

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 years Lectionary Readings	Second Year of the Triennial Reading Cycle
Nisan 05, 5777 – Mar 31/Apr 01, 2017	Second Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.

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 Tsurriel 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
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 Brad Gaskill and beloved wife Cynthia Gaskill
His Excellency Adon Marvin Hyde
His Excellency Adon Scott Allen
Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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

Also a great thank you and great blessings be upon all who send comments to the list about the contents and

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

We pray for Her Excellency Giberet Hannah bat Noach, the cousin of Adon Aviner ben Abraham, who is battling a tumor in her brain area. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Hannah bat Noach and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for His Excellency Mr. Terry ben Noach, the uncle of HE Giberet Zahavah bat Sarah who is gravely ill. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the sick person HE Mr. Terry ben Noach, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

We also pray for the mother of H.E. Giberet Zahavah bat Sarah, Mrs. Peggy Johnston, who is very sick. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Mrs. Pearl Stoppel and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with un-systemic mastocytosis. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

Shabbat: "VaYifen" – "And turned"

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

Blessings Before Torah Study

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

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

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

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

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

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

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

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

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

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

together. Amen!

Contents of the Torah Seder

- Moses Returns to the Camp – Exodus 32:15-20
- Moses Asks Aaron – Exodus 32:21
- Aaron's Explanation – Exodus 32:22-24
- Moses Challenge to the People – Exodus 32:25-28
- Moses Ascends the Mountain a Second Time = Exodus 32:29-35
- The Contrition of the People – Exodus 33:1-6
- Moses and his Tent of Meeting – Exodus 33:7-11
- Moses Prayer And the Second Tables – Exodus 33:12 – 34:4
- The Revelation of G-d's Nature in the Thirteen Attributes of Mercy – Exodus 34:5-7
- Moses' Prayer – Exodus 34:8-9
- The Renewal and Conditions of the Covenant – Exodus 34:10-26

Reading Assignment:

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

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

Published by: Moznaim Publishing Corp. (New York, 1991)

Vol. 10 – "Sin and Reconciliation" pp. 50-150

Rashi & Targum Pseudo Jonathan for: Shemot (Exod.) 32:15 – 34:26

RASHI	TARGUM PSEUDO JONATHAN
15. Now Moses turned and went down from the mountain [bearing] the two tablets of the testimony in his hand, tablets inscribed from both their sides; on one side and on the other side they were inscribed.	15. And Mosheh turned, and went down from the mount, and the two tables of the testimony were in his hands, inscribed on their two sides, here and there were they inscribed.
16. Now the tablets were God's work, and the inscription was God's inscription, engraved on the tablets.	16. And the tables were the work of the LORD, and the writing was the LORD's writing, inscribed and manifested upon the tables.
17. When Joshua heard the voice of the people in their shouting, he said to Moses: "There is a voice of battle in the camp!"	17. And Jehoshua heard the voice of the people exulting with joy before the calf. [JERUSALEM. Doing evil.] And he said to Mosheh, There is the voice of battle in the camp.
18. But [Moses] said: "[It is] neither a voice shouting victory, nor a voice shouting defeat; a voice of blasphemy I hear."	18. But he said, It is not the voice of the strong, who are victorious in battle, nor the voice of the weak, who are overcome by their adversaries in the fight; but the voice of them who serve with strange service, and who make merriment before it, that I hear. [JERUSALEM. The voice of them who praise in strange

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	service.]
<p>19. Now it came to pass when he drew closer to the camp and saw the calf and the dances, that Moses' anger was kindled, and he flung the tablets from his hands, shattering them at the foot of the mountain.</p>	<p>19. And it was when Mosheh came near the camp, and saw the calf, and the instruments of music in the hands of the wicked, who were dancing and bowing before it, and Satan among them dancing and leaping before the people, the wrath of Mosheh was suddenly kindled, and he cast the tables from his hands, and brake them at the foot of the mountain;- the holy writing that was on them, however, flew, and was carried away into the air of the heavens;- and he cried, and said, Woe upon the people who heard at Sinai from the mouth of the Holy One, You will not make to yourself an image, or figure, or any likeness,- and yet, at the end of forty days, make a useless molten calf!</p>
<p>20. Then he took the calf they had made, burned it in fire, ground it to fine powder, scattered [it] upon the surface of the water, and gave [it to] the children of Israel to drink.</p>	<p>20. And he took the calf which they had made, and burned it in fire, and bruised it into powder, and cast (it) upon the face of the water of the stream, and made the sons of Israel drink; and whoever had given thereto any trinket of gold, the sign of it came forth upon his nostrils.</p>
<p>21. Moses said to Aaron: "What did this people do to you that you brought [such] a grave sin upon them?"</p>	<p>21. And Mosheh said unto Aharon, What did this people to you, that you have brought upon them a great sin?</p>
<p>22. Aaron replied: "Let not my lord's anger grow hot! You know the people, that they are disposed toward evil.</p>	<p>22. And Aharon said, Let not my LORD's anger be strong: you know the people, that they are the children of the Just; but evil concupiscence has made them to err:</p>
<p>23. They said to me, 'Make us gods who will go before us, because this man Moses, who brought us up from the land of Egypt we do not know what has become of him.'</p>	<p>23. and they said to me, Make us gods that may go before us; for this Mosheh, the man who brought us up from the land of Mizraim, is consumed in the mountain, by the flaming fire from before the LORD, and we know not what has been done to him in his end.</p>
<p>24. I said to them, 'Who has gold?' So they took it [the gold] off and gave it to me; I threw it into the fire and out came this calf."</p>	<p>24. And I said to them, Whoever has gold, let him deliver and give it to me; and I cast it into the fire, and Satan entered into it, and there came out of it the similitude of this calf!</p>
<p>25. And Moses saw the people, that they were exposed, for Aaron had exposed them to be disgraced before their adversaries.</p>	<p>25. And Mosheh saw that the people were naked; for they had been stripped by the hand of Aharon of the holy crown which was upon their head, inscribed and beautified with the great and glorious Name; and that their evil report would go forth among the nations of the earth, and they would get to them an evil name unto their generations. [JERUSALEM. And Mosheh saw the people that they were uncovered; for they had been stripped of the golden crown which was upon their head, whereon the Name had been engraved and set forth, at Mount Horeb.]</p>
<p>26. So Moses stood in the gate of the camp and said: "Whoever is for the Lord, [let him come] to me!" And all the sons of Levi gathered around him.</p>	<p>26. And Mosheh stood in the Sanhedrin gate of the camp, and said, Who fears the LORD, let him come to me. And there gathered to him all the sons of Levi.</p>
<p>27. He said to them: "So said the Lord, the God of Israel: Let every man place his sword upon his thigh</p>	<p>27. And he said to them, Thus said the LORD, the God of Israel, Whosoever has sacrificed to the idols of the</p>

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<p>and pass back and forth from one gate to the other in the camp, and let every man kill his brother, every man his friend, every man his kinsman.' "</p>	<p>Gentiles, let him be slain with the sword. And now, go, pass through from the gate of the sanhedrin to the gate of the house of judgment, in the camp, and with prayer before the LORD that He will forgive you this sin, take vengeance upon the wicked workers of strange worship and slay, even a man his brother, and a man his companion, and a man his neighbour.</p>
<p>28. The sons of Levi did according to Moses' word; on that day some three thousand men fell from among the people.</p>	<p>28. And the sons of Levi did according to the word of Mosheh; and of the people who had the mark in their nostrils there fell that day by the slaughter of the sword about the number of three thousand men.</p>
<p>29. And Moses said: "Initiate yourselves today for the Lord for each man with his son and with his brother so that He may bestow a blessing upon you this day."</p>	<p>29. And Mosheh said, Offer your oblation for the shedding of the blood that is upon your hands, and make atonement for yourselves before the LORD, because you have smitten a man his son or his brother, and that you may bring a blessing upon you this day.</p>
<p>30. It came to pass on the next day that Moses said to the people: "You have committed a grave sin. And now I will go up to the Lord; perhaps I will obtain atonement for your sin."</p>	<p>30. And it came to pass on the day following, that Mosheh said to the people, You have sinned a great sin; but now I will go up and will pray before the LORD, if haply I may obtain forgiveness of your sin.</p>
<p>31. And Moses returned to the Lord and said: "Please! This people has committed a grave sin. They have made themselves a god of gold.</p>	<p>31. And Mosheh returned, and prayed before the LORD, and said, I supplicate of You, You LORD of all the world, before whom the darkness is as the light! Now have this people sinned a great sin, and have made to them gods of gold;</p>
<p>32. And now, if You forgive their sin But if not, erase me now from Your book, which You have written."</p>	<p>32. but now, if You will forgive their sin, forgive; but if not, blot me, I pray, from the book of the just, in the midst of which You hast written my name.</p>
<p>33. And the Lord said to Moses: "Whoever has sinned against Me, him I will erase from My book!"</p>	<p>33. And the LORD said to Mosheh, It is not right that I should blot out your name; but whosoever sins before Me, him will I blot from My book.</p>
<p>34. And now go, lead the people to [the place] of which I have spoken to you. Behold My angel will go before you. But on the day I make an accounting [of sins upon them], I will bring their sin to account against them."</p>	<p>34. But now, go lead the people to the place of which I have told you; behold, My angel will proceed before you; but in the day of My visitation I will visit upon them their sin.</p>
<p>35. Then the Lord struck the people with a plague, because they had made the calf that Aaron had made.</p>	<p>36. And the Word of the LORD plagued the people, because they had bowed themselves to the calf that Aharon had made.</p>
<p>1. The Lord spoke to Moses: "Go, ascend from here, you and the people you have brought up from the land of Egypt, to the land that I swore to Abraham, Isaac, and Jacob, saying: 'I will give it to your descendants.'</p>	<p>1. And the LORD spoke with Mosheh, Go, remove yourself hence, lest My anger grow hot against the people, and I consume them. Therefore proceed you, and the people whom you did bring up out of the land of Mizraim, (to that land) which I have covenanted unto Abraham, to Izhak, and to Jakob, saying, Unto your sons will I give it.</p>
<p>2. I will send an angel before you, and I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivvites, and the Jebusites</p>	<p>2. And I will appoint before you an angel, and by his hand will cast out the Kenaanaee, Amoraee, Hittae, and Pherizae, Hivvae, and Jebusae;</p>
<p>3. to a land flowing with milk and honey; because I will</p>	<p>3. to the land producing milk and honey. For the</p>

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not go up in your midst since you are a stiff necked people, lest I destroy you on the way."	Shekinah of My Glory cannot go up among you, nor My Majesty dwell in the habitation of their camp, because you are a hard-necked people, lest I destroy you in the way.
4. [When] the people heard this bad news, they mourned, and no one put on his finery.	4. And the people heard this evil word, and mourned; and no man put on his accustomed ornaments, which had been given them at Mount Sinai, and on which was inscribed and set forth the great and holy Name.
5. And the Lord said to Moses: "Say to the children of Israel: 'You are a stiff necked people; if I go up into your midst for one moment, I will destroy you; but now, leave off your finery, and I will know what to do to you.'"	5. And the LORD said to Mosheh, Speak to the sons of Israel, You are a hard-necked people: were the glory of My Shekinah to go up with you, in one little hour I should destroy you. And now put off your accustomed ornaments from yourselves, that it may be manifest before Me what I may do to you.
6. So the children of Israel divested themselves of their finery from Mount Horeb.	6. And the sons of Israel were deprived of their usual adornments, on which was written and set forth the great Name; and which had been given them, a gift from Mount Horeb.
7. And Moses took the tent and pitched it for himself outside the camp, distancing [it] from the camp, and he called it the tent of meeting , and it would be that anyone seeking the Lord would go out to the tent of meeting, which was outside the camp.	7. And Mosheh took and hid them in his tabernacle of instruction. But the tabernacle he took away from thence, and spread it without the camp, and removed it from the camp of the people to the distance of two thousand cubits; and it was called the Tabernacle of the House of Instruction : and it was that when any one turned by repentance with a true heart before the LORD, he went forth to the Tabernacle of the House of Instruction that was without the camp, to confess and pray for the pardon of his sins; and praying he was forgiven.
8. And it would be that when Moses would go out to the tent, all the people would rise and stand, each one at the entrance of his tent, and they would gaze after Moses until he went into the tent.	8. And it was when Mosheh passed forth from the camp to go to the tabernacle that all the wicked people arose, and stood, every man at the door of his tent, and looked with the evil eye after Mosheh, when he entered the tabernacle.
9. And it would be that when Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent, and He would speak with Moses.	9. And it came to pass when Mosheh had gone into the tabernacle, the column of the glorious Cloud descended and stood at the door of the tabernacle; and the Word of the LORD spoke with Mosheh.
10. When all the people would see the pillar of cloud standing at the entrance of the tent, all the people would rise and prostrate themselves, each one at the entrance of his tent.	10. And all the people beheld the column of the Cloud standing at the door of the tabernacle, and the whole people at once rose up and worshipped towards the tabernacle, standing every man at the door of his tent.
11. Then the Lord would speak to Moses face to face, as a man would speak to his companion, and he would return to the camp, but his attendant, Joshua, the son of Nun, a lad, would not depart from the tent.	11. And the LORD spoke with Mosheh word for word,- the voice of the word was heard, but the Majesty of the Presence was not seen,- in the way that a man converses with his companion : and after the speaking voice had ascended, he returned to the camp, and delivered the word to the congregation of Israel. But his minister, Jehoshua bar Nun, a young man, removed not from the tabernacle. [JERUSALEM. But his minister, Jehoshua bar Nun, a

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	young man, passed not from within the tabernacle.]
12. Moses said to the Lord: "Look, You say to me: 'Bring this people up!' But You have not informed me whom You will send with me. And You said: 'I have known you by name and you have also found favor in My eyes.'	12. And Mosheh said before the LORD, Lo, what have You said to me, Take this people up? but You have not made me to know whom You will send with me. By Your Word You have said, I have ordained you with a goodly name, and you have found favour before Me.
13. And now, if I have indeed found favor in Your eyes, pray let me know Your ways, so that I may know You, so that I may find favor in Your eyes; and consider that this nation is Your people."	13. But now I pray, if I have found mercy before You, make me to know the way of Your goodness, to understand Your mercy when in Your dealing with just men it falls to them as it (falls) to the guilty, and to the guilty as to the just; but, on the contrary how it (indeed) befalls the just according to their righteousness/ generosity and the guilty according to their guilt: that I may find mercy before You, and it be made manifest by You that this people is Your people.
14. So He said, "My Presence will go, and I will give you rest."	14. And He said, Await, until the face of My displeasure will have gone away, and afterward I will give you rest.
15. And he said to Him, "If Your Presence does not go [with us], do not take us up from here.	15. And he said to Him, If Your wrath go not from us, suffer us not to go up from hence under the frown of Your displeasure.
16. For how then will it be known that I have found favor in Your eyes, I and Your people? Is it not in that You will go with us? Then I and Your people will be distinguished from every [other] nation on the face of the earth."	16. In what will it be known that I have found mercy before You but in the converse of Your Shekinah with us, that distinguishing signs may be wrought for us, in the withholding of the Spirit of prophecy from the Gentiles, and by Your speaking by the Holy Spirit to me and to Your people, that we may be distinguished from all the peoples upon the face of the earth?
17. And the Lord said to Moses: "Even this thing that you have spoken, I will do, for you have found favor in My eyes, and I have known you by name."	17. And the LORD said to Mosheh, This thing also which you have spoken of, will I do; for you have found mercy before Me, and I have ordained you with a goodly name.
18. And he said: "Show me, now, Your glory!"	18. And he said, Show now unto me Your glory
19. He said: "I will let all My goodness pass before you; I will proclaim the name of the Lord before you, and I will favor when I wish to favor, and I will have compassion when I wish to have compassion."	19. but He said, Behold, I will make all the measure of My goodness pass before you, and I will give utterance in the good name of the Word of the Lord before you; and I will have compassion upon whom I see it right to have compassion, and will be merciful to whom I see it right to have mercy.
20. And He said, "You will not be able to see My face, for man shall not see Me and live."	20. And He said, you cannot see the visage of My face; for no man can see Me and abide alive. And the LORD said,
21. And the Lord said: "Behold, there is a place with Me, and you shall stand on the rock.	21. Behold, a place is prepared before Me, and you will stand upon the rock.
22. And it shall be that when My glory passes by, I will place you into the cleft of the rock, and I will cover you with My hand until I have passed by.	22. And it will be that when the glory of My Shekinah passes before you, I will put you in a cavern of the rock, and will overshadow you with My Word until the time that I have passed by.
23. Then I will remove My hand, and you will see My back but My face shall not be seen."	23. And I will make the host of angels who stand and minister before Me to pass by, and you will see the hand-border of the tephillin of My glorious Shekinah;

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	but the face of the glory of My Shekinah you can not be able to see.
1. And the Lord said to Moses: "Hew for yourself two stone tablets like the first ones. And I will inscribe upon the tablets the words that were on the first tablets, which you broke.	1. And the LORD said to Mosheh, Hew yourself two tables of stone, as the former, and write upon the tables the words that were upon the former tables which you did break;
2. Be prepared for the morning, and in the morning you shall ascend Mount Sinai and stand before Me there on the top of the mountain.	2. and be ready in the morning; and at morning ascend Mount Sinai and stand there before Me on the summit of the mountain.
3. No one shall ascend with you, neither shall anyone be seen anywhere on the mountain, neither shall the sheep and the cattle graze facing that mountain."	3. No man will ascend with you, nor any man be seen on all the mountain, nor sheep, nor oxen grazing on the side of the mount.
4. So he [Moses] hewed two stone tablets like the first ones, and Moses arose early in the morning and ascended Mount Sinai as the Lord had commanded him, and he took two stone tablets in his hand.	4. And he hewed two tables of stone like the former: and Mosheh arose in the morning and ascended Mount Sinai, as the LORD had instructed him, and took in his hand the two tables of stone.
5. And the Lord descended in the cloud and stood with him there, and He called out in the name of the Lord.	5. And the LORD revealed Himself in the cloud of the glory of His Shekinah, and Mosheh stood with Him there; and Mosheh called on the Name of the Word of the Lord.
6. And the Lord passed before him and proclaimed: v u v h, v u v h, God, Who is compassionate and gracious, slow to anger and abundant in loving kindness and truth,	6. And the LORD made His Shekinah to pass by before his face, and proclaimed, The LORD, the LORD God, merciful and gracious, long-suffering, and near in mercies, abounding to exercise compassion and truth;
7. preserving loving kindness for thousands, forgiving iniquity and rebellion and sin; yet He does not completely clear [of sin] He visits the iniquity of parents on children and children's children, to the third and fourth generations."	7. keeping mercy and bounty for thousands of generations, absolving and remitting guilt, passing by rebellions, and covering sins; pardoning them who convert unto the Law, but holding not guiltless in the great day of judgment those who will not convert; visiting the sins of fathers upon rebellious children upon the third and upon the fourth generation.
8. And Moses hastened, bowed his head to the ground and prostrated himself,	8. And Mosheh made haste and bowed himself upon the earth and worshipped.
9. and said: "If I have now found favor in Your eyes, O Lord, let the Lord go now in our midst [even] if they are a stiff necked people, and You shall forgive our iniquity and our sin and thus secure us as Your possession."	9. And he said, If now I have found mercy before the LORD let the Shekinah of the Glory of the LORD go among us; for it is a people of hard neck; but pardon You our guilt and our sin, and give us the inheritance of the land which You did covenant unto our fathers, and change us not to become an alien people.
10. And He said: "Behold! I will form a covenant; in the presence of all your people, I will make distinctions such as have not been created upon all the earth and among all the nations, and all the people in whose midst you are shall see the work of the Lord how awe inspiring it is that which I will perform with you.	10. And He said, Behold, I make a covenant that I will not change this people to become an alien people; nevertheless from you will proceed a multitude of the righteous/generous; and with all your people will I do wondrous things in the time when they go into captivity by the rivers of Babel: for I will bring them up from thence, and make them dwell from within the river Sambation; and like wonders will not be created among all the inhabitants of the earth, nor among any nation. And all the people among whom you wilt dwell will see

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

RASHI	TARGUM PSEUDO JONATHAN
feast shall not remain overnight until the morning.	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.

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 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-maḥom aḥer:** Similarity in content to another Scriptural passage.
- 7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

Rashi's Commentary for: Shemot (Exod.) 32:15 – 34:26

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

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

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

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

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

a voice of blasphemy Heb. קול ענות. A voice of blasphemy and reviling, which distresses (הִמְעִיךְ) the soul of the one who hears them when they are said to him.

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

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

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

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

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

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

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

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

25 exposed Heb. פָּרַע, uncovered. Their shame and disgrace was revealed, as in "and he shall uncover (יִפְרַע) the woman's head" (Num. 5:18).

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

26 "Whoever is for the Lord... to me!" Let him come to me.

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

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

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

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

kohanim] of the Omnipresent.

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

30 I will obtain atonement for your sin Heb. אָכַפְרָה בְּעֵד הַטְּאִתְּכֶם. [This means] I will place a cleansing, a wiping away, and a barrier opposite your sin to separate you from your sin.

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

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

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

34 to [the place] of which I have spoken to you Heb. הִנֵּה בְּיַדְּךָ לֵךְ Here [we find] לֵךְ [used] along with דְּבַר, speech, instead of אָלַיִךְ. Similarly [in the verse] “to speak to him (לְדַבֵּר לוֹ) for Adoniah” (I Kings 2:19).

Behold My angel But not I.

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

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

Chapter 33

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

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

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

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

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

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

I destroy you Heb. אֶבְרַחְךָ, an expression of destruction (פְּלִיּוֹן) .

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

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

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

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

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

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

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

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

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

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

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

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

8 And it would be Heb. הָיָה, a present tense.

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

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

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

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

10 and prostrate themselves to the Shechinah.

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

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

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

Chapter 34

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

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

2 prepared Heb. מְכֻוּן, ready.

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

5 and He called out in the name of the Lord We render: ויקרא בשם דני, and he called out in the name of the Lord. [from Onkelos]

6 י-ה-ו-ה-ו-ה-ו-ה-ו-הThis is the attribute of Divine compassion, both before a person sins and after he sins and repents. -[from R.H. 11b]

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

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

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

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

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

for thousands For two thousand generations.

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

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

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

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

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

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

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

10 [I will] form a covenant Concerning this.

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

11 the Amorites... Six nations are [enumerated] here [not the proverbial seven], because the 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 (קִנְיָה) [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. תִּזְכֹּר. 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. פִּתּוּחַ, a word that means opening. Similarly, “The beginning of strife is like letting out (פִּתּוּחַ) water” (Prov. 17:14). The “tav” of תִּזְכֹּר is an expression of the feminine, referring to the [animal] that gives birth.

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

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

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

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

and they shall not appear before Me empty-handed According to the simple meaning of the verse, this is a separate matter [from the rest of this verse] and is unrelated to the firstborn, because there is no obligation to appear [in the Temple] in the commandment dealing with the firstborn. Instead this is another warning, [meaning] and when you ascend [to the Temple] on the festivals, you shall not appear before Me empty-handed, [but] it is incumbent upon you to bring burnt offerings (Chag. 7a) whenever appearing before God. According to the way it is interpreted by a Baraitha, this is a superfluous verse [for this was already stated in Exod. 23:15], and it is free [i.e., has no additional reason for being here other than] to be used for a גְּזֵרָה שְׁנוּיָה, [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. **וַתִּגְדֹּף הָאֲסִיִּף**, [which occurs] at the time you gather your grain from the field into the house. This gathering (**אֲסִיִּף**) is a term denoting bringing into the house, like “you shall take it (**וַתִּקַּח**) 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. **תְּקַיֵּם**, a term denoting going around and encompassing (**הִקְפָּה**) [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. **אֲדַרְשֶׁנּוּ** as the Targum renders: **אֲדַרְשֶׁנּוּ**, I will drive out, and so is “begin to drive out (**רִשׁ**)” (Deut. 2: 31), and so is “and he drove out (**וַיִּדְרֹשׁ**) 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. יָדָא. Any young offspring is meant, even a calf or a lamb. Since [the Torah] had to specify in many places יָדָא עִיִּים [when a young goat is meant], you learn that [mention of] יָדָא unqualified means all sucklings. -[from Chul. 113b]

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

Ketubim: Tehillim (Psalms) 68:1-36

Rashi	Targum
1. For the conductor, a psalm, a song of David.	1. For praise, of David. A hymn and song.
2. May God rise; His enemies scatter, and those who hate Him flee from before Him.	2. God will arise, His enemies will be scattered, and His foes will flee from His presence.
3. As smoke is driven away, You will drive [them] away; as wax melts before fire, the wicked will perish from before God.	3. Just as the smoke is driven out, they will be driven; just as wax will melt in the presence of fire, the wicked will perish in the presence of God.
4. And the righteous will rejoice, yea, they will exult before God and they will delight with joy.	4. And the righteous/generous will rejoice and exult in the presence of the LORD, and they will rejoice joyfully.
5. "Sing to God, sing praises to His name, praise Him Who rides in Aravoth by His name Yah, and rejoice before Him.	5. Give praise in the presence of God, praise His glorious name; magnify the one who sits on His glorious throne in Araboth; Yah is His name; and be glad in His presence.
6. O Father of orphans and Judge of widows, O God in His holy dwelling place."	6. Father of the orphans, and judge of widows such is God in the dwelling place of His holy presence.
7. God settles the solitary in a house; He takes the prisoners out at the most opportune time, but the rebellious dwell in an arid land.	7. God, who makes matches, joining the solitary to mates; who brought out the house of Israel, who were bound in Egypt; for the correct deeds of their fathers; He redeemed them; in public procession; but Pharaoh and his armies, who refused to let them go, dwelt in thirst.
8. O God, when You went out before Your people, when You marched through the wilderness, forever.	8. O God, when You went forth in a pillar of cloud and in a pillar of fire before Your people, when You travelled in the wilderness of Jeshimon forever, when You gave the Torah to Your people,
9. The earth quaked, even the heavens dripped; this is Sinai, because of God, the God of Israel.	9. The earth shook, also the heavens dropped dew in the presence of the LORD; as for this Sinai, its smoke went up like the smoke of a furnace before the LORD, God of Israel, was manifested upon it.
10. Generous rain You poured down, O God; Your heritage, which was weary, You established.	10. When the house of Israel heard the voice of Your power, their souls flew away; at once He made to descend upon them the dew of resurrection; O God, You brought the favorable rain to Your inheritance,

	and You supported the assembly which was exhausted.
11. Your congregation dwelt therein; You prepare with Your goodness for the poor, O God.	11. You caused Your vigor to go back to it; You appointed a troop of angels to do good to the poor of God.
12. The Lord will give out a word; they will announce it to a great multitude.	12. The LORD gave the words of Torah to His people; truly, Moses and Aaron were proclaiming the word of God to the great army.
13. Kings of hosts will wander, yea they will wander, and she who dwells in the house will divide the spoils.	13. Kingdoms with their armies went into exile from their palaces, and the wise were exiled from their knowledge; but the assembly of Israel divides the spoil from heaven.
14. If you lie between the borders-the feathers of a dove covered with silver, and its pinions with brilliant gold.	14. The God of Israel said; If you wicked kings lay down among the rubbish heaps, the assembly of Israel, likened to a dove flying in the clouds of glory, divides the spoil of the Egyptians silver that is refined, and her treasures full of pure gold. ANOTHER TARGUM: If you wicked kings sleep in the theatres, which are likened to rubbish heaps, behold, the sons of the assembly of Israel, which are likened to the wings of a dove, are covered with the words of Torah, which are likened to silver, and her scholars, which are likened to the pinions of a young dove in pure gold.
15. When the Almighty spreads out for kings therein, it will become as white as snow in darkness.	15. When she spread her hands over the sea in prayer, Shaddai abased kingdoms, and on her account clouded over Gehinnom like snow; He delivered them from the shadow of death. ANOTHER TARGUM: Because of this, when the priests spread their hands and bless the people of Israel, Shaddai agrees with them and kings are subdued beneath them; and because of their merits, their sins are made white as snow, and Gehinnom is cooled for the wicked who have received punishment in their children and have repented of their bad deeds.
16. The mountain of God is the mountain of Bashan; the mountain of peaks is the mountain of Bashan.	16. Mount Moriah, the place where the patriarchs worshipped in the presence of the LORD, was chosen for the building of the sanctuary; and Mount Sinai for the giving of Torah; Mount Mathnan, Mount Tabor, and Carmel were disqualified, and a hump was made for them like Mount Mathnan. ANOTHER TARGUM: Mount Moriah was chosen first for the worship of the patriarchs in the presence of the LORD, and was chosen second for the building there of the sanctuary; and Mount Sinai was pulled up from there and chosen third for the Torah; Mount Buthnin was removed and set far away; Mount Tabor a miracle was performed there for Barak and Deborah; Mount Carmel miracles were performed there for Elijah the prophet. And they were racing, one against the other, and arguing one with the other. One said, "On me the presence will abide," and the other would say, "On me the presence

	will abide." And the LORD of the World, who sharpens the proud and rebellious with the humble, struck them down and they were disqualified. A hump was made for them like Mount Buthnin.
17. Why do you lurk, you lofty mountains, for the mountain that God desired for His dwelling? Even the Lord will dwell [there] forever.	17. God said, Why do you leap, O mountains? It is not My will to give the Torah on proud, contemptuous mountains. Behold, Mount Sinai which is humble; the word of the LORD desires to place His presence upon it; but in the highest heaven the LORD will abide forever.
18. God's chariot is twice ten thousand times thousands of angels. The Lord was among them at Sinai in His holiness.	18. The chariots of God are two myriads of burning fire, two thousand angels guiding them; the presence of the LORD rests on them, on the mountain of Sinai, in holiness.
19. You ascended on high, you took captives; you took gifts to be among men, and also rebellious ones for Yah God to dwell.	19. You ascended to the firmament, O prophet Moses; you captured captives, you taught the words of Torah, you gave gifts to the sons of men, and even the stubborn who are converted turn in repentance, and the glorious presence of the LORD God abides upon them.
20. Blessed is the Lord; every day God lavishes upon us our salvation forever.	20. Blessed be the LORD, every day He weighs us down, adding commandments to commandments; the mighty one, who is our redemption and our helper forever.
21. God is to us the God of salvations, but God the Lord has the ways to death.	21. God is for us might and redemption; and from God the LORD death and loss of breath are inflicted on the wicked through suffocation.
22. Indeed God will wound His enemies' head, the hairy pate of him who goes with his guilt.	22. Truly God will break the heads of His enemies, He will make fall out the hair of the man who keeps walking in his sins.
23. The Lord said, "I shall restore from Bashan; I shall restore from the depths of the sea.	23. The LORD says, "I will bring back the righteous/generous who have died and been eaten by wild beasts from Buthnin; I will bring back the righteous/generous who have drowned in the depths of the sea."
24. In order that your foot may wade through blood; the tongue of your dogs will have its portion from the enemies."	24. So that they will see the punishment of the wicked, they will dip their feet in the blood of the slain; the tongue of the wild beast will grow fat from their plumpness, some of them will be sated on the enemies.
25. They saw Your ways, O God, the ways of my God, my King in sanctity.	25. The house of Israel has seen the paths of Your presence on the sea, O God; they say, "The paths of God, king of all the world in holiness!"
26. Singers went first, minstrels afterwards, in the midst of maidens playing timbrels.	26. They rose up early and uttered a song after Moses and Aaron who were playing melodies before them, in the midst of the righteous/generous women who were with Miriam playing timbrels.
27. In congregations bless God the Lord, from the womb of Israel.	27. In the midst of the assemblies, bless God, exalt the LORD, O fetuses in the bellies of their mothers, O seed of Israel!
28. There Benjamin the youngest rules over them; the princes of Judah pelt them with stones, as do the princes of Zebulun and the princes of Naftali.	28. There Benjamin, least of the tribes, who first of all went into the sea-- because of this, he received kingship; and after them went down the princes of Judah; the tribes stoned them with stones, and they received dominion after them; the princes of Zebulun were their

	merchants, and the princes of Naphtali were their warriors.
29. Your God has commanded your strength; show this strength, O God, which You have wrought for us.	29. God has commanded your strength; be strong, O God, abide in this sanctuary You have made for us!
30. From Your Temple, which is over Jerusalem, kings will bring You tribute.	30. From Your temple You will accept sacrifices; Your presence abides on Jerusalem; from their palaces the kings will bring to You sacrifices.
31. Rebuke the people of the forest, the congregation of mighty bulls among people like calves, submitting himself for pieces of silver; he scatters peoples, they always desire battles.	31. Rebuke the armies of sinners, shatter them like reeds, the assembly of warriors who trust in calves, the idols of the Gentiles. His favour is toward the people who are occupied willingly in the Torah, which is purer than silver. Scatter the peoples who desire to wage war!
32. Gifts will be brought from Egypt; Cush will cause his hands to run to God.	32. The children of Ham, the Osmani, will come from Egypt to be converted; the children of Cush will run to spread their hands in prayer before God.
33. Kingdoms of the earth, sing to God, sing praises to the Lord forever.	33. O kingdoms of the earth, sing praise in the presence of the LORD, sing praise to the LORD forever.
34. To Him Who rides on the heaven of heavens of old; behold, He gives forth with His voice a voice of strength.	34. To the one who sits on his throne in the heaven of heavens; in the beginning He, by His command, gave through His voice the voice of the spirit of prophecy to the prophets.
35. Attribute strength to God; over Israel is His pride, and His strength is in the skies.	35. Ascribe the glory of strength to God, whose excellence is over Israel, and whose strength is in heaven.
36. You are feared, O God, from Your Sanctuary; the God of Israel-He gives strength and power to the people; blessed be God.	36. Fearful is God, from Your sanctuary; the mighty one of Israel has given strength and might to His people. Blessed be God!

Rashi's Commentary on Psalm 68:1-36

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

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

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

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

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

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

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

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

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

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

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

but the rebellious The Egyptians.

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

8 when You marched When You stepped with your step.

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

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

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

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

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

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

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

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

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

(15) When the Almighty spreads out, etc. When the Holy One, blessed be He, explained His Torah, with which

the kings are “snowed and whitened” in a land of the Shadow of Death and darkness then its feathers (dove’s feathers) were covered with the desire and yearning for the Torah and [its] Commandments.

the feathers of a dove Plumes in French.

and its pinions Its wings, with which it flies.

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

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

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

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

the mountain of peaks The special mountain among the mountains.

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

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

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

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

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

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

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

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

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

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

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

from the enemies From the blood of the enemies.

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

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

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

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

28 There Benjamin the youngest became the ruler over them.

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

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

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

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

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

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

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

he scatters peoples They scattered the tribes, as it is said: (Deut. 33:3): "Also He loves the peoples," and they

always desire battles. They want to fight with us.

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

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

34 behold He gives forth Heb. יָתַן, behold He gives.

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

Meditation from the Psalms

Psalms 68:1-36

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

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

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

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

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

As G-d drew closer to Israel, the nations recoiled further from the Jewish people; each fresh outpouring of Divine love for the sacred nation was met with a new wave of bitter hatred from the Gentiles. The Talmud explains³ that Mount Sinai (סִינַי) received this name because it is the source of the nations’ hatred (שְׂנֵאָה) for the Jews. It also was

¹ It was the Torah that set the earth on a solid foundation; Gen. R. 66:2.

² Tehillim (Psalms) 68:9

³ Shabbat 89b

called Chorev (חורב), the Talmud continues, because from this mountain, devastation (חורבן), descended upon the nations. Therefore, the opening verses of this psalm describe the Gentiles' many attempts to surround and destroy Israel.

The Gaon of Vilna⁴ designates this as the Song of the Day for the second day of Shavuot, which is the festival commemorating the Sinaitic Revelation.⁵

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

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

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

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

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

Our chapter of Psalms has an enigmatic phrase:

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

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

Ketubim Midrash Psalm 68:11 *You have gone up on high, you have led captivity captive; you have received gifts for men* (Ps. 68:19). These words are to be read in the light of what Scripture says elsewhere: A

⁴ Maaseh Rav 196

⁵ This introduction was edited and excerpted from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

⁶ *The Book of Tehillim*, Me'am Lo'ez, Psalms III, Chapters 62—89, by Rabbi Shmuel Yerushalmi, Translated and adapted by Dr. Zvi Faier.

⁷ Sanncherib's downfall took place on the night of Passover, as we read in the haggada.

⁸ Ibid. 6, cf. Obadiah 1:21

⁹ 2 Samuel 10:6-7

¹⁰ Ibid. 6

¹¹ Tehillim (Psalms) 68:28.

¹² Ibid. 6, Tehillim (Psalms) 68:2.

¹³ Ibid. 6

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

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

Rashi and Targum¹⁴ maintain that the phrase, *"Thou hast ascended on high, Thou hast led captivity captive; Thou hast received gifts among men"* refers to Moses, whose ascent on Mount Sinai was considered as an entry into the heavens. When the ministering angels complained to the Holy One, Blessed be He, that a mortal did not belong among them, G-d replied, 'He ascended to take the Torah'. The angels argued, 'This precious treasure, which was hidden away for the equivalent of 974 generations before the world was created, should not be given to mortal man'.

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

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

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

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

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

Midrash Rabbah - Exodus 28:1 AND MOSES WENT UP UNTO GOD (XIX, 3). *It is written, Thou hast ascended on high, Thou hast led captivity captive* (Ps. LXVIII, 19). *What is the meaning of 'Thou hast ascended'? -Thou hast been exalted, because thou didst wrestle with angels on high.*¹⁵ *Another explanation of 'Thou hast ascended on high': No creature on high has prevailed as Moses did. R. Berekiah said: The length of the Tablets was six handbreadths; two were-could we but speak thus! -in the hands of Him who called the world into being; two handbreadths were in the hands of Moses, and two handbreadths separated the two pairs of hands. Another explanation of 'Thou hast ascended on high, thou hast led captivity captive': One who enters a city usually takes away something unnoticed and unprized by the inhabitants, but Moses ascended on high and took away the Torah on which all had their eyes*¹⁶ *-hence: 'Thou hast ascended on*

¹⁴ Based on Shabbat 89a.

¹⁵ I.e. Moses had to wrestle (metaphorically) with the angels, who pleaded that man was unworthy of receiving the Torah. This interpretation of 'Thou hast ascended' accords with the view of R. Jose in Suk. 5a that Moses did not actually ascend on high.

¹⁶ The angels had asked God to give the Torah to them; Shab. 88b.

high, thou hast led captivity captive': Lest you think that because he captured it, he took it gratis,¹⁷ the Psalmist adds: Thou hast received gifts among men (ib.), that is, it was given to him for a price.¹⁸ Lest you think that he actually paid in money, the Psalmist assures us that it was 'gifts', namely, that it was given to him as a gift.¹⁹ At that moment, the angels wished to attack Moses, but God made the features of Moses resemble those of Abraham and said to the angels: 'Are you not ashamed to touch this man to whom you descended [from heaven] and in whose house you ate?'²⁰ God said to Moses: 'It is only for the sake of Abraham that the Torah is given to you,' as it says, 'Thou hast received gifts among men' (be-adam).

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

The following midrash comes to provide answers to our questions:²¹

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

¹⁷ Without any hardship.

¹⁸ The price being that for forty days and nights he neither ate, drank, nor slept (Mah.).

¹⁹ After one labors for the Torah, it is then given to him as a gift and as a reward; cf. infra, XXXIII, 2.

²⁰ Bereshit (Genesis) 18.

²¹ Pirke de Rabbi Eliezer 46 has a similar midrash with an interesting ending: When the ministering angels saw that the Holy One, blessed be He, gave the Torah to Moses, they also arose and gave unto him presents and letters and tablets for healing the sons of man, as it is said, "Thou hast ascended on high, thou hast led thy captivity captive; thou hast received gifts among men" (Ps. 68:18).

²² Vayikra (Leviticus) 15:25

²³ Bamidbar (Numbers) 19:14

²⁴ Tehillim (Psalms) 68:19

²⁵ E.V. 'thou hast led captivity captive'.

written, *Let them praise the name of the Lord, for His name alone is exalted; His glory is on earth and in heaven (Ps. CXLVIII, 13)-first on earth and then in heaven.*²⁶

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

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

The Zohar interprets the captive as the Shechinah:

Zohar on Numbers 4:21 - 7:89 AND IT CAME TO PASS ON THE DAY THAT MOSES HAD MADE AN END (Khalloth), ETC. R. Jose taught: This was the day when the bride [Tr. note: Khalloth (= ending) suggests Khallah (= bride = Shekinah).] entered under the canopy, and it was by the hands of Moses that she entered there.' R. Judah remarked: 'And did She then delay until that time to enter into Her place? Is it not written: "And Moses was not able to enter the tent of meeting", etc. (Ex. XL, 35)?' Said R. Isaac: 'The Torah is not written in chronological order. [Tr. note: v. T.B. Pesachim, 6b, et passim.] Again, "Khalloth" (making an end) is the same as "Khallath" (the bride of) Moses. Assuredly she was the "khallah", bride of Moses. So we learn that R. Simeon explained the verse: "Thou hast ascended on high; thou hast led captivity captive", etc. (Ps. LXVIII, 19), as follows. When the Holy One, blessed be He, said to Moses, "Put off thy shoes from off thy feet" (Ex. III, 5), the mountain shook. Said Michael to the Holy One, blessed be He: Lord of the Universe! Art Thou about to annihilate man? Is it not written, "Male and female created he them, and blessed them" (Gen. v, 2), so that blessing is only found in the association of male and female? But now Thou biddest him to separate from his wife. The Holy One replied: Indeed, Moses has already fulfilled the command of bearing children. Now I desire him to espouse, as it were, the Shekinah, and thus for his sake the Shekinah will descend to dwell with him. **This is what is meant by "Thou hast ascended on high; Thou hast led captivity captive", to wit, the Shekinah, who was, as it were, espoused to thee.** In regard to Joshua, whose face shone as the face of the moon, [Tr. note: Cf. T.B. Baba Bathra, 75a.] it is written: "Put off thy shoe (singular) from off thy foot" (Jos. v, 15), for the reason that he separated himself from his wife only at certain times, inasmuch as the Shekinah was not espoused to him in the same degree, he not being so much deserving of her. So it is written: "And Joshua fell on his face to the earth" (Ibid. v, 14). But here we read of her being the bride of (KHLLTH) Moses in all truth. Happy was the portion of Moses, whose Master delighted in his glory above all the rest of mankind.'

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

Ephesians 4:8 – 14 Therefore, He (God) says, **"When he (Moshe Rabbenu) ascended²⁸ up on high,²⁹ he led**

²⁶ Primarily on earth, because the Torah is there; yet also in Heaven, in accordance with His promise to the angels ('E.J.).

²⁷ *Gratis* means 'without charge; free'.

²⁸ This verse relates to Moshe when he ascended the mountain and was given by G-d, not only the Torah, but also the ability to share his given gifts to men in the form of the 70 Elders of Israel and Joshua (a figure of Yeshua). Conversely, Yeshua as the second Moshe (Deut. 18:15) relives this experience again, and reinvigorates these gifts which were temporarily weakened because of the multitude of sins amongst our people. The first gift, which we must acknowledge is Matan HaTorah – the gift of the Torah. Moshe Rabbenu (Moses our Teacher) brought down from Har Sinai the most precious gift for all humanity, i.e. the Torah. Then Moshe, establishing the Messianic pattern gave of himself to the seventy. In the same way that Moshe established a hierarchal system of Theocratic Government Yeshua reinforced this same principle.

²⁹ Ascension "on high" here is in reference to Yeshua must be allegorical at minimum. The "ascension" of Yeshua is after his resurrection. While some theologians will suggest that these "gifts" were "poured out" at Shavuot/Pentecost with the so-called "outpouring of the Holy

captivity captive and gave gifts to men You have received gifts among men, yes, among the rebellious also, that the Lord God might tabernacle – Shakan there.” (Ps. 68:18) And truly he (Moshe/Messiah) gave some to be³⁰ Masoretim³¹ (catechists/evangelists), and some to be Chazanim (Cantors – Apostles of the congregation), and some to be prophets (Darshanim/Magidim),³² and some to be pastors (Parnasim), and some to be [school] teachers/translators³³ - (Moreh/Meturgeman), for the perfecting (making stand)³⁴ of the saints/Tsadiqim³⁵, for the work of the ministry, for the building up of the congregation of Messiah. And this until we arrive all into the unanimity of faithful obedience and of the intimate knowledge (Da’at) of the son of G-d,³⁶ to a royal man/woman of complete maturity,³⁷ to the measure of the stature of the fullness³⁸ of Messiah (of becoming in complete unity with Messiah); so that we no longer may be infants, tossed to and fro and carried about by every wind³⁹ (fashion) of teaching, in the dishonesty of men, in cunning craftiness, leading to the scheming of deception.⁴⁰

In context, the writer to the Ephesians, Hakham Shaul, puts **Yeshua in the context of the ‘Moshe’**. This reinforces what we have learned previously that Yeshua = Torah and add the understanding of Chazal that Moshe = Torah.

In the Ephesian’s passage above, the KJV translators added a parenthetical remark to help understand the text: 9 (*Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.*) What makes this remark interesting is that it exactly parallels what is taught by our Sages that, “Every descent is only for the purpose of ascent”.

Spirit” we cannot agree with this line of thought. We will not argue at length the truth that the “Holy Spirit” is in fact the Breathing of the Mesorah. The anniversary date of Matan HaTorah is Shavuot/Pentecost. Therefore, if Yeshua gave “gifts to men” like Moshe Rabbenu, the first gift MUST be the Torah! Secondly, he can establish the unified community through the 10 Officers of the congregation.

³⁰ What has been deemed the “Five-fold Ministry” by Christian theologians is an Ecclesiology that has existed in the Jewish Esnoga (Synagogue) for millennia. This Ecclesiology is a structured order of seven men. There are three Parnasim (pastors) that occupy the office.

³¹ Within Rabbinic Judaism as it developed in Talmudic and post-Talmudic times, the concept of tradition took on an added significance, reflected in the general term *masoret*, a word based on the biblical Hebrew root *SR*, meaning to bind or imprison. This root yields the biblical Hebrew term *masoret*, found at Ezek. 20:37, which refers to the “bond of the covenant” into which God promises to return the rebellious people of Israel. This sense of the term tradition, as a bond or fetter that assures correct practice of the law, appears as well in Rabbinic sources. Aqiba in particular, calls tradition a “fence around the Torah” (M. Ab. 3:13), reflecting the frequent implementation of restrictive measures that assure compliance with the actual word of the Torah. Tradition, in this interpretation, protects people from violating the Torah. The Septuagint for this verse reads, “I will let you go in by number.” RSV here translates the Greek rather than the Hebrew. On this term, see Francis Brown, et al., *A Hebrew and English Lexicon of the Old Testament* (Oxford, reprint, 1974), p. 64, s.v., *msrt*. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1462

³² The standard medieval Hebrew term for this genre is *derashah*; the most common term for the one who delivers the sermon is *darshan*; the verb “to preach” is *li-derosh*. All three words are linked with the biblical root meaning, “to seek, demand, investigate.” The same root provides the word *midrash*, used in Rabbinic literature to indicate a mode of study focusing on careful interpretation of a biblical verse, the interpretation itself, and the literary work containing a collection of such interpretations. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The Encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1320

³³ cf. 1 Corinthians 12:10

³⁴ **καταρτισμός** – *katartismos* being able to meet the demands of the ministry within the Esnoga. This also refers to order. Therefore, the “perfecting of the Saints” means to bring social order to the Congregation. The root **ἄρτιος** is used in mathematics as the basic principle in numbers and partly one of the ten basic principles.

³⁵ cf. Abot 1:1

³⁶ Heb. ben Elohim – the judge, i.e. Messiah

³⁷ **τέλειος** – *teleios*, **GOAL** is translated in various ways. Sometimes it is translated in a way that seems to annul the Torah. cf Rom. 10:4 which is usually translated... “(Rom. 10:4) For Christ is the end of the law for righteousness to everyone who believes.” This verse, correctly translated... (Rom. 10:4) **For Messiah is the GOAL (τέλειος – teleios) of the Torah for righteousness/generosity to everyone who is faithfully obedient.** Therefore, we define maturity as the “Goal” and being like Messiah, and to possess his relationship to the Torah/Mesorah!

³⁸ **πλήρωμα** – *pleroma* full of Messiah. Or we might here say that we must be full of Messiah’s Mesorah.

³⁹ While the Greek word **πνεῦμα** – *pneuma* carries the connotations of the Hebrew word **נִיחָ, πνεῦμα** – *pneuma* does not perfectly match **נִיחָ**. Therefore, Hakham Shaul uses **ἄνεμος** – *anemos*. This is partly because the Remes analogy that he is positing is that of a ship being tossed by wind and wave.

⁴⁰ The power of the Ten (3+7) men is given for the building up of the Congregation. The individual officers each have their place and purpose. Therefore, the collegiate officers in unity protect the Congregation against deception. This unified group of officers has protected the Jewish people for millennia against many types of deception.

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

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

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

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

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

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

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

Therefore, let us rely upon HaShem!

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

⁴¹ See expression in the verse Kohelet:13, Yisron Ho'or or Mitoch Hachoshech. See also Likkutei Sichos, Vol. 20, p. 528.

⁴² Atziluth or Atzilut (also Olam Atzilut, עולם אצילות, literally "the World of Emanation"), is the highest of four worlds in which exists the Kabbalistic Tree of Life. Beriah follows it. It is known as the World of Emanations, or the World of Causes.

⁴³ Beriah (Hebrew: ברִיָּה or בְּרִיָּה), (also known as Olam Beriah, עולם בריאה Hebrew, literally "the World of Creation"), is the second of the four celestial worlds in the Tree of Life of the Kabbalah, intermediate between the World of Emanation (Atzilut) and the World of Formation (Yetzirah), the third world, that of the angels.

⁴⁴ Luchot = tablets of stone with the ten words.

⁴⁵ **Went down** (descended) - ירד, Strong's number 03381.

Ashlamatah: 2 Samuel 22:10-18, 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's the Lord and before my God. I was entreating and from his temple he was receiving my prayers, and my petitions were made before him.
8. Then the earth shook and quaked, the [very] foundations of heaven did tremble; and they were shaken when he was angered.	8. The earth was stirred up and shaken; the foundations of the heavens trembled and bent down, for His anger was strong.
9. Smoke went up in His nostrils, and fire out of His mouth did devour; coals flamed forth from Him.	9. The haughtiness of Pharaoh went up like smoke before Him. Then He sent his anger like a burning fire which was from before Him; His wrath was destroying like coals of burning fire from His Memra.
10. And He bent the heavens and He came down; and thick darkness was under His feet.	10. He bent the heavens, and His glory was revealed, and a cloud covered the way before Him.
11. And He rode upon a cherub and did fly; He was seen upon the wings of the wind.	11. He was revealed in His might upon the swift cherubim and He drove with strength upon the wings of the wind.
12. And He fixed darkness about Him as booths; gathering of waters, thick clouds of the skies.	12. He made His Shekinah reside in thick darkness; a glorious cloud (was) all round about Him, bringing down mighty waters from the mass of light clouds in the height of the world.

13. From the brightness before Him flamed forth coals of fire.	13. From the visage of His splendour the heavens of heavens were shining forth, His wrath like coals of burning fire from His Memra.
14. The Lord thundered from heaven; and the Most High gave forth His voice.	14. The Lord thundered from the heavens, and the Most High lifted up his Memra.
15. And He sent out arrows and He scattered them, lightning and He discomfited them.	15. And He sent forth his smiting like arrows and scattered them, lightnings and confused them.
16. And the depths of the sea appeared; the foundations of the world were laid bare, by the rebuke of the Lord and the blast of the breath of His nostrils.	16. And the depths of the sea were seen, the foundations of the world were revealed in the wrath from before the Lord, from the Memra of the strength of His anger.
17. He sent from on high [and] He took me; He drew me out of many waters.	17. He sent His prophets, a strong king who was sitting in the strength of the height; He took me, He rescued me from many nations.
18. He delivered me from my mighty enemy; from them that hated me; for they were too powerful for me.	18. He rescued me from those hating me, for some of my enemies overpowered me, for they were prevailing against me.
19. They confronted me on the day of my calamity; but the Lord was a support to me.	19. They were coming before me on the day of my exile and the Memra of the Lord was a support for me.
20. And He brought me forth into a wide place; He delivered me because He took delight in me.	20. He brought me forth to the open place; He rescued me, for He took delight in me."
21. The Lord rewarded me according to my righteousness/generosity; According to the cleanness of my hands He recompensed me.	21. David said, "The Lord rewarded me according to my righteousness/generosity; according to the singleness of my hands He returned to me.
22. For I have kept the ways of the Lord and have not wickedly departed from [the commandments of] my God.	22. For I have kept ways that are good before the Lord, and I have not walked in evil before my God.
23. For all His ordinances were before me; and [as for] His statutes, I did not depart from it.	23. For all His judgments are revealed for me to do them; and His statutes I have not turned aside from them.
24. And I was single-hearted toward Him, and I kept myself from my iniquity.	24. And I was blameless in fear of Him, and I was keeping my soul from sins.
25. And the Lord has recompensed me according to my righteousness/generosity; according to my cleanness before His eyes.	25. And the Lord returned to me according to my righteousness/generosity, according to my singleness before His Memra.
26. With a kind one, You show Yourself kind. With an upright mighty man, You show Yourself upright.	26. Abraham who was found pious before You; therefore You did much kindness with his seed. Isaac who was blameless in fear of You; therefore You made perfect the Word of Your good pleasure with him.
27. With a pure one, You show Yourself pure; But with a perverse one, You deal crookedly.	27. Jacob who was walking in singleness before You - You chose his sons from all the Gentiles, You set apart his seed from every blemish. Pharaoh and the Egyptians who plotted plots against Your people - You mixed them up like their plans.
28. And the humble people You do deliver; But Your eyes are upon the haughty [in order] to humble them.	28. And the people, the house of Israel, who are called in this world a poor people, You will save; and by Your Memra You will humble the strong who are showing their might against them
29. For You are my lamp, O' Lord; And the Lord does light my darkness.	29. For You are its Lord; the Light of Israel (is) the Lord. And the Lord brings me forth from the darkness to light and shows me the world that is to come for the just/generous ones.

30. For by You I run upon a troop; By my God I scale a wall.	30. For by Your Memra I will have large armies; by the Memra of my God I will conquer all strong cities.
31. [He is] the God Whose way is perfect; The word of the Lord is tried; He is a shield unto all them that trust in him.	31. God whose way is straight - the Law of the Lord is proved; He is strong for all who entrust themselves to His Memra
32. For who is God, save the Lord? And who is a rock, save our God?	32. Therefore on account of the sign and the redemption that You work for Your Messiah and for the remnant of Your people who are left, all the Gentiles, peoples, and language groups will give thanks and say: "There is no God except the Lord, for there is none apart from You." And Your people will say: "There is no one who is strong except our God."
33. God is He who has fortified me with strength; and He looses perfectly my path.	33. The God who helps me with might and makes my way blameless.
34. He makes my feet like hinds; And sets me upon my high places.	34. He makes my feet light like the hind, and upon my stronghold He establishes me.
35. He trains my hand for war, so that mine arms do bend a brass bow.	35. He instructs my hand to do battle and strengthens my arms like the bow of bronze.
36. And You have given me the shield of Your salvation; And You have increased Your modesty for me.	36. And You have given to me strength; You have rescued me; and You have made me great by Your Memra.
37. You have enlarged my step[s] beneath me; And my ankles have not slipped.	37. You have made a great space for my step before me and my knee did not shake.
38. I have pursued my enemies and have destroyed them; Never turning back until they were consumed.	38. I pursued those hating me, and I destroyed them; and I did not turn back until I destroyed them completely.
39. And I have consumed them, and I have crushed them that they cannot rise; Yes, they are fallen under my feet.	39. And I destroyed them and destroyed them completely, and they were not able to arise and they fell, killed beneath the soles of my feet.
40. For You have girded me with strength for the battle; You have subdued under me those that rose up against me.	40. And You helped me with might to do battle; You shattered the nations who were arising to do harm to me beneath me.
41. And of my enemies You have given me the back of their necks; them that hate me, that I may cut them off.	41. And You shattered those hating me before me; my enemies were turning their back, and I destroyed them.
42. They looked about, but there was no one to save them; [Even] to the Lord, but He answered them not.	42. They were seeking a helper, and there was no deliverer for them; and they were praying before the Lord, and their prayer was not being accepted.
43. Then I ground them as the dust of the earth, as the mud of the streets I did tread upon them, I did stamp them down.	43. And trampled them like the dust of the earth, like the dirt of the streets stepped on them: I trampled them down.
44. And You have allowed me to escape from the contenders amongst my people; You shall keep me as head of nations; a people whom I have not known serve me.	44. And You rescued me from the strife of the people. You appointed me head for the Gentiles; a people that I did not know were serving me.
45. Strangers lie to me; as soon as their ears hear, they obey me.	45. Sons of the Gentiles submitted themselves to me; as soon as the ear heard, they were listening to me.
46. The strangers will wilt, and become lame from their bondage.	46. Sons of the Gentiles perished, and came trembling from their fortresses.
47. The Lord lives, and blessed be my Rock; And exalted be the God, [who is] my rock of salvation.	47. Therefore on account of the sign and the salvation that You have done for Your people, they confessed and said "May the Lord live and blessed is the Strong One before whom strength is given to us and salvation; and

	exalted be God, the strength of our salvation,
48. The God who takes vengeance for me; And brings down peoples under me.	48. the God Who was making vengeance for me and shattering the Gentiles who arose to do harm to me beneath me,
49. And that brings me forth from my enemies; And above those that rise against me, You have lifted me; from the violent man You deliver me.	49. and saved me from those hating me, and against those who arose to do harm to me You made me more powerful; from Gog and the army of the captured Gentiles - who were with him You rescued me.
50. Therefore I will give thanks to You, O' Lord, among the nations, and to your name I will sing praises.	50. Therefore I will give thanks before You, Lord, among the Gentiles; and to Your name I will speak praise.
51. He gives great (Heb. MiG'dol) salvations (Heb. YESHUOT) to His king, and He makes (Heb. V'Oseh) kindness (Heb. Chesed) to His anointed (Heb. Mashiach); to David and to his seed, forevermore.	51. He works much salvation with His king and does goodness to His Messiah, to David and to his seed, forever.

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

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

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

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

gathering Heb. חִשְׂרַת, synonymous with כַּבְרָה [a sieve] since it distills [the water] onto the earth drop by drop And so it is stated in numerous aggodot: "They [the clouds] distill it [the rain] as a sieve (חִוְשְׂרִין אוֹתוֹ כַּבְרָה)" Gen. R. 13:10. It is further possible to interpret it as 'a knotting,' since the skies become knotted with clouds on account of the water similar to מְחוּשְׂרִים mentioned in reference to the wheels of the bases (I Kings 7:33), which are wooden spokes that fasten and join its rings together.

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

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

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

Verbal Tallies

**By: H.Em. Rabbi Dr. Hillel ben David
& HH Giberet Dr. Elisheba bat Sarah**

Shemot (Exodus) 32:15 – 34:26

Tehillim (Psalms) 68
Shmuel bet (II Samuel) 22:10-18, 51
Mk 8:31-9:1, Lk 9:22-27, Acts 22:1-30

The verbal tallies between the Torah and the Psalm are:

Mount / Hill - הַר, Strong's number 02022.

Hand - יָד, Strong's number 03027.

The verbal tally between the Torah and the Ashlamata are:

Went down (descended) - יָרַד, Strong's number 03381.

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

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

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

Hebrew:

Hebrew	English	Torah Reading Ex. 32:15 -34:26	Psalms 68:1-36	Ashlamatah II Sam 22:10-18, 51
אָב	father	Exod. 34:7	Ps. 68:5	
אָדָם	man	Exod. 33:20	Ps. 68:18	
אֲדֹנָי	Lord	Exod. 34:9	Ps. 68:11 Ps. 68:17 Ps. 68:19 Ps. 68:20 Ps. 68:22 Ps. 68:32	
אַחֵר	after	Exod. 33:8	Ps. 68:25	
אֹיֵב	enemy		Ps. 68:1 Ps. 68:21 Ps. 68:23	2 Sam. 22:18
אֵל	God	Exod. 34:6 Exod. 34:14	Ps. 68:19 Ps. 68:20 Ps. 68:24 Ps. 68:35	
אֱלֹהִים	God	Exod. 32:16 Exod. 32:23 Exod. 32:27 Exod. 32:31 Exod. 34:15 Exod. 34:16 Exod. 34:17 Exod. 34:23 Exod. 34:24 Exod. 34:26	Ps. 68:1 Ps. 68:2 Ps. 68:3 Ps. 68:4 Ps. 68:5 Ps. 68:6 Ps. 68:7 Ps. 68:8 Ps. 68:8 Ps. 68:9 Ps. 68:10 Ps. 68:15 Ps. 68:16 Ps. 68:17 Ps. 68:18 Ps. 68:21	

Hebrew	English	Torah Reading Ex. 32:15 -34:26	Psalms 68:1-36	Ashlamatah II Sam 22:10-18, 51
			Ps. 68:24 Ps. 68:26 Ps. 68:28 Ps. 68:31 Ps. 68:32 Ps. 68:34 Ps. 68:35	
אַלֶּף	thousand	Exod. 32:28 Exod. 34:7	Ps. 68:17	
אם	if	Exod. 32:32 Exod. 33:13 Exod. 33:15 Exod. 34:9 Exod. 34:20	Ps. 68:13	
אָמַר	said	Exod. 32:17 Exod. 32:18 Exod. 32:21 Exod. 32:22 Exod. 32:23 Exod. 32:24 Exod. 32:26 Exod. 32:27 Exod. 32:29 Exod. 32:30 Exod. 32:31 Exod. 32:33 Exod. 33:1 Exod. 33:5 Exod. 33:12 Exod. 33:14 Exod. 33:15 Exod. 33:17 Exod. 33:18 Exod. 33:19 Exod. 33:20 Exod. 33:21 Exod. 34:1 Exod. 34:9 Exod. 34:10	Ps. 68:22	
אָף	anger, nostrils	Exod. 32:19 Exod. 32:22 Exod. 34:6		2 Sam. 22:16
אָרֶץ	land, earth, ground	Exod. 32:23 Exod. 33:1 Exod. 33:3 Exod. 34:8 Exod. 34:10 Exod. 34:12 Exod. 34:15 Exod. 34:24	Ps. 68:8 Ps. 68:32	
אֵשׁ	fire	Exod. 32:20 Exod. 32:24	Ps. 68:2	2 Sam. 22:13
בַּיִת	house	Exod. 34:26	Ps. 68:6 Ps. 68:12	
דָּם	blood	Exod. 34:25	Ps. 68:23	
הֵלֵךְ	go, come, walk	Exod. 32:23 Exod. 32:34 Exod. 33:1 Exod. 33:14 Exod. 33:15 Exod. 33:16	Ps. 68:21	

Hebrew	English	Torah Reading Ex. 32:15 -34:26	Psalms 68:1-36	Ashlamatah II Sam 22:10-18, 51
		Exod. 34:9		
הַר	mountain	Exod. 32:15 Exod. 32:19 Exod. 33:6 Exod. 34:2 Exod. 34:3 Exod. 34:4	Ps. 68:15 Ps. 68:16	
זֶה	on one side, this, here	Exod. 32:15 Exod. 32:21 Exod. 32:23 Exod. 32:24 Exod. 32:31 Exod. 33:1 Exod. 33:4 Exod. 33:12 Exod. 33:13 Exod. 33:15 Exod. 33:17	Ps. 68:8	
זָרַע	descendents, seed	Exod. 33:1		2 Sam. 22:51
הַיָּד		Exod. 34:24	Ps. 68:16	
יָד	hand	Exod. 32:15 Exod. 32:19 Exod. 32:29 Exod. 34:4	Ps. 68:31	
יהוה	LORD	Exod. 32:26 Exod. 32:27 Exod. 32:29 Exod. 32:30 Exod. 32:31 Exod. 32:33 Exod. 32:35 Exod. 33:1 Exod. 33:5 Exod. 33:7 Exod. 33:11 Exod. 33:12 Exod. 33:17 Exod. 33:19 Exod. 33:21 Exod. 34:1 Exod. 34:4 Exod. 34:5 Exod. 34:6 Exod. 34:10 Exod. 34:14 Exod. 34:23 Exod. 34:24 Exod. 34:26	Ps. 68:16 Ps. 68:20 Ps. 68:26	2 Sam. 22:14 2 Sam. 22:16
יום	day	Exod. 32:28 Exod. 32:29 Exod. 32:34 Exod. 34:11 Exod. 34:18 Exod. 34:21	Ps. 68:19	
ים	sea		Ps. 68:22	2 Sam. 22:16
יצא	out came, go, come	Exod. 32:24 Exod. 33:7 Exod. 33:8 Exod. 34:18	Ps. 68:6 Ps. 68:7	
ירד	went, come go	Exod. 32:15		2 Sam. 22:10

Hebrew	English	Torah Reading Ex. 32:15 -34:26	Psalms 68:1-36	Ashlamatah II Sam 22:10-18, 51
		Exod. 33:5 Exod. 33:9 Exod. 34:5		
יָשַׁב	inhabitants, makes, settled	Exod. 34:12 Exod. 34:15	Ps. 68:6 Ps. 68:10 Ps. 68:16	
יְשׁוּעָה	deliverance		Ps. 68:19	2 Sam. 22:51
יִשְׂרָאֵל	Israel	Exod. 32:20 Exod. 32:27 Exod. 33:5 Exod. 33:6 Exod. 34:23	Ps. 68:8 Ps. 68:26 Ps. 68:34 Ps. 68:35	
כּוֹן	ready, confirmed, provided	Exod. 34:2	Ps. 68:9 Ps. 68:10	
כַּנְף	wings		Ps. 68:13	2 Sam. 22:11
לָקַח	took., take, taken	Exod. 32:20 Exod. 33:7 Exod. 34:4 Exod. 34:16	Ps. 68:18	2 Sam. 22:17
מָה	what, how	Exod. 32:21 Exod. 32:23 Exod. 33:5 Exod. 33:16	Ps. 68:16	
מַיִם	water	Exod. 32:20		2 Sam. 22:12 2 Sam. 22:17
מֶלֶךְ	king		Ps. 68:12 Ps. 68:14 Ps. 68:24 Ps. 68:29	2 Sam. 22:51
מִן	outside, before, some, too, because	Exod. 33:7 Exod. 34:11 Exod. 34:16 Exod. 34:24	Ps. 68:1 Ps. 68:2 Ps. 68:29	2 Sam. 22:18
מִצְרַיִם	Egypt	Exod. 32:23 Exod. 33:1 Exod. 34:18	Ps. 68:31	
מְרוֹם	high		Ps. 68:18	2 Sam. 22:17
נֶגֶד	before	Exod. 34:10		2 Sam. 22:13
נִטָּה	pitch, bowed	Exod. 33:7		2 Sam. 22:10
נָצַל	stripped, delivered	Exod. 33:6		2 Sam. 22:18
נָתַן	gave, give, given	Exod. 32:24 Exod. 32:29 Exod. 33:1	Ps. 68:11 Ps. 68:33 Ps. 68:34 Ps. 68:35	2 Sam. 22:14
סִינַי	Sinai	Exod. 34:2 Exod. 34:4	Ps. 68:8 Ps. 68:17	
עֵגֶל	calf	Exod. 32:19 Exod. 32:20 Exod. 32:24 Exod. 32:35	Ps. 68:30	
עַד	until, forever	Exod. 33:8 Exod. 33:22		2 Sam. 22:51
עַל	above, over	Exod. 32:20 Exod. 32:35 Exod. 33:19	Ps. 68:34	
עָלָה	brought, going, go, bring	Exod. 32:23 Exod. 32:30 Exod. 33:1	Ps. 68:18	

Hebrew	English	Torah Reading Ex. 32:15 -34:26	Psalms 68:1-36	Ashlamatah II Sam 22:10-18, 51
		Exod. 33:3 Exod. 33:5 Exod. 33:12 Exod. 33:15 Exod. 34:2 Exod. 34:3 Exod. 34:4 Exod. 34:24		
פָּנִים	surface, face, before	Exod. 32:20 Exod. 32:23 Exod. 32:34 Exod. 33:2 Exod. 33:11 Exod. 33:14 Exod. 33:15 Exod. 33:16 Exod. 33:19 Exod. 33:20 Exod. 33:23 Exod. 34:6 Exod. 34:11 Exod. 34:20 Exod. 34:23 Exod. 34:24	Ps. 68:1 Ps. 68:2 Ps. 68:3 Ps. 68:4 Ps. 68:7 Ps. 68:8	
צָוָה	commanded	Exod. 34:4 Exod. 34:11 Exod. 34:18	Ps. 68:28	
קוֹל	sound, voice	Exod. 32:17 Exod. 32:18	Ps. 68:33	2 Sam. 22:14
קִים	among their enemies; would arise,	Exod. 32:25 Exod. 33:8 Exod. 33:10	Ps. 68:1	
רָאָה	saw, see, seen	Exod. 32:19 Exod. 32:25 Exod. 33:10 Exod. 33:12 Exod. 33:13 Exod. 33:18 Exod. 33:20 Exod. 33:23 Exod. 34:3 Exod. 34:10 Exod. 34:20 Exod. 34:23 Exod. 34:24	Ps. 68:24	2 Sam. 22:11 2 Sam. 22:16
רֹאשׁ	top, head	Exod. 34:2	Ps. 68:21	
רִגְלֵי	feet		Ps. 68:23	2 Sam. 22:10
רָכַב	rode, rides		Ps. 68:4 Ps. 68:33	2 Sam. 22:11
שׁוּב	go, returned, turn	Exod. 32:27 Exod. 32:31 Exod. 33:11	Ps. 68:22	
שָׁמַיִם	sky, skies		Ps. 68:34	2 Sam. 22:12
שָׂתָה	put, made	Exod. 33:4		2 Sam. 22:12
שָׁלַח	send, sent	Exod. 33:2 Exod. 33:12		2 Sam. 22:15 2 Sam. 22:17
שָׁם	there	Exod. 34:2 Exod. 34:5	Ps. 68:27	
שֵׁם	name	Exod. 33:12 Exod. 33:17 Exod. 33:19	Ps. 68:4	

Hebrew	English	Torah Reading Ex. 32:15 -34:26	Psalms 68:1-36	Ashlamatah II Sam 22:10-18, 51
		Exod. 34:5 Exod. 34:14		
שָׁמַיִם	heavens		Ps. 68:8 Ps. 68:33	2 Sam. 22:10 2 Sam. 22:14
שָׂנֵא	hated		Ps. 68:1	2 Sam. 22:18
תַּחַת	foot, under	Exod. 32:19		2 Sam. 22:10
חֶסֶד	lovingkindness	Exod. 34:6 Exod. 34:7		2 Sam. 22:51
יָרָא	fearful, thing, awesome	Exod. 34:10	Ps. 68:35	
עַם	people	Exod. 32:17 Exod. 32:21 Exod. 32:22 Exod. 32:25 Exod. 32:28 Exod. 32:30 Exod. 32:31 Exod. 32:34 Exod. 32:35 Exod. 33:1 Exod. 33:3 Exod. 33:4 Exod. 33:5 Exod. 33:8 Exod. 33:10 Exod. 33:12 Exod. 33:13 Exod. 33:16 Exod. 34:9 Exod. 34:10	Ps. 68:7 Ps. 68:30 Ps. 68:35	
עָשָׂה	do, did, done, make, made	Exod. 32:20 Exod. 32:21 Exod. 32:23 Exod. 32:28 Exod. 32:31 Exod. 32:35 Exod. 33:5 Exod. 33:17 Exod. 34:10 Exod. 34:17 Exod. 34:22		2 Sam. 22:51
פָּזַץ	scattered		Ps. 68:1	2 Sam. 22:15
רַב	abounding, many, great	Exod. 34:6	Ps. 68:11	2 Sam. 22:17

Greek:

GREEK	ENGLISH	Torah Reading Ex. 32:15 -34:26	Psalms 68:1-36	Ashlamatah II Sam 22:10-18, 51	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 8:31-9:1	Tosefta of Luke Luke 9:22-27	Remes/Gemara of Acts/Romans and James Act 22:1-30
ἄγγελος	angel	Exo 32:34 Exo 33:2			Mar 8:38	Luk 9:26	
ἅγιον	holy		Psa 68:5 Psa 68:17 Psa 68:24 Psa 68:35		Mar 8:38	Luk 9:26	
ἀδελφοί	brother, brethren	Exo 32:27 Exo 32:29					Acts 22:1 Acts 22:5 Acts 22:13
ἀήρ	air			2Sa 22:12			Acts 22:23

GREEK	ENGLISH	Torah Reading Ex. 32:15 -34:26	Psalms 68:1-36	Ashlamatah II Sam 22:10-18, 51	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 8:31-9:1	Tosefta of Luke Luke 9:22-27	Remes/Gemara of Acts/Romans and James Act 22:1-30
αἷμα	blood	Exod. 34:25	Ps. 68:23				Acts 22:20
αἶρω	take up, away				Mk. 8:34	Lk. 9:23	Acts 22:22
ἀκολουθεῖω	follow				Mk. 8:34	Lk. 9:23	
ἀκούω	heard, hear	Exo 32:17 Exo 32:18 Exo 33:4					Acts 22:1 Acts 22:2 Acts 22:7 Acts 22:9 Acts 22:14 Acts 22:15 Acts 22:22 Acts 22:26
ἀληθῶς	truly, truthfully	Exo 33:16				Lk. 9:27	
ἀμαρτία	sin	Exo 32:21 Exo 32:30 Exo 32:31 Exo 32:32 Exo 32:34 Exo 34:7 Exo 34:9					Acts 22:16
ἀμαρτωλοῖς	sinners, sinful		Psa 68:2		Mk. 8:38		
άνηρ	man, men	Exo 32:28					Acts 22:1 Acts 22:4 Acts 22:12
άνθρωπος	man, men	Exod. 33:20	Ps. 68:18		Mk. 8:31 Mk. 8:33 Mk. 8:36 Mk. 8:37 Mk. 8:38	Lk. 9:22 Lk. 9:25 Lk. 9:26	Acts 22:15 Acts 22:25 Acts 22:26
άνιστημι	rose up, rise		Psa 68:1		Mk. 8:31		Acts 22:10 Acts 22:16
ἀρνέομαι	deny, reject				Mk. 8:34	Luk 9:23	
ἀποδοκιμαζω	rejected				Mk. 8:31	Lk. 9:22	
ἀποκτείνω	killed	Exo 32:12 Exo 32:27			Mk. 8:31	Lk. 9:22	
ἀπολλυμι	destroyed, lose		Psa 68:2		Mk. 8:35	Lk. 9:24 Lk. 9:25	
ἀρχιερεῖς	high priest, chief				Mk. 8:31	Lk. 9:22	Acts 22:5 Acts 22:30
βασιλεία	kingdom		Psa 68:32		Mk. 9:1	Lk. 9:27	
γενεαί	generations	Exo 34:7			Mk. 8:38		
γεύομαι	taste				Mk. 9:1	Lk. 9:27	
γῆ	land, earth, ground	Exod. 32:23 Exod. 33:1 Exod. 33:3 Exod. 34:8 Exod. 34:10 Exod. 34:12 Exod. 34:15 Exod. 34:24	Ps. 68:8 Ps. 68:32				Acts 22:22
γίνομαι	became, become, occurred, happened	Exo 32:23 Exo 32:30 Exo 33:7 Exo 34:2 Exo 34:10 Exo 34:12					Acts 22:6 Acts 22:17
γινώσκω	know	Exo 33:13					Acts 22:14 Acts 22:30
γραμματεῖς	scribes				Mk. 8:31	Lk. 9:22	
δεῖ	must				Mk. 8:31	Lk. 9:22	
δίδωμι	give, gave, given	Exod. 32:24 Exod. 32:29 Exod. 33:1	Ps. 68:11 Ps. 68:33 Ps. 68:34 Ps. 68:35	2 Sam. 22:14	Mk. 8:37		
δικαίος	just, righteous		Psa 68:3				Acts 22:14
δοξα	glory	Exo 33:5 Exo 33:18 Exo 33:19	Psa 68:34		Mk. 8:38	Lk. 9:26	Acts 22:11

GREEK	ENGLISH	Torah Reading Ex. 32:15 -34:26	Psalms 68:1-36	Ashlamatah II Sam 22:10-18, 51	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 8:31-9:1	Tosefta of Luke Luke 9:22-27	Remes/Gemara of Acts/Romans and James Act 22:1-30
		Exo 33:22					
δύναμις	power, force		Psa 68:11 Psa 68:12 Psa 68:28 Psa 68:33 Psa 68:34 Psa 68:35		Mk. 9:1		
ἐγγιζῶ	approached	Exo 32:19					Acts 22:6
ἔθνος	nation, Gentiles	Exo 33:16 Exo 34:10 Exo 34:24	Psa 68:30				Acts 22:21
εἶδω	behold, see, know	Exo 32:22 Exo 32:23 Exo 32:25 Exo 33:12 Exo 33:13 Exo 33:17 Exo 33:20			Mar 8:33 Mar 9:1	Luk 9:27	Act 22:14 Act 22:18
ἐκστασις	astonishment,		Psa 68:27				Acts 22:17
ἐξέρχομαι	came forth, go forth	Exo 32:24 Exo 34:18					Acts 22:18
ἐπαισχυνομαι	ashamed				Mk. 8:38	Lk. 9:26	
ἐπιστρέφω	return, turning		Psa 68:22		Mk. 8:33		
ἐπιτιμῶ	reproach, rebuke		Psa 68:30		Mk. 8:32 Mk. 8:33		
εἶπω	speak, said	Exod. 32:17 Exod. 32:18 Exod. 32:21 Exod. 32:22 Exod. 32:23 Exod. 32:24 Exod. 32:26 Exod. 32:27 Exod. 32:29 Exod. 32:30 Exod. 32:31 Exod. 32:33 Exod. 33:1 Exod. 33:5 Exod. 33:12 Exod. 33:14 Exod. 33:15 Exod. 33:17 Exod. 33:18 Exod. 33:19 Exod. 33:20 Exod. 33:21 Exod. 34:1 Exod. 34:9 Exod. 34:10	Ps. 68:22		Mar 8:34	Luk 9:22	Act 22:8 Act 22:10 Act 22:13 Act 22:14 Act 22:19 Act 22:21 Act 22:24 Act 22:25 Act 22:27
εἶρχομαι	come, came				Mk. 8:34 Mk. 8:38 Mk. 9:1	Lk. 9:23 Lk. 9:26	Acts 22:11 Acts 22:13
ζαῖω	live	Exo 33:20					Acts 22:22
ζηλωτής	jealous, zealous	Exo 34:14					Acts 22:3
ζημιοῦ	forfeit				Mk. 8:36	Lk. 9:25	
ἡμέρα	days	Exod. 32:28 Exod. 32:29 Exod. 32:34 Exod. 34:11 Exod. 34:18 Exod. 34:21	Ps. 68:19		Mk. 8:31	Lk. 9:22 Lk. 9:23	
θάνατος	death		Psa 68:20		Mk. 9:1	Lk. 9:27	Acts 22:4
θεῖλω / εἶθεῖλω	wanting, wishes		Psa 68:30		Mk. 8:34 Mk. 8:35	Lk. 9:23 Lk. 9:24	
θεοῦς	God	Exod. 32:16 Exod. 32:23	Ps. 68:1 Ps. 68:2		Mk. 8:33 Mk. 9:1	Lk. 9:27	Acts 22:3 Acts 22:14

GREEK	ENGLISH	Torah Reading Ex. 32:15 -34:26	Psalms 68:1-36	Ashlamatah II Sam 22:10-18, 51	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 8:31-9:1	Tosefta of Luke Luke 9:22-27	Remes/Gemara of Acts/Romans and James Act 22:1-30
		Exod. 32:27 Exod. 32:31 Exod. 34:6 Exod. 34:14 Exod. 34:15 Exod. 34:16 Exod. 34:17 Exod. 34:23 Exod. 34:24 Exod. 34:26	Ps. 68:3 Ps. 68:4 Ps. 68:5 Ps. 68:6 Ps. 68:7 Ps. 68:8 Ps. 68:9 Ps. 68:10 Ps. 68:15 Ps. 68:16 Ps. 68:17 Ps. 68:18 Ps. 68:19 Ps. 68:20 Ps. 68:21 Ps. 68:24 Ps. 68:26 Ps. 68:28 Ps. 68:31 Ps. 68:32 Ps. 68:34 Ps. 68:35				
ἵστημι	stood, stand	Exo 32:26 Exo 33:8 Exo 33:9 Exo 33:10 Exo 33:21 Exo 34:2			Mk. 9:1	Lk. 9:27	Acts 22:25 Acts 22:30
κατοικεῖω	dwell		Psa 68:6 Psa 68:10 Psa 68:16				Acts 22:12
κερδαίνω	gain				Mk. 8:36	Lk. 9:25	
κοσμος	ornament, world	Exo 33:5 Exo 33:6			Mk. 8:36	Lk. 9:25	
κραίζω	cry out	Exo 32:17					Act 22:23
κύριος	LORD	Exod. 32:26 Exod. 32:27 Exod. 32:29 Exod. 32:30 Exod. 32:31 Exod. 32:33 Exod. 32:35 Exod. 33:1 Exod. 33:5 Exod. 33:7 Exod. 33:11 Exod. 33:12 Exod. 33:17 Exod. 33:19 Exod. 33:21 Exod. 34:1 Exod. 34:4 Exod. 34:5 Exod. 34:6 Exod. 34:10 Exod. 34:14 Exod. 34:23 Exod. 34:24 Exod. 34:26	Ps. 68:16 Ps. 68:20 Ps. 68:26	2 Sam. 22:14 2 Sam. 22:16			Acts 22:8 Acts 22:10 Acts 22:19
λαλεῖω	speak, spoke, said	Exo 32:28 Exo 33:9 Exo 33:11			Mk. 8:32		Acts 22:9 Acts 22:10
λεῖγω	saying, says	Exo 32:17 Exo 32:18 Exo 32:23 Exo 32:27 Exo 33:1 Exo 33:12			Mk. 8:33 Mk. 8:34 Mk. 9:1	Lk. 9:22 Lk. 9:23 Lk. 9:27	Acts 22:7 Acts 22:8 Acts 22:10 Acts 22:13 Acts 22:14 Acts 22:18

GREEK	ENGLISH	Torah Reading Ex. 32:15 -34:26	Psalms 68:1-36	Ashlamatah II Sam 22:10-18, 51	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 8:31-9:1	Tosefta of Luke Luke 9:22-27	Remes/Gemara of Acts/Romans and James Act 22:1-30
		Exo 33:14 Exo 33:15 Exo 33:18					Acts 22:19 Acts 22:21 Acts 22:22 Acts 22:24 Acts 22:25 Acts 22:26 Acts 22:27
λοιγος	words, matters	Exo 33:17			Mk. 8:32 Mk. 8:38	Lk. 9:26	Acts 22:22
μακραίν	far	Exo 33:7					Acts 22:21
νῦν	now	Exo 32:30 Exo 32:32 Exo 32:34 Exo 33:5					Acts 22:16
ὁδοίς	journey	Exo 33:3					Acts 22:4
ὅλος	whole, all				Mk. 8:36	Lk. 9:25	Act 22:30
ὀνόμα	names	Exod. 33:12 Exod. 33:17 Exod. 33:19 Exod. 34:5 Exod. 34:14	Ps. 68:4				Acts 22:16
ὀπίσσω	rear, after, behind	Exo 33:23 Exo 34:15 Exo 34:16			Mk. 8:33 Mk. 8:34	Lk. 9:23	
ὄραϊω	sees, saw	Exod. 32:19 Exod. 32:25 Exod. 33:10 Exod. 33:12 Exod. 33:13 Exod. 33:18 Exod. 33:20 Exod. 33:23 Exod. 34:3 Exod. 34:10 Exod. 34:20 Exod. 34:23 Exod. 34:24		2 Sam. 22:11 2 Sam. 22:16	Mk. 8:33 Mk. 9:1	Lk. 9:27	Acts 22:14 Acts 22:15 Acts 22:18
οὐκούν	no way				Mar 9:1	Luk 9:27	
οὐρανοίς	heaven		Ps. 68:8 Ps. 68:33	2 Sam. 22:10 2 Sam. 22:14			Acts 22:6
παραδιῶμι	delivered						Acts 22:4
παρεμβολῆ	camp	Exo 32:17 Exo 32:19 Exo 32:26 Exo 32:27 Exo 33:7 Exo 33:8 Exo 33:11					Act 22:24
πάς	all, whole, every, entire	Exo 32:26 Exo 33:7 Exo 33:8 Exo 33:10 Exo 33:12 Exo 33:16 Exo 33:17 Exo 34:3 Exo 34:10 Exo 34:11 Exo 34:19 Exo 34:20 Exo 34:23				Lk. 9:23	Acts 22:3 Acts 22:5 Acts 22:10 Acts 22:12 Acts 22:15 Acts 22:30
paschō / pathō	suffer				Mk. 8:31	Lk. 9:22	
πατήρ	father	Exod. 34:7	Ps. 68:5		Mk. 8:38	Lk. 9:26	Acts 22:1 Acts 22:14
πέπτω / πέτω	fell	Exo 32:28					Acts 22:7
ποίηω	do, did,	Exod. 32:20 Exod. 32:21		2 Sam. 22:51			Acts 22:10 Acts 22:26

GREEK	ENGLISH	Torah Reading Ex. 32:15 -34:26	Psalms 68:1-36	Ashlamatah II Sam 22:10-18, 51	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 8:31-9:1	Tosefta of Luke Luke 9:22-27	Remes/Gemara of Acts/Romans and James Act 22:1-30
	done, make, made	Exod. 32:23 Exod. 32:28 Exod. 32:31 Exod. 32:35 Exod. 33:5 Exod. 33:17 Exod. 34:10 Exod. 34:17 Exod. 34:22					
πορεύομαι	go, went	Exo 33:15					Acts 22:5 Acts 22:6 Acts 22:10 Acts 22:21
πούς	feet, foot		Psa 68:23	2Sa 22:10			Acts 22:3
πρεσβύτερος	elders				Mk. 8:31	Lk. 9:22	
ρίπτειω	tossed, tossing	Exo 32:19 Exo 32:24					Act 22:23
σημερον	today	Exo 32:29					Acts 22:3
σπείρω	generation, seed	Exod. 33:1		2 Sam. 22:51			
σπεύδω	hastened	Exo 34:8					Acts 22:18
σταυροίς	up his cross				Mk. 8:34	Lk. 9:23	
συναγωγή	gathering, synagogue	Exo 34:22	Psa 68:30				Acts 22:19
σωζω	deliver, save		Psa 68:20		Mk. 8:35	Lk. 9:24	
τρεις / τρία	three	Exo 34:23 Exo 34:24			Mk. 8:31		
τρίτος	third	Exo 34:7				Lk. 9:22	
υίους	sons	Exo 32:20 Exo 32:26 Exo 32:28 Exo 32:29 Exo 33:5 Exo 33:6 Exo 33:11 Exo 34:16 Exo 34:20			Mk. 8:31 Mk. 8:38	Lk. 9:22 Lk. 9:26	
ύπαρχοντα	possessions, being	Exo 32:24					Act 22:3
ύποστρέφω	returned	Exo 32:31					Acts 22:17
φυλάισσω	guard	Exo 34:18					Acts 22:20
φωνή	voice, sound	Exod. 32:17 Exod. 32:18	Ps. 68:33	2 Sam. 22:14			Acts 22:7 Acts 22:9 Acts 22:14 Acts 22:22
χειρ	hand	Exod. 32:15 Exod. 32:19 Exod. 32:29 Exod. 34:4	Ps. 68:31				
Χριστός	Anointed, Messiah			2Sa 22:51			
ψυχή	life, soul				Mk. 8:35 Mk. 8:36 Mk. 8:37	Lk. 9:24	
ώφελειω	profit				Mk. 8:36	Lk. 9:25	

NAZAREAN TALMUD

SIDROT OF SHMOT (EX.) 32:15 – 34:26

"VAYIFEN" "AND TURNED"

BY: H. EM RABBI DR. ADON ELIYAHU BEN ABRAHAM &
H. EM. HAKHAM DR. YOSEF BEN HAGGAI

SCHOOL OF HAKHAM
SHAUL TOSEFTA
LUQAS (LK) 9:22
Mishnah 8:8

SCHOOL OF HAKHAM TSEFET
PESHAT
MORDECHAI (MK) 8:3 1-33
Mishnah 8:8

Saying, "It is necessary for the Ben Adam (the son of man – i.e. Prophet) to suffer many things and to be rejected by some of the Zekanim (Elders) and Kohanim HaGedolim (Chief Priests) and Soferim (Scribes), and to be killed, and to be raised on the third day.

And he **began** to instruct them concerning the necessity of Ben Adam's (the son of man – i.e. the Prophet) suffering in many things and be rejected by some of the Zekanim (Elders) and Kohanim HaGedolim (Chief Priests) and Soferim (Scribes), and be killed, and after three days⁴⁶ rise again. And he boldly proclaimed these things. And Hakham Tsefet took him aside and tried to reprove him. But when he (Yeshua) had turned his back to Tsefet and looked on his talmidim, he reproved Tsefet, saying, go behind me, adversary! Because (you are thinking only of yourself) your heart is not set on the things of G-d, but of the things of men.

SCHOOL OF HAKHAM SHAUL
TOSEFTA
LUQAS (LK) 9:23 - 27
Mishnah 8:8

And he said to all of them, "If anyone wants to walk as I walk, he must lose sight of himself and one's personal interests and hang his life on a executioners stake⁴⁷ and walk as a I walk. For whoever will preserve his own personal desires will destroy his soul; but whoever will willingly subdue his soul for my sake, he will rescue his soul from damage. For what benefit is it to a man if he adorns himself with fine ornaments⁴⁸ (jewelry) at the expense (damage) of his soul? Therefore, whoever will be ashamed of me and of my halakhic rulings (Mesorah) in this adulterous and sinful generation, Ben Adam (Son of Man) will also castigate him when he comes into the glory of his Father with the (His) messengers who have made a ritual sacrifice of their souls." But "Amen v'amen I say to you that there are some of those who stand here who will not taste of death until they experience the coming of the Malchut Shamayim (kingdom/governance of G-d)⁴⁹ with virtuous power and

SCHOOL OF HAKHAM TSEFET
PESHAT
MORDECHAI (MK) 8:34 – 9:1
Mishnah 8:8

And he assembled the congregation with his talmidim, and he said to them, "Whoever longs to **walk** after me, let him forget himself, lose sight of oneself and one's personal interests and hang his life on an executioners stake⁵⁰ and walk as a I walk. For whoever will preserve his own personal desires will destroy his soul; but whoever will willingly subdue his soul for my sake and the sake of the Mesorah, he will rescue his soul from damage. For what benefit is it to a man if he **adorns himself with fine ornaments**⁵¹ (jewelry) at the expense (damage) of his soul?⁵² Or what will a man give as a ransom for his soul? Therefore, whoever will be ashamed of me and of my halakhic rulings (Mesorah) in this adulterous (lawless) and sinful generation, Ben Adam (Son of Man) will also castigate him when he comes into the glory of his Father with the (His) **messengers** who have made a **ritual sacrifice**⁵³ of their souls." And he said to them, "Amen v'amen I say to you that there are some of those standing here who will not taste of death until they experience the coming of the Malchut Shamayim (kingdom/governance of G-d)⁵⁴ with virtuous power and influence."

⁴⁶ While the text is Peshat it does not require that Yeshua be in the grave for 72 hours.

⁴⁷ See translation of Mordechai

⁴⁸ See translation of Mordechai

⁴⁹ See translation of Mordechai

influence.”

HAKHAM SHAUL'S SCHOOL OF REMES ACTS 22:1-21

“Men—brothers and fathers—listen to my defense to you now!” And when they heard that he was addressing them in the Aramaic language, they became even more silent. And he said, “I am a Jewish man born in Tarsus in Cilicia, but brought up in this city at the feet of Gamaliel, educated according to the exactness of the law received from our fathers, being zealous for God, just as all of you are today. I persecuted this Way to the death, tying up and delivering to prison both men and women, as indeed the high priest and the whole council of elders can testify about me, from whom also I received letters to the brothers in Damascus, and was traveling there to lead away those who were there also tied up to Jerusalem so that they could be punished. “And it happened that as I was traveling and approaching Damascus around noon, suddenly a very bright light from heaven flashed around me, ⁷and I fell to the ground and heard a voice saying to me, ‘Shaul, Shaul, why are you persecuting me?’ And I answered, ‘Who are you, Master?’ And he said to me, ‘I am Yeshua the Nazarene whom you are persecuting.’ (Now those who were with me saw the light but did not hear the voice of the one who was speaking to me.) So I said, ‘What should I do, Master?’ And the Master said to me, ‘Get up and proceed to Damascus, and there it will be told to you about all the things that have been appointed for you to do.’ And as I could not see as a result of the brightness of that light, I arrived in Damascus led by the hand of those who were with me. And a certain Ananias, a devout man according to the law, well-spoken of by all the Jews who live there, came to me and stood by me and said to me, ‘Brother Saul, regain your sight!’ And at that same time I looked up at him and saw him. And he said, ‘The God of our fathers has appointed you to know his will, and to see the Righteous One and to hear a voice from his mouth, because you will be a witness for him to all people of what you have seen and heard. And now why are you delaying? Get up, be baptized, and wash away your sins, calling on his name!’ “And it happened that when I returned to Jerusalem and I was praying in the temple courts, I was in a trance, and saw him saying to me, ‘Hurry and depart quickly from Jerusalem, because they will not accept your testimony

⁵⁰ **σταυρός** – *stauros* is translated as “cross” in many translations. We can agree with the fact that it was a “cross” only because of the heading over Yeshua’s head declaring him to be the “King of the Jewish people.” Otherwise, **σταυρός** – *stauros* is only the stake that the executioners placed all their victims on. The Strong’s entry offers the following information, “A well-known instrument of most cruel and ignominious punishment, borrowed by the Greeks and Romans from the Phoenicians; to it were affixed among the Romans, down to the time of Constantine the Great, the guiltiest criminals, particularly the basest slaves, robbers, the authors and abettors of insurrections, and occasionally in the provinces, at the arbitrary pleasure of the governors, upright and peaceable men also, and even Roman citizens themselves.” Strong, J. (1996). *The Exhaustive Concordance of the Bible : Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order*. Ontario: Woodside Bible Fellowship. G4716
See also Hengel, Martin. *Crucifixion in the Ancient World and the Folly of the Message of the Cross*. 1st American ed. Philadelphia: Fortress Press, 1977.

⁵¹ Acquire the sum total of earthly wealth. Bratcher, R. G., & Nida, E. A. (1993], c1961). *A handbook on the Gospel of Mark*. Originally published: A translator's handbook on the Gospel of Mark, 1961. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 267

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

Cf. Shemot 33:4 where we have a verbal connection through the idea of jewelry.

⁵² ‘To forfeit his life,’ ‘to suffer loss of his life’: clearly the meaning is *not* ‘to die,’ as though physical existence was the meaning of *psuchē* ‘life’ in this context (cf. previous verse). Ibid

⁵³ Mordechai’s words **ἅγιος** – *hagios* usually translated “holy” or “sacred.” We have opted to see the meaning of the word **ἅγιος** – *hagios* the idea of being a sacrifice as the word may have originated from the Hebrew *hagigah*.

⁵⁴ **Kingdom/governance** (sovereignty) of G-d through the Hakhamim and Bate Din as opposed to human kings and presidents. Whereas until that time Israel had been under kings appointed by G-d, a new dispensation, for lack of a better word, of the governance of G-d was about to be inaugurated after the fall of the Temple and the discontinuance of the Sanhedrin whereby G-d’s people would be ruled by judges and Rabbinic tribunals as it was after Joshua. This system of Judges and Rabbinic Tribunals (Bate Din) required a legal tradition (body of oral Law) which is the “good news” that Yeshua was proclaiming. **Also note the subliminal theme associated with Rosh HaShanah**

about me.' And I said, 'Master, they themselves know that from synagogue to synagogue I was imprisoning and beating those who faithfully obeyed in you. And when the blood of your witness Stephen was being shed, I myself also was standing near and was approving, and was guarding the cloaks of those who were killing him.' And he said to me, 'Go, because I will send you far away to the Gentiles!' "

HAKHAM SHAUL'S SCHOOL OF REMES
2 LUQAS (ACTS) 22:22-30

Now they were listening to him until he said this Go: for I will send you far away to the Gentiles, and then they raised their voices, saying, "Away with such a man from the land of Israel (Eretz Yisrael)! For it is not fitting for him to live here!" And while they were screaming and throwing off their clothes and throwing dust into the air, the military Captain ordered him to be brought into the barracks, saying he was to be examined with a whip so that he could find out for what reason they were crying out against him in this way. But when they had stretched him out for the lash, Hakham Shaul said to the centurion standing there, "Is it permitted for you to flog a man who is an non-condemned Roman citizen?" And when the centurion heard this, he went to the military Captain and reported it, saying, "What are you about to do? For this man is a Roman citizen!" So the military Captain came and said to him, "Tell me, are you a Roman citizen?" And he said, "Yes." And the military Captain replied, "I acquired this citizenship for a large sum of money." And Hakham Shaul said, "But I indeed was free born a citizen. Then immediately those who were about to examine him kept away from him, and the military Captain also was afraid when he realized that he was a Roman citizen and that he had tied him up.

But on the next day, because he wanted to know the truth concerning why he was being accused by the Shammaite and Tz'dukim (Sadducean) Jews, he released him and ordered the chief priests (of the Tz'dukim - Sadducean) and their whole Council to assemble, and he brought down Hakham Shaul and had him stand before them.

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

Ex 31:1 – 32:14	Ps 65	Is 43:7-15, 21	Mk 8:31-33	Lk 9:22	II Luqas (Acts) 17:10-15
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

WALK - הלך

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

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

Yeshua addresses the true nature of being Kings and Priests to G-d. Likewise, Yeshua is teaching the congregations

and his talmidim the power of devotion to talmud Torah (Torah study). We also note the great reward in becoming a talmid of the Torah. C.S. Lewis notes that, "We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered to us."⁵⁵ This is by no means an attack on drink or sex. These are G-d's creations as well. Furthermore, they have their place in life and we will be judged for not having enjoyed those pleasures. The point at hand is that we fail to realize the great beauty of the Torah by placing everything else in its stead. We can learn how to demonstrate how prayer is the judgment of one's self. This week Yeshua shows that we can also judge our level of worth by our degree of personal dedication to the Torah. Much like the Shofar, that gives the "awakening blast" at Rosh HaShanah, Yeshua heralds the importance of the Mesorah and devotion to its mores. Only those who have endeavored to understand the Torah can appreciate the sentiments of the Master. Because the Torah is a core principle in and of itself, it constitutes a vital part of man's personality. The Master is very aware of this principle. We must remind the reader that the Torah is the universe/cosmos. As such, it is an integral part of every human being. The abandonment of self for the sake of Torah is finding the path of our true identity.

Yeshua as well as his talmidim, i.e. Hakham Shaul favors the word **הלך** – "walk," which means to "walk in G-d's truth."⁵⁶ **הלכה** (halakhah) is a way to walk – conduct oneself according to the mitzvot (commandments).⁵⁷ The Talmud records an "Aramaic phrase, *hikheta*, which is the parallel to the Hebrew word *halakhah*, which means *this is the way to go*."⁵⁸ By and large, *halakhot*⁵⁹ are the decisions of the Hakham concerning the practical application of the mitzvot. As we have stated elsewhere, the Rabbis/Sages/Hakhamim have been the subject of much ridicule. They have been blamed for placing an unbearable yoke on the Jewish people. This is always the view of an "outsider" and never the opinion of the Jewish people. Green states the case of *halakhah* determined by the Hakhamim⁶⁰ as follows:

"Some of these decisions required great courage. The sage staked not only his this-worldly reputation, but even his very soul, on the legitimacy of a daring interpretation of halakhah, especially one that would allow more freedom, and hence risk violating the will of heaven."⁶¹

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

Hartman⁶² notes that *halakhah* revolves around two poles. The first being "legal" and the second being "detailed rules of behavior that are rational." Both poles give way to the desire to have an intimate "covenantal relationship between Israel and G-d."⁶³

The value of "fixed formulations of conduct" are the result of peace (shalom) and genuine freedom. This notion refutes the claim that Judaism purports "legalism." When the congregation accepts a standard of the Torah's mitzvot as explained by a Hakham, they "walk" in freedom. How so? They stake their practice on the words of their Hakham. The question now arises, who wants to be a Hakham with so much at stake? The answer is not really so complex. If we understand that the mitzvot, as interpreted by the Hakhamim, to be expressions of G-d's love for His people we can see that the Hakhamim have one single agenda. That agenda is much like the "best man" to the

⁵⁵ Lewis, C. S. *The Weight of Glory, and Other Addresses*. Rev. and expanded ed. New York: Macmillan, 1980. p. 4

⁵⁶ Green, Arthur. *These Are the Words: A Vocabulary of Jewish Spiritual Life*. Woodstock, Vt: Jewish Lights, 1999. p. 41

⁵⁷ By "commandments," we mean the 613 "commandments" that are recorded in the Written Torah.

⁵⁸ Green, Arthur. *These Are the Words: A Vocabulary of Jewish Spiritual Life*. Woodstock, Vt: Jewish Lights, 1999. p. 41

⁵⁹ *Halakhah* (sing.) *Halakhot* (plural)

⁶⁰ Hakham (Wise man), disciple of the wise or wisdom. This reflects the highest level of the Rabbis and Sages.

⁶¹ Green, Arthur. *These Are the Words: A Vocabulary of Jewish Spiritual Life*. Woodstock, Vt: Jewish Lights, 1999. pp. 41-2

⁶² David Hartman, "Halakhah," in Arthur Cohen and Paul Mendes-Flohr, *Contemporary Jewish Religious Thought*, p. 310

⁶³ Ibid

Bridegroom. The Hakhamim usher the Groom into the place where he can be united with the Bride. The Hakham guards the relationship between G-d and Yisrael through his teachings and halakhic determinations. As we have learned, "G-d [is] in search of Man."⁶⁴ The question of *"where art thou"* is answered in the Abrahamic statement: *"I am here."*⁶⁵

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

MESSENGERS WHO RITUALLY SACRIFICE THEIR SOULS

The Greek word ἅγιος – hagios, is usually translated as "holy" or "sacred." Neither of these words fully defines ἅγιος – *hagios*. This is because ἅγιος – *hagios* contains the idea of those things, which are ritually consecrated and offered. When it is used to speak of people, it usually defines them in terms of being ritually clean and fit to offer sacrifices in the Bet HaMikdash. This word may very well have originated in Hebrew. The closest possible association we can make is that derived from the Hebrew word *חַג* *chag*,⁶⁶ which is a festival, festival sacrifice, or a solemn sacrifice. By means of this definition, we can see the "messengers" who have withheld nothing in their service to HaShem.

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

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

We cannot explain the profundity of these words here. We will endeavor to simplify their content for the sake of context and Peshat. This week being the final week of "strengthening," we see that those who "excel in strength" are those who have survived the preparatory introspection preceding Rosh HaShanah and Yom Kippur. The "angels" are not winged creatures who fly about in the heavens. The (seven) "angels" are the (seven) "**Tsadiqim**" who have made themselves a living sacrifice⁶⁷ as is taught by Hakham Shaul. Hakham Shaul sees this as a "reasonable request."

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

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

ADORNED IN JEWELRY

⁶⁴ Heschel, Abraham Joshua. *God in Search of Man: A Philosophy of Judaism*. New York: Farrar, Straus and Giroux, 1955.

⁶⁵ Cf. B'resheet (Gen) 22:1

⁶⁶ *חַג* *chag*, *chag* n m. From 2287; TWOT 602a; GK 2504; 62 occurrences; AV translates as "feast" 56 times, "sacrifice" three times, "feast days" twice, and "solemnity" once. 1 festival, feast, festival-gathering, pilgrim-feast. 1a feast. 1b **festival sacrifice**. Strong, J. (1996). *The Exhaustive Concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order*. Ontario: Woodside Bible Fellowship. (H2282)

⁶⁷ **Romans 12:1** ¶ I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is your reasonable service*.

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

Here is the Greek text of Mordechai paralleled to Shemot.

Mordechai 8:36

³⁶ ti, ga.r wvfelei/ a;nqrwpon kerdh/sai to.n
kosmon⁶⁸ o[lon kai. zhmiwqh/nai th.n yuch.n auvtou/È

For what benefit is it to a man if he adorns
(**Kosmos**) himself with fine ornaments at the expense
(damage) of his soul?

Exod. 33:6-7

ὁ καὶ περιείλαντο οἱ υἱοὶ Ἰσραὴλ τὸν **κόσμον**
αὐτῶν καὶ τὴν περιστολὴν ἀπὸ τοῦ ὄρους τοῦ
Χωρηβ

So, the children of Israel stripped
themselves of their **jewelry** by Mount Horeb.

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

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

COMMENTARY TO HAKHAM SHAUL’S SCHOOL OF REMES

CUT OFF OR CAST OUT

Now they were listening to him until he said this Go: for I will send you far away to the Gentiles, **and then they raised their voices, saying, “Away with such a man from the land of Israel (Eretz Yisrael)! For it is not fitting for him to live here!”**

Hakham Shaul in the present pericope is set at odds with two groups, as we will see. The first group is the

⁶⁸ [LS] ko,smoj(KO’S MOS(ko,smoj - KO’S MOS, ou(o`, order, ko,smw| and kata. ko,smon in order, duly, ll., etc.; ma.y avta.r ouv kata. ko,smon lb.; ouvdeni. ko,smw| in no sort of order, Hdt., Att. 2. good order, good behaviour, decency, Aesch., Dem. 3. the form, fashion of a thing, Od., Hdt. 4. of states, order, government, Hdt., Thuc. II. **an ornament, decoration, embellishment, dress**, ll., etc.; esp. of women, Lat. mundus muliebris, Ib., Hes., etc.: -in pl. **ornaments**, Aesch., etc. 2. metaph. honour, credit, Hdt., Soph., etc. III. a regulator, title of the chief magistrate in Crete, Arist. IV. the world or universe, from its perfect order, Lat. mundus, Plat., etc. 2. mankind, as we use ‘the world,’ N.T.

Tz'dukim (Sadducees) and the second being that of the Shammaites as we have discussed. This pericope is built on the final words of the first pericope of this reading. **“Go: for I will send you far away to the Gentiles.”** Upon hearing these words, the assembly becomes volatile demanding Hakham Shaul's death. However, the expression, **“Away with such a man from the land of Israel”** is easily interpreted as **this man is not fit to live in the land of Israel (Eretz Yisrael)!** The fourth chapter of Luqas (Lk) bears a similar story. Yeshua announces the Yobel (Jubilee) and then shows that he will carry the Mesorah to the Gentiles citing precedential cases from Jewish history where prophets extended G-d's chesed (loving-kindness) to Gentiles. The account in Hakham Shaul's Mesorah penned by his Sofer Hillel (Luke) shows that the Jewish population overall had a problem with Gentile occupation of Eretz Yisrael. Interestingly, we see that the present confrontation Hakham Shaul is facing is not the Tz'dukim (Sadducees). The Tz'dukim would never have insisted on Hakham Shaul's expulsion from the land (Eretz Yisrael) based on the idea that he was going to be sent to the Gentiles. The Tz'dukim having a close relationship with Rome, would not have been opposed to Hakham Shaul's foreign affairs unless they saw his activity damaging to their means of control over the Jewish people. While one can imagine that some of Hakham Shaul's activities might be considered detrimental to this control, it is more likely that the opposition is Shammaite.

It would appear from Hakham Shaul's history that he was formerly one of the extreme zealots of the Shammaite School.

Moreover, I was advancing in Judaism beyond many of my contemporaries among my compatriots, being more extremely zealous for my ancestral traditions.⁶⁹

Hakham Shaul's zealousness for ancestral traditions cannot mean that he was sympathetic with the House of Hillel. It is abundantly evident that he persecuted the House of Hillel who was sympathetic to the followers of Yeshua.

SHAMMAITE OPPOSITION GOOD OR BAD

The Shammaite opposition is not without argument. The Shammaites feared assimilation among the Gentiles. However, the previous pericope shows that Hakham Shaul had not compromised his ancestral heritage for the sake of “Talmudizing” the Gentiles. Nevertheless, this is a legitimate concern. Had any of the accusations previously made against Hakham Shaul been true, he would have been a legitimate threat to Judaism. Amazingly, Christianity does not understand the truth of those passages believing that Hakham Shaul postulated antinomian doctrines. In this respect, they foster and worship a Pseudo-Paul and a Pseudo-Messiah. The diligent scholar schooled in Orthodox Judaism will see that Hakham Shaul was not a threat to the School of Hillel. The same education will show that Hakham Shaul was vehemently opposed to the Tz'dukim and the Shammaite ultra-legalism.

THE DESTRUCTION OF A TEMPLE OF STONES

We have seen that Hakham Tsefet has shown us that we are a Temple of living stones. This revelation comes when we realize that the occupation of Judaism is global rather than local. Many scholars have the classic mindset that Gan Eden (the Garden of Eden) was an end all of an utopian society. This comes from misreading B'reshet and believing that Eden was a literal place. These Sages of blessed memory teach us that the opening Pericope of B'reshet cannot be seen and understood as Peshat – literal. Peshat readers will struggle with two Adams, androgynous man and talking serpents. Reading of man's initial creation shows us that Adam was not only to tend the Garden.

B'reshet (Gen.) 1:26 ¶ Then God said, to the earth “Let Us make man in Our image, according to Our likeness; (spirit and earth) and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.”

Man's authority extended beyond the boundaries of the Garden. The waters that flowed into the Garden of delight

⁶⁹ Gal 1.14

were not intended to stay in Eden. The four rivers were to flow through the earth filling the entire earth with delight. Eden was a model of what the earth was to become. Eden was not a sanctuary where one escaped to, for fear of assimilation. It was Adam's mission to make the earth an Eden. This could only happen when Adam applied the true idea of "guarding and keeping" this Garden. Adam's "guarding" was to use the Garden as a prototypical pattern for the whole earth. His "guarding" and "subduing" extended to the four corners of the earth, including all its resources.

It is evident that Adam possessed the appropriate key enabling his to fulfill his mission. Placed within his mouth was the Oral Torah. Then G-d brought creatures to Adam to see what he would call them and whatever the man called a living creature that was its name. Then Adam gave names to all the cattle, and to the birds of the sky, and to every beast of the field." Adam was responsible for the earth in ways that we do not fully comprehend. His "naming" all the creatures was a spiritual exercise. The exercise was that of verbalizing the Oral Torah. Adam looked at the true spiritual essence of the creatures and then verbally expressed its essence with a name or title. His giving a title to all creatures was one of the expressions of his mission. Each creature had the potential of being anything Adam would call it. However, when Adam gave each creature its name its potential and essence was locked into that form. This is a picture of PaRDeS in action.

The Garden was a beautiful place to visit, but Adam was not supposed to live there forever. Adam was a citizen of the earth. His bones, flesh and blood were from the elements of the earth. He was to live in harmony with the Oral Torah "Talmudizing" the earth. The four rivers of PaRDeS were to flow from the Garden into the world. Adam's job, as the Priest of the earth was to permeate the whole earth with the Mesorah – Oral Torah, uniting it with its intended purpose. Gan Eden was to be the training ground and proto type for this enterprise.

Allegorically speaking, Eretz Yisrael was a Gan Eden. The Jewish people were responsible as Priests of the Earth for "Talmudizing" the earth. Their training ground was Eretz Yisrael. Like the Gan Eden of B'resheet, Eretz Yisrael was to be the source of PaRDeS for the whole world. The new Adam was to send the Edenic water of the Oral Torah to the entire world. Repeated expulsions from the Land of Yisrael are evidence of their Priestly mission. Neither the Tz'dukim nor the Shammaites accepted this mission, preferring to keep the Garden only for themselves. One attitude is epicurean and the other is that of an exclusivist. Hakham Shaul's message in unity with the Master's is that we are global Priests of the earth and that Adam's mission is incomplete.

So why is the Temple destroyed? So long as we believe that, the only way to communicate with G-d is through a Temple of limestone we fail to bring the Gentile to his place with G-d. Yisrael (Eden) cannot be returned to its "glory" until we realize the Diaspora has a purpose. Prophets like Amos and Yesha'yahu prophetically saw the Edenic earth per se. They have given us a heavenly vision of the "world to come." Our use of this phrase is with great caution because we are not referring to the Olam HaBa in the usual way. We are referring to the expression of the world to come before the Olam HaBa, or the age that will usher in the Y'mot HaMashiach and the Olam HaBa.

With the rebirth of Yisrael as a nation, we began to see an amazing amount of Gentile acceptance of Judaism and Conversion. This new influx of Gentile acceptance seems inexplicable. Our present pericope allegorically illustrates the answer. Hakham Shaul is saying that the Jewish people are needed in a world devoid of G-d. The Jewish people must be dispersed into this final exile. So, why are the Gentiles turning to G-d? Deep within the hearts of many Gentiles is the Nefesh Yehudi (Jewish Soul). This would bring us to an obvious question. Why does the Gentile possess the Nefesh Yehudi? While G-d always allows man's free will, He is adamant that His will is to be accomplished. Whenever we fail to accomplish His will, He always intervenes. Gentile possession of the Nefesh Yehudi is G-d expediting His will on earth. In other words, because we as a Jewish nation have failed to "Talmudize" the Gentiles, G-d has determined to "talmudize" them by placing the Nefesh Yehudi within them.

Each time the Jewish people have leaned towards assimilation they have suffered great calamity. The Holocaust is one such example. With the extermination of millions of Jews, came a new era where G-d placed the Nefesh Yehudi in Gentile bodies for the sake of expediting His will of "Talmudizing" the Gentiles. Gentiles all over the world have answered an overwhelming call to be Jewish or embrace the Torah running deep within them. This

overwhelming acceptance of Torah has forced the Jewish people to do two things. The first is to teach Torah to the Gentiles (i.e. Talmudizing Gentiles). The second is being Shomer Shabbat, guarding ourselves against assimilation and living per the Torah's expectations for the Jewish community as taught by the Hakhamim. Hakham Shaul and history have taught us one lesson. Being Jewish is worth dying for and assimilation is to be avoided at all costs.

AMEN VE AMEN!

Questions for Understanding and Reflection

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánú Torát Emét, V'Chayéi Olám Natá B'Tochénu.
Barúch Atáh Adonái, Notén HaToráh. Amen!

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

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

Next Shabbat: Shabbat: "K'tab-L'kha" – "Write down for yourselves"

Shabbat	Torah Reading:	Weekday Torah Reading:
קְּתַב-לְּךָ		Saturday Afternoon
"K'tab-L'kha"	Reader 1 – Shemot 34:27-30	Reader 1 – Shemot 35:30-32
"Write down for yourselves"	Reader 2 – Shemot 34:31-35	Reader 2 – Shemot 35:33-35
"Escribense"	Reader 3 – Shemot 35:1-3	Reader 3 – Shemot 36:1-3
Shemot (Exodus) 34:27 – 35:29	Reader 4 – Shemot 35:4-10	
Ashlamatah: Jeremiah 31:32-41	Reader 5 – Shemot 35:11-20	Monday & Thursday Mornings
Special: Malachi 3:4-24	Reader 6 – Shemot 35:21-23	Reader 1 – Shemot 35:30-32
Psalms 69:1-13	Reader 7 – Shemot 35:24-29	Reader 2 – Shemot 35:33-35
	Maftir – Shemot 35:27-29	Reader 3 – Shemot 36:1-3
N.C.: Mk 9:2-8; Lk 9:28-36 Acts 23:1-10	Malachi 3:4-24	

Note: With the beginning of the month of Adar, and with the reading of Shabbat Shekalim, at this time, we launch our collection for the work of HaShem, most blessed be He. The collection will be devoted entirely to finance this work and resources needed, before we sit at our tables to celebrate Pesach. Your donations are much appreciated and should be sent via PayPal to: rvybh@bigpond.com . Many thanks for your generosity!

Coming Festival:

Pesach - Passover

Monday Evening the 10th of April – Tuesday Evening 18th of April

For further information see:

<http://www.betemunah.org/chametz.html> ; <http://www.betemunah.org/passover.html> ;
<http://www.betemunah.org/redemption.html> ; <http://www.betemunah.org/haggada.html>

Please, make sure that you have downloaded and printed a copy of our Hagada for each of your participating family members and guests. - <http://www.betemunah.org/haggada.html>

שבת שלום

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai
Rabbi Dr. Hillel ben David
Rabbi Dr. Eliyahu ben Abraham