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**Lexical  
and Historical  
Contributions  
on the Biblical  
and Rabbinic  
Passover**

by

Rabbi George Wolf

**תרומות לשוניות והסטוריות**

**לפסח המקראי והרבני**

**מאת**

**הרב גדליהו וואלף**

New York, 1991

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## II

### DEDICATED TO

#### MY MOTHER

REGINA WOLF רבקה וואלף

Born in Kupczynce, Galicia, Poland, November 9, 1889  
( שבת ט"ו חשוון תר"ן ), and lived in New York till March  
5, 1976 ( יום ו ג אדר ב תשל"ו ) .

#### MY FATHER

HERMAN WOLF צבי בן גדליהו וואלף

Born in Chmieliska, Galicia, Poland, October 17, 1886  
( יום א י"ח תשרי תרמ"ז ), lived in Podhajce, Galicia, Poland,  
& followed in his father's occupation, came to New  
York and lived to May 21, 1966 ( יום שבת ב סיון תשכ"ו ) .

#### MY MATERNAL GRANDFATHER

BERISCH CZACZKES דוב בער טשאטשקיס שו"ב

Born in Kupczynce, Galicia, Poland, in 1872, and lived  
in New York till February 23, 1942. ( ו אדר תש"ב ) .

#### MY MATERNAL GRANDMOTHER

HINDA (GOTTWORT) CZACZKES חיה הינדא

טשאטשקיס בת יהושע העשיל גוטוורט

Born in Pomorzany, Galicia, Poland, in 1872, and lived  
in New York till August 1, 1930.

#### MY PATERNAL GRANDFATHER

GEDALIA WOLF גדליהו וואלף

He was a whisky distiller (gorzelnik) who died in  
Podhajce, Galicia, after World War I.

#### MY PATERNAL GRANDMOTHER

HENDEL (BOLTUCH) WOLF הנדל (בולטוך) וואלף

She lived in Podhajce, Galicia, until July 17, 1939  
( יום ב א אב תרצ"ט ) .

## MY PATERNAL UNCLE

DR. JAKOB WOLF

יעקב וואלף

My father's brother was a judge for the Austro-Hungarian Empire and later practiced law in Lezajsk, Poland, after World War I. He visited his mother Hendel who lived in Podhajce, and was killed by the Germans in 1943.

מצבת אבי

מצבת סבתי

HERMAN WOLF

נ

פ

פ"נ איש תם וישר  
ה"ה ר' צבי  
בן גדליהו וואלף ז"ל  
נולד יום א י"ח תשרי שנת תרמ"ז  
ונפ' ב סיון תשכ"ו  
ת נ צ ב ה  
OCT. 17, 1886  
MAY 21, 1966

חבל על אבן רעתי המפוארה  
י בכו עינינו על אמנו היקרה  
הן בעצם היום נחשכה האורה  
האם היקרה ישרים ארחותיה  
י דים שלחה לאביון ולנפש מרה  
נ הי נשאו מיודעים ומכירים  
ד ברי תהלה ושבח אמרו עליה  
אשת חיל לבעלה ואם רחמניה  
אמנו  
חיה הינדא בת  
ר' יהושע העשיל  
אשת ר' דוב בעריש שו"ב  
טשאטשקיס  
נפ' ז ימים לחודש מנחם אב תר"ץ  
ת נ צ ב ה

מצבת אמי

REGINA WOLF

פ"נ אשת חיל זריזה בעזרה  
ה"ה מרת רבקה בת ר'  
בעריש טשאטשקיס ז"ל  
נול' ט"ו חשוון תר"ן  
ונפ' ג אדר ב תשל"ו  
ת נ צ ב ה  
NOV. 9, 1889  
MAR. 5, 1976

## IV

### PREFACE

Scholars responded favorably to my last book, published in 1990, *SOME LEXICOGRAPHICAL COMMENTS ON THE HEBREW BIBLE*, in which I brought more than 150 new interpretations for difficult words and phrases in the Hebrew Bible.

Now, I offer my original lexicographical and historical interpretations that explain the Biblical and Rabbinic origins of the Pesach festival, which has had a profound influence on the thought and ritual of both Judaism and Christianity.

My book contains a critical analysis of words and passages in the Hebrew Bible, the Mishnah, the Talmud, and the Pesach Haggadah, to ascertain their original connotations, and to reveal the reasons for customs forgotten and misunderstood many centuries ago.

There is no doubt that the Passover Seder was influenced by practices in the Graeco-Roman world, but many do not realize that early Christianity also played a role in the development and formation of the liturgy for the Passover night, the Haggadah.

Was there a Passover Haggadah before the destruction of the Temple of Jerusalem in 70 C.E? Why did the Rabbis change the name of the festival from Festival of Unleavened Bread to Festival of Pesach? What is the difference between the Biblical and Rabbinic Pesach? Why are there 4, instead of 3, cups of wine, at the Seder? Why are bitter herbs, unleavened bread and wine raised, and vegetables dipped twice, during the Paschal meal?

These and many other questions are answered in my book.

Biblical verse numbers are according to the Massoretic Hebrew text of the Bible. My son, David Wolf, discussed the entire manuscript with me, offered his constructive criticism and encouragement, and compiled the indexes. My wife, Fay Wolf, and my daughter, Sylvia Wolf, listened to my interpretations and expressed their opinions too.

עלי לשבח ולהודות להורי היקרים, אבי ר' צבי וואלף, ואמי מרת  
רבקה וואלף, שחנכוני והדריכוני בדרכי תורה ומצוות וגם מסרו לי  
חנוך עברי ודתי שלם שאפשר את כל מלאכתי הקדושה הזאת.

הרב גדליהו וואלף יום ה' י"ח תשרי תשנ"ב

New York September 26, 1991 Rabbi George Wolf

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פֶּסַח

פֶּסַח

Exodus 12:13

וְהָיָה הַדָּם לָכֶם לְאוֹת  
 עַל הַפֶּתָחִים אֲשֶׁר אַתֶּם שָׁם  
 וְרֵאִיתִי אֶת הַדָּם וְפִסַּחְתִּי עֲלֵיכֶם  
 וְלֹא יִהְיֶה בְכֶם נֹגֵף לְמִשְׁחִית  
 בַּחֲפֹתַי בְּאֶרֶץ מִצְרַיִם.

Exodus 12:23

וְעִבֵּר ה' לְנֹגֵף אֶת מִצְרַיִם  
 וְרָאָה אֶת הַדָּם  
 עַל הַמִּשְׁקוּף וְעַל שְׁתֵּי הַמְּזוּזוֹת  
 וּפִסַּח ה' עַל הַפֶּתַח  
 וְלֹא יִתֵּן הַמִּשְׁחִית לְבֵן  
 אֶל בְּתִיכֶם לְנֹגֵף.

Exodus 12:27

וְאָמַרְתֶּם זֶבַח פֶּסַח הוּא לֵה'  
 אֲשֶׁר פִּסַּח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם  
 בְּנִגְפוֹ אֶת מִצְרַיִם  
 וְאֵת בְּתִינוֹ הִצִּיל.

Isaiah 31:5

כַּצְּפָרִים עֵפֹת  
 כֵּן יִגַּן ה' צְבָאוֹת  
 עַל יְרוּשָׁלַיִם  
 גְּנוּן וְהִצִּיל  
 פִּסּוּחַ וְהַמְלִיט.

What does the root פֶּסַח mean in all these verses?  
 Most translations interpreted it to mean "to pass over",  
 while the Peshitta stated that it signified "to make  
 glad" or "bring joy". The Greek Septuagint, the oldest  
 translation of the Bible, interpreted Exodus 12:13

וּפָסַחְתִּי עֲלֵיכֶם to mean "and I will protect you", but explained Exodus 12:23 וּפָסַח ה' עַל הַפֶּתַח as "and the Lord shall pass by the door", and Exodus 12:27 פָּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל as "defended the houses of the children of Israel".

I believe that the root פסח = פצח (in Syriac) = to protect, in all the citations above from Exodus and Isaiah.

From גנן = to cover, to protect, we get the noun מגן = shield, protection.

From צלל = to cover, we get the noun צל = shade, protection.

From כסה = to cover, we get the noun מִכְסָּה = cover, protection.

From פסח = to cover, to protect, we get the noun פְּסִיחָה = PROTECTION.

The Aramaic Targums translated the Hebrew root פסח with חוּס. Scholars thought that the root חוּס = to pity. I believe that חוּס (in Aramaic) = to protect.

Targum Onqelos and Targum Jonathan translated Exodus 12:13 וּפָסַחְתִּי עֲלֵיכֶם as וְאַיְחֹס עֲלֵיכֶם = and I will protect you. Targum Onqelos translated Exodus 12:23

וּפָסַח ה' עַל הַפֶּתַח as וְיַחֲוִיס ה' עַל תְּרַעָא = and the Lord will protect the door. Targum Jonathan translated it as וְיַחֲוִיס דְּהַ עַל תְּרַעָא דְּהַ = And the word of the Lord will protect the door.

Targum Onqelos translated Exodus 12:27 אֲשֶׁר פָּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל as דִּי חָס עַל בְּתֵי בְנֵי יִשְׂרָאֵל = who protected the houses of the people of Israel.

Targum Jonathan translated it  $\text{קחט גמיימיה}$  =who protected with his word...

Thus, in all these verses, the Aramaic Targums held that the root  $\text{פסח}$  = to protect.

In the Midrash, the Rabbis interpreted the root  $\text{פסח}$  as "to protect", proving their interpretation from Isaiah 31:5, where the context signifies "protection".

"As birds flying,so will the Lord of hosts protect Jerusalem".

$\text{גנון וקציל}$  = He shall protect and save

$\text{פסוח וקמליט}$  = Protect and rescue.

Thus,  $\text{פסוח}$  is parallel to the word  $\text{גנון}$ =protect. The Rabbis said that  $\text{אינ פסיחה אלא חייס}$  = pesicha means protecting.

$\text{ופסחתי עליכם, עליכם אני קחט ואינני חס על מצרים}$ ,  
I will protect you, but I will not protect the Egyptians.

מכילתא דרבי ישמעאל. הוצאת יעקב בצלאל חזקן לויטערבאך. ספר ראשון.

. 57 -56 עמודים .1933, Philadelphia

That God is a protector is also mentioned in Psalms

121:5 .  $\text{ה' שומרה}$   $\text{ה' צל}$  = a protector  
 $\text{ה' צלה}$

What does the noun Pesach  $\text{פסח}$  mean? In ancient Arabia, there was the custom of sprinkling with blood the tents of an army setting out on its march. The Bedouins sprinkle sacrificial blood on the neck and side of their camels in order to protect their herds in time of pestilence. The Samaritans mark the foreheads of their children with blood, preserving a

survival of this ancient blood rite. In Sicily and southern Italy, it was a common practice to hang over the door a pair of real bull's horns, painted bright red, as a protection against malignant forces that might threaten. Little red horns can still be bought in America's Little Italies as good luck charms.

The Biblical text told us that God passed through the land of Egypt to smite all the Egyptian firstborn. He saw the blood that was smeared upon the lintel and the two doorposts of the houses of the people of Israel. The blood was a sign to identify their houses. God protected the Hebrew families when he smote the Egyptians. This was commemorated by the Hebrews as a festival with an offering to God. This offering was called *פסח*, which Targum Onqelos translated as *זְבַח תְּחִיָּה* = a protection offering. This protection offering to God was for protecting the Israelite families.

The Greeks and Romans offered sacrifices to their gods to beg their protection. The early Greek and Aramaic translations of the Bible, Rabbinic tradition and interpretation, and the Biblical text, all support the interpretation of "protection" for the word Pesach.

Pesach should not be translated "Passover", as the name of this festival, for God did not "pass over" the houses of the Israelites. He protected them.

PESACH *פסח* = 1) protection offering

2) protection festival ( Exodus 34:25)

Exodus 12:13 *וּפָסַחְתִּי עֲלֵיכֶם* = I will protect you. Exodus 12:23

*אֲשֶׁר פָּסַח עָלָיו* = God will protect the door. Exodus 12:27 *עַל* *אֲשֶׁר פָּסַח עָלָיו* = who protected the houses of the people of Israel.

### מִשְׁמֶרֶת

Exodus 12:6 וְהָיָה לָכֶם לְמִשְׁמֶרֶת עַד אַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה וְשַׁחֲטוּ אֹתוֹ כָּל קְהַל עֵדוּת יִשְׂרָאֵל בַּיּוֹם הָעֶרְבָּיִם.

Commentators explained *מִשְׁמֶרֶת* as: "And it shall be kept by you", "And you shall keep it", "And you shall keep watch over it", "You must have it in safe keeping", "Take care of them", "And you shall have it in keeping", "And you shall keep it watchfully", and "And it shall be to you for preservation".

The Lord instructed Moses and Aaron to tell the Israelites that on the 10th day of the first month, Nisan, each family should take an unblemished lamb and slaughter it on the 14th of Nisan.

I believe that *מִשְׁמֶרֶת* stems from the root *שָׁמַר* = to protect. *פָּסַח* = to protect. *שָׁמַר* = *פָּסַח* = to protect. Thus, *מִשְׁמֶרֶת* = *פָּסַח* = a protection offering or protection sacrifice.

Exodus 12:11 *פָּסַח הוּא לַיהוָה* = It is a protection offering to the Lord.

Exodus 12:27 *זֶבַח פָּסַח הוּא לַיהוָה* = It is a protection sacrifice to the Lord.

The commentators interpreted *עַד* = "until", but I believe that *עַד* = *עַתָּה* = in the time of, during.

The Paschal lamb was to be slaughtered during (*עַד*) the 14th of the month of Nisan.

*וְהָיָה לָכֶם לְמִשְׁמֶרֶת* = And it will be for your protection offering,

*עַד אַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה* = during the 14th of this month,

*וְשַׁחֲטוּ אֹתוֹ כָּל קְהַל יִשְׂרָאֵל* = when the whole Israelite community will slaughter it.

## מָה הַעֲבוּדָה הַזֹּאת

Exodus 12:26

= וְהָיָה כִּי יֹאמְרוּ אֲלֵיכֶם בְּנֵיכֶם מָה הַעֲבוּדָה הַזֹּאת לָכֶם

And when it happens that your children say to you, what is this service of yours?

Pesach Haggadah = רָשַׁע מִהּ הִיא אֹמֵר: מַה הַעֲבוּדָה הַזֹּאת לָכֶם

What does the wicked one say? What is this service of yours?

In the Biblical passage, **וְיָ** refers to a child, but in the Passover Haggadah, the **וְיָ** is a student.

WHAT IS THIS SERVICE AND WHAT DID IT CONSIST OF?

From the verses in Exodus 12:21-27, we see that this Paschal service ( **עֲבוּדָה** ) consisted of two parts:

### 1) THE SLAUGHTER OF THE PASCHAL LAMB.

Exodus 12:21 **וְשַׁחֲטוּ הַפֶּסַח** .

Exodus 12:27 **זֶבַח פֶּסַח הִיא לַיהוָה** = It is the protection offering to the Lord,

**אֲשֶׁר פָּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם** = who protected the houses of the people of Israel in Egypt.

### 2) PAINTING OF SOME OF THE BLOOD OF THE PASCHAL LAMB

ON THE TWO SIDE POSTS AND LINTEL OF THE DOOR with a bunch of hyssop.

Exodus 12:22 **וְלִקַּחְתֶּם אֶגְדַּת אֲזוּב וַיִּטְבַּלְתֶּם בָּדָם אֲשֶׁר בַּסֶּף**

**וְהִלַּגְעֲתֶם אֶל הַמַּשְׁקוּף וְאֶל שְׁתֵּי הַמְּזוּזוֹת מִן הַדָּם אֲשֶׁר בַּסֶּף** .

**וְהִלַּגְעֲתֶם** stems from the root **נָגַע** = to strike, to beat, to touch.

The English word "touch" stems from the vulgar Latin *toccare* = to strike, to knock, to touch.

To touch = To make or delineate, as with light strokes of a brush. To touch up = To improve, as a picture, by touches of the brush.

I believe that  $\text{עגג} = \text{to touch up, to PAINT.}$

$\text{קִיְשַׁמְתָּ אֶל הַמַּשְׁקָנִים} = \text{And you shall paint on the lintel,}$

$\text{וְעַל שְׁתֵּי הַמְּזוּזוֹת} = \text{and on the two door posts}$   
 $\text{מִן הַדָּם} = \text{some of the blood.}$

The Samaritans painted the blood of the Paschal lamb on the doors of their tents and their foreheads. Arabs paint the entrance to a house with the blood of a slaughtered animal when its inhabitants are threatened with cholera, and on their cattle to ensure that the cattle are preserved in good health.

In Babylon, door frames were painted red because this color frightened and kept away devils and evil influences. The red color was iron sesqui-oxide, a scarlet pigment soluble in water. In West Africa, in Bengal and in ancient Peru, door posts of houses are painted with blood or red paint in times of danger and epidemics.

In Africa, among the Egyptians and Libyans, men painted themselves red when embarking on a perilous undertaking.

Nahum 2:4  $\text{מִדָּגְרֵי יְהוָה} = \text{His warriors' shields are painted red}$

$\text{וְהָיוּ כְּצִבְיִים} = \text{soldiers clothed in red.}$

The Median soldiers that invaded Nineveh had shields that were painted red and they were clothed in red.

Among the early Romans, war chiefs were painted red to scare away evil and envious spirits.

Neanderthal man believed in a survival after death which is demonstrated by his use of red ocher to dust corpses as a ritual substitute for blood, the symbol of life. In the Kurgan culture of Eurasia, in the third millennium B.C.E., the dead were buried on a bed of luminous red ocher. Cups of red ocher have been found in First Dynasty tombs among the ancient Egyptians.

Before their festivals, the Greeks painted the statues of Dionysus red, and the Romans painted the face of Jupiter with red paint.

The painting of the blood of the Paschal lamb on the doorposts and lintel, is not a secondary feature, but a necessary and integral part of the Pesach ritual. When the verse in Exodus 12:26 spoke about the children who would question their parents about the service, it meant that the children would ask not only about the slaughter of the Paschal lamb, but also about the painting of the blood on the doorposts and lintel.

Exodus 12:24 = וְשִׁמְרָתֶם אֹתוֹ כְּכָל בְּרַחֲמֵי יְהוָה לֵאמֹר לְבָנֶיךָ עַד עוֹלָם

And you shall observe this offering as an ordinance for you and your children forever.

The ordinance is the Paschal ritual composed of the slaughter of the Paschal lamb and the blood painting.

Exodus 12:25 וְהָיָה כִּי תָבֹאוּ אֶל הָאָרֶץ אֲשֶׁר יְיָ הוֹדִיעַ לָכֶם כְּאֲשֶׁר דִּבֶּר

= וְשִׁמְרָתֶם אֹת הָעֲבוּדָה הַזֹּאת

And when you shall happen to enter the land that the Lord will give you as he said, then you will observe this service.

The painting of the doorposts and lintel with blood,

as part of the Paschal service, was practiced in Israel also after the Exodus, in the First Temple period.

Exodus 12:27 זָבַח פֶּסַח הוּא לֹחַ אֲשֶׁר פָּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם.

From this verse we learn that the service was the protection sacrifice accompanied by the painting of blood on the sideposts and lintel which enabled God to identify the Israelites so that their houses could be protected in Egypt.

With the rise of the Second Temple, the Pesach celebration and its sacrifice, were then centralized in the city of Jerusalem, and we hear no more of the painting of blood on doorposts and lintel in post-Exilic Israel.

In the Passover Haggadah, the service (עֲבוּדָה) became the Passover liturgy.

## סָף

Exodus 12:22 וְלָקַחְתֶּם אֲגֻדַּת אֲזוּב וַיִּטְבַּלְתֶּם בְּדָם אֲשֶׁר בַּסֶּף.

What does the noun סָף mean? The Septuagint, Vulgate, and Philo, hold that סָף = a threshold.

The Peshitta, Targum Onqelos and Targum Jonathan say that סָף = a basin.

In the Midrash, Rabbi Ishmael thinks that סָף = a threshold, while Rabbi Aqiba holds that סָף = a vessel.

אין סָף אלא אֲסָקוּפָה... דברי רבי ישמעאל. רבי עקיבא אומר:  
אין סָף אלא פֶּלִי. ( מכילתא דרבי ישמעאל, חוצאת יעקב בצלאל  
לויטערבאך. ספר ראשון, פרשה יא, עמוד 84. פילדלפיה, תרצ"ד ).

Saf means a threshold...says Rabbi Ishmael. Rabbi Aqiba says: saf means a vessel.

$\text{קַדְשֵׁי הַדָּלֶת}$  = threshold, lower door-sill.

A bunch of hyssop was dipped into blood from the slaughtered Paschal lamb, and the two doorposts and lintel of every Hebrew house were painted with it. Thus, three parts of the door frame were protected by the blood.

There would be no complete protection for the entrance if only three sides were painted with blood. Full protection would only be possible with all four sides painted. The threshold is the fourth side of the door.

Didn't the fourth side have to be painted too to achieve complete protection of the entrance door? The threshold didn't have to be painted with blood because blood was already on it. The Paschal lamb was slaughtered on the threshold and blood was already all over it. Thus, all four sides of the door frame were protected. This shows that here the noun  $\text{קַדְשֵׁי}$  = a threshold.

$\text{וְטַבַּלְתָּם בַּדָּם אֲשֶׁר בַּקַּדְשֵׁי}$  = Then you shall dip into the blood that is on the threshold.

Sippu (Akkadian) = a threshold.

$\text{קַדְשֵׁי}$  (Aramaic) = a threshold.

Sappu (Akkadian) = a basin.

I believe that the Akkadian sippu and sappu were combined in Hebrew into one word  $\text{קַדְשֵׁי}$ , thus assuming both connotations.

וּבְמוֹפְתֵי־שָׁמַיִם וְעַל־הָאָרֶץ

Joel 3:3

וּבְמוֹפְתֵי־שָׁמַיִם וְעַל־הָאָרֶץ = And I will give omens  
in the sky and on earth ,

וְאֵשׁ וְדָם וְעַמֻּמֵּי־עָשָׂן = blood and fire and  
pillars of smoke.

Joel 3:4

הַשֶּׁמֶשׁ יִהְיֶה לְחֹשֶׁךְ וְהַיָּרֵחַ לְדָם

The sun will turn to darkness and the moon to blood, before the great and  
terrible Day of the Lord comes.

Before the Day of the Lord comes, there will be omens in the sky and on earth, with bloody wars, massacres, and burning cities. This day will be a day of judgment and redemption for the people of Israel.

The moon was to turn to blood. What does the moon have to do with blood? In ancient lunar worship, the moon was regarded as a male, and menstruation was due to sexual relations between the male moon god and women. In ancient Egypt and Babylonia, pregnancy and menstruation was considered to be due to the moon. In every part of the world, women reckoned the periodicity of those functions by the moon. Menstruation or moon change was spoken of by all people as 'the moon! The peasants of Germany refer to women's periods as 'the moon'. Since the days of Homer, rural people believed that drops of blood frequently fell from heaven and was known as 'moon blood'. In West Africa, the Ashanti call the day of the new moon 'the day of blood'.

The Pesach Haggadah related how Jacob and his family settled in Egypt and how the Hebrews were later enslaved by the Egyptians. They prayed to God and He remembered His covenant with Abraham, Isaac and Jacob.

Exodus 2:24. וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אַבְרָהָם אֶת יִצְחָק וְאֶת יַעֲקֹב.

God saw their distress and oppression, and He took them out of Egypt with a strong hand, with an outstretched arm, with great terror, and with signs and wonders.

Deuteronomy 26:8 וַיִּצְאָנֵנוּ ה' מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזְרֹעַ נְטוּיָה וּבְמֶלֶךְ גָּדֹל וּבְאִתּוֹת וּבְמִפְתָּיִם.

This verse is interpreted in the Passover Haggadah as follows:

"And the Lord took us out of Egypt" is interpreted to mean that the Lord took the Israelites out of Egypt not by an angel or messenger, but by Himself. "With a strong hand" is interpreted as referring to the plague of murrain, while "and with an outstretched arm" refers to the sword. "And with great terror" refers to the revelation of God's Presence ( גְּלוּי שְׁכִינָה ). "And with signs" refers to the rod of Moses with which he made the signs (Exodus 4:17).

"And with wonders" ( וּבְמִוִּפְתָּיִם ) is interpreted to refer to "the BLOOD" ( וּבְמִוִּפְתָּיִם : זֶה הַדָּם ) because it is stated in Joel 3:3, "And I will do wonders in the sky and earth, blood and fire and pillars of smoke".

What is this blood? Does this blood refer to the blood of the ten plagues as the commentators claim? If this blood refers to the plague of blood, the Biblical reference in the Haggadah should have been to

the verse in Exodus 7:20 **וַיִּרָם בְּמִטָּה וַיִּזְךְ אֶת הַמַּיִם אֲשֶׁר בַּיָּאֵר לַעֲיֹנֵי פְרַעֲוֹה וּלְעֵינֵי עַבְדָּיו וַיִּהְיֶה כֹּף כָּל הַמַּיִם אֲשֶׁר בַּיָּאֵר לְדָם .**

In this verse, Moses lifted up his rod, smote the water, and it turned to blood.

Why did the Haggadah in explaining "the wonders" as "the blood", refer to Joel 3:3, and not to the plague of blood of Exodus 7:20? We can conclude that the redactors of the Haggadah were not referring to the blood of the ten plagues, but to another blood. I believe that it was the blood of the covenant and the Paschal lamb that the text was referring to. The blood from this lamb that was painted on the two side posts and lintel of the door, became the sign on the Hebrew houses that they were protected by the Lord from harm.

Exodus 12:13 **וְהָיָה הַדָּם לָכֶם לְאֵת עַל הַבָּתִּים... וְרָאִיתִי אֶת חַדָּם וַיִּפְסַחְתִּי עֲלֵיכֶם .**

The sacrifice was called **זֶבַח פֶּסַח**, and the festival was called Pesach **פֶּסַח**, a protection festival.

Exodus 12:27 **זֶבַח פֶּסַח הוּא לָהּ אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת מִצְרַיִם .**

Exodus 24:8 **וַיִּקַּח מֹשֶׁה אֶת הַדָּם וַיִּזְרֹק עַל הָעָם וַיֹּאמֶר הִנֵּה דָם בְּרִית אֲשֶׁר כָּתַב ה' עִמָּכֶם .**

The redactors of the Haggadah who interpreted the word **וּבְמוֹפְתֵי** "and with wonders" in Deuteronomy 26:8, to mean "the blood", wanted to convey to us the central idea of the Pesach festival, namely that the whole purpose of this celebration was to celebrate God's protection of his people through the blood, leading to redemption for the people of Israel.

Since the verse in Joel 3:3 referred to blood which was to lead to the redemption of Israel, the rabbis quoted this verse rather than the one in Exodus 7:20, that referred to the plague of blood.

In the Haggadah, "blood, fire and pillars of smoke" ( דָּם אֵשׁ וְתִמְרוֹת עֶשֶׂן ) , quoted from the Bible, assumed a different connotation than the original meaning in Joel 3:3. The redactors of the Haggadah quoted the Biblical text with a different intent and meaning. In the Haggadah, the reference became the Paschal lamb as the sacrifice for God's protection of Israel.

Scholars have been perplexed for many years as to why the Haggadah emphasized the blood, namely the plague of blood, and omitted any mention of the other plagues. They did not realize that the blood referred to by the redactors of the Haggadah, did not mean the plague of blood, but the blood of the Paschal lamb.

We know from cuneiform tablets of the fourth dynasty of Ur, dating from the third millennium B.C.E., that on the days of the new and full moon, these days were the chief days of sacrificial observance in Sumer.

The "blood, fire and pillars of smoke" from Joel 3:3, became in the Pesach Haggadah, the three elements of a sacrifice. In a sacrifice, the blood ( דָּם ) was first spilled or poured out. Then the sacrifice was burned by fire ( אֵשׁ ), and then it was made into smoke ( עֶשֶׂן ) upon the altar.

Another interpretation ( אֵשׁ וְדָם ) of Deuteronomy 26:8 follows in the Haggadah. This additional or second

interpretation, explains that the total number of plagues add up to ten. This second interpretation of this Biblical verse shifts the whole emphasis of the meaning from "the blood" of the Paschal lamb, to a new interpretation, the ten plagues.

Scholars claim that this new second interpretation was added to the text of the Haggadah in the seventh century C.E. I believe that it was incorporated into the Haggadah in the Amoraic Period towards the end of the fourth century or early fifth century C.E.

When Christianity became the state religion of the Roman Empire in the fourth century, a change in attitude towards the Jews occurred. Christians first concentrated their attacks on the Jews in Israel. The Council of Antioch excommunicated any cleric who celebrated Passover with the Jews. Christians were forbidden to accept unleavened bread from Jews. Chrysostom, in the year 387 C.E., delivered eight sermons from his pulpit in Antioch, expressing the Christian attitude to the Jews. He said that to attend the Jewish Passover is to insult Christ. By the end of the 4th century, the Palestinian Talmud was hurriedly redacted by the scholars of Tiberias, and by 425 C.E., the emperor Theodosius II abolished the patriarchal office of the Jews in Israel.

Why was the second interpretation of Deuteronomy 26:8 added to the Passover Haggadah? It was added in order to minimize the first interpretation which emphasized "the blood" of the Paschal lamb in the Passover liturgy.

This new emphasis on the ten plagues was made in order to nullify the blood idea that was taken over by the Christian Church that claimed that the Paschal lamb was the crucified Jesus whose blood was to bring redemption. Joel 3:3-4 was interpreted in Acts 2:22 as referring to Jesus: "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs".

Ephesians 1:7 and Colossians 1:14 stated:

"In whom we have redemption through his blood"

We thus see how early Christian exegetical interpretation of the Jewish Bible in the New Testament, influenced the redactors of the Passover Haggadah, or liturgy for the Passover festival, to reinterpret one of the fundamental concepts of this festival and to change its emphasis from "the blood" of the Paschal lamb, to a discussion of the ten plagues that God brought upon the Egyptians.

HAROSET ( חֲרוֹסֶת ) : WHY AND WHEN WAS IT INSTITUTED?

The Mishnah mentioned that the diners at the Paschal meal were served unleavened bread, lettuce and haroset.

הביא לפניו מצה וחזרת, וחרוסת אף על פי שאין  
חרוסת מצוה. ר' לעזר בר' צדוק אומר מצוה.

( משנה פסחים, פרק עשירי, הלכה ג. Mischnacodex Kaufmann A50. Jer. 1968 )

My translation of this Mishnah is:

They brought before him unleavened bread and lettuce, and haroset although haroset is not a Biblical law. Rabbi Eleazar Ben Rabbi Zadok says it is a Biblical law.

What did the haroset symbolize? According to a Tanna in the Jerusalem Talmud, the haroset was in reminiscence of the blood. Rabbi Yohanan and Rabbi Joshua Ben Levi, Amoraim of Israel in the third century C.E., held that haroset is in remembrance of the clay of Egypt.

רבי יהושע בן לוי ... מילתיה אמר זכר לטיט.  
אית תניי ... מילתיה אמר זכר לדם.  
(תלמוד ירושלמי, פסחים, פרק עשירי, הלכה ג. הוצאת בומברג)

רבי יוחנן אומר זכר לטיט. (תלמוד בבלי, פסחים, פרק י, קטז, א)

What blood is this referring to? It is the blood of the Paschal lamb. How was the Tanna of our Mishnah, Eleazar Ben Zadok, who flourished in Israel during the first century to the beginning of the second century C.E., able to say that haroset was a Biblical law, when there is no reference to haroset in the Bible? Eleazar Ben Zadok held that haroset represented the blood of the Paschal lamb because painting the lintel and

doorposts with blood from the Paschal lamb, as the Israelites were commanded to do in Egypt, was a Biblical commandment or law. Thus haroset was a Biblical law.

The opinion of the Mishnah was that haroset represented the clay of Egypt that the Israelites used in making bricks for the Egyptians. Since there was no Biblical law connected with brickmaking for the Egyptians, haroset was not Biblical, but a Rabbinic law.

We can see that the original interpretation was that haroset represented the blood of the Paschal lamb, and was a Biblical law. This belief was current in the first century C.E., in Israel, held by Eleazar Ben Zadok whose view was given in the Mishnah, and by the anonymous Tanna, who was quoted in the Jerusalem Talmud.

By the end of the second century C.E., when the Mishnah was redacted, the old interpretation that haroset was in memory of the blood of the Paschal lamb, was not the prevailing opinion anymore. The new interpretation was that haroset symbolized the Egyptian clay and that it was a Rabbinic law.

Why was the new interpretation introduced? It was done to nullify the idea that haroset represented the blood of the Paschal lamb.

This new interpretation of haroset was expounded by the third century rabbis, Rabbi Yohanan in the Babylonian Talmud, and Rabbi Joshua Ben Levi, in the Jerusalem Talmud. In the Babylonian Talmud, the idea that haroset symbolized the blood of the Paschal lamb, was not mentioned at all.

I believe that haroset originated after the destruction of the Second Temple in Jerusalem. The original interpretation was that haroset was "in remembrance of the blood" of the Paschal lamb (זֶרֶחַ דָּמַי ). "In remembrance of" means remembrance of a past, a time when Paschal lambs were sacrificed. Without Paschal lambs being sacrificed, there can be no blood of Paschal lambs. This means that this "remembrance" took place after the time when sacrifices ceased, namely after the destruction of the Second Temple.

Why did the eating of haroset arise after the destruction of the Temple? We must remember that this was the time when Pauline Christianity became dominant after the Jewish defeat at the hands of the Romans. In Pauline Christianity, Jesus became the Passover lamb (1 Corinthians 5:7, "For Christ, our Passover lamb, has been sacrificed"), and the Paschal cup of wine became the blood of Jesus (1 Corinthians 11:25, "This cup is the new covenant in my blood"). His blood was to bring redemption (Colossians 1:14, "In whom we have redemption through his blood").

To counter the Pauline interpretation of the Paschal Seder, Rabban Gamaliel II of Yavneh (80-115 C.E.), supervised the creation of a Pesach liturgy or Haggadah for the new Pesach Festival, after its name was changed from Festival of Unleavened Bread to Festival of Pesach. It was due to his activities that haroset was also instituted. This was to preserve the Jewish interpretation of the Festival of Pesach as opposed to the Pauline

Christian interpretation of this festival.

Jewish interpretations for the Paschal lamb, the unleavened bread and the bitter herbs were included into this new Pesach Haggadah. A Jewish interpretation for the wine at the Seder which Pauline Christianity claimed symbolized the blood of Jesus, the Paschal lamb, was not given in the Haggadah.

The rabbis could not stop the practice of rites, such as the drinking of wine, which had become important in Judaism. Wine was drunk at the Paschal meal from very early times. The Book of Jubilees, dating from the 2nd century B.C.E., is the first source to mention that when the Paschal lamb was offered in the Temple of Jerusalem, the people ate this sacrifice and drank wine. This means that during the Second Temple period, wine was drunk at the Pesach meal.

No blood symbolism is attached to wine by the religion of the Zoroastrians. In Judaism too, God was not a wine God, and did not have to be approached especially through wine. Since wine did not symbolize blood, the wine at the Pesach meal did not symbolize the blood of the Paschal lamb. To counter the Christian interpretation that the wine was the blood of the Paschal lamb or Jesus, Gamaliel II of Yavneh instituted between the years 80-86 C.E., the eating of haroset which was to symbolize the blood of the Paschal lamb. It was Eleazar Ben Zadok, Gamaliel's pupil, who handed down some of the latter's legal decisions and practices. This interpretation of haroset, originally Gamaliel's, was later recorded in the

codified Mishnah under the name of Eleazar Ben Zadok, who stated that haroset was a Biblical law and thus in remembrance of the blood of the Paschal lamb. By the time of the codification of the Mishnah, this practice was reinterpreted. Since the rabbis denied that wine had any relation to blood, the institution of haroset became the concrete denial of the Christian theological interpretation of the wine in which the mystical power of the wine gave the adherent a share in the immortality of God. Therefore, no explanation for the drinking of wine was included in the Haggadah. But by the end of the second century C.E. the rabbis wanted to eliminate any reference to blood in their interpretation for eating haroset because, by eating haroset, Jews were accused of eating blood. Therefore, the rabbis reinterpreted haroset to symbolize the clay of Egypt.

Why was it called haroset ( חֲרוֹסֶת )? I believe that the noun חֲרוֹסֶת stems from the root חָרַח =to glow, TO BE RED. This means that haroset was a food that had a red color. According to its original interpretation, haroset symbolized the blood of the Paschal lamb. Blood is red, therefore, haroset had to be red too.

Since haroset was used in opposition to the Pauline interpretation of the wine as the blood of the Paschal lamb, I believe that wine was not used originally in the haroset. I think that the original formula for haroset consisted of pomegranates. We must remember that in the Roman banquet, pomegranates were eaten for supper.

Pomegranates have a deep red color, with many red seeds. The seeds are eaten fresh or as a confection.

What was the recipe for haroset? According to the anonymous Tanna in the Jerusalem Talmud, haroset had to be compounded ( *צבריה* ) so that it would be soft: ( *רכה* ), in commemoration of the blood of the Paschal lamb. But according to the third century Amora of Israel, Rabbi Joshua Ben Levi, haroset had to be thick ( *עבה* ), in commemoration of the clay of Egypt.

רבי יהושע בן לוי אמר צריכה שתהא עבה. מילתיה אמר זכר לטיט.  
 אית תניי תני צבריה שתהא רכה. מילתיה אמר זכר לדם.  
 (תלמוד ירושלמי, פסחים, פרק עשירי, הלכה ג. הוצאת בומברג)

In the Babylonian Talmud, Rabbi Levi, the third century Amora of Israel, said that the haroset is in memory of the apple tree. Abeye (c280-338 C.E.), the Babylonian Amora, said that one must make the haroset acrid ( *לקהוייה* ), in memory of the apple tree, and thick ( *לסמוכיה* ), in memory of the clay.

רבי לוי אומר זכר לתפוח ... אמר אפיי חילכך צריך  
 לקהוייה וצריך לסמוכיה, לקהוייה זכר לתפוח וצריך  
 לסמוכיה זכר לטיט. (תלמוד בבלי, פסחים, פרק עשירי, קטז, א)

The haroset had to be acrid, and we know that the pulp of the pomegranate has an acid-tasting or acrid juice.

What does the *תפוח* or apple tree refer to? The Latin *malum* (=apple) originally comprised the pomegranate and other fruits similar to the apple. The Romans called the pomegranate, *malum punicum* (=Punic apple). When Rabbi Levi and Abeye mentioned the apple tree, they meant the pomegranate tree. Wood from the pomegranate tree was

used to make a spit on which the Paschal lamb was broiled. *כִּיצַד צוֹלֵיךְ אֶת הַפֶּסַח? מְבִיאִיךְ שְׁפוּד שֶׁל קְמוּחַ .*  
(משנה פסחים, פרק ז, הלכה א)

From the pomegranate tree, one obtained pomegranates which produced an ACRID RED JUICE which is symbolic of the blood of the Paschal lamb. The haroset had to be made thick from other fruits which were chopped up. Thus, haroset was a mixture of chopped fruits with red pomegranate seeds and juice. HAROSET ( *חֲרוֹסֶת* ) = the RED MIXTURE.

Rabbi Jacob Molin (c.1360-1427), known as the MAHARIL, a German authority who emphasized the importance of tradition, stated in his work on Jewish customs, that there are decisors who declare that one must PUT POMEGRANAIES INIO THE HAROSET IN ORDER TO MAKE IT ACRID.

*ואמר מהר"י סגל: יש פוסקים לתח לימונים לחרוסות כדי לקהוי.  
(ספר מהרי"ל: מנהגים של רבינו יעקב מולין. יצא לאור על ידי שלמה י. שפיצר. ירושלים, חשמ"ט. עמוד 91)*

When the rabbis changed the interpretation of the haroset as the symbol for the blood of the Paschal lamb to the symbol for the clay of Egypt, they removed the reference to blood, but did not change the color of the haroset. When haroset was in remembrance of the blood of the Paschal lamb, it had a red color, and even after its reinterpretation to the clay of Egypt, it still retained its red color because the clay or earth of Egypt, is reddish in color. The Egyptians called their arid waste of sand, the "Red Land". Thus, the rabbis preserved the red color of haroset, but applied it to clay instead of blood.

With the passage of time, the original interpretation for haroset and its red color was forgotten. Now Jewish communities in different countries make their haroset from locally available ingredients, resulting in a haroset that is not red any more.

## בֵּינֵי הָעֶרְבִים IN THE PENTATEUCH

What is the exact sense of this phrase in the Pentateuch? It has been explained as: "between the two evenings", "between dusk and dawn", "at twilight", and "in the evening".

Which interpretation represents the original sense of this Biblical phrase? Originally, the Paschal lamb was slaughtered at home and its meat eaten there, for none was to be taken outside of the house.

Exodus 12:46      בְּבַיִת אֶחָד יֵאָכֵל לֹא תוֹצִיא מִן הַבַּיִת מִן הַבֶּשֶׂר חוּצָה.

At a later time, the Paschal lamb was slaughtered in the Temple of Jerusalem, in the evening, and eaten there. Thus, the Paschal meal was eaten in the place where it was slaughtered.

Deuteronomy 16:6      כִּי אִם אֵל הַמָּקוֹם אֲשֶׁר יִבְחַר ה' אֱלֹהֶיךָ לִשְׂכֹן שָׁמוֹ שָׁם תִּזְבַּח אֶת הַפֶּסַח בְּעֶרֶב...

Deuteronomy 16:7      וּבִשְׁלֹת וְאָכַלְתָּ בַמָּקוֹם אֲשֶׁר יִבְחַר ה' אֱלֹהֶיךָ בּוֹ וּפְנִיתָ בְּבֹקֶר וַחֲלַכְתָּ לְאַחֲרֵיכָּ.

None of the meat of the Paschal lamb that was sacrificed in the evening of the first day, was to remain all night until the morning.

Deuteronomy 16:4      וְלֹא יָלִין מִן הַבֶּשֶׂר אֲשֶׁר תִּזְבַּח בְּעֶרֶב בַּיּוֹם הָרִאשׁוֹן לְבֹקֶר.

Deuteronomy 16:6      תִּזְבַּח אֶת הַפֶּסַח בְּעֶרֶב כִּבּוֹא הַשֶּׁמֶשׁ =

You shall slaughter the Paschal sacrifice in the evening when the sun sets.

Deuteronomy 16:6      תִּזְבַּח אֶת הַפֶּסַח בְּעֶרֶב is parallel to

Exod. 12:6      בֵּינֵי הָעֶרְבִים... וְשַׁחֲטוּ אֹתוֹ.

We see that the Paschal lamb was to be slaughtered in the evening, and Deuteronomy 16:6 specified the time when it should be done, namely AT SUNSET.

Leviticus 23:5      בחודש הראשון בארבעה עשר לחודש בנין הערבִים  
 On the 14th day of the first month in the evening is the Lord's Pesach festival. = פסח לח

Exodus 12:14      וזיהיה היום הזה לכם לזפרון = And you shall have this day for a FEAST,  
 וחגתם אתו חג לה' לדורתִיכם. = And you shall celebrate it as a pilgrimage festival for the Lord from your posterity.

I believe that the word ערבִים is similar in form to צהרִים, and is a singular, not a dual.

בנין = in, during. צערבִים = during the evening, in the evening.

This phrase does not give a specific time when the Paschal lamb was to be sacrificed. We see that the original meaning of בנין הערבִים in the Pentateuch is: "in the evening", namely "during the evening time".

TILL WHAT TIME WAS THE PASCHAL SACRIFICE EATEN ACCORDING TO THE BOOK OF JUBILEES?

According to the Pentateuch, the Paschal sacrifice was to be eaten in the night time.

Exodus 12:8      ואכלו את הבשר צליִלָה הוזה.

Anything that remained of the Paschal sacrificial meal was to be burned in the morning by fire.

Exodus 12:10 וְהִנֵּתָּר מִמֶּנּוּ עַד בֹּקֶר בְּאֵשׁ תִּשְׂלֶפֶנּוּ .

Scholars think that the Book of Jubilees was written between 161 and 140 B.C.E., in Israel, before the breach between the Maccabees and the Hasidic community. Hellenistic influence was quite pervasive at that time.

The 24 HOUR DAY was divided into 3 PARTS (אֲשֵׁמוֹרוֹת) :

PART 1	MORNING PART	(אֲשֵׁמוֹרֶת הַבֹּקֶר)	6 AM-12 AM	7 2 parts light
PART 2	AFTERNOON PART	(אֲשֵׁמוֹרֶת הַחֲצֵהָרִים)	12 AM-6 PM	
PART 3	EVENING PART	(אֲשֵׁמוֹרֶת הָעֶרֶב)	6 PM-6 AM	1 part evening

That this division of the day was practiced then, can be seen from Jubilees 49:10, "for 2 PARTS OF THE DAY are given to light, and a THIRD PART to the evening".

When was the Paschal lamb sacrificed according to the Book of Jubilees? According to 49:12, the lamb was not to be slaughtered at any time during the daylight.

Verse 19 stated that the lamb should be slaughtered "at the third part of the day" (=the evening part), "at sunset". This corresponds to the account in the Pentateuch which stated that the Paschal lamb should be slaughtered in the evening at sunset (Deuteronomy 16:6 תִּזְבַּח אֶת הַפֶּסַח בְּעֶרְבֹ כְבוֹא הַשָּׁמֶשׁ).

In the period of the First Temple, the night was divided among the Hebrews into 3 parts, like the Babylonians.

Part = מַעְרָמוּ (Akkadian) = אֲשֵׁמוֹרֶת (Hebrew).

(from the root נַעַר) = (the root שָׁמַר)

In the period of the Second Temple, in the Maccabean

period, where Hellenistic influences were strong, many changes were made in Jewish practices to adjust to the new conditions created by the Hellenistic world. Thus, the Greek divisions of the night were adopted in the land of Israel. The Greeks divided the night into 4 parts.

THE 4 PARTS OF THE NIGHT WERE:

PART 1: 6-9 PM.

PART 2: 9-12 PM.

PART 3: 12 PM-3 AM.

PART 4: 3-6 AM.

According to 49:1 & 12, the Paschal lamb "should be eaten on the evening of the 15th until the third part of the night". Thus, the Paschal lamb could be eaten only "until the third part of the night (=12 PM). This is a change from the Biblical prescription that stated that it could be eaten till the next morning. We see that the Paschal lamb was slaughtered at sunset, according to the Bible and the Book of Jubilees, but could be eaten according to the Bible till the next morning, and only until 12 PM according to the Book of Jubilees.

We cannot say that the author of the Book of Jubilees was defending the old Biblical point of view, but rather that he was adjusting to new conditions in a new Greek world order into which he had to modify the old practices of Judaism to make them more viable.

Thus, according to my interpretation of the Book of Jubilees, the Paschal lamb could be eaten only until 12 P.M.

THE SACRIFICE & EATING OF THE PASCHAL LAMB  
ACCORDING TO JOSEPHUS AND THE MISHNAH

During the early days of the Second Temple period, after the Return from the Babylonian Captivity, when the population of Jerusalem and Judea was small, it was possible to celebrate the Paschal festival and offer the sacrifice in the evening in the Temple courtyards. But in the Maccabean period, when thousands of pilgrims from the whole world began to come to the Temple in Jerusalem, to make their sacrifices and eat them in the Temple courtyards, there wasn't enough available space to hold these masses. The Pharisees, who gained power during the reign of Queen Salome Alexandra (76-67 B.C.E), realized that this overcrowding prevented many Jews from celebrating the offering of the Paschal sacrifice.

In order to alleviate the great congestion and enable more Jews to participate in the celebrations, the Pharisees sanctified the whole city of Jerusalem, which enabled Jews to eat the Paschal lamb anywhere within the environs of the city, instead of only in the Temple courtyards. They reduced the number of sacrifices and slaughterers by enlarging the number of people who could participate, into three groups for the sacrifice. They also decreased the amount of meat every participant ate, thus decreasing the number of Jews entering the Temple courtyards.

By reinterpreting the phrase בְּעֶרְבַּיִם and וְעָרַב to mean the time before the beginning of the festival, or

the afternoon, the Pharisees were able to extend the time for the slaughter of the Paschal lamb. Thus, the Pharisees moved back the hours for sacrifice from the evening to the afternoon.

The phrase *בין הערביים* now assumed a new connotation: BETWEEN THE EVENINGS, or the AFTERNOON, and from a singular, it was seen as a dual. It became the time between the declining sun and the setting sun.

The Pharisees understood well the old interpretation of "evening" for *בין הערביים*. They intended to adjust law to life, as is done in all living law, by reinterpreting the old law that didn't work any more, by substituting a more workable one for the newer conditions that existed in Jerusalem. If they hadn't changed the old law, the Paschal law of sacrifice would have become a dead letter, strangled by congestion and confusion.

Josephus, in his THE JEWISH WAR, indicated the time when the Paschal sacrifice was offered.

"on the occasion of the feast called Passover, at which they sacrifice FROM THE NINTH TO THE ELEVENTH HOUR, and a little fraternity, as it were, gathers round each sacrifice, of not fewer than 10 persons (feasting alone not being permitted), while the companies often include as many as 20..."

(Josephus. THE JEWISH WAR with an English translation by H.S.J. Thackeray. Cambridge, Mass., 1968. Book VI, 9, 3, Loeb Classical Library.

*ἀπὸ ἐνάτης ὥρας μέχρις ενδέκατης*

from the ninth hour to the eleventh = 3-5 PM

Thus, Josephus told us that the Paschal sacrifice was made in the afternoon between 3 and 5 PM. This demonstrates that the procedure of the Paschal lamb sacrifice in the first century C.E., followed the Pharisaic interpretation of the phrase פִּיךָ הָעֶרְבַּיִם.

Till when was the Paschal lamb allowed to be eaten? From the Mishnah we learn that it was permitted to be eaten only up to 12 PM. This is in accordance with the Book of Jubilees from the 2nd century B.C.E., that stated likewise, according to my new interpretation.

הַפֶּסַח אַחַר חֲצוֹת מִטְמָא אֶת הַיָּדַיִם. (משנה. מסכת פסחים,  
פרק י, משנה ט)

The Paschal lamb after midnight defiles the hands. This means that eating the Paschal lamb was not permitted after midnight.

#### DOUBLE DATING IN THE BOOK OF JUBILEES

What does the double dating in the Book of Jubilees signify?

49:1 stated that "concerning the Pesach, that you should celebrate it in its time, on the 14th of the first month, ...so that it should be eaten at night on the evening of the 15th".

Some scholars claimed that this double dating indicated that one numbering (the 14th) reflected the beginning of the day in the

morning according to the solar calendar, and the other (the 15th), reflected the reckoning of time according to the lunar calendar, when the day began in the evening.

I believe that this double numbering has nothing to do with the solar or lunar calendar, but demonstrates that the day began in the morning among the Jews, while religious holidays were always celebrated in the evening.

The Paschal lamb was slaughtered and eaten on the 14th of Nisan in the evening, the evening before the next morning, the 15th, the beginning of the next day.

FROM FESTIVAL OF UNLEAVENED BREAD (חג המצות )  
 TO FESTIVAL OF PESACH (חג הפסח )  
 WHY AND WHEN WAS THE NAME CHANGED?

King Agrippa II and the Herodians, the Sadducean high priests and nobles, cooperated with the Roman procurators of Judea to fleece the people of their wealth and possessions. They robbed, stole, filled the country with violence, and suppressed all justice. When the people cried out against these oppressors, they informed the procurator that the people intended to rebel against the authority of the Roman government.

Josephus in his JEWISH WAR (II,14,3) stated that, "In order, therefore, to produce an outbreak of the nation, he (the procurator) daily added to their sufferings". In his JEWISH ANTIQUITIES (XX,9,4), he said that, "The hatred of his (King Agrippa II) subjects for him increased because he stripped them of their possessions..." He also mentioned (JEWISH ANTIQUITIES XX,8,8) that, "There was... mutual enmity and class warfare between the high priests, on the one hand, and the priests and leaders of the populace of Jerusalem on the other.. Thus did the violence of the contending factions suppress all justice".

The Babylonian Talmud agreed with Josephus on the activities of the high priests and their men.

כהנים גדולים ובניהן גזברין וחתניהם אמרכליין  
 ועבדיהן חובטין את העם במקלות (חלמוד בבלי, מסכת פסחים נז, א).

The high priests and their sons are Temple treasurers and their sons-in-law are trustees and their servants

beat the people with staves.

We can see that the revolt of the people in 66 C.E., was not a revolt against the Romans, but one against their exploiters, the internal enemies of the Jewish people, that was explained by the Herodians, high priests and their associates, as a revolt against the Roman government. Thus the Romans destroyed Jerusalem and its Temple in the year 70 C.E. After this war, Rabban Yochanan Ben Zakkai did not restore the priestly sacrificial cult because the people and the Pharisee leaders refused to continue the privileges of the high priests who were responsible for the Fall of Jerusalem and the destruction of the Temple.

The destruction of the Judean State, Jerusalem, its Temple, and the cessation of sacrifices, constituted a serious threat not only to Judaism, but also to nascent Christianity. Judean Christianity was closely associated with Jewish nationalist hopes and included many Jews who were zealous for the Law (Acts 21:20). Jesus was asked, "will you at this time restore again the kingdom to Israel?" (Acts 1:6). Judean Christians were not molested for their new interpretation of some parts of Scripture because they believed in Israel's unique spiritual status with God. Jesus preached in the synagogues of Galilee (Luke 6:6), and Judean Christians proclaimed the word of God in the synagogues of the Jews (Acts 13:5). But when some men came down from Judea to Antioch and were teaching the brothers, this brought Paul and Barnabas into sharp dispute and debate with

them (Acts 15:1-2).

In 70 C.E., Jerusalem was destroyed by the Romans, and the Mother Church of Judean Christianity in this city shared its fate. This removed its authority, prestige and influence from the growing Christian movement. It separated Christianity from its Jewish roots and enabled another interpretation which was rejected by the Jerusalem Church in 55 C.E., when Paul was removed from active leadership of his churches, to fill this vacuum after 70 C.E. This was Paul's Hellenistic interpretation of Christianity as a universal religion which now became dominant in Christianity after the Jewish defeat at the hands of the Romans. Thus the Fall of Jerusalem became the next most important event in Christianity after the Resurrection experiences.

Christian propagandists used the destruction of the Temple by the Romans as proof that God had abandoned the Jews because they did not accept Jesus as their Messiah. According to Paul, they were not Israelites any more. Paul emphasized faith and denied all national differences because "there is neither Greek nor Jew,.... but Christ is all, and in all" (Colossians 3:11). Only those who believed in Jesus were the true Israel, "for they are not all Israel, which are of Israel" (Romans 9:6). "This means that it is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants" (Romans 9:8). "But he is a Jew who is one inwardly, and real circumcision is a matter of the heart, spiritual and not literal" (Romans 2:29). "The promise to Abraham and his descendants

that they should inherit the world did not come through the law but through the righteousness of faith" (Romans 4:13).

During the Biblical period the Hebrews used the name Israel. In the period of the Second Commonwealth, however, those who lived in Judea called themselves Judeans (=Jews). After the destruction of the Temple in 70 C.E. in order to counter Pauline Christian propaganda that the Christians were the true Israel, the Pharisees began to use the name Israel exclusively to designate Jews, in order to demonstrate that the Jews were continuing the religion of Israel that was revealed to Moses and the Prophets. In Tannaitic literature, only the name Israel is used, and the term Jew is not employed anymore.

Paul's gospel negated the Jewish tradition of unique spiritual status with God. Faith in Jesus replaced the observance of Biblical commandments and obligations which were abrogated because "Israel who pursued the righteousness which is based on law did not succeed in fulfilling the law. Why? Because they did not pursue it through faith, but as if it was based on works" (Romans 9:31-32).

The Judean Christian interpretation of Christianity based its authority on the historical reality of the events in Jesus' life. These Christians denied that Paul was an accredited apostle of Christianity because he was not familiar with the original tradition about the historical Jesus and his teaching. Paul replaced the historical Jesus with a mystical Christ that was revealed

"by the spirit which is of God"(1 Corinthians 2:12).

Paul repudiated the Judean Christian interpretation of Christianity by stating that his interpretation was superior to theirs because the gospel which he preached, "I neither received it of man,neither was I taught it, but by the revelation of Jesus Christ"(Galatians 1:12).

Since Paul's interpretation of Christianity did not depend on the teachings of the Judean Christians,but on a divine act of revelation,all of their teachings were unnecessary for Christianity. Thus Pauline Christianity brought to a parting of the ways and a separation from Judaism.

In interpreting the festival of Pesach,Pauline Christianity held that,"For Christ,our Passover lamb, has been sacrificed"(1 Corinthians 5:7). "He appeared to put away sin by the sacrifice of himself"(Hebrews 9:26). Jesus became the mediator of the new covenant(Hebrews 12:24).

Pauline Christianity believed that the unleavened bread or matza became the body of Jesus."And when he had given thanks,he broke it (the matza),and said,this is my body..."(1 Corinthians 11:24).

In Pauline Christianity,the cup of wine became the blood of Jesus."This cup is the new covenant in my blood. Do this,as often as you drink it,in remembrance of me"(1 Corinthians 11:25). "This is my blood of the new covenant which is poured out for many"(Mark 14:24; Matthew 26:28). "This cup is the new covenant in my blood which is poured out for you"(Luke 22:20). Paul

stated that Jesus was set forth by God to be a propitiation through faith in his blood (Romans 3:25).

Concerning redemption, Paul said that we have redemption through Jesus' blood (Colossians 1:14; Ephesians 1:7) because there is no forgiveness of sins without the shedding of blood (Hebrews 9:22). Instead of redemption through God, it became redemption through Jesus because "the redemption ... is in Christ Jesus" (Romans 3:24).

Paul interpreted the bitter herbs or maror as the sufferings of Jesus. Jesus suffered in order to sanctify the people through his own blood (Hebrews 13:12). Jesus said that, "I have earnestly desired to eat this passover with you before I suffer" (Luke 22:15).

We thus see that Paul's interpretation of Christianity that was repudiated by the Judean Christians 15 years before the destruction of Jerusalem, was rehabilitated after the Fall of Jerusalem to become the dominant interpretation of Christianity.

The destruction of the Temple in Jerusalem was the cause for the cessation of the sacrifice of the Paschal lamb which was the main attraction of the Festival of Unleavened Bread. This could have resulted in a complete loss of the Pesach night ritual, with the eventual abandonment of the eating of unleavened bread and the bitter herbs that accompanied this sacrifice.

The Pharisaic response to Pauline Christianity's interpretation that the "Last Supper" was the ultimate fulfillment of the Pesach festival, in which Jesus the

"lamb of God" acted as the true sacrifice, was to CHANGE THE NAME OF THE FESTIVAL WHICH WAS KNOWN AMONG THE JEWS AS THE FESTIVAL OF UNLEAVENED BREAD, TO THE FESTIVAL OF PESACH, AND ALSO TO CREATE A PESACH LITURGY, OR A HAGGADAH, FOR THE NEW FESTIVAL OF PESACH.

Who was responsible for this new name and the creation of a new Pesach liturgy or Haggadah for the new Pesach festival? It was Rabban Gamaliel II of Yavne (80-115 C.E.), the Nasi, who wished to preserve the unity of the Jewish people and halt the inroads of Pauline Christianity. In order to replace the centralized sacrificial cult, he supervised the creation of a non-sacrificial prayer service. The Pesach liturgy or Haggadah, served as a replacement for the sacrifice of the Paschal lamb and was also a defense of Judaism against the Pauline interpretation of the Pesach festival.

The redaction of a Haggadah for the new Pesach home festival provided Jews with an official and authentic interpretation and expression of this festival's ceremonies and theology transmitted by tradition from Moses and the Prophets to the Pharisaic Rabbis.

It demonstrated to Jews that the destruction of the Temple was only a temporary situation and didn't reflect a change in God's relationship with the Jewish people, namely that God's old covenant or promise to Abraham, Isaac and Jacob, was still in force and was not abrogated by any new covenant.

The name Pesach was chosen because it meant protection, to emphasize to Jews that they were still under God's

protection, as they were during their sojourn in Egyptian bondage. This meant that God never abandoned the Jewish people who will be redeemed by Him and not through a mediator. When redemption comes, Jerusalem and its sacrificial system, including the sacrifice of the Paschal lamb, will be restored.

The Haggadah stated the Biblical reasons for the use of Pesach's main ritual items.

- 1) The PESACH SACRIFICE is for the reason that God protected the houses of our forefathers in Egypt.

פֶּסַח על שום שֶׁפֶּסַח המקום על בתי אבותינו במצרים.

- 2) The UNLEAVENED BREAD is for the reason that our forefathers were redeemed from Egypt.

מַצָּה על שום שֶׁנֶּגְאלוּ אבותינו ממצרים.

- 3) The BITTER HERB is for the reason that the Egyptians embittered the lives of our forefathers in Egypt.

מַרְרֵר על שום שֶׁמֶרַר הַמִּצְרִיִּים את חַיֵּי אבותינו במצרים.

To show that God did not abrogate his covenant with Israel, the phrase: Blessed is He who keeps His promise to Israel (ברוך שׁוֹמֵר הַבְּטַחְתּוֹ לְיִשְׂרָאֵל), was inserted into the Haggadah, during the time of Rabban Gamaliel II of Yavne.

"And the Lord heard our voice" (Deuteronomy 26:7)

(וַיִּשְׁמַע ה' אֶת קוֹלֵנוּ), is interpreted in the Haggadah as "And God heard their groaning, then God remembered his covenant with Abraham, Isaac and Jacob" (Exodus 2:24)

(וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אַבְרָהָם  
אֶת יִצְחָק וְאֶת יַעֲקֹב).

"And our oppression" (Deuteronomy 26:7) (וְאֵת לַחֲצֹנֵנוּ)

is interpreted as "And I have also seen the oppression which the Egyptians oppress them"(Exodus 3:9)

(וּגַם רָאִיתִי אֶת הַלְחָץ אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם). Thus, the suffering is that which the Israelites endured in Egypt.

From Deuteronomy 26:8 וַיִּצְאָנוּ ה' מִמִּצְרַיִם בְּיַד חֹזֶק

וּבְזֹלַע נְטִייה וּבַמְרָא גְדוֹל וּבִאֲחִזָּה וּבַמְפָּתִים

"And the Lord took us out of Egypt" (וַיִּצְאָנוּ ה' מִמִּצְרַיִם)

is interpreted in the Haggadah as "Not through an angel and not through a seraph, and not through a messenger, but by the Blessed Holy One, His own Self"

לֹא עַל יְדֵי מַלְאָךְ וְלֹא עַל יְדֵי שֶׁרָף וְלֹא עַל יְדֵי שְׁלִיחַן אֱלֹהֵי הַקֹּדֶשׁ בְּרוּךְ

הוּא בְּכֹדוֹ וּבְעִצְמוֹ).

This means that redemption will come from God and not from any mediator. This is to negate Hebrews 12:24 that stated that Jesus is the mediator of the new covenant who will bring redemption.

"And with wonders" (וּבַמְפָּתִים) is interpreted as "this is the blood" (זֶה הַדָּם). This is not referring to the blood of the first plague as scholars have assumed, but I believe it is the blood of the Paschal lamb. The blood of the Paschal lamb helped to protect the people of Israel in Egypt and aided in their redemption by God.

In Tannaitic times, the Haggadah ended with the blessing for redemption (בְּרַכַּת הַגְּאֻלָּה). This blessing is composed of the contributions of two rabbis, Rabbi Tarfon and Rabbi Aqiba, who flourished between 80-135 CE. Rabbi Tarfon contributed the following part:

בְּרַךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר גָּאֻלָּנוּ וְגָאֻל אַתָּה

אֲבוֹתֵינוּ מִמִּצְרַיִם.

This blessing thanks God for redeeming us and our forefathers from Egypt.

Rabbi Aqiba's contribution follows:

כֵּן ה' אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ יִגְיַעְנוּ לְךָ יְיָ אֱלֹהֵינוּ  
 לְקַרְאֲתָנוּ שְׂמֵחִים בְּבִנְיַן עִירְךָ וְשִׂשִׁים בְּעִבּוּדְךָ,  
 וְנֹאכֵל שֶׁמֶן מִן הַפֶּסַחִים. בְּרוּךְ אַתָּה ה' גּוֹאֵל יִשְׂרָאֵל.

Rabbi Aqiba's blessing speaks of the rebuilding of Jerusalem and its Temple (בְּבִנְיַן עִירְךָ), the resumption of the sacrificial cult (שִׂשִׁים בְּעִבּוּדְךָ), and the eating of the Paschal lamb (וְנֹאכֵל שֶׁמֶן מִן הַפֶּסַחִים). Blessed is the Lord, the redeemer of Israel (ה' גּוֹאֵל יִשְׂרָאֵל). Thus, the Lord God is the redeemer of Israel.

When was the name changed from the Festival of Unleavened Bread to the Festival of Pesach? In the Bible, the festival was called the Festival of Unleavened Bread, while the Pesach referred only to the Paschal lamb that was slaughtered on the 14th day of Nisan. What was this festival called during the Second Temple period? Josephus, in his book the JEWISH WAR, written several years after the destruction of the Temple, about 75 C.E., for the Roman propaganda effort to placate the Diaspora, applied the term Passover (Pesach) to the slaughter of the Paschal lamb, while the festival is called the Festival of Unleavened Bread.

"On the occasion of the feast called Passover, at which they sacrifice from the ninth to the eleventh hour" (Josephus. JEWISH WAR. Book 6 no. 423. Loeb edition).

"And now the feast of unleavened bread, which the Jews call Passover came round; it is an occasion for

the contribution of a multitude of sacrifices, and a vast crowd streamed in from the country for the ceremony" (Josephus. JEWISH WAR. Book 2 no. 10. Loeb edition).

The Festival of Unleavened Bread was celebrated for 7 days and the Passover Feast was only part of one day, since it began in the evening of the 14th of Nisan, and it lasted to the next morning, when the 15th of Nisan began. Both together were known during the Second Temple period as the Festival of Unleavened Bread.

Josephus, in the earlier books of his JEWISH ANTIQUITIES, published in 93 C.E., still uses the name Festival of Unleavened Bread of which the Paschal lamb was a part.

"On the 15th the Passover is followed up by the Feast of Unleavened Bread, lasting seven days" (Book 3 no. 248. Loeb edition).

"When the festival of Unleavened Bread came round, they sacrificed the Pascha" (Book 9 no. 271. Loeb edition).

In the later books of his JEWISH ANTIQUITIES, from Book 17, Josephus used the name Festival of Passover (Pesach) and not the name Festival of Unleavened Bread.

"At this time there came round the festival during which it is the ancestral custom of the Jews to serve unleavened bread. It is called Passover, being a commemoration of their departure from Egypt" (Book 17 no. 213. Loeb edition).

"When the Festival of Unleavened Bread, which we call Passover, was going on" (Book 18 no. 29. Loeb ed.).

"When the festival called Passover was at hand, at which it is our custom to serve unleavened bread" (Book

20 no.106. Loeb edition).

We have the same phenomenon in the NEW TESTAMENT.

Mark 14:1 "It was now two days before the Passover and the feast of unleavened bread".

Mark 14:12 "And on the first day of unleavened bread,when they sacrificed the Passover lamb".

Matthew 26:17 "Now on the first day of the feast of unleavened bread the disciples came to Jesus,saying to him,Where will you have us prepare for you to eat the passover?"

Luke 22:7 "Then came the day of Unleavened Bread on which the passover lamb had to be sacrificed".

Luke 22:15 "And he said unto them,I have earnestly desired to eat this passover with you".

Acts 12:3 "This happened during the Feast of Unleavened Bread".

John 2:13 "When it was almost time for the Jewish Passover,Jesus went up to Jerusalem".

We thus see that in Mark,Matthew,Luke,and Acts,the festival is still called the Festival of Unleavened Bread,while the Passover refers to the sacrifice of the Paschal lamb. In John ,however, the festival is called Passover. He does not use the name Festival of Unleavened Bread.

After the destruction of the Temple in 70 C.E.,the Pharisees became the leaders of Judaism and their views dominated religious life among the Jews of Israel. The Pharisaic scholars at the Academy of Yavneh,overhauled Judaism to make it viable in the Roman Hellenistic

world. They aimed to transform the Jewish people through education by having every Jew study the Torah, and strove to halt the inroads of Pauline Christianity.

During the years after the Fall of Jerusalem under Vespasian, Roman authorities persecuted those who participated in the revolt and anyone who might serve as a leader in a future rebellion against the Roman state.

Rabban Gamaliel of Yavne succeeded Yohanan Ben Zakkai as head of the Yavneh Academy in 80 C.E. Under his administration, a broad program for adapting Judaism to the new political, economic, social, and religious conditions prevailing in the country, was instituted.

I believe that the change from Festival of Unleavened Bread to Festival of Pesach and the complementary redaction of the new order of service, the Haggadah, or liturgy for the Pesach holiday, was done during the years 80-86 C.E.

In 86 C.E. under Domitian, conditions in Israel deteriorated when persecutions were resumed against religious leaders suspected of harboring nationalistic aspirations. Thus, it was not possible then to pursue religious improvements.

Concerning Josephus and his *JEWISH ANTIQUITIES*, we see the change in the name with Book 17. This means that Books 17-20 were written after the name change.

In the *NEW TESTAMENT*, we notice that the new name is first mentioned in *JOHN* which was written after 90 C.E. *MARK* was written in 66-68 C.E., *MATTHEW* about 70 C.E., and *LUKE* and *ACTS*, before 80 C.E. THIS MEANS THAT BEFORE 80 C.E., THE NAME OF THE FESTIVAL WAS THE FESTIVAL OF UNLEAVENED BREAD. THE NEW NAME APPEARED 80-86 C.E.

EVIDENCE FROM THE MISHNAH FOR THE NAME  
CHANGE FROM THE FESTIVAL OF UNLEAVENED BREAD  
TO FESTIVAL OF PESACH

In the Bible, the Festival of Unleavened Bread was celebrated for 7 days, while the Pesach referred only to the Paschal lamb that was slaughtered in the evening of the 14th day of Nisan.

Exodus 23:15     אַתְּ חַג הַמַּצּוֹת תִּשְׁמֵר שִׁבְעַת יָמִים  
   תֹּאכַל מַצּוֹת פֶּאֶשֶׁר צִוִּיתְךָ ..

YOU SHALL OBSERVE THE FESTIVAL OF UNLEAVENED BREAD  
SEVEN DAYS,

EAT UNLEAVENED BREAD AS I COMMANDED YOU..

Ezra 6:22     וַיַּעֲשׂוּ חַג מַצּוֹת שִׁבְעַת יָמִים = And they celeb-  
rated the Festival of Unleavened Bread SEVEN DAYS.

According to the Bible, the Pesach was celebrated for part of one day, while according to the Mishnah, Pesach was to be celebrated for 7 days. The Festival of Unleavened Bread, however, is not mentioned in the Mishnah.

מה בין פֶּסַח מצרים לפסח הדורות?  
פסח מצרים מקחו מבעשור, וטענו הוֹזְיָה באגודת אֲזוּב על  
המשקוף ועל שתי המזוזות, ונֹאכַל בַּחֲפוּזוֹן לילה אחד.  
ופסח דורות נוהג כל שְׁבַעָה.

(משנה פסחים, פרק ט, הלכה ה. W. H. Lowe edition.)

What is the difference between the Pesach of Egypt and the  
Pesach of the Generations?

The Pesach of Egypt, its acquisition was from the tenth of Nisan,  
and required sprinkling of blood with a bunch of hyssop, on the

lintel and on the two doorposts, and was eaten in haste in one night.

But the Pesach of the Generations is observed all SEVEN DAYS.

What does this Mishnah tell us? This Mishnah informs us that the Pesach of Egypt was a Paschal lamb that was acquired on the tenth of Nisan, and its blood was sprinkled on the lintel and two doorposts. This Pesach festival was celebrated only for one night when the Paschal lamb was eaten. The Pesach of the Generations, namely the Pesach celebrated after the Israelites left Egypt, was observed, according to the Mishnah, for seven days.

How is this possible? We know that this festival was not called the Festival of Pesach until some years after the destruction of the Temple in Jerusalem in the year 70 C.E. It was always called during the period of the Second Commonwealth, before the destruction of the Temple, by the name Festival of Unleavened Bread, as noted in the works of Josephus and the NEW TESTAMENT.

Thus, the Pesach of the GENERATIONS in the Mishnah, cannot refer to the time before the destruction of the Temple. It can only mean the time after the destruction of the Temple because it was after that time that the new name Festival of Pesach appeared.

According to the Bible, Pesach was celebrated for part of one day, but according to the Mishnah, Pesach was celebrated for 7 days. THIS MISHNAH IS THE DOCUMENTARY EVIDENCE FOR THE CHANGE OF THE NAME FROM THE FESTIVAL OF UNLEAVENED BREAD TO THE FESTIVAL OF PESACH BY THE RABBIS.

שָׁבַת      תִּשְׁבֹּתוּ      הִשְׁבַּתוּ      נִשְׁבַּתוּ

EXODUS 12:15      שְׁבַעַת זְמַיִם מִצֹּחַ תֹּאכְלוּ  
אֶד בַּיּוֹם הַרְאֲשׁוֹן תִּשְׁבֹּתוּ וְשָׂאֵר מִבְּחֵיכֶם.

What does תִּשְׁבֹּתוּ mean? It has been interpreted as:  
"you shall put away", "you shall have put away", "you shall rid", "you shall remove", "remove", "there shall be no", "you shall utterly remove", "you are to clean", "you shall cause to cease", and "you shall put an end to".

The word תִּשְׁבֹּתוּ stems from the root שָׁבַת .

שָׁבַת = to destroy.      שָׁפַת = to put over the fire.

שָׁבָה = to burn.      שָׁפָה = to put over the fire.

שָׁבַב = to burn,      שָׁוַב (Syriac) = to burn.

to destroy.

I think that שָׁבַת = שָׁפַת = שָׁבָה = שָׁבַב = to burn.

Therefore, שָׁבַת = to burn.

The oldest translation of the Bible, the Greek Septuagint, interpreted תִּשְׁבֹּתוּ as "utterly remove". The Aramaic Targums, Onkelos and Jonathan, interpreted it as "destroy".

בַּיּוֹם הַרְאֲשׁוֹן תִּשְׁבֹּתוּ וְשָׂאֵר מִבְּחֵיכֶם is translated by:

Targum Onkelos: = בַּיּוֹם הַרְאֲשׁוֹן תִּשְׁבֹּתוּ וְשָׂאֵר מִבְּחֵיכֶם

On the first day you shall destroy leaven from your houses.

Targum Jonathan: = מִפְּלִגְיָה יוֹמָא זְמַנְמִי חֲגָא תְּבַטְלִין חֲמִיר

A half day before the festival you shall destroy leaven.

בַּטַּל (Aramaic) = to destroy.

How should leaven be destroyed?

Rabbi Aqiba, a Tanna of Israel (c.40-135 C.E.), stated that there is no destruction of leaven save by burning.

שמע מינה מדרבי עקיבא... אין ביעור חמץ אלא שריפה.  
(חלמוד בבלי, מסכת פסחים, ה, עמוד ב)

Another Tanna, Rabbi Judah Ben Ilai (mid-second century C.E.), a student of Rabbi Aqiba, held likewise.  
רבי יהודה (בן אלעאי) אומר: אין ביעור חמץ אלא שריפה.  
(משנה פסחים, פרק ב, הלכה א).

Rabbi Jose Ben Halaftha, a Tanna of Israel (second century C.E.), held that "you shall destroy leaven from your houses" means burning it.

רב יוסי (בן חלפתא) אומר: "חשבתו שאור מבתיכם" בשריפה.  
(מכילתא דרבי ישמעאל הוצאת יעקב בעלאל הכהן לויטערבאך. פילדלפיה,  
1933. מסכתא דפסחא, כרך ראשון, עמוד 64).

We see that Tannaitic rabbis of the first and second centuries C.E., held that the Biblical verse of Exodus 12:15 calling for the destruction of leaven on the first day of Pesach, meant that the leaven had to be burned. Since Exodus 12:19 stated that "for seven days no leaven was to be found in your houses" (שבעת) (ימים שאור לא ימצא בבתיכם), it meant that by the time the festival of Pesach began in the evening, no more leaven was to be found in the houses. The counting of the seven days without leaven began in the evening when the festival started.

The rabbis of the Tannaitic period didn't think that the word חשבתו literally meant "burning". They believed that it meant "destruction", but through tradition they knew that leaven had to be burned.

I believe that the Rabbinic tradition of "burning" leaven had its roots in the literal meaning of the

word in the Bible which was forgotten by the first century C.E. I think that in the Bible the root שׁבַח = to burn.

In the times of Josiah, King of Judah, the pagans in Israel worshipped the sun, and the horse was sacred to the sun. Josiah cleansed the Temple from the Asherah astral cults which were the symbols of Assyrian domination. Commentators stated that he abolished the horses that previous kings of Judah offered to the sun god. How did he abolish them? I believe that he burned them. 2 Kings 23:11. וַיִּשְׂבַח אֶת הַסּוּסִים אֲשֶׁר נָתַן מַלְכֵי יְהוּדָה לְשֶׁמֶשׁ.  
And he burned the horses that the kings of Judah offered to the sun...

וַיִּשְׂבַח אֶת הַסּוּסִים אֲשֶׁר נָתַן מַלְכֵי יְהוּדָה לְשֶׁמֶשׁ בְּאֵשׁ. = and he burned the chariots of the sun with fire.

2 Kings 23:15 וַיִּשְׂבַח אֶת הַבַּמָּה... וְשָׂרָף אֶשְׂרָה.

And (Josiah) burned the mountain shrine....and burned the Asherah.

The prophet Ezekiel spoke of Memphis, the ancient capital of Lower Egypt, and the land of Egypt, that was to be reduced to ashes by the Babylonians.

Ezekiel 30:16 וְנָתַתִּי אֵשׁ בְּמִצְרַיִם

And I will set fire to Egypt.

Ezekiel 30:13 וְהִשְׂבַחְתִּי אֱלִילִים מִנֶּחֶךְ

And I will BURN the idols of Memphis.

Ezekiel 6:6 וְנִשְׁבְּרוּ וְנִשְׂבַחְתֶּם גְּלוּלֵיכֶם

And your images will be broken and BURNED.

Ezekiel spoke against the idol worship of Israel. He stated that the cities, mountain shrines, altars, and images, were to be destroyed and burned.

Psalms 119:119      סִי גִיִּם קִשְׁבָּת כָּל לְשׁוֹעֵי אֶרֶץ

Commentators have interpreted קִשְׁבָּת to mean: "you reject", "you count as", "in thy sight", "you do away", "put away", "have accounted", and "discard".

The translation should be:

= סִי גִיִּם קִשְׁבָּת כָּל לְשׁוֹעֵי אֶרֶץ

All the wicked of the world you BURNED  
like dross.

For other noun derivations from the root  
שָׁבַת = to burn, see my book:

SOME LEXICOGRAPHICAL COMMENTS ON THE HEBREW  
BIBLE, by Rabbi George Wolf. New York, 1990.  
pp.60-61.

מַעַל

תִּשְׁבִּית

Leviticus 2:13

וְכָל קָרְבָּנוֹ מִנְחָתְךָ בַּמֶּלַח תִּמְלַח  
 וְלֹא תִשְׁבֹּת מִלֶּחֶם בְּרִית אֱלֹהֶיךָ מֵעַל מִנְחָתְךָ  
 עַל כָּל קָרְבָּנְךָ תִּקְרִיב מֶלַח.

Salt, a condiment and preservative, which was believed to have healing and purifying effects, was strewn on sacrifices. It was a covenant symbol when parties to an alliance ate bread and salt together. Salt also represented the alliance between God and the people of Israel.

The root מֶלַח = to mix

תרגום "ממולח" מעורב. ... ורוז"ל ישמשו שורש מלח  
 לענין התערבות והתבוקת הדברים יחד.  
 (הכתב והקבלה: באור על חמשה חומשי תורה מאת יעקב צבי מעקלענבורג.  
 נו-יורק, 1946)

וְכָל קָרְבָּנוֹ מִנְחָתְךָ בַּמֶּלַח תִּמְלַח = And every offering of your grain offering, you shall mix with salt.

Commentators have interpreted תִּשְׁבֹּת to mean: "omit", "fail", "cease", "leave out", "lacking", "let lack", and "to be lacking".

I believe that the root שָׁבַת = to burn.

וְלֹא תִשְׁבֹּת מִלֶּחֶם בְּרִית אֱלֹהֶיךָ = And do not BURN the covenantal salt of your God.

מֵעַל has been interpreted to mean: "from", "out of", and "on". I believe that the מ of the word מֵעַל represents the mem of negation, connoting separation or removal from a place. Thus, מֵעַל = separate from, outside of, apart from. מֵעַל מִנְחָתְךָ = SEPARATE FROM your meal offering.

The text is telling us not to burn a separate salt

offering, apart from the meal offering. Do not burn salt which represents the covenant with your God, apart from your meal offering.

על כל קרבנך תקריב מלח =

With your every offering, you shall offer salt.

In meal or grain offerings, salt was mixed with them, while on meat offerings, salt was cast upon them.

Ezekiel 43:24 וְהִשְׁלִיכוּ הַכֹּהֲנִים עֲלֵיהֶם מֶלַח

And the priests shall cast salt upon them, and they shall BURN them as a

burnt offering to the Lord.

From all this we learned that salt should not be offered as a separate offering to God, but that salt offerings should be combined with the meal and meat offerings.

#### DIPPING THE UNLEAVENED BREAD INTO SALT ON PESACH

In Biblical Israel, the Canaanites had tables that served as altars. After the destruction of the Second Temple in Jerusalem in 70 C.E., the Jews considered the table set for a meal, as an altar. The meal was considered as the sacrifice, and every sacrifice was to be accompanied by salt. Thus the salt was the necessary ingredient needed to make a meal because a meal without salt was not considered a meal, according to the Babylonian Talmud.

כל סעודה שאין בה מלח אינה סעודה.

(תלמוד בבלי, מסכת ברכות, מד, א)

The Samaritans who bake their unleavened bread daily during Passover, put salt into them. In the Mandaean ritual meals, unleavened bread is dipped into salt and then eaten.

Rabbi Jacob Ben Asher (c.1269-1340), who resided in Spain, recommended, in his code of laws called the TUR, that the unleavened bread for Pesach should be dipped into salt. He based his decision on a passage, no longer extant, in the Jerusalem Talmud.

וְכֵן הוּא לְשׁוֹן הַיְרוּשָׁלַמִי וְטָמִישׁ לִיָּהּ בְּמִלְחָא.

And so is the language of the Jerusalem Talmud: And one dips (the unleavened bread) into salt.

( טור אורח חיים מאת יעקב בן אשר. הלכות פסח, סימן תעה,

נו-יורק, 1974 )

Deuteronomy 23:18      לא תהיה קִדְשָׁהּ מִבְּנוֹת יִשְׂרָאֵל  
 ולא יהיה קִדְשָׁהּ מִבְּנֵי יִשְׂרָאֵל.

There should be no shrine prostitute among Israelite women and men.

King Jehoshaphat of Judah got rid of the shrine prostitutes who remained after the reign of his father Asa.

1 Kings 22:47      וַיִּתֵּר הַקִּדְשִׁים אֲשֶׁר נִשְׁאַר בְּיָמַי אֲסֹא אֲבִיו  
 בַּעַר מִן הָאָרֶץ.

King Josiah of Judah removed the mediums and wizards, the household gods and the images, and all the detestable idols, that were seen in the land of Judah and in Jerusalem.

2 Kings 23:24      וגם את האֲבֹת ואת הַיִּדְעֹנִים  
    ואת הַחֲרָפִים ואת הַגִּלְלִים  
    ואת כל הַשִּׁקְצִים  
 אשר נִרְאוּ בָאָרֶץ יְהוּדָה וּבִירוּשָׁלַם  
    בַּעַר יֵאֱשִׁיחוּ.

Commentators interpreted בַּעַר as: "put away", "took away", "got rid of", "stamped out", "drove out", and "removed".

How were people who turned to mediums and wizards treated?

Leviticus 20:6 ... וְהִנָּפֵשׁ אֲשֶׁר תִּפְנֶה אֶל הָאֲבֹת וְאֶל הַיִּדְעֹנִים ...  
 וְהִכַּרְתִּי אֹתוֹ מִקֶּרֶב עַמּוֹ.

And the person who turns to mediums and wizards....  
 I will cut him off from his people.

How were mediums, wizards, shrine prostitutes, sorceresses, and images removed or gotten rid of?

Sorceresses were killed.

Exodus 22:17  $\text{מְכַשְׁפּוֹת} \text{לֹא תַחֲיֶיהָ}$  = Do not allow a sorceress to live.

What was the method used to remove mediums, shrine prostitutes, images, etc. from society? The historians chronicling the affairs of King Jehoshaphat of Judah and King Josiah, who removed these classes from Judean society, used the verb  $\text{נָעַר}$  to describe the method these kings used to eliminate paganism.

The root  $\text{נָעַר}$  = to remove, to destroy. It also means "to burn".

In short, mediums, wizards, shrine prostitutes and sorceresses were burned to death. The household gods and idols were burned too.

$\text{וַיִּנְעֹר} \text{יְאֹשָׁיָהוּ}$  = Josiah burned. He burned the mediums, idols, images, etc.

$\text{וַיִּנְעֹר} \text{מִן הָאָרֶץ}$  = he burned from the land. Jehoshaphat burned the shrine prostitutes.

That they were burned is corroborated by the following interpretation of the root  $\text{נָעַר}$ .

### נָעַר

2 Chronicles 15:8  $\text{וַיִּנְעֹר} \text{הַשְׂקֵלִים מִכָּל אֶרֶץ יְהוּדָה}$ .

Commentators interpreted this verse to mean that King Asa of Judah, removed the detestable idols from the whole land of Judah. How did he remove them?

Where did he put them?

The root עבר = to remove, to destroy. I believe that the root עבר = to burn. עבר = בער = to burn

2 Kings 16:13 = וגם את בנו הָעֵבֶר בַּאֵשׁ

And also his son he burned in the fire.

2 Kings 17:17 = וַיֵּעֲבִירוּ אֶת בְּנֵיהֶם וְאֶת בְּנוֹתֵיהֶם בַּאֵשׁ

And they burned their sons and daughters in the fire.

Jeremiah 32:35 = לְהַעֲבִיר אֶת בְּנֵיהֶם וְאֶת בְּנוֹתֵיהֶם לְמֹלֶךְ

To burn their sons and daughters as a sacrifice.

King Asa of Judah burned the detestable idols from all the land of Judah.

1 Kings 15:12 = וַיֵּעֲבֶר הַקִּדְּשִׁים מִן הָאָרֶץ

Again commentators interpreted ויעבר to mean: "and he removed".

A more accurate translation would be: And he burned the shrine prostitutes of the land. King Asa of Judah burned the shrine prostitutes to death. Thus we see that King Asa, King Jehoshaphat and King Josiah of Judah, removed pagan worship from the kingdom of Judah by burning not only the mediums, wizards, and shrine prostitutes, but also the images, household gods, and idols of the pagan cults.

The Biblical connotation of עבר = to burn, was also continued in the Mishnah (Tractate Pesachim, Chapter 3, Mishnah 1). אלו עֹבְרֵיךָ בַפֶּסַח = These we BURN by Pesach.

זה הכלל, כל שהוא ממין דגן הרי זה עֹבֵר בַפֶּסַח.

This is the rule: all that is of a species of grain, one BURNS it by Pesach.

Genesis 35:2 ויאמר יעקב אל ביתו ואל כל אשר עמו  
 קִטְּרֵי אֱלֹהֵי הַנֹּכַח אֲשֶׁר בְּתוֹכְכֶם.

1 Samuel 7:4 וְקִטְּרֵי בְנֵי יִשְׂרָאֵל אֲתָהּ הִבְעִילִים.

1 Kings 15:12 וְקִטְּרֵי אֲתָהּ כָּל הַגִּלְגָּלִים אֲשֶׁר עָשָׂה אֲבוֹתָיו.

1 Samuel 28:3. ושׂאול קִטְּרֵי אֲתָהּ הַאֲבוֹת וְאֲתָהּ הַיְדוּעָנִים מִהָאָרֶץ.

According to the commentators the root 770 = to remove, to put out, to put away. Thus, the images, Baals, mediums, and wizards, were put away. Where were they removed to?

The root 770 = to remove, to destroy. I believe that the root 770 = to burn. עֲבַר = נִעַר = 770 = to burn.

1 Kings 15:12 וְיִעַבְרָה הַקְדֻשִׁים מִן הָאָרֶץ = And he burned the shrine prostitutes of the land.

וְיִעַבְרָה אֲתָהּ כָּל הַגִּלְגָּלִים אֲשֶׁר עָשָׂה אֲבוֹתָיו = Then he BURNED all the images that his forefathers worshipped. The word וְיִעַבְרָה is parallel to the word וְיִעַבְרָה, both meaning "burned".

We thus see that not only the inanimate objects of pagan worship were burned, but that people were also burned in order to destroy paganism from the kingdom of Judah.

וְיִעַבְרָה אֲתָהּ הַנֹּכַח אֲשֶׁר בְּתוֹכְכֶם = BURN the foreign gods that are among you.

וְיִעַבְרָה בְנֵי יִשְׂרָאֵל אֲתָהּ הִבְעִילִים = And the people of Israel BURNED the Baals.

וְשׂאֹל קִטְּרֵי אֲתָהּ הַאֲבוֹת וְאֲתָהּ הַיְדוּעָנִים מִהָאָרֶץ = And Saul BURNED the mediums and the wizards of the land.

פִּרְץ

צִקְיָע

The discovery of a waterproof plaster or cement made from burnt and slaked lime at the end of the Late Bronze Age, enabled towns in ancient Israel, during the Early Iron Age from 1200 B.C.E., to build many plastered water cisterns that inhibited percolation. Home owners in Jerusalem carved out of the rock under their houses, cisterns whose sides were well-plastered to collect winter's rain water.

The ancient Israelites devised an enclosed and safe water system within their city walls by digging through bedrock beneath the city, vertical water shafts, horizontal tunnels, and stairways descending to the water table. To guarantee Jerusalem's water supply during a wartime siege, the kings of Judah repaired and reconstructed their urban water systems. In the eighth century B.C.E., King Hezekiah of Judah was threatened by King Sennacherib of Assyria.

2 Kings 18:13    וּבִארְבַּע עֶשְׂרֵה שָׁנָה לְמֶלֶךְ חֲזַקְיָהוּ עָלָה סִנְחַרְיָב  
מֶלֶךְ אַשּׁוּר עַל כָּל עָרֵי יְהוּדָה הַבְּצֻרוֹת וַיִּתְּפֹשֶׂם .

In response to this Assyrian threat to Jerusalem, Hezekiah prepared for war by protecting the city's water supply against an anticipated siege. Hezekiah's military preparations included a remarkable hydraulic plan for carving a graded 1750-foot tunnel through solid rock under the city to carry the water from the Gihon Spring, located outside the walls of Jerusalem,

to the Siloam Pool, inside the city. This tunnel was a subterranean canal whose water was collected in a cistern or pool (גורכה) inside the city of Jerusalem.

2 Kings 20:20 וַיִּתֵּר זְבַרְיָה חֹזְקִיהוּ וְכָל גְבוּרָתוֹ  
וְאִשֶׁר עָשָׂה אֶת הַבְּרִיכָה וְאֶת הַתְּעָלָה  
וַיָּבֵא אֶת הַמַּיִם הָעֵיִרָה.

In 1880, a Hebrew inscription was discovered on the wall of the Siloam Tunnel that chronicled the story of Hezekiah's engineers' construction of this water canal.

וְזֶה הִיא הַיְשׁוּבָה הַזֶּה הַנִּבְרָה = And this was the history of the tunnel.

The word הַנִּבְרָה = tunnel, is punctuated by scholars in different ways: הַנִּבְרָה, הַנִּבְרָה, הַנִּבְרָה, הַנִּבְרָה, הַנִּבְרָה.

2 Chronicles 32:20 elaborated on 2 Kings 20:20, and stated that Hezekiah closed the outlet of the waters of the Upper Gihon Spring and directed them westwards to the city of David.

וְהוּא יִחְזַקֵּהוּ סָתַם אֶת מוּצְאֵי מַיֵּי גִיחֹן הָעֵלְיוֹן וַיִּשְׁרָם  
לְמַטָּה מֵעֵרֶב לַעִיר דָּוִד.

From the Book of Isaiah, we gain additional information on Hezekiah's water projects. Hezekiah collected the waters from the Lower Pool הַבְּרִיכָה הַתַּחְתּוֹנָה (Isaiah 22:9), outside the walls of Jerusalem, and brought them into the city. In order to do this, he constructed new canals and small pools or cisterns.

Isaiah 22:9 וְאֵת בְּרִיקֵי עֵיר דָּוִד לְאִיתָם כִּי רָבּוּ.

Does the noun בְּרִיקֵי denote "a crack", "a breach", as commentators claim?

I believe that בְּרִיקֵי = a small pool, a cistern.

This noun is also found in the Talmud.

מֵאֵי נִבְרַכְתָּ? אָמַר רַב יְהוּדָה: זֶוּ בְּקֵיעַ. וְהַתְּנִיא הַנְּבֵרְכַת וְהַבְּקֵיעַ,  
 אָמַר אַבְיִי וְאִיתִימָא רַב כַּהֲנָא: גִּיְהָא וּבֵר גִּיְהָא.  
 (תלמוד בבלי, מועד קטן, ח, עמוד ב)

According to this statement,  $\text{בְּקֵיעַ} = \text{גִּיְהָא} =$  a small pool. We should remember that the context in Isaiah deals with water.

וְאַתְּ בְּקֵיעֵי עִיר דָּוִד קָאִיתָם כִּי קָבִי =

And you saw that the small pools in the city of David have increased. Hezekiah built in Jerusalem many cisterns to hold water. For the waters of the Old Pool, Hezekiah built, within the city, inside the walls of Jerusalem, a new reservoir.

Isaiah 22:11  $\text{וּמִקְוֵה עֲשִׂיתָם בֵּין הַחֲמֹמֹתִים לְמֵי הַבְּרֵכָה}$   
 $\text{הַיְשָׁנָה.}$

This reservoir may be the Siloam Pool mentioned in 2 Kings 20:20.

The Temple of Jerusalem needed a great amount of water for its rites. The priests responsible for these rites, and people entering the Temple grounds, were required to be ritually clean.

2 Chronicles 23:19  $\text{וַיַּעֲמֵד הַשּׁוֹעֲרִים עַל שַׁעְרֵי בֵּית ה' וְלֹא יָבוֹא טָמֵא לְכָל דָּבָר.}$

Jehoiada, the high priest in the time of Joash, King of Judah, stationed doorkeepers at the gates of the Lord's Temple, so that an unclean person in any matter might not enter.

Much water was needed, not only for purification purposes, but also to wash away the huge amounts of sacrificial blood.

In order to eliminate the possibility of ritual contamination, the Temple Mount was constructed of layers of vaults. The Temple grounds were paved with stone to enable rain water to flow into cisterns below the sacred area. The pavement of the Second Temple was over a network of stone drainage canals. There was a vast system of subterranean connected reservoirs, hewn in the rock or vaulted in masonry, beneath the Temple area, capable of holding millions of gallons of water. Underground passages under the Temple Mount, were also for removing the blood of the sacrifices, or for flushing the blood-canals.

The Roman historian Tacitus stated that, "The Temple resembled a citadel, and had its own walls more laboriously constructed than the others. .... There were subterranean excavations in the hill, and tanks and cisterns for holding rain water. The founders of the state had foreseen that frequent wars would result from the singularity of its customs, and so made every provision against the most protracted siege". (Tacitus. *THE COMPLETE WORKS OF TACITUS: THE HISTORY*. V, 12. New York, Modern Library, c1942. p. 664).

In the ninth century B.C.E., King Jehoash (Joash) of Judah, according to 2 Kings 12 and 2 Chronicles 24, decided to renovate the Temple of the Lord in Jerusalem. He called together the priests and Levites, and told them to make the renovations quickly, but they did not hurry to act.

Why was Joash determined to have this job done so quickly? I think that he sought to fortify the Temple of Jerusalem against an anticipated siege of Hazael King of Aram.

2 Kings 12:18      אִזְּ יַעֲלֶה חֲזַאִל מֶלֶךְ אֲרָם וַיִּלָּחֶם עַל גַּת  
 At this time, = וַיִּלָּפְדָהּ, וַיֵּשֶׁם חֲזַאִל פְּנֵיו לְעִלּוֹת עַל יְרוּשָׁלַם  
 Hazael King of Aram marched on Gath, then fought and  
 conquered her, then Hazael turned to march on Jerusalem.

Why weren't the priests and the Levites in a hurry to fulfill the king's wishes? The reason they did not want to spend for Temple renovations monies brought as sacred offerings, collected in the census, received from personal vows, or brought voluntarily to the Temple, is explained in 2 Chronicles 24:7.

2 Chronicles 24:7      כִּי עֲתַלְיָהּוּ הִמְרָשְׁעַת בְּנֵי יְהוָה פָּרְצוּ אֶת  
 בֵּית הָאֱלֹהִים, וְגַם כָּל קְדוֹשֵׁי בֵּית ה' עָשׂוּ לְבַעֲלִים.

The interpreters claim that the word פָּרְצוּ means: "had broken into", "had destroyed", "had broken up", "tore down", "demolished", "damaged", "had neglected", and "had violated". According to these interpretations, the Temple was torn down, damaged, etc. I don't believe that Queen Athaliah or her sons destroyed the Temple, for this would have been mentioned elsewhere in the Bible.

Some texts point בְּנֵי יְהוָה as בְּנֵי יְהוָה. י and י interchange, such as in Psalms 58:7 הָרֹשׁ = הָרֹשׁ. Thus, בְּנֵי יְהוָה = בְּנֵי יְהוָה = her builders.

2 Kings 12:12      וְגַלְבָּנִים הָעֹשִׂים בֵּית ה' = and the builders who worked on the Lord's Temple.

Athaliah and other kings of Judah built additions to the Temple in Jerusalem and spent money to support pagan worship there.

פרס = פרק = to break, to snatch away

פָּרַק = plunder (what is snatched away)

פרע = to break

I believe that פרע = to plunder. פרק = פרע

כי עתליהו המרשעת = For the wicked Athaliah

בנייה פֶּרְצוּ אֶת בֵּית הָאֱלֹהִים = and her builders  
plundered the Temple of God

וְגַם כָּל קֹדְשֵׁי בֵּית ה' = and also all the sacred revenues  
of the Lord's Temple

עָשׂוּ לְבַעֲלִים = they used for the Baals.

Since Athaliah and her builders plundered the revenues of the Temple for her pagan building projects there, the priests and the Levites were unwilling to gather money for Temple renovation under the new king Joash, who might also do likewise. Now we can understand why the text in 2 Kings 12:16 told us that under King Joash's new money collection plan, they did not require an accounting from the builders to whom they gave the money to pay the workers, for they acted with complete honesty and didn't plunder the money.

בָּלַק

בָּדַק

2 Chronicles 24:4

וַיְהִי אַחֲרַי כֵּן הָיָה עִם לֵב יְהוֹאָשׁ  
לְחַדֵּשׁ אֶת בַּיִת ה'.

2 Chronicles 24:5 וַיִּקְצֹץ אֶת הַפְּזֵהִים וְהַלְוִיִּם וַיֹּאמֶר לָהֶם  
צֵאוּ לַעֲרֵי יְהוּדָה וּקְבְּצוּ מִכָּל יִשְׂרָאֵל כֶּסֶף לַחֲזֹק אֶת בַּיִת אֱלֹהֵיכֶם  
מִדֵּי שָׁנָה בְּשָׁנָה.

2 Chronicles 24:12

וַיְהִיו שֹׁכְרִים חֲצֵבִים וְחָרָטִים לַחֲדָשׁ בַּיִת ה'  
וְגַם לַחָרָטֵי בְרוֹז וְנִחְשָׁת לַחֲזֹק אֶת בַּיִת ה'.

2 Kings 12:15 וְחָזְקוּ בּוֹ אֶת בַּיִת ה'.

2 Kings 12:6 וְהֵם חָזְקוּ אֶת בְּדָק הַבַּיִת לְכָל אִשׁ  
יִמְצָא שָׁם בְּדָק.

2 Kings 12:7 לֹא חָזְקוּ הַחֲנֻמִּים אֶת בְּדָק הַבַּיִת.

2 Kings 12:8 מְדוּעַ אֵינְכֶם מְחַזְּקִים אֶת בְּדָק הַבַּיִת.

2 Kings 12:13 וְלִקְנוֹת עֵצִים וְאֲבָנֵי מַחְצֵב לַחֲזֹק אֶת  
בְּדָק בַּיִת ה' וְלִכְל אִשׁ יִצָּא עַל חֲבִית לַחֲזֹקָה.

During the Second Temple period, the site of the Temple Mount in Jerusalem, was a trapezoid of 144,000 square meters, the largest religious center in the ancient world. Solomon's Temple was built of reddish undressed hard stones without any mortar between the stones. The Second Temple was built of soft white dressed limestone with mortar between the stones. The majority of the stones used in the Temple Mount's retaining walls weighed 2-5 tons, others weighed 10 tons or more. In the southwest corner of the Temple Mount, stones weighing 50 tons were discovered, while in the western wall, there are blocks weighing about 400 tons.

The Temple was like a citadel. Was it in bad condition? The solid massive blocks of stone with which the Temple was built, certainly didn't need a restoration from year to year. Quarried stone and timber were

needed for purposes of fortification. Restoration of the Temple was also necessary because of the pagan additions made to it by the previous monarchs of Judah. Joash restored the Temple to its original pre-pagan state and fortified it.

2 Chronicles 24:13 ויעמידו את בית האלהים על

And they restored God's Temple to its  $\text{מְחַנְּתוּ וְגַאֲמְעוּהָ}$  original state and reinforced it.

Masons and carpenters annually used quarried stone and timber also to keep the Temple's water supply system in proper working order. Silt, blood and other matter from the daily sacrificial rites clogged the water canals or water channels.

$\text{הָ בֵּית ה' שִׁמְרָה}$  = to renovate the Lord's Temple.

$\text{הָ בֵּית ה' קִיָּה}$  = to reinforce the Lord's Temple.

What does the word  $\text{קִיָּה}$  mean? Commentators stated that it meant: "repair", "breach", "damage", "defect", "crack", "fissure", "gap", or "rift".

The Temple was renovated, but the text didn't state which part. I believe that the water supply system which was so important for priestly operations in the Temple, had to be kept in good working order annually. I think that the noun  $\text{קִיָּה}$  refers to the particular part of this water system which needed annual care and without which priestly activities could not continue to function properly. If only the Temple proper were renovated, the word  $\text{קִיָּה}$  would be superfluous. We find the noun  $\text{קִיָּה}$  in the Book of Kings, but not in the Book of Chronicles.

I believe that the noun  $\text{קִיָּה}$  = a canal, water channel.

בִּדְקָא (in Aramaic) and bitqu (in Akkadian)=a canal.

I believe that in the Ugaritic texts, in a description of the palace of Baal, the noun בִּדְקָת =canals.

וַיִּפְתַּח בִּדְקָת עֶרְפָּת = And open the canals of the clouds.

(כתבי אוגרית מאת ח.א. גינצברג. ירושלים, תרצ"ו. עמוד 39, טור 7, שורה 20)

The canals that supplied water to the Temple needed annual reinforcement for proper operation. For this purpose, hewn stone and timber were used. Under the Temple area, there was a network of stone drainage canals. These canals or water channels were paved with stone; they were stone-lined. Reservoirs also had thick stone walls.

וּלְקַנּוֹת עֵצִים וְאֲבָנֵי מַחְצֵב = And to buy timber and hewn stones

לְחַזֵּק אֶת בְּדֵק בַּיִת ה' = to reinforce the canals of the Lord's Temple.

וְהֵם יִחְזְקוּ אֶת בְּדֵק הַבַּיִת = And they will reinforce the canals of the Temple

לְכָל אֲשֶׁר יִמְצָא שָׁם בְּדֵק. = wherever a canal shall be found.

In the seventh century B.C.E., King Josiah of Judah, in preparation for a siege on Jerusalem, decided to reinforce the Temple (לְחַזֵּק אֶת הַבַּיִת) (2 Kings 22:6) and reinforce the canals of the Temple (לְחַזֵּק בְּדֵק הַבַּיִת) (2 Kings 22:5).

In this period, the Assyrian Empire was declining, and Josiah attempted to free himself from its domination. The Egyptians were allied with the Assyrians against

the Babylonians, and when Josiah tried to prevent Pharaoh Neco from coming to the aid of the Assyrians, he was killed.

2 Kings 23:29

בִּימֵיו עֶלְהָ פִרְעוֹה נָכַח מֶלֶךְ מִצְרַיִם עַל מֶלֶךְ אֲשׁוּר עַל נַהַר פְּרָת  
וַיִּלַּךְ הַמֶּלֶךְ יֹאשִׁיָּהוּ לִקְרָאתוֹ וַיִּמְיֹתְהוּ כְרָאתוֹ אוֹתוֹ =

In his days, Pharaoh Neco King of Egypt marched with the King of Assyria on the Euphrates River, and King Josiah advanced against him, then he killed him at Megiddo when he fought with him.      לָא = to fight

This is corroborated by 2 Chronicles 35:22

וּלֹא הִסָּב יֹאשִׁיָּהוּ פָּנָיו מִמֶּנּוּ = And Josiah did not retreat from him,

כִּי לֵהֲלַחֵם בּוֹ הִתְחַפֵּשׂ = for he schemed to fight with him.

I believe that הִתְחַפֵּשׂ = to scheme.

More examples of לָא = to fight, are found in:

2 Kings 14:8      אִזְ שִׁלַּח אֲמַצְיָה מִלֹּאכִים אֶל יְהוֹאָשׁ בֶּן יְהוֹאָחָז  
בֶּן יְהוּא לֹאמַר לָכֵן נִתְרָאָה פָּנִים .

let us fight = פָּנִים נִתְרָאָה

2 Kings 14:11      וַיִּתְרָאֶה פָּנִים הוּא וְאַמְצִיָּה מֶלֶךְ יְהוּדָה =

And he and Amaziah King of Judah fought.

There is, I believe, still another example of the root לָא = to fight, in the following:

After King Rehoboam's harsh words to Jeroboam and the men of Israel, they answered the king thus:

2 Chronicles 10:16

וַיִּשְׁיבוּ הָעָם אֶת הַמֶּלֶךְ לֹאמַר  
= And the people answered the king saying

ממה לנו חלק בדויד = we have no portion in David  
 ולא נחלק בִּבְנֵי יֵשׁוּ = and no share in Jesse's son  
 אֲנִישׁ לְאֶחָד מִיִּשְׂרָאֵל = men of Israel, to your cities!  
 עַתָּה קָרְאָה בְּיַתְדְּ דָוִד = now, fight for your House of David  
 וְיָלְךְ כָּל יִשְׂרָאֵל לְאֶחָד מֵעָרֵיהֶם = then all Israelites went to  
 their cities.

Jeroboam and his men gave Rehoboam notice that the Israelites will no longer support or fight for the House of David. Rehoboam was told to fight for himself and his dynasty. The Israelites were advised to return to their cities, not to their tents. They did not live in tents.

אֶחָד = alu (Akkadian) = city, village.

This is corroborated by:

2 Chronicles 10:17      וּבְנֵי יִשְׂרָאֵל הַיֹּשְׁבִים בְּעָרֵי יְהוּדָה  
 וַיִּמְלֹךְ עֲלֵיהֶם רְחֹבָעַם.

But the Israelites who lived in the cities of Judah, Rehoboam ruled over them.

Thus, אֶחָד = עִיר = city.

King Rehoboam of Judah decided to fight for his Davidic dynasty and throne.

2 Chronicles 11:1      וַיָּבֹא רְחֹבָעַם יְרוּשָׁלַיִם  
 וַיִּקְהַל אֶת בֵּית יְהוּדָה וּבְנֵי מִנְיָן  
 מֵאָה וּשְׁמוֹנִים אַלְף בַּחּוּר עֹשֶׂה מַלְחָמָה  
 לְהִלָּחֵם עִם יִשְׂרָאֵל  
 לְהָשִׁיב אֶת הַמַּמְלָכָה לְרְחֹבָעַם.

Rehoboam arrived at Jerusalem and mustered the tribes of Judah and Benjamin, 180,000 picked troops, warriors, to fight with Israel, to restore the kingdom to Rehoboam.

2 Chronicles 34:10                      לְבַדֹּק וּלְחַזֵּק הַבַּיִת

In the eighteenth year of his reign, King Josiah of Judah, sent his secretary, Shaphan son of Azaliah, Maaseiah, the governor of Jerusalem, and Joash son of Joahaz, the recorder, to Hilkiah the high priest, to give him the money that had been collected in the Temple from the people, to reinforce the Temple.

I believe that the root בַּדַּק = בַּדַּק = to paste over,  
to cover over.

חַזַּק = to reinforce, to  
plaster, to caulk.

לְבַדֹּק וּלְחַזֵּק הַבַּיִת = to cover over and plaster the  
Temple.

In his lament for Tyre, Ezekiel stated that craftsmen from Gebal or Byblos, were on board her ships to caulk her seams.

Ezekiel 27:9                      וְקָנְיֵי גְבַל וְחַכְמֵיהֶּם הָיוּ בְּךָ מְחַזְּקֵי יָקִי בְּדָקָה  
בְּדָקָה = seam (of a ship)

מְחַזְּקֵי יָקִי בְּדָקָה = caulking your seams

Prior to the Hellenistic age, bitumen, which has excellent waterproofing properties, was generally used in the Near East, to make watertight the seams and sides of boats.

In ancient Babylonia, drainpipes were mended and caulked with bitumen.

Thus, דָּקָה = 1) a canal, a water channel.

2) a seam (of a ship).

בּוֹדְקִין אֶת הַחֶמֶץ בְּדִיקָה

- (1) אֹר לֹא רִבְעָה עֶשֶׂר בּוֹדְקִין אֶת הַחֶמֶץ לֹאֹר הַנֵּר .  
 (2) כָּל מְקוֹם שֶׁאֵין מְכַנִּיסִין בּוֹ חֶמֶץ אֵינוֹ צָרִיךְ בְּדִיקָה .  
 (3) וְלֵמָּה אָמְרוּ שְׁתֵּי שׁוּרֹת בְּמַרְתָּף? בְּמְקוֹם שֶׁמְכַנִּיסִין בּוֹ חֶמֶץ .  
 (4) בֵּית שְׁמַיִי אֹמְרִים: שְׁתֵּי שׁוּרֹת עַל פְּנֵי כָל הַמֵּרְתֵּף .  
 (5) בֵּית הִלֵּל אֹמְרִים: שְׁתֵּי שׁוּרֹת הַחִיצוֹנוֹת שֶׁהֵן הַעֲלִיוֹנוֹת .

( THE MISHNAH ON WHICH THE PALESTINIAN TALMUD RESTS  
 By W.H.Lowe. Cambridge, 1883. Tractate Pesahim,  
 Chapter One, Halakah One, p.44b)

The following is my translation of this first Mishnah in the Tractate Pesahim with the traditionally accepted interpretation.

- 1) In the evening of the 14th (of Nisan) we search for the leaven by the light of a lamp.
- 2) Every place into which we do not bring leaven, does not require a search.
- 3) Then why did they say, two rows in a (wine)cellar (should be searched for leaven)? In a place in which we bring leaven.
- 4) The School of Shammai say: Two rows over the front of the whole (wine)cellar.
- 5) The School of Hillel say: The two outer rows which are the top ones.

According to this interpretation, the Mishnah refers to a wine cellar into which leaven is brought that requires a search for leaven. No search is required in a place into which no leaven is brought. It is only two

rows of jugs of wine arranged in a wine cellar that require this search. According to the School of Shammai, one must examine the rows of wine jugs in front of the entrance from the floor to the ceiling in the whole cellar. According to the School of Hillel, one must examine only the two uppermost rows in front of the entrance, but not in the whole cellar.

There are three versions of the first line of this Mishnah:

- 1) אֶזְרָא לְאַרְבַּעָה עֶשֶׂר
- 2) לְאַזְרָא אַרְבַּעָה עֶשֶׂר
- 3) אֶזְרָא אַרְבַּעָה עֶשֶׂר

The original version was אֶזְרָא אַרְבַּעָה עֶשֶׂר because this was the reading in Rashi's text in the eleventh century in France. That this was the original reading we find corroboration in the third Mishnah of chapter one in the Tractate Pesahim of Codex Munich 95 of the Babylonian Talmud, where it is stated:

רַבִּי יְהוּדָה אָמַר: בְּזִדְקִין לְאַזְרָא אַרְבַּעָה עֶשֶׂר.

The rabbis in the Amoraic period held that the noun אֶזְרָא = "evening", "night", and that the root זָרַק = to search for. Thus the commentators on this Mishnah held that אֶזְרָא אַרְבַּעָה עֶשֶׂר and אֶזְרָא אַרְבַּעָה עֶשֶׂר = the evening before the fourteenth of Nisan, namely the 13th of Nisan. They interpreted אֶזְרָא אַרְבַּעָה עֶשֶׂר = the evening after the fourteenth of Nisan, namely the night before the 15th of Nisan.

I believe that in the Tannaitic period, the root זָרַק had a different connotation than the one that is now

accepted that stems from the time of the Amoraic period. I think that the root  $\text{קבר}$  =to cover, to cover with earth.

Leaven (  $\text{חמיר}$  ) is mentioned in an Aramaic papyrus from the fifth year of Darius II, or 419 B.C.E., found at the fortress of Elephantine, Egypt, written by Hananiah, a secretary for Jewish affairs to Arsham, Satrap of Egypt, and addressed to Yedoniah, the priestly head of the Jewish military community there.

This papyrus stated that anything with leaven should not "be brought into your chambers, but be sealed up during the days" of the Passover festival.

..... עלו בתוניכס וחתמו בך יומי.....

( A. Cowley. ARAMAIC PAPYRI OF THE FIFTH CENTURY B.C. Osnabruck, 1967 (reprint of Oxford, 1923), Item no. 21, pp. 62-3, lines 8-9)

Part of the text is missing, but what remains states  $\text{עלו בתוניכס} \dots = \dots$ bring into your chambers. The word "not" is missing. This means that leaven should not be brought into the chambers or rooms of one's house.

The root  $\text{עול}$  (in Aramaic) = to bring in. I think that it also means "to store". The Aramaic root  $\text{עול}$  is similar to the Hebrew  $\text{כנס}$ , where  $\text{הכניס}$  = to bring in, to store.  $\text{עול}$  (Aramaic) =  $\text{כנס}$  (Hebrew) = to bring in, to store.

This papyrus thus warns people not to store leaven in the rooms of their houses, but advises that leaven should be sealed up (  $\text{וחתמו}$  ).

In what was the leaven sealed? If it was sealed up, it certainly was not permitted to be kept in the house.

The leaven was placed in a jar or jug, sealed, placed outside the house, stored and covered in a cellar *מְרִיחָה* in the courtyard.

Our Mishnah in the Tractate Pesahim speaks of a cellar. Wine, oil and grain were stored in jars and placed in cellars in the courtyard. Leaven consisted of grain and was also stored in jugs in a cellar in the courtyard till after the Passover festival.

We noticed that in the fifth century B.C.E., leaven was stored in jars outside the house in a cellar in the courtyard. This was an old custom that was practiced into Tannaitic times. From the Jerusalem Talmud we learned that the Samaritans stored their leaven in cellars in their courtyards until after the Passover holiday. They interpreted the Biblical injunction in Exodus 12:19, that leaven shall not be found in your dwellings ( *שְׁבַעַת יָמִים שְׂאֵר לֹא יִמְצָא בְּבֵיתְכֶם* ) in a literal way, to mean that it is a prohibition against the storage of leaven only in homes, but did not include cellars in courtyards.

כִּזְתִּים כָּל זֶמֶן שְׁעוֹשִׂין מִצַּתָּן עִם יִשְׂרָאֵל נֶאֱמָר הֵן עַל בֵּיעוֹר  
 חֲמֵץ. ... אָמַר ר' יוֹסֵף הָדָא דְתִימְר בְּבֵיתִים אֲבָל בְּחֻצְיָרְוֹת  
 חֲשׂוּדִיו הֵן דְּאִינוּן דְּרִשִׁין "לֹא יִמְצָא בְּבֵיתְכֶם" לֹא בְּחֻצְרוֹתֵיכֶם.  
 ( חֲלֵמוֹד יְרוּשָׁלַי, מִסַּכַּת פְּסָחִים, פֶּרֶק א, כֹּז טוֹר ב. נו-יִירוֹק, 1944. תְּצִלוֹם  
 הוֹצֵאת בּוֹמְבֵרֵג, וִינִיצִיָּה, 1523 )

As long as Samaritans prepare their unleavened bread with Israelites, they are trustworthy concerning the burning of leaven. ... Rabbi Jose said: this refers to houses, but they are suspected on courtyards because

they interpret "shall not be found in your houses", only for houses, but not for courtyards.

Rabbi Simeon Ben Yohai (2nd century C.E.), a Tanna in Israel, stated that leaven before and after its time, one does not transgress anything at all on its account.

רבי שמעון אומר: חמץ לפני זמנו ולאחר זמנו אינו עובר עליו בלא כלום.  
( תלמוד בבלי, מסכת פסחים, כח, עמוד ב )

This means that leaven may be used after the Passover holiday, implying that it was stored away during the festival.

Rabbi Jose Hagelili (1st & 2nd centuries C.E.), another Tanna in Israel, asked: Wonder at yourself! How can leaven be forbidden from benefit all the seven days of Passover?

רבי יוסי הגלילי אומר: תמה על עצמך היאך חמץ אסור בהנאה כל שבעה?  
( תלמוד בבלי, מסכת פסחים, כח, עמוד ב )

If leaven is not prohibited for beneficial use during Passover, it certainly is not forbidden for beneficial use after the Passover holiday.

Thus, according to the Tannaim, Rabbi Jose Hagelili and Rabbi Simeon Ben Yohai, storage of leaven was permissible during the seven days of the Passover festival. One could not have beneficial use of leaven after Passover, if it were not stored away during the time before the holiday. We see from these statements that leaven was stored away during Passover for use after the holiday. Thus leaven was not stored in the house, but outside the house, in jars put in cellars located in the courtyard.

Archaeologists discovered in the city of Gibeon, Israel, 63 jug-shaped cellars, hewn from the rock in the Iron Age II period, and used for many centuries to store wine. Each cellar in the courtyard averaged 2.2m. in depth, 2m. in diameter, with a capacity of 1500 U.S. gallons. The opening at the top of the cellar averaged 0.67m. in diameter, large enough to admit a man, but small enough to be easily covered by a small flat stone slab that kept out the warm air and prevented children and animals from falling in. Each four-handle storage jar, containing 9 3/4 U.S. gallons, was lowered through the narrow-mouthed opening and stacked in rows around the cylindrical chamber which accommodated two layers of stacked jars.

Covering of leaven was considered as burning it.

חמץ שנפלה עליו מַפְלֵת הרי הוא כמבזער.  
(מסכת פסחים, פרק ב, משנה ג)

Leaven on which a ruin had fallen is considered as burned.

The practice of covering leaven can be noticed also from the following case:

המוצא חמץ בביתו ביום טוב כּוֹפֵה עליו את הכלי.  
(הלמוד בבלי, מסכת פסחים, ו, עמוד א)

One who finds leaven in his house during the festival overturns a vessel over it.

From the 5th century B.C.E., extending into the Tannaitic period, leaven was permitted to be stored and covered in cellars located in courtyards. Since the leaven was not seen and was not accessible, it was considered as though it were burned. Therefore, it was

possible to eat this leaven or use it in any other beneficial way, after the Passover festival. This was prohibited later on by the rabbis.

Now let us explain the first Mishnah in Tractate Pesahim according to our new interpretation.

(1) לאור ארבעה עשר בִּדְקִין אֶת הַחֶמֶץ לְאוֹר הַנֵּר .

From the light of the 14th (of Nisan) we COVER the leaven by the light of a lamp.

(2) כָּל מְקוֹם שֶׁאֵין מְכַנִּיסִין בוֹ חֶמֶץ אֵינוֹ צָרִיךְ בְּדִיקָה .

Every place in which we do not STORE leaven does not require COVERING.

(3) וְלָמָּה אָמְרוּ? שְׁתֵּי שׁוּרוֹת בְּמִרְתֵּף, בְּמְקוֹם שֶׁמְכַנִּיסִין בוֹ חֶמֶץ .

And of what did they speak? Two rows in a cellar, in a place in which we STORE leaven.

(4) בֵּית שְׁמַיִי אֹמְרִים: שְׁתֵּי שׁוּרוֹת עַל פְּנֵי כָל הַמִּרְתֵּף .

The School of Shammai say: Two rows over the whole cellar.

(5) בֵּית הִלֵּל אֹמְרִים: שְׁתֵּי שׁוּרוֹת הַחִיצוֹנוֹת שֶׁהֵן הָעֲלִיוֹנוֹת .

The School of Hillel say: The two outer rows which are the top ones.

This is a very old Mishnah reflecting customs in a span of time from the beginning of the Second Temple to the Mishnaic period in Jewish history. According to our interpretation, this Mishnah deals with the covering of leaven and <sup>not</sup> with the search for leaven. Thus, a place in which leaven was not stored, didn't require any COVERING.

What kind of a place required covering of leaven from the light of the 14th of Nisan? The Mishnah ans-

were that it was a cellar in which we store leaven.

Wine, oil and grain were stored in jars in cellars located in courtyards. This Mishnah deals with a kind of cellar for the storage of wine, oil or grain in a courtyard, used also to store leaven for the duration of the Passover holiday.

We learned from archaeology about the jug-shaped cellars that were hewn from the rock in Iron Age II Israel, and used for hundreds of years to store wine. The openings of these cellars were at the top, and jars were stacked in rows around the cylindrical chambers.

According to the School of Shammai, it is two rows over the whole cellar that have to be covered. The School of Hillel stipulated that these two rows are only the top ones which are to be covered. Since this cellar had a small opening large enough only to admit one person from the top, the jars with leaven had to be covered by the light of a lamp to illuminate the dark cellar. Thus, only the two outer rows, the top ones which were accessible, were required to be covered. This was a cellar for a household and not a storeroom (  $\text{מִשְׁכָּן}$  ) in a basement for a business, storing merchandise for sale.

מִסְפָּרִים בִּיצִיֶּאת מִצְרַיִם כֹּל אוֹתוֹ הַלֵּילָה

PASSOVER HAGGADAH

מַעֲשֵׂה בְרַבֵּי אֱלִיעֶזֶר וְרַבֵּי יְהוֹשֻׁעַ וְרַבֵּי אֱלִעֶזֶר בֶּן עֲזַרְיָה וְרַבֵּי עֲקִיבָא

וְרַבֵּי טַרְפוֹן שֶׁהָיוּ מְסֻבִּין בְּבֵית בְּרַק וְהָיוּ מִסְפְּרִים בִּיצִיֶּאת

מִצְרַיִם כֹּל אוֹתוֹ הַלֵּילָה עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם

רְבוּחֵינוּ הֵגִיעַ זְמַן קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית.

The case of Rabbi Eliezer and Rabbi Joshua, and Rabbi Eleazar Ben Azariah and Rabbi Aqiba, and Rabbi Tarfon, who used to assemble in Bene Berak, and used to tell about the Exodus from Egypt all that night, until their disciples came and told them, Masters, the time has come for reciting the morning Shema.

This passage is not mentioned anywhere in Rabbinic literature, but is found only in the Pesach Haggadah.

In this century, some have suggested that this passage refers to a rabbinical conference preceding the Bar Kokhba War, in which a revolution against the Roman occupation of Israel was planned.

I believe that this passage about these five leading rabbis of Israel who flourished from the second half of the first century to the first third of the second century, conveys to us the idea that on the first night of the Festival of Pesach, they not only ate the Paschal meal, but also read the Haggadah which tells about the Exodus from Egypt.

This story communicates to us the proper time for the reading of the Haggadah during the Pesach Festival that was instituted by Rabban Gamaliel II of Yavneh. This case is a symbolic reconstruction of events and

actions conveying an interpretation of social behavior, namely the proper time for reading the Haggadah.

Since Gamaliel II of Yavneh was not mentioned among the participants in this Paschal Seder, we can assume that he was not alive at that time. Therefore, this Seder in Bene Berak took place after Gamaliel II's death. This passage is telling us that the reading of the Haggadah, or the telling about the Exodus from Egypt, is supposed to take place at the night time of the Festival of Pesach.

למען תזכור את יום צאתך מארץ מצרים כל ימי חייך

אמ' ר' אלעזר בן עזריה: הדי אני כבן שבעים שנה,  
 ולא זכיתי שתאמר יציאת מצרים בלילות,  
 עד שדרשה בן זומא, שני "למען תזכור את יום צאתך מארץ מצרים  
 כל ימי חייך", "ימי חייך" הימים, "כל ימי חייך" הלילות.  
 וחכמים אומ' "ימי חייך" בעולם הזה, "כל ימי חייך", להביא את  
 מות המשיח.

(PASSOVER HAGGADAH & MISCHNACODEX KAUFMANN

A 50: משנה ברכות, פרק א, הלכה יא)

What does לא זכיתי mean? It has been interpreted to mean: "I failed to prove", "I was unable to understand", "I was not worthy of understanding", "I have never been privileged to hear", "I never understood why", "I did not understand why", "I never had the good fortune to know why", and "I have not attained an understanding".

The discussion in this passage was whether the Haggadah should be recited during the daytime or at night-

time. I believe that the root זכח = to favor, and לא זכית = I did not favor. The kal has the same meaning as the piel in this case.

ולא זכיתי שתאמר יציאת מצרים בלילות = And I didn't favor that the Exodus from Egypt, namely the Haggadah, should be recited at night. In other words, Eleazar Ben Azariah (end of 1st century- beginning of 2nd century), who said that he was about 70 years old, held that the Haggadah should be recited not at night, but during the daytime. He held that the passages in the Bible that dealt with the Exodus from Egypt, mentioned the word יום = daytime, and therefore, the Haggadah should be read in the daytime.

Exodus 12:17 כי בעצם היום הזה הוצאתי את עבאֹותיכם מארץ מצרים.

Exodus 13:3 זכור את היום הזה אשר יצאתם ממצרים.

Exodus 13:8 והגדת לבנך ביום זה.

The word יום = daytime, is also found in Deuteronomy 16:3. למען תזכר את יום צאתך מארץ מצרים כל ימי חיך.

So that you may remember the daytime of your departure from the land of Egypt all the days of your life.

Deuteronomy 16:3 stated that for the Festival of Unleavened Bread one must eat unleavened bread, for the Hebrews departed from Egypt in haste and didn't have sufficient time to prepare leavened bread. This day of departure should be remembered "all the days of your life". Thus, Eleazar Ben Azariah held that "day" means daytime, and that the Haggadah should be recited at daytime.

It was the Biblical exegete, Simon Ben Zoma (first

third of the 2nd century), who was able to marshal Biblical proof for reading the Haggadah during the nighttime by interpreting "the days of your life" to mean the days, and "all the days of your life" to mean the nights.

The Rabbis interpreted the "days of your life" to refer to this world, when it was light, and "all the days of your life" to include the days of the Messiah. In the end, the Rabbis agreed with Ben Zoma that the Haggadah should be read at night, but they still clung to their view that it should be recited when it was light.

The Rabbis referred to the verse in Zechariah 14:7.

וְהָיָה יוֹם אֶחָד, הוּא יְזַדְדֵּעַ לָהּ, לֹא יוֹם וְלֹא לַיְלָה,  
וְהָיָה לַעֲתָ עֶרֶב יִהְיֶה אֹרֶךְ .

And there shall be one day, without daytime or nighttime, known to the Lord, for at evening time, there shall be light.

When the Rabbis said that "all the days of your life" included the days of the Messiah, they were referring to the time when the nighttime will be as light as daytime.

Thus, when the Rabbis agreed to reciting the Haggadah at nighttime, they believed that they were not violating the literal meaning of the text of the Bible, that stated that the departure of the Israelites from Egypt took place in the daytime because, in the days of the Messiah, the night will be lit up like the daytime. Even though it is nighttime, it will appear as daytime.

Thus, when the Haggadah is read at nighttime, it would still be like daytime. This would be in line with their belief that the Haggadah should be read during the daytime.

In the Babylonian Talmud and in the Midrash, the same idea is expressed, namely that in the Coming World, that is in the days of the Messiah, there will be no nighttime but only daytime.

לעולם הבא שהוא דומה ליום. (תלמוד בבלי, חגיגה, יב, ב).  
 רבי אומר: ... כל היום אלו ימות המשיח. (תלמוד בבלי, זבחים, קיח, ב).  
 כל הימים - זה העולם הבא שכולו יום. (מדרש רבה: בראשית רבה, פרשה צא,  
 סימן יג. נו-יורק, הוצאת כתב, N.D.).

The philosopher Saadiah Gaon (882-942), expressed the same view in his BELIEFS AND OPINIONS, that in the Coming World, all time will be light without darkness.

כי זמן כלו אור בלי חושך, ר"ל שלא יהיו שתי משמרות  
 זו אחר זו. (ספר אמונות ודעות מאת סעדיה גאון. צלום דפוס ראשון,  
 קושטא, שכב. ירושלים, 1972, הוצאת מקור. עמוד 150).

So we see that the exegetical abilities of Simon Ben Zoma helped to convince the Rabbis, in the early part of the second century, that the Haggadah should be recited in the nighttime rather than in the daytime. This is the essential message of this passage in the Haggadah and for that reason it follows the other Haggadah passage that tells about the gathering of the Rabbis in Bene Berak and the recitation of the Haggadah at nighttime. In the Bene Berak passage, they already followed the decision to read the Haggadah at night. The decision to read it at night is noted in our Ben

Zoma passage. This means that the Ben Zoma event had occurred first in time and that the Bene Berak event came afterwards.

Our Ben Zoma passage was later utilized in the Mishnah to mean that we must remember the Exodus of the Israelites from Egypt in an additional prayer throughout the year in the evening.

פּוֹנֵגֵד אַרְבַּעַת בְּנֵי דְבָרָה תּוֹרָה  
 פּוֹנֵגֵד אַרְבַּעַת בְּנֵי דְבָרָה תּוֹרָה

תלמוד ירושלמי פסחים, פרק י, הלכה ד  
 תני ר' חיייה: כנגד ארבעה בנים דברה תורה: בן חכם,  
 בן רשע, בן טפוש, בן שאינו יודע לשאל.

Scholars have interpreted כנגד ארבעה בנים דברה תורה to mean:

- 1) The Torah speaks of four sons.
- 2) The Torah speaks concerning four sons.
- 3) The Torah has spoken concerning four sons.
- 4) Concerning four sons did the Torah speak.
- 5) It is with reference to four sons that the Torah speaks.
- 6) With reference to four sons doth the Torah speak.
- 7) Of four types of sons does the Torah speak.
- 8) It is concerning four types of sons that the Torah discourses.
- 9) With reference to questioning youth the Torah speaks of four sons.
- 10) The Torah has four children in mind.
- 11) Whose Law speaketh distinctly of the four different characters of children.
- 12) The Torah speaks of four types of children.
- 13) The language of the Torah can be drawn on to deal with four types of children.

According to these translations, בְּנֵיִם are either sons or children. The meanings of words change from generation to generation and from country to country. It is true that, in the Bible, the word בֶּן meant "a son,"

or "a child", in the four cases referred to by Rabbi Hiyya. These are four scriptural passages which tell the father how to instruct his son about the Passover festival.

- |                     |                           |
|---------------------|---------------------------|
| 1) Exodus 12:26     | והיה כי יאמרו אליכם בניכם |
| 2) Exodus 13:8      | והגדת לבנך ביום הזה       |
| 3) Exodus 13:14     | והיה כי ישאלך בנך         |
| 4) Deuteronomy 6:20 | כי ישאלך בנך              |

In Ben Sira 4:11 חֲכָמוֹת לְמִדְּוָה בְּנֵיָהּ, the word בֶּן means "a student". In the same book, in 51:23, we have the first reference to a school or "house of study"

בֵּית מְדֻרָּה. Students at that time were taught Torah in special schools. These students were not children, but young men, most probably from the wealthy classes.

In Tannaitic and early Amoraic times, the word בֶּן connoted "a student". Thus, when Rabbi Hiyya named the "four sons", he did not mean that they were sons or children, but students, namely four types of students.

That the word בֶּן means "a student" can be seen from the rabbinic exposition in Midrash Sifre on Deuteronomy 6:7 וּשְׁנַנְתֶּם לְבָנֵיכֶם.

ספרי על ספר דברים מאת אליעזר א. פינקלשטיין וחיים ש. דאראוויטץ.  
נו-יורק, 1969. עמוד 61.

"ושננתם לבניך", "לבניך" אלו תלמידיך.  
וכן אתה מוצא בכל מקום שהתלמידים קרויים בָּנִים .....  
וכשם שהתלמידים קרויים בָּנִים, כך הרב קרוי אב.

The rabbis in the Tannaitic and Amoraic periods followed an old tradition in applying the meaning of "student" to the Hebrew word תלמיד. The ancient Sumerians in Babylonia used to call the professor or headmaster of the school, the school-father, and the pupil was called the school-son. Thus, students were called "sons" by their teachers. The assistant to the school-father was called the big brother.

Rabbi Hiyya's statement:

כנגד ארבעה בני־ים דברה תורה

should be translated:

THE TORAH SPOKE OF FOUR OPPOSITE STUDENTS.

The חכם is the opposite of the לשע.

The טפֿש is the opposite of the אינו יודע לשאל.

We are given four different types of students who are opposites.

אַתָּ פִּתַּח לוֹ

PESACH HAGGADAH

וּשְׂאִינוּ יוֹדֵעַ לְשׂאֹל אֶת פִּתַּח לוֹ . שְׁנֵאמֵר וְהַגְדַּת לְבַנְךָ .

Concerning the student who does not know how to ask a question, the Pesach Haggadah stated: אֶת פִּתַּח לוֹ .

This phrase has been interpreted to mean:

- 1) You must open and begin yourself.
- 2) Thou shalt thyself begin for him.
- 3) You must open up the subject to him.
- 4) It is for you to open talk with him.
- 5) You yourself should open up for him.
- 6) You must begin the narration.
- 7) You must begin for him.
- 8) You shall broach the subject to him.
- 9) You must open up yourself.
- 10) You must initiate the subject for him.

We notice that in the Haggadah's description of the three other students, the root אמר = to tell, is used.

חֲכָם : אָמַר לוֹ .

רִשָּׁע : וְאָמַר לוֹ .

תָּם : וְאָמְרָתָּ אֵלָיו .

אמר = to tell.

For the שְׂאִינוּ יוֹדֵעַ לְשׂאֹל, however, the root פתח is used. The Haggadah explains אֶת פִּתַּח to mean פִּתְּחֵהוּ = And you shall tell. אמר=פתח = to tell.

The correct translation should be:

אַתָּ פִּתַּח לוֹ = YOU SHOULD TELL HIM.

הַקְהָה אֶת שְׁנֵי יוֹ

קְהָה

תְּקַהֵי נָה

Jeremiah 31:28

Ezekiel 18:2

אֲבוֹת אָכְלוּ בָטָר  
וְשְׁנֵי בָנִים תְּקַהֵי נָה

אֲבוֹת יֹאכְלוּ בָטָר  
וְשְׁנֵי הַבָּנִים תְּקַהֵי נָה

Jeremiah 31:29

הָאֵלֶּל הַבָּטָר  
תְּקַהֵי נָה שְׁנֵי יוֹ

Ecclesiastes 10:10

אִם קְהָה הַבְּרוּז  
וְהָיָא לֹא פְנִים קְלֶמֶל  
וְחִילִים יִגְבַּר  
וְיִתְרוֹן הַכֶּשֶׁר חֲכָמָה.

A proverb was current in Israel intimating that innocent children suffered for the sins of their parents. The prophets Jeremiah and Ezekiel tried to combat this belief among the people by stating that every person was punished for his own sins.

Jeremiah 31:29

כִּי אִם אִישׁ בַּעֲוֹנוֹ יִמָּוֵת

Ezekiel 18:4

הַנְּפֹשׁ הַחַיִּטָּאִת הִיא תָּמוּת

What does this proverb in Jeremiah 31:28 and Ezekiel 18:2 mean? Scholars have interpreted it as:

- 1) "The fathers have eaten sour grapes, and the children's teeth are set on edge".
- 2) "Fathers eat unripe grapes and their sons' teeth are set on edge".
- 3) "Parents have eaten sour grapes and children's teeth are blunted".

- 4) "Parents eat sour grapes and their children's teeth are blunted".
- 5) "The fathers have eaten unripe grapes and the children's teeth have been set on edge".
- 6) "The fathers ate sour grapes, but it's the children's teeth that rasp".

According to the interpreters, the noun  $\text{בִּזְיָה}$  = sour grapes, unripe grapes. I think that the root  $\text{בָּנַר} = \text{בָּנַר} = \text{בָּנַר} = \text{בָּנַר}$  = to be hard. I believe that the noun  $\text{בִּזְיָה}$  = hard unripe fruit, as an unripe date.

In ancient times in Israel, it was customary to eat unripe fruit even though it imparted a sour taste to the mouth and teeth.

If this was a popular habit of the people, why was this proverb considered extraordinary? This proverb probably referred to something other than the sour taste coming from unripe grapes. Dates formed a staple food in Biblical days and, at the table, were served as a separate course. As an unripe fruit, the date is hard and it contains a seed that is very hard. I believe that this proverb referred to a fruit, like the unripe date, that was hard and could easily damage the teeth of its partaker by its hardness.

Commentators have held that the root  $\text{קָחַח} = \text{קָחַח}$  = to be or become dull, blunt, numb, senseless.

I believe that the root  $\text{קָחַח} = \text{קָחַח} = \text{קָחַח} = \text{קָחַח}$  = to break, to destroy, to strike, to crush.

Normally, when one eats hard unripe fruit, like an

unripe date, the eater's teeth may break on its or its seed's hardness. This proverb said that instead of the eater's teeth, it will be the children's teeth, that will be broken. Children will suffer for the sins of their parents.

The idea that a sinner's teeth are broken is mentioned in the Biblical book of Psalms.

Psalms 3:8  $\text{הוֹשִׁיעֵנִי אֱלֹהֵי פִי ... שְׁנַי רָשָׁעִים שָׁבַרְתָּ}$   
 My God save me for...you have broken the teeth of the wicked.

Psalms 58:7  $\text{אֱלֹהִים הָרַס שְׁנַימוּ בְּפִימוֹ}$   
 God break their teeth in their mouth.

The correct translation of this verse should be:

$\text{אֲבוֹת יֹאכְלוּ בְּסֶרַח וְשְׁנַי הַבְּנִים תִּקְהָי נָח}$  =  
 PARENTS EAT HARD UNRIPE FRUIT AND THEIR  
 CHILDREN'S TEETH BREAK.

The same meaning of the root  $\text{קָהה}$  = "to break", can be applied to the difficult verse in Ecclesiastes 10:10. I believe that this verse should be translated thus:

$\text{אִם קָהה הַבַּרְזֶל}$  = If the sword broke

$\text{לֹא פָנִים קָלְקַל וְהוּא לֹא פָנִים קָלְקַל}$  = because it didn't have sharpened edges

$\text{וְחִילִים יִגְבֵּר}$  = will it overpower soldiers?

$\text{וְיִתְרוֹן הַכֶּשֶׁר חֲכָמָה}$  = then preparing wisely is a benefit.

In Hebrew, the word bone (  $\text{עֵצָה}$  ), means a man's self, his person. In primitive society, the bones were regarded as the most enduring or immortal part of man. The immortal soul resided in the teeth because the



Jacob, but to bite him, but Jacob's neck became marble and the teeth of that wicked man were broken

וקהו שניו של אותו לשע

and they melted like wax. Why does it say "and they wept"? Because one was weeping for his neck and the other for his teeth.

מלמד שלא בא לנשקו אלא לנשכו, ונעשה צוארו של אבינו יעקב של שיש וקהו שניו של אותו רשע ונמסו כדונג. ומה ת"ל ויבכו אלא זה בוכה על צוארו וזה בוכה על שניו. מדרש רבה שיר חשירים ז, כרך ב, נו-יזרק, הוצאת כתב, חש"ד, דף סט עמ"ב.

Another example which demonstrates that the root קהה = to break, to crush, is in Midrash Lamentations Rabba. . וילנה תרנ"ט. ג, טז, עמ" 128. מדרש איכה רבה. הוצאת שלמה בבבר.

I will cite the similar passage in GENIZA STUDIES IN MEMORY OF DOCTOR SOLOMON SCHECHTER, edited by Louis Ginzberg. New York, 1928. Volume 1, p.274.

כיון שגלו היה כל אחד ואחד מהם מבקש ללוש עיסתו ולא היה יודע במה ללוש. והיה חופר גומא בארץ והיה לש עיסתו והיה מתגבלת בצרורות וחול העפר. וכיון שהיה נותן הפת לתוך פיו היו שניו קהות ונשברות לקיים מה שנאמר ויגרם בקצץ שניי.

Since Jews were exiled, each one of them sought to knead his dough, but didn't know in what to knead it. So he used to dig a hole in the ground and knead his dough and it was kneaded with pebbles and sand of the earth. When he would put the crust of bread into his mouth, his teeth would be crushed and broken (היו שניו קהות ונשברות), to fulfill what was said, "and he has broken my teeth with gravel stones" (Lamentations 3:16).

In the Passover Haggadah, concerning the wicked one ( *רשע* ), who removed himself from the Jewish community and became an atheist ( *שחזר וציא את עצמו מן הכלל וכפר בעקר* ), it is said that one must *הקקה את שניו*.

This has been interpreted as:

- 1) Set his teeth on edge.
- 2) Tell him bluntly.
- 3) Blunt his teeth.
- 4) You should counter abruptly.
- 5) You should make him feel uncomfortable.
- 6) Dull the sharp edge of his biting sarcasm.
- 7) You should distress him.

*הקקה את שניו* can only mean what we have found in the Bible, Apocrypha, Talmud, and Midrash, namely: BREAK HIS TEETH.

Because the wicked one ( *רשע* ) sinned, he was to be punished by having his teeth broken. Since this practice was abandoned, the original meaning was forgotten, and interpreters interpreted it to mean a verbal chastisement of the sinner.

## אמר

רבן גמליאל היה אומר: כל שלא אמר שלשה דברים אלו בפסח לא יצא ידי חובתו, ואלו הן: פסח מצה ומרור.  
(ששה סדרי משנה: סדר מועד. מפורש בידי חנוך אלבק. ירושלים-תל אביב, 1952. מסכת פסחים, פרק עשירי, משנה ה; תלמוד בבלי, מסכת פסחים, קט"ז עמוד א).

רבן גמליאל היה אומר: כל שלא אמר שלשה דברים אילו בפסח לא יצא ידי חובתו, פסח מצה ומרורים.  
(תלמוד ירושלמי. תצלום הוצאת בומברג ויניציה, 1523-1524, נדירות, 1944. פרק עשירי משנה ה).

רבן גמליאל אומר: כל שלא אמר שלושה דברים אלו בפסח לא יצא ידי חובתו, פסח מצה ומרורים.

(Mischnacodex Kaufmann A50. Faksimile Ausgabe von Georg Beer. Reprint of Haag, 1929, Jerusalem, 1968. פרק ה עשירי הלכה ה; The Mishnah On Which the Palestinian Talmud Rests, by W.H. Lowe, Cambridge, 1883. פרק 10 הלכה 4).

This verse has been translated thus in Passover Haggadahs:

- 1) "Rabban Gamaliel used to say: whoever does not make mention of these three things on Pesah does not discharge his duty, and they are these: the Pesah offering, unleavened bread and bitter herbs".
- 2) "Any person who does not make mention of the following three things on Passover has not fulfilled his obligation, and these are they: the Passover lamb, the unleavened bread and the bitter herb".
- 3) "He who has not explained these three things on Passover has not fulfilled his obligations, and these are

they: the Passover Sacrifice, matzah and maror".

4) "Whoever does not mention the following three things at the Pesach festival, has not fulfilled his duty, namely: the Pesach sacrifice, unleavened bread and bitter herbs".

5) "Whoever does not discuss these three things on Pesah has not fulfilled his duty, and they are the following.

6) "To fulfill your obligation on Passover, you must declare these three central words..."

7) "He who has not specifically and pointedly mentioned these three fundamentals on Passover has not fulfilled his obligation of properly observing the ritual of the Passover celebration".

8) "Whoever has not said these three things on Passover has not fulfilled his duty, namely: Passover Sacrifice, matzah and bitter herb".

9) "Anyone who has not explained these three words on Pesah has not done his duty. They are Pesach, matzah and maror".

10) "Whoever has not explained these three things on Passover has not fulfilled his duty, namely: the Passover offering, the unleavened bread, the bitter herb".

Most commentators hold that Gamaliel spoke about the obligation to tell about the Exodus. They say that we must also talk about Pesach, matzah and bitter herbs in order to fulfill this duty.

Did Gamaliel mean that when one uttered the words *פסח מצה ומרור*, one's religious obligations for celebrating the Pesach festival had been fulfilled?

According to these translations, the root אמל = to make mention, to say, to declare, to explain, and to discuss. Julius Kaplan, in his *The Redaction of the Babylonian Talmud*, page 204, held that the root אמל = "the ability to discuss and elucidate some point of law in a most thorough and scholarly manner". This, however, does not apply to our case.

Did Gamaliel mean that one must explain the reason for performing religious acts, as some authorities believe? Rabbinic literature, however, did not mention anywhere that one is obligated to explain the reason when performing a religious act. Does it make sense to say that אמל = to say, when the Mishnah did not tell us what one should say, but only stated the reason for offering the Paschal lamb, and eating the matzah and bitter herbs?

פסח ... על שום שפסח המקום על בתי אבותינו במצרים.

מצה ... על שום שנגאלו אבותינו במצרים.

מרו ... על שום שמררו המצריים את חיי אבותינו במצרים.

All the aforementioned interpretations of the translators and commentators of the root אמל cannot apply to Gamaliel's statement.

I believe that the root אמל = to lift up high, to raise up.

Rabban Gamaliel, in his statement, informed us of the law, current in his time, that one didn't fulfill his requirements for celebrating the Pesach festival, until he lifted up high, or raised up the paschal lamb, the matzah and the bitter herbs.

This shows that this statement was declared in the days before the destruction of the Temple in Jerusalem, namely before 70 C.E., at a time when sacrifices were offered in the Temple.

Who was Rabban Gamaliel? He was Gamaliel I, grandson of Hillel, who originally uttered this statement. He lived in the first half of the first century, and was a prominent member of the Sanhedrin in Jerusalem. He spoke in favor of the disciples of Jesus who were threatened with death (Acts 5:38-39). The apostle Paul stated that he was one of Gamaliel's pupils (Acts 22:3).

Gamaliel II, Gamaliel of Yabne (40-c.116 C.E.), the grandson of Gamaliel I, was the national and religious leader of Jewry in Palestine in the last two decades of the first and at the beginning of the second century. He was the one who quoted and publicized this statement of his grandfather.

Gamaliel II played a decisive role in formulating the new Passover liturgy after the destruction of the Temple in Jerusalem. He enacted in Yabne the new Pesach Haggadah, inserting commemorative references to the former Paschal sacrifices in Jerusalem. It was his activity, together with his colleagues, that laid the foundation of the Mishnah.

That the connotation of  $\text{לָרָם}$  = to lift up high, to raise up, is the correct interpretation intended by Gamaliel, can be noted from the discussion of the three items, meat, matzah and bitter herbs, in the Gemara which follows this Mishnah.

אמר רבא: מצה צריך להגביה  
 ומרור צריך להגביה  
 בשר אין צריך להגביה  
 ולא עוד אלא שנראה כאוכל קדשים בחוץ.  
 (תלמוד בבלי, פסחים, קטז עמוד ב)

"Raba said: He must lift up the unleavened bread  
 and he must lift up the bitter herb  
 but he need not lift up the meat;  
 moreover, it would appear as though he ate sacrifices  
 outside the Temple".

Raba, the fourth century Amora, said that after the destruction of the Temple in Jerusalem, the raising up of the matzah and bitter herbs, were still necessary to fulfill the requirements for celebrating the Pesach festival at the Pesach Seder. Meat, however, in memory of the Paschal offering, was not to be lifted up high, for it would appear as if it was consecrated as a sacrifice, and Paschal offerings were not to be eaten outside the Temple area of Jerusalem.

אמר = להגביה = to lift up high, to raise up.

כל שלא אמר שלשה דברים אלו בפסח לא יצא ידי חובתו =

Whoever did not LIFT UP HIGH these three offerings in the Paschal meal has not fulfilled his obligation, the Paschal offering, matzah and bitter herbs. (חטא משה ואהרן)

דבר = offering. See the article דבר in this book.

As long as the Temple of Jerusalem existed, the Paschal lamb was broiled. After the Temple's destruction, this Paschal sacrifice was not offered anymore. Some Jews refrained from eating broiled meat on the night of Pesach because it resembled the Paschal sacrifice. The Paschal lamb was now replaced by the shankbone ( זֶרֶךְ ) which became the symbol and remembrance of this sacrifice. Because this shankbone was not a real sacrifice, it was not required to be raised up high. But raising it up high could have been interpreted to mean that one may eat sacrifices outside the Temple area.

With the passage of time, the original purpose for raising up the matzah and the bitter herbs was lost sight of. Rabbi Samuel Ben Meir (Rashbam) (1080-1158), held that the reason for raising up these items, was in order to show them to the participants in the Seder, so that it would endear religious observances to them.

כדי להראותן למסוגלים ותחבב מצוה בעיניהן,  
וכן בתשובת הגאונים.

(תלמוד בבלי, מסכת פסחים, קלה, עמוד א)

Rabbi Asher Ben Yehiel (Rosh) (1250-1328), stated that instead of lifting the Pesach tray, the leader should remove it from the table, so that the children would notice this and ask questions.

ויקח הקערה שבה המצות של מצוה להסירה מעל  
השולחן כדי שיראה התינוק וישאל להם.

(תלמוד בבלי, מסכת פסחים, קלה, עמוד א)

Some Haggadahs state that the head of the house should point to the shankbone in the Seder tray when the celebrants read in the Haggadah the verse stating the reason for eating the Paschal lamb. They even extended this custom of pointing to the matzah and bitter herbs too, forgetting that these two items had to be raised up high. Thus, we notice that these interpretations do not reflect the original significance of the sacrifice as an offering to God.

#### RAISING UP IN THE HAGGADAH & MANDAEISM

Some scholars think that there is a connection between the Mandaean religion and Judaism and that the early foundations of Mandaism are of Jewish origin. They hold that the Mandaeans are a Jewish heretical sect of Hellenistic Judaism that originated in Palestine who later migrated to Babylonia and Persia.

Mandaeans believe that all ritual meals are communions in which the living and the dead meet and participate. Ritual meals are eaten in proxy for the dead whose souls become strengthened and who in return help and comfort the souls of the living. Ritual eating for the dead is a primitive belief, meaning that the dead benefit from foods ritually eaten in their name. Because the soul is immortal, the souls of the living are closely related to the souls of the ancestors.

An underground, vaulted grave chamber, originally

owned by large landowners from Italy, dating from the second century C.E., was found in Cologne, Germany. This tomb had rectangular recesses on three sides lined with yellow marble, carved to represent dining couches, where the dead might be imagined to take a meal with the living, an idea Romans inherited from the Etruscans.

At major ritual meals, Mandaeans recite the commemorative prayer "Our Forefathers" ( אֲבֹתֵינוּ קְדוֹשִׁים ), or "The Great Commemoration" ( דְּוִיִּן כְּרִיִּין אֲגִיִּין ), in which Adam and Eve, patriarchs, ancestors, priests, recently deceased, and petitions for living Mandaeans, are mentioned by name.

The Mandaean ritual meal for the dead is called מְסִיקְתָּא meaning "raising up". Raising up represents an ancient form of commemorative ritual for the commemoration of ancestors, etc. ( קְדוֹשִׁין ). The dead are raised to meet with the living to participate in the commemorative meal. Every commemoration of ancestors involves a raising up.

In the Bible too, the Paschal meal is a ritual meal in commemoration of Israel's exodus from Egypt.

Deuteronomy 16:3 לַמַּעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ

In the Pesach Haggadah, we have parallels to these Mandaean beliefs and practices. We notice that wherever "Our Forefathers" ( אֲבוֹתֵינוּ ) is mentioned in the Haggadah in connection with food, those items are raised up high. The Paschal lamb used to be raised up, the matzah, the bitter herbs, and the wine are still elevated. When the "Forefathers" are mentioned, reference

is also made to the living, "to us" (לָנוּ). The אַבוֹתֵינוּ prayer in the Haggadah conforms to the same formula as practiced by the Mandaeans, the dead forefathers לָנוּ אַבוֹתֵינוּ and the living.

The cup of wine is raised up before the Kiddush:

ברוך אתה ה' אלהינו מלך העולם אשר בחר בָּנוּ מכל עם...  
זָכַר לִיצִיאַת מִצְרַיִם.

The matzah is raised up before inviting the hungry:

הָא לְחֶמֶת עֲנִיָּא דִּי אֲכַלוּ אַבְהָתְנָא בארעא דמצרים.  
כל דכפיו ייתי ויכל.

The cup of wine is raised up:

והיא שעמדה לאבוֹתֵינוּ ולנוּ.

The Paschal lamb originally was raised up:

פסח שהיו אבוֹתֵינוּ אוכלין...

The matzah is raised up:

מצה זו שאָנוּ אוכלים...  
על שום שלא הספיק בצקם של אבוֹתֵינוּ להחמיץ.

The bitter herbs are raised up:

מרור זה שאָנוּ אוכלים...  
על שום שמררו המצריים את חיי אבוֹתֵינוּ במצרים.

The cup of wine is raised up:

לפיכך אנחנו חֲזִיבִים להודות...  
למי שעשה לַאבוֹתֵינוּ וְלָנוּ את כל הַנְּסִים האלה.

The cup of wine is raised up:

ברוך אתה ה' אלהינו מלך העולם אשר גאלנו וגאל את אבוֹתֵינוּ  
ממצרים והגיענו ללילה הזה לאכל בו מצה ומרור.

In the Grace after the meal:

הוא יברך אותנו ואת כל אשר לָנוּ  
כמו שנתברכו אבוֹתֵינוּ אברהם יצחק ויעקב בפל...  
כן יברך אותנו כלנו יחד בברכה שלמה.

## RAISING THE CUP OF WINE AT THE PASCHAL MEAL

Numbers 15:5

וַיִּזְיוּ לַנֶּסֶךְ רַבִּיעִית הַקֵּיין תַּעֲשֶׂה  
 =. עַל הַעֲלֹה אוֹ לְזֶבַח לְכַבֵּשׁ הָאֶחָד.

Then you shall prepare a quarter of a hin of wine for the libation, for each lamb, with the burnt-offering or the sacrifice.

The burnt-offering ( *עֹלָה* ) was a sacrifice given wholly to God, while the *זֶבַח* was a sacrifice whose portions were divided between God and the worshippers. Thus, on the sacrifice of a lamb, one-fourth of a hin of wine was offered to God. A hin= 3.6 liters.

In Mesopotamian art, when preparing a libation of gratitude to the gods after a hunt or a victory in war, the king is depicted with a raised goblet in his hand. Egyptian pharaohs, when offering libations to their gods, also raised high their goblets. Among the Israelites too, wine, as an offering to God, must have been raised or lifted up high, as a token of its presentation to God.

The Bible never mentioned that wine had to be drunk with the sacrifice of the Paschal lamb. It only stated that one-quarter of a hin of wine had to be offered to God with the sacrifice of a lamb. The Book of Jubilees, in chapter 49, dating from the second century B.C.E., is the first source to mention that when the Paschal lamb was offered in the Temple in Jerusalem, the people ate this sacrifice and drank wine. This does not necessarily mean that drinking wine with the Paschal

sacrifice originated in the Greek period. Israel was known for its wine which it also exported to neighboring countries. Wine was used in Israel for celebrations from very early times in the Biblical period. Thus, even though we have no earlier surviving documentary evidence of the consumption of wine with the Paschal sacrifice, it would be illogical to expect the Israelites not to have done so from early Bible days.

After the destruction of the Jerusalem Temple in 70 C.E., no more sacrifices and wine libations could be offered on the altar. The drinking of wine, however, continued at the Paschal meal. The table became the altar in every Jewish home. In order to avoid the evils of overdrinking and intoxication, the Rabbis limited the amount of wine to be consumed by participants in the Paschal Seder. The cups of wine that are consumed at this celebration are raised up high in remembrance of the wine libation offered to God with the sacrificial lamb in the Temple of Jerusalem.

## THE HEIGHT OF RAISING UP THE CUP OF WINE

In the Bible, it is stated that both hands should be elevated in blessing God.

Psalms 134:2      וְרָכַב אֶת ה'.

Raise your hands in the sanctuary and bless the Lord.

Exodus 9:33      וַיֵּצֵא מֹשֶׁה מַעַם פְּרֻעָה אֶת חַעֲרִיר

וַיִּפְרֹשׂ כַּפָּיו אֶל ה'.

And Moses went out of the city from Pharaoh, and spread out his palms to the Lord.

2 Chronicles 6:13      וַיִּפְרֹשׂ כַּפָּיו הַשְּׁמַיִמָּה.

And /Solomon/ spread out his palms toward heaven.

A stone carving of the Egyptian Pharaoh Amenhotep IV (Akhenaten) (1375-1358 B.C.E.), depicts him raising up his hands as high as his face opposite his eyes, and holding, in each palm, a libation cup as an offering to the god Aten, or the disk of the sun. When tendering offerings to God, hands were raised up high. In the Greek Orthodox ceremony of raising up (Ipsosis), performed in the Holy Sepulchre in Jerusalem, the bread is taken with the right hand and lifted up three times as high as the face. The same is done with the cup of wine that is elevated thrice.

After the destruction of the Temple in the year 70 C.E., sacrifices and libations were no longer offered. The practices of the Temple were being forgotten. By the year 135 C.E., they were only a memory. When rabbis of the Amoraic period discussed the cup of benediction

used in religious rituals, they stated that the rabbis of the Tannaitic period held that this cup should be elevated a handbreadth from the ground when sitting for a meal on the floor, and a handbreadth higher than the table when sitting at a table.

וּמַגְבִּיהוּ מִן הַקֶּרֶקַע טַפַּח (תלמוד בבלי, מסכת ברכות נא, א).  
 וצריך שִׁיחֵא יָדוֹ גְבוּהָהּ מִן הַשֻּׁלְחָן טַפַּח (תלמוד ירושלמי,  
 ברכות ז, ה).

They also stated that the rabbis in the Tannaitic period thought that after elevating the cup of benediction, one must וּנְוֹתָן עֵינָיו בּוֹ = then focus his eyes on it.

In order to do that, one must lift the cup as high as the face opposite the eyes. This means that they also believed that the cup should be elevated as high as the eyes on the face. This ruling is in line with the ancient tradition of lifting libation cup offerings as high as the face opposite the eyes.

א"ר זיירא א"ר אבהו ואמרי לה במתניתא תנא  
 עשרה דברים נאמרו בכוס של ברכה ...  
 וּמַגְבִּיהוּ מִן הַקֶּרֶקַע טַפַּח וּנְוֹתָן עֵינָיו בּוֹ ...  
 (תלמוד בבלי, מסכת ברכות נא, א)

## HOW THE CUP WAS HELD IN THE HAND

When the Egyptian Pharaoh Akhenaten offered his libations to the god Aten, he held the cup in the palm of his hand. A small cup of wine could be held in one's palm. With the rise of larger cups, two hands were needed to support the cup.

In the Tannaitic period, the question arose whether it was permissible for the left hand to assist the right hand in holding the wine cup of benediction.

.... רבי ירמיה בשם רבי יוחנן: ראשונים היו שואלין:  
 שלא למהו שְׁתַּסִּיעַ לְיָמִין בְּכֹס של ברכה....  
 צריך לתופסו בימין, וצריך שתהא ידו גבוהה מן השלחן  
 טפח. צריך שנותן עיניו בו (תלמוד ירושלמי, מסכת  
 ברכות ז, ה).

Rabbi Jeremiah said in the name of Rabbi Yohanan: The early scholars used to ask: May the left hand help the right hand to hold the cup of blessing?..... one must hold it in the right hand, and one's hand should be a handbreadth higher than the table. One must focus his eyes upon it.

Thus, according to the Jerusalem Talmud, one must grasp the cup in the right hand, but according to the Babylonian Talmud, one must take the cup with both hands and hold it in the right hand.

נוטלו בשתי ידיו ונותנו בימין, ומגביהו מן  
 הקרקע טפח, ונותן עיניו בו (תלמוד בבלי, מסכת ברכות נא, א).

One should take it (the cup) with both hands and place it into the right hand, and raise it a handbreadth above the ground, then focus his eyes on it.

On the question whether it was permissible for the left hand to aid the right hand to hold the wine cup, Rabbi Ashi stated that since the early rabbis asked this question but never explained it, we will not permit it.

א"ר חייא בר אבא אמר ל' יוחנן: ראשונים שאלו:  
 שְׁמַאל מַהוּ שְׁתַּסִּיעַ לְיַמִּין? אמר רב אשי: חזאיל  
 וראשונים איבעיא להו ולא איפשט להו, אנן נעבד לחזמרא  
 (חלמוד בבלי, מסכת ברכות נא, א).

From a photograph of the Roman Catholic Mass that was celebrated in 1971, in the Sistine Chapel, at a synod of bishops, we can notice that Pope Paul VI held the large cup of wine with the fingers of his right hand, assisted by the fingers of his left hand which held the bottom of the cup.

Because of its size, this cup could not have been held in the palm of one hand, but had to be held by the fingers of the right hand, assisted by the fingers of the left hand. This cup was also raised as high as the face and the Pope focused his eyes on the cup.

This is exactly what happened in the period after 70 C.E., when the glass cups held a larger quantity of wine in them. The early rabbis asked whether two hands were needed to hold the cup. There was no question whether the cup had to be held in the palm. It was now held by the fingers instead of in the palm. We see that the larger cups necessitated a change in the method of holding them, from the palm to

the fingers, from one hand to two hands. When the cup was small, the palm of one hand was sufficient to hold the cup.

Concerning the height of elevating the cup, the statement that it must be held one handbreadth above the floor, if one ate on the floor, or above the table, if one ate at a table, is followed by *ונוחן עיניו בו*. Thus, after raising the cup a handbreadth, one had to focus one's eyes on the cup. This is possible only when the cup is raised high, to the height of the face so that the eyes could be fixed upon the cup. We see that this is still done in the Jewish, Roman Catholic and Greek Orthodox rites that are practiced today.

#### RAISING THE PESACH TRAY OVER THE HEAD

There is a custom practiced in Tunis, the Sahara Desert, Morocco, and Turkey, to raise the Pesach tray three times over the head of each person during the Seder. Hayyim Joseph David Azulai (1724-1807), the prolific writer and traveler, reported this custom in his book of travels, when he visited Tunis in 1774.

ליל פסח... והמשרת של הגביר רחמים, לקח פְּלִי הַמַּצּוֹת  
וִיְרָקוֹת הַחֹבֵבָה, וְהָעֵבִירוּ עַל רֵאשׁ כֵּל אֶחָד מֵהָאֲנָשִׁים,  
ג פַּעַמִּים. (מעגל טוב הַשְּׁלֵם, וְהוּא סֵפֶר מַסְעוֹת הַרֵב חַיִּים יוֹסֵף דוּד  
אזולאי. יצא לאור על ידי אהרן פריימן. ירושלים, תרצ"ד. עמוד 62)

Another world traveler, J.J. Benjamin II, in the middle of the nineteenth century, spoke of this custom in his book which he published in Germany in 1859.

"... in Africa they have the following custom, that at the first portion of the reading concerning the departure of the children of Israel from Egypt, one of the family circle gets up, and HOLDS THE DISH containing the food in remembrance of those times, OVER THE HEAD OF EACH PERSON present for some moments; and if any one is omitted on this occasion, he considers himself unfortunate. This custom is found particularly in Tunis, while the educated in Algeria do not know it".

(EIGHT YEARS IN ASIA AND AFRICA, FROM 1846 to 1855, by J.J. Benjamin II. Hanover, 1859, p. 281).

Raising the Pesach tray over the head of each participant at the Seder must have originated from the custom of raising the Paschal lamb, the unleavened bread and the bitter herbs as high as the face in the era of the Second Commonwealth. After the destruction of the Temple in Jerusalem, the unleavened bread, the bitter herbs and wine were continued to be elevated. Their original purpose as an offering to God was forgotten and the new Rabbinic interpretation that they were raised to make the children curious so that they will ask questions, became current. We must remember that in the Greek Orthodox ceremony of raising up, the deacon takes the bread and the wine, and raises them up as high as his face, three times. From raising these items up to the height

of the face, opposite the eyes, the elevation grew to the place above the head, becoming a popular superstition for good luck among the people.

FROM FLESH TO BREAD:

FROM PASCHAL LAMB TO UNLEAVENED BREAD

In the Bible, the Pesach festival was a home ritual, a family observance, centered around the sacrifice of the Paschal lamb. After the construction of the Temple of Jerusalem, Pesach became a national pilgrimage festival of thanksgiving for the Exodus from Egypt, centered around the eating of the sacrificial Paschal lamb. After the destruction of the Temple in 70 C.E., the Pesach festival, in Rabbinic Judaism, became again a holiday centered around the home, a non-sacrificial Seder, commemorating Israel's past redemption by the Exodus from Egypt and offering assurance of her future redemption.

In the Rabbinic Seder, the unleavened bread assumed an importance equal to the sacrifice of the Paschal lamb. In the Babylonian Talmud, Samuel, a Babylonian Amora of the third century C.E., used the word "matzah" instead of the word "Pesach" of the Mishnah, thus equating matzah with the Pesach or Paschal lamb.

MISHNAH : . אין מפטירין אחר הפסח .

SAMUEL : . אין מפטירין אחר מצה .

(תלמוד בבלי, פסחים, קיט, ב)

How was Samuel able to equate the unleavened bread with the sacrificial Paschal lamb? This was made possible by the two connotations of the word  $\text{חֶלֶב}$ .

$\text{חֶלֶב}$  = 1) flesh 2) bread.

Matzah or unleavened bread, is a form of bread (  $\text{חֶלֶב}$  ).

The Paschal lamb is flesh (  $\text{חֶלֶב}$  ) .

Thus, the flesh (  $\text{חֶלֶב}$  ) of the Paschal lamb is equal to the matzah or (unleavened) bread (  $\text{חֶלֶב}$  ).

The same thing happened in Christianity. In early Christianity, Paul compared Jesus to the Paschal lamb or sacrifice. "For Christ our Passover lamb has been sacrificed" (1 Corinthians 5:7).

The unleavened bread was also compared to the flesh or body of Jesus. "And when he had given thanks, he broke it (the matzah), and said, this is my body" (1 Corinthians 11:24). Thus, eating the matzah or bread, was equal to eating the flesh.

THE "OUR FOREFATHERS" PRAYER ( אַבוֹתֵינוּ )  
AND ITS RELATION TO THE KADDISH PRAYER

The Kaddish, the mourner's prayer, popularly thought to be a prayer for the dead, does not contain a word referring to the dead. Originally, this doxology, written mostly in Aramaic, was recited in the school by the teacher at the close of his discourse. In time, the Kaddish was transferred to the synagogue, where it was recited at the close of individual sections of the service and at its conclusion. In Germany, in the 13th century, the Kaddish became a mourner's prayer because it mentioned, at the beginning, the resurrection of the dead in the prayer for the speedy establishment of the Messianic kingdom of God.

Didn't Judaism already have a prayer for the dead? From what we said previously about the "Our Forefathers" Prayer that was recited at ritual meals, we can see that this was such a prayer. It was a commemorative prayer in which the dead ancestors met the living, wherein those deceased were named or mentioned. The original significance of this ancient commemoration of the dead was in time forgotten in Europe and a new custom, the recitation of the Kaddish for the dead, arose to take its place in the Middle Ages. The "Our Forefathers" prayer is also found in the first part of the daily Amidah.

ברוך אתה ה' אלהינו ואלהי אבותינו, אלהי אברהם, אלהי יצחק,

ואלהי יעקב, .... מזיחה מתים אתה ...

## תְּרוּמָה

## תְּנוּפָה

Exodus 29:24	וְהִנַּפַּתְּ אֹתָם תְּנוּפָה לִפְנֵי ה'.
Exodus 29:26	וּלְקַחַת אֶת הַחֹזֶה מֵאֵיל הַמִּלֵּאִים אֲשֶׁר לֹאֲהַרֵךְ וְהִנַּפַּתְּ אֹתוֹ תְּנוּפָה לִפְנֵי ה'.
Numbers 5:25	וְהִנִּיף אֶת הַמִּנְחָה לִפְנֵי ה'.
Numbers 6:20	וְהִנִּיף אוֹתָם הַכֹּהֵן תְּנוּפָה לִפְנֵי ה'.
Exodus 29:27	וְקִדַּשְׁתָּ אֶת חֹזֶה הַתְּנוּפָה וְאֵת שׁוֹק הַתְּרוּמָה אֲשֶׁר הִינֵף וְאֲשֶׁר הִירָם.

Exodus 29:28 כִּי תְרוּמָה הוּא

וְתֵרוּמָה יִהְיֶה

מֵאֵת בְּנֵי יִשְׂרָאֵל.

Numbers 15:19 וְהָיָה בְּאֹכְלֵכֶם מִלַּחֵם הָאָרֶץ תְּרִימוֹת תְּרוּמָה לַה'.

What does תְּרִימוֹת, חִירָם, תְּרוּמָה, תְּנוּפָה, וְהִנִּיף, and וְהִנַּפַּת mean?

וְהִנַּפַּת and וְהִנִּיף have been interpreted as: "you shall wave", "you shall present", "you shall offer", "you shall separate", "you shall sanctify", and "you shall elevate".

תְּנוּפָה has been explained as: "special gift", "wave offering", "offering", "elevation offering", "consecrated offering", and "separate offering".

תְּרוּמָה has been translated as: "an offering", "a contribution", "a gift", "firstfruits", "perpetual due", "priest's portion", "gift offering", "heave offering", "wave offering", "separate offering", "special offering", and "removed offering".



עֲצֵרֶת  
עֲצֵרֶת

עֲצֵרֶת  
עֲצֵרֶת

What does עֲצֵרֶת or עֲצֵרֶת mean? Commentators have understood it to mean: "assembly", "general assembly", "solemn assembly", "solemn festival", "solemn gathering", "sacred ceremony", "a closing ceremony", "time of release", "cessation from work", and "a day of abstinence".

Scholars admit that the precise meaning of this word is uncertain. I think that the root עֲצֵר = עָתַר (in Arabic) = to slaughter meat for sacrifice. Thus, the original meaning of עֲצֵרֶת or עֲצֵרֶת = a sacrifice.

We must remember that a sacrifice was a feast, and a feast was a festival. Therefore, עֲצֵרֶת or עֲצֵרֶת = a sacrifice, a feast, a festival.

On feast or festival days, sacrifices or offerings were offered to the Lord.

Amos 5:21 שְׂנֵאתִי מֵאַסְתֵי חַגֵיכֶם = I hate, I despise  
your festivals,

וְלֹא אֲרִיחַ בְּעֲצֵרֹתֵיכֶם = and I will not smell your  
sacrifices.

2 Kings 10:19 זָבַח גָּדוֹל לִי לְבַעַל. =  
I'm having a great feast for Baal.

2 Kings 10:20 קִדְשׁוּ עֲצֵרֶת לְבַעַל. =  
Reserve a feast for Baal.

Leviticus 23:36 וְהִקְרַבְתֶּם אֹשֶׁת לַיהוָה =  
And you will offer offerings to the Lord,  
עֲצֵרֶת הִיא = it is a feast.

Deuteronomy 16:8 שֵׁשֶׁת יָמִים תֹּאכַל מִצֹּון = Six days  
you shall eat unleavened bread,

= וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַיהוָה אֱלֹהֵיךָ =

And on the seventh day, a feast to the Lord your  
God.

Numbers 29:35 ... בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תְּהִי לָכֶם =

On the eighth day you will have a feast...

Numbers 29:36 וְהִקְרַבְתֶּם עֹלָה אֲשֶׁה רִיחַ נִיחֹחַ לַיהוָה =

And you will offer burnt offerings,  
offerings of delectable odor to the Lord.

## מִקְרָא קוֹדֵשׁ

Exodus 12:16	וּבְיוֹם הַרְאֵשׁוֹן מִקְרָא קֹדֶשׁ וּבְיוֹם הַשְּׂבִיעִי מִקְרָא קֹדֶשׁ.
Leviticus 23:8	וְהִקְרַבְתֶּם אֵלֶיךָ לְחַטְבַּעַת יָמִים בְּיוֹם הַשְּׂבִיעִי מִקְרָא קֹדֶשׁ.
Leviticus 23:36	שְׁבַעַת יָמִים תִּקְרְבוּ אֵלֶיךָ לְחַטְבַּעַת בְּיוֹם הַשְּׂבִיעִי מִקְרָא קֹדֶשׁ.

What does מִקְרָא קוֹדֵשׁ mean? Commentators have interpreted it to mean: "a sacred assembly", "a holy assembly", "a solemn assembly", "a sacred convocation", "a holy convocation", "a holy gathering", "a sacred occasion", "shall be called holy", and "more solemn and more holy".

These interpretations are unwarranted. I think that the root קרא = כרא = כרה = to cut (sacrificial animals). Therefore, the noun מִקְרָא = a sacrifice (of meat). A sacrifice was a feast, and a feast was also a festival. Thus, the noun מִקְרָא = a sacrifice, a feast, a festival. כרה = קרא. מִקְרָא = כְּרָה (Akkadian, kirētu) = a feast.

What does קוֹדֵשׁ mean? The root קדש = to set aside or apart, to separate, to reserve. The noun קוֹדֵשׁ = Something set aside or apart, something reserved, something special.

When there are two nouns in apposition, the second noun is translated as an adjective, such as עִיר מְצוּרָה = a fortified city. Thus, מִקְרָא קוֹדֵשׁ = a reserved festival, a special festival.

The first and last days of a festival were considered

more important than the intermediate days of the festival. They were set apart from the intermediate days as separate and special festivals.

וּבְיוֹם הַרְאֵשׁוֹן מִקְרָא קוֹדֵשׁ = And on the first day a special festival.

וּבְיוֹם הַשְּׁבִיעִי מִקְרָא קוֹדֵשׁ = And on the seventh day a special festival.

דָּבָר

Leviticus 23:37

אַלֶּה מוֹעֲדֵי ה' אֲשֶׁר תִּקְרְאוּ אֹתָם  
מִקְרָאֵי קֹדֶשׁ לְהַקְרִיב אֹשֶׁה לַה'  
עֲלֶה וּמִנְחָה זֶבַח וְנִסְכִּים  
דָּבָר יוֹם בְּיוֹמוֹ.

Numbers 18:7

וְאֵתָּה וּבְנֵי־ךָ אִתְּךָ  
תְּשִׁמְרוּ אֶת פְּתוּחַתְכֶם  
לְכָל דָּבָר הַמְּזִבֵּחַ.

What does דָּבָר יוֹם בְּיוֹמוֹ mean? This has been explained by scholars to mean: "each on its proper day", "each on its day", "the daily task in its day", "on each day what is proper to it", and "every thing upon its day".

לְכָל דָּבָר הַמְּזִבֵּחַ has been interpreted as: "everything that concerns the altar", "for all that concerns the altar", "in everything pertaining to the altar", "for everything of the altar", "all things that pertain to the service of the altar", and "according to the whole manner of the altar".

Leviticus 23:37 deals with different kinds of off-

erings to the Lord, while Numbers 18:7 treats of the altar upon which offerings were offered.

זָבַח = to present, to give.

זָבַל = to offer, to entertain liberally.

זָבַח = to sacrifice, to give a feast.

I think that זָבַח = זָבַח = זָבַל = זָבַח = to give, to offer, to sacrifice.

Therefore, זָבַח = זָבַח = an offering, a sacrifice. From the root קָרַב = to offer, to bring sacrificial gifts, we derive the noun קָרְבָּן = an offering, a sacrificial gift.

זָבַח מִזְמֵנֵי ה' אֲשֶׁר תִּקְרְאוּ אוֹתָם = These are the weeks of the Lord which you shall celebrate on them,

מִקְרָאֵי קֹדֶשׁ לְהַקְרִיב אֲשֶׁח לַה' = Special festivals to offer offerings to the Lord,

עֹלָה וּמִנְחָה זָבַח וַיִּנְסָכִים = Burnt offerings and grain offerings, sacrifices and libations,

זָבַח יוֹם בִּיּוֹמוֹ = The daily offering in its time.

וְאַתָּה וּבְנֵיךָ אִתְּךָ = Therefore, you and your sons with you,

תִּשְׁמְרוּ אֶת פְּהַנְתְּכֶם = Shall guard your priestly office,

לְכָל זָבַח הַמִּזְבֵּחַ. = For every offering of the altar.

## זכר

Numbers 10:9 וְהִרְעַתֶּם בַּחֲצֹצְרוֹת וְנִזְפָּרְתֶם לִפְנֵי ה' אֱלֹהֵיכֶם וְנוֹשַׁעְתֶּם מֵאִיְבֵיכֶם.

Jeremiah 17:2 פְּזֹכֵר בְּנֵיהֶם  
מִזְבְּחוֹתָם וְאֲשֵׁרֵיהֶם  
עַל יַעַץ רַעֲנָן  
עַל גְּבַעוֹת הַגְּבוּהוֹת.

1 Chronicles 16:4 וַיִּתֵּן לִפְנֵי אֲרוֹן ה' מִן הַלְוִיִּם מִשְׁרָתִים וְלִהְזַפִּיר וּלְהוֹדוֹת וּלְהַלֵּל לַה' אֱלֹהֵי יִשְׂרָאֵל.

Isaiah 12:4 הַזִּפְּיִר כִּי נִשְׁגַּב שְׁמוֹ.

Isaiah 66:3 מִזִּפְּיִר לְבָנָה.

Psalms 38:1 מִזְמוֹר לְדָוִד לְהַזְפִּיר.

Psalms 70:1 לְמַנְצֵחַ לְדָוִד לְהַזְפִּיר.

What does the root זכר mean in these verses? The commentators have assumed that this root has the usual connotations: to remember, to proclaim, to declare, and to make mention.

The root סקל = to raise, to lift up.

The root שקל' = to lift up.

The root לכס = to heap up.

I believe that the root זכר = שקל = שקל = לכס = to raise, to lift up. Thus, the root זכר = to lift up, to offer, to sacrifice.

That this view is correct is corroborated by the contexts of the aforementioned verses.

Numbers 10:9 deals with what the Israelites should do in order to be saved from their enemies. In such instances, trumpets were blown and sacrifices were

offered to God. Jeremiah 17:2 also deals with the subject of sacrifices. Jeremiah 19:4 tells that the kings of Judah sinned by filling the country with the blood of innocents. The prophet, in Jeremiah 19:5, amplifies this by informing us that the kings of Judah built mountain shrines to Baal where children were offered as burnt offerings to this god.

וּבְנֵי אֶת בְּמֹזַח הַבַּעַל לְשִׂרְף אֶת בְּנֵיהֶם בְּאֵשׁ עֲלֹזֹת לַבַּעַל.

1 Chronicles 16:1 tells how the ark of God was placed in the midst of the tent that David had set up for it, and sacrifices were offered before God. 1 Chronicles 16:4 relates that David appointed some Levites as ministers to offer these sacrifices and to thank and praise the Lord God of Israel. Verse four explains and amplifies verses one and two of chapter sixteen.

The verses in Psalms and Isaiah also deal with offerings to God.

Numbers 10:9 וְהִרְעַתֶּם בַּחֲצֹצְרוֹת =

And you shall sound short blasts with the trumpets

וּנְזַףְרִיתֶם לִפְנֵי ה' אֱלֹהֵיכֶם =

then you shall sacrifice before the Lord your God.

Jeremiah 17:2 כִּי יִזְבְּחוּ בְנֵיהֶם =

When they sacrifice their children

מִזְבְּחוֹתָם וְאֲשֵׁרֵיהֶם =

their altars and their sacred poles

עַל עֵץ רֵעֵנָה =

are by the green trees

עַל גְּבֻעוֹת הַגְּבוּהוֹת =

on the high hills.

1 Chronicles 16:4

= וַיִּתֵּן לִפְנֵי אֲרוֹן ה' מִן הַלְוִיִּים מְשֻׁרְתִּים =

And he appointed some Levites ministers before the ark of the Lord.

= וַיִּלְחָצְפִּיר וּלְהוֹדוֹת וּלְחַלֵּל לַה' אֱלֹהֵי יִשְׂרָאֵל.

to sacrifice, to thank and to praise the Lord God of Israel.

Isaiah 12:4

= קִרְבַּנֵּי קִי נִשְׁגָּב שְׁמוֹ.

Offer sacrifices for his name is exalted.

Isaiah 66:3

= מִזְפִּיר לְבוֹנָה =

Offer frankincense.

Psalms 38:1

= מִזְמוֹר לְדָוִד לְהִזְפִּיר.

David's psalm for offering (sacrifices or frankincense).

Psalms 70:1

= לְמַנְצֵחַ לְדָוִד לְהִזְכִּיר =

For David's precentor for offering (sacrifices or frankincense).

## זָכָרוֹן

- Exodus 12:14      והיה היום הזה לכם לזָכָרוֹן  
 וחגתם אתו חג לה' לְדֹרֹתֵיכֶם.
- Exodus 30:16      והיה לבני ישראל לזָכָרוֹן לפני ה'  
 לַכֹּהֵן על נפשתיכם.
- Numbers 10:10      וביום שמחחַתכם ובמועדיכם ובראשי חדשיכם  
 ותקעתם בחצצֶרֶת על עלתיכם ועל זבחי שלמיכם  
 והיו לכם לזָכָרוֹן לפני אלהיכם.
- Leviticus 23:24      בחודש השביעי באחד לחודש  
 יהיה לכם שִׁבְתוֹן  
 זְכָרוֹן תְּרוּעָה  
 מִקְרָא קֹדֶשׁ.
- Isaiah 57:8      ואחר הדלת והמזוזה שִׁמְתָּ זְכָרוֹנֶיךָ  
 כי מאתי גְלִית וּתְעַלִּי.

What does the noun זָכָרוֹן mean? This noun has been interpreted as: "memorial", "remembrance", "reminder", "symbol", "sign", "thoughts", "memorial day", "a day of remembrance", and "odor of incense".

All of these interpretations are not satisfactory. What do all of these verses have in common? The common denominator of all of them is the offering of sacrifices.

The context of Exodus 12:14 treats of the Pesach festival and the sacrifice of the Paschal lamb.

The context of Exodus 30:16 deals with atonement money given by the people of Israel for the service of the Tent of Meeting to make atonement for sins.

In Numbers 10:10 there is mention of the blowing of

trumpets over burnt offerings and divided sacrifices.

Leviticus 23:24 concerns the festival of the first day of the seventh month of Tishri. Festivals were celebrated with sacrifices.

In the context of Isaiah 57:8 we also have sacrifices.

Isaiah 57:5 = שׁוֹחֲטֵי הַיְלָדִים בְּנַחֲלִים ׀  
Sacrificing children in the wadis.

Isaiah 57:6 = גַּם לַחֵם שִׁפְכָהּ נָסַךְ הָעֲלִיית מִנְחָה ׀  
Also to them you have poured drink offerings, you offered grain offerings.

Isaiah 57:7 = גַּם שָׁם עָלִית לְזַבֵּחַ זָבַח ׀  
There too you went up to offer sacrifice.

We have seen previously that the root זָכַר = to raise up, to offer, to sacrifice. From the root זָכַר we derive the noun זָכָר׀. I believe that the noun זָכָר׀ = offering, sacrifice, feast, festival.

The sacrifice makes a feast for the owner, his family and his guests. The feast is also a festival.

Exodus 12:14 = וְהָיָה הַיּוֹם הַזֶּה לָכֶם לְזָכָר׀ ׀

And you shall have this day for a feast,

= וְחֻגְזַתֶּם אוֹתוֹ חַג לַיהוָה לְדוֹרוֹתֵיכֶם ׀

and you shall celebrate it as a pilgrimage-festival for the Lord from your posterity.

Exodus 30:16 = וְהָיָה לְבְנֵי יִשְׂרָאֵל לְזָכָר׀ לְפָנַי ה' ׀

And it shall be for a sacrifice from the people of Israel before the Lord,

to atone for your selves. = לְכַפֵּר עַל גַּפְשׁוֹתֵיכֶם. ׀

Numbers 10:10 = וּבְיוֹם שְׂמֵחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חֳדָשֵׁיכֶם =  
 And on your joyous days, your weekly festivals, and  
 your new moons,

וּתְקַעְתֶּם בַּחצוֹצְרוֹת עַל עוֹלוֹתֵיכֶם וְעַל זְבָחֵי שְׁלָמֵיכֶם =  
 then you shall blow the trumpets over your burnt  
 offerings and sacrifices of divided offerings,

וְהָיוּ לָכֶם לְזִכְרוֹן לִפְנֵי אֱלֹהֵיכֶם. =  
 and they shall be for you for a feast before your  
 God.

Leviticus 23:24 = בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ =

In the seventh month (Tishri), on the first day of  
 the month,

you shall have a great festival = יִהְיֶה לָכֶם שְׁבֹתוֹן =

a trumpet sacrifice = זְכָרוֹן תְּרוּעָה =

a special festival. = מִקְרָא קוֹדֶשׁ =

A trumpet sacrifice was a sacrifice accom-  
 panied by trumpet blasts.

In the Book of Psalms, we find a parallel for the  
 term זְכָרוֹן תְּרוּעָה.

Psalms 27:6 = וְאֶזְבַּח בְּאֶהְלוֹ זְבָחֵי תְּרוּעָה = And I will  
 sacrifice in his tent trumpet sacrifices.

זְכָרוֹן תְּרוּעָה = זְבַח תְּרוּעָה = a trumpet sacrifice.

I believe that the verse in Isaiah 57:8 deals with  
 sacrifices at the doorway. The threshold, door-sill, or  
 entrance-way of the home, was the primitive sacred  
 family altar. Sacrifices and offerings were placed on  
 the threshold to guard the dwelling within. The blood  
 of a sacrificed animal was shed on the threshold as a  
 covenant welcome and these sacrifices furnished blood

for the foundations of a house. Sacrifices were made within or at the entrance of the house.

ואחר הדלת והמזוזה שמת זכרוןך =

And after the door and doorpost you have placed your sacrifice,

for you have departed from me כי מאתי גלית ותעלי =  
and burned sacrifices.

### מִנְחַת זֶבֶךְ

Numbers 5:18 ונתן על כפייה את מִנְחַת הַזֶּבֶךְ.

מִנְחַת זֶבֶךְ has been interpreted as: "offering of memorial", "cereal offering of remembrance", "grain offering of protestation", "meal offering of remembrance", "sacrifice of memorial", and "meal offering for a memorial".

I believe that the noun זֶבֶךְ = offering, sacrifice, קֶרֶבֶךְ.

This is corroborated by its parallel in Leviticus.

Leviticus 2:1 ונפש כי תקריב קֶרֶבֶךְ מִנְחָה לַיהוָה =  
סֶלֶח יהיה קֶרֶבֶךְ.

When a person offers a meal offering to the Lord,

his offering shall be of fine flour.

קֶרֶבֶךְ מִנְחָה = מִנְחַת זֶבֶךְ = a meal offering  
= ונתן על כפייה את מִנְחַת הַזֶּבֶךְ

And put in her hands the meal offering.

אֶזְכָּרָה  
זָז:—

- Leviticus 2:2      וְהִקְטִיר הַכֹּהֵן אֶת אֶזְכָּרָתָהּ הַמִּזְבֵּחַ.
- Leviticus 2:9      וְהָרִים הַכֹּהֵן מִן הַמִּנְחָה אֶת אֶזְכָּרָתָהּ  
וְהִקְטִיר הַמִּזְבֵּחַ.
- Numbers 5:26      וְקָמַע הַכֹּהֵן מִן הַמִּנְחָה אֶת אֶזְכָּרָתָהּ  
וְהִקְטִיר הַמִּזְבֵּחַ.

אֶזְכָּרָה has been interpreted as:

"the memorial part", "memorial offering", "a token", and "a token portion".

I think that אֶזְכָּרָה = sacrificial part  
(of an offering).

These verses tell us that the priest shall take a handful from the meal offering and burn it on the altar. In short, the priest took from the offering the part that was to be sacrificed to God.

וְהִקְטִיר הַכֹּהֵן אֶת אֶזְכָּרָתָהּ הַמִּזְבֵּחַ.

And the priest shall burn its sacrificial part on the altar.

וְקָמַע הַכֹּהֵן מִן הַמִּנְחָה אֶת אֶזְכָּרָתָהּ  
וְהִקְטִיר הַמִּזְבֵּחַ.

And the priest shall take from the grain offering its sacrificial part and burn it on the altar.

## לָחֶם

Leviticus 3:11

וְהִקְטִירוּ חֲלוֹהוּ הַמִּזְבֵּחַ  
לָחֶם אֲשֶׁה לַיהוָה.

Leviticus 22:25

וּמִיד בֶּן נָכָר לֹא תִקְרִיבוּ  
אֶת לֶחֶם אֱלֹהֵיכֶם.

Numbers 28:2

אֶת קָרְבָּנִי לְחֶמֶי  
לְאִשֵּׁי רִיחַ נִיחֹחַ  
תִּשְׁמְרוּ לְהִקְרִיב לִי בַמִּוֶּעֶד.

Numbers 28:24

כִּאֲלֹה תַעֲשֶׂה לַיּוֹם  
שִׁבְעַת יָמִים לָחֶם  
אֲשֶׁה רִיחַ נִיחֹחַ לַיהוָה.

Commentators have interpreted the noun לָחֶם to mean: "bread", "food", and "provision". The contexts of these verses do not support such interpretations.

From the root קרב = to bring near, to sacrifice, to offer, we get the noun קָרְבָּן = an offering, a sacrifice.

I believe that the original meaning of the root לָחֶם = to sacrifice. Since a sacrifice was also a feast, it was also a festival. Thus, לָחֶם = meat, a sacrifice, a feast, a festival.

וְהִקְטִירוּ חֲלוֹהוּ הַמִּזְבֵּחַ = And the priest shall burn it on the altar,

לָחֶם אֲשֶׁה לַיהוָה = a sacrifice, an offering to the Lord.

וּמִיד בֶּן נָכָר לֹא תִקְרִיבוּ  
offer

אֶת לֶחֶם אֱלֹהֵיכֶם = the sacrifice to your God.

אֶת קָרְבָּנִי לְחֶמֶי = My offering, my sacrifice,

לְאִשֵּׁי רִיחַ נִיחֹחַ = for offerings of delectable odor,

תִּשְׁמְרוּ לְהִקְרִיב לִי בַמִּוֶּעֶד = you shall observe to offer to me in its

week. שִׁבְעַת יָמִים לָחֶם = Seven days a feast.

## לַיִל שְׁמֵרִים

Exodus 12:42 לַיִל שְׁמֵרִים הוּא לַהּ לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם  
הוּא הַלַּיְלָה הַזֶּה לַהּ שְׁמֵרִים לְכָל בְּנֵי יִשְׂרָאֵל לְדוֹרוֹתָם.

What is the meaning of לַיִל שְׁמֵרִים?

Translators have interpreted it to mean: "a watch", "a night of watching", "a night of watchfulness", "the observable night", "a night to be observed", "a night to be much observed", "a night of vigil", "a night of celebration", and "a preservation-night".

Commentators and translators do not agree on the proper reading or interpretation of this difficult verse. All of the proposed interpretations do not make much sense. The word שְׁמֵרִים is in the plural and this is ignored by all interpreters.

The root זמר = to protect, to sing.

The root שמר = to protect.

I think that שמר = to sing. זמר = to sing.

We must remember that the Paschal feast and festival is one of much song and singing. It is celebrated with eating, drinking and music.

לַיִל שְׁמֵרִים = לַיִל זְמוּרִים = a night of songs.

This verse should be read and translated thus:

לַיִל שְׁמֵרִים הוּא לַהּ = It is a night of songs to the Lord

לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם הוּא = It is for bringing them out from  
the land of Egypt.

הַלַּיְלָה הַזֶּה לַהּ שְׁמֵרִים = Songs to the Lord this night

לְכָל בְּנֵי יִשְׂרָאֵל לְדוֹרוֹתָם = From all the people of Israel in  
their generations.

לֶחֶם עֲנִי

Deuteronomy 16:2 וְזָבַחַת פֶּסַח לַח אֱלֹהֶיךָ צֹאן וּבָקָר . . .

Deuteronomy 16:3 לֹא תֹאכַל עֲלֵיו חֻמֶּץ שִׁבְעַת יָמִים תֹּאכַל עֲלֵיו מִצּוֹת לֶחֶם עֲנִי .

What is the correct reading of Deuteronomy 16:3 ?

The translators read it thus:

לא תאכל עליו חמץ = You shall not eat leavened bread  
with it

שבעת ימים תאכל עליו מצות = Seven days you shall eat it with  
unleavened bread.

I think that the correct reading should be thus:

לא תאכל עליו חמץ שבעת ימים = Seven days you shall not eat  
leavened bread on it (= the month of Aviv). טז אֲשֶׁמֹר אֶת חֹדֶשׁ אַבִּיב .

תאכל עליו מצות = You shall eat unleavened bread  
on it (=the month of Aviv).

That our view is right is confirmed by the parallelism  
of verse three with verse four that follows it.

(Verse 3) לֹא תֹאכַל עֲלֵיו חֻמֶּץ שִׁבְעַת יָמִים .

(Verse 4) וְלֹא יִרְאָה לְךָ שֶׂאֵר בְּכָל גְּבֻלְךָ שִׁבְעַת יָמִים .

What is the meaning of לֶחֶם עֲנִי ?

It has been interpreted as: "the bread of affliction",  
"the bread of distress", and "poor bread".

The ancient Egyptians were great connoisseurs of  
bread because more than 40 different varieties are  
known to us. Loaves of bread were triangular, conical,  
shaped in fish, bird, and mammal forms, colored with  
earth pigments, or sprinkled with seeds.

Arnold B. Ehrlich held that leavened bread rather than unleavened bread was the bread of affliction.

חֲמֵץ לֶחֶם עֲנִי וְלֹא מִצָּה . (מקרא כפשוטו . נ-י יורק , 1969 . כרך א ,  
עמוד 338 ) .

The Israelites ate leavened bread when they were afflicted with slavery in Egypt. In order to remember the day of their departure from Egypt, the Israelites were to eat unleavened bread because they had no time to prepare their usual leavened bread. Their departure from Egypt was a happy day; feasts and holidays produce cheerfulness and gladness, not affliction.

What does the word לֶחֶם mean ?

Ecclesiastes 10:19 . לְשִׁחוֹךְ עֲשִׂים לֶחֶם . = a feast is  
made for laughter.

Daniel 5:1 בַּלְשַׁצְצָר מֶלֶךְ אַרְמְנִי עָבַד לֶחֶם רַב = Belshazzar  
the king made a great feast.

I believe that also in Deuteronomy 16:3, the word  
לֶחֶם (Hebrew) = לֶחֶם (Aramaic) = a feast, a festival.

PESACH WAS A FEAST AND A FESTIVAL.

Deuteronomy 16:2 וְזָבַחְתָּ פֶסַח לַיהוָה אֱלֹהֶיךָ צֹאן וּבָקָר =  
And you shall sacrifice the Paschal offering of sheep  
and oxen to the Lord your God.

The sacrifice is the same as a feast. When an animal was slaughtered as food for a meal, it was a sacrifice and also a feast. Thus, the slaughter of the Paschal offering was a sacrifice and a feast.

Feasts or festivals lasted seven days.

Exodus 12:15

שִׁבְעַת יָמִים מִצֹּחַ תֹּאכְלוּ

Judges 14:12

שִׁבְעַת יָמִים הִמְשַׁחַח

Esther 1:5 עֲשֵׂה הַמֶּלֶךְ ... מְשֻׁחָה שְׁבַעַת יָמִים

What does the word עֲנִי mean?

It is commonly understood to mean: "affliction", "distress", and "poor".

The root עננה גני (Arabic) = to sing, to chant.

Exodus 15:21 וַאֲמַרְיָם לָהֶם מִרְיָם = Then Miriam sang to them

וַאֲמַרְיָם לָהֶם מִרְיָם = Sing to the Lord.

Psalms 147:7 עֲנֵה לַיהוָה בְּתוֹרָה

וְאָמַרְיָם לַאלֹהֵינוּ בְּכִנּוֹר

Sing to the Lord with thanksgiving

Sing to our God with a lyre.

Hosea 2:17 וְעִנְתָּה שָׁמָּה כִּימִי נַעֲרִיָּה

וְכִיוֹם עֲלוֹתָהּ מֵאֶרֶץ מִצְרַיִם

And she will sing there as in the days of her youth,

As in the day she came up from the land of Egypt.

Numbers 21:17 אוֹזֵר יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת

עָלֵי בְּאֵר עֲנֵה לַיהוָה

Then Israel sang this song

Rise up well, sing to it.

Ezra 3:11 וַיִּעֲנֵה בְּהַלֵּל וּבְהוֹדֹת לַיהוָה = And they

sang with praise and thanks to the Lord.

EXODUS 32:18 אֵין קוֹל עֲנוֹת גְּבוּרָה

וְאֵין קוֹל עֲנוֹת חֲלוּשָׁה

קוֹל עֲנוֹת אֲנָכִי שׁוֹמְעַ

What does the word עֲנוֹת mean?

It has been translated as: "singing", "song", "sin", and "them that begin the banquet of wine". The Douay Rheims version interpreted עֲנוֹת in קוֹל עֲנוֹת אֲנָכִי שׁוֹמְעַ as "singers". This seems to be the best interpretation.

$\underline{\text{עֲנָן}}$  = a singer       $\text{עֲנָנֹת}$  = singers

I think that it connotes "singers" in all three parts of this verse.

When Moses was walking toward the Israelite camp, he heard singers singing, but he didn't know the reason for their singing because their songs were not about victories or defeats. When he approached the camp, he saw the golden calf (  $\text{וַיִּרְאֵה אֶת הַעֲגֹל}$  ) and then he understood the purpose of the singers' singing.

$\text{וְאֵין קוֹל עֲנָנֹת גְּבוּרָה} =$

It is not the voices of singers of victory,

$\text{וְאֵין קוֹל עֲנָנֹת חַלְוֵי־שָׁח} =$

And it is not the voices of singers of defeat,

$\text{קוֹל עֲנָנֹת אֲנָכִי שִׁמְעֵי} =$

I hear voices of singers.

God was worshipped with chanting or singing. Appropriate music, including much vocal singing, was offered during prayer to God on feasts or festivals, at the appointed times of sacrifice. In the Temple of Jerusalem, while the Pesach sacrifice was slaughtered, the Levites made music. Among the Falashas, the black Jews of Ethiopia, chanting is almost entirely vocal music, which is the sole expression of their belief in one God. It is the human voice, not the musical instrument, that is considered important. When singing songs, the power of the voice is enhanced by the proper tone and by being sung by several voices at once.

Exodus 15:1       $\text{אֲזַיְשִׁיר מִשְׁחָה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לַיהוָה}$   
 I believe that  $\text{עֲנָנִי}$  = a song.       $\text{לְחַמֵּי עֲנָנִי}$  = a feast  
 of song, a festival of song.

Another example of עֲנִי = "song" is:

Psalms 88:10

עֵינַי דָּאֲבָה מִנִּי עֲנִי  
קָרָאתִיךָ ה' בְּכָל יוֹם  
שֶׁטַחְתִּי אֶלֶיךָ פְּפִי.

Commentators have interpreted עֲנִי to mean: "affliction", "sorrow", "anguish", "poverty", "weeping", and "suffering".

They have also explained דָּאֲבָה to mean: "is dim", "grows dim", "dimmed", "worn out", "weakened", "pine away", "languished", and "failing".

The text is dealing with prayers to God which were offered by means of song. During singing these prayerful songs to God, the eyes overflowed with tears.

Psalms 88:3 already informed us that the topic of discussion is prayer offered through song.

תְּבוֹא לִפְנֵיךָ תְּפִלָּתִי =

Accept my prayer

הִטָּה אָזְנוֹךָ לִשְׁמִעַתִּי =

Listen to my SONG.

Thus, the translation of Psalms 88:10 is:

עֵינַי דָּאֲבָה מִנִּי עֲנִי =

My eyes OVERFLOWED FROM SONG

קָרָאתִיךָ ה' בְּכָל יוֹם =

Lord, I called you daily

שֶׁטַחְתִּי אֶלֶיךָ פְּפִי =

I stretched out my hands to you.

In ancient Egypt, Babylonia and Israel, pipes were played on joyful occasions, such as feasts, festivals, popular entertainments, weddings, and also at funerals. Pipes and flutes were made of reed or wood, covered with silver or golden ornaments, or entirely of metal. Women participated much in music playing.

1 Samuel 18:7            ותַעֲנִינָה הַנְּשִׁיִּים הַמְשַׁחֲקוֹת = And  
the playing women sang.

1 Samuel 29:5            הֲלֹא זֶה דָּוִד אֲשֶׁר יַעֲנוּ לּוֹ בַמְּחֹלֶת =  
Is this not David of whom they sang with pipes!

Accompanying the pipes, the timbrel or hand drum תִּתֵּן, beaten by hand, marked the rhythm.

Exodus 15:20            ותַקַּח מִרְיָם הַנְּבִיאָה אַחֹת אַהֲרֹן אֶת הַתֵּף בְּיָדָהּ  
וַתִּצְאֹר, כָּל הַנְּשִׁיִּים אַחֲרֶיהָ בַתְּפִים וּבַמְּחֹלֶת. =

Then Miriam the prophetess, the sister of Aaron, took the timbrel in her hand, and all the women followed her with timbrels and pipes.

(Psalms 150:4)            תִּתֵּן וְחָלִיל = תִּתֵּן וְחָלִיל (Isaiah 5:12).

חָלִיל = חָלִיל = clarinet, the Greek aulos or double pipes.

In the days of the Mishnah, pipers were utilized for weddings and funerals too.

שָׂכַר אֶת הַחֲמֶר וְאֶת הַקָּרֶר לְהַבְיָא פְּרִיפְרִיָּין וְחָלִילִים לְפִלָּה  
אוֹ לְמַת. (מִשְׁנָה, מַסְכַּת בָּבָא מְצִיעָא, פֶּרֶק שְׁשִׁי, מִשְׁנָה א)

If a person hired an ass-driver or wagon driver to bring porters and pipers for a wedding or a funeral.

חָלִיל = a piper

לַחֶם עוֹנֵי = לַחֶם שְׁעוֹנֵי עַל יוֹ דְּבָרִים

That our view of לַחֶם עוֹנֵי = a feast of song, a festival of song, is correct, may be seen from the statement of the third century Amora Samuel in the Babylonian Talmud.

אמר שמואל: לַחֶם עוֹנֵי, לַחֶם שְׁעוֹנֵי עַל יוֹ דְּבָרִים.  
BABYLONIAN TALMUD CODEX MUNICH . פסחים, קטו, ב. (תלמוד בבלי,  
(95). Jerusalem, 1970. Volume 2, p.125).

Scholars have interpreted Samuel's statement to mean: Samuel said: Bread of oni means bread over which we recite words.

The commentator Rashi (1040-1105), explained it to mean that it is bread over which we conclude the Hallel and recite the Haggadah.

שְׁעוֹנֵי עַל יוֹ דְּבָרִים. שְׁגוֹמְרִים עַל יוֹ אֶת הַהֲלֵל וְאוֹמְרִים  
עַל יוֹ הַגְּדָה.

In the post-Talmudic tractate SOFERIM, we are informed that the Hallel was sung in the synagogue with a melody on the first two nights of Pesach.

דְּתַנִּיא: ר' שְׁמַעוֹן בֶּן יְהוֹזָדָק אָמַר . . . . וּמְצַנָּה מִן הַמּוֹבָחַר לְקִרְוֹת אֶת הַהֲלֵל  
בְּשְׁנֵי לַיְלוֹת שֶׁל גְּלוּת, וּלְבַדְךָ עֲלֵיהֶן, וְלֹא זְמַן בְּנְעִימָה.  
(מסכת סוֹפְרִים. מַדְדוֹרַח מִיכָאֵל הִיגַעַר. נו-יְרוּק, 1937. עַמּוּדִים 9-348.)

For we have learned in an extraneous Mishnah: Rabbi Simon Ben Yehozadak states . . . . And it is a meritorious deed to read /in the synagogue/the Hallel on both nights /of Pesach/ in the Diaspora, say blessings over them, and sing them with a melody.

I would translate Samuel's statement thus:

לַחֵם עֹנֵי = a festival of song  
 לַחֵם שְׁעֹנֵיךָ עָלֶיךָ דְּבָרִים = a festival on which we  
 sing songs.

ענה = זָבַר = to sing      זָבַר = a song

דְּבָרִים = songs

Judges 5:3 אֲשִׁירָה = I will sing

אֶזְמַר לַיהוָה = I will make music to the  
 Lord.

Judges 5: 12 עֲוִירֵי עֲוִירֵי = Awake, awake

שִׁיר דְּבָרֵי = Sing a song.

The Pesach festival as a festival of song dates back to Biblical times.

### עֲוִירֵי

Psalms 107:10 יִשְׁבְּנוּ חֶשֶׁךְ וְצַלְמוֹת אֲסִירֵי עֲוִירֵי יִבְרָזוּ

The practice of slavery, especially in the United States before the Civil War, can help to explain this verse. For the slave, music was one of the chief avenues of escape to lighten his burdens of a toiling life. Slaveholders realized the power of music and encouraged its use because it increased the work-output of the slaves and also prevented depression and suicides. When slaves were auctioned, singers with the strongest voices brought top prices.

Slaves sang most when they were unhappy, said Frederick Douglass in his 1845 edition of his autobiography.

Another former slave, Solomon Northup in his TWELVE YEARS A SLAVE (Auburn, N.Y., 1853, p.99) wrote: "What can we do unless we keep a good heart? If we were to let it weaken, we should die". Another slave narrative narrates how "Often, at midnight, when sleep had fled.... and my soul disturbed and troubled with the contemplation of my fate, I would sing me a song of peace". Slaves told how "at night, we would sing and dance, and make others laugh at the rattling of our chains. We did it to keep our hearts from being completely broken".

In our own times, during the Second World War (1939-1945), when the Jews were prisoners in Nazi concentration camps in Europe, we have similar experiences with song and singing. Anatoly Kuznetsov, in his BABI YAR (New York, 1967, p.239), tells how the Jewish prisoners in this concentration camp in Russia "quickly fell in to be counted, and then followed the command: Forward march! Sing! ... no one took a step in the camp without singing. The Polizei made them sing folksongs".

This chapter treats of those who were prisoners living in bondage and darkness in various lands of the Diaspora. These prisoners prayed to the Lord in song and he broke their chains to redeem them from the hands of the enemy.

Psalms 107:13                      וַיִּזְעַקוּ אֶל ה' בְּצַר לָהֶם מִמִּצְקוֹתֵיהֶם יוֹשִׁיעֵם.

Psalms 107:14                      יוֹצִיאֵם מִחֹשֶׁךְ וּצְלָמוֹת וּמוֹסְלֵתֵיהֶם יִנְתֵּק.

From all this discussion we see that song played a great role in the lives of slaves and prisoners. Their songs helped to keep them alive, for the songs were

prayers to God for their deliverance from the chains of bondage.

What does עֲנִי mean? It has been interpreted as: "affliction", "poverty", "misery", "want", "torturing", and "cruel".

The root ענה = to sing.

I think that the noun עֲנִי = a song.

יֹשְׁבֵי חֹשֶׁךְ וְצִלְמוֹת = Dwellers in utter darkness

וְבַרְזֶל וְעֲנִי אֲסִירֵי עֲנִי וּבַרְזֶל = Prisoners of song and iron chains.

Job 36:8 is parallel to Psalms 107:10.

In Psalms, the noun is עֲנִי, while in Job it is punctuated עֲנִי.

עֲנִי = עֲנִי = song

Job 36:8 וְאִם אֲסִירִים בְּזֻקִים לִכְדוּרֵי בַחֲבֵלֵי עֲנִי

וְאִם אֲסִירִים בְּזֻקִים = And if they are bound in chains

לִכְדוּרֵי בַחֲבֵלֵי עֲנִי = They are held in cords of song.

Both verses, in Job and Psalms, agree that those who are held in chains, are also bound to singing songs in order to survive.

## בֵּית עֲבָדִים

Exodus 20:2 . אַנְכִי הוּא אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים .  
 "house of slaves",  
 "house of bondage", "slave house", and "land of slavery".

Genesis 47:19-20 told how Joseph was able to acquire the land and its people as slaves for the Pharaoh of Egypt. Almost the entire ownership of the land and property was concentrated in the hands of the Egyptian king.

Since the king's personal name was very sacred and not to be pronounced, the term Pharaoh was used. Pharaoh = Pr<sup>o</sup> (Egyptian) = Great House. It was originally applied to the royal palace, and later to the government and monarch. All decrees of the king were issued from the king's palace or Great House.

The Israelites in Egypt were slaves of the king or Great House, doing arduous agricultural work which included maintaining the Nile's irrigation canals to the fields, and making bricks for the king's building programs. All this work was done by work gangs in forced labor under state supervision of the Great House or Pharaoh.

Egypt was a בֵּית עֲבָדִים = a house of slaves, because all the work of the slaves was done for and under the direction, control and supervision of the House, the Great House, the Pharaoh or king of Egypt. This is corroborated by Deuteronomy 6:21, עֲבָדִים הָייְנוּ לַפְרֹעָה בְּמִצְרַיִם = We were slaves of Pharaoh in Egypt.

לְחַמַּא עֲנִיא

. קָא לְחַמַּא עֲנִיא דִּי אַכְלוּ אַבְהַתְנַא פְּאַרְעָא דְמִצְרַיִם .  
 כָּל זְכַפְיוֹ יִיְיָ וְיִכְלֹ . כָּל דְצַרְיָד יִיְיָ וְיִפְסַח .

(PESACH HAGGADAH)

This is recited when the plate with the matzah is raised and the Haggadah is recited.

Some scholars hold that this passage is one of the oldest parts of the Haggadah, antedating the destruction of the Temple in Jerusalem because they claim that the word *ויפסח* refers to partaking of the Paschal sacrifice. Other researchers believe that this passage was composed after the destruction of the Temple in 70 C.E., while others think that it was written in the Geonic period (650-1075 C.E.).

Some commentators assume that this passage resembles the custom of Rabbi Huna, who flourished in Babylonia in the third century C.E., who used to invite the poor when he was about to sit down to a meal.

כי הוה כריך ויפתא, הוה פתח לבביה, אמר: כָּל מאן דְצַרְיָד  
 לִיְיָ וְלִיכְוֹל . (חלמוד בבלי, מסכת תענית, כ, עמוד ג)

When he used to dine, he would open his doors, saying: all who need, come and eat.

This passage from the Babylonian Talmud, however, does not mention or have any relation to the Paschal festival.

Since the *לחמא עניא* passage of the Haggadah is not found anywhere in the Mishnah, Talmud, or the litera-

ture of the Midrash, I believe that it was written in the Geonic period. This is corroborated by the fact that in the word  $\text{לֶחֶם עֲנִי}$ , the verb  $\text{פסח}$  = "to celebrate Pesach", has a new connotation that did not exist before the Geonic period. The Aramaic language shows that it was authored in Babylonia to help the poor, unlearned, women, and children, who were not familiar with Hebrew, to understand this invitation to the Paschal meal.

$\text{לֶחֶם עֲנִי}$  (Deuteronomy 16:3) was translated into the Aramaic language by Onqelos as  $\text{לֶחֶם עֲנִי}$ , and by Targum Jonathan as  $\text{לֶחֶם עֲנִי}$ . Commentators interpreted  $\text{לֶחֶם עֲנִי}$  as: "bread of affliction", "bread of poverty", "meager bread", and "poor bread".

Why was the unleavened bread called "poor bread"? It was considered poor bread when compared to the daily leavened enriched bread that was eaten the rest of the year. The leavened or enriched bread was kneaded with oil, honey, or wine, and decorated with nuts, raisins and sesame seeds. Of course, the enriched, rising, leavened bread, gave the matzah or non-rising unleavened bread, kneaded with flour and water, the appearance of a lowly, meager, or poor bread.

$\text{לֶחֶם עֲנִי}$  = Behold the poor bread

$\text{לֶחֶם עֲנִי}$  = which our forefathers ate in the land of Egypt.

$\text{לֶחֶם עֲנִי}$  = All who hunger, come and eat.

$\text{לֶחֶם עֲנִי}$  = All who need, come and celebrate Pesach.

HAGGADAH

הַגְּדָה

הַגְּדָה

עֲנִיתָ

Deuteronomy 26:3    וּבִאֲתָ אֶל הַפֶּהּ ... וְאָמַרְתָּ אֵלַי  
 הַגְּדָתִי הַיּוֹם לַיהוָה אֱלֹהֶיךָ ..

The word הַגְּדָתִי has been explained as: "I profess",  
 "I declare", "I acknowledge, and "I testify".

Deuteronomy 26:5    וְעָנִיתָ וְאָמַרְתָּ לְפָנַי ה' אֱלֹהֶיךָ .  
 וְעָנִיתָ וְאָמַרְתָּ has been interpreted as: "you shall declare",  
 "you shall answer and say", "you shall speak and say",  
 "you shall speak thus", "you shall recite as follows",  
 "you shall solemnly recite", and "you shall make respo-  
 nse".

The Israelites, upon their entrance to the promised  
 Land, were to bring their first fruits in a basket to  
 the Temple, and say to the priest הַגְּדָתִי הַיּוֹם לַיהוָה אֱלֹהֶיךָ .  
 After the priest placed the basket of first fruits  
 before the altar, then the Israelite was to עָנִיתָ  
 וְאָמַרְתָּ לְפָנַי ה' אֱלֹהֶיךָ .

The word הַגְּדָתִי stems from the root נגד . I believe  
 that נגד = to sing; ענה = to sing; and אמר = to chant.

I believe that הַגְּדָתִי הַיּוֹם לַיהוָה אֱלֹהֶיךָ is parallel to:  
 וְעָנִיתָ וְאָמַרְתָּ לְפָנַי ה' אֱלֹהֶיךָ .

God was worshipped with singing and chanting. In  
 early times, chanting was almost entirely vocal music  
 and it was the human voice that was considered important.  
 Appropriate music was offered during prayer to God on feasts and  
 festivals.

הַגְּדָתִי הַיּוֹם לַיהוָה אֱלֹהֶיךָ = I sing today to the Lord your God.

וְעָנִיתָ וְאָמַרְתָּ לְפָנַי ה' אֱלֹהֶיךָ = Then you shall sing  
 and chant before the Lord your God.

The Pesach liturgy called the Haggadah is the joyful song of acknowledgment and praise of God for the protection and redemption from Egypt.

Stories of what befell the Hebrews in Egypt were told by word of mouth long before a written tradition developed. Tribal stories were preserved in the form of songs. The archaic traditions of the Semites were song-cycles.

$\text{הַגְּדָה} = \text{a song-cycle}$

In the Babylonian Talmud, in the Tractate Pesachim, the word Haggadah is mentioned. Rabbi Huna, a third century Babylonian Amora, spoke of the one who chants ( אומר ) the Haggadah.

רב הונא אומר... מי שאומר הגדה. (תלמוד בבלי, פסחים, קטו, ב)

Rabbi Shimi Bar Ashi, a fourth century Babylonian Amora, stated that we remove the table only from before the one who chants the Haggadah.

רב שימי בר אשי: ואין עוקרין את השלחן אלא לפני מי שאומר הגדה. (תלמוד בבלי, פסחים, קטו, ב)

Muslims have developed a special art of recitation of the Quran by chanting called tajwid (  $\text{تَجْوِيد}$  )

$\text{تَجْوِيد} = \text{הַגְּדָה}$

HAGGADAH = a song-cycle, a chanted recitation.

שָׁמַע עֲנִי      לָאָה עֲנִי

- Exodus 3:7      לָאָה לָרְאִיתִי אֶת עֲנִי עַמִּי אֲשֶׁר בְּמִצְרַיִם .  
וְאֵת צַעֲקֹתֵם שָׁמַעְתִּי .
- Exodus 3:9      הֲנֵה צַעֲקֹת בְּנֵי יִשְׂרָאֵל בְּאָזְנִי אֲלִי  
וְגַם לָרְאִיתִי אֶת הַלְּחָץ אֲשֶׁר מִצְרַיִם לַחֲצִים אֲתֶם .
- Nehemiah 9:9      וְנִתְרָא אֶת עֲנִי אֲבוֹתֵינוּ בְּמִצְרַיִם  
וְאֵת זַעֲקֹתֵם שָׁמַעְתָּ עַל זֶם סוּף .
- Genesis 16:11      וְקִרְאת שְׁמוֹ יִשְׁמַעֲאֵל  
כִּי שָׁמַע ה' אֶל עֲנִיָּךְ .

Hagar wandered in the wilderness of Beer Sheba, and when the water in her bottle was spent, she cast her son Ishmael under one of the bushes. Then, she raised her voice and wept, and God heard her and her son Ishmael.

- Genesis 21:16      וַחֲשַׁב מִנְּגַד וַחֲשָׂא אֶת קֹלָהּ וַחֲבָהָ .  
Genesis 21:17      וַיִּשְׁמַע אֱלֹהִים אֶת קוֹל הַנֶּעֱר . . . .  
כִּי שָׁמַע אֱלֹהִים אֶל קוֹל הַנֶּעֱר .

When Hagar thought that she would perish from thirst, she raised her voice in prayer and song. Did God hear Hagar's oppression? Can oppression be heard? It has to be seen. The text did not state that God saw her oppression, but that "God heard". What did God hear? He heard Hagar's crying prayers and song, not her oppression.

- עֲנִי = song  
Genesis 16:11      כִּי שָׁמַע ה' אֶל עֲנִיָּךְ = For the Lord  
heard your song.

In the following verses, God saw the oppression:

רָאָה לְרַאֲיִתִּי אֶת עֲנִי עַמִּי. (Exodus 3:7) is parallel to

רָאִיתִי אֶת הַלְּחַץ. (Exodus 3:9).

וַתִּרְאֵהוּ אֶת עֲנִי אֲבוֹתֵינוּ בַּמִּצְרִים (Nehemiah 9:9).

עֲנִי = לְחַץ = oppression

In these verses, God heard the crying prayers & song:

וַאֲתָ צַעֲקוֹתָם שָׁמַעְתִּי (Exodus 3:7)

צַעֲקוֹת בְּנֵי יִשְׂרָאֵל בְּאָזְנֵי אֱלֹהֵי

(Genesis 16:11) כִּי שָׁמַע ה' אֶל עֲנִיִּי. = For the Lord HEARD  
YOUR SONG.

How can we distinguish between the noun

עֲנִי = song, and

עֲנִי = oppression?

Originally, there were two roots, עני and ענו that were later combined in the dictionaries under the present root ענה.

1) עני = to answer, to sing. From this root stems the noun עֲנִי = song.

2) ענו = to make low, to oppress. From this root stems the noun עֲנִי = oppression.

When the Bible mentions the noun עֲנִי with the verb שמע (=to hear), it means "a song".

Genesis 16:11 כִּי שָׁמַע ה' אֶל עֲנִיִּי.

When the Bible mentions the noun עֲנִי with the verb ראה (=to see), it means "oppression".

Exodus 3:7

רָאִיתִי אֶת עֲנִי עַמִּי.

צַעֲקָה  
צַד;

צַעֲקָה

זַעֲקָה  
צַד;

זַעֲקָה

Joel 1:4

אֲסַפּוּ זַקְנִים כָּל יֹשְׁבֵי הָאָרֶץ בְּיַת ה' אֱלֹהֵיכֶם וְזַעֲקוּ אֶל ה'.

2 Chronicles 32:20 וַיִּתְפַּלֵּל יְחִזְקִיָּהוּ הַמֶּלֶךְ וַיִּשְׁעִיחוּ בֶן

אֲמוּץ הַנְּבִיא עַל זֹאת וַיִּזְעַקוּ הַשְּׂמִים.

Esther 9:31 לְקִים אֶת יְמֵי הַפָּאָרִים ... דְּבַרֵי הַצּוֹמֹת

וְזַעֲקָתָם.

According to the commentators, the roots זַעֲקָה and צַעֲקָה = to cry, to cry out, to shout, and the nouns זַעֲקָה and צַעֲקָה = cry, outcry, lament.

These texts do not deal with simple cries, outcries, or laments, but they are concerned with something more concrete and particular rather than general.

Gudea, the ruler of Lagash and Ur, in ancient Babylonia, in the 21st century B.C.E., built a temple and prayed to the Lord Ningirsu. Gudea's CRY was heard; the Lord Ningirsu, his king, accepted Gudea's offerings and prayers. From this incident, we see that Gudea's cry was his prayer.

God was worshipped with prayer, offered through song, by vocal singing that resembled cries. It was the human voice (קוֹל) that was considered important.

I believe that the roots זַעֲקָה and צַעֲקָה = to pray, to sing, and the nouns זַעֲקָה and צַעֲקָה = prayer, song.

= אֲסַפּוּ זַקְנִים כָּל יֹשְׁבֵי הָאָרֶץ בְּיַת ה' אֱלֹהֵיכֶם וְזַעֲקוּ אֶל ה'  
Elders, gather all the inhabitants of the land to the Temple of the Lord your God and PRAY (SING) to the Lord.

וַיִּתְפַּלֵּל יְחֻזְקִיָּהוּ הַמֶּלֶךְ וְיִשְׁעִיָּהוּ בֶן אֲמוֹץ הַנְּבִיא עַל זֹאת =

Then King Hezekiah and the prophet Isaiah Ben Amoz prayed about this,

. וַיִּזְעַקוּ הַשָּׁמַיִם = and they PRAYED (SANG) to God.

וַיִּזְעַקְתֶּם דְּבָרֵי הַצּוּמוֹת = the words of the fasts and their PRAYERS (SONGS).

Judges 10:14 = לכוּ וּזְעַקוּ אֶל הָאֱלֹהִים אֲשֶׁר בַּחַרְתֶּם

Go and PRAY (SING) to the gods that you have chosen.

1 Samuel 15:11 = וַיִּזְעַק אֶל ה' כָּל הַלַּיְלָה

And he PRAYED to the Lord all night.

Samuel prayed to God by singing songs all night.

Psalms 77:7 = אֲזָכְרָה נְגִינֹתַי בַּלַּיְלָה

I remember my songs in the night.

Pharaoh called Moses and Aaron asking them to pray to the Lord (הַעֲתִירוּ אֵלַי ה') so that the frogs would be removed from the land of Egypt (Exodus 8:4).

When Moses left Pharaoh, the text in Exodus 8:8 stated:

= וַיִּצְעַק מֹשֶׁה אֶל ה' עַל דְּבַר הַצְּפִירֹדִיעִים

And Moses PRAYED to the Lord concerning the frogs.

Numbers 20:16 = וַיִּצְעַק אֶל ה' וַיִּשְׁמַע קוֹלֵנוּ

And we PRAYED to the Lord and he heard our words.

From דָּבַר = to speak, we derive דְּבָר = a word.

From מָלַל = to speak, we derive מִלָּה = a word.

From קוּל = to speak, we derive קוֹל = a word.

## קרב

Zephaniah 3:2

אל אלהיה לא קרבה

Commentators interpreted this verse to mean:  
She did not draw near to her God.

They assumed that the root קרב = to come near, to approach.

The root קרב (in Aramaic) = to pray.

Ikribu (Akkadian) = a prayer.

קרבה (Syriac) = a prayer.

I believe also that the root קרב = to sing.  
This is corroborated by a statement in the  
Jerusalem Talmud:

זה שעובר לפני התיבה אין אומר לו  
בוא וקרב לאלהים בוא וקרב.  
(תלמוד ירושלמי, מסכת ברכות, ח טור ב. תצלום הוצאת בומברג.)

(נו-יורק, 1944)

The one who leads the service, one does not tell him, come and pray, but come and sing. Thus, we see that prayer was offered through song.

קרוב; קרובה; קרובא = a leader in prayer,  
a hymnologist.

אל אלהיה לא קרבה

She did not pray (sing) to her God.

## KIDDUSH

## קדוש

Genesis 2:3 . וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֹתוֹ .

Exodus 20:11 . עַל כֵּן בֵּרַךְ ה' אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ .

Exodus 20:8 . זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ .

Deuteronomy 5:12 . שְׁמֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ .

What does שְׁקַדְּשֵׁהוּ mean? It has been interpreted as: "made holy", "declared holy", "sanctified", "hallowed", and "kept holy".

Genesis 2:3 is included in the ceremony and prayer called Kiddush, which is defined by some as the proclamation of the holiness of the Sabbath or festival, before the evening meal over a glass of wine. Others explain Kiddush as the sanctification or consecration of a Sabbath or festival by means of a cup of wine. Still others say that it is the benediction for a Sabbath or holiday for sanctification over a cup of wine.

Does Kiddush mean sanctification or the proclamation of the holiness of a Sabbath or festival? Are Sabbaths or festivals sanctified by drinking a glass of wine?

The Kiddush was originally in Israel, a household celebration held at the beginning of the Sabbath or festival at the place of the meal, but later, in Talmudic times, in Babylonia, it was transferred to the synagogue where poor travelers were entertained in an adjoining room, for the synagogue was considered as an extended family table. In medieval times, the Kiddush was recited

in the synagogue at the end of the liturgy, at the close of the Evening Service (מעריב) on Sabbath and festivals.

The root שקד = to set aside or apart, to separate.

Therefore, שקד = SEPARATION.

That our view is correct can be seen from the statement in the Babylonian Talmud:

הַבְּדֵלָה וְקִדּוּשׁ חָדָא מִלְתָּא קָיָא (תלמוד בבלי, מסכת פסחים, קב, עמוד ב).

Habdalah and Kiddush constitute one observance.

Habdalah is defined as the benediction at the conclusion of the Sabbath and festivals recited over wine.

הַבְּדֵלָה = SEPARATION.

KIDDUSH = The separation of the coming Sabbath or holiday from the outgoing weekday.

HABDALAH = The separation of the outgoing Sabbath or holiday from the coming weekday.

Now we can understand why the Talmud held that the Kiddush and Habdalah constitute one observance. Kiddush separates the weekday from the Sabbath or festival at its beginning, while Habdalah separates the weekday from the Sabbath or festival at its end.

The Rabbinic Habdalah benediction mentions this separation clearly.

בָּרַךְ אֱתָהּ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְּבַדֵּיל בֵּין קֹדֶשׁ לְחוּל  
בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשֶׁשֶׁת יָמֵי  
הַמַּעֲשֶׂה . . . .

ויברך אלהים את יום השביעי ויקדש אותו. = And God blessed the seventh day and he separated it.

על כן ברך ה' את יום השבת ויקדשהו. = Therefore, the Lord blessed the Sabbath day and separated it.

זכור את יום השבת לקדשו. = Remember the Sabbath day to separate it.

## DRINKING CUPS AND THEIR SIZES

In the period of the Second Commonwealth, most cups were made of clay, but after 70 C.E., in the era of the Mishnah and Talmud, cups were mostly made of glass.

וּחֲתָנִיא׃ מְבִיאִים כְּלִים מִבֵּית הָאוּמָן, כְּגוֹן הַכֵּד מִבֵּית הַכְּבֵד, וְהַפֹּס מִבֵּית הַזָּגָג. (תלמוד בבלי, מסכת פסחים נ"ה, ב)

But we learned in an extraneous Mishnah: We may bring vessels from the artisan's workshop such as the jug from the potter's workshop, and the cup from the glass-maker's workshop.

Contrary to Roman custom, the Rabbis held that drinking cups were personal items that should not be passed from one person to another.

לֹא יִשְׁתֶּה אָדָם מִן הַכּוֹס וַיִּתְּנֶנּוּ לַחֲבֵרוֹ. (תוספתא, ברכות ה, י)

A person should not drink from the cup and give it to his neighbor.

In the post 70 C.E. period, glass cups had several sizes that could contain:  $\frac{1}{4}$  log, one log, and 2 logs of liquid. A log = 0.3 liters, or 6 eggs.

Tiberian cups were made of thin and transparent glass which made it possible to recognize the color of the wine within.

אָמַר רַב יִצְחָק בַּר אַבּוּדִימִי: וְכוּלָן אֵין בּוּדְקִין אוֹתָן אֲלֵא בְכוּס טַבְרִיא פְּשׁוּט. מֵאֵי טַעמָא? אָמַר אַבְיִי: שֶׁל כָּל הָעוֹלָם כּוּלוֹ מְחֻזֵּק לּוֹג עוֹשִׂין אוֹתוֹ מִמְּנָה, שְׁנֵי לוֹגִין עוֹשִׂין אוֹתוֹ מִמֵּאֲתִים, וְכוּס טַבְרִיא פְּשׁוּט אֲפִילוֹ מְחֻזֵּק שְׁנֵי לוֹגִין עוֹשִׂין אוֹתוֹ מִמְּנָה, וְאֵיִדֵּי דְקִלִּישׁ יָדִיעַ בֵּיה טַפִּי.  
(תלמוד בבלי, מסכת נדה כא, א)

Rabbi Isaac Bar Abudemi stated: And we must examine all of them /the wines/ only in a plain Tiberian cup. What is the reason? Abayy answered: A cup for the general public holding a log, they make of one maneh (=100 zuz), one holding two logs, they make of 200 zuz, and a plain Tiberian cup, even if it holds 2 logs, they make it of one maneh, and because it is thin, /the color of the wine/ is recognized more in it.

אמר רב נחמן אמר רבה בר אבונה: כוס של ברכה צריך שיהא  
 בו רובע רביעית כדי שימזגנו ויעמוד על רביעית.  
 (תלמוד בבלי, מסכת שבת עו, ב)

Rabbi Nahman said in Rabbah Bar Abbuha's name: The cup of benediction must contain a quarter of a reveeith /of wine/ in order to mix it /with water/ and amount to a reveeith (=  $\frac{1}{4}$  log), or 1  $\frac{1}{2}$  eggs.

Wine had to be mixed with water before it could be drunk

אין מברכין על היין עד שיתן לתוכו מים, דברי רבי  
 אליעזר. (תלמוד ירושלמי, מסכת ברכות ז, ה)

The cup was to contain one part wine to three parts water.

## MIXING WINE WITH WATER:

How, how much and why it was done?

In antiquity, wine was almost always diluted with water. Archaeologists discovered in Egypt, from the period of the New Kingdom, a type of siphon consisting of three curved tubes which led from three jars into a single bowl in which the wines were mixed together for a feast. In Egypt, Israel and Syria, wine was always mixed with water before it was consumed. Since those areas had poor drinking water, this custom probably developed from a need to improve the water than from a desire to weaken the wine.

Both Greeks and Romans followed the Egyptian custom of drinking wine diluted with water. The Canaanites often mixed their wine. The wine of the Greeks in the Homeric age, was a rich syrup which was mixed in a bowl with water before it was ladled out to the diners.

For the Greeks, diluting wine with water was a financial economy, for Greece was a poor country in which they had to live sparsely and frugally, in order to make their wine last the full year. The Greeks regarded those who drank their wine neat as barbarians.

Under primitive conditions, with poor storage facilities and a warm climate, many Greek and other Middle East wines spoiled or acetified. Wine was also diluted because in ancient times, it was strong, bitter, or disagreeable in its pure state. The Greeks were fond of sweet and aromatic wines. They added sea water to wine not only to increase its preservation, but also because

they believed that it became sweet from it. Some scholars held that the Greeks added water to their wine because they were a highly temperate people and wanted to decrease its intoxicating power. Others thought that they did it because they enjoyed the taste of water.

The ancient Romans liked their wine sweet or diluted with water because their wines, like those of Greece, had a strong flavor from the pitch or resin that was smeared inside the earthenware amphorae or wine jars as a sealer to render them non-porous and prevent evaporation.

The Hebrew Bible does not authorize a private ritualistic use of wine. Some authorities claimed that private ritualistic use of wine arose during the Babylonian Exile under Babylonian and Persian influence, when the Temple was destroyed and Jews were unable to make blood sacrifices, and wine was used in place of blood. Wine for Jewish private ritual is first recorded in the Graeco-Roman period through the influence of Hellenism. Ancient Greek and Jewish wines were highly alcoholic and they were diluted because they were too strong.

We learn from the Mishnah that we do not say the benediction over wine until one puts water into it, says Rabbi Eliezer, a Tanna of Israel, in the late first century C.E.

אין מברכין על היין עד שיתן לתוכו מים, (משנה ברכות, פרק ז, הלכה ה)  
 THE MISHNA ON WHICH THE PALESTINIAN TALMUD RESTS, by W.H. Lowe. Cambridge, 1883).

In the third century C.E., Rabbi Jose the son of Rabbi Hanina, an Amora of Israel, said that the Rabbis agreed with Rabbi Eliezer, that for a Cup of Blessing (כוס של ברכה) , we do not say the benediction over wine until one puts water into it.

אמר רב יוסי ברבי חנינא: מודים חכמים לרבי אליעזר בכוס של ברכה שאין מברכין עליו עד שיתן לתוכו מים. (תלמוד בבלי, מסכת ברכות, נ עמוד ב).

How much water was mixed with the wine? Raba, a Babylonian Amora of the fourth century C.E., held that every wine which does not contain for one part, three parts water, is no wine.

דאמר רבא כל חמרא דלא דרי על חד תלתא מיא לאו חמרא היא. (תלמוד בבלי, מסכת שבת, עז עמוד א, תלמוד בבלי (Codex Munich 95, p.40

Weaker wine was mixed differently: one part wine to two parts water. And the mixed wine, two parts water and one part wine of the wine of Sharon...said Raba... Sharon wine only because it is weak.

והמזוג שני חלקי מים ואחד יין מן היין השירוני... א"ל רבא... יין השירוני לחוד דרפי. (תלמוד בבלי, מסכת שבת, עז, עמ' א).

Among the Mandaeans of Iraq, the vine is symbolic of fruitfulness, and wine of a fruitful marriage. The wine drunk by bridegroom and bride is to procure fruitfulness. The wine is made by the priest just before the ceremony by pressing a few white raisins or grapes and dates into freshly drawn water, resulting in a slightly browned fluid. The water is the semen, the wine is the blood, and the winebowl is the womb. For the Mandaeans, the rite of pouring water into a winebowl, represents a

sacred marriage, a holy reunion. This is reminiscent of the ritual marriage of god and goddess, a feature of the New Year festival in Babylonia.

In the Roman world, the cup of wine represented salvation. By drinking the cup of wine, salvation and future life would be achieved. In Hellenistic Judaism, it was believed that those who blessed and drank the full cup of wine, would share the bounty in this world, and divine life and immortality in the world to come, the Messianic kingdom. The cup was the true mystery, and according to Philo, only the initiated or those purified by Jewish law, may be told about this sacred mystic rite.

In Rabbinic Judaism, however, the doctrine of the mystical symbolism of the blood represented by the wine, was not held by the Rabbis. The mixing of wine with water was observed by Jews, but when Christianity became the state religion of the Roman Empire in the 4th century, the Rabbis seriously questioned the necessity of diluting wine for ritual purposes because it was part of Christian theology. By the fifth century, wine mixed with water for ritual purposes, was discontinued in Judaism.

שָׂבַע  
שָׂבַע

Deuteronomy 8:10    וְאָכַלְתָּ וְשָׂבַעְתָּ    וּבֵרַכְתָּ אֶת ה' אֱלֹהֶיךָ

What does שָׂבַע mean? It has been interpreted as: "and be full", "and art full", "and be filled", "your fill", "and you will have plenty", "and art satisfied", and "and be satisfied".

In the days of Homer (ca.800-700 B.C.E.), princes and chieftains would prepare a sacrifice, feasting on their rich supply of broiled meat with bread, and drink mellow wine copiously the whole day long till sundown. At ritual meals, it was customary for the meat to be accompanied by bread.

When Baal gives life, he gives a feast for his chosen one, and bids him drink. In a scene depicting King Assurbanipal of Assyria celebrating his victory over Te-Umman, he is portrayed at a feast, in which Ishtar, the goddess of wine and love, bade him to eat food, drink strong wine, make music, and exalt her divinity.

The root שָׂבַע = טָבַע = to drink (wine), to drink.

A parallel to our verse in Deuteronomy 8:10 is:

Joel 2:26                    וְאָכַלְתֶּם אֶכּוֹל    וְשָׂבַעְתֶּם  
וְהִלַּלְתֶּם אֶת שֵׁם ה' אֱלֹהֵיכֶם

And you shall eat, EATING AND DRINKING,

Then PRAISE the name of the Lord your God.

This verse demonstrates that blessings were made after the meal.

Each of Job's sons used to hold a feast in his own house and would invite their three sisters to EAT AND DRINK with them.

Job 1:4 וְהָלְכוּ בְנָיו וְעָשׂוּ מִשְׁתָּה... לֹא אָכַל וְלִשְׁתוּת עִמָּהֶם  
Habakkuk 2:16

וְשָׁבַעְתָּ קָלוֹן מִכְבוֹד = Drink shame more than honor,

וְהָעֵרַל שָׁתָה גַם אִתָּהּ = Drink you too and be shameful.

1 Samuel 9:12 כִּי זָבַח הַיּוֹם לַעַם בַּבַּמָּה =

Because the people have a feast today on the shrine.

1 Samuel 9:13 כִּי תִמְצְאוּ אֹתוֹ בְּטָרֵם יַעֲלֶה הַבַּמְתָּה לֹא אָכַל  
כִּי לֹא יֵאָכֵל הָעָם עַד בֹּאוֹ  
כִּי הוּא יִבְרַךְ הַזֶּבֶחַ  
אַחֲרַי כִּן יֵאָכֵלוּ הַקֶּרְבָּאִים.

For you will reach him before he goes up to the shrine to eat

For the people will not eat until he comes

Because he blesses the sacrifice

Afterwards the guests eat.

From this verse we noticed that blessings were made before the meal.

From the pseudepigraphic work, the Sibylline Oracles, Book 4, written about 80 C.E., we are told to BLESS GOD BEFORE DRINKING AND EATING.

Happy is the man on earth who loves the mighty God and blesses him before drinking and eating. (SIBYLLINE ORACLES. Book 4:24-26).

According to Josephus, the Essenes had a priest say

grace before meat, and none partook until after the prayer. When breakfast ended, a further grace was pronounced. Thus, at the beginning of the meal and at its end, homage to God was made. (Josephus. THE JEWISH WAR. Book II.8.5. Translated by H. St. J. Thackeray. Loeb Classical Library. Cambridge, Mass., 1967).

From the previous discussion we can conclude that blessings were made before and also after eating meat or bread and drinking wine. The obligation to thank God for his bounty at the conclusion of a meal is based, according to the Rabbis, on the verse in Deuteronomy 8:10. This verse became the proof text for the **פְּרִיזָה** **וְשִׁבְעָה**.

Joel 2:26 is similar to our verse in Deuteronomy because it says the same thing, namely to bless God after eating and drinking.

Our verse in Deuteronomy 8:10, does not mean that one has to be satisfied or filled in order to praise God for his food. It does mean that after eating meat or bread and drinking wine, one should bless the Lord.

That our interpretation of **וְשִׁבְעָה** = and you will drink (wine), is correct, is corroborated in the Babylonian Talmud by Rabbi Meir, who stated that the word **שִׁבְעָה** meant "drinking".

ר' מאיר טבר . . . . וְשִׁבְעָה זֶה שְׂתִיָּה .  
(תלמוד בבלי, מסכת ברכות מט, ב; פסחים מט, ב; יומא עט, ב.)

At a meal, drinking wine was accompanied by eating meat or bread. **וְאָכַלְתָּ** = and you will eat (meat or bread),  
**וְשִׁבְעָה** = and you will drink wine, **וְבֵרַכְתָּ אֶת ה' אֱלֹהֶיךָ** = then you will bless the Lord your God.

אפילו עני שבישראל לא יאכל עד שיסב

מִשְׁנָה פְּסָחִים, פֶּרֶק י', הִלְכָה א

ערב פסחים סמוך למנחה לא יאכל אדם עד שתחשך  
אפילו עני שבישראל לא יאכל עד שיסב  
לא ?פחתו לו מארבע כוסות של גין...

(THE MISHNAH ON WHICH THE PALESTINIAN TALMUD RESTS,  
by W.H.Lowe.Cambridge,1883.p.48).

My translation of the commonly accepted interpretation  
of this Mishnah is:

On the eve of the Passovers,close to the Afternoon  
Service,a person should not eat until it becomes dark.  
Even a poor Jewish person should not eat until he  
RECLINES. They should not diminish from the 4 cups of  
wine due him.

This Mishnah means to say that on Pesach eve,from  
3 P.M. in the afternoon,a Jew should not eat until it  
gets dark. Even a poor Jew should not eat until he  
reclines. Charity administrators should not give a poor  
Jew less than 4 cups of wine.

According to the prevailing opinion,this Mishnah  
stipulates that even a poor Jew should not eat the  
Pesach meal until he reclines. Did this Mishnah legislate  
that a Jew must recline before eating his Paschal meal?  
I think not.

The accepted interpretation of the word  
סב is that it stems from the root נסב and is  
punctuated סב (Chayim Y.Kasovsky & Hanoch  
Albeck),or סב (MISCHNACODEX KAUFMANN A50 & Philip

Blackman).

The word טב' is a hapax legomenon in the Mishnah. I believe that טב' stems from the root טב= to drink. It is a kal, in the future tense, third person masculine, singular. It should be punctuated טב', which is contracted from טב'. Thus, טב' = טב' = he drinks. The ט"ל roots in Mishnaic Hebrew grammar interchange with ט"ל roots in conjugation.

(Biblical) טב' = טב' (Mishnaic), a past tense.

(Biblical) טב' = טב' (Mishnaic), a present tense.

(Biblical) טב' = טב' (Mishnaic), a future tense.

Our Mishnah thus told us that even a poor Jewish person should not eat until he drinks wine. This means that before eating the Paschal meal, one must drink wine. This Mishnah legislated that even a poor Jew must say the Kiddush before he begins to eat his Paschal meal. The Kiddush was the prayer made with a cup of wine for the separation of the coming Pesach holiday from the outgoing weekday.

טב' = Even a poor Jew should not eat (his Paschal meal) until he drinks (wine).

This coincides with Mishnah 2 which follows this one. Mishnah 2 states that the first cup of wine is mixed with water and drunk, before the appetizers are served to the diners at the meal ( טב' ).

## THE PASSOVER SEDER ACCORDING TO THE MISHNAH

The Passover Seder is discussed in Mishnah Pesahim, chapter 10. Since the Geonic period, the reading of the Haggadah preceded the Passover meal.

What was the order of the Seder in the time of the Mishnah? The following discussion is my interpretation of the order of the Seder in the time of the Mishnah.

MISHNAH 10:2 stated that the first cup of wine is mixed ( *מְזוּגָה לִזְכוּת לְאַשְׁוֶיךָ* ), then it is drunk.

MISHNAH 10:3 stated that he dips the lettuce before he reaches the bread condiment. They set before him matzah, lettuce and haroset (= in our times, wine, fruit and nuts). And in the Temple of Jerusalem, they bring the body of the Paschal lamb.

Appetizers eaten:

הביאו לפניו מטבל בחזקת עד שהוא מגיע לפרפרת הפת.  
 הביאו לפניו מצה וחזרת וחרסת ... ובמקדש מביאין גופו  
 THIS IS THE FOOD FOR THE MEAL. *שְׁלֵפֶסֶת*.

MISHNAH 10:4 tells about the mixing of the second cup of wine ( *מְזוּגָה לִזְכוּת שְׁנֵי* ), and then it was drunk. This second cup of wine is drunk before the meal. Then the son asks his father why this night is different from all nights; why we eat only unleavened bread, bitter herbs and only broiled meat.

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלֹת...  
 הַלַּיְלָה הַזֶּה כִּגְלוֹ מִצָּה.  
 הַלַּיְלָה הַזֶּה מְרוֹרֵיִם.  
 הַלַּיְלָה הַזֶּה כִּגְלוֹ צְלִי.

I believe that the particular item of food was

eaten and then the particular question was asked. The unleavened bread was eaten, and then the question was asked. The bitter herbs were eaten, and then the question was asked. The broiled meat was eaten, and then the question was asked.

MISHNAH 10:5 stated that Rabban Gamaliel said that whoever didn't raise up the Paschal lamb, matzah and bitter herbs during the meal, had not fulfilled his obligation. These items had to be raised up according to Rabban Gamaliel because they were offerings to God.

רבן גמליאל היה אומר כל שלא אָמַר שלשה דברים אלו  
בפֿסח לא יצא ידי חובתו : פֿסח מצה וּמְרוֹזִים.

From Mishnah 10:5 we can see that the meal was already finished because the Mishnah states כל שלא אָמַר which means that the meal was already eaten, since אָמַר is in the past, namely that it was already done.

MISHNAH 10:5 goes on to say that we continue with the Haggadah and afterwards sing the first part of the Hallel psalms.

בכל דֹר ודֹר חִיב אדם לראות את עצמו כאלו הוא יצא  
ממצרים שנאמר והגדת לבנך ביום ההוא לאמר : בעביר זה  
עשה ה' לי בצאתי ממצרים.  
לפיכך אנה חייבים להודות להלל לשבח לפאר לזום לגדל  
לנה ולאבותינו את כל הנסים האלו והוציאנו מעבודת  
לחירות ונאמר לפניו הללויה.

MISHNAH 10:7 tells of the mixing of the third cup of wine. They drink it and recite the Grace after the meal.

מוגו לו פֿוס שְׁלִישִׁי וּבִירךְ על מזוננו.

OUTLINE OF THE PASSOVER SEDER ACCORDING  
TO THE ACCOUNT IN THE MISHNAH

- 1) Mixing and drinking the first cup of wine.
- 2) Serving the appetizers.
- 3) Bringing in the food for the meal.
- 4) Mixing and drinking the second cup of wine.
- 5) Eating the meal with reciting of the Mah Nishtanah.
- 6) Reading of Haggadah continued.
- 7) Reading of first portion of Hallel psalms.
- 8) Mixing and drinking the third cup of wine.
- 9) Reciting the Grace after meals.

Please see page 185 for my complete outline of the Passover Seder according to the Mishnah.

DIPPING TWICE AT THE PESACH SEDER  
ACCORDING TO THE MISHNAH

הביאו לפניו מטבל בחזרת עד שהוא מגיע לפרפרת הפת.  
הביאו לפניו מצה וחזרת . . . .

מה נשתנה הלילה הזה מכל הלילות  
שבכל הלילות אנו מטבלין פעם אחת  
הלילה הזה שתי פעמים.

(משנה פסחים, פרק עשירי, הלכה ג. W. H. Lowe edition.)

This Mishnah has been misunderstood for centuries. The first line of this Mishnah did not explain what was brought in or the substance the diners used for dipping. Scholars believe that the dipping question ( שבכל הלילות ) referred to a seasoning for the food, or applied to the haroset. There is no foundation in Talmudic literature for such interpretations.

The Pesach Haggadah does not offer any answer to the dipping question. Scholars believe that the words הביאו לפניו in the second line, are superfluous, since one statement might have sufficed.

What does "they brought before him" ( הביאו לפניו ) in the first line of our Mishnah refer to? Scholars hold that they brought before him the table, the food, or the lettuce.

We see from the phrase "he dips the lettuce" ( מטבל ) ( בחזרת ), that it is the lettuce that has to be dipped. From the Jerusalem Talmud, we learn that lettuce has to be dipped twice.

חבריא בשם רבי יוחנן: צריך לטבל בחזרת שני פעמים.  
(חלמוד ירושלמי, פסחים, פרק עשירי, הלכה ג. הוצאת בומברג)

When the Mishnah speaks about dipping, in the dipping question ( שֶׁבִּכְל הַלֵּילוֹת אֵינוֹ מִטְּצָלִין ) , it refers to the dipping of the lettuce ( חֲזוּקָה ) .

Thus, according to this Mishnah, one dips the lettuce before the meal, before he reaches the bread condiment.

Why did the lettuce have to be dipped? Rabbi Papa, a Babylonian Amora of the 4th century C.E., whose view is recorded in the Babylonian Talmud, enlightens us concerning the reason for dipping the lettuce.

אמר רב פפא: שמע מינה האי חסא צריך לשקועיה למה לי משום קפא . (תלמוד בבלי, פסחים, פרק עשירי, קטו, א-ב. הוצאת בומברג)

Said Rabbi Papa: Infer from this, that one must submerge this lettuce because of the worms.

This means that lettuce had to be dipped because it contained worms which they believed would cause bowel diseases.

What was the lettuce submerged into or dipped into? Rabbi Ammi, an Amora of Israel, who flourished in the 3rd to the beginning of the 4th centuries, whose view is brought in the Babylonian Talmud, held that lettuce contained worms and had to be dipped into hot water in order to get rid of them.

אמר רבי אמי משום קפא, ואמר רבי אמי קפא דחסא . . . . קפא דכולהו חמימי . (תלמוד בבלי, פסחים, פרק עשירי, קטו, א)

Said Rabbi Ammi: On account of the worms. And Rabbi Ammi said: The worms of lettuce (are counteracted) . . . . the worms of all of them by HOT WATER.

Thus, in order to make lettuce edible, the lettuce had

to be dipped into hot water to remove its worms.

When the Mishnah stated that "they brought before him", it meant that they brought before him hot water. Then the diner dipped the lettuce into it to remove its worms. The Mishnah didn't mention the hot water because it was such a common practice and so well known that it was taken for granted that people would understand what the Mishnah intended.

הביאו לפניו = They brought before him (hot water),  
 מטבל בחזרת = he dips the lettuce.

How was the lettuce dipped twice? When the Mishnah stated the first "they brought before him" (הביאו לפניו), it referred to the time before the meal, when they brought the hot water before him, in which he dipped the lettuce, before he reached the bread condiment.

When the Mishnah stated the second "they brought before him" (הביאו לפניו), they brought before him unleavened bread and lettuce, which referred to the dipping during the meal, in which the lettuce was dipped again in hot water to remove its worms. This makes a total of two dippings in hot water during the Seder.

Why did they have two servings of lettuce during the Pesach Seder? The Bible stated that the Paschal lamb was to be eaten together with unleavened bread and bitter herbs (על מצות ומרורים יאכלהו, Numbers 9:11).

The word bitter herbs (מרורים) is in the plural, in Hebrew, meaning that it must be eaten at least twice. So the Rabbis instituted the eating of lettuce which was bitter, once before the meal, and once during the

meal. Two servings of lettuce required two dippings in hot water.

The Mishnah of the Jerusalem <sup>Talmud</sup> contained only three questions, the dipping question, the unleavened bread question and the broiled meat question. In Babylonia, they forgot that the dipping question referred to the lettuce or bitter herbs, therefore, they added a fourth question to the Mishnah which referred to the bitter herbs. Now there were two questions about the bitter herbs.

#### 1) BABYLONIAN VERSION OF THE DIPPING QUESTION

שבכל הלילות אין אנו מטבלין אפילו פעם אחת  
והלילה הזה שתי פעמים.

#### 1) NEW BABYLONIAN BITTER HERBS QUESTION

שבכל הלילות אנו אוכלין שאר ירקות  
הלילה הזה מרוקים.

In Israel, lettuce was called חזרת, while in Babylonia, it was called חסא.

Since they didn't eat lettuce (חסא) in Babylonia every day, but other vegetables (שאר ירקות), they did not have to dip their lettuce even once in hot water. That is the reason that they changed the original reading of the dipping question from אנו מטבלין פעם אחת to אנו מטבלין אפילו פעם אחת.

THE MISHNAH SHOULD BE TRANSLATED THUS:

הביאו לפניו מטבל בחזרת = They brought before him (hot water), he dips the lettuce,

עד שהוא מגיע לפרפרת הפת = until he reaches the bread condiment.

..... הביאו לפניו מצה וחזרת =

They brought before him unleavened bread and  
lettuce.....

מה נשתנה הלילה הזה מכל הלילות =

What is different this night from all the nights?

שבכל הלילות =

For all the nights

אנו מטבלין =

We dip (the lettuce in hot water)

פעם אחת =

one time

הלילה הזה =

this (Pesach ) night

שתי פעמים =

two times (we dip the lettuce in hot water).

## THE PASSOVER SEDER ACCORDING TO THE MISHNAH CONTINUED

בֵּין שלישי לרביעי לא ישתה

THE MISHNAH ON WHICH THE PALESTINIAN TALMUD RESTS by W.H.Lowe.

Cambridge, 1883.

משנה פסחים, פרק עשירי, הלכה ו

מזגג לו כּוֹס שלישי וברך על מזונו

רביעי גומר את ההלל ואומר עליו ברכת השיר

בֵּין הכוסות האלו אם רצה לשתות ישתה

בֵּין שלישי לרביעי לא ישתה.

הלכה ז

אין מפטירין אחר הפסח אפיקומן.

תלמוד ירושלמי הוצאת בומברג (ויניציה, 1524-1523),

נו-יורק, 1944. מסכת פסחים, פרק עשירי, הלכה ח

מזגג לו כּוֹס שלישי מברך על מזונו

רביעי גומר עליו את ההלל ואומר עליו ברכת השיר

מִן הכוסות הללו אם רצה לשתות ישתה

בֵּין שלישי לרביעי לא ישתה

אין מפטירין אחר הפסח אפיקומן.

BABYLONIAN TALMUD CODEX MUNICH 95. Jerusalem, 1970.

מסכת פסחים

מזגג לו כּוֹס שלישי מברך עליו ברכת מזונו

רביעי גומר את ההלל ואומר עליו ברכת השיר

מִן הכוסות הללו אם רוצה לשתות ישתה

בֵּין שלישי לרביעי לא ישתה

ואין מפטירין אחר הפסח אפיקומן.

What does בֵּין שלישי לרביעי and בֵּין הכוסות mean?

Translators of this Mishnah have interpreted it to mean:

Between these cups of wine, if he desires to drink,  
he may drink.

Between the third and fourth cups of wine, he should  
not drink.

If we look at the two previous lines of this Mishnah,  
we will see that the two cups of wine discussed, are  
only the third and fourth cups of wine. The first and  
second cups are not mentioned.

Therefore, there is a contradiction between the line  
that says that, "Between these cups of wine, if he desires  
to drink, he may drink", and the following line that  
states, "Between the third and fourth cups of wine, he  
should not drink".

This contradiction arose because the original conno-  
tations of  $\text{לִּיָּן}$  and  $\text{ל}$  were forgotten. Mishnaic Hebrew  
continued many forms found in Biblical Hebrew. The  
preposition  $\text{ל}$  (in Biblical Hebrew & Ugaritic) = from.  
I believe that in Mishnaic Hebrew too  $\text{ל} = \text{from}$ .  
Therefore,  $\text{לֹא יִשְׁתָּה, לְרִבְעִי}$  = From the fourth cup, he  
should not drink.

In Biblical Hebrew and in South Arabic,  $\text{לִּיָּן} = \text{from}$ .  
In this Mishnah too,  $\text{לִּיָּן} = \text{from}$ .

This verse should be read and translated thus:

$\text{לִּיָּן הַכּוֹסוֹת הָאֵלֶּן}$  = From these cups,  
 $\text{אִם רָצָה לִשְׁתּוֹת}$  = if he desires to drink,  
 $\text{יִשְׁתָּה בִּיָּן שְׁלִישִׁי}$  = he may drink from the third cup,  
 $\text{לֹא יִשְׁתָּה, לְרִבְעִי}$  = from the fourth cup, he should not  
drink.

That our interpretation is correct, can be seen from

the fact that for *בילך הכוסות* some manuscripts and printed editions of the Mishnah read *מן הכוסות*.

*מן הכוסות הללו = FROM these cups.*

This Mishnah informed us that one may drink from the third cup of wine, but not from the fourth cup of wine. When we notice the wording of our Mishnah, we see that it states "they mixed a third cup of wine for him" (*מזגו לו כוס שלישי*), but for the fourth cup of wine (*לביעי*), it does not state that it was mixed with water. The word *מזגו* is missing. This means that there was a fourth cup of wine poured, but it was never mixed with water for drinking.

We know that Rabbi Eliezer, a Tanna residing in Israel in the late first century C.E., stated that we do not say the benediction over wine until one puts water into it.

*אין מברכין על היין עד שיתן לתוכו מים, דברי רבי ליעזר.*  
(W.H. Lowe edition, *משנה ברכות, פרק ז, הלכה ה,*)

Why was one not permitted to drink from the 4th cup of wine? The Rabbis held that wine drunk after the meal intoxicates, while wine drunk during the meal did not intoxicate.  
*יין של אחר המזון משכר, שבתוך המזון אינו משכר.*  
(תלמוד ירושלמי, פסחים, פרק עשירי, הלכה ח, הוצאת בומברג)

This means that the third cup of wine which was drunk at the conclusion of the Paschal meal before the recitation of Grace After Meals, was considered a part of the meal and, therefore, did not intoxicate. The fourth cup of wine after the recitation of Grace After Meals, would intoxicate because it was not drunk during a meal, but

after a meal.

The Talmud mentioned that God loves one who does not become intoxicated.

שלשה הקדוש ברוך הוא אוהב: מי שאינו כועס, ומי שאינו משתכר, ומי שאינו מעמיד על מדותיו. (תלמוד בבלי, פסחים, קיג, ב)

The Blessed Holy One loves three: He who does not become angry, he who does not become intoxicated, and he who does not insist on his rights.

From our Mishnah we learn that the Rabbis approved only the drinking of three cups of wine because the fourth cup was not to be drunk since it would cause intoxication. This means that there were originally only three cups of wine and not four cups.

The Greek poet Antiphanes (4th century B.C.E.), stated that one should honor the gods to the extent of 3 cups of wine. Jews were part of the Hellenistic world and in the Tannaitic period, they were acquainted with Graeco-Roman table manners and dietary habits for festive meals.

In Western Europe of the ninth century, Einhard, in his biography of Emperor Charlemagne, stated that, "He was so moderate in the use of wine and all sorts of drink that he rarely allowed himself more than 3 cups in the course of a meal". We see that even Charlemagne believed that a fourth cup of wine would cause one to become intoxicated.

The Rabbis in the Tannaitic period instituted 4 cups of wine. This we learn from their enactment mentioned in the Mishnah that advised charity officials, when

distributing wine to a poor Jewish person, not to diminish from the 4 cups of wine due him.

עָנִי שְׂבִי שְׂרָאֵל . . . . לֹא יִפְחָתוּ לּוֹ מֵאַרְבַּע כּוֹסוֹת שֶׁל יַיִן.

(W.H.IOWE edition משנה פסחים, פרק י, הלכה א.)

That the Tannaitic Rabbis instituted the 4 cups of wine is corroborated by the Babylonian Amora of the fifth century C.E., Rabina.

רְבִינָא אָמַר אַרְבַּעָה כְּסֵי תְקִינּוּ רַבְנַן. (חלמוד בבלי, פסחים, קט, ב.)

If the number of cups to be drunk at the Paschal meal was to be limited to three, and the fourth cup was not to be drunk, then why did the Tannaitic Rabbis institute 4 cups of wine? Why did they change from the number 3 to the number 4 in the number of cups?

Pauline Christianity interpreted the Paschal lamb as Jesus (1 Corinthians 5:7, "For Christ, our Passover lamb, has been sacrificed"). The wine was interpreted as the blood of Jesus (1 Corinthians 11:25, "This cup is the new covenant in my blood"). The idea of the threefold Godhead, the Pauline concept of the Trinity, in which new converts were baptized "in the name of the Father, and the Son, and the Holy Ghost" (Matthew 28:19), caused the Rabbis to increase the number of cups from 3 to 4. By eliminating the number 3 which could be interpreted as a sign of the Trinity, the Rabbis countered the Christian interpretation of the Paschal meal.

Thus, according to the Mishnah, there are 4 cups at the Paschal meal, but only 3 are drunk, for the fourth cup was not mixed with water.

## THE PASSOVER SEDER ACCORDING TO THE MISHNAH CONTINUED

אין מַפְטִירִין אַחַר הַפֶּסַח אַפִּיקוֹמוֹן

חלמוד ירושלמי, מסכת פסחים, פרק עשירי, הלכה ח (הוצאת בומברג)

אין מַפְטִירִין אַחַר הַפֶּסַח אַפִּיקוֹמוֹן.

What does אין מַפְטִירִין אַחַר הַפֶּסַח mean?

It has been interpreted thus:

- 1) After the Passover meal they should not disperse...(Danby).
- 2) They may not depart after the Passover celebration..(Blackman).
- 3) After the Passover meal they do not conclude...(Neusner).
- 4) One may not conclude after the Paschal meal...(Soncino).
- 5) We do not conclude after the Pesah meal...
- 6) Man darf nach dem Pesahopfer keine Nachspeise essen (Lazarus Goldschmidt).

Thus, according to these translators, the word מַפְטִירִין means: "disperse", "depart", and "conclude".

Commentators have claimed that this Mishnah means to say that, after the Paschal meal, the diners should not depart for revelry, or conclude with dainties.

The preceding verses in this Mishnah

בֵּין הַכּוֹסוֹת הָאֵלּוּ

אִם רָצָה לְשַׁחֵט

יִשְׁתֶּה בֵּין שְׁלִישֵׁי

לְרַבִּיעֵי לֹא יִשְׁתֶּה

dealt with the drinking of wine. They stated, according to our interpretation, that one may drink from ( פִּיגֵן ) the third cup, but one should not drink from the fourth cup of wine ( לְרַבִּיעֵי ) .

I think that אין מַפְטִירִין אַחַר הַפֶּסַח continues to deal with the topic of wine drinking, especially the

fourth cup of wine.

I believe that the word **מַפְטִירִין** is not a Hebrew word at all, but is a Greek word. It is the Greek word **πότηριον** = poterion = cup, wine cup, cupful of wine. It is the equivalent of the Hebrew **פִּיֹּס** = cup, wine cup, cupful of wine. **מ** (Hebrew prefix) = FROM.

The Greek word poterion was written in the Hebrew alphabet as **פטיירין** with the absence of some of the vowels. When foreign words were transcribed into the Hebrew alphabet, not all the vowels were transferred into the Hebrew version. Even for Hebrew words, many vowels were not included.

The Greek word **συνεδριον** = synedrion = conference, council, was transcribed into the Hebrew alphabet as **סנהדרין**, omitting the *i* after the *y*. It must have been pronounced originally **סִנְהֶדְרִין**. When Greek was forgotten it was read as **סִנְהֶדְרִין**.

In the same way, the name Gorion (**גורין**) was written in the Mishnah as **גִּירִין**, omitting the *i* after the *g* and after the *y*.

(Lowe ed., p. 31, **חנינה בן חזקיה בן גרין**. (משנה שבת, פרק א, הלכה ז).

The Greek **פִּיֹּס** became in Hebrew, after Greek was forgotten, **פטיירין** with an additional prefix **מ** **מַפְטִירִין**, and interpreted as a Hebrew word.

This Greek word poterion is also found in the Jerusalem Talmud:

**כדי פלי פִּיֹּסִירִין אחר המרחץ.**

(חלמוד ירושלמי, פסחים, י, לו, הוצאת בומברג)

As the double cup after the bath.

**פִּיֹּסִירִין** די פלי = **δύο ποτήρια** = double cup

When Jews spoke Greek, they knew how to pronounce Greek words, but when Greek was forgotten, they also forgot the correct reading and pronunciation of these words.

The Mishnah should be read and interpreted this way:

האלה גיו הכוסות האלה = From these cups,

אם רצה לשתות = if he wants to drink,

ישתה ביו שלישי = he may drink from the third cup,

לרביעי לא ישתה = from the fourth cup, he should not drink,

אין מפטיגין אחר הפסח = one does not (drink) from a cup of wine after the Paschal meal.

The verse אין מפטיגין אחר הפסח is connected with the previous piece לרביעי לא ישתה. The Mishnah is telling us that the diner should not drink a fourth cup because one does not drink from a cup of wine after the Paschal meal.

The third cup of wine was considered part of the Paschal meal, since it was drunk before the Grace After Meals, but a fourth cup was not part of the meal, but after the conclusion of the meal, and, therefore, not permissible to be drunk.

The word אפיקומון does not belong to this paragraph, but to the next one.

THE PASSOVER SEDER ACCORDING TO THE MISHNAH CONTINUED  
אפיקומון פסח

אין מפטירין אחר הפסח אפיקומון.  
 ג'שנו מקצתן, יאכלו, כגלם, לא יאכלו.  
 ל' יוסי אומר: נתנמנמי יאכלו,  
 ג'רדמי לא יאכלו.

(W. H. Lowe edition, משנה פסחים, פרק עשירי, הלכה ז')

The first line of this Mishnah has been translated thus:

- 1) They may not depart for revelry after the Passover celebration.
- 2) After the Passover meal they should not disperse to join in revelry.
- 3) One may not conclude after the Paschal meal (by saying) Now to the entertainment.
- 4) We do not conclude after the Pesach meal with dessert.

According to these translations the word אפיקומון denotes "revelry" and "dessert".

We have shown previously that the phrase אין מפטירין אחר הפסח should be punctuated אין מפטירין אחר הפסח = One does not (drink) from a cup of wine after the Paschal meal. We have also concluded that this phrase is logically connected with the previous piece of Mishnah לרבניעי לא ישחה, namely that one should not drink from a fourth cup of wine after the Paschal meal. Thus, the word אפיקומון belongs to the next paragraph, whose subject is introduced by the word אפיקומון.

What is the אפיקומון? This Greek word has been transcribed in the Hebrew alphabet in different ways:

אפי קומון (Mishnah, W.H. Lowe edition) .

אפי קומון ( Babylonian Talmud, Codex Munich 95 & Bomberg edition;  
Mishnah, H. Albeck edition) .

אפי קומון ( Mischnacodex Kaufmann A50 ) .

אפי קומון ( Jerusalem Talmud, Bomberg edition ) .

The אפי קומון is the Greek *ἐπιχώμιον* (epikomion) and should be punctuated in Hebrew אפי קומון. The epikomion is a popularization of *ἐπιχώμιος* = to a festal procession. The *κωμος* was a drinking party, a revel, following the banquet proper, with music, singing and conversation. The Greeks were greater talkers than eaters, for, at their symposium, the period of wine drinking, philosophical discussions, storytelling and versifying was more important than the food. It was the Greek custom to go from one banquet that ended, to another one which had not yet ended, and continue the festivities. Sometimes guests spent the evening roaming from house to house.

The Romans introduced the *commissatio*, a ceremonial drinking bout, at which a master of ceremonies, prescribed the number, size, strength, manner, and order of cups of wine to be drunk by the diners.

Greek society was notable for its temperance, and, during the symposium, wine drinking was carefully regulated. In Roman banquets, the intellectual symposium became a gluttonous feast, and drinking ceremonies overwhelmed conversation. Roman banquets lasted 8 to 10 hours, and the drinking bout continued until cockcrow.

COMMENTATORS HAVE TRANSLATED OUR MISHNAH THUS:

If some of them fell asleep,they may eat (again).

If all of them fell asleep,they may not eat (again).

Rabbi Yose says: If they dozed,they may eat (again).

If they all fell fast asleep,they may not eat (again).

Scholars have assumed that this Mishnah dealt with a time before 70 C.E.,before the destruction of the Temple,when the Paschal lamb was still eaten. They say that this Mishnah refers to the main course of the Paschal meal,namely that if some diners dozed during the meal,they may eat again,but if all the diners fell fast asleep,they may not eat again.

I believe that this Mishnah deals with the dessert which followed the main course of the Paschal meal. Dessert was viewed as an appendix to the meal,but not a part of it. I think our Mishnah deals with the time after the destruction of the Temple,when the Paschal lamb was not slaughtered and eaten any more.

This Mishnah means that if some of the diners dozed at the time of the dessert,then the other diners may eat the dessert which consisted of fruits,nuts,pastry and sweets. But if all the diners fell fast asleep, they may not eat of the dessert. Rabbi Yose,the Tanna of Israel,spoke of his own times,the second century.

The early connotation of afikomion,namely epikomion, was a "post-prandial revelry" in Greek times,but in the time of the Mishnah,under the Romans,it assumed a new meaning,after the original connotation was forgotten.

From the description of the Paschal meal in the Mishnah,we can see that the main course had already

been eaten and Grace After Meals had been recited after the conclusion of the meal. How could commentators claim that our Mishnah paragraph deals with the eating of the Paschal lamb, when the meal was already over? This Mishnah is really dealing with the course after the main course, namely the dessert, which it calls the afikomion or epikomion.

What did the epikomion denote in the Mishnah and Amoraic times? According to the TOSEFTA, epikomion, or dessert consisted of nuts, dates and parched grain.

אפיקומן כגון אגוזין תמרים וקליפת. (תוספתא, פסחים, פרק עשירי, הוצאת שאול ליברמן)

In the Jerusalem Talmud, Rabbi Yohanan (3rd century) said that epikomion meant kinds of sweets, while Samuel (3rd century) thought it was mushrooms and pigeons.

רבי יוחנן אמר מיני מתיקה. שמואל אמר כגון ערדילי וגוזליא. (תלמוד ירושלמי, פסחים, פרק עשירי, הלכה ה, הוצאת בומברג)

The Babylonian Talmud explained Rabbi Yohanan's statement that epikomion meant kinds of sweets, by interpreting it to mean dates, parched grain and nuts.

רבי יוחנן אמר כגון תמרים קליות ואגוזים. (תלמוד בבלי, פסחים ק"ט, הוצאת בומברג)

Thus, according to these sources, the epikomion or dessert, consisted of sweets such as dates, nuts and parched grain, and according to Samuel, mushrooms and pigeons.

The third course, the dessert, often included music and singing. In the Jerusalem Talmud, according to Rabbi

Simon (3rd century) in the name of Rabbi Ineyene Bar Rabbi Sissai (3rd century) epikomion means kinds of songs.

רבי סימון בשם רבי אינייני בר טיטי: מיני זמר.  
(תלמוד ירושלמי, פסחים, פרק עשירי, הלכה ח, הוצאת בומברג)

We see that the Mishnah did not forbid the eating of dessert, the third course, as some scholars held. The Rabbis only forbade the drinking of wine after the main course. When some of the diners dozed during the dessert, the other diners could eat, but if all the diners fell fast asleep, then the diners were not to eat any dessert.

THE MISHNAH SHOULD BE TRANSLATED THUS:

אין מפטיגין אחר הפסח.

One does not (drink) from a cup of wine after the Paschal meal.

אפי קוזמין:

At the dessert:

ישניו מקצתן, לאכלו.

If some (of the diners) fell asleep, the (others) may eat (dessert);

כולם, לא יאכלו.

If all (the diners) fell asleep, they may not eat (the dessert).

רבי יוסי אומר: נתנומנו, לאכלו.

Rabbi Yose says: If the (diners) dozed, they (the others) may eat (the dessert).

כולם, לא יאכלו.

If they (all the diners) fell fast asleep, they may not eat (the dessert).

COMPLETE OUTLINE OF THE PASSOVER SEDER  
ACCORDING TO THE MISHNAH

- 1) Mixing & drinking the first cup of wine: Kiddush.
- 2) First Course: Serving the appetizers such as lettuce.
- 3) Bringing in the Second Course, the Main Course, the food for the meal: meat accompanied with lettuce, leavened bread and haroset.
- 4) Mixing & drinking the second cup of wine.
- 5) Eating the Main Course with recitation of the Mah Nishtanah.
- 6) Reading of the Haggadah continued.
- 7) Reading of the first portion of Hallel psalms.
- 8) Mixing & drinking the third cup of wine.
- 9) Recitation of the Grace After Meals.
- 10) Pouring of the fourth cup of wine, not mixed with water, and not to be drunk.
- 11) Reading of the second portion of Hallel psalms.
- 12) Saying the Benediction Over Song.
- 13) The Third Course: The Dessert, the Epikomion: fruit, pastry, nuts and sweets.

פֶּרֶפֶס KARPAS AT THE PESACH SEDER

The word karpas (פֶּרֶפֶס) is found in the Mishnah that states that it is exempt from tithes.

...פֶּרֶפֶס שֶׁל הַרְיָסִים שֶׁל נַהֲרוֹת... פֶּטוּרִים מִן הַמַּעֲשְׂרוֹת.

(W.H.Lowe edition משנה, מסכת שביעית, פרק ט, הלכה א,

Hill (wild) coriander, river (wild) karpas...are exempt from tithes.

The Jerusalem Talmud also mentions karpas.

...הָהָן דְּגוּזוּ כִּי־סֶבֶר כְּרִיתִין פֶּרֶפֶס

(תלמוד ירושלמי, מסכת שבת, פרק שביעי, דף י א, הוצאת בומברג)

He who cuts (on the Sabbath) coriander, leeks, karpas...

What is karpas? By the third century C.E., the original meaning of the word karpas was already not understood in Israel. Rabbi Yose Bar Hanina, a third century Amora in Israel, explained river or wild karpas as rock-parsley πετροσέλινον.

מִהוּ פֶּרֶפֶס שֶׁבְנַהֲרוֹת? רַבִּי יוֹסֵי בַר חַנִּינָה אָמַר פֶּיטְרוֹסִילִינוֹן

(תלמוד ירושלמי, מסכת שביעית, פרק ט, ל"ח, ג, הוצאת בומברג)

What does karpas have to do with the Paschal meal? In his prayer book SEDER RAB AMRAM, the first complete and orderly arrangement of the prayers for the entire year, Amram, Gaon of the academy at Sura, Babylonia, who flourished in the second half of the 9th century, mentioned karpas as one of the several vegetables eaten at the Paschal meal.

וּמְבִיאִין מִיְנֵי יִרְקוֹת כַּגּוֹן חָמָא אוּ חָסָא אוּ גַרְגִּירָא אוּ

פֶּרֶפֶס אוּ כּוֹסְבֶּרְתָּא. (סדר רב עמרם גאון, הוצאת דניאל גולדשמידט.

ירושלים, 1971, עמוד קיב)

And we bring (to the table) a variety of vegetables such as radish or lettuce or rocket or karpas or coriander.

What is the original meaning of the word karpas? I believe that the connotation of the word karpas was known in Israel in the time of the Mishnah, namely up to the end of the second century, but, by the time of the Amoraim, in the third century, it was already misunderstood, otherwise there would have been no question in the Jerusalem Talmud asking: "What is river Karpas?

( מהו כרפס שבנהרות? ) .

I believe that the word karpas ( כרפס ) is related to the word קרפ. They both stem from the Hebrew root כרפ = קרפ (Aramaic) = to be round.

קרפ (Hebrew) = HEAD CABBAGE. This cabbage is round and resembles a head. The Greek *κράμβη* crambe = cabbage, is a loanword from the Hebrew or Aramaic, with the addition of an m in the middle of the word.

I think that the noun כרפס = קרפ = ROUND CABBAGE, HEAD CABBAGE. It is the Hebrew כרפ, with an additional S from the Greek. In Greek, carabas = cabbage.

Philo tells that in 38 C.E., King Agrippa I arrived in Alexandria, Egypt, on his way home from Rome, and was mocked by the Greeks there, who had the local idiot Carabas masquerade as the king.

The word cabbage stems from the old French slang caboche = head, that became cabache in Middle English. In Slavonic, cabbage is kapusta or kaposta, and in Germanic, it is kappes or kabbis, all derived from Latin caput = head.

Cabbage is one of the oldest known vegetables that was in general use by Middle Eastern civilizations 4,000 years ago. It was first domesticated in the Eastern Mediterranean region. Cabbage grew wild along Mediterranean rivers. The Mishnah mentioned cabbage of the rivers= *של נהרות* .

The cabbage was eaten in ancient Babylonia, and one of Homer's heroes, Achilles, washed cabbages and ate them fresh. Among the Carthaginians, the cabbage was one of their prized vegetables.

The Egyptians enjoyed their wine to the point of drunkenness, therefore, at their feasts, they ate boiled cabbage before all the rest of their food. Cabbage was highly regarded and it was a common vegetable on the Roman table, eaten in the first course.

Why was cabbage eaten before the meal? The ancients believed that cabbage had medicinal qualities. The people of Sybaris, a Greek city of southern Italy, renowned for their love of luxury and pleasure in the sixth century B.C.E., used to eat cabbage before drinking their powerful wine to prevent intoxication.

Alexis, an Athenian playwright of the 4th century B.C.E. recommended boiled cabbage to dispel a hangover. In the second century B.C.E., the Roman Cato remarked that a man could drink all he liked at a banquet with no ill affect, if he ate raw cabbage before dinner.

Because of poor storage facilities and a warm climate, many Greek and Middle Eastern wines became bacterially spoiled or acetified. Drinking acetified wine containing ammonia,

caused ammonia intoxication. Cabbage has been found to contain much of the amino acid called arginine that is best known for its capacity to detoxify ammonia in the body. Thus, cabbage is able to offset drunkenness or the effects of drinking acetified wine containing ammonia. Scientists today have been able to treat alcoholism by using this common amino acid found in cabbage juice.

We saw that the Egyptians, Greeks and Romans believed that eating cabbage before a feast would promote sobriety. This knowledge about the medicinal qualities of cabbage was also known to the Jews.

Rabbi Hiyya, whose view is quoted in the Babylonian Talmud, believed that one who wished to prevent stomach illnesses, should dip regularly.

חני ל' חייא: הרוצה שלא יבא לידי חולי מעים יחא רגיל  
בטיבול. (תלמוד בבלי, מסכת גטין, ע, א)

What did Rabbi Hiyya mean when he said that by dipping, one could prevent stomach illnesses? The Roman Cato declared that if one wished to drink much wine at a banquet, one should, before dinner, eat raw cabbage by dipping it into vinegar.

Why did the cabbage have to be dipped into vinegar? It certainly was not to make it an appetizer because cabbage was eaten before the meal to prevent intoxication from drinking wine. The reason that cabbage had to be dipped into vinegar is for the same reason given by Rabbi Papa, the Babylonian Amora of the 4th century, who said that one must submerge or dip the lettuce, because of the worms that cause stomach illnesses.

אמר רב פפא ... האי חסא צריך לשקועיה... משום קפא.

(תלמוד בבלי, פסחים, פרק עשירי קטו, א-ב, הוצאת בומברג)

Rabbi Ammi, the Amora of Israel of the 3rd-beginning of the 4th century, held the same view, that lettuce contained worms and had to be dipped into hot water to get rid of them.

אמר רבי אמי משום קפא... קפא דכילהוי חמימי.

(תלמוד בבלי, פסחים, פרק עשירי, קטז, א)

According to Rabbi Ammi, worms from lettuce are to be removed by dipping it into hot water, but Cato prescribed that before eating raw cabbage, it had to be dipped into vinegar, namely to remove its worms.

Abraham Danzig, (1748-1820) in his popular code of Jewish law, HOKMATH ADAM, stated that in all countries, vegetables, such as parsley and head cabbage, are known to have worms.

הירקות בכל המדינות מוחזקים בתולעים, וכן ירק

שקורין פעטרושקע, ועשב שקורין הזיפט או קאפקרויט.

(חכמת אדם מאת אברהם דאנציג. ניויורק, תש"ו כלל לח סעיף טו).

We see that lettuce, cabbage, and other raw vegetables were dipped into hot water by the Jews, and into vinegar by the Romans, in order to get rid of the worms before eating them. The notion that scholars have maintained, namely that these dippings were for appetizing purposes, has no foundation. It was only to make these raw vegetables edible and prevent stomach illnesses by eliminating the worms, that dipping was practiced for them.

The Mishnah defined the acceptable vegetables or herbs that one may use on Pesach in order to fulfill

one's obligation of eating bitter herbs at the Seder.

אלו ירקות שאדם יוצא בהן ידי חובתו בפסח: בחזרת  
 ובעגלישין ובתמכא ובחרחבינה ובמרור. (משנה, מסכת פסחים,  
 פרק שני, הלכה ה. W.H.Lowe edition)

These are the vegetables (herbs) with which a person fulfills his obligation on Pesach: with lettuce and with endive (or chicory), and with Chervil (or pepperwort), and with snakeroot (or eryngo), and with dandelion (or horseradish).

Thus, the Rabbis gave Jews a choice of any of these five vegetables or herbs that they could use to fulfill their religious obligation of eating bitter herbs at the Paschal meal.

Why wasn't the karpas or cabbage mentioned in this Mishnah? Jews were part of the Roman world in which cabbage was eaten during the first course of the dinner. The reason that this Mishnah didn't mention cabbage in this required list of bitter herbs, was that the Rabbis didn't consider cabbage as a bitter herb. Cabbage was eaten by Jews during the first course of the Paschal meal because they too believed that it would prevent intoxication from the wine to be drunk during the meal.

Cabbage was not mentioned also in the description of the Paschal Seder in the Mishnah of Tractate Pesahim, chapter 10, because it was not a religious obligation to eat it. But it must have been eaten before the meal to prevent intoxication from drinking wine during the meal.

The belief that cabbage can stave off drunkenness

persisted over the ages. Even today, Hungarian Jews prepare cabbage strudel for Purim and Simhat Torah, the holidays when much drinking takes place.

The original meaning of karpas was cabbage, but by the third century it began to be interpreted differently. Rabbi Yose Bar Hanina, a third century Amora in Israel, explained it to mean parsley.

Rabbi Solomon son of Isaac known as Rashi (1040-1105) of Troyes, France, explained karpas as water cress or celery.

כרפס שקורין בלעז קרי"שׁוֹן; ויש אומרים כרפס אפי"א.  
(חלמוד בבלי סוכה, לט, ב, רש"י.)

קרי"שׁוֹן = cresson (Old French) = cress.

אפי"א = apie (Old French), from apium (Latin) = celery.

Rabbi Jacob Molin (c. 1360-1427), of western Germany, thought that karpas was celery.

יִרְקַת כַּרְפָּס שְׁקוֹרִין אֵיפֶךְ. (ספר מהרי"ל: מנהגים מאת  
יעקב מולין. ירושלים, תשמ"ט, עמוד צו)

אֵיפֶךְ = eppich (German) = celery.

Today Jews use parsley or celery for karpas, while some even eat potatoes for karpas, a custom originating in Eastern Europe which spread to America.

We have noticed that the purpose of dipping was to eliminate the worms from raw vegetables eaten at the Seder. Hot water and vinegar were used by Jews and Romans to achieve this purpose.

Rabbi Jacob Ben Meir known as Rabbenu Tam (1100-1171), a great Talmudic authority and head of the French school

of Tosafists, believed that dipping should be done with either vinegar or salt water.

אלא או בחזמץ או במים ומלח כמו שהיה נוהג ר"ת .  
( תלמוד בבלי, פסחים, פרק עשירי, קיד, א, תוספות ד"ה מטבל ) .

Jews today follow the practice of Rabbi Jacob Ben Meir for the first dipping, in which karpas is dipped into vinegar or salt water.

#### DIPPING TWICE AT THE PESACH SEDER IN POST-TALMUDIC TIMES

In Mishnaic times, raw bitter herbs were dipped into hot water to eliminate the worms, and eaten twice, once before the Paschal meal, and once during the meal. By the ninth century, the purpose for dipping was completely forgotten. Amram, Gaon of Sura, Babylonia, stated, in his prayerbook, that the Paschal vegetables used for the two dippings at the Seder, were to be dipped into haroset.

ומביאין מיני ירקות כגון חמא או חסא או גרגירא או  
כרפסא או כוסברתא. ומביאין לפניו חרוסת . . . .  
ומטבלין בחרוסת ואוכלין.  
(סדר רב עמרם גאון, הוצאת דניאל גולדשמידט, ירושלים, 1971, עמוד קיב)

How did Amram, the Gaon of Sura, arrive at the conclusion that bitter herbs had to be dipped into haroset at the Paschal meal? Amram interpreted the verse in chapter 10 of the Mishnah of Tractate Pesahim that described

the Paschal meal, "They brought before him unleavened bread and lettuce and haroset" *דביאו לפניו מצה וחזרת וחרוסת* and noticed that the bitter herb (lettuce) was mentioned together with the haroset. He reasoned that since the bitter herb was to be dipped ( *מטבל בחזרת* ), and the Mishnah didn't specify into what, it should, therefore, be dipped into haroset because the bitter herb was mentioned together with the haroset. Thus, according to Amram, the vegetables, for both dippings, eaten at the Paschal meal, had to be dipped into haroset.

The Spanish rabbis followed the Babylonian ordinances of Amram, but some French and German rabbis didn't agree. They held that since the Mishnah didn't mention the word haroset at the first dipping, and haroset had not yet been brought to the table, it means that the first dipping should not be into haroset. Thus, they made the first dipping into vinegar or salt water. They agreed, however, with Amram that for the second dipping, the bitter herbs should be dipped into haroset.

In the Mishnah, the raw bitter herbs were dipped and eaten twice, but today the bitter herbs are eaten once with the second dipping only, and dipped into haroset. Today, for the first dipping, the karpas, which was not recognized by the Mishnah as a bitter herb, is used, and is dipped into vinegar or salt water.

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GLOSSARY AND INDEX OF MY NEW INTERPRETATIONS  
BIBLE

- 1)  $\text{זָבַח}$  sacrificial part (of an offering). Leviticus 2:2,9; Numbers 5:26. p.128.
- 2)  $\text{אָמַר}$  to chant. Deuteronomy 26:5. p.144.
- 3)  $\text{קָבַע}$  to paste over, to cover over. 2 Chronicles 34:10. p.69.
- 4)  $\text{קָנַח}$  a canal, water channel. 2 Kings 12:6-8; 13; 2 Kings 22:5. pp. 64-66.
- 5)  $\text{זֶרַח}$  hard unripe fruit. Jeremiah 31:28-29; Ezekiel 18:2. p.89.
- 6)  $\text{בָּעַר}$  to burn. 1 Kings 22:47; 2 Kings 23:24. pp.54-5.
- 7)  $\text{עֵינַיִם}$  a small pool, a cistern. Isaiah 22:9. pp.59-60.
- 8)  $\text{נָתַתְּ$  to give, to offer, to sacrifice. p.120.
- 9)  $\text{זָבַח}$  an offering, a sacrifice. Exodus 12:24; Leviticus 23:37; Numbers 18:7. pp.8,119-120.
- 10)  $\text{נָתַתְּ$  to lift up, to offer, to sacrifice. Numbers 10:9; Isaiah 12:4; 66:3; Jeremiah 17:2; Psalms 38:1; 70:1; 1 Chronicles 16:4. pp.121-123.
- 11)  $\text{זָבַח}$  offering, sacrifice, feast, festival. Exodus 12:14; 30:16; Leviticus 23:24; Numbers 5:18; 10:10; Isaiah 57:8. pp.25,124-127.
- 12)  $\text{זָבַח הַשָּׂרָף}$  a trumpet sacrifice. Leviticus 23:24. pp.125-126.
- 13)  $\text{שָׁבַח}$  to pray, to sing. Judges 10:14; 1 Samuel 15:11; Joel 1:4; 2 Chronicles 32:20. pp.148-149.
- 14)  $\text{שָׁבַח}$  prayer, song. Esther 9:31. pp.148-149.

- 15) חַפְּשׁ; חַפְּשׁׁ to scheme. 2 Chronicles 35:22.p.67.
- 16) חֶלֶק a sacrifice,a feast,a festival.Leviticus 3:11;22:25; Numbers 28:2,24;Deuteronomy 16:3; Ecclesiastes 10:19. pp.129,131-134.
- 17) חַגְּגֵי אֲשֶׁר לַיהוָה a feast of song,a festival of song. Deuteronomy 16:3. pp.131-134.
- 18) לַיְלַת שִׁמְרֵי הַמִּזְבֵּחַ a night of songs. Exodus 12:42.p.130.
- 19) מִנְחַת זֶרֶק meal offering. Numbers 5:18.pp.125, 127.
- 20) מִבְּדָל separate from,outside of,apart from. Leviticus 2:13. pp.51-52.
- 21) מִקְרָב a sacrifice,a feast,a festival. Exodus 12:16 Leviticus 23:8,36-37. pp. 118-120.
- 22) מִקְרָב קֹדֶשׁ a special festival. Exodus 12:16; Leviticus 23:8,24,36-37. pp. 118-120,126.
- 23) מִשְׁמֶרֶת a protection offering or protection sacrifice. Exodus 12:6. p.5.
- 24) נָגַן to sing. Deuteronomy 26:3. p.144.
- 25) נָגַע to paint. Exodus 12:22. p.7.
- 26) נָסַח to burn. Genesis 35:2; 1 Samuel 7:4;28:3; 1 Kings 15:12. p.57.
- 27) נָסַח to burn. 1 Kings 15:12;2 Kings 16:13;17:17; Jeremiah 32:35;2 Chronicles 15:8. pp.55-57.
- 28) נֶעַם in the time of,during. Exodus 12:6.p.5.
- 29) נָגַן to sing. Deuteronomy 26:5. p.144.
- 30) נֶגְנָה song. Psalms 107:10. pp.138-140.
- 31) נֶגְנָה song. Deuteronomy 16:3;Job 36:8;Psalms 88:10; pp. 134-135,140.

- 32) עַוֵּר to slaughter meat for sacrifice. p.116.
- 33) עֲצִרָה , עֲצִרָה a sacrifice. Amos 5:21.p.116.
- 34) עֶרְבַּיִם (a singular) evening. p.25.
- 35) פָּטַח to protect. Exodus 12:13,23,27;Isaiah 31:5.  
pp.1-6.
- 36) פְּסָח protection offering. Exodus 12:11,27. pp.1-6.
- 37) פֶּסַח protection festival. Exodus 34:25. p.4.
- 38) פָּדַח to plunder. 2 Chronicles 24:7. pp.62-63.
- 39) יָלַח a protector. Psalms 121:5. p.3.
- 40) צָעַק to pray, to sing. Exodus 8:8;Numbers 20:16.  
pp.148-149.
- 41) צִעֲקָה prayer, song. Exodus 3:7,9. pp.147-149.
- 42) קָדַשׁ to set aside or apart,to separate. Genesis  
2:3; Exodus 20:11,8;Deuteronomy 5:12. pp.151-152.
- 43) קָדָשׁ something set aside or apart,something reserved,  
something special.Exodus 12:16;Leviticus 23:8,36-7.  
pp.118-119.
- 44) קָרַח to break,to crush. Jeremiah 31:28-29; Ezekiel  
18:2;Ecclesiastes 10:10;Ben Sira 30:10.pp.88-91.
- 45) קָרַח to sing, to pray. Zephaniah 3:2. p.150
- 46) קָרַח to fight. 2 Kings 23:29; 2 Chronicles 10:16.  
pp.67-68.
- 47) שָׁבַח to burn. Exodus 12:15;Leviticus 2:13;2 Kings  
23:11; Ezekiel 6:6;30:13;Psalms 119:119.pp.47-52.
- 48) שִׁמְרֵיִם songs. Exodus 12:42. p.130.
- 49) שָׁמַח to sing. p.130.
- 50) שָׁבַע to drink, to drink (wine).Deuteronomy 8:10;  
Joel 2:26;Habakkuk 2:16. pp.159-161.



- 63) קרוֹט the red mixture. Mishnah, Pesahim 10:3.  
pp.21,23.
- 64) יסב Mishnah, Pesahim 10:1. pp.162-163.
- 65) כנס to store. Mishnah, Pesahim 1:1. p.76.
- 66) צֶדֶף head cabbage. Mishnah, Shebiith 9:1.  
pp.186-188.
- 67) ל from. Mishnah, Pesahim 10:7. pp.172-173,  
177, 179.
- 68) מפטירי Mishnah, Pesahim 10:8 . pp.177-180,  
184.
- 69) עבר to burn. Mishnah, Pesahim 3:1. p.56.
- 70) פתח to tell. Pesach Haggadah. p.87.
- 71) צבר to compound. JERUSALEM Talmud, Pesahim 10:3.  
p.22.
- 72) קִדְּוֶה separation. pp.151-152.
- 73) קחה to break. Pesach Haggadah; Babylonian Talmud,  
Sanhedrin 109b; Midrash Song of Songs Rabbah;  
Midrash Lamentations Rabbah. pp.91-93.

ת ו ש ל ב ע

ותשלם מלאכת הקודש  
מאת הרב גדליהו וואלף  
בעיר ניו יורק שבאמריקה  
יום ה' י"ח תשרי תשנ"ב  
יום הולדת המאה וחמישי  
לאבי חיקר ר' צבי וואלף ז"ל

