**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?

Bereshit (Genesis) 5:3 And Adam lived one hundred and thirty years, and he begot in his likeness after his image, and he named him Seth.

I was also intrigued by footnote 7, on page 31, concerning the location of Nazareth:

There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or “branch” of David. Further research shows that **נָצַר** also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of “Guardians” or “City of Watchmen” is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest that Yeshua was the “guardian, watchman of the “soul,” “Oral Torah,” “Wisdom” – Hokhmah and Tzfat was the “secret garden” or “garden of secrets” (So’od).

1. Why does Genesis 5:3 says: “and he begot in his likeness after his image‎" with regards to his son Shet, but it does not say so with regards to Kayin? Please explain your answer.

The Ramban (page 11) indicates that Adam was created in the likeness of G-d, and that Seth was the first child to have this enobled likeness. Kayin and Abel merely resembled Adam and not G-d.

1. What questions were asked of Rashi regarding Gen. 5:24?

**And Enoch walked** – Why did scripture change the wording in the account of his demise?

**for God had taken him** – what do we learn from these words?

1. What question was asked of Rashi regarding Genesis 5:29?

**This one will give us rest** - What is the meaning of the Hebrew word: יְנַחֲמֵנוּ ?

1. Genesis 5:32 states “Shem, Ham, and Japhet.” But Japheth was the elder and first-born, why then does the Torah not mention Japhet first? Explain your answer.

Because HaShem wishes to honor the righteous/generous, who born circumcised, and from whom Abraham was descended, according to the Midrash.

1. Rashi translates **“B’ne HaElohim”** as **“Nobles”,** **“Sons of the Princes”,** and **“Judges”.** And the Nazarean Codicil writers call Yeshua **“son of G-d”** – Heb. **“Ben Elohim.”** Given Rashi’s translation and elucidation what therefore did the writers of the Nazarean Codicil imply when they called Yeshua **“Ben Elohim” – “son of G-d”**? Please explain your answer.

They implied that Yeshua was a judge and noble of the Jewish people. It implied that Yeshua had authority. Thus if judges and those with authority are called Ben Elohim, then the converse must also be true.

1. According to the Ramban, who were these **“B’ne HaElohim” (בְנֵי-הָאֱלֹהִים – sons of G-d)** and who were the **B’not HaAdam” (בְּנוֹת הָאָדָם – daughters of man)**?

The sons and daughters of princes and rulers (descendants of Seth or Adam). Scripture ‎relates that these corrupt judges, whose duty it was to administer justice among them, committed open violence without anyone interfering. They violated their image and likeness. They raped the “daughters of Adam”.

1. What questions were asked of Rashi regarding Genesis 6:4?

**The Nephilim** – what does this term (Nephilim) mean?

**in those days** – What days were these?

**and also afterward** – What event marked this time?

**when...would come** – What does this teach about their progeny?

**mighty men** – How were they mighty?

**the men of renown** What does this Hebrew phrase mean: אַנְשֵׁי הַשֵׁם ?

1. According to the Ramban how did the **N’philim (נְּפִלִים)** come to be on this earth?

They were born to the Ben Elohim and were inferior to their fathers in height and strength.

1. Does the list of the generations of Adam in Genesis 5:3-32 agree or disagree with the list in Luke 3:36-38? If not please explain why?

Yes they match, with some minor spelling differences. Here are the two lists:

|  |  |
| --- | --- |
| **Luke** | **Genesis** |
| son of Shem  | Shem  |
| son of Noach  | Noah  |
| son of Lamekh  | Lemek |
| son of ‎M’tushelach  | Methushelach  |
| son of Chanokh  | Hanok |
| son of Yered  | Jared |
| son of Mahalal’el  | Mahalalel |
| son of Qeinan  | Kenan |
| son of Enosh  | Enosh  |
| son of Shet  | Sheth  |
| son of Adam  | Adam |

1. In your opinion why is Yeshua a Ben Elohim (**בֶּן־הָאֱלֹהִים** **- the son of G-d** cf. Mark 1:1) called **“My beloved son”** (Heb. **בְּנִי יְדִידִי – B’ni** **Y’didi)** by the voice from heaven (in Mark 1:11 and Luke 3:22)?

Because He received authority when HaShem spoke from heaven and conferred this authority (see Luke 9:35). Yeshua also has authority as the head over the body. Just as the twelve tribes will judge Israel, so also will Yeshua.

**Hakham Haggai:** Y’didi = friend, and Avraham, because he was faithful, was called the “friend of HaShem”. Avraham said that he would command his children to obey Torah. His children continue, to this day, to obey the Torah. Thus, Yeshua is a Ben Elohim because He is the embodiment of the Torah, he was faithful.

1. According to the Ramban interpreting Genesis 6:8, why did Noach find grace before G-d? What does this mean regarding finding grace before G-d? Please explain your answers.

But of Noah it says that he found grace in His eyes, and afterwards it tells why he was pleasing before G-d: because he was a ‎perfectly righteous/generous man.

Thus we understand that if we wish to find grace before G-d we must be righteous/generous and walk in the ways of the Torah.

1. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?

The only way to please HaShem is to be righteous/generous by learning and keeping the Torah. I must be faithful!

**Hakham Haggai:** Departing from halacha is ‘idolatry’ in the remez.