Egyptians than die in the desert	12. Was as not this the word that we spoke to you in Mizraim, Let the LORD manifest Himself over us and judge, saying, Desist from us, and we will serve the Mizraee? for it is better for us to serve the Mizraee than to perish in the desert.
13. Moses said to the people, Don't be afraid! Stand firm and see the Lord's salvation that He will wreak for you today, for the way you have seen the Egyptians is [only] today, [but] you shall no longer continue to see them for eternity.	13. Four parties were made (among) the sons of Israel on the shore of the Weedy Sea: one said, Let us go down into the sea; another said, Let us return unto Mizraim; another said Let us set against them the line of battle; and another said Let us raise a cry against them, and confound them. Unto the company which said, Let us go down to the sea, spoke Mosheh, Fear not, stand still, and see the salvation of the LORD, which will be wrought for you today. To the company which said, Let us return into Mizraim Mosheh said, You will not return; for, though you see the Mizraee today, you will see them no more forever.
14. The Lord will fight for you, but you shall remain silent	14. To the company who said, Let us set against them the line of battle, said Mosheh, Contend not; for the victory will be wrought among you from the presence of the LORD. And to the company who said. Let us raise a cry against them, Mosheh said, Be silent; and give the glory, and praise, and exaltation to your God.
15. The Lord said to Moses, Why do you cry out to Me? Speak to the children of Israel and let them travel.	15. And the LORD said to Mosheh, Why do you stand praying before Me? Behold, the prayers of My people have come before your own: speak to the sons of Israel, that they go forward;
16. And you raise your staff and stretch out your hand over the sea and split it, and the children of Israel shall come in the midst of the sea on dry land.	16. and you, lift up your rod, and stretch forth your hand with it over the sea, and divide it: and the sons of Israel will go through the midst of ,the sea upon the ground.
17. And I, behold! I shall harden the hearts of the Egyptians, and they will come after you, and I will be glorified through Pharaoh, and through all his force, through his chariots, and through his horsemen.	17. For, behold, I will harden the design of the heart of the Mizraee, and they will go in after them; and I will be glorified upon Pharaoh and upon all his hosts, upon his chariots and his horsemen;
18. And the Egyptians shall know that I am the Lord,	18. that the Mizraee may know that I am the LORD,

Rashi	Targum
when I will be glorified through Pharaoh, through his chariots, and through his horsemen	when I am glorified upon Pharaoh, upon his chariots and horsemen.
19. Then the angel of God, who had been going in front of the Israelite camp, moved and went behind them, and the pillar of cloud moved away from in front of them and stood behind them.	19. And the Angel of the LORD who led the way before the hosts of Israel went and came behind them; and the column of the Cloud went from before and stood behind them: because the Mizraee threw darts and stones at the Israelites, but the Cloud intercepted them
20. And he came between the camp of Egypt and the camp of Israel, and there were the cloud and the darkness, and it illuminated the night, and one did not draw near the other all night long.	20. and it came between the host of Israel and the host of the Mizraee; a cloud, one half of which was light and one half darkness. On the one side it darkened upon the Mizraee, and on the other side it shined upon Israel all night; and one host did not attack the other all the night.
21. And Moses stretched out his hand over the sea, and the Lord led the sea with the strong east wind all night, and He made the sea into dry land and the waters split.	21. And Mosheh stretched out his hand over the sea, with the great and glorious rod which was created at the beginning, and on which were engraved and set forth the Great and Glorious Name, and the ten signs which had smitten the Mizraee, and the three fathers of the world, and the six mothers, and the twelve tribes of Ya'aqob: and straightway the LORD brought a vehement east wind upon the sea all night, and made the sea dry; and divided the waters into twelve divisions according to the twelve tribes of Jacob.
22. Then the children of Israel came into the midst of the sea on dry land, and the waters were to them as a wall from their right and from their left.	22. And the children of Israel went through the midst of the sea upon the ground, and the waters were congealed like a wall, three hundred miles on their right hand and on their left.
23. The Egyptians pursued and came after them all Pharaoh's horses, his chariots, and his horsemen, into the midst of the sea.	23. And the Mizraee followed and went in after them, all the horses of Pharaoh, and his chariots and horsemen, into the midst of the sea.
24. It came about in the morning watch that the Lord looked down over the Egyptian camp through a pillar of fire and cloud, and He threw the Egyptian camp into confusion.	24. And it was that in the morning watch, at the time that the powers on high come to offer praise, the LORD looked forth with anger upon the hosts of the Mizraee from the column of fire, to hurl upon them flakes of fire and hail, and from the column of cloud, and confounded the host of the Mizraee
25. And He removed the wheels of their chariots, and He led them with heaviness, and the Egyptians said, Let me run away from the Israelites because the Lord is fighting for them against the Egyptians	25. and He broke (or, made rough) the wheels of Pharaoh's carriages, so that they drove them with hardship, and that they went on and left them behind. And the Mizraee said one to another, Let us flee from the people of the house of Israel; for this is the Word of the LORD who fought for them in Mizraim.
26. Thereupon, the Lord said to Moses, Stretch out your hand over the sea, and let the water return upon the Egyptians, upon their chariots, and upon their horsemen	26. And the Lord said to Mosheh, Stretch forth your hand over the sea, that the waters may return upon the Mizraee, upon their chariots and upon their horsemen.
27. So Moses stretched out his hand over the sea, and toward morning the sea returned to its strength, as the Egyptians were fleeing toward it, and the Lord stirred the Egyptians into the sea.	27. And Mosheh stretched out his hand over the sea, and the sea returned at the time of the morning unto its strength; and the Mizraee fled from before its waves. And the LORD strengthened the Mizraee in the midst of the sea, that they should not (soon) die in the midst

Rashi	Targum
	of it, that they might receive the punishment which had been sent to them.
28. And the waters returned and covered the chariots and the horsemen, the entire force of Pharaoh coming after them into the sea; not even one of them survived.	28. And the waves of the sea returned, and covered the chariots, and the horsemen and all the host of Pharaoh who had gone in after them, into the sea, not one among them was left.
29. But the children of Israel went on dry land in the midst of the sea, and the water was to them like a wall from their right and from their left.	29. But the sons of Israel walked on the ground in the midst of the sea, and the waters to them were as walls on their right hand and on their left.
30. On that day the Lord saved Israel from the hand[s] of the Egyptians, and Israel saw the Egyptians dying on the seashore.	30. That day the LORD redeemed and saved Israel from the hand of the Mizraee; and Israel saw the Mizraee, dead and not dead, cast upon the shore of the sea.
31. And Israel saw the great hand, which the Lord had used upon the Egyptians, and the people feared the Lord, and they believed in the Lord and in Moses, His servant.	31. And Israel saw the power of the mighty hand by which the LORD had wrought the miracles in Mizraim; and the people feared before the LORD, and believed in the Name of the Word of the LORD, and in the prophecies of Mosheh His servant.
1. Then Moses and the children of Israel sang this song to the Lord, and they spoke, saying, I will sing to the Lord, for very exalted is He; a horse and its rider He cast into the sea.	1. Behold: then sang, Mosheh and the sons of Israel this song of praise before the LORD and saying they said: Thanksgiving and praise we bring before the LORD Most High, who is glorified above the glorious, and exalted above the exalted; who punishes by His Word whomsoever glorifies himself before Him. Therefore when Pharaoh the wicked bare himself proudly before the LORD, and, being uplifted in his heart, followed after the people of the sons of Israel, their horses and their chariots He threw and buried in the sea of Suph.
2. The Eternal's strength and His vengeance were my salvation; this is my God, and I will make Him a habitation, the God of my father, and I will ascribe to Him exaltation.	2. The LORD is Mighty, and greatly to be feared over all the world. He spoke in His Word, and became to me a God of salvation. From their mothers' breasts even the children have given signs with their fingers to their fathers, and said This is our God, who nourished us with honey from the rock, and with oil from the stone of clay, at the time when our mothers went forth upon the face of the field to give us birth, and leave us there; and He sent an angel who washed us and enwrapped us; and now will we praise Him: He is the God of our fathers, and we will exalt Him.
3. The Lord is a Master of war; the Lord is His Name.	3. The sons of Israel said, The LORD is a man making war for us: from generation to generation He makes known His power unto the people of the house of Israel. The LORD is His Name; according to His Name, so is His power; His Name will be blessed for ever and ever.
4. Pharaoh's chariots and his army He cast into the sea, and the elite of his officers sank in the Red Sea.	4. The chariots of Pharaoh and his hosts He has cast into the sea; the goodliest of his young men has He thrown and drowned in the sea of Suph.
5. The depths covered them; they descended into the depths like a stone.	5. The deep covered them over, they went down and are buried in the depths of the sea, and are as silent as a

Rashi	Targum
	stone.
6. Your right hand, O Lord, is most powerful; Your right hand, O Lord, crushes the foe.	6. Your right hand, O LORD, how glorious is it in power? Your right hand, O LORD, has cut off the adversaries of Your people who rose against them to do them hurt.
7. And with Your great pride You tear down those who rise up against You; You send forth Your burning wrath; it devours them like straw.	7. And in the plenitude and greatness of Your majesty You have destroyed the walls of the enemies of Your people. You will pour upon them Your fierce anger, You will consume them as the burning fire prevails over the stubble.
8. And with the breath of Your nostrils the waters were heaped up; the running water stood erect like a wall; the depths congealed in the heart of the sea.	8. For by the Word from before You the waters became heaps; they stood, as if bound like skins that confine flowing water, and the depths were congealed in the flood of the great sea.
9. [Because] the enemy said, I will pursue, I will overtake, I will share the booty; my desire will be filled from them; I will draw my sword, my hand will impoverish them.	9. Pharaoh the wicked, the hater and adversary, did say, I will follow after the people of the sons of Israel, and will lay waste their camp on the bank of the sea: I will set war in array against them, and kill them, small and great, despoil them of much spoil, bring them back into great captivity, and divide their substance among my people who make war: and when my soul is satisfied with the blood of their slain, I will sheathe my sword, having, destroyed them with my right hand.
10. You blew with Your wind, the sea covered them; they sank like lead in the powerful waters.	10. You did blow with the wind from before You, O LORD, and the waves of the sea covered them; they went down, and sank as lead in the proud waters.
11. Who is like You among the powerful, O Lord? Who is like You, powerful in the holy place? Too awesome for praises, performing wonders!	11. Who is like You among the exalted gods, O LORD, who is like You, glorious in holiness, fearful in praises, doing wonders and manifestations for Your people, the house of Israel?
12. You inclined Your right hand; the earth swallowed them up.	12. The sea spoke to the earth, Receive your children: but the earth spoke to the sea, Receive your murderers. And the sea was not willing to overwhelm them, and the earth was not willing to swallow them up. The earth was afraid to receive them, lest they should be required from her in the day of the great judgment in the world to come, even as the blood of Habel will be required of her: whereupon You, O LORD, did stretch forth Your right hand in swearing to the earth that in the world to come they should not be required of her. And the earth opened her mouth and consumed them.
13. With Your loving kindness You led the people You redeemed; You led [them] with Your might to Your holy abode.	13. You have led in Your mercy the people whom You have redeemed, and given them the heritage of the mountain of Your sanctuary, the place of the dwelling of Your holy Shekinah.
14. People heard, they trembled; a shudder seized the inhabitants of Philistia.	14. The Gentiles will hear and be afraid; terror will lay hold upon them, even upon all the pillars of the inhabitants of the Palestinian land.
15. Then the chieftains of Edom were startled; [as for] the powerful men of Moab, trembling seized them; all the inhabitants of Canaan melted.	15. Behold, then will the princes of the Edomites be confounded, the strong ones of Moab will be seized with fear, their heart within them will melt away, even

Rashi	Targum
	all the pillars of the inhabitants of the land of Kanaan.
16. May dread and fright fall upon them; with the arm of Your greatness may they become as still as a stone, until Your people cross over, O Lord, until this nation that You have acquired crosses over.	16. Through the power of Your mighty arm, let the terrors of death fall upon them, let them be silent as a stone, till the time when Your people, O LORD, will have passed the streams of Arnona, till the time when Your people whom You did ransom will have crossed the dividing current of Jabeka.
17. You shall bring them and plant them on the mount of Your heritage, directed toward Your habitation, which You made, O Lord; the sanctuary, O Lord, [which] Your hands founded.	17. You will bring them in, and plant them on the mountain of Your sanctuary, the place which You have provided before the throne of Your glory, the house of Your holy Shekinah, which You, O LORD, has prepared, Your sanctuary that with both hands You have established.
18. The Lord will reign to all eternity	18. When the people of the house of Israel beheld the signs and manifestations which the Holy One, whose Name be praised, had done at the sea of Suph, and the power of His hand, the children of the captives answering said one to the other, Come, and let us set the crown of majesty on the head of our Redeemer, who makes to pass over, and passes not; who changes, and is not changed; whose is the crown of the kingdom; the King of kings in this world; whose, too, is the kingdom in the world to come, forever and ever.
19. When Pharaoh's horses came with his chariots and his horsemen into the sea, and the Lord brought the waters of the sea back upon them, and the children of Israel walked on dry land in the midst of the sea,	19. For Pharaoh's horses with his chariots and horsemen went into the sea, and the Lord made the waters of the sea to return upon them; but the sons of Israel walked upon the land in the midst of the sea, and there did spring up sweet fountains and trees yielding food and verdure and ripe fruits, (even) on the ground of the sea.
20. Miriam, the prophetess, Aaron's sister, took a timbrel in her hand, and all the women came out after her with timbrels and with dances.	20. And Miriam the prophetess, the sister of Aharon, took a tambourine in her hand, and all the women came out after her, dancing with tambourines and playing on instruments.
21. And Miriam called out to them, Sing to the Lord, for very exalted is He; a horse and its rider He cast into the sea	21. And Miriam sang to them, Let us give thanks and praise before the LORD, for might and supremacy are His; above the proud He is glorified, and above the lofty He is exalted. When the wicked, Pharaoh in his pride followed after the people of the sons of Israel, his horses and his chariots did He cast and drown in the sea of Suph.
22. Moses led Israel away from the Red Sea, and they went out into the desert of Shur; they walked for three days in the desert but did not find water.	22. And Mosheh made Israel go forward from the sea of Suph, and they went forth into the wilderness of Chalutsa. And they journeyed three days in the desert, empty of instruction, and found no water.
23. They came to Marah, but they could not drink water from Marah because it was bitter; therefore, it was named Marah.	23. And they came to Marah, but could not drink the waters of Marah because they were bitter; therefore he called the name of it Marah.
24. The people complained against Moses, saying, What shall we drink?	24. And the people murmured against Mosheh, saying, What will we drink?
25. So he cried out to the Lord, and the Lord instructed him concerning a piece of wood, which he cast into the	25. And he prayed before the LORD, and the LORD showed him the bitter tree of Ardiphne; and he wrote

Rashi	Targum
water, and the water became sweet. There He gave them a statute and an ordinance, and there He tested them.	upon it the great and glorious Name, and cast it into the midst of the waters, and the waters were rendered sweet. And there did the Word of the LORD appoint to him the ordinance of the Sabbath, and the statute of honouring father and mother, the judgments concerning wounds and bruises., and the punishments wherewith offenders are punished; and there he tried (them) with the tenth trial,
26. And He said, If you hearken to the voice of the Lord, your God, and you do what is proper in His eyes, and you listen closely to His commandments and observe all His statutes, all the sicknesses that I have visited upon Egypt I will not visit upon you, for I, the Lord, heal you.	26. and said, If you will truly hearken to the Word of the LORD your God, and do that which is right before Him, and will listen to His precepts and keep all His statutes, all those evil things that I laid upon the Mizraee I will not lay upon you: but if you will transgress against the Word of the Law, upon you will they be sent. If you repent, I will remove them from you; for I am the LORD your Healer.

Rashi & Targum Pseudo Jonathan for: B'Midbar (Num.) 28:16-25

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

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

1. **Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
4. **Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.
5. **Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoṣe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

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

17 It came to pass when Pharaoh let...that God did not lead them Heb. וְלֹא-יָהַם, and did not lead them, similar to "Go, lead (הַיָּהוּה)the people" (Exod. 32:34) [and] "When you walk, it shall lead (הַיָּהוּה)you" (Prov. 6:22).

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

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

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

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

the Red Sea Heb. סוּף יָם, like לְיָם-סוּף, to the Red Sea. סוּף means a marsh where reeds grow, similar to "and put [it] into the marsh (בְּסוּף)" (Exod. 2:3); "reeds and rushes (וּסוּף)shall be cut off" (Isa. 19:6). **armed** Heb. הַמְשִׁימִים. הַמְשִׁימִים [in this context] can only mean "armed." (Since He led them around in the desert [circuitously], He caused them to go up armed, for if He had led them around through civilization, they would not have [had to] provide for themselves with everything that they needed, but only [part,] like a person who travels from place to place and intends to purchase there whatever he will need. But if he travels a long distance into a desert, he must prepare all his necessities for himself. This verse was written only to clarify the matter, so you should not wonder where they got weapons in the war with Amalek and in the wars with Sihon and Og and Midian, for the Israelites smote them

with the point of the sword.) [In an old Rashi] And similarly [Scripture] says: “and you shall cross over armed (תְּמַשִּׁים)” (Josh. 1:14). And so too Onkelos rendered תְּמַשִּׁים just as he rendered: “and he armed (וְזָרְזוּ) his trained men” (Gen. 14:14). Another interpretation: תְּמַשִּׁים means “divided by five,” [meaning] that one out of five (תְּמַשֶּׁה) [Israelites] went out, and four fifths [lit., parts of the people] died during the three days of darkness [see Rashi on Exod. 10:22].-[from Mechilta, Tanchuma, Beshallach 1]

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

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

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

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

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

Chapter 14

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

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

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

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

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

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

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

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

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

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

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

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

from serving us Heb. מִעֲבָדֵינוּ, from serving us.

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

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

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

and all the chariots of Egypt And with them, all the rest of the chariots. Now where did all these animals come from? If you say [that they belonged] to the Egyptians, it says already: “and all the livestock of the Egyptians died”

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

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

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

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

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

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

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

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

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

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

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

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

15 Why do you cry out to Me [This verse] teaches us that Moses was standing and praying. The Holy One, blessed be He, said to him, “This is no time to pray at length, when Israel is in distress.” Another explanation [of

God's question (Why do you cry out to me?) implies]: "The matter depends on Me and not on you," as it is said further [in Scripture]: "Concerning My children and the work of My hands do you command Me?" (Isa. 45:11).- [from Mechilta, Exod. Rabbah 21: 8]

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

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

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

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

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

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

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

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

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

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

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

looked down Heb. וַיִּשְׁקֹף, looked, that is to say that He turned toward them to destroy them, and the Targum [Onkelos] renders: וַאֲסִתְכִי. This too is an expression of looking, like "to the field of seers" (Num. 23:14), [which Onkelos renders:] לְתַקֵּל סְכוּתָא

through a of fire and cloud The pillar of cloud descends and makes it [the earth] like mud, and the pillar of fire

boils it [the earth], and the hoofs of their horses slip.-[from Mechilta]

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

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

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

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

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

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

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

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

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

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

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

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

Chapter 15

1 Then...sang Heb. **אָז יִשְׂרָאֵל**. [The future tense presents a problem. Therefore, Rashi explains:] Then, when he

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

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

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

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

2 The Eternal’s strength and His vengeance were my salvation Heb. עֲזִי וְזַמְרַת נִי. Onkelos renders: My strength and my praise, [thus interpreting] עֲזִי like עֲזִי [my strength] with a “shuruk,” and זַמְרַת like זַמְרַתִּי [my song]. But I wonder about the language of the text, for there is nothing like it [the word עֲזִי] in Scripture with its vowelization except in three places [i.e., here and in Isa. 12:2 and Ps. 118:14], where it is next to זַמְרַת, but [in] all other places, it is vowelized with a “shuruk” [now called a “kubutz”], [e.g., in the phrase] “O Lord, Who are my power (עֲזִי) and my strength” (Jer. 16:19); “[Because of] his strength (עֲזִי), I hope for You” (Ps. 59:10). Likewise, any word [noun] consisting of two letters, vowelized with a “melupum,” [i.e., a “cholam,”] when it is lengthened by [the addition of] a third letter, and the second letter is not punctuated with a “sheva” the first [letter] is vowelized with a “shuruk,” e.g., עֲזִי strength, becomes עֲזִי, my strength, spittle (Job 30:10), רָקָה becomes רָקִי, my spittle (Job 7:19). allotment (Gen. 47:22), חֶקֶה becomes חֶקִי, my allotment (Prov. 30:8). עֵל, yoke (Deut. 28:48), becomes עֵלֹ, his yoke, “shall be removed...his yoke עֵלֹ” (Isa. 10:27). כָּל, all (Gen. 21:12), becomes כָּלֹ, all of it, “with officers over them all כָּלֹ”

(Exod. 14:7). But these three [examples of the phrase], עֲזֵי וְזַמְרַת, [namely] the one [written] here, the one [written in] Isaiah (12:2), and the one [written in] Psalms (118:14) [all examples of the word עֲזֵי] are vowelized with a short “kamatz.” Moreover, not one of them [i.e., of these examples] is written וְזַמְרַתִּי but וְזַמְרַת, and next to each of them it says וַיְהִי-לִי לִישׁוּעָה, were my salvation. Therefore, in order to reconcile the language of the text, I say that עֲזֵי is not like עֲזֵי, nor is וְזַמְרַת like וְזַמְרַתִּי, but עֲזֵי is a noun [and the final “yud” is only stylistic], like [the final “yud” in these examples:] “You Who dwell (הַיְשָׁבִי) in heaven” (Ps. 123:1); “who dwell (שֹׁכְנֵי) in the clefts of the rock” (Obad. 1:3); “Who dwells (שֹׁכֵן) in the thorn bush” (Deut. 33:16). And this is the praise [that Moses and the Israelites sing to God]: The strength and the vengeance of the Eternal--that was my salvation. [In brief, the “yud” at the end of the word is a stylistic suffix, which has no bearing on the meaning.] And the word וְזַמְרַת is connected to the word denoting the Divine Name, like “to the aid of (לְעֶזְרַת) the Lord” (Jud. 5:23); [and like the word וּבְעֶבְרַת] “By the wrath of (בְּעֶבְרַת) the Lord” (Isa. 9:18); [and the word דְּבַרְתִּי in:] “concerning the matter of (דְּבַרְתִּי)” (Eccl. 3:18). [In brief, the עֶבֶר, denotes the construct state of a feminine noun.] The expression וְזַמְרַת is an expression related to “and your vineyard you shall not prune (אֶתְּזַמְּרֶנּוּ)” (Lev. 25:4); “the downfall of (זַמְּרֵי) the tyrants” (Isa. 25:5), an expression denoting mowing down and cutting off. [Thus the phrase means:] The strength and the vengeance of our God was our salvation. Now [since this is the meaning of the phrase,] do not be puzzled about the expression וַיְהִי, [i.e.,] that it does not say הָיָה [without a “vav” since this is the verb following עֲזֵי וְזַמְרַת and does not begin a clause as the conversive “vav” usually does], for there are verses worded this way, and this is an example: “[against] the walls of the house around [both] the temple and the sanctuary, he made (וַיַּעַשׂ) chambers around [it]” (I Kings 6:5). It should have said עָשָׂה, “chambers around [it]” [instead of וַיַּעַשׂ]. Similarly, in (II) Chron. (10:17): “But the children of Israel who dwelt in the cities of Judah-Rehoboam reigned (וַיִּמְלְכוּ) over them.” It should have said: “Rehoboam (מָלְכוּ) over them.” [Similarly,] “Because the Lord was unable...He slaughtered them (וַיִּשְׁחָטוּ) in the desert” (Num. 14:16). It should have said: שָׁחָטוּם. [Similarly,] “But the men whom Moses sent...died (וַיָּמוּתוּ)” (Num 14:36, 37). It should have said: מָתוּ. [Similarly,] “But he who did not pay attention to the word of the Lord left (וַיִּעְזֹב)” (Exod. 9:21). It should have said: עֲזָב.

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

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

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

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

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

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

to do both this [i.e., wage war] and that [other things].-[from Mechilta]

4 He cast into the sea Heb. יָרָה בַיָּם. [Onkelos renders:] אֶשְׁדֵּי בַיָּמָא. אֶשְׁדֵּי is an expression of casting down (יָרָה), as [Scripture] says: “or shall surely be cast down (יָרָה יִיָּרָה)” (Exod. 19:13), which Onkelos renders: אֶשְׁתַּדָּא יִשְׁתַּדֵּי. The “tav” serves in these [forms] in the hithpa’el form.

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

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

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

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

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

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

is most powerful Heb. וְאַדְרִי. The “yud” is superfluous, like “populous (וּרְבַתִּי עַם)...princess (שָׂרָתִי) among the provinces” (Lam. 1:1); “what was stolen by day” (וּגְנֹבָתִי) (Gen. 31: 39).

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

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

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

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

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

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

like a wall Heb. כְּמוֹ-גֵד, as the Targum [Onkelos] renders: כְּשׂוֹר, like a wall.-

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

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

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

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

will be filled from them Heb. תמלאמנו, equivalent to תמלא מהם, will be filled from them.

my desire --Heb. נפשי, lit., my soul, my spirit, and my will. Do not be surprised at [one] word speaking for two [words]; i.e., תמלאמנו, instead of תמלא מהם, because there are many such words [in Tanach like this], e.g., “you have given me (נתתני) dry land” (Jud. 1:15), [which is] like נתת לי “and they could not speak with him (דברו) peacefully” (Gen. 37:4), [which is] like דבר עמו “my children have left me (יצאוני)” (Jer. 10:20), [which is] like יצאו ממני “I will tell him (אגידנו)” (Job 31:37), [which is] like אגיד לו. Here too, תמלאמנו is equivalent to תמלא נפשי מהם.

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

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

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

they sank Heb. צללו, [which means] they sank; they went down to the depths, an expression of מיצולה, deep.

like lead-Heb. כעופרת, plomb in French, lead.

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

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

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

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

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

14 they trembled Heb. ירְגזוּ, [which means] they tremble.

the inhabitants of Philistia [They trembled] since they slew the children of Ephraim, who hastened the end [of

their exile] and went out [of Egypt] forcibly, as is delineated in (I) Chronicles (7:21). And the people of [the town of] Gath slew them [the children of Ephraim].-[from Mechilta]

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

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

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

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

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

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

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

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

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

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

19 When Pharaoh's horses came Heb. כִּי בָאוּ When they came.

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

a timbrel Heb. תְּהִי, a type of musical instrument.

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

21 And Miriam called out to them Moses said the Song to the men, and they answered after him, and Miriam said

the song to the women [and they too repeated it].-[from Mechilta]

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

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

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

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

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

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

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

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

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

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

Midrash PESIQTA deRAB KAHANA

Pisqa Seven

And it came to pass at midnight [that the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the handmaiden behind the millstones, and all the firstborn of the cattle. And Pharaoh rose up in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was not a house where one was not dead. And he summoned Moses and Aaron by night and said, "Rise up, go forth from among my people, both you and the people of Israel, and go, serve the LORD as you have said. Take your flocks and your herds, as you have said, and be gone; and bless me also!]" (Ex. 12:29-32).

VII:I

R. Tanhum of Jaffa in the name of R. Nunayya of Caesarea opened discourse by citing the following verse: *"But when I thought how to understand this, it seemed to me a wearisome task (Ps, 73:16). Said David, 'No one can reckon the exact moment of midnight except for the Holy One, blessed be He, but, as for me, But when I thought how to understand this, it seemed to me a wearisome task. For no creature can reckon the exact moment except for Him, for it is said: And it came to pass at midnight {that the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the handmaiden behind the millstones, and all the firstborn of the cattle. And Pharaoh rose up in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was not a house where one was not dead. And he summoned Moses and Aaron by night and said, "Rise up, go forth from among my people, both you and the people of Israel, and go, serve the Lord as you have said. Take your flocks and your herds, as you have said, and be gone; and bless me also!]" (Ex. 12:29-32).*

VII:II

R. Aha opened discourse by citing this verse: *I am the LORD, the LORD is My name; I will not give My glory to another god, nor My praise to any idol (Is. 42:8). I am the LORD, the LORD is my name:* said R. Aha, "Said the Holy One, blessed be He, 'I am the LORD, the LORD is My name. That is the name that was given to Me by the first Man. That is My name, concerning which I made a stipulation with Myself. That is the name concerning which I stipulated between the angels and Myself.

...I will not give My glory to another god, nor My praise to any idol (Is. 42:8): R. Menahema said in the name of R. Abin, "This refers to the shades."

R. Nehemiah in the name of R. Mina said, "No creature except for the Holy One, blessed be He, can distinguish between the drop of sperm that produces a firstborn and one that does not But as for me, *But when I thought how to understand this, it seemed to me a wearisome task.* For no creature can reckon the exact moment except for Him, for it is said: *And it came to pass at midnight [that the LORD smote all the firstborn in the land of Egypt."*

VII:III

I make My servants' prophecies come true and give effect to My messengers' designs. I say of Jerusalem, "She will be inhabited once more," and of the cities of Judah, "They will be rebuilt, all their ruins I will restore" (Is. 44:26): R. Berekhiah in the name of R. Levi: "If someone can *make My servants' prophecies come true and give effect to my messengers' designs,* do we not know that He will say of Jerusalem, *She will*

be inhabited once more, and of the cities of Judah, They will be rebuilt, all their ruins I will restore? But the point is this: an angel appeared to Jacob, our father, and said to him, What is your name? *And he said, Jacob. And he said, Your name will not longer be Jacob, but Israel* (Gen. 32:28-29). Then the Holy One, blessed be He, appeared to our father, Jacob, so as to confirm the decree of that angel: *And God said to him, Your name is Jacob* (Gen. 35:9, 10). As to Jerusalem, since all of the prophets prophesied that Jerusalem would be rebuilt, how much the more so [will God confirm what his prophets have said]!"

Another interpretation of the verse: *"I make My servants' prophecies come true and give effect to My messengers' designs. I say of Jerusalem, "She will be inhabited once more," and of the cities of Judah, "They will be rebuilt, all their ruins I will restore." "* (Is. 44:26): *I make My servants' prophecies come true* refers to Moses: *Not so is My servant Moses* (Num. 12:7). *And give effect to My messengers' designs* refers to Moses: *He sent an angel and brought us out of Egypt* (Num. 20:16). Said the Holy One, blessed be He, to Moses, *Go, say to Israel, I will pass through the land of Egypt on that night* (Ex. 12:12). Moses went and told Israel: *Thus said the LORD, At midnight I will go forth through Egypt* (Ex. 11:4). [Noting that Moses had specified the exact time,] said the Holy One, blessed be He, "I have already made a promise to Moses, saying to him, *Not so is My servant, Moses. In My entire household he is faithful* (Num. 12:7). Will My servant, Moses, turn out to be a bluffer?" But what has Moses said? *At midnight I will go forth through Egypt*. So I will do it at midnight: *and it came to pass at midnight [that the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the cattle.]"*

VII:IV

At midnight I rise to give You thanks for the justice of Your decrees. I keep company with all who fear You, with all who follow Your precepts. The earth is full of Your never-failing love; O LORD, teach me Your statutes (Ps. 119:62-64): R. Phineas in the name of R. Eleazar bar Menahem: "What would David do? He would take a psaltery and a harp and put them at his pillow and get up at midnight and play on them. **And the Sages of Israel would hear the sound and say, 'Now if King David is occupied with Torah-study, how much the more so should we!' It came about that all of Israel would occupy themselves in the study of Torah.**"

Said R. Levi, "There was a window by the bed of David, open to the north, and the harp was suspended at it, and as the north wind blew at midnight, it would rush through the harp, and the harp would give forth sound on its own, in line with this verse: *When the instrument played* (2 Kgs. 3:5). What it says is not, 'when David played ... ,' but, *When the instrument played*. This indicates that the harp would give forth sound on its own. **And the Sages of Israel would hear the sound and say, 'Now if King David is occupied with Torah-study, how much the more so should we!' It came about that all of Israel would occupy themselves in the study of Torah.**"

[... *and it came to pass at midnight that the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the cattle:*] That is in line with what David said: *[My heart is steadfast, O God, my heart is steadfast. I will sing and raise a psalm;] awake, my glory, awake, lute and harp, I will awake at dawn of day* (Ps. 57:7-8). I will awake my glory before the glory of my creator, my glory is nothing before the glory of my creator. *I will awake at dawn of day:* I will awake the dawn, and the dawn will not wake me up. But his impulse to do evil roused him and said to him, "David, ordinarily dawn wakes up kings, but you say, *I will awake at dawn of day!* Kings usually sleep to the third hour, but you say, *At midnight I rise to give you thanks for the justice of Your decrees.*"

What is the meaning of *the justice of Your decrees?* [Thanks are due for] the decree of judgment that You carried out against the wicked Pharaoh, and the justice that You did with our elder, Sarah. That is in line with this verse: *And the LORD afflicted Pharaoh with great plagues* (Gen. 12: 17).

Another interpretation of *the justice of Your decrees:* [David said,] "[Thanks are due for] the decree of judgment

that You carried out against the nations of the world [Ammon and Moab], and the justice that You did with our ancestor and our ancestress [reference here is to Boaz and Ruth]. For if he [Boaz] had [Braude and Kapstein, p. 143:] slipped into her as she lay at his feet, whence would I have had my origin? Instead You set a blessing into his heart, so he said, Blessed are You of the LORD, my daughter (Ruth 3:10).

Another interpretation of *the justice of Your decrees*: [Thanks are due for] the decree of judgment that You carried out against the Egyptians in Egypt. And for the righteousness/generosity that You carried out with our forefathers in Egypt. For they had to their credit only two religious duties on account of which they should be redeemed, the blood of the Passover-offering and the blood of circumcision. That is in line with this verse: *And I passed over you and I saw you wallowing in your bloods, and I said to you, In your bloods, live* (Ezek 16:6). *In your bloods*: the blood of the Passover-offering and the blood of circumcision.

VII:V

Said R. Simeon b. Yohai, "Moses did not know how to calculate split seconds, let alone minutes or hours, of the night. But the Holy One, blessed be He, knows how to calculate split seconds, let alone minutes and hours, can stay within the rule even by a hair's breadth." [Mandelbaum, p. 125, n. to 1. 13:] Therefore it is written, ... *and it came to pass at midnight [that the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the cattle.]*

Who divided the night? R. Benjamin bar Japheth in the name of R. Yohanan: "The night divided itself up on its own." Rabbis say, "Its creator divided it."

Here you read: *And it came to pass at midnight* (Ex. 12:29) and elsewhere: *And He divided the night for them* (Gen. 14:15). Said R. Tanhuma, "[God said,] 'Your father went forth with me at midnight, so I will go forth with his children at midnight.'" Rabbis say, "Said the Holy One, blessed be He, 'Your father went forth with me last night to midnight, so I will go forth with his children from midnight to the morning.'"

Said R. Yohanan, "The angelic prince who protects the Egyptians will fall only by day. What verse of Scripture so indicates? *Daylight will fail in Tahpanhes, when I break the yoke of Egypt there; [then her boasted might will be subdued; a cloud will cover her, and her daughters will go into captivity. Thus I will execute judgment on Egypt, and they will know that I am the LORD]* (Ezek. 30:18-19)." And Scripture further states, *On that day there will be five cities in the land of Egypt speaking the language [of Canaan and swearing allegiance to the LORD of Hosts, and one of them will be called the City of the Sun]* (Is. 19:18)." What are these five cities? R. Hilkiah in the name of R. Simon says, "**No**, which is **Alexandria**, **Noph**, which is **Memphis**, **Tehaphnehes**, which is **Hophnias**, **the city of the sherds**, which is [Braude and Kapstein, p. 145:] **Ostracena**, and **the city of the sun**, which is **Heliopolis**."

Said Rabban Yohanan b. Zakkai, "We have found that both night and day are called day, for it is written, *And there was evening, and there was morning, one day* (Gen. 1:5)." R. Joshua bar Nehemiah derived the same proposition from this verse: "*Also the night will not be too dark for you, and the night will glow like the day, darkness like light* (Ps. 139:12). "[God says,] 'That is darkness which is light for Me, and night so far as mortals are concerned. '" That yields the conclusion that on that very day the firstborn of the Egyptians died. How did it work out? They were smitten with a death-dealing blow in the evening, then writhed all night, and in the morning died. What verse of Scripture indicates it? "We have all died" is not what it says, but rather, *We are all dying*, that is to say, breathing our last. That is in line with this verse: *On the day on which I smote every firstborn* (Num. 3:13), and, further, *On the day on which I sanctified to me every firstborn* (Num. 8:17). On this basis you must conclude that on the day on which the firstborn of the Egyptians died, I sanctified to Me every firstborn [of Israel].

VII:VI

... *the Lord smote all the firstborn in the land of Egypt* (Ex. 12:29): When the verse refers to a firstborn, it adds, *all*

the firstborn, encompassing the firstborn of a man and the firstborn of a woman, the firstborn of a male and the firstborn of a female. How so? If a man had sexual relations with ten women and then they produced ten sons, it would turn out that all of them were firstborn of women. If ten men had sexual relations with one woman and she produced ten sons, all of them would turn out to be the firstborn of males. But take note of a case in which there was a household in which was no firstborn either for a male or for a female? How then can I apply to that house the verse: *for there was not a house where one was not dead?* **Said R. Abba bar Aha, "Then the one in charge of the household would die. That is in line with this verse: *Shimri the one in charge, for though he was not firstborn, nonetheless his father put him in charge (1 Chr. 26:10).*"**

It was taught on Tannaite authority in the name of R. Nathan, "On the day on which a firstborn of one of them died, he would make an icon of him in the house. On that day [on which the firstborn was killed,] it too was smashed up, shattered, and scattered. It was as hard for the parent as if on that very day he had buried the firstborn himself. Said R. Yudan, "Since the Egyptians would bury their dead in their houses, the dogs would come in through the burial niches [better: sewer pipes] and pull out the bones of the firstborn among the dead and play with them. It was as hard for the parent as if on that very day he had buried the firstborn himself."

VII:VII

.. from the firstborn of Pharaoh [who sat on his throne even to the firstborn of the maidservant who is behind the mill, and all the firstborn of the cattle] (Ex. 12:29): On the basis of that statement [read as *from the firstborn, Pharaoh*] it follows that Pharaoh himself was a firstborn.

All of the firstborn came to their fathers, saying to them, "Since Moses has said, *And every firstborn will die* (Ex. 11:5), all the things that he has said against this people have come upon them. But now go and let these Hebrews go from among you, and if you do not do so, lo, this people is going to die." They said, "Each one of us has ten sons. Let one of them die, and let what these Hebrews say not come to pass." They said, "The sole remedy for the matter is [or us to go to Pharaoh, for he is a firstborn. He may have mercy on his own life and let these Hebrews go away from among us." They went to Pharaoh, saying to him, "Since Moses has said, *And every firstborn will die* (Ex. 11:5), all the things that he has said against this people have come upon them. But now go and let these Hebrews go from among you, and if you do not do so, lo, this people is going to die." He said, "Go and beat the humps of these people. I have said, 'It is my life or the lives of these Hebrews!' And you say this!" The firstborn went and killed sixty myriads of their fathers. That is in line with this verse: *To the one who smote Egypt through their firstborn* (Ps. 136: 10). What is written is not, "To the one who smote the Egyptians in Egypt," but, *To the one who smote the Egyptians through their firstborn*. [for] the firstborn killed their fathers, in the number of sixty myriads.

R. Abun in the name of R. Judah b. Pazzi said, "Batyah, the daughter of Pharaoh, was a firstborn. On account of what merit was she saved? It was through the prayer of Moses. For it is written: *She perceives that her merchandise is profitable. Her lamp does not go out at night* (Prov. 31: 18). The reference to night calls to mind the verse: *It is a watch night for the LORD* (Ex. 12:42)."

VII:VIII

[..from the firstborn of Pharaoh who sat on his throne] even to the firstborn of the maidservant who is behind the mill, [and all the firstborn of the cattle] (Ex. 11:5): R. Huna and R. Aha in the name of R. Eleazar son of R. Yose the Galileans, "Even the handmaiden who were latched to the millstones would say, 'We take pleasure in our subjugation, so long as the Israelites also are subjugated.'" Said R. Judah b. Pazzi, "There is a traditional narrative that this was with reference to Seah, daughter of Asher, for when she came down to Egypt, they had latched her to the millstones."

VII:IX

... and all the firstborn of the cattle: If man had sinned, what sin had beasts done? It was because the Egyptians

bow down to the ram. It was so that the Egyptian would not have occasion to say, "Our god [the ram] has brought this punishment on us. Our god is strong, for it has stood up for itself. Our god is strong, because the punishment did not touch it."

VII:X

R. Huna and R. Joshua bar Abin, son-in-law of R. Levi, in the name of R. Levi: "The Merciful God does not touch lives first of all [but exacts vengeance on property]. From whom do you learn that fact? From Job: *A messenger came to Job and said, The oxen were plowing and the asses feeding beside them* (Job 1:14). What is the meaning of, *and the asses feeding beside them*? Said R. Hama, "A model of the order of the world to come was made for him, in line with this verse: *Behold, the days are coming, says the LORD, when the one who ploughs will overtake the one who reaps* (Amos 9:13). [Mendelbaum: That is, corn will ripen within moments after the seed is planted, so that browing animals will follow in the tracks of the plowing animals.]"

Said R. Abba bar Kahana, "[With reference to the verse, *The Sabeans made a raid and took the oxen and the asses away, yes, they smote the servants with the edge of the sword* (Job 1: 15),] they went out of Kefar Kerinos and went through the whole of Ublin, and when they came to Migdal Sebayya, they died." Said R. Hama, "[In the verse, *And I alone have escaped* (Job 1: 15),] the word *alone* bears the sense of *solely*, that is, he alone escaped [only with his life], but was himself broken and beaten." Said R. Yudan, "*And I alone have escaped to tell you* (Job 1:15) means that 'the sole purpose for which I escaped was to tell you,' at which point he died. That is in line with this verse: *While he was still speaking, there came another and said, The fire of God fell from heaven and burned up the sheep and the servants and consumed them; and I alone have escaped to tell you. While he was speaking there came another and said, The Chaldaeans formed three companies and made a raid upon the camels and took them and slew the servants with the edge of the sword and I alone have escaped to tell you.* (Job 1:14-17). When Job heard this news, he forthwith began to collect a troop to make war against them [but then he changed his mind, as will now be explained]. That is in line with this verse: *Because I stood in great fear of the multitude, and the contempt of families terrified me, so that I kept silence and did not go out of doors* (Job 31:34)."

Said Job [in gathering his troops], "This nation is the most contemptible of all nations: *Behold the land of the Chaldaeans - the people that was a no-people* (Is. 23:13). Would that it had never come into existence. Does that people think that it can frighten me?" But when people told him, "*The fire of God fell from heaven*, he said, "If it is from Heaven, what can I do." Forthwith: ... *so that I kept silence and did not go out of doors*. And then: *And he took a potsherd with which to scrape himself and sat among the ashes* (Job 2:8).

[The same proposition derives from the case] also of Mahlon and Chilion. First their horses, camels, and asses died, and then he died, as it is said: *And Elimelech, Naomi's husband, died* (Ruth 1:3), then the two sons: *Mahlon and Chilion died, both of them* (Ruth 1:5). [Delete: And then she died.]

So too is the rule applying to skin-ailments which affect man. **First of all, it begins on his house, and, if the man repents, the affected stone has only to be removed: *They will dismantle the stones* (Lev. 14:40). If the man does not repent, then the whole house has to be dismantled: *And he will dismantle the house* (Lev. 14:45). And then it affects his clothing. If he repents, the clothing has to be ripped: *And he will tear the affected patch out of the garment or the hide or from the warp or from the woof* (Lev. 13:56). If he does not repent, then the clothing has to be burned: *And he will burn the clothing* (Lev. 13:52). Then it affects his body. If he repents, it goes away, and he departs, and if not, it comes back on him: *And he will sit solitary, his dwelling will be outside of the camp* (Lev. 13:46) [Tosefta. Neg. 6:4]**

So too is the rule as to the events in Egypt: First the measure of justice affected their property: *He smote their vines and their fig trees* (Ps. 105:33). Then: *He gave over their cattle to the hail and their flocks to fiery bolts of lightning* (Ps, 78:48). Then at the end: *He smote all the firstborn of Egypt* (Ps, 78:51).

VII:XI

R. Levi bar Zechariah in the name of R. Berekhiah: "It was with the arts of royal siege-warfare that God came against them. First of all, [a besieging army] shuts up their water supply, then he brings against them thunders of war, then he shoots arrows, then he brings troops, then he storms them, then he pours burning oil, then he throws great stones against them, then he brings against them scaling troops, then he captures them, then he takes out their greatest figure and kills him. [So too is the order of God's siege of Egypt:] first he shut up their water supply: *He turned their rivers into blood* (Ps, 78:44). Then he brought against them thunders of war: This refers to the frogs." (Said R. Yose bar Hanina, "The croaking was worse for them than the frogs themselves." "Then he shot arrows: This refers to the lice. Then he brought troops: This refers to the swarms of wild beasts. Then he starved them out: *A very heavy murrain* (Ex. 9:3). Then he poured burning oil: This refers to the boils. Then he threw great stones against them: This refers to the hail. Then he brought against them scaling troops: This refers to the locusts. Then he captured them: this refers to the darkness. Then he took out their greatest figure and killed him: This refers to the killing of the firstborn."

R. Levi, son-in-law of R. Zechariah, in the name of R. Berekhiah said, "As at the news concerning Egypt, so they shall be startled at the fall of the adversary (Is. 23:5)." Said R. Eliezer, "**Whenever the name of Tyre is written in Scripture, if it is written out [with all of the letters], then it refers to the province of Tyre. Where it is written without all of its letters (and so appears identical to the word for enemy), the reference of Scripture is to Rome. [So the sense of the verse is that Rome will receive its appropriate reward.]"**

[Resuming the discussion begun at VII:XI with the information just now given:] R. Levi in the name of R. Hama bar Hanina: "He who exacted vengeance from the former [oppressor] will exact vengeance from the latter. Just as, in Egypt, it was with blood, so with Edom it will be the same: *I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke* (Job 3:3). Just as, in Egypt, it was with frogs, so with Edom it will be the same: *The sound of an uproar from the city, an uproar because of the palace, an uproar of the Lord who renders recompense to his enemies* (Is. 66:6). Just as, in Egypt, it was with lice, so with Edom it will be the same: *The streams of Bosrah will be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch* (Is. 34:9). *Smite the dust of the earth that it may become lice* (Ex. 8:12). Just as, in Egypt, it was with swarms of wild beasts, so with Edom it will be the same: *The pelican and the bittern will possess it* (Is. 34:11). Just as, in Egypt, it was with pestilence, so with Edom it will be the same: *I will plead against Gog with pestilence and with blood* (Ez. 38:22). Just as, in Egypt, it was with boils, so with Edom it will be the same: *This will be the plague wherewith the Lord will smite all the peoples that have warred against Jerusalem: their flesh will consume away while they stand upon their feet* (Zech. 14:12). Just as, in Egypt, it was with great stones, so with Edom it will be the same: *I will cause to rain upon Gog ... an overflowing shower and great hailstones* (Ez. 38:22). Just as, in Egypt, it was with locusts, so with Edom it will be the same: *And you, son of man, thus says the LORD God: Speak to birds of every sort ... the flesh of the mighty will you eat ... blood will you drink ... you will eat fat until you are full and drink blood until you are drunk* (Ez. 39:17-19). Just as, in Egypt, it was with darkness, so with Edom it will be the same: *He will stretch over Edom the line of chaos and the plummet of emptiness* (Is. 34:11). Just as, in Egypt, he took out their greatest figure and killed him, so with Edom it will be the same: *A great slaughter in the land of Edom, among them to come down will be the wild oxen* (Is. 34:6-7). Said R. Meir, "[The letters of the word for wild (*reemim*) may be read as Rome, thus,] 'Among them to come down shall be Rome.'"

VII:XII

For behold darkness will cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and His glory will be seen upon you. [And nations will come to your light, and kings to the brightness of your rising] (Is. 60:2-3):

R. Levi bar Zechariah in the name of R. Berekhiah: "*Darkness and thick darkness* affected Egypt for three days. What verse of Scripture indicates it? *And there was darkness, thick darkness* (Ex. 10:22). But emptiness and void have never yet affected this world. But where [and when] will they come to pass? They will envelope the great city of Rome: *He will stretch over it the line of chaos and the plummet of emptiness* (Is. 34:11)." Rabbis say, "As to the

nations of the world, who never accepted the Torah which was given in darkness, concerning them Scripture says, *For behold darkness will cover the earth, and thick darkness the peoples* But as to Israel, which accepted it in darkness, concerning them Scripture says, ... *but the LORD will arise upon you, and His glory will be seen upon you.*"

Ashlamatah: II Samuel 22:1-51

Rashi	Targum
1. And David spoke to the Lord the words of this song, on the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul;	1. And David gave praise in prophecy before the LORD the words of this praise on account of all the days that the LORD saved Israel from the hand of all their enemies and also for David from the sword of Saul.
2. And he said, "The Lord is my rock and my fortress, and a rescuer to me.	2. And he said: "The LORD is my strength and my security and the one saving me,
3. God is my rock, under whom I take cover; My shield, and the horn of my salvation, my support, and my refuge; [He is] my savior Who saves me from violence.	3. my God, who takes delight in me; He has drawn me near to fear of Him; my strength from before whom strength is given to me and redemption to grow strong against my enemies; my security on account of whose Memra I trust in time of distress, shielding me from my enemies. And he said: "For the land ~ my horn in His redemption; my support that His Memra supported me when I was fleeing from before those pursuing me; my redemption from my enemies; and also from the hand of all robbers He saved me.
4. With praise, I call to the Lord, for from my enemies I shall be saved.	4. David said in praise: "I am praying before the LORD who in all times saves me from my enemies.
5. For the pains of death have encompassed me; streams of scoundrels would affright me.	5. For distress surrounded me like a woman who sits upon the birth-stool, and she does not have strength to give birth, and she is in danger of dying. A company of sinners terrified me.
6. Bands of [those that shall inherit] the nether world have surrounded me; the snares of death confronted me.	6. An army of evil men surrounded me; those who were girt with weapons of killing came before me.
7. When I am in distress, I call upon the Lord, yes I call upon my God: and out of His abode He hears my voice, and my cry enters His ears.	7. David said: "When I was in distress, I was praying before the LORD and before my God I was entreating and from His temple He was receiving my prayers, and my petitions were made before Him.
8. Then the earth shook and quaked, the [very] foundations of heaven did tremble; and they were shaken when he was angered.	8. The earth was stirred up and shaken; the foundations of the heavens trembled and bent down, for His anger was strong
9. Smoke went up in His nostrils, and fire out of His mouth did devour; coals flamed forth from Him.	9. The haughtiness of Pharaoh went up like smoke before Him. Then He sent His anger like a burning fire which was from before Him; His wrath was destroying like coals of burning fire from His Memra
10. And He bent the heavens and He came down; and thick darkness was under His feet.	10. He bent the heavens, and his glory was revealed= and a cloud covered the way 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;	12. He made His Shekinah reside in thick darkness; a

Rashi	Targum
gathering of waters, thick clouds of the skies.	glorious cloud (was) all round about Him, bringing down mighty waters from the mass of light clouds in the height of the world.
13. From the brightness before Him flamed forth coals of fire.	13. From the visage of His splendor the heavens of heavens were shining forth, His wrath like coals of burning fire from His Memra.
14. The Lord thundered from heaven; and the Most High gave forth His voice.	14. The LORD thundered from the heavens, and the Most High lifted up His Memra.
15. And He sent out arrows and He scattered them, lightning and He discomfited them.	15. And He sent forth His smiting like arrows and scattered them, lightnings and confused them.
16. And the depths of the sea appeared; the foundations of the world were laid bare, by the rebuke of the Lord and the blast of the breath of His nostrils.	16. And the depths of the sea were seen, the foundations of the world were revealed in the wrath from before the LORD, from the Memra of the strength of His anger.
17. He sent from on high [and] He took me; He drew me out of many waters.	17. He sent His prophets, a strong king who was sitting in the strength of the height; He took me, He rescued me from many nations.
18. He delivered me from my mighty enemy; from them that hated me; for they were too powerful for me.	18. He rescued me from those hating me, for some of my enemies overpowered me, for they were prevailing against me.
19. They confronted me on the day of my calamity; but the Lord was a support to me.	19. They were coming before me on the day of my exile» and the Memra of the Lord= was a support for me.
20. And He brought me forth into a wide place; He delivered me because He took delight in me.	20. He brought me forth to the open place; He rescued me, for He took delight in me.
21. The Lord rewarded me according to my righteousness; According to the cleanness of my hands He recompensed me.	21. David said: "The LORD rewarded me according to my righteousness/generosity; according to the purity of my hands He returned to me.
22. For I have kept the ways of the Lord and have not wickedly departed from [the commandments of] my God.	22. For I have kept ways that are good before the LORD and I have not walked in evil before my God.
23. For all His ordinances were before me; and [as for] His statutes, I did not depart from it.	23. For 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; according to my cleanness before His eyes.	25. And the LORD returned to me according to my righteousness/generosity, according to my purity before His Memra.
26. With a kind one, You show Yourself kind. With an upright mighty man, You show Yourself upright.	26. Abraham who was found pious before You; therefore You did much kindness with his seed. Isaac who was blameless in fear of You; therefore You made perfect the word of Your good pleasure with him.
27. With a pure one, You show Yourself pure; But with a perverse one, You deal crookedly.	27. Jacob who was walking in purity before You - You chose his sons from all the nations, You set apart his seed from every blemish. Pharaoh and the Egyptians who plotted plots against Your people - You mixed them up like their plans.
28. And the humble people You do deliver; But Your eyes are upon the haughty [in order] to	28. And the people, the house of Israel, who are called in this world a poor people, You will save;

Rashi	Targum
humble them.	and by Your Memra You will humble the strong who are showing their might against them.
29. For You are my lamp, O' Lord; And the Lord does light my darkness.	29. For you are its LORD; the light of Israel (is) the LORD. And the LORD brings me forth from the darkness to light and shows me the world that is to come for the just ones.
30. For by You I run upon a troop; By my God I scale a wall.	30. For by Your Memra I will have large armies; by the Memra of my God I will conquer all strong cities
31. [He is] the God Whose way is perfect; The word of the Lord is tried; He is a shield unto all them that trust in him.	31. God whose way is straight - the Law of the LORD is proved; He is strong for all who entrust themselves to His Memra
32. For who is God, save the Lord? And who is a rock, save our God?	32. Therefore on account of the sign and the redemption that You work for Your anointed one and for the remnant of Your people who are left, all the nations, peoples, and language groups will give thanks and say: 'There is no God except the LORD, for there is none apart from You.' And Your people will say: 'There is no one who is strong except our God.'
33. God is He who has fortified me with strength; and He looseth perfectly my path.	33. The God who helps me with might and makes my way blameless.
34. He makes my feet like hinds; And sets me upon my high places.	34. He makes my feet light like the hind, and upon my stronghold He establishes me.
35. He trains my hand for war, so that mine arms do bend a brass bow.	35. He instructs my hand to do battle and strengthens my arms like the bow of bronze.
36. And You have given me the shield of Your salvation; And You have increased Your modesty for me.	36. And You have given to me strength; You have rescued me; and You have made me great by Your Memraw
37. You have enlarged my step[s] beneath me; And my ankles have not slipped.	37. You have made a great space for my step before me and my knees did not shake.
38. I have pursued my enemies and have destroyed them; Never turning back until they were consumed.	38. I pursued those hating me, and I destroyed them; and I did not turn back until I destroyed them completely.
39. And I have consumed them, and I have crushed them that they cannot rise; Yes, they are fallen under my feet.	39. And I destroyed them and destroyed them completely, and they were not able to arise= and they fell killed beneath the soles of my feet
40. For You have girded me with strength for the battle; You have subdued under me those that rose up against me.	40. And you helped me with might to do battle; you shattered the nations who were arising to do harm to me beneath me.
41. And of my enemies You have given me the back of their necks; them that hate me, that I may cut them off.	41. And You shattered those hating me before me; my enemies were turning their backs and I destroyed them.
42. They looked about, but there was no one to save them; [Even] to the Lord, but He answered them not.	42. They were seeking a helper, and there was no deliverer for them; and they were praying before the LORD, and their prayer was not being accepted.
43. Then I ground them as the dust of the earth, as the mud of the streets I did tread upon them, I did stamp them down.	43. And I trampled them like the dust of the earth, like the dirt of the streets I stepped on them; I trampled them down.
44. And You have allowed me to escape from the contenders amongst my people; You shall keep me as head of nations; a people whom I have not known serve me.	44. And You rescued me from the strife of the people. You appointed me head for the nations; a people that I did not know were serving me.

Rashi	Targum
45. Strangers lie to me; as soon as their ears hear, they obey me.	45. Sons of the nations submitted themselves to me; as soon as the ear heard, they were listening to me.
46. The strangers will wilt, and become lame from their bondage.	46. Sons of the nations perished, and came trembling from their fortresses.
47. The Lord lives, and blessed be my Rock; And exalted be the God, [who is] my rock of salvation.	47. Therefore on account of the sign and the salvation that You have done for Your people, they confessed and said: "May the LORD live and blessed is the Strong One before whom strength is given to us and salvation and exalted be God, the strength of our salvation,"
48. The God who takes vengeance for me; And brings down peoples under me.	48. the God who was making vengeance for me and shattering the nations who arose to do harm to me beneath me,
49. And that brings me forth from my enemies; And above those that rise against me, You have lifted me; from the violent man You deliver me.	49. and saved me from those hating me, and against those who arose to do harm to me You made me more powerful; from Gog and the army of the captured nations - who were with him You rescued me.
50. Therefore I will give thanks to You, O' Lord, among the nations, and to your name I will sing praises.	50. Therefore I will give thanks before You, LORD, among the Gentiles; and to your name I will speak praises.
51. He gives great salvation to His king, and He performs kindness to His anointed; to David and to his seed, forevermore.	51. He works much salvation with His king and does goodness to His anointed one (Messiah), to David and to his seed, forever.

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

Revelation 2:1-7

Rabbi Dr. Eliyahu ben Abraham & Hakham Dr. Yosef ben Haggai's Rendition

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

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

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

4 **But I have [something] against you, because you have left your first love.**³⁹

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

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

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

³⁹ See above Rashi's commentary on Shemot (Exodus) 12:39 for an explanation on the nature of this "first love." See also the statement of Israel in Shemot (Exodus) 24:7 "Everything that the LORD has said we will do and we will hear." That is, "we will obey and then hear the reason for the commandment." This is full EMUNAH! See also Luke 7:6-9.

Blessing After Torah Study

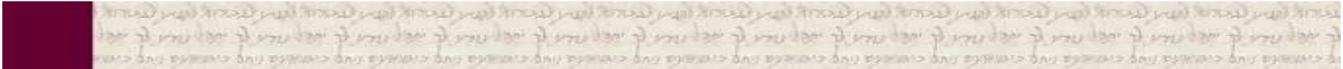
Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.

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!”



“Shabbat & Eighth Day of Pesach” (No Work allowed) (Friday Evening April 29, 2016)

Evening: Counting of the Omer Day 7

Then read the following:

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

Ephesians 1:18-23 The eyes of your understanding⁴⁰ (Binah)⁴¹ being enlightened⁴², that you may see (have direct knowledge) what is the confidence⁴³ of his (Messiah) mission, and what is the wealth of splendor of his inheritance⁴⁴ in union⁴⁵ with the Tsadiqim (saints). And what is the excellent magnitude of His (God’s) power working in us, the faithfully obedient who operate according to His majestic strength and cosmic power. This power He (God) worked in Messiah by raising him from the dead, and He seated him at His right hand in the heavenlies, far above all principalities (Hokhmah) and authorities (Binah) and power (Da’at) and dominion (G’dolah),⁴⁶ and every authority⁴⁷ being named, not only in this present age, but also in the World ever Coming. And He (God) has subjected all things under his (Messiah’s) authority⁴⁸ and gave him to be head

⁴⁰ “Understanding” Binah refers to the second Rabbi (Hakham) in the bench of three. Binah in our diagrams is on the right (lenient) side. Therefore, we see that Abot 1:1 “be lenient in judgment” is applicable. “The eyes of your understanding” is allegorical language, containing the idea of the mind opened to “see the light,” which we take here to mean the value of judging leniently.

⁴¹ m. **Abot 1:1** – And as it is said: “Mosheh received the Torah from Sinai and gossiped it down to Yehoshua, and Yehoshua gossiped it down to the Elders, the Elders to the Prophets, and the Prophets gossiped it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; **Be deliberate** (lenient) **in judgment**, make stand many disciples, and make a fence around the Torah.”

⁴² “opened to see the truth,” or to minimize that idea we might say “I ask that you may come to understand.” Opened to the place of being able to understand the Mysteries on the level of ChaBaD.

⁴³ Relating to the office of the 1st Pastor – who possesses the virtue of confidence/hope. see “hope” 1:11

⁴⁴ The “inheritance” of the master/Yeshua is the Mesorah (Oral Torah).

⁴⁵ ἐν τοῖς ἁγίοις, being counted among the **Tsadiqim**/saints, or the righteous/generous who have gone before. This is not a reference to the “living” **Tsadiqim**/saints. It is a reference to the **Tsadiqim**/saints who have filled the pages of the Tanakh.

⁴⁶ Here we have a “pars pro toto” for all the officers and authorities of the Esnoga. The remaining titles being, Sheliach, Darshan, Pastors and Morei'im

⁴⁷ “ὄνομα – *onoma*” needs to be translated as authority here. This is because the Hebrew idea of a name is associated with its authority.

⁴⁸ The language is allegorical; therefore, we understand that G-d placed all things under the authority of Messiah and his Mesorah.

over all things to the Esnoga (Synagogue), which is his body, the fullness of him who fills everything (with the presence, power, agency and riches of God).

“Shabbat & Eighth Day of Pesach”

(No Work allowed)

(Saturday Morning April 11, 2015)

Morning Service & Yizkor

Shabbat	Torah Reading:	Weekday Torah Reading:
עֶשֶׂר תְּעָשֶׂר		Saturday Afternoon
“A’asher T’Asher”	Reader 1 – D’barim 14:22-29	Reader 1 – D’barim 4:41-43
“Surely you will tithe”	Reader 2 – D’barim 15:1-6	Reader 2 – D’barim 4:44-46
“Indispensable diezmarás”	Reader 3 – D’barim 15:7-11	Reader 3 – D’barim 4:47-49
	Reader 4 – D’barim 15:12-18	
D’barim (Deut.) 14:22 – 16:17 B’Midbar (Num) 28:18-25	Reader 5 – D’barim 15:19-23	Monday & Thursday Mornings
	Reader 6 – D’barim 16:1-8	Reader 1 – D’barim 4:41-43
Ashlamatah: Is. 10:32 – 12:6	Reader 7 – D’barim 16:9-17	Reader 2 – D’barim 4:44-46
	Maftir – B’Midbar 28:18-25	Reader 3 – D’barim 4:47-49
N.C.: 1 Corinthians 15:35 – 16:24 & Revelation 2:1-7	Is. 10:32 – 12:6	

Blessings Before Torah Study

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

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

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

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

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

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

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

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

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

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

Rashi & Targum Pseudo Jonathan for: D'barim (Deut.) 14:22 – 16:17

Rashi	Targum Pseudo Jonathan
22. You shall tithe all the seed crop that the field gives forth, year by year.	22. Be mindful to tithe your fruitage of whatsoever comes forth, and which you gather in from the field year by year; not giving the fruit of one year for the fruit of another.
23. And you shall eat before the Lord, your God, in the place He chooses to establish His Name therein, the tithes of your grain, your wine, and your oil, and the firstborn of your cattle and of your sheep, so that you may learn to fear the Lord, your God, all the days.	23. And the second tithe you will eat before the LORD your God in the place which He will choose to make His Shekinah to dwell there; the tenths of your corn, your vines, and your oil, and likewise the firstlings of your oxen and sheep, that you may learn to fear the LORD your God all the days.
24. And if the way be too long for you, that you are unable to carry it, for the place which the Lord, your God, will choose to establish His Name therein, is too far from you, for the Lord, your God, will bless you	24. And if the way be too great for you to be able to carry the tenth, because the place which the LORD your God will choose for His Shekinah to dwell there is too distant from you, when the LORD your God will have blessed you,
25. Then you shall turn it into money, and bind up the money in your hand, and you shall go to the place the Lord, your God, will choose.	25. then you may make exchange for it into silver, and bind the sum in your hand, and proceed to the place which the LORD your God will choose,
26. And you shall turn that money into whatever your soul desires; cattle, sheep, new wine or old wine, or whatever your soul desires, and you shall eat there before the Lord, your God, and you shall rejoice, you and your household.	26. and give the silver for any thing that your soul pleases, of oxen, sheep, wine new or old, or whatever your soul desires; and you will eat there before the LORD your God and rejoice, you and the men of your house.
27. And [as for] the Levite who is in your cities you shall not forsake him, for he has neither portion nor inheritance with you.	27. And the Levite who is in your cities forsake not, for he has not a portion or a heritage with you.
28. At the end of three years, you shall take out all the tithe of your crop in that year and place it in your cities.	28. At the end of three years you will bring forth all the tenths of your produce for that year, and lay them up in your cities.
29. And the Levite because he has no portion or inheritance with you and the stranger, and the orphan, and the widow, who are in your cities, will come and eat and be satisfied; so that the Lord, your God, will bless you in all the work of your hand that you will do.	29. And the Levite, because he has no part or heritage with you, and the stranger, the orphan, and the widow who are in your cities, will come and eat and be satisfied; that the LORD your God may bless you in all the works of your hands that you do.

Rashi	Targum Pseudo Jonathan
1. At the end of seven years you will make a release. 2	1. At the end of seven years you will make a Release.
2. And this is the manner of the release; to release the hand of every creditor from what he lent his friend; he shall not exact from his friend or his brother, because time of the release for the Lord has arrived.	2. And this is the indication of the custom of the Release: Every man who is master of a loan, who lends to his neighbor, will give remission. He will not have power to coerce his neighbor in demanding his loan, nor of his brother, a son of Israel; because the Bet Din has published the Release before the LORD.
3. From the foreigner you may exact; but what is yours with your brother, your hand shall release.	3. From a son of the Gentiles you may exact, but the lawful right (dina) which is yours with your brother you will release with your hand.
4. However, there will be no needy among you , for the Lord will surely bless you in the land the Lord, your God, is giving you for an inheritance to possess.	4. If you will only be diligent in the precepts of the law, there will be no poor among you ; for, blessing, the LORD will bless you in the land which the LORD your God will give you for a possession to inherit;
5. However, if you hearken to the voice of the Lord, your God, to be careful to do all this commandment, which I am commanding you today.	5. if, obeying, you will only obey the Word of the LORD your God, to observe and do all these commandments which I command you this day.
6. For the Lord, your God, has blessed you, as He spoke to you, and you will lend to many nations, but you will not borrow; and you will rule over many nations, but they will not rule over you.	6. For the LORD your God blesses you, as He said to you (that) you will take from many nations, but they will not take from you; and you will have power over many nations, but they will not have power over you.
7. If there will be among you a needy person, from one of your brothers in one of your cities, in your land the Lord, your God, is giving you, you shall not harden your heart, and you shall not close your hand from your needy brother.	7. But if you be not diligent in the precepts of the Law, and there be among you a poor man in one of your cities of the land which the LORD your God gives you, you will not harden your heart, nor hold back your hand from your poor brother;
8. Rather, you shall open your hand to him, and you shall lend him sufficient for his needs, which he is lacking.	8. but you will open your hand to him, and lend to him according to the measure of his lack through which he is in need.
9. Beware, lest there be in your heart an unfaithful thought, saying, "The seventh year, the year of release has approached," and you will begrudge your needy brother and not give him, and he will cry out to the Lord against you, and it will be a sin to you.	9. Beware lest there be a word in your proud heart, saying: The seventh year, the year of release, is at hand, and your eye become evil toward your poor brother, so as to be not willing to give to him, and he cry against you to the LORD, and there be guilt upon you.
10. You shall surely give him, and your heart shall not be grieved when you give to him; for because of this thing the Lord, your God, will bless you in all your work and in all your endeavors.	10. Giving you will give to him, nor will your heart be evil when you give to him; for on account of this matter the LORD your God will bless you in all your works that you put your hands unto.
11. For there will never cease to be needy within the land. Therefore, I command you, saying, you will surely open your hand to your brother, to your poor one, and to your needy one in your land.	11. But forasmuch as the house of Israel will not rest in the commandments of the Law, the poor will not cease in the land: therefore I command you, saying: You will verily open your hands toward your neighbors, to the afflicted around you, and to the poor of your country.
12. If your brother, a Hebrew man or a Hebrew woman, is sold to you, he shall serve you for six years, and in the seventh year you shall send him forth free from you.	12. If your brother, a son of Israel, or if a daughter of Israel, be sold to you, he will serve you six years; and when the seventh comes, you will send him from you free.
13. And when you send him forth free from you, you shall not send him forth empty- handed.	13. And when you let him go away from you at liberty, you will not send him away empty.

Rashi	Targum Pseudo Jonathan
14. You shall surely provide him from your flock, from your threshing floor, and from your vat, you shall give him from what the Lord, your God, has blessed you	14. Comforting you will comfort him out of your flocks, your floors, and your wine presses; as the LORD has blessed you, you will give to him.
15. And you shall remember that you were a slave in the land of Egypt, and the Lord, your God, redeemed you; therefore, I am commanding you this thing today.	15. And be mindful that you were servants in the land of Mizraim, and that the LORD your God set you free; therefore I command you today that you do this thing.
16. And it will be, if he says to you, "I will not leave you," because he loves you and your household, for it is good for him with you,	16. But if he say to you, I will not go out from you, because I love you and the men of your house, and because it has been good for him to be with you,
17. Then you shall take an awl and put it through his ear and into the door, and he shall be a servant to you forever; and also to your maidservant you shall do likewise.	17. then you will take an awl, and bore (or apply) it through his ear, and that to the door of the house of judgment (Bet Din), and he will be your serving servant until the Jubilee. And for your handmaid also you will write a certificate of release, and give it to her.
18. You shall not be troubled when you send him free from you, for twice as much as a hired servant, he has served you six years, and the Lord, your God, will bless you in all that you shall do.	18. It must not be a hardship in your eyes when you send him away from you; for double the hire of an hireling has he been of service to you six years; and on his account the LORD your God has blessed you in all that you have done.
19. Every firstborn male that is born of your cattle or of your flock you shall sanctify to the Lord, your God. You shall neither work with the firstborn of your ox, nor shear the firstborn of your flock.	19. Every firstling male that comes of your herd and flock you will consecrate before the LORD your God. You will not work with the firstlings of your herd, nor shear the firstlings of your flocks;
20. You shall eat it before the Lord, your God, year by year, in the place the Lord chooses-you and your household.	20. you will eat thereof before the LORD your God from year to year, in the place which the LORD will choose, you and the men of your houses.
21. And if there be any blemish in it, whether it be lame, or blind, or any ill blemish, you shall not sacrifice it to the Lord, your God.	21. But if there be any spot in it, if it be lame or blind, or have any blemish, you shall not sacrifice it before the Lord your God:
22. You shall eat it within your cities, the unclean and the clean together, as the deer, and as the gazelle.	22. you may eat it in your cities; he who is unclean, (so) that he may not approach to holy things, and he who being clean may approach the holy, may alike (eat), as the flesh of the antelope or hart.
23. However, you shall not eat its blood; you shall pour it on the ground, as water.	23. Only you will not eat the blood; you will pour it out upon the ground like water.
1. Keep the month of spring, and make the Passover offering to the Lord, your God, for in the month of spring, the Lord, your God, brought you out of Egypt at night.	1. Be mindful to keep the times of the festivals, with the intercalations of the year, and to observe the rotation thereof: in the month of Abib to perform the Pascha before the LORD your God, because in the month of Abib the LORD your God brought you out of Mizraim; you will eat it therefore by night.
2. You shall slaughter the Passover sacrifice to the Lord, your God, [of the] flock, and [the Festival sacrifices of the] cattle, in the place which the Lord will choose to establish His Name therein.	2. But you will sacrifice the Pascha before the LORD your God between the suns; and the sheep and the bullocks on the morrow, on that same day to rejoice in the feast at the place which the LORD will choose to make His Shekinah to dwell there.
3. You shall not eat leaven with it; for seven days you shall eat with it matzoth, the bread of affliction , for in haste you went out of the land of Egypt, so that you shall remember the day when you went out of the land	3. You will not eat leavened bread with the Pascha; seven days you will eat unleavened bread unto His Name, the unleavened bread of humiliation ; for with haste you went forth from the land of Mizraim; that you

Rashi	Targum Pseudo Jonathan
of Egypt all the days of your life.	may remember the day of your outgoing from the land of Mizraim all the days of your life.
4. And no leaven shall be seen with you within all your border for seven days; neither shall any of the flesh you slaughter on the preceding day in the afternoon, remain all night until the morning.	4. Take heed that in the beginning of the Pascha there be no leaven seen among you within all your borders for seven days; and that none of the flesh which you sacrifice in the evening of the first day remain till the morning.
5. You shall not sacrifice the Passover offering within any of your cities, which the Lord, your God, is giving you.	5. It will not be allowed you to eat the Pascha in (any) one of your cities which the LORD your God gives to you;
6. Except at the place which the Lord, your God, will choose to establish His Name-there you shall slaughter the Passover offering in the afternoon, as the sun sets, at the appointed time that you went out of Egypt.	6. but in the place which the LORD your God will choose to make His Shekinah to dwell, there will you sacrifice the Pascha; and in the evening at the going down of the sun you may eat it until the middle of the night, the time when you began to go out of Mizraim.
7. And you shall roast [it] and eat [it] in the place which the Lord, your God, will choose, and you shall turn away in the morning and go to your dwellings.	7. And you will dress and eat it in the place which the LORD your God will choose, and in the early morn (if need be) you may return from the feast, and go to your cities.
8. For six days you shall eat matzoth, and on the seventh day there shall be a halt to the Lord, your God. You shall not do any work [on it].	8. On the first day you will offer the omer, and eat unleavened cakes of the old corn; but in the six remaining days you may begin to eat unleavened cakes of the new corn, and on the seventh day you will assemble with thanksgiving before the LORD your God; no work will you perform.
9. You shall count seven weeks for yourself; from[the time] the sickle is first put to the standing crop, you shall begin to count seven weeks.	9. Seven weeks number to you; from the time when you begin to put the sickle to the harvest of the field after the reaping of the omer you will begin to number the seven weeks.
10. And you shall perform the Festival of Weeks to the Lord, your God, the donation you can afford to give, according to how the Lord, your God, shall bless you.	10. And you will keep with joy the Festival of Weeks before the LORD your God, after the measure of the freewill offerings of your hands, according as the LORD your God will have blessed you.
11. And you shall rejoice before the Lord, your God, - you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite who is within your cities, and the stranger, and the orphan, and the widow, who are among you, in the place which the Lord, your God, will choose to establish His Name therein.	11. And you will rejoice with the joy of the feast before the LORD your God, you and your sons, your daughters, your servants and handmaids, the Levites who are in your cities, and the stranger, the orphan, and the widow who are among you, at the place which the LORD your God will choose where to make His Shekinah to dwell.
12. And you shall remember that you were a slave in Egypt, and you shall keep and perform these statutes.	12. Remember that you were servants in Mizraim; so will you observe and perform these statutes.
13. You shall make yourself the Festival of Sukkoth for seven days, when you gather in [the produce] from your threshing floor and your vat.	13. The Feast of Tabernacles you will make to you seven days, when you will have completed to gather in the corn from your threshing floors, and the wine from your presses.
14. And you shall rejoice in your Festival-you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite, and the stranger, and the orphan, and the widow, who are within your cities.	14. And you will rejoice in the joy of your feasts with the clarinet and flute, you and your sons and daughters, your handmaids, the Levite, the stranger, the orphan, and the widow, who are in your cities.
15. Seven days you shall celebrate the Festival to the	15. Seven days you will keep the feast before the LORD

Rashi	Targum Pseudo Jonathan
Lord, your God, in the place which the Lord shall choose, because the Lord, your God, will bless you in all your produce, and in all the work of your hands, and you will only be happy.	your God in the place which the LORD will choose, because the LORD your God will have blessed you in all your provision, and in all the work of your hands, and so willlll you be joyful in prosperity.
16. Three times in the year, every one of your males shall appear before the Lord, your God, in the place He will choose: on the Festival of Matzoth and on the Festival of Weeks, and on the Festival of Sukkoth, and he shall not appear before the Lord empty-handed.	16. Three times in the year will all your males appear before the LORD your God in the place that He will choose; at the Feast of the Unleavened, at the Feast of Weeks, and at the Feast of Tabernacles; nor must you appear before the LORD your God empty of any of the requirements;
17. [Every] man [shall bring] as much as he can afford, according to the blessing of the Lord, your God, which He has given you.	17. every one after the measure of the gifts of his hands, according to the blessing which the LORD your God hath bestowed upon you.

Rashi & Targum Pseudo Jonathan for: B'Midbar (Num.) 28:18-25

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

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows
[cf. <http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

1. **Ḳal va-ḥomer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah**: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub eḥad**: Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
4. **Binyan ab mi-shene ketubim**: The same as the preceding, except that the provision is generalized from two Biblical passages.
5. **Kelal u-Peraṭ and Peraṭ u-kelal**: Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoṣe bo mi-maḳom aḥer**: Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-'inyano**: Interpretation deduced from the context.

Rashi's Commentary for: D'barim (Deut.) 14:22 – 16:17

22 You shall tithe [all the seed crop] What has one matter to do with the other [i.e., the prohibition of cooking a kid, and tithing]? The Holy One, blessed is He, said to Israel: Do not cause Me to destroy the [developing] kernels (טִיבֵי) of grain, while they are yet in their "mother's womb" [i.e., in the husks], for if you do not tithe your produce properly, when it is near ripening I will bring forth an easterly wind, which will blast them, as it is said, "and blast before becoming standing grain" (II Kings 19:26) (Tanchuma). [And just as cooking the kid in its mother's milk and the tithes are juxtaposed,] so is the topic of the first fruits (בְּפִרְיָם) [juxtaposed to cooking the kid in its mother's milk (see Exod. 23:19, 34:26), **to teach us that, if you do not bring your first fruits to the Temple as commanded, your fruit produce will whither**].

[You shall tithe...] year by year From here, we derive [the ruling] that one may not give tithes from the new [crop] for the old [i.e., from this year's crop for last year's].-[Sifrei]

23 And you shall eat [before the Lord your God, in the place He chooses... the tithes of your grain...]- This refers to ma'aser sheini, "the second tithe," for we have already learned to give ma'aser rishon, "the first tithe," to the Levites, as it is said, "[Speak to the Levites...] when you take from the children of Israel [the tithe]..." (Num. 18:26), and it gives them permission to eat it anywhere [not only in Jerusalem], as it is said, "and you may eat it in any place" (Num. 18:31). Thus you must conclude that this one [which may be eaten by its owners and must be eaten in Jerusalem,] is another tithe [namely, the second tithe].

24 For [the Lord your God] will bless you so that your produce will be too much to carry.

26 [And you will turn that money] into whatever your soul desires This is a כֶּלֶל, a general statement [not limited to anything in particular. Whereas the next expression,]

cattle, or sheep, new wine or old wine [represents a] פְּרָט, a "specification" [that is, it details particular things, limiting the matter to those things. After this, the verse continues,]

or whatever your soul desires [The verse] again reverts to a כֶּלֶל, a "general statement." [Now we have learned that when a verse expresses a כֶּלֶל, a פְּרָט, and then a כֶּלֶל again, as in this case, we apply the characteristics of the פְּרָט to the whole matter. That is,] just as the items listed in the פְּרָט (1) are products of things themselves produced by the earth [e.g., wine comes from grapes], and 2) are fitting to be food for man, **[so must the money replacing them be used to purchase such products]**.-[Eruvin 27a]

27 And [as for] the Levite... - you shall not forsake him By not giving him the first tithe.

for he has neither portion nor inheritance with you This excludes gleanings (Lev. 19:9), forgotten sheaves (Deut. 24:19), the end of the field (Lev. 19:9), [all of which are left for the poor,] and ownerless things, for the Levite does have a portion in these things, just as you do, and [consequently,] they are not subject to tithing.

28 At the end of three years [you shall take out all the tithe of your crop in that year] This comes to teach us that if one kept his tithes from the first and the second year of the shemithah [cycle], he has to remove them from his house in the third [year].

29 And the Levite... will come And take the first tithe.

and the stranger, and the orphan... [will come] And take the second tithe, which this year [the third in the seven year cycle], belongs to the poor, and you [yourself] may not eat it in Jerusalem, in the manner you were required to eat the second tithe in the [first] two years [of this cycle].

will come and eat and be satisfied Give them enough to satisfy them. From here [our Rabbis] said: One must not give the poor from the threshing floor less [than half a kav of wheat, or a kav of barley] (Sifrei). And you go up to Jerusalem with the [second] tithe of the first and the second years which you have delayed [to bring], and you shall confess: "I have removed the sanctified things from the house" (see Deut. 26:13), as is stated in [the section beginning with] "When you have finished tithing..." (Deut. 26:12).

Chapter 15

1 At the end of seven years [you shall make a release] One might think that this means seven years [starting from the transaction] of each loan. Scripture, therefore, states, "The seventh year [i.e., the year of release] has approached..." (verse 9). But if you say [that] "seven years" [means] for each loan, after each individual loan, how has it approached? [No loan was yet transacted.] Consequently, you learn [that Scripture means] seven years according to the counting of the Shemitha [cycle].-[Sifrei]

2 to release the hand of every creditor Heb. כָּל־בַּעַל מַשְׁה יָדוֹ שָׁמוֹט, [lit. to release every master the loan of his hand, which makes no sense. Therefore, Rashi interprets the verse to mean] to release the hand of every creditor [from reclaiming the loan].

3 From the foreigner you may exact This is a positive command (See Ramban.). -[Sifrei]

4 However, there will be no needy among you But further on it says, "For there will never cease to be needy [within the land]" (verse 11). [These two verses seem to contradict each other. However, the explanation is:] **When you perform the will of the Omnipresent, there will be needy among others but not among you. If, however, you do not perform the will of the Omnipresent, there will be needy among you.** -[Sifrei] needy Heb. אֶבְיָוֹן, [denoting someone who is] poorer than an אֶבְיָוֹן. The term אֶבְיָוֹן means "to yearn for" (אָבַן), i.e., one who yearns for everything [because he has nothing].-[Vayikra Rabbah 34:6, see B.M. 111b]

5 However, if you hearken [to the voice of the Lord, your God] then "there will be no needy among you" (verse 4).

you hearken Heb. שָׁמַע תִּשְׁמַע. [The repetition of the verb form suggests:] If one listens a little, he will be granted the opportunity to listen much [i.e., he will be taught much Torah as a reward].-[Sifrei]

6 [For the Lord, your God, has blessed you,] as He has spoken to you And where did He speak about this? "Blessed are you in the city..." (Deut. 28:3). -[Sifrei]

and you will lend Heb. הַעֲבֹטָה. Whenever an expression denoting lending refers to a lender [of money], it adopts the hiph'il [causative] form. For example, הַעֲבֹטָה, or הַלְוִיָהּ, you will lend. However, if it would have said הַעֲבֹטָה [in the kal, simple conjugation,] it would be referring to the borrower, like הַלְוִיָהּ, you will borrow.

and you will lend to [many] nations One might think that you will borrow from this one and lend that one. Therefore, Scripture states, "but you will not borrow."

and you will rule over many nations One might think that [at the same time] other nations will rule over you. Therefore, Scripture states, "but they will not rule over you."-[Sifrei]

7 If there will be among you a needy person The most needy person has priority. -[Sifrei]

from one of your brothers Your brother on your father's side has priority over your brother on your mother's side.-[Sifrei]

[in one of] your cities The poor of your city have priority over the poor of another city. -[Sifrei]

you shall not harden [your heart] Some people suffer [as they deliberate] whether they should give [to the needy] or they should not give; therefore it says: "you shall not harden [your heart]." Some people stretch out their hand [to give], but then close it; therefore it says: "nor close your hand."-[Sifrei]

[nor close your hand] from your needy brother If you do not give him, you will ultimately become a "brother of the needy" [i.e., becoming needy yourself].-[Sifrei]

8 [Rather] you shall open [your hand] Even many times.

[Rather] you shall open [your hand] Heb. כִּי-פָתַח תִּפְתָּח. Here, the word כִּי has the meaning of "rather" [whereas in verse 7 it means "if," and in verse 10, "because"].

and you shall lend If he does not want [your money] as a [charitable] gift, give it to him as a loan.- [Sifrei ; Keth. 67b]

[lend him] sufficient for his needs However, you are not commanded to make him wealthy.-[Sifrei]

[sufficient for his needs,] what he is lacking Even a horse to ride on and a servant to run before him [if he is accustomed to this type of lifestyle]. -[Sifrei ; Keth. 67b]

he [is lacking] Heb. מַה חָסֵר לוֹ, lit. what is lacking for him. This refers to a wife [i.e., you should help him marry a wife]. Similarly, it is stated: "I shall make for him (לוֹ) a helpmate opposite him" (Gen. 2:18). -[Keth. 66b]

9 and he will cry out [to the Lord] against you One might think this is a requirement [namely, that this poor man is obliged to "cry out... against you"]. Therefore, Scripture says, "[On his day you shall give him his payment...] so that he will not cry against you [to the Lord]" (Deut. 24:15). -[Sifrei 15:138]

and it will be a sin to you in any case, even if he does not cry [against you]. If so, why does it say, "and he will cry out... against you?" [It means that God says:] I hasten to punish in response to the one who cries out more than to the one who does not cry out.-[Sifrei]

10 You shall surely give him Even a hundred times.-[Sifrei]

him [meaning] between him and you [i.e., privately]. -[Sifrei]

for because of this thing Heb. דְּבָרַךְ, lit. word. Even if you said [i.e., gave him your “word”] that you would give, you will receive a reward for the saying along with the reward for the deed.- [Sifrei]

11 Therefore Heb. עַל־כֵּן, here meaning מִפְּנֵי כֵן [i.e.,] “because of this,” or “therefore.”

saying I offer you advice for your own good.-[Sifrei]

[You shall surely open your hand] to your brother, to your poor one To which brother? To your poor one.

to your poor one Heb. לַעֲנִיָּה, [spelled] with one “yud,” [singular form,] means one poor person, but עֲנִיָּיִם with two “yud”s [the second “yud” denoting the plural form,] means two poor people. [Here, since it is written with one “yud,” meaning one poor person, thus modifying אֶתְּךָ, your brother, which is in the singular]. See Yosef Hallel, Leket Bahir, Chavel.

12 If [your brother...] is sold to you By others [but not one who sells himself because of poverty]. Scripture is speaking here of one whom the court sold [for a theft that he had committed]. But has it not already been stated, “If you buy a Hebrew servant” (Exod. 21:2) and there, too, Scripture is referring to one whom the court sold (Mechilta)? Nevertheless, [it is repeated here] because of two points which are new here: The first is that it is written [here] “or a Hebrew woman,” that she, too, [like a manservant,] goes free at the end of six [years]. This does not mean a woman whom the court has sold, for a woman is not sold [by the court] on account of a theft, since it is stated [that the thief will be sold] “for his theft” (Exod. 22:2), not for her theft. Thus, [we are referring here to] a minor whom her father sold [as a handmaid], and it teaches you here that if six years terminate before she shows signs [of puberty], she goes free (Exod. 21:7-11). The second new point here is: “You shall surely provide him.”

14 You shall surely provide him Heb. הֶעֱנִיק תַּעֲנִיק. [The root עֲנַק] denotes an ornament worn high [on the upper portion of the body] within view of the eye. [Thus, this verse means that you should give him] something through which it will be recognized that you have benefited him. Others explain [the word הֶעֱנִיק] as an expression of loading on his neck [meaning that you should load him with gifts].

[You shall surely provide him] from your flock, from your threshing floor, and from your vat One might think that I must [give him] only these things [listed in the verse here]. Therefore, Scripture states, “from what the Lord, your God, has blessed you,” meaning, from everything with which your Creator has blessed you. Then why are these mentioned? Just as these particular things are within the realm of blessing, so too, you should provide him only with what falls within the realm of blessing. This [therefore] excludes mules, [which are sterile, and are thus not considered within the realm of blessing] (Kid. 17a). In tractate Kiddushin (17a) our Rabbis derived by means of a gezerah shavah how much one must give the servant of each kind.

15 And you shall remember that you were a slave [in the land of Egypt] And I loaded you up [with booty], and then did so a second time, from the spoil of Egypt and from the spoil at the Sea [of Reeds]; so too should you load him up, and then do so a second time.-[Sifrei]

17 [And he shall be] a servant [to you] forever Heb. לְעוֹלָם. One might think that [לְעוֹלָם, “forever”] is to be interpreted literally. Therefore, Scripture states: “[And you shall sanctify the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It will be a Jubilee for you;] and you shall return, every man to his property, and you shall return, every man to his family” (Lev. 25:10). Consequently, you learn that the term לְעוֹלָם here can mean only the period until the Jubilee. [This period is also called לְעוֹלָם].-[Mechilta 21:6] and also to your maidservant you will do likewise to provide her. One might think that Scripture includes her concerning the piercing [of the ear] as well. Therefore, it states, “And if the manservant (הַעֲבָד) will clearly say, [I love my master...then... his master shall bore his ear with an awl]” (Exod. 21:5-6); [i.e.,] a manservant (עֲבָד) must have his ear pierced, but not a maidservant.-[Sifrei]

18 for twice as much as much as a hired servant From here our Rabbis said: A Hebrew slave serves both by day

and by night, and that is double the amount of labor of a man hired only for day work. And what is his service during the night? That his master gives him a Canaanite maidservant [as a wife], and the [resultant] children [belong] to the master.-[Sifrei, Kid. 15a]

19 Every firstborn male... you shall sanctify [to the Lord] But elsewhere (Lev. 27:26) it says, “[But the firstborn which will be a firstborn for the Lord of the livestock,] no man shall sanctify it.” How is this [reconciled]? [The verse in Leviticus means that] one may not sanctify [the firstborn] to be another sacrifice [but only as a firstborn sacrifice]. And our verse here teaches us that it is a duty to proclaim [over the firstborn animal], “You are hereby sanctified as a firstborn.” Another explanation: It is impossible to say “sanctify [this firstborn animal],” because [Scripture] already says, “no man must shall sanctify it” (Lev. 27:26). And yet it is impossible to say that we shall not sanctify it, for [here] it already says, “you shall sanctify.” So how [can these two verses be reconciled]? [The answer is that we are dealing with an indirect sanctification, namely:] One may sanctify the value of the privilege [i.e., the owner of the firstborn animal has the privilege of choosing to which kohen he will give it. This privilege has a market value, namely how much an Israelite will pay so that the owner of the firstborn will give it to his grandson who is a kohen. The verse, therefore, means:] one may dedicate the value of this privilege according to its benefit and give it to the Temple [treasury].-[Ar. 29a]

You shall neither work with the firstborn of your ox, nor shear [the firstborn of your flock] The Rabbis derived that also the the converse [i.e., shearing your ox and working the flock] is prohibited. Scripture is merely speaking [here] of the usual manner [in which these animals are used].-[Bech. 25a]

20 You shall eat it before the Lord, your God [Scripture] is addressing the kohen, for we have already found [a statement to the effect] that it [the firstborn] is part of the dues given to kohanim, whether the animal is unblemished or whether it is blemished. For it is stated, “and their flesh [i.e., of the firstborn animals] shall be yours [i.e., the kohen 's]” (Num. 18:18). - [Bech. 28a] [In both cases, the kohen is entitled to eat the entire animal. The difference between the blemished and the unblemished animals is that the blemished animal is slaughtered outside the Temple, and its flesh may be eaten anywhere by anyone invited by the kohen. The unblemished animal, however, must be slaughtered in the Temple courtyard, its blood dashed on the altar, and its fat burned on the altar. The flesh must be eaten by the kohen and his household within the time allotted for eating it.]

[You shall eat it before the Lord...] year by year From here we derive the law that one should not delay it [i.e., from sacrificing it] beyond its first year (Bech. 28a). [If so, however,] one might think that it becomes unfit [as a sacrifice] when the first year has elapsed. [Therefore, the Torah tells us that] it [the firstborn animal] has already been compared to ma'aser [sheini], as it is said, “And you shall eat before the Lord, your God... the tithes of your grain, your wine, and your oil, and the firstborn of your cattle and of your sheep” (Deut. 14:23). Just as ma'aser sheini does not become unfit [when it is left over] from one year to the next, neither does the firstborn animal become unfit. However, [this verse means] that the proper way to fulfill this commandment [of the firstborn animal] is during its first year.

year by year If one slaughtered it at the end of its first year [on the last day], he may eat it on that day and one day of the next year. This teaches [us] that it [a firstborn animal] may be eaten for two days and one [intervening] night.-[Bech. 27b]

21 [And if there be any] blemish [in it] [This is] a בְּלֵל, a general statement [not limiting itself to anything in particular].

lame, or blind [This is] a פְּרָט, particular things, [limiting the matter to these things].

any ill blemish [Once again the verse] reverts to בְּלֵל, a general statement. [Now we have learned that when a verse expresses a בְּלֵל, then a פְּרָט, and then a בְּלֵל again, just as in this case, we apply the characteristics of the פְּרָט to the whole matter.] Just as the blemishes detailed [lame or blind] are externally visible blemishes that do not heal, so too, any externally visible blemish that does not heal [renders a firstborn animal unfit for sacrifice and may be eaten

as ordinary flesh].-[Bech. 37a]

23 However, you shall not eat its blood [Although eating the blood of any animal is prohibited, this prohibition is mentioned here] so that you should not say: "Since this [blemished firstborn animal] is entirely permitted [to be eaten now after its blemish, even though] it started out from a forbidden status, since it was sanctified, [and now it is permitted] for it is slaughtered outside [the Temple] without having to be redeemed, and [it may be] eaten. I might [therefore] think that its blood is permitted as well!" Therefore, Scripture states, "However, you shall not eat its blood."

Chapter 16

1 Keep the month of spring Heb. אֶזְרִיב. Before it [Nissan] arrives, watch that it should be fit for the אֶזְרִיב, ripening [capable of producing ripe ears of barley by the sixteenth of the month], to offer up in it the omer meal offering. And if not, proclaim it a leap year [thereby enabling you to wait another month, until the barley ripens].-[San. 11b]

[for in the month of spring the Lord, your God, brought you] out of Egypt at night But did they not go out by day, as it is said, "on the morrow of the Passover the children of Israel went out..." (Num. 33:3)? However, since during the night Pharaoh gave them permission to leave, as it is said, "So he called for Moses and Aaron at night [and said, 'Rise up, go out from among my people...]' " (Exod. 12:31), [therefore, here it says "at night"].-[Ber. 9a]

2 You shall slaughter the Passover sacrifice to the Lord, your God, [of the] flock As it is said, "You may take [it] either from the sheep or from the goats" (Exod. 12:5).

and...cattle These are slaughtered as the chagigah [Festival offering]. If a large group was formed for the Passover offering, they bring a Festival offering along with it, so that the Passover sacrifice will be eaten [after a sufficient meal, and therefore] after the required satiation. [Everyone had to designate himself to a particular company of people, which was then relevant to one particular Passover offering (Pes. 69a- 70b).] Our Rabbis also derived many other things from this verse.-[Sifrei ; Pes. 70a]

3 the bread of affliction [I.e.,] bread that brings to mind the affliction they suffered in Egypt.-[Sifrei]

for in haste you went out of the land of Egypt And the dough [that you had prepared for eating] did not have time to become leavened, so this [matzah] will be for you as a reminder. And the haste [here] is not on your part, but on the part of the Egyptians, for so it says, "So the Egyptians took hold of the people [to hasten to send them out of the land]" (Exod. 12:33). -[Sifrei ; Ber. 9a]

so that you shall remember By eating the Passover sacrifice and the matzah, the day you went out [of the land of Egypt].

4 neither shall any of the flesh you slaughter on the preceding day in the afternoon, remain all night until the morning This is an admonition regarding leaving over the flesh of the Passover sacrifice, offered up by future generations, because [so far this prohibition] had been mentioned only with regard to the Passover sacrifice offered in Egypt (see Exod. 12:10). And בְּיוֹם הָרְאִשׁוֹן stated here is the fourteenth of Nissan [the preceding day, and not the fifteenth, which is the first day of Passover], just as it says: "but on the preceding day (בְּיוֹם הָרְאִשׁוֹן) you shall clear away leaven from your houses" (Exod. 12:15). Now since Scripture digressed from the subject of the Passover sacrifice and began to speak of the rules pertaining to the seven days [of the Festival]-such as, "seven days you shall eat with it matzoth " (verse 3); "And no leaven shall be seen with you within all your border for seven days" (verse 4)—it was necessary to specify to which slaughtering [Scripture] is admonishing. For had it written only "neither shall any of the flesh you slaughter in the afternoon, remain all night until the morning" [without saying "the preceding day"], I might have thought that the peace offerings slaughtered during all the seven days are also subject to [the prohibition of] "And you shall not leave any of it until the morning," (Exod. 12:10), and may be eaten only for [one] day and a night. Therefore, it is written: "on the preceding day in the evening," [thereby

clarifying that the verse is referring to the Passover sacrifice]. Another explanation: Scripture is referring to the Festival offering brought on the fourteenth of Nissan [and not to the specific Passover sacrifice], and it teaches with reference to it that it may be eaten for two days [and the intervening night]. Now the **רִאשׁוֹן** mentioned here [according to this explanation], is the first day of the Festival [i.e., the fifteenth of Nissan, rather than the preceding day]. And this is the meaning of the verse: The flesh of the Festival offering, which you slaughtered in the afternoon, shall not remain overnight after the first day of the Festival until the morning of the second day [the sixteenth of Nissan], but rather, it is to be eaten on the fourteenth and the fifteenth [and the intervening night]. And thus it is taught in tractate Pes. (71b).

6 there you shall slaughter the Passover offering] in the afternoon, 2) as the sun sets, at the appointed time that you went out of Egypt [In this verse,] three separate times are specified: 1)"in the afternoon," [i.e.,] from the sixth [seasonal] hour [not clock-hours, but rather the twelve equal divisions of the time between dawn and dusk, each one known as a **שָׁעָה זְמַנִּית**, a "seasonal hour"]. From this time onward [afternoon], you shall slaughter it (**זָבַחְהוּ**) "as the sun sets," you shall eat it (**תִּאֲכַלְהוּ**) ; and 3)"at the appointed time that you went out [of Egypt]," you must burn it (**שׂוֹרְפֶהוּ**) . I.e., [at the beginning of the morning of the first day of Passover, whatever is left over from the Passover sacrifice] becomes **נֹתֵר**, left over, and must be burned [on the next day].-[Sifrei ; see Ber. 9a]

7 And you shall roast [it] Heb. **וּבִשְׁלָתָהּ**. [Here] this term means "roasted in fire" (**צָלִי אֵשׁ**) (see Exod. 12:9), for roasting is also included in the general term of **בִּשּׁוּל**, "cooking."

and you shall turn away in the morning [and go to your dwellings] [i.e.,] the morning of the second day [of Passover]. This teaches that [the pilgrim] is required to remain [in Jerusalem] the night when the Festival terminates.-[Sifrei ; Pes. 95b; Chag. 17a-b]

8 For six days you shall eat matzoth But elsewhere it says, "For seven days [you shall eat matzoth]!" (Exod. 12:15). [The solution is:] For seven days you shall eat matzoth from the old [produce] and six days [i.e., the last six days, after the omer has been offered] you may eat matzoth prepared from the new [crop]. Another explanation: It teaches that the eating of matzoh on the seventh day of Passover is not obligatory, and from here you learn [that the same law applies] to the other six days [of the Festival], For the seventh day was included in a general statement [in the verse "For seven days you shall eat matzoth," but in the verse: "Six days you shall eat matzoth "] it has been taken out of this general [statement], to teach us that eating matzoh [on the seventh day] is not obligatory, but optional. [Now we have already learned that if something is singled out of a general statement, we apply the relevant principle not only to itself but to every thing included in the general category. Thus the seventh day] is excluded here not to teach regarding itself, rather to teach regarding the entire generalization [i.e., the entire seven days of the Festival]. Just as on the seventh day the eating of matzah is optional, so too, on all the other days, the eating of matzah is optional. The only exception is the first night [of Passover], which Scripture has explicitly established as obligatory, as it is said, "in the evening, you shall eat matzoth " (Exod. 12:18). -[Mechilta on Exod 12:18; Pes. 120a]

[and on the seventh day there shall be] a halt to the Lord your God - עֲצַרְתָּ. Keep yourself back from work. Another explanation: [**נַעֲצַרְתָּ** means] a gathering for eating and drinking, as the expression, "Let us detain (**נַעֲצַרְתָּ**) you" (Judg. 13:15).

9 from [the time] the sickle is first put to the standing crop, [you shall begin to count seven weeks] [I.e.,] from the time the omer is harvested [on the sixteenth of Nissan], which is the beginning of the harvest.-[see Lev. 23:10, Sifrei ; Men. 71a]

10 the donation you can afford to give [I.e.,] sufficient generous donation from you; according to the blessing [that God bestows upon you], bring peace offerings of happiness [these are extra peace offerings in addition to the Festival offerings] and invite guests to eat [with you].

11 the Levite... the stranger, the orphan, and the widow [God says:] **These are My four, corresponding to**

your four, [namely,] “Your son, and your daughter, and your manservant, and your maidservant.” If you shall gladden Mine, I will gladden yours.-[Midrash Aggadah, Midrash Hagadol. Compare Tanchuma 18, Pesikta d'Rav Kahana p.100a. Note that in incunabula editions, this comment of Rashi is connected to the preceding one: and invite guests to eat [with you]: the Levite... the stranger, the orphan, and the widow. [God says:] These are My four...]

12 And you shall remember that you were a slave [in Egypt] On this condition did I redeem you [from Egypt], that you keep and perform these statutes.

13 You shall make yourself the Festival of Sukkoth...] when you gather in [the produce]- [i.e.,] at the time of the ingathering, when you bring the summer fruits into the house. Another explanation: “when you gather in [the produce] from your threshing floor and your vat” מְגַדְרֵי הַבָּצֵק (מְגַדְרֵי הַבָּצֵק) teaches that we should cover the sukkah [only] with the waste products that come from the threshing floor and the vat [i.e., with things that have grown from the ground, have become detached, and are not susceptible to ritual uncleanness. Since they are not foods and are not vessels, they are not susceptible to spiritual uncleanness. - R.H. 13a; Suk. 12a]

15 and you will only be happy According to its simple meaning, this is not an expression denoting a command, but rather an expression of an assurance [i.e., I promise you that you will be happy]. But according to its oral interpretation, [our Rabbis] learned from this to include the night before the last day of the Festival for the obligation of rejoicing.-[see Suk. 48a; Sifrei]

16 and he shall not appear before the Lord empty-handed But bring burnt-offerings of appearance (עוֹלוֹת רְאִיָּה) [which are obligatory when appearing before the Lord in Jerusalem on the Festivals] and Festival peace-offerings. - [Chag. 8b]

17 [Every] man [shall bring] as much as he can afford One who has many eaters [i.e., a large family] and many possessions should bring many burnt-offerings and many peace-offerings.-[Sifrei ; Chag. 8b]

Ashlamatah: Isaiah 10:32 – 12:6

RASHI	TARGUM
24. ¶ Therefore, so said the Lord God of Hosts, "Fear not, my people who dwell in Zion, Assyria; with a rod may he smite you, and his staff may he bear over you in the way of Egypt."	24. ¶ Therefore thus says the LORD God of hosts: “O My people who dwell in Zion, do not be afraid of the Assyrian when he strikes you with his ruler's staff and throws his mastery against you as in the manner of Egypt.
25. For [in] yet a very little [while] the fury shall be over, and My wrath, because of their blasphemy.	25. For in a very little while the curses will come to an end for you that are of the house of Jacob, and My anger will be upon the peoples who commit the abomination of their destruction."
26. And the Lord of Hosts shall stir up a scourge against him, like the smiting of Midian at the Rock of Oreb, and His staff on the sea, and He shall carry him off after the manner of Egypt.	26. And the LORD of hosts will bring upon him a stroke, as when he struck Midian at the cleft of Oreb; and his stroke will pass from you as the mastery of Pharaoh passed from you at the sea, for prodigies are done for you as in the manner of Egypt.
27. And it shall come to pass on that day, that his burden shall be removed from upon your shoulder, and his yoke from upon your neck, and the yoke shall be destroyed because of oil.	27. And it will come to pass in that time that his stroke will pass from you, and his yoke from your neck, and the Gentiles will be shattered before the Messiah.
28. He came upon Aiath; he passed through Migron; at	28. He has come to Aiath; he has passed through

RASHI	TARGUM
Michmas he deposits his luggage.	Migron, at Michmash he will appoint the masters of his armies;
29. They crossed the ford; at Geba they lodged; Ramah quaked; Gib'ath Saul fled.	29. they cut through, cross over the Jordan, at Geba they lodge themselves; the inhabitants of Ramah are shattered, the men of Gibeah of Saul have fled.
30. Raise your voice, Bath-gallim; hearken, Laishah, Aniah Anathoth.	30. Lift up your voice, O men of the daughter of Gallim! Harken, O you who dwell in Laish, who reside in poor Anathoth!
31. Madmenah wandered; the inhabitants of Gebim gathered.	31. The men of Madmenah are shattered, the inhabitants of Gebim go into exile.
32. Still today, [he intends] to stand in Nob; he waves his hand toward the mount of the daughter of Zion, the hill of Jerusalem. {P}	32. While the day was still young and he had much time to enter, behold Sennacherib the king o.l Assyria came and stood at Nob, the city of the priests, opposite the wall of Jerusalem, He answered and said to his forces, "Is not this Jerusalem, against which I stirred up all my armies? Behold it is fainter than all the fortresses of the peoples which I have suppressed with the strength of my hands." He stood over it shaking his head, waving back and forth with his hand against the mount of the sanctuary which is in Zion, and against the courts which are in Jerusalem. {P}
33. ¶ Behold the Master, the Lord of Hosts lops off the branches with a saw, and those of lofty height are hewn down, and the tall one shall be humbled.	33. ¶ Behold, the master of the world, the LORD of hosts casts slaughter among his armies as grapes trodden in the press; and the great in stature will be hewn down and the strong will be humbled.
34. And the thickets of the forests shall be cut off with iron, and the Lebanon shall fall through a mighty one. {S}	34. And he will slay the mighty men of his armies who make themselves mighty with iron, and his warriors will be cast on the land of Israel. {S}
1. And a shoot shall spring forth from the stem of Jesse, and a twig shall sprout from his roots.	1. And a king will come forth from the sons of Jesse, and the Messiah will be exalted from the sons of his sons.
2. And the spirit of the Lord shall rest upon him, a spirit of wisdom and understanding, a spirit of counsel and heroism, a spirit of knowledge and fear of the Lord.	2. And a spirit before the LORD will rest upon him (Messiah), a spirit of wisdom and understanding, a spirit of counsel and might, a spirit of knowledge and the fear of the LORD.
3. And he shall be animated by the fear of the Lord, and neither with the sight of his eyes shall he judge, nor with the hearing of his ears shall he chastise.	3. And the LORD will bring him (Messiah) near to his fear. And he (Messiah) will not judge by the sight of his eyes, and he will not reprove by the hearing of his ears;
4. And he shall judge the poor justly, and he shall chastise with equity the humble of the earth, and he shall smite the earth with the rod of his mouth and with the breath of his lips he shall put the wicked to death.	4. but in truth he (Messiah) will judge the poor, and reprove with faithfulness for the needy of the people; and he (Messiah) will strike the sinners of the land with the command of his mouth, and with the speaking of his lips the wicked will die.
5. And righteousness shall be the girdle of his loins, and faith the girdle of his loins.	5. And the righteous/generous will be all around him (Messiah), and the faithful will be brought near him (Messiah).
6. And a wolf shall live with a lamb, and a leopard shall lie with a kid; and a calf and a lion cub and a fatling [shall lie] together, and a small child shall	6. In the days of the Messiah of Israel will peace increase in the land, and the wolf will dwell with the lamb, and the leopard will lie down with the kid, and

RASHI	TARGUM
lead them.	the calf and the lion and the fatling together, and a little suckling child will lead them.
7. And a cow and a bear shall graze together, their children shall lie; and a lion, like cattle, shall eat straw.	7. The cow and the bear will feed; their young will lie down together; and the lion will eat straw like the ox.
8. And an infant shall play over the hole of an old snake and over the eyeball of an adder, a weaned child shall stretch forth his hand.	8. And the suckling child will play over the hole of an asp, and the weaned child will put his hands on the adder's eyeballs.
9. They shall neither harm nor destroy on all My holy mount, for the land shall be full of knowledge of the Lord as water covers the sea bed. {S}	9. They will not hurt or destroy in all My holy mountain; for the earth will be full of the knowledge of the fear of the LORD as the waters cover the sea. {S}
10. And it shall come to pass on that day, that the root of Jesse, which stands as a banner for peoples, to him shall the nations inquire, and his peace shall be [with] honor. {P}	10. And it will come to pass in that time that to the son of the son of Jesse who is about to stand as an ensign to the peoples, to him will kingdoms be obedient, and his resting place will be glorious. {P}
11. ¶ And it shall come to pass that on that day, the Lord shall continue to apply His hand a second time to acquire the rest of His people, that will remain from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Sumeria and from Hamath and from the islands of the sea.	11. ¶ And it will come to pass in that time that the LORD will extend his might yet a second time to deliver the remnant of his people which is left, from Assyria, and from Egypt and from Pathros, and from India, and from Elam, and from Babylon, and from Hamath, and from the islands of the sea.
12. And He shall raise a banner to the nations, and He shall gather the lost of Israel, and the scattered ones of Judah He shall gather from the four corners of the earth.	12. And he will raise an ensign for the peoples, and will assemble the outcasts of Israel, and bring near the exile of Judah from the four winds of the earth.
13. And the envy of Ephraim shall cease, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, nor shall Judah vex Ephraim.	13. And jealousy will pass from those of the house of Ephraim, and those who distress from the of the house of Judah will be destroyed. Those of the house of Ephraim will not be jealous of those of the house of Judah, and those of the house of Judah will not distress those of the house of Ephraim.
14. And they shall fly of one accord against the Philistines in the west, together they shall plunder the children of the East; upon Edom and Moab shall they stretch forth their hand, and the children of Ammon shall obey them.	14. And they will ally themselves, shoulder to shoulder, to strike the Philistines who are in the west, together they will plunder the sons of the east. They will put forth their hand against Edom and Moab, and the sons of Ammon will be obedient to them.
15. And the Lord shall dry up the tongue of the Egyptian Sea, and He shall lift His hand over the river with the strength of His wind, and He shall beat it into seven streams, and He shall lead [the exiles] with shoes.	15. And the LORD will dry up the tongue of the sea of Egypt, and will/lift up the stroke of His might against the Euphrates by his prophets' command, and strike it into seven streams, and they will walk in it with sandals.
16. And there shall be a highway for the remnant of His people who remain from Assyria, as there was for Israel on the day they went up from the land of Egypt.	16. And there will be a highway for the remnant of His people which is left from the Assyrian, as there was for Israel in the day they came up from the land of Egypt.
1. And you shall say on that day, "I will thank You, O Lord, for You were wroth with me; may Your wrath turn away and may You comfort me.	1. And you will say at that time: "I will give thanks before you, O LORD, since I sinned before You Your anger was upon me; now Your anger will turn from me, and you will have compassion on me.
2. Here is the God of my salvation, I shall trust and not fear; for the strength and praise of the Eternal the Lord was my salvation."	2. Behold, in the Memra o/the God of my salvation I trust, and will not be shaken; for the awesome one, the LORD, is my strength and my song; He has spoken by His Memra, and He has become for me a saviour."

RASHI	TARGUM
3. And you shall draw water with joy from the fountains of the salvation.	3. And you will accept a renewed teaching with joy from the chosen ones of righteousness/generosity.
4. And you shall say on that day, "Thank the Lord, call in His Name, publicize His deeds among the peoples; keep it in remembrance, for His Name is exalted.	4. And you will say at that time: "Give thanks before the LORD, pray in His name, make known His deeds among the peoples, proclaim that His name is strong.
5. Sing to the Lord for He has performed mighty deeds; this is known throughout the land.	5. Sing praises before the LORD, for He does prodigies; this is disclosed in all the earth.
6. Shout and praise, O dwellers of Zion, for great in your midst is the Holy One of Israel. {S}	6. Shout, and sing, O congregation of Zion, for the Great One has promised to rest His Shekhinah in your midst, the Holy One of Israel." {S}

Note:

As you read the following Midrash, please remember that they are composed in the Drash style, and therefore their content is metaphorical - i.e., a parable that is teaching something about the government/governance of Heaven. It is up to you to read each paragraph and discern what the parable is and what it teaches about the kingdom of G-d here on earth. After that, look at the whole Pisqa and see how the parts join to form a whole new parable which you need to identify and interpret. Remember we are at the Parable/metaphorical level, and we should not interpret these statements literally - it says what it means, otherwise we miss the whole point that the author/s had in mind as well as their objectives.

Midrash PESIQTÁ deRAB KAHANA Pisqa Ten

[Year by year] you will set aside a tithe [of all the produce of your seed, of everything that grows on the land. You will eat it in the presence of the LORD your God in the place which he will choose as a dwelling for his name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God] (Deut. 14:22).

X:I

*The miser is in a hurry to grow rich, never dreaming that want will overtake him (Prov. 28:22): R. Haninah interpreted the verse to speak of Ephron. [The reference is to the following verse: "No, my lord, hear me, I give you the field, and I give you the cave that is in it; in the presence of the sons of my people I give it to you; bury your dead. Then Abraham bowed down before the people of the land. And he said to Ephron in the hearing of the people of the land, 'But if you will, hear me; I will give the price of the field; accept it from me, that I may bury my dead there.' Ephron answered Abraham, 'My lord, listen to me; a piece of land worth four hundred shekels of silver, what is that between you and me? Bury your dead.' Abraham agreed with Ephron; and Abraham weighed out for Ephron the silver which he had named in the hearing of the Hittites, four hundred shekels of silver, according to the weights current among the merchants" (Gen. 23:11-16)]: Said R. Haninah, "All references to shekels in the Torah speak of selas, in the Prophetic books speak of litras, and in the Writings, speak of a centenarium ." Said R. Judah b. R. Pazzi, "Except for the shekels paid out to Ephron, which were centenarii, as it is written, *I will give the price of the field; accept it from me (Gen. 23:9)* Because he was jealous of the wealth of Abraham, Scripture removed a vav, in line with the following verse: *'My lord, listen to me; a piece of land worth four hundred shekels of silver, what is that between you and me?* If you want to pay me four hundred centenarii of silver out of the mere horse*

manure of your household, you can pay me [since that means nothing to a rich man like you].' Because he was jealous of the wealth of Abraham, Scripture removed a yav, in line with the following verse: *Abraham agreed with Ephron; and Abraham weighed out for Ephron...* The second reference to Ephron is written without the O [i.e., the vav]."

R. Ammi interpreted the verse [*The miser is in a hurry to grow rich, never dreaming that want will overtake him* (Prov. 28:22)] to speak of a borrower who was too much of a miser to rent two oxen [at one and the same time], but would borrow one and rent one. But he did not realize that want will overtake him. For it is written, If the master is not with him, he will surely pay [damages for any loss done to the borrowed oxen. So in saving money by borrowing, he placed himself at risk.]"

R. Isaac interpreted the verse [*The miser is in a hurry to grow rich, never dreaming that want will overtake him* (Prov. 28:22)] to speak of one who lent money to Israelites at usurious terms, who was too much of a miser to lend money not on usury. In lending money at usurious terms, he did not realize that want will overtake him. For it is written, *He who augments his wealth by interest and increase gathers it for him who is kind to the poor* (Prov. 28:8). Now who is the one who is kind to the poor? It is the wicked Esau. But is it not the case that the wicked Esau oppresses the poor, as in the case of the bureaucrats who go out into the villages and plunder sharecroppers and then go into the city and announce, 'Bring together the poor for we want to carry out a religious duty with them.' The saying refers to such as these: 'She screws for apples and hands them out to the poor.'"

R. Levi interpreted the cited verse [*The miser is in a hurry to grow rich, never dreaming that want will overtake him* (Prov. 28:22)] to speak of those who do not set aside the required tithes as is proper. For R. Levi said, "There is the case of one who would set aside his required tithes as was proper. Now the man had one field, which produced a thousand measures of grain. He would separate from it a hundred measures for tithe. From the field he would derive his livelihood all his days, and from it he would nourish himself all his life. When he was dying, he called his son and said to him, 'My son, pay attention to this field. Such and so has it produced, such and so I would separate from the crop for tithe, and from that field I derived my livelihood all my days, and from it I nourished myself all my days.' In the first year [following the father's death], the son sowed the field and it produced a thousand measures of grain, from which the son set aside a hundred measures for tithe. In the second year the son became niggardly and deducted ten measures, and the field produced a hundred measures less, and so he deducted ten and it produced a hundred less, until the field yielded only the amount that had originally been set aside as tithe. When the man's relatives realized it, [as a sign of rejoicing] they put on white garments and cloaked themselves in white and assembled at his house. He said to them, 'Why have you come to rejoice over that man who has been afflicted?' They said to him, 'God forbid! We have come only to rejoice with you. In the past you were the householder, and the Holy One, blessed be He, was the priest [collecting the tithes as his share of the crop]. Now you have been turned into the priest, and the Holy One, blessed be He, has become the householder [keeping back the larger share of the crop, nine tenths of the former yield, for himself]. [So we are rejoicing at your rise in caste status!], Said R. Levi, "After he had deducted [the priests' share] year by year, yearly the field reduced its yield." Therefore Moses admonished Israel, saying to them, [*Year by year you will set aside a tithe [of all the produce of your seed, of everything that grows on the land. You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut. 14:22).

X:II

Trust in the LORD and do good, so you will dwell in the land and enjoy faithfulness (Ps. 37:3): R. Haggai in the name of R. Isaac transposed the elements of this verse, as follows: Do good and trust in the LORD. The matter may be compared to the case of a market inspector, who went forth to inspect the weights and measures. Someone saw him and began to avoid him. He said to him, 'Why are you avoiding me? Inspect your measures and do not fear.' That is in line with the verse, *Do good and trust in the LORD.*"

... *so you will dwell in the land:* [Mandelbaum:] Make [the land] suitable as a dwelling, by sowing and planting it.

... and enjoy faithfulness: enjoy the faithfulness of the patriarchs: *My eyes are on the faithful of the land* (Ps. 101:6).

R. Joshua of Sikhnin in the name of R. Levi: "It is on account of the merit of two matters that the Israelites are purified before the Omnipresent. It is on account of the merit attained by keeping the Sabbath. and it is on account of the merit attained by setting aside the required tithes. How on the basis of Scripture do we know that it is on account of the merit of keeping the Sabbath? *If you turn back your foot from the sabbath, from doing your business on My holy day, and call the Sabbath a delight, an the holy day of the LORD honorable* (Is. 58: 13). What is written immediately following? *Then you will take delight in the LORD and I will make you ride upon the heights of the earth* (Is. 58:14).' How on the basis of Scripture do we know that it is on account of the merit attained by setting aside the required tithes? *"And you will rejoice in all the good which the LORD your God has given to you and to your house, you and the Levite and the sojourner who is among you* (Deut. 26:11). What is written immediately following? *When you have finished paying all the tithe of your produce in the third year, which is the year of tithing ...* (Deut. 26: 14)." Therefore Moses admonishes Israel, saying to them, *[Year by year] you will set aside a tithe [of all the produce of your seed, of everything that grows on the land. You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for his name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut. 14:22).

X:III

Honor the Lord with your substance [and with the first fruits of all your produce; then your barns will be filled with plenty, and your vats will be bursting with wine] (Prov. 3:9-10): For if you are good-looking, do not chase skirts, so that people should not say, "Mr. So-and-so is good-looking and does not restrain himself." This is in line with the verse: *Honor the LORD with your substance*, [Mandelbaum: reading the letters of the word for substance as though the indicated the word for charm].

Another matter: Honor the Lord with your substance [and with the first fruits of all your produce then your barns will be filled with plenty, and your vats will be bursting with wine] (Prov. 3:9-10): For if you have a lovely voice, recite the Shema and go before the ark [to sing the prayers for the congregation]. *This is in line with the verse: Honor the LORD with your substance*, [reading the letters of the word for substance as though the indicated the word for charm].

R. Hiyya bar Addah, son of the sister of Bar Qappara, had a nice voice. Bar Qappara would say to him, "Now, my son, recite the Shema and go before the ark." This is in line with the verse: *Honor the LORD with your substance*, meaning, honor the LORD with that with which he has favored you."

Another matter: Honor the Lord with your substance, [and with the first fruits of all your produce; then your barns will be filled with plenty, and your vats will be bursting with wine] (Prov. 3:9-10): Do [what you should] by your own will and intention, before you have to do things not in accord with your own will and intention [when you have become senile] [Mandelbaum, p. 165].

[Illustrating the foregoing:] there is the case of one who would collect his wine and oil, without appropriately setting aside the tithes that he owed. What did the Holy One, blessed be He, do? He put into the man a wandering spirit, and he took his staff and began to break the jugs. His household member rebuked him. What did he do to him? He took the staff and broke his skull. He said to the dependent, "Instead of helping me, you rebuke me." He said to him, "Then give me a staff, and I'll break jugs too." He gave him a staff, and he went around breaking jugs, one by one, while the other broke them two by two. What made this happen? It was because [he collected his wine and oil,] without appropriately setting aside the tithes that he owed.

For R. Levi said, "There was the case of one who would appropriately set aside the tithes that he owed. He had a field, and the Holy One gave him the thought of turning half of it into a sown field, leaving the other half as an area for reservoirs of water. In a year of want, people set the price, announcing, "A seah of wheat is going for a sela, a

seah of water is going for three selas." He went and announced, "Who wants a seah of water?" And it yielded for him the same return as three seahs of wheat. Now what caused this [good fortune] for him? It was because he who would appropriately set aside the tithes that he owed. Therefore Moses admonishes Israel, saying to them, [*Year by year*] you will set aside a tithe [of all the produce of your seed, of everything that grows on the land. You will eat it in the presence of the LORD your God in the place which he will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God] (Deut. 14:22).

X:IV

She is not afraid of snow for her household, for all her household are clothed in scarlet (Prov. 31:21): Hezekiah said, "The judgment meted out to the wicked is to spend twelve months in Gehenna. For six months it is in the heat, and for six months in the cold. In the beginning the Holy One, blessed be He, puts an itch on them, and brings them into the hot part of Gehenna. [Getting relief from the itch through the heat,] they say, That is the Gehenna of the Holy One, blessed be He.' So then he brings them into the cold, and they say, 'This is the cold of the Holy One, blessed be He.' To begin with they say 'Ah,' but in the end, 'Oh.' And that is what David says: *He drew me up from the desolate pit, out of the miry bog, [and set my feet upon a rock making my steps secure]* (Ps. 40:2). What is the meaning of the words, *miry bog*? It is from a place in which [using the letters that occur in the cited words] people say, 'Ah, Oh.' And where do they finish out [the torment to] their souls? Judah b. Rabbi says, "In snow." That is in line with this verse of Scripture: *When the Almighty scattered kings there, snow fell on Zalmon* (Ps. 68:14). The snow is their place of darkness [a play on the word, see Mandelbaum, ad loc.]. But can one suppose that that is how it is for Israel? Scripture says, *She is not afraid of snow for her household, [for all her household are clothed in scarlet]* (Prov. 31:21). .. *for all her household are clothed in scarlet* (Prov. 31:21): that is in the rite of circumcision, including the rite of the cutting off of the foreskin, the rite of wearing show-fringes on the garments, and the rite of wearing phylacteries."

[If your brother, a lebrew man or a Hebrew woman, is sold to you, he will serve you six years, and in the seventh year you will let him go free from you. And when you let him go free from you, you will not let him go empty-handed;] you will furnish him liberally [out of your flock, out of your threshing floor, and out of your wine press, as the LORD your God has blessed you, you will give to him] (Deut. 14:12-14). You will give to him freely [and your heart will not be grudging when you give to him] (Deut. 14:10). You will open wide your hand.[to your brother, to the needy and to the poor in the land] (Deut. 14:11). Tithing, you will tithe (Deut. 14:22). Therefore Moses admonishes Israel, saying to them, [Year by year] you will set aside a tithe [of all the produce of your seed, of everything that grows on the land. You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God] (Deut. 14:22).

X:V

The earth lies polluted under its inhabitants, [for they have transgressed the Torahs, violated the statutes, broken the everlasting covenant] (Is. 24:5): Said R. Isaac, "If you imagine polluting it, it will pollute you. It will give you the spectacle of standing grain, but it will not then show you grain in sheaves. It will show you grain in sheaves, but it will not show you a threshing floor. It will show you the threshing floor, but it will not show you a pile of winnowed grain. Why so? Because *for they have transgressed the Torahs*. That is, two Torahs, the Torah in writing, and the Torah in memory. ... *violated the statutes*: they have violated the statute governing the requirement to set aside tithes. ... *broken the everlasting covenant*: they have violated the covenant made by the patriarchs." Therefore Moses admonishes Israel, saying to them, [*Year by year*] you will set aside a tithe [of all the produce of your seed, of everything that grows on the land. You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God] (Deut. 14:22).

X:VI

My son, keep your father's commandment, and do not forsake your mother's teaching (Prov. 6:20): Said R. Hunah, "The original patriarchs set aside both the priestly ration ["heave-offering"] and tithes. Abraham set aside the principal priestly ration ["great heave-offering"]: *I have raised my hands to God, the LORD* (Gen. 14:22). The word raising up refers only to the priestly ration ["heave-offering"] as it is said, *And you will raise up from it the priestly ration that belongs to the LORD* (Num. 18:26). Isaac set aside second tithe: *And Isaac sowed in that land and found in that same year a hundredfold* (Gen. 26:12)." [Explaining how the cited verse proves the matter,] said R. Abbah bar Kahana, "Is it not the case that a blessing falls not on a crop that is measured or weighed or countered? Why then did he measure the yield at all? It was so as to tithe the crop. That is in line with the statement of Scripture: *And the LORD blessed him* (Gen. 26:12)." Jacob set aside first tithe, in line with this verse of Scripture: *And of everything that You will give me, tithing, I will tithe it to You* (Gen. 28:22). A Samaritan asked R. Meir, saying to him, "Do you not maintain that Jacob was a truth-teller?" He said to him, "Indeed so, for it is written, *You give truthfulness to Jacob* (Micah 7:20)." He said to him, "And did he not say this: *And of all that You give me I will give the tenth to You?*" He said to him, "[Yes.] He separated the tribe of Levi as one of the ten." He said to him, "Then should he not have separated a tenth of the other two tribes?" He said to him, "You maintain that they were twelve tribes, but I say that they were fourteen, as it is said, *Ephraim and Manasseh even as Reuben and Simeon shall be Mine* (Gen. 48:5)." He said to him, "All the more so. You support my case. You add more flour, so I'll add more water." He said to him, "Do you not concede that there were four patriarchs?" He said to him, "Yes." He said to him, "Deduct the four firstborn of each of the patriarchs from the fourteen, for the firstborn is not tithed. Why? Because he is already holy, and what is already consecrated cannot serve to exempt what is consecrated [and that leaves ten, hence Levi was enough]." He said to him, "Happy is your nation on account of what is within it." [*My son, keep your father's commandment.*] ***and do not forsake your mother's teaching*** (Prov. 6:20): [Reading the consonants for mother with vowels that yield the word nation, we interpret.] [do not forsake] your nation's teaching.

That is in line with what David says: *My desire is to do Your will, O God, and Your Torah is in my intestines [in the great assembly I have proclaimed what is right]* (Ps. 40:8-9). Said R. Aha bar Ulla, "Is there such a thing as a Torah in the intestines? Is it not written, *I will write it on their heart* (Jer. 31:32)? But this is the sense of what David said, 'May a curse come upon me if anything will descend into my intestines before I have tithed it!' That is in line with this verse of Scripture [indicating the authorities responsible for tithing]: *Asmoth son of Diel was in charge of the king's stores; Jonathan son of Uzziah was in charge of the stores in the country, in the cities, in the villages, and in the fore tresses* (I Chr. 27:25)." Therefore Moses admonishes Israel, saying to them, [*Year by year*] *you will set aside a tithe [of all the produce of your seed, of everything that grows on the land. You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut. 14:22).

X:VII

If my land has cried out against me, and its furrows have wept together; [if I have eaten its yield without payment, and caused the death of its owners, let thorns grow instead of wheat, and foul weeds instead of barley] (Job 31:38-40). They said to Job, "Do you have any right to the land more than three cubits [of burial ground] when you die, that you say, *If my land has cried out against me?* Is it then yours?" R. Hiyyah the Elder said, "The matter may be compared to the case of someone who was selling a cloak in the market. Someone came by and saw it and said, 'It's mine.' He said to him, 'Put it on. If it fits, it's yours, and if not, it's not yours.' So said the Holy One, blessed be He, to Job, 'Am I not He concerning whom it is written, "*Do I not fill the heavens and the earth?*" (Jer. 23:24) And yet you say, "*If my land has cried out against me, and its furrows have wept together; if I have eaten its yield without payment, and caused the death of its owners, let thorns grow instead of wheat, and foul weeds instead of barley.*" Is it then yours? [Is it your property?]" And R. Simeon b. Halputa said, "The matter may be compared to the case of someone who was selling a slave-girl in the market. Someone came by and saw her and said, 'She's mine.' He said, to him, 'Rebuke her. If she pays attention to you, she's yours, and if not, she's not yours.' So said the Holy One, blessed be He, to Job, 'Am I not He concerning whom it is written, "... *who looks at the land and it trembles, touches the mountains and they smoke*" (Ps. 104:33). And yet you say, "*If my land has cried out against*

me, and its furrows have wept together; if I have eaten its yield without payment, and caused the death of its owners, let thorns grow instead of wheat, and foul weeds instead of barley" Is it then yours? [Is it your property?]" At that moment said Job before the Holy One, blessed be He, "LORD of the ages, I have not made that statement before you. But this is the language in which I made that statement: '*If my land has cried out against me, [and its furrows have wept together; if I have eaten its yield without payment, and caused the death of its owners, let thorns grow instead of wheat, and foul weeds instead of barley].'*']May I be cursed] if I have not appropriately removed the tithes owing from it. .. *and its furrows have wept together:* [May I be cursed] if I have planted it with mixed seeds. .. *if I have eaten its yield without payment:* this refers to second tithe, as it is written, *And you will hand over money and bind up the coins [and take the coins, instead of the produce set aside as second tithe, for use in Jerusalem]* (Deut. 14:25). ... *and caused the death of its owners:* this refers to the tithe set aside for the poor. *And if I have not done so, then let thorns grow instead of wheat, and foul weeds instead of barley. Here end the words of Job."* [Reverting to the verse *let thorns grow instead of wheat, and foul weeds instead of barley,*] R. Hoshaiiah taught, "The Torah has here taught you appropriate procedure. A field which produces thorns is good for sowing wheat, one that produces foul weeds is good for growing barley. What verse of Scripture indicates it? *let thorns grow instead of wheat, and foul weeds instead of barley.*" [.. *Here end the words of Job:*] From this point forward [in the book of Job] he goes on and prophesies a number of times, and yet you say, *Here end the words of Job?* But this is what Job said, "If I have not done [what I have said I did,] then let it be the case that *Here end the words [of Job].* And let me not have an opening to say before you, *I have removed what is holy from the household* (Deut, 26:13). Therefore Mosies admonishes Israel, saying to them, [*Year by year*] *you will set aside a tithe [of all the produce of your seed, of everything that grows on the land. You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut. 14:22).

X:VIII

To You, O Lord, belongs righteousness/generosity, but to us confusion of face, as at this day [to the men of Judah to the inhabitants of Jerusalem and to all Israel, those that are near and those that are far away, in all the lands to which You have driven them, because of the treachery which they have committed against You] (Daniel 9:7): Said R. Judah bar Ilai, "An idol passed through the sea with the Israelites. What verse of Scripture indicates it? *They will pass through the sea of distress [and the waves of the sea will be smitten, and all the depths of the Nile dried up]* (Zech. 10:11). The word for *distress* refers only to an idol, for it is written, *The molten thing was a distress in the gathering [of waters as in a heap]* (Is. 28:20)."

Said R. Yudan, "It is written, *And the house of Joseph, they too, went up to Beth EI, and the LORD was with them* (Judges 1:22). They were going to serve an idol, and yet you say, *And the LORD was with them!* [Now with reference to the verse, ***To You, O LORD, belongs righteousness/generosity, but to us confusion of face***], can there be a greater act of 'righteousness/generosity' than that? One has therefore to say that ***To You, O LORD, belongs righteousness/generosity, but to us confusion of face.***"

Said R. Judah bar Simon, "It is written, *Thus they carried off the things Micah had made and the priest he had acquired and attacked Laish, whose people were quiet and carefree* (Judges 18:27). .. *the things Micah had made* refers to an idol. *the priest he had acquired* refers to a priest who served idolatry. *and attacked Laish* that is Paneas [Mendelbaum]. *Whose people were quiet and carefree:* they were contented worshipping an idol, which brought them success. And yet you say, ... *were quiet and carefree?* Can there be a greater act of 'righteousness/generosity' than that? One has therefore to say that ***To You, O LORD, belongs righteousness/generosity, but to us confusion of face.***"

Said R. Samuel bar Nahman , "You find that on the day on which Haman attacked Israel, on that day the Israelites worshipped idols. And not only so, but they took [an offering] from him and offered it up to their idol. That is in line with this verse: *You took the food I had given you, the flour, the oil, and the honey, with which I had fed you, and set it before them as an offering of soothing odor and so it was* (Ez. 16:19)." What is the meaning of the word, *and so it was?* Said R. Judah, "It is in line with the expression, 'And so it was for the morrow.' [Reverting to

Samuel's statement,] "And nonetheless you did not hold back your mana from them! Can there be a greater act of 'righteousness/generosity than that? One has therefore to say that *To You, O LORD, belongs righteousness/generosity, but to us confusion of face.*"

Said R. Eleazar, "When Hananiah, Mishael, and Azariah came up out of the fiery furnace, they proclaimed this verse [*To You, O LORD, belongs righteousness/generosity, but to us confusion of face, as at this day to the men of Judah to the inhabitants of Jerusalem and to all Israel, those that are near and those that are far away, in all the lands to which You have driven them, because of the treachery which they have committed against You* (Daniel 9:7)]. You find that when Hananiah, Mishael, and Azariah came up out of the fiery furnace, all the kinds of the nations of the world gathered against them. This is in line with this verse: *The satraps, the prefects, the governors, and the king's ministers gathered together, seeing that these men, that the fire had no power over their bodies* (Dan. 3:27). And all the nations of the world said to them, 'You knew that your God had power to do all these miracles for you, and yet you caused Him to destroy His house and to send His children into exile. And all the nations of the world spit in their faces until they had made them a block of spit. And Hananiah, Mishal, and Azariah raised their faces upward and said, *To You, O LORD, belongs righteousness/generosity, but to us confusion of face, as at this day to the men of Judah to the inhabitants of Jerusalem and to all Israel. those that are near and those that are far away. in all the lands to which You have driven them. because of the treachery which they have committed against You* (Daniel 9:7)."

Said R. Joshua bar Nehemiah, "*To You. O LORD. belongs righteousness/generosity* refers to the acceptance of God's judgment [stated by the three]: For we have angered you so much, but you have been patient with us ."

It was taught on Tannaite authority in the name of R. Nehemiah, "Under ordinary conditions if someone has a field. he gives it out for sharecropping on terms of half. or a third. or a fourth of the crop. But the Holy One, blessed be He, is not that way. The Holy One, who brings the winds and produces clouds and brings down rain and makes dew fructify the field and nurtures the seeds and fattens the produce has asked us to separate only one out of ten portions of the crop. Therefore Moses admonishes Israel, saying to them, [*Year by year*] *you will set aside a tithe [of all the produce of your seed. of everything that grows on the land. You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut. 14:22).

X:IX

***What is written just prior to this matter [that is, before the base-verse, [Year by year] you will set aside a tithe [of all the produce of your seed. of everything that grows on the land. You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil. and the firstborn of your cattle and sheep. so that for all time you may learn to fear the LORD your God]* (Dcut. 14:22)]? *You will not eat anything that dies of itself; you may give it to the alien who is within your towns, that he may eat it. or you may sell it to a foreigner; for you are a people holy to the LORD your God. You will not boil a kid in its mother's milk* (Deut. 14:21): R. Azariah and R. Jonathan b. Haggai and R. Isaac bar Merion in the name of R. Yose bar Haninah said, "[The juxtaposition of the two topics indicates that] one who eats his produce prior to their being properly tithed is like one who eats meat that has died of itself or that has been torn. What scriptural evidence supports that statement? *You will not eat anything that dies of itself.*" R. Abba bar Huna in the name of Rab: "He who eats his produce prior to their being properly tithed as to the removal of the tithe that is owing to the poor is liable to the death penalty."**

Said R. Isaac, "In three passages in scripture it is written, *You will not boil a kid in its mother's milk*. One statement serves to state the rule on its own, the second states the rule for purposes of Torah-study, and the third states it for the purposes of joining it to the issue of tithing. As to the original statement, what is written in that context? *You will bring the choicest first fruits of your soil to the house of the LORD your God. You will not boil a kid in its mother's milk* (Ex. 23: 19). And thereafter: *And now I send an angel before you to guard you on your way and to bring you to the place I have prepared* (Ex. 23:20). As to the matter of Torah-study: *You will bring the choicest*

first fruits of your soil to the house of the LORD your God. You will not boil a kid in its mother's milk (Ex. 34:26). Thereafter: *The LORD said to Moses, Write these words down, because the covenant I make with you and with Israel is in these words* (Ex. 34:27). Said the Holy One, blessed be He, to him, 'Moses, when the sandal is on your foot, crush the thorn' [so Mandelbaum]. [A further version has it that the angels wanted to receive the Torah for themselves. God told them that they were not fit to receive the Torah, because they ate milk and meat when they visited Abraham. Therefore the verse about not seething the kid in its mother's milk is juxtaposed to the verse about writing down the words of the Torah (Mandelbaum, ad loc.)]. After writing down the verse, *You will not boil a kid in its mother's milk* (Ex. 34:26), write the verse, *The Lord said to Moses, Write these words down, because the covenant I make with you and with Israel is in these words* (Ex. 34:27). As to the matter of tithing, *[Year by year] you will set aside a tithe of all the produce of your seed, of everything that grows on the land. You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God*] (Deut. 14:22)], and then it is written, *You will not eat anything that dies of itself; you may give it to the alien who is within your towns, that he may eat it, or you may sell it to a foreigner; for you are a people holy to the LORD your God. You will not boil a kid in its mother's milk* (Deut. 14:21): Said the Holy One, blessed be He, 'Do not cause Me to make the kernels ripen while they are still in their pods [Hebrew: their mother's wombs]. For if you do not properly produce your tithes, I will send a certain east wind, which will blight them.' That is in line with this verse: *The grain will thus be blasted before it is ripe* (2 Kgs. 19:26)."

X:X

[Year by year] you will set aside a tithe [of all the produce of your seed, of everything that grows on the land. You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God] (Deut. 14:22): [the duplication of the verb, yielding tithing, you will tithe] allows for the play on words utilizing the same letters, for one instance, *tithing, you will tithe* - so that you will not lose out. .. *tithing, you will tithe* - so that you will get rich. Said the Holy One, blessed be He, "Give a tithe of what is mine, and I will enrich what is yours."

[Year by year you will set aside a tithe] of all [the produce of your seed, of everything that grows on the land. You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God] (Deut, 14:22): Said R. Abba bar Kahana, **"Scripture thereby gives an indication that people in trade and in commerce overseas should set aside a tenth of their gain for those who labor in the Torah."**

[Year by year you will set aside a tithe of all] the produce of your seed, of everything that grows on the land. [You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God] (Deut. 14:22): If [by tithing] you attain merit, in the end you will go forth to sow seed in your field, and if not, the one who goes forth into the field will make war on you. And who is that? It is the wicked Esau, concerning whom it is written, *A hunter, a man of the field* (Gen. 25:27).

Another interpretation of the clause, *[Year by year you will set aside a tithe of all] the produce of your seed, of everything that grows on the land. [You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut, 14:22): If [by tithing] you attain merit, in the end you will go forth to your field and see that the world needs rain and pray and be answered. But if not, in the end the (enemies of) Israel will go forth to bury their children in the field.

[Year by year [you will set aside a tithe of all] the produce of your seed, of everything that grows on the land. [You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the

tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God] (Deut. 14:22): People may not set aside tithe from the produce of one year to cover that of another year," the words of R. Aqiba. *[Year by year [you will set aside a tithe of all] the produce of your seed, of everything that grows on the land. [You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut. 14:22). If [by tithing] you attain merit, it is your grain, and if not, [the grain not having been tithed,] it is My grain. That is in line with this verse: *And I will take My grain in its due season* (Hos. 2:11). *[Year by year [you will set aside a tithe of all] the produce of your seed, of everything that grows on the land. [You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut. 14:22). If [by tithing] you attain merit, it is your new wine, and if not, it is Mine. That is in line with this verse: *And My new wine in its due time* (Hos. 2:11).

Said R. Simeon b. Laqish, "Said the Holy One, blessed be He, 'I have instructed you to separate your tithes from the choicest of the harvest. How so? If a son of a Levite comes to you, if you have given him from the choicest of the crop, so I have what to give you out of the choicest: *May the LORD open to you his good treasury* (Deut. 28:12). But if you have given to him out of the dessicated portions of the crop or from the inferior part, so I have what to give you out of the dessicated or inferior parts of the crop: *The LORD will send the rain of your land as power and dust* (Deut. 28:24). \

[At the end of every third year you will bring out all the tithe of your produce for that year and leave it in your settlements] so that the Levites, who have no holding or patrimony among you, and the aliens, [orphans, and widows in your settlements] may come [and eat their fill. If you do this, the LORD your God will bless you in everything to which you set your hand] (Deut. 14:28-29): Said R. Luliani of Rome in the name of R. Judah bar Simon, "Said the Holy One, blessed be He, 'As for you, you are responsible for four categories of dependents of your household, and as for Me, I am responsible for four such categories. You are responsible for four categories of household dependents, your son, your daughter, your slave-boy, and your slave-girl, and I am responsible for four categories, the Levites, the stranger, the orphan, and the widow, and all of them are included in a single verse of Scripture. That verse is as follows: *You will rejoice in your festival [of Tabernacles], you, your son, your daughter, your slave-boy and your slave-girl, the Levite, the stranger, the orphan, and the widow who are in your midst* (Deut. 16:14).' Said the Holy One, blessed be He, 'I have instructed you to give joy to Mine and to yours on the festival days that I have assigned to you. If you do so, I for my part will give joy to both yours as well as Mine. To both these and those I will give joy in the chosen house: *These I will bring to My holy mountain and make them joyful in My house of prayer; their burnt-offerings and their sacrifices will be accepted on My altar, for My house will be called a house of prayer for all peoples* (Isaiah 56:7).

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

Revelation 2:1-7

Rabbi Dr. Eliyahu ben Abraham & Hakham Dr. Yosef ben Haggai's Rendition

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

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

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

weary.

4 **But I have [something] against you, because you have left your first love.**⁴⁹

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

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

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

Questions for Discussion

1. From all the readings for this Shabbat, which one touched your heart and your imagination?
2. Taking all together the readings for the Eight Days of Unleavened Bread what is the general Prophecy that we prophecy by celebrating this most wonderful festival?

Blessing After Torah Study

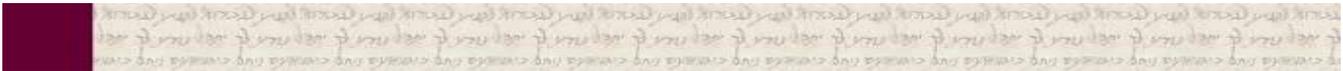
Barúch Atáh Adonai, Elohénu MeléCh HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.

Barúch Atáh Adonái, Notén HaToráh. Amen!

Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.

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

“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”



Saturday Evening April 30, 2016 Evening: Counting of the Omer Day 8 (After Habdala)

Then read the following:

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

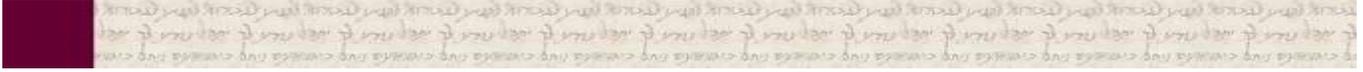
Ephesians 2.1-3 And you (Gentiles) were dead in trespasses and sins, in which you once walked⁵⁰ according to

⁴⁹ See above Rashi's commentary on Shemot (Exodus) 12:39 for an explanation on the nature of this "first love." See also the statement of Israel in Shemot (Exodus) 24:7 "Everything that the LORD has said we will do and we will hear." That is, "we will obey and then hear the reason for the commandment." This is full EMUNAH! See also Luke 7:6-9.

⁵⁰ περιπατέω - *peripateō* means to walk about. This has the connotations of either keeping or violating halakhic mishpatim. The reference to Gentiles means that they were without any halakhic observance. The lack of halakhic observance renders one dead to G-d. It is not "sin" that renders one "dead to G-d." The absence of positive, constructive Halakhot renders us "dead to G-d."

B'resheet Rabbah VIII:4 R. Berekiah said: When the Holy One, blessed be He, came to create Adam, He saw righteous/generous and wicked arising from him. Said He: If I create him, wicked men will spring from him; if I do not create him, how are the righteous/generous to spring from him? 'What then did the LORD do? He removed the way of the wicked out of His sight and associated the quality of mercy with

the course of this worldly system, according to the ruler⁵¹ of the power⁵² of the air,⁵³ the spirit that now works in the sons⁵⁴ of disobedience; and we all behaved according to the passions of our Yetser HaRa, following the desires of the body and of the thoughts,⁵⁵ and were by nature the children of wrath, like everyone else.⁵⁶



Sunday Evening May 01, 2016 Evening: Counting of the Omer Day 9

Then read the following:

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

But God, who is abounding in mercy⁵⁷, because His great love, with which He loved us (the Jewish people) even when we were dead in sins has made us alive⁵⁸ together with Messiah, now it is by God's loving-kindness that you have been made whole (saved), by becoming Jewish. And has joined us together and made

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

⁵¹ ἄρχοντα from ἄρχων – *archon* is the chief “ruler” of the “heavenlies.” The positive view of this personality is *archōn* of the Jews as the Chief/Nasi/Prince of the Jewish Sanhedrin. Here we must also state that there are those positive forces which drive the Cosmos which are opposed to the present (2:1-3) fallen powers, which promote Torah observance and G-dly lifestyles. The subject of our pericope is a negative power operating in opposition to God and Torah observant Jewish Orthodoxy. These “powers” are those powers, which fell/rebbed because God created man with the capacity for good and evil.

⁵² ἐξουσία – *exousia* is usually translated as authority. We have left the translation as “power” minimizing the aspect of authority and relating the idea more with the notion of jurisdiction. In other words, the power (authority) is a limited jurisdictional sphere. cf. Strong's 1849 (4c1a) We need to further state that all power/authority operates by the principle of delegation. Therefore, the power available to the “power/authority of the “air” is only delegated by ourselves to that power. However, when we understand that the only true Authority is G-d and His agents we can quickly realize that the power of the air only operates by delegated power of authority. Hence, the temptation of Messiah, where the tempter said, “bow down before me/submit yourself to me” etc.

⁵³ **air** – the space immediately above the surface of the earth. However, the idea of “air” is the realm or sphere of limited operation. This “spirit/wind/air” can only operate within a limited space or sphere. As such, that sphere is subordinate to the heavenly spheres dominating and governing the cosmos. Here we are speaking of the spheres, which insure Torah observance. Not only is the sphere of our pericope, i.e. satan limited he is extremely restricted.

⁵⁴ Translations tend to translate **υἱός** – *huios* as “children” without intending gender. We have left the translation masculine in gender because the context relates to halakhic observance. This is not to say that women are sinless and not capable of sin. Our reason is to demonstrate that the “spirit of disobedience” working in sons is directly related to halakhah, the dominate portion of which relate to men.

⁵⁵ **διάνοια** – *dianoia* is used as the antithesis of Binah G-dly understanding.

⁵⁶ What is it that sets the Jewish people apart and frees them from the wrath of G-d? The Torah is the liberating force, which sets Jew and Gentile free from the bondage of sin and death. Therefore, Torah observance is the salvation of the Jewish and Gentile people.

⁵⁷ cf. Shemot (Ex) 34:6-7

⁵⁸ Joining to the Mesorah of Messiah makes us alive. Contrary to Christian doctrine, the Oral Torah makes one alive. Joining Messiah is a conjoining of the Jewish people with the Oral Torah, which infuses life. In the same manner, when the Gentiles accept the Mesorah of Messiah he is infused with the Life of the Torah.

us capable of sitting together **in the heavenlies**⁵⁹ in union with Yeshua HaMashiach. He did this so that in the ages to come⁶⁰ He might demonstrate the wealth of splendor of His loving-kindness, which He graciously expressed to us through Yeshua HaMashiach.

Monday Evening May 02, 2016
Evening: Counting of the Omer Day 10

Then read the following:

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

Ephesians 2:8-10 It is by God's loving-kindness that you (Gentiles) are brought to wholeness by becoming faithfully obedient Jews, this is not by your own merit but a gift of God.⁶¹ You are not made whole by human attempts to please God,⁶² so that anyone can boast. For we (Jews) are His (God's) workmanship, created in union with Yeshua HaMashiach for a life of good works, according to the halakhot (Laws) of the Torah, which God has prepared beforehand that we⁶³ (Jews and Gentiles) should walk (halakh)⁶⁴ in them.

Tuesday Evening May 03, 2016
Evening: Counting of the Omer Day 11

Then read the following:

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

Ephesians 2:11-12 Therefore remember, at that time you, were Gentiles by birth, who are called uncircumcision by those who are called circumcision, which refers to what Royal men do to their bodies;⁶⁵

⁵⁹ Cf. Brannon, M. J. (2011). *The Heavenlies in Ephesians, A Lexical, Exegetical and Conceptual Analysis*. New York, New York: T&T Clark International.

⁶⁰ αἰῶνες plural "ages" implies the Y'mot HaMashiach, "the days of Messiah" and the Olam HaBa, the "world to come."

⁶¹ The "gift" of G-d (המתת אלהים - Mattat Elohim), which brings the Jew and Gentile is the Torah/Oral and Written. The Torah is referred to as the (תורה המתת) Mattan Torah – the gift of Torah.

⁶² We have translated ἔργων from ἔργον – *ergon* "works" as human attempts at pleasing G-d. These ἔργον are not qualified with either good or bad. However, the text clearly states that these ἔργον are not sufficient to please G-d. We will see that we must have ἔργοις ἀγαθοῖς "good works" before any ἔργων can be considered to be of value before G-d.

⁶³ We here should be understood as the Jewish people. However, when the Gentile becomes Jewish the "we" is extended to them. Therefore, "we" (collectively) live by the mandates of the Torah.

⁶⁴ Halakhah, then, is the "way" a Jew is directed to behave in every aspect of life, encompassing civil, criminal, and religious law. In actual fact, Halakhah is used more as a synonym for the Oral Law (*Torah Shebal Peh*). Halakhah includes three subdivisions: Geziera, Takkanah, and Minhag (see entries for each of these terms for more information).

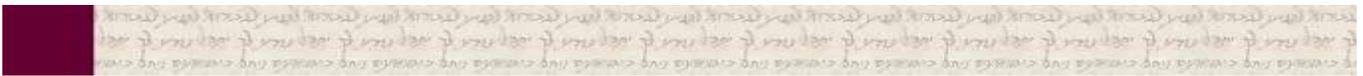
⁶⁵ The usual translation "made in the flesh by hands" seems to imply certain negativity. The translation "what **Royal men do to their bodies**" shows spiritual conduct. The allegorical meaning is that "circumcision" is a picture of control over the appetites of the "flesh." This allegorical phrase also refers to the control of the sexual appetite bringing the sexual union into spiritual connection with G-d. "Circumcision" is also an allegorical phrase with the intended meaning of being "Torah Observant." This allegorical thought shows that the

and that at one time you were without Messiah, being aliens⁶⁶ from the legal administration of Jewish life,⁶⁷ and strangers⁶⁸ from the covenants of the promise,⁶⁹ having no hope, and without God and in union with the worldly system.

**Wednesday Morning May 04, 2016
Yom HaShoah – Holocaust Day**

**Light one Memorial (24 hr.) Candle at home
Light six candles at the Esnoga**

And the normal weekday service is recited, saying Kadish for the dead at the end of the service in honor of those who perished in the Holocaust.



**Wednesday Evening May 04, 2016
Evening: Counting of the Omer Day 12**

Then read the following:

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

Ephesians 2:13-16 But you (Gentiles) who were far away are now brought close by your union with Yeshua HaMashiach, his life of peace bringing us into unity by breaking down the middle wall of partition⁷⁰ which

Torah is the “*modus operandi*” for controlling the Yetser HaRa, the “evil inclination.” Therefore, we should not look at “circumcision” as a negative statement. Furthermore, we should now understand that circumcision is indicative of full conversion to Judaism, not some convoluted version of Christianity. Consequently the notion of “uncircumcision” means those who do not have a covenantal relationship with G-d and secondly, those who have not turned to the Torah as a means of controlling the “flesh”/Yetser HaRa.

⁶⁶ It is noteworthy to mention that the “alien” mind is in direct opposition against the Torah, as a way of life. And this is the mission of two-thirds of the shedim / fallen angels. Therefore, the darkened mind refers to those Gentiles who are either simply ignorant of the Torah as a way of life. And, those who are vehemently opposed to it because of their “**unyielding obstinacy of mind.**”

To be “alien” is to be morally bereft of all sensible mores. The depth of this statement is only understood from a Hebraic mindset. To be **קָרָה** “cut off” means completely estranged from G-d’s presence and protection. Those who were “cut off” while traveling through the wilderness were subjected to every evil influence, without G-d’s protection or chesed/grace. Therefore, this is a crime of excommunication by Divine Decree. cf. Eph. 4:18 below

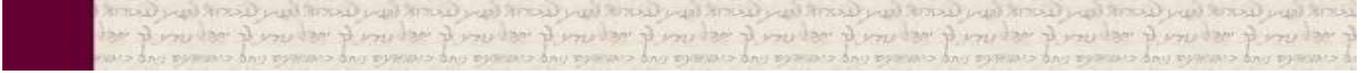
⁶⁷ cf. Strong’s G4174 #1 (TDNT 6:516)

⁶⁸ ξένος from ξένος means a stranger who is permitted within the country but has not rights except what he might have agreed to as a treaty, per se. Here we see that idea of the Ger HaSha’ar (Stranger of the Gate). It would appear that the School of Shammai allowed the Gentiles to become “strangers of the gate” but would not allow the Gentile full conversion. Yeshua, a representative from the House of Hillel rescinded these dogmas allowing the Gentile the ability to become a full proselyte.

⁶⁹ Many Christian authors stumble over this phrase trying to understand the plurality of “covenants.” They fail to realize that the “covenants” are plural because the Covenant is ever changing. While they have been established on firm foundations we must realize that G-d has repeatedly updated the covenant on many occasions. However, the Gentile was never able to join in the benefits of the covenant/s because he was estranged from G-d “**ἄθεοι**” and subordinate to the worldly system.

⁷⁰ The middle wall is not the Soreg of the Temple. This “wall of partition” is the dogma of Shammai separating the Jewish people from the Gentile as noted above. The “Soreg” is a wall in the Temple courtyard, which marked the boundaries of the Court of the Gentiles. This is NOT Hakham Shaul’s reference. This breaking down of the “middle wall” is a reference to the Messianic title “Peretz.” The word **paretz**, wherever used, signifies the breaching of a fence and passing through, just as: *I will break down (‘p’rotz’) the fence thereof;* (Isaiah 5:5) *Why have You broken down (‘paratzta’) her fences?* (Psalms 80:13) And in the language of the Rabbis: “**Pirtzah** (a breach in a wall) calls forth to the thief.” (Sotah 26a) Indeed, the Sacred Language (Hebrew is called “the sacred” language.) uses the term **p’rotz** when referring to anything that oversteps its boundary: *And you with break-forth (‘upharatzta’) to the west, and to the east; And the man broke forth*

stood between us. This was accomplished by abolishing the enactments contained in (Shammaite) ordinances (dogma)⁷¹, that he might establish one new body⁷² in himself, by the cross, having broken down conflict between the Jewish people and the Gentiles.



Thursday Evening May 05, 2016
Evening: Counting of the Omer Day 13

Then read the following:

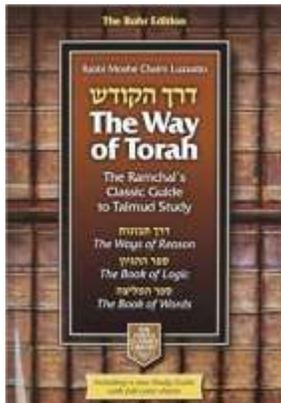
Day of the Omer	Ministry	Date	Ephesians	Attributes
13	Chazan/Parnas #3	Nisan 28	2:17-18	Justice expressed/balanced with honesty/truth

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

We wish you and yours a most wonderful Yomim Tobim, filled with nachas and inspiration. May the radiance and meaning of Pesach gladden your heart and uplift your soul. And may we all together with our most noble and beloved Jewish brothers and sisters and all Torah Scholars celebrate Pesach together in Jerusalem next year! Amen ve amen!

Hag Kasher VeSameach!

Hakham Dr. Yosef ben Haggai
Rabbi Dr. Hillel ben David
Rabbi Dr. Eliyahu ben Abraham



CLASSES:

The Way of Torah: The Ramchal's Classic Guide to Torah Study

Starts: Monday Evening Central Time

May 09, 2016

(*'vayiphrotz'*) exceedingly.

⁷¹ These δόγματα are a reference to the eighteen edicts (middot) of Shammai which separated the Jewish people from the Gentiles by deeming the Gentile “unclean.” cf. Acts 10:28. See Falk, H. (2003). *Jesus the Pharisee, A new Look at the Jewishness of Jesus*. Wipf and Stock Publishers.

⁷² The “New Body” is a conjoining of Jews and Gentiles who have converted to Judaism under the authority of Yeshua HaMashiach.