

Shavua Tov

Weekly  Parsha

A Rood Awakening! Torah Commentary
By Glenn McWilliams

Torah Portion: *Mishpatim*

מִשְׁפָּטִים

“Ordinances”

**These are the laws that you must set before [the Israelites]
Ve'eleh hamishpatim asher tasim lifneyhem**

Scripture for study:

Shemot (Exodus) 21:1 – 24:18

There are several significant truths that must be understood before we go any further in our annual Torah study. First we should remember the very nature of the Torah. From the very beginning of human history the Torah teaches that man was created to be the very image of Elohim upon the earth.

“And Elohim said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So Elohim created man in his own image, in the image of Elohim created he him; male and female created he them. And Elohim blessed them, and Elohim said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” (Genesis 1:26-28)

“Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of Elohim made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.” (Genesis 9:6-7)

“This is the book of the generations of Adam. In the day that Elohim created man, in the likeness of Elohim made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created.” (Genesis 5:1-2)

Being the manifest image of Elohim is a very unique and honorable calling upon all of mankind. We should understand that the Creator of the universe is a living Elohim. For this reason the

Holy One has prohibited us from making or worshipping molten or graven images of Him in stone, wood, gold, silver, or any other material.

“Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I YHWH thy Elohim am a jealous Elohim...” (Exodus 20:4-5)

“Ye shall make you no idols nor graven images, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am YHWH your Elohim.” (Leviticus 26:1)

“Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth.” (Deuteronomy 5:8)

It is very clear that mankind’s original purpose was to be the expressed and manifest image of Elohim within creation. This original purpose and image was short-lived. By eating from the tree of knowledge of good and evil, Adam and Eve corrupted the original image by their own understandings. Because of this downfall the image of the Creator became corrupted in man.

“And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth.” (Genesis 5:3)

Here we realize that man was no longer born in the image of Elohim, but in the image of fallen Adam.

It is, in fact, the corruption of the image of Elohim that has led to the rampant idolatry and polytheism that is practiced among the nations. The further man is from creation, the more corrupt the image of the Creator is within him. This corruption is caused by the mixed seed from the fruit of the tree of knowledge of good and evil. Over time man has added to and diminished from the self-revelation of YHWH written upon his heart, and thus has put forth numerous false images of the Creator. Let me emphasize that this corruption of the image of the Creator is the direct result of Adam and Eve eating of the tree of knowledge of good and evil. Instead of receiving their knowledge exclusively from the Spirit of Elohim through direct revelation, they mixed this knowledge with their own sensual knowledge gained through having their eyes opened by the fruit of the mixed tree.

“And the serpent said unto the woman, Ye shall not surely die: For Elohim doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as elohim, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.” (Genesis 3:4-7)

From this point in history onward we have been living in a mixture of truth and opinion. Man has continually determined for himself what truth is, becoming a judge even over the Creator Himself.

*“Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the Torah, and judgeth the Torah: but if thou judge the Torah, thou art not a doer of the Torah, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?”
(James 4:11-12)*

Humanity has invented numerous idols, images, and religions surrounding this mixture of divine revelation and sensual knowledge. Every people group on the face of the earth has its myths, cults, deities, and religious ideologies. All of this corruption has brought incredible confusion, conflict, and violence upon the earth. From amidst this confusion and conflict the Eternal One chose Abraham and his descendants to become the vehicle by which He would restore His image in the world.

“Now YHWH had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.” (Genesis 12:1-3)

“And YHWH said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.” (Genesis 13:14-16)

“And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.” (Genesis 15:5)

“And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day YHWH made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.” (Genesis 15:13-21)

This calling and covenant was repeatedly affirmed to Abraham's descendants.¹ We should realize that while this covenant was made exclusively with the descendants of Abraham, Isaac, and Jacob, it was not for their sake only. As we may see from the above cited texts, the covenant was given to the descendants of Israel that by them all nations of the earth should be blessed. That Israel was to be a part of YHWH's plan of redemption for the whole earth is affirmed even in the invitation to the Sinai Covenant.

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." (Exodus 19:5-6)

Note that Israel was called to be a priestly people. Being a priest is being a mediator of YHWH's grace and mercy upon the earth. Israel was called to serve the Creator to the rest of the world. By keeping the Torah, the children of Israel would embody the self-revelation of YHWH to the rest of the world. Note the emphasis that YHWH places upon Israel listening to His voice, as was to be the case with Adam and Eve before the fall.

"And said, If thou wilt diligently hearken to the voice of YHWH thy Elohim, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians..." (Exodus 15:26)

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine." (Exodus 19:5)

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak;² then I will be an enemy unto thine enemies, and an adversary unto thine adversaries." (Exodus 23:20-22)

*"Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to **my voice**..." (Numbers 14:22)*

"When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to YHWH thy Elohim, and shalt be obedient unto his voice..." (Deuteronomy 4:30)

*"Did ever people hear **the voice** of Elohim speaking out of the midst of the fire, as thou hast heard and live?...Out of heaven he made thee hear his voice, that he **might instruct thee**: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fires." (Deuteronomy 4:33, 36)*

"These words YHWH spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added

no more. And he wrote them in two tables of stone, and delivered them unto me...And ye said, Behold, YHWH our Elohim hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that Elohim doth talk with man, and he liveth." (Deuteronomy 5:22, 24)

There are numerous other references confirming this reality, but for now let these suffice. We should take note that Israel is to listen to the voice of YHWH for the purpose of receiving His directions and instructions for life. Unlike Adam, Eve, and the rest of the nations, we are to listen exclusively to the voice of YHWH, even when it is coming through some other agent, such as an angel or a prophet. Here we may remember the words of Yeshua the Messiah:

"But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger they will not follow, but will flee from him: for they know not the voice of strangers." (John 10:2-5)

"I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:14-16)

So it is by exclusively listening to and obeying the voice of YHWH ELOHIM, whether directly or through His agents, that Israel becomes the living manifest presence of the Creator in the world. By living Torah we become the image of YHWH in the world, that the world may be drawn to the Eternal One. It is through the Torah that YHWH's many and wonderful attributes become evident to all the nations. This brings us to a second foundational principle – the unity of the Torah.

If the Torah is the expressed image of YHWH ELOHIM, then to add to it or remove anything from it would be to put forth a false image of the Creator – to desecrate the very image of YHWH. As we have already discussed, it was this mixture of divine revelation with man's sensual knowledge that caused the problems to begin with. It is for this reason that the Torah itself forbids us from adding to or diminishing from YHWH's self-revelation.

"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of YHWH your Elohim which I command you." (Deuteronomy 4:2)

"What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."³ (Deuteronomy 12:32)

"Thus saith YHWH; Stand in the court of YHWH's house, and speak unto all the cities of Judah, which come to worship in YHWH's house, all the words that I command thee to speak unto them; diminish not a word." (Jeremiah 26:2)

*“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, Elohim shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, Elohim shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”
(Revelation 22:18-19)*

It must be understood from these passages that the Torah is to be received and lived in unity. While the Torah does contain specific teachings for specific people, the Torah is still to be understood as a whole. There are certain teachings that involve only the High Priest, and thus do not directly impact the priests, Levites, or Israelites. There are some teachings that apply only to women, and therefore do not directly impact men. There are certain teachings that concern only employers and masters, and therefore do not directly impact those outside of these positions. While parts of the Torah do not impact the individual, they do impact the people of Israel as a whole, and therefore are not to be considered done away with.

A difficult concept for some people to understand is that there are times and situations that demand that we not perform certain commandments, and by not doing these commandments, we are in fact keeping the Torah. Let me use the Passover sacrifice as an example. The Torah commands that the children of Israel sacrifice a lamb every year for the Passover offering.

*“Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door posts of the houses, wherein they shall eat it.”
(Exodus 12:5-7)*

In Egypt, prior to there being an altar, tabernacle, or Temple, the children of Israel would sacrifice their lambs in their own years and upon their own altars. Once the tabernacle was built, YHWH commanded the children of Israel to no longer use private altars.

“Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their elohim, upon the high mountains, and upon the hills, and under every green tree: And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their elohim, and destroy the names of them out of that place. Ye shall not do so unto YHWH thy Elohim. But unto the place which YHWH your Elohim shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: and there ye shall eat before YHWH your Elohim, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein YHWH thy Elohim hath blessed thee. Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. For ye are not as yet come to

the rest and to the inheritance, which YHWH your Elohim giveth you. But when ye go over... Then there shall be a place which YHWH your Elohim shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings and your sacrifices, your tithes, and the heave offering of your hand..." (Deuteronomy 12:2-11)

Since the Temple has been destroyed, we now keep the Torah by not making the Passover sacrifice, since we are forbidden to have private altars and cannot sacrifice our Passover lamb on the altar of the Temple. So it is that by not doing something that the Torah commands, we are actually keeping the Torah. We continue to celebrate Passover and Hag HaMatzot⁴ to the degree that it is possible for us to do so without violating the Torah.

It is unfortunate and heartbreaking that the Christian Church continues to erroneously teach that Jesus has done away with the Torah. Clearly the Church does not understand the Torah as the self-revelation of the Creator. If the Church understood the Torah to be the very image and self-portrait of YHWH ELOHIM, it would not have been suggested that the Messiah somehow did away with a part of that portrait. This would be the same as suggesting that Jesus set up an idol for people to worship. The Church clearly fails to understand the fact that the Torah is a unity. We witness this reality in our Torah portion this week.

Within the covenant given at Mount Sinai, there are laws concerning our relationships to our servants/employees, the poor, our neighbors, our enemies, our family, and our Elohim. Our portion could easily be broken down into four simple sections.

- Section 1 – Exodus 21:2-22:16 – Legal, Civil, and Criminal Laws
- Section 2 – Exodus 22:17-23:19 – Humanitarian considerations and various discrete topics
- Section 3 – Exodus 23:20-33 – Reiteration of the promise to inherit the land and a warning against paganism.
- Section 4 – Exodus 24 – Ritual ratification of the covenant and the receiving of the stone tablets.⁵

Clearly we see within this simple outline the various types of laws and teachings contained in the Torah. Within each one of these laws, teachings, and events is a revelation about YHWH ELOHIM. In the various teachings concerning bondservants, victims, and even animals, we learn that YHWH is both compassionate and just. While many of the crimes mentioned in our portion, such as murder, stealing, and kidnapping, are mentioned in other ancient law codes, there are substantial differences found in the Torah concerning the penalties imposed for these offenses. Nehama Leibowitz writes:

"The codices of antiquity, including the Babylonian and Hittite codices discovered within the last century, included detailed laws prohibiting theft, kidnapping, cattle-rustling, etc. But the penalties imposed are vastly different from those found in the Torah. The Hammurabi Code imposes penalties on theft that vary with the status of the victim, depending on whether the ox was stolen from the king, the temple, a man of middle station, a slave, etc. The sliding scale of penalties ranged from death at one end to tenfold at the

other, with thirtyfold in the middle for good measure. If the thief could not pay the penalty, it was death. Several scholars have pointed out that one of the crucial differences between the Torah and the Babylonian codex is the fact that the former makes no distinction between rich and poor, king and priest. It goes without saying that the death penalty is only invoked for the kidnapper.”⁶

Here we witness that the Torah is not simply a code of law and ethical behavior; it is a revelation of YHWH’s attribute of justice. This attribute of justice is made manifest by the judges of Israel keeping the Torah.

“Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.” (Exodus 22: 21-24)

“And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.” (Exodus 23:8)

Here again we witness that YHWH is a just Elohim and no respecter of men or status; thus when the children of Israel carries out the judgments of the Torah, they embody these very attributes of the Holy One.

There are numerous other revelations concerning the heart and mind of the Creator contained within the judgments given. Some of these revelations are very subtle in nature and may not at first be understood.

“And he that smiteth his father, or his mother, shall be surely put to death. And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death. And he that curseth his father, or his mother, shall surely be put to death.” (Exodus 21:15-17)

It may seem strange to us that there are two judgments concerning the treatment of fathers and mothers, and that these two rulings are divided by the judgment for kidnapping. It may also seem strange that physical abuse, a crime ostensibly more severe than verbal abuse, is named before the apparently lesser crime. Rabbi Abraham Twerski writes,

“Ramban says that cursing one’s parents is even more grievous a sin than striking them. Hostile words may be worse than hostile deeds. King Solomon says, ‘The words of a contentious person are like self-justification; and they penetrate into the innermost recesses’ (Proverbs 18:8)...The Gaon of Vilna, in his commentary of Mishlei, states that insulting words may be more harmful than physical blows. Insults penetrate into the innermost recesses. ‘Physical injuries may heal. The wounds inflicted by verbal abuse may never heal.’”⁷

This may well explain why the two laws concerning the treatment of one’s parents are ordered the way they are, but it leaves the question of why they are divided by the judgment on

kidnapping. I would suggest that the Torah is teaching us an important lesson about the sovereignty of the family. Smiting a parent, kidnapping a child, or cursing a parent – all three of these actions threaten the sovereignty of the family. That all three of these crimes are punishable by death teaches us that YHWH clearly respects and protects family unity.

Many Christians claim that the “moral laws” are still in effect, and that it is only the ritual laws that Jesus did away with. Let us turn therefore to the Sabbath, which is often discarded as being the only “ritual law” in the Ten Commandments. In our portion we read the teaching concerning the Sabbath year for the land as well as the weekly Sabbath, which concludes with a warning against idolatry.

“And six years thou shalt sow thy land, and shalt gather in the fruits thereof: But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard. Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. And in all things that I have said unto you be circumspect: and make no mention of the name of other elohim, neither let it be heard out of thy mouth.” (Exodus 23:10-13)

This teaching on the Sabbath is immediately followed by the teaching on the three pilgrim festivals. We should remember that during these Feasts, all of the men of Israel are to go up to Jerusalem and bring their tithes. While the Church may consider the Sabbath and Feasts to be rituals, we should note that there is a direct connection to helping the poor. Every seven years the land is to rest, and what it produces on its own is free to anyone in need of it. We should also note that the Sabbath is even for servants and animals. Clearly there is a moral aspect to the Sabbath and the Feasts. We should remember that the tithe was given to those who had no inheritance in the land – the widow, the orphan, the stranger and the Levite. The Sabbath, the pilgrim festivals, and the tithe all free us from exploiting others, exploiting our animals, and exploiting the land. These ritual teachings free us from the world’s elohim of Materialism, Selfishness, and Avarice.

Note how the Torah hangs together as a whole. There is no division between the moral law and the ritual law. They are all one as YHWH is one! Understanding the unity of the Torah is extremely important. I will append a special resource to the end of this study to further explain this unity. But for now let us understand that there is no division in the Torah. Yeshua came to keep the whole Torah and taught his followers to do the same.

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” (Matthew 5:19)

This issue of unity brings us to our third principle. While most people consider Judaism to be one of the three great monotheistic religions of the world, this is not completely accurate. Rabbinic Judaism, with its numerous man-made laws and traditions, is indeed a religion, just as

is Christianity with all of its man-made laws and traditions. YHWH was not creating another religion by giving the Torah to the children of Israel. The laws in the Torah are the laws of a NATION. Israel, as defined by the Torah, is a nation. The Torah is the constitution of this chosen nation. If Jesus came to do away with the Torah, then he came to do away with the very nation of Israel. This may in fact be the real motive behind this erroneous teaching. If Jesus did away with the nation of Israel, then the Church is free to move into its place as the chosen people. Unfortunately for the Church, Yeshua came to keep and teach the people of YHWH how to be a holy nation. Yeshua came to gather the scattered tribes and to restore them to their original calling to be a people of the Torah. By his death and resurrection, Yeshua the Messiah made it possible for the adulterous house of Israel and the rebellious house of Judah to return to the covenant and once again become the people and nation of YHWH.

Let us return for a moment to the idea that Israel was called to be the manifest image of YHWH in the world. Since YHWH is ONE, Israel as well must be ONE. Israel has been called to be the Bride of YHWH, to be bone of His bone and flesh of His flesh. We have already witnessed the wedding at Mount Sinai in the previous portions, therefore Israel is to be the body of the invisible Elohim. For Israel to do this, all the members of this body must move as one. There must be unity in the body, just as there is unity in the Torah. By blessing the children of Israel with these laws and judgments, not only does it make it possible for the children of Israel to embody the attributes of YHWH's justice and compassion, but it makes it possible for there to be unity within the body.

As we look at the various judgments given in our Torah portion we should remember that they are given that peace may be made within the body itself. Let us remember the words of Jethro as he gave important advice to Moses concerning the manner and timeliness in which disputes between brethren were to be settled. Jethro saw that people were waiting all day to have their disputes settled, and that during this time hostilities, grudges, and resentments grew along with the impatience. Jethro suggested that Moses appoint righteous men to judge in his stead so that justice might be administered quickly. Jethro concluded his advice by saying:

"If thou shalt do this thing, and Elohim command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace." (Exodus 18:23)

Thus the judgments and laws contained within our Torah are not only the revelation of YHWH for the world to see, but also the means by which YHWH provides for the unity and peace of His image on earth. As we study each of the judgments contained in our portion this week, we must look at them from multiple angles. We must see them as the revelation of the attributes of YHWH ELOHIM, the constitution of the Messianic Kingdom and nation of Israel, as well as a practical means of preserving the peace and unity of the body of believers who have submitted themselves to being the image of the living Elohim on the face of the earth.

SHAVUA TOV !

¹ Genesis 26:3-4, 24; 28:12-15

² In this passage the voice belongs to the angel, but what is said belongs to YHWH. So we hear YHWH speak through the voice of the messenger. This may be compared to the light of the sun reflecting off of the moon. The moon is the vehicle, but

the light belongs to the sun. Just as the moon has no light of its own, neither do the messengers of YHWH have words of their own.

³ Tanach, Deuteronomy 13:1

⁴ The Feast of Unleavened Bread

⁵ JPS Torah Commentary Exodus, Nahum M. Sarna Jewish Publication Society, Pp. 117-118

⁶ New Studies in Shemot, Nehama Leibowitz, LAMBA Publishers, Pp.361-362

⁷ Twerski on Chumash, R. Abraham J. Twerski, M.D. Messorah Publishing, Pg. 151