

Esnoga Bet Emunah

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Esnoga Bet El

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

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
Sivan 06/07, 5778 – May 19/21, 2018	Third 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:

This Commentary comes out weekly and on the festivals thanks to the great generosity of:

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
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 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 Shlomoh ben Abraham
His Excellency Adon Ya'aqob ben David
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!

Please pray for this work that it may be successful touching many lives, well financed; and that it may be for much blessing to all concerned. Amen ve Amen!

We also pray about a litigation case in which HE Adon Ya'aqob ben David is involved in the civil courts, praying that G-d who sees all things who knows all things, and justly superintends the whole universe, bring a favorable and prompt resolution to this matter for HE Adon Ya'aqob, amen ve amen!

We pray for the wife of Adon John Batchelor who is recovering from cancer. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Mrs. Batchelor and send her a complete 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 recovery so willed, and we will say, Amen ve Amen!

We pray for Her Honor Ha Rabbanit Giberet Elisheba bat Sarah who is suffering from bouts of loss of equilibrium. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Honor Ha Rabbanit Giberet Elisheba bat Sarah 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 also pray for a problem with a property of H.E. Giberet Leah whose neighbor is spreading Lashon Hara to anyone who approaches to buy, resulting in buyers going back on their intention to purchase the property. This is very important to H.E. Giberet Leah. Let us pray for HaShem's mighty and just intervention in this matter, and that this property be sold speedily soon, and let us say, amen ve amen!

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with 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!



Chag Shabuoth 5778

FESTIVAL OF PENTECOST 2018



We wish all of our students and friends and their loved ones, together with all of our most noble and beloved Jewish brothers and sisters and all Torah Scholars a most joyful and happy Chag Sameach
Shabuoth
Amen ve Amen!

For more information on this festival
Please read the following studies:

<http://www.betemunah.org/shavuot.html>; & <http://www.betemunah.org/freedom.html>

Order of Service:

Evening Vigil Saturday Evening May the 19th, 2018

Tikun Leil Shabuot - a Night of Vigil and Study for Shabuot (Pentecost) - We have a custom on the night of Shabuot to stay awake all night and study the Torah. It is called the 'tikun' of the night of Shabuot. A tikun implies a repair. We stay up to "repair" the damage. Our Sages in the Midrash tell us that the Israelites went to sleep on that all-important night, and when Ha-Shem came down onto Mt. Sinai, the people were sleeping.

Frantically, Moses had to wake them up telling them that the "groom" (Ha-Shem) is here already awaiting his "bride" (Israel). How could this happen? How could they have slept? Our sages explain that the Jews didn't just go to sleep like any other night. They thought that the Torah would be given to them through prophecy, and like most prophets, Ha-Shem appears to them in a dream-like appearance. They thought that the happiness of the holiday and its meal, together with a pleasant sleep would create a happy feeling in order to receive the prophecy. Moshe had to wake them and tell them that Torah is not like prophecy. One must be fully awake with a clear head and a sharp logic. He taught them that otherwise we wouldn't be able to learn and study the Torah with clarity. Receiving the Torah is greater than prophecy! The Talmud (Baba Batra 12) says that a Hakham is greater than a prophet. We must utilize all of our senses to learn Torah. Therefore it had to be initially received with clarity. This is why the Torah makes a point that they "stood" (vayityatzvu) at Mt. Sinai.

The whole experience at Mt. Sinai is referred to as Ma'amad Har Sinai, the standing at Har Sinai, to imply that they stood on their own two feet and used their clear senses. This is why we stay up all night to study Torah, to be awake with open eyes and an open mind. Ha-Shem gave man an unbelievably powerful intellect. Man can develop almost anything. We see this all the time with man's scientific and technological advances which are mind boggling. Why did Ha-Shem do this? Because the Torah in itself is mind boggling! He gave us a great mind to meet the challenge of Torah study. Let's grab that opportunity!

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!

Texts for all-night study:

Exodus 19:14-19; Psalm 119; 2 Lukas (Acts) 2:1-47

Questions for reflection:

1. In 2 Lukas 2:1 we literally read in the Greek *"And in the day of the Pentecost being fulfilled, they were all with one accord at the same place."* Why does the text need to emphasize the facts that the Talmidim were *"all with one accord"* and *"at the same place"*? The text says *"the day of Pentecost being fulfilled,"* does this mean that we are no longer to observe Shabuot since it has been fulfilled? Were the Disciples not allowed to have differences of opinion, and to sit in the Temple each one with their own families and friends? And by saying: *"they were all with one accord at the same place"* what does Hakham Shaul want to teach by the hand of his scribe Dr. Lukas?
2. Where is the antecedent in the Torah for the statement in 2 Lukas 2:2 – *"and there came suddenly out of the heaven a sound as of a bearing violent wind, and it filled all the temple where they were sitting"*?

3. Is there any antecedent in the Torah (Pentateuch) for the statement in 2 Lukas 2:3-4 – *“and there appeared to them divided flames, as it were of fire; it sat also upon each one of them, and they were all filled with the Holy Spirit, and began to speak with other languages, according as the Spirit was giving them to declare”*?
4. Why is fire a symbol of the Holy Spirit, and what is the meaning of this symbol as explained in the Hebrew Scriptures? Ad what does it mean “to be immersed (baptized) with fire”?
5. Why is the festival of Pentecost associated with the 70 languages of the Gentiles and not most important with Hebrew?
6. Why did this miracle happened to the Talmidim and to the rest of the Jews congregated in the Temple for this solemn occasion? And what does this incident has to say about some of the gifts required to be a Hakham (Rabbi)? [Notice that the phrase: ***“and they were all filled with the Holy Spirit”*** is a technical term in Judaism to indicate that a person or persons have mastered and fulfilled all requirements to be ordained a Rabbi.]
7. If we understand the term “Holy Spirit” as it appears in many Bible translations to mean “the Orally Breathed Torah” i.e. “Torah SheBeAlPeh – Torah From the Mouth” how would this change our normal understanding of the text of 2 Lukas 2:3-4? And what therefore means “to be immersed (baptized) into the Holy Spirit”?
8. Why did the Jewish people in the Temple asked the Talmidim “What shall we do, men, brethren?” (2 Lukas 2:37), and not “what shall we believe?” What are the quantitative and qualitative differences between “believing” and “doing”?
9. Hakham Tsefet answered (2 Lukas 2:38) *“Return, and be immersed each of you on the authority of Yeshuah the Messiah, to remission of sins, and you will receive the gift of the Holy Spirit.”* The word in Hebrew is “Shuv” which means “return,” and since all in the audience were Jews celebrating the feast of Pentecost, to what did the Jewish audience understood they needed to return? Why does it state “the gift of the Holy Spirit,” if before two conditions are mentioned (return and immerse) in order to receive it?
10. In 2 Lukas 2:41 we read: *“then those, indeed, who did gladly receive his (Hakham Tsefet’s) word were immersed, and there were added on that day, as it were, three thousand souls.”* The text says that they *“did gladly receive his (Hakham Tsefet’s) word.”* Since all the audience were Jews from many places in the world who had come in obedience to the Word to celebrate Shabuot, how come now the text says that *“did gladly receive Hakham Tsefet’s word”*? Did Hakham Tsefet added anything that was not already mentioned in the Tanakh (Hebrew Scriptures)? What is significant about *“three thousand souls”*? Why not “one thousand, or six thousand?

11. Why did this miracle of flames of fire and speaking in different languages happened in the Temple at Jerusalem and not in Rome, Athens or Alexandria? And, was there any church started on this day as some say? So, what is the significance of this very special day for us?
12. After mentioning this miracle at Shabuot in the Temple, the text now says (2 Lukas 2:44-45): *"and all those faithfully obeying were at the same place, and had all things common, and the possessions and the goods they were selling, and were parting them to all, according as anyone had need."* Why is the theme of community intimately related here to the act of receiving the Holy Spirit? How is this related to Psalm 133? How did the Talmidim understand the relationship between the degree of indwelling of the Holy Spirit and the degree of community bonding? Thus, what does the commandment to celebrate Shabuot really entails (make a succinct list)?
13. In 2 Lukas 2:46 we read: *"Daily also continuing with one accord in the temple, breaking also at every house bread, they were partaking of food in gladness and sincerity of heart."* Why did the Talmidim found it necessary to continue *"with one accord in the Temple"* and not in a new church? And why does the text emphasize the word *"daily,"* had they not work to do to earn a living? Who was *"daily"* at the Temple? All who were added to the Nazarean group or only some of them? Why were they *"daily"* in the Temple and not in the street proclaiming their message?
14. What commandments are taught to be obeyed by all who call themselves disciples of the Master of Nazareth in this reading of Acts 2:1-47?
15. Why does Smikha (ordination) to be a Rabbi is so intimately connected to the festival of Shabuot? And in relation to this subject, what is one of the main purposes of *"Tikun Leil Shabuot"* (Lit. *"Reparation of the Night of Pentecost"*)?
16. Why were the Talmidim not expelled from the Temple (since they attended *"daily"* there for many years)?
17. According to Psalm 119:1-8 why is the study of Torah so vital for any human being? And why was the Study of Torah so essential for the Talmidim that they went daily to the Temple to teach and study Torah?
18. The Temple is called in Hebrew Bet Hamiqdash (House of Holiness). What relationship is there between strophe Bet in Psalm 119:9-16 and the Temple or the individual's home (household)?
19. Why does the local Nazarean Synagogue should be the key and central passion to any follower of the Master of Nazareth? The Esnoga is symbolized by the word Delet (Door), what does Psalm 119:25-32 have to teach regarding the Esnoga and its importance to the life of a follower of the Master of Nazareth?
20. The Holy Spirit is known as G-d's agent in bringing life (Hebrew Chai – starting with the Hebrew letter Chet). What does Psalm 119:57-64 has to say about living a life in the Holy Spirit?

21. The Hebrew letter Yod is the first letter of G-d's name and also of Messiah's name. What does Psalm 119:73-80 have to say about the Messiah ben David, and our relation to him? According to this portion who can truly call him/herself a G-d fearer and a disciple of the Messiah the Master of Nazareth?
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Blessing After Torah Study

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

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

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

Morning Service Sunday May 20th, 2018

Torah Reading: Exodus 19:1 – 20:23 & Numbers 28:26-31

**Reader 1: Exodus 19:1-6
Reader 2: Exodus 19:7-13
Reader 3: Exodus 19:14-19
Reader 4: Exodus 19:20 – 20:14
Reader 5: Exodus 20:15-23
Maftir: Numbers 28:26-31
Ashlamatah: Ezekiel 1:1-28; 3:12**

Blessings Before Torah Study

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

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

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

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Rashi & Targum Pseudo Jonathan for: Shemot (Exod.) 19:1 – 20:23

Rashi	Targum Pseudo-Jonathan
1. In the third month of the children of Israel's departure from Egypt, on this day they arrived in the desert of Sinai.	1. ¶ In the third month of the Exodus of the sons of Israel from the land of Mizraim, on that day, the first of the month, came they to the desert;
2. They journeyed from Rephidim, and they arrived in the desert of Sinai, and they encamped in the desert, and Israel encamped there opposite the mountain.	2. for they had journeyed from Rephidim, and had come to the desert of Sinai and Israel encamped there in the desert, of one heart, near to the mountain.
3. Moses ascended to God, and the Lord called to him from the mountain, saying, "So shall you say to the house of Jacob and tell the sons of Israel,	3. And Mosheh on the second day went up to the summit of the mount; and the LORD called to him from the mount, saying, This will you speak to the men of the house of Ya'aqob, and instruct the house of Israel. JERUSALEM: And Mosheh went up to seek instruction from before the LORD; and the Word of the LORD anticipated him from the mountain, saying, Thus will you speak to the men of the house of Ya'aqob, and teach the congregation of the sons of Israel.
4. You have seen what I did to the Egyptians, and [how] I bore you on eagles' wings, and I brought you to Me.	4. You have seen what I did to the Mizraee; and how I bare you upon the clouds as upon eagles' wings from Pelusin, to take you to the place of the sanctuary, there to solemnize the Pascha; and in the same night brought you back to Pelusin, and from thence have brought you near, to (receive) the doctrine of My

Rashi	Targum Pseudo-Jonathan
	<p>Law. JERUSALEM: You have seen what vengeance I have taken of the Mizraee, and (how) I bare you upon the light clouds as upon eagles' wings, and brought you near to the doctrine of My Law.</p>
<p>5. And now, if you obey Me and keep My covenant, you shall be to Me a treasure out of all peoples, for Mine is the entire earth.</p>	<p>5. And now, if you will truly hearken to My Word and keep My covenant, you will be more beloved before Me than all the peoples on the face of the earth. JERUSALEM: And now, if you will truly hearken to the voice of My Word, and will keep My covenant, you will be unto My Name a distinct people, and beloved as a precious treasure above all peoples; for all the earth is to the Name of the Lord.</p>
<p>6. And you shall be to Me a kingdom of princes and a holy nation.' These are the words that you shall speak to the children of Israel."</p>	<p>6. And before Me you will be crowned kings, and sanctified priests, and a holy people. These are the words you will speak to the sons of Israel. JERUSALEM: And to My Name will you be kings and priests and a holy people. These are the words you will speak.</p>
<p>7. Moses came and summoned the elders of Israel and placed before them all these words that the Lord had commanded him.</p>	<p>7. ¶ And Mosheh came that day, and called the elders of the people, and set in order before them all these words which the LORD had commanded. JERUSALEM: And Mosheh came and called the Sages of Israel and set in order before them all these words which the Word of the LORD had commanded him.</p>
<p>8. And all the people replied in unison and said, "All that the Lord has spoken we shall do!" and Moses took the words of the people back to the Lord.</p>	<p>8. And all the people responded together, and said, All that the Lord has spoken we will do. And Mosheh carried back the words of the people before the LORD. JERUSALEM: And all the people answered together in the fullness of their heart, and said, All that the Word of the Lord hath spoken, we will do. And Mosheh returned the words of the people in prayer before the LORD.</p>
<p>9. And the Lord said to Moses, "Behold, I am coming to you in the thickness of the cloud, in order that the people hear when I speak to you, and they will also believe in you forever." And Moses relayed the words of the people to the Lord.</p>	<p>9. ¶ And the LORD said to Mosheh, Behold, on the third day I will reveal Myself to you in the depth of the cloud of glory, that the people may hear while I speak with you, and may believe in you forever. And Mosheh delivered the words of the people before the LORD. JERUSALEM: And the Word of the LORD said to Mosheh, Behold, My Word will be revealed to you in the thickness of the cloud, that the people may hear while I speak with you, and may also believe forever in the words of the prophecy of you, My servant Mosheh. And Mosheh delivered the words of the people in prayer before the LORD.</p>
<p>10. And the Lord said to Moses, "Go to the people and prepare them today and tomorrow, and they shall</p>	<p>10. And the LORD said to Mosheh on the fourth day, Go unto the people, and prepare them today and</p>

Rashi	Targum Pseudo-Jonathan
wash their garments.	tomorrow; let them wash their raiment,
11. And they shall be prepared for the third day, for on the third day, the Lord will descend before the eyes of all the people upon Mount Sinai. 12 13	11. and be prepared On the third day; for on the third day the LORD will reveal Himself to the eyes of all the people, upon the Mount of Sinai.
12. And you shall set boundaries for the people around, saying, ÔBeware of ascending the mountain or touching its edge; whoever touches the mountain shall surely be put to death.'	12. And you will set limits for the people that they may stand round about the mountain, and will say, Beware that you ascend not the mount, nor come near its confines; whoever comes ner the mount will be surely put to death.
13. No hand shall touch it, for he shall be stoned or cast down; whether man or beast, he shall not live. When the ram's horn sounds a long, drawn out blast, they may ascend the mountain."	13. Touch it not with the hand; for he will be stoned with hailstone, or be pierced with arrows of fire; whether beast or man, he will not live. But when the voice of the trumpet is heard, they may go up (forwards) towards the mount. JERUSALEM: No man will touch it with the hand; for stoned he will be stoned, or fiery arrows will flee against him; whether beast or man, he will not live. When the trumpet sounds, they may go up toward the mountain.
14. So Moses descended from the mountain to the people, and he prepared the people, and they washed their garments.	14. And Mosheh went down that day to the people, and prepared the people, and they blanched their clothes.
15, He said to the people, "Be ready for three days; do not go near a woman."	15, And he said to the people, Be ready for the third day; abstain from the marriage-bed. JERUSALEM: And he said to the people, Be ready for the third day; abstain from the marriage-bed.
16. It came to pass on the third day when it was morning, that there were thunder claps and lightning flashes, and a thick cloud was upon the mountain, and a very powerful blast of a shofar, and the entire nation that was in the camp shuddered.	16. ¶ And it was on the third day, on the sixth of the month, in the time of the morning, that on the mountain there were voices of thunders, and lightnings, and mighty clouds of smoke, and a voice of a trumpet exceeding loud; and all the people in the camp trembled.
17. Moses brought the people out toward God from the camp, and they stood at the bottom of the mountain.	17. And Mosheh brought forth the people from the camp to meet the glorious Presence of the LORD; and suddenly the LORD of the world uprooted the mountain, and lifted it in the air, and it became luminous as a beacon, and they stood beneath the mountain.
18. And the entire Mount Sinai smoked because the Lord had descended upon it in fire, and its smoke ascended like the smoke of the kiln, and the entire mountain quaked violently.	18. And all the mount of Sinai was in flame; for the heavens had overspread it, and He was revealed over it in flaming fire, and the smoke went up as the smoke of a furnace, and all the mountain quaked greatly. JERUSALEM: And all mount Sinai sent up smoke, because the glory of the Shekinah of the LORD was revealed upon it in flame of fire.
19. The sound of the shofar grew increasingly stronger; Moses would speak and God would answer him with a voice.	19. And the voice of the trumpet went forth, and grew stronger: (then) Mosheh spoke, and was answered from before the LORD with a gracious and majestic

Rashi	Targum Pseudo-Jonathan
	voice, and with pleasant and gracious words.
20. The Lord descended upon Mount Sinai, to the peak of the mountain, and the Lord summoned Moses to the peak of the mountain, and Moses ascended.	20. And the LORD revealed Himself on mount Sinai upon the summit of the mountain, and the LORD called unto Mosheh from the summit of the mount, and Mosheh went up.
21. The Lord said to Moses, "Go down, warn the people lest they break [their formation to go nearer] to the Lord, and many of them will fall.	21. And the LORD said to Mosheh, Descend, and warn the people, lest they come directly before the LORD to gaze, and many of them fall.
22. And also, the priests who go near to the Lord shall prepare themselves, lest the Lord wreak destruction upon them."	22. The priests, also, who approach to minister before the LORD, must be sanctified, lest the LORD destroy them.
23. And Moses said to the Lord, "The people cannot ascend to Mount Sinai, for You warned us saying, 'Set boundaries for the mountain and sanctify it.' "	23. And Mosheh said before the LORD, The people cannot come up to mount Sinai, because You did instruct us, saying, Make limits to the mount, and sanctify it.
24. But the Lord said to him, "Go, descend, and [then] you shall ascend, and Aaron with you, but the priests and the populace shall not break [their formation] to ascend to the Lord, lest He wreak destruction upon them."	24. And the LORD said to him, Go down, and then ascend, you and Aharon with you; but let not the, priests or the people directly come up to gaze before the LORD, lest He slay them.
25. So Moses went down to the people and said [this] to them.	25. And Mosheh went down from the mountain to the people, and said to them, Draw near and hear the Law with Ten Words.____ JERUSALEM: And Mosheh went down from the mountain to the people, and said to them, Draw near and receive the Ten Words.
1. God spoke all these words, to respond:	1. ¶ And the LORD spoke all these words, saying: JERUSALEM: And the Word of the LORD spoke all the excellency of these words saying:
2. "I am the Lord, your God, Who took you out of the land of Egypt, out of the house of bondage.	2. The first word, as it came forth from the mouth of the Holy One, whose Name be blessed, was like storms, and lightnings, and flames of fire, with a burning light on His right hand and on His left. It winged its way through the air of the heavens, and was made manifest unto the camp of Israel, and returned, and was engraven on the tables of the covenant that were given by the hand of Mosheh, and were turned in them from side to side: and then called He, and said: Sons of Israel My people, I am the LORD your God, who brought you out free from the land of Mizraim, from the house of the bondage of slaves.
3. You shall not have the gods of others in My presence.	3. ¶ The second word which came forth from the mouth of the Holy One, whose name be blessed, was like storms, and lightnings, and flames of fire. A burning light was on His right hand and on His left and was borne through the air of the heavens, returned, and was made manifest unto the camp of Israel; it

Rashi	Targum Pseudo-Jonathan
	returned, and was engraven on the tables of the covenant, and was turned in them from side to side. Then called He, and said, House of Israel, My people, You will have no other God beside Me.
4. You shall not make for yourself a graven image or any likeness which is in the heavens above, which is on the earth below, or which is in the water beneath the earth.	4. ¶ You will not make to yourselves image or figure, or any similitude of what is in the heavens above, or on the earth beneath, or in the waters under the earth.
5. You shall neither prostrate yourself before them nor worship them, for I, the Lord, your God, am a zealous God, Who visits the iniquity of the fathers upon the sons, upon the third and the fourth generation of those who hate Me,	5. You will not bow down to them, or worship before them; for I the LORD your God am a jealous God and an avenger, punishing with vengeance, recording the guilt of wicked fathers upon rebellious children unto the third and unto the fourth generation of them who hate Me;
6. and [I] perform loving kindness to thousands [of generations], to those who love Me and to those who keep My commandments.	6. but keeping mercy and goodness for thousands of generations of the righteous who love Me, and who keep My commandments and My laws.
7. You shall not take the name of the Lord, your God, in vain, for the Lord will not hold blameless anyone who takes His name in vain.	7. ¶ My people of the house of Israel, Let no one of you swear by the name of the Word of the LORD your God in vain; for in the day of the great judgment the LORD will not hold guiltless anyone who swears by His name in vain.
8. Remember the Sabbath day to sanctify it.	8. ¶ My people of the house of Israel, Remember the day of Shabbath, to sanctify it.
9. Six days may you work and perform all your labor,	9. Six days you will labour, and do all your service:
10. but the seventh day is a Sabbath to the Lord, your God; you shall perform no labor, neither you, your son, your daughter, your manservant, your maidservant, your beast, nor your stranger who is in your cities.	10. but the seventh day is (for) rest and quietude before the LORD your God: you will not perform any work, you, and your sons, and your daughters, and your servants, and your handmaids, and your sojourners who are in your cities.
11. For [in] six days the Lord made the heaven and the earth, the sea and all that is in them, and He rested on the seventh day. Therefore, the Lord blessed the Sabbath day and sanctified it.	11. For in six days the Lord created the heavens, and the earth, and the sea, and whatever is therein, and rested on the seventh day: therefore the Lord has blessed the day of Shabbat and sanctified it.
12. Honor your father and your mother, in order that your days be lengthened on the land that the Lord, your God, is giving you.	12. ¶ My people, the house of Israel, Let every man be instructed in the honour of his father and in the honour of his mother: that your days may be multiplied upon the land which the LORD your God gives you.
13. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor.	13. ¶ My people, the sons of Israel, You. will not be murderers; you will not be companions of or partakers with murderers: in the congregations of Israel there will not be seen a murderous people; neither will your sons rise up after you and teach one another to take part with murderers: for on account of the guilt of murder the sword comes forth upon the world. My people of the house of Israel, Be you not adulterers, nor companions nor partakers with

Rashi	Targum Pseudo-Jonathan
	<p>adulterers: nor in the congregations of Israel will there be seen an adulterous people, that your sons may not arise after you to teach one another to have part with adulterers: for through the guilt of adultery death comes forth upon the world. Sons of Israel My people, You will not be kidnapers, nor companions to kidnapers: there will not be seen in the congregations of Israel a kidnaping people; that your sons may not arise after you to teach one another to have part with kidnapers: for on account of the guilt of kidnaping famine comes forth upon the world. Sons of Israel My people, You will not testify against your neighbours a testimony of falsehood, nor be companions or partakers with those who bear false witness nor will there be seen in the congregations of Israel a people who testify a testimony of falsehood; neither will your sons arise after you to teach one another to have part with those who testify falsehood: for because of the guilt of false testimony the clouds go up and the rain comes not down, and dryness cometh upon the world.</p>
<p>14. You shall not covet your neighbor's house. You shall not covet your neighbor's wife, his manservant, his maidservant, his ox, his donkey, or whatever belongs to your neighbor."</p>	<p>14. Sons of Israel My people, You will not be covetous companions or partakers with the covetous: nor will there be seen in the congregations of Israel a covetous people; that your sons may not arise after you to teach one another to have part with the covetous: neither will any among you covet the wife of his neighbour, nor his servant, nor his handmaid, nor his ox, nor his ass nor anything that belongs to his neighbour; because through the guilt of covetousness the government breaks in upon the possessions of men to take them, and the wealthy are made poor, and slavery comes upon the world.</p>
<p>15. And all the people saw the voices and the torches, the sound of the shofar, and the smoking mountain, and the people saw and trembled; so they stood from afar.</p>	<p>15. ¶ And all the people saw the thunders, and were turned back, every one as he heard them coming forth from the midst of the lights, and the voice of the trumpet as it will raise the dead, and the mountain smoking; and all the people saw and drew back, and stood twelve miles off. JERUSALEM: And all the people saw the thunders and the lights, and the sound of the trumpet, and the mountain smoking; and the people saw and trembled, and stood afar off.</p>
<p>16. They said to Moses, "You speak with us, and we will hear, but let God not speak with us lest we die."</p>	<p>16. And they said to Mosheh, Speak you with us, and we can hear; but let it not be spoken with us any more from before the LORD, lest we die.</p>
<p>17. But Moses said to the people, "Fear not, for God has come in order to exalt you, and in order that His</p>	<p>17. And Mosheh said to the people, Fear not; for the glory of the LORD is revealed to try you, whether His</p>

Rashi	Targum Pseudo-Jonathan
awe shall be upon your faces, so that you shall not sin."	fear is before your faces, that you may not sin.
18. The people remained far off, but Moses drew near to the opaque darkness, where God was.	18. And the people stood twelve miles off; but Mosheh drew near to the height of the darkness where was the glory of the LORD.
19. The Lord said to Moses, "So shall you say to the children of Israel, You have seen that from the heavens I have spoken with you.	19. And the LORD said to Mosheh, Speak thus to the sons of Israel: You have seen that from the heavens I have spoken with you;
20. You shall not make [images of anything that is] with Me. Gods of silver or gods of gold you shall not make for yourselves.	20. sons of Israel, My people, you will not make [images], that you may worship, the likeness of the sun or the moon or the stars, or the planets, or the angels who minister before Me; idols of silver, nor idols of gold, you will not make to yourselves.
21. An altar of earth you shall make for Me, and you shall slaughter beside it your burnt offerings and your peace offerings, your sheep and your cattle. Wherever I allow My name to be mentioned, I will come to you and bless you.	21. An altar of earth you will make to My Name, and sacrifice upon it your burnt offerings and your sanctified oblations from your sheep and from your oxen. And in every place where My Shekinah will dwell, and you worship before Me, there will I send My blessing upon you, and will bless you. JERUSALEM: An altar grounded in the earth will you make unto My name, and will offer upon it your burnt offerings and sacred oblations, your sheep and your oxen. In every place in which ye shall memorialize My holy Name, My Word will be revealed to you, and bless you.
22. And when you make for Me an altar of stones, you shall not build them of hewn stones, lest you wield your sword upon it and desecrate it.	22. But if you will make an altar of stones unto My Name, you will not build them sculptured; for if you lift up iron, from which the sword is made, upon the stone, you will profane it. JERUSALEM: But if you make an altar of stones unto My Name, you will not build it with sculptured ones, because the sword is made of iron. If you work with iron upon it, you will profane it.
23. And you shall not ascend with steps upon My altar, so that your nakedness shall not be exposed upon it.' "	23. And you, the priests, who stand to minister before Me, will not ascend to My altar by steps, but by (sloping) ramps; that your shame may not be seen thereupon. JERUSALEM: You also, the priests, the sons of Aharon, who stand and minister beside Mine altar, will not ascend by steps unto Mine altar, lest your shame be disclosed upon it.

**Rashi & Targum Pseudo Jonathan
for: B'Midbar (Num.) 28:26-31**

Rashi	Targum Pseudo-Jonathan
26. On the day of the first fruits , when you offer up a new meal offering to the Lord, on your festival of Weeks; it shall be a holy convocation for you, and you shall not perform any mundane work.	26. Likewise on the day of your firstlings , when you offer the gift from the new produce before the LORD in your ingatherings, after the seven weeks are completed, you will have a holy convocation, no servile work will you do;
27. You shall offer up a burnt offering with a spirit of satisfaction to the Lord: two young bulls, one ram, and seven lambs in the first year.	27. but offer a burnt sacrifice to be received with favour before the LORD, two young bullocks, one ram, seven lambs of the year;
28. Their meal offerings [shall be] fine flour mixed with oil; three tenths for each bull and two tenths for the ram.	28. also their mincha of wheaten flour mingled with olive oil, three tenths for each bullock, two tenths for the ram,
29. One tenth for each lamb, for all seven lambs.	29. a tenth to a lamb; so for the seven lambs
30. One young male goat to atone for you.	30. one kid of the goats to make an atonement for you;
31. You shall offer this up besides the continual burnt offering and its meal offering they shall be unblemished for you, as well as their libations.	31. beside the perpetual burnt offering you will make these; they will be unblemished, with their libation of wine.

Pesiqta deRab Kahana Pisqa Twelve

In the third month [after Israel had left Egypt, they came to the wilderness of Sinai. They set out from Rephidim and entered the wilderness of Sinai, where they encamped, pitching their tent opposite the Mountain. Moses went up the mountain of God, and the LORD called to him from the mountain and said, "Speak thus to the house of Jacob and tell this to the sons of Israel: You have seen with your own eyes what I did to Egypt and how I have carried you on eagles' wings and brought you here to Me. If only you will now listen to Me and keep My covenant, then out of all peoples you will become My special possession; for the whole earth is Mine. You will be My kingdom of priests, My holy nation"] - (Exodus 19:1-6).

XII:I

R. Judah bar Simon commenced his discourse by citing the following verse: **Many daughters show how capable they are, but you excel them all. [Charm is a delusion and beauty fleeting; it is the God-fearing woman who is honored. Extol her for the fruit of her toil and let her labors bring her honor in the city gate]** (Prov. 31:29-31): The first man was assigned six religious duties, and they are: not worshipping idols, not blaspheming, setting up courts of justice, not murdering, not practicing fornication, and not stealing. And all of them derive from a single verse of Scripture: **And the LORD God commanded the man, saying, You may freely eat of every tree of the garden, [but of the tree of the knowledge of good and evil you will not eat, for in the day that you eat of it you will die]** (Gen. 2:16). **And the Lord God commanded the man, saying:** this refers to idolatry, as it is said, **For Ephraim was happy to walk after the command** (Hos. 5:11). **The LORD:** this refers to blasphemy, as it is said, **Whoever curses the name of the LORD will surely die** (Lev. 24:16). **God:** this refers to setting up courts of justice, as it is said, **God [in context, the judges] you will not curse** (Ex. 22:27). **the man:** this refers to murder, as it is said, **He who sheds the blood of man by man his blood will be shed** (Gen. 9:6). **saying:** this refers to fornication, as it is said. **Saying, will a man divorce his wife...** (Jer. 3:1). **You may freely eat of every tree of the garden:** this refers to the prohibition of stealing, as you say, **but of the tree of the knowledge of good and evil you will not eat.**

Noah was commanded, in addition, not to cut a limb from a living beast, as it is said, **But as to meat with its soul - its blood you will not eat** (Gen. 9:4). Abraham was commanded, in addition, concerning circumcision, as it is said,

And as to you, my covenant you will keep (Gen. 17:9). Isaac was circumcised on the eighth day, as it is said. **And Abraham circumcised Isaac, his son, on the eighth day** (Gen. 21:4). Jacob was commanded not to eat the sciatic nerve, as it is said. **On that account the children of Israel will not eat the sciatic nerve** (Gen. 32:33). Judah was commanded concerning marrying the childless brother's widow, as it is said. **And Judah said to Onen, Go to the wife of your childless brother and exercise the duties of a levir with her** (Gen. 38:8). But as to you, at Sinai you received six hundred thirteen religious duties, two hundred forty-eight religious duties of commission [acts to be done], three hundred sixty-five religious duties of omission [acts not to be done], the former matching the two hundred forty-eight limbs that a human being has. Each limb says to a person, "By your leave, with me do this religious duty." Three hundred sixty-five religious duties of omission [acts not to be done] matching the days of the solar calendar. Each day says to a person, "By your leave, on me do not carry out that transgression."

Charm is a delusion and beauty fleeting; [it is the God-fearing woman who is honored. Extol her for the fruit of her toil and let her labors bring her honor in the city gate]: **Charm is a delusion:** the charm of Noah was a delusion: **Noah found favor** (Gen. 6:8). **...and beauty fleeting:** the beauty of the first man was fleeting. The round part of the First Man's head outshone the orb of the sun. And do not find that fact surprising, for in ordinary practice a person makes for himself two salvers, one for himself and one for a member of his household. Which of the two is the finer? Is it not his own? So the first Man was created for the service of the Holy One, blessed be He, while the orb of the sun was created only for the service of the created world. Is it not an argument a fortiori that the round part of the first Man's head outshone the orb of the sun? And the countenance of his face all the more so!

...it is the God-fearing woman who is honored: this refers to Moses [who received the commandments of the Torah and was totally God-fearing].

Extol her for the fruit of her toil and let her labors bring her honor in the city gate: Said R. Yose bar Jeremiah, On what account does Scripture compare prophets to women? Just as a woman is not ashamed to demand from her husband what her household needs, so the prophets are not ashamed to demand before the Holy One, blessed be He, the needs of Israel. Said the Holy One, blessed be He, to Israel, "My children, read this passage every year, and I will credit it to you as if you were standing before Me at Mount Sinai and receiving the Torah." When is that the case? **In the third month after Israel had left Egypt, [they came to the wilderness of Sinai. They set out from Rephidim and entered the wilderness of Sinai, where they encamped, pitching their tent opposite the Mountain. Moses went up the mountain of God, and the Lord called to him from the mountain and said, 'Speak thus to the house of Jacob and tell this to the sons of Israel: You have seen with your own eyes what I did to Egypt and how I have carried you on eagles' wings and brought you here to me. If only you will now listen to me and keep my covenant, then out of all peoples you shall become my special possession; for the whole earth is mine. You shall be my kingdom of priests, my holy nation']** (Exodus 19:1-6).

XII:II

R. Yohanan commenced his discourse by citing the following verse of Scripture: **He rescued me from my enemies, strong as they were, from my foes when they grew too powerful for me. [They confronted me in the hour of my peril, but the LORD was my buttress. He brought me out into an open place, He rescued me because He delighted in me]** (Ps. 18:17-18). **He rescued me from my enemies:** this refers to Pharaoh, **Said the enemy, I will pursue** (Ex. 16:19). **from my foes when they grew too powerful for me:** this refers to the Egyptians. **They confronted me in the hour of my peril:** from what Pharaoh planned, from what Amalek planned. **And of them all: the LORD was my buttress. He brought me out into an open place:** for he gave me the Torah [which is called an "open place" (Job 11:19)—Mendelbaum].

...He rescued me because He delighted in me: Said R. Yohanan, His trust [Mendelbaum, p. 204n.] is what drew Him to give me the Torah. When did this take place? **In the third month [after Israel had left Egypt, they came to the wilderness of Sinai. They set out from Rephidim and entered the wilderness of Sinai, where they encamped, pitching their tent opposite the Mountain. Moses went up the mountain of God, and the Lord called to him from the mountain and said, 'Speak thus to the house of Jacob and tell this to the sons of Israel: You have seen with your own eyes what I did to Egypt and how I have carried you on eagles' wings and brought you here to me. If**

only you will now listen to me and keep my covenant, then out of all peoples you shall become my special possession; for the whole earth is mine. You shall be my kingdom of priests, my holy nation] (Exodus 19:1-6).

XII:III

R. Isaac commenced his discourse by citing the following verse: ***Refresh me with raisins, [he revived me with apricots, for I was faint with love. His left arm was under my head, his right arm was around me]*** (Song 2:5). [Reading the letters for the word for ***raisins*** to yield the sound for the word for ***fire***, we interpret as follows]: Refresh me with two fires, the fire of Abraham [whom Nimrod threw into the fiery furnace] and the fire of Hananiah, Mishael, and Azariah.

Another interpretation: ***Refresh me with raisins, [he revived me with apricots, for I was faint with love. His left arm was under my head, his right arm was around me]*** (Song 2:5). [Reading the letters for the word for raisins to yield the sound for the word for fire, we interpret as follows]: Refresh me with two fires, the fire of Moriah and the fire of Sinai.

Another interpretation of the verse: ***Refresh me with raisins, [he revived me with apricots, for I was faint with love. His left arm was under my head, his right arm was around me]*** (Song 2:5). [Reading the letters for the word for raisins to yield the sound for the word for well construed, we interpret as follows]: Refresh me with laws that are well construed. ***...revived me with apricots***: this refers to words of Torah, which have a fragrance as pleasant as apricots.

...for I was faint with love: Said R. Isaac, In olden times, when a penny was commonplace, a person would hunger for a teaching of the Mishnah or of Talmud. Now that a penny is uncommon, and all the more so as we are sick of the rule of the kingdoms, a person hungers to hear a teaching of Scripture and of lore.

...for I was faint with love: Said R. Levi, The matter may be compared to the case of a prince, who had fallen ill but recovered. Said the teacher, 'Let the boy go to school.' Said the king, 'His robust health has not yet returned after his illness, and should he go to school? But let my son enjoy three months of food and drink, and then he can go to school.' Thus when the Israelites went forth from Egypt, they were fit to receive the Torah, but among them were injured people on account of the hard labor with mortar and bricks. Said the Holy One, blessed be He, The robust health of my children has not yet been restored from the effects of the hard labor with mortar and bricks, and should they receive the Torah? Let my children enjoy three months of the water of the well and the manna and quail, and then they can receive the Torah. When? ***In the third month [after Israel had left Egypt, they came to the wilderness of Sinai. They set out from Rephidim and entered the wilderness of Sinai, where they encamped, pitching their tent opposite the Mountain. Moses went up the mountain of God, and the Lord called to him from the mountain and said, 'Speak thus to the house of Jacob and tell this to the sons of Israel: You have seen with your own eyes what I did to Egypt and how I have carried you on eagles' wings and brought you here to me. If only you will now listen to me and keep my covenant, then out of all peoples you shall become my special possession; for the whole earth is mine. You shall be my kingdom of priests, my holy nation']*** (Exodus 19:1-6).

XII:IV

R. Yohanan opened his discourse by citing this verse of Scripture: ***So I got her back for fifteen pieces of silver, [a homer of barley, and a measure of barley; and I said to her, 'Many a long day you will live in my house and not play the wanton and have no intercourse with a man, nor I with you. For the Israelites will live many a long day without king or prince, without sacrifice or sacred pillar, without image or household gods, but after that they will again seek the LORD their God and David their king and turn anxiously to the LORD for His bounty in days to come']*** (Hos. 3:2-5). Said R. Yohanan, ***So I got her back for me, for fifteen pieces of silver***: this refers to the fifteenth day of Nisan [Passover]. ***...and for a homer of barley***, lo, thirty. ***...and a measure of barley***, lo, forty-five. And where are the other five [to reach the number of fifty days after Passover, on which Pentecost, celebrating the giving of the Torah, is reached]? ***and I said to her, 'Many a long day you shall live in my house.***

[As to the verse, *and I said to her, 'Many a long day you shall live in my house'*], it was taught on Tannaite authority by R. Hiyya, *Many* refers to two days, *long* to three - *lo*, the fifty days of the counting of the sheaf of first grain. From that point we refer to the Ten Commandments.

...and not play the wanton: You will not make for yourself graven images (Lev. 26:1). *...and have no intercourse with a man: You will have no other gods* (Ex. 20:3). And if you have done so, *nor I with you*. When? *In the third month [after Israel had left Egypt, they came to the wilderness of Sinai. They set out from Rephidim and entered the wilderness of Sinai, where they encamped, pitching their tent opposite the Mountain. Moses went up the mountain of God, and the Lord called to him from the mountain and said, 'Speak thus to the house of Jacob and tell this to the sons of Israel: You have seen with your own eyes what I did to Egypt and how I have carried you on eagles' wings and brought you here to me. If only you will now listen to me and keep my covenant, then out of all peoples you shall become my special possession; for the whole earth is mine. You shall be my kingdom of priests, my holy nation']* (Exodus 19:1-6).

XII:V

R. Abun commenced his discourse by citing the verse: *Here have I not written out for you three-fold sayings, full of knowledge and wise advice, [to impart to you a knowledge of the truth, that you may take back a true report to him who sent you]* (Prov. 22:20-21). Bar Hote said, The word that we read as *three-fold in three-fold sayings of full of knowledge and of wise advice* yields 'the day before yesterday' [Mendelbaum: the word for 'three-fold' is related to the word for 'day before']." Said R. Eleazar, It is so that the words of the Torah should not appear to you like a dated decree, but they should appear to you like a new one which everyone is running to read. That is in line with this verse of Scripture: *On this very day the LORD your God is commanding you to do...* (Deut. 26:16)."

R. Samuel bar Nahman said, The word that we read as *three-fold in three-fold sayings, full of knowledge and wise advice* yields officers, as in the following verse of Scripture: *and officers over all of them* (Ex. 14:7). Said R. Samuel bar Nahman, Words of Torah are compared to a weapon. Just as a weapon protects its owner, so words of Torah protects those who work on them as much as is needed. What verse of Scripture indicates it? *Let the high praises of God be on their lips, and a two-edged sword in their hand [to wreak vengeance on the Gentiles and to chastise the heathen]* (Ps. 149:6)."

[With reference to the verse, *Let the high praises of God be on their lips, and a two-edged sword in their hand [to wreak vengeance on the Gentiles and to chastise the heathen]* (Ps. 149:6), R. Judah, R. Nehemiah, and rabbis [make statements, as follows:] R. Judah says, *The word for double-edged sword yields the duplication of the word for mouth, hence meaning two Torahs, one in writing, the other oral*. R. Nehemiah says, The word for *double-edged sword* yields the duplication of the word for mouth, hence meaning a sword which consumes on both edges, giving life in this world and in the world to come. And rabbis say, *For there were sacred officers and officers of God* (1 Chr. 24:5). They make a decree concerning the beings of the upper world, and they carry it out, concerning the beings of the lower world, and they carry it out.

Said R. Aha, [Since the word that we read as *thirty in three-fold sayings, full of knowledge and wise advice* yields heroes, we may interpret as follows:] Words of Torah are heroic in exacting a penalty from him who does not work hard in them as is required.

Said R. Abun, Words of Torah are compared to a sweet mixed wine. Just as a sweet mixed wine contains wine and also honey and spices, so words of Torah contain wine: *For your kisses are better than wine* (Song 1:2). They also contain honey: *They are sweeter than honey* (Ps. 19:11). They also contain spices: *Your saying is most refined* (Ps. 119:140).

XII:VI

I Myself have made it known and I saved and declared it, I and no alien god amongst you, and you are My witnesses, says the LORD. I am God; [from this very day I am He. What My hand holds, none can snatch away; what I do none can undo] (Is. 43:12-14): ***I Myself have made it known:*** in Egypt, ***And Moses told Aaron all the words of the LORD*** (Ex. 4:28). ***And I saved:*** at the Red Sea, ***And on that day the Lord saved...*** (Ex. 14:30). ***...and declared it:*** at Sinai, ***From the heaven I declared the judgment*** (Ps. 76:9). ***...and no alien...amongst you:*** this refers to Jethro. ***...and you are My witnesses, says the Lord. I am God:*** It was taught on Tannaite authority by R. Simeon b. Yohai, ***if you are My witnesses, says the LORD,*** then ***I am God,*** and if you are not ***My witnesses,*** then, as it were, it is as if I am not the Lord.

XII:VII

For everything its season, [and for every activity under heaven its time] (Qoh. 3:1): There was an appropriate time for the first Man to enter the Garden of Eden, ***And the LORD God took the Man and put him in the Garden of Eden*** (Gen. 2:15). And a time for him to leave: ***And he drove out the Man*** (Gen. 3:24). There was a time for Noah and his sons to enter the ark: ***Come, you and all your household, into the ark*** (Gen. 7:11). And a time for him to leave: ***Go forth from the ark*** (Gen. 8:16). There was a time for our father, Abraham, to be assigned the rite of circumcision: ***And you will keep my covenant*** (Gen. 17:9). And there was a time for the rite to fall away from his sons on two occasions, once in Egypt, the other time in the Wilderness [in line with Joshua 5:5 (Mandelbaum)]. [The tribe of Levi was the only tribe that was circumcised at the time of the Exodus, and the passage of Joshua indicates that in the wilderness the rite was not practiced at all.]

...and for every activity under heaven its time (Qoh. 3:1): Said R. Bibi, Something which was higher than heaven was assigned to Moses from heaven. And what is it? It is the Torah. When? ***In the third month [after Israel had left Egypt, they came to the wilderness of Sinai. They set out from Rephidim and entered the wilderness of Sinai, where they encamped, pitching their tent opposite the Mountain. Moses went up the mountain of God, and the Lord called to him from the mountain and said, 'Speak thus to the house of Jacob and tell this to the sons of Israel: You have seen with your own eyes what I did to Egypt and how I have carried you on eagles' wings and brought you here to me. If only you will now listen to me and keep my covenant, then out of all peoples you shall become my special possession; for the whole earth is mine. You shall be my kingdom of priests, my holy nation']*** (Exodus 19:1-6).

XII: VIII

I follow the course of virtue, my path is the path of justice; [I endow with riches those who love me and I will fill their treasuries] (Prov. 8:20-21): The Torah speaks [in the cited verse], In what path am I to be found? It is in the path of those who do righteousness/generosity: in the path of justice. Said R. Huna, The matter may be compared to the chariot that belongs to a noble lady. When the woman goes through the market place, [the guards] clear the path with sword and weapon both before her and after her. So is the case of the Torah: there are laws specified before [the account of the giving of the Torah] and afterward. There are laws specified before the account of the giving of the Torah: ***There he made for them a statute and an ordinance*** (Ex. 15:25). And afterward as well: ***These are the ordinances which you will set before them*** (Ex. 21:1)."

XII:IX

The heart knows its own bitterness, and a stranger has no part in its joy. [The house of the wicked will be torn down, but the home of the upright flourishes] (Prov. 14:10-11): Said R. Jonathan, Why does a person smell the stench of brimstone and his soul recoils? Because the soul knows that it is destined to be judged in that: ***Upon the wicked He will pour coals, fire and brimstone*** (Ps. 11:6). R. Samuel bar Nahman in the name of R. Jonathan, It is like the double cup [of wine] that is drunk after the bath [in line with the verse: ***and afterwards a double cup of scalding wind will be their drink*** (Ps. 11:6)].

Another interpretation of the verse: ***The heart knows its own bitterness, [and a stranger has no part in its joy. The house of the wicked will be torn down, but the home of the upright flourishes]*** (Prov. 14:10-11): ***[The heart knows its own bitterness]*** speaks of Israel. ***...and a stranger has no part in its joy*** refers to Jethro: ***And Moses sent his father in law, Jethro, and he went to his land*** (Ex. 18:27). What is written thereafter? ***In the third month [after Israel had left Egypt, they came to the wilderness of Sinai. They set out from Rephidim and entered the wilderness of Sinai, where they encamped, pitching their tent opposite the Mountain. Moses went up the mountain of God, and the Lord called to him from the mountain and said, 'Speak thus to the house of Jacob and tell this to the sons of Israel: You have seen with your own eyes what I did to Egypt and how I have carried you on eagles' wings and brought you here to me. If only you will now listen to me and keep my covenant, then out of all peoples you shall become my special possession; for the whole earth is mine. You shall be my kingdom of priests, my holy nation']*** (Exodus 19:1-6).

XII:X

Like an apricot tree among the trees of the wood, so is my beloved among boys. [To sit in its shadow was my delight, and its fruit was sweet to my taste. He took me into the wine garden and gave me loving glances] (Song 2:3-4): R. Huna, R. Aha in the name of R. Yose b. Zimra, Just as in the case of an apricot tree, everyone avoids it, because it yields no shade, so the nations of the world fled before the Holy One, blessed be He, on the day of the giving of the Torah. Is it possible that the Israelites were the same way? Scripture says, ***To sit in its shadow was my delight, and its fruit was sweet to my taste.*** Said R. Ahvah bar Zeorah, ***Just as an apricot produces its buds before its leaves, so the Israelites gave precedence to doing over hearing at Sinai.*** Said R. Azariah, ***Just as an apricot produces ripened fruit only in Sivan, so the Israelites produce a good fragrance in the world only in Sivan.*** When? ***In the third month [after Israel had left Egypt, they came to the wilderness of Sinai. They set out from Rephidim and entered the wilderness of Sinai, where they encamped, pitching their tent opposite the Mountain. Moses went up the mountain of God, and the Lord called to him from the mountain and said, 'Speak thus to the house of Jacob and tell this to the sons of Israel: You have seen with your own eyes what I did to Egypt and how I have carried you on eagles' wings and brought you here to me. If only you will now listen to me and keep my covenant, then out of all peoples you shall become my special possession; for the whole earth is mine. You shall be my kingdom of priests, my holy nation']*** (Exodus 19:1-6)."

XII:XI

In the third month [after Israel had left Egypt, they came to the wilderness of Sinai. They set out from RephiUim and entered the wilderness of Sinai, where they encamped, pitching their tent opposite the Mountain. Moses went up the mountain of God, and the LORD called to him from the mountain and said, 'Speak thus to the house of Jacob and tell this to the sons of Israel: You have seen with your own eyes what I did to Egypt and how I have carried you on eagles' wings and brought you here to me. If only you will now listen to me and keep my covenant, then out of all peoples you shall become my special possession; for the whole earth is mine. You shall be my kingdom of priests, my holy nation'] (Exodus 19:1-6). It is when the third month came. The matter may be compared to the case of a king who betrothed a noble lady. He specified a particular time for her [for the wedding to be consummated]. When the time came, they said, "Lo, the time has come for her to enter the marriage canopy." So when the time of the Torah to be given had come, they said, "Lo, the time for the giving of the Torah to Israel has come."

R. Levi in the name of R. Samuel b. Halputah: The matter may be compared to the case of a king, whose son was kidnapped. He cloaked himself in vengeance and went and redeemed his son. He said, 'You should count the years of my rule from the date of the redemption of my son.' So said the Holy One, blessed be He, 'You should count my reign from the time of the Exodus from Egypt.'

R. Hama bar Hanina: The matter may be compared to the case of a king who was marrying off his daughter and said, 'You should count the days of my reign from the time of my daughter's marriage.' So said the Holy One, blessed be He, 'You should count my reign from the time of the giving of the Torah.'

...they came to the wilderness of Sinai. [They set out from Rephidim and entered the wilderness of Sinai, where they encamped, pitching their tent opposite the Mountain. Moses went up the mountain of God, and the LORD called to him from the mountain and said, "Speak thus to the house of Jacob and tell this to the sons of Israel: You have seen with your own eyes what I did to Egypt and how I have carried you on eagles' wings and brought you here to me. If only you will now listen to me and keep my covenant, then out of all peoples you shall become my special possession; for the whole earth is mine. You shall be my kingdom of priests, my holy nation"] (Exodus 19:1-6). Said R. Joshua b. Levi, The matter may be compared to the case of the son of a king who was walking in the market, and was met by an ally of the king, who filled his pockets with precious stones and pearls. Said the king, 'Open up the gates of my treasuries, so that my son should not say, "Were it not for father's ally, he would not have anything to give to me.'" So said the Holy One, blessed be He, to Moses, 'So that the Israelites should not say, if it were not for the fact that Jethro came and taught you the laws, you would not have had the power to give the Torah to us. Therefore I will give them the Torah, wholly made up of laws: **And these are the judgments which you shall lay before them** (Ex. 21:1)."

Said R. Levi, The matter may be compared to the case of a king who wanted to marry a woman of good family, of honored genealogy. He said, 'I do not lay claim on you for nothing. Once I have done a number of good deeds for you, then I will lay claim on you.' He [God] saw her [Israel] naked and clothed her: **And I clothed you in ornamented garments** (Ez. 16:10). He saw her at the sea and brought her across: **And the children of Israel walked on dry land through the sea** (Ex. 14:29). He saw kidnappers come against her and saved her, referring to the Amalekites.

Said R. Eleazar, The matter may be compared to the case of a king who wanted to marry a woman of good family, of honored genealogy. He said, 'I do not lay claim on you for nothing. Once I have done a number of good deeds for you, then I will lay claim on you.' He [God] saw her [Israel] at the baker and filled her arms with cakes of bread, at the storekeeper and provided spiced wine for her, at the spice dealer and filled her arms with spices, at the [Braude and Kapstein:] store of the one who force feeds birds and filled her arms with force-fed birds. ...at the baker and filled her arms with cakes of bread: **Lo, I rain down for you bread from heaven** (Ex. 16:4). ...at the storekeeper and provided spiced wine for her: **Then sang Israel this song. Rise O spring and reply** (Num. 21:17). ...at the spice dealer and filled her arms with spices: **And He made him suck honey out of the crag** (Deut. 32:13). ...at the [Braude and Kapstein:] store of the one who force feeds birds and filled her arms with force-fed birds: **And quail flew in from the sea** (Num. 11:31)."

Said R. Abba bar Yudan, The matter may be compared to the case of a king who was marrying off his daughter, and he had made a decree against marrying overseas, saying, 'The sons of Rome will not acquire wives in Syria, and the sons of Syria will not come up to Rome for that purpose.' But when he had married off his daughter, he released the decree [that he had made prohibiting intermarriages of this sort]. So before the Torah was given, **the heavens are the heavens of the Lord, and the earth belongs to the children of men** (Ps. 115:16). But once the Torah was given from heaven, **Moses went up the mountain of God, and the LORD called to him from the mountain [and said, 'Speak thus to the house of Jacob and tell this to the sons of Israel: You have seen with your own eyes what I did to Egypt and how I have carried you on eagles' wings and brought you here to me. If only you will now listen to me and keep my covenant, then out of all peoples you shall become my special possession; for the whole earth is mine. You shall be my kingdom of priests, my holy nation']** (Exodus 19:1-6). **And the Lord came down upon Mount Sinai** (Ex. 19:20)."

XII:XII

In the third month after Israel [had left Egypt, they came to the wilderness of Sinai. They set out from Rephidim and entered the wilderness of Sinai, where they encamped, pitching their tent opposite the Mountain. Moses went up the mountain of God, and the Lord called to him from the mountain and said, 'Speak thus to the house of Jacob and tell this to the sons of Israel: You have seen with your own eyes what I did to Egypt and how I have carried you on eagles' wings and brought you here to me. If only you will now listen to me and keep my covenant, then out of all peoples you shall become my special possession; for the whole earth is mine. You shall be my kingdom of priests, my holy nation'] (Exodus 19:1-6). This is in line with the following verse of Scripture: **Have I not written for you three-fold sayings full of knowledge and wise counsel [to show you what is right and**

true, that you may give a true answer to those who sent you?] (Prov. 22:20-21). If you wish to take counsel from the Torah, take it. Said David, "When I wanted to take counsel in the Torah, I would look into the Scripture and take counsel." So it is said, **I will meditate on Your precepts and fix my eyes on Your ways, [I will delight in Your statutes and I will not forget Your word]** (Ps. 119:15-16).

And it is said, **Through Your precepts I get understanding** (Ps. 119:104). Said Ben Hoti, If you want to build [a ship] and do not know how to proportion its height, look into the Torah and you will learn. What is written? **With lower, second, and third decks you will make it** (Gen. 6:16). Thus: **Through Your precepts I get understanding** (Ps. 119:104).

Another interpretation of the verse. **Here have I not written out for you three-fold sayings, [full of knowledge and wise advice, to impart to you a knowledge of the truth, that you may take back a true report to him who sent you]** (Prov. 22:20-21). Said R ... It is so that the words of the Torah should not appear to you like a dated decree, but they should appear to you like a new one, two or three days old. That is in line with the verse, **Here have I not written out for you three-fold sayings, [full of knowledge and wise advice, to impart to you a knowledge of the truth, that you may take back a true report to him who sent you]** (Prov. 22:20-21). The word for thirty may be read as the day before yesterday.

Ben Azzai says, "Not like a proclamation that is two or three days old, but like a proclamation issued that very day. You may know that that is so, for what is written? **In the third month after Israel had left Egypt, on this day they came to the wilderness of Sinai** (Exodus 19:1-6). What is written is not, on that day, but, **on this day they came to Sinai**. And so it is written, **On this very day the LORD your God is commanding you to do [these laws and statutes]** (Deut. 26:16)."

XII:XIII

Another interpretation of the verse, **In the third month after Israel had left Egypt, [they came to the wilderness of Sinai. They set out from Rephidim and entered the wilderness of Sinai, where they encamped, pitching their tent opposite the Mountain. Moses went up the mountain of God, and the LORD called to him from the mountain and said, 'Speak thus to the house of Jacob and tell this to the sons of Israel: You have seen with your own eyes what I did to Egypt and how I have carried you on eagles' wings and brought you here to me. If only you will now listen to me and keep my covenant, then out of all peoples you shall become my special possession; for the whole earth is mine. You shall be my kingdom of priests, my holy nation']** (Exodus 19:1-6). The Torah is tripartite, the fathers too, the [name of the] tribe to which the Torah was given is the third, and the month is the third. How do we know that the Torah is in three parts? Said R. Abun the Levite, son of Rabbi, How do we know that the Torah is called tripartite? It is because it may be compared to three things, wine, honey, and spices. As to wine: **Come, eat of my bread and drink of the wine which I have mixed** (Prov. 9:5). As to honey: **They are sweeter than honey** (Ps. 19:11). As to spices, said R. Abun the Levite, son of Rabbi, [Proof derives from this verse] **Every word of God is refined** (Prov. 30:5), with reference to spices. On this basis, then the Torah is divided into three.

Each item associated with the events of that day is divided into three. The Torah is divided into three: Torah, Prophets, Writings. The letters of the Torah are divided into three: A, B, C. And Israel is divided into three: Priests, Levites, Israelites. The patriarchs are three: Abraham, Isaac, and Jacob. Moses was the third [and intermediary between God and Israel, a triad]: **I stand between the LORD and you** (Deut. 5:5). The letters of the name of Moses are three: M, S, H. And he comes from the third tribe in order: Reuben, Simeon, Levi [he was a Levite]. And the letters of the name of that tribe are three: L, V, Y. And there were three siblings: Moses, Aaron, Miriam. He was watched over, after birth, for three months: **And she watched him for three months** (Ex. 2:2). It was the third day: **For on the third day the LORD came down before the eyes of all the people** (Ex. 19:11). It was the third month: **In the third month [after Israel had left Egypt, they came to the wilderness of Sinai]** (Ex. 19:1-6).

XII:XIV

That is in line with the following verse of Scripture: ***Her ways are ways of pleasantness, and all her paths are peace. [She is a tree of life to those who lay hold of her; those who hold her fast are called happy]*** (Prov. 3:17-18): ***Her ways are ways of pleasantness***: the Holy One, blessed be He, planned to give his Torah to Israel when the Israelites went forth from Egypt. But they contended with one another, saying, ***Let us appoint a head and return to Egypt*** (Num. 14:4). What is written? ***They [severally] journeyed from Sukkot and they [severally] encamped at Etham*** (Ex. 13:20), meaning, they journeyed in strife and they encamped in strife. But as soon as they came to Rephidim, they became of one mind and formed a single united group, as it is said, ***They set out from Rephidim and entered the wilderness of Sinai, [where they encamped, pitching their tent opposite the Mountain]***. Now how do we know that they became of one mind and formed a single united group? What is written is not. ***The Israelites*** [in the plural, hence, severally] ***encamped there, but, Israel*** [in the singular, hence jointly] ***encamped...opposite the Mountain***. Said the Holy One, blessed be He, "The Torah is wholly a message of peace. To whom will I give it? To the nation that holds fast to peace." That is in line with this verse: ***Her ways are ways of pleasantness, and all her paths are peace. [She is a tree of life to those who lay hold of her; those who hold her fast are called happy]*** (Prov. 3:17-18)

XII:XV

In the third month after Israel had left Egypt, [they came to the wilderness of Sinai. They set out from Rephidim and entered the wilderness of Sinai, where they encamped, pitching their tent opposite the Mountain. Moses went up the mountain of God, and the LORD called to him from the mountain and said, 'Speak thus to the house of Jacob and tell this to the sons of Israel: You have seen with your own eyes what I did to Egypt and how I have carried you on eagles' wings and brought you here to me. If only you will now listen to me and keep my covenant, then out of all peoples you shall become my special possession; for the whole earth is mine. You shall be my kingdom of priests, my holy nation'] (Exodus 19:1-6).

This is in line with the following verse of Scripture: ***Through sloth the roof sinks in, and through indolence the house leaks*** (Qoh. 10:18). What brought it about that this woman menstruates a great deal [and her period is prolonged]? [Thus: ***If a woman has a discharge of blood for many days, not at the time of her impurity*** (Lev. 15:25)]. It is because this woman is indolent about examining herself during her menstrual period, to find out whether she is unclean or not. Why so? Our rabbis have taught: ***In the case of a hand that is used a great deal to make inspections of the genitals, in the case of women it is praiseworthy, in the case of men, it is to be cut off*** [Mishnah Nid. 2:1].

There is the case of the slave girl of Rabban Gamaliel, who was moving from one room to another utensils and jugs that were in a state of cultic cleanness. She examined herself prior to touching each and every jug. At the end, she examined herself and turned out to be unclean. Rabban Gamaliel was concerned, saying, "Is it possible that all of the objects preserved in a state of cultic cleanness have now been made unclean?" Rabban Gamaliel called to her and said to her, "Were you not examining yourself [as you worked]?" She said to him, "My lord, by your life! I was examining myself prior to touching each and every jug, and it was only at the end, when touching this last one, that I turned out to be unclean." Said Rabban Gamaliel, "If this one had been indolent, all of the objects preserved in a state of cleanness would have become unclean."

Through sloth the roof sinks in (Qoh. 10:18). It is because this woman is indolent about examining herself during her menstrual period that this woman menstruates a great deal [and her period is prolonged]. [Thus: ***If a woman has a discharge of blood for many days, not at the time of her impurity*** (Lev. 15:25)]. For ***the roof sinks in*** is to be interpreted thus: the word for roof means only blood, as it is said, ***[And he will uncover her nakedness, he has***

made naked her fountain,] and she has uncovered the fountain of her blood [- both of them shall be cut off from among their people] (Lev. 20:18).

...and through indolence the house leaks (Qoh. 10:18): **If a woman has a discharge of blood for many days, not at the time of her impurity** (Lev. 15:25).

Another interpretation of the verse. **Through sloth the roof sinks in, [and through indolence the house leaks]** (Qoh. 10:18): The passage speaks of Israel when they came to Rephidim. For what is written in that regard? **They set out from Rephidim and entered the wilderness of Sinai, [where they encamped, pitching their tent opposite the Mountain].** Why was the name of that place called Rephidim? Because their hands were "slothful" about committing transgression ["slothful" in Hebrew is similar to Rephidim].

Through sloth the roof sinks in: The LORD came down to Mount Sinai, to the top of the mountain (Ex. 19:20). **...and through indolence the house leaks:** Because the Israelites were "slothful" about committing transgressions, the house leaked. What is written thereafter? **The earth shook, also the heaven opened up, and also the clouds dripped water** (Judges 5:4). When did all these things take place? It was on the day of the giving of the Torah. **In the third month [after Israel had left Egypt, they came to the wilderness of Sinai. They set out from Rephidim and entered the wilderness of Sinai, where they encamped, pitching their tent opposite the Mountain. Moses went up the mountain of God, and the LORD called to him from the mountain and said, 'Speak thus to the house of Jacob and tell this to the sons of Israel: You have seen with your own eyes what I did to Egypt and how I have carried you on eagles' wings and brought you here to me. If only you will now listen to me and keep my covenant, then out of all peoples you shall become my special possession; for the whole earth is mine. You shall be my kingdom of priests, my holy nation']** (Exodus 19:1-6).

XII:XVI

What is written prior to the matter at hand? It is the passage that deals with Jethro, specifically spelling out what he taught Moses. **You will seek out able men out of the people** (Ex. 18:21), then: **In the third month [after Israel had left Egypt, they came to the wilderness of Sinai]** (Exodus 19:1-6). Said Solomon, **The heart knows its own bitterness.** Therefore: **...and a stranger has no part in its joy. [The house of the wicked will be torn down, but the home of the upright flourishes]** (Prov. 14:10-11). Said the Holy One, blessed be He, "The Israelites were enslaved to mortar and bricks in Egypt, while Jethro was dwelling in his house at peace and in security. Now he has come to witness the rejoicing over the Torah with my children?" Therefore: **And Moses sent his father-in-law, Jethro, and he went to his land** (Ex. 18:27). And thereafter: **In the third month [after Israel had left Egypt, they came to the wilderness of Sinai]** (Exodus 19:6).

Another interpretation: why so? Moses composed an argument a fortiori: He said, "Now if when the Holy One, blessed be He, came to give a single religious duty, namely, the religious duty concerning the Passover, he said, **No son of an alien will eat of it** (Ex. 12:43), now that he is giving the entirety of the Torah to Israel, should Jethro be here and see us?" Therefore: **And Moses sent his father-in-law, [Jethro, and he went to his land]** (Ex. 18:27). And thereafter: **In the third month [after Israel had left Egypt, they came to the wilderness of Sinai]** (Exodus 19:6).

XII:XVII

[With reference to the third month after Israel had left Egypt,] **why in the third month and not the second or the fourth?** Said R. Hoshaya, "R. Hiyya the Elder taught me as follows: A female convert, a woman taken captive and

returned, and a freed slave girl should not get married or betrothed until three months have passed [to ascertain that they are not pregnant]. As to Israel, then, they are called **converts: for you were converts in the land of Egypt** (Lev. 19:43). ...**captives: They will take as captives those who had taken them captive** (Is. 14:32). ...and **freed slaves: I the LORD your God, who has taken you out of the land of Egypt so that you should not be slaves** (Lev. 26:13). Said the Holy One, blessed be He, 'Let us wait for them for three months, and then I will give them the Torah.' **In the third month [after Israel had left Egypt, they came to the wilderness of Sinai]** (Exodus 19:1).

XII:XVIII

[With reference to the third month after Israel had left Egypt,] said R. Aibu, "[The sense of **in the third month** may be gained by reading the same letters to mean, here,] the month has come. When the Holy One, blessed be He, revealed himself to Moses, He stipulated with him, saying to him, **When you bring the people out of Egypt, you will serve God on this mountain** (Ex. 3:12). And Moses was watching for the day, saying, 'When will it come?' But it did not come about. When the end had come, the Holy One, blessed be He, said to him. The month has come for which you were waiting. Thus: **...the third month [after Israel had left Egypt]** (Exodus 19:1).

XII:XIX

[With reference to **the third month after Israel had left Egypt,**] it does not say in the third moon, as it calls other months, e.g., **in the moon of Ziv** (1 Kgs. 6:37), **in the moon of Bui** (1 Kgs. 6:38), **in the moon of Etanim** (1 Kgs. 8:2), but rather, **in the third month?** **Said R. Judah bar Simon, Said the Holy One, blessed be He, to them, '[Since the letters for the word for month yield the word for innovation,] I am going to do a new thing and I am going to make you new.'** The matter may be compared to the case of a king who had a son, and the son reached maturity. The king wanted to marry him off, but he did not have a new silver setting. Said the king, It is not appropriate to the honor owing to my son to have matters in this way. If we wait until a new silver setting is made for him, I will postpone my son's occasion for rejoicing.' What did the king do? He brought smiths and metal workers who polished the copper utensils [he had in hand], and he brought wood carvers, who made patterns on the wooden utensils [then in hand], so the king turned out to marry off his son using a setting that was old but appeared new. So the Holy One, blessed be He, when the Israelites went forth from Egypt wanted to give them the Torah. But in their midst were blind and crippled and mute people. Said the Holy One, blessed be He, "The Torah itself is wholly complete and unblemished, as it is said, **The Torah of the LORD is unblemished** (Ps. 19:8). Will I then give it to this generation, in which are people who bear blemishes? But if we should wait until their children grow up, I will postpone the rejoicing over the Torah.' What did the Holy One, blessed be He, do? He healed them and then he gave them the Torah. And how do we know that he healed them? One who was blind was made to see, as it is said. **And the entire people saw the voices** (Ex. 20:18). One who was deaf He made to hear, as it is said, **Everything that the LORD has spoken we will do and we shall hear** (Ex. 24:7). One who was crippled he made whole, as it is said. **And they stood at the foot of the mountain** (Ex. 19:17). That then shows the meaning of the statement, 'I am going to do a new thing and I am going to make you new, ... for I will make you a paradigm of the world to come.' Just as in the world to come, **Then will the eyes of the blind be opened** (Is. 35:5), so here: **And the entire people saw the voices** (Ex. 20:18). Just as in the world to come, **the ears of the deaf will be opened** (Is. 35:6), so here. **Everything that the LORD has spoken we will do and we will hear** (Ex. 24:7). Just as in the world to come, **Then the lame one will leap like a lamb** (Is. 35:6), so here, **And Moses brought the people out to meet God, and they stood at the foot of the mountain** (Ex. 19:17). Just as in the world to come, **The tongue of the dumb will sing** (Is. 35:6), so here: **Then the people all answered together, saying** (Ex. 19:8)."

XII:XX

[With reference to] **the third month [after Israel had left Egypt]**, why in the third month? It was so as not to give the nations of the world an opening to say, "If he had given the Torah also to us, we should have carried it out." Said to them the Holy One, blessed be He, "See in what month I am giving the Torah. It is the third month, under the star of the twins [standing for Jacob and Esau], so that if the wicked Esau should want to become a proselyte and to repent and to come and study the Torah, he may come and study it and I will accept him." Therefore he gave it in the third month [to allow time for Esau to come and accept the Torah, which he failed to do].

And why was it given **in the wilderness of Sinai**? It is to teach you that if a person does not treat himself as utterly lacking in all ownership [and freely available to others] like this wilderness, he will not have the merit to master teachings of the Torah. Just as the wilderness is without end, so the Torah is without end, as it is said, **The measure thereof is longer than the earth and wider than the sea** (Job 11:9). And just as it has no end, so there is no end to the reward that is given on its account, as it is said, **How great is your good, which you have laid out for those who fear you** (Ps. 31:20).

XII:XXI

[In the third month after Israel had left Egypt], on that day they came to the wilderness of Sinai: Did they come on that day in particular? [Hardly!] [Rather, it is as if God said this to them,] "But when you study my words, let them not appear to you as though there were old, but rather as though the Torah was given today." What is written here is not that day but **this day**. [God says,] "In this world I gave you the Torah, and individuals work hard at it, but in the world to come, I will personally teach it to all Israel, and they will study it and not forget. For it is said, **For this is the covenant which I will make with the house of Israel after those days, says the LORD, I will put my Torah in their heart and I will write it on their heart, and I will be for them as God and they will be for Me as a people** (Jer. 31:32). And not only so, but I will bring encompassing peace among them," as Isaiah said, **And all your children will be taught by God and great will be the peace of your children** (Is. 54:13).

XII:XXII

I am the LORD your God who brought you out of the land of Egypt (Ex. 20:2): This is in line with the following verse of Scripture: **With mighty chariots, twice ten thousand, thousands upon thousands, the LORD came from Sinai into the holy place** (Ps. 68:17). Said R. Abdima of Haifa, "I have learned in my repetition [of tradition] that twenty-two thousand ministering angels came down with the Holy One, blessed be He, to Sinai." Said R. Berekhiah the Priest, son of Rabbi, "It was equivalent to the camp of the Levites. For the Holy One, blessed be He, foresaw that in their time only the tribe of Levi would endure in their faithful obedience. Therefore twenty-two thousand ministering angels came down, equivalent to the camp of the Levites: **With mighty chariots, twice ten thousand, thousands upon thousands, [the LORD came from Sinai into the holy place]** (Ps. 68:17)."

Another matter concerning **With mighty chariots, twice ten thousand, thousands upon thousands, [the LORD came from Sinai into the holy place]** (Ps. 68:17): With the Holy One, blessed be He, came down twenty-two thousand chariots. And on every chariot, such as Ezekiel saw, God was mounted. [The italicized words are a speculative guess:] **In a tradition** that came up from Babylonia they said that with the Holy One, blessed be He, came down twenty-two thousand chariots, so did Elijah, of blessed memory, teach.

With mighty chariots, twice ten thousand, thousands upon thousands, [the LORD came from Sinai into the holy place] (Ps. 68:17): B. Said R. Tanhum bar Hanilai, [Following Braude and Kapstein, p. 244:] **There were thousands multiplied by thousands, myriads multiplied by myriads, to a number which only a mathematician can calculate.**

With mighty chariots, twice ten thousand, thousands upon thousands, [the LORD came from Sinai into the holy place] (Ps. 68:17): Said R. Eleazar b. Pedat, And all of them came down armed to destroy [delete: the enemies of] Israel. For if the Israelites had refused to accept the Torah, they would have annihilated them. Said R. Levi, But they saw the face of the Holy One, blessed be He, and whoever has seen the face of the king will not die, as it is said. **In the light of the face of the king they live** (Prov. 16:15).

Another interpretation of the verse: **With mighty chariots, twice ten thousand, thousands upon thousands, [the LORD came from Sinai into the holy place]** (Ps. 68:17): Said R. Eleazar b. Pedat, What is the meaning of the clause **twice ten thousand**? It refers to the ones that were the most attractive and praiseworthy among them. Nonetheless, the LORD is among them, meaning, outshining them all. Said the community of Israel, **My beloved is all radiant and ruddy, [distinguished among ten thousand]** (Song 5:10). If a mortal king goes forth to the piazza, how many are as elegant as he is, how many are as powerful as he is, how many have well groomed here as he does, how many are as handsome as he is. But the Holy One, blessed be He, is not that way. But when he came to Sinai, he took with him the most elegant and praiseworthy ministering angels that were among them. Said R. Judah bar Simon, What verse of Scripture makes that point? **[The LORD came from Sinai and dawned from Seir upon us, he shone forth from Mount Paran, he] came from the ten thousands of holy ones, [with flaming fire at his right hand]** (Deut. 33:2). And He was Himself the noteworthy sign among the myriads of holy ones. That must be at the moment that He came to Sinai.

Another interpretation of the verse: **With mighty chariots, twice ten thousand, thousands upon thousands, the LORD came from Sinai into the holy place** (Ps. 68:17): Said R. Eleazar b. Pedat, When there is a big crowd, there is pressing, but at Sinai, when the Holy One, blessed be He, came down, there descended with Him thousands of thousands and myriads of myriads: **twice ten thousand**. And nonetheless, there was plenty of room for all of them. That is in line with this verse: **Moab has been comfortable from his youth** (Jer. 48:11)."

R. Eleazar b. Azariah and R. Eliezer the Modite: One of them says, "Could the mountain hold them all? But the Holy One, blessed be He, said to [the mountain], 'Get longer, get wider, and receive the children of your LORD.'" The other of them says, "When the Holy One, blessed be He, will return to Jerusalem, He will bring back into its midst the exiles. For it is said, **Behold, these will come from far, and lo, these from the north** (Is. 49:12). Now can the city contain them all? But the Holy One, blessed be He, will say to it, **Enlarge the place of your tent** (Is. 54:2)."

...the LORD is among them (Ps. 68:17): Said R. Simeon b. Laqish, There is a plaque on the heart of every angel, and the name of the Holy One, blessed be He, is joined thereon with the name of that angel, e.g., Micha'el, Gabri'el, Rapha'el.

The LORD is among them (Ps. 68:17): The word is written as **my lord**, meaning, **my lordship [dominion] is among them**. It is so that one should not say that the dominion of the ministering angels alone [was at hand], but even when He came to give His Torah, it was in this language that it was given to Israel, and in that language that He commenced: **I am the LORD your God** (Ex. 20:2).

XII:XXIII

That is in line with what Scripture says: **Hear O My people and I will speak, O Israel, I will testify against you. I am God, your God** (Ps. 50:7). Said R. Phineas b. Hama, **Hear O My people and I will speak: [hear in the sense of obey the Ten Commandments,] so that I may have an opening to indict the princes [that is, the angels who oversee] the nations of the world."**

Hear O my people and I will speak: Said R. Judah bar Simon in the name of R. Joshua b. Levi, "[God says,] In the past, **Israel** was your name, that is, before you had received the Torah, **[so your name was] equivalent to the names of the nations of the world**, e.g., **Sheba, Havilah, Sabeta, Raama** (Gen. 10:7). Along these same lines, **your name was Israel**. But once you have accepted the Torah, it is **My people: Hear O My people and I will speak**. For people give testimony only to one who is listening: **Hear O My people and I will speak, O Israel, I will testify against you**.

...I am God, your God (Ps. 50:7): R. Yohanan and R. Simeon b. Laqish: R. Yohanan said, **I am God** means **I am judge. Your God** means **your patron am I, who defends you**. R. Simeon b. Laqish said, **I am God your God** means **your patron am I**. Just as a patron can help in a case, so **I am God your God**.

R. Phineas b. Hamah said, **I am God your God** - to whom does He speak? It is to Moses that He speaks, saying to him, 'It is [necessary to make this statement] because I have called you God,' as it is said, **Lo, I have set you as God to Pharaoh** (Ex. 7:1). But, in fact, **I am God your God**.

Another interpretation of the verse: **I am God your God**: Our rabbis say, "He speaks of the judges. He said to them, 'It is [necessary to make this statement] [delete: not] because I have called you divinities, as it is said. **The God [in context: the judges] you will not curse** (Ex. 22:27). Rather: **I am God your God**."

Said R. Judah the Levite, son of R. Shallum, It is concerning Israel that He speaks. He said to them, 'It is necessary to make this statement] [delete: not] because I called you God, as it is said, **I said. You are God** (Ps. 82:6). Rather: **I am God your God**."

XII:XXIV

I [anokhi] am the Lord your God who brought you out of the land of Egypt (Ex. 20:2): What is the meaning of the word **anokhi**? Rab said, [God speaks:] 'You should not treat the Torah which I have given to you. The word **anokhi** generates a set of words through its letters, a, n, k, and y, yielding the sense, **'I (a) Myself (n) have written (k) [and] given (y) [it].'**

Another interpretation: the same letters are to be read in reverse order, that is, y, k, n, a, yielding the sense, **"[The Torah that is] given in writing - pleasant are its words."**

Said R. Berekhiah the Priest, "[The letters a n k y] mean that] said the Holy One, blessed be He, **'I am your light, your glory, your beauty.'** When will this be so? **When you accept the Ten Commandments. I [anokhi] am the LORD your God who brought you out of the land of Egypt** (Ex. 20:2).

R. Aha said, For twenty-six generations the letter Alef made complaint before the Holy One, blessed be He, saying to him, 'LORD of the world! I am the first among all the letters of the alphabet, yet you did not create your world by starting with me, but you used a Bet instead, as it is said, **In the beginning (BR'SYT) God created ...** (Gen. 1:1)!' Said the Holy One, blessed be He, to the Alef, 'By your life! I will make it up to you. **The Torah was created before me two thousand years before the creation of the world**, and when I come and give My Torah to Israel at Sinai, and I will begin only with you: **I [beginning with the A – e.g. ANOKHI] am the LORD your God** (Ex. 20:1).'

Said R. Nehemiah, "What is the meaning of the word for I, **anokhi**? It is the Egyptian word for I. To what is the matter likened? To the case of a mortal king whose son was taken captive and spent quite some time among the kidnappers. His father put on his cloak of vengeance and went to him and brought him back, and he came to converse with him in the language of the kidnappers. So it was with the Holy One, blessed be He: the Israelites

had spent so much time in Egypt that they were used to carry on their conversations in Egyptian. When, therefore, the Holy One, blessed be He, redeemed them and came to give the Torah to them, they did not know how to understand. Said the Holy One, blessed be He, 'Lo, I will talk with them in the Egyptian language.' So the Holy One, blessed be He, began, **Anok**, [that is, I in Egyptian], so the Holy One, blessed be He, commenced his discourse in their language: ***I [anokhi] am the LORD your God who brought you out of the land of Egypt*** (Ex. 20:2).

Because the Holy One, blessed be He, had appeared to them at the sea like a heroic soldier, doing battle, appeared to them at Sinai like a teacher, teaching the repetition [of traditions], appeared to them in the time of Daniel like a sage, teaching Torah, appeared to them in the time of Solomon like a younger man, [it was necessary for] the Holy One, blessed be He, to say to them, "You see me in many forms. But I am the same one who was at the sea, I am the same one who was at Sinai, ***I [anokhi] am the LORD your God who brought you out of the land of Egypt*** (Ex. 20:2)."

Said R. Hiyya the Elder, "It is because through every manner of deed and every condition he had appeared to them [that he made that statement, namely:] He had appeared to them at the sea as a heroic soldier, carrying out battles in behalf of Israel, He had appeared to them at Sinai in the form of a teacher who was teaching Torah and standing in awe, He had appeared to them in the time of Daniel as an elder, teaching Torah, for it is appropriate for Torah to go forth from the mouth of sages, He had appeared to them in the time of Solomon as a youth, in accord with the practices of that generation: ***His aspect is like Lebanon, young as the cedars*** (Song 5:15), so at Sinai He appeared to them as a teacher, teaching Torah: ***I am the LORD your God who brought you out of the land of Egypt*** (Ex. 20:2).

XII:XXV

Another interpretation of ***I am the LORD your God [who brought you out of the land of Egypt]*** (Ex. 20:2): Said R. Hinena bar Papa, The Holy One, blessed be He, had made His appearance to them with a stern face, with a neutral face, with a friendly face, with a happy face. With a stern face: in Scripture. When a man teaches his son Torah, he has to teach him in a spirit of awe. With a neutral face: in Mishnah. With a friendly face: in Talmud. With a happy face: in lore. Said to them the Holy One, blessed be He, 'Even though you may see all of these diverse faces of Mine, nonetheless: ***I am the LORD your God who brought you out of the land of Egypt*** (Ex. 20:2)."

Said R. Levi, "The Holy One, blessed be He, had appeared to them like an icon that has faces in all directions, so that if a thousand people look at it, it appears to look at them as well. So too when the Holy One, blessed be He, when He was speaking, each and every Israelite would say. With me in particular the Word speaks. What is written here is not, I am the LORD, your [plural] God, but rather, ***I am the LORD your [singular] God who brought you out of the land of Egypt*** (Ex. 20:2)."

Said R. Yose bar Hanina, And it was in accord with the capacity of each one of them to listen and understand what the Word spoke with him. And do not be surprised at this matter, for when the manna came down to Israel, each and every one would find its taste appropriate to his capacity, infants in accord with their capacity, young people in accord with their capacity, old people in accord with their capacity. Infants in accord with their capacity: just as an infant sucks from the breast of his mother, so was its flavor, as it is said. ***Its taste was like the taste of rich cream*** (Num. 11:8). Young people in accord with their capacity: as it is said. ***My bread also which I gave you, bread and oil and honey*** (Ez. 16:19). Old people in accord with their capacity: as it is said ***the taste of it was like wafers made with honey*** (Ex. 16:31). Now if in the case of manna, each and every one would find its taste appropriate to his capacity, so in the matter of the Word, each and every one understood in accord with his capacity. Said David, ***The voice of the LORD is [in accord with one's] in strength*** (Ps. 29:4). What is written is not,

in accord with his strength in particular, but rather, in accord with one's strength, meaning, **in accord with the capacity of each and every one**. Said to them the Holy One, blessed be He, 'It is not in accord with the fact that you hear a great many voices, but you should know that it is I who [speaks to all of you individually]: ***I am the Lord your God who brought you out of the land of Egypt*** (Ex. 20:2)."

In this world thee Israelites were redeemed from Egypt and then taken into captivity in Babylonia, then from Babylonia to Media, from Media to Greece, from Greece to Edom. But from Edom the Holy One, blessed be He, will redeem them, and they will not be again taken into captivity. For it is said, ***But Israel has been delivered by the LORD, delivered for all time to come, they will not be confounded or put to shame for all eternity*** (Is. 45:17).

Ashlamatah: Ezekiel 1:1-28; 3:12

Rashi	Targum
1. Now it came to pass in the thirtieth year in the fourth [month] on the fifth day of the month, as I was in the midst of the exile by the river Chebar- the heavens opened up, and I saw visions of God.	1. It was in the thirtieth year from the lime that Hilkiyah the High Priest found the Book of the Torah in the Temple, in the court under the entrance; during the night, after the beginning of moonlight: in the days of Josiah son of Amon king of the tribe of the House of Judah; on the fifth day of the month of Tammuz. The prophet said: "I was among the exiles on the river Chebar, the heavens opened and I beheld, in the prophetic vision that rested upon me, a vision of the glory of the Shekinah of the LORD,
2. "On the fifth of the month"-that is the fifth year of King Jehoiachin's exile.	2. On the fifth of the month, it being the fifth year of the exile of King Joiakin,
3. The word of the Lord was [revealed] to Ezekiel the son of Buzi, the priest, in the land of the Chaldeans, by the river Chebar, and the hand of the Lord came upon him there.	3. The word of prophecy from before the LORD was with Ezekiel son of Buzi the priest, in the land of Israel, and again once more He spoke with him in the country of [he land of the Chaldeans on the river Chebar; and there the spirit of prophecy from before the LORD rested upon him,
4. And I saw, and behold, a tempest was coming from the north, a huge cloud and a flaming fire with a brightness around it; and from its midst, it was like the color of the chashmal from the midst of the fire.	4. And I saw, and behold, a whirlwind came from the north, a large cloud, and a flaming fire, surrounded by splendor: and from the midst of the cloud, and from the midst of the whirlwind. something similar to Hashmal from the midst of the fire,
5. And from its midst was the likeness of four living beings, and this is their appearance; they had the likeness of a man.	5. And from the midst of it, the likeness of four creatures: their appearance they had the likeness of a man,
6. And [each] one had four faces, and [each] one had four wings.	6. Each had four faces and each and everyone of the faces had four faces, sixteen faces to each creature, the number of faces of the tour creatures being sixty-four. Each had four wings and each and every one of the faces had four wings, sixteen wings to every single face, sixty-four wings to every single creature: the number of wings of the four creatures being two hundred and fifty six.

Rashi	Targum
7. And their legs were straight legs, and the soles of their feet were like a round foot, and they sparkled like the color of burnished copper.	7. Their feet were straight feet and the soles of their feet were like round soles. and when they moved they would shake the earth. and they shone like burnished bronze.
8. And human hands were beneath their wings on their four sides, and their faces and their wings were [the same] to all four of them.	8. Hands like the hands of a man were fashioned for them from beneath their wings on their four sides, with which to take out burning coals of fire from among the cherubim underneath the expanse which was over their heads, placing them into the hands of the seraphim to sprinkle on the place of the wicked, to destroy the sinners who transgress His Word. And their faces and their wings were the same on the four of them.
9. Their wings joined one to the other; they did not turn when they walked; each one would go toward the direction of his face.	9. Their wings were directed towards one another. They did not turn as they went each creature went straight ahead,
10. And the likeness of their faces was the face of a man, and the face of a lion was on their right, to the four of them, and the face of an ox to their left, to the four of them, and the face of an eagle [was] to the four of them.	10. And the likeness of their faces the face of a man and the face of a lion were fashioned on the right side of the four of them: the face of an ox was fashioned on the left side of the four of them: and the face of an eagle on the four of them.
11. And so were their faces. And their wings were extended upward; each one had two wings joined to each other, and two covering their bodies.	11. Their faces and their wings were spread out above; each had two directed towards the other; and two covering their bodies.
12. Now each one would go toward the direction of his face; wherever would be the will to go, they would go; they did not turn as they walked.	12. Each creature went straight ahead; they went to whatever place they wished to go; they did not turn as they went.
13. And the likeness of the living beings; their appearance was like fiery coals, burning like the appearance of firebrands; it was going among the living beings; and there was a brightness to the fire and from the fire came forth lightning.	13. As to the likeness of the creatures, their appearance was like burning coals of fire; like the appearance of flaming fiery torches between the creatures; and there was brightness to the fire, and from the fire there went forth lightning.
14. And the living beings would run and return, like the appearance of the sparks.	14. And the creatures, when they are sent to do the will of their Master who makes His Shekinah dwell on high above them. are like the eye seeing a bird on the wing. They turn and circle the world; and the creatures return together, quickly, like a flash of lightning.
15. And I saw the living beings, and behold, one wheel [was] on the ground beside the living beings for its four faces.	15. And I beheld the creatures, and behold, one wheel was placed just below the heavenly heights, beside the creatures, on its four sides.
16. The appearance of the wheels and their work was like the appearance of crystal, and the four of them had one likeness, and their appearance and their workings were as a wheel would be within a wheel.	16. The appearance of the wheels and the way they were made were like a precious stone, the four of them having one likeness; and their appearance and their operation was as though it were a wheel within a wheel.
17. When they went, they went toward their four sides; they did not turn when they went.	17. When they went, they would go on their four sides, they did not turn as they went.

Rashi	Targum
18. And they had backs, and they were very high, and they were dreadful, and their eyebrows were full of eyes round about-[so it was] to the four of them.	18. Their backs were set opposite the expanse of the sky, and they were tall and awesome, their backs being full of eyes round about all four of them.
19. And when the living beings would go, the wheels would go beside them; and when the living beings would lift themselves off the ground, the wheels would lift themselves.	19. When the creatures went, the wheels went correspondingly, and when the creatures rose to just below the heavenly heights the wheels also rose.
20. Wherever there was the will to go, they would go; there was the will to go, and the wheels would lift themselves correspondingly to them, for the will of the living being was in the wheels.	20. Wherever they wished to go, there they would go, according to their will; and the wheels rose correspondingly, for a spirit like that of the creatures was in the wheels.
21. When they [the living beings] would go, they [the wheels] would go, and when they would stand, they would stand, and when they would lift themselves up from the ground, the wheels would lift themselves correspondingly to them, for the will of the living being was in the wheels.	21. When they would move, they would move; and when they stood still, they would stand; and when they rose to just below the heavenly heights, the wheels would rise correspondingly; for a spirit like that of the creatures was in the wheels.
22. And there was a likeness over the heads of the living beings, of an expanse like the color of the severe frost extended over their heads above.	22. The likeness above the heads of the creatures was a firmament, like a mighty ice field, inclined towards their heads from above.
23. And beneath the expanse, their wings were straight, one [pointed] toward the other; this one had two that covered, to here, and that one had two that covered, to here, their bodies.	23. And underneath the firmament their wings were extended one towards the other; each had two covering them: each had two covering their bodies.
24. And I heard the sound of their wings, like the sound of many waters like the voice of the Almighty-when they went; the sound of stirring, like the sound of a camp; when they would stand, they would let down their wings.	24. And I heard the sound of their wings, like the sound of many waters, like a sound from before Shaddai; as they went, the sound of their words were as though they were thanking and blessing their Master, the ever-living King of the worlds; like the sound of the hosts of the angels on high; when they stood still, their wings became silent.
25. And there was a voice above the expanse that was over their heads; when they stood still, they would let down their wings.	25. And at such time when it was His will to make the Dibbur audible to His servants the prophets of Israel, there was a voice which was heard from above the firmament which was above their heads. When they stood still, their wings became silent before the Dibbur.
26. And above the expanse that was over their heads, like the appearance of a sapphire stone, was the likeness of a throne, and on the likeness of the throne, was a likeness like the appearance of a man upon it above.	26. And above the firmament which was over their heads there was like the appearance of a precious stone, the likeness of a throne; and above the likeness of the throne there was the likeness of the appearance of Adam above it from on high.
27. And I saw like the color of chashmal like the appearance of fire within it round about, from the appearance of his loins and above; and from the appearance of his loins and below, I saw [a thing] like the appearance of fire, and there was a brightness	27. I saw something like the Hashmal, like the appearance of fire from the midst of it round about, an appearance of glory which the eye is unable to see, and such that it is impossible to look at it and upward; an appearance of glory which the eye is unable to see,

Rashi	Targum
round about it.	and such that it is impossible to look at it and downwards I saw what appeared to be fire; and it was surrounded by splendor.
28. Like the appearance of the rainbow that is in the cloud on a rainy day, so was the appearance of the brightness round about; that was the appearance of the likeness of the glory of the Lord, and when I saw, I fell on my face, and I heard a voice speaking.	28. Like the appearance of the rainbow that is in the cloud on a rainy day, so was the appearance of splendor round about. It was the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice which was speaking.
12. And a wind lifted me up, and I heard behind me the sound of a great uproar: "Blessed is the glory of the Lord from His place."	12. Then the spirit lifted me up, and I heard behind me a great quaking sound, for they were offering praise and saying, "Blessed be the glory of the LORD from the place of the abode of His Shekinah."

Rashi's Commentary on Ezekiel 1:1-28; 3:12

1 Now it came to pass in the thirtieth year The prophet presented his words obscurely and did not tell his name, who he was; nor did he explain from what date he was counting. Therefore, the holy spirit interrupted his words in the following two verses to teach [us] who the prophet was and to teach [us] from what date he was counting. As it is said: "On the fifth day of the month that is the fifth year, etc." These are not the words of the prophet, for he already stated that he was standing on the fifth of the month, and furthermore, from the beginning he had stated his prophecy in the first person: "and I was in the midst of the exile"; "and I saw visions of God." And so at the end: "And I saw, and behold, a storm wind, etc." Now these [next] two verses interrupted his words, as though someone else was speaking about him: "The word of the Lord was [revealed] to Ezekiel... and the hand of the Lord came upon him there."

as I was in the midst of the exile i.e., outside the land of Israel.

by the river Chebar The name of the river.

visions of God Heb. **מַרְאוֹת**. Because he did not see with a "lucid speculum," he calls it "visions of God," a sort of dream, insubstantial. All the prophets also saw through a "dim speculum," except for our teacher Moses. That is what is said (Hos. 12:11): "and to the prophets, I assumed likenesses."

2 that is the fifth year of King Jehoiachin's exile Thus, we may deduce that the thirty years he counted, he counted from the beginning of the jubilee [cycle]: the last jubilee commenced at the beginning of the eighteenth year of Josiah[’s reign]; that is, the year that Hilkiah found the scroll (II Kings 22). So we learn in Seder Olam (ch. 26), that the beginning of the jubilee was that [year]. Josiah reigned thirty one years. Subtracting from them the seventeen years that had already passed leaves fourteen years. Jehoiakim reigned eleven years; [together, that] totals twenty-five years. Jeconiah [Jehoiachin] his son, had reigned only three months when he was exiled, and the year that Ezekiel prophesied was the fifth [year] of his exile, hence the thirtieth year of the jubilee. And so we find that at the end of his prophecy, he gives a sign using the count of the jubilee [as a reference], for it says (40:1): "In the twenty-fifth year of our exile, at the beginning of the year, on the tenth of the month." Our Rabbis said (Arachin 12a): What "year" is it that begins on the tenth of the month? You must say that this is the jubilee year [See Leviticus 25:9f.].

3 The word of the Lord was [revealed] Heb. הָיָה הָיָה [lit. being was.] Our Sages said (Mechilta to Exod. 12:1): "[It] had already come," because the Shechinah does not rest upon a prophet outside the [Holy] Land, except by having first rested upon him in the Land. We learned in a Baraitha of the Mechilta (Exod. 15:9): [The verse 2:1,] "Son of man, stand on your feet," was the [actual] beginning of the Book, only there is no chronological order [in Scripture]. Others say that (12:1f.) "Son of man, compose a riddle," is the [true] beginning of the Book. [Mechilta ends here.] I say that this prophecy was told to him before they were exiled, because it is appropriate to be said to him in the Land, for the community of the exile is not mentioned explicitly in it. It can be recognized as the beginning of his mission to them. Jonathan, too, paraphrased in that manner: The prophetic word from before the Lord was revealed to Ezekiel the son of Buzi the priest in the land of Israel; it returned a second time and spoke with him in the state of the land of the Chaldeans. Now Ezekiel was exiled with the "craftsmen and the sentries of the gates," who were exiled with Jehoiachin.

the hand of the Lord Every expression of יָד mentioned in this Book or in any expression of prophecy is invariably an expression of compulsion, [implying] that the prophecy seizes him against his will, like a person going mad, *destreze* in Old French, compulsion.

4 and behold, a tempest was coming from the north That is the Chariot of the throne of the glory of the Shechinah, as it is described in this chapter (verse 28). Since it came with fury to destroy Israel, it is therefore likened to a tempest and a [storm] cloud.

coming from the north It was returning from the land of the Chaldeans, which is in the north. As it is said (Jer. 1:14): "From the north the misfortune will break forth." And why did it go there [first]? In order to subjugate the whole world to Nebuchadnezzar, to prevent the nations from saying that He delivered His children into the hands of a lowly nation, for the Chaldeans were [considered] a lowly nation. As it is said (Isa. 23:13): "this people has never been." So did our Sages expound on this verse in tractate Chagigah (13b).

with a brightness around it Surrounding the cloud on the outside, implying that Israel was destined to be redeemed from there [Babylonia].

it was like the color of the chashmal "Chashmal" is an angel bearing that name, and he [Ezekiel] saw [something] like the appearance of its color in the midst of the fire. And so did our Sages say: There was an incident involving a child who was expounding on the account of the Chariot. He perceived the meaning of "chashmal," [whereupon] fire emanated from the chashmal and consumed him. They said further that the word itself is a combination: When they asked, "What is chashmal?" replied Rav Judah, "Living beings (חַיִּים) of fire (אֵשׁ) that speak (מְדַבְּרִים)." In a Baraitha we learned: Sometimes silent (שָׁמֵט), sometimes speaking (מְדַבְּרִים) when the speech emanates from the mouth of the Holy One, blessed be He, they remain silent. When the speech does not emanate from the mouth of the Holy One, blessed be He, they speak; that is, they laud and praise the Lord (Chag. 13). [Possibly, "chashmal" is the name of the color resembling the color of fire, for he said, "Chashmal from the midst of the fire," and he said (verse 27): "the color of chashmal, the appearance of fire within it found about, from the appearance of his loins and above." And, he says in the second vision (8:2): "and from his loins and above was like the appearance of a splendor, like the color of chashmal." An addendum that I heard.] And from the midst of it, [i.e.,] that fire, I saw something like the color of chashmal that appeared from the midst of the fire. But we do not know what it is, and the midrash that our Sages expounded on it, [defining "chashmal" as] living beings of fire that speak, does not seem to me to the context.

5 they had the likeness of a man This is surprising, because they had also the likeness of an ox, a lion, and an eagle! Apparently, since this [being] is the patron of them all [all the living beings], the prophet praises the Chariot with it. [Their human face] had the countenance of our father Jacob.

6 and each one had four faces “Each one” means that the human countenance had four faces, as did that of the lion, the eagle, and the ox, totaling sixteen [faces] to one living being. It was thus for each living being, and four wings for each of the faces, totaling sixty-four wings for each living being. This is [why] Jonathan paraphrased: two hundred fifty-six wings.

7 were straight legs [Jonathan renders]: כְּיָרְדֵּין קְיָרְדֵּין parallel legs, this one opposite this one. Another explanation: “straight,” meaning they had no knee joints by which to bend their legs because they do no sitting or lying. Therefore they do not require joints like those of animals the upper joint and the lower joint by which it bends its legs to lie down.

a round foot Heb. עֵגָלָה, a round foot, and so did Jonathan render it: round feet.

and they sparkled Because of their brilliance, sparks seemed to emanate from them, as we say in tractate Yoma (37b): She too [Queen Helene] made a golden candelabrum, etc. When the sun shone, sparks would [seemingly] emanate from it, etc. מְנִצְצִים is etincelants in French, gleaming.

like the color Heb. כְּעֵיִן, like מְרֻאָה, the appearance.

burnished copper Heb. קָלִיל, clarified and gleaming. Menachem (Machbereth p. 155) associated it with (Lev. 2:14): “roasted (קָלִי) in fire.”

8 And human hands were beneath their wings As the Targum paraphrases: to pick up coals of fire with them, etc. Likewise, we find in this Book (10:7): “And the cherub stretched forth his hand, etc. to the fire that was between the cherubim, and he picked it up and gave it to the hands of the one dressed in linen.” And so, [in the verse] after it, “And there appeared to the cherubim the form of a human hand, etc.” The human hands pick up the fire and give it to the cherub, and the cherub [gives it] to the messenger, in order [to allow] the coals to cool off [as they pass] from hand to hand, to mitigate Israel’s punishment.

on their four sides To the four directions of the world, for they have faces and wings in every direction.

and their faces and their wings were the same to all four of them As the Targum renders: were the same to all four of them.

9 Their wings joined one to the other Each one’s wing was spread out to the side of the other one’s wing this way [lit. to here] and that way [lit. to here] until they join and touch each other, thereby covering their faces, for the wings are spread out over the face.

they did not turn when they walked If they wished to walk in any desired direction, they did not need to turn their faces because they have faces on every side; therefore each one went in the direction of his face in the direction of the face on that side where they desired to go, they would go.

11 And so were their faces, and their wings were extended upward Had I not seen the cantillation sign of a “zakef gadol” [indicating a pause] punctuating “And so were their faces,” I would not know how to explain it, but the punctuation taught me to separate them [the words of the verse] one from the other and to place the word מְנִצְצִים by itself. And so, [this] is its explanation: And they had faces and their wings were extended above their faces and covered them. How so? “Each had two wings joined to each other” to each face, their two wings were joined. On each one, the wing of this living being was stretched out towards the side of that living being, and this one’s towards the side of this one, and the face that was in between was covered by them. [A verse whose

wording] is similar to the language of this verse appears again in this chapter (verse 18): "And they had backs, and they were very high and they were dreadful." The word **וּגְבִיָּהוּ**, "and they had backs," stands by itself.

and two covering their bodies And the two remaining wings would cover their bodies.

12 wherever would be the will Heb. **רוּחַ**, usually spirit, here means will: the will to go.

13 it was going among the living beings That appearance (**מְרֹאָה**) was going among all the living beings.

there was a brightness to the fire More than [there is to] our fire.

lightning Heb. **בְּרָק**, flandours in Old French, lightning flashes.

14 would run and return, like the appearance of the sparks Our Sages explained (Chag. 13b): They would run and return like the flame of a furnace, which constantly shoots out of the mouth of the furnace and hastens back to enter. So, when they would thrust their heads out from under the expanse that was extended above them as delineated in the chapter they would recoil because of the Shechinah, which is above the expanse, and they hasten to pull their heads [down].

like the appearance of the sparks Heb. **הַבְּזֵק**, de l'etincelle in French, and the color of their fire is like the color of the fire that emanates from between the shards within which gold is refined in a furnace. The fire that emanates from there is colored with these colors (ibid.). [Addendum Others explain **הַבְּזֵק** as an expression of scattering, as our Sages explained it (Gen. Rabbah 50:1): "like the appearance of the bazak" R. Judah in the name of R. Simon in the name of R. Levi the son of Perata: Like one who scatters (**הַבְּזֵק**) 'gefeth' in a stove, i.e., he scatters 'gefeth' the residue of olives in a stove: it ignites quickly and raises a flame, and the flame ascends and descends, and this is the meaning of "would run and return." Furthermore we find in their words (Sanh. 108b, according to Aruch) **בִּזְק** used as an expression of scattering: "He scattered (**בִּזְק**) dust on them and it turned into swords," meaning he scattered, and so in the Mishnah (Eruvin 10:14): "We may scatter (**בִּזְקִין**) salt on the ramp so that they should not slip." **בִּזְק** may also be defined as **בְּרָק** (lightning), which is an expression of searching. End of addendum, not found in (sic) all editions.]

15 one wheel [was] on the ground On the floor of the expanse.

for its four faces of each living being, or the wheel had four faces. Our Rabbis said (Chag. 13b): "This is Sandalphon [the angel], who stands on the ground yet whose head reaches up among the living beings." From the context we learn that the wheels were four.

16 like the appearance of crystal Heb. **תַּרְשִׁישׁ**, like a precious stone named tarshish, cristal in French.

as...would be A wheel set within a wheel, crosswise. Since they go to every side, with their faces to the four directions, the wheel must roll in its four directions.

17 toward their four sides, etc. Because of the working of the wheels, he had to repeat them [i.e., the description of the living beings' movements], to say that the wheels did not stop them because they [the living beings] too were made for that [i.e., moving in four directions].

18 And they had backs Heb. **וּגְבִיָּהוּ**, lit. and their backs. And they had backs.

and they were very high, and they were dreadful They were frightful to look upon. Others interpret: "they had fear," meaning they stood in awe.

and their eyebrows Heb. **וּגְבֵתָם**, et leurs sourcils in French. **were**

full of eyes round about to see in all directions, for they did not turn when they went.

19 off the ground Off the floor of the expanse, and so did Jonathan render: "off the high heavens"; meaning when they lifted themselves up from the depths to the heights.

20 the will The will of the Holy One, blessed be He.

there was the will to go It was not necessary to tell them [to go] to this side [or that] because the will of the Holy One, blessed be He, was in the living beings, and the will of the living beings was in the wheels.

21 When they would go Heb. **בְּלִכְתָּם**, [i.e.,] the living beings.

they would go Heb. **יִלְכוּ** [i.e.,] the wheels.

22 the severe frost Jonathan rendered: **גְּלִיד חֲסִין**, severe frost, gelee forte in French.

23 straight Parallel.

24 like the sound of many waters I would think that the voice was low. Therefore, Scripture adds: like the sound of the Almighty, like the voice delineated in the Holy Writings (Ps. 29:4f.): "The voice of the Lord is in strength, etc. The voice of the Lord breaks the cedars."

the sound of stirring, like the sound of a camp Like the sound of their speech when they thank and bless their Master; it was like the sound of the camp of the angels on high.

when they would stand, they would let down their wings [and cease] from making a sound be heard, and Jonathan rendered: when they would stand, they would silence their wings because of the speech, [i. e., because of] the speech of the Omnipresent emanating from above their heads, to let the prophets hear His mission, as he [Ezekiel] concludes (verse 25): "And there was a voice, etc." The Midrash Aggadah (Gen. Rabbah 65:11) states: "When they would stop praising [God] so that Israel would praise first."

25 And there was a voice above the expanse Jonathan rendered: And at the time that there was a will before Him to make His speech heard to His servants the prophets of Israel there was a voice, and it was heard from above the expanse, from between the cherubim, from beneath the expanse that was over their heads.

they would let down their wings out of the fear of the speech.

27 And I saw like the color of chashmal No permission was granted to ponder over this verse.

within it Within it was like the appearance of fire.

28 and I fell on my face I prostrated myself.

and I heard a voice speaking And what did it say?

3:12 And a wind lifted me up After He finished His words, He commanded the wind to carry me to the place where the people of the exile were.

Blessing After Torah Study

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

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

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

Afternoon Service Sunday May the 20th, 2018

Blessings Before Torah Study

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

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

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

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

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

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

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

much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when performing acts of kindness; and there is no maximum amount of Torah that a person must study.

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

Ruth 1:1 – 3:7

&

THE AZHAROTH FOR SHABUOTH

An Introduction

BY THE REVEREND DR. DAVID DE SOLA POOL

The Azharoth (Admonitions) enumerate the basic commandments of the Torah. These are traditionally 613 in number, equivalent to the numerical value of the letters of the Hebrew word Torah (611), with the addition of the first two commandments in which at Mount Sinai God himself spoke to Israel in the first person. Of these, 365 are reckoned as prohibitions and 248 as affirmative precepts. The rabbis of old point out that this should be suggestive of the constant validity of all of them on everyone of the 365 days in the year for the whole body of man with its 248 parts.

On Shabuoth, the festival celebrating the giving of the whole Torah to the children of Israel, these 613 commandments are recalled. The 248 positive commandments are customarily read before afternoon service on the first day and the 365 prohibitions on the second day.

The version of the Azharoth traditionally read among Sephardim is by Solomon ibn Gabirol (1020-69), with an introduction by David ben Eleazar Bekuda, a poet of the twelfth century. Ibn Gabirol's version maintains one rhyme throughout in the last word of every one of its 255 quatrains, while within each quatrain the first three lines are also rhymed. The difficulties imposed by this extraordinary prosody and the fetters of meter and rhyme, as well as the difficulty of expressing each commandment concisely with allusive reminiscences of the Bible text, have compelled even so incomparable a master of classic Hebrew poetry as ibn Gabirol to put the commandments together without logical sequence, often with repetitions, and sometimes with words or phrases added solely to fill out the rhyme and the meter. In literal translation the subtle feeling of the poet's stylistic embellishments is inevitably lost.

The following paragraphs make no attempt at literal translation of Ibn Gabirol's version of the Azharoth. Instead they present in some ordered sequence the 613 commandments of the Torah which the poet has included in his masterly compilation.

===== / =====

The Positive Commandments

RELATIONS WITH GOD

Love God and serve him; cleave to him, walk in his paths and sanctify him. Fear his anger. Acknowledge his justice, pursue his righteousness, keep his religious law, and carry out his commandments. Be perfect with him, be meek before him, and be holy. Write his words on your door-posts and on your gates.

PRAYER

Proclaim his unity morning and evening. Lay the tefillin on arm and head. Utter a hundred blessings a day and give thanks to God for your food.

PERSONAL ETHICS

Swear without falsehood and only in his name. Fulfill vows and keep the word that you have given. Give back that which has been wrongfully acquired. Free the mother bird when you take the eggs from the nest. Wear fringes of religious reminder on the border of your garment.

FAMILY RELATIONS

Honour father and mother and revere them. Be fruitful and multiply. Circumcise all male children. Redeem the first-born son, and give to him a double portion in inheritance. Free the bridegroom from going forth to war in the first year of his married life. Marry the childless widow of your deceased brother or give her release through *halitsah*. Take in honourable marriage the woman captive of war who pleases you. Test by ordeal the wife suspected of unfaithfulness. Punish the man who slanders his wife. Cut off the hand of the publicly immodest woman.

JUSTICE

Be diligent in seeing that justice is done in all matters of human rights, property, and damages. Put to death false witnesses. Pay damages for injury done. Restore to its rightful owner property that has been found or dishonestly obtained. Have true balances, weights, and measures, and release all debts in the seventh year. Let the community sacrifice a heifer in atonement for an untraced murder.

LABOUR RELATIONS

Pay the labourer his hire on the day of his work. Proclaim freedom for bondservants at the jubilee, and at the jubilee or on his master's death free the Hebrew bond servant who has been sold for theft. Free the Hebrew bondwoman at the seventh year or at the jubilee, and the handmaid when she attains years of puberty. Respect the rights of the betrothed heathen bondwoman, and when you send your bondman tree send him away well laden. A slave you may make of the Canaanite

RELATIONS WITH THE POOR

Show pity to the poor; be happy to help him, give to him generously and proportionately to your ability. Support the poor before he falls Clothe the naked. For the poor leave in the field the forgotten sheaf, the gleanings, the corner of the field, that which is dropped, and that which grows of itself in the fields in the seventh year. Comfort the poor with words. Lend to him, and return his pledge and keep it not overnight.

RELATIONS WITH YOUR FELLOW MAN

Love your neighbour as yourself. Love the alien. Cheer the sick, bury the dead, and comfort the mourner. Respect the aged and rise up before him. Rebuke your neighbour for wrong done by him. Be happy in supporting your fellow man, and help to raise his burdened animal Redeem those sold into bondage. Build a parapet on your roof that none may fall from the house-top.

NATIONAL ORGANIZATION

Set a king over you, and he will write for his guidance a copy of the Torah. Appoint judges and officers. Designate six cities of refuge in your land for the accidental manslayer. Assemble the people by trumpet call. Put to death

the false prophet and the one who entices to idolatry, and burn away idols and idolatrous groves. Proclaim on Mt. Ebal the blessings: and on Mt. Gerizim the curses, and erect a national altar of plastered stones. Set out the Holy Land in its prescribed borders. Observe the law governing the sale of houses in walled cities and in open cities.

WAR

Impose the redemption tax of half a shekel in a census for war, and levy tribute on those who go out to war. Appoint a priest to guide you in war. Blot out Amalek. Spare the enemy city that surrenders. Destroy a city that lapses into idolatry, and raze the captured city.

RITUAL PURITY

Segregate unclean persons, animals, liquids, and utensils. Bury excrement outside the camp. Cleanse by sprinkling him who has a running issue, and the leper, and cleanse the one who is contaminated by contact with the dead. The unclean from contact, from intercourse, from emission, must cleanse themselves by bathing at the statutory time. Avoid pollution and cleanse yourself if you have become polluted. The menstruous must cleanse herself by bathing, as must the mother of a new-born child. The priest must determine the cleanness or uncleanness of infected garments and houses.

DIETARY REGULATIONS

The fruit harvest of the first three years leave uneaten; that of the fourth year eat in the Temple, while that of the fifth and the following years may be freely eaten. Cover with dust the blood of a bird or wild animal slaughtered for food. The flesh of an animal that dies of itself may be eaten only by one who is not a Jew.

THE RELIGIOUS CALENDAR

Fix the calendar and the months of the year. Keep the Sabbath and make your Sabbath rest joyous. Sanctify your Sabbath over wine of rejoicing and kindle the lights of the Sabbath. Give Sabbath rest for your servants and your animals.

Celebrate the three festivals of pilgrimage to Jerusalem and bring their required festival offerings and make your pilgrimage festival joyous. Chant on the festivals the Hallel psalms of praise. On your festivals rejoice the widow, the orphan, the Levite, and the alien. Observe the month of Nisan and the Passover in that month. Annul all leaven on the Passover, and sanctify its first and seventh days. On the eve of the festival eat the paschal lamb roasted on the fire, together with unleavened bread and bitter herbs, your loins girt and shoes on your feet. Offer the Orner sheaf of barley and count the days of the Omer for seven weeks from the Passover. Let those who are unclean on the Passover bring their paschal offering on the second Passover one month later.

Observe the Shabuoth festival of the weeks and offer your first-fruits with words of thanksgiving.

Keep holy the first day of the Succoth festival of booths, and the eighth day, observing the Eighth Day Closing Festival. Build your festival booth and wave the lulab (palm branch) cluster of four growths. Pour water on the altar on the festival of the booths.

Observe the New Year with the blowing of the Shofar, and the Day of Atonement as a solemn fast day. Bring on it the people's atonement sacrifice.

Light the lights of Hanukah, and celebrate the happy holiday of Purim.

THE TEMPLE RITUAL OF SACRIFICE

Build God's House of worship according to the form he commanded. Revere the Temple. Dedicate it and its altar.

The priest must offer up the sacrifices to be burned, salt the sacrifice pinch off the neck of the dove, slay the bull or the ram, receive the blood, sprinkle it, and wave the offering and the breast. He must burn the red heifer for purification, and send away the scapegoat on the Day of Atonement. He must mix and crumble the grain-offering and take a handful of it. The priest is entitled to twenty-four gifts, his portion of the thanksgiving offering, his portion of the dough which you bring as a wave-offering, the first shearing, the shoulder and the breast sacrifices, that which is devoted, the estimated value of your vows, and a tithe of the Levite's tithe.

Twenty additional sacrificial offerings are to be brought to the altar There is the bullock for the sin-offering of the people, the offering that should be commensurate with the means of the one who brings it, and the sacrifice which varies with doubtful or certain guilt. There is the sacrifice by which he who was unclean marks his cleansing, the required fifth, the tithe of cattle, the first-born of cattle (though the first-born of the ass must be redeemed), and the tenth of an ephah of fine flour brought with each lamb. Sacrifices must be eaten in the Temple. That which is left over of the sacrifices must be burned, as must that which has become unfit.

The tithe of corn and of cattle must be taken up to Jerusalem. The tithe for the poor must also be brought, and the second tithe after the Levitical tithe must be eaten in the Temple. Confession must be made when giving the third-year tithe.

Let the priest provide the oil for anointing and for the lamps, pour out the oil of the sacrifices, prepare and provide the incense and offer it, set out the shew-bread in twin rows of six, and the two loaves of the new corn on Shabuoth,

The High Priest must marry only a virgin. He must lift his hands blessing over the people. The priest must wear special garments for Temple service, as must the High Priest for service within the Temple veil. He must conduct atonement for the people and bless the people.

THE TORAH

Revere the learned and honor the disciple of the learned. Learn and teach the Torah. The Torah must be read to all the people every three years. Teach it joyously and diligently to your children and disciples.

Write a Sefer Torah, and make God's words the healing of your heart and lips.

Blessing After Torah Study

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

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

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

Shabuoth Second Day

Evening Meditation
Monday Evening May the 21st, 2018

Readings:
2 Lukas (Acts) 2:1-47 &
Revelation 2:12-17

¹² "And to the angel (chief of the seven ministers) of the Esnoga in Pergamum write: "This is what the one (Messiah) who has the sharp double-edged sword (Oral and Written Torah) says: ¹³ 'I know where you dwell, where the throne of Ha-Satan is. And you held fast to my authority and did not deny your faithful obedience to me, even in the days of Antipas my faithful witness, who was killed among you, where HaSatan dwells. ¹⁴ But I have a few things against you: that you have there, those who hold fast to the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, to eat food sacrificed to idols and to commit sexual immorality. ¹⁵ So likewise you also have those who hold fast to the teaching of the Nicolaitans (those who oppress the (Jewish) people). ¹⁶ Therefore return! But if you do not, I am coming to you quickly, and I will make war against them with the sword (Written and Oral Torah) from my mouth. ¹⁷ The one who has an ear, let him hear what the orally breathed Torah says to the congregations. To the one who conquers, I will give to him some of the hidden (So'od) manna, and I will give to him a white stone, and on the stone a new name written, that no one knows except the one who receives it.'

Morning Service – Monday May the 21st, 2018

Torah Reading: Deuteronomy 15:19-16:17 & Numbers 28:26-31

Reader 1: Deuteronomy 15:19-23
Reader 2: Deuteronomy 16:1-3
Reader 3: Deuteronomy 16:4-8
Reader 4: Deuteronomy 16:9-12
Reader 5: Deuteronomy 16:13-17
Maftir: Numbers 28:26-31
Ashlamatah: Habakkuk 2:20-3:19

Blessings Before Torah Study

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

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

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

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

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

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

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

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

Rashi & Targum Pseudo Jonathan for: D'barim (Deuteronomy) 15:19-16:17

Rashi	Targum Pseudo-Jonathan
19. Every firstborn male that is born of your cattle or of your flock you shall sanctify to the Lord, your God. You shall neither work with the firstborn of your ox, nor shear the firstborn of your flock.	19. ¶ Every firstling male that comes of your herd and flock you will consecrate before the LORD your God. You will not work with the firstlings of your herd, nor shear the firstlings of your flocks;
20. You shall eat it before the Lord, your God, year by year, in the place the Lord chooses-you and your household.	20. you will eat thereof before the LORD your God from year to year, in the place which the LORD will choose, you and the men of your houses.
21. And if there be any blemish in it, whether it be lame, or blind, or any ill blemish, you shall not sacrifice it to the Lord, your God.	21. But if there be any spot in it, if it be lame or blind, or have any blemish, you will not sacrifice it before the LORD your God:
22. You shall eat it within your cities, the unclean and the clean together, as the deer, and as the gazelle.	22. you may eat it in your cities; he who is unclean, (so) that he may not approach to holy things, and he who being clean may approach the holy, may alike (eat), as the flesh of the antelope or hart.
23. However, you shall not eat its blood; you shall pour it on the ground, as water.	23. Only you will not eat the blood; you will pour it out upon the ground like water.
1. Keep the month of spring, and make the Passover offering to the Lord, your God, for in the month of spring, the Lord, your God, brought you out of Egypt at night.	1. ¶ Be mindful to keep the times of the festivals, with the intercalations of the year, and to observe the rotation thereof: in the month of Abib to perform the pascha before the LORD your God, because in the month of Abib the Lord your God brought you out of

Rashi	Targum Pseudo-Jonathan
	Mizraim; you will eat it therefore by night.
2. You shall slaughter the Passover sacrifice to the Lord, your God, [of the] flock, and [the Festival sacrifices of the] cattle, in the place which the Lord will choose to establish His Name therein.	2. But you will sacrifice the pascha before the LORD your God between the suns; and the sheep and the bullocks on the morrow, on that same day to rejoice in the feast at the place which the LORD will choose to make His Shekinah to dwell there.
3. You shall not eat leaven with it; for seven days you shall eat with it matzoth, the bread of affliction, for in haste you went out of the land of Egypt, so that you shall remember the day when you went out of the land of Egypt all the days of your life.	3. You will not eat leavened bread with the pascha; seven days you will eat unleavened bread unto His Name, the unleavened bread of humiliation; for with haste you went forth from the land of Mizraim; that you may remember the day of your outgoing from the land of Mizraim all the days of your life.
4. And no leaven shall be seen with you within all your border for seven days; neither shall any of the flesh you slaughter on the preceding day in the afternoon, remain all night until the morning.	4. Take heed that in the beginning of the pascha there be no leaven seen among you within all your borders for seven days; and that none of the flesh which you sacrifice in the evening of the first day remain till the morning.
5. You shall not sacrifice the Passover offering within any of your cities, which the Lord, your God, is giving you.	5. It will not be allowed you to eat the pascha in (any) one of your cities which the LORD your God gives to you;
6. Except at the place which the Lord, your God, will choose to establish His Name-there you shall slaughter the Passover offering in the afternoon, as the sun sets, at the appointed time that you went out of Egypt.	6. but in the place which the LORD your God will choose to make His Shekinah to dwell, there will you sacrifice the pascha; and in the evening at the going down of the sun you may eat it until the middle of the night, the time when you began to go out of Mizraim.
7. And you shall roast [it] and eat [it] in the place which the Lord, your God, will choose, and you shall turn away in the morning and go to your dwellings.	7. And you will dress and eat it in the place which the LORD your God will choose, and in the early morn (if need be) you may return from the feast, and go to your cities.
8. For six days you shall eat matzoth, and on the seventh day there shall be a halt to the Lord, your God. You shall not do any work [on it].	8. On the first day you will offer the omer, and eat unleavened cakes of the old grain; but in the six remaining days you may begin to eat unleavened cakes of the new grain, and on the seventh day you will assemble with thanksgiving before the LORD your God; no work will you perform.
9. You shall count seven weeks for yourself; from [the time] the sickle is first put to the standing crop, you shall begin to count seven weeks.	9. ¶ Seven weeks number to you; from the time when you begin to put the sickle to the harvest of the field after the reaping of the omer you will begin to number the seven weeks.
10. And you shall perform the Festival of Weeks to the Lord, your God, the donation you can afford to give, according to how the Lord, your God, shall bless you.	10. And you will keep with joy the Festival of Weeks before the LORD your God, after the measure of the freewill offerings of your hands, according as the LORD your God will have blessed you.
11. And you shall rejoice before the Lord, your God, - you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite who is within your cities, and the stranger, and the orphan, and the widow, who are among you, in the	11. And you will rejoice with the joy of the feast before the LORD your God, you and your sons, your daughters, your servants and handmaids, the Levites who are in your cities, and the stranger, the orphan, and the widow who are among you, at the place which

Rashi	Targum Pseudo-Jonathan
place which the Lord, your God, will choose to establish His Name therein.	the LORD your God will choose where to make His Shekinah to dwell.
12. And you shall remember that you were a slave in Egypt, and you shall keep and perform these statutes.	12. Remember that you were servants in Mizraim; so will you observe and perform these statutes.
13. You shall make yourself the Festival of Sukkoth for seven days, when you gather in [the produce] from your threshing floor and your vat.	13. ¶ The Feast of Tabernacles you will make to you seven days, when you will have completed to gather in the grain from your threshing floors, and the wine from your presses.
14. And you shall rejoice in your Festival-you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite, and the stranger, and the orphan, and the widow, who are within your cities.	14. And you will rejoice in the joy of your feasts with the clarinet and flute, you and your sons and daughters, your handmaids, the Levite, the stranger, the orphan, and the widow, who are in your cities.
15. Seven days you shall celebrate the Festival to the Lord, your God, in the place which the Lord shall choose, because the Lord, your God, will bless you in all your produce, and in all the work of your hands, and you will only be happy.	15. Seven days you will keep the feast before the LORD your God in the place which the LORD will choose, because the LORD your God will have blessed you in all your provision, and in all the work of your hands, and so will you be joyful in prosperity.
16. Three times in the year, every one of your males shall appear before the Lord, your God, in the place He will choose: on the Festival of Matzoth and on the Festival of Weeks, and on the Festival of Sukkoth, and he shall not appear before the Lord empty-handed.	16. ¶ Three times in the year will all your males appear before the LORD your God in the place that He will choose; at the Feast of the Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles; nor must you appear before the Lord your God empty of any of the requirements;
17. [Every] man [shall bring] as much as he can afford, according to the blessing of the Lord, your God, which He has given you.	17. every one after the measure of the gifts of his hands, according to the blessing which the LORD your God has bestowed upon you.

Rashi's Commentary on D'barim (Deuteronomy) 15:19-16:17

19 Every firstborn male... you shall sanctify [to the Lord] But elsewhere (Lev. 27:26) it says, "[But the firstborn which will be a firstborn for the Lord of the livestock,] no man shall sanctify it." How is this [reconciled]? [The verse in Leviticus means that] one may not sanctify [the firstborn] to be another sacrifice [but only as a firstborn sacrifice]. And our verse here teaches us that it is a duty to proclaim [over the firstborn animal], "You are hereby sanctified as a firstborn." Another explanation: It is impossible to say "sanctify [this firstborn animal]," because [Scripture] already says, "no man must shall sanctify it" (Lev. 27:26). And yet it is impossible to say that we shall not sanctify it, for [here] it already says, "you shall sanctify." So how [can these two verses be reconciled]? [The answer is that we are dealing with an indirect sanctification, namely:] One may sanctify the value of the privilege [i.e., the owner of the firstborn animal has the privilege of choosing to which *kohen* he will give it. This privilege has a market value, namely how much an Israelite will pay so that the owner of the firstborn will give it to his grandson who is a *kohen*. The verse, therefore, means:] one may dedicate the value of this privilege according to its benefit and give it to the Temple [treasury].-[Ar. 29a]

You shall neither work with the firstborn of your ox, nor shear [the firstborn of your flock] The Rabbis derived that also the converse [i.e., shearing your ox and working the flock] is prohibited. Scripture is merely speaking [here] of the usual manner [in which these animals are used].-[Bech. 25a]

20 You shall eat it before the Lord, your God [Scripture] is addressing the *kohen*, for we have already found [a statement to the effect] that it [the firstborn] is part of the dues given to *kohanim*, whether the animal is unblemished or whether it is blemished. For it is stated, "and their flesh [i.e., of the firstborn animals] shall be yours [i.e., the *kohen* 's]" (Num. 18: 18). -[*Bech.* 28a] [In both cases, the *kohen* is entitled to eat the entire animal. The difference between the blemished and the unblemished animals is that the blemished animal is slaughtered outside the Temple, and its flesh may be eaten anywhere by anyone invited by the *kohen*. The unblemished animal, however, must be slaughtered in the Temple courtyard, its blood dashed on the altar, and its fat burned on the altar. The flesh must be eaten by the *kohen* and his household within the time allotted for eating it.]

[You shall eat it before the Lord...] year by year From here we derive the law that one should not delay it [i.e., from sacrificing it] beyond its first year (*Bech.* 28a). [If so, however,] one might think that it becomes unfit [as a sacrifice] when the first year has elapsed. [Therefore, the Torah tells us that] it [the firstborn animal] has already been compared to *ma'aser sheini*, as it is said, "And you shall eat before the Lord, your God... the tithes of your grain, your wine, and your oil, and the firstborn of your cattle and of your sheep" (Deut. 14:23). Just as *ma'aser sheini* does not become unfit [when it is left over] from one year to the next, neither does the firstborn animal become unfit. However, [this verse means] that the proper way to fulfill this commandment [of the firstborn animal] is during its first year.

year by year If one slaughtered it at the end of its first year [on the last day], he may eat it on that day and one day of the next year. This teaches [us] that it [a firstborn animal] may be eaten for two days and one [intervening] night.-[*Bech.* 27b]

21 [And if there be any] blemish [in it] [This is] a בְּלֵל, a general statement [not limiting itself to anything in particular].

lame, or blind [This is] a פְּרֵט, particular things, [limiting the matter to these things].

any ill blemish [Once again the verse] reverts to בְּלֵל, a general statement. [Now we have learned that when a verse expresses a בְּלֵל, then a פְּרֵט, and then a בְּלֵל again, just as in this case, we apply the characteristics of the פְּרֵט to the whole matter.] Just as the blemishes detailed [lame or blind] are externally visible blemishes that do not heal, so too, any externally visible blemish that does not heal [renders a firstborn animal unfit for sacrifice and may be eaten as ordinary flesh].-[*Bech.* 37a]

23 However, you shall not eat its blood [Although eating the blood of any animal is prohibited, this prohibition is mentioned here] so that you should not say: "Since this [blemished firstborn animal] is entirely permitted [to be eaten now after its blemish, even though] it started out from a forbidden status, since it was sanctified, [and now it is permitted] for it is slaughtered outside [the Temple] without having to be redeemed, and [it may be] eaten. I might [therefore] think that its blood is permitted as well!" Therefore, Scripture states, "However, you shall not eat its blood."

Chapter 16

1 Keep the month of spring Heb. אֶבִּיב. Before it [Nissan] arrives, watch that it should be fit for the אֶבִּיב, ripening [capable of producing ripe ears of barley by the sixteenth of the month], to offer up in it the *omer* meal offering. And if not, proclaim it a leap year [thereby enabling you to wait another month, until the barley ripens].-[*San.* 11b]

[for in the month of spring the Lord, your God, brought you] out of Egypt at night But did they not go out by day, as it is said, "on the morrow of the Passover the children of Israel went out..." (Num. 33:3)? However, since during

the night Pharaoh gave them permission to leave, as it is said, "So he called for Moses and Aaron at night [and said, 'Rise up, go out from among my people...']" (Exod. 12:31), [therefore, here it says "at night"].-[Ber. 9a]

2 You shall slaughter the Passover sacrifice to the Lord, your God, [of the] flock As it is said, "You may take [it] either from the sheep or from the goats" (Exod. 12:5).

and...cattle These are slaughtered as the *chagigah* [Festival offering]. If a large group was formed for the Passover offering, they bring a Festival offering along with it, so that the Passover sacrifice will be eaten [after a sufficient meal, and therefore] after the required satiation. [Everyone had to designate himself to a particular company of people, which was then relevant to one particular Passover offering (*Pes.* 69a-70b).] Our Rabbis also derived many other things from this verse.- [*Sifrei* ; *Pes.* 70a]

3 the bread of affliction [i.e.,] bread that brings to mind the affliction they suffered in Egypt.-[*Sifrei*]

for in haste you went out of the land of Egypt And the dough [that you had prepared for eating] did not have time to become leavened, so this [*matzah*] will be for you as a reminder. And the haste [here] is not on your part, but on the part of the Egyptians, for so it says, "So the Egyptians took hold of the people [to hasten to send them out of the land]" (Exod. 12:33). -[*Sifrei* ; *Ber.* 9a]

so that you shall remember By eating the Passover sacrifice and the *matzah*, the day you went out [of the land of Egypt].

4 neither shall any of the flesh you slaughter on the preceding day in the afternoon, remain all night until the morning This is an admonition regarding leaving over the flesh of the Passover sacrifice, offered up by future generations, because [so far this prohibition] had been mentioned only with regard to the Passover sacrifice offered in Egypt (see Exod. 12:10). And *וַיִּשְׁחַט* stated here is the fourteenth of Nissan [the preceding day, and not the fifteenth, which is the first day of Passover], just as it says: "but on the preceding day (*בַּיּוֹם הַרְּאִשׁוֹן*) you shall clear away leaven from your houses" (Exod. 12:15). Now since Scripture digressed from the subject of the Passover sacrifice and began to speak of the rules pertaining to the seven days [of the Festival]-such as, "seven days you shall eat with it *matzoth*" (verse 3); "And no leaven shall be seen with you within all your border for seven days" (verse 4)—it was necessary to specify to which slaughtering [Scripture] is admonishing. For had it written only "neither shall any of the flesh you slaughter in the afternoon, remain all night until the morning" [without saying "the preceding day"], I might have thought that the peace offerings slaughtered during all the seven days are also subject to [the prohibition of] "And you shall not leave any of it until the morning," (Exod. 12:10), and may be eaten only for [one] day and a night. Therefore, it is written: "on the preceding day in the evening," [thereby clarifying that the verse is referring to the Passover sacrifice]. Another explanation: Scripture is referring to the Festival offering brought on the fourteenth of Nissan [and not to the specific Passover sacrifice], and it teaches with reference to it that it may be eaten for two days [and the intervening night]. Now the *וַיִּשְׁחַט* mentioned here [according to this explanation], is the first day of the Festival [i.e., the fifteenth of Nissan, rather than the preceding day]. And this is the meaning of the verse: The flesh of the Festival offering, which you slaughtered in the afternoon, shall not remain overnight after the first day of the Festival until the morning of the second day [the sixteenth of Nissan], but rather, it is to be eaten on the fourteenth and the fifteenth [and the intervening night]. And thus it is taught in tractate *Pes.* (71b).

6 there you shall slaughter the Passover offering] in the afternoon, 2) as the sun sets, at the appointed time that you went out of Egypt [In this verse,] three separate times are specified: 1)"in the afternoon," [i.e.,] from the sixth [seasonal] hour [not clock-hours, but rather the twelve equal divisions of the time between dawn and dusk, each one known as a *שָׁעָה זְמַנִּית*, a "seasonal hour"]. From this time onward [afternoon], you shall slaughter it (*וְאָכַלְתָּ*) "as the sun sets," you shall eat it (*וְאָכַלְתָּ*); and 3)"at the appointed time that you went out [of Egypt],"

you must burn it (שׂוֹרְפוֹהוּ). I.e., [at the beginning of the morning of the first day of Passover, whatever is left over from the Passover sacrifice] becomes בּוֹתֵר, *left over*, and must be burned [on the next day].-[*Sifrei* ; see *Ber.* 9a]

7 And you shall roast [it] Heb. וּבִשְׁלָתָהּ. [Here] this term means “roasted in fire” (צָלָה אֵשׁ)(see Exod. 12:9), for roasting is also included in the general term of בִּשְׂוִיל, “cooking.”

and you shall turn away in the morning [and go to your dwellings] [i.e.,] the morning of the second day [of Passover]. This teaches that [the pilgrim] is required to remain [in Jerusalem] the night when the Festival terminates.-[*Sifrei* ; *Pes.* 95b; *Chag.* 17a-b]

8 For six days you shall eat matzoth But elsewhere it says, “For *seven* days [you shall eat *matzoth*]!” (Exod. 12:15). [The solution is:] For seven days you shall eat *matzoth* from the old [produce] and six days [i.e., the last six days, after the *omer* has been offered] you may eat *matzoth* prepared from the new [crop]. Another explanation: It teaches that the eating of *matzoh* on the seventh day of Passover is not obligatory, and from here you learn [that the same law applies] to the other six days [of the Festival], For the seventh day was included in a general statement [in the verse “For seven days you shall eat *matzoth*,” but in the verse: “Six days you shall eat *matzoth* ”] it has been taken out of this general [statement], to teach us that eating *matzoh* [on the seventh day] is not obligatory, but optional. [Now we have already learned that if something is singled out of a general statement, we apply the relevant principle not only to itself but to every thing included in the general category. Thus the seventh day] is excluded here not to teach regarding itself, rather to teach regarding the entire generalization [i.e., the entire seven days of the Festival]. Just as on the seventh day the eating of *matzah* is optional, so too, on all the other days, the eating of *matzah* is optional. The only exception is the first night [of Passover], which Scripture has explicitly established as obligatory, as it is said, “in the evening, you shall eat *matzoth* ” (Exod. 12:18). -[*Mechilta* on Exod 12:18; *Pes.* 120a]

[and on the seventh day there shall be] a halt to the Lord your God - עֲצַרְתָּ. Keep yourself back from work. Another explanation: [עֲצַרְתָּ means] a gathering for eating and drinking, as the expression, “Let us detain (נַעֲצֶרְהָ) you” (Judg. 13:15).

9 from [the time] the sickle is first put to the standing crop, [you shall begin to count seven weeks] [I.e.,] from the time the *omer* is harvested [on the sixteenth of Nissan], which is the beginning of the harvest.-[see *Lev.* 23:10, *Sifrei* ; *Men.* 71a]

10 the donation you can afford to give [i.e.,] sufficient generous donation from you; according to the blessing [that God bestows upon you], bring peace offerings of happiness [these are extra peace offerings in addition to the Festival offerings] and invite guests to eat [with you].

11 the Levite... the stranger, the orphan, and the widow [God says:] These are My four, corresponding to your four, [namely,] “Your son, and your daughter, and your manservant, and your maidservant.” If you shall gladden Mine, I will gladden yours.-[*Midrash Aggadah*, *Midrash Hagadol* . Compare *Tanchuma* 18, *Pesikta d’Rav Kahana* p.100a. Note that in incunabula editions, this comment of Rashi is connected to the preceding one: and invite guests to eat [with you]: the Levite... the stranger, the orphan, and the widow. [God says:] These are My four...]

12 And you shall remember that you were a slave [in Egypt] On this condition did I redeem you [from Egypt], that you keep and perform these statutes.

13 You shall make yourself the Festival of Sukkoth...] when you gather in [the produce]- [i.e.,] at the time of the ingathering, when you bring the summer fruits into the house. Another explanation: “when you gather in [the produce] from your threshing floor and your vat” (בְּאֶסְפֵּךָ מִגֶּרְנֶךָ) teaches that we should cover the *sukkah*

[only] with the waste products that come from the threshing floor and the vat [i.e., with things that have grown from the ground, have become detached, and are not susceptible to ritual uncleanness. Since they are not foods and are not vessels, they are not susceptible to spiritual uncleanness. - *R.H.* 13a; *Suk.* 12a]

15 and you will only be happy According to its simple meaning, this is not an expression denoting a command, but rather an expression of an assurance [i.e., I promise you that you will be happy]. But according to its oral interpretation, [our Rabbis] learned from this to include the night before the last day of the Festival for the obligation of rejoicing.-[see *Suk.* 48a; *Sifrei*]

16 and he shall not appear before the Lord empty-handed But bring burnt-offerings of appearance (עולות ראיה) [which are obligatory when appearing before the Lord in Jerusalem on the Festivals] and Festival peace-offerings. -[Chag. 8b]

17 [Every] man [shall bring] as much as he can afford One who has many eaters [i.e., a large family] and many possessions should bring many burnt-offerings and many peace-offerings.- [Sifrei ; Chag. 8b]

Rashi & Targum Pseudo Jonathan for: B'Midbar (Num.) 28:26-31

Rashi	Targum Pseudo-Jonathan
26. On the day of the first fruits , when you offer up a new meal offering to the Lord, on your festival of Weeks; it shall be a holy convocation for you, and you shall not perform any mundane work.	26. Likewise on the day of your firstlings , when you offer the gift from the new produce before the LORD in your ingatherings, after the seven weeks are completed, you will have a holy convocation, no servile work will you do;
27. You shall offer up a burnt offering with a spirit of satisfaction to the Lord: two young bulls, one ram, and seven lambs in the first year.	27. but offer a burnt sacrifice to be received with favour before the LORD, two young bullocks, one ram, seven lambs of the year;
28. Their meal offerings [shall be] fine flour mixed with oil; three tenths for each bull and two tenths for the ram.	28. also their mincha of wheaten flour mingled with olive oil, three tenths for each bullock, two tenths for the ram,
29. One tenth for each lamb, for all seven lambs.	29. a tenth to a lamb; so for the seven lambs
30. One young male goat to atone for you.	30. one kid of the goats to make an atonement for you;
31. You shall offer this up besides the continual burnt offering and its meal offering they shall be unblemished for you, as well as their libations.	31. beside the perpetual burnt offering you will make these; they will be unblemished, with their libation of wine.

Ashlamatah: Habakkuk 2:20-3:19

Rashi	Targum
15. ¶ Woe to him who gives his friend to drink, who adds Your venom and also makes him drunk in order to gaze upon their nakedness.	15. ¶ Woe to him who gives his friend to drink and pours out in anger so that he may drink and become intoxicated and his shame be revealed.
16. You have become sated more from disgrace than from honor. You, too, drink and become clogged up.	16. You are sated with shame rather than honour. Drink you too and uncover yourself. The cup of

Rashi	Targum
The cup of the right hand of the Lord shall be turned upon you, and disgrace upon your glory.	malediction from the LORD will turn back upon you, and shame will come upon your glory.
17. For the violence of the Lebanon shall cover you, and the plunder of cattle shall break them, because of the blood of man and the violence of the land, a city, and all its inhabitants.	17. For the violence done to the Sanctuary will cover you and the spoiling of its people will destroy you, on account of men's blood and the violation of the land of Israel, the city of Jerusalem and all who dwell in it.
18. What did a graven image avail that its maker has graven it? A molten image and a teacher of lies, that the maker of his work trusted in it to make dumb idols? {S}	18. What does an image profit that its maker molds it, a molten image and an idol of deceit that the heart of its maker trusts in it so as to make idols in which there is no profit? {S}
19. Woe to him who says to the wood, "Awaken!"; to the dumb stone, "Arise!" Shall it teach? Behold it is overlaid with gold and silver, and no spirit is within it.	19. Woe to him who says to an image of wood, "Arise" and to an idol of stone, "Rouse yourself!" - but it is silent and dumb. He calls out. behold, he covers it with gold and silver and there is no breath at all within it!
20. But the Lord is in His Holy Temple. Silence the whole earth before Him. {S}	20. But the LORD has chosen to make His Shekinah dwell in His holy temple; all the idols of the earth will perish before Him. {S}
1. A prayer of Habakkuk the prophet concerning the errors.	1. The prayer which Habakkuk the prophet prayed when it was revealed to him concerning the extension of time which He gives to the wicked, that if they return to the Law with a perfect heart they will be forgiven and all their sins which they have committed before Him will be as sins of ignorance.
2. O Lord, I heard a report of You; I feared, O Lord, Your deed. In the midst of the years, revive it; in the midst of the years, let it be known. In anger You shall remember to have mercy.	2. LORD, I have heard the report of Your strength and I was afraid O LORD, your works are great for You grant an extension of time to the wicked to see if they will return to your Law; but they have not returned and they provoke before You in the midst of the years in which You have given them. Therefore You will display Your might in the midst of the years, for You have promised to renew the world, to take vengeance on the wicked who have disregarded your Memra: but in the midst of Your anger You will remember in mercy the righteous/generous who do Your will.
3. God came from Teman; yea, the Holy One from Mt. Paran, with everlasting might. His glory covered the heavens and His splendor filled the earth.	3. When He gave the Law to His people God revealed Himself from the south, even the holy One from Mount Paran with everlasting strength, the heavens were covered with the brightness of His glory, and the earth was full of those speaking His praise.
4. And there was a brightness like the light; they had rays from His hand, and there was His strength hidden.	4. And the splendour of His glory was revealed like the splendour of Creation, and sparks issued from His glorious chariot. There He revealed His Shekinah which was hidden from the sons of men in the high fastness.
5. A pestilence went before Him, and sparks went out at His feet.	5. The angel of death was sent from before Him and went forth in a flame of fire from His Memra."
6. He stood and meted out to the earth; He saw and	6. He revealed Himself and shook the earth and

Rashi	Targum
caused nations to wander. And the everlasting mountains were shattered; the everlasting hills were humbled. The procedures of the world are His.	brought the flood upon the people of the generation which disregarded His Memra and again, moreover, when they sinned before Him with their sins He then confounded the nations, and the mountains which were from of old were torn apart, the ancient hills sank low. Everlasting strength belongs to Him!
7. Because of iniquity I saw the tents of Cushan; the curtains of the land of Midian quaked.	7. When the house of Israel served idols I gave them into the hand of Cushan the Wicked, and when they returned to keep the Law I performed signs and mighty acts for them, I delivered them from the power of the Midianites by the hand of Gideon son of Joash.
8. Was the Lord angry with the rivers? Is His wrath against the rivers, or His fury against the sea? Only that You rode on Your steeds with Your chariots of salvation.	8. Was there anger from before You. O LORD, against kings and their hosts which were numerous as the waters of a river? Indeed Your anger was against the kings, and in the sea You showed them Your mighty retribution when You revealed Yourself upon Your glorious chariot. Your Shekinah was strength and salvation to Your people.
9. Your bow revealed itself; The oaths to the tribes were a perpetual statement; You split the earth into rivers.	9. You did indeed reveal Yourself in Your strength on account of Your covenant which was with the tribes. Your Memra endures forever. For them You cleft strong rocks, rivers flooding the ground issued forth,
10. Mountains saw You and quaked. A stream of water passed. The deep gave forth its voice. The heaven raised up its thanks.	10. When You revealed Yourself upon Mount Sinai they beheld Your glory, the mountains quaked, the rain-clouds passed on, the deep lifted up its voice, the hosts on high were amazed and stood still.
11. The sun and the moon stood in their dwellings; to the light of Your arrows they go, to the brightness of the lightning of Your spear.	11. Moreover, when You performed signs for Joshua in the plain of Gibeon, the sun and moon stood still in their spheres, Your people were strengthened by Your Memra, by the strength of Your victorious might.
12. With fury You tread the earth; with wrath You trample nations.	12. When You brought a curse upon the enemies of your people, when You revealed yourself to destroy the wicked of the earth; You slew nations in your anger.
13. You went forth to rescue Your people, to rescue Your anointed. You have crushed the head of the house of the wicked, uncovering it from the foundation to the neck-forever. {P}	13. You revealed Yourself' to deliver Your people, to deliver Your anointed (Messiah); You destroyed kings from before them and princes from their palaces; You drove out the wicked, You destroyed their hosts, the feet of Your people were upon the necks of their enemies, Your Memra endures forever. {P}
14. You pierced the heads of his villages with his war clubs. They storm to scatter me. Their joy was when they could devour a poor one in secret.	14. You cleft the sea by Moses' rod, and the mighty men, the captains of Pharaoh's armies who fabricated plots against Your people, You pursued with whirlwinds. You drowned them in the Red Sea because they oppressed and enslaved Your people and gave, counsel in secret to destroy them.
15. You trampled in the sea with Your steeds, a heap	15. You revealed Yourself upon the sea in Your glorious

Rashi	Targum
of many waters.	chariot, in the heap of great waters.
16. I heard, and my inward parts trembled; my lips quivered at the sound. Decay entered my bones, and I quaked in my place, that [the time] I would rest is destined for a day of trouble-to bring up a people that will troop back.	16. Babylon said, "I heard and my kings trembled at the judgement with which the Egyptians were judged; at the sound of these words my lips trembled, fear took hold of my wise men and I trembled in the place where I dwell' because He abandoned me to the day of trouble; at the time of bringing up the exiles of His people from me, He will destroy me.
17. For a fig tree shall not blossom; neither is there produce on the vines. The labor of the olive tree shall fail, and the grain field shall not produce food. The flock shall be cut off from the fold, and there shall be no cattle in the stalls.	17. For the kingdom of Babylon will not endure nor exercise suzerainty over Israel, the kings of Media will be killed, and the warriors from Greece will not prosper; the Romans will be destroyed and will not collect tribute from Jerusalem.
18. Yet, I will rejoice in the Lord; I will jubilate in the God of my salvation.	18. Therefore they will give praise for the sign and deliverance which You will perform for Your anointed One (Messiah) and for the remnant of Your people who are left, saying, "The prophet said, 'And I will rejoice in the Memra of the LORD, I will exult in God who brings about my deliverance.
19. God the Lord is my strength. He made my feet [as swift] as the hind's, and he guides me on my high places. To the conductor [to play] with my melodies! {P}	19. God the LORD who supports me with strength and makes my feet swift as hinds and makes me stand upon my stronghold, to whom belong victories and mighty deeds - before Him I am playing in my songs of praise." {P}

Rashi's Commentary on Habakkuk 2:20-3:19

15 Woe to him who gives his friend to drink wine; and into that drink he adds and gathers his venom upon him, and also makes him [his friend] drunk with his venom. All this he does...

in order to gaze upon their nakedness Upon their exposure, to see their nakedness. This is the wicked Nebuchadnezzar, who would give the kings wine to drink, intoxicate them, and practice pederasty upon them, as we state in Tractate *Shabbath* (149b). Another explanation.

Woe to him who gives his friend to drink In Seder Olam, it [this verse] is expounded regarding Belshazzar, who gave the princes to drink with the vessels of the Temple, because of which they were smitten with zaraath and intoxicated by the wrath of the Holy One, blessed be He. On that night he [Belshazzar] was slain.

upon their nakedness So that their disgrace be revealed, and their enemies see their disgrace.

16 and become clogged up The "he" serves in this word as an expression of the reflexive, as in (Deut. 32:50) "And you shall be gathered to your people." Here, too, הֶעָרַל- you shall become clogged up with bewilderment and with astonishment of heart. Every expression of הֶעָרַל is an expression of clogging, like (Jer. 6:10) "Their ear is clogged" and (Ezek 44:7) "Of clogged heart and of uncircumcised flesh." *Jonathan* rendered: And become naked, an expression of (ibid. 16:7) "Naked and bare."

17 the violence of the Lebanon the Temple.

and the plunder of cattle The plunder of your cattle, and your hordes that plundered My people Israel, shall break you.

because of the blood of man Because of the violence done to the blood of Israel.

and the violence of the land The land of Israel.

a city Jerusalem.

18 What did a graven image avail Babylon?

that the maker of his work trusted The man who formed it, who is the maker of this god of his.

in it He trusts in this creation of his, that it assists him, so he comes to make dumb idols.

19 Shall it teach? This is a question.

20 But the Lord is in His Holy Temple ready to exact retribution.

Silence the whole earth before Him סָדַק is an expression of silencing and the silence of destruction.

Chapter 3

1 concerning the errors This may be interpreted according to the *Targum*. However, according to the apparent meaning, Habakkuk is begging for mercy for himself because he spoke rebelliously: (1:4) "Therefore Torah is slackened," and (verse 14) "You have made man like the fish of the sea." He criticized the Divine standard of justice.

2 I heard a report of You that from days of yore You always inflicted retribution upon those who provoked You, yet You tolerate this wicked man.

I feared I said, "How has the Divine standard of justice changed because of Israel's iniquity?"

Your deed. In the midst of the years Your original deed, that You would wreak vengeance for us upon our enemies in the midst of the years of trouble in which we are found.

revive it Awaken it and restore it.

in the midst of the years And in the midst of these years let it be known.

In anger In the anger that You will vent upon the wicked, You will remember to have mercy.

to have mercy like לְרַחֵם, to have mercy.

You shall remember You shall remember to have mercy on Israel. **3 God** The prophet now mentions before God His original deed, which he begs Him to revive - the deed of the love of Israel and the retribution of the first generations: When You came to give the Torah, You went around to Esau and Ishmael, and they did not accept it.

Teman Esau.

Paran Ishmael, as Scripture states (Gen. 21:21): "And he dwelt in the desert of Paran."

His glory covered the heavens at Sinai for Israel.

4 And there was a brightness on that day.

like the light Like the special light of the seven days of Creation. So did *Jonathan* render it.

rays The expression of a light, which, when piercing and shining through a hole, appears like protruding horns. Similarly, (Ex. 34:29) "For the skin of his face shone."

from His hand From the hand of the Holy One, blessed be He, they came to them.

and there was His strength hidden As the *Targum* renders: There His strength, which had previously been hidden, was revealed in the secret place of the Most High.

5 A pestilence went before Him I found in a Midrash Aggadah: At the time the Holy One, blessed be He, gave the Torah to Israel, He drove away the Angel of Death to divert him to other things, lest he stand to accuse and say, "You are giving the Torah to a nation that is destined to deny you at the end of forty days?"

and sparks went out at His feet Fiery angels came with Him to Sinai.

6 He stood and meted out to the earth He waited to examine minutely the case of the generation of the Flood, to mete out to them a measure for a measure, and He meted it out. "He stood" is to be understood in the sense of (Isa. 3: 13) "The Lord stands to plead, and He stands to judge the peoples." He waits and examines their case minutely.

and meted out to the earth They sinned with heat, and they were judged with boiling water.

He saw the generation of separation, who, since they were of one language, all came upon the plan, as it is written (Gen. 1 1:1): "And all the earth was of one language."

and caused nations to wander He caused them to jump into seventy languages as it is said (Lev. 11:21): "To jump with them on the earth," and (Job 37:1) "My heart trembles and jumps from its place."

the everlasting mountains The heavenly princes of the nations.

the procedures of the world are His He demonstrated to them that all the procedures of the world are His.

7 Because of iniquity that was found in Israel.

I saw the tents of Cushan standing in the open and inflicting injury upon Israel, and when they humbled themselves before you...

the curtains... quaked All is to be understood according to the *Targum*.

8 Was... with the rivers? Some questions are in the affirmative. Have we seen that He performed all these? The explanation of the verse is according to the *Targum*.

Your chariots were salvation for us.

9 Your bow revealed itself Your might was revealed.

the oaths to the tribes The oaths that You swore to the tribes.

perpetual statement A statement that is to last forever. *רְפָאָה* is vowelized with a "pattah," [meaning a "seggol"] and the accent is on the first syllable, making it a noun.

You split the earth into rivers According to the *Targum*.

10 Mountains saw You and quaked The mountains of the streams of Arnon that cleft to one another.

A stream of water passed When they crossed the Jordan, the water was "completely cut off," and the flow of the stream of water passed downstream; the water "which came down from above stood and rose up."

The deep gave forth its voice The inhabitants of the land praised Him.

The heaven raised up its thanks The host of the heaven thanked Him.

11 stood in their dwellings in their dwellings. In every word that requires a "lammed" at the beginning - Scripture placed a "he" at the end [meaning "to"]. They explained the phrase as referring to the war of Gibeon, as the *Targum* paraphrases it.

to the light of Your arrows they go Israel.

12 With fury You tread the earth to drive out the seven nation [the heathens of Canaan].

13 to rescue Your anointed Saul and David.

uncovering it from the foundation The walls of their enemies.

to the neck The height of the walls and the towers.

14 You pierced the heads... with war clubs Sennacherib and his company.

the heads of his villages The heads of his towns and his castles, as in (Deut. 3:5) "The open towns" and (Zech. 2:8) "Jerusalem shall be inhabited without walls."

they storm Who were storming with a tempest to scatter me. [Sennacherib] was the staff with which you chastised the nations. When he came and stormed to scatter me, You pierced the heads of his troops with his staffs, with which he had come to chastise me.

their joy was when they could...

devour a poor one in secret Israel, known as a poor people.

15 You trampled in the sea You trampled upon [Sennacherib's] hordes, which were as heavy as the sand by the sea.

a heap of many waters *Jonathan* renders. upon a heap, an expression of (Exod. 8:10) "many heaps."

16 I heard, and my inward parts trembled *Jonathan* rendered. Said Babylon, "I heard, and the kings trembled before the judgement meted out upon the Egyptians."

my lips quivered at the sound At the sound of the report, trembling took hold of me until my lips knocked one against the other and their sound was heard.

quivered An expression of (Zech. 14:20) "The bells of the horses." *Tentir* in O.F., to tinkle.

and I quaked in my place In my place, I quake.

that [the time] I would rest is destined for a day of trouble That this tranquility of mine is destined for a day of trouble.

to bring up a people that will troop back For the day that He said to bring up from there the people that He will cause to troop back, to return with its troops to its land.

17 For a fig tree shall not blossom As the Targum renders. However, the phrase may be interpreted according to its simple meaning: From now on, none of Babylon's deeds shall succeed.

the grain field a white field.

from the fold a stall for sheep.

18 Yet I the nation of Israel, will rejoice in the Lord.

19. To the conductor [to play] with my melodies To the Levite who conducts the music in the Temple. I will compose for him [the Levites' conductor] with my melodies, and the Levite[s] will accompany him with musical instruments.

To the conductor As it is stated (Ezra 3:8) "... appointed the Levites from twenty years old and upward to superintend the work of the house of the Lord."

with my melodies This is an expression of a vocal melody to raise and lower, *orgenedors* in O.F.

Blessing After Torah Study

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

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

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

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

Afternoon Service Monday May the 21st, 2018

- Ruth 3:8 – 4:22
- Azharoth: The Negative Commandments

Blessings Before Torah Study

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

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

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

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

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

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

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

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

Ruth 3:8 – 4:22 &

Azharoth: The Prohibitions

RELATIONS WITH GOD

You will have no other gods before God. You will make no idolatrous images nor set them up. Build no idolatrous pillar or stone image, and plant no Asherah. Bring no idol into your dwelling; covet not the silver of other gods and take not their names on your lips. Deal not with God as other people do with their idols.

Take not God's name in vain, profane not his name, and blaspheme and curse Him not. Do not try God. Resort not to spiritualism, witchcraft, enchantments or charmers, and let no witch be allowed to live, nor harlot nor sodomite. Forget not God, and stray not after your heart and your eyes.

PERSONAL ETHICS

Believe not in falsehood. Be not stiff-necked. Take no false oaths, break no vows, and delay not to pay your vows. Do not muzzle the threshing-ox nor harness an ox and an ass together to the plough. Do not take from the nest the mother bird with the young. A woman may not wear man's clothing nor may a man wear woman's clothing. Let there be no bestiality nor sodomy among you. Nor may you hybridize your fields with seeds of diverse kinds.

FAMILY RELATIONS

Neither curse nor strike parents. The gluttonous drunken son will not be allowed to live.

The sexually injured may not marry. You will not commit adultery.

Spread no evil reports about your wife, and you can never divorce a wife whom you have falsely accused. You may not take again your divorced wife who has remarried. A childless widow may not be married to another man so long as her brother-in-law may marry her. While his wife is living a man may not marry her sister. You will not commit adultery or incest, and the one born of incest may not enter the community of Israel.

Forbidden in sex relations are one's wife during her uncleanness, one's mother, step-mother, mother-in-law, and mother of one's mother-in-law or of one's father-in-law; aunt; sister, step-sister, or sister-in-law; daughter, step-daughter, granddaughter, or daughter-in-law; a woman and her daughter, or a woman and her granddaughter. Nor may one have sex relations with a betrothed maiden or with an idolatress. Nor may one allow one's daughter to be a harlot.

JUSTICE

In matters of justice fear no individual, respect no person, and show no favour to great or small. Neither show favour to the poor nor pervert the cause of the poor, the orphan, the widow, and the alien. Revile not the judges. Do not refuse to accept the judgment. Parents will not be put to death for children, nor children for parents. You may not stand idly by the blood of your fellow man. The malicious false witness will not live. Put not the innocent to death. None may be put to death on the word of but one witness. Have no fellowship with evildoers as witnesses. Take no bribe, and accept no ransom for murder. Let not corporal punishment be more than forty lashes.

BUSINESS

Do not defraud. Have no undersized weights, or weights and measures of diverse standards. Do not make dishonest measurements of land.

Do not exact usury, nor give food at interest. And do not exact payment of debt from your fellow Jew in the year of release.

LABOUR RELATIONS

Do not overburden your bondman with work, nor deal harshly with a freeborn Jew. It is forbidden to steal a Jew into slavery, nor may a Jew be sold into servitude. Let it not be hard for you to give freedom to your Jewish bondman at the end of his term of service; withhold not that which is due to him, and send him away well laden. A hired labourer may not be oppressed, nor must his pay be held back overnight. Hand not back to his master a runaway bondman.

The Jewish bondwoman may not be sold, and for personal injury she is indemnified but not automatically freed. If her master will not marry her, he must let her be redeemed at her true value; he may not sell her into bondage. And if he marry another, he may not lessen the allowance of food and clothing and the conjugal rights of his espoused bondwoman.

RELATIONS WITH THE POOR

Harden not your heart against the poor and shut not your hand against him. Do not gather for yourself the gleanings of your vineyard, or the droppings or single grapes of your vintage, the last olives from your trees, the forgotten sheaf or gleanings of your harvest, and that which grows in the corner of your field. All these must be left for the poor. Take it not hard when you give to the poor; charge him no interest, and be not as a money-lender to him. Oppress not the orphan. Do not take in pledge the upper or the nether millstone or the widow's garment, or charge interest on food, and judge not unjustly when a pledge is involved.

The Levites may not sell their allotted lands.

RELATIONS WITH YOUR FELLOW MAN

Hate not and harbour no hates. Bear no grudge and take no vengeance.

Do not loathe even the Edomite or the Egyptian who comes as a proselyte. Do not oppress the alien or any fellow man. Forsake not the Levite. Steal not and steal no fellow man. Do not deal falsely. Be not dishonest with one another. Covet not, nor covet that which is stolen, and do not remove the landmark set of old. Take up no false report or slander, nor bear false witness against your neighbour. Curse not the deaf. Place no stumbling-block before the blind, and lay no snare for anyone. Hide not yourself from helping the fallen animal of your neighbour or from restoring his animal that is straying. Do not defile your land by bloodshed. You will not murder, nor incur blood-guilt through leaving your roof unguarded by a parapet.

NATIONAL ORGANIZATION

Your king may not be one who is not an Israelite. Let his heart not be uplifted; let him not multiply wives, or horses and chariots, nor let him take his people back to Egypt. Curse not a ruler of your people.

Do not hearken to a false prophet or seducing leaders, nor allow those to live who teach apostasy to idolatry, and let not the land sink into lewdness.

Do not walk in the ways of the idolatrous heathen nor do as they do.

You will not allow them to live in your land, nor will you marry with them. Do not allow the Ammonite and the Moabite to enter the community of Israel, and return not to the land of Egypt.

WAR

Make no peace with the seven corrupt peoples of Canaan or with their gods. Spare them not but wipe them out. Seek no peace with Ammon or Moab. Spare not the religiously apostate city, take for yourself none of its spoil, and never let it be rebuilt. When laying siege to a city cut not down its fruit trees. Do not disregard the proclamation of the officer of war and the priest anointed for war.

RITUAL PURITY

Those who are polluted and unclean will not remain within the camp, nor may they come to the Temple.

The Nazirite will not partake of wine or of any produce of the grape.

Nor will he cut his hair or defile himself with the dead body of his kin.

DIETARY REGULATIONS

Animals and fish that have not the specified characteristics may not be eaten, nor may the prohibited birds. You will eat no blood nor designated fat, nor the flesh of an animal that has died of itself or was torn, nor the flesh of a goring ox that was stoned, nor of an animal sacrificed to an idol. You will not eat the hindquarter sinew, nor a kid seethed in its mother's milk, nor will you defile yourself by eating loathsome living things. Nor will you kill the dam and her young on the one day.

You will not eat the fruit brought forth in the first three years, nor before you have brought the sheaf-offering (Omer) of the first of the harvest shall you eat of the new corn, whether as ears, parched corn, or bread. You will not eat of the second tithe when in mourning, or when you or it may be unclean, nor will you eat of the sacrifices when you are ritually unclean, nor will you eat of that which has not been tithed.

CEREMONIAL

You will not shave the corner of your beard, nor cut the corners of the hair of your head as do idolatrous priests. In mourning make no baldness on your head nor gash your flesh. Tattoo not your flesh. Wear no garment of mixed wool and linen.

THE RELIGIOUS CALENDAR

Do no work on the Sabbath, nor on the holy days of Passover, the Festival of Weeks, the New Year, the Day of Atonement, and the Festival of Booths. On the Sabbath kindle no fire, and do not go beyond the limits of a Sabbath day's journey. Profane not the Sabbath under the penalty of death.

On the festivals do not appear empty before God. On the Passover eat nothing that is leavened, and allow no leaven to remain or be seen in your habitations during the Passover week. Let there be no leaven with the Passover sacrifice. Do not offer the Passover sacrifice half-cooked or boiled, and break no bone of it. Let it not be slain in any of your places except the Holy City. Let none of it be taken outside or left over until the next day, and let no stranger or uncircumcised or sojourning alien or hired worker partake of it.

On the Day of Atonement neither eat nor work.

In the seventh and jubilee years do no sowing or other field work, and in the jubilee year do not harvest that which grows by itself.

THE TEMPLE RITUAL OF SACRIFICE

The altar may not be built of hewn stones. Offer no sacrifices to idols, nor pass your son through the fire to Molech, and give not of the tithe as an offering to the dead. Offer no sacrifice outside of the Temple in Jerusalem. Let there not be eaten within your home gates the first-born of cattle, your heave-offering of first-fruits, that which you have vowed, and the tithe of your wine, your corn, and your oil.

Do not work with first-born animals or shear the first-born lamb, since they have to be devoted to God. Delay not to bring your offering of the tithe of your fruit and your wine. Bring not the blind or the maimed as burnt-offerings, and let no defective sacrifice be accepted from one who is not of Israel. Eat not before the daily continual-offering has been brought, and do not leave beyond their due time the fat of the sacrifices and the peace-offerings and festival-offerings. Consume not as a sacrifice any flesh contaminated by unclean contact. The hire of a prostitute or harlot may not be brought as a sacrifice. No animal may be substituted for one that has been designated for sacrifice. Rejected flesh must be burned on the altar; it may not be eaten. You may not eat that which is left over of the sacrifice, nor of a grain-offering baked in the oven, nor that which is dressed in the stewing-pan and on the griddle. Neither the ritually unclean nor the stranger may eat of the heave-offering. There may be no frankincense in the barley-offering of purgation of jealousy, nor may date-honey or leaven be brought as an offering on the altar, nor bread nor wine on the inner altar before the Ark.

THE PRIESTHOOD

No priest with physical defects may serve in the Temple. The priest may not officiate except in all sobriety after he has washed himself with the water of the laver, is ritually clean, and has covered his head. He may not marry a divorced woman, an immoral woman, or one profaned, and in addition the high priest may not marry a widow. The High Priest may not profane his seed and the sanctuary by a prohibited marriage. He may not allow himself to become ritually unclean, nor may he go out of the Temple to defile himself. He may not defile himself by contact with the dead, even for a parent, except for a Jew who has none else to bury him. In bereavement he may not let his hair loose nor rend his garments.

When in a condition of ritual impurity he may not minister nor remove the tithe.

The priest may not offer as sacrifice an animal with a blemish. He may not make the incense for other uses, nor make anything resembling the incense. Nor may he use for others the priests' oil of anointing. The priest may not go up the altar on steps, nor minister after taking intoxicating drink.

He may not eat of the sin-offering, the blood of which has to be sprinkled within the Temple, nor may he eat the grain-offering which has to be burned. Nor may he completely pinch off the head of a dove offered for sacrifice. He may not remove the ephod from the breast-plate, nor let the fire go out on the altar.

Non-priests may not exercise priestly functions, nor eat of the portions consecrated to the priests, nor may the hired man or guest of the priest. Nor may the priest's daughter so long as she is married to one who is not a priest. And the priest may not defile himself by contact with the dead. No non-priest or one who is unclean may be present when the holy things are covered.

The Levite may no more officiate after he has reached the age of retirement from service.

THE TORAH

Forget not the Torah that has been revealed to you. Add not to it nor diminish from it, and let not its words depart from your heart.

Blessing After Torah Study

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

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

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

Afternoon Meditation Monday May the 21st, 2018

1 Corinthians 12:1 – 13:13 & Revelation 2:12-17

¹² "And to the angel (chief of the seven ministers) of the Esnoga in Pergamum write: "This is what the one (Messiah) who has the sharp double-edged sword (Oral and Written Torah) says: ¹³ 'I know where you dwell, where the throne of Ha-Satan is. And you held fast to my authority and did not deny your faithful obedience to me, even in the days of Antipas my faithful witness, who was killed among you, where HaSatan dwells. ¹⁴ But I have a few things against you: that you have there, those who hold fast to the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, to eat food sacrificed to idols and to commit sexual immorality. ¹⁵ So likewise you also have those who hold fast to the teaching of the Nicolaitans (those who oppress the (Jewish) people). ¹⁶ Therefore return! But if you do not, I am coming to you quickly, and I will make war against them with the sword (Written and Oral Torah) from my mouth. ¹⁷ The one who has an ear, let him hear what the orally breathed Torah says to the congregations. To the one who conquers, I will give to him some of the hidden (So'od) manna, and I will give to him a white stone, and on the stone a new name written, that no one knows except the one who receives it.'



Chag Shabuoth Sameach!

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

