

**NEW LIGHT**  
ON  
**Early Rabbinic Judaism**  
AND  
**Early Christianity**  
BY  
**Rabbi George Wolf**



אור חדש  
על יהדות רבנית קדומה ונצרות קדומה

מאת  
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## PREFACE

As in my three previous books that were acquired by many libraries in America and abroad, I offer, in this volume, many original lexicographical and historical elucidations of passages in the Hebrew Bible, Rabbinic literature and the NEW TESTAMENT. By peeling away the accretions, the reinterpretations, covering many religious customs and practices in early Judaism, due to changing political, economic, and social conditions, that have been accepted and hallowed by virtue of their age and repetition, by books and authorities, for many generations, we can reveal the brilliance of original meanings, lost for hundreds of years.

We must remember that Biblical Hebrew and its successor, Mishnaic Hebrew, ceased to be spoken languages, and many connotations of words, were eventually forgotten. In these studies, we try to recover some of these lost treasures. From these studies we also notice the great influence of early Christianity in the formation of early Rabbinic Judaism and its practices.

Some of the topics dealt with are:

Paul the Apostle's attitude to Hebrew prayer;  
 The earliest name of Christianity;  
 Kneeling in Jewish and Christian prayer;  
 Is the word "Blessed" needed in Jewish and Christian prayer?;  
 The fish symbol in early Christianity;  
 Fish on Friday night;  
 What does the Hebrew tetragrammaton **יהוה** really mean?; and  
 Washing hands in Judaism and Christianity.

My son, David Wolf, read the manuscript and offered his suggestions, and my daughter, Mrs. Sylvia Jacobs, offered her's too.

עלי להודות להנרי היקרים אבי ר' צבי וואלף ז"ל ואמי מרת  
 רבקה וואלף ז"ל שחנכוני והדריכוני ואפֿשרו את כל מלאכתי  
 באהבתם.

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## JEWISH-CHRISTIAN HEBREW PRAYER IN THE FIRST CENTURY IN THE SYNAGOGUE OF THE ROMAN JEWISH DIASPORA

Paul, the APOSTLE TO THE GENTILES, was born, brought up, and educated in Tarsus, Cilicia, the great trading center of the Greco-Roman world. He "proclaimed the word of God in the synagogues of the Jews" (Acts 13:5), in the Mediterranean Jewish Diaspora, where many Gentile attendees and benefactors were welcomed to participate in synagogue activities.

The Greek term *synagoge* referred to the congregation, while the place of worship, was known as the *proseuche*. Into the Flavian period, the synagogue meant the gathering or assembly, but in the late first century, it referred to an assembly hall. In the third century, the word *synagogue* referred to a building. The synagogue was the main place for religious education.

Paul wrote his First Epistle to the Corinthians in 55 or 56 C.E. to the *theosebeis* or Gentile "God-fearers" in the gathering or assembly in Corinth, Greece.

A language controversy about Hebrew prayer was brewing in the Roman Empire in this seat of Western Diaspora Judaism. In those days, the main purpose of the synagogue was not to serve as a place of prayer, but as an assembly for the study and interpretation of the Torah and its laws, and to listen to a sermon. The Jerusalem Talmud states that the Sabbath and festivals were given to Israel by God so that they might be used for the study of the Torah.

לא נתנו שבתות וימים טובים אלא לעסוק בכרתי תורה.  
(תלמוד ירושלמי, שבת, טו, א)

Prayers were rendered with uncovered heads, standing, kneeling, or prostrate. Pagans, in Greece and the Hellenistic world, were accustomed to pray in their temples with uncovered heads. Romans, however, prayed with covered heads. Paul, in his First Epistle to the Corinthians, calls for men to remove head coverings during prayer. "Any man who prays, or prophesys with something on his head, disgraces his head" (11:4). "Any woman who prays or prophesys with her head unveiled, disgraces her head" (11:5).

Women were active in these early synagogues too, but Paul believed that women should be silent and not speak, for he considered it shameful for a women to speak in the *ekklesia* (14::34-35).

Paul held that "those who speak (in the synagogue) in a tongue (in a foreign language, such as Hebrew), do not speak to other people, but to God, for nobody understands them, since they are SPEAKING MYSTERIES IN THE SPIRIT" (14:2). He is here referring to those individuals who pray in Hebrew, which was not understood by many Jews in Corinth.

"If in a tongue you utter speech that is not intelligible, how will anyone know what is being said?"(14:9).

Paul relates that he spoke many tongues. He said: I heard a voice saying to me in the Hebrew language (Acts 26:14). Paul addressed the people of Jerusalem in the Hebrew language (Acts 21:40). Besides Hebrew, Paul knew Aramaic, Greek and Latin. He preferred to speak in the synagogues of the Diaspora, five words with his mind (= in Greek) rather than many words in a foreign language (= in Hebrew), which was not understood (1 Corinthians 14:19). Therefore, one who speaks in a tongue (= Hebrew), should pray for the ability to be able to translate it into another language (= Greek) which is understood.

What did Paul mean when he said that those who speak in a tongue "are "SPEAKING MYSTERIES IN THE SPIRIT?" (1 Corinthians 14:2). We have to know the Hebrew word for Spirit in order to understand what Paul said.

What is the Hebrew word for Spirit? The Hebrew word for Spirit is RUAH ( רוּחַ ).

RUAH HaQODESH ( רוּחַ הַקֹּדֶשׁ ) = The HOLY SPIRIT, GOD'S SPIRIT, the HOLY BREATH, GOD'S BREATH, the BREATH OF GOD.  
LASHON HaQODESH ( לשׁוֹן הַקֹּדֶשׁ ) = The HOLY LANGUAGE, the LANGUAGE OF GOD (= Hebrew), GOD'S LANGUAGE. Hebrew contains the HOLY SPIRIT, GOD'S BREATH.

Genesis 1:2 "When God created the universe, there was darkness on the surface of the depths, and GOD'S BREATH hovered over the surface of the waters".

וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל פְּנֵי הַמַּיִם.

God's Spirit, God's Breath = רוּחַ הַקֹּדֶשׁ = רֹחַ אֱלֹהִים

Genesis 2:7 "When God created man, He breathed into his nostrils the BREATH OF LIFE( his HOLY BREATH, his HOLY SPIRIT).  
וַיִּפַּח בְּאַפָּיו נְשֵׁמַת חַיִּים

Thus, man has the HOLY SPIRIT or the BREATH OF GOD within him. This means that the language of God, the Hebrew language, is spoken with the BREATH OF GOD, the HOLY SPIRIT.

Jesus "BREATHED" on them and said to them, receive the HOLY SPIRIT" (= the BREATH OF GOD)(John 20:22).

Paul stated that "if you say a blessing with the SPIRIT (= in Hebrew), how can anyone in the position of an outsider say the "Amen" to your thanksgiving, since the outsider does not know what you are saying?" (1 Corinthians 14:16).

In Romans 8:16, written in 56 C.E., Paul said that "when we cry "Abba", Father, it is that very SPIRIT (= the HOLY SPIRIT, GOD'S BREATH) with our SPIRIT (= the Holy LANGUAGE, HEBREW)) that shows we are the children of God". He means that when we pray in the Hebrew language which contains the HOLY SPIRIT, the BREATH OF GOD, it bears witness that we are the children of God. It is the Holy Spirit at work within us that demonstrates that we are the children of God because we are speaking God's language.



By using the Hebrew words "amen" and "abba", we know that Paul is referring to the Hebrew language of prayer.

Jude 20 says: "Pray in the HOLY SPIRIT". Paul, in the Book of Ephesians 6:18 says: "Pray in the Spirit at all times in every prayer and supplication". Paul reiterates here that prayers should be spoken in the Hebrew language, the language of God, which contains the Holy Spirit or the Breath of God.

Who are the true children of God? In his Epistle to the Romans, Paul used Platonic GREEK PHILOSOPHY to prove that the believer in Jesus is the true Israelite or child of God. According to Paul, "not all Israelites truly belong to Israel and not all of Abraham's children are his true descendants" (9:6-7). "It is not the children of the flesh who are the children of God, but the children of the promise that are counted as his descendants" (9:8). According to Paul, the Jew in the flesh is not the true Israelite, but the Christian, the believer in Jesus, who is the Israelite in spirit, he is the real Israelite. In Greek Platonic philosophy, the Idea, and not the physical entity, is considered the real thing.

Paul said: "One who speaks in a tongue should pray for the power to interpret" (1 Corinthians 14:13). "For if I pray in a tongue, my Spirit prays, but my mind is unproductive" (1 Corinthians 14:14). This means that if I pray in the Holy Tongue, Hebrew, it is my Spirit, my Breath, which emanates from the HOLY SPIRIT, praying in a language not understood by many, while Greek, which can be understood by many, is not being utilized to produce a benefit for other people. "If in a tongue (= Hebrew), you utter speech that is not intelligible, how will anyone know what is being said?" (1 Corinthians 14:9).

Paul asks, "What shall I do then? I will pray with the SPIRIT (= in Hebrew), but I will pray with the mind (= in Greek) also. I will sing praise with the SPIRIT (= in Hebrew) but I will also sing praise with the MIND (= in Greek) also" (1 Corinthians 14:15). We see that Paul did not oppose prayer in Hebrew.

Paul believed that "one who prophesys (in Greek) is greater than one who speaks in tongues (=in Hebrew) unless someone interprets, so that they may be built up" (1 Cor. 14:5). Those who prophesy, speak to other people for their upbuilding, encouragement and consolation.

What does it mean to prophesy? "When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up" (1 Corinthians 14:26).

Paul advises that "if there is no one to interpret, let them be silent in church and speak (= pray) to themselves and to God" (1 Corinthians 14:28).

Paul did ~~not~~ hold of the Greek belief that since he had the gift of speaking in tongues, namely, the ability to speak in Hebrew, a foreign language to many Jews in the Roman Diaspora, that he was speaking gibberish, since it was a natural phenomenon to find many individuals in the synagogues of the great trading centers of the Roman Empire who were able to speak foreign languages,

In 1 Corinthians 12, Paul speaks of the varieties of spiritual gifts given by the Holy Spirit to different people and one of them is "various kinds of tongues".

In pagan Greece, it was believed that "speaking in tongues" was evidence of divine activity of the gods, which consisted of uttering sounds in no known human language, namely gibberish.

Paul counsels the Corinthians not to forbid speaking in tongues (= praying in Hebrew) in their synagogues (1 Corin. 14:39), since all things should be done decently and in order (1 Corinthians 14:40), for God is a God not of disorder (1 Corinthians 14:33).

In the early days of the third century, the rabbis too decided that a Jew had the right to recite the essential prayers of the liturgy, the Shema, the Tefillah, and the blessings over meals, in any language understood by that individual. They believed that it is better to pray in Greek than not at all.

אֵילֵי נֹאמְרִין בְּכָל לְשׁוֹן ... קְרַגְתָּ שְׁמַע וְתַפִּילָה וּפְרַכְתָּ הַמְזוֹן.  
(משנה סוטה, פרק ז, א)

These may be recited in any language.... the recital of the ShEMA, and the 18 Benedictions, and the GRACE AFTER MEALS .

## THE ANCIENT SYNAGOGUE AND CHURCH

In Biblical times, the city-gate was the center of political, economic, social and religious activities. In the Hellenistic age, because of a shift in urban planning, the activities of the city-gate were transferred inside the city to a building called a synagogue, which became the community center throughout the Diaspora.

The word synagogue meant a gathering or assembly, into the Flavian period. In the late first century, it meant a gathering place or assembly room. By the third century, there was a distinctive building called a synagogue, especially in Galilee.

In assembly rooms, Jews read from the Torah and studied the Bible, a form of worship that was unknown to pagan religions. There was priestly leadership and participation, not rabbinic, in the synagogue.

How did the synagogue become holy? The synagogue emulated the Temple of Jerusalem which was regarded as sacred. The presence of holy scrolls gave an enhanced sanctity to the synagogue. Pagan temples were granted the honorable title "sacred and inviolable". Jews strived to obtain this grant too in order to gain prestige and sanctity for the synagogue.

The apostle Paul did not believe in holy places. He said: "The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands" (Acts 17:24)

According to Paul, it is the people who are holy, not the temple. "God's temple is holy, you are that Temple" (1 Corinthians 3:17). "For you are the temple of the living God" (2 Corinthians 6:16). Holiness became associated with Christian sites from the 4th century on, in the Byzantine world.

Jesus and Paul are portrayed in the New Testament going to synagogues, but not to pray there.

The Mishna mentions synagogues sparingly without reference to prayer.

First century Greek inscriptions mention a priest as a synagogue president, but not a rabbi. Women, at that time, were synagogue leaders and presidents.

Synagogues served as places for Torah study, as a hotel for guests, but did not have any official prayer service.

It is only from the third century that synagogues became central for rabbis.

In the fourth century, two Church Fathers, Chrysostom and Jerome, mentioned that many Christians still liked to attend Jewish synagogue services.

## THE ORIGINAL NAME OF CHRISTIANITY

Exodus 18:20 "...make known to them the WAY they are to go."

והודעת להם את הדרך ילכו בה.

John 14:6. "Jesus said to him, I am the way".

Acts 18:24. "Now there came to Ephesus a Jew named Apollos a native of Alexandria. He had been instructed in the WAY of the Lord" (Acts 18:25).

Acts 9:2. When Saul " found any who belonged to the WAY , men or women, he might bring them bound to Jerusalem".

Acts 18:26. "they took him aside and explained the Way of God to him more accurately".

Acts 19:9. "some stubbornly refused to believe and spoke evil of the WAY..."

Acts 19:23. "about that time no little disturbance broke out concerning the WAY".

Acts 22:4. Paul said "I persecuted this WAY".

Acts 24:14. "...according to the WAY, which they call a sect..."

Acts 14:22. "But Felix, who was rather well informed about the WAY".

Early Christianity was known as the WAY and was viewed by the Jews at that time and by the Roman officials, as a sect of Judaism, namely as an officially sanctioned religion. Felix was the Procurator of Judaea from 53-59 C.E.

In the Greek text of the New Testament, we have the word "odon" which is rendered in English as "way".

The "way" is interpreted as "the manner", "the way of life", "the custom".

The Hebrew translation of the "way" is "derekh" ( דרך ).

A more accurate rendition may be "halikha" ( הלִיכָה ).

In Judaism, there is a similarly related word "HALAKHA" ( הלִכָה ), which is rendered "manner", "custom".

Thus, in early Jewish Christianity, the name of the movement, the WAY, may have been called in Hebrew HADEREKH ( הִדְרֵךְ ), or the HALIKHA ( הִלִיכָה ), which is akin to the Pharisee HALAKHAH ( הלִכָה ).

The Halakha , which became a ritual part of the Oral Torah, originated in popular custom. The teachers of Israel , by applying Scriptural interpretation and ancient custom, made known to the people the WAY they are to go and what they should do. This rule of conduct was called HALAKHA. It was in Antioch that the disciples were first called "CHRISTIANS" ( Acts 11:26).

The word halakhah is derived from the Biblical "halakh" (הלך) , to walk, to walk on the road which leads to fulfillment of the command. It refers to the practice of the written law, the best manner that a man may choose the good way, and not the evil way.

The Samaritans use the word "hillukh" (הלוך) = "the way", the guide to the performance of the Divine Law.

John 14:6 "I am the WAY..."

The Hebrew translation is :אני הדרך.

way = custom = הלכה

Jesus taught Torah to the people, to enlighten them in the WAY, the customs and laws of Israel before God.

THE FISH SYMBOL OF EARLY CHRISTIANITY IN THE TALMUD,  
AN UNRECOGNIZED CASE

The Babylonian Talmud in PESAHTM 76 B mentions fish roasted together with meat. What is the word for fish? It is פִּינִיתָא.

ההיא פִּינִיתָא דאטווא בהדי בישרא.  
Rabbi Gamliel II kept in his attic different diagrams of the various shapes of the moon, which he utilized when questioning witnesses in order to determine the monthly calendar.

דמית צורות לבנות היו לו לרכן גמליאל בעלייתו בטבלא  
ובכולת שבהן מראה ההדיוטות ואומר להן הכזה קאיתם או  
(Babylonian Talmud.Avoda Zara 43a) כזה קאיתם.

The figure of the moon or sun was frequently cut or painted on different vessels and utensils.

המוצא כלים ועליהן צורת חמה צורת לבנה.  
(Babylonian Talmud.Avoda Zara 42b)  
ישאל שזקף לְבִינָה להשתחוות לה ונא עובד כוכבים והשתחווה  
(Babylonian Talmud.Avoda Zara 46a) לה.

The accepted translation of this verse is that a Jew hung up a tile to worship and an idolater came and began to worship it. We must remember that Talmudic texts are not punctuated and that the reading of the word לְבִינָה could have been לְבִנָה (a moon), which was known to be worshipped. It makes more sense to say that he hung up a representation of the moon to worship instead of a tile to worship.

In the Babylonian Talmud "people say: don't tell someone in whose family records there is a crucified person; hang up a fish".

דאמרי אינשי דזקיף ליה זקיפא בדיותקיה לא נימא לחבריה  
זקוף פִּינִיתָא. (B.T. Baba Metzia 59b)

זקף = to hang up פִּינִיתָא = a fish

THE FISH was one of the earliest symbols in Christian art. The figure of a fish was frequently cut or painted to represent Jesus. Glass or bronze fishes were used as amulets or hung on the necks of believers. Around 80 C.E., Jesus, the great fish, became an object of Christian worship as the Son of God in the Pauline Gentile Christian communities. The use of the fish symbol ceased almost entirely after the death of Constantine the Great, 337 C.E., but it was still found in the fifth and sixth centuries.

In the uncensored edition of the Babylonian Talmud, Tractate Sanhedrin 107 b, there is a story about Jesus, who thought that he was rejected by his teacher, Rabbi Yehoshua Ben Peraḥya, so he went and hung up a tile or brick and worshipped it. This quotation in the Talmudic text is as follows:

הוא סבר מידחא דחי ליה, אזל זקף לבינתא והשתחוה לה.

The accepted translation of זקף לבינתא is: he hung up a tile or he hung up a brick. According to scholars, the word לבינתא = a tile, a brick.

Peter Schäfer says "brick worship is distinctively a Babylonian custom... any attempt to find behind this brick worship some hidden allusions to Christian practice is completely misguided and misses the point".

I believe that this case deals with Christian worship, but not with brick worship. In order to understand this verse, we have to understand the meaning of the word לבינתא. Grammatically and philologically this word cannot connote brick or tile. Talmudic texts were never punctuated. I believe that the word should be punctuated

לבינתא. The reading should be: אזל זקף לבינתא.

לבינתא = a fish. ל זקף = to hang up, is in the same form as the biblical ל תקג = he killed.

(2 Samuel 3:30) ויואב ואבישׁי אחיו הרגו לאבנר

"Yoav and Avisheye his brother slew Abner!"

The verse should be translated: HE WENT, HUNG UP A FISH AND WORSHIPPED IT.

This Talmudic verse refers to the practice, in the early Christian centuries, of the worship of Jesus as the Great Fish by the Pauline Gentile Christian communities.

In Judaism, the fish was associated with the Messiah. The fish in Christianity, as the symbol of immortality, has its prototype in the Jewish fish. It was from Judaism that the Christians got the fish symbol which they dropped from their art by the sixth century.

## JESUS THE TEACHER OF TORAH

"Jesus was teaching in the Temple" (Mark 12:35). "Early in the morning he came again to the Temple. All the people came to him and he sat down and began to teach them" (John 8:2). "Every day he was teaching in the Temple" (Luke 21:17). "He spoke these words while he was teaching in the treasury of the Temple" (John 8:2).

"Jesus went throughout Galilee teaching in their synagogues" (Matthew 4:23). "He came to his hometown and began to teach the people in their synagogue" (Matthew 13:54). "Jesus went about all the cities and villages teaching in their synagogues" (Matthew 9:35). "Jesus went through one town and village after another, teaching as he made his way to Jerusalem" (Luke 13:22). "Then he began to speak and taught them" (Matthew 5:2).

Jesus was called a teacher. "John said to him, teacher" (Mark 9:38). "Some Sadducees... came to him and asked him a question saying, Teacher" (Mark 12:18). "... they asked him, Teacher, what should we do?" (Luke 3:12).

"His disciples asked him, Rabbi..." (John 9:2).

Besides his disciples and the people in the synagogues, Jesus also taught crowds of Jews. "WHEN Jesus saw the crowds he went up to the mountain, and after he sat down, his disciples came to him. Then he began to speak and taught them" (Matthew 5:1-2).

"Jesus began to speak to the crowds" (Luke 7:24). "Then he left the crowds and went into the house" (Matthew 13:36). "Then he ordered the crowds to sit down on the grass" (Matthew 14:19). "And the entire crowd was rejoicing at all the wonderful things that he was doing" (Luke 13:17). "And great crowds followed him from Galilee, the Decapolis, Jerusalem, Judea, and from beyond the Jordan" (Matthew 4:25).

Jesus said to his disciples, "you call me teacher and Lord - and you are right, for that is what I am" (John 13:13).

Jesus said that he "was sent only to the lost sheep of the house of Israel" (Matthew 15:24), and he instructed his disciples to "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel" (Matthew 10:5-6).



He also said: "Do not think that I have come to abolish the law or the prophets" (Matthew 5:17). "Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven" (Matthew 5:19).

Proverbs 6:23 כִּי נֵר מְצִנָּה וְתוֹרָה אֹר

"For the commandment is a lamp and TORAH IS LIGHT". Jesus was well-versed in the Jewish Scriptures, and he told his disciples: "Let your light(= your Torah) shine before others so that they may see your good works and give glory to your Father in heaven" (Matthew 5:16).

"There was a man sent from God, whose name was John. He came as a witness to testify to the light (= the Torah) so that all might believe through him" (John 1:6-7).

Paul said: "I have sent you to be a light for the Gentiles" (Acts 13:47) .

A light for the Gentiles= A Torah for the Gentiles.

Jesus said:"I am the LIGHT OF THE WORLD, Whoever follows me will never walk in darkness but will have the light of life" (John 8:12).

In the Greek text of the New Testament, the word for world is Kosmos. Jesus, who spoke Aramaic to the people, most probably used the Aramaic word עֲלָמָא meaning "world". But this Aramaic word also means "PEOPLE". In the Talmud too the word עֲלָמָא means "PEOPLE". כּוֹלָא עֲלָמָא = All the people.

LIGHT OF THE WORLD+ Torah of the people.

Jesus taught Torah to the people.

"The fear of the Lord is the beginning of wisdom" (Proverbs 9:10) which is "a tree of life"(Proverbs 3:18).

Jesus said that he's Torah of the people, namely the teacher of the people. Those who follow him will never walk in darkness (=ignorance), but will have the fear of the Lord and wisdom of the Torah which is a tree of life. Christianity worshipped Jesus as wisdom incarnate. Wisdom was identified in Ben Sira and in the Talmud with the Torah.

## WAS JESUS A PHARISEE?

What did Jesus say about the Pharisees? Jesus said: "Watch out and beware of the yeast of the Pharisees and Sadducees" (Matthew 16:6). "Beware of... the teaching of the Pharisees and Sadducees (Mark 16:12).

"Now when the Pharisees and some of the scribes who had come from Jerusalem gathered around him, they noticed that some of his disciples were eating with defiled hands, that is without washing them. For the Pharisees and all the Jews, do not eat unless they thoroughly wash their hands, thus observing the tradition of the elders, and they do not eat anything from the market unless they wash it. So the Pharisees and the scribes asked him, Why do your disciples not live according to the tradition of the elders, but eat with defiled hands?" (Mark 7:1-5).

Jesus answered: "You abandon the commandment of God and hold to human tradition, you have a fine way of rejecting the commandment of God in order to keep your tradition" (Mark 7:8-9). "You have made void the word of God through your tradition" (Mark 7:13).

Jesus said to his disciples, scribes and Pharisees: "do whatever they teach you and follow it; but do not do as they do, for they do not practice what they teach" (Math. 23:3). The Pharisees "tie up heavy burdens, hard to bear, and lay them on the shoulders of others, but they themselves are unwilling to lift a finger to move them" (Matthew 23:4).

Jesus said: "It is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles" (Matthew 15:11). "Whatever goes into the mouth enters the stomach and goes out into the sewer. But what comes out of the mouth proceeds from the heart, and this is what defiles. For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. These are what defile a person, but to eat with unwashed hands does not defile. (Matthew 15:17-20)

John the Baptist called the Pharisees and Sadducees "you band of vipers" (Matthew 23:33) and "hypocrites" (Matthew 23:25).

According to Jesus "there is nothing outside a person that by going in can defile, but the things that come out are what defile" (Mark 7:15). "It is what comes out of a person that defiles" (Mark 7:20).

Jesus declared "Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill" (Matthew 5:17). "Therefore, whoever breaks

one of the least<sup>of</sup> these commandments and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven" (Matthew 15:19). "For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter will pass from the law until all is accomplished" (Matthew 5:18).

Jesus was not a Pharisee because he recognized only the Written Law, denied the Oral Law, and did not respect the authority of tradition and the freedom to interpret Scripture in order to adapt the Law to changing conditions.

During the period of the Second Temple, many views were tolerated in Judaism without being considered heretical. There were Pharisees, Sadducees, Essenes, Zealots, Christians, sects inhabiting the Dead Sea area, and others, who left us no surviving records. Many Messiahs arose to free the Jews from the yoke of the Romans, but they were unsuccessful in their efforts.

The Christian sect, with its political revolutionary aims, failed too, but was transformed into a new religious movement when the Romans finally took over Christianity. Jesus, the political revolutionary Messiah for Israel, now became the religious Lord of the universe.

The Qumran Essenes believed that prophetic inspiration had not ceased when the last prophet Malachi died in the Persian period. The early Christians, the Ebionites, did not accept the authority of the Pharisees who taught that the age of prophecy did not exist anymore. Christianity held that prophecy still existed in Jesus, the inspired prophet.

Jesus lived in Galilee where the Zealots were strong. He came before his fellow Jews as a teacher. He was recognized by the Romans as a Zealot and executed by them. Gospel writers hid this fact because it hampered missionary efforts in the Roman world. Jesus was not interested in the Gentile world and taught nothing against his own people and their faith. By the time the Gospels were written for the Gentile audiences, Jesus the Jew and his teachings were completely forgotten by the writers and their movement. By the early days of the second century, the Church began to regard itself as not only the new but also the true Israel.

## WAS THE APOSTLE PAUL A PHARISEE?

Paul, the Apostle to the Gentiles, claimed that his gospel was not of human, but of divine origin. "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" ( Galatians 1:12).

Peter and John, the leaders of the Mother Church in Jerusalem, denied Paul's claim to be an apostle. Paul said that they taught a different version of Christianity, "another Christianity", "another gospel", or "another Jesus". He stated that his gospel, "the gospel of the uncircumcized" was intelligible to the Gentiles, while the gospel of the Jerusalem Church, "the gospel to the circumcized" was intelligible only to the Jews.

Paul opposed circumcision. "For in Christ Jesus neither circumcision nor uncircumcision counts for anything, the only thing that counts is faith working through love" (Galatians 5:6). "For a person is not a Jew who is one outwardly, nor is true circumcision anything external and physical. Rather, a person is a Jew who is one inwardly and real circumcision is a matter of the heart, it is spiritual and not literal" (Romans 2:28-29).

Paul also abolished the kosher code. "Nothing is unclean in itself, but it is unclean for anyone who thinks it is unclean." (Romans 14:14). "For the kingdom of God is not food and drink" (Romans 14:17). "Do not, for the sake of food, destroy the work of God. Everything is indeed clean" (Romans 14:20). "All things are lawful" (1 Corinthians 10:23). "Eat whatever is sold in the meat market" (1 Cor. 10:25). "Eat whatever is set before you without raising any question" ( 1 Corinthians 10:27).

For following Jewish laws and customs, Paul criticized the Galatians because "you are observing special days (=the Jewish holidays) and months and years. I am afraid that my work for you may have been wasted" (Galatians 4-10-11).

The leaders of the Jerusalem Church believed that Jesus who was executed by the Romans as a rebel against Roman rule in Israel, would return as the Messiah, the earthly ruler of a restored kingdom of Israel and expel the Roman oppressors . According to Paul, Jesus was the Son of God who died as the vicarious sacrifice of atonement for the divinely planned salvation of mankind. (Romans 3:25). Also "Salvation has come to the Gentiles" ( Romans 11:11).

Paul believed that God appointed him as his messenger to spread the knowledge of the mystery of revelation. He speaks of the mystery which has been hidden from ages and generations, but is now made manifest to his saints. (Colossians 1:26). God's ways are mysterious and can be expounded only to people who possess Divine revelation.

From the mystery religions of the Greco-Roman world, Paul borrowed the concepts of bodily resurrection and the Son of God idea which were foreign to the Pharisaic Judaism of his time.

Paul declared that the letter of the law was dead and that we were bound only by the spirit of the law. "But now we are discharged from the law, dead to that which held us captive, so that we are slaves not under the old written code but in the new life of the Spirit" (Romans 7:6). He held that "a person is justified not by the works of the law but through faith in Jesus Christ" (Galatians 2:16). Thus, Paul annulled the observance of the laws of the Torah for all Christians. James, the brother of Jesus, and the leader of the Christian movement in Jerusalem, was for the strict maintenance of the Torah among Christians.

Paul's use of the word "Christ" as a divine title was opposed to the Jewish concept of the Messiah as a human being. After the death of Jesus, the Greek word "Christos" (= Messiah), lost its precise meaning and became part of the proper name of Jesus. Christos came to mean a deity or divine being. The Greek term "kyrios" = Lord, borrowed from the mystery religions, replaced the Aramaic "Maran".

The Romans killed Jesus for attempting to become a king of the Jews without their permission. Anyone attempting this was considered a rebel by the Roman government. Thus, the killing of Jesus for a political crime, became a hindrance to Christian missionary work. So the Christian Church had to change this fact and claim that Jesus was killed by the Jews for a religious crime.

The original followers of Jesus were called Nazarenes and later Ebionites, who held that Paul was never a Pharisee, but a Greek convert to Judaism, who came to Jerusalem as an adult from Tarsus, Cilicia. They believed that Jesus, a king and prophet, would inaugurate the kingdom of God on earth.

In Jerusalem, Paul assumed the name Saul and claimed that he belonged to the tribe of Benjamin which did not exist anymore. There, he became a policeman for the Sadducean High Priest, working to kidnap Jewish Christians from Damascus and bring them to Jerusalem for trial for plotting against the Roman administration in Judaea (Acts 22:5; Acts 26:11).

Paul persecuted the Christian movement. Paul asked "for letters to the synagogues at Damascus so that if he found any who belonged to the WAY, men and women, he might bring them bound to Jerusalem" (Acts 9:2).

After his revelation, he became a missionary to the Gentiles because he could make no headway with the Jews. His method was "to Jews I became like a Jew, to win Jews as they are subject to the law of Moses, I put myself under that law to win them, although I am not myself subject to it" (1 Corinthians 9:20-22).

Here Paul confessed that he pretended to be a Jew even though he didn't believe in Judaism. To his Jewish colleagues, he never revealed the fact that he abandoned the Jewish Torah. It is only to his Gentile converts that he told the truth that he didn't believe that salvation would come from observing the Torah. Paul was all things to all men.

Paul came to Jerusalem to meet James and the elders. They told him that "you teach all the Jews living among the Gentiles to forsake Moses and that you tell them not to circumcize their children or observe the customs" (Acts 21:22).

While abroad, Paul collected money from the Gentile churches in Asia Minor for the poor of the Jerusalem Church. He never gave them this large amount of money, but used it to buy himself Roman citizenship. "It cost me a large sum of money to get my citizenship. Paul said, but I was born a citizen" (Acts 22:28). Why did he have to buy citizenship, if he was born a citizen?.

Paul stated that he was brought up in Jerusalem "at the feet of Gamaliel" (Acts 22:3), but in his letters he never mentioned that he was a pupil of Gamaliel.

When Paul was arrested and put on trial, he "noticed that some were Sadducees and others were Pharisees, he called out in the council, Brother, I am a Pharisee, son of Pharisees. I am on trial" (Acts 23:6). "A certain number of the Pharisees group stood up and contended. We find nothing wrong with this man" (Acts 23:9).

Paul defended himself before King Agrippa and said: "I have belonged to the strictest sect of our religion and lived as a Pharisee" (Acts 26:5).

Paul claimed that he was a Pharisee because he knew that the Pharisees were held in great esteem in the Roman Empire and didn't plan insurrections against the Roman regime. He was known as a member of a group that preached disloyalty to the Romans.

We see that the Pharisees did not persecute the early Christian movement. We can conclude that Paul was never a Roman citizen and certainly was never a Pharisee.

According to Paul, man cannot progress without supernatural intervention of a mediator, namely Jesus. There are, he said, two opposing forces in the world, the spirit and the flesh. The doctrines of a mediator and the two forces, were opposed to Judaism, and were borrowed from the pagan Hellenistic world.

Since Paul abrogated the Torah and did not respect the authority of tradition, he cannot be classed as a Pharisee. In Pharisaic thinking, respect for the law and the authority of tradition, were the two chief pillars of the Halaka in Judaism. Paul did not believe in the Oral as well as the Written Law.

Paul said: "For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God "(1 Corinthians 15:9).

## KNEELING IN JEWISH AND CHRISTIAN PRAYER

GENESIS 24:48 Eliezer, Abraham's servant, lowered his head and bowed down to YHWH, the God of his master Abraham. and blessed YHWH.

ואקד ואשתחוה ליהוה ואברך את יהוה אלהי אדוני.

Ezra 9:5. Ezra said: I fell upon my knees and spread out my hands to the Lord.

ואכרעה על ברקי ואפרשה כפאי יהוה אלהי.

2 Chronicles 6:13

And Solomon kneeled down upon his knees before all the congregation of Israel, and spread out his palms towards heaven.

ויברך על ברכיו נגד כל קהל ישראל ויפרש כפיו השמימה.

Psalms 95:6. Let us prostrate and bow down, kneel before YHWH, our maker.

בואו נשתחוה ונכרעה נברכה לפני יהוה עשנו.

Deuteronomy 6:4.

שמע ישראל יהוה אלהינו.

YHWH is our God, the God of Israel. YHWH was the Jewish ethnic God who chose the descendants of Abraham, Isaac and Jacob, and made a covenant with them. After the Babylonian Exile, YHWH became the God of the entire universe.

It is traditionally accepted that the Men of the Great Assembly ( אנשי כנסת הגדולה ) created and instituted, in the 5th century B.C.E. blessings and prayers for the Jews. They established a standard form for the blessings which begin with the word BARUKH ( ברוך ).

Rabbi Ḥiyya Bar Abba said in the name of Rabbi Yoḥanan: The Men of the Great Assembly instituted for Israel blessings and prayers...

אמר רב חייא בר אבא בר אמר רבי יוחנן: אנשי כנסת הגדולה תקנו להם לישראל ברכות ותפילות... ( תלמוד בבלי ברכות לג א ).

The Jerusalem Talmud states that if one changes the blessing from the form instituted by the Rabbis, he does not fulfil his obligation. And any blessing that does not mention God and his kingdom, is not considered a blessing.

כל המשנה ממטבע שטבעו חכמים לא יצא ידי חובתו. כל ברכה שאין בה הזכרת השם והזכרת מלכות אינה ברכה. ( תלמוד ירושלמי, ברכות מ, ב )

I believe that the opening word "BARUKH" ( ברוך ), "BLESSED" in blessings, should not be translated "Blessed".

ברוך אתה יהוה אלהינו מלך העולם.....



In fact, this word should not be translated at all, it should be left untranslated.

The root of בִּרְכָה is בִּרַךְ = to bend the knee. This word tells us how the blessing should be said, "on bent knee".

It is not "blessed are you YHWH".

It should be read: You YHWH are our God, king of the world. אתה יהוה אלהינו מלך העולם.

The emphasis is not that YHWH is "blessed", but that you YHWH are our God, king of the world.

The word "BARUKH" is the direction given to the one who PRAYS or utters a particular BLESSING, namely that one should "bend the knee" when praying or uttering a particular blessing.

Psalms 54:1. לְמַנְצֵחַ בְּנַגִּינוֹת = To the chief musician for strings. In the Book of Psalms, we have the same phenomenon. The word לְמַנְצֵחַ in the heading of the Psalm, is a directive "to the precentor", the virtuoso singer or instrumentalist of the orchestra of the priests and Levites in the Temple of Jerusalem, who was given the opportunity "to shine", for the glory of God, in the sacred music performed there.

In the same manner, the word "BARUKH" is a directive to the person who prays or utters a blessing, telling him to bend his knees. In the Temple of Jerusalem, kneeling and prostration, were part of the daily ritual services.

In the Catholic Church's ritual, after the blessing is made, the celebrant "bends his knee". This is most probably the ancient Jewish ritual preserved in Catholic prayers.

In Catholic liturgy, after saying the blessing for the wine, the priest bends his knee. Christians, on blessing, generally bend their heads down.

James, the brother of Jesus, was a Nazirite and was a familiar figure in the Temple of Jerusalem. "And he entered alone into the sanctuary, And he was found kneeling upon his knees, and asking forgiveness for the sins of his people, till his knees were hardened like the knees of a camel" (Hegesippus, quoted in Eusebius ECCLESIASTICAL HISTORY II, 23, 5-7).

Since the Christians attributed Christian connotations to spreading the palms and kneeling, the Rabbis in the Tannaitic and Amoraic periods, abandoned these ancient customs in Judaism from early Biblical times.

In the Middle Ages, Yona Ibn Janaḥ (920-1050), stated that "Baruch" is like a praise to God. The grammarian David Kimchi (1160-1215), also wrote that "Baruch" is like a praise to God. Rabbi Aharon Halevi (13th century) said that when we say "Baruch" we are not blessing God, but it is rather a thanks to God because He is the source of all blessing.

Rabbi David Ben Yosef Abudarham (14th century) , held the same opinion as Rabbi Aharon Halevi.

Since blessings with this formula were composed in the 5th Century B.C.E., long before the Christian era, the purpose of the word "Baruch" at the beginning of the blessing was forgotten, and it was interpreted as an expression of thanks or praise to God.

Thus, the opening word "Blessed" or "Baruch" in Hebrew, should be left untranslated, since it is only a directional note in front of the prayer for both Jews and Christians.

In conclusion, all those prayers beginning with the word BARUCH should not be classed as blessings, but should be called "kneeling prayers" or prayers said on bent knee, since we are not blessing any particular item or thing, but acknowledging God as the creator of everything.

## SUBSTITUTES FOR GOD IN RABBINIC LITERATURE

Isaiah 42:8 I am YHWH, that is my name.

אני יהוה הוא שמי.

In the Bible, YHWH (יהוה), the name of the God of Israel, was considered divine, and was not to be pronounced. From the end of the third century B.C.E., the custom of pronouncing YHWH as "Adonai" became popular. Ben Sira did not use the tetragrammaton, but used the word "Adonai" instead.

Israel's name for God, YHWH, became excluded from everyday use and other names came to be employed.

El Elyon, the "Most High", was used to avoid using God's proper name in the bible, and in the Hasmonean and Roman periods.

The designation "Adon" and "Adonai" as the name of God was translated as "Kyrios" in the Greek Septuagint. In Aramaic, the word "mar" (מר) and in Rabbinic literature, the word "ribon" (רבוֹן) were used for the name of God.

The Biblical word "makom" (מקום), which meant in the Holy Scriptures, a sacred place, a shrine, or a temple, became, in Talmudic literature, the name for God, in order not to pronounce God's name in vain.

Psalms 104:3 דַעֲי כִי יְהוָה הוּא אֱלֹהִים הוּא עֲשָׂנוּ וְלֹא אֲנַחְנוּ.

Know that YHWH He is God

It is He who made us and not we.

In this verse, the word הוא is interpreted in Rabbinic literature as "God".

הוּא עֲשָׂנוּ = GOD created us.

Deuteronomy 4:24.

כִּי יְהוָה אֱלֹהֶיךָ אֵשׁ אוֹכֵלָה

הוּא אֵל קָנָא.

For YHWH your God is a consuming fire

He is a jealous God.

The word הוא is translated as YHWH.

הוּא אֵל קָנָא YHWH is a jealous God.

Numbers 18:23. ... וְעַבְדֵי הַלְוִי הוּא... = But the Levites shall do...

The word הוא is interpreted as "YHWH", GOD, meaning that the Levites will serve God...

הוּא = יהוה = God

In Rabbinic literature, we also find the name of God as : הַקְדוֹשׁ בְּרוּךְ הוּא (הקב"ה) HAKADOSH BARUKH WHO.  
הַקְדוֹשׁ = the Holy One.

Some sources mention that when the cantor in the synagogue uttered words of praise to God, the congregants would answer with the saying Barukh who ( ברוך הוא ).

Deuteronomy 32:3. כי יִשֹׁם יהוה אקרא הכוי גדל לאלהינו.

For I will proclaim the name of YHWH,

Let us ascribe greatness to our God.

The Rabbis concluded from this verse that when one mentions the name of God, he should tell the blessings that come from God to man.

If we follow the traditional translation that ברוך means that God is "BLESSED", who blessed God?

It makes more sense to say that God is the author or giver of blessings because God does not need man's blessings.

In the phrase HAKADOSH BARUKH WHO, the word BARUKH ( ברוך ) should be punctuated BAROKH ( ברוך ).

ברוך = a blesser.

The word ברוך is a noun in the same form as the noun הרוג = a killer.

תקדוש = THE HOLY ONE (YHWH)

ברוך הוא = HE IS A BLESSER.

THE BLESSINGS COME FROM GOD TO MAN,

THE HOLY ONE , YHWH. IS A BLESSER OF MAN.

## IS THE QIDDUSH A SANCTIFICATION?

Qiddush (קִדּוּשׁ) has been explained as the sanctification of a Sabbath or festival over a cup of wine. Other scholars defined it as the proclamation of the holiness of the Sabbath or festival, before the evening meal, over a glass of wine. Still others said that it is the benediction for the sanctification of a Sabbath or holiday with a cup of wine. According to their views, it is the formal act of sanctifying the day.

The following verses are interpreted by these scholars in this manner:

Genesis 2:3 ויברך אלהים את יום השביעי ויקדש אותו.  
God blessed the seventh day and sanctified it.

Exodus 20:11 על כן ברך יהוה את יום השבת ויקדשהו.  
YHWH blessed the Sabbath day and sanctified it.

כי בננו בחרת ואותנו קדשת מכל העמים.  
For you have chosen us and sanctified us of all the nations.

Exodus 20:8 זכור את יום השבת לקדשו  
Remember the Sabbath day to keep it holy.

Deuteronomy 5:12 שמור את יום השבת לקדשו  
Keep the Sabbath day to sanctify it.

DOES QIDDUSH MEAN SANCTIFICATION?

DOES THE SABBATH HAVE TO BE SANCTIFIED?

It already has been sanctified! Does the Sabbath or festival get sanctified by drinking a cup of wine?

According to these interpretations, the root קדש = to sanctify, to hallow, to make or declare holy.

The root קדש = to set aside or apart, to separate.

קִדּוּשׁ = SEPARATION

The following verses should be translated thus!

כי בננו בחרת ואותנו קדשת מכל העמים.

For you have chosen us and SET US APART from all the nations.

---You are YHWH who SETS APART the Sabbath and Israel and the festivals.

ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו במצוותיו.  
--- You are YHWH, King of the universe, who set us apart by his commandments.

That our view is correct is corroborated by the statement in the Babylonian Talmud:

הַבְּרָכָה וְקִדּוּשׁ חֶדָּא מִלְתָּא הִיא. ( תלמוד בבלי, פסחים קב, ב )

According to this source, Habdalah and Kiddush constitute one observance. HABDALAH is the benediction of separation at the conclusion of the Sabbath and festivals recited over wine.

QIDDUSH= HABDALAH= separation.

QIDDUSH ( קִידּוּשׁ ) is the separation of the coming Sabbath or holiday from the outgoing weekday.

HABDALAH ( הַבְּדָלָה ) is the separation of the outgoing Sabbath or holiday from the coming weekday.

Qiddush separates the weekday from the Sabbath or festival at the beginning, while Habdalah separates the weekday from the Sabbath at the end.

The Rabbinic Habdalah benediction mentions this separation clearly.

ברוך אתה יהוה אלהינו מלך העולם המבדיל בין קדש לחול,  
בין אור לחושך, בין ישראל לעמים, בין יום השביעי לששת  
ימי המעשה.

---You YHWH our God, King of the universe, who separates the holy from the ordinary, between light and darkness, between Israel and the nations, between the seventh day and the six days of work.

Genesis 2:31 ויברך אלהים את יום השביעי ויקדש אותו.  
And God blessed the seventh day and separated it.

Exodus 20:11 על כן ברך יהוה את יום השבת ויקדשהו.  
Therefore YHWH blessed the Sabbath day and separated it.  
כי בנה בחרת ואותנו קדשת מכל העמים.

For you have chosen us and separated us from all the nations.

Exodus 29:8 זכור את יום השבת לקדשו.  
Remember the Sabbath day to separate it.  
Deuteronomy 5:12 שמור את יום השבת לקדשו.  
Keep the Sabbath day to separate it.

The Qiddush is ascribed to the Men of the Great Assembly of the 5th century B.C.E. by the Talmud.

In Israel, the Qiddush was originally a household celebration at the place of a meal, at the beginning of a Sabbath or festival.

חז"ל קבלו שאין קדוש אלא במקום סעודה.  
(תלמוד בבלי, פסחים קא, א)

Since wine was always plentiful in Israel, the Qiddush took place in the home and not in the synagogue.

In Babylonia, where wine was scarce, the Geonim enacted that the Qiddush should be celebrated in the synagogue, even if guests did not eat, and the precentor should recite it for all the congregants. In addition, congregants were given to taste some wine for medicinal reasons.

When wine was not available in Babylonia, beer and other drinks made from dates, figs, mulberries, and barley, were substituted. Some even used bread for the Qiddush celebration. ( in תשובת רב נטרונאי גאון )

( תשובות הגאונים מאת יעקב מיסאפית ליק, 1864, תשובה 52 )

How should the Qiddush be recited?

There is no definite ruling stated in the codes. In most Jewish communities, it is customary to stand during the recital of Qiddush on Sabbath and holidays.

On Passover, however, the majority of Jews sit, but the Sefardim stand. Today, one may sit or stand, but the majority of Jews now stand.

The Qiddush over wine precedes the breaking of the bread on Sabbath and festivals. The loaves of bread are covered with an embroidered cloth during the Qiddush ceremony to prevent the wine from soiling the bread and becoming loathsome to look upon.

## HOW THE JEWISH QIDDUSH BECAME THE CHRISTIAN EUCHARIST?

"On the first day of Unleavened Bread the disciples came to Jesus saying, where do you want us to make the preparations for you to eat the Passover?" Matthew 26:17).

"So the disciples... prepared the Passover meal" (Matthew 26:19).

"Jesus sent Peter and John, saying, Go and prepare the Passover meal for us so that we may eat it"(Luke22:8).

"He said to them, I have eagerly desired to eat the Passover with you before I suffer" (Luke22:15).

Jesus desired to eat with his disciples in Jerusalem, the Paschal lamb, the main ingredient of the Passover festival.

"While they were eating, he took a loaf of bread, and after blessing it, he broke it, gave it to them , and said, Take, this is my body"(Mark 14:22).

"While they were eating, Jesus took a loaf of bread... gave it to the disciples, and said, Take, eat, this is my body" (Matthew 26:26).

"Then he took a cup and after giving thanks he gave it to them, and all of them drank from it"(Mark 14:23). "He said to them; This is my blood of the covenant"(Mark 14:24).

"then he took a cup...he gave it to them saying, Drink from it, all of you" (Matthew 26:27). "for this is my blood of the covenant" (Matthew 26:28).

While all were eating the Paschal lamb, Jesus distributed to his disciples the bread and the wine. The bread came first and then came the wine. This is in line with the Pharisaic school of Shammai that held that one first blesses the bread and then the wine. This group led Judaism during Temple days until the Great Gathering of the Rabbis of the Sanhedrin of Yavne and the appointment of Rabbi Elazar Ben Azariah as its head in the days of the Roman Emperor Domitian in 93 C.E. The new leaders, the Pharisaic School of Hillel, held that the benediction for wine comes first, then comes the benediction for bread.

Only one cup of wine is mentioned here, but in the late first century, the Rabbis enacted 4 cups of wine for the Passover celebration.

. ארבעה כוסות תקנה רבנן. (תלמוד בבלי, פסחים קט ב.)



In JUDAISM WINE NEVER REPRESENTED BLOOD.

Why did Jesus state that bread represents his body? It would have been more logical to say that the flesh of the Paschal lamb represented his body. This couldn't be done since Paul created this statement attributed to Jesus, when he said "Christ our Paschal lamb has been sacrificed" (1 Corinthians 5:7). Since Jesus was the Paschal lamb, how could Jesus say that he ate of the Paschal lamb at the Passover celebration with his disciples?

Jesus was "to remove sin by the sacrifice of himself" (Hebrews 9:26). According to Paul, Jesus was put forward by God "as a sacrifice of atonement by his blood" (Romans 3:25). Paul claimed that in Jesus, we have redemption through his blood because "almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins" (Hebrews 9:22). Jesus, most probably ate of the Paschal lamb, since he said that he planned to do that.

Thus, in Pauline Christianity, the unleavened bread became the corpus Christi, the body of Jesus, and the wine became his blood, "the new covenant in my blood" (1 Corinthians 11:25).

Jesus could never have uttered these statements concerning the reasons for the bread and wine. These were added later under Pauline influence, after 70 C.E., when there was no sacrifice of any Paschal lamb, and when the matza began to represent the Paschal lamb in Judaism.

Jesus and his followers were a ḥabura, a religious association or fellowship, which met on the eve of Passover, celebrated a customary Passover feast, and recited a Qiddush over a cup of wine.

In the New Testament, this ritual meal is called by Paul, the Lord's Supper (1 Corinthians 11:20). It became known in Greek as the Eucharist= blessing, thanksgiving. This was unknown to Jesus and his followers in Jerusalem, since it was instituted by Paul in his Gentile churches. Paul claimed that he received the details of how Jesus instituted the Eucharist by direct revelation "from the Lord what I also handed on to you" (1 Corinthians 11:23).

The Jewish non-magical, non-mystical Qiddush, with additions from the pagan mystery religions, now became the Christian sacrament. The Christian Church now felt that the Jewish Passover was replaced by the Lord's Supper.

Jesus' Last Supper, originally a Paschal meal, now became an act of worship in remembrance of Jesus, with the consumption of small portions of bread and wine.

"Do this as often as you drink it, in remembrance of me" (1 Corinthians 11:25). "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes" (1 Corinthians 11:26).

This new Christian Pesach festival did not need any Paschal lamb, bitter herbs, or even unleavened bread anymore. Paul said, "Let us, therefore, celebrate the festival not with old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth" (1 Corinthians 5:8).

According to Josephus, in the first century C.E., the Essenes, at the beginning and end of their meals, said blessings over bread and wine. They had two cups of wine. "Thus at the beginning and the close they do homage to God as the bountiful giver of life" Josephus. JEWISH WAR II, 128-133. Loeb Classical Library).

According to Matthew, Mark and 1 Corinthians, Jesus ate from the unleavened bread and then immediately followed it by drinking a cup of wine. The cup of wine in these books, was the cup of benediction which followed at the conclusion of the main course. Paul stated so, "In the same way also the cup after supper" (1 Corinthians 11:25). This cup is associated with the Grace After Meals, which stems from the tradition of meals held by an association or fraternity.

In the Gospel of Luke, we are told that Jesus first "took a cup" (22:17), and then "he took bread" (22:19), which is not in the same order as in Matthew, Mark and 1 Corinthians. According to the description in Luke, the cup of wine that Jesus had divided among his disciples, was the first cup of wine which preceded the main course. Thus, we have two cups of wine mentioned at the Last Supper.

The Cup of Benediction came into Judaism under Greek influence. It was believed that men could achieve immortality by consuming divine fluids, wine and also bread. Wine was a messianic symbol, and drinking it, meant partaking of the Messiah himself.

Among Jews, the most important blessing over the wine, was after the meal, unless the cup of benediction was used to inaugurate a special kind of meal. In the Last Supper, two cups of wine were listed. The first cup of wine was before the main course, in the Gospel of Luke, while the second cup, was at the end of the main course, in the books of Matthew, Mark and One Corinthians.

The Pauline interpretation that wine represents blood, or that drinking wine meant a symbolic drinking of blood, was inserted later into the words of Jesus at the Last Supper, since wine never represented any kind of blood in the Jewish Paschal meal.

In Jesus' time, the Paschal meal consisted only of a main course, the Paschal lamb. It was eaten together with bitter herbs and unleavened bread. Jesus and his disciples were depicted at the Last Supper eating unleavened bread and drinking wine. The food of the main course was excised by later editors because it did not fit in with their theological ideas at that time.

If you eliminate the Paschal lamb, there is no food to eat. It is also unnecessary to eat bitter herbs. Eating a piece of unleavened bread does not constitute a meal. What we have in the Last Supper is a depiction of a meal which is not a meal at all, but a theological lesson.

Thus, the Paschal lamb and the bitter herbs were eliminated from the meal and only unleavened bread and wine were left for theological purposes, needed by the Pauline churches. Thus, the Last Supper was not supposed to be a description of a Jewish Paschal meal, but a theological discourse on the divinity of Jesus the universal Messiah.

## WAS JESUS' LAST SUPPER A PASCHAL MEAL?

In the New Testament period, Jesus spoke an early Rabbinic Hebrew in daily life and in the synagogue. Paul, who was born in Tarsus in Cilicia, Asia Minor, also spoke Hebrew to the people in Jerusalem (Acts 21:40). Paul claimed that Jesus spoke to him in the Hebrew language "I heard a voice saying to me in the Hebrew language, Saul, Saul, why do you persecute me?" (Acts 25:14).

Jesus' words are recorded in the Gospels, but not one of them, is the work of an eye witness. When Gospels were translated from the Hebrew and redacted from the Greek, they were altered with deletions and additions, not found in the original versions, in order to meet the theological needs of the Church at the time.

Jesus was a nationalistic Jew who addressed himself only to Jews. He said: "I was sent only to the lost sheep of the house of Israel" (Matthew 15:24). "It is not fair to take the children's bread and throw them to the dogs" (Matthew 15:26). He was scrupulous in observing Jewish law. "Not an iota, not a dot, will pass from the law until all is accomplished" (Matthew 5:18). "But it is easier for heaven and earth to pass away, than one dot of the law to become void" (Luke 16:17).

Many Pharisees were his followers. "But some believers who belonged to the party of the Pharisees rose up" (Acts 15:5). Many priests also joined them. "And the number of the disciples multiplied greatly in Jerusalem and a great many of the priests were obedient to the faith" (Acts 6:7). Jesus' adherents were pious Jews who practiced Jewish ceremonial laws and were "all zealous for the law" (Acts 21:20). The early followers of Jesus, or first Christians, were faithful observant Jews, who never intended to break away from the synagogue, from Judaism, or inaugurate a new religion.

Paul was in conflict with Jesus' brother James, the leader of the Christian movement in Jerusalem because he taught precepts that were contrary to the Jewish religion. 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 Paul believed that "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 were based on works" (Romans 9:31-32).

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, the teachings of the Jerusalem Mother Church were abrogated by Paul.

After the destruction of the Temple in Jerusalem, the early Rabbis renamed the Festival of Unleavened Bread, as the Pesach festival. The Pesach festival celebrated Israel's Exodus from Egypt and God's continued protection of his people, as he did in Egypt through the blood of the Paschal lamb, leading to future redemption.

In early Christianity, the Jewish Festival of Unleavened Bread was reinterpreted too, not to celebrate the Exodus, but to fit the Pauline interpretation of Christianity and the future redemption of mankind through Jesus.

Some scholars identified the Last Supper as a Paschal meal, while others did not agree with this interpretation. The Synoptic Gospels portrayed the Last Supper as Paschal, but there was no mention in the Gospel of John of the kind of meal it was, for it stated only "and during supper" (John 13:2). John 13:1 stated, however, that it was "now before the feast of the Passover". We can now conclude that it was a Paschal meal.

In Matthew, Mark and Luke, the festival was called the Festival of Unleavened Bread because that was its name at the time of their redaction before 80 C.E. John called it the festival of Passover because it was redacted after 80-86 C.E., after the new name Passover arose.

When the Synoptic Gospels used the name Passover, they referred to the Paschal lamb. Josephus, in his JEWISH WAR, written about 75 C.E., also used the old name Feast of Unleavened Bread.

"Now on the first Day of Unleavened Bread, the disciples came to Jesus, saying, Where will you have us prepare FOR YOU TO EAT THE PASSOVER?" ((Matthew 26:17).

"And on the first DAY OF UNLEAVENED BREAD, when they sacrificed the Passover lamb, his disciples said to him, Where will you have us go and prepare for YOU TO EAT THE PASSOVER?(Mark 14:12).

"Then came the DAY OF UNLEAVENED BREAD on which the Passover lamb had to be sacrificed" (Luke 22:7).

"And he said to them, I HAVE EARNESTLY DESIRED TO EAT THE PASSOVER WITH YOU before I suffer"(Luke 22:15) It does not mention anywhere that Jesus changed his mind.

Matthew 26:19 "And the disciples did as Jesus had directed them, and they prepared the Passover".

Mark 14:16 "And they prepared the Passover".

Luke 22:8 "So Jesus sent Peter and John, saying, Go and prepare the Passover for us, SO THAT WE MAY EAT IT. From the Synoptic Gospels, <sup>we see</sup> that the Last Supper was planned as a sacrificial meal in which a Paschal lamb was to be eaten. However, there is no mention of a Paschal lamb eaten during the meal, even though the texts stated earlier that a lamb WAS PREPARED FOR THE MEAL. Most probably the original texts mentioned the consumption of the lamb, but it was later deleted in order to conform to the Pauline view that Jesus himself was the Paschal lamb. "For Christ our Paschal lamb, has been sacrificed" (1 Corinthians 5:7). "He appeared to put away sin by sacrifice of himself" (Hebrews 9:26). "The next day he saw Jesus coming toward him and said, Behold the Lamb of God, who takes away the sin of the world" (John 1:29).

Since Jesus was the Paschal lamb, we can understand why the Last Supper was not portrayed as a Paschal sacrificial meal in the Gospel of John. The main item of the meal, the Paschal lamb was removed from the meal in the Synoptic Gospels, while from the gospel of John, the rest of the food items were deleted.

The scholars who claimed that the Last Supper was not a Paschal meal because it had to be a family affair, with women and children present, have forgotten that this was not a strictly Biblical Paschal meal anymore.

While the Biblical Paschal meal was limited to immediate families, the Paschal meal had already been adjusted during the reign of Queen Salome Alexandra (76-67 B.C.E.), by the Pharisees, who reinterpreted the phrase in Exodus 12:6  $\text{בֵּינְיָן הָעֶרְבָּיִם}$  and  $\text{עֶרֶב}$  in the Bible, to mean the time before the beginning of the festival, or the afternoon, so that the Paschal lamb was slaughtered in the afternoon, from the ninth to the eleventh hour (= 3 to 5 P.M.). The Pharisees moved back the hours of sacrifice of the Paschal lamb from the evening to the afternoon, thus extending the time of sacrifice.

Josephus in his JEWISH WAR, testified that in the first century C.E.. that eating the Paschal lamb was not an immediate family affair anymore, but of a new family composed of associations or fraternities, who arranged, well in advance, the celebration of the eating of the Paschal lamb.

"ON the occasion of the feast called Passover, at which they sacrifice from the 9th to the 11th hour, and a little fraternity as it were , gather round each sacrifice of not fewer than 10 persons (feasting alone not being permitted), while the companies often include as many as 20.."

(Josephus. JEWISH WAR, Loeb Classical Library, BookVI, 9, 3).

Jesus and his disciples too formed an association or fraternity (חֲנֻפֵּיהֶם), to partake of the Paschal sacrificial meal. Jesus sent his disciples, Peter and John, to prepare the Passover, namely the Paschal lamb, so that the fraternity of Jesus would be able to eat it (Luke 22:8).

"And as they were eating, he said... He who has dipped his hand in the dish with me "(Matthew 26:21,23).

"One who is dipping bread in the same dish with me" (Mark 14:20 ).

"So when he had dipped the morsel" (John 13:26).

Scholars hold that these verses refer to the eating of appetizers before the Paschal meal. During Jesus' time, no appetizers were eaten as a first course, before the main course, the Paschal lamb. The eating of appetizers as a first course, was instituted in the third quarter of the first century.

In Jesus' day, diners ate from a common bowl or dish. Around the end of the first century C.E. a new custom appeared, according to which each diner ate from his own private bowl.

Jesus' Last Supper was originally a Paschal meal , but with Pauline reinterpretation, it became an act of worship, where the new Christian Passover didn't need any Paschal lamb anymore , since Jesus was the Paschal lamb who was already sacrificed. Even unleavened bread was not needed anymore as Paul said: "Let us , therefore, celebrate the festival not with the old leaven , the leaven of malice and evil, but with the unleavened bread of sincerity and truth" ( 1 Corinthians 5:8).

In the Byzantine Empire, Canon 11, stated that "neither clergyman nor layman may partake of the unleavened bread of the Jews; associate with them , accept medical treatment from them... Should anyone attempt to do it, he shall, if a clergyman, be defrocked, if a layman, excommunicated."

With its Jewish Paschal elements removed under Pauline influence, Jesus' Last Supper became a Christian messianic meal.

THE "OUR FOREFATHERS" PRAYER AND ITS RELATION TO THE QADDISH PRAYER

The mourner's prayer, known as the Qaddish, 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 Qaddish 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 Qaddish 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 the "Our Forefathers" Prayer which 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 reiteration of the Qaddish for the dead, arose to take its place in the Middle Ages.

The "Our Forefathers" prayer ( אֲבוֹתֵינוּ ) is also found in the first part of the daily Amida or Shmoneh Esrai prayer.

ברוך אתה ה' אלהינו ואלהי אבותינו ואלהי אברהם  
ואלהי יצחק ואלהי יעקב... מחיה המתים...



## DEUTEROSIS AND CHRISTIANITY

The first steps in collecting the hundreds of years of Oral Law were taken, in the latter part of the first century C.E., by the Great Convocation at Yavne, which lasted three years. In the early part of the second century C.E. Rabbi Akiba arranged this traditional law according to subject, and so he is considered the Father of the Mishna.

In the Eastern Diaspora, from Israel to Babylonia, Hebrew and Aramaic were spoken, while in the Western Diaspora, which included Asia Minor, Greece, Italy, southern France, Egypt, parts of North Africa, and the Mediterranean islands, Greek and Latin predominated.

Jews in the west were not familiar with Judean Oral Law and developments taking place in the east. The Rabbis in Israel and Babylonia, did not have the means to transfer their rabbinic knowledge to communities in the west because it was oral, not written down.

Christians, on the other hand, wrote everything down, and their polemics with the Jews were based on the Septuagint Greek Bible. Since Jewish Oral Law was not written, it was not considered authoritative or sacred by the Church Fathers in the third century C.E. They called the Oral Law, the Mishna, DEUTEROSIS, and said that it was not part of the sacred books, was not handed down by divine inspiration, but was the handiwork of men. In 563 C.E., the Emperor Justinian prohibited the Deuterosis.

There is a difference of opinion among scholars concerning the publication date of the Mishna. Some say it occurred in 189 C.E., while others think it took place in 190 C.E., 200 C.E., or 219 C.E.

Some hold that the Mishna, the great body of custom and tradition, which was handed down orally, was not written down by Judah the Patriarch, but arranged and kept in an oral state. The Babylonian Geonim, Saadiah Gaon, Nissim Gaon, Sherira Gaon, Maimonides, and Spanish rabbinic scholars, believed that Rabbi Judah not only edited, but also wrote down, his edition of the Mishna.

In the fourth century, Jerome (ca. 347-420) stated that the Jews of Israel were able to recite the Hebrew Bible by heart. The Mishna of Rabbi Judah was considered published and was treated like a written edition, when a reciter (Tanna), chosen for extraordinary memory, recited the oral edition of the Mishna in the academy, in front of the great masters of the Law. Even as late as the Geonic period, all teaching in the academy was oral. Only Rabbis themselves possessed written private notes that were not considered authoritative.

What is the origin of the Mishna? By the fifth century BCE, classical Biblical Hebrew was displaced by Mishnaic Hebrew as the spoken language of the Jews in Israel. Aramaic was the lingua franca or vernacular in the Near East, at that time. By the end of the second century CE, Mishnaic Hebrew ceased to be a spoken language.

Rabbi Judah the Patriarch collected the oral traditions and laws and codified them in his edition of the Mishna in 200 CE. When his students did not understand the meaning of certain Hebrew words, they would consult with his servants.

Why did Rabbi Judah compile his Mishna at this time? One reason is that not only the laws were being forgotten, but also the Hebrew language itself was being forgotten.

Where did Rabbi Judah get his material for his edition of the Mishnah? I believe that the main source for his work was a compilation called the TOSEFTA, containing the oral laws since Biblical days.

Why was this work called Tosefta? Tosefta means "addenda". Addenda to what? Scholars believe that it is a collection of addenda to Rabbi Judah's Mishna. I believe that it is a collection of addenda to the Bible, not the Mishna.

Scholars believe that the Mishna was compiled first, and then the Tosefta was compiled afterwards. This cannot be because it would mean that the Tosefta was compiled in the Amoraic period where more Aramaic was spoken. I believe that it was compiled in Tannaitic times before the redaction of the Mishna in 200 CE.

Was there any halakic work similar to the Mishna before its redaction? There was such a work. This work was the Tosefta, containing the traditional laws and customs. The Tosefta is a large collection of Tannaitic statements of traditional laws. It surpasses the Mishna in size and contents, giving a more detailed version of Tannaitic teachings.

There are many theories concerning the relationship between the Mishna and Tosefta. Despite various attempts to explain the redaction of the Tosefta, the question of its authorship and time of compilation, are still unsolved. I believe that the Tosefta was compiled in Tannaitic times by Rabbi Aqiba before 130 CE. He is credited with being the father of the Mishna. His Tosefta preceded the Mishna. Since the Tosefta was the larger work, it was easier for Rabbi Judah later to make a précis of Aqiba's work and compile a shorter version, more accessible to the public, called the Mishna, the addendum to the Bible.

The Pharisee teachers never disclosed the reason for the adoption of the Mishna because they feared it would only help their opponents, the Sadducees. They also adopted for the Oral Law a form without Biblical citations or interpretations, to prevent the Sadducees from arguing with them.

Paul's ideas about mystery came from Hellenistic Judaism and from Greco-Roman mystery religions. Paul said: "according to the mystery that was kept secret for long ages" (Romans 16:25). "Listen, I will tell you a mystery" (1 Corinthians 15:51). "I want you to understand this mystery" (Romans 11:25). Jesus said: "To you it has been given to know the secrets of the kingdom of God, but to others I speak in parables" ( Luke 8:9). According to Jesus the mystery of the kingdom of God, is given to those individuals who understand his parables. Parables were used so that his message would not be intelligible to his audience.

When the Mishna was only in an oral form, it was a secret teaching. God's secret teachings of the law are the teachings in the Mishna by rabbinical interpretation.

The Romans were very curious as to the contents of the Mishna. They were always suspicious about Jewish nationalism and the possibility of popular uprisings and insurrections. (Matthew 26:5). Romans sent spies from Rome to pose as converts to Judaism to investigate the contents of Jewish Oral Law. Informers abounded to catch words of antagonism to the government.

Why did Rabbi Judah exclude from his code many laws, all references to a Messiah, the redemption of Israel, conversion to Judaism, laws of Hanukah, and anything relating to Jewish nationalism. All these items were not to the liking of the Roman imperial administration.

I think that the Mishna was most probably redacted at the request of the Roman government and edited with their approval. This is the reason that we hear of no Roman opposition to Rabbi Judah's literary activities. Since this Patriarch had good relations with the Roman administration, he could not refuse the Roman request. The code was designed to help the Romans in their quest to maintain law and order in their imperial province. As for Hanukah, it was not popular with the Pharisees because the Hasmonians were Sadducees and it was in remembrance of an insurrection against the Greeks. The Romans were always on guard against insurrections.

Why wasn't the Oral Law, the Mishna, published earlier? The position of the Rabbis can be gauged from the statement in Midrash Tanhuma, Vayera, Chapter 6. "Moses requested that the Mishna be written down as well. But God foresaw that the nations would later translate the Torah and read it in Greek, and they would say "we are the people of Israel". God said to Moses .... the Mishna is the mystery of God and God does not hand over his secret teaching but to the righteous".

Paul says similarly in Colossians 1:26 that "the mystery that has been hidden throughout the ages and generations has now been revealed to his saints".

בְּקֶשׁ מֹשֶׁה שֶׁתִּהְיֶה הַמִּשְׁנָה אֲפֵי הִיא בְּכַתָּב, וְצִפּוּהָ הַקִּבְ"ה שֶׁאֵינֶינָה עֲתִידִין לְתַרְגְּמָם אֶת הַתּוֹרָה וּלְהִיוֹת קוֹרְאִין אוֹתָהּ לְוֹנֵי וְהָן אוֹמְרִין אֲנֵנוּ שֶׁל יִשְׂרָאֵל.

אָמַר לוֹ הַקִּבְ"ה לְמֹשֶׁה : ...הַמִּשְׁנָה הִיא מְסֻוֹרִין שֶׁל הַקִּבְ"ה וְאֵין הַקִּבְ"ה מוֹסֵר מִיִּסְטוֹרִין שֶׁלּוֹ אֶלָּא לְצַדִּיקִים.

Paul declared that the true Israel is the Christian. The Rabbis declared that the true Israel are those who have God's secret, the Oral Law, the Mishna. Since the Mishna was oral and not written down, it could not be translated into Greek, as was done with the Hebrew BIBLE. In this way, the Mishna could not be expropriated by the Christian world, thus remaining the exclusive property of the Jews.

The fear of losing the Mishna, hampered the Rabbis of Israel in any attempt to transfer rabbinic knowledge of the Oral Law to the Jews in the Western Diaspora of the Roman Empire.

The practice of sending emissaries to communities of the Diaspora was customary during the time of the Temple. These emissaries taught Torah wherever they went, but little of the Oral Law. Christians, on the other hand, were able to build a hierarchy independent of the Christian movement in Israel. They conducted their missionary activities in the native languages of Greek and Latin, while the Jews had no independent Diaspora hierarchy for a missionary program in Greek and Latin. Thus, the Hellenistic Jews of the Western Diaspora were attracted to the Christian missionary effort.

Without the Oral Law, the Jews did not know the difference between Judaism and Christianity. In the middle of the first century, Christians could not be easily distinguished from Jewish Zealots, since many were Zealots. In the beginning of the third century, it was possible to live as a Jew and believe in Jesus. The actual separation between Judaism and Christianity took centuries to achieve, and was finally completed by the tenth century.

The Jews had no official guide for living, besides the Bible. The Mishna, written down, made it possible to know the differences and enabled Jews to counter missionary propaganda that JUDAISM IS OBSOLETE.

As soon as the Rabbis in the Eastern Diaspora realized that Christianity would not expropriate the Mishna for their own purposes, they decided that it was safe to write the Mishna down. When this took place is open to controversy among scholars.

When the Church abolished the laws of the Torah, and made them unnecessary for Christians, it meant that the Torah's interpretation, the Mishna, was not needed too for Christianity. Paul said: "He has abolished the law with its commandments and ordinances" (Ephesians 3:15).

When the Babylonian Talmud was published in the 7th century, it became available to European Jewry in the west in the eighth or ninth centuries and resulted in the rise of new centers of Judaic and Hebraic learning there.

The word and concept of the Jewish MISHNA was later borrowed by Islam. The Arabic SUNNA (سُنَّة) means "way", "custom", "tradition". This is the body of Islamic custom and practice based on the words and acts of Mohammed.

שׁוּׁנָה ( SUNNA ) = מִשְׁנָה ( MISHNA )

MISHNA is the body of Jewish custom and practice.

SUNNA is the body of Islamic custom and practice.

## BLOOD AND CHRISTIANITY

Joel 3:3. And I will give omens in the sky and on earth

ונחתי מופתים בשמים ובארץ  
blood and fire and pillars of smoke.  
דם ואש ותמרות עשן.

Joel 3:4. The sun will turn to darkness and the moon to blood

השמש יהפך לחשך והירח לדם  
Before the great and terrible day of the Lord comes.  
לפני בוא יום ה' הגדול והנורא

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 were 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 period 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 Pesah Haggada relates 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. 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.

ויצאנו ה' ממצרים ביד חזקה ובזרוע נטויה ובמורא גדל ובאתות ובמפתים.

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 ( גְּלוּגִי טְכִינָה ). "AND WITH SIGNS" refers to the rod of Moses with which he made the signs (Exodus 4:17).

"AND WITH WONDERS" ( ובמוֹפְתִים ) is interpreted to refer to "the blood" ( ובמוֹפְתִים 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 the blood refers to the plague of blood, the Biblical reference in the Haggadah should have been to the verse in Exodus 7:20 וִירָם בַּמָּטָה וַיִּךְ אֶת הַמַּיִם אֲשֶׁר בַּיָּאֵר לְעֵינַי פְּרֹעָה וְלְעֵינַי עֲבָדָיו וַיִּהְפְּכוּ 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 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 לְאוֹת עַל הַבָּתִּים... וְרָאִיתִי אֶת הַדָּם וּפָסַחְתִּי עֲלֵיכֶם.

The sacrifice was called פסח and the festival was called Pesach, a protection festival.

Exodus 12:27 זָבַח פֶּסַח הוּא לִיהוָה אֲשֶׁר פָּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בַּמִּצְרִים בְּנִגְפוֹ אֶת מִצְרַיִם.

Exodus 24:8. וַיִּקַּח מֹשֶׁה אֶת הַדָּם וַיִּזְרַק עַל הָעָם וַיֹּאמֶר הִנֵּה דַם בְּרִית אֲשֶׁר כָּרַת יְהוָה עִמָּכֶם.

The redactors of the Haggadah who interpreted the word **וּבְמוֹפְתֵימ** "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" (**דַם אֵשׁ וְתִלְמֵרוֹת עֵשֶׁן**) 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 or 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 was first spilled or poured out. Then the sacrifice was burned by fire, and then it was made into smoke upon the altar.

Another interpretation (**דְּכָר אֲחֵר**) of Deuteronomy 26:8 follows in the Haggadah. The 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 of the "blood" of the Paschal lamb, to a new interpretation, the "ten plagues". Scholars claim that this 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 the 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 the 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.

FROM BREAD TO FLESH AND FLESH TO BREAD IN JUDAISM AND  
CHRISTIANITY

In the Bible, the noun lehem ( לחם ) means "bread",  
"food". Does it always connote "bread"?

From the root קרב = to bring near, to sacrifice, to  
offer, we get the noun קרבן = an offering, a sacrifice.  
I believe that the meaning of the root לחם = to sacrifice.  
Since a sacrifice is also a feast, it is also a festival.

לֶחֶם = meat, a sacrifice, a feast, a festival.

Leviticus 3:11 והקטירו הכהן המזבחה לחם אשה ליהוה.  
And the priest shall burn it as a sacrifice, an offering to  
YHWH.

Leviticus 22:25. ומיד בן גֵּכֹר לא תקריבו את לֶחֶם אלהיכם.  
And from a stranger's hand you shall not offer the sacrifice  
to your God

Numbers 28:2. את קרבני לחמי . My offering, my sacrifice.

Numbers 28:24. ושבעת ימים לחם. A feast is seven days.

Genesis 25:34 ויעקב נתן לעשו לחם ונזיד עדשים וילאכל וג'שת.  
And Jacob gave Esau meat and pottage of lentils...

Genesis 25:28. ויאהב יצחק את עשו כי ציד בפיו.  
And Isaac loved Esau for he had meat to eat.

Jacob gave Esau meat. ( לֶחֶם )

Esau gave Isaac meat ( צִיד )

In early Biblical times, meat was the most important  
staple in the diet. This was also the case for Greece in  
the days of Homer.

Deuteronomy 8:3 לא על הלחם לבדו יחיה האדם.

The traditional interpretation of this verse is:

MAN DOES NOT LIVE BY BREAD ALONE.

I believe that here the word לֶחֶם does not mean "bread", but  
"MEAT" , The translation should be:

MAN DOES NOT LIVE BY MEAT ALONE.

Genesis 27:3 וצא השדה וצודה לי ציד.

And go out to the field and hunt me some  
MEAT.

Exodus 12:39, וגם צודה לא עשו להם, and meat they did not  
prepare for themselves.

Numbers 28:2. צו את בני ישראל ואמרת אליהם את קרבני לחמי  
God told Moses

to order the Israelites to observe the offering, the MEAT  
for the fires of...



In the third century, Samuel, a Babylonian Amora, used the word MATZA, instead of the word PESACH of the Mishna, equating matza with the word Pesach, the Paschal lamb.

אין מַפְטִירִין אַחַר הַפֶּסַח. (Mishna)

אין מַפְטִירִין אַחַר מַצֵּה. (Samuel)

(תלמוד בבלי, פסחים, קיט, ב)

In Christianity, bread came to represent the flesh or body of Jesus. In the Rabbinic Paschal meal, the unleavened bread or matza, came to represent the flesh of the Paschal lamb. We see that the Rabbis adopted the early BIBLICAL connotation of the word bread, like the Christians too, to mean flesh. The only difference was that the Christians said that the flesh was Jesus, while the Jews said that the flesh was the flesh of the Paschal lamb. This is an example of the early influence of Pauline Christianity on Rabbinic Judaism.

## THE PASCHAL SACRIFICE, WHEN?

God instructed Moses and Aaron to tell the people of Israel that on the tenth day of the first month, Nisan, each family should take an unblemished lamb.

Exodus 12:6      והיה לכם למשמרת עד ארבעה עשר יום לחודש הזה ושחטו אותו כל עדת ישראל בין הערבִּים .

Commentators explained "And it shall be to you for preservation" as:

"And it should 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 word משמרת stems from the root שמר = to protect. The root פסח = to protect.

שמר = פסח = to protect.

Thus, משמרת = פסח = a protection offering, or protection sacrifice.

Exodus 12:11      פסח הוא ליהוה

It is a protection offering to YHWH.

EXODUS 12:27      זבח פסח הוא ליהוה

It is a protection offering to YHWH.

והיה לכם למשמרת עד ארבעה עשר יום לחודש הזה.

The commentators interpreted the word עד to mean "until", but I believe that עד = עת = זמן = during, in the time of.

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

והיה לכם למשמרת = And it will be your protection offering,

עד ארבעה עשר יום לחודש הזה = DURING the 14th of this month(Nisan),

ישחטו אותו כל עדת ישראל = when the whole Israelite community will slaughter it.

## EATING THE PASCHAL LAMB ACCORDING TO THE Bible

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                      כבית אחד לא תוציא מן הבית  
מן הבשר חגיגה.

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              כי אם אל המקום אשר יבחר יהוה אלהיך  
לשכן שמו שם תזבח את הפסח בערב...

Deuteronomy 16:7              ובשלת ואכלת במקום אשר יבחר יהוה  
אלהיך בו ופנית בבקר והלכת לאהליך.

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              ולא תלין מן הבשר אשר תזבח בערב  
ביום הראשון לבקר.

Deuteronomy 16:6              תזבח את הפסח בערב כבוא השמש.  
You shall slaughter the Paschal sacrifice in the evening when the sun sets.

Exodus 12:6                      ושחטו אותו בין הערבים.

Deuteronomy 16:6              תזבח את הפסח בערב כבוא השמש.

Deuteronomy 16:6 is parallel to Exodus 12:6.

What is the exact sense of בין הערבים?

It has been explained as: "between the two evenings"; "between dusk and dawn"; "at twilight"; and "in the evening".

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

Leviticus 23: 5                      בחודש הראשון בארבעה עשר לחודש  
בין הערבים פסח ליהוה.

On the 14th day of the first month in the evening is the Lord's Pesach festival.

Exodus 12:14                      והיה היום הזה לכם לזכרון.

You shall have this day for a FEAST.

וחגותם אותו חג ליהוה לדורותיכם.

You shall celebrate it as a pilgrimage festival for the Lord from your posterity.

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

בַּיּוֹם = in, during.

בַּעֲרֵב = בעֲרֵב = 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 בַּיּוֹם הָעֲרִבִים in the Pentateuch is: "in the evening", namely "during the evening time".

#### EATING THE PASCHAL LAMB 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 בלילה הזה.

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

Exodus 42:10 והנותר ממנו עד הבקר באש תשרפו.

Scholars think that the Book of Jubilees was written between 161 and 149 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 (אשמורות) :

PART ONE: MORNING PART (אשמורת הבוקר) 6 A.M.- 10 A.M.

PART TWO: AFTERNOON PART (אשמורת הצהרִים) 12 A.M.- 6 P.M.

PART THREE: EVENING PART (אשמורת העֲרֵב) 6 P.M.-6 A.M.

There were 2 parts light (the Morning & Afternoon parts) .

There was one evening part ( the evening part).

That this division of the day was practiced then, can be seen from Jubilees 49:10, "for two parts of the day are given to light, and a third part is the evening".

When was the Paschal lamb sacrificed according to the Book of Jubilees? According to 49:12, the lamb was NOT TO BE SLAUGHTERD 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 Pentateuch which stated that the Paschal lamb should be slaughtered at in the evening at sunset (Deuteronomy 16:6):

תִּזְבַּח אֶת הַפֶּסַח בְּעֶרְבֵי כְבוֹד אֶת הַשָּׁמֶשׁ

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

מַצְרָחֵי (Akkadian) = part = אֲשֶׁמוֹרֶת (Hebrew), from the root שָׁמַר = the Hebrew root שָׁמַר.

In the period of the Second Temple, in the Maccabean period, when 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 P.M.
- Part 2      9-12 P.M.
- Part 3      12 P.M.- 3 A.M.
- Part 4      3 A.M.- 6 A.M.

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 P.M. This 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 P.M. 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 where 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.



## EATING THE PASCHAL LAMB ACCORDING TO JOSEPHUS &amp; THE MISHNA

During the early days of the Second Temple period, after the return from the Babylonian Captivity, when the population of 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 sacrifices and eat them in the Temple courtyards, there was not enough available space to hold these masses.

The Pharisees who gained power during the reign of Queen Salome Alexandra (76-67 BCE), 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 also reduced the number of sacrifices and slaughterers, by enlarging the number of people who could participate, into three groups for the sacrifices. They decreased too the amount of meat every participant ate, thus decreasing the number of Jews entering the Temple courtyards.

By reinterpreting the phrase **בֵּין הָעֶרְבַּיִם** and **עֶרֶב** 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 **בֵּין הָעֶרְבַּיִם** 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.

In the Orient, evening begins at 12 o'clock noon, when the sun begins to go down. The Bedouin say, after 12 A.M., "the sun is beginning to set". In this culture, evening refers to the second half of the day, when the sun is setting. Also in Italy, after 12 A.M., one says "buona sera" ("good evening").

The Pharisees understood well the old interpretation of evening for **בֵּין הָעֶרְבַּיִם**. They intended to adjust law to life, as is done in all living law, by reinterpreting the old law that didn't work anymore, 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 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 includes as many as 20 ..." (Josephus, THE JEWISH WAR, with an English translation by H.S.J. Thackeray. Book VI, 9, 3, Loeb Classical Library, 1968).

ἀπὸ ἐνάτης ὥρας μὲχρις ἐνδεκάτης

from the ninth hour to the eleventh =  
three to 5 P.M.

Thus, Josephus told us that the Paschal sacrifice was made in the afternoon between 3 and 5 P.M. This demonstrates that the procedure of the sacrifice of the Paschal lamb in the first century C.E., followed the PHARISAIC interpretation of the phrase *בין הערבים*.

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

הַפֶּסַח אַחַר חֲצוֹת מִטְמָא אֶת הַיָּדַיִם.  
(מִשְׁנָה, פִּסְחִים, פֶּרֶק י, מִשְׁנָה ט)

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

## BREAKING TEETH IN BIBLE AND RABBINIC LITERATURE

A proverb was current in Israel which stated that the innocent children suffered for the sins of their parents.

Jeremiah 31:28 אבות אכלו בִּטָּר וְשָׁנַי בְּנִים תִּקְהִינָה.  
Ezekiel 18:2 אבות לאכלו בִּטָּר וְשָׁנַי הַבְּנִים תִּקְהִינָה.

What does this proverb in Jeremiah and Ezekiel mean? Scholars have interpreted it in the following way:

- 1) "The fathers have eaten sour grapes, and the teeth of the children 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 have eaten sour grapes, but it's the children's teeth that rasp".

According to the interpreters, the noun בִּטָּר=sour grapes, unripe grapes.

I think that the root בִּטָּר = בתר=בצר = בזל = to be hard. Therefore, the noun בִּטָּר = hard unripe fruit, as an unripe date.

It was customary in Israel in ancient times, 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 were 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 קהה = to be or become dull, blunt, numb, senseless.

I believe that קהה = כהה = נכה=כאה = to break, to destroy, to crush, to strike.

Jeremiah 31:29

האכל הבֹּטֵר תִּקְהִינָה שְׁנֵירו

He who eats unripe fruit, his teeth will  
be BROKEN.

Normally, when one eats hard unripe fruit, like an unripe date, the eater's teeth may break because of its hardness, but the proverbs in Jeremiah and Ezekiel inform us that it will be the children's teeth that will be broken. The children will suffer for the sins of their parents.

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

Psalms 3:8

שְׁנֵי רְשָׁעִים שִׁבְרָתָּ.

You have broken the  
teeth of the wicked.

Psalms 58:7

אלהים הרס שְׁנֵימוּ בְּפִימוּ.

God break their teeth in their mouths.

אבות לאכלו בֹּטֵר וְשְׁנֵי הַבְּנִים תִּקְהִינָה.

This verse should be translated thus:

Parents eat hard unripe fruit and their children's  
teeth BREAK.

The same meaning of the root קהה = "to break" can be applied to the difficult verse in Ecclesiastes 10:10.

This verse should be translated thus:

אם קהה הברזל = If the iron sword is broken

והוא לא פללים קלקל = and its surface is not damaged

ויהיה יגבר = will it overpower soldiers

ויהיה חכמה = then preparing wisely is an  
advantage.

In Hebrew, the word bone (עצם), 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 lower jaw and the teeth possessed the most immortality.

Urukagina, the Sumerian ruler of Lagash, who lived c2400 BCE, ruled that a woman who sinned by saying something improper to a man, should have her teeth crushed with burnt bricks on which her guilty deed was inscribed. In Jeremiah and Ezekiel too, the teeth of the sinners were broken, but it was the teeth of the children whose parents sinned.

The breaking of teeth is mentioned in Ben Sira in connection with the education of children.

אל תשחק עמו ולא יצערך ובאחרית יקהה שניך.

Do not laugh with him, and he will not give you  
sorrow, and in the end, he will BREAK YOUR TEETH.

The same idea is expressed in the Talmud. The son of Qehat is a son who BROKE THE TEETH of his begetters.

בן קהת בן שקקה שני מולידיו.  
(תלמוד בבלי, סנהדרין, קט"ב)

In the Book of Enoch, the Son of Man (בן האדם), the expected Messiah, was to loosen the reins of the strong and break the teeth of the sinners..

ובן האדם הזה.... ופתח מוסרות החזקים ושבר שני החוטאים.  
(1 Enoch 46:4)

The Midrash, in interpreting Genesis 32:4, "And Esau ran toward him, and embraced him and fell on his neck and kissed him and they wept".

וירץ עשו לקראתו ויחבקהו ויפל על צוארו וישקהו ויבכה.

It teaches us that Esau didn't come to kiss Jacob, but to bite him, but Jacob's neck became marble and the teeth of that wicked man were broken (וקהו שניו של אותו רשע) 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 הוצאת שלמה בוכר. וילנה תרנ"ט. ג, טז, עמ' 128.)

A similar passage occurs in GENIZA STUDIES IN MEMORY OF DOCTOR SOLOMON SCHECHTER, ed. by Louis Ginzberg. N.Y., 1928. Volume 1, p. 274.

כיון שגלה היה כל אחד ואחד מהם מבקש ללגש עיסתו ולא היה יודע במה ללוש. והיה חופר גימא בארץ והיה לש עיסתו והיה מתגבלת בצרורות וחול העפר. וכיון שהיה נותן הפת לתוך פיו היו שניו קהות ונשברות לקגים מה שנאמר ויגרם בחצץ שניו.

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 (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 (שהוציא את עצמו מן הכלל וכפר בעקר), it is prescribed that one must הקהה את שניו.

WHAT DOES THIS PHRASE MEAN?

It has been interpreted by commentators as follows:

- 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 sarcasm.
- 7) You should distress him.

The original meaning of this phrase as found in the Bible, Apocrypha, Talmud, and Midrash. was BREAK HIS TEETH. Since the wicked one sinned, his punishment was to have his teeth broken. This punishment was most probably abandoned by the tenth century, being considered too barbaric, and, with time, its original meaning was soon forgotten and was reinterpreted to mean a verbal chastisement of the sinner instead of a physical punishment.

## TEXT CORRECTION IN RABBINIC LITERATURE

Why were Palestinian texts of Hebrew literature edited by scribes to conform with Babylonian texts?

After the Arabs conquered Babylonia in 635-7 C.E. it became, with the rise of the Abbasid Caliphate in 750 C.E., the center of Arabic and Jewish culture. Many Babylonian Jews settled in Israel, bringing with them their Babylonian Talmud and its customs. These Babylonian Jewish settlers organized synagogues in Israel and succeeded in planting their laws and customs in Jerusalem and in other communities of the land. Just as the Abbasids from their capital at Baghdad, spread their hegemony over the Arab world including Israel, so the Babylonian Geonim likewise tried to exercise their spiritual authority over the land of Israel and its religious leaders.

By the tenth century, the Babylonian Talmud was recognized in Israel, as the second authority for Jewish law and customs. In the Diaspora of North Africa, Spain, Italy, and Germany, the Babylonian Talmud became the supreme authority. The Jerusalem Talmud lost its authority and importance because the Jews in Israel were not economically as well off as the Babylonian Jews. However, it was still esteemed in Italy and Germany. By the eleventh century, the Franco-German Talmudists knew very little of the Jerusalem Talmud. At the end of the eleventh century, it was finally supplanted in Israel by the Babylonian Talmud, when the Crusaders destroyed the Jewish community in Israel.

After the Babylonian Talmud became the supreme authority for Jewish law in Europe, existing manuscript texts containing readings according to the Jerusalem Talmud were "corrected" by many scribes, to bring them into line with readings and teachings in the Babylonian Talmud.

Already during the days of the Babylonian Geonim, when various ancient texts of the Talmud circulated, and many passages were not understood anymore, many scholars wrote comments in the margins of the texts which later scribes interpolated and incorporated into the text.

Sherira Gaon (900-1001 C.E. of Pumbeditha, Babylonia, warned that no scribe was permitted to add or subtract from the text of the Mishna, compiled by Judah the Patriarch in 200 C.E.

הכין דודאי שיתא סדרי משנה רבינו הקדוש תרצינון כי היכי  
 דגרסי להו הלכתא דבתר הלכתא ואיו להוסיף ואין לגרוע.  
 (אגרת רב שרירא גאון. הוצאת בנימין מנשה לוי, ירושלים, 1972, עמוד 7)

Our holy Rabbi (Judah the Patriarch) certainly prepared and arranged for us six orders of the Mishna where we learn from them law after law, and one must not add or subtract.

Rabbi Gershom Ben Judah Me'or HaGolah (Metz, 960-1040), put a ban with a curse on scribes who erased the original readings in the Talmud and substituted "correct" readings into the text, according to their own opinions. In spite of Rabbi Gershom's ban on erasing the original readings in the text of the Talmud, the practice was continued in the days of Rabbi Jacob Ben Meir Tam (1100-1171) of Northern France, who also protested against these scribal practices of substituting different readings according to the interpretations of commentators. In the introduction to his book SEFER HAYASHAR, Rabbi Tam tells of those scribal activities prevalent in his day.

מגיהי ספרים... אע"ג דלט רבינו גרשום מאור הגולה כל  
 דמשבש תלמוד, הכי והכי תהוי, לא נמנעו מלשבש.  
 ולא די להם בגרסות הנראין לשבש, כי אם דברי האמוראין  
 עצמו, ולא יתכן לכל יראי שמים. כי גם רבינושלמה; אם  
 הגיה גרסא, בפרושיו הגיה; אבל בספרו לא הגיה; כי אם  
 שותי מימיו הגיהו על פי פירושיה; אשר לא מלאו לבו  
 לעשות כן בחייו... והדין נותן אם לא ידע אדם הלכה  
 יכתוב פתרונו לפי ראות עיניו אם ירצה, אך בספרים  
 אל ימחק... ואם חס ושלום נשתבשו הספרים והגיהום לא  
 ידענו עוד אמיתת הדברים. ושרא ליה מריה לרבינו  
 שמואל כי על אחת שהגיה רבינו שלמה הגיה הוא עשרים,  
 ולא עוד שמחק הספרים... ויהיו דברי אלה קרובים לכל  
 יראי השם לבלתי ישבשו הספרים למחקם ולא לעשות לאו  
 הן והיין לאו.

(ספר הישר לרבינו תם: חלק החדושים. הוצאת שמעון  
 שלזינגר. ירושלים 1980, הקדמה עמוד 9)

Correctors of holy books,,, although Rabbi Gershom Me'or HaGolah cursed all who corrupt the Talmud, thus and so it should be, they didn't refrain from corrupting, And pleasing versions were not sufficient for them, but the laws of the Amoraim to corrupt, and this is not right for all God-fearing men. For also Rabbi Solomon (Ben Isaac, 1040-1105), when he corrected a version, he



corrected in his commentaries, but he didn't make corrections in his book. But his students corrected according to his commentaries, intentions he couldn't fulfill in his life... And it is responsible when a person doesn't know a law, he should write his interpretation according to his opinion, if he wishes, but he should not erase from the holy books... and, if God forbid, the holy books become corrupted and he corrects them, we would not know the true laws anymore. And Rabbi Samuel (Ben Meir c1080-1158), for every correction that Rabbi Solomon corrected, he permitted himself to correct twenty, and not only that he erased the holy books... and let these words of mine be near to all God-fearers not to corrupt holy books by erasing them, and not make a no, a yes, and a yes, a no.

From all the aforementioned, we learned that the northern French Rabbi Jacob Ben Meir, was opposed to the practice of many scholars of his time, who "corrected" or emended supposedly corrupt readings in the text of the Talmud.

Scribes revised manuscript texts of the Palestinian type and adjusted them to Babylonian versions and customs. In the middle of the eighth century CE, the Babylonian Geonim attempted to foist their authority and their interpretation of the Talmud upon the spiritual leaders of Israel. They aimed to eliminate the Palestinian customs and make < Babylonian customs supreme. By the ninth century, Jews in Israel were compelled to "correct" their Talmud to conform with the Babylonian Talmud.

In the ninth century, the Babylonian Geonim abolished the roasted meat question of the Haggada, for it does not appear anymore in the earliest surviving prayerbook of Amram Gaon (d.875 CE). The roasted meat question was replaced with a specific question on bitter herbs because, in Babylonia, they forgot that the dipping question referred to the lettuce or bitter herbs. It was forgotten because they did not eat lettuce in Babylonia, but other vegetables every day, and therefore did not have to dip even once in hot water during the year.

## WHAT WAS THE PASCHAL SERVICE IN THE PENTATEUCH?

Exodus 12:26 "And when it happens that your children may say to you, what is this service of yours?"

והיה כי יאמרו עליכם בניכם מה העבודה הזאת לכם?

In the Passover Haggadah we have a similar question. What does the wicked son say? What is this service of yours?

רשע מה הוא אומר? מה העבודה הזאת לכם?

In the Biblical passage Exodus 12:26 refers to a child, but in the Passover Haggadah, the בן 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 consisted of two parts.

1) The slaughter of the Paschal lamb.

Exodus 12:21 ושחטו הפסח

Exodus 12:27 זבח פסח הוא ליהוה = It is the protection offering to the Lord, אשר פסח על בתי בני ישראל במצרים.

who protected the families 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 ולקחתם אגנת אזוב וטבלתם בדם אשר בסף והגעתם אל המשקוף ואל שתי המזוזות מן הדם אשר בסף.

והגעתם stems from the root נגע = to touch. To touch means to make or delineate as with light strokes of a brush. To touch up = to improve by touches of a brush.

Therefore נגע = to touch up, to paint,

והגעתם אל המשקוף = And you shall paint on the lintel

וואל שתי המזוזות = and on the two door posts

מן הדם = 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 are 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 מִגֵּן גְבוּרָהּוּ מֵאֵדָם His warriors shields are painted red  
 חֵיל מִתְּלַעִים soldiers ckothed 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 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 BCE, 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 sacrificial Paschal lamb on the doorposts and lintel, is not a secondary feature, but a necessary and integral part of the Pesah 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 concerning the Paschal lamb, but also about the painting of the blood on the doorposts and lintel,

Exodus 12:24 וְשָׁמַרְתֶּם אֶת הַדָּבָר הַזֶּה לְחֹק לְךָ וּלְבְנֶיךָ עַד עוֹלָם. And you shall observe this OFFERING as an ordinance for you and your children forever. The ordinance is the sacrifice of the Paschal lamb and the blood painting.

Exodus 12:25 וְהָיָה כִּי תָבוֹאוּ אֶל הָאָרֶץ אֲשֶׁר יִתְּנִיָּהוּ לָכֶם כְּאֲשֶׁר יִדְבַר וְשָׁמַרְתֶּם אֶת הַעֲבוּדָה 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 after the Exodus, in the First Temple period.

With the rise of the Second Temple, the Pesah celebration and its sacrifice, were centralized in the city of Jerusalem, and we hear no more of the painting of blood on doorposts and lintel in post-Exilic Israel. Later, the Passover liturgy or Haggadah, became the service (עֲבוּדָה).

## EATING, DRINKING, &amp; PRAYER

In the days of Homer (c.800-700BCE), princes and chieftains prepared a sacrifice, feasted on their rich supply of broiled meat with bread, and drank 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.

DEUTERONOMY 8:19      ואכלת ושבעת וברכת את יהוה  
אלהיך.

WHAT DOES *ושבעת* 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". Does one have to be satisfied before offering thanks to God? I believe that the root *שבע* = *סבא* = to drink, to drink wine.

At a meal, drinking wine was accompanied by eating meat or bread.

ואכלת = When you eat meat or bread

ושבעת = and drink wine

וברכת את יהוה אלהיך = then bless YHWH your God.

That our interpretation is correct, is corroborated in the Babylonian Talmud by Rabbi Meir, who stated that the word *שבעת* meant "drinking".

רבי מאיר סביר... ושבעת זו שתיה.

(תלמוד בבלי, ברכות מט, ב; פסחים מט, ב; יומא עט, ב)

A parallel to our verse in Deuteronomy 8:10 is Joel 2:26.

ואכלתם אכול ושבו

והללתם את שם יהוה אלהיכם.

When you continuously eat and drink,

Then praise the name of YHWH your God.

Both Deuteronomy 8:10 and Joel 2:26, say the same thing, namely that one should bless God after drinking and eating. After eating meat or bread, and drinking wine, one should bless God. This shows that drinking goes together with eating.

Job's sons used to make a feast, each in his own house, and would invite their three sisters to EAT AND DRINK with them.

Joel 1:4 והלכו בניו ועשו קִשְׁתָּהּ...לאכל ולשתות עמהם.  
And his sons went and made a feast...to EAT AND DRINK with them.

Habakkuk 2:16 שְׁנַעַת קִלּוֹן מִכְבוֹד  
שְׁתָּה גַם אֶתָּה וְהִעַרְלָה.  
Drink shame more than honor  
Drink you too and reel.

1 Samuel 9:12 כִּי זָבַח הַיּוֹם לַעֵם בְּבָמָה.  
For the people have a feast today on the shrine.

1 Samuel 9:13 כִּי תִמְצְאוּן אֹתוֹ בְּטֶרֶם יַעֲלֶה הַבִּמְתָּה לֵאכֹל  
כִּי לֹא יֵאכֹל הָעָם עַד בֵּאוֹ כִּי הוּא יִבְרַךְ הַזֶּבֶחַ  
אֲחֵרֵי כֵן יֵאכְלוּ הַקָּרָאִים.

For you will find 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 learn that blessings were made before the meal.

From the Sibylline Oracles , a pseudepigraphic work, written about 80 CE, 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 . Loeb Classical Library, 1967).

From the previous discussion we can conclude that blessings were made before and also after eating meat or bread and drinking wine. According to the Rabbis, the obligation to thank God at the conclusion of a meal , is based on the verse in Deuteronomy 8:10. This verse became the proof text for the GRACE AFTER MEALS.

As one rabbi said: Eating without drinking is like a wound without a plaster. ( . דַּרְשַׁת אֶבְנֵי שׁוּעִיב, מִד . )

WHY WAS THE NAME CHANGED FROM FESTIVAL OF UNLEAVENED BREAD TO FESTIVAL OF PESAH?

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), Josephus said that "The hatred of his (King Agrippa II) subjects for him increased because he stripped them of their possessions..". He also mentioned in JEWISH ANTIQUITIES XX,8,8, that "There was ... mutual enmity and class warfare between the high priests and leaders of the populace of Jerusalem on the other... Thus did the violence of the contending factions suppress all justice".

King Agrippa II and the Herodians, the Sadducean high priests and nobles, cooperated with the Roman procurators of Judaea 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 Roman government.

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

להנים גדולים ובניהן גזברין וחתניהם אמרכלין ועבדיהן  
חובטין את העם במקלות. (תלמוד בבלי, 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 CE, 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. As a result, the Romans destroyed Jerusalem and the Temple in the year 70 CE.

After the war, Rabban Yoḥanan 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 of 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 the Jews of Galilee (Luke 6:6), and Judean Christians proclaimed the word of God in the synagogues of the Jews (Acts 13:5),

When the Romans destroyed Jerusalem in 70 CE, the Mother Church of Judean Christianity shared the same fate. This removed its authority, prestige and influence from the growing Christian movement. It separated Christianity from its Jewish roots and enabled another interpretation of Christianity, which was rejected by the Jerusalem Church in 55 CE, when Paul was removed from the active leadership of his churches, to fill the vacuum after 70 CE. 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, the Israelites were now the Christians and not the Jews. "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" (Romans 2:29).

Paul utilized Greek philosophy to show that the real Israel is the Christian. In Platonic philosophy, the Idea is the real, not the physical object that we see. The Jew of the flesh is not the real Israel, but the inward Idea of Israel, the Christian, is the true Israel. 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).

Paul emphasized faith and denied all national differences because "there is neither Greek nor Jew" (Colossians 3:11). "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 CE, 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 Passover, 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 preached 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). "And as he watched Jesus walk by he exclaimed, Look , here is the Lamb of God" (Agnus Dei) (John 1:16).



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 20:28). "This cup is the new covenant in my blood which is poured out for you" (Luke 22:20).

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 (passio dimini). Jesus suffered in order to sanctify the people through his own blood (Hebrews 13:12).

After the fall of Jerusalem, Paul's interpretation of Christianity became the dominant interpretation of Christianity. The sacrifice of the Paschal lamb which was the main attraction of the Festival of Unleavened Bread, ceased. This could have resulted in a complete loss of the Paschal 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 Paschal festival, in which Jesus the "lamb of God" & portrayed like 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 special liturgy, or a Haggadah, for this festival.

Who was responsible for this new name and the new Paschal liturgy? It was Rabban Gamliel II of Yavne (80-115 CE), the Patriarch, who wished to preserve the unity of the Jewish people and halt the inroads of Pauline Christianity. This new non-sacrificial prayer service was also to serve as a defense of Judaism against the Pauline interpretation of the Paschal festival.

The new name Pesach was promulgated at the Great Convocation (נוֹ נִיּוֹם) of the Rabbis of the Sanhedrin at Yavne from 84-87 CE. By 93 CE, the new name was well known and used by Josephus.

The Haggadah also provided Jews with an official and authentic interpretation of Pesach ceremonies and theology transmitted through the ages to the Pharisaic Rabbis.

The new name Pesach, demonstrated to Jews that the destruction of the Temple was only a temporary setback 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" and it was 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 the 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 as a response to Paul's Christian interpretation of the festival.

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

Exodus 12:27 פסח על שנים שפסח המקום על נתי אבותינו במצרים.

2) The UNLEAVENED BREAD is for the reason that God redeemed our forefathers from Egypt, before the dough leavened.

Exodus 12:39 מצה על שום שנגאלו אבותינו ממצרים.

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

Exodus 1:14 מרור על שום שמרו המצרים את חיי 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 שומר הנוטתו לישראל) was inserted into the Haggadah.

Deuteronomy 26:7 And the Lord heard our voice

(וישמע יהוה את קולנו) is interpreted in the Haggadah as "And God heard their groaning, then God remembered his covenant with Abraham, Isaac and Jacob" (Exodus 2:24).

וישמע אלהים את נאקתם ויזכר אלהים את בריתו את אברהם את יצחק ואת יעקב.

Deuteronomy 26:7 "And our oppression" (ואת לחצנו) is interpreted as "And I have also seen the oppression

which the Egyptians oppress them" (Exodus 3:9: וגם ראיתי את הלחץ אשר מצרים לוחצים אתם).

From Deuteronomy 26:8 "And the Lord took us out of Egypt" (ויציאנו יהוה ממצרים) is interpreted in the Haggadah as "not through an angel and not through a seraph, and not through a messenger, but by the Holy Blessor YHWH, by His own self."

שלא על ידי מלאך ולא על ידי שרף ולא על ידי שליח  
אלא הקודש ברוך הוא בכבודו ובעצמו.

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

From Deuteronomy 26:8 we learn that God will take the Hebrews out of Egypt with "wonders" (נמופתים). In the Haggadah it is interpreted as "the blood". 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 (ברכת הגאולה). 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:

ברוך אתה ה' אלהינו מלך העולם אשר גאלנו וגאל את  
אבותינו במצרים.

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

RABBI Aqiba's contribution follows:

כן ה' אלהינו ואלהי אבותינו יגיענו לרגלים הבאים לקראתינו  
שמחים בבנין עירך וששים בעבודתך ונאכל שם מן הפסחים.  
ברוך אתה ה' גואל ישראל.

Rabbi Aqiba's blessing speaks of the rebuilding of Jerusalem and its Temple, the resumption of the sacrificial cult and the eating of the Paschal lamb. Blessed is the Lord, the redeemer of Israel. Thus, the Lord God is the redeemer of Israel.

WHEN WAS THE NAME CHANGED FROM FESTIVAL OF UNLEAVENED BREAD TO FESTIVAL OF PESACH?

In the Bible, this festival was called the Festival of Unleavened Bread. Pesach referred only to the Paschal lamb that was slaughtered on the 14th day of Nisan. What was the festival called during the Second Temple period?

Josephus, in his book the JEWISH WAR, written several years after the destruction of the Temple, about 73-75 CE, for the Roman propaganda effort to placate the Jews in the Diaspora, applied the term 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)

"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, written from 80-87 CE, 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 ed.).

In the later books of his JEWISH ANTIQUITIES, written between 87-93 CE, 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 ed.)

"When the Festival of Unleavened Bread, which we call PASSOVER was going on" (Book 18 no,38. 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. ed.)

JOSEPHUS' JEWISH ANTIQUITIES WAS PUBLISHED IN 93 CE.

We have the same phenomenon in the NEW TESTAMENT where the new name FESTIVAL OF PASSOVER replaced the old name FESTIVAL OF UNLEAVENED BREAD.

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".

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 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 term Festival of Unleavened Bread anymore.

In the time after the destruction of the Temple in 70 CE. the Pharisees , with the help of the Romans, became the **leaders of Judaism**, and their views dominated religious life. The Pharisaic scholars at the Academy of Yavne, overhauled Judaism to make it viable in the Roman world. They aimed to transform the Jewish people through education by having every Jew acquire knowledge of the Torah and strove to unite the Jewish people and halt the inroads of Pauline Christianity. The Pharisees put into practice the Platonic philosophical ideal where every philosopher was a king, and every king a philosopher.

I believe that the change from Festival of Unleavened Bread to Festival of Pesach and the redaction of a new order of service, the Haggadah, or the liturgy for the Pesach holiday, was done during the years 84-87 CE.

Concerning Josephus and his JEWISH ANTIQUITIES ,we see the change in the name in Book 17. This means that Books 17-20 were written after the name change between 84 to 87 CE.

The Convocation of the Rabbis of the Sanhedrin at Yavne in the years 84-87 made this change and solved other communal problems at this time. In 86 CE, conditions in Israel deteriorated under Roman Emperor Domitian, when persecutions were resumed against religious leaders harboring nationalistic aspirations, aiming to kill descendants of the Davidic family. According to Eusebius, Domitian ordered the extermination of the family of Jesus, since it claimed being members of the Davidic dynasty. Thus it was not possible to progress in the process of continuing to make religious improvements.

The Great Gathering or Convocation of the Rabbis of the Sanhedrin at Yavne, from 84-87 CE, is known as **יָוֵנָה** in Rabbinic literature. The Academy of Yavne under the leadership of Rabban Yohanan Ben Zakai was permitted to operate because its members of the Sanhedrin had been openly opposed to the war against the Romans. At Yavne, their first task was to solve the disputes between the schools of Hillel and Shamai and prevent the Torah from becoming two Torahs. A greater stress was put on majority rule of the opinion of the Sages, with the predominance of the Patriarch over the Sages in the Academy of Yavne. Efforts were made to minimize fragmentation within the community and create a normative type of Judaism.

Rabban Gamliel II succeeded Yohanan Ben Zakai as head of the Yavne Academy in 75 or 80 CE. Under his leadership, a broad program for adapting Judaism to the new political, economic, social, and religious conditions prevailing in the country, was instituted.

As a descendant of the Davidic dynasty, the Romans sought to arrest Rabban Gamliel II. The Babylonian Talmud tells of the time when "a decree was issued to kill Rabban Gamliel. A Roman lord came to the Academy and said: The large nosed man is wanted. Rabban Gamliel heard, went away, fled from him,"

...נגזרה גזירה על רבן גמליאל להריגה. בא אדון אחד ועמד  
בבית המדרש ואמר בעל החוטם מתבקש בעל החוטם מתבקש, שמע  
רבן גמליאל אזל טשא מיניהו.  
(תלמוד בבלי תענית כט, א)

A decree was issued to kill Rabban Gamliel. A Roman lord came to the academy and said: The large nosed man is wanted, the large nosed man is wanted. Rabban Gamliel heard, went away, fled from him.

It has been explained that the lord spoke Latin. Naso, nasus (Latin) = large-nosed. LATIN naso sounds like Hebrew NASI (נָסִי). The naso was referring to the Nasi, Rabban Gamliel, the leader of the Academy at Yavne.

In the New Testament, we notice that the new name PESACH is first mentioned in JOHN which was WRITTEN ABOUT 85 CE. MARK was written in 66-68 CE. MATTHEW, written about 80 CE, and LUKE & ACTS about 75 CE.

This means that before 84 CE, the name of the festival was the FESTIVAL OF UNLEAVENED BREAD. The new name, FESTIVAL OF PESACH, appeared in the years 84-87 CE.

In order not to attract attention and to allay the suspicions of the Romans, the Rabbis decided in 87 CE to abandon Yavne and move to the town of Usha in Galilee, for it was dangerous for them to be seen in public in Judea.

## THE NAME CHANGE FROM FESTIVAL OF UNLEAVENED BREAD TO FESTIVAL OF PESACH IN THE MISHNA

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.

Ezra 6:22 And they celebrated the Festival of Unleavened Bread seven days.

ויעשו את חג המצות שבועת ימים.

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

מה בין פסח מצרים לפסח הדורות?

פסח מצרים מקחו מבעשור, וטענו הזייה באגודת אָזוֹב על המשקוף ועל שתי המזוזות ונאכל בחפזון לילה אחד. ופסח דורות נוהג כל שבועה.

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

What is the difference between the Pesach of Egypt and the Pesach of 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 is the Mishna telling us? This Mishna 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 Pesach lamb was eaten. The Pesach of the Generations, namely the Pesach celebrated after the Israelites left Egypt, was observed, according to the Mishna, 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 CE. It was always called during the period of the Second Commonwealth, before 70 CE, 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 Mishna, 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 only after that time that the new name Festival of Pesach appeared. This Mishna is the proof for the change of the name to Pesach by the Rabbis.



## WHAT IS THE MEANING OF THE WORD PESACH?

In ancient Arabia, the custom was to sprinkle the tents of an army setting out on its march with blood. 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 their ancient blood rite.

It was a common practice in Sicily and southern Italy, to hang over the door a 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 Bible told us that God passed through the land of Egypt to smite all the Egyptian firstborn. God saw the blood that was smeared upon the lintel and the two doorposts of the houses of the Israelites. The blood was a sign to identify their houses. God protected the Israelite families when he smote the Egyptians. This was commemorated by the Israelites as a festival with an offering to God. This offering was called PESACH, which Targum Onkelos translated as  $\text{קָרְבַּן חֲלִיס}$  = 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 of the Biblical text, all support the interpretation of "protection" for the word PESACH.

Many translators interpreted the word "Pesach" to mean "to pass over" while the Peshitta stated that it meant "to make glad" or "bring joy". The Greek Septuagint, the oldest translation of the Bible, interpreted Exodus 12:13

$\text{וּפָסַחְתִּי עֲלֵיכֶם}$  to mean "and I will protect you", but it explained Exodus 12:23  $\text{וּפָסַח יְהוָה עַל הַפְתָּחַי}$  as "and the Lord shall pass by the door", and Exodus 12:27

$\text{פָּסַח עַל בְּתוּי בְּנֵי יִשְׂרָאֵל}$  as "defended the houses of the children of Israel".

I believe that the root  $\text{פָּסַח}$  =  $\text{פָּצַח}$  (Syriac) = "to protect" in all the citations above from Exodus.

From  $\text{גָּנָן}$  = to cover, to protect, we get the noun  $\text{מָגֵן}$  = shield, protection.

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

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

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

Targum Onkelos and Targum Jonathan translate Exodus 12:13 וּפְסַחְתִּי עֲלֵיכֶם as "וּאִיחֹס עֲלֵיכֶן" = and I will protect you.

Targum Onkelos translates Exodus 12:23 וּפְסַח יְהוָה עַל הַפֶּתַח as וּיְחַוֵּס יְהוָה עַל תְּרַעַא = and the Lord will protect the door.

Targum Jonathan translated it similarly as: וַיְגִיֵן מִימְרֵא דֵה עַל תְּרַעַא = And the word of the Lord will protect the door.

Targum Onkelos translates Exodus 12:27 אֲשֶׁר פָּטַח עַל בְּתֵי as אֲשֶׁר פָּטַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל = who protected the families of the people of Israel.

Targum Jonathan translates it as: דְּחַס בְּמִימְרֵיהּ = who protected with his word..

Thus, in all these verses, the Aramaic Targums held that the root פסח = to protect.

In the Midrash, the Rabbis interpreted the root פסח = 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!"

גִּנּוּן וְהִצִּיל = He shall protect and save

פָּסַח וְהִמְלִיט = Protect and rescue,

Thus, פסוח is parallel to the word גִּנּוּן = protect.

The Rabbis said that אֵין פְּסִיחָה אֵלֵא חֵיִס = Pesiḥa means protecting.

וּפְסַחְתִּי עֲלֵיכֶם" עֲלֵיכֶם אֲנִי חָס וְאֵינְנִי חָס עַל מִצְרַיִם .  
 I will protect you, but I will not protect the Egyptians.

( מכילתא דרבי ישמעאל. הוצאת יעקב בצלאל לויטערבאך.

ספר ראשון. 1933, Philadelphia, pp. 56-57)

That God is a protector is mentioned in Psalm 121:5.

יְהוָה שׁוֹמֵר יְהוָה צֶלְךָ.

שׁוֹמֵר = protector

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

PESACH ( פֶּסַח ) = 1) protection offering  
 2) protection festival (Exodus 34:25)  
 Exodus 12:13 וּפִסַּחְתִּי עֲלֵיכֶם = I will protect you.  
 Exodus 12:23 וּפִסַּח יְהוָה עַל הַפֶּתַח = God will protect  
 Exodus 12:27 the door.

who = אֲשֶׁר פִּסַּח עַל בְּתֵי בְנֵי יִשְׂרָאֵל  
 protected the families of the people of Israel.

The Lord instructed Moses and Aaron to tell the Israelites that on the tenth day of the first month, Nisan, each family should take an unblemished lamb and slaughter it on the 14th of Nisan. This lamb was supposed to be a משמרת.  
 והיה לכם למשמרת עד ארבעה עשר יום לחודש..

Commentators explained this verse in Exodus 12:6 as:  
 "And it shall be kept by you", "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".

I believe that the word משמרת stems from the root שמר = to protect. פסח = שמר = to protect.

Thus, משמרת = פסח = a protection offering, a protection sacrifice.

Exodus 12:11 פסח הוא ליהוה = It is a protective offering to the Lord.

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

What does Exodus 12:6 mean? עַד\_אַרְבַּעַת עֶשְׂרִי יוֹם.  
 The commentators interpreted עד as : "until".

I think that עד = עַתָּה = in the time of, during.

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

והיה לכם למשמרת = And it will be for you as a protection offering.

עַד\_אַרְבַּעַת עֶשְׂרִי יוֹם לַחֹדֶשׁ הַזֶּה = during the 14th day of this month.

וּשְׁחַטוּ אוֹתוֹ כָּל עַדַת יִשְׂרָאֵל = when the whole Israelite community will slaughter it.

## THE PASCHAL LAMB AND CONVERSION TO JUDAISM

During the Hellenistic period, a great propaganda literature for Judaism in Greek was created. A large number of converts were obtained in Israel and in the Diaspora, from the widespread missionary movement during the Second Temple period. Jewish missionary endeavors were geared to individuals rather than masses. The New Testament mentioned this. "Woe to you teachers of the Law and Pharisees...you travel over land and sea to win a single convert..."(Matthew 23:15).

In the Roman period, Jews were actively and successfully engaged in seeking converts to Judaism. Since the time of the Roman emperor Augustus (BCE 27-14 CE), the Roman Jewish community accepted a substantial number of converts as members. Converts to Judaism were welcomed not only in Italy, but also in Israel and Babylonia. After the defeat of Israel in the war with Rome, many noble converts joined Judaism during the reign of the Roman emperor Domitian (81-96 CE).

In the first century CE, a convert to Judaism had to undergo the mystery of circumcision and baptism or ritual immersion, in order to be permitted to partake of the mystery of the Paschal sacrifice.

גר שנתגייר ערב פסחים, בית שמיי אומרים טובל ואוכל פסח לערב. ( משנה, הוצאת לו, פסחים, פרק שמיני, הלכה ח)

A proselyte who converted on the eve of Pesach, the school of Shammai says, he is BAPTIZED, then eats his Paschal sacrifice in the evening.

Christianity continued this Jewish practice of baptizing converts before Passover.

Yose Ben Halafta, a Tanna of Israel, who flourished in the second century CE, also held that a convert to Judaism, had to undergo circumcision and baptism. The same view was expressed in the third century CE, by two Amoraim, Rabbi Hiyya Bar Abba and Rabbi Yohanan Bar Nappaha. From the same text we learned that a convert's circumcision and baptism took place in the daytime, with a court of three presiding over the exercises.

א"ר חייא בר אבא א"ר יוחנן לעולם גר עד שימול ויטבול....  
דאמר רבי יוסי תרתי בעינן... וש"מ אין מטבילין גר בלילה.  
(תלמוד בבלי, יבמות, פרק רביעי, מו, ב)

Rabbi Hiyya Bar Abba said in the name of Rabbi Yohanan: In all circumstances, he is not a convert until he is circumcised and Baptized ... for Rabbi Yose said, we need both,,,learn from this, we do not baptize a convert at night. Rabbi Elazar Ben Pedat , an Amora of Israel, of the third century CE, declared that the Jews were scattered in the world in order to make converts.

אמר רבי אלעזר: לא הגלה הקדוש ברוך הוא את ישראל לבין האומות  
אלא כדי שיתוספו עליהם גרים.

The Rabbis of the Talmudic period were well-disposed to proselytes joining Judaism, The continuation of Jews eating whole roasted Paschal lambs after 70 CE, which were sacrificial in Israel and in the Diaspora, is related to the search of Jewish religious leaders to thwart the missionary propaganda of Pauline Christianity and its attempt to expropriate the Jewish festival of Pesach, and to compete with Christianity in gaining new converts for Judaism.

In order to be a recognized convert to Judaism, the proselyte had to be circumcized and baptized. Then he was permitted to participate in the Paschal meal and eat from the whole roasted sacrificial Paschal lamb.

The Paschal lamb was thus a means to refute Pauline Christian theology which claimed that Jesus was the Paschal sacrifice and no more whole roasted Paschal sacrifices were needed.

When Jews and converts to Judaism ate these Paschal lambs, they demonstrated their opposition to Pauline Christian propaganda. Therefore, all those scholars who claimed that after the year 70 CE, only non-sacrificial Paschal meals were eaten, did not recognize the sacrificial character OF THESE MEALS.

It appears that whole roasted Paschal lambs were still eaten after 70 CE, in spite of the opposition of some rabbis. From the fourth century, the Christian emperors of Rome, prohibited Jews from proselytizing, and conversion to Judaism became a crime. As a result of the growing rabbinic opposition, coupled with the constant Christian opposition, and in the decline in the number of proselytes entering Judaism, the consumption of whole roasted Paschal lambs, decreased. Thus, in the ninth century, the Babylonian Geonim finally eliminated the roasted meat question from the Paschal liturgy.

In the oldest known Haggada which is from the Cairo Geniza, the roasted meat question still appears.

Moses Maimonides (1135-1204), in his code MISHNEH TORAH, completed in 1180, stated that we do not say the roasted meat question at the Paschal meal anymore because we have no sacrifices.

בזמן הזה אינו אומר והלילה הזה כולו עלי שאין לנו קרבן.  
 (משנה תורה לרבינו משה בן מימון. מהדורה מצולמת מדפוס  
 רומי 1480, ירושלים 1955. ספר זמנים, הלכות חמץ ומצה,  
 פרק שמיני, עמוד קמ"ה)

Paschal sacrifices were offered by some Jews even after 70 CE, and even after 135 CE.

Today, lamb is no longer consumed in the Paschal meal of the Ashkenazi Jews, but is represented by a roasted shank bone. The North African and Sephardic Jews do eat lamb. The Samaritans are the only ones who still sacrifice lamb on Passover. Yemenite Jews eat roasted lamb on Passover eve.

## HOW TEXTUAL MISCOMPREHENSION CREATED NEW LAWS

רבן גמליאל היה אומר: כל שלא אמר שלשה דברים אלו בפסח לא יצא ידי חובתו פסח מצה ומרורים. (תלמוד ירושלמי, תצלום הוצאת בומברג, ויניצ'ה, 4-1523, ניו יורק, 1944, פרק עשירי משנה ה).

MISCHNACODEX KAUFMANN A50, Facsimile edition of Georg Beer, reprint of Haag 1929, Jerusalem, 1968, chapter 10, Halaka 5; W.H.Lowe, ed. THE MISHNA ON WHICH THE PALESTINIAN TALMUD RESTS. Cambridge, 1883, chapter 10, Halaka 4).

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

THIS PASSAGE HAS BEEN MISUNDERSTOOD AND MISINTERPRETED SINCE THE FIFTH CENTURY CE.

This verse is translated thus in all Passover HAGGADAHS:

- 1) "Rabban Gamliel used to say: whoever does not make mention of these three things on Pesach does not discharge his duty, and they are these: the Pesach offering, unleavened bread and bitter herbs".
- 2) "Any person who does not make mention of the following three things on Passover, 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, matza and maror".
- 4) "Whoever does not mention the following three things of the Pesach festival, has not fulfilled his duty, namely: the Pesach sacrifice, bread and bitter herbs".
- 5) "Whoever does not discuss these three things on Pesach 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, matza and bitter herbs".

- 9) "Anyone who has not explained these three words on Pesach has not done his duty..."
- 10) "Whoever has not explained these three things on Passover has not fulfilled his duty..."

Who was Rabban Gamliel? He was Gamliel II of Yavne (40-c116 CE), the national and religious leader of Jewry in Israel in the last two decades of the first and at the beginning of the second century. He played a decisive role in formulating the new Passover liturgy after the destruction of the Temple. He supervised the creation in Yavne of the new Pesach Haggadah inserting commemorative references to the former sacrifices in Jerusalem. It was his activity, together with his colleagues, that laid the foundation of the Miahna.

Did Rabban Gamliel mean that when one uttered the three words Pesach, matza, and bitter herbs, one's religious obligations for celebrating the Pesach festival had been fulfilled? All the commentators hold that Rabban Gamliel spoke about the obligation to tell about the Exodus. They say that we must also talk about Pesach, matza and bitter herbs in order to fulfill this duty.

Did Rabban Gamliel mean that one must explain the reason for performing religious acts as some authorities believe? Rabbinic literature, however, does not mention anywhere that one is obligated to explain the reason when performing a religious act.

According to the translators, the root אמר = to make mention, to say, to declare, to explain, and to discuss. Julius Kaplan, in his REDACTION OF THE BABYLONIAN TALMUD, p.204, held that the root אמר = "the ability to discuss and elucidate some point of law in a most thorough and scholarly manner".

Does it make sense to say that the root אמר = "to say", when the Mishna did not tell us what one should say, but only stated the reasons for offering the Paschal lamb, eating the matza and bitter herbs?

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

מצה... על שום שנגאלו אבותינו במצרים.

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

What does "he has not fulfilled his obligation mean? Does it refer to his obligation to observe the Passover celebration properly?; not kept the Seder properly?; has not fulfilled his duty to teach concerning the Passover festival?; has not eaten the 3 items properly?; or has not recited the Haggadah?



Rabbi Joseph B. Soloveitchik, the late former spokesman of Orthodox Jewry in America, has come up with a new obligation "that not only the narration of the story is required, but also the allegorical explanation of the ritual and its relatedness to the historical events", (FESTIVAL OF FREEDOM, p.56).

This interpretation was certainly not held or intended by Rabban Gamliel II. Rabbi Saadia Gaon (892-942) and other authorities, do not count the commandment of telling the story of the Exodus among the 613 obligatory commandments, since it is a rabbinical and not a Biblical enactment.

Rabbi Asher Ben Yehiel (1250-1327), THE GREAT German Decisor, who lived in Toledo, Spain, stated in his RESPONSA, that it is not a Biblical commandment to tell the story of the Exodus from Egypt. It is only by fulfilling the Biblical obligation of eating matza, etc. on Passover eve, that the remembrance of the Exodus is brought to life. One does not have to tell the story of the Exodus, but if one asks, then one is obligated to tell.

שְׁנוּה הַקַּב"ה לַעֲשׂוֹת הַמַּעֲשֶׂה וְיִמְחוּךְ כִּי אֲנִי זֹכְרִיךְ יְצִיאַת מִצְרַיִם.  
וְלֹאֵךְ דּוּקָא הַגְּדָה בְּפִה אֲלֵךְ אִם יִשְׁאַלְךָ מִפְּרֹשִׁים לּוֹ.

(שאלות ותשובות הרא"ש, כלל כד, סימן ב. ירושלים 1994, עמ' 19)

All of these interpretations of the root אמר have no relevance to Rabban Gamliel's statement.

I believe that the root אמר = TO LIFT UP HIGH, TO RAISE UP. This is the message that Rabban Gamliel intended to convey to us.

Rabban Gamliel informed us of the law, current in his time, since before the year 70 CE, that one didn't fulfill the requirements for celebrating the Pesach festival, until one lifted up high the three sacrificial items, the Paschal lamb, the matza, and the bitter herbs, and offered them to God. In order to have these sacrifices accepted by God, they had to be offered to Him by lifting them up high.

In Judea, people used the Kal form of the verb אמר, but in Galilee and northern Israel, they used the hifil form of this verb. Rabban Gamliel lived in Judea.

אָמַר (Kal, in Judea) = האמיר (Hifil, in Galilee & northern Israel).

Deuteronomy 26:18 יְהוָה הִאֲמִירְךָ הַיּוֹם =  
YHWH raised you up high.

In the Babylonian Talmud, they used the hifil form of the verb להגביה = to raise up, to lift up.

That the connotation of the verb אמר = to lift up high, to raise up, is the correct interpretation intended by Rabban Gamliel, can be noted from the discussion of the 3 items in the Babylonian Talmud which follows this Mishna:

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

Raba said:

He must lift up the unleavened bread &  
 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 4th century Amora of Babylonia (D.352), said that after the destruction of the Temple in Jerusalem, the acts of raising up of the matza and bitter herbs, were still necessary to fulfill the requirements for celebrating the feast of Passover. Meat, however, in memory of the Paschal OFFERING, was not to be lifted up, for it would appear as if it was consecrated as a sacrifice, and Paschal offerings were not to be eaten outside the Temple area in Jerusalem. We see from this discussion in the Babylonian Talmud, that the rabbis were talking about raising sacrifices up high and they used the verb להגביה in Babylonia instead of the verb אמר that was used in Judea, both having the same connotation "to raise up". We know that Rabban Gamliel ate roasted Paschal lambs prepared by his favorite servant Tabi after the destruction of the Temple. Other rabbis knew this and opposed his actions, but they could not suppress his views because he was too well known. What they did was to apply the regular connotation of the word אמר in his statement, thus eliminating his opinion, whether by design or ignorance of his real intentions. As late as the fourth century, in Babylonia, Rabban Gamliel's opinion was understood, namely that roasted Paschal lambs had to be raised up since they were offerings to God. In due time, the Judean meaning of this root was forgotten by scholars in Galilee and Babylonia, and the ordinary meaning was applied, thus resulting in the now traditional, accepted meaning of this word.

כל שלא אמר שלשה דברים אלו בפסח

We have established that כל שלא אמר = Whoever did not lift up high.

What does the word דבר mean? This word in Rabban Gamliel's statement does not have the usual connotation. In this instance דבר = offering, sacrifice, as we have shown before.

Thus, Rabban Gamliel, by instructing Jews to raise up high the lamb, the unleavened bread and bitter herbs, is telling us that this is a sacrificial meal which consists of offerings to God, continuing the tradition of Temple days.

That whole roasted Paschal lambs were still eaten after the year 70 CE, is corroborated by the Mishna of 200 CE, when it states that "In a place that they are accustomed to eat roasted lamb on Pesach nights, they may eat".

מקום שנהגו לאכול עלי בלילי פסחים אוכלים.  
(משנה פסחים הוצאת לו, פרק רביעי, הלכה ד)

Whoever did not lift up high these three offerings.

כל שלא אמר שלשה דברים אלו בפסח

What does the word פסח in Rabban Gamliel's statement mean? It refers to the new name for the Festival of Unleavened Bread. Between the years 84-87 CE, the name of this festival was changed, at the Great Gathering of the Sanhedrin at Yavne, from Feast of Unleavened Bread to Feast of Pesach.

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

This statement should be translated thus:

WHOEVER DOES NOT RAISE UP HIGH THESE THREE OFFERINGS ON PESACH HAS NOT FULFILLED HIS OBLIGATION.

After the destruction of the Temple in 70 CE, many Jews refrained from eating roasted meat on the eve of Pesach because it resembled the Paschal sacrifice. With the passage of time, the original purpose for raising up the three offerings was forgotten, especially when the Paschal lamb was now replaced by the shankbone (זרוע) which became the symbol and remembrance for this offering. Because this shankbone was not a real offering, it was not required to be raised up high.

Since the original purpose for raising up these items was forgotten, rabbis now reasoned for this custom. Rabbi Samuel Ben Meir (Rashbam) (1080-1158) of France held that the reason for raising up was IN ORDER to SHOW THESE ITEMS TO THE PARTICIPANTS in the Seder, so that it WOULD ENDEAR RELIGIOUS OBSERVANCES to them. The Babylonian Geonim held the same view.

כדי להראותן למסגיבין ותחבב מצוה בעיניהן  
וכן בתשובת הגאונים.

(תלמוד בבלי מסכת פסחים, קלה, א)

Rabbi Asher Ben Yehiel (Rosh) (1250-1328), of Spain, stated that instead of lifting the Passover 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 השלחן כדי  
 שיראה התינוק וישאל להם.  
 (תלמוד בבלי מסכת פסחים, קלה, א)

Some commentators have explained that raising up is a custom that shows general happiness.

Since the shankbone replaced the Paschal lamb, 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 matza and bitter herbs too, forgetting that these two items had originally been slated to be raised up high as a sacrifice.

Thus, we see how the original significance of the sacrifice as an offering to God was lost and forgotten.

## JEWISH REACTION TO THE ROMAN SYMPOSIUM

אין מפטירין אחר הפסח אפיקומן. (תלמוד ירושלמי, פסחים, פרק עשירי, הלכה ח. הוצאת בומברג)

THIS VERSE HAS BEEN MISUNDERSTOOD BY ALL THE COMMENTATORS.

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 interpreters, the word מפטירין means: "disperse", "depart", and "conclude".

Commentators have claimed that the Mishna means to say that, after the Paschal meal, the diners should not depart for revelry, or conclude with dainties.

Before we proceed, we must understand the preceding verses of the Mishna. My interpretation of these verses follows:

בין הכוסות האלו = FROM these cups  
 אם רצה לשתות If he desires to drink  
 ישתה בין שלישי He may drink FROM the third cup  
 לרביעי לא ישתה FROM the fourth cup he should not drink.

These preceding verses dealt with the drinking of wine, They stated, according to our interpretation, that one may drink from (בין) the third cup of wine, but one should not drink from the fourth cup of wine (לרביעי).

I think that אין מפטירין אחר הפסח continues to deal with the topic of wine drinking, especially the fourth cup of wine. I believe that the word מפטירין is not a Hebrew word at all, but it is rather a Greek word. It is the Greek word ποτήριον (poterion)= cup, cupful of wine. It is the equivalent of the Hebrew כוס = cup, wine cup, cupful of wine.

It is the Greek word poterion with the Hebrew prefix mem= from. The Greek word poterion was transcribed into the Hebrew alphabet without vowels as פטירין. When foreign words were rewritten in the Hebrew alphabet, not all the vowels were transferred into the Hebrew version. Even for Hebrew words, many vowels were not included.



## EVOLUTION OF THE AFIKOMON IN JUDAISM &amp; CHRISTIANITY

The Greek word, known in Rabbinic literature as afikomom, is transcribed in the Hebrew **alphabet** in many ways:  
 afikomom( אפיקומוֹן ) (Jerusalem Talmud, Bomberg edition).  
 afikomom( אפיקומוֹן ) (Babylonian Talmud, Codex Munich 95 and the Bomberg edition ; Mishna edition of Albeck).  
 afikomom( אפיקומוֹן ) (Mishna edition of W.H.Lowe).  
 afikomom( אפיקומוֹן ) (Mishna Codex Kaufmann A59; Saadia Gaon).  
 afikomom( אפיקומוֹן ) (Geonic Responsa; Sephardim).  
 afikomom( אפיקומוֹן ) (Moroccan rabbis).

The afikomom is the Greek epikomion (ἐπικύμιον) and its Hebrew punctuation would be אפיקומוֹן. The epikomion is a popularization of the epikomios (ἐπικύμιος) = to a festal procession. The Komos (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 discussion, storytelling and versifying, were more important than 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 8-10 hours, and the drinking bout continued until cockcrow.

In Romans 13:12-13, we find the complaint of Paul about the revelry and drunkenness at nighttime at the Roman symposium of his day. He said: "Let us then lay aside the work of darkness and put on the armor of light, let us live honorably as in the day, not in reveling and drunkenness".

The Rabbis were also opposed to revelry and drunkenness when they said: אין מפטירין אחר אפטא אפיקומוֹן =

One does not drink from a cup of wine after the Paschal lamb at a symposium, This is my interpretation of this verse found in the Passover Haggadah.

This was most probably done when the Temple was in existence and a Paschal lamb was eaten.

Commentators have interpreted this verse in the following manner:

- 1) They may not depart for revelry after the Passover celebration.
  - 2) Do not serve dessert after the Passover meal.
  - 3) After the Passover meal they should not disperse to join in revelry.
  - 4) One may not conclude after the Passover meal (by saying) :Now to the entertainment.
  - 5) We do not conclude after the Paschal meal with dessert.
- According to these translators, the word afikomom denotes "revelry" and "dessert".

In the third century, the Amoraic Rabbis in Israel did not understand anymore pure Greek and the word afikomom got a new meaning. The early connotation, "revelry" or "symposium" of the Greek period was forgotten, and, in the Roman period, its new connotation became "dessert".

In the Roman meal, dates, nuts and parched grain, were the items that were brought to the table in the last course, to incite the appetite of the diners to drink wine.

Now, the prohibition of drinking a cup of wine after eating the Paschal lamb, didn't exist anymore, since there was no Paschal sacrifice. Because the last course consisted of dessert which was an appendix to the meal, but not a part of it, it became known as the afikomom.

The Amoraim now interpreted the word afikomom not as a Greek word, but as an Aramaic word stemming from אפיקו מאני meaning "bring out things", namely pastries and delicacies after the feast.

According to the Tosefta, afikomom is a dessert, consisting of nuts, dates and parched grain.

אפיקומן כגון אגוזין תמרים וקליות.  
(תוספתא פסחים פרק עשירי. הוצאת שאול ליברמן)

In the Jerusalem Talmud, Rabbi Yohanan (3rd century CE), said that afikomom meant kinds of sweets, while Samuel (3rd century CE), thought that it was mushrooms and pigeons.

רבי יוחנן אומר: מיני מתיקה. שמואל אומר: כגון ערדילי וגוזליא. (תלמוד ירושלמי, פסחים, פרק עשירי, הלכה ח. הוצאת בומברג)

The Babylonian Talmud interprets Rabbi Yohanan's statement that Afikomom meant kinds of sweets such as dates, parched grain and nuts.



רבי יוחנן אמר כגון תמרים קליות ואגוזים.  
(תלמוד בבלי פסחים קיט, ב. הוצאת בומברג)

Thus, according to these sources, the afikomon is a dessert, consisting of sweets, such as dates, nuts and parched grain, and according to Samuel, mushrooms and pigeons eaten after the feast.

The third course, the dessert, often included music and singing. According to Rabbi Simon (3rd century, Israel) in the name of Rabbi Ineyene Bar Sisai (3rd century), afikomon means kinds of songs.

רבי סימון בשם רבי אינניני בר סיסי: מיני זמר.  
(תלמוד ירושלמי, פסחים, פרק עשירי, הלכה ח. הוצאת בומברג)

Since the afikomon now meant "dessert", the Rabbis made new laws concerning the EATING OF DESSERT. The Rabbis detached the word "afikomon" from the verse:

\_\_\_ אפיקומן and made it the subject or the beginning of the next verse concerning these new laws. The previous paragraph dealt with wine, but the paragraph following the word afikomon, now dealt with eating dessert.

This verse appears in Mishna Pesahim, halaka 7, in the W.H. Lowe edition .

אפיקומן = At the dessert

ישנו מקצתן, לאכלו = If some (diners) fell asleep, they may eat (dessert) (again)

כולם, לא לאכלו = If all (diners) fell asleep, they may not eat (dessert) (again).

רבי יוסי אומר: נתנמנו לאכלו. = Rabbi Yose says: If (the diners) dozed, they (the diners) may eat (dessert) (again)

נרדמו לא לאכלו = If (the diners) fell fast asleep, they may not eat (the dessert) (again).

The Babylonian Amora Rav (2-3rd century) said that one must not move from one association (Ḥabura) to another during the Paschal meal.

אמר רב: שלא יעקרו מחבורה לחבורה.  
(תלמוד בבלי, פסחים קיט, ב)

When a diner eats after his sleep, the sleep is considered as an interruption between meals, and as eating at an other association or place. It was forbidden to eat the Paschal meal in **two places**. The Rabbis frowned upon those who went after the conclusion of the Paschal meal from one group to another because that was the custom of the revelers.

How did the afikomon as dessert become a matza or Paschal bread? The afikomon as dessert originated in Israel.

Since the first century CE, after the disappearance of the sacrificial Paschal lamb, the matza or the Paschal bread, became the last thing to be eaten in the Paschal meal. This matza now represented the flesh of the Paschal lamb. Since the Amoraim substituted matza for the meat of the Paschal lamb, the matza became treated as if was a Paschal lamb.

We have shown previously that the Rabbis had good Biblical grounds for designating bread as meat in the Paschal meal. The word LEHEM in the Bible connotes both bread and flesh.

We also have a precedence in the Gospels under Paul's influence, where he identifies bread as flesh, and Jesus as the sacrificial Paschal lamb.

The piece of matza eaten for centuries at the end of the Paschal meal, had no name until it was called AFIKOMON in France in the twelfth century by students of the school of Rashi. Now, to end the Paschal meal, one was obligated to eat a symbolic piece of matza, from this afikomon.

During Temple days, the taste of the Paschal lamb was the surviving taste in the mouth of the diner. Now, with the afikomon as the last piece of matza to be eaten, it became the last remaining taste in the diner's mouth.

How is the afikomon created? At the beginning of the meal, the leader takes 3 matzas and breaks the middle one into two. One half is placed between the two whole matzas and the other half wrapped in a napkin.

Originally, the afikomon was placed on the table and not hidden. According to Rabbi Eliezer Ben Yoel Halevi (1140-1225), of Germany, the afikomon should be placed at the foot of the table. In thirteenth century France, the afikomon was placed under the tablecloth.

The afikomon was later hidden. It was afterwards brought to the table and distributed to the diners at the end of the meal.

Some scholars claim that there is a relationship between the Jewish custom of having 3 matzas and the Christian custom of dividing the host into three pieces.

Paul, in I Corinthians 11:26, spoke of eating bread and drinking wine, while waiting for the Messiah "until he comes".

Some modern theologians believe that the afikomon stems not from the word epikomion, but from afikomenon= "the coming one". By eating the afikomon, one is expecting the future arrival of the Messiah. This view was already expressed by Melito, Bishop of Sardis, in 165 CE, who used the word afikomenos meaning "coming" to describe the passion of Jesus.

"It is he who is coming from heaven to earth". After his Passover sermon, Melito described the afikomon or "coming one", Jesus. Thus, in early Christianity, the afikomon stood for the Messiah. Justin Martyr, who lived in the second century, said to Trypho: "The mystery therefore of the sheep, which God had bidden you sacrifice as the Passover".

In the Roman Empire, Mythraism and the mystery religions were competing with Judaism and Christianity for converts from paganism. In order to be able to compete with the popular mystery religions, Christianity, in the Pauline Gospel, presented itself as a mystery too. "To make known the mystery of the gospel" (Ephesians 6:19). "...to speak the mystery of Christ" (Colossians 4:3). "But we speak the wisdom of God in a mystery" (1 Corinthians 2:7).

In Rabbinic literature, the Paschal sacrifice is also called a mystery which was given to Israel. When referring to Exodus 12:43-44, concerning the Paschal offering that was not to be eaten by any stranger before he was circumcized, the Midrash stated that this sacrifice was a MYSTERY reserved only for the Jews.

אמר להם הקדוש ברוך הוא: אימה אחרת אל יתערבו בו ואל ידעו  
מסתורין אלא אתם לעצמכם. (מדרש שמות רבה מפורש בידי אריה  
מירקין. פרשה יט, עמוד 226. תל אביב, 1972)

The Holy One is a Blessor, said to them: A foreign nation should not meddle in it, and not know its mysteries, only you yourselves.

Another Midrash also stated that circumcision was a mystery revealed only to Abraham.

ואיזה סודו של הקב"ה זה מילה, שלא גילה הקב"ה מסתורין של  
מילה אלא לאברהם. (מדרש תנחומא, הוצאת שלמה בונר. כרך ב  
לך לך, עמוד 79. ולנה, 1885)

And what is the secret of the Holy One, He is a Blessor? It is circumcision. For the Holy One, He is a Blessor, did not reveal the MYSTERY of circumcision but to Abraham.

Thus, according to Justin Martyr and the Rabbis, the sacrifice of the Paschal lamb was a mystery. Circumcision was a mystery too. In spite of this, the Rabbis did not view, in the Halakic literature, the afikomon as a mystical messianic matza or as a symbol of redemption and salvation.

## THE RABBINICAL PRESCRIPTION FOR PREVENTING INTOXICATION

מזגו לו כוס שלישי וברך על מזונו  
 רביעי גומר עליו את ההלל...  
 בין הכוסות האלו אם רצה לשתות ישתה  
 בין שלישי לרביעי לא ישתה.  
 (משנה פסחים, פרק עשירי, הלכה ו.)

THE MISHNA ON WHICH THE  
 PALESTINIAN TALMUD RESTS. Edited by W.H.Lowe).

מזגו לו כוס שלישי מברך על מזונו  
 רביעי גומר עליו את ההלל...  
 מן הכוסות הללו אם רצה לשתות ישתה  
 בין שלישי לרביעי לא ישתה.  
 (תלמוד ירושלמי, פסחים, פרק עשירי, הלכה ח. הוצאת כומברג,  
 ויניציה, 1523-1524, תצלום ניו יורק, 1944)

מזגו לו כוס שלישי מברך עליו ברכת מזונו  
 רביעי גומר את ההלל  
 מן הכוסות הללו אם רוצה לשתות ישתה  
 בין שלישי לרביעי לא ישתה.  
 (BABYLONIAN TALMUD CODEX MUNICH 95. Pesahim. Jerusalem, 1970)

Translators of this Mishna 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 Mishna, 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.

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 connotations of בין and ל were forgotten. Mishnaic Hebrew continued many grammatical forms found in Biblical Hebrew. The preposition ל (in Biblical Hebrew and Ugaritic) means "from". I believe that this connotation is also found in Mishnaic Hebrew.

In Biblical Hebrew and in South Arabic, בין = from. In this Mishna too בין = from.

This Mishnaic piece should be read and translated thus:

בְּיַיִן הַכּוֹסוֹת הָאֵלּוּ = FROM these cups  
 אִם רָצָה לְשַׁתּוֹת If he desires to drink  
 יִשְׁתֶּה בַּיַּיִן שְׁלִישִׁי He may drink FROM the third cup  
 לְרַבִּיעֵי לֹא יִשְׁתֶּה FROM the fourth cup, he should not drink.  
 That our interpretation is correct, can be seen from the fact that for בְּיַיִן הַכּוֹסוֹת some manuscripts and early printed editions of the Mishna read מִן הַכּוֹסוֹת.

מִן הַכּוֹסוֹת הָאֵלּוּ = FROM these cups.

This Mishna 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 Mishna, we see that it states "they mixed a third cup of wine for him" (מִזְגוּ לוֹ), but for the fourth cup of wine (רַבִּיעֵי), it does not state that it was mixed with water. The word מִזְגוּ 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 of Israel IN THE LATE FIRST CENTURY CE, stated that we do not say the benediction over wine until one puts water into it.

אֵין מְבַרְכִין עַל הַיַּיִן עַד שִׁיתָן לְתוֹכוֹ מַיִם, דְּבַרִי רַבִּי אֱלִיעֶזֶר.  
 (משנה, ברכות, פרק ז הלכה ה. W.H.Lowe, edition .)

Why was one not permitted to drink from the fourth cup of wine? The Rabbis held that wine drunk after the meal intoxicates, while wine drunk during the meal, did not intoxicate.

יַיִן שֶׁל אַחַר הַמִּזְוֹן מְשַׁכֵּר, שְׁבִתוֹךְ הַמִּזְוֹן אֵינוֹ מְשַׁכֵּר.  
 (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.

Finally, the conclusion is that there is no foundation for the interpretation that the Rabbis of our Mishna held that one must not drink wine between the third and fourth cup.

The Talmud mentioned that God loves one who does not become intoxicated.

שְׁלֹשָׁה הַקְּדוֹשׁ בְּרוּךְ הוּא אוֹהֵבֵן: מִי שָׁאִינוֹ כּוֹעֵס וּמִי שָׁאִינוֹ מְשַׁכֵּר  
 וּמִי שָׁאִינוֹ מַעְמִיד עַל מְדוּתוֹ. (תלמוד בבלי פסחים ק"ג, ב)

The Holy One, YHWH the Blessor, 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 Mishna we learn that the Rabbis approved only the drinking of three cups of wine because the fourth cup is not to be drunk, since it would cause intoxication. This means that there were originally only three cups of wine and not four cups. Four cups also eliminated the Christian 3.

The Greek poet Antiphanes (4th century BCE), stated that one should honor the gods to the extent of three cups of wine. Jews were part of the Hellenistic world and they were acquainted with Greek and Roman table manners and their 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 be intoxicated.

## THE PASCHAL MEAL IN THE GRECO-ROMAN PERIOD

When the Jews returned to Israel after the Babylonian Captivity, the population of Judea was small. In those days, it was possible to offer a Paschal sacrifice in the evening in the courtyard of the Temple in Jerusalem. During the Maccabean period, when thousands of pilgrims from the Hellenistic world made pilgrimages to Israel to celebrate the Feast of Unleavened Bread and eat Paschal lambs, it became difficult to accommodate all the masses in the courtyard of the Temple of Jerusalem.

During the reign of Queen Salome Alexandra (76-67 BCE), when the Pharisees realized that many Jews, because of this great congestion in the Temple courtyard, were unable to offer any Paschal sacrifice, they adjusted the Biblical law of Paschal sacrifice to the realities of life, by sanctifying the entire city of Jerusalem. This permitted Jews to eat their Paschal lambs anywhere within the environs of the city of Jerusalem. Instead of being limited only to the Temple courtyard.

More Jews were now enabled to participate in the Paschal celebrations. By dividing the masses into groups, more people ate of the Paschal lambs, but each individual's portion of meat, became smaller. The number of sacrifices, slaughterers, and Jews entering the Temple courtyard, was thus reduced.

The Pharisees also extended the time for the slaughter of the Paschal lamb, by moving back the hours of sacrifice for the Paschal lamb, from the evening to the afternoon. This was done by reinterpreting the Biblical phrase *בין הערבים* and *ערב* to mean the time before the beginning of the festival, namely the afternoon.

According to Josephus, in his *JEWISH WAR*, "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, gather round each sacrifice, of not fewer than 10 persons (feasting alone not being permitted), while companies often include as many as 20.." (Book VI, 9,3).

In temple times, in the first century CE, before the year 70, the sacrifice of the Paschal lamb took place in the Temple of Jerusalem, in the afternoon between 3 and 5 P.M. Jews slaughtered the sacrifice in groups, each of which slaughtered one Paschal lamb, with a quorum of at least 10.

The Paschal meal then consisted of a main course, of a Paschal lamb or kid, roasted whole, with unleavened bread and bitter herbs, eaten in the city of Jerusalem.

During the Greco-Roman period, associations (haburot) existed in Israel for important religious duties, including the celebration of Pesach and eating the Paschal lamb. Many such associations existed in the first century CE. In Rome too, workers belonged to collegea or associations which provided a hall for their members, cared for the sick, and arranged for celebrations for feasts. Among the Pharisees and the early Christian community, as well as in the other ASSOCIATIONS, participation in common meals, was an important aspect of their activities. The association gave the member a feeling of social importance and satisfied his need for direct involvement in a group larger than his own family.

According to the Bible, the Paschal lamb was to be eaten only by the immediate family, while in the Pharisaic Judaism of the Hellenistic-Roman era, the Paschal lamb was eaten by members of an association composed of friends or associates representing a new and larger family.

One such association was the one of Jesus and his disciples. The disciples came to Jesus and asked him, "Where do you want us to make the preparations for you to eat the Passover?" (Matthew 26:17). Jesus told his disciples to rent a room in a house in Jerusalem for a Passover meal (Matthew 26:18). "So the disciples did as Jesus had directed them and they prepared the Passover meal" (Matthew 26:19).

In the Mishna, we have an example where two associations, each having its own Paschal lamb and its individual waiter, were eating their lambs in one room. The waiter was not permitted to eat with the association that he served food, if he was not their member. He could eat with an association only of which he was a member because no member of an association may eat in two places, or with another association.

שתי חבורות שהיו אוכלות בבית אחד  
אלו הופכים את פניהם הלך ואוכלים  
ואלו הופכים את פניהם הלך ואוכלים.

Two associations that were eating (Paschal lambs) in 1 room.  
These should turn their faces this way and eat  
And those should turn their faces that way and eat.  
(MISHNA, Lowe edition, V.11,13).

The Greco-Roman manner of the symposium was well-known to the Jews in Israel. The symposium was a dining and drinking party where men gathered to dine, drink wine, talk politics, sing songs, and play games. It was dining, drinking, and lively entertainment.



At a symposium, guests reclined on sloping couches around three sides of a rectangular table on a low pedestal, with the fourth side of the table open for servants to serve the foods. The servants or waiters brought in a table-top on which the meal was already arranged, and placed it on legs standing in front of the guest. Each couch had room for three persons to recline on the left elbow. A full Roman party for dinner consisted of nine people with three couches (= triclinia).

In the Roman symposium, the theme for discussion at the banquet, was put in the form of a question appearing as an interrogative sentence, and many questions dealt with the subject of food. Likewise, an interrogative sentence was included in the Passover Haggadah read at the Paschal meal or banquet, which introduced the theme for the question to be asked about food.

The interrogative sentence in the Haggadah is: "What is this night different from all the nights?"

מה נשתנה הלילה הזה מכל הלילות?

What was the order of the Paschal meal during Temple days? It was a single course meal, consisting of unleavened bread, bitter herbs, and a roasted whole Paschal lamb.

The Paschal lamb was eaten as the last item in the main course in order to be the food that satiates, as stated in the Mishna;

כדי שלאכל הפסח לשבע.  
(תלמוד ירושלמי, פסחים, פרק ששי, לג, ג. הוצאת דניאל  
בומברג)

The order in which the food was served can be derived from the following statement in the Mishna.

הביאו לפניו מטבל בחזרת  
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 Mishna has been misunderstood for centuries.

The first line of this Mishna did not explain what was brought in or the substance the diners used for dipping.. Commentators believe that the dipping question ( שבכל שובלין ), referred to a seasoning for the food, or that it applied to the ḥaroset. There is no foundation in the literature of the Talmud for these interpretations.

The Passover Haggadah does not offer any answer to the dipping question. Some scholars believe that the words הניאו לפניו in the second line, are superfluous, since one statement would have sufficed.

What does "they brought before him" ( הניאו לפניו ) in the first line of our Mishna refer to? Some commentators hold that they brought before him the table, the food, or the lettuce (Ḥazeret).

We see from the phrase "He dips the lettuce", that it is the lettuce that has to be dipped. What does "they brought before him" refer to? It refers to the hot water that was brought in for dipping the lettuce.

From the Jerusalem Talmud we learn that the lettuce had to be dipped in hot water twice.

חבריא בשם רבי יוחנן: צריך לטבל בחזרת שני פעמים.  
(תלמוד ירושלמי, פסחים, פרק עשירי, הלכה ג. הוצאת בומברג)

The collegium of scholars in the name of Rabbi Yohanan (3rd century Amora of Israel): One must dip the lettuce two times.

In the third quarter of the first century CE, the Romans added to the banquet, a first course consisting of appetizers before the main course, which now became the second course. The Mishna reflects the Roman custom of having appetizers as a first course. Appetizers were ordinarily served in an ante-room, where people sat on chairs before entering the dining room with its couches for reclining.

Verse one of this Mishna lists the appetizer (= the lettuce) as the first course before the main or second course which is the Paschal lamb. We see that the order was at first unleavened bread, bitter herbs and then the Paschal lamb.

After the destruction of the Temple, the order of service became : appetizers as the first course, followed by unleavened bread, bitter herbs and roasted lamb as the second course.

In those days, lettuce, fruits, rice, meat, eggs and fish served as appetizers for the first course. In Israel, the custom was to include as appetizers , rice, mixed with eggs and honey; dates, figs on grapes ; sweetbreads and skewers of grilled meats and sausages , with more eggs. It was the custom to eat three appetizers.

From the Tosefta, we learn that guests were not permitted to enter a banquet after the third appetizer was served.

הבא אחר שלש פרפראות אין לו רשות ליכנס.

He who comes after the three appetizers, has no right to enter.

(תוספתא על פי כתבי יד ערפורט ווינה מאת משה ש. צוקרמאנדל.  
ירושלים, 1963. ברכות ד, ח.)

In our Mishna, lettuce (חזרת) is the only appetizer mentioned, which was eaten in the first course, and as a bitter herb in the second course. Thus, lettuce was eaten twice.

In the Bible, the Paschal festival was a family observance, revolving around the sacrifice of the paschal lamb. After the building of the Temple in Jerusalem, Pesach became a national pilgrimage festival celebrating the Exodus from Egypt, and eating the sacrificial Paschal lamb. After the Temple was destroyed in 70 CE, the Passover festival again became a home festival, with a non-sacrificial Seder, celebrating the past redemption from slavery in Egypt and looking forward to a future redemption.

During Temple days, Pesach was celebrated in two places, in the Temple and in the home. The lamb was slaughtered in the Temple and was taken home, roasted, and eaten in groups of not less than 10 people. After the destruction of the Temple, the Pesach celebration was only in the home.

Jews believed that on the eve of Passover, Jews would be freed from Roman bondage, just as their ancestors gained freedom from Egyptian slavery.

In Biblical times, Jews ate their Paschal lamb in haste, but in the Roman period, they ate their Paschal meal leisurely on soft cushions.

The Paschal festival, in the latter part of the Middle Ages, became a time of fear, terror and panic because of the blood libel charge which spread in the 13th century and persisted into the 20th century. Jews were accused of killing Christian children in order to obtain blood for the baking of matzas.

## WORMS IN PASCHAL VEGETABLES

In Mishnaic times, raw bitter herbs were dipped into hot water to eliminate the worms that infested them. The bitter herbs were 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... 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 Mishna of Tractate Pesachim that described the Paschal meal, "They brought before him unleavened bread and lettuce and haroset" ( הניאו 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 Mishna didn't specify into what, it should, therefore, 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 Mishna didn't mention the word haroset at the first dipping, and haroset had not yet been brought to the table, it meant that the first dipping should not be into haroset. Thus, they made the first dipping into vinegar or salt water. They, however, agreed with Amram that for the second dipping, the bitter herbs should be dipped into haroset.

In the Mishna, 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 Mishna as a bitter herb, is used, and is dipped into vinegar or salt water. From the Jerusalem Talmud we learned that lettuce had to be dipped twice. "The collegium of scholars in the name of Rabbi Yoḥanan (3rd century Amora of Israel): One must dip the lettuce two times".

חבריא נשם רבי יוחנן: צריך לטבל בחזרת שני פעמים.  
 (תלמוד ירושלמי, פסחים, פרק עשירי, הלכה ג. הוצאת דניאל בומברג,  
 ויניציה, 1523-24, תצלום, ניו יורק, 1944)

Why did the lettuce have to be dipped? Rabbi Papa, a Babylonian Amora of the 4th century CE, whose view is recorded in the Babylonian Talmud, enlightens us concerning the reason for dipping the lettuce.

"Said Rabbi Papa: Infer from this, that one must submerge the lettuce because of the worms."

אמר רב פפא: שמע מינה האי חסא צריך לשקועיה למה לי?  
 משום קפא. (תלמוד בבלי, פרק עשירי, קטו, א-ב. הוצאת דניאל  
 בומברג. ויניציה, 1520, תצלום, ירושלים, 1968)

This means that lettuce had to be dipped because it contained worms.

In what was the lettuce dipped? Rabbi Ammi, an Amora of Israel, who flourished in the third to the beginning of the 4th century, is quoted in the Babylonian Talmud, as holding that lettuce contained worms and had to be dipped into hot water in order to get rid of them.

אמר רבי אצי משום קפא. דאמר רבי אמי קפא דחסא... קפא דכולהו  
 חמימי. (תלמוד בבלי פסחים, פרק עשירי, קטז, ב)

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, to make lettuce edible. the lettuce had to be dipped into hot water to remove its worms.

According to Rabbi Hiyya, a Tanna of Israel in the 2nd century CE, one could prevent stomach illness by dipping vegetables regularly in hot water to eliminate worms.

תני רבי חייא: הרוצה שלא יבא לידי חולי מעים יהא רגיל בטבול.  
 (תלמוד בבלי, גטין, ע, א)

When the Mishna stated that "they brought before him", it meant that they brought before him HOT WATER, then he dipped the lettuce in it in order to remove its worms.

The Mishna 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 Mishna intended.

How was the lettuce dipped twice? When the Mishna stated the first "they brought before him", it referred to the time before the meal, when they brought the hot water before him, in which he dipped the lettuce.

When the Mishna stated the second "they brought before him" (הביאו לפניו), they brought before him unleavened bread and lettuce, it 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 Paschal meal.

Why did they have two servings of lettuce during the Pass-over Seder? The Bible stated that the Paschal lamb was to be eaten together with unleavened bread and bitter herbs.

Numbers 9:11 על מצות ומרורים לאכלה.

The word bitter herbs (מרורים) is in the plural in the Hebrew text of the Bible, meaning according to the Rabbis, that it must be eaten twice. So the Rabbis instituted the eating of lettuce two times, once before the meal, and once during the meal. Two servings of lettuce required two dippings in hot water.

How was the hot water produced for these dippings? A Mishna in the Jerusalem Talmud tells about two associations that were eating their Paschal lambs in one room and the boiler was in the middle.

שתי חבירות שהיו אוכלות בבית אחד... והמיתם באמצע.  
(משנה פסחים, פרק שביעי, יג W.H. Lowe edition, 1883)

The boiler or samovar (מיתם) was made of metal and sometimes of clay. It was placed in the middle between the two associations eating their Paschal lamb. Scholars maintain that the boiler was utilized for heating water to be used for diluting the wine that was drunk at the Paschal meal.

Was the boiler used only for mixing warm water with the wine? I believe that the boiler was used for another purpose too. The boiler created the hot water needed to eliminate the worms found in the lettuce and other types of vegetables needed for the meals (Mishna Pesahim, chapter 10 number 3) For this reason, the question about eating lettuce twice became known as the "dipping question" (טביל).).

## DIPPING IN THE PASCHAL MEAL

At the beginning of the festive Roman meal, appetizers were served, which included all kinds of raw or cooked, and especially tart vegetables. Dipping lettuce as an appetizer, was a standard practice. Dipping also became a feature of the Jewish Paschal meal, where raw lettuce was dipped into ḥaroseṭ. From the Cairo Geniza documents of the tenth century, we learned that, in Israel, not only vegetables, but also eggs, fruits and cakes were dipped. Most people followed the custom of dipping vegetables into ḥaroseṭ.

According to the Jerusalem Talmud (Pesaḥim 10) "all the Galilean authorities in the name of Rabbi Yoḥanan require that one must dip the bitter herbs two times.

חבריה בטם רבי יוחנן: צריך לטבול בחזרת שתי פעמים.

Some authorities hold that the first dipping of lettuce into ḥaroseṭ mentioned in the Mishna, is a late addition to the text. It came about because of the change of the time of eating the Paschal meal. Originally, the Paschal meal was like in the Greek symposium, in the beginning of the evening, and the Haggada was read afterwards, like in the symposium, where the after-dinner conversation came after the meal.

When the symposium changed and the meal was delayed till after the conversation, the Jews did likewise. They also adopted the Hellenistic custom of dipping vegetables in order to give guests some food before the postponed meal. The custom was to dip lettuce into a sweet dip composed of crushed fruit, ḥaroseṭ. In this first dip, lettuce was an appetizer, but it was eaten later as a bitter herb. Thus, the first dipping arose because of a change in the time of eating the Paschal meal. Babylonian Rabbis held that since lettuce was already eaten in the first dipping, it was not reasonable to make a blessing for lettuce in a second dipping. So they decided to use an other, such as parsley or radish, for the first dipping.

The Roman and Greek custom of dipping before the meal, as practiced by Jews in Israel, was unknown to Babylonian Jews. In the 4th century, the Babylonian Amora Rava, decided to amend the dipping question in the Haggada, by claiming that there was a lacuna in the Mishna, the "missing parts" in this Mishna were found and incorporated in the new Babylonian version of the dipping question.

In Israel, the dipping question was:

שבכל הלילות אנו מטבילין פעם אחת, הלילה הזה שתי פעמים.  
 On all nights we dip only once, on this night twice.

In Babylonia, the dipping question became:

שבכך הלילות אין אנו מטבילין אפילו פעם אחת, הלילה הזה שתי פעמים.

On all nights we do not dip even once, on this night twice.

The Babylonian prayerbooks of Amram Gaon and Saadia Gaon, prescribe dipping in haroset. Yemenites use only haroset for all dippings, since haroset alone is mentioned in the Talmud and in the Code of Maimonides. Medieval French Rabbis believed that since haroset was not mentioned in the Mishna, vinegar should be used, instead of haroset for the first dipping. German Rabbis, however, used salt water for the first dipping. Other German Rabbis used vinegar only for Sabbaths. Ashkenazi and Sephardic Jews dip in salt water or vinegar.

Some Rabbis have also concluded that the first dipping before the meal is a sign for the children, so that they will see, become curious, and ask questions.



## WHY THE HAGGADA HAS TWO DIPPING QUESTIONS

In Israel, lettuce was called חזרת, while in Babylonia, it was called חטא. In Babylonia, they didn't eat lettuce every day, but other vegetables (שאר ירקות), so they did not have to dip their lettuce even once in hot water. That is the reason they changed the original reading of the dipping question from אין אנו מטבלין פעם אחת to :

אין אנו מטבלין אפילו פעם אחת.

The Mishna of the Jerusalem Talmud contained only three questions: the dipping question, the unleavened question, and the roasted meat question.

In Babylonia, they forgot that the dipping question referred to the lettuce or bitter herbs, they therefore added a fourth question to the Mishna which referred to the bitter herbs. Now there were two questions about the bitter herbs.

## 1) THE BABYLONIAN VERSION OF THE DIPPING QUESTION

שבכל הלילות אין אנו מטבלין אפילו פעם אחת, והלילה הזה שתי פעמים.

## THE NEW ADDED BABYLONIAN BITTER HERBS QUESTION

שבכל הלילות אנו אנכלין שאר ירקות, הלילה הזה מרורים.

## WHAT WAS THE ORIGINAL FIRST QUESTION IN THE PESACH HAGGADA?

What was the first question asked at the Paschal meal? I believe that the unleavened bread question was historically the first question asked at the Paschal meal and not the dipping question as scholars hold.

Among the Romans, the discussion at the symposium took place after the main course was eaten. So too in the Paschal meal, the questions were asked after the main or second course was eaten. From the time of the late first century CE, the main or second course, was the main meal, and unleavened bread was the first eaten in this course. The first course, composed of appetizers, was considered as an appendage to the main meal, but not part of it.

During Temple days, when there was no first course, but only a main course, the first item served was the unleavened bread. After the destruction of the Temple in 70 CE, a first course of appetizers was added before the main course.

The dipping of lettuce in this first course, was not the one that satisfied the Biblical requirement of eating bitter herbs because it was only in imitation of the Roman custom of eating appetizers first. The dipping of lettuce in the second course, was the one that satisfied this Biblical injunction.

The unleavened bread was the item that was served first and, therefore, it was the first question to be asked. Dipping was originally done only in the main course, but after the addition of a first course, it was done also in this course. Therefore, lettuce as a bitter herb had to be dipped before eating in the first course and in the second course. This means that the dipping question was asked after the second dipping in the second course.

In Israel, lettuce was dipped all year round in the first course. In Babylonia, dipping of lettuce was not practiced at all during the year, and when it was dipped in the first course at the Paschal meal, it was seen as something unusual.

Therefore, in Babylonia, the dipping question was asked first, while in Israel, the unleavened bread question was asked first. When we examine the different versions, we must say that those that listed the unleavened bread question first, followed the custom of Israel, while those that listed the dipping question first, followed the Babylonian custom.

Mishna Codex Parma (De Rossi 138), written in 1073, in southern Italy; W.H.Lowe's Cambridge manuscript of the Mishna; Bomberg's Jerusalem Talmud of Venice 1523-4; and the Cairo Geniza Haggada, list the dipping question first, with the text version of Israel. This means that they followed the Babylonian custom of listing the dipping question first, but used the wording of the version of Israel. Mishna Codex Kaufmann A50, however, listed the dipping question first, but used the Babylonian version for this question:

שנכל הלילות אנו מטבליים אפילו פעם אחת.

Scholars claim that this manuscript belongs to the Palestinian type. It has been adjusted to a Babylonian type, not only because it lists the dipping question first, but also because it gives the Babylonian form for this question. The scribe made a V mark before the word אנו intending to put the word אגין before it in the margin, but he forgot.

The Mishna in the Babylonian Talmud Codex Munich 95, which was copied in France in 1343, from a manuscript of 859 CE, lists the unleavened bread question first, and the dipping question second, with a text version similar to the custom of Israel.

The prayerbooks of Amram Gaon and Saadia Gaon, the Rome 1480 edition of Maimonides' MISHNEH TORAH, and the Haggada according to the Rite of Yemen, list the dipping question first, with the Babylonian version of the question.

The First PRINTED MISHNA of Naples, 1492, lists the unleavened bread question first, with the dipping question as number 3, with the text version of Israel.

The Bomberg edition of Venice, 1520, of the Tractate Pesachim of the Babylonian Talmud, lists the unleavened bread question first, with the dipping question in the Babylonian text version.

In the MAHZOR VITRY of the 11th century, the unleavened bread question is listed first, while the dipping question is in the Babylonian version,

The Rylands Haggada and the Sarayevo Haggada of 14th century Spain, the Ashkenazi Haggada of mid-15th century south Germany, and the ETZ HAYYIN of Rabbi Jacob Ben Yehuda Hazan of 13th century England, follow the MAHZOR VITRY, with the unleavened bread question first, and the Babylonian version of the dipping question.

We see that manuscript texts of the Palestinian type were revised by scribes who adjusted them to Babylonian versions and customs.

## THE ORIGIN &amp; ORDER OF THE FOUR PASSOVER QUESTIONS

The Passover Haggada is not mentioned in the Bible, for it was created in the period after the destruction of the Temple cult and the Temple of Jerusalem in 70 CE. The Mishna Pesahim, compiled at the end of the second century, is the Rabbinic source for the questions asked at the Paschal meal. In the earliest surviving manuscripts of the Mishna and the Haggada, there are three questions that are asked during the Paschal meal, according to the order of the meal.

What was the order of the Paschal meal during Temple days? It was a single course meal, consisting of unleavened bread, bitter herbs, and a roasted whole Paschal lamb.

Three courses were customarily eaten at the Greco-Roman banquet: the appetizer course, the main course, and dessert. The lettuce was the appetizer course, the the matza was the main or bread course. Then came the Passover sacrifice.

Manuscripts of the Mishna that reflect the practice of Israel, list three questions.

- 1) שבכל הלילות אנו מטבלין פעם אחת, והלילה הזה שתי פעמים.  
For all the nights we dip one time, and this night two times.
- 2) שבכל הלילות אנו אוכלין חמץ ומצה והלילה הזה כלו מצה.  
For all nights we eat leaven and matza, and on this night only matza.
- 3) שבכל הלילות אנו אוכלין בשר צלי שלוק ומבושל הלילה הזה כלו צלי.  
For all nights we eat roasted, grilled or boiled meat, this night all of it is roasted.  
( משנה פסחים פרק עשירי הלכה ד )

The order of the three questions is: dipping question, unleavened bread question, roasted meat question.

THE FOLLOWING SOURCES LIST THE THREE QUESTIONS IN THE SAME ORDER:

Mishna Codex Kaufmann A50, written in the 10th or 11th century; the Cambridge manuscript of the Mishna, published by W.H. Lowe in 1883, written in the 14-15th centuries; Mishna Codex Parma (De Rossi 138), written in 1073, in southern Italy; the Jerusalem Talmud, published by Daniel Bomberg, in Venice, 1523-4; and the oldest extant Haggada which is from the Cairo Geniza, the synagogue store room in which literary documents were stored.

The Mishna in the Babylonian Talmud, Codex Munich 95, written in France, in 1343, lists these questions in a different order, with a slightly different wording.

The questions are: 1) Unleavened bread question .  
2) Dipping question.  
3) Roasted meat question.

- 1) שבכל הלילות אנו אוכלין חמץ ומצה הלילה הזה כגולו מצה.
- 2) שבכל הלילות אין אנו מטבילין אלא פעם אחת הלילה הזה שתי פעמים.
- 3) שבכל הלילות אנו אוכלין בשר שלוק ומבוטל הלילה הזה כלו צלי.

The Paschal lamb was eaten as the last item in the main course in order to be the food that satiates, as stated in the following Mishna:

תני חגיגה הבאה עם הפסח היתה נאכלת תחילה כדי שיאכל הפסח לשבע.

(תלמוד ירושלמי, פסחים, פרק ששי, לג, ג. הוצאת דניאל ב'מברג, ויניציה 4-1523, תצלום, ניו יורק, 1944)

Thus, according to this Mishna, there were only 3 questions for the Paschal meal for Jews in Israel. These three questions are related to the three foods that were required to be eaten in the evening in the Paschal meal. At first, these questions were asked after eating the Paschal lamb.

By the 4th century, the Greco-Roman symposium was not known anymore to the Babylonian Jews. They added a FOURTH QUESTION to the existing three. It was the bitter herbs question: "On all nights we do not dip even once, on this night we dip twice"

In Israel, the three questions were: 1) dipping question 2) matza question 3) roasted lamb question.

In Babylonia, 4 questions were: 1) matza question 2) bitter herbs question 3) roasted lamb question 4) dipping question.

Eating roast meat at the Paschal meal was retained until Geonic times when this question was replaced by the reclining question:

שבכל הלילות אנו אוכלין בין יושבין בין מסובין והלילה הזה כולנו מסובין.

The reclining question does not appear in any version of the Mishna or ancient Haggada. In the Tannaitic period, reclining was the usual custom for meals and not peculiar to the Paschal meal.

For Jews in Italy, Spain, Yemen, southern France, and for Amram Gaon, Isaac Alfasi and Maimonides, the order of the 4 questions was: dipping, matza, bitter herbs, and reclining.

For Jews in, northern France, Germany and Romania, the order of the four questions was: matza, bitter herbs, dipping, reclining.

In the dipping question, the Sephardim use the word מטבלין, while the Ashkenazim use the word מטבילין.

In the days of the Talmud and the Geonic period, it was the father or the Leader who asked the questions, but it was not until the 13th century, that we hear of the youngest child doing that.

The earliest surviving prayerbook, that of Amram Gaon (d.875 CE), lists 4 questions, first the dipping question, and then the unleavened bread question.

- (1) שבכל הלילות אין אנו מטבלין אפילו פעם אחת הלילה הזה שתי פעמים.  
 (2) שבכל הלילות אנו אוכלין חמץ או מצה הלילה הזה כולומצה.  
 (3) שבכל הלילות אנו אוכלין שאר ירקות הלילה הזה מדור.  
 (4) שבכל הלילות אנו אוכלין בין יושבין ובין מסובין הלילה הזה כולנו מסובין.  
 (סדר רב עמרם גאון, הוצאת דניאל גולדשמידט, ירושלים 1971, עמוד קיג)

The prayerbook of Saadia Gaon of Sura, Babylonia (882-942), also lists 4 questions, with the dipping question first.

- (1) שבכל הלילות אין אנו מטבלין והלילה הזה מטבלין.  
 (2) שבכל הלילות אנו אוכלין חמץ ומצה והלילה הזה כלו מצה.  
 (3) שבכל הלילות אנו אוכלין שאר ירקות והלילה הזה מדורים.  
 (4) שבכל הלילות אנו אוכלין בין יושבין ובין מסובין והלילה הזה מסובין.  
 (סדר רב סעדיה גאון, הוצאת לאור על ידי ישראל דודזון, שמחה אסף, יששכר יואל, מהדורה שניה, ירושלים, 1963, עמוד קלז)

Moses Maimonides (1135-1204), in his code MISHNEH TORAH, compiled in 1180 CE, and printed in Rome 1480, lists 4 questions, and states that the roasted meat question is not said anymore because there is no Paschal sacrifice.

- (1) שבכל הלילות אין אנו מטבלין אפילו פעם אחת והלילה הזה שתי פעמים.  
 (2) שבכל הלילות אנו אוכלין חמץ ומצה והלילה הזה כולו מצה.  
 (3) שבכל הלילות אנו אוכלין שאר ירקות והלילה הזה מדורים.  
 (4) שבכל הלילות אנו אוכלין בין יושבין ובין מסובין והלילה הזה כולנו מסובין.  
 (משנה תורה לרבינו משה בן מימון, מהדורה מצולצת מדפוס רומי 1480, ירושלים 1955, ספר זמנים, הלכות חמץ ומצה פרק שמיני, עמוד קמד)

The Haggada According to the Rite of Yemen, by William H. Greenburgh, London, 1896, p.140, with Babylonian punctuation, follows the order of Maimonides, and lists 4 questions, with the dipping question first, followed by the unleavened bread question.

- (1) שבכל הלילות אין אנו מטבלין אפילו פעם אחת והלילה הזה שתי פעמים.
- (2) שבכל הלילות אנו אוכלין חמץ ומצה והלילה הזה כהלו מצה.
- (3) שבכל הלילות אנו אוכלין שאר ירקות והלילה הזה מרורים.
- (4) שבכל הלילות אנו אוכלין בין יושבין בין מסובין והלילה הזה כולנו מסובין.

The following sources all list the dipping question first: the manuscript editions of the Mishna, the Mishna Codex Parma (De Rossi 138); the Mishna Codex Kaufmann A50; the Cambridge Mishna manuscript transcribed by W.H. Lowe; the Nomberg printed edition of the Jerusalem Talmud of Venice 1523-4; the prayerbook of Amram Gaon edited by Daniel Goldschmidt; the prayerbook of Saadia Gaon, edited by Israel Davidson, et al; the oldest Haggada from the Cairo Geniza, and the Code of Moses Maimonides, the Mishneh Torah, printed in Rome, 1480.

Since 1200, the order of prayers and the four questions in the Haggada, prevailed according to Maimonides' directions, in Egypt, Israel, Syria, North Africa, and Yemen. Maimonides followed the order of the Babylonian Amram Gaon (d.875 CE), who listed the dipping question first.

The Haggada of the Chinese Jews of the city of K'ai Feng Fu, of the 17-18th centuries, which belongs to the Babylonian-Persian group; the Haggada of the Bene Israel of India; the Haggada in the Mahzor of Rome, published in Bologna 1540; the Venice Haggada of 1716, with a Judeo-Italian translation; and the Livorno Haggada of 1825, with a Judeo-Spanish translation, also list the dipping question first.

The First Printed Mishna of Naples, 1492, lists 4 questions in the following order: 1) unleavened bread 2) bitter herbs 3) dipping 4) roasted meat.

The Mishna in the Tractate Pesahim of the Babylonian Talmud, published by Daniel Bomberg, Venice 1520, lists the 4 questions with the unleavened bread first, and the dipping question last.

The modern edition of the Mishna published by Hanok Albeck in 1952, lists the first 3 questions according to the wording and order of Daniel Bomberg's Mishna Tractate Pesahim of the Babylonian Talmud of Venice, 1520. For the fourth question, the dipping question, he follows the wording of the First Printed Mishna of Naples, 1492.

According to Simhah Ben Samuel of Vitry (d.1105 CE), of the Marne Department of Northern France, who compiled the Mahzor Vitry, published by S.Hurwitz, from a manuscript in the British Museum, there are 4 questions in the following order: 1) unleavened bread 2) bitter herbs 3) dipping 4) reclining.

- 1) שבכל הלילות אנו אוכלין חמץ ומצה הלילה הזה כולו מצה.
- 2) שבכל הלילות אנו אוכלין שאר ירקות הלילה הזה מרור.
- 3) שבכל הלילות אין אנו מטבילין אפילו פעם אחת הלילה הזה שתי פעמים.
- 4) שבכל הלילות אנו אוכלין בין יושבין בין מסובין הלילה הזה כולנו מסובין. (מחזור ויטרי לרבנו שמחה. הוצאת שמעון הלוי הורוויץ, נירנברג 223, עמוד 295)

Rabbi Jacob Ben Yehuda Hazan of London, in his work עץ חיים, compiled in 13th century England, follows the tradition of northern France, in listing the four questions, in the same order and almost the same wording as the Mahzor Vitry.

עץ חיים הלכות פסקים ומנהגים מאת רבי יעקב חזן מלונדון  
הוצאת ישראל ברודי, ירושלים 1962, עמוד 322

From the mid-14th century, the Rylands Haggada of Catalonia, and the Sarajevo Haggada of northern Spain, and from the mid-15th century, the Ashkenazi Haggada of southern Germany, all follow the same order of the four questions as in the Mahzor Vitry of northern France and ETZ HAYYIM of England. This is the identical order that Jews follow today in the Ashkenazi rite.:

1) unleavened bread 2) (bitter herbs) 3) dipping 4) reclining.

Why do some versions of the four questions list the dipping question first, while others list the unleavened bread question first? Scholars claim that the Mishnah of Codex Parma (De rossi 138), Codex Kaufmann A50, and W.H. Lowe's Cambridge manuscript, are of the Palestinian type. The fact is that no pure Palestinian type of text exists. All of these manuscripts and early printed editions, were edited by copyists to conform with the Babylonian type of text. What we have in these manuscripts and early printed editions, is a mixed text composed of a Palestinian type text "corrected to conform with a Babylonian approved text".

The Babylonian Geonim added a fourth question, the reclining question.

שבכל הלילות אנו אוכלין בין יושבין ובין מסובין  
הלילה הזה כולנו מסובין.

On all nights we eat either sitting or reclining,  
this night all of us recline.



In addition to the fourth question, the Babylonian Geonim made changes in the order of the Paschal meal. Up to their time, the Paschal meal was eaten first and then the questions were asked. According to the custom in Israel, the meal was eaten before recitation of the Haggada because the meal was first in importance and liturgy was secondary.

בני ארץ ישראל עושין מזון עיקר שהלל טפילה למזון.  
(אנציקלופדון מנהגים בין בני ארץ ישראל ובין בני בבל. הוצאת  
בנימין מנשה לוי. ירושלים, 1942, עמוד 51)

In Israel, the meal was primary and more important than the liturgy, but in Babylonia, liturgy was primary and the meal was secondary. Therefore, the Babylonian Geonim changed the order of the meal. They ordered that the liturgy or Haggada and the questions should be read first, and then the meal should be eaten. This change in the recitation of the Haggadah before the meal, initiated in Babylonia, has continued to our days,

According to Greek and Roman custom, the symposium or dinner banquet, was divided into two parts, in which the diners ate during the first part, and talked in the second part. The food was eaten quickly before the discussion, which was the main event of the evening.

When the tables were removed, the symposiarch, the leader of the feast, led the discussion on a particular topic. So too, at the Paschal meal, the food was originally eaten first in Israel during the first century, followed by the discussion on the Pesach festival, introduced by the questions.

In Israel, at first, there were 3 questions in the following order: 1) unleavened bread 2) dipping 3) roasted meat. In Babylonia, there were also 3 questions in the following order: 1) dipping 2) unleavened bread 3) roasted meat.

In the 9th century, after the Babylonian Geonim abolished the roasted meat question and replaced it with a bitter herbs question, the order for the questions became:  
In Israel: 1) unleavened bread 2) bitter herbs 3) dipping.  
In Babylonia: 1) dipping 2) unleavened bread 3) bitter herbs.  
During the same century, the Babylonian Geonim added a 4th question: the reclining question.

The European Ashkenazic rite, stems from the rite of Israel and is practiced in Germany, northern France, England, Poland, Russia, and Romania. The Sephardic rite, stems from Babylonia and is practiced by Jews from Spain, Portugal, south France, Italy, and Yemen.

MIXING WINE WITH WATER IN THE ANCIENT WORLD AND  
RABBINIC JUDAISM

In Egypt, Syria and Israel, wine was always mixed with water before it was consumed. This custom developed from a need to improve their drinking water, rather than from a desire to weaken the wine. Archaeologists have discovered, from the period of the New Kingdom in Egypt, a type of siphon consisting of three curved tubes which led from 3 jars into a single bowl in which the wines were mixed for a feast.

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. Diluting wine with water, was a financial economy for the Greeks, since Greece was a poor country where the people 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. Many Greek and other wines from the Middle East, became spoiled or acetified because of the primitive conditions, poor storage facilities, and a warm climate. In ancient times, wine was also diluted because 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 believe that the Greeks added water to their wine because they were a highly temperate people and wanted to decrease its intoxicating power. Others think 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 claim 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, so wine was used in place of blood. Wine for Jewish private ritual is first recorded in the Greco-Roman period through the influence of Hellenism.

Ancient Greek and Jewish wines were highly alcoholic and they were diluted because they were too strong.

Among the Mandaeans of Iraq, the wine is symbolic of fruitfulness, and 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 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.

We learn from the Mishna 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 CE.

אין מברכין על היין עד שיתן לתוכו מים, דברי רבי ליעזר.  
(משנה ברכות, פרק ז, הלכה ה) (W. H. Lowe edition)

In the 3rd century CE, 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 רבי יוסי ברבי חנינא: מודים חכמים לרבי אליעזר בכוס של ברכה שאין מברכין עליו עד שיתן לתוכו מים.  
(תלמוד בבלי, ברכות נ, עמוד ב)

How much water was mixed with the wine? Raba, an Amora of Babylonia in the 4th century, 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 לא חמרא הוא.  
(תלמוד בבלי שבת עז, א. 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.

והמזיג שני תלקי מים ואחד יין מן היין השירוני... א"ל רבא יין השירוני לחוד דרפי. (תלמוד בבלי, שבת, עז, א)

In Babylonia, a blessing was made only on unmixed wine, but in Israel, a blessing was made only on wine mixed with water. In Babylonia, the wine was weak, while in Israel, the wine was strong.

In Israel, the amount of alcohol in the wine was 10-15%, but weak wines such as those of France or Switzerland, contain only 6-8% alcohol. The Rabbis of Israel lowered the amount of alcohol in the strong wine by mixing it with 3 parts water to get about 4% alcohol. Their purpose was to make the wine drinkable to relieve thirst and eliminate its sharpness.

Weaker wine required less water to be added. Wine was to be mixed in the cup and not be poured already mixed. Wine from Upper Galilee was considered the best wine, Much wine was produced in Judaa, but the most available wine came from the Sharon and Carmel areas. The wine from Sharon was weak and was therefore mixed with one part water and two parts wine. According to the Jerusalem Talmud, one must use red wine for the Paschal meal.

In the Babylonian Geonic Responsa, we are told that where wine was not available for the Paschal meal, since it was not always obtainable in Babylonia, one should soak dried grapes or raisins in water and do as if he had wine. If wine or raisins were not available, the decisors declared that bread should be substituted for them.

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 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 with water for ritual purposes because it became part of Christian theology. By the 5th century CE, wine mixed with water was discontinued in Judaism.

## THE ORIGIN OF THE FOUR CUPS OF WINE IN THE PASCHAL MEAL

There is no obligation to drink four cups of wine at the Paschal meal in the Bible. If they are not of Biblical origin, where did they come from? This question was posed in the Jerusalem Talmud. Rabbi Yohanan Bar Nappaha, an Amora of the third century in Israel, stated in the name of his teacher, Rabbi Benaya, that it is Biblical because of the 4 redemptions of Israel that are mentioned in Exodus 6:6-7 which refer to these four cups.

מנין לארבע כוסות? רבי יוחנן בשם רבי בנייה: כנגד ארבע גאולות  
לכן אמור לנו ישראל אני ה' והוצאתי והצלתי וגאלתי ולקחתי.  
(תלמוד ירושלמי, פסחים, פרק עשירי, תצלום הוצאת בומברג)

This is a fine Midrashic interpretation. The same Tanna, Rabbi Yohanan Bar Nappaha, is quoted in the Babylonian Talmud, saying that the men of the Great Assembly, instituted for the Jews, benedictions, prayers, Qiddush, and Habdalah.

אמר רבי יוחנן: אנשי כנסת הגדולה תקנו להם לישראל ברכות  
תפילות קדושות והבדלות. (תלמוד בבלי ברכות לג, א)

That the Rabbis instituted the four cups of wine for the Paschal meal, is corroborated by the Babylonian Amora, Raba, in the fourth century, and by Rabbina, the Babylonian Amora of the fifth century.

רבא...ארבע כסי תקנו רבנן. (תלמוד בבלי, פסחים, קיז, ב)  
רבינא אמר: ארבע כסי תקינו רבנן. (תלמוד בבלי, פסחים, קט, ב)

The word for cup (כוס) in Biblical Hebrew, is feminine, but is masculine in post-Biblical Hebrew. It is, however, feminine in the totality of cups (ארבע כוסות).

Who were the men of the Great Assrmbly? They were the leaders of the early Pharisees in the Hellenistic period in Jerusalem. The early Pharisees were highly influenced by their Hellenistic environment, They, as well as the leaders of the Jewish aristocracy, priesthood, and military men in Jerusalem, as early as the third century BCE, acquired some Greek education and became acquainted with Greek culture and language. Thus, Judaism in the Hellenistic period, in the Diaspora as well as in Israel, became Hellenistic Judaism.

Jews, as part of the Hellenistic world, became acquainted with Greek table manners and dietary habits for meals. Among the Greeks, men poured libations for themselves and their families, before and after meals.

As a result of their Hellenization in the Greek period, Jews adopted private rituals such as the cup of blessing which was a blessing pronounced over a cup of wine, along with a blessing over bread, before and after meals.

Wine is first mentioned in Jewish private ritual in the Hellenistic period. The practice of drinking wine at the Paschal meal is first recorded in the Book of Jubilees, written between 161 and 140 BCE.

"And all Israel was eating the flesh of the Paschal lamb, and DRINKING THE WINE. and was lauding and blessing, and giving thanks to the Lord..." (JUBILEES 49:6, in the APOCRYPHA AND PSEUDEPIGRAPHA OF THE OLD TESTAMENT, ed. by R.H.Charles. Oxford, 1976, Vol. 2, p.80).

In Hellenistic Judaism, wine was considered a heavenly drink. Those who blessed and drank a full cup of wine, would share not only the bounty of this world, but also divine life and immortality in the world to come, the Messianic kingdom.

Wine became for Jews, a Messianic symbol, namely that by drinking the cup of wine, one would partake of the Messiah himself, and usher in the Messianic Kingdom.. The cup was the true mystery, and Philo held that only the initiated or those purified by Jewish law should be told about this sacred mystic rite.

Dinners in Greco-Roman antiquity always included libations to the gods. Libations were not in general accompanied by spilling of wine because they were performed by a general shaking of the cup .

שאיין מנסכים אלא על ידי שְׁכַשׁוּן. (תלמוד בבלי, עבודה זרה, 59ב)

In the NEW TESTAMENT, at Jesus' Last Supper, two cups of wine are mentioned. One, in the Grace Before the Meal, and one, in the Grace After the Meal.

Mark 14:23, is the Grace Before the Meal: "And he took a cup, and when he had given thanks , he gave to them, and they all drank of it". I Corinthians 11:25 is the Grace After the Meal: "the cup after supper",

In the first century CE, when Josephus described the communal meals of the Essenes, he stated that they recited Grace Before and After meals. "At the beginning and at the close they do homage to God as the bountiful giver of life" (Josephus. JEWISH WAR. Book 2, Chapter 8, Section 5. Loeb edition).

In the Mishna, compiled around 200 CE, it is prescribed that one should say Grace before and after meals.

ועל המזון ...מברך לפניהם ולאחריהם.(משנה סדורה) (ברכות, פרק ג, משנה ד)

GRACE was recited before meals, with a cup of wine, and after meals, with a cup of wine.

The Rabbis in the Tannaitic period instituted 4 cups of wine for the night of Passover. We derive this from their enactment mentioned in the Mishna, that advised charity officials, when distributing wine to a poor Jewish person, not to diminish from the four cups of wine due him.

עני שבישראל...לא יפחתו לו מארבע כוסות של יין.  
(משנה פסחים, פרק עשירי הלכה א, הוצאת לו)

For the Jews as well as the Greeks, the most important blessing on the wine was after the meal, unless the cup of blessing was a Qiddush or Habdalah for a special kind of meal,

When the Paschal meal consisted of a main course, two cups of wine were drunk, one for the Qiddush before the meal, and another one for the Grace after the Meal. However, in the third quarter of the first century CE, another course, a course of appetizers was placed before the main course, making the maincourse, the second course.

The Qiddush or first cup, which used to be before the main course, was now placed before the first course, the course of appetizers.

But the Romans had a custom of drinking a cup of wine before the meal which arose during the reign of Emperor Tiberius Claudius (14-37 CE). So the Rabbis added a cup of wine before the main or second course of the Paschal meal. Now there was a cup of wine for Qiddush before the first course, the course of appetizers, a second cup before the main course, and a third cup for the Grace after Meals.

In the Jerusalem Talmud, it is stated that wine drunk during the meal doesn't intoxicate, while wine drunk after the meal intoxicates.

יין של אחר המזון משכר, שבתוך המזון אינו משכר.  
(תלמוד ירושלמי, פסחים, פרק עשירי, הלכה ח. תצלום 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 part of the meal, and did not intoxicate.

מזגו לו כוס שלישי וברך על מזונו  
רביעי גומר את ההלל ואומר עליו ברכת השיר.  
(משנה פסחים, פרק עשירי, הלכה ו. W.H.Lowe edition)  
מזגו לו כוס שלישי מברך עליו ברכת מזונו  
רביעי גומר את ההלל ואומר עליו ברכת השיר.

(Babylonian Talmud Codex Munich 95. Jerusalem, 1970.  
Pesachim 10).

From the wording of our Mishna, 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 (רביעי), it does not state that it was mixed with water. The word מזגו is missing. This means that a fourth cup of wine was poured, but it was not mixed with water for drinking.

We know that Rabbi Eliezer, a Tanna of Israel in the late first century, stated that we do not say the benediction over wine until we put water into it.

אין מברכין על היין עד שיתן לתוכו מים, דברי רבי ליעזר.  
(משנה הוצאת לו, ברכות פרק ז, הלכה ה)

Classical Greco-Roman literature prefers the typology of three, not four. We see that the elemental Seder had just three cups of wine, since the fourth cup was not drunk.

In the Hellenistic world, drinking wine during the meal, was considered as an irregular occurrence. The Talmud informed us that drinking wine in the middle of the meal, was not considered part of the meal, but its purpose was to aid the digestive process by soaking the food in the digestive tract.

(כוסות) בתוך אכילה כדי לשרות אכילה שבמעיו.  
(תלמוד בבלי, כתובות ח, ב)

אבל שבתוך המזון לשרות אכילה שבמעיו הוא בא ולא היו רגילין לשתות בתוך הסעודה אלא מעט לשרות. (תלמוד בבלי, ברכות, מב, ב, רש"י)

We learned from the Mishna that one may drink from the third cup of wine, but not from the fourth cup. The third cup was mixed with water and drunk before the Grace after Meals, while the fourth cup was not mixed with water and came after the conclusion of the meal. Therefore, it was not permissible to drink the fourth cup because wine after the meal would cause intoxication.

The Spanish Rabbi Isaac Ben Shlomo Alahdiv (1340/50-1430), who was born in Castile, and later lived in Sicily, declared that wine that intoxicates is the proper wine to drink for the Passover festival. The French Bible commentator of the 11th century, Rashi, taught that the wine that brings happiness, is the one that intoxicates.

דיין ישמח לבב אנוש הוא משום שמשכר.

If the number of cups of wine 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 Rabbis institute four cups of wine? Why did they change from the number three to the number four?



Pauline Christianity interpreted the wine at the Paschal meal, to be the blood of Jesus. "The cup is the new covenant in my blood" ( I CORINTHIANS 11:25). The idea of the three-fold 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 the cups of wine from three to four. By eliminating the number three which could be interpreted as a sign of the Trinity, the Rabbis countered any Christian illusions and interpretations given to the wine in the Paschal meal.

In Rabbinic Judaism, the doctrine of the mystical symbolism of the wine representing blood, was not recognized by the Rabbis.

When Christianity became the state religion of the Roman Empire, in the 4th century, the Rabbis questioned the need for diluting wine with water for ritual purposes, since it became part of Christian theology. By the fifth century, Jews discontinued mixing wine with water for ritual purposes.

How can we explain the fact that today Jews drink four cups of wine in the Paschal meal, when the Mishna in chapter 10 of Tractate Pesahim, prescribed that only three cups of wine were to be drunk? They forgot that this Mishna stated that the fourth cup should not be drunk. When mixing wine with water was abandoned by the fifth century, it was forgotten that the fourth cup of wine was never mixed with water and not drunk. Since all the cups of wine were not mixed with water anymore, all the four cups began to be drunk.

In the Greco-Roman meal, the first two cups of wine were drunk while sitting up, and reclining was customary only for the last two cups, Rabbi Nahman, a third generation Babylonian Amora, declared that reclining was necessary only for the two cups of wine, whereas the other two cups could be drunk while sitting up (Pesahim 108a). Since the Rabbis didn't know which two cups Rabbi Nahman referred to, the first two or the last two cups, it was decided to recline for all the four cups.

## WINE FOR THE POOR MAN'S PASCHAL MEAL

On the eve of the Passover, close to the Afternoon Service, a person should not eat until it becomes dark. Even a poor Jewish man should not eat until he reclines. They should not diminish from the 4 cups of wine due him.

ערב פסחים סמוך למנחה לא יאכל אדם עד שחשך  
אפילו עני שבישראל לא יאכל עד שיטב  
לא יפחתו לו מארבע כוסות של יין...  
(משנה, פסחים, פרק י, הלכה א. W.H.Lowe edition)

This Mishna tells us that on Pesach eve, in the afternoon, from 3 PM, a Jew should not eat until it gets dark. Even a poor Jew must recline before eating and he must not receive from charity officials less than 4 cups of wine.

This is the commonly accepted interpretation of this Mishna. According to this Mishna, it would seem that it stipulates that even a poor Jew should not eat his Pesach meal until he reclines. I think not.

The accepted interpretation of the word יטב is that it stems from the root טב and should be punctuated יטב according to Chayim Y. Kasovsky and Hanoah Albeck, or יטב according to Mischnacodex Kaufmann A50 and the Mishna edition of Philip Blackman.

The word יטב is a hapax legomenon in the Mishna. I believe that יטב stems from the root טב = to drink. It is a kal, in the future tense, third person masculine singular. It should be punctuated יטב, which is contracted from יטבא. Thus, טבא = טבא. ער שיטב = UNTIL HE DRINKS (wine)

The ל"א roots in Mishnaic Hebrew grammar interchange with the ל"ה roots in conjugation.

Biblical קראתי = קריתי (Mishnaic), past tense.

Biblical קוראים = קורין (Mishnaic) present tense.

Biblical יקרא = יטב (Mishnaic) future tense.

In my opinion, the Mishna is telling us that a poor Jewish person should not eat his Paschal meal before he is given 4 cups of wine by the charity officials to enable him to drink wine before his meal. He must be enabled to say the Qiddush with sufficient wine before sitting down to partake of the Paschal meal. The Qiddush was the prayer made with a cup of wine, which separates the coming Pesach holiday from the outgoing weekday.

THE CORRECT INTERPRETATION OF THE FOLLOWING VERSE IS:

אפילו עני שבישראל לא יאכל עד שיטב.

A poor Jew should not eat (his Paschal meal) UNTIL HE DRINKS (wine). This coincides with the Mishna that follows which states that the first cup of wine is mixed

with water and drunk before the appetizers are served to the diners.

## WINE CUP SIZES IN RABBINIC LITERATURE

When wine was drunk, it was customarily served in cups. Among the Greeks, the kylix was a wide, shallow drinking cup with two horizontal handles and a stemmed base. At symposia, or drinking parties, they used a kantharos, a drinking cup measuring 4.5 inches tall, with two large handles.

In Israel, in the Second Temple period, hand-chiseled stone mugs, from 2 to 6 inches tall, which were not subject to impurity, like ceramic and glass cups, were the most common household mug. Most cups, however, were made of clay.

After the year 70 CE, in the Tannaitic period, the cup (כוס) was usually a glass made in a glassmaker's shop. In the Roman world, Jews were the chief manufacturers of glass in the Mediterranean area. Pottery cups were also in use, and the wealthy used cups made of copper, silver and gold. The cup had a wide mouth with a narrow base and had to be given into the hand of the drinker, who put it into a metal stand or placed it on the table when he was finished.

והתניא: מביאים כלים מבית האין כגון הכד מבית הכר  
והכוס מבית הזגג (תלמוד בבלי, פסחים, נה, ב)

We may bring vessels from the artisan's workshop such as the jug from the potter's workshop, and the cup from the glassmaker'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.

לא ישתה אדם מן הכוס ויתננו לחברו. (תוספתא, ברכות ה, י)  
A person should not drink from the cup and give it to his neighbor.

Since it is a religious obligation to drink wine for the Qiddush and the Four Cups for Passover, it required a certain minimal cup size. In the post-70 CE period, glass cups had several sizes that could contain 1/4 log, one log, and two 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 inside.

אמר רב יצחק בר אבודימי : וכולן אין בודקין אותן אלא  
בלזס"טבריא פשוט מאי טעמא? אמר אביי: על כל העולם בולו מחזיק  
לוג עושין אותו ממנה, שני לוגין עושין אותו ממאתים, וכוס  
טבריא פשוט אפילו מחזיק שני לוגין עושין אותו ממנה, ואידי  
דקליש ידיע ביה טפי. (תלמוד בבלי, נדה, כא, א)

Rabbi Isaac Bar Abudimi stated: And we must examine all of them (the wines) in a plain Tiberian cup. What is the reason? Abbay answered: A cup for the general public holding a log, they make of one maneh (= 100zuz) 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, שבת, ע"ב)

Rabbi Nahman said in the name of Rabbah Bar Abbuha: 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 (=1/4 log) or 1½ 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, ברכות ז,ה)

What is a reveeith? 1/4 log or 1½ eggs.

The Hebrew reveeith = the Roman quartarius or 3.8 fluid ounces.

The Babylonian cup = 3.8 fluid ounces. The Talmud stated that it is the amount of liquid which fills a square cup, whose base measures two finger widths by two and whose height is two finger-widths plus a half plus a fifth (=2 and 7/19 finger widths).

Some Rabbinic authorities claim that the size of the eggs today are 50% smaller than **those of** Talmudic times. Therefore, the cup should contain 6 ounces or 3 eggs contents. This view is held by Rabbi Ezekiel Landau, the Hatam Sofer, Hayyim of Wolozin, Elijah Gaon of Wilno, and Rabbi Abraham Karelitz.

The Moroccan rabbis maintain that the eggs of today have not decreased in size and that the cup should contain 80 grams. (פסקי חכמי המערב מאת יעקב עובדיה, כרך שני, עמוד 216)

#### THE WINE CUP SHOULD CONTAIN ACCORDING TO:

Current Sephardic practice	2,5 ounces
Jerusalem & Yemenite custom	2.9 ounces
Rabbi Abraham H, Naeh	2.91 ounces
Maimonides	3.1 ounces
Rashi, Alfasi & M. Feinstein	3.3 ounces
The Tur	3.6 ounces
Rabbi Chofetz Hayyim	4 ounces
Rabbi Israel Salanter	4.02 ounces
Hasidim of Belz	4.93 ounces
The Hazon Ish	5.25 ounces
Other authorities	6 ounces

RAISING & HOLDING THE WINE CUP IN ANTIQUITY, JUDAISM  
AND CHRISTIANITY

On the sacrifice of a lamb, one fourth of a hin of wine was offered to God. A hin= 3.6 liters. According to Numbers 15:5: "Then you shall prepare a quarter of a hin of wine for the libation, for each lamb, with the burnt offering or the sacrifice".

ויזין לנסך רביעית ההין תעשה על העולה או לזבח לכבש האחד.

The burnt offering (עולה) was a sacrifice given wholly to God, while the זבח was a sacrifice whose portions were divided between God and the worshippers.

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 dating from the second century BCE, in chapter 49, is the first source to mention that when the Paschal lamb was offered in the Temple of Jerusalem, the people ate the sacrifice and drank wine.

When the Egyptian Pharaoh Amenhotep IV, known also as Akhenaten (1375-1358 BCE), offered his wine libations to the god Aten, he held the cup in the palm of his hand, and raised up his hands as high as his face opposite his eyes.

In Mesopotamia, after a hunt or victory in war, the king prepared a libation of gratitude to the gods, and is depicted with a raised goblet in his hand. Among the Israelites too, wine as an offering to God, was raised or lifted up high as a token of the presentation to God.

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

Psalms 134:2 שֵׂאוּ יְדַיְכֶם קֹדֶשׁ וּבְרַכּוּ אֶת יְהוָה.

Raise your hands in the sanctuary and bless YHWH.

Exodus 9:33 וַיֵּצֵא מֹשֶׁה מִמֶּעַם פְּרַעִי אֶת הָעִיר וַיִּפְרֹשׂ כַּפָּיו אֶל יְהוָה.

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

2 Chronicles 6:13 וַיִּפְרֹשׂ כַּפָּיו הַשְּׁמַיִם

And (Solomon) spread out his palms toward heaven.

In the days of Homer (899-700 BCE), princes and chieftains prepared sacrifices, feasting on broiled meat and drinking mellow wine the whole day long till sundown. These were also ritual meals.

After the destruction of the Jerusalem Temple in 70 CE, 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. The cups of wine that are consumed at this celebration are raised up high during the wine libation offered to God with the sacrificial lamb in the Temple of Jerusalem.

In the period after 70 CE, glass cups held a larger quantity of wine in them. The larger cups necessitated a change in the method of holding cups, 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.

The early Rabbis asked whether two hands were needed to hold the cup of wine. 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.

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.

... רבלי ירמיה בשם רבי יוחנן: ראשונים היו שואלין: שמאל מהו שתסייע לימין בכוס של ברכה... צריך לתופסו בימין, וצריך שתהא ידו גבוהה מן השלחן טפה. צריך שנותן עיניו בו. (תלמוד ירושלמי, 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.

נִטְלָה בְּשֵׁתֵי יָדָיו וְנוֹתְנוּ בְיָמִין, וּמַגְבִּיהוּ מִן הַקְּרָקַע טֶפֶח, וְנוֹתֵן עֵינָיו בּוֹ. (תלמוד בבלי, 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. The right hand is considered the more important of the two hands.

On the question whether it is 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 ר' יוחנן: ראשונים שאלו: שמאל מהו שתסייע לימין? אמר רב אשי: הואיל וראשונים איבעיא להו ולא איפשט להו, אנן נעבד לחומרא. (תלמוד בבלי, ברכות נא, א)

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. A handbreadth is about 4 inches.

ומגביהו מן הקרקע טפח. (תלמוד בבלי, ברכות נא, א).  
 וצריך שיהא ידו גבוהה מן השלחן טפח. (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 then focus his eyes on it ( הַנּוֹתֵן עֵינָיו בּוֹ ).

In order to do that, one must lift the cup as high as the face, opposite the eyes. This means that they also held 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.

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.

In the Greek Orthodox ceremony of raising up (Ipsosis), performed in the Holy Sepulcher 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 also elevated three times.

This happened also in the period after 70 CE, when the glass cups held a larger quantity of wine, and the early Rabbis asked whether two hands were needed to hold the wine cup.

Thus, after raising the cup, 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. This is still done in the Jewish, Roman Catholic and Greek Orthodox rites that are practiced today.

In Jewish practice today, the cup is held in the palm of the right hand. some say on the fingers, with the fingertips bent over a little around the cup. Other authorities say on the palm, with the fingers bent over the cup.

## RAISING UP IN THE PASCHAL MEAL &amp; IN MANDAEISM

Some scholars believe that there is a close relationship between Judaism and the beliefs of the Mandaeans of Iraq. They hold that the early foundation of Mandaeanism is of Jewish origin and that the Mandaeans are a Jewish heretical sect of Hellenistic Judaism that originated in Israel, 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.

In Cologne, Germany, an underground, vaulted grave chamber was found, dating from the second century CE, originally owned by large landowners from Italy. 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" (אַבְרָהָם קְדָמָא), or the Great Commemoration" (דְּוִקְרָא רַבָּה), 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 מְסִיקְתָא meaning "raising up". Raising up represents an ancient form of commemorative ritual for the commemoration of ancestors, etc. (קְזַפּוּר). The dead are raised to meet with the living to participate in the commemorative meal. Every commemoration 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. לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ.

In the Pesach Haggada, we have parallels to these Mandaean beliefs and practices. We notice that whenever "our Forefathers" (אַבְרָהָם), is mentioned in the Haggada in connection with food, those items are raised up high. The Paschal lamb used to be raised up, the matza, the bitter herbs, and the wine are still elevated today.



In Jewish liturgy, when the "Forefathers" are mentioned, reference is also made to the living, "to us" (לנו). The prayer in the Haggada conforms to the same formula as practiced by the Mandaeans, the dead forefathers (אבותינו) and the living (לנו).

In the Haggada, the cup of wine is raised up before the Qiddush°:

ברוך אתה יהוה אלהינו מלך העולם אשר בחר בנו מכל עם  
...זכר ליציאת מצרים.

The matza is raised up high before inviting the hungry:  
הא לחמא עניא די אכלו אבהתנא בארעא דמצרים. כל דכפין יתי ויכל.  
The cup of wine is raised up high:

והיא שעמדה לאבותינו ולנו  
The Paschal lamb was originally raised up:

פסח שהיו אבותינו אוכלין...  
מצה זו שאנו אוכלים...  
על שום שלא הספיק בצקם של אבותינו להחמיץ.

The bitter herbs are raised up:  
מרור זה שאנו אוכלים...  
על שום שמררו המצריים את חיי אבותינו במצרים.

The cup of wine is raised up:  
לפיכך אנחנו חיבים להודות...  
למי שעשה לאבותינו ולנו את כל הנסים האלה.

The cup of wine is raised up:  
ברוך אתה יהוה אלהינו מלך העולם אשר גאלנו וגאל את  
אבותינו ממצרים והגיענו ללילה הזה לאכל מצה ומרור.

In the Grace After the Meal:

הוא יברך אותנו ואת כל אשר לנו כמו שנתברכו אבותינו  
אברהם יצחק ויעקב בכל... כן יברך אותנו כלנו יחד בברכה  
שלמה.

## A MODERN SURVIVAL OF THE RAISING UP CUSTOM

In Morocco, Tunis, the Sahara Desert, and Turkey, there is the custom of raising the Passover tray three times over the head of each person during the Paschal meal. 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 לחמלים לקח כלי המצות וירקוה החובה, נהעבירו על ראש כל אחד מהאנשים ג פעמים.  
(מעגל טוב השלים, והוא ספור מסעות הרב חילים יוסף דוד אזולאי.  
יצא לאור על ידי אהרן פריימאן. ירושלים, תרצ"ד, עמוד 62)

In Morocco, they rotate the SEDER PLATE around the head of participants after saying the Ha Lahma in the Haggada.

(פסקי חכמי המערב מאת יעקב עובדיה. v.2, p.219)

This is done 3 times for the men and one time for the women.

Rabbi Isaac Alahdiv stated that this is a Spanish custom that spread to Morocco. He said that the Seder plate was rotated especially around the heads of children. It is the custom of the Spanish Jews in Morocco to rotate the Seder plate with its contents over the heads of the diners because they believe that it will protect them from all troubles and that they will be blessed.

Another world traveler, J.J. Benjamin II, in the middle of the 19th century, wrote about 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, J.J. Benjamin II. Hanover, 1859, p.281)

Raising the Passover tray over the head of each participant at the Paschal meal most probably 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, but after the destruction of the Temple it was discontinued for the meat, and continued for the other items.

The original purpose of the raising up of these Paschal items as an offering to God, was forgotten even by the rabbis, who now explained this custom as a means to make the children curious so that they will ask questions at the Passover meal. Since the rabbis forgot the original purpose of the raising custom, the people interpreted it in their own way, in a manner more useful to them.

Some medieval French rabbis reported that the Seder plate was raised up to the height of the shoulders or placed on the shoulder. They considered it as a sign of general happiness.

In the Greek Orthodox Church, in the 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 in Spain, North Africa, and Turkey, to the place above the head, becoming a popular superstition for good luck among the people.

## SACRIFICES IN THE BIBLE

Leviticus 23:37

אלה מועדי ה' אשר תקראו אתם מקראי קדש להקריב אֶשֶׁה לַה' עולה ומנחה זבח ונסכים דְּבַר יום ביומו.

Numbers 18:7 ואתה ובניך אתך תשמרו את כהנתכם לכל דְּבַר המזבח.

What does דְּבַר יום ביומו mean? It has been interpreted as:  
 "Each on its proper day".  
 "Each on its day".  
 "The daily task in its day".  
 "On each day what is proper to it".  
 "Every thing upon its day".

לכל דְּבַר המזבח has been explained as:

"Everything that concerns the altar".  
 "For all the concerns of the altar".  
 "in everything pertaining to the altar".  
 "All things that pertain to the service of the altar".  
 "According to the whole manner of the altar".

Leviticus 23:37 deals with different kinds of offerings to God, while Numbers 18:7, treats of the altar upon which offerings were offered.

זָבַל = to offer, to entertain liberally.

זָבַח = to sacrifice, to give a feast.

זָבַח = זָבַל = דָּבַר = to offer, to sacrifice.

זָבַח = דָּבַר = an offering, a sacrifice.

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

אלה מועדי ה' אשר תקראו אותם =  
 These are the weeks of the Lord which you shall  
 celebrate on them

מקראי קדש להקריב אֶשֶׁה לַה' =  
 Special festivals to offer offerings to the Lord  
 עולה ומנחה זבח ונסכים =  
 Burnt offerings and grain offerings, sacrifices  
 and libations

דְּבַר יום ביומו =  
 THE DAILY OFFERING IN ITS TIME.

ואתה ובניך אתך תשמרו את כהנתכם וכל דְּבַר המזבח.  
 Therefore, you and your sons with you shall guard  
 your priestly office for every offering of the altar.

## FAKERY IN THE BIBLE

Jeremiah 14:14

שקר הנביאים נבאים בשמי.

It has been translated:

- "These are but false promises that they utter in my name;"
- "The prophets say false words in my name";
- "The prophets prophesy falsely in my name";
- "The prophets are prophesying lies in my name";
- "It is a lie that the prophets utter in my name".

The noun שקר has been interpreted as: deception, fraud, falsehood, lie, and disappointment,

שקר = FAKE, FAKERY

my translation is: THE PROPHETS PROPHECY FAKERY IN MY NAME.

Jeremiah 14:14 חזון שקר...המה מתנבאים לכם.

It has been translated:

- "They prophesy to you a false vision";
- "They prophesy to you a lying vision";
- "They are prophesying to you a deceitful vision";
- "They say to you a false vision";
- "Delusive visions...that is what they prophesy to you";
- "The prophets offer them false visions".

My translation is: THEY PROPHECY A FAKE VISION TO YOU.

Jeremiah 27:19 כי שקרים הם נבאים לכם.

It has been translated:

- "For they prophesy a lie to you";
- "They are prophesying falsely to you";
- "They prophesy lies to you";
- "For they say false words to you";
- "Whither will they bring you. these lying prophecies".

My translation is: FOR THEY PROPHECY FAKERY TO YOU.

Jeremiah 29:23 וידברו דבר לשמי שקר.

IT HAS BEEN TRANSLATED:

- "They have spoken in my name lying words";
- "In my name they have spoken lies";
- "They prophesied in my name, and what they prophesied was false";
- "Speaking in my name false words";
- "They have delivered as prophets a word in my name";
- "They have spoken false words in my name".

My translation is: AND THEY GOSSIPED FAKE PROPHECIES IN MY NAME.

This translation is corroborated by Jeremiah 23:27, which informed us that the fake prophets told their prophetic dreams one to another.

Jeremiah 23:27 בחלומותם אשר יספרו איש לרעהו.

Verse 30 told us how these phony prophets used to steal their prophecies one from another. מגנבי דברי איש מאת רעהו.

Isaiah 9:14 נביא מורה שקר הוא הזנב.

It has been translated:

"The prophet who teaches lies, he is the tail";

"The prophet who gives false instruction is the tail";

"The prophets who teach lies are the tail";

"The prophet teaching falsehood is the tail";

"The prophet with lying vision is the tail";

"The prophets with false oracles are the tail";

"The prophet that gives lying assurances is the tail".

My translation is: THE PROPHET TEACHING FAKERY IS THE TAIL.

Jeremiah 23:32 הנני על נביאי חלומות שקר

It has been translated:

"Behold I'm against those who prophesy lying dreams";

"I am going to deal with those who prophesy lying dreams";

"Behold I am against them that prophesy false dreams";

"I am against the prophets who dream lies";

"Their made up dreams are flippant lies".

My translation is: I'm here concerning those who prophesy fake dreams.

This translation is corroborated by Jeremiah 23:23. which states that God is not only at hand but also far off.

Zechariah 13:3 כי שקר דברת בשם יהוה.

It has been translated:

"Because you have told lies in the Lord's name";

"For thou speakest lies in the name of the Lord";

"Because you have spoken a lie in the name of the Lord";

"For you have lied in the name of the Lord";

"For you have spoken falsely in the name of the Lord".

My translation is: FOR YOU HAVE SPOKEN FAKERY IN THE NAME OF YHWH.

1 Kings 22:23 נתן יהוה רוח שקר בפי כל נביאיך.

It has been translated: "So the Lord has put a lying spirit in the mouth of all those prophets of yours"; "The Lord has permitted a spirit of deception to speak through all these prophets of yours";

My translation is: YHWH PUT AN AIR OF FAKERY IN THE UTTERANCES OF ALL YOUR PROPHETS.

## HEBREW SACRIFICES AND PHARAOH

Moses and Aaron asked the Pharaoh of Egypt to allow the Israelites to take a three-day journey into the desert in order to celebrate a festival of sacrifices to YHWH, the God of Israel.

Pharaoh thought that offering sacrifices to a God that was unknown to him, was an unreasonable excuse for taking time off from work. How could he give so many slaves a three-day work leave to celebrate religious festivals to foreign gods?

Pharaoh considered the Israelites as lazy workers and ordered his construction supervisors to stop supplying the slaves with any straw for manufacturing bricks, and, at the same time, to maintain also the existing quota of brick production.

Instead of reducing their quota of bricks, he increased it. Pharaoh aimed to keep the Israelites so busy that they would not have any time to think about celebrating new religious holidays.

Exodus 5:9

הַכֹּבֵד הָעֲבוּדָה עַל הָאֲנָשִׁים וַיַּעֲשׂוּ בָהּ וְאֵל יִטְעוּ  
בְּדַבְרֵי שִׁקְרָה.

כֹּה וַיַּעֲשׂוּ has been interpreted as:

"They may labor in it".

"Let them attend to that".

"So that they keep working".

"Let them fulfill them".

"Let them keep at it"

"That they may labor therein".

שָׁעָה to be busy

MY TRANSLATION IS: THEN THEY WILL BE BUSY WITH IT.

אֵל יִטְעוּ has been interpreted as:

"Pay no regard".

"Pay no attention".

"Take no notice"

"Not dally around with".

שָׁעָה= to be occupied. MY TRANSLATION IS: NOT BE OCCUPIED.

שִׁקְרָה has been interpreted as: "vain words;" "lying speeches";

"lying words"; "pack of lies"; "vain discourses"; "glib speeches"; "deceitful promises"; "vain conversations"; and

"vain matters".

MY TRANSLATION IS: AND THEY WILL NOT BE OCCUPIED WITH  
FAKE SACRIFICES.

The noun דָּבַר does not have the usual connotation here.  
I believe that the root דָּבַר = to offer, to sacrifice.

דְּבָרִים = sacrifices, offerings.

This connotation is also found in Exodus 12:24

וְשָׁמַרְתֶּם אֶת הַדְּבָר הַזֶּה לַחֵק לְךָ וּלְבְנֶיךָ עַד עוֹלָם.

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

MY TRANSLATION OF THIS VERSE IS:

הַכֹּבֵד הַעֲבֹדָה עַל הָאֲנָשִׁים

Make the work heavy for the people

וַיַּעֲשׂוּ בָהּ

Then they will be busy with it

וְלֹא יִשְׁעֵי כְדַבְרֵי שֶׁקֶר.

And they will not be occupied with fake sacrifices.



## THE ROASTED PASCHAL LAMB AFTER 70 CE &amp; CHRISTIANITY

Even after the destruction of the Temple of Jerusalem in 70 CE, many people in Israel and in the Diaspora, continued to eat whole roasted lambs at the Paschal meal.

There is the case of Rabban Gamliel II, who said to Tabi, his servant, go out and roast for us the Paschal lamb on the grill.

מעשה ברבן גמליאל שאמר לטבי עבדו צא וצלי לנו את הפסח על האסכלה. ( משנה הוצאת לו, פסחים פרק שביעי, הלכה ב )

When the Mishna, in the year 200 CE, describes the Paschal meal, it lists, in the main or second course, not only the unleavened bread, lettuce and haroset, but also the Paschal lamb.

הביאו לפניו מצה וחזרת וחרוסת וכו'. ובמקדש מביאין לפניו גופו של פסח. (משנה פסחים, הוצאת לו, פרק עשירי, הלכה ג)

What does mean? ובמקדש מביאין לפניו גופו של פסח

About 100 years before the Temple of Jerusalem was destroyed, Jews were permitted to eat their Paschal lambs anywhere in Jerusalem. Therefore, the word מקדש cannot mean "Temple".

It is an abbreviated form of עיר הקודש = בית המקדש = Jerusalem. Today this tradition is continued by the Arabs who call Jerusalem AL QUDS. Thus, ובמקדש מביאין לפניו גופו של פסח should be translated: And in JERUSALEM, they bring before him the body of the Paschal lamb.

We learn from this verse in the Mishna that the roasted Paschal lamb was the last item in the main course, not only in the days of the Temple, but also in the year 200 CE. We notice that the roasted Paschal lamb was eaten then because, after this verse, the Mishna lists three questions, and the third question is about the eating of roasted Paschal lamb.

שבכל הלילות אנו אוכלים בשר צלי שלוק ומבושל הלילה הזה כולו צלי.

That roasted Paschal lamb was eaten after the year 70 CE, is corroborated by another Mishna;

In a place that they are accustomed to eat roasted lamb on Pesach nights, they may eat. In a place that they are not accustomed to eat, they may not eat.

מקום שנהגו לאכול צלי בלילי פסחים אוכלים, מקום שנהגו שלא לאכול אין אוכלין. (משנה, פסחים, פרק רביעי, הלכה ד, הוצאת לו)

Rabban Gamliel II of Yavne, in the late first century CE, permitted the preparation of roasted kids on the nights of Passover, but the Rabbis did not permit it.

(רבן גמליאל) אף הוא אמר ג דברים להקל... ועושינן גדי מקולס

בלילי פסחים וחכמים אוסרין.

(תלמוד ירושלמי, בצה, פרק שני, הלכה ה)

Theodosius (תודוס), the spiritual leader of the Roman Jewish community in the late first century CE, instituted there the eating of whole roasted kids on Pesach nights.

אמר ר יוסי: תודוס איש רומי הנהיג את בני רומי לאכול גדיים

מקולסין בלילי פסחים. שלחו לו אלמלא תודוס אתה גזרנו עליך

נדוי שאתה מאכיל את ישראל קדשים בחוץ.

(תלמוד בבלי, פסחים פרק רביעי; נג, א)

Rabbi Yose said: The Roman leader Theodosius, accustomed the Roman Jews to eat whole roasted goats on the nights of Passover. The Rabbis (of Israel) sent messengers to him saying, if you were not Theodosius, we would decree a ban upon you because you make Jews eat sacred offerings outside of Jerusalem.

We see that the Rabbis were opposed to the eating of whole roasted goats because it resembled the eating of the whole roasted Paschal lamb, which was permitted only in the environs of Jerusalem. They still considered roasted lambs or goats as sacrificial offerings.

Rabbi Tryphon or Tarfon, as he is popularly known today, a Tanna of Israel, who flourished in the late first and early second centuries CE, called a whole roasted goat, a gedi mequ-las (גדי מקולס).

תניא... ר טרפון קוריהו גדי מקולס. תנו רבנן: איזהו גדי מקולס

דאסור לאכול בלילי פסח בזמן הזה? כל שצלאו כולו כאחד.

(תלמוד בבלי, פסחים, עד, א)

An extraneous Mishna... Rabbi Tarfon calls it a gedi mequ-las. Our Rabbis taught in an extraneous Mishna: What is a gedi mequ-las that is forbidden to eat on the night of Pesach at this time? Whoever roasted it in its entirety in one piece.

Rabbi Yose the Galileean, a contemporary of Rabbi Tarfon, defined the gedi mequ-las, as a kid that was roasted whole, with its head on its legs and entrails.

ר יוסי הגלילי אומר: אי זהו גדי מקולס? כולו צלי, ראשו על כרעיו ועל קרבו. (תלמוד ירושלמי, הוצאת בומברג, פסחים, פרק ז, לד, א)

What does the word mequlas mean? Scholars have not been able to determine the exact **connotation** of this word. It seems that the origin of this word is Greek, KALOS meaning "praise". When praise was offered, it was accompanied by raising or stretching out of the hand. I believe that when it is applied to the whole roasted kid, it perhaps meant the stretching out of the legs outside of the body during the roasting process. In Israel, in the late first century, or early second century, there was a difference of opinion as to how the Paschal offering was to be roasted. Rabbi Meir stated that the legs and entrails were to be put inside the animal during its roasting. Rabbi Aqiba, however, declared that this method resembled cooking, and he held that the legs and entrails should be hung outside the body during the roasting of the Paschal offering.

כיצד צולין את הפסח? שפוד של רמון תחבומתוך פיו עד בית נקובתו ונותן את כרעיו ואת בני מעיו לתוכו, דברי רבי מאיר. רבי עקיבה אומר: כמין בישול הוא זה, אלא תולן חוצה לו.  
(משנה A50, Kaufmann, פסחים, פרק ז, הלכה א)

How is the Paschal offering roasted? One thrusts a spit of pomegranate wood from inside its mouth to its anus, and places its legs and its entrails inside it, this is the opinion of Rabbi Meir. Rabbi Aqiba says: this is a kind of boiling, rather they hang them outside the body.

The Babylonian Gaon Ahai (680-752 CE), in his **שאלתות** (Responsa), written in Aramaic, offers a definition of gedi mequlas. Whoever roasted it in its entirety in one piece. If a limb was cut from it, or a limb from it was stewed, it is not a whole roasted kid.

תנו רבנן איזהו גדי מקולס? כל שצלאו כולו כאחד. נחתך ממנו אבר או נשלק ממנו אבר אין זה גדי מקולס.  
(שאלתות דרב אחאי גאון. דפוס ויניציה 1546. תצלום ירושלים 1971. סימן פ, דף לג, א)

This means that a whole roasted kid had to be roasted in one piece, without any limbs removed, and with its legs on the outside of the body.

According to the Tosefta, Jews in Israel, in the second century CE, were still eating whole roasted Paschal offerings in the evening of the Pesach.

בחנות של פזי בלוד. והיה ר' פנחס בן יאיר יושב... אמר...  
מוכרים חטים בבסילקאות שלהן וטובלין ואוכלין את פסחיהן לערב.  
(תוספתא, הוצאת צוקרמאנדל, אהלות, פרק יח, הלכה יח)

The word PESACH refers to PASCHAL LAMBS.

The Rabbis were opposed to the eating of whole roasted Paschal lambs or goats by Jews on the night of Passover because, since the Temple was destroyed, Jews were not permitted to eat sacred offerings outside of Jerusalem. The Christian Church was also opposed to Jews eating whole roasted Paschal lambs for the following reasons:

- 1) Sacrifices could only be made in Jerusalem.
- 2) Since the Temple of Jerusalem was destroyed, all offerings should have ceased.
- 3) The Paschal lamb to be roasted was arranged on the spit like a cross.
- 4) This sacrifice was a type of Christ.
- 5) The roasted lamb was a figure of the suffering of Jesus on the cross,

Justyn Martyr, born in Shechem, Israel, about 100 CE, in his book DIALOGUE WITH TRYPHO, composed between 155 and 161 CE, summarized the Christian objections to the Jewish continuation to eat whole roasted Paschal lambs on Passover night.

- 40.1 The mystery therefore of the sheep, which God has bidden you sacrifice as the Passover was a type of Christ...
- 40.2 God does not allow the sheep of the Passover to be sacrificed at any other place than that in which His name has been called, knowing that there would come a time after Christ had suffered when even the place of Jerusalem would be handed over to your enemies, and all offerings should **completely** cease to be.
- 40.3 And ~~that~~ sheep which was commanded to be roasted whole was a figure of the suffering of the cross, by which Christ was to suffer. For when the sheep is being roasted arranged in fashion like the fashion of the cross, for one spit is pierced straight from the lower parts to the head, and one again at the **back**, to which also the paws of the sheep are fastened.
- 46.2 (Trypho replied) No, for we are aware. as you said, that it is not possible to slay a Passover sheep elsewhere than in Jerusalem.

Justyn Martyr. THE DIALOGUE WITH TRYPHO. Translated by A. Lukyn Williams. London, 1930. pp.79,80,90).

According to Pauline Christianity, Jesus was the final Paschal lamb, therefore no more Paschal lambs were needed. In the first century CE, the main objection of the Rabbis in Israel to the activities of Theodosius of Rome, was that he called the whole roasted goats that he taught these Jews to eat for Passover there, PASCHAL SACRIFICES.

אמר רבי יוסף תודוס איש רומי הנהיג את בני רומי ליקח טלאים בלילי פסחים ועושים אותן מקולסין... שקורין אותן פסחין.  
(תוספתא. הוצאת שאול ליברמן. יום-טוב פרק ב, 15, 291, 1962 p. N.Y.)

## SUBSTITUTES FOR THE PASCHAL LAMB THROUGH THE AGES

What did the Mishna mean when it stated that, "In a place that they are accustomed to eat roasted lamb on Pesach nights, they may eat".

מקום שנהגו לאכול עלי בלילי פסחים אוכלים  
משנה, פסחים, הוצאת לו, פרק רביעי, הלכה ד)

If the Rabbis did not approve of the practice of eating a whole roasted Paschal lamb outside of Jerusalem, what were they in favor of?

In the Jerusalem Talmud, a Mishna is cited to show that at the time that the body of the Paschal lamb was brought to the diners at the Paschal meal in Jerusalem, two dishes were brought to the diners outside of Jerusalem.

תני ובגבולין צריכין שני תבשילין, אחד זכר לפסח ואחד זכר לחגיגה.  
( תלמוד ירושלמי, תצלום הוצאת בומברג, ניו יורק, 1944. פסחים, פרק עשירי, הלכה ג, לז, ד)

He learns from the Mishna: And outside of Jerusalem, we need two dishes, one in memory of the Paschal lamb offering, and another in memory of the Hagiga offering.

Since both of these sacrifices were originally roasted, it would be logical to say that these two dishes also consisted of ROASTED MEAT IN THEIR MEMORY. This Mishna, however, did not specify which part of the lamb was roasted for these two dishes.

In the Babylonian Talmud, there are differences of opinion concerning these two dishes. Hezekiah, an Amora of Israel of the third century, held that they could be even a fish and the egg on it. Rabbi Joseph, a Babylonian Amora of the mid-third century, thought two kinds of meat were needed, one in memory of the Paschal lamb offering, and another in memory of the Hagiga offering. Rabina, a Babylonian Amora of the 4th century, believed that the two dishes could even be a bone and its broth.

מאי שני תבשילין? ... חזקיה אמר: אפילו דג וביצה שעליו.  
רב יוסף אמר: צריך שני מיני בשר אחד זכר לפסח ואחד זכר לחגיגה.  
רבינא אמר: אפילו גרמא ובישולה. (תלמוד בבלי פסחים קיד, ב)

Through the ninth century, the Rabbis still were unable to make a definite decision concerning the items that were to be used in the Paschal meal in memory of the Paschal sacrifice offered in Jerusalem's Temple. Jews thus had a wide latitude in choosing what they wanted to use for these two dishes in the Paschal meal. This is demonstrated by the earliest surviving prayerbook, that of Amram Gaon of Babylonia, who flourished in the ninth century. His definition of the two dishes, is nothing more than a quotation of the views of the Rabbis mentioned in the passage from the Babylonian Talmud.

By the 12th century, many Rabbis were in favor of the opinion of the Babylonian Rabbi Joseph of the mid-third century, that two kinds of roasted meat were needed.

In his code *HAMANHIG*, Abraham Ben Nathan Yarhi (1155-1215) of Lunel, in Provence, France, stated that the two dishes were two kinds of roasted meat, and that it was customary in France and in Provence, to serve diners at the Paschal meal, the roasted shank of a lamb, in memory of the ancient Paschal lamb.

ולוקח את הסל שבו שני תבשילין והן שני מיני תבשיל בשר הצלי  
זכר לפסח שהיה צלי... ונהגו בצרפת ובפרובינצא לצלות זרוע השח.  
(המנהיג מאת אברהם ברב נתן הירחי. הוצאת יצחק רפאל. ירושלים 1978.  
כרך שני, הלכות פסח, 2-481 pp.)

In the thirteenth century, Rabbi Asher Ben Saul of Lunel, France, in his *BOOK OF CUSTOMS*, composed about 1210, supplies additional information on the preparation of the roasted shank in memory of the Paschal offering, but he substitutes a roasted egg in memory of the Hagiga offering.

נהגו כל ישראל לצלות הזרן... ואין צולין אותו בשפוד של ברזל  
אלא או בשפוד של עץ זכר לפסח או בגחלים, גם צולים גביצה עמו על  
גבי גחלים הוא זכר לחגיגה הארבעה עשר שנאכלת צלי.  
ספר המנהגות לר אשר ב"ר שאול מלוניל. בתוך: ספרן של ראשונים מאת  
שמחה אסף. ירושלים 1935, עמוד 156)

All Jews are accustomed to roast the shank.. And they do not roast it with an iron spit, but either with a wooden spit, in memory of the Paschal lamb, or with coals. They also roast an egg with it on the coals, which is in memory of the Hagiga sacrifice of the 14th (of Nisan), which was eaten roasted.

In the same century, in Egypt, David HaNagid (1224-1300), the grandson of Moses Maimonides, in his commentary on the Passover Haggada, stated that it is customary for Jews to use the roasted shank of cattle in memory of the Hagiga offering.

...משחרב בית המקדש בטל קרבן הפסח וקרבו החגיגה. נהגו בחוץ  
לארץ לקחת בשר צלוי והאזרוע הבהמה, ועושים שני מיני מאכל זכר  
לפסח וזכר לחגיגה. (מדרש רפי דוד הנגיד על הגדה של פסח מיוחס  
לרבי דוד ב"ר אברהם בן הרמב"ם. ירושלים, 1981, עמוד 44)

After the Temple was destroyed, the Paschal offering and the Hagiga offering were abolished, it was customary outside of Israel, to take roasted meat, which is the shank of cattle, and they make two kinds of dishes in memory of the Paschal and Hagiga sacrifices.

וכיום... נהגו כל ישראל בליל א' של פסח להכין השלחן... שמים  
עליו בשר צלוי כל שהוא ומלח וגביצה צלוייה.. (IBID p29)

In 13th century Italy, Zedekiah, the son of Doctor Abraham, in his code SHIBOLE HALEKET, compiled in Rome, about 1240, stipulated that the two meat dishes may be even of one kind, one in memory of the Paschal lamb, is to be roasted, and one in memory of the Hagiga offering, is to be boiled.

יש שם שני מיני בשר אפילו ממין אחד כגון האחד צלי ואחר מבושל, אחד לזכר פסח ואחד לזכר חגיגה.

(שבלי הלקט השלם מאת רבינו צדקיה ב"ר אברהם הרופא. הוצאת שלמה בוכר. תצלום וילנה 1886, ניו יורק, 1959. סדר פסחים, עמוד 184)

In 14th century Spain, Rabbi David Abudarham, stated in his code, written in Seville, Spain, in 1340, that the shank should be roasted on coals because the Paschal offering was originally roasted only on a spit of pomegranate wood.

צולין הזרוע על הגחלים מפני שהפסח אין צולין און לא בשפוד של עץ רמון. (אבודרהם השלם מאת דוד ב"ר יוסף ב"ר דוד אבודרהם ירושלים, 1959, עמוד 217)

The KAUFMANN HAGGADAH, from 14th century Spain, records that the two dishes were: a shank of a lamb roasted on the fire, and an egg boiled in water.

עושים בסל שני תבשילין כגון זרוע שה צלוי באש וביצה מבושלת במים. (The KAUFMANN HAGGADAH: Facsimile Edition of Ms 422 of the Kaufmann Collection in the Oriental Library of the Hungarian Academy of Sciences, Budapest, 1957)

In 14th century Provence, southern France, Rabbi Aaron HaCohen of Lunel, stated in his code ORHOT HAYYIM, that the two dishes were: one, in memory of the Paschal lamb, which is roasted, and another, in memory of the Hagiga sacrifice, which is boiled. He said that it is our custom to make a roast of a shank of cattle, which is not roasted on a spit, but on coals, because the Paschal lamb was roasted only on a spit of pomegranate wood.

וב' תבשילין אחד צלי ואחד מבושל, הצליזכר לפסח, והמבושל זכר לחגיגה. ומנהגינו לעשות צלי מזרוע בהמה... ואין צולין אותו בשפוד רק על הגחלים והטעם לפי שהוא זכר לפסח, והפסח לא היה נצלה אלא בשפוד של רמון.

(ארחות חיים לר אהרן הכהן מלוניל, תצלום, Florence, 1750. הלכות ליל הפסח, סעיף יד, עמוד ב)

British Jewry followed the customs of northern France because it stemmed from the Franco-German area. In thirteenth century England, no roasted meat was eaten on the first two nights of Pesach.

הר"ם (הרב משה) מלונדרש אומר: עתה אין אנו אוכלין צלי. (עץ חיים: הלכות פסקים ומנהגים מאת רבי יעקב בן יהודה חזן מלונדרש. ירושלים, 1962, כרך ראשון, עמוד 322)

From his saying עתה (= "now"), we can conclude that meat was previously roasted and acceptable to be eaten.

In the 13th century, the Jews of Germany were overwhelmed by persecutions and massacres, growing out of the blood libel. Rabbi Jacob Ben Asher (1269-1340), stated, in his code ARBA TURIM, that, in Germany, Jews were not accustomed to eat roasted meat on the first two nights of Pesach.

אֲשַׁכְנַז מְקוֹם שְׁנֵהֲגוּ שְׁלֵא לֵאכּוֹל צְלִי הוּא.  
( אַרְבַּע טוּרִים מֵאֵת יַעֲקֹב בֶּן אֲשֵׁר. נוֹיּוֹרֶק, 1981. טוּר אֹרַח חַיִּים,  
הַלְכוֹת פֶּסַח, סַעִיף תַּעוּ )

Upon examining many of the codes of laws and customs written by German Rabbis, it appears that eating roasted meat on the first two nights of Passover was prohibited among German Jews.

The German Rabbi Joseph Ben Moshe, born in Höchstädt a.d. Donau, near Augsburg, compiled in 1740, the code LEQET YOSHER, a collection of the legal decisions and customs of his teacher, Rabbi Israel Isserlein (1390-1460), born in Regensburg, Germany, and died in Neustadt, Austria. Rabbi Joseph recorded that his teacher held that the two dishes, had to be a kind of meat, but he was not particular whether they were roasted or boiled, for thus his teachers were accustomed to do.

וְדוֹקָא מִיֵּן בֶּשֶׂר מְבִיאִים זָכַר לְפֶסַח וְלַחֲגִיגָה, וְהִרְבֵּה גְאוּנִים פֶּסְקוּ  
כִּרְבַּ יוֹסֵף דְּמַצְרִיךְ מִיֵּן בֶּשֶׂר. אֲמַנְס פֶּר"י (פֶּרֶשׁ רַב יִשְׂרָאֵל)  
שְׂאִין קְפִידָא אִם הֵם צְלוּיִים אִם מְבוּשְׁלִים. וְכֵן נִהְגוּ רַבּוֹת...  
(לֶקֶט יוֹשֵׁר לְרַב יוֹסֵף ב"ר מֹשֶׁה. פְּנִלָּל מִנְהַגִּים פֶּסְקֵי הַלְכוֹת וְתִשּׁוּבוֹת  
שֶׁל רַבּוֹ הַגְּאוּן בְּעַל תְּרוּמַת הַדָּשָׁן. הוֹצֵאת יַעֲקֹב פְּרִיִּמָאנוּ. בְּרִלִין,  
1903, כֶּרֶךְ רֵאשׁוֹן, עִמּוּד 90)

Israel Isserlein was a German Jew, by birth and education, who was a spiritual leader in Austria. When he said that his teachers were accustomed to eat either roasted or broiled meat, it means that in Germany, roasted meat was originally permitted.

A contemporary of Isserlein, was Rabbi Isaac Tirnau, who, (born between 1380 and 1385), recorded the customs of the Jews of Austria, Hungary and Moravia, in his BOOK OF CUSTOMS. He stated that in Austria, it was customary to eat roasted meat on the first two nights of the Pesach festival.

וְנִהְיָ לֵאכּוֹל צְלִי בְּמִדִּינַתְנוּ.  
(סֵפֶר הַמְּנַהֲגִים לְרַבֵּינוּ אֵיִיזִיק טִירְנָא. הוֹצֵאת שְׁלֵמָה שְׁפִיֶצֶר.  
יְרוּשָׁלַיִם, 1979, עִמּוּד 53)

In Germany and Central Europe, the Black Death of 1348 brought many political, economic, social, cultural, and religious changes. In its aftermath, many Jewish communities in the Holy Roman Empire, were destroyed. About 50% of the Jewish population in Germany died in the Black Death.



The ghetto had its beginning during the second half of the 14th century. Since many of the knowledgeable scholars perished in the Black Death, or were killed afterwards in the pogroms, their replacements now became salaried officials, who were not acquainted sufficiently with the laws and customs as their predecessors had been. Because of their lack of knowledge, these new spiritual leaders adopted more stringent religious practices.

Each community and its rabbi adopted the practice that they favored. Thus, many new codes of Jewish law came into being. Customs and practices that were current at the beginning of the 14th century, were changed and suspended and became unknown in the 15th and 16th centuries.

Since the 13th century, the custom had been to use one meat dish, in memory of the Paschal sacrifice, and an egg, in memory of the Hagiga sacrifice.

Joseph Caro (1488-1575), the Spanish rabbi who migrated to Safed, Israel, stated in his code, SHULHAN ARUK, that "it was customary for the meat to be a shank, roasted on coals, and the egg to be cooked". Moses Isserles (c1525-1572), one of the leading scholars of Polish Jewry, held that the egg had to be roasted, for this was the custom in his city Cracow.

ושני תבשילין אחד זכר לפסח ואחד זכר לחגיגה ונהגו בבשר וביצה.  
 והבשר נהגו שיהיה זרוע ונהגו שהבשר  
 יהיה צלי על הגחלים והביצה תהיה מבושלת.  
 ח"מ"א: צלויה, וכך נוהגין בעירנו.  
 (שלחן ערוך: אורח חיים. ניוירק, 1976. הלכות פסח, סימן תע"ג, סעיף  
 ד)

Rabbi Solomon Luria (1510-1573), the great Polish decisor, stated in his RESPONSA, that "one should take the two dishes, namely the shank and the eggs, and eat them, but be careful that none should be roasted, for it is prohibited to eat even a roasted egg on the night of Pesach... It is the Ashkenazic custom to roast the shank and the egg because they do not eat them, but preserve them for the second night of Pesach. I think that it is a strange custom and against the custom of the Talmud... And in my opinion, this custom became widespread because they hold that one needs especially a shank, and its omission invalidates the act. And because of this, they preserve the shank for the second night of Pesach and do not eat it (on the first night). And therefore they roast it so that they shouldn't eat it".

שיקח שני התבשילין דהיינו הזרוע והביצה ויאכלם, ויזהר שלא יהיה שום אחד צלוי, דהא אפילו ביצה צלוייה אסור לאכול באותה לילה... מנהג אשכנז שצולין הזרוע והביצה היינו לפי שאין אוכלין אותה ומשמרים אותה לליל שנהגה. מנהג זר הוא בעיני והוא נגד מנהג התלמוד ולפי דעתי נתפשט המנהג לפי שסוברים שצריך דוקא זרוע וזולתו מעכב. ומשום הכי שומרים הזרוע לליל שניה ואינם אוכלין. ומשום הכי צולין אותה כדי שלא יאכלוהו.

(שאלות ותשובות מהרש"ל. תצלום למברג 1859, ניו יורק 1958, תשובה פח).

From this responsum we observed that, in the 16th century, Rabbi Solomon Luria held that the shank, in memory of the Paschal lamb offering, should be boiled and the egg should likewise be boiled. He also believed that one must not necessarily use a shankbone to fulfill the requirement of remembering the ancient Paschal sacrifice.

Rabbi Abraham Danzig (1748-1820), who was born in Danzig, and died in Wilno, wrote in his popular code of Jewish law, HAYYE ADAM, that "one must be careful not to intend to roast the shank for the Pesach...and even calf meat or fowl meat... but roasted fish and eggs are permissible".

צריך ליזהר שלא יאמר לצלות זרוע לפסח... אפילו בשר עגל או עוף... אבל דגים וביצים צלויים מותר. (חיי אדם מאת אברהם דנציג. ירושלים, חש"ד, עמוד 449)

According to Rabbi Danzig, one may boil a shank, but not roast it. Even meat from a calf or fowl, may not be roasted, while fish and eggs are permitted to be roasted.

The Hungarian Rabbi Solomon Ganzfried (1804-1886), stated in his popular law code, QITZUR SHULHAN ARUK, that "we are accustomed to eat eggs.. we do not eat roasted meat on both nights of Passover, even of fowl, and if one boils and roasts it afterwards, in a pot, we do not eat it".

נוהגים לאכול ביצים.. אין אוכלים בשר עלי בשתי הלילות אפילו של עוף, ואפילו בשלוהו ואחר כך צלאוהו בקדירה אין אוכלין. (קצור שלחן ערוך מאת שלמה גאנצפריד. הוצאת רב דוד פלדמן. 1951, Manchester. סדר לליל פסח, סעיף ה)

The use of fowl meat was already mentioned in the code of Rabbi Eliezer, the son of Joel Halevi (1140-1235), of west Germany, who opposed the use of roasted fowl meat on the first two nights of Passover, in remembrance of the ancient Paschal sacrifice.

וראיתי בני אדם שאוכלים בשר עוף עלי בלילי פסח. (ספר ראבי"ה לרבינו אליעזר ברבי יואל הלוי, הוצאת אביגדור אפטוביצר. ניו יורק 1983. כרך שני, סעיף תצח, עמוד 121)

In the eighteenth century, in Lithuania, Poland and Germany, Jews used a neck of fowl as the shank, in remembrance of the Paschal offering.

In the East, Yemenite Jews use for the two dishes, two pieces of meat, one roasted and one boiled, but they are not particular about taking only shank meat.

שני נתיחי בשר (אין מקפידים לקחת דוקא בשר זרזע) אחד צלי  
ואחד מבושל..

(הליכות תימן: חיל היהודים בצנעא ובנותיה מאת יוסף קאפח.  
מהדורה שניה, ירושלים, 1963, עמוד 19)

In most Ashkenazic Jewish communities today, a roasted piece of chicken neck or wing or little shank bone is placed on the plate, not to eat, but to look at, in memory of the ancient Paschal lamb offering.

## THE PURPOSE OF 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 Passchal 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.

## THE ANCIENT CUSTOM OF COVERING LEAVEN BEFORE PASSOVER

What was the ancient custom of disposing of leaven before Passover? Leaven (חמיר) is mentioned in an Aramaic papyrus from the fifth year of King Darius II, or 419 BCE, 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 וחמרו בין יומי.....  
( A. Cowley. ARAMAIC PAPYRI OF THE FIFTH CENTURY B.C. Osna-  
bruck, 1967 (reprint of Oxford, 1823), Item no. 21, pp. 62-3,  
lines 8-9)

Part of the text is missing, but what remains states  
עלו בתוניכס = bring into your chambers or rooms of one's  
house.

The root עול (in Aramaic) = to bring in. I think that it  
also means "to store". The Aramaic root עול is similar to  
the Hebrew root כנס, where הכניס = to bring in, to store.  
עול (Aramaic) = כנס (Hebrew) = to bring in, TO STORE.

This papyrus warns people not to store leaven in the  
rooms of their houses, but advises them that leaven should  
be sealed up (חמרו).

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 to be put into a jar or jug, sealed, placed  
outside the house, stored and covered in a cellar (מרתף),  
in the courtyard, for seven days.

The Mishna in Tractate Pesahim, speaks of a cellar.  
Wine, oil and grain, were stored in jars and placed in  
cellars in the courtyard. Leaven consisting of grain and  
wine, was stored in jugs in a cellar in the courtyard till  
after the Passover festival.

In the 5th century BCE, 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 learn that the Samaritans stored their  
leaven in cellars in their courtyards until after the Pesach  
holiday. They interpreted the Biblical injunction in Exodus  
12:19, that "leaven shall not be found in your dwellings for  
seven days" in a literal way, to mean that it is a prohibition  
against the storage of leaven in homes, but did not include  
cellars in courtyards.

The Jerusalem Talmud stated that as long as Samaritans prepare their unleavened bread with Israelites, they are trustworthy concerning the disposal of leaven ... Rabbi Yose said: this refers to homes, but they are suspected on courtyards because they interpret Exodus 12:19 only for houses, but not for courtyards.

כּוּתִים כּל זמן שְׁעוֹשִׁין מִצַּתָּן עִם יִשְׂרָאֵל נֶאֱמָנִין הֵן עַל בִּיעוּר חֶמֶץ  
 ...אָמַר רַבִּי יוֹסֵה הִדָּא דְתִימְר בְּבִתִּים אֲבָל בְּחִצְרוֹת חֲשִׁידִין הֵן  
 דְּאִינוּן דְּרִשִׁין לֹא יִמְצָא בְּבִתִּיכֶם לֹא בְּחִצְרוֹתֵיכֶם.  
 תְּלִמּוּד יְרוּשְׁלַיִם, פְּסָחִים, פָּרָק א, כִּז, טוֹר ב. הוּצֵאת בּוֹמְבְּרַג, תְּצַלּוּם  
 וַיִּנְיִצִּיהָ 1523, נְוִיּוֹרֶק, 1944)

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

רַבִּי שִׁמְעוֹן אוֹמֵר: חֶפֶץ לִפְנֵי זְמָנוֹ וְלֵאחֶר זְמָנוֹ אֵינוֹ עוֹבֵר עָלָיו  
 בְּלֹא כְלוּם. (תְּלִמּוּד בְּבִלִי, פְּסָחִים, כַּח, ב)

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

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

רַבִּי יוֹסֵה הַגְּלִילִי אוֹמֵר: תִּמְהַ עַל עֲצֻמְךָ, הֲאִיךָ חֶמֶץ אֲסוּר בְּהִנָּא כּל  
 שְׁבֻעָה? (תְּלִמּוּד בְּבִלִי, פְּסָחִים, כַּח, 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 Tannaitic Rabbis, Rabbi Yose HaGelili and Rabbi Simon Ben Yohai, storage of **leaven** WAS PERMISSIBLE DURING THE SEVEN DAYS OF PASSOVER. 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 0.67 m. 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 93/4 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 מפולת הרי הוא כמבוער.  
(תלמוד בבלי, פסחים, פרק ב, משנה ג)

Leaven on which a ruin had fallen is considered as burned.  
The following is a case of covering leaven:

המצא חמץ בביתו ביום טוב כופה עליו את הכלי.  
(תלמוד בבלי, פסחים, ו, א)

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

From the 5th century BCE, 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 was burned. Therefore, it was possible to eat ~~this~~ leaven or use it in any other beneficial way after the Passover festival. This was later prohibited by the Rabbis. Thus, UP TO THE LATE TANNAITIC PERIOD, LEAVEN DID NOT HAVE TO BE DESTROYED. BUT MERELY HIDDEN TILL AFTER THE PASSOVER.

In this Mishna found in Tractate PESAHIM, Chapter one, Halaka one, p.44b of the W.H. Lowe edition, we learn much.

This is a very old Mishna reflecting customs in a span of time from the beginning of the Second Temple period to the Mishnaic period. The usual explanation of this Mishna is that it deals with the search for leaven. Our interpretation is that it deals with the COVERING OF LEAVEN. Thus, a place in which leaven was not stored, didn't require any covering.

What kind of place required covering of leaven? The Mishna answered that it was a cellar in which we store leaven. The fact that this Mishna deals with the COVERING OF LEAVEN rather than the SEARCH FOR LEAVEN has as yet never been recognized. OUR TRANSLATION OF THIS MISHNA IS AS FOLLOWS:

(1) אור לארבעה עשר בודקים את החמץ לאור הנר.  
The evening before the 14th of Nisan (= the 13th of Nisan), WE COVER the leaven by the light of a lamp.

I believe that the root בִּדַק = TO COVER, as in the Bible.

(2) כל מקום שאין מבניסין בו חמץ אינו צריך בדיקה.  
Every place in which we do not STORE leaven, does not require COVERING.  
(3) וילמה אמרו שתי שורות במרתף, במקום שמכניסין בו חמץ.  
And of what did they speak? Two rows in a cellar, in a place in which we STORE leaven.

(4) בית שמאי אומרים: שתי שורות על פני כל המרתף.  
The School of Shammai say: Two rows over the whole cellar.

(5) בית הלל אומרים: שתי שורות החיצונות שהן העליונות.  
The School of Hillel say: The two outer rows which are the top ones.

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

From archeology we learned about the jug-shaped cellars that were used for storage for hundreds of years in Israel.

The openings of these cellars were at the top, and jars were stacked in rows around the cylindrical chambers. Since this cellar had a small opening large enough to admit no more than 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, the Rabbis agreed that only the two outer rows, the top ones, which are accessible, were required to be covered.

This was A CELLAR FOR A HOUSEHOLD and not a storeroom in a basement for a business, storing merchandise for a sale.

In conclusion, we can see that the accepted meaning of this Mishna was forgotten in time, and misinterpreted, when the Biblical connotation of the verb **בָּרַק**, known in Judea, was unknown to the Jews in Galilee.



## BURNING LEAVEN BEFORE PASSOVER

In the time of Josiah, King of Judah, the pagans in Israel worshipped the sun and the horses that were sacred to the sun. Commentators stated that "he removed" the horses that previous kings offered to the sun god. How did he remove them?

2 Kings 23:11 וַיִּשְׂבֵּת אֶת הַסּוּסִים אֲשֶׁר נָתַן מַלְכֵי יְהוּדָה לַשֶּׁמֶשׁ.

(Syriac) שׁוּב = to burn

שָׁב = to burn, to destroy

שָׂה = to burn

שָׂה = to put over the fire

שָׂה = to put over the fire

also שָׂה = TO BURN

Therefore: וַיִּשְׂבֵּת אֶת הַסּוּסִים should be translated as:  
And he BURNED the horses.

King Josiah also burned the chariots, the mountain shrine and the Asherah.

2 Kings 23:11 וְאֵת מִרְכַּבוֹת הַשֶּׁמֶשׁ שָׂרַף בְּאֵשׁ =  
And he burned the chariots of the sun  
with fire.

2 Kings 23:15 וַיִּשְׂרֹף אֶת הַבַּמָּה...וְשָׂרַף אֶת הַשֵּׁרָף =  
And he 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 6:6 וְנִשְׁבְּרוּ וְנִשְׂבְּרוּ גִלּוּלֵיכֶם =  
And your images will be broken and burned.

Ezekiel 30:13 וְהִשְׂבַּחְתִּי אֱלִילִים מִנִּיָּה =

And I will burn the idols of Memphis.

Ezekiel 30:16 וְנָתַחְתִּי אֵשׁ בְּמִצְרַיִם אֲנִי וְנָתַחְתִּי אֵשׁ בְּמִצְרַיִם =  
And I will set  
fire to Egypt.

Psalms 119:119 סִגְיִים הִשְׂבַּחְתָּ כָּל רְשָׁעֵי אֶרֶץ.

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

THE TRANSLATION OF THIS VERSE SHOULD BE:

ALL THE WICKED OF THE WORLD YOU BURNED LIKE DROSS.

Thus, from the Biblical texts we learned that  
THE ROOT שָׂה = TO BURN.



2 Chronicles 15:8 ויעֲבֹר הַשְּׁקוּצִים 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 עֲבֹר = to remove, to destroy. I believe that the root עֲבֹר = TO BURN.

עֲבֹר = בעֹר To BURN

2 Kings 16:13 וגם את בנו העביר באש.

And also his son he BURNED in the fire.

2 Kings 17:17 ויעבירו את בניהם ואת בנותיהם באש.  
 And they BURNED their sons and daughters in the fire.

Jeremiah 32:35 להעביר את בניהם ואת בנותיהם למלך.

To BURN their sons and daughters to Molech.

1 Kings 15:12 ויעֲבֹר הַקִּדְּשִׁים מִן הָאָרֶץ.

And he BURNED the shrine prostitutes of the land.

King Asa, King Jehosophat, 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 pagan cults.

The Biblical connotation of the root עֲבֹר = TO BURN, was continued in the language of the Mishna, Tractate PESAHIM, chapter 3, Mishna 1:

אלו עוֹבְרִין בַּפֶּסַח = These we burn for Passover,

זה הכלל = This is the rule:

כל שהוא ממין דגן = All that is of a species of grain,

הרי זה עוֹבֵר בַּפֶּסַח. = One BURNS it for Passover.

## BLOOD OF THE PASCHAL LAMB

Exodus 12:22

ולקחתם אגדת אזוב וטבלתם בדם אשר בסף  
 וקגעתם אל המשקוף ואל שתי המזוזות  
 מן הדם אשר בסף.

Then you will take a bunch of hyssop and dip it in the blood that is in the SAF and you will paint on the lintel and the two door posts, some of the blood that is in the SAF.

What does the noun SAF (סַף) mean? The Septuagint, Vulgate, and Philo, hold that it is a THRESHOLD. The Peshitta, Targum Onqelos and Targum Jonathan say that it is a BASIN.

In the Midrash, Rabbi Yishmael holds that סַף is a THRESHOLD, while Rabbi Aqiba thinks that it is a VESSEL.  
 אין סף אלא אֶסְקוּפָה... דברי רבי ישמעאל.  
 רבי עקיבא אומר: אין סף אלא כלי.  
 (מכילתא דרבי ישמעאל, הוצאת יעקב בצלאל לוטרבאך, ספר ראשון,  
 פרשה יא, עמוד 84, פילדלפיה, 1934)

אֶסְקוּפָה = a threshold, lower door sill.

A bunch of hyssop was dipped into the blood of the slaughtered Paschal lamb for the two door posts and lintel of every Hebrew house which were painted with it. Thus three parts of the door frame were painted and protected by the blood. There could be no complete protection with only three parts of the door painted. The threshold had to be painted too. The threshold was the fourth part of the 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 were protected. This shows that the noun סַף = a threshold.

Sippu (Akkadian) = a threshold.

סַפָּא (Aramaic) = a threshold.

Sappu (Akkadian) = a basin.

The Akkadian Sippu and Sappu, most probably were combined in Hebrew into one word סַף, thus acquiring both connotations: 1) threshold 2) basin.

= וטבלתם בדם אשר בסף

Then you shall dip into the blood that is on the threshold.

## HOW AN UNKNOWN CUSTOM BECAME A LAW: SALT &amp; MATZA

Leviticus 2:13 And you shall salt every meal offering...with all your offerings you shall offer salt.

וכל קרבן מנחתך במלח תמלח...על כל קרבנך תקריב מלח.

In Biblical times, the Canaanites had tables that served as altars. One of the six chambers of the Jerusalem Temple Court during the Second Temple period, was used to store salt. After the year 70 CE, the Jews considered the table set for a meal, as an altar. The meal was considered as a SACRIFICE, AND EVERY SACRIFICE WAS TO BE ACCOMPANIED BY SALT.

The salt was the necessary ingredient needed to make a meal, since a meal without salt was not considered a meal, according to the Babylonian Talmud.

כל סעודה שאין בה מלח אינה סעודה. (תלמוד בבלי, ברכות מד, א)

The Samaritans bake their unleavened bread daily during Passover and put salt into them. The Mandaeans, in their ritual meals, dip unleavened bread into salt, and then eat it. The Yemenite Jews bake their unleavened bread with salt.

Rabbi Jacob Ben Asher (c1269-1340), who lived in Spain, recommended in his code of laws called the TUR, that the unleavened bread for Passover, should be dipped into salt. He based his decision on a passage no longer extant, in the Jerusalem Talmud: וכן הוא לשון הירושלמי: וטמיש ליה במלחא.

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, ניוורק, 1974)

In ancient times, salt was used to make the sacrifices tasty. The same is true for putting salt in unleavened bread. It was done to make the matzas have a little bit of taste.

In Rabbinic literature, we find reasons for salting sacrifices. One, is that just as the salt preserves the sacrifice, we hope that our offering to God will preserve us with good and healthy lives. Another reason is that salt is included in the sacrifice because it preserves and also destroys.

In the tenth century, Torah study consisted mainly in handing down an oral tradition from father to son. In the eleventh century, Rabbinic works were beginning to be written down, but by then, the reasons for many customs had been forgotten.

In the eleventh century, a custom of not using salt on unleavened bread, was first mentioned in Germany. It was explained as an "ancient custom", but it had no source in Talmudic or Geonic literature, and it was not practiced elsewhere. This German custom was based on the superstitious belief that salt protects from "evil spirits". But salt was not used at the Paschal meal, for it was known that this night is guarded from evil spirits.

This custom began to spread because these German rabbis claimed that the salt might cause the dough of the unleavened bread to become leavened. Since the Biblical prohibition of leaven was attached to this unknown custom, it acquired the status of an undisputed law which was finally accepted and inserted into Joseph Caro's code, the SHULHAN ARUK. The result is that today, Passover holiday unleavened bread cannot contain salt.

## HAGGADAH, ITS REAL MEANING

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 to God on feasts and festivals.

Deuteronomy 26:3 הגדתי היום ליהוה אלהיך.

הגדתי has been explained as: "I profess"; "I declare"; "I acknowledge"; and "I testify".

The word הגדתי stems from the root נגד = to sing.

הגדתי = I will sing.

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: I WILL SING TODAY TO YHWH YOUR GOD. After the priest placed the basket of fruit before the altar, then the Israelite was to... Deuteronomy 26:5

וענית ואמרת לפני יהוה אלהיך which 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 response".

The root ענה = to sing

The root אמר = to chant

וענית ואמרת לפני יהוה אלהיך should be translated as:

Then you shall SING AND CHANT before YHWH your God.

Deuteronomy 26:3 הגדתי היום = I will sing, is parallel to Deuteronomy 26:5 וענית ואמרת = You shall sing & chant.

Samuel, the Babylonian Amora of the 3rd century, explained לחם עוני of Deuteronomy 16:3 as: שעונין עליו דברים which I interpret as: "on which we sing songs".

The Passover liturgy called the HAGGADAH is the joyful song of acknowledgment and praise of God for the protection and redemption of the Israelites 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.

(Haggadah) הגדה = A SONG CYCLE

The philosopher Philo states that the participants in the Paschal meal said prayers and sang songs.

In the Babylonian Talmud, in the Tractate Pesahim, the word Haggadah is mentioned. Rabbi Huna, a third century Amora of Babylonia, spoke of the one who chants (אוֹמֵר) the Haggadah.

רב הונא אומר: מי שאומר הגדה. (תלמוד בבלי, פסחים, קטו, ב.)

Rabbi Shimi Bar Ashi, a 4th century Babylonian Amora, stated that we remove the table only from before the one who CHANTS the Haggadah.

רב שימי בר אשי: ואינו 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 (תַּגְוִיד) = תַּגְוִיד .

HAGGADAH is a song cycle, a chanted recitation.

When the Paschal lamb was offered in the Temple of Jerusalem, the Levites sang the Hallel, while pipers played their flutes.

In the Jerusalem Talmud, there is a saying

דמתלין מתלא: פסחא כזיתא והלילא מחבר אַגְרִינִיא.  
(תלמוד ירושלמי, פסחים, פרק שביעי, נו, א.)

They have a saying: An olive-sized Pesach and the Hallel breaks the roofs.

The eating of the Paschal sacrifice was accompanied by the singing of the Hallel. Because of the many members of the association, every member was given only an olive-size portion of the Paschal lamb. When the Hallel was sung after the Paschal meal, it was done with such gusto and loudness that it seemed as if the roofs were breaking.

After the Paschal meal, Jesus and his disciples sang the hymn, the Hallel, and they went out to the Mount of Olives (Matthew 26:39).

After the destruction of the Temple, the singing of the Hallel in a loud voice continued. Various rabbinic decisors affirmed that it is an obligation for Jews to chant the Haggadah in a loud voice and sing songs at the conclusion of the Paschal meal. The Samaritans too sing songs at the conclusion of their Paschal meal.

The oldest civilized peoples used chanted speech as a means for memorizing, in order to transmit to future generations their laws and teachings. In the past, when students studied the Mishna orally, they did it with a chant because it facilitated its memorization. Another asset was that chanting during study reduced sadness which brings forgetfulness.

Israel Lifshitz, the commentator on the Mishna, claimed that Judah the Patriarch, the editor of the Mishna, shortened and extended some verses because they had to correspond to the chant or music with which they were sung for memorization.

In the JEWISH ENCYCLOPEDIA, volume 12, page 21, there is a copy of a Mishna with musical notation, printed in Sabionetta, 1559.





## PESACH WAS A FEAST AND A FESTIVAL.

Deuteronomy 16:2 וזבחת פסח ליהוה אלהיך צאן ובקר.  
 And you shall sacrifice the Paschal offering of sheep and oxen to YHWH your God.

When an animal was slaughtered as food for a meal, it was a sacrifice and also a feast. The sacrifice was thus also a feast. The slaughter of the Paschal offering was a sacrifice and a feast.

WHAT DOES THE WORD עֹנִי mean?

It is commonly understood to mean: "affliction"; "distress" and "poor".

The root ענה = גני (Arabic) = to sing, to chant.

עֹנִי; עֹנִי = a SONG.

Exodus 15:21 ותען להם מרים = Then Miriam sang to them  
 שירו ליהוה = Sing to YHWH.

Psalms 147:7 ענו ליהוה בתודה = Sing to YHWH with thansgiving  
 זמרו לאלהינו בכנור = Sing to our God with a lyre.

Hosea 2:17 ווענתה שמה כימי נעוריה = And she will sing there  
 as in the days of her youth.

Numbers 21:17 אז ישיר ישראל את השירה הזאת  
 Then Israel sang this song

עלי באר ענה לה.

Rise up well, SING to it.

Ezra 3:11 ויענו בהלל ובהודות ליהוה.

And they SANG with praise and thanks to YHWH.

Exodus 32:18 קול ענות אנכי שומע.

What does the word עֲנוֹת mean? It has been interpreted as: "singing"; "song"; "sin"; and "them that begin the banquet of wine" and "those who sing". The Douay Rheims version explained it as "singers". This seems to be the best interpretation. 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 and then he understood the purpose of the singers singing.

קול עֲנוֹת אנכי שומע =

I hear the voices of SINGERS.

עֲנָה = a singer עֲנוֹת = singers

God was worshipped with chanting or singing. much vocal singing was offered during prayer to God on feasts and festivals, at the appointed times of sacrifice. In the Temple of Jerusalem, while the Paschal sacrifice was slaughtered, the Levites made music. It is the human voice, rather than the musical instrument that is considered important.

עֹנִי = A SONG. לחם עֹנִי = a FEAST OR FESTIVAL OF SONG.

PASSOVER IS A FESTIVAL OF SONG.



## SLAVERY AND SONG IN THE BIBLE &amp; TODAY

Music was one of the chief avenues of escape for the slave, enabling him to lighten his burdens of a toiling life. Slaveholders encouraged music because they realized its power to increase the work output and prevent depression and suicides among the slaves. When slaves were auctioned, singers with the strongest voices brought top prices.

Frederick Douglass, in his 1845 edition of his autobiography, said that slaves sang most when they were unhappy. Another former slave, Solomon Northrup, 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".

During the Second World War (1939-1945), we have similar experiences with song and singing, when the Jews were prisoners in Nazi concentration camps in Europe.

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".

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.

Psalms 107:13 ויזעקו אל יהוה בצר להם ממצוקותיהם לושיעם

They cried to YHWH in their trouble and he saved them from their distresses.

Psalms 107:14 יוציאם מחשך וצלמות ומוסרתיחם ינתק.

He will take them out of darkness and gloom and break their bonds.

PSALMS 107:10

לושבי חשך וצלמות

אסירי עני וברזל.

WHAT DOES THE WORD עֲנִי MEAN?

It has been interpreted as: "affliction"; "poverty"; "misery"; "want"; "torturing", and "cruel".

The word עָנִי has been interpreted as: "affliction"; "poverty"; "misery"; "want"; "torturing"; and "cruel".

I think that the root ענה = to sing.

עָנִי = a song.

Job 36:8    וְאִם אֲסֻרִים בְּזָקִים    = And if they are bound in chains  
                   יִלְכְּדוּן בַּחֲבָלֵי עָנִי    = They are held in cords of SONG.

In Psalms it is    עָנִי :

In Job it is    עָנִי :

עָנִי = עָנִי = song

Job 36:8 is PARALLEL to Psalms 107:10.

אֲסֻרִים בְּזָקִים	אֲסֻרִי	בְּרִזְל
חֲבָלֵי עָנִי	אֲסֻרֵי עָנִי	
עָנִי וּבְרִזְל	= Prisoners of song & iron chains.	
אֲסֻרִים בְּזָקִים	= Bound in iron chains	
אֲסֻרֵי עָנִי	= Prisoners of SONG.	
יִלְכְּדוּן בַּחֲבָלֵי עָנִי	= Held prisoner in cords of SONG.	

Both verses, in Job and Psalms, agree that those who are prisoners or slaves held in chains, are also bound to sing songs during captivity in order to survive.

## SINGING AT THE PASCHAL MEAL

After the people of Israel crossed the Reed Sea, Moses and the people of Israel, sang a song.

Exodus 15:1 אז יִטִּיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לַיהוָה.

The people of Israel sang and Moses their leader, sang with them. The emphasis here is on the people of Israel singing. Since Moses was their leader, he was therefore mentioned first.

Not only the men of Israel, but the women sang too. Miriam, the sister of Aaron, and the women of Israel, came out with musical instruments to celebrate and sing.

Exodus 15:20 וַתֵּקַח מִרְיָם הַנְּבִיאָה אַחֹת אַהֲרֹן אֶת הַתֵּף בַּיָּד וַיִּצְאָנָה כָּל הַנָּשִׂים אַחֲרֶיהָ בַּתְּפִים וּבַמְחוֹלוֹת.

Festivals were celebrated with music and singing. On this festival, the people sat down to eat and drink and rose up to make merry.

Exodus 32:5 וַיִּקְרָא אַהֲרֹן וַאֲמַר חַג יְהוָה מָחָר.  
Exodus 32:6 וַיֹּשֶׁב הָעָם לֵאמֹר וַיִּקְוּמוּ לַצַּחֲקִים.

When Moses and Joshua returned from Mount Sinai, they heard the sound of singers. (קוֹל עֲנוּת) (Exodus 32:18).

2 Samuel 19:36 treats of the voices of singing men and women (קוֹל שָׂרִים וְשָׂרוֹת).

In the First Temple of Jerusalem, women participated in the ritual as singers and instrumentalists. The female members of the Temple choir were the wives and daughters of the Levitical singers.

The central feature of Temple ceremonies was the sacrifice. Sacrifice was connected with music, and singing was considered an integral part of the sacrifice.

Chronicles II 30:21 : "And the people of Israel residing in Jerusalem, celebrated the feast of Unleavened Bread for 7 days with great joy; and the Levites and the priests daily praised YHWH with loud instruments."

מְהַלְלִים לַיהוָה יוֹם בַּיּוֹם הַלְלוּם וְהַכְהֵנִים בְּכָלֵי עַז לַיהוָה.

There were female singers in the early history of Israel.  
2 Samuel 19:36 אִם אֶשְׁמַע עוֹד בְּקוֹל שָׂרִים וְשָׂרוֹת.

Can I hear any more the voice of singing men and SINGING WOMEN?

The Psalter, the Book of Psalms, served as a hymnal for the public worship at the Temple. Jewish Temple singers achieved great fame in ancient times in the Middle East.

An Assyrian cuneiform inscription records that Sennaharib in 701 BCE, demanded that King Hezekiah give him male and female musicians in exchange for sparing Jerusalem from being destroyed.

In 538 BCE, 200 singing men and singing women, returned to Israel with the repatriates from the Babylonian Captivity (Ezra 2:65).

According to Exodus 12:42, Passover night is a LAYL SHIMURIM ( לַיַל שְׁמוּרִים ). What is the meaning of these words?

Translators interpreted them 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".

Rabbi Nahman, the Babylonian Amora of the late third and early fourth centuries CE said: Scripture says that the night of Passover is a night of watching, where God watches over the Israelites protecting them from demons. Rabbi Hananel says: protected from all loss ( המשומר מכל היזק ).

אמר רב נחמן אמר קרא לַיַל שְׁמוּרִים.. לַיַל הַמְטוּמָר מִן הַמְזִיקִין.  
תלמוד בבלי, פסחים, ב 109)

Others say that the Israelites should treat the night as a night of watching and anticipation, in which the Jews should recall the Exodus and observe the Passover. Since God watched over the Israelites on this night, they should always keep, this night as a day of remembrance. Other commentators hold that since the Israelites were redeemed on this night, they will be redeemed in the future on this night.

These fine sermonic explanations still do not enlighten us as to the meaning of the word שְׁמוּרִים.

According to the interpreters, Exodus 12:42 should be read and interpreted in this manner:

לַיַל שְׁמוּרִים הוּא לַיהוָה = It is a night of watchfulness to the Lord,

לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם הוּא = For bringing them out from the land of Egypt,

הַלַּיְלָה הַזֶּה לַיהוָה שְׁמוּרִים = This is the Lord's watchnight,

לְכָל בְּנֵי יִשְׂרָאֵל לְדוֹרוֹתָם = For all the children of Israel in their generations.

Isaiah 30:29

הַשִּׁיר יִהְיֶה לָכֶם כְּלִיל הַתְּקֹדֶשׁ חַג.

You shall have a SONG, as in the night WHEN A HOLY SOLEMNITY IS KEPT.

Music and singing took place at festivals. The Paschal festival is one of much song and singing. It is celebrated with eating, drinking and music.

In the Temple of Jerusalem, the Levites sang psalms when the sacrifices were offered.

The NEW TESTAMENT mentioned that, after the Paschal meal, Jesus and his disciples, sang the hymn of Psalms, and they went out to the Mount of Olives (Matthew 26:30; Mark 14:26).

At Qumran, the sectarians increased **their** use of blessings and hymns to replace the Temple SACRIFICES.

WHAT DOES THE WORD שְׁמוֹרִים mean?

The root זָמַר = to sing, to play, to protect.

The root שָׁמַר = to protect.

I THINK THAT THE ROOT שָׁמַר also connotes "to sing," "to play".

Therefore, שָׁמַר = זָמַר = to sing, to play.

The Paschal meal is celebrated with music and singing.

זְמַנְהֵם = שְׁמוֹרִים = SONGS

Exodus 12:42 should be translated thus:

לַיְלַת שְׁמוֹרִים הוּא לִיהוָה = It is an EVENING OF SONGS for YHWH,  
 לְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם הוּא = It is for taking them out of the land  
 of Egypt.

הַלַּיְלָה הַזֶּה לִיהוָה = This night is for YHWH  
 שְׁמוֹרִים לְכָל בְּנֵי יִשְׂרָאֵל = SONGS from all the people of Israel  
 לְדוֹרוֹתָם from their generations.

Women took part in the celebrations for the festival of Passover. In the Hellenistic period things changed. Under Hellenistic and Roman influence, with the practices of the courtesans whose trade was music and singing, and the accompanying laxity of morals and customs, the Sages changed their erstwhile permissive attitude toward female singing and playing musical instruments. They now saw women's voices as a sensual charm and AROUSER OF PASSIONS, DANGEROUS FOR MEN TO HEAR.

אמר שמואל: קול באשה ערוה.  
 (תלמוד בבלי; ברכות, כד, א)



## THE ORIGIN OF THE "GUARDED" MATZA

Exodus 12:17 וְשָׁמַרְתֶּם אֶת הַמַּצּוֹת כִּי בַעֲצַם הַיּוֹם הַזֶּה הוּצְאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם.

This verse has been interpreted to mean:  
 "You shall observe the commandment of unleavened bread";  
 "You shall observe the festival of unleavened bread"; and  
 "You shall GUARD THE MATZAS".

This verse has created a whole industry of guarding matzas from becoming leavened.

The decisors are divided concerning the time when guarding the matzas should begin and also whether this is a Biblical or Rabbinic obligation. The Biblical text, also does not inform us about how one is to guard the matzas.

Once the matzas are baked, they can no longer become leavened because, under strong heat, the yeast cells are destroyed.

According to the Talmud, guarding the matzas should take place during the kneading process. Some authorities in the Middle Ages, in France and Germany, held that it is enough to begin this supervision during the time of grinding the grain. These are the usual machine matzas sold in the stores today. Other decisors, especially the Hasidic ones, believe that this supervision must begin from the time of harvesting. These matzas are sold today as "guarded" or "Shemurah" matzas.

Matzas before being baked cannot be called matzas. After baking, the matzas cannot become leavened. What is it that has to be "guarded"?

I believe that in Exodus 12:17 the root שָׁמַר=זָמַר=to sing. Therefore, וְשָׁמַרְתֶּם אֶת הַמַּצּוֹת = And you will SING with the matzas.

Exodus 12:42 speaks of the Passover evening as an EVENING OF SONGS ( לֵיל שִׁמְרַיִם ) for YHWH. It repeats what was said earlier in Exodus 12:17 וְשָׁמַרְתֶּם אֶת הַמַּצּוֹת = you will SING with the matzas.

<u>EXODUS 12:42</u>	<u>EXODUS 12:17</u>
<u>לֵיל שִׁמְרַיִם הוּא לִיהוּה</u>	<u>וְשָׁמַרְתֶּם אֶת הַמַּצּוֹת</u>
<u>לְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם הוּא.</u>	<u>הוּצְאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם.</u>

This illustrates that the Israelites sang songs during the time they celebrated Passover and ate matzas in Egypt. and afterwards.

## THE ROMAN OCCUPATION OF ISRAEL &amp; JEWISH LAW

Roman troops in Jewish towns, during their occupation of Israel, during the third century CE, interfered in the religious life of the Jews. Historians claim that the Roman administration was only interested in the political opinions of the Jewish population, but kept clear of their religious matters.

Besides the heavy taxation and extortions that the Romans extracted from the Jews, the inhabitants also had to finance the Roman occupation of the country.

The Jerusalem Talmud tells about the time when, in the third century, the Roman officer Peroclus, came to the city of Sepphoris, and Rabbi Mana permitted the bakers to take out their bread to the market on Saturday and sell it to the Roman troops because they were forced by the Romans.

רבי מנא כד עאל פרוקלא בציפורי הורי מפקא נחתומיא  
בשוקא.

(תלמוד ירושלמי, סנהדרין, פרק ג, טז, ב, הלכה ה)

The JERUSALEM TALMUD also informs us that the Rabbis of Naweh (נוה), a city in Transjordan, east of the Sea of Galilee, now called Noah (נואה), permitted the Jewish bakers to bake leavened bread on Passover for the Roman troops because they were forced by the Romans.

רבנין דנוה הורו מפי חמיע בפיסחא.

In order to survive, the Jews under Roman rule, had to quietly accept Roman decrees from the occupying power.

## EVOLUTION OF THE MATZA

Bedouins bake, over burning coals, a flat bread, made of flour, water, and a pinch of salt, 2 or 3 times a day. According to the Bible, matza must be made from 5 types of grain, wheat, spelt, barley, oats, and rye.

In Tractate Pesachim of the Babylonian Talmud, we are told about matzas made with a comblike instrument, that produced designs and perforations which were called by the name סריקין מצויירין. Likenesses of fishes, doves, and other forms, and flowers, were also produced, but were later prohibited.

In Talmudic times, matzas were soft, 4 inches thick, and each matza weighed a pound, but were made in small earthenware ovens. Each family baked daily its own matzas, just before the Paschal meal and during the festival.

In the Middle Ages, many congregations had a communal oven to bake, once a year, its unleavened bread.

In the past 100 years, matzas were not only reduced in size, but, with the rise of matza machines, became, from round, square.

Formerly, the majority of Jews baked their own unleavened bread in the yard of their homes. In Mishnaic times, associations were formed for the purpose of baking unleavened bread for Passover. Baking was usually done by a team of three women. At that time, the custom arose of selling matzas to the public, where a baker would offer to sell in the market small quantities of unleavened bread, which he would eat himself if he was unsuccessful in selling.

In 1838, Itzik Singer, an Alsatian Jew, invented a machine for baking matzas for Passover, which was sympathetically accepted in Germany, France, and Italy, without arousing any controversies. When this machine was introduced in the cities of Poland and Galicia, it aroused a violent polemic and division among the religious establishment.

Those rabbis who approved the new machine, included many German rabbinical figures who realized that times had changed, and that it was better to be positive rather than negative.

Many Polish rabbis opposed this innovation because they believed that in order to fulfill the obligation to bake unleavened bread, one must not employ mechanical means. They claimed too that the machine would cause unemployment among the poor bakers, and not have sufficient funds to celebrate Passover.

Another objection was that the commandment to bake matzas had to be performed by a responsible Jewish adult and that the machine was no better than a deaf person, imbecile or minor without understanding,

The opponents held that the machine's inventor was a German Reform Jew whose followers were interested only in introducing reforms into Judaism. The Hasidic movement was especially opposed to this new machine.

Rabbi Solomon Kluger, one of its chief opponents, said that "we should not introduce new things at this time in ANY MANNER. In this generation, one who adds, diminishes... for these days, ONE MUST NOT INTRODUCE INNOVATIONS".

The famous rabbi, Hatam Sofer, stated that "innovations are prohibited by the Torah in every case, and the old is superior to the new".

Another antagonist claimed that it is forbidden to bake square matzas because "matzas were always round and not square... one must not change from Jewish custom".

We see that those opposed to the new innovation of producing unleavened bread, were afraid that it was a technique of the innovators to introduce reforms in Judaism by changing from time-honored customs.

The Karaites bake matzas from barley flour, not wheat flour, which they attributed to their leader Anan, who interpreted it from the Biblical phrase "the bread of affliction" (Deuteronomy 16:3).

The Samaritans bake matzas that are round and flexible and look more like pita, rather than the contemporary flat Jewish matza. For centuries, Jews made matzas by hand, were round, until the end of the 19th century, when the machine for making matzas was invented to make square thin matzas.

Why are there 3 matzas on the table for Passover? This may be due to the fact that throughout Jewish history, making matza was the work of a group of 3 Jewish women, one mixed and kneaded, and two added the water, rolled the dough and baked the matza.

## IS MATZA, THE BREAD OF AFFLICTION OR POOR BREAD?

PASSOVER HAGGADA הא לחמא עניא די אכלו אבהתנא בארעא דמצרים כל דכפין ייתי ויכול. כל דצריך ייתי ויפסח.

Behold THE BREAD OF AFFLICTION our ancestors ate in the land of Egypt. All who are hungry, come and eat. All who need, come and celebrate Passover.

When this verse from the Haggada is read, the plate with the matzas is raised. There are differences of opinion over when this formula entered the Haggada. Some believe that it stems from the first or second centuries CE. Others date it to the Geonic period (650-1075 CE).

Some commentators assume that this passage resembles the custom of Rabbi Huna, who flourished in Babylonia, in the 3rd century CE, who used to invite the poor when he was about to sit down at a meal.

כי הוה כרוך ניפתא, הוה פתח לבניה, אמר כל מאן דצריך ליתי וליכול. (תלמוד בבלי, תענית ב, ב)

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.

In Rome, the very poor starved or left the city. Free grain was given to the privileged, to citizens, and not to the poverty-stricken or slaves.

Since this passage is not found anywhere in the Mishna, the Talmud, or the literature of the Midrash, I believe that it was written in the Geonic period. This is corroborated by the fact that in the word ויפסח, the verb פסח, to celebrate Pesach. This is a new connotation that did not exist before the Geonic period. The noun פסח was turned into a verb.

We have shown previously that the words לחם עוני of Deuteronomy 16:3, mean A FESTIVAL OF SONG. By the Geonic period, this was forgotten. When these words were translated into Aramaic as לחמא עניא, they acquired a new connotation "POOR BREAD".

In Hebrew, there are two roots: 1) עני = to sing.  
2) עני = to be low, to be poor.

In time, both of these verbs became combined into the root עני which now assumed both connotations: to sing, and to be poor.

The ARAMAIC TRANSLATION was made in Babylonia to help the unlearned, the poor, women and children, who were not familiar with Hebrew, to understand the connotation of the invitation to the Paschal meal as written in the Haggada:

Now, according to the Aramaic translation in Babylonia, matza came to be regarded as "BREAD OF AFFLICTION", "poor bread", "bread of poverty", and "meager bread".

Why did this Babylonian interpretation of Deuteronomy 16:3, become the standard connotation? This happened because, in the Geonic period, Babylonian Jewry was more affluent and influential than Jewry living in Israel. The Babylonian Talmud also became the standard for world Jewry rather than the Jerusalem Talmud, which became neglected. World Jewry was now led by the Babylonian Geonim.

Another reason for the spread of the idea that matza is the "BREAD OF AFFLICTION" was due to Christianity. Christianity wished to transform the spirit of the Jewish festivals. It denied the joyful character of Passover. It emphasized that the unleavened bread was the BREAD OF AFFLICTION because Christians eat unleavened bread and mourn because Jesus was crucified by the Romans on this feast day.

According to Arnold B. Ehrlich, leavened bread rather than unleavened bread is the bread of affliction.

חמץ לחם עֲלוּנִי וְלֹא מַצָּה. (מקרא כפשוטו. ניו יורק, 1969. כרך א,

עמוד 338)

MATZA or unleavened bread, was the festive bread used in the Temple of Jerusalem, Matza was the bread of liberation from Egypt.

According to the Babylonian interpretation, poor bread now meant matza whose dough was not kneaded with wine, fruit juice, eggs, oil, or honey. Dough with these items was now interpreted as making enriched matza.

In Babylonia, matza became "bread of poverty", "poor bread", "bread of deprivation". Just as a poor man has to be content with a broken piece of matza, we too, at the Seder, use a broken matza or half loaf, which represents the bread of distress which our ancestors ate in Egypt. This became the standard interpretation of the matza.

Nahmanides explained that it is not the bread that is poor, but that it is the bread of a poor person. Enriched bread, according to him, is not the bread, but the manner the rich use to prepare it.

We can see how, under political, economic and social conditions and influences, the matza of freedom and liberation became the "BREAD OF AFFLICTION".

## ORIGIN OF THE THREE AND FOUR PASSOVER MATZAS

What is the origin of the 3 matzas on the Seder plate? Some say that it resembles the practice of the priests who brought three types of loaves of bread for their service in the Temple of Jerusalem.

It became customary, on Sabbath and festivals, to set the table with 2 loaves of bread, in memory of the manna's double portion the Israelites received in their 40 years in the desert.

According to the Talmud, a broken loaf was appropriate for Passover, since the matza was in remembrance of the bread eaten in Egypt. The custom was to break one of the 2 loaves of bread before the meal. When Passover occurred on Friday night, it was not fitting for the Sabbath to have a broken loaf, so another matza was added to the two, and it became three loaves.

Maimonides, the medieval philosopher, stated that only 2 matzas were needed to grace the table on Passover. Elijah, the Gaon of Vilna, in the eighteenth century, held that only 2 matzas should be placed on the Passover Seder plate. Yemenite Jews follow the Maimonidean ruling.

Most Jews today use three loaves for Passover, with the broken half used as the afikomon.

Originally, each family baked its own matzas. In the time of the Mishna, three women were needed for matza production, One to knead (ללֵּשׁ), one to roll the dough (לְקַטֵּף), and one to bake (לְאפֹת), who made them on the eve of Passover.

In Germany, in the 16th century, a new custom arose, where 4 matzas, instead of 3, were baked, from a large lump of dough, for the Passover meal. The fourth matza was to be held in reserve, in case one of the three required got lost or broken. The fourth matza had one hole in it, and was called the "SAFEQ" (סַפֵּק), the "doubtful one", since it was not known which matza it was to replace.

Rabbi Mordecai Yaffe of Bohemia (1535-1625), stated in his code that "it is customary in these lands to make from the dough 4 matzas, and the fourth one is called the doubtful matza, so that if any misfortune happened to one of them, we utilize it, even though one has to make only 3 matzas".

ובמדינות אלו נוהגין לעשות מהעיסה ד מצות וקורין לרביעי  
מצה ספיקא כדי שאם יארע תקלה באחת מהן לוקחין אותה אף על  
גב דאין לעשות רק ג.

Rabbi Joseph Yospa Hahn Norlingen (1570-1637) of Frankfurt am Main, Germany, in his code book YOSEF OMETZ, written in 1630, but published in 1723, stated that when making matzas, dough should be small, rather than large, wide and thick. One should not make four matzas from one lump of dough, but make the DOUBTFUL MATZA from the leftover matza , rather than make too much dough.

גם לא יעשה ד מצות מעיסה אחת  
לעשות מהמצה הנותרת לספק כדי שלא ירבה העיסה.

By the seventeenth century, this custom was prevalent not only in Germany, but also in Eastern Europe, and in England in the eighteenth century.



## ḤAROSET AND CHRISTIANITY

The diners at the Paschal meal are served, according to the Mishna, unleavened bread, lettuce, and ḥaroset.

"They brought before him unleavened bread and lettuce, and ḥaroset, although ḤAROSET IS NOT A BIBLICAL LAW, Rabbi Lazar Ben Rabbi Tzadok says "IT'S A BIBLICAL LAW".

הביאו לפניו מצה וחזרת וחרוסת אף על פי שאין חרוסת מצוה.  
רבי לעזר ברבי צדוק אומר מצוה.

( MISCHNACODEX KAUFMANN A50. Jerusalem, 1968. משנה, פסחים, פרק עשירי, הלכה ג )

WHAT IS ḤAROSET? Why was it called ḥaroset (חרוסת)?

I believe that the noun חרוסת stems from the root חרס = to glow, TO BE RED. This means that ḥaroset is a food that has a RED COLOR.

According to the Jerusalem Talmud, ḥaroset was in remembrance of the blood. So ḥaroset is red.

אית תניי... מילתיה אמר זכר לדם.

(תלמוד ירושלמי, פסחים, פרק עשירי. הלכה ג. הוצאת בומברג)

What blood is this referring to? It is to the blood of the PASCHAL LAMB. How was the Tanna of our Mishna, Lazar Ben Tzadok, who flourished in Israel during the first century to the beginning of the second century CE, able to say that ḥaroset was a Biblical law, when there is no reference to ḥaroset in the Bible? Rabbi Lazar Ben Tzadok held that ḥaroset 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, ḥaroset was a Biblical law according to Lazar.

In the third century CE, Rabbis Yoḥanan and Joshua Ben Levi, held that ḥaroset is in remembrance of the clay of Egypt.

רבי יוחנן אומר זכר לטיט (תלמוד בבלי, פסחים, פרק עשירי, קטז, א)  
רבי יהושע בן לוי... מילתיה אמר זכר לטיט.

(תלמוד ירושלמי, פסחים, פרק עשירי, הלכה ג, הוצאת בומברג)

To counter the Christian interpretation that the wine represented the blood of the Paschal lamb or Jesus, Gamliel II of Yavne instituted between the years 80-86 CE, the idea that ḥaroset represented the blood of the Paschal lamb.

It was Rabbi Lazar Ben Tzadok, Gamliel's pupil, who handed down the latter's legal decisions and practices. This interpretation of ḥaroset, originally Gamliel's, was recorded in the codified Mishna under the name of Lazar Ben Tzadok, who stated that ḥaroset was a Biblical law and thus is in remembrance of the blood of the Paschal lamb.

Haroset originated after the destruction of the Second Temple in Jerusalem. The original interpretation was that haroset was "in remembrance of the blood" which was later ascribed to the Paschal lamb. "In remembrance of" means in a 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 Temple in 70 CE.

Why did this interpretation arise after the Temple's demise? We must remember that this was the time when Pauline Christianity became dominant after the Mother Church in the city of Jerusalem and its LEADERS were destroyed by the Romans, making it the only interpretation of Christianity.

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". In order to preserve the Jewish Passover from the inroads of Pauline Christian interpretations of this festival, Jewish interpretations about the Paschal lamb, the unleavened bread, and the bitter herbs, were inserted into the new Passover Haggada. However, a reason for the wine, which Pauline Christianity claimed represented the blood of Jesus, was not given in the Haggada.

The Rabbis could not stop the practice of drinking 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 second century BCE, 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 by people at the Paschal meal.

In the Zoroastrian religion, no blood symbolism is attached to wine. In Judaism too, God is not a wine God, and does not have to be approached especially through wine. Since wine did not symbolize blood, the wine at the Paschal 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, Gamliel II of Yavne, instituted the idea that the HAROSET symbolized the blood of the Paschal lamb.

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 Haggada.

In the first century CE in Israel, the explanation was that haroset represented the blood of the Paschal lamb. By the end of the second century CE, when the Mishna was being redacted, the old interpretation that haroset was in memory of the blood of the Paschal lamb, was not the prevailing opinion anymore.

Now, the Rabbis wanted to eliminate any reference to blood in their reason for eating haroset because Jews were accused of eating blood. Therefore, the Rabbis reinterpreted haroset from being a Biblical law to a Rabbinic law, saying that it symbolized the clay of Egypt. This new interpretation nullified the idea that haroset represented the blood of the Paschal lamb.

By the third century CE, the idea that haroset symbolized the blood of the Paschal lamb, was completely unknown in the Babylonian Talmud.

The original purpose of haroset became so forgotten that Rabbi Isaac Tirnau of the late 14th- early 15th century, declared in his book of customs that the purpose of dipping into haroset was because of health reasons, namely the danger of poison.

טבול היינו משום סכנתא דקפא .

The great German decisor, Rabbi Jacob Moelin (MAHARIL) (c1365-1427), stated that the purpose of haroset was for dipping, in order to kill the worms in the vegetables.

## WHAT IS ḤAROSET AND ITS ORIGINAL FORMULA?

The Mishna in Pesaḥim 19:3, refers to ḥaroset as one of the meal's appetizers. In the Babylonian Talmud, Rabbi Levi, the third century Amora of Israel, said that the ḥaroset is in memory of the apple tree.

רבי לוי אומר זכר לתפוח. (תלמוד בבלי, פסחים, פרק עשירי, קטז, א.)

The Latin malum (=apple), originally comprised the POMEGRANATE and other fruits similar to the apple. The Romans called the pomegranate malum punicum (=Punic apple). The main known ingredient of ḥaroset, the apple, was considered a typical dessert in Roman times. In the Roman banquet, pomegranates were eaten for supper. When Rabbi Levi, in the 3rd century, mentioned the apple tree, he meant the pomegranate.

Ḥaroset (חרוֹסֶת) stems from the root חרס = to glow, TO BE RED, in my opinion. Ḥaroset is the food that has a red color. Pomegranates have a deep red color, with many red seeds which are eaten fresh or as a confection.

I think that the original formula for ḥaroset consisted of red pomegranates. Wood from the pomegranate tree was used to make a spit on which the Paschal lamb was roasted.

כיצד צולין את הפסח? מביאין שפור של רמון.  
(משנה פסחים, פרק ז, הלכה א.)

Abeye (c280-338 CE), the Babylonian Amora. said that one must make the ḥaroset ACRID (לקהוייה) in memory of the apple tree.

אמר אַפֵּי צריך לקהוייה, זכר לתפוח.  
תלמוד בבלי, פסחים, פרק עשירי, קטז, א.)

In the Biblical period, apples grew wild and were not cultivated in Israel and Egypt. The apple is neither fragrant nor acrid. The ḥaroset had to be ACRID, and we know that the pulp of the pomegranate has acid-tasting or acrid juice.

Abeye also said that the ḥaroset be made thick (לסמוכיה) in memory of the clay (זכר לטִיט).

What was the recipe for Ḥaroset? According to the anonymous Tanna in the Jerusalem Talmud, ḥaroset 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, Rabbi Joshua Ben Levi, ḥaroset had to be thick (עבה) in memory of the clay of Egypt from which Israelites made bricks.

רבי יהושע בן לוי אמר צריכה שתהא עבה מילתיה אמר זכר לטִיט.  
אית תניי תני צבריה שתהא רכה, מילתיה אמר זכר לָדָם.

תלמוד ירושלמי, פסחים, פרק עשירי, הלכה ג. הוצאת בומברג)

From the pomegranate tree, pomegranates were obtained which produced an acrid red juice which is symbolic of the blood of the Paschal lamb, according to the anonymous Tanna in the Jerusalem Talmud. When it was mixed with other chopped fruits, this red mixture, became thick, in the Amoraic period, and was in memory of the clay of Egypt. Thus, haroset was the RED MIXTURE of chopped fruits with red pomegranate seeds and juice.

Rabbi Jacob Moelin (MAHARIL) (c1360-1427), the German authority on customs, stated that there are decisors who declare that ONE MUST PUT POMEGRANATES INTO THE HAROSET IN ORDER TO MAKE IT ACRID.

ואמר מהר"י סגל: יש פוסקים לתת רימונים לחרוסת כדי לקהוי.  
(ספר מהרי"ל: מנהגים של רבינו יעקב מולין. הוצאת שלמה י. שפיצר  
ירושלים, 2005, עמוד 91)

When the Rabbis changed the interpretation of the haroset from being the symbol for the blood of the Paschal lamb, to the symbol for the clay, 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 earth, their arid waste of sand, the "RED LAND". Thus, the earth and clay of Egypt, is reddish in color, from which bricks were made. In this way, the Rabbis preserved the red color of the haroset, but applied it to the clay instead of to the blood.

The Edomite highlands are a mountainous plateau which is covered with relatively rich, reddish-brown Mediterranean soils. The barren landscape of Edom, glows with a reddish hue. The lowlands contain one of the richest sources of copper ore.

In Ashdod, Israel, the remains of an Assyrian palace from the late eighth century BCE, was discovered. It was built of aquare reddish-brown mud bricks, measuring 15 inches on each side.

The color red was very popular from very ancient times. At Deir el-Balak, located 10 miles southwest of Gaza, anthropoid coffins were excavated. They appeared in Israel during the period of the Egyptian New Kingdom (c1570-1085 BCE), originating in Egypt in the Egyptian Middle Kingdom (c2000-1785 BCE). These anthropoid coffins had huge human faces on their lids covered with ochre.

The Rabbis were forced to seek a new explanation for the blood of the Paschal lamb because of the Christian emphasis on blood and their interpretation of the Passover holiday.

At the Paschal meal, why do we dip the bitter herbs into the ḥarōset? The haroset was used by the diners to overcome the worms that infest the lettuce.

With the passage of time, the original purpose and interpretation for it and its red color, were forgotten. Jewish communities throughout the world began to make their ḥarōset from locally available ingredients, resulting in a ḥarōset that is not red anymore.

Today, there are many recipes for ḥarōset. One of the main ingredients of harōset is nuts which the ancient Greeks ate before a drinking bout, to offset the side effects of alcohol.

One of the oldest recipes for ḥarōset is composed of crushed dates and nuts, a date jam, used in Baghdad, Iraq. Yemenites use **chopped** dates and figs, coriander and **chopped** chili peppers. Egyptian Jews use dates, nuts, raisins and sugar. Turkish Jews include an orange. The Greek Jews of Salonika add raisins. On the island of Rhodes, dates are added to walnuts, ginger and sweet wine.

The Jews of Venice, Italy, employ chestnut paste and apricots. Israeli Jews combine pine nuts, peanuts, bananas, apples, dates, sesame seeds, and red wine. American Jews use apples, almonds, cinnamon, ginger, with red wine.

Some of the recipes for ḥarōset, in past centuries and today, add red wine into their mixture. Originally, red wine was never added to the haroset mixture because ḥarōset was created in opposition to the Pauline interpretation of the wine as the blood of the Paschal lamb, namely Jesus. This illustrates the fact that the original purpose for eating ḥarōset was entirely forgotten by Jewish religious authorities due to the persecutions during the ages where the knowledgeable scholars were killed and were unable to transmit their knowledge to future generations.

## WHAT IS KARPAS IN THE PASCHAL MEAL?

The word KARPAS (כרפס) is found in the Mishna, when it states that it is exempt from tithes.

כפבר של הרים כרפס של נהרות... פטורים מן המעשרות.  
(משנה, שבועות, פרק ט, הלכה א, W.H. Lowe edition)

Hill (wild) coriander, river (wild) KARPAS are exempt from tithes.

The Jerusalem Talmud also mentions karpas.

ההן דגזז כוסבר כריתין כרפס... .

(תלמוד ירושלמי, שבת, פרק שביעי, דף 4, א. הוצאת בומברג)

He who cuts (on the Sabbath) coriander, leeks, karpas...

What is Karpas? By the third century CE, 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

עסיני (petroselinon),

מהו כרפס שבנהרות? רבי יוסי בר חנינה אמר פיטרוסילינון.

(תלמוד ירושלמי, שביעית, פרק ט, לח, ג. הוצאת בומברג)

What does KARPAS have to do with the Paschal meal?

Amram, Gaon of the Academy of Sura, Babylonia, who lived in the second half of the 9th century, mentioned it as one of the several vegetables eaten at the Paschal meal, in his prayerbook SEDER RAV AMRAM, the first complete arrangement of the prayers for the entire year.

ומביאין מיני ירקות כגון חמא או חסא או גרגירא או כרפסא או כוסברתא.

(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.

THE MISHNA DEFINED THE ACCEPTABLE VEGETABLES OR HERBS THAT ONE MAY USE ON PESACH IN ORDER TO FULFILL ONE'S OBLIGATION FOR EATING BITTER HERBS AT THE SEDER.

אלו ירקות שאדם יוצא בהן ידי חובתו בפסח: בחזרת ובעולשין ובתמא ובחרחבינה ובמרור.

(משנה, 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 eryngo, and with cilantro (or dandelion).

Thus, the Rabbis gave Jews a choice of any of these 5 vegetables or herbs that they could use to fulfill their religious obligation to eat bitter herbs at the Paschal meal.

The Mishna lists the five kinds in order of preference, lettuce being the most preferable vegetable. Lettuce was first cultivated in ancient Egypt. It was originally collected wild from the fields during the spring. Its leaves were bitter and had to be boiled to be edible. The plant's name in Latin is lactuca (= milky) because of its considerable white latex sap. The Romans developed the head lettuce, a less bitter variety, and spread it in the Roman Empire, turning salads into a daily component in the Mediterranean diet. This made lettuce the preferred choice for the bitter herbs for the Rabbis. It also became the Samaritan custom even if it did not have a bitter taste. Lettuce was also commonly used for dipping before the meal in the Hellenistic world. The Rabbis now considered lettuce as a bitter herb because they said, that, if left in the field, it would become bitter.

In the medieval period, lettuce was not available in northern Europe, for people believed that green vegetables were for animals and lacked nutrition. Because of this, the Ashkenazic Jews had to substitute horseradish for the lettuce for Passover.

To arouse the appetite, the Romans ate small portions of foods at the beginning of a meal, and ate lettuce at the end, to aid digestion. Since lettuce became an appetite stimulator, the Romans switched all SALADS TO THE BEGINNING OF THE MEAL DURING THE REIGN OF EMPEROR DOMITIAN (81-96 CE).

What is the original meaning of the word KARPAS? I believe that the connotation of the word Karpas was known in Israel up to the end of the second century, but by the time of the Amoraim in the third century, it was already not understood, otherwise, there would have been no question in the Jerusalem Talmud asking: "What is river karpas?"

מהו כַּרְפָּס שְׁבִנֵה־רוּחַ?

I believe that the word KARPAS (כַּרְפָּס) is related to the word KERUV (כְּרוּב). They both stem from the Hebrew root כָּרַב = כָּרַף (Aramaic) = to be round.

כְּרוּב (Hebrew) = head cabbage. This cabbage is round and it resembles a head. The Greek 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 כַּרְפָּס = כְּרוּב = round cabbage, head cabbage. Karpas is the Hebrew כָּרַב, with an additional S in the Greek. IN GREEK, CARABAS = CABBAGE.



The philosopher Philo tells that in 38 CE, 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 meaning "head, that became CABACHE in Middle English. In **Slavonic**, cabbage is KAPUSTA or KAPOSTA, and in Germanic, it's KAPPES or KABBIS, all derived from Latin CAPUT= head.

Cabbage is one of the oldest known and most widely eaten vegetable in history. It was in general use by Middle Eastern civilizations 4,000 years ago. It was first domesticated in the eastern Mediterranean region and grew wild along the rivers. THE ORIGINAL CABBAGE WAS A LOOSE HEAD OF LEAVES which were very bitter because of the significant amount of mustard oil.

Cabbage was eaten in ancient Babylonia, and Achilles, one of Homer's heroes, washed cabbages and ate them fresh. Among the Carthaginians, 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 A COMMON VEGETABLE on the Roman table, eaten in the first course, and highly regarded. In Judea, the diet of the poor consisted mostly of vegetables, one of them was cabbage.

Why was the cabbage eaten before the meal? The ancients believed that cabbage had medicinal qualities. The people of Sybaris, a Greek city of southern Italy, famous for their love of luxury and pleasure, in **the 6th century BCE**, used to eat cabbage before drinking their powerful wine, to prevent intoxication.

Alexis, an Athenian playwright of the 4th century BCE, recommended boiled cabbage to dispel a hangover. In the 2nd century BCE, the Roman Cato remarked that a man could drink all he liked at a banquet, with no ill effect, if he ate raw cabbage before dinner.

Many Greek and Middle Eastern wines became bacterially spoiled or acetified because of the warm climate and poor storage facilities. Drinking acetified wine contained ammonia which caused ammonia intoxication.

Cabbage contains the amino acid arginine which detoxifies 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 in cabbage juice.

The Egyptians, Greeks, and Romans, believed that eating cabbage before a feast, would promote sobriety. This knowledge about the medicinal qualities of cabbage, was most probably also known to the Jews in Israel.

Rabbi Ḥiyya, whose view is recorded in the Babylonian Talmud, believed that one who wished to prevent stomach illnesses, should dip regularly.

תני ר' חייא: הרוצה שלא יבוא לידי תולי מעים יהא רגיל בטיבול.  
(תלמוד בבלי, גטין, ע, א)

What did Rabbi Ḥiyya 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 some raw cabbage by dipping it into vinegar. Why did the cabbage have to be dipped into vinegar? Rabbi Papa, the Babylonian Amora of the fourth century CE, 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 third century CE to the 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 דכולהו חמימי.  
(תלמוד בבלי, פסחים, פרק עשירי, קטז, א)

According to Rabbi Ammi, worms from lettuce are to be removed by dipping into hot water. Cato prescribed that before eating raw cabbage, it had to be dipped into vinegar.

Abraham Danzig (1748-1820), in his popular code of Jewish law, ḤOKMATH 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 הויפט או קאפקרוזיט.  
(חכמת אדם מאת אברהם דאנציג. ניויורק, 1946. 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.

Why wasn't the karpas or cabbage mentioned in the Mishna? Jews were part of the Roman Empire in which cabbage was eaten during the first course of the dinner. The reason that the Mishna didn't mention cabbage on the 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 in the description of the Paschal Seder in the Mishna of Tractate Pesahim, chapter 10, because it was not a religious obligation to eat it. But it was eaten to prevent intoxication.

The belief that cabbage has the power to stave off intoxication has persisted into modern times. Hungarian Jews, when they celebrate Purim and Simhat Torah, the holidays on which much drinking and REVELRY take place, they traditionally prepare a cabbage strudel.

The reason for eating karpas or cabbage before the Paschal meal, a custom practiced since the days of the Roman Empire, was in due time forgotten, in the Middle Ages. Since the Rabbis couldn't explain the reason for the custom of eating karpas or cabbage, they came up with the notion that it was an act that could arouse the curiosity of the children who would then ask questions at the Paschal meal.

Among Ashkenazim of northern Europe, cabbage was the predominant vegetable until the middle of the 19th century, when the potato took its place. Cabbage was pickled and fermented to make sauerkraut. In the small towns of Eastern Europe, boiled cabbage was the most common cooking odor. An Ashkenazic lunch consisted of black bread and sauerkraut.

In some Rabbinic works, cabbage is called compust (קומפסט), a corruption most probably of Slavic Kapusta, and Kaplut (קפלוט.)

Since the meaning of Karpas was forgotten, what did they use for Karpas?

In the Medieval period, Saadia Gaon declared that any vegetable may be used as long as it is not bitter. Maimonides wrote that one may take any vegetable available to him for karpas.

Celery was popular in Germanic countries and was called epich. It was also used in Israel and in Islamic countries. In Rabbinic works it was transcribed thus:

אפ"ך, אפ"ך, אפ"ך, אפ"ך, אפ"ך, אפ"ך, אפ"ך, אפ"ך, אפ"ך, אפ"ך.

In Eastern Europe and in Germany, parsley was used as Karpas, and it was called petrozilia. In Slavic countries, it was called petrushka.

Today, cooked potatoes has replaced all of these items.

In our time, the Rabbinical code Aruk HaShulhan admitted that as far as karpas is concerned, "we do not know what it is". ( אין אנו יודעים מה הוא ).

## WHEN IS PASSOVER CELEBRATED: BIBLICAL VIEW

Deuteronomy 16:6 Then you shall SACRIFICE THE PASSOVER IN THE EVENING, at the going down of the sun.

שם תזבח את הפסח בערב כבוד השמש.

Exodus 12:8 You shall eat the meat on this NIGHT.

ואכלו את הבשר בלילה הזה.

Exodus 12:18 In the first month, on the 14th day of the month, IN THE EVENING, shall you eat unleavened bread, בראשון בארבעה עשר יום

לחודש בערב תאכלו מצות.

Exodus 13:8 וזהגדת לבנך ביום ההוא לאמר =

And you shall relate to your son on that day saying

בעבור זה עשה יהוה לי בצאתי ממצרים.

This is commonly interpreted to mean:

This is done BECAUSE OF THAT WHICH the Lord did to me when I came out of Egypt.

What does בעבור זה mean? It has been interpreted as:

"Because of that which" and "Because of this".

The PASSOVER HAGGADA states:

One may think that (the discussion of the Exodus) must be from the first of the month. The Torah therefore says "On that day". "On that day", however, could mean while it is yet daytime. The Torah, therefore, says, "It is". The expression can only be said when matza and bitter herbs are placed before you.

יכול מראש חודש תלמוד לומר "ביום ההוא".

אי "ביום ההוא" יכול מבעוד יום תלמוד לומר "בעבור זה".

"בעבור זה" לא אמרתי אלא בשעה שפסח מצה ומרור מונחים

לפניך.

This precludes placing the Paschal meat, matza, and bitter herbs, on the table, when it is yet daytime, for in the daytime, there is no obligation to eat these items. It can only apply to the time in the evening, when they are placed before you.

WHAT DOES THE WORD בעבור MEAN?

ערב = ערוב = ערוב = evening

::: בערב = בעבור = in the evening

Deuteronomy 16:6 states that the Paschal lamb should be sacrificed in the evening.

Exodus 12:18 states that unleavened bread should be eaten in the evening.

Exodus 13:8 states that the Passover story should be told to the children in the evening.

The Haggada states that the discussion of the Exodus should take place in the evening ( בערב ) when unleavened bread and bitter herbs are placed on the table.

Thus, according to the Bible, the matza and the bitter herbs + the Paschal lamb, are to be eaten only in the evening.

## WHEN IS PASSOVER CELEBRATED: RABBINICAL VIEW

מעשה ברבי אליעזר ורבי יהושע ורבי אלעזר בן עזריה ורבי עקיבא  
 ורבי טרפון שהיו מסובין בבני ברק והיו מספרים כיציאת מצרים  
 כל אותו הלילה עד שבאו תלמידיהם ואמרו להם רבותינו הגיע  
 זמן קריאת שמע של שחרית.

This passage is not mentioned anywhere in Rabbinic literature but is found only in the PASSOVER Haggada.

The case of Rabbi Eliezer and Rabbi Joshua, and Rabbi Elazar Ben Azariah and Rabbi Aqiba, and Rabbi Tarfon, who were lying on couches in Bene Beraq, and were telling 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.

The word "maaseh" ( מעשה ) is a contraction of the phrase "מעשה בית דין" (= "act or law of the court"). It came to mean, in its abbreviated form of maaseh, as a "decision" or "law", in general.

The five rabbis mentioned in this case, flourished from the second half of the first century to the first third of the second century. This case informs us that the proper time for reading the Passover Haggada and eating the Passover meal, is all evening. It also tells us that the Sages at Bene Beraq established a law that it is the duty to tell the story of Passover at great length and whoever does it, is to be praised. We are informed too that the Exodus from Egypt, the final paragraph of the Shema, needs to be recited at night as well as during the day. It is also a declaration that the Shema is the centerpiece of Jewish worship.

During the Greco-Roman period, the Decalogue was read prior to the Shema in the Jewish prayer service. Between the year 70 CE and 132 CE, the Shema replaced the 10 Commandments as the centerpiece of Jewish prayer. Reading the Decalogue was discontinued because the early Christians claimed that the 10 Commandments were the only valid portion of the Torah.

1) RABBI ELAZAR BEN AZARIAH was a priest, a wine, oil, and flax merchant and cattleman. He was A MEMBER OF THE Academy of YAVNE. In 93 or 94 CE, he became Patriarch. HE HELD THAT PASSOVER SHOULD BE CELEBRATED UNTIL MIDNIGHT.

2) RABBI JOSHUA BEN HANANYA was a Levite. a student of Rabbi Yohanan Ben Zakai. He was a charcoal maker and had an academy at Pekiin. HE HELD THAT PASSOVER SHOULD BE CELEBRATED TILL DAWN. He was an exponent of the School of Hillel.

3) RABBI TARFON was a priest, a student of Rabbi Gamliel II. He was a rich landowner, with an academy at Lydda. He was a follower of the School of Shammai.

4) RABBI AQIBA, was the greatest disciple of his Yavne teachers, Rabbi Eliezer Ben Hyrcanus and Rabbi Joshua. In the seafaring business, with a father-in-law, a wealthy landowner in Jerusalem, he also had an academy in Bene Beraq. HE HELD THAT PASSOVER SHOULD BE CELEBRATED TILL DAWN.

5) RABBI ELIEZER BEN HYRCANUS was a Levite, a student of Rabbi Yohanan Ben Zakai, a wealthy landowner, with an Academy at Lydda. One of the leading scholars at the Academy of Yavne, with a photographic memory. He and Rabbi Joshua Ben Hananya, were the two individuals who smuggled out Rabbi Yohanan Ben Zakai from Jerusalem during Vespasian's siege of the city during the war with the Romans. He HELD that PASSOVER SHOULD BE CELEBRATED UNTIL MIDNIGHT. Ima Shalom, his wife, was the sister of the Patriarch Gamliel II. His colleagues rejected his use of magic and miracles to bolster his halakic arguments which reminded his opponents, the followers of the School of Hillel, of Jesus, the magician, and of Christianity.

The Romans arrested him after an anonymous informer told them that he was a member of the anti-Roman Christian sect. The Rabbis of Yavne knew also that he was a zealot and a follower of the School of Shammai, and were aware of his anti-Roman views. To avoid a negative Roman reaction, the Patriarch Gamliel II, used this opportunity in 82-83 CE, to excommunicate him and expel him from the Academy of Yavne, on the charge that he refused to accept the majority view of his colleagues.

THE TOSEFTA stated that the Romans arrested Eliezer, on the charge of heresy.

מעשה ברבי אליעזר שנתפס על דברי מינות. העלו אותו לבמה לדון...  
 כשנפטר מן הבמה היה מצטער שנתפס על דבר מינות.  
 ( תוספתא על פי כתב יד ערפורט ווינה. חולין פרק ב, הלכה כד.  
 הוצאת מ.ש. צוקרמאנדל. ירושלים 1963 )

Rabbi Eliezer was arrested for words of heresy. They brought him to the stand to be judged... When he left the stand, he was saddened that he was arrested for heresy.

The Romans ~~did not~~ arrest him for a religious crime, for the charge of heresy is a euphemism for a political crime of uttering words of (דברי) rebellion against the Roman government. He was a zealot who was continually fomenting revolution against the occupying regime. The Rabbis decided that it was time to separate him from the Jewish community in order to prevent Roman reprisals against the Jews. His home was in Lydda, but he had to spend his last days in Caesaria, the seat of the Roman administration in Israel, under their watchful eyes.

From the following case, in the TOSEFTA, we learn that reading the Haggada and conducting the Seder, begins in the evening and may continue until the next morning.

מעשה ברבן גמליאל וזקנים שהיו מסובין בבית בייתוס בן זונין בלגד והיו עסוקין בהלכות פסח כל אותו הלילה עד קרית הגבר. הגביהו מלפניהם ונועדו והלכו להן לבית המדרש. (תוספתא, פסח, פרק 10, הלכה 12. הוצאת מ.ש. צוקרמאנדל, ירושלים)

(1963) A case concerning Rabban Gamliel and the Sages who were reclining in the house of Boethus son of Zenon, in Lydda and were occupied with the laws of Passover all that night until the cock crowed. They raised up (the window shutter) in front of them, and decided to go to the academy.

Rabban Gamliel II, the Patriarch, had a permanent home in Lydda. He owned much land and rented it out to tenants. His fluent Greek speech enabled him to deal with the highest Roman officials to revoke harsh decrees against the Jews.

In order to understand the Rabbinical controversies of the late first century and the early second centuries, we must understand the teachings of the two main groups in Pharisaism, the School of Shammai and the School of Hillel. The School of Shammai preferred action over **intention** in the performance of the commandments. Actions were more important than learning. Thus, fulfilling **the commandments** is more important than Torah study.

The School of Hillel held that Torah study is greater than action. Rabbi Aqiba, great exponent of this school, held that Torah study is greater than action. He judged a person's actions according to his intentions, not on what he did. "Words follow the intentions of the **heart**"

(BABYLONIAN TALMUD, BERAKOT 15b). אחר כונת הלב הן הן הדברים.

## FISH ON FRIDAY NIGHT

The Israelites, in Biblical times, who wandered in the Sinai on their way to the Promised Land, longed for the fish they used to eat in Egypt.

Numbers 11:5 זכרנו את הדגה אשר נאכל במצרים חנם.

We remember the fish we used to eat in Egypt for nothing.

The Roman writer Persius, in the first century CE, told of Jews observing the Sabbath with a large tuna fish, in fish sauce, on a red clay platter, with a full white clay wine jar.

Scholars claim that this Friday evening meal, the most important meal of the week, eaten by Roman Jews to honor the Sabbath, was a CENA PURA. Cena is an evening meal. Cena Pura is a pure supper. It came to mean the Friday evening meal.

No satisfactory explanation has been offered so far as to why the meal was called a pure meal by Diaspora Jews. I think that the Yiddish word "PARVE", "PAREVE", or "PAREV" meaning "neutral", may be related to "PURA". In Judaism, there are three kinds of kosher meals: meat, milk, or neutral. PARVE meaning "neutral", denotes that it contains no dairy or meat ingredients. Fish is considered a neutral food because it has no meat or dairy ingredients. The cena pura was a fish meal which was neutral.

In Judaism, the fish was associated with the Messiah. Roman Jews ate tuna fish, the largest edible fish caught. The fish, the symbol of immortality, was eaten Friday night, and at the Passover Seder in the pure supper, the fish meal, in expectation of the great heavenly banquet.

In Talmudic times, Jews ate fish on Friday night and Sabbath, with beets and cloves of garlic. According to the Mishna, it was meritorious to eat fish at each of the three Sabbath meals. Fish was always eaten cold, since it was cooked in advance for the Sabbath. The Rabbis of the Talmud thought of themselves as little fishes living in the water of Torah.

In the Middle Ages, the favorite delicacy for Friday evenings, was fish, highly seasoned with pepper and garlic.

Because of the many rivers in Eastern Europe, Jews there ate freshwater fish. Jewish traders in the 17th century, introduced carp from China into Central and Eastern Europe. Jews in Poland were the first to farm carp in fish ponds. Since it was not difficult to ship live carp in tanks, it became the symbol of the Sabbath and the most popular fish. The wealthy ate carp and pike, while the poor ate salt herring.



In Poland, at the end of the third meal of the Sabbath, fish was the only course served. In Germany, Rabbi Jacob Moelin, known as the MAHARIL (c1360-1427), wrote that Jews always ate fish that were fresh.

Since Jews in Eastern Europe were mostly poor, and it was difficult to procure fish for the Friday evening meal for all members of the family, they invented a fish stretcher called "GEFILTE FISH" meaning "stuffed fish". A fish forcemeat made from pike or carp was used to stuff the fish's skin that was pulled off from head to tail from the neck.

GEFILTE FISH became a Sabbath dish too because stuffing eliminated a forbidden activity on Sabbath, the removal of bones. Jewish housewives, in the late Middle Ages in Germany, chopped pike fish and stuffed them. Carp was used in Poland, Lithuania and Ukraine.

Women scraped the flesh from the skin and bones, added chopped onions, seasoning, bread or matza crumbs, and eggs. This filling was stuffed back into the skin and tied with cotton thread. The fish was poached or wrapped in a buttered sheet of white paper and baked in an oven.

In Poland, they added a little sugar to the gefilte fish so that the taste was sweet. In Lithuania, they did not add sugar, but pepper.

Gefilte fish has changed since the Middle Ages. Today, almost nobody stuffs the chopped fish back into the skin. Gefilte fish now means the forcemeat alone, made into balls and poached in fish stock. In America, whitefish is often used, but in France, they still use pike and carp. The fish stock is made from fish heads or bones which produce a jell when it is cold. Salmon has now replaced carp as the Jewish fish.

## EGGS FOR THE PASCHAL MEAL

Wealthy Romans used to begin their feasts with eggs as appetizers. Eggs were still a luxury in the Middle East by the end of the time of the Second Temple.

It is the custom among Ashkenazic Jews to eat hard-boiled eggs in salt water, at the beginning of the Paschal meal. Religious authorities through the ages, have OFFERED MANY REASONS for this custom. One, is that eggs are the symbol of life and eternity. Another, is that it is a sign of mourning for the destruction of the Temple in Jerusalem.

Eggs are traditionally served after a funeral to a mourning family, but the Gaon of Wilna said that serving eggs at the Paschal meal, is not a mourning custom, but that one should eat only the egg on the Seder plate, in commemoration of the Hagiga, the festival sacrifice that was brought to the Temple together with the Paschal lamb.

According to the Talmud, in Tractate Rosh Hashana, the Patriarchs were born and died on Passover. Therefore, we eat eggs in remembrance of these Patriarchs.

In eleventh century Europe, among Ashkenazic Jewry, the goose was the favorite food for meat and a supply of eggs, used for special occasions such as the Paschal meal. Rabbi Jacob Moelin, the MAHARIL, c1360-1427, the leading German authority on Jewish customs, wrote that in the home of Rabbi Shalom of Neustadt, Austria, in the 14th century, they used to eat eggs on Passover eve before everything.

בבית מוריניו הרב שלום בסעודה בליל פסח היו אוכלים קציים טרם כל דבר.

The German Rabbi Yosef Ben Moshe (c1420-1490), in his work leket yosher, wrote that, in Austria, on the two nights of Passover, everyone ate before the Paschal meal, a hard-boiled egg and, at times, one ate two eggs.

In the 15th century, chickens emerged as the most important food for Ashkenazic Jewry, where most Jews in Eastern and Central Europe, raised chickens which provided a supply of eggs. At that time too, eggs were used to make Sabbath halah. In Moslem Spain and in southern Mediterranean lands, eggs were expensive and were used only for special occasions.

During the 16th century, the custom of eating eggs on Passover eve became widespread. Since then, eggs were an important part in Ashkenazic Jewry. In the middle of the 20th century, when vaccines for chicken illnesses began to be utilized, eggs began to be more available and ceased to be an item only for special occasions. In the 19th century, Abraham Danzig declared in his code HAYAI ADAM that eating eggs for Passover is not a religious obligation for Jews. אין בזה שום מצוה.

## WHAT IS THE CUSTOM OF SNATCHING THE AFIKOMON?

Matza is distributed among the children before the regular time in the Paschal meal, in order that they may not fall asleep.

רבי אליעזר אומר: חוטפין מצה בלילי פסחין בשביל תינוקות  
שלא ישנו. (Babylonian Talmud, Tractate Pesachim, 109 a).

The root חטף has 2 meanings:

- 1) to seize, to snatch.
- 2) to do a thing with haste.

Some have misapplied the meaning "to seize", "to snatch" to this verse in the Talmud, instead of the second meaning: "to do a thing in haste".

Many Rabbinic authorities were opposed to this custom because they felt that children may assume that stealing is permissible.

Some Rabbis held that since the Paschal lamb had to be guarded, so too the afikomon, which is in remembrance of the Paschal lamb, must be guarded, hidden away and eaten, at the end of the meal, instead of during the meal.

The French Rabbi Solomon Ben Isaac, known as Rashi (1040-1105), stated that snatching matza means eating quickly. The French Rabbi Samuel Ben Meir, known as Rashbam (1085-1174), said that we remove the matza from the children's hands so that they will not fall asleep from eating too much food and not be able to ask questions, for hunger will keep them awake.

The Spanish Rabbi Moses Ben Maimon, known as Maimonides (1135-1204), wrote that the Sages enacted many customs for meals in an order to preserve good manners. German Rabbi Eliezer Ben Yoel Halevi, known as RAVYA; (1140-1225), and French Rabbi Abraham Ben David, known as RABAD (1120-1197), concluded that it means that we eat in haste so that the children will not fall asleep.

Rabbi Asher Ben Yehiel, known as the ROSH (1250-1327), was a German rabbi who migrated to Spain, and held that the meat of the Paschal lamb had to be guarded so that it should not be contaminated. For that reason it was hidden away until the time of its consumption during the meal. From this stems the custom today of hiding the afikomon, which is in remembrance of the Paschal lamb, under a pillow or table cloth, until it is consumed during the meal, without being contaminated.

Rabbi Shalom of Neustadt, Austria (14th century), believed that it is permissible to make a change so that the children will ask questions when things are taken away from before them. German Rabbi Jacob Moelin, the MAHARIL (1365-1427), held that we take away the matza from the children so that they will not fall asleep and be able to ask questions.

German Rabbi Jacob Weil, who died in 1455, wrote in his responsa, that when it says "we snatch the matza", it means that WE EAT QUICKLY.

The Spanish Rabbi Joseph Caro, in his SHULHAN ARUK, published in Venice, 1565, stated that it is meritorious to eat quickly so that the children will not fall asleep.

Rabbi Isaac Tirna of Czechoslovakia (late 14-early 15th century), was of the opinion that when we come home from the synagogue, we should hasten immediately to eat to prevent the children from falling asleep.

We see that the idea of "snatching" the afikomon has been as an incentive for arousing the children to be awake during the Paschal meal; and were thus enabled to ask questions.

## ANTISEMITISM IN ANCIENT EGYPT

From the 17th through the 16th centuries BCE, Egypt was ruled by Canaanites, the Hyksos. It was during this time that the Hebrew Joseph became the viceroy of Egypt and the people of Israel had a favored status in the land. After the fall of the Hyksos, The Egyptians were disturbed by the rising power of the Hittite empire.

After Joseph's death, the new Pharaoh of Egypt fabricated a Hebrew anti-Egyptian plot to undermine Egyptian sovereignty, by portraying the Hebrews as a powerful, numerous and hostile people, who, in time of war, would join the invaders and escape from the country ( Exodus 1:10). This was the Egyptian excuse for the enslavement of the Hebrews and their subjection to forced labor.

Exodus 2:23 states that after the passage of many years, when the Pharaoh of Egypt died, the Israelites groaned under their servitude, and their cries reached God. Exodus 2:24 states that when God heard their cries, he remembered his covenant with Abraham, Isaac and Jacob.

ויהי בימים הרבים ההם וימת מלך מצרים וגאנחוי בני ישראל מן העבודה ותזעק ותעל שועתם אל האלהים מן העבודה. וישמע אלהים את נאקתם ויזכר אלהים את בריתו את אברהם את יצחק ואת יעקב.

Exodus 1:8 ויקם מלך חדש על מצרים אשר לא ידע את יוסף. This verse has been translated as: A new king arose on the throne of Egypt who DID NOT KNOW Joseph.

The verb ידע = to like, to love. The new Pharaoh of Egypt knew Joseph, but did not like him because he was a foreigner, a member of a group that previously subjected and ruled Egypt.

ואשר לא ידע את יוסף = who did not LIKE Joseph, since he was considered a foreigner.

Exodus 2:25 וירא אלהים את בני ישראל וידע אלהים. וירא אלהים has been interpreted as: "And God knew"; It does not tell us what God knew. The subject is the "people of Israel". Didn't God know the people of Israel?

I think that here too the root ידע = to like, to love.

Thus Exodus 2:25 וירא אלהים את בני ישראל וידע אלהים = And God saw the people of Israel and GOD LOVED ( the people of Israel).

Exodus 1:8 is the first recorded instance of anti-semitism in the ancient world.

## RED, WHITE &amp; BLACK IN MOURNING AND JOY

According to the Bible, white is the symbol of purity. "Though your sins are as scarlet, they shall be as white as snow" (isaiah 1:18).

From the time of the reign of Queen Salome Alexandra (76-67 BCE), when the Pharisees gained control of internal affairs in Judaea, the priesthood and the High Priest especially, were carefully supervised by the Pharisees. When the High Priest's official clothing was impounded by the Roman Procurator, the Pharisees preferred that he officiate in the Temple, without his official clothing, than be dependent on the Romans. They desired that he officiate in white clothing instead. The Pharisees also did not permit the priests to perform their duties in the Temple, dressed in black, according to the Sadducee custom, but only in white clothing, according to the Pharisee custom. They had to wear long white linen garments.

During the sacrifice of the Paschal lamb, the priests would wear red clothing during the service, in case blood fell on their garments. This custom of wearing red garments during services, is continued today when high Catholic priests wear red garments during services in the church.

Jews believed that God lived in the Holy of Holies of the Temple of Jerusalem. and when the High Priest entered there on the Day of Atonement, dressed in white garments to obtain forgiveness for the people, he appeared like an angel.

According to the Babylonian Talmud, attendants in heaven, dressed in white garments during services there, so too must services in God's residence on earth, the Temple of Jerusalem, be performed in white garments, They also believed that the High Priest, in his white garments, would be able to deceive Satan into thinking that he was an angel and would therefore not be harmed.

In synagogues today, worshippers, on the Day of Atonement, wear white robes to appear as angels without sin. The Jerusalem Talmud records that those who lived a righteous life, were buried in white garments for the banquet in heaven, The dead, buried in white shrouds, were made to appear like angels. The New Testament records that "the armies of heaven, wearing fine linen, white and pure" (Revelation 19:14). "If you conquer, you will be clothed like them in white robes" (Revelation 3:5).

These days, it is customary in many Ashkenazic, but not in Sephardic communities, to wear a white robe, a KITTEL, AT THE PASCHAL SEDER. White is supposed to be a symbolic reminder of the Paschal lamb which is to be eaten with awe and reverence as if he is a guest at the table of a king. Thus, the white garment is an honorable piece of attire. The Paschal meal represents freedom and the joy of festivity.

Other authorities hold that white clothing is a symbol of mourning and has no place at the festive meal of Passover. Therefore, one modern rabbinic code ruled that **one** should not wear white garments at the Passover meal in spite of the common custom to wear them.

The Samaritans, when they gather, half an hour before sunset, beside the altar, to sacrifice the Paschal lamb on Passover, their elders dress in white clothing. It was the ancient custom of Jews to wear white clothing on Passover because it was a sign of happiness on the holiday.

The Babylonian Talmud mentions that scholars in Babylonia, were called angels because they wore white clothing. The Jerusalem Talmud states that Jews wore white clothing ~~for~~ the holidays because they believed that God performed miracles for them.

In Roman paganism, black was the color of mourning garments. The Sadducees wore black clothing, while the Pharisees wore white. In the third century, in Israel, black became a sign for mourning, and from the seventh century, it became the dominant sign for mourning.

Among Christians, from the second century to the Middle Ages, there was no fixed color for mourning, but it was not black. Ancient Islamic sources, state that black was their mourning color, while other sources claim that it was white. In the Middle Ages, in Islam, white was the dominant color for mourning.

In Israel, in the 12th century, scholars called "mourners of Jerusalem", wore black clothing. In the 18th century, Sephardic decisors, under Kabbalistic influence, in the city of Jerusalem, opposed the wearing of black on Saturdays and preferred white instead.

After the rise of Israel in 1948, rabbis there decided to abandon black and adopt the "**Jerusalem** custom" of white for mourning.

## THE JEWISH SYMPOSIUM

The Paschal meal eaten on Passover eve is called a SEDER, meaning "order" because it is performed in a prescribed way. Jews were influenced by the Greco-Roman world in which they lived and by the meal customs of the SYMPOSIUM(=to drink with), or the banquet, consisting of a supper and drinking party, where conversation and wine were very important. The appetizers, the main course and the dessert, were the three parts of the banquet. Olives, eggs, lettuce and herbs, were the appetizers. Fish, meat, or poultry, were the main course. The dessert consisted of fruit as dates or figs, apples and nuts. The meal began about 3 or 4 o'clock and continued into the night. In the early Greek and Roman symposia, discussion and talk, came after the meal.

The Seder arose among Jews because the Temple was destroyed and it was not possible anymore to sacrifice the Paschal lamb after 70 CE. During Temple times, there was no ceremony or ritual connected with eating the Paschal lamb. It was the Patriarch Gamliel II of Yavne, who introduced into Judaism the new Rabbinic symposium, consisting of a Seder or ritual meal, with a discussion and study of the laws of the Passover sacrifice.

The Seder commemorated the Paschal sacrifice, and the table, represented the altar. At this time, the meal of the Seder, came first, and the conversation followed. The liturgy, or the Haggada, combined table prayer and Torah study, which is the learned discussion following the meal. The original practice of the Seder was to eat and afterwards to read from the Haggada, ending with Psalm 113 and 114. Those participating in the Seder, talked as they reclined on couches.

The Dead Sea Qumran sects and early Christianity, were influenced in their table prayer and communal meals, by the Hellenistic cults of the Greco-Roman world too.

Among Jews, the ancient Paschal meal contained only one course of Paschal lamb eaten with bitter herbs and unleavened bread, without any liturgy or table prayers except the standard blessings.

In the second century, the time of the discussions in the Roman symposium changed, by taking place during the meal, which prevented the guests from eating. Among the Jews, there was a change too. At this time, the synagogue became central for the rabbis.



Rabbi Gamliel and Sages were reclining in the house of Boethus son of Zeno in Lydda, and they were occupied WITH THE LAWS OF PASSOVER all that night, until the cock crowed.

מעשה ברבן גמליאל וזקנים שהיו מסובין בביתו של ביתוח בן זונין בלוד והיו עסוקין בהלכות הפסח כל אותו הלילה עד קרות הגבר.  
(תוספתא, פסחים, פרק עשירי, 12)

The Mishna contains the later rabbinic opinion that we celebrate Passover by telling the story of the Exodus and the redemption of Israel from Egypt. It stated: "In all generations it is the duty of a man to consider himself as if he had come forth from Egypt... he has brought us forth from slavery to freedom, from sorrow to rejoicing... and from servitude to redemption",

בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא ממצרים...  
הוציאנו מעבדות לחרות מיגון לשמחה... ומשעבוד לחרות...  
ומשעבוד לגאולה. (משנה, פסחים, פרק עשירי, 5)

Before the year 70 CE, during Temple days, there was no Haggada. The beginnings of the Haggada can be traced to the Patriarch Gamliel II of Yavne, who organized Jewish liturgical practice in the early Tannaitic period. from the Mishna and from Talmudic literature in the Amoraic period and afterwards. The Haggada and the blessings, were considered as Oral Law and were therefore not permitted to be committed to writing, but were handed down orally. It is only in medieval Babylonia that we learn that the Haggada was written down by Amram Gaon (c860), as part of his prayer-book, in which he added material from Midrashic literature because of his struggle with the Karaites. All of our contemporary Haggadas stem from the Babylonian Haggada produced by Amram Gaon of Sura, Babylonia.

The following passage found only in the Passover Haggada, illustrates that the rabbis who flourished in Israel from the second half of the first century to the first third of the second century, told the Passover story rather than discuss the Paschal laws of sacrifice. It is possible that the idea of telling the story of Passover and the Exodus, originated earlier than in the late second century. It may also be that this later idea was read back into the earlier period, since we do not know when this passage was inserted into the Haggada.

מעשה ברבי אליעזר ורבי יהושע ורבי אלעזר בן עזריה ורבי עקיבא ורבי טרפון שהיו מסובין בבני ברק רחיז-מספרים-ביציאת-מצרים כל אותו הלילה...

"The case of Rabbi Eliezer and Rabbi Joshua, and Rabbi Elazar son of Azariah and Rabbi Aqiba, and Rabbi Tarfon, who were reclining in Bnai Beraq, and were telling about the EXODUS FROM Egypt all that night.."

Rabbi Judah was the Patriarch and the Haggada was now read first, meaning that the discussions of the laws of sacrifice took place during the reading of the Haggada, and the Paschal meal was eaten after this reading. Since the meal was delayed after the reading of the Haggada, Psalms 115-118, were added to end with more praise. Thus, in Mishnaic times, Jews ate the Paschal meal first, and then read the Haggada, but by Amoraic times, the Haggada was read before the meal.

Another change took place too. Since Christians in their Paschal celebration put more emphasis on sacrifice, resurrection and redemption, Jews retreated from emphasizing sacrifice in the Seder and substituted the telling of the story of the Exodus and the redemption of Israel from Egypt. The Haggada became the Jewish Paschal liturgy which was previously the sourcebook for the Torah study of the laws of sacrifice, on the eve of Passover. In Temple times, the Hallel was the only Passover liturgy.

The new rabbinic post-Temple description of the Seder is found in Tractate Pesachim, chapter 10, in the Mishna and the Tosefta. The Tosefta is four times longer than the Mishna. Rabbi Aqiba most probably was the author of the Tosefta. The Tosefta appears to be the primitive source of the law, while the Mishna of Rabbi Judah HaNasi, the Patriarch appears to be a condensation of the longer Tosefta version. The Mishna was to be memorized, but not the Tosefta. All scholars maintain that the Tosefta, meaning "addition", is a supplement to the Mishna. I believe that it is not a supplement at all because it was most probably composed in the early second century by Rabbi Aqiba and utilized by Rabbi Judah the Patriarch, the redactor of the Mishna, in the late second century to create his work. This accounts for the similarity of wording in the Mishna and Tosefta. It was called Tosefta because it was an addendum or supplement to the laws found in the Scriptures. Thus, the Tosefta and the Mishna, are basically documents of the Tannaitic period.

Concerning the Seder, the Tosefta, which is earlier, includes nothing about the telling of the Passover story, which does appear in the later work, the Mishna.

According to the Tosefta, "a man is obligated to busy himself in the study of the laws of Passover all night".  
(וחייב אדם לעסוק בהלכות פסח. ( תוספתא, פסחים, פרק עשירי, 11)

In Babylonia and Spain, there was a custom to make the Seder in the synagogue for those who were not knowledgeable in making one at home. (Gaguine, Shemtob. כתר שם טוב, vol.3, p.106)

When did people start to eat the Paschal meal? The Babylonian Amora Rav (died c248 CE) said: After one washes one's hands, which was the custom in Israel. Rabbi Ḥanina, the Babylonian Amora (2nd-3rd century), said: After one loosens one's belt after sitting down, which was the Babylonian custom.

ומאימתי התחלת אכילה? רב אמר משיטול ידיו. ורב חנינא אמר מיתיר חגורה. (תלמוד בבלי, שבת ט, ב)

The rich Hellenized Jews of Jerusalem, in Temple days, followed the culinary customs of the Roman symposium, where guests sat on chairs or benches in the vestibule, as food was brought into the triclinium on trays that were table tops, placed on tripods, serving as tables. The triclinium held 3 couches with cushions, each one with 3 diners and a small table arranged around three sides of a main table.

Most people ate while sitting, but the elite reclined on **their** left elbow, and ate with the right hand. Among the Greeks, women didn't recline, but in Rome, women of high status, reclined.

In the Mishnaic period, the Paschal meal was only for men. and the Haggada was recited by fathers to their sons, and by teachers, to their students. In the Medieval period, it became a family meal, with parents, children, mothers and daughters, and relations, participating in the Seder.

Throughout the ages, it has been the custom that the leader who conducts the Seder, reads from the Haggada, and the participants are considered to have fulfilled their obligations by listening to the leader.

Where did people eat their Paschal meals? Before the year 70 CE, associations ate their meals together in walled courtyards, in the open air. It was the place where, in the summer time and part of the winter, when it did not rain, cooking, baking and grinding was done. Each courtyard had many houses connected to each other. Most houses had two storeys and some had three. During the hot summer months, people ate their Passover meals on the rooftops. They entered the house through a vestibule, where the appetizers were eaten. The meal was eaten on the caenaculum (= second storey) which had a dining room of 3 couches, the triclinium. After the 3 courses of food were eaten, the Romans began their drinking bouts. This is the part that the Rabbis tried to exclude from the Paschal Seder. Today, in telling the Exodus story, questions and answers are utilized to discussing Haggada topics, which is similar to the philosophical discussions held in the ancient Greek symposium.

## RECLINING OR SITTING AT THE PASCHAL MEAL

The custom of reclining at festal meals has a long history. It is practiced especially at the Paschal Seder. In ancient Israel, in the 8th century BCE, the prophet Amos, wrote about the wealthy individuals who "lie on beds of ivory and lounge on their couches and eat lambs from the flock" (Amos 6:4).

השוכבים על מטות שן וטררוחים על ערשותם ואוכלים כרים מצאן...

In the Book of Esther, we learn about : "the king who made a drinking party for the people" who sat on "gold and silver couches" (Esther 5-6).

...עשה המלך לכל העם...משתה...מטות זהב וכסף.

The custom of eating in a reclining position is illustrated in an Assyrian relief of the 7th century BCE, depicting King Assurbanipal drinking wine while lying on a couch. The Greeks adopted this custom from the Persians in the 7th century BCE, and added philosophical discussions to the wine drinking. The Romans afterwards copied the Greek symposium which degenerated in their hands into "REVELING AND DRUNKENNESS, IN DEBAUCHERY AND LICENTIOUSNESS" when it got dark, according to Paul in the New Testament (Romans 13:13).

Among Jews in Israel, the custom of reclining during the Paschal meal, in Temple times, was practiced only among the rich, but, in the days after the destruction of the Temple in 70 CE, in the time of the Tannaim and Amoraim, it spread to the poor free classes too, with the addition of the philosophical discussions common in the Greek symposium. The philosophical discussion among Jews, was the story of the Exodus from Egypt.

Aristocratic and free men, in Roman times, ate the main meal while reclining on couches in the triclinium, the dining room, set with tables, each table with 3 couches, assembled in almost circular form.

In Israel, Jews followed the Roman custom of reclining too at all important dinners. To Jews in Babylonia, reclining was unusual and was practiced only for the Paschal meal. According to the Talmud, most women were not required to recline during the Seder, which is still practiced today.

During the Middle Ages, reclining on couches disappeared because eating styles changed, when people ate at large tables and sat on benches or chairs. When this happened, rabbis tried to find reasons for this ancient custom, of reclining at the Paschal meal. Some rabbis claimed that reclining was in commemoration of Israel going from slavery to freedom. Others thought that it represented the general manner of freedom. Still other authorities held that when reclining at dinner was practiced in the Roman period, it never commemorated the Exodus and did not represent any sign of freedom. Some rabbis held that since slaves ate while standing, reclining was enacted to show that people are free.

The German Rabbi Eliezer Ben Nathan of Mainz (1090-1170) stated that we do not recline today because it was not the custom of our forefathers. Rabbi Eliezer Ben Ben Yoel HaLevi, known as RAVYAH (c1140-1225) of Cologne, Germany, held that, in our time, it is not customary to recline, since reclining is only for sick people. Therefore, one should sit on a chair.

Both of these German rabbis felt that since free people do not eat anymore while reclining on couches, this obligation enacted by the Rabbis for Passover should be abolished.

Rabbi Isaiah Horowitz, known as the SHELAH (c1560-1630), held that we do not have to recline and that it is forbidden to recline during the reading of the Haggada. Most decisors agree that one does not have to honor the obligation to read the Haggada by reclining.

The reclining custom has become a mere symbol of the original living custom of yesteryear.

## SIN AND ATONEMENT IN JUDAISM &amp; CHRISTIANITY

How were sins forgiven in ancient Israel? Before 70 CE, when the Temple stood, a person would go to Jerusalem and offer a sacrifice to God in the Temple and his sins would be forgiven. The Talmud mentioned that not only Jews were forgiven their sins, but that the altar there, also atoned for the sins of pagans.

אוי להם לעובדי כוכבים שאבדו ואין יודעין מה שאבדו.  
שבזמן שנית המקדש היה קיים מזבח מכפר עליהם ועכשו מי מכפר עליהן?  
( תלמוד בבלי, סוכה, 55b )

Woe to the pagans who lost and do not know what they lost. In the time when the Temple existed, the altar atoned for them, and now, what atones for them?

With the destruction of the Temple by the Romans in 70 CE, the Rabbis substituted the table for the altar to offer atonement.

כל זמן שנית המקדש קיים מזבח מכפר על ישראל, ועכשו שולחנו של אדם מכפר עליו.  
( תלמוד בבלי, ברכות, 55a ; חגיגה 27a )

All the time the Temple existed, the altar atoned for Israel's sins, now a man's table atones for him.

The Pharisees transferred the power of atonement for sins, from the High Priest and the Temple ritual on the Day of Atonement, to the day itself. Thus, the High Priest as a mediator between God and man was abolished and the sale of sins through sacrifices was discontinued in Jerusalem.

Christianity, however, continued the Temple's policy by having a mediator, Jesus, and offering Jesus as the sacrifice for sins of man "through the redemption that is in Christ Jesus whom God put forward as a sacrifice of atonement by his blood" ( ROMANS 3:24-5). Jesus became the "great God and savior, Jesus Christ" (Titus 2:15). Jesus was to "redeem us from all iniquity" (Titus 2:14). Instead of sacrifices, the Rabbis substituted the learning of Torah.

The Essenes and other Dead Sea communities held that repentance and atonement or inner purification were needed before external cleanliness or baptism, to attain salvation.

Christianity, however, provided salvation as a gift of God, where penance or self-improvement were not needed, since Jesus was the sacrifice for sin.

Before 70 CE, Jerusalem and the Temple Mount were considered holy, but after 70 CE, the Rabbis declared all of Israel a holy land, and living in Israel was declared the most important of all the commandments of the Torah.

"Living in the land of Israel is weighed against all the religious requirements of the Torah".

ישׁיבֵחַ ארץ ישראל שקולה כנגד כל המצוות שבתורה.  
(תוספתא, עבודה זרה, פרק ד הלכה ג)

## THE WORD FOR "TOTAL" OR "SUM" IN THE BIBLE

The creators of the high civilization of ancient Crete, the Minoans were Semites. They played a key role in the interaction between Greek and Hebrew civilizations. Greek tradition says that Minos was brought to Crete by Zeus from Phoenicia.

The ancient Hebrews were aware of the science of mathematics. In Linear A and Linear B scripts of Crete, the word used at the end of administrative tablets for "total" was KU-RO. The Linear A and Linear B scripts do not distinguish between L and R.

What was the Hebrew word for "total"? In Medieval Hebrew, we have : סך הכל = "sum", "total". Therefore, such a word must have existed and was recorded in the text of the Hebrew Scriptures. That word was KOL (כֹּל) or כָּל = sum, total.

הַכֹּל = the TOTAL

HERE ARE SOME EXAMPLES IN THE HEBREW BIBLE:

2 Samuel 23:39                      כָּל שְׁלֹשִׁים וּשְׁבַע, =  
A total of 37.

Joshua 15: 32                      כָּל עָרִים עֶשְׂרִים וַחֲשַׁע, =  
A total of 29 cities?

2 Kings 24:16                      וְהָאֵת כָּל אַנְשֵׁי הַחֲזָק שְׁבַע אֲלָפִים, =  
And the total of wealthy men was 7,000.  
=הַחֲרָשׁ וְהַמְסַגֵּר אֶלֶף הַכֹּל.

And the total of the craftsmen and smiths was 1,000.  
=גְּבוּרִים עוֹשֵׂי קְלַחְמָה.  
magnates, manufacturers of war materiel.

2 Kings 24:14 told about the people from Jerusalem who were exiled by the Babylonian king.

אֵת כָּל הַשְּׂרָיִם וְאֵת כָּל גְּבוּרֵי הַחֲזָק עֶשְׂרֵה אֲלָפִים גּוֹלָה וְכָל הַחֲרָשׁ  
וְהַמְסַגֵּר לֹא נִשְׂאָר זֹלַת דָּלַת עִם הָאָרֶץ.

From this verse we learn that the exiles included officials or government ministers (הַשְּׂרָיִם), the wealthy men (גְּבוּרֵי הַחֲזָק), the craftsmen (הַחֲרָשׁ), and smiths (הַמְסַגֵּר). All these classes totaled 10,000 people.

Verse 14 gives the total number of exiles, while verse 16, gives the particular number for each group of people exiled. From verse 16 we noticed that the wealthy men (אֲנָשֵׁי הַחֲזָק) numbered 7,000, and the craftsmen and smiths, totaled 1,000. This gives a total of 8,000, but the number exiled was 10,000. Since no sum was given for the number of government officials (הַשְּׂרָיִם) exiled, we can say that the missing 2,000 refers to them because, in verse 16, only TWO CLASSES OF THE THREE were enumerated.



This means that there is no contradiction between the two verses and that this is not a duplicate accounting, but verse 16 is an elaboration of the general accounting given in verse 14.

We must also mention that verse 14 mentioned the rich and privileged classes, not the warriors as commentators have assumed. When were the poor important in history? The poor people were not deported, but remained in the land.

לא נשאר זגלת דלת עם הארץ.

The Babylonian government was not interested in poor warriors, but in the educated, wealthy and the arms manufacturers.

From 2 Kings 24:15, we are informed that the ministers of the government (סריסין) and the "big shots" plus the influential people in the land (אילי הארץ) were exiled with the royal family from Jerusalem to Babylonia.

ויגל את יהויכין בבלה...את סריסיו ואת אילי הארץ הזליך גולה מירושלים בבלה.

OTHER EXAMPLES OF הכל meaning "THE TOTAL" follow:

2 Chronicles 28:6 ויהרג פקח בן רמליהו ביהודה מאה ועשרים אלף ביום אחד הפל בני חיל.

And Peqah Ben Remaliah killed in Judah in one day, the TOTAL of 120,000 soldiers.

Ezra 2:42 = הפל מאה שלשים ותשעה.  
The TOTAL of 139.

1 Chronicles 2:6 = פלם חמשה.  
Their total is five.

1 Chronicles 7:3 = חמשה ראשים פלם.  
Their total was five chiefs.

Deuteronomy 16:3 למען תזכר את יום צאתך מארץ מצרים פל ימי חיך.

So that you will remember the day of your departure from the land of Egypt, the TOTAL of the days of your life.

Thus, we see that the concept of "Sum" or "Total" did exist among the ancient Hebrews from ancient Biblical times, it was the word KOL(פל).

## THE JEWISH PASSOVER VS. THE CHRISTIAN EASTER

The Sabbath, a feast day on which Jews abstained from work and kindling of fire, was regarded by the Greeks and Romans, to be a cold, dull and lifeless fast for the Jews. Concerning the Passover, Paul, in the New Testament, declared that the Christians should "clean out the old yeast so that you may be a new batch, as you really are unleavened. For our Paschal lamb, Christ, has been sacrificed. Therefore, let us celebrate the festival, not with the old yeast, the yeast of malice and evil, but with the unleavened bread of sincerity and truth". (1 Corinthians 5: 7-8). According to Paul, Christians do not have to celebrate Passover anymore, since Jesus was already sacrificed as the Paschal lamb.

In spite of Paul's declaration in 55 CE, many Christians continued, up to the 4th century, to celebrate the Christian Passover festival on the 14th day of Nisan, eating unleavened bread and ROASTED LAMBS, in accordance with ancient Jewish rites. Church Fathers warned Christians not to eat Paschal lambs on the Christian Passover, since Jesus never ate any at the Last Supper because he was the Paschal lamb.

Justin Martyr (155-161 CE), claimed that the roasted Paschal lamb of the Jews was arranged in the fashion of the cross on which Jesus suffered. Church Fathers also protested against Christians who accepted unleavened bread from Jews because their hands were stained with blood.

The Council of Nicaea (324-325 CE), forbade Christians to celebrate Easter on the same day as the Jewish Passover. In order to erase the Jewish origins of the Passover festival, the Church changed the nature of the Paschal holiday, from a joyful one of freedom from slavery in Egypt, to a sorrowful celebration of Jesus' death.

Since the Jews changed, in the first century, the celebration of Passover, from one day to seven days, the Church decided to create a week before Passover, a "Holy Week" in the West, and a "Great Week" in the East, a week of solemnity and sadness.

As Jews fasted before eating their Passover in the evening of the 14th of Nisan, the Church extended this fast into the night, ending with a eucharistic meal the next morning.

While Jews waited at Passover time for redemption by the Messiah, Christians now waited for redemption by their Messiah Jesus at this time.

At first, the Sabbath in Primitive Christianity, was the principal day of the week, but Sunday progressively took its place because it commemorated the resurrection of Jesus.

Many Christians in the East continued to celebrate Easter on the 14th day of Nisan, according to the Jewish calendar and the Primitive Church, and not on Sunday. To solve this problem, the Council of Nicaea in 325 CE, **decided** that Easter should be celebrated in the Christian world **according** to the customs accepted in the Christian communities of the West.

After a while, when the Roman Church saw that the Christians in the East did not comply with this direction, it decided to forbade the Jews to announce the dates of the festal calendar on the basis of their observation of the moon. In order to deter Christians in the East from celebrating Easter with the Jews on the 14th of Nisan, the Roman government, I believe, was persuaded by the Church to end the Jewish Patriarchate in Israel in 415 CE, so that the Patriarch would not be able to deliver the dates of the Jewish festal calendar to the Jewish congregations of the Diaspora, based on the observation of the new moon in Israel. It was also in 415 CE, that the Jewish community of Alexandria, the oldest and most illustrious center of Hellenistic Judaism in the Diaspora, disappeared. Thus, all missionary activity in the Mediterranean Diaspora by Jews was suppressed by the Roman state.

Emperor Justinian in the 6th century, proclaimed that the Jewish Passover ~~also~~ should not have precedence over the Christian Easter, and if it ever came before the Easter, Jews are forbidden to hold it at the time laid down. He also published instructions for synagogue services where he forbade Hebrew ~~readings~~ from the Pentateuch and Mishna.

In 835 CE, Babylonian Judaism still relied on Israel in all calendar matters.

The Greek Orthodox Church opposed the Latin Church's use of unleavened bread because they thought it was too Jewish. In the 14th century, Byzantine Christians were warned not to have any religious or social contacts with Jews or show respect for Jewish traditions such as avoiding work on the Sabbath.

## LEAVEN YESTERDAY AND TODAY

In the ancient world, beer was produced by women, and was the national drink in Egypt and Babylonia. The most popular grain for beer production was barley. The Akkadian word for beer was SHIKARU= barley beer, which in Biblical Hebrew is shaykar (שכר).

When malted barley bread was put into water with added yeast to ferment, it produced, in a few days, beer. This nutritious drink was a staple in the diet for men, and for women in ancient Israel. The Aramaic papyri of the fifth century BCE from Elephantine, Egypt, stated that one must "drink no beer and anything at all in which is leaven during Passover". (A. Cowley, ed. ARAMAIC PAPYRI OF THE FIFTH CENTURY BCE. Oxford, 1923. no. 21, pp.60-65).

Besides covering or burning leaven, how was leaven disposed of in later Temple days and after 70 CE? In Second Temple times, the prevailing view was that of the Pharisaic party, of the Zealot persuasion, represented by the School of Shammai. After 70 CE, the the School of Hillel became the majority point of view in Judaism. The Babylonian Talmud informs us of both schools of thought.

The School of Shammai held: a person may sell leaven to a non-Jew if he knows that it will be exhausted before Passover. The School of Hillel held: As long as it is permissible to eat it, it is permissible to sell it.

בית שמאי אומרים: לא ימכור אדם חמץ לנכרי אלא אם כן יודע  
שיכלה קודם הפסח. ובית הלל אומרים: כל זמן שמוותר לאכלו מותר  
למוכרו. (תלמוד בבלי, שבת, יח, ב)

The TOSEFTA also deals with the problem of the disposal of leaven before Passover. Formerly they used to say: We do not sell leaven to a non-Jew, and we only give it to him as a gift so that he may eat it before the time of removal arrives, until Rabbi Aqiba came and instructed that one may sell, give it as a gift, even in the time of its removal. Said Rabbi Yose: These are the opinions of the School of Shammai and the School of Hillel. Rabbi Aqiba decided to support the opinion of the School of Hillel.

בראשונה היו אומרים אין מוכרין חמץ לנכרי ואין נותנין לו  
במתנה אלא כדי שיאכלנו עד שלא הגיע שעת הביעור עד שבא רבי  
עקיבא ולימד שמוכרין ונותנין במתנה אף בשעת הביעור. אמר רבי  
יוסי אילו דברי בית שמאי ובית הלל. הכריע רבי עקיבא לטעם דברי  
בית הלל. (תוספתא, ססחים, א, ז).

This ruling of Rabbi Aqiba enabled Jews to keep in their premises leaven that was sold to a non-Jew before Passover, without **transgressing** the Biblical commandment of keeping leaven in the house. This was an economic reform to prevent Jews from suffering large monetary losses due to the holiday.

Differences arose among Jews in Christian and Islamic countries concerning the definition of what foods were subject to the laws of leaven for Passover. Rice entered Jewish cookery during the Babylonian Exile, becoming a staple in the Middle Eastern Jewish diet and part of the Friday evening meal. In the Babylonian **Talmud**, rice was considered as a species of grain.

אמר רבי יוחנן בן נורי: אורז מין דגן הוא.  
( תלמוד בבלי, פסחים, לה, א )

Maimonides, the Spanish rabbi (1135-1204), in his code MISHNEH TORAH, classed rice as a legume.

(משנה תורה, הלכות קלאים, פרק א, הלכה ה)

Ashkenazic Jews, living in Christian countries, developed the custom of not eating legumes and rice on Passover because they thought that they could become leavened, while Jews living in Islamic countries, the Sephardic Jews, ate rice (אורז) and legumes (קטניות) on Passover.

Why legumes and rice were prohibited for Passover among Ashkenazic Jews, and who was the first to proclaim this notion, is not known. It arose in France in the 12th century, and one of the first to mention it, was Rabbi Isaac of Corbeil (d,1280) of France, in his work ספר מצוות קטן, who said that some Sages do not eat legumes on PASSOVER. He stated that his teacher, Rabbi Yehiel of Paris (1190-1268), was accustomed to eat the white bean called fava on Passover.

מורי רבנו יחיאל היה נוהג לאכול בפסח פול לבן... וגם היה אומר  
כן בשם גדולים... ולכן נראה לקיים המנהג ולאסור כל קטניות  
בפסח; ולא מחמת חימוץ עצמו כי טעות הוא לומר כן... אי הוי  
שרינן קטנית אולי אתי לאיחלופי בפת.  
(ספר מצוות קטן, ירושלים 1987, סעיף 223)

The French Rabbi Yeroham (1290-1350), in his work, the code, תולדות אדם וחווה, stated that "those who are accustomed not to eat rice and varieties of legumes cooked for Passover, follow a foolish idea, unless they make it stringent only for themselves, and I don't know why".

ואותם שנהגו שלא לאכול אורז ומיני קטניות מבושל בפסח מנהג  
שטות הוא זולתם אם הם עושין להחמיר על עצמן ולא להעתיק למה  
(רבינו ירוחם. תולדות אדם וחווה, נתיב ה, חלק ג)

Rabbi Asher Ben Yehiel of Spain (1250-1324) and his son Rabbi Jacob Ben Asher (c1275-1340); BOTH HELD that refraining from eating rice and legumes on Passover, is a superfluous restriction.

With the Polish Rabbi Moshe Isserles (1520-1573). this stringency became a definite prohibition to eat rice and legumes on Passover.

The German Rabbi Jacob Emden (1698-1776), held that not eating legumes on Passover, was an inferior custom. In many cities of Germany in the 18th century, eating potatoes was prohibited because potatoes were classed as legumes. This prohibition caused a heavy financial burden on the poor classes who found it difficult to finance their purchases for Passover.

This prohibition among the Ashkenazim of eating legumes on Passover is absent in Middle Eastern and Sephardic communities, but there are some that do not eat rice.

Ashkenazic Jews, or those from England, France, Germany, Belgium, Netherlands, Austria, Russia, and Poland, do not eat legumes such as beans, peas, and rice, on Passover, even though these foods are not leavening.

Today, American corn or maize, which was unknown to the Middle East and Europe until the modern era, is treated as a legume and not eaten on Passover.

With the rise of the Hasidic movement in the late 18th century among the Ashkenazic Polish Jews of Eastern Europe, a new custom arose, that was never adopted by the non-Hasidic Lithuanian Jews. This was called in Yiddish GEBROCHTS or GEBROKTS, meaning "broken or ground matza", namely, the discontinuation of using matza meal flour in cooking and baking on Passover. This custom arose because these Jews believed that if the matza was not thoroughly baked, and a kernel of grain remained in it, and if it became wet during baking or cooking, it could ferment and become leavened.

In the Germanic lands of Germany, Austria, and the Czech republic, since the early Middle Ages, Jews have been eating in soups the KNÖDEL, or in Yiddish, the KNAIDL, the dumpling or matza ball, for Passover, made with matza meal and cooked in boiling salted water. The Hasidim in Eastern Europe believed that since cooked matza balls are enriched bread, and not bread of affliction, we are not permitted to eat them on Passover. Lithuanian Jews, of course, did not subscribe to this Hasidic prohibition. Matza dumplings were readily eaten by the Lithuanian Rabbi Elijah, the Gaon of of Wilno (1720-1797) during Passover, since he declared that boiling the dumpling eliminates the problem of leavening of matza.

According to the Tractate Pesahim in the Babylonian Talmud 41a, after a matza is baked, there is no question of leaven anymore, and it is permitted to soak it or boil it in water. In the Talmud and Rabbinic literature, the question of leaven is connected with SOAKED MATZA called MATZA SHERUYAH ( מצה שר׳ייה ).

Those who do not eat soaked matza or matza boiled in water, believe that perhaps some flour that was not kneaded properly, remained, and would become leavened.

Decisors in the Ḥasidic movement claimed that the early rabbis never mentioned any prohibition concerning soaked matza because it is only found in hard dough that was not properly kneaded, and the early generations properly kneaded their dough. Now, there is the tendency to be in a hurry and not knead the dough properly, therefore we find flour in the hard dough.

Here too Elijah, the Gaon of Wilno, the antagonist of the Ḥasidic movement, declared that there is no problem of leaven with soaked or boiled matza. Other rabbinic scholars have declared that the reason for the prohibition to eat soaked matza is that when one eats flour from soaked matzas, it gives the appearance that one is eating real flour, not matza flour.

## BITTER HERBS THROUGH THE AGES

The Bible tells us how the Paschal lamb should be prepared to be eaten. "They shall eat the meat in this night, fire-roasted, with unleavened bread and bitter herbs" (Exodus 12:8).

ואכלו את הבשר בלילה הזה עלי אש זמחות על מרורים לאכלנהו.

Since "bitter herbs" ( מרורים ) in the Biblical text is in the plural, the Rabbis concluded that it does not refer to any specific bitter herb.

The French commentator Rashi (1040-1105) stated that every bitter grass is called a bitter herb. Other commentators hold that the word "bitter herb" includes all bitter grasses or bitter vegetables. Maimonides thinks that the word מרור is a proper noun ( מרור שם פרטי הוא ). Thus, the word מרורים is the generic term for all bitter herbs to be used at the Paschal meal. Maror originally referred to a particular herb, but later it replaced the word merorim as a generic term.

Some scholars hold that merorim is related to the Akkadian word MURARU=bitter lettuce. The Samaritans eat lettuce on Passover which they call murar.

The text in the Yemenite Haggada reads מרורים rather than מרור of the Ashkenazic version. Some believe that the identification of lettuce as the bitter herb, was made under the influence of Hellenism during the Second Temple period. The Vulgate translated "bitter herbs" as lettuce. The obligation to eat bitter herbs on Passover today is a rabbinic requirement since the Temple of Jerusalem was destroyed. We do not know who and when this Rabbinical enactment was promulgated.

The Babylonian Talmud states that "Rabbi Hoshaya said the obligation is with lettuce".

וא"ר הושעיא מצוה בחזרת. (תלמוד בבלי, פסחים לט, א)

The ancient Biblical custom of eating bitter herbs in the Paschal meal, became unclear to the Rabbis of the post-Temple period and they were unable to identify the bitter herbs mentioned in the Biblical text. They held that the commandment to eat bitter herbs could be fulfilled by eating many vegetables. The Mishna in Tractate Pesahim lists five vegetables that one may use for bitter herbs. These vegetables are: lettuce ( חזרת ), endive ( עולשין ), chervil ( תמכא ), a kind of vine ( חרחבינא ), and simply bitters ( מרור ). Their favorite herb, however, was lettuce ( חזרת ). In the Babylonian Talmud it is called חסה or חסא.



ואלו ירקות האדם יוצא בהן ידי חובתו בפסח: בחזרת בתמכא  
 בחרהבינא ובעולשין ובמרור. (תלמוד בבלי, פסחים לט, א)

Many Talmudic Sages preferred lettuce, but they didn't know whether it was the sweet or bitter variety. Others thought that lettuce, at the beginning of its growth was sweet, but became bitter, when it was fully grown. Because of this, some Sages held that one cannot fulfill the Biblical commandment by eating sweet lettuce, while others believed that even though lettuce was sweet and not bitter as other vegetables, it is permissible to be eaten. Moses Maimonides, the Medieval decisor, concluded that one is not obligated to eat lettuce at all.

The Rabbinical preference for lettuce was the romaine variety because its roots are bitter tasting. The Babylonian Rabbis in the Talmudic period found it difficult to follow the Mishna's prescriptions for bitter herbs, and the European Rabbis later couldn't find lettuce in spring time free from worms.

In the 14th and 15th centuries, East European Rabbis identified the only bitter vegetable available to them, the TAMKA (תמכא), which they identified as HORSERADISH, called in Yiddish, HREYN, חריין. In the late 16th century, horseradish became, among Ashkenazic Jews, the bitter herb for the Paschal meal.

Rabbi Tzvi Ashkenazy, known as the Hakam Tzvi (1660-1718), stated that in the cold countries of Germany and Poland, where lettuce is not readily available during Passover, and the Rabbis are not knowledgeable about the bitter herbs that are necessary for the festival, they should use ground horseradish instead. Whole horseradish, he said, is dangerous to eat, and there is no obligation to eat it. Instead, one should buy lettuce, even if it is expensive. The German Rabbi Moses Sofer (1762-1839) was so fearful of the worms found in lettuce of his day, that he recommended the use of horseradish instead.

In our time, many use lettuce as the bitter herb, with the proviso that the leaves of the lettuce should be examined for its miniature worms. If they do not do this, they should use ground horseradish.

Rabbi Israel Karelitz, known as the HAZON ISH (1878-1953), advised to mix some horseradish into lettuce. The custom today is to take the leafy Romaine lettuce or the head or iceberg lettuce as the bitter herb.

In Israel, they eat lettuce that has large leaves and a big root, as the bitter herb. Most of the lettuce today has only a faintly bitter taste.

## THE PRIESTHOOD BEFORE &amp; AFTER THE ROMAN-JEWISH WAR OF 66-72

There are many causes for the Roman-Jewish War of 66-72 CE. It had its genesis in the Roman custom of keeping law and order in Judaea, by recruiting many troops for the occupational army from the antagonistic Hellenistic pagan cities in the country. Roman taxation was heavy, in addition to the many extortions collected by the inexperienced and greedy Roman procurators from the High Priests who were the leaders of the Jewish community, since the Persian and Greek periods.

In order to demonstrate Jewish subservience, the Romans interfered even in the services of the Temple of Jerusalem, when the procurators took control of the High Priest's clothing. Without his authorized clothing, the ceremony for the festal sacrifices in the Temple were not considered complete. This was especially true for the Day of Atonement, when the sins of all the people were to be forgiven. In the eyes of the people, the High Priest's clothing were very important. Rabbi Simon, an Amora of the Jerusalem Talmud, stated that just as sacrifices atone for sins, so does clothing atone for sins.

אמר רבי סימון: כשם שהקרבנות מכפרין כך הבגדים מכפרין.  
(תלמוד ירושלמי, יומא, פרק שביעי, הלכה ג)

We can understand the High Priesthood's disenchantment with Roman rule.

Among Jews, descent was important. The priests kept records of their lineage in special archives because status depended upon descent. Jews believed that priests were mediators between God and man, besides being important for the atonement of sins for the people. Until 1034 CE, a custom existed in Israel, to mention the divisions of duty for priests every Saturday, which included the recitation of liturgical poetry.

The Roman government was constantly on the lookout for insurrectionists and any movement which could threaten its rule was crushed. The war against Rome was planned by the High Priests Ananus son of Ananus, and Joshua son of Gamla. It began when the captain of the Temple, Elazar Ben Hanina, ordered the cessation of the daily sacrifice for the well being of Rome and the emperor. This amounted to a declaration of war against Rome. Gamliel I, in the name of the Sanhedrin of Jerusalem, and Joshua Ben Gamla, in the name of the High Priesthood and the wealthy aristocratic class, declared war against Rome.

It was Josephus who called the rule of the High Priests an aristocracy. They were the leaders of the ruling Sadducee party.

Josephus noted that the High Priests stole, with the help of their private militias, the tithes that belonged to the poor priests, causing many to starve to death.

The original leaders of the war against Rome were from the High Priesthood and its allies the rich. Josephus, the priest, could not admit that it was the High Priesthood that was responsible for the war against Rome. He said that it was the fault of the Zealots, the fanatical religious politicians of the poor class, Simon Bar Giora, and John of Gishala, the tyrants, greedy for power, who caused chaos by their civil war from 67-70 CE.

The Romans knew quite well that it was the High Priesthood, the ruling class, that began the war. Therefore, at the end of the war, the Romans did not reinstate the High Priesthood and the Sadducee party to power. Josephus was the propagandist for the Romans, for he portrayed his patrons in a good light and justified their cruel deeds. The Roman state approved the works of Josephus and published them because they did not want to alienate the allegiance of eight million Jews living in the Roman Empire, and prevent further insurrections.

After Galilee was lost to the Romans, the character of the war changed and became also a social and revolutionary struggle against the High Priesthood and the wealthy class of aristocrats.

Most Jews at that time, lived in villages and were farmers with small tracts of land. The villagers were the freedom fighters, and they were aided by the poor peasants, poor agricultural workers, and the poor of the cities. Well-to-do city dwellers were not enthusiastic for the war. The Romans, therefore, destroyed very few cities during the war. In short, the poor bore the brunt of the fighting against Rome. Josephus related that during the siege of Jerusalem, over a million Jews were killed by the Romans.

After the war, Emperor **Vespasian** declared that all the land in Israel was now his private **property**, which he then leased to tenants for high rents. Property of Roman collaborators was not confiscated by **Vespasian**. Emperor Titus rewarded Josephus and King **Agrippa II** for their loyalty, with large tracts of land in Lower Galilee.

After the war, Jews worked on the farms, on land that did not belong to them anymore, but became tenants of the Roman state.

Without a Temple, priests became unemployed because of Roman expropriation of their land. This caused the exodus of a large number of priests from Judaea to Galilee, where a great shortage of labor existed. Many villages of priests arose in Galilee, while in Judea, Jews were becoming a minority, with Arabs, Syrians and others, moving in.

By destroying Jerusalem and its Temple, the Romans separated the Jewish religion from the Jewish state and created equality among the Jews, for now, Jews in the Diaspora who could only keep part of the Law, were now equal to the Jews in Israel, who were able to keep the whole Law. In short, Titus was the greatest reformer in Judaism.

Geographically, the city of Yavne was part of the land of Israel, but it didn't belong to the Jewish state of Judaea because it had been bequeathed by Queen Salome Alexandra of Judaea (76-67 BCE), to Livia, the wife of Roman Emperor Augustus, and by Livia, to Emperor Tiberius. Yavne then became the private property of the Roman imperial family.

Many Pharisees were opposed to the Roman-Jewish war of 66-72 CE. During the war years, the Romans had detention camps in Yavne where they kept Jewish war prisoners, collaborators, and opponents of the war. One of the opponents of the war was Rabbi Yohanan Ben Zakkai, who was smuggled out of the besieged city of Jerusalem and brought before the Roman general Vespasian, who later granted him the Academy of Yavne and its scholars, to enable him to pursue his Jewish religious studies. He chose Yavne because an academy had already existed there since Temple days.

Since Emperor Vespasian didn't confiscate the property of Roman sympathizers, but permitted them to keep their property, we find that many Sages who opposed the war, became wealthy individuals after the disastrous war of 66-72 CE. These people included Rabbis Gamliel II, his brother-in-law, Rabbi Eliezer Ben Hyrcanus, Rabbi Aqiba, Rabbi Tarfon, and Rabbi Elazar Ben Azariah. Many of these wealthy Sages were priests.

Priests lived in villages in Judaea for a thousand years. Even after this great war, the priests didn't lose their influence, which lasted into the third and fourth centuries. After the war, many priests migrated to central and eastern Galilee, living there as separate entities in villages.

Priests also played a leading role in the Talmudic and Byzantine periods. After Judea was destroyed by the Romans in 70 CE, the center of Jewish life shifted to Galilee and remained so from the second century for the next 800 years.

During the period 120-300 CE, Judea was occupied by two Roman legions, Legio X Fretensis, with military camps in Jerusalem and Caesaria, and Legio VI Ferrata, based in Galilee. The army helped to restore the economy of the country, since large sums of money were needed to buy food, clothing and weapons from the residents of the country. This encouraged more business activity. The occupation army also manufactured utensils for the civilian market.

When the Romans occupied Israel in the Rabbinic period, they levied very high taxes on the Jews. This tax burden affected primarily those who were farmers. Since society was largely agricultural, their livelihood was severely threatened, resulting in constant tension and turmoil in the country.

Jews who lived in Roman towns were familiar with the Greek language, the language of international commerce and the Roman imperial administration. Jews were also active consumers of Roman culture. They took part in theater performances, and sporting events. Some even served as gladiators. One of the most prominent rabbis in Israel, an Amora of the third century, Rabbi Rish Lakish, once sold himself as a gladiator. The Babylonian Talmudic Tractate of GITTIN, 47A mentions this fact.

רִישׁ לַקִּישׁ = Rish Lakish had sold himself for gladiatorial contests.

RISH LAKISH, as he is called today was called in the Jerusalem Talmud as: רִישׁ נֶן לַקִּישׁ. In the Babylonian Talmud as: רִישׁ לַקִּישׁ

I believe that the name in the Jerusalem Talmud is the correct one and that the Babylonian version is not the correct one. The word רִישׁ (RISH) is nothing but the abbreviation of the name רַבִּי שִׁמְעוֹן = רִ"שׁ (Rabbi Shimon, made into a word. The name Lakish (לַקִּישׁ) is the Greek name LEKIS (לַקִּישׁ).

## THE JEWISH PATRIARCHATE IN ISRAEL

Before 70 CE, the High Priest was the head of the Jewish people in Israel. When the Romans burned the Temple of the Jews in Jerusalem, they put an end to Biblical Judaism and helped to inaugurate a new era called Rabbinic Judaism, in which Judaism was completely reshaped. The Romans created a new title for the religious leader who assumed the functions of the High Priest and called him in Greek ETHNARCH, and later PATRIARCH in Latin, and NASI, in Hebrew. He became the liaison officer for the Jews in their dealings with the Roman administration.

The old High Priest, was a leader of the Sadducee party, while the Nasi was a Pharisee. The Nasi was the leader of the Jews in Israel, but became, in time, the leader of all the Jews in the Roman Empire. Through his apostles, he decided religious questions, ordained rabbis, appointed judges, and religious leaders. He acted as the final court of appeal in administering justice, and had the power to levy a tax too. The authority of the Nasi was restricted, but real. He held Roman rank and could invoke the aid of Roman soldiers. There was limited Jewish self rule in Galilee by the Nasi. The Nasi was the president of the governing body, the court, the beth din gadol, later called the Sanhedrin. Beginning as an internal Jewish institution after 70 CE, it was finally recognized officially by the Roman government in the late second century. After Christianity became the state religion of the Roman Empire in 380 CE, Emperor Theodosius I (383-404), honored the Jewish Patriarch so that in the 4th century, he became the highest ranking official in Israel, with considerable power also outside the Jewish community.

Before the demise of the Patriarchate in 415 CE, its last 100 years were its most flourishing in its history. The Patriarchate was a thorn in the side of the Church that finally prevailed upon the emperor to eliminate it. Using the excuse that since Patriarch Gamliel VI had no children, and was accused of converting people to Judaism, besides building unauthorized synagogues, the government declined to appoint a successor. Of course, the money collected by the Patriarch was now to be given to the Roman government.

The Church considered the Patriarchate as the foundation of Judaism, and with its demise, the Jewish communities would not be able to exist. The funds collected by the Patriarch from Jews in the Diaspora, were also coveted by the Church hierarchy. After the Jewish Patriarchate was eliminated, the Eastern Church founded the Christian Patriarchate, when in 451, the Bishop of Jerusalem was named Patriarch by the Church in Constantinople.

The Patriarch's power depended not solely on the external honors bestowed upon him by the Roman government. He had enormous economic resources that his family amassed for many generations. Among Romans, wealth was the prerequisite for ruling and having political authority. Among Jews, one needed priestly or royal lineage, and learning in the Law. The Patriarchs from the family of Hillel, were held to have all these necessary requirements to rule.

For generations, the family of Hillel acquired much real estate around Lydda, the Izrael Valley, the Jordan Valley and the Golan Heights. They possessed olive, grape and balsam groves, including flax fields from which they manufactured olive oil, wine, clothing, perfumes, and medicines. With a fleet of ships that the Patriarch owned, he was able to export these products to Rome and other areas in the Mediterranean. He also exported the famous Roman sauce made from fish called garum.

In 386 CE Arcadius promulgated a law prescribing punishment by the state for publicly insulting the Patriarch, in order to strengthen him against internal Jewish and external non-Jewish opposition,

The Patriarch presided over the Jewish governing body known under various names: Beth Din, Beth Midrash, Beth Vaad, and Sanhedrin.

After moving from Yavne in Judea to Galilee, the Court settled on land belonging to the Roman state, as was the case in Yavne which belonged to the royal Roman family. Yavne was a city, while in Galilee, they settled in small towns such as Usha, Shefaram and Beth Shearim, This was done at the request of the Romans because these towns were not far from the sea, and were centers of Roman culture, which enabled them to easily supervise the activities of this national and religious body of the Jews.

The Romans regarded the Jews more as a religion than as a nation. To the Romans, only those who practiced Judaism were considered to be Jewish. Thus, Jewish authorities under the jurisdiction of the Patriarchs, had the exclusive judicial power over Jews in religious matters.

Before Judah the Patriarch, the rabbinate was a rural phenomenon, especially in Galilee. When Rabbi Judah moved his headquarters from Beth Shearim to the city of Sepphoris, the rabbinic movement became urbanized and was able to expand politically, economically and socially. Rabbis moved into the cities and began to include the poor and the masses in their group.

In the time of the second century, before Judah the Patriarch, the rabbis were well-to-do, dealt with them and with problems related to the landed classes. In the third century, Rabbi Judah's time, the rabbinic movement became urbanized.

From antiquity and into the Middle Ages, synagogues were built and governed by local people, not rabbis, Rabbis were not employees and never played an official role in the synagogue.

Judah the Patriarch was able to ameliorate conditions in Israel more than anyone before or after him because he was wealthy and was able to bribe the Roman administration with expensive gifts.

The Patriarch, before the abolition of the Patriarchate, played a significant role in synagogue affairs, from founding and building them, to supervising a network of officials including archisynagogues and others in charge of religious affairs of the synagogue.

According to the Theodosian Code of Emperor Theodosius II , which contains decrees and decisions of the emperors since Constantine, the Patriarch's rights included exemption from public service, imperial protection from damage and insult, promulgation of bans, control over communal officials, judicial and arbitral rights, and permission to collect the aurum coronarium tax.



## THE FOUNDERS OF RABBINIC JUDAISM , 70-115 CE

The entire system of Rabbinic Judaism grew from the innovations and reforms instituted by Rabban Yoḥanan Ben Zakkai and Rabban Gamliel II of Yavne, As a result of their activities at Yavne during its existence, the differences between Judaism and early Christianity became much clearer. It is at Yavne that we see for the first time, the title Rabban for the ordained Sage. How did the Yavne initiative start? It began by the will of the Romans who created a prisoner of war settlement there, and was continued voluntarily by Rabban Yohanan Ben Zakkai and his rabbinic associates. Rabban Gamliel II expanded the efforts of his predecessor, with additional rabbinical help, until the Romans finally recognized them.

Who was Yoḥanan Ben Zakkai? Before the war with the Romans, he was the assistant to Simon Ben Gamliel I, the aristocrat, the central administrator of the country in Jerusalem.

There is a controversy among scholars as to whether Rabban Yoḥanan was a priest, a Cohen. Solomon Zeitlin, Hugo Mantel, Victor Aptowitzer, Sidney B. Hoenig, and Samuel Safrai, hold that Yoḥanan was of a priestly family. Adolph Buchler, and Gedalia Alon, believe that he was not of a priestly family. The fact is that the priesthood in general boycotted Yoḥanan and did not come to Yavne. They believed that only members of the priesthood or from the family of Hillel, of the Davidic dynasty, were entitled to rule. The Davidic dynasty was also intermarried with the priesthood in Jerusalem. Rabbis from the School of Shammai, refused also to come and join Yoḥanan at Yavne, since he joined the School of Hillel. Many also refused to come to Yavne because they opposed Yoḥanan's leaving Jerusalem during its siege and surrendering to the Romans.

I hold that Yoḥanan Ben Zakkai was not of any priestly family because he was violently opposed to the priesthood, which led to his stripping them of their prerogatives and distributing them to all the Jews. He was opposed to the priesthood's emphasis on priestly descent and their keeping of priestly genealogical records, holding that they were not more important than the rest of the Jews. Yoḥanan was opposed to the priestly sacrifices and was responsible for not continuing them after the demise of the Temple. He was against special privileges for priests and he also remembered that they were responsible for the disastrous war with the Romans. In short, Rabban Yoḥanan looked to the future of Israel rather than to its past. Rabban Yohanan decried the priesthood's refusal to pay their fair share of the taxes.

With the consent of the Roman emperor, Yoḥanan Ben Zakkai established in Yavne an academy or Beth Din, and received the title Rabban. He did not bear the title Nasi because many scholars refused to accept his leadership and authority. The great competitor of Yoḥanan's Academy at Yavne was the Academy of Lydda, in the south of Judea, where the priests or Cohanim dominated. Members there were not called "Rabbi", but "Abba" meaning "Father", PATYR SYNAGOGYS. Even in early Christianity, according to Acts 6:7 "a great many of the priests became obedient to the faith". We can now understand why the Catholic priests are called "father". This is a continuation of the Jewish custom of calling priests "father".

After Yohanan was forced to leave Yavne and settle in Beror Hayil, 30 miles away, the priesthood came to Yavne to serve under Gamliel II.

The spiritual leader in Israel and the Gospels is called RABBI (רַבִּי), in Babylonia, he was called RAV, among the Jews of Ashkenaz, REBBI, among the Sephardic, RIBBI, and in Italy, ROOBI.

The first task of R. Yoḥanan and his associates, was to settle the disputes between the Schools of Hillel and Shammai, and to prevent the Torah from becoming two Torahs. He decided to follow the pro-Roman School of Hillel rather than the anti-Roman School of Shammai. The Sages aimed to minimize fragmentation and create a more normative type of Judaism, with a more fixed halakah. The priesthood became unnecessary. The Sages aimed to protect the national rights of the people in their own land. R. Yohanan focused on preserving the court system, fixing the religious calendar, and assuring the continuity of the Davidic heritage.

Under the leadership of Rabban Yoḥanan, the Sages at Yavne laid the foundation for the synagogue to become also a house of prayer. He said that now we do not need the Temple for the repentance of sins which can be achieved by following God's commandments and doing good deeds anywhere and at any time.

G. Alon holds that Rabban Yoḥanan flourished at Yavne from 70-85 CE. Isaac Halevi believes that his tenure at Yavne was from 70-76 CE. Others assume he died in 80 CE. We really do not know when R. Yoḥanan died and when his successor, Rabban Gamliel II, succeeded him.

Rabban Gamliel II, the son of Simon Ben Gamliel I, who was killed by the Romans during the Roman-Jewish War, did not assume immediately public leadership at Yavne because the Flavian dynasty in Rome did not approve it.

Gamliel's permanent home was in the city of Lydda, where he headed a rabbinical academy. He went to Yavne regularly since the academy there was in continuous session. He had to hide for some time before his public appearance because the Flavian Emperor Domitian was searching for Davidic descendants. In 96 CE, when Domitian was assassinated, Gamliel II was able to appear publicly in Yavne and assume leadership.

Solomon Zeitlin claims in his three volume work, volume 3, p. 183, that Gamliel II was appointed Nasi when Vespasian and Titus were alive, since they knew from Josephus and from the Jewish refugees that Simon Ben Gamliel I, his father, wanted to make peace with the Romans and was not a war monger. Zeitlin claims that Simon was killed by the Zealots and not by the Romans. They therefore did not oppose Gamliel's elevation as Nasi after R. Yohanan's death.

When Gamliel II was officially appointed by the Roman Governor of Syria and confirmed in his office, he received the title NASI and became the official Jewish representative to the Roman government. As a wealthy aristocrat and fluent Greek speaker, he was able to gain the confidence of the highest officials of the Roman Empire.

The Bet Din, now called by the Romans, Synedrion, and by the Jews, Sanhedrin, was given by them the supervision of Judean civil affairs, the collection of taxes, and the task to preserve public order. This body now supervised civil matters as well as the religious affairs. This recognition by the Roman government lasted until the fifth century CE., when the Sanhedrin was abolished by Theodosius I, the Eastern Roman Emperor.

Rabban Gamliel II introduced to Judaism the new institution of obligatory prayer for individuals, 3 times a day, and public communal synagogue prayer, as service to God for the community. Yohanan Ben Zakkai standardized the prayers, while Gamliel II established the actual sequence of recital. The name of the Passover festival was changed from the Festival of Unleavened Bread to the Festival of Pesach. The Passover Festival, instead of a festival of sacrifice, became a festival in remembrance of the slavery of the Jews in Egypt and their ultimate freedom.

With the disappearance of the Paschal SACRIFICE, the meal declined in importance. The duty of telling the story of the Exodus from Egypt was substituted, to emphasize that just as God redeemed Israel previously, Israel will be redeemed again.

Because of Christian usage, the old emphasis on blood in the Paschal festival was reinterpreted. The Paschal sacrificial lamb came to be represented by bread, just as in Christianity.

Rabban Gamliel helped to create a Paschal liturgy, the Haggada, to counter Christian interpretations of the Jewish Passover festival. He and other rabbis, Rabbi Aqiba and Rabbi Tarfon, also took an active part in opposing Christian missionary propaganda.

Gamliel II introduced the principle of majority vote for rabbis, in their attempt to decide halakic questions. He was successful in uniting the people after the terrible war under a law acceptable to most Jews, without a State, without Jerusalem and without a Temple.

We do not know until which year Rabban Yohanan served as **head** of the Sanhedrin and in which year Rabban Gamliel assumed the **leadership**. M. Margaliuth states that Rabban Gamliel II served from 80-110 CE. Samuel Safrai thinks that it was from 96-114 CE. Others think it was 96-115 CE, or 80-115 CE, or 80/85-115 CE.

Goodblatt holds that after Gamliel's death, the Romans abolished the office of Nasi or Patriarch because they could not **find** any candidate who could fulfill the religious and political responsibilities of this position. From 115-132 CE, there was no Nasi, but only local rabbinical authority, such as Rabbi Aqiba in Lydda, Rabbi Tarfon, in Yavne and Lydda, Rabbi Elazar Ben Azaria, in Sepphoris, and Rabbi Joshua Ben Hanania, all without any Roman recognition. During this period, there was dissention and conflict among the Sages and among the people, culminating in the Quietus Insurrection of 115 CE, and the Bar Kokba War of 132 CE. The next Nasi was Bar Kokba who received his title from the Jews, but not from the Romans.

When did the Yavne period end? We have very little information about when they moved from Yavne to Galilee. Some scholars believe that the center moved during the Quietus Insurrection (115-117 CE). Other historians maintain that the Yavne center moved to Galilee during the Bar Kokba War (132-135 CE), when the Romans drove the Jews out of Yavne.

## WASHING OF HANDS IN JUDAISM &amp; CHRISTIANITY

According to the Pentateuch, priests were required to wash themselves with water before serving God in divine services.

Exodus 40:12      והקרבת את אהרן ואת בניו אל פתח אהל מועד  
 ורחצת אותם במים.

Then you shall bring Aaron and his sons near to the entrance of the Tent of Meeting and WASH them with water.

During the existence of the Temple of Jerusalem, priests washed their bodies in a pool before entering the Temple to perform their duties. The ancient Egyptians and Greeks washed themselves before they entered their temples too.

From the NEW TESTAMENT we hear about Jews being required to wash their hands before eating. The Pharisees reminded Jesus about this Jewish practice. When the Pharisees came from Jerusalem "they noticed that some of his disciples were eating with defiled hands, that is without washing them. For the Pharisees and all the Jews, do not eat unless they thoroughly wash their hands" (Mark 7:2-3). "Why do your disciples.... eat with defiled hands?" (Mark 7:5). Jesus answered: "Do you not see that whatever goes into a person from outside cannot defile, since it enters, not the heart but the stomach, and goes out into the sewer (Thus he declared all foods clean), and he said, it is what comes out of a person that defiles" (Mark 18-20).

The Pharisees and scribes came to Jesus from Jerusalem and said: "Why do your disciples break the tradition of the elders? For they do not wash their hands before they eat" (Matthew 15:1-2).

A Pharisee invited Jesus to dine with him. "The Pharisee was amazed to see that he did not first wash before dinner" (Luke 11:38).

Paul said: "Nothing is unclean in itself, but it is unclean for anyone who thinks it is unclean" (Romans 14:14). "For the kingdom of God is not food and drink" (Romans 14:17). "Do not, for the sake of food, destroy the work of God (Everything is, indeed clean)" (Romans 14:20).

From this we learn that Jesus and Paul not only did not see the necessity for washing unclean hands before eating, but didn't believe in the kosher laws of the Bible too.

The Rabbis introduced into Judaism the concept of unclean hands at the same time that the body was considered clean, basing it on a verse in Leviticus 15:11, "All whom he touches without his having rinsed his hands in water... and be unclean until evening".

וכל אשר יגע... וידינו לא שטף במים... וטמא עד הערב.

Washing of hands arose in Israel, when Hillel and Shammai decreed the uncleanliness of hands.

שמאי והלל גזרו טומאה על הידיים.  
(תלמוד בבלי; שבת; י"ד, ב')

Adolph Büchler maintained that rinsing the hands with water before the meal was a Hellenistic social, hygienic and cultural custom. After the destruction of the Temple in 70 CE, in the times of the Mishna, great importance was given to rinsing of hands with water.

At first, washing of hands only applied to the Priesthood. In the Temple, unwashed hands were not considered unclean. Even until 220 CE, the Rabbis were not strict about clean hands while eating.

Solomon Zeitlin holds that the institution of washing of hands before meals took place after the year 65 CE, to ease the burden of the laws of purity and impurity upon the people. By 135 CE, washing of hands became an accepted custom among the Jewish people. It was at Yavne that the prerogatives of the Priesthood were taken from them and distributed to all the Jews. The School of Shammai demanded that the Rabbis eat their meals in cleanliness by washing their hands in the manner of the Priesthood. It was at the Council of Usha that washing of hands was instituted for the Jews of Galilee.

In the Talmudic period, in Babylonia, washing hands was not only for the purpose of cleanliness, but also served to drive away the devil named SHIBTA from the hands because people believed that water removes the evil spirits found on the hands.

אמר אבילי משום שביבא.  
(תלמוד בבלי, יומא, עז, ב')

Greeks and Romans believed that water removes the bad divinations. In ancient Greece, those entering a temple, were obliged to wash in running water or in sea water.

Among Christians, in the third century, it was customary to wash hands and feet before entering the church. Tertulian, Bishop of Carthage, and Eusebius, Bishop of Caesaria, were the first to mention this custom. Before entering the Basilica in Tyre, Christians had to wash their feet. Before prayer in the morning, Christians were obliged to wash their head, hands and feet.

Among Moslems, before prayer, before reading or touching the Quran, people are obliged to wash their hands or their body.

Mandaeans, to protect their newborn child from devils, wash it with water.

In the custom of washing hands, there was a difference between Israel and Babylonia. In Israel, they used water, while in Babylonia, they used sand, pebbles, or any thing that cleaned. Moslems use sand where water is not available. The Babylonian Talmud mentions that "Whoever has no water to wash his hands, cleanses them with sand, and a pebble or chips... any thing that cleaned".

מי שאין לו מים לרחוץ ידיו מקנה ידיו בעפר ובפָּרָר וּבְקָסְמוֹת...  
כל מידי דמנקי. (תלמוד בבלי, ברכות, טו, א)

Perfumed oil was also used to clean the hands after the meal.

Rabbi Zohammi says: Just as one who is soiled is disqualified for divine service, so too do soiled hands disqualify for saying a blessing.

רבי זוהמאי אומר: כשם שמזוהם פסול לעבודה כך ידֵים מזוהמות  
פסולות לברכה.  
(תלמוד בבלי, ברכות נג, ב)

Jews also washed their hands before prayer.

הגיע זמן קריאת שמע... ונוטל ידיו.  
(תלמוד בבלי, ברכות יד, ב)

The time for reading the Shema arrived... and he washed his hands.

During the Passover Seder, hands are washed three times: one before the first dipping, where the blessing is called על נטילת ידֵים, rinsing or pouring water over the hands. It was necessary for any food that was to be dipped in liquid (דבר שטיבולו במשקה טעוין נטילת ידֵים).

Dipping solid foods in liquids took place before the meal, where only one hand was washed. Touching a liquid with unwashed hands would defile the liquid, which would then defile the food.

The second washing of hands, with the blessing:

על רחיצת ידֵים, takes place before the main meal, before eating matza, where a blessing is needed before eating bread.

The third hand washing, with the blessing of על שטיפת ידֵים or laving the hands, takes place before the reciting of Grace After Meals. Since, at that time, people ate with their fingers, their washing was to remove the fats from the fingers. This was also needed to acquire clean hands necessary for prayer.

During the Amoraic period, the Rabbis stated that the third washing was necessary in order to remove from the hands the salt from the Dead Sea which could blind the eyes, due to the custom prevalent in the Hellenistic world of eating salty foods at the end of the meal.

Thus, "first waters" (מים ראשונים) came before the meal, "middle waters" (מים אמצעים) came during the meal, between the courses of the meal, and "last waters" (מים אחרונים), at the end of the meal. The hands were then dried with a napkin.

Rabbi Abbahu, the third century CE Amora of Israel, said that: HE WHO EATS BREAD WITH UNWASHED HANDS, IS AS ONE WHO EATS UNCLEAN BREAD.

אמר רבי אבהו: כל האוכל פת בלא נגיהב ידים  
כאלו אוכל לחם טמא.  
(תלמוד בבלי, סוטה, ד, ב)



## NO SANDWICHES PLEASE

According to Numbers 9:11, in the Pentateuch, the Paschal lamb should be eaten "WITH unleavened bread and bitter herbs".  
עַל מַצּוֹת וּמְרוֹרִים יֹאכְלֶהָ.

The Passover Haggada states:

כּוֹ עֲשֵׂה הַלֵּל בְּזִמְנָן שְׁבִית הַמִּקְדָּשׁ הִיא קַיָּם. הִיא כְּפֻרְךָ מִצֶּה וּמְרוֹר וְאוֹכֵל בִּיחָד לְקַיָּם מֵה שֶׁנֶּאֱמַר עַל מַצּוֹת וּמְרוֹרִים יֹאכְלֶהָ.

The accepted interpretation of this verse is:

Thus did Hillel, when the Temple still existed: He would WRAP matza and bitter herbs together and eat them, to fulfill what is said, "They shall eat it with unleavened bread and bitter herbs!"

The scholar Hillel lived a century before the destruction of the Jerusalem Temple in 70 CE. Scholars interpreted the Jerusalem Talmud in Hallah 1,1, to mean, that Hillel used to make a sandwich (הִיא כְּפֻרְךָ) of the matza and bitter herbs, and eat them together with the Paschal lamb.

According to the Babylonian Talmud in Tractate Pesahim 115A, the meat of the Paschal lamb was not included in this combination. The Rabbis, however, stated that Hillel did not eat a sandwich, but ate each of the three items separately. Since this rabbinical controversy was never settled, we eat today each item separately.

הִשְׁתָּא דְלֹא אִתְמַר הֲלִכְתָּא לֹא כְהִלֵּל וְלֹא כְרַבָּנֵן, מְבַרְךְ עַל אֲכִילַת מִצֶּה וְאוֹכֵל וְהָדָר מְבַרְךְ עַל אֲכִילַת מְרוֹר וְאוֹכֵל.  
(תלמוד בבלי, פסחים קטו, א)

The Jerusalem Talmud informs us that Rabbi Yohanan, who lived in the 3rd century CE, used to make a combination of matza and bitter herbs, omitting the meat of the Paschal lamb, (Jerusalem Talmud, Ḥalah, 1,1).

When the Temple was destroyed in 70 CE, bitter herbs became a rabbinical commandment and had to be eaten separately from matzas. This means that there can be no sandwich.

The sandwich originated in England with the British diplomat, John Montagu (1718-1792), the 4th Earl of Sandwich, who ate a layer of cold meat placed between two slices of bread. Did the modern **concept** of eating sandwiches exist in Israel in the year 100 BCE?

Those scholars who found "sandwiches" assumed that the root כָּרַךְ connotes "to make a sandwich". They forgot that the root כָּרַךְ = to EAT (in the Aramaic and Hebrew). In the Talmud, in Aramaic, כָּרַךְ קִיפְתָּא = HE ATE bread. So, in Hebrew too כָּרַךְ = to eat.

According to the Jerusalem Talmud, the Paschal lamb was to be eaten as the last item in the main course, so that it should be the food that satiates. כדן שילאכל הפסח לשבע.

(תלמוד ירושלמי, פסחים, פרק ששי, לג, ג. הוצאת דניאל בומברג, תצלום ויניציה, 1523-4, ניו יורק, 1944)

In the Biblical text of Numbers 9:11, the word על = "in addition to".

על מצות ומרורים = IN ADDITION TO unleavened bread and bitter herbs, It does not mean as a sandwich. The Rabbis in the Babylonian Talmud admit that Hillel did not eat a sandwich, but ate of each of the three items, the Paschal lamb, the matza and the bitter herbs, separately, and not as a sandwich.

Thus, when the Haggada text states that Hillel

היה כורך מצה ומרור ואוכל ביחד = He USED TO EAT matza and bitter herbs and eat them together, namely, one after the other, but not in a sandwich. as in modern times.

Anyhow, the matzas in those days were quite thick and large and it would not have been possible to make a sandwich with them. In Talmudic times, matzas were as thick as the breadth of four fingers. In the Middle Ages, matza was limited in its thickness to the breadth of one finger.. As time progressed, the matza became thinner and thinner.

## MUSIC AND PRAYER IN THE TEMPLE &amp; SYNAGOGUE

When sacrifices were offered on the altar in Jerusalem, there was silence, since the priests and the congregation, did not pray. The priests blew silver trumpets during the sacrificial offering, while the orchestra of the Levites played musical instruments, accompanied by a choir singing Thanksgiving Psalms to God under the direction of a conductor (מנצח). In the First Temple of Jerusalem, young Levite women served in the choir, but in the Second Temple, they were replaced by young boys from distinguished families in Jerusalem. Women as singers still served as professional mourners for the deceased.

The Levite musicians kept their musical instruments in their offices near the women's section in the Temple. Not less than 12 Levites sang on a platform when the Paschal lamb was offered in the Temple.

אין פזחתין משנים עשר לנים על הדוכן.  
(תלמוד בבלי, ערכין, יג, ב')

Song was an integral part of the sacrifice, and according to Rabbi Meir (2nd century, Israel), a sacrifice without a song is not acceptable to God.

השיר מעכב את הקרבן; דברי רבי מאיר.  
(תלמוד בבלי, ערכין יא, א)

Talmudic Rabbis held that vocal singing and not the playing of a musical instrument, is the more important element in offering a sacrifice.

רבנן סברי עיקר שירה בפה.  
(תלמוד בבלי, סוכה נ, ב')

The early Church Fathers fought against the use of musical instruments in the services of the Church.

Scholars believe that the synagogue had its origins, not in Babylonia, but in Second Temple times. There was a synagogue in the Second Temple proper. In the first century CE, there were many synagogues in Israel and in the Diaspora. The synagogue did not depend on priests, only on the public. In Temple times, ordinary people were excluded from the sacrificial rites because only the rich could afford it. At that time, there were no fixed hours for prayer.

In the Second Jerusalem Temple, the daily sacrifice was concluded with a special prayer, a collective prayer for the Chosen People.

This prayer was later known as the Amidah, or the Eighteen Benedictions, which were arranged after 70 CE before Rabban Gamliel II at Yavne, and is the only prayer of well-being in the synagogue service.

The synagogue became the substitute for the Temple. Originally the word synagogue meant a gathering or assembly, into the Roman Flavian period, but in the late first century CE, it was applied to the assembly hall or gathering place. By the third century CE, there were distinctive buildings in Galilee known as synagogues.

We see that these early synagogues, the synagogue at Dura Europus, for example, had no separate or special area for men and women. This was also true for the early Christian churches.

In the first century CE, in the Yavne period, the daily sacrifices of the Temple, were replaced by a ritual of mandatory and fixed prayers for set hours which remained free and flexible to preserve their vitality.

In the pre-70 synagogue, the congregation's purpose was to disseminate mass moral education to acquaint Jews with the proper behavior necessary to fulfill the covenant between God and Israel made at Mount Sinai.

According to Rabbi Aqiba (c40-135 CE), God gave man free will to act even though all is foreseen by God (Abbot 3:19). In the synagogue, the Law, the Torah, and its commandments, were read and studied, and sermons were delivered. The first century synagogue was an institution for the propagation of Judaism, and early Christianity drew heavily on the synagogue and its liturgy.

Even before the destruction of the Second Temple, prayer was considered parallel to the sacrifices, since it was also considered as a service. According to Joseph Heineman, in his work on prayer during the Tannaitic and Amoraic periods, prayer was not considered as something that replaces the sacrifice, but as a completion to the sacrifice. Prayers were instituted by the Rabbis to correspond to the hours that the sacrifices were offered in the Temple.

The Mishna in Abbot 2:13 stated: אל תעש תפילתך קבע.

"Do not make your prayer a fixed form".

Prayer should change every day since every day is different.

Rabbi Eliezer (1st-2nd century, Israel) in Mishna Berakot 4:4, held that "He who treats his prayer as a routine obligation, his prayer is no true supplication".

העושה תפילתו קבע אין תפילתו תחננימים.

Two Babylonian Amoraim of the 3rd-4th centuries, Rabbi Rabba Bar Nahmani and Rabbi Joseph, both held that he who cannot make an innovation in his prayer, cannot request his needs from God.

רבה ורב יוסף דאמרי תרוייהו כל שאינו יכול לחדש בו דבר.  
(תלמוד בבלי, ברכות כט, ב)

Paul, the Apostle, believed that God "does not live in shrines made by human hands, nor is served by human hands" (Acts 17:24-25). He held that the real temple was within the believers themselves. "For God's temple is holy, and you are the temple" (1 Corinthians 3:17).

What caused the synagogue to change from a communal institution to a religious institution? In its early days, the synagogue was a place of education for Jews, but it was not considered a place of sanctity, Increased Rabbinic participation in synagogue affairs added to its religious appearance. The growth of Christian communities in Israel in the third and fourth centuries, and the Byzantine transfer of holiness of the Jewish Temple and Jerusalem to the Church of the Holy Sepulcher in the fourth century, speeded up the process of sanctity for the synagogue.

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