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| **Esnoga Bet Emunah****1101 Surrey Trace SE,****Tumwater, WA 98501****United States of America****© 2012**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** |  | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2012**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

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| **Three and 1/2 year Lectionary Readings** | **Fourth Year of the Reading Cycle** |
| **Iyar 27, 5772 – May 18/19, 2012** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**Fri. May 18 2012 – Candles at 8:02 PMSat. May 19 2012 – Habdalah 9:00 PM | **Brisbane, Australia**Fri. May 18 2012 – Candles at 4:48 PMSat. May 19 2012 – Habdalah 5:42 PM | **Bucharest, Romania**Fri. May 18 2012 – Candles at 8:21 PMSat. May 19 2012 – Habdalah 9:32 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. May 18 2012 – Candles at 8:23 PMSat. May 19 2012 – Habdalah 9:24 PM | **Jakarta, Indonesia**Fri. May 18 2012 – Candles at 5:26 PMSat. May 19 2012 – Habdalah 6:17 PM | **Manila & Cebu, Philippines**Fri. May 18 2012 – Candles at 5:59 PMSat. May 19 2012 – Habdalah 6:52 PM |
| **Miami, FL, U.S.**Fri. May 18 2012 – Candles at 7:43 PMSat. May 19 2012 – Habdalah 8:39 PM | **Olympia, WA, U.S.**Fri. May 18 2012 – Candles at 8:27 PMSat. May 19 2012 – Habdalah 9:42 PM | **Murray, KY, & Paris, TN. U.S.**Fri. May 18 2012 – Candles at 7:41 PMSat. May 19 2012 – Habdalah 8:44 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. May 18 2012 – Candles at 7:55 PMSat. May 19 2012 – Habdalah 9:05 PM | **Singapore, Singapore** Fri. May 18 2012 – Candles at 6:48 PMSat. May 19 2012 – Habdalah 7:39 PM | **St. Louis, MO, U.S.**Fri. May 18 2012 – Candles at 7:51 PMSat. May 19 2012 – Habdalah 8:55 PM |

**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

**This Torah commentary comes to you courtesy of:**

His Honor Rosh Paqid Adon Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

His Excellency Adon Ezra ben Abraham and beloved wife HE Giberet Karmela bat Sarah,

His Excellency Dr. Adon Yeshayahu ben Yosef and beloved wife HE Giberet Tricia Foster

His Excellency Adon Yisrael ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

His Excellency Adon Eliyahu ben Abraham and beloved wife HE Giberet Vardit bat Sarah

Her Excellency Giberet Laurie Taylor

His Honor Paqid Dr. Adon Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that G-d’s richest blessings be upon their lives and those of their loved ones, together with all Yisrael and her Torah Scholars, amen ve amen!**

**Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**.

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** **benhaggai@GMail.com** **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Sabbath: “Vayizkor Elohim Et Noach”**

**“And G-d remembered Noah”‎**

**& Shabbat Mevar’chim HaChodesh Sivan**

**Sabbath of the Proclamation of the New Moon of Sivan**

**Evening Monday 21st of May – Evening Tuesday 22nd of May 2012**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּזְכֹּר אֱלֹהִים, אֶת-נֹחַ** |  |  |
| **“Vayizkor Elohim Et Noach”** | Reader 1 – B’resheet 8:1-5 | Reader 1 – B’resheet 9:18-20 |
| **“And G-d remembered Noah”** | Reader 2 – B’resheet 8:6-14 | Reader 2 – B’resheet 9:21-23 |
| **“Y se acordó Dio de Noé”** | Reader 3 – B’resheet 8:15-19 | Reader 3 – B’resheet 9:18-23 |
| B’resheet (Gen.) Gen. 8:1– 9:17B’Midbar (Num.) 28:9-15 | Reader 4 – B’resheet 8:20-22 |  |
| Ashlamatah: Habakkuk 3:2-10 + 19 | Reader 5 – B’resheet 9:1-7 |  |
| Special: I Samuel 20:18,42 | Reader 6 – B’resheet 9:8-11 | Reader 1 – B’resheet 9:18-20 |
| Psalms 6:1-11  | Reader 7 – B’resheet 9:12-17 | Reader 2 – B’resheet 9:21-23 |
|  |  Maftir – B’Midbar 28:9-15 | Reader 3 – B’resheet 9:18-23 |
| N.C.: Mark 1:14-15Luke 4:14-15 & Acts 2:14-20 |  Habakkuk 3:2-10 + 19 I Samuel 20:18,42‎ |   |

**Blessing Before Torah Study**

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

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

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

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

**May Ha-Shem bless you and keep watch over you; - Amen!**

**May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!**

**May Ha-Shem bestow favor on you, and grant you peace. – Amen!**

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

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

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

**Contents of the Torah Seder**

* The Diminution of Waters – Gen. 8:1-5
* The Raven and the Dove – Gen. 8:6-14
* Leaving the Ark and Building an Altar – Gen. 8:15-22
* The Covenant with Noah and the Seven Laws of Noah – Gen. 9:1-17

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet 8:1 – 9:17‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. And God remembered Noah and all the beasts and all the cattle that were with him in the ark, and God caused a spirit to pass over the earth, and the waters subsided.  | 1. And the LORD in His Word remembered Noah, and all the animals and the cattle which were with him in the ark; and the LORD caused the wind of mercies to pass over the earth, and the waters were dried. JERUSALEM: And He remembered in His mercies the good that was with Noah. And the LORD caused the wind of mercies.  |
| 2. And the springs of the deep were closed, and the windows of the heavens, and the rain from the heavens was withheld.  | 2. And the fountains of the deep were shut up, and the windows of heaven, and the rain was forbidden to descend from heaven. |
| 3. And the waters receded off the earth more and more, and the water diminished at the end of a hundred and fifty days. | 3. And the waters returned from being on the earth, going and returning. And the waters were diminished at the end of a hundred and fifty days. |
| 4. **And the ark came to rest in the seventh month, on the seventeenth day of the month, on the mountains of Ararat.** | 4. **And the ark rested in the seventh month, which is the month of Nisan, in the seventeenth day of the month, upon the mountains of Qadron;** the name of the one mountain is Qardania, and the name of the other mountain Irmenia; and there was built the city of Armenia in the land of the east. |
| 5. **And the waters constantly diminished until the tenth month; in the tenth [month], on the first of the month, the mountain peaks appeared.** | 5. **And the waters went and diminished until the tenth month, the month Tammuz. In Tammuz, in the first of the month, the heads of the mountains were seen.** |
| 6. And it came to pass **at the end of forty days,** that Noah opened the window of the ark that he had made. | 6. And it was **at the end of forty days,** and Noah opened the aperture of the ark which he had made. |
| 7. And he sent forth the raven, and it went out, back and forth until the waters dried up off the earth.  | 7. And he sent out a raven; and it went forth, going forth and returning, until the waters had dried from the earth. |
| 8. And he sent forth the dove from with him, to see whether the waters had abated from upon the surface of the earth. | 8. And he sent forth a house-dove from being with him, to see whether the waters were lightened from off the faces of the earth. |
| 9. But the dove found no resting place for the sole of its foot; so it returned to him to the ark because there was water upon the entire surface of the earth; so he stretched forth his hand and took it, and he brought it to him to the ark. | 9. And the dove found no rest for the sole of the foot, and returned unto him to the ark; and he knew that the waters were (yet) upon the face of all the earth. And he reached out his hand, and took and brought her unto him into the ark. |
| 10. And he waited again another seven days, and he again sent forth the dove from the ark.  | 10. And he prolonged (waited) yet seven days, and again he sent the dove from the ark.JERUSALEM: **And he began to number,** and again he sent the dove from the ark.  |
| 11. And the dove returned to him at eventide, and behold it had plucked an olive leaf in its mouth; so Noah knew that the water had abated from upon the earth. | 11. And the dove came to him at the evening time, and, behold, a leaf of olive gathered, broken off, she brought in her mouth, **and which she had taken from the Mount of the Messiah**. And Noah understood that the waters had lightened from being on the earth. |
| 12. And he again waited another seven days, and he sent forth the dove, and it no longer continued to return to him. | 12. And he prolonged yet seven days, and added to send forth the dove; but she added not to return to him again. |
| 13. **And it came to pass in the six hundredth and first year, in the first [month], on the first of the month, that the waters dried up from upon the earth,** and Noah removed the covering of the ark, and he saw, and behold, the surface of the ground had dried up. | 13. **And it was in the six hundred and first year, in Tishri, in the first of the month, in the beginning of the year, that the waters were dried from upon the earth.** And Noah removed the covering of the ark, and saw the faces of the ground to be dried. |
| 14. **And in the second month, on the twenty seventh day of the month, the earth was dry.** | 14. **And in the month Marchesvan, in the twenty-seventh day of the month, the earth was dry.**  |
| 15. And God spoke to Noah saying: | 15. And the LORD spoke with Noah, saying: |
| 16. "Go out of the ark, you and your wife, and your sons, and your sons' wives with you. | 16. Go forth from the ark, you, and your wife, and your sons, and the wives of your sons, with you. |
| 17. Every living thing that is with you of all flesh, of fowl, and of animals and of all the creeping things that creep on the earth, bring out with you, and they shall swarm upon the earth, and they shall be fruitful and multiply upon the earth."  | 17. Every living animal that is with you of all flesh, of fowl, of cattle, and of every reptile that creeps on the earth, bring forth with you, that they may reproduce in the earth, and spread abroad and multiply on the earth. |
| 18. So Noah went out, and his sons and his wife and his sons' wives with him. | 18. And Noah went forth, and his sons, and his wife, and the wives of his sons, with him. |
| 19. Every beast, every creeping thing, and all fowl, everything that moves upon the earth, according to their families they went forth from the ark. | 19. Every animal, every reptile, and every bird, which moves upon the earth, according to its seed, went forth from the ark. |
| 20. **And Noah built an altar to the Lord,** and he took of all the clean animals and of all the clean fowl and brought up burnt offerings on the altar. | 20. **And Noah built the altar before the LORD; that altar which Adam had built in the time when he was cast forth from the garden of Eden, and had offered an oblation upon it; and upon it had Kain and Habel offered their oblations. But when the waters of the deluge descended, it was destroyed, and Noah rebuilt it;** and he took of all clean cattle, and of all clean fowl, and sacrificed four upon that altar. And the LORD accepted his oblation with favour: |
| 21. And the Lord smelled the pleasant aroma, and the Lord said to Himself, "I will no longer curse the earth because of man, for the imagination of man's heart is evil from his youth, and I will no longer smite all living things as I have done. | 21. and the LORD said in His Word, I will not add again to curse the earth on account of the sin of the children of men; for the imagination of the heart of man is evil from his youth; neither will I add to destroy whatever lives as I have done. |
| 22. So long as the earth exists, seedtime and harvest, cold and heat, summer and winter, and day and night shall not cease." | 22. Until all the days of the earth, sowing in the season of Tishri, and harvest in the season of Nisan, and coldness in the season of Tebeth, and warmth in the season of Tammuz, and summer and winter, and days and nights will not fail.JERUSALEM: Until all the days of the earth from now, sowing and reaping, and cold and heat, and days and nights will not cease.  |
|  |  |
| 1. And God blessed Noah and his sons, and He said to them: "Be fruitful and multiply and fill the earth.  | 1. And the LORD blessed Noah, and his sons, and said to them, Spread forth and multiply, and replenish the earth. |
| 2. And your fear and your dread shall be upon all the beasts of the earth and upon all the fowl of the heaven; upon everything that creeps upon the ground and upon all the fish of the sea, [for] they have been given into your hand[s].  | 2. And the fear of you and the dread of you will be upon every beast of the earth, and on every fowl of the heavens; of all that the earth swarms forth, and all the fishes of the sea, into your hand are they delivered. |
| 3. Every moving thing that lives shall be yours to eat; like the green vegetation, I have given you everything. | 3. Every moving thing which lives to you will be for food: as the green herb have I given to you the whole. |
| 4. But, flesh with its soul, its blood, you shall not eat. | 4. But flesh which is torn of the living beast, what time the life is in it, or that torn from a slaughtered animal before all the breath has gone forth, you will not eat. |
| 5. But your blood, of your souls, I will demand [an account]; from the hand of every beast I will demand it, and from the hand of man, from the hand of each man, his brother, I will demand the soul of man. | 5. But the blood of your lives I will I require of every animal which has killed a man, I will require that it be put to death on his account. And from the hand of the human being, from the hand of the man who has shed the blood of his brother, will I require the life of man. |
| 6. Whoever sheds the blood of man through man shall his blood be shed, for in the image of God He made man. | 6. Whosoever sheds the blood of man, the judges, by witnesses, will condemn him unto death; but he who sheds it without witnesses, the LORD of the world will bring punishment on him in the day of the great judgment; because in the image of the LORD He made man. |
| 7. And you, be fruitful and multiply; swarm upon the earth and multiply thereon." | 7. And you, spread yourselves abroad and multiply; bring forth in the earth, and increase in it. |
| 8. And God said to Noah and to his sons with him, saying: | 8. And the LORD spoke to Noah, and to his sons with him, saying, |
| 9. "And I, behold I am setting up My covenant with you and with your seed after you. | 9. I, behold, I establish my covenant with you, and with your children after you; |
| 10. And with every living creature that is with you, among the fowl, among the cattle, and among all the beasts of the earth with you, of all those who came out of the ark, of all the living creatures of the earth. | 10. and with every living soul that is with you, of birds, and of cattle, and of every beast of the earth that is with you, of all that go forth from the ark, of every beast of the earth. |
| 11. And I will establish My covenant with you, and never again will all flesh be cut off by the flood waters, and there will never again be a flood to destroy the earth." | 11. And I will establish my covenant with you, and will not again cause all flesh to perish by the waters of a flood; and there will not again be a flood to destroy the earth. |
| 12. **And God said: "This is the sign of the covenant, which I am placing between Me and between you, and between every living soul that is with you, for everlasting generations.** | 12. **And the LORD said, This is the sign of the covenant which I establish between My Word and between you and every living soul that is with you, unto the generations of the world.** |
| 13. My rainbow I have placed in the cloud, and it shall be for a sign of a covenant between Myself and the earth. | 13. I have set My Bow in the cloud, and it will be for a token of the covenant between My Word and the earth. |
| 14. And it shall come to pass, when I cause clouds to come upon the earth, that the rainbow will appear in the cloud.  | 14. And it will be that when I spread forth My glorious cloud over the earth, the bow will be seen in the day (time), while the sun is not sunk (or hidden) in a cloud. |
| 15. And I will remember My covenant, which is between Me and between you and between every living creature among all flesh, and the water will no longer become a flood to destroy all flesh. | 15. And I will remember My covenant which is between My Word and between you and every living soul of all flesh, that there will not be the waters of a flood to destroy all flesh. |
| 16. And the rainbow shall be in the cloud, and I will see it, to remember the everlasting covenant between God and between every living creature among all flesh, which is on the earth." | 16. And the bow will be in the cloud, and I will look upon it, to remember the everlasting covenant between the Word of the Lord and every living soul of all flesh that is upon the earth. |
| 17. And God said to Noah: "This is the sign of the covenant that I have set up, between Myself and between all flesh that is on the earth."  | 17. And the LORD said to Noah, This is the sign of the covenant that I have covenanted between My Word and between the word for all flesh that is upon the earth. |
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**Rashi and Targum Pseudo Jonathan for: B’Midbar (Num.) 28:9-15‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 9. And on the Sabbath day, two unblemished lambs in the first year, and two tenths fine flour as a meal offering, mixed with oil, and its libation.  | 9. but on the day of Shabbath two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation.  |
| 10. [This is] the burnt offering of each Sabbath on its Sabbath, in addition to the continual burnt offering and its libation. | 10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11. And on the beginning of your months, you shall offer up a burnt offering to the Lord: two young bulls, one ram, and seven lambs in the first year, [all] unblemished. | 11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12. Three tenths fine flour as a meal offering, mixed with oil for each bull, and two tenths fine flour as a meal offering, mixed with oil for each ram. | 12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13. And one tenth of fine flour mixed with oil as a meal offering for each lamb. A burnt offering with a spirit of satisfaction, a fire offering to the Lord. | 13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favor before the LORD. |
| 14. And their libations: a half of a hin for each bull, a third of a hin for each ram, and a quarter of a hin for each lamb; this is the burnt offering of each new month in its month, throughout the months of the year. | 14. And for their libation to be offered with them, the half of a bin for a bullock, the third of a bin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15. And one young male goat for a sin offering to the Lord; it shall be offered up in addition to the continual burnt offering and its libation.  | 15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
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**Welcome to the World of P’shat Exegesis**

In order to understand the finished work of the P’shat mode of interpretation of the Torah, one needs to take into account that the P’shat is intended to produce a catechetical output, whereby a question/s is/are raised and an answer/a is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

[cf. <http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

**1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

**2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

**4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.

**5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

**7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 1: Genesis**

By: Rabbi Yaaqov Culi, Translated by: Rabbi Aryeh Kaplan

Published by: Moznaim Publishing Corp. (New York, 1988)

Vol. 1 – “Genesis,” pp. 364-389.

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) 8:1 – 9:17**

**1 And God remembered** **Heb. אֱלֽהִים This name represents the Divine Standard of Justice, which was converted to the Divine Standard of Mercy through the prayer of the righteous/generous. But the wickedness of the wicked converts the Divine Standard of Mercy to the Divine Standard of Justice**, as it is said: (above 6:5ff.): “And the Lord (י-ה-ו-ה) saw that the evil of man was great, etc. And the Lord (י-ה-ו-ה) said, ‘I will blot out, etc.’“ although that name is the name of the Divine Standard of Mercy.-[Gen. Rabbah 33:3, Succah 14a] That Noah prayed in the ark appears in Tan. Noach 11, Aggadath Beresheet 7:3, Sefer Hayashar.

**And God remembered Noah, etc.** What did He remember regarding the animals? The merit that they did not corrupt their way before this [the Flood], and that they did not copulate in the ark.-[Tan. Buber Noach 11, Yer. Ta’an. 1:6]

**and God caused a spirit to pass** A spirit of consolation and calm passed before Him.-[Targum Jonathan and Yerushalmi]

**over the earth** Concerning [events on] the earth.

**and the waters subsided** Heb. וַיָשֽׁכָּוּ , like (Esther 2:1): “when the king’s fury subsided,” an expression of the calming of anger.-[from Tan. Buber Noach 12]

**2 And the springs...were closed** When they were opened, it was written (7: 11): “all the springs,” but here, “all” is not written, because some of them remained [open], those that were necessary for the world, such as the hot springs of Tiberias and the like.-[Gen. Rabbah 33:4]

**was withheld** Heb. וַיִכָּלֵא , and it was withheld, like (Ps. 40:12): “You will not withhold (תִכְלָא) Your mercies”; (Gen. 23:6): “[None of us] will withhold (יִכְלֶה) from you.”

**3 at the end of a hundred and fifty days they commenced to diminish**, and **that was on the first of Sivan.** How so? On the twenty-seventh of Kislev, the rains stopped, leaving three days in Kislev and twenty-nine in Teveth, making a total of thirty-two days, and Shevat, Adar, Nissan, and Iyar total one hundred and eighteen [days], making a grand total of one hundred fifty [days].-[Seder Olam ch. 4]

**4 in the seventh month** **Sivan, which is the seventh counting from Kislev,** in which the rains stopped.-[from aforementioned source]

**on the seventeenth day** From here you learn that the ark was submerged in the water eleven cubits, for it is written: (verse 5) ”In the tenth [month], on the first of the month, the mountain peaks appeared.” That is [the month of] Av, which is the tenth month counting from Marcheshvan, when the rains fell, and they were fifteen cubits higher than the mountains. They diminished from the first of Sivan until the first of Av fifteen cubits in sixty days, at the rate of a cubit in four days. The result is that on the sixteenth of Sivan they had diminished only four cubits, and the ark came to rest on the next day. You learn [from here] that it was submerged eleven cubits in the waters [which were] above the mountain peaks.-[from aforementioned source]

**5 in the tenth [month], etc.,** the mountain peaks appeared This refers to Av, which is the tenth [month] from Marcheshvan, when the rain commenced. Now if you say that it refers to Elul, which is the tenth [month] from Kislev, when the rain stopped, just as you say: “in the seventh month,” refers to Sivan, which is the seventh [month] after the cessation [of the rain]; [I will tell you that] it is impossible to say this. You must admit [that] the seventh month can be counted only from the time that the rain stopped, because there did not end the forty days of the rains and the one hundred fifty days when the water gained strength, until the first of Sivan. And if you say that it refers to the seventh [month] from the [beginning of the] rain, it would not come out to be Sivan. The tenth [month] can be counted only from the time the rain commenced to fall, for if you say [that it is counted] from the time when the rain stopped, which is Elul, you would not understand (verse 13): “In the first [month], on the first [day] of the month, the waters dried up from upon the earth,” for at the end of the forty days, when the mountain peaks appeared, he sent forth the raven, and he waited twenty-one days with sending the dove, totalling sixty days from the time the mountain peaks appeared until the surface of the earth dried. and if you say that they appeared in Elul, it would mean that they dried up in Marcheshvan. **Scripture, however, calls it the first [month] and that can refer only to Tishri, which is the first [month] from the creation of the world, and according to Rabbi Joshua, it is Nissan.**

**6 at the end of forty days** since the mountain peaks appeared.

**the window of the ark that he had made for light**, and this is not the opening of the ark, which was made for going in and out.

**7 and it went out, back and forth** Going and encircling around the ark, but it did not go to fulfill its errand because it [the raven] suspected him [Noah] concerning its mate, as we find in the Aggadah of [chapter] “Chelek.”-[from Sanh. 108b]

**until the waters dried up** The simple explanation is its apparent meaning, but the Midrash Aggadah (Gen. Rabbah 33:5) [explains that] the raven was destined for another errand during the lack of rain in the time of Elijah, as it is said (I Kings 17:6): “and the ravens brought him bread and meat.”

**8 And he sent forth the dove seven days later,** for it is written: “And he waited again another seven days.” From this general statement you learn that the first time too he waited seven days.-[Gen. Rabbah 33:6]

**And he sent forth** Heb. וַיְשַׁלַח This is not an expression of sending on a mission but an expression of sending away. He sent it forth to go on its way, and thereby he would see whether the waters had abated, for if it would find a resting place, it would not return to him.

**10 And he waited** Heb. וַיָחֶל , an expression of waiting, and so, (Job 29:21): “They listened to me and waited (יִחֵלוּ) ,” and there are many such instances in Scripture.

**11 it had plucked...in its mouth** Heb. טָרָף , lit. he had plucked. [Rashi interprets טָרָף as a verb in the masculine form. According to his reading, there would be an inconsistency in the verse: “He had plucked an olive leaf in her mouth,” because the subject (which is masculine) would not agree with the final prepositional phrase (which is feminine).] I say that it was a male. Therefore, Scripture sometimes refers to it in the masculine gender and sometimes in the feminine, because every יוֹנָה in Scripture is in the feminine gender, like (Song 5:12): “like doves beside rivulets of water, bathing (רֽחֲצוֹת) ”; (Ezek. 7:16): “like doves of the valleys, they all moan (הֽמוֹת) ”; and like (Hos. 7:11): “like a silly (פוֹתָה) dove.”

**it had plucked** Heb. טָרָף , “he plucked.” The Midrash Aggadah explains it טָרָף as an expression of food, and interprets בְּפִיהָ as an expression of speech. It [the dove] said: Let my food be as bitter as an olive in the hands of the Holy One, blessed be He, and not as sweet as honey in the hands of flesh and blood.- [Sanh. 108b]

**12 And he...waited** Heb. וַיִיָחֶל This has the same meaning as וִַיָחֶל , except that the latter is the וַיַפְעֶל form (the קַל conjugation), and the former is in the וַיִתְפָעֵל form (the reflexive conjugation). וַיָחֶל is equivalent to וַיַמְתֵּן (and he waited); וַיִיָחֶל is equivalent to וַיִתְמַתֵּן (and he was patient).

**13 in the first [month] According to Rabbi Eliezer, it is Tishri, and according to Rabbi Joshua, it is Nissan**.- [from Rashi R.H. 12b] See above 7:11, 8:5.

**dried up** It [the earth] became a sort of clay, for its upper surface had formed a crust.- [Seder Olam ch. 4, Gen. Rabbah 33:7, according to Yalkut Shim’oni]

**14 on the twenty-seventh** And they [the rains] started to fall in the second month, on the seventeenth day of the month. These are the eleven days by which the solar year exceeds the lunar year, for the judgment of the Generation of the Flood was for a whole year.- [from Eduyoth 2:10]

**the earth was dry** It became dry earth, as it should be.

**16 you and your wife, etc.** A man and his wife. Here He permitted them to engage in marital relations. See above 6:18, 7:7.

**17 bring out** It is written הוֹצֵא , but it is read הַיְצֵא .הַיְצֵא means: tell them that they should come out. הוֹצֵא means: if they do not wish to come out, you take them out.-[from Gen. Rabbah 34:8]

**and they shall swarm upon the earth** But not in the ark. This tells us that even the animals and the fowl were prohibited from mating.-[from Gen. Rabbah ad loc.]

**19 according to their families** They accepted upon themselves the condition that they cleave to their own species.

**20 of all the clean animals** He said, “The Holy One, blessed be He, commanded me to take in seven pairs of these only in order to offer up a sacrifice from them.”-[from Tan. Vayakhel 6, Gen. Rabbah 34:9]

**21 from his youth** This is written: מִנְעֻרָיו [i.e., without a “vav”] [implying that] from the time that he [the embryo] shakes himself [ נִנְעָר ] to emerge from his mother’s womb, the evil inclination is placed in him.-[from Gen. Rabbah 34:10]

**I will no longer...and I will no longer** He repeated the words to denote an oath. That is what is written (Isa. 54:9): “That I swore that the waters of Noah shall never again pass over the earth,” and we do not find an oath concerning this matter except in this [statement, in] which **He repeated His words, and this [repetition denotes that it] is an oath.** So did our Sages expound in Tractate Shevuoth (36a).

**22 So long as the earth exists… shall not cease** Each of these six seasons has two months, as we learned: Half of Tishri, Marcheshvan, and half of Kislev are “seedtime.” Half of Kislev, Teveth, and half of Shevat are the “cold” season, etc. in B.M.(106b). (Other editions add:

**So long as the earth exists** Heb. עֽד means “always”, like (Num. 19:13): “his uncleanness is permanently (עוֹד) upon him.”

**cold** is more severe than winter.

**winter** Heb. חֽרֶף , the time for sowing barley and beans, which are early (חֲרִיפִין) to ripen quickly. The cold period is half of Shevat, Adar, and half of Nissan.

**Summer** - קַיִץ This is half of Sivan, Tamuz, and half of Av, which is the time of the gathering of the figs and the time when they dry them in the fields, and it (the dried fig) is קַיִץ , as (II Sam. 16:2): “the bread and the dried fruits (וְהַקַיִץ) for the young men to eat.”

**heat** That is the end of the sunny season, half of Av, Elul, and half of Tishri, when the world is hottest, as we find in Tractate Yoma (29a): The end of the summer is more severe than the summer.

**and day and night shall not cease** From here we deduce that they ceased for the duration of the Flood: the planets did not function, and day was indistinguishable from night.-[from Gen. Rabbah 25:2, 34:11]

**shall not cease** All these shall not cease to perform according to their natural course.

**Chapter 9**

**1 and your dread** Heb. וְחִתְּכֶם , means “your fear,” like (Job 6:21): “You see terror (חַתַת) .” According to the Aggadah (Shab. 151b), however, it is an expression of life (חַיוּת) , for as long as an infant [even] one day old is alive, there is no need to guard him from mice, but if Og, the king of Bashan is dead, he must be guarded from mice, as it is said: “And your fear and your life shall be.” When will your fear be upon the creatures? As long as you are alive.

**3 shall be yours to eat** -(Sanhedrin 59b) For I did not permit the first man [Adam] to eat meat, but only vegetation, but for you, just as the green vegetation which I permitted for the first man, I have given you everything.

**4 flesh with its soul** He prohibited them [to eat] a limb [cut off from] a living creature; i.e., as long as its soul is in it, you shall not eat the flesh.-[from Sanh. ad loc.] [i.e., if the limb is cut from the animal while it is alive, it is forbidden to be eaten even after the animal expires.]

**with its soul,** its blood As long as its soul is within it.

**flesh with its soul...you shall not eat** This refers to a limb of a living creature. **And also, its blood**, you shall not eat-This refers to blood of a living creature.-[from above source]

**5 But your blood** Even though I permitted you to take the life of animals, your blood I will demand of one who sheds his own blood [i.e., who commits suicide].-[from Gen. Rabbah 34:13, B.K. 91b]

**of your souls** Also one who strangles himself, even though no blood issued from him.-[Gen. Rabbah ad loc.]

**from the hand of every beast** Since the Generation of the Flood had sinned, and they were abandoned as prey for the wild beasts, which would have power over them, as it is said (Ps. 49:13, 21): “he is compared to the silenced animals”; therefore, it was necessary to warn the beasts about them [not to kill them].-[from unknown midrashic sources]

**and from the hand of man** From the hand of one who kills intentionally, without witnesses, I will demand [his life]. Cf. Targum Jonathan, verse 6.

**from the hand of each man, his brother** From the hand of the one who loves him like a brother, and killed him unintentionally, I will demand [punishment], if he does not go into exile nor beg that his iniquity be forgiven. For even the inadvertent sinner requires atonement. If there are no witnesses to sentence him to exile, and he does not humble himself, the Holy One, blessed be He, will demand it of him, as our Rabbis expounded [on the verse] (Exod. 21:13): “And God placed him into his hand,” in Tractate Makkoth (10b): the Holy One, blessed be He, causes them to meet at the same inn, etc. [The passage reads: What is this verse speaking of? Of two men, each of whom had murdered a person; one had murdered intentionally and one had murdered unintentionally. This one had no witnesses, and that one had no witnesses. The Holy One, blessed be He, causes them to meet at the same inn; the one who murdered intentionally sits under a ladder, and the one who murdered unintentionally climbs down the ladder, and falls upon him, killing him. The one who murdered intentionally is killed, and the one who killed unintentionally is exiled.]

**6 through man shall his blood be shed** If there are witnesses, you kill him. Why? “For in the image of God, etc.”

**He made man** This is an elliptical verse. It should read: “the Maker made man,” and there are many such instances in Scripture.

**7 And you, be fruitful and multiply**- According to its simple meaning: the first [mention of this expression] (verse 1) was a blessing, and this [mention] is a commandment. According to its midrashic interpretation, [it is written here] to compare **one who does not engage in propagation to one who sheds blood**.-[from Yev. 63b]

**9 And I, behold I** Agree with you, for Noah was afraid to engage in propagation until the Holy One, blessed be He, promised him never to destroy the world again, and so He did. He ultimately said to him, “Behold I agree to make a confirmation and a strengthening of a covenant for My promise, and I will give you a sign.”-[from Tan. Buber, Noach 17]

**10 and among all the beasts of the earth with you** These are the ones that walk with people.

**of all those who came out of the ark** to include abominable creatures and creeping animals.

**the living creatures of the earth** to include the demons, which are not included in “every living creature that is with you,” for they do not walk with human beings.

**11 And I will establish** I will make a confirmation for My covenant, and what is its confirmation? The rainbow, as it [Scripture] proceeds to conclude. Note that the Oxford ms. and the Guadalajara ed. read: the sign of the rainbow. However, our edition coincides with other early editions.

**12 for everlasting generations** It [the word דֽרֽת ] is written defectively [without the letter “vav”] because there were generations that did not require the sign because they were completely righteous, such as the generation of Hezekiah, the king of Judah, and the generation of Rabbi Shimon bar Yochai (Gen. Rabbah 35:2).

**14 when I cause clouds to come** when it comes to My mind to bring darkness and destruction to the world.- [from Gen. Rabbah 35:3]

**16 between God and between every living creature** Between the Standard of Justice of Heaven and between you, for it should have stated, “Between Me and every living creature!” But the following is its midrashic interpretation: When the standard of justice comes to accuse you (to condemn you), I will see the aforementioned sign.-[Gen. Rabbah 35:3] Other editions read: I will see the sign, and it will be remembered.

**17 This is the sign of the covenant** He showed him [Noah] the bow and said to him, “Here is the sign of which I spoke.” [The expression, “This is,” always denotes that the object is being pointed out by the speaker. Cf. Rashi, Exod. 12:2, 30:13, Lev. 8:5, 11:2.]

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi [Ishmael b. Elisha](http://www.jewishencyclopedia.com/articles/8254-ishmael-b-elisha) for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven [Rules of Hillel](http://www.jewishencyclopedia.com/articles/12936-rules-of-hillel-the-seven), and are collected in the [Baraita of R. Ishmael](http://www.jewishencyclopedia.com/articles/2490-baraita-of-r-ishmael), forming the introduction to the Sifra and reading a follows:

1. **Ḳal wa-ḥomer:** Identical with the first rule of Hillel.
2. **Gezerah shawah:** Identical with the second rule of Hillel.
3. **Binyan ab:** Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.
4. **Kelal u-Peraṭ:** The general and the particular.
5. **u-Peraṭ u-kelal:** The particular and the general.
6. **Kelal u-Peraṭ u-kelal:** The general, the particular, and the general.
7. **The general** which requires elucidation by the particular, and the particular which requires elucidation by the general.
8. **The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.
9. **The particular implied in the general** and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.
10. **The particular implied in the general** and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.
11. **The particular implied in the general** and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.
12. **Deduction from the context.**
13. **When two Biblical passages contradict each other** the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. With regard to the rules and their application in general. These rules are found also on the morning prayers of any Jewish Orthodox Siddur.

**Ramban’s Commentary for:** **B’resheet (Genesis) 8:1 – 9:17**

‎**8:‎1. AND G-D REMEMBERED NOAH, AND EVERY LIVING THING, AND ALL THE CATTLE.** The remembrance of Noah was because he was a perfectly righteous/generous man, and He had made a covenant ‎with him to save him. The word "Noah" here includes his children that were there with him. Scripture did not mention them specifically, though, ‎for they were saved by his merit. However, the remembrance stated concerning beast and cattle was not on account of merit, for among living ‎creatures there is no merit or guilt save in man alone. But the remembrance concerning them was *Because He remembered His holy word[[1]](#footnote-1)* ‎which He had spoken, causing the world to come into existence, and the Will which was before Him at the creation of the world arose before ‎Him and He desired the existence of the world with all the species that He created therein. Thus He now saw fit to bring them forth so that they ‎should not perish in the ark. Scripture does not mention the fowl and the creeping things for the remembrance of the living thing is similar to ‎their remembrance, and *the companion thereof tells concerning it*.[[2]](#footnote-2)

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**4. AND THE ARK RESTED IN THE SEVENTH MONTH, ON THE SEVENTEENTH DAY OF THE MONTH.** Rashi wrote: ‎‎"From here you may infer that the ark was submerged in the water to a depth of eleven cubits." This he wrote on the basis of the calculation ‎written in his commentaries, and it is so found in ‎Beresheet Rabba.[[3]](#footnote-3) **But since in certain places Rashi minutely examines Midrashic traditions and for the same verses also takes the trouble ‎to explain the simple meanings of Scripture, he has thus given us permission to do likewise for there are seventy ways of interpreting the Torah,[[4]](#footnote-4) and there are many differing Midrashim among the words of the Sages.** And so I say that this calculation which they have mentioned does ‎not fit into the language of Scripture unless we bear with that which explains A*nd the ark rested in the seventh month* as referring to that day ‎mentioned above [in Verses 2-3] when the rain was withheld and the waters receded from the earth and decreased continually. [This ‎interpretation of the seventh month is] unlike the counting of *the second month*[[5]](#footnote-5) mentioned in the beginning of the section, [which Rashi ‎explains there as being "the second month" of the creation calendar], and unlike the counting stated at the end of the section [in Verse 13: *in ‎the first month*, which Rashi similarly explains as being "the first month" of the creation calendar]! And how is it possible that in the second ‎verse Scripture should immediately retract [from using the withholding of the rain as a reference point for counting] and state, until the tenth ‎month,[[6]](#footnote-6) .and proceed to another reference point, counting it, as Rashi explains, as the tenth month with reference to the coming of the rains!

 ‎

The evidence Rashi brings from the submergence of the ark in the waters is no proof for he attributes an equal decrease of water each of the ‎days - namely, a cubit every four days - and it is -known in nature concerning the decrease of water that a great river which decreases at first a ‎cubit every four days will at the end decrease four cubits in a day. Thus according to this calculation of ‎Rashi, on the first day of the month of Ab the tops of the mountains were seen,[[7]](#footnote-7) and on the first day of Tishri the earth dried.[[8]](#footnote-8) Thus in sixty days the waters decreased the entire height of the high mountains ‎consisting of many thousands of cubits, [surely a greater rate than four cubits a day, as Rashi would have it]! Besides, when Noah sent forth the dove on the seventeenth day of the ‎month of Ellul,[[9]](#footnote-9) the waters were yet on the face of the entire earth,[[10]](#footnote-10) and the trees were covered, and in a matter of twelve days[[11]](#footnote-11) the ‎whole earth dried! And by way of reason, if the ark was submerged in the waters eleven cubits, that being more than a third of its height [which ‎was thirty cubits],[[12]](#footnote-12) it would have sunk because it was wide at the bottom and finished to a cubit at the top,[[13]](#footnote-13) contrary to the structure of ‎ships, and there was also in it great weight! ‎

From the simple interpretation of Scripture it appears that the hundred and fifty days mentioned in connection with the prevailing of the ‎waters[[14]](#footnote-14) include the forty days of the coming down of the rains[[15]](#footnote-15) since the main increase and prevailing of the waters took place during ‎these days. Thus the waters began decreasing on the seventeenth day of Nisan,[[16]](#footnote-16) and thirty days later - the seventeenth day of the month ‎lyar,[[17]](#footnote-17) which was the seventh month from the time the rain began to fall[[18]](#footnote-18) - the ark rested upon the mountains of Ararat. Seventy-three ‎days later, on the first of Ab, which was the tenth month from the time the rain began to fall, the tops of the mountains were seen. We have ‎thus made a small correction in the interpretation of the language of Scripture, [namely, that all counting begins from the time the rain began ‎to fall].

But the correct interpretation appears to me to be that the one hundred and fifty days[[19]](#footnote-19) were from the seventeenth day of the second month, ‎namely, the month of Marcheshvan, to the ‎seventeenth day of the seventh month, namely, the month of Nisan, and that was the day when the ark rested on the mountains of Ararat.[[20]](#footnote-20) For then G-d caused *a strong east wind* to pass *all the night and made* the waters *dry land*,[[21]](#footnote-21) meaning that they decreased very ‎much, and the ark rested. The proof for this is that Scripture does not say here, "and the waters decreased on such a month and on such a day ‎and the waters decreased continually until the seventh month, and the ark rested, etc.," as it said concerning the other decrease when the tops ‎of the mountains were seen, for on the very day the waters began decreasing, the ark rested. The order of events in this matter was thus: on the ‎day the rain began to fall *all the fountains of the great deep were broken up*,[[22]](#footnote-22) and the windows of the heavens were opened and the rain ‎lame down for forty days. During that time the waters prevailed fifteen cubits above[[23]](#footnote-23) [the summits of all the mountains]. The rain stopped ‎at the end of forty days, but "the fountains of the deep" and "the windows of the heavens" remained open. The .atmosphere was very damp, ‎and the whole earth was full of water, not like waters poured down a precipice,[[24]](#footnote-24) nor ever to become dried. And they stood thus in their power ‎until one hundred and fifty days from the day the rain began were completed. Then G-d caused a very powerful wind to pass through the ‎heavens and over the earth, *and the fountains of the deep were stopped*[[25]](#footnote-25) for the water that flowed from them returned to its place until the ‎deep filled up as it was before the flood, and the openings of its fountains were locked, as were "the windows of the heavens." And the air was ‎dried very much by a drying wind, and the water on :he earth was licked up.[[26]](#footnote-26) Thus the waters decreased exceedingly ‎on that day, and the ark, which was submerged in the waters ‎about two to three cubits, rested. Seventy-three days after that - on the first day of the tenth month, namely, the month of Tammuz - the tops ‎of the mountains were seen. At the end of forty additional days - on the tenth day of the eleventh month, Ab - Noah opened the window of ‎the ark, and three weeks later the dove left him; thirty days later, he removed the covering of the ark.

 ‎

**AND G-D MADE A WIND TO PASS OVER THE EARTH.[[27]](#footnote-27)** This means that there was a great and powerful wind coming out from the ‎bowels of the earth over the face of the deep and hovering over the waters, and the fountains of the deep were stopped thereby. This is so since ‎Scripture does not say, "and G-d made a wind to pass over the waters." ‎

**AND THE WATERS ASSUAGED ('VAYASHOKU').[[28]](#footnote-28)** This means that the waters which were flowing from the deep subsided. It is the same ‎expression as, *Then the king's wrath 'shachachah.' (assuaged)*,[[29]](#footnote-29) meaning that his anger subsided. Or it may be that this is an expression of ‎a thing being concealed and swallowed up. Thus the verse teaches that the waters of the deep were swallowed up in their place. And so did the ‎Rabbis say in Seder Olam:[[30]](#footnote-30) "The waters that went up were dried by the wind, and those that went down were swallowed in their place." ‎

**AND ‎THE ‎RAINS FROM THE HEAVENS WERE ‎WITHHELD.[[31]](#footnote-31)** This means that no more rain came down until they [Noah and his family and all living creatures] went out of the ark for by ‎this wind [which G-d made to pass over the earth] the heavens became as iron.[[32]](#footnote-32) Neither dew nor rain came down, the air lost its moisture, ‎and the waters dried up for the rain of the flood completely stopped after the fortieth day. ‎

**AND THE WATERS RETURNED FROM OFF THE EARTH CONTINUALLY.[[33]](#footnote-33)** The verse states that the waters decreased gradually until *‎the face of the ground was dried up*.[[34]](#footnote-34) ‎

*And after the end of a hundred and fifty days the waters decreased*.[[35]](#footnote-35) This is connected with the following verse, *And the ark rested*,[[36]](#footnote-36) thus ‎stating that on that day there was a great decrease in the waters which enabled the ark to rest [on the mountains of Ararat] , as I have ‎explained. ‎

‎**5. AND THE WATERS DECREASED CONTINUALLY UNTIL THE TENTH MONTH.** This verse is to be interpreted by transposition: the ‎waters decreased continually until the tops of the mountains were seen in the tenth month, which is the month of Tammuz. Scripture thus ‎informs us that during seventy-three days[[37]](#footnote-37) the waters decreased fifteen cubits.[[38]](#footnote-38) But we do not know the amount of the original decrease ‎which enabled the ark to rest since Scripture did not find it necessary to inform us either of the number of cubits that the ark was submerged ‎in the waters or of the amount of the decrease. ‎

In the matter of the floating of the ark, it appears to me that because the waters flowed from the deeps and were hot, as our Rabbis have said,[[39]](#footnote-39) the ark therefore floated upon the face of the waters. Were it not for that, it would have sunk on account of its weight for there were many ‎living things in it, as well as a great deal of food and drink. But as soon as the waters subsided from their flowing or from their heat and they ‎decreased on account of the wind, the ark at once entered into the midst of the waters due to the weight of its load, and it rested on the ‎mountain. ‎

In the opinion of the commentators[[40]](#footnote-40) the Scriptural accounts concerning the total of one hundred and fifty days during which the waters ‎prevailed, the resting of the ark, the visibility of the tops of the mountains and the succeeding forty days - all these events we know by way of prophecy for Scripture so informs us, but Noah ‎knew only that he felt that the ark had rested, and he waited a period of time which, in his opinion, was sufficient for the waters to abate. ‎

Now according to our words, as well as those of our Rabbis and all commentators, the mountains of Ararat, which are among the highest ‎mountains under the heavens, had fifteen cubits of water above their summit.[[41]](#footnote-41) Therefore this difficulty is to be posed: it is known that the ‎Greek mountain Olympus is very much higher than they, and the land of Ararat, which is near Babylon,[[42]](#footnote-42) lies in the lower part of the globe! ‎Perhaps we should then say that the decrease of waters which took place on the seventeenth day of the seventh month[[43]](#footnote-43) was very much ‎more than fifteen cubits, and at first the tops of the high mountains were seen, not the mountains of Ararat, and it just happened that the ark ‎was in the land of Ararat during the seventh month and it rested on the tops of those mountains. ‎

Now Noah, from the time the rains ceased, would open and close the window at his will. Seventy-three days[[44]](#footnote-44) after the resting of the ark he ‎looked forth from the window and the tops of the mountains of Ararat were visible to him, and he again closed the window. Scripture then ‎relates that forty days later he sent forth the raven. Scripture does not say, "and it was in such-a-month and on such-a-day that Noah opened ‎the window," but instead it says, *And it came to pass at the end of forty days*,[[45]](#footnote-45) in order to declare that from the time the tops of the mountains ‎were seen by Noah, he waited forty days for he thought that by then the towers would be seen and the trees would become visible and the fowls ‎would thus find in them a place to nest, and so he opened the window in order to send forth the raven. In the first month, which is the month ‎of Tishri, *the waters were dried up*,[[46]](#footnote-46) and in the second month, which is the month of Marcheshvan, on the twenty-seventh day thereof, *was ‎the earth ‎dry*,[[47]](#footnote-47) and on that day they went out of the ark. Thus all calculations of the section are in accordance with the simple explanation of Scripture ‎and its usual sense. ‎

Know that after the Sages agreed that it was in the month of Tishri that the world was created[[48]](#footnote-48) - as [is evidenced by the text of the prayer ‎for the New Year which] they formulated, i.e., "This day, on which was the beginning of Your work, is a memorial of the first day," and by the ‎fact that the Scriptural order of the seasons is seedtime and harvest, and cold and heat[[49]](#footnote-49) - that the beginning of the year is reckoned from ‎Tishri. And so also were the months reckoned from Tishri until we reached the exodus from Egypt. Then the Holy One, blessed be He, ‎commanded us to reckon the months according to another count, namely, from the going forth from Egypt, which occurred in the month of ‎‎Nisan], as it is said, *This month will be unto you the beginning of months; it will be the first month of the year to you*.[[50]](#footnote-50) Thenceforth in all ‎of Scripture, Tishri is reckoned as the seventh month. But as far as the years are concerned, the reckoning from Tishri was still retained, as it ‎is written, *And the feast of ingathering at the turn of the year*.[[51]](#footnote-51) And so did Jonathan the son of Uziel[[52]](#footnote-52) translate the verse, In the month of ‎Eithanim which is the seventh month, 153 saying, "in the month which the ancients called the first month and which is now the seventh month." ‎And in the Mechilta we also find:[[53]](#footnote-53) "This month [Nisan] shall be unto you. But the first man did not reckon by it; [he reckoned Tishri as the ‎first month]." ‎

‎**9.AND THE DOVE FOUND NO REST.** It is not customary for fowl to rest on the tops of the high mountains on the earth which are bare ‎of trees and surely not when the waters were on the face of the whole earth. Therefore, the dove found no rest suitable for her. But as soon ‎as she saw the trees she went her own way[[54]](#footnote-54) for in their branches she would build her nest. ‎

‎**11. AND LO AN OLIVE LEAF.** From the plain meaning of this verse it would appear that the trees were not uprooted or blotted out in the ‎flood because there was there no flooding stream since the whole world became full of water. **But in Beresheet Rabba the Rabbis have ‎said,[[55]](#footnote-55) "From where did the dove bring the olive leaf? Rabbi Levi said, 'She brought it from the Mount of Olives since the land of Israel ‎was not inundated by the waters of the flood. This is as the Holy One, blessed be He, said to the prophet Ezekiel: *Son of man, say unto her: ‎You are a land that is not cleansed, nor rained upon in the day of indignation*.'**[[56]](#footnote-56) Rabbi Biryei said, 'The gates of the garden of Eden ‎were opened for the dove and from there she brought the leaf.' " Thus the intent of the Rabbis is that the trees were uprooted and blotted ‎out in those places where the flood was, and surely the leaf faded.[[57]](#footnote-57) Similarly the Rabbis said,[[58]](#footnote-58) "Even the [solid substance of the] ‎lower stationery millstone was blotted out in the flood," and [to substantiate this statement] they expounded the verse, The waters wore ‎the stones,[[59]](#footnote-59) [as referring to the waters of the flood which wore down stones]. And their saying that "the Land of Israel was not ‎inundated by the flood" is to be understood as meaning that the rain of the flood was not there, as it is written, *nor rained upon*;[[60]](#footnote-60) *the ‎fountains of the great deep*[[61]](#footnote-61) were not therein. But the waters did spread over the whole world, and *all the high mountains that were ‎under the whole heaven were covered*,[[62]](#footnote-62) as it is clearly written, and there is no partition around the Land of Israel to prevent the waters ‎from entering. **And so did the Sages ‎say In Pirkei d'Rabbi Eliezer:[[63]](#footnote-63) "The waters of the flood did not come down from heaven upon the land of Israel, but they rolled in from other ‎lands and came there, as it is said, *Son of man, say unto her*, etc."[[64]](#footnote-64) Now according to the opinion of Rabbi Levi, [mentioned above, that the ‎dove brought the olive leaf from the Mount of Olives], it was because the torrential rain did not come down upon the land of Israel and the ‎windows of heaven[[65]](#footnote-65) were not opened there that the trees remained there while in the rest of the world they were broken and uprooted by the ‎flood and His mighty rain.**[[66]](#footnote-66)

But I wonder about their saying that [the olive leaf was brought by the dove] from the garden of Eden. If it were so, then Noah did not know ‎that the waters abated from off the earth for there [in Eden] the waters of the flood did not enter. But perhaps its gates were closed so that the ‎waters did not enter there, but when the waters abated they were opened. [Thus the olive leaf indicated the opening of the gates which in turn ‎indicated that the waters had abated.] ‎

It is on the basis of this opinion of theirs [-that the trees were broken and uprooted in the entire world during the flood - that the Rabbis] have ‎said there in Beresheet Rabba.[[67]](#footnote-67) "*And he [Noah] planted a vineyard*.[[68]](#footnote-68) And from where did he have a branch? Said Rabbi Abba bar ‎Kahana, 'When he went into the ark he had taken with him branches of the vine, shoots of fig trees, and stumps of olive trees.' " ‎

‎**'TARAPH' (PLUCKED) IN HER MOUTH.** Rashi wrote: "I am of the opinion that the dove was a male and that therefore Scripture sometimes ‎speaks of it as masculine[[69]](#footnote-69) and sometimes as feminine[[70]](#footnote-70) because where the word yonah (dove) occurs in Scripture it is spoken of as ‎feminine. Taraph however means 'he plucked.' But a Midrashic explanation takes it [taraph] as meaning 'food,' and the word b 'phiha (in her ‎mouth) it explains as meaning ‎'speaking.' Thus she said: 'Rather that my food be bitter as an olive and come by the hand of the Holy One, blessed be He, than as sweet as ‎honey and from the hand of mortal man.' "

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All this does not appear to me to be correct for there is no reason why Scripture should change its reference to doves from feminine to ‎masculine in one place in the same section. And if it is proper language to always speak of *yonah* in Scripture as feminine, why did it change ‎here? Similarly, their Midrashic explanation does not at all make the word *b'phiha* to mean "speaking." Instead, their Midrash is based on the ‎fact that she brought this kind of leaf for if we should say that it just happened [that she brought an olive leaf] , it cannot be in vain that ‎Scripture mentioned it since it should have said, "And, lo, in her mouth a leaf freshly plucked." Besides, the olive does not come from the very ‎high trees that the fowl should nest there on account of its long branches. It was for this reason that the Sages said that there was in this a hint ‎that it is more pleasing to the fowl to have their food bitter as wormwood from the hand of the Holy One, blessed be He, and not have it be ‎good and sweet as honey from the hand of mortal man, and surely, all the more, people do not wish to be dependent for their livelihood upon ‎one another. In the words of Beresheet Rabba:[[71]](#footnote-71) "Rabbi Abahu said, 'If the dove brought the olive leaf from the garden of Eden, could she ‎not have brought something exceptional such as either cinnamon or balsam? But it was a hint which she gave to Noah: rather something even ‎more bitter than this from the hand of the Holy One, blessed be He, than something sweet from your hand.' " But in the Gemara[[72]](#footnote-72) they [the ‎Sages] added: "What evidence is there that the word taraph means food? It is written, *'Hatripheni' (Feed me) with mine allotted bread*."[[73]](#footnote-73) ‎It is due to the reason we have stated, namely, that Scripture mentioned the name of the tree in order to indicate this hint] for which the Rabbis ‎found support in the word *hatripheni*, implying that it is as if Scripture said, "*And, lo, an olive-leaf of tereph (food)[[74]](#footnote-74)* *in her mouth*." ‎

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As for the plain meaning of Scripture, the commentators[[75]](#footnote-75) have explained that the word taraph modifies the word "leaf," thus stating, "And, ‎‎lo, a plucked olive leaf was in her mouth." Proof for this [i.e., that taraph modifies "leaf" rather than acting as a verb] is that taraph is wholly ‎vocalized with the kamatz, as is the rule.[[76]](#footnote-76) It is, however, found in irregular forms: *For 'taraph.' (He has torn), and He will heal us*;[[77]](#footnote-77) *And ‎he will restore that which 'gaz al' (he took by robbery)*;[[78]](#footnote-78) *The error which 'shagag' (he committed)*;[[79]](#footnote-79) and many other additional verses. ‎

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**21. AND THE ETERNAL SAID IN HIS HEART.** He did not reveal the matter to a prophet at that time, but on the day He commanded Moses ‎concerning the writing of the Torah He revealed to him that as Noah brought his sacrifice it mounted pleasingly, and He decreed that He will ‎no more smite every living thing. In this regard, I have already written of a secret[[80]](#footnote-80) hinted at by our Rabbis. ‎

The sense of the expression, *I will not again curse the ground any more for man's sake* is that they were punished because of him for if man ‎had not sinned, they have been spared even though they had also corrupted their ways. ‎

**FOR THE IMAGINATION OF MAN'S HEART IS EVIL FROM HIS YOUTH.** He ascribes merit to men because by their very creation they ‎have an evil nature in their youthful days but not in their mature years. If so, for these two reasons,[[81]](#footnote-81) it is not proper to smite every living ‎thing. The reason for the prefix mem [which signifies "from" in the word] min 'urau (from his youth) is to indicate that the evil imagination is ‎with men from the very ‎beginning of their youth, just as the Rabbis have said:[[82]](#footnote-82) "From the moment he awakes to go forth from his mother's womb the evil impulse ‎is placed in him." It is possible that the verse is saying that it is from youth - meaning, on account of youth - that the evil inclination is in man, ‎for youth causes him to sin. And some say[[83]](#footnote-83) that it is as if it said "in his youth," [min'urav being interpreted as if it were bin 'urav]. Similarly ‎we find '*Miterern' (Before) a stone was laid upon a stone in the temple of the Eternal*,[[84]](#footnote-84) [where the word miterem is interpreted as beterem]; ‎so too, *This is the land which ye shall divide 'minachlah' (by lot) unto the tribes of Israel*,[[85]](#footnote-85) [where minachlah is interpreted as benachlah‎‎]. ‎

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**9:‎3. EVERY 'REMES' (MOVING THING) THAT LIVES. ‎** This refers to cattle, beasts and fowl - and also the fish in the sea - since all of them are called "moving things," just as it is written: ‎*Every living creature 'haromeseth.' (that creeps) wherewith the waters swarmed*.[[86]](#footnote-86) ‎

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**4. ONLY FLESH WITH THE LIFE THEREOF, THE BLOOD THEREOF, WILL YOU NOT EAT.** Rashi wrote: "This prohibition applies while ‎the animal's life is still in the blood. Thus, you should not eat flesh as long as there is life in it, meaning a limb cut from a living animal, nor will ‎you eat its blood together with its life, meaning the blood of a living animal.[[87]](#footnote-87) But if this be so Scripture should have said, "flesh, so long as ‎there is life in it, and also its blood ye shall not eat." But according to the simple meaning of Scripture, this interpretation is incorrect, and ‎according to the Midrash it is not true. for the sons of Noah have been admonished against eating a limb cut from a living animal, as is the ‎opinion of the Sages, but not the blood of a living animal, as is the ‎opinion of Rabbi Chanina ben Gamliel.[[88]](#footnote-88) Rather, the interpretation of the verse is as follows: "only flesh with the life thereof, which is the ‎blood thereof, shall you not eat," for the life of all flesh is the blood thereof [[89]](#footnote-89)

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**5. AND SURELY YOUR BLOOD 'LENAPHSHOTHEICHEM' (OF YOUR LIVES) WILL I REQUIRE.** This is as if it were written, *your blood ‎‎'naphshotheichem*, ' [without the letter lamed] , and meaning "your blood which is your lives." This is similar to the verse, *'Lechol' (To all) the ‎instruments of the tabernacle*,[[90]](#footnote-90) [which means all the instruments needed for the tabernacle, the letter lamed in the word lechol being ‎redundant]. So also, *the third 'l'Avshalom' (to Absalom)*,[[91]](#footnote-91) [which means, "the third, Absolom," the lamed in the word l'Aushalom is ‎redundant]. ‎

It is possible to explain *your blood 'lenaph.sh.otheich em'* as meaning benaphshotheichem (in your souls), for the life of all flesh, the blood ‎thereof is all one with the life thereof[[92]](#footnote-92) Likewise, *And ye shall eat no manner of blood in all your dwelling places, 'la'oph velabeheimah' ‎‎(to fowl and to cattle)*.[[93]](#footnote-93) which is to be explained as "in fowl or in beast." ‎

The correct interpretation is that Scripture is saying, "the blood which is the life in you I will require." He is thus declaring that the blood is one ‎with the life, and He intimates that one incurs the death penalty for spilling the blood upon which life depends, but not for spilling the blood ‎of those limbs on which life is not dependent. Our Rabbis have expounded this verse as an injunction against suicide,[[94]](#footnote-94) the verse stating, "I *‎will require your blood from your own souls.*" ‎

**AT THE HAND OF EVERY BEAST WILL I REQUIRE IT.** I wonder: if "the requiring" is here meant in its usual sense, i.e., from the hand of ‎the beast as well as from the hand of man, in both cases there will be punishment in the matter, but the beast ‎has no reason [with which to discern between good and evil] so that it should be punished or rewarded! Perhaps this principle applies only to ‎spilling man's blood; every beast that will devour him will itself be devoured, for such is the decree of the King. And this is the reason [why ‎Scripture says of an ox that killed a human being], *the ox shall surety be stoned, and its flesh shall not be eaten*.[[95]](#footnote-95) This is not a form of ‎monetary punishment for the owner since even an ownerless ox is subject to the death penalty,[[96]](#footnote-96) and the command applies alike to the sons ‎of Noah and to the Israelites. The meaning of *Who soever sheds man's blood[[97]](#footnote-97)* would thus be, "all shedders" whether beast or man, their ‎blood will be required by the Court on earth and[[98]](#footnote-98) by the hand of Heaven. ‎

It is possible that the meaning of the expression, *at the hand of every beast,* is that the vengeance upon the shedder of blood will be at the hand ‎of every beast, just as it is said, *That she has received of the Eternal's hand double of all her sins*.[[99]](#footnote-99) Thus He says, "Surely your blood will ‎I require and avenge at the hand of every beast for I will send against the murderer all beasts of the earth, and I will also send against him the ‎hand of man, and he will not escape them." Similarly, *Because of all mine adversaries I am become a reproach*,[[100]](#footnote-100) meaning "because of the ‎hand of all mine adversaries;" *This is the portion of a wicked man from G-d, and the heritage appointed unto him by G-d*,[[101]](#footnote-101) [meaning this ‎is the portion of a wicked man by the hand of G-d] . ‎

Perhaps the requiring at the hand of the beast means that she should not devour man for so He established their nature. The secret of the ‎matter is that at the time of creation *He gave man every herb bearing seed ... and every tree in which is the fruit of a tree ... for food*,[[102]](#footnote-102) *and ‎to the beast He gave every green herb for food*,[[103]](#footnote-103) and Scripture says, *and it was so*,[[104]](#footnote-104) meaning that such was their nature and habit. But now ‎when He said of man that he ‎may slaughter the lower living creatures for food and it was so placed in nature or habit that living creatures should eat each other, it became ‎necessary to command that the other living creatures be unto men *a prey to their teeth*[[105]](#footnote-105) while they are to fear men and not devour them. ‎And He said, *And surely, your blood of your lives will I require*, in order to hint that He will not require the blood of one beast from the hand ‎of another. This being so, it was thus left to them to devour one another. And this is the reason why He mentioned here the prohibition of ‎spilling the blood of man; it is on account of the permission given here for slaughtering, which became the customary way of spilling blood ‎since in the opinion of our Rabbis,[[106]](#footnote-106) Adam had already been admonished against spilling blood. But on account of the permission for ‎slaughtering, it became necessary for Him to say, "I have permitted you to spill the blood of every living thing except your own blood. This ‎is forbidden to you as well as to all living things for it will not be their nature to spill it." ‎

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**7. AND YOU, BE YOU FRUITFUL, AND MULTIPLY.** The plain meaning thereof is as its Midrash, i.e., that it is a commandment.[[107]](#footnote-107) A similar ‎verse mentioned with reference to Adam,[[108]](#footnote-108) also one with reference to the sons of Noah[[109]](#footnote-109) in conjunction with the statement that G-d blessed ‎them, constitutes a blessing, just as it is said concerning the fish.[[110]](#footnote-110) Now because He spoke here of the other living things and said, *that they ‎may swarm in the earth, and be fruitful, and multiply upon the earth*,[[111]](#footnote-111) He said here, And you - man - be you fruitful and multiply. He ‎continued saying, swarm in the earth, and multiply therein, in order to repeat the commandment for the purpose of emphasis, thus stating that ‎they should be engaged in it with all power [since those who came forth from the ark were few]. Perhaps He commanded them concerning the ‎settlement of the whole earth, as I have explained in Seder Beresheet.

Now Rashi wrote, "According to the plain interpretation, the first time [this was said to man it was said] as a blessing; here it is a command. ‎According to the Midrashic explanation, [this command is mentioned here after the prohibition of murder] in order to liken one who abstains ‎from having children to one who sheds blood." Now the Rabbis have derived this Midrash only from the juxtaposition of the verses, but the ‎verse itself was written as a commandment, and the first [time this was said to man it was] as a blessing. [This is contrary to Rashi who implies ‎that the Midrashic explanation differs from the plain interpretation.] And so the Rabbis have said in Tractate Sanhedrin,[[112]](#footnote-112) "But the ‎commandment to be fruitful which was declared to the sons of Noah - as it is written, *And you, be you fruitful and multiply, .... " ‎*

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**8. AND G-D SPOKE TO NOAH AND TO HIS SONS.** The meaning thereof is that He spoke to the sons by means of their father for his sons were ‎not prophets, and Ham did not reach the level of prophecy. Likewise, "*And the Eternal spoke to Ahaz*,"[[113]](#footnote-113) [which means that G-d spoke to ‎him through Isaiah].[[114]](#footnote-114) And so also, *And the Eternal spoke unto Moses and unto Aaron*,[[115]](#footnote-115) which according to the words of our Rabbis[[116]](#footnote-116) ‎means He spoke to Moses so that he would in turn speak to Aaron. And so Scripture makes explicit at the end of the present chapter; *And G-d ‎spoke to Noah*.[[117]](#footnote-117) ‎

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**12. THIS IS THE SIGN OF THE COVEI\ANT WHICH I MAKE.** ‎ It would appear from this sign that the rainbow in the cloud was not part of creation and that now G-d created a new thing by making a ‎rainbow in the heavens on a cloudy day. Now commentators have said[[118]](#footnote-118) concerning the meaning of this sign that He has not made the ‎rainbow with its feet bent upward because it might have appeared that arrows were being shot from heaven, as in the verse, *And He sent out ‎his arrows and scattered ‎them[[119]](#footnote-119)* on the earth. Instead He made it the opposite of this - [with the feet bent downward] - in order to show that they are not shooting at ‎the earth from the heavens. It is indeed the way of warriors to invert the instruments of war which they hold in their hands when calling for ‎peace from their opponents. Moreover, [with the feet of the bow being turned downward towards the earth, it can be seen] that the bow has ‎no rope upon which to bend the arrows. ‎

We must perforce believe the words of the Greek [philosophers who maintain] that the rainbow is a natural result of the heat of the sun falling ‎upon damp air for even in a vessel containing water which stands in the sun there is the appearance of the rainbow. **When contemplating the ‎language of Scripture we will understand that it is so, for He said, *I have set My bow in the cloud*,[[120]](#footnote-120) [the use of the past tense indicating that ‎He had already set it so from the beginning and it is not a new creation].** He did not say, "I set in the cloud," even as He said, *This is the sign ‎of the covenant which I make*. Moreover, the word kashti (My bow) – [in the possessive form] - indicates that He possessed the bow previously. ‎Therefore, we will explain the verse thus: "The rainbow which I have set in the clouds from the day of creation will be from this day on a sign ‎of covenant between Me and you; whenever I will see it I will remember that there is a covenant of peace between Me and you."

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And should you want to know how the rainbow can be a sign, the answer is that it has the same meaning as the verse, *This stone-heap be ‎witness, and this pillar be witness*;[[121]](#footnote-121) likewise, *For these seven ewe-lambs will you take of my hand, that it may be a witness unto me*.[[122]](#footnote-122) ‎**Every visible object that is set before two parties to remind them of a matter that they have vowed between them is called a "sign," and every ‎agreement is called a "covenant."** Similarly, in the case of circumcision, He said, *And it will be a token of a covenant between Me and you*,[[123]](#footnote-123) ‎because of the agreement that all seed of Abraham be circumcised *to serve ‎Him with one consent*.[[124]](#footnote-124) Moreover, when the above-mentioned rainbow is seen in its inverted form, [namely, with the feet of the bow turned ‎downward], it is a reminder of peace, as we have written. Thus, whether the bow was a newly established phenomenon or one that always ‎existed in nature, the significance thereof as a sign is the same. ‎

Our Rabbis however have a profound secret in this section. They have said in Beresheet Rabba:[[125]](#footnote-125) "*I have set 'kashti' (My bow) in the cloud*.[[126]](#footnote-126) This means, 'My likeness, that which resembles Me.' But is that possible? It is possible only as the straw resembles the fruit. *And it will ‎come to pass, when I bring a cloud over the earth*.[[127]](#footnote-127) Rabbi Yudan said in the name of Rabbi Yehudah the son of Rabbi Shimon, 'This is like ‎one who had in his hand some heated flour which he wanted to cast upon his son, but [because of his compassion for him] he cast it upon his ‎servant.'"[[128]](#footnote-128) There in Beresheet Rabba it also says:[[129]](#footnote-129) "*And the bow will be in the cloud, and I will look upon it, that I may remember the ‎everlasting covenant between G-d[[130]](#footnote-130)* - this alludes to the attribute of Justice on high. *And every living creature of all flesh that is upon the ‎earth[[131]](#footnote-131)* - this alludes to the attribute of justice on earth. The heavenly attribute of justice is stern; the earthly one is sparing." And you already ‎know the saying of the Rabbis concerning one who gazes at the rainbow:[[132]](#footnote-132) "Whosoever takes no thought for the honor of his Maker would ‎have been better off had he not come into the world." And if you will be worthy to understand the words of the Rabbis, you will know that the ‎explanation of the verses is as follows: *My bow* - [*kashti* shares a common root with the word *kasheh* (hard, stern)] - which is symbolic of the ‎attribute of justice, set in the cloud. will be at the time of judgment *for a token of the covenant.[[133]](#footnote-133)* *And it will come to pass when I bring ‎clouds over the earth[[134]](#footnote-134)* - meaning that when G-d will not make His countenance shine upon[[135]](#footnote-135) the earth ‎on account of the sins of its inhabitants- "My attribute of justice will be seen in the cloud, and I will remember the covenant in a remembrance ‎of mercy, and I will have compassion on the little ones that are on the earth." Thus, this token and the covenant are like the token of ‎circumcision and the covenant thereof,[[136]](#footnote-136) and the language of the verses is very appropriate for the subject. And thus the Rabbis in the ‎above Midrash have explained the expression *between G-d*[[137]](#footnote-137) as referring to the attribute of justice on high, which is *gevurah* (strength), and ‎that which is upon the earth[[138]](#footnote-138) as being the attribute of justice on earth, which is a kindly attribute, conducting the world together with the ‎attribute of mercy, for Scripture does not say "that which is in the earth," [which would have alluded to "the earth above"], but only "*that ‎which is on the earth*." I have already hinted[[139]](#footnote-139) at the secret of the Rabbis concerning the name "earth." But Rashi wrote, "*Between G-d* [[140]](#footnote-140) - ‎between the attribute of justice on high and you." But our Rabbis did not intend to imply this interpretation in their Midrash.

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**Ketubim: Psalms ‎6:1-11‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. To the conductor with melodies on the sheminith, a song of David.  | 1. For praise; with melodies on the harp of eight strings. A hymn of David. |
| 2. O Lord, do not rebuke me in Your anger, and do not chastise me in Your wrath. | 2. O LORD, do not humble me in Your anger; and do not punish me in Your wrath. |
| 3. Be gracious to me, O Lord, because I languish; heal me, O Lord, because my bones are frightened. | 3. Pity me, O LORD, for I am weak; heal me, O LORD, for my bones are terrified. |
| 4. And my soul is very frightened, and You, O Lord, how long? | 4. And my soul is greatly terrified; and You, O LORD, when will You give me relief? |
| 5. Return, O Lord, rescue my soul; save me for the sake of Your loving- kindness. | 5. Turn, O LORD, save my soul, redeem me for the sake of Your goodness. |
| 6. For there is no memory of You in death; in the grave, who will thank You? | 6. For there is no memory of You in death; in Sheol who will give You thanks? |
| 7. I am weary from my sighing; every night I sully my bed; I wet my couch with my tears. | 7. I am wearied with my groaning; I will speak in my sorrow every night on my bed; I will drown my couch with my tears. |
| 8. My eye is dimmed from anger; it has aged because of all my adversaries. | 8. My eye is dark from my trouble; it is worn out by all my oppressors. |
| 9. Turn away from me, all you workers of iniquity, for the Lord has hearkened to the voice of my weeping. | 9. Leave me, all doers of falsehood; for the LORD has heard the sound of my weeping. |
| 10. The Lord has hearkened to my supplication; the Lord has accepted my prayer. | 10. My petition has been heard in the LORD's presence; the LORD will accept my prayer. |
| 11. All my enemies shall be ashamed and very frightened; they shall return and be ashamed in a moment. | 11. All of my enemies will be ashamed and very afraid; they will turn and be ashamed in an instant. |
|  |  |

**Rashi’s Commentary on Psalm ‎6:1-11**

**1 on the sheminith** A harp of eight strings, known as sheminith, and so we find (in I Chron. 15:21): “So-and-so and his sons on the sheminith to conduct.”

**3 languish** אמלל , devastated, and poor in strength, konfondouc in Old French, confounded, perplexed as “these feeble Jews (האמללים) ,” of Ezra (Neh. 3:34).

**4 and You, O Lord,** how long will You look on and not heal [me]?

**5 Return, O Lord** from Your anger.

**rescue my soul** from my illness.

**7 every night I sully my bed** Heb. אשׂחה an expression of (Lam. 3:45): “scum (סחי) and refuse”; (Isa. 5:25), “and their corpses were like spittle (כסוחה) .” I sully my bed with tears. Menachem (p. 172), however, associated it with (Isa. 25: 11): “as the swimmer (השׂחה) spreads out [his hands] to swim (לשׂחות) ,” and with (Ezek. 47:5), “water to swim in (שׂחו) .”

**I wet my couch with my tears** I moisten and wet as with water.

**8 is dimmed** Heb. עשׁשׁה , an expression of a lantern (עשׁשׁית) , an eye which has impaired vision and seems to see through glass [held] before its eyes. Menachem (p. 139) defines it as an expression of decay, and so every expression of עשׁ , like (below 31:1 1) “and my bones are wasted away (עשׁשׁו) .”

**it has aged** Heb. עתקה . My eye has aged and become old in that its light has dimmed. Menachem (p. 139) associated it with (Gen. 12:8): “And he moved (ויעתק) from there to the mountain.”

**because of all my adversaries** Because of the troubles that distress me.

**11 shall be ashamed and very frightened, etc.** What is the meaning of “they shall return and be ashamed” a second time? Said Rabbi Johanan: In the future the Holy One, blessed be He, will judge the wicked of the nations of the world and sentence them to Gehinnom. Because they will complain to Him, He will take them back and again show them their records, and He returns them to Gehinnom. This is a double embarrassment. Rabbi Shmuel bar Nachmani says: In the future, every nation will call to its god, but it will not answer. Consequently, they will call to the Holy One, blessed be He. He will say to them, “Had you called Me first, I would have answered you. Now you have made the idols of primary importance and Me of secondary import. Therefore, I will not answer,” for it is stated (below 18:42): “They pray, but no one saves them.” This refers to the idols, and afterward, “to the Lord, but He answered them not.” Therefore, it is said: “they shall return and be ashamed.”

**in a moment** In a short time.

**Meditation from the Psalms**

**Psalm 6:1-11**

**By: HH Rosh Paqid Adon Hillel ben David**

This sad, depressing psalm is a part of our daily prayers, but it is omitted on any day when we have even a minor celebration. [[141]](#footnote-141)

King David, at the beginning of his reign,[[142]](#footnote-142) composed this psalm when bed-ridden with a terrible illness which enfeebled his entire body. The Midrash enlightens us on this subject:

***Aggadat Bereishit 38*** *Our Rabbis said: “David was sick and bedridden for thirteen years.  They would change his mattress seven times a day, because of wetness, as it is stated: ‘I am weary with my groaning; all the night I make my bed to swim; I water my couch with my tears’.[[143]](#footnote-143)  These are the thirteen years during which he suffered affliction, because of that act that he had committed[[144]](#footnote-144), and all his enemies would say: ‘When will he die [already]?’  As it is stated: ‘My enemies speak evil of me: “When shall he die, and his name perish?”‘.[[145]](#footnote-145)  Finally, he asked for mercy from the Holy One, blessed be He; he said to him: ‘Master of the Universe, raise me up for the sake of the Temple that the prophet Shemuel passed down to me.  Please raise me up from this bed, so that I may complete the blueprints of the Temple.’  As it is stated: ‘O Lord, be gracious to me, and raise me up, that I may complete it for them’[[146]](#footnote-146) —’Raise me up from this illness and I will complete for them the blueprints of the Temple.’  Immediately, the Holy One, blessed be He, heard his prayer and he stood up from the bed.  As it is stated: ‘Then David the king stood up upon his feet’.[[147]](#footnote-147)  Now, where does a man stand if not upon his feet?  What is ‘upon his feet’?  Rather, he was cured and became healthy, and he stood on his feet after all those years, and he handed over to them the blueprints of the Temple; ‘All this is put in writing by the hand of the Lord who instructed me’.[[148]](#footnote-148)  Furthermore, it says: ‘Then David gave to Shelomo his son the pattern of the porch,’ and it says: ‘and the pattern of all that he had by the spirit’*

This psalm was meant to be played on a musical instrument called a Sheminith. This *eight* stringed instrument,[[149]](#footnote-149) used in messianic days, speaks to the meaning of the number *eight* and it’s application to King David as he was enduring this terrible illness as an atonement for his sins against his brit mila, his circumcision.[[150]](#footnote-150) Remember that brit mila is performed on the *eighth* day of a boy’s life. Consider that the number *eight* always alludes to a departure from the “natural” world, and entry into the supernatural world. Thus we understand that this psalm teaches us how to rejoice while undergoing tremendous physical trials by helping us to see that there is light at the end of the tunnel – in the next world.

We read this Torah portion, and psalm, on the shabbat closest to when[[151]](#footnote-151) HaShem began drying up the waters of the flood, in the days of Noach. The flood waters had prevailed for 150 days.[[152]](#footnote-152)

The verbal tally between the Torah and our psalm is:*Return* – שוב. This is the root of teshuva - תשובה, normaly translated as “repent”. Those who repent will spend time with HaShem in the messianic millennium, the time of transition from this world to the next. In fact, one might say that repentance is the key to the messianic millennium. Now, *eight* is also that which connects our psalm to our Torah portion, as we can see fron the Nazarean Codicil:

***2 Tsefet (Peter) 2:4-5*** *For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; 5 And spared not the old world,* ***but saved Noah the eighth person****, a preacher of righteousness, bringing in the flood upon the world of the ungodly;*

I suppose that it is no coincidence that we are reading about Noach who was the *eighth* person, on a “cruise ship” containing *eight* people,[[153]](#footnote-153) which endured a flood which began, and ended, in the *eighth* month,[[154]](#footnote-154) while listening to a psalm played on an *eight* stringed instrument, in the *eighth* chapter of Bereshit.

In the annual Torah cycle parashat Noach is read in the *eighth* month. In the triennial Torah cycle, seder Noach is read in the *eighth* month and in the second month.

# Crying

In this psalm we see a copious amount of tears and crying. Let us explore these two responses a little.

Crying is another normal human response to the sudden termination of a process that we wanted to continue.

What is crying? Crying is the involuntary reaction to a process that has ceased. Our soul becomes confused by certain events. The soul expresses this confusion in the physical world with crying. We can see from the symptoms of crying, that everything about them spells confusion. The symptoms of crying are:

1. Water pouring from the eyes.
2. Blurred vision.
3. Slurred and incoherent speech.
4. Confused thoughts.

Water is a fluid that can dissolve anything. Water is often called the universal solvent.

On the land we have landmarks, but we have no such marking for our path on the sea. The waters of the tears are an indication that we have lost our path and that we no longer know which way to go; the pathway in no longer marked and clear. We are now sailing on the sea without a clear path.

What are tears? Tears,דמעהות - *dima’ot*, come from a root denoting mixture and confusion. Crying**,** בכי **-** *bechi*, too, is from the same root as confusion, *nevucha*. We see this confusion in:

***Shemot (Exodus) 14:3*** *… They are confused (nevochim) in the land, the desert has closed them in.*

The numerical value of bechi, weeping, is equal to that of lev, heart, which is thirty-two, because tears are meaningful when they are sincere expressions of the heart.

In Hebrew, the word for “tears” (דמעה - dima) is spelled the same way as the word “jumbled” (דמעה - dema).

The Talmud[[155]](#footnote-155) describes earthquakes as produced by two tears shed by HaShem into the Great Ocean over “His children dwelling in pain among the nations.” When the Jewish people are not living according to the Torah in their Land, the essential image of man is missing from the world, and the world therefore returns to the chaos and formlessness it had before creation. HaShem’s tears symbolize the chaos: His crying for a world without apparent order.

The ocean is a place of chaos, a place incapable of fulfilling the purpose for which HaShem formed the world, to be inhabited. The water filling the ocean is the paradigm of physicality; it has no shape of its own, but can only take on the shape of whatever container is found. This explains why the book of Revelation tells us that in the end there will be no more sea.[[156]](#footnote-156)

What is the mashal[[157]](#footnote-157) of crying?

The Gemara[[158]](#footnote-158) says that, although the gates of prayer may be closed, the gates of tears are never closed. Apparently there is a relationship between the two, although the tears may go further.

In his commentary on Bereshit (Genesis) 43:20, Rashi equated crying and beseeching. Thus we learn that the right kind of tears can be shed to beseech HaShem to hear our prayer.

The Talmud shows that tears are the source of the mitzva of shofar on Rosh Hashanah.

***Eicha (Lamentations) 3:48-49*** *“My eye sheds streams of water at the shattering of my People. My eye will flow and will not cease, without relief, until HaShem looks down and takes notice from Heaven.”*

The Tanakh teaches a number of things with respect to tears; I will speak to four of them:

1 - Two closely related physiological acts emanate from different parts of the face. The act of weeping is associated with the mouth (the voice), as we see in Yirmeyahu 31:15, where the Prophet speaks encouragingly to our mother Rachel, “Keep your voice from weeping...”, but tears are associated with the eyes, “...and your eyes from tears”.[[159]](#footnote-159)

2 - Tears can be, and are, counted and preserved by HaShem – “collect my tears in Your flask...”,[[160]](#footnote-160) recited in the “Neilah” Prayer at the end of Yom Kippur.

3 – A reward is given for the shedding of tears:

***Tehillim (Psalm) 126:5*** *“Those who sow with tears, will harvest with joy.”*

4 – Ultimately, HaShem will wipe away all of our tears:

***Yeshayahu (Isaiah) 25:8*** *And the Lord God will wipe away the tears from every face.*

Clearly our psalm is meant to be a prayer for all those in physical distress who yearn for the *eighth* millennium when we can, again, walk with HaShem in the garden, free of the distress of this body. Noach has his salty flood and King David had his salty flood.

**Ashlamatah: Habakkuk 3:2-10 + 19‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. **A prayer of Habakkuk the prophet concerning the errors.**  | 1. **The prayer which Habakkuk the prophet prayed when it was revealed to him concerning the extension of time which He gives to the wicked, that if they return to the Law with a perfect heart they will be forgiven and all their sins which they have committed before Him will be as sins of ignorance.** |
| 2. O Lord, I heard a report of You; I feared, O Lord, Your deed. In the midst of the years, revive it; in the midst of the years, let it be known. In anger You shall remember to have mercy. | 2. LORD, I have heard the report of Your strength and I was afraid! O LORD, Your works are great for You grant an extension of time to the ‎wicked to see if they will return to your Law; but they have not returned and they provoke before You in the midst of the years in which ‎You have given them life. Therefore you will display Your might in the midst of the years, for You have promised to renew the world, to ‎take vengeance on the wicked who have disregarded your Memra; but in the midst of Your anger You will remember in mercy the ‎righteous/generous who do Your will. |
| 3. God came from Teman; yea, the Holy One from Mt. Paran, with everlasting might. His glory covered the heavens and His splendor filled the earth. | 3. When He gave the Law to His people. God revealed Himself from the south, even the holy One from Mount Paran with everlasting strength, the heavens were covered with the brightness of His glory, and the earth was full of those speaking His praise.  |
| 4. And there was a brightness like the light; they had rays from His hand, and there was His strength hidden. | 4. And the splendour of his glory was revealed like the splendour of ‎Creation, 18 ani9 sparks'? issuedfrom his glorious chariot." there he revealed his Shekinah which was hidden from the sons of men" in ‎the high fastness |
| 5. A pestilence went before Him, and sparks went out at His feet. | 5. The angel ofdeath" was sent25from before him and went forth in aflame offire'tfrom his Memra, |
| 6. **He stood and meted out to the earth**; He saw and caused nations to wander. And the everlasting mountains were shattered; the everlasting hills were humbled. The procedures of the world are His. | 6. **He revealed ‎himself: and shook the earth and brought ‎ the flood upon the people of the generation which disregarded His Memra**, and again. moreover. when they sinned before Him with ‎their sins He then confounded the nations, and the mountains which were from of old were torn apart. the ancient hills sank low. ‎Everlasting strength belongs to Him!  |
| 7. Because of iniquity I saw the tents of Cushan; the curtains of the land of Midian quaked. | 7. When the house of Israel served idols I gave them into the hand of Cushan the Wicked, and ‎when they returned to keep the Law I performed signs and mighty acts for them. I delivered them from the power of the Midianites by ‎the hand of Gideon son of Joash. |
| 8. Was the Lord angry with the rivers? Is His wrath against the rivers, or His fury against the sea? Only that You rode on Your steeds with Your chariots of salvation. | 8. Was there anger from before you, O LORD, against kings and their hosts which were numerous as ‎the waters ofa river? Indeed Your anger was against the kings, and in the sea You showed them Your mighty retribution, when you ‎revealed Yourself upon Your glorious chariot. Your Shekinah was strength and salvation to Your people. |
| 9. Your bow revealed itself; The oaths to the tribes were a perpetual statement; You split the earth into rivers. | 9. You did indeed reveal ‎Yourself in Your strength on account of Your covenant which was with the tribes. **Your Memra endures forever.** For them you cleft strong rocks, rivers flooding the ground issued forth.  |
| 10. Mountains saw You and quaked. A stream of water passed. The deep gave forth its voice. The heaven raised up its thanks. | 10. When you revealed ‎Yourself upon Mount Sinai they beheld Your glory, the mountains quaked, the rain-clouds passed on, the deep lifted up its voice, the ‎hosts on high were amazed and stood still. |
| 11. The sun and the moon stood in their dwellings; to the light of Your arrows they go, to the brightness of the lightning of Your spear. | 11. Moreover, when You performed signs for Joshua in the plain of Gibeon, the sun and ‎moon stood still in their spheres **Your people were strengthened by Your Memra,** by the strength of Your victorious might. |
| 12. With fury You tread the earth; with wrath You trample nations. | 12. When ‎You brought a curse upon the enemies of Your people, when You revealed Yourself to destroy the wicked of the earth, You slew nations ‎in Your anger. |
| 13. **You went forth to rescue Your people, to rescue Your anointed.** You have crushed the head of the house of the wicked, uncovering it from the foundation to the neck-forever. **{P}** | 13. **You revealed Yourself to deliver Your people, to deliver Your anointed;** You destroyed kings from before them and ‎princes from their‎‎ palaces; You drove out the wicked, You destroyed their hosts, the feet of Your people were upon the necks of their enemies, **Your Memra ‎endures for ever.** |
| 14. You pierced the heads of his villages with his war clubs. They storm to scatter me. Their joy was when they could devour a poor one in secret. | 14. You cleft the sea by Moses’ rod, and the mighty men, the captains of Pharaoh's armies who fabricated plots against ‎Your people, You pursued with whirlwinds. You drowned them in the Red Sea because they oppressed and enslaved Your people and ‎gave counsel in secret to destroy them. |
| 15. You trampled in the sea with Your steeds, a heap of many waters. | 15. You revealed Yourself upon the sea in Your glorious chariot, in the heap of great waters. |
| 16. I heard, and my inward parts trembled; my lips quivered at the sound. Decay entered my bones, and I quaked in my place, that [the time] I would rest is destined for a day of trouble-to bring up a people that will troop back. | 16. Babylon said."I heard and my kings trembled at the judgement with which the Egyptians were judged, at the sound of these words my ‎lips trembled. Jeer took hold of my wise men and 1 trembled in the place where I dwell because He abandoned me to the day of trouble; at ‎the time of ‎ bringing up the exiles of His people from me. He will destroy me.” |
| 17. For a fig tree shall not blossom; neither is there produce on the vines. The labor of the olive tree shall fail, and the grain field shall not produce food. The flock shall be cut off from the fold, and there shall be no cattle in the stalls. | 17. For the kingdom of Babylon will not endure nor exercise suzerainty ‎over Israel, the kings of Media will be killed, and the warriors from Greece will not prosper; the Romans will be destroyed and will not ‎collect tribute from Jerusalem. |
| 18. Yet, I will rejoice in the Lord; I will jubilate in the God of my salvation. | 18. Therefore they will give praise for the sign and deliverance which You will perform for Your anointed ‎One and for the remnant of Your people who are left, saying, "The prophet said, ‘**And I will rejoice in the Memra of the LORD, I will exult in God who brings about my deliverance**.’” |
| 19. God the Lord is my strength. He made my feet [as swift] as the hind's, and he guides me on my high places. To the conductor [to play] with my melodies! **{P}** | 19. God the LORD who supports me with ‎strength and makes my feet swift as hinds and makes me stand upon my stronghold, to whom belong victories and mighty deeds, before ‎Him I am playing in my songs of praise.‎ |
|  |  |

**Rashi’s Commentary for: Habakkuk 3:2-10 + 19‎‎‎**

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

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

**I feared I said,** “How has the Divine standard of justice changed because of Israel’s iniquity?”

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

**revive it** Awaken it and restore it.

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

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

**to have mercy** like לְרַחֵם , to have mercy.

**You shall remember** You shall remember to have mercy on Israel.

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

**Teman** Esau.

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

**His glory covered the heavens** at Sinai for Israel.

**4 And there was a brightness** on that day.

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

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

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

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

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

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

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

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

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

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

**the everlasting mountains** **The heavenly princes of the nations.**

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

**7 Because of iniquity** that was found in Israel.

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

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

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

**Your chariots** were salvation for us.

**9 Your bow revealed itself** **Your might was revealed.**

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

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

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

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

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

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

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

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

**to the light of Your arrows they go** Israel.

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

**13 to rescue Your anointed** **Saul and David.**

**uncovering it from the foundation** The walls of their enemies.

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

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

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

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

**their joy** was when they could...

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

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

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

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

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

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

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

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

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

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

**the grain field** a white field.

**from the fold** a stall for sheep.

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

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

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

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

**Special Ashlamatah: I Samuel 20:18,42**

| **Rashi** | **Targum** |
| --- | --- |
| 18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.  | 18. And Jonathan said to him: “Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty.” |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.'" And he arose and went away; and Jonathan came to the city.  | 42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went, and Jonathan entered the city. |
|  |  |

**Verbal Tallies**

**By: HH Rosh Paqid Adon Hillel ben David**

**& HH Giberet Dr. Elisheba bat Sarah**

**Beresheet (Genesis) 8:1 – 9:17**

**Habakkuk 3:2-10, 19**

**Tehillim (Psalm) 6**

**Mk 1:14-15, Lk 4:14-15, Acts 2:14-40, Mt. 1:24-25**

**The verbal tallies between the Torah and the Ashlamata are:**

Remember - זכר, Strong’s number 02142.

Made / to pass / passed by - עבר, Strong’s number 05674.

Earth - ארץ, Strong’s number 0776.

Water - מים, Strong’s number 04325.

**The verbal tally between the Torah and the Psalm is:**

Return - שוב, Strong’s number 07725.

**Beresheet (Genesis) 8:1** And God remembered <02142> (8799) Noah, and every living thing, and all the cattle that was with him in the ark: and God made <05674> <00> a wind to pass <05674> (8686) over the earth <0776>, and the waters <04325> asswaged; 2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; 3 And the waters returned <07725> (8799) from off the earth <0776> continually: and after the end of the hundred and fifty days the waters were abated.

**Habakkuk** **3:2** O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember <02142> (8799) mercy.

**Habakkuk** **3:3** God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth <0776> was full of his praise.

**Habakkuk** **3:10** The mountains saw thee, and they trembled: the overflowing of the water <04325> passed by <05674> (8804): the deep uttered his voice, and lifted up his hands on high.

**Tehillim (Psalm) 6:4** Return <07725> (8798), O LORD, deliver my soul: oh save me for thy mercies’ sake.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Gen 8:1-9:17** | **Psalms****Psa 6:1-10** | **Ashlamatah****Hab 3:2-10, 19** |
| --- | --- | --- | --- | --- |
| @a; | anger |  | Ps 6:1 | Hab 3:8 |
| #r,a, | earth | Gen 8:1 Gen 8:3Gen 8:7 Gen 8:9Gen 8:11 Gen 8:13Gen 8:14 Gen 8:17Gen 8:19 Gen 8:22Gen 9:1 Gen 9:2Gen 9:7 Gen 9:10Gen 9:11 Gen 9:13Gen 9:14 Gen 9:16Gen 9:17 |  | Hab 3:3Hab 3:6Hab 3:7Hab 3:9 |
|  aAB  | came in | Gen 8:9Gen 8:11 |  | Hab 3:3 |
| rh; | mountains | Gen 8:4Gen 8:5 |  | Hab 3:3Hab 3:10 |
| rk;z" | remember | Gen 8:1Gen 9:15Gen 9:16 |  | Hab 3:2 |
| lWx  | stayed | Gen 8:10 |  | Hab 3:10 |
| dy" | hand | Gen 8:9Gen 9:2Gen 9:5 |  | Hab 3:4Hab 3:10 |
|  [dy | knew | Gen 8:11 |  | Hab 3:2 |
| hw"hoy>  | LORD | Gen 8:20Gen 8:21 | Ps 6:1Ps 6:2Ps 6:3Ps 6:4Ps 6:8Ps 6:9 | Hab 3:2Hab 3:8 |
| ~y" | sea | Gen 9:2 |  | Hab 3:8 |
| ac'y" | went forth | Gen 8:7Gen 8:16Gen 8:17Gen 8:18Gen 8:19Gen 9:10 |  | Hab 3:5 |
| lyIl; | night | Gen 8:22 | Ps 6:6 |  |
| xq;l' | took | Gen 8:9Gen 8:20 | Ps 6:9 |  |
| ~yIm;  | waters | Gen 8:1Gen 8:3Gen 8:5Gen 8:7Gen 8:8Gen 8:9Gen 8:11Gen 8:13Gen 9:11Gen 9:15 |  | Hab 3:10 |
|  alem' | replenish | Gen 9:1 |  | Hab 3:3 |
| hn"ygIn>  | Neginoth |  | Ps 6:1 | Hab 3:19 |
| vp,n<  | life, lives | Gen 9:4Gen 9:5Gen 9:10Gen 9:12Gen 9:15Gen 9:16 | Ps 6:3Ps 6:4 |  |
| xc;n" | musician |  | Ps 6:1 | Hab 3:19 |
| !t;n" | delivered | Gen 9:2Gen 9:3Gen 9:12Gen 9:13 |  | Hab 3:10 |
| rWs  | remove | Gen 8:13 | Ps 6:8 |  |
| rb;[' | pass, made | Gen 8:1 |  | Hab 3:10 |
| ~l'A[  | perpetual, everlasting | Gen 9:12Gen 9:16 |  | Hab 3:6 |
| ~ynIP' | face, before | Gen 8:8Gen 8:9Gen 8:13 |  | Hab 3:5 |
| lAq | voice |  | Ps 6:8 | Hab 3:10 |
| tv,q, | bow | Gen 9:13Gen 9:14Gen 9:16 |  | Hab 3:9 |
| ha'r' | seen | Gen 8:5Gen 8:8Gen 8:13Gen 9:14Gen 9:16 |  | Hab 3:6Hab 3:7Hab 3:10 |
| lg<r,  | foot | Gen 8:9 |  | Hab 3:5Hab 3:19 |
| bWv  | returned | Gen 8:3Gen 8:7Gen 8:9Gen 8:12 | Ps 6:4Ps 6:10 |  |
| ~yIm;v' | heaven | Gen 8:2Gen 9:2 |  | Hab 3:3 |
| [m;v' | heard, listen to |  | Ps 6:8Ps 6:9 | Hab 3:2 |
| hnEv' | year | Gen 8:13 |  | Hab 3:2 |
| ~AhT. | deep | Gen 8:2 |  | Hab 3:10 |

**Greek**

| **Greek** | **English** | **Torah Seder****Gen 8:1-9:17** | **Psalms****Ps 6:1-10** | **Ashlamatah****Hab 3:2-10, 19** | **Peshat****Mk/Jude/Pet****Mk 1:14-15** | **Remes 1****Luke****Lu 4:14-15** | **Remes 2****Acts/Romans****Acts 2:14-40** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἅγιον | holy |  |  | Hab 3:3  |  |  | Act 2:33 Act 2:38 |
| ἀδελφός | brothers, brethren | Gen 9:5  |  |  |  |  | Act 2:29 Act 2:37  |
| ᾅδης | Hades |  | Psa 6:5  |  |  |  | Act 2:27 Act 2:31 |
| αἷμα | blood | Gen 9:4 Gen 9:5 Gen 9:6  |  |  |  |  | Act 2:19Act 2:20  |
| ἀκούω | heard, listened to |  | Psa 6:9  |  |  |  | Act 2:22 Act 2:33 Act 2:37  |
| ἀναβαίνω | ascend |  |  | Hab 3:8  |  |  | Act 2:34  |
| ἀνίστημι | raise up | Gen 9:9  |  |  |  |  | Act 2:24Act 2:30 Act 2:32 |
| γενεά | generation | Gen 9:12 |  |  |  |  | Act 2:40 |
| γῆ | earth | Gen 8:1 Gen 8:3 Gen 8:7 Gen 8:8 Gen 8:9 Gen 8:11 Gen 8:13 Gen 8:14 Gen 8:17 Gen 8:19 Gen 8:21 Gen 8:22 Gen 9:1 Gen 9:2 Gen 9:7 Gen 9:10 Gen 9:11 Gen 9:13 Gen 9:14 Gen 9:16 Gen 9:17  |  | Hab 3:3 Hab 3:6 Hab 3:7 Hab 3:9  |  |  | Act 2:19 |
| γινώσκω | know,  | Gen 8:11 |  | Hab 3:2  |  |  | Act 2:36 |
| γυνή | wives | Gen 8:16 Gen 8:18 |  |  |  |  |  |
| δίδωμι | give, gave out, execute | Gen 9:2 Gen 9:3 Gen 9:12 |  | Hab 3:10 |  |  | Act 2:19 Act 2:27 |
| δύναμις | power |  |  | Hab 3:19 |  | Luk 4:14 | Act 2:22 |
| εἴδω | beheld, saw | Gen 8:6 Gen 8:8 Gen 8:13 |  | Hab 3:7 Hab 3:10  |  |  | Act 2:22 |
| ἐκχέω / ἐκχύνω | shedding, pour out | Gen 9:6  |  |  |  |  | Act 2:17 Act 2:18 Act 2:33  |
| ἐξέρχομαι | went forth | Gen 8:7 Gen 8:16 Gen 8:18 Gen 8:19 Gen 9:10 |  | Hab 3:5  |  | Luk 4:14  |  |
| ἔπω | said, speak say | Gen 8:15 Gen 8:21 Gen 9:1 Gen 9:8 Gen 9:12 Gen 9:17 |  |  |  |  | Act 2:29 Act 2:34 Act 2:37  |
| ἔρχομαι | come, |  |  |  | Mar 1:14 |  | Act 2:20  |
| ἐχθρός | enemies |  | Psa 6:7 Psa 6:10 |  |  |  | Act 2:35  |
| ζωή | life | Gen 8:13 |  |  |  |  | Act 2:28  |
| ἡμέρα | day | Gen 8:3 Gen 8:6 Gen 8:10 Gen 8:12 Gen 8:22  |  |  |  |  | Act 2:15 Act 2:17 Act 2:18 Act 2:20 Act 2:29 |
| θάνατος | death |  | Psa 6:5 |  |  |  | Act 2:24  |
| θεός | GOD | Gen 8:1 Gen 8:15 Gen 8:20 Gen 8:21 Gen 9:1 Gen 9:6 Gen 9:8 Gen 9:12 Gen 9:17 |  | Hab 3:3 Hab 3:19 | Mar 1:14 Mar 1:15  |  | Act 2:17 Act 2:22 Act 2:23 Act 2:24 Act 2:30 Act 2:32 Act 2:33 Act 2:36 Act 2:39 |
| ἵστημι | stand, establish | Gen 6:18 Gen 9:11 |  | Hab 3:6 Hab 3:11 |  |  | Act 2:14 |
| καθίζω | settled, sit | Gen 8:4  |  |  |  |  | Act 2:30 |
| καιρός | time |  |  | Hab 3:2  | Mar 1:15  |  |  |
| κύριος | LORD | Gen 8:15 Gen 8:21  | Psa 6:2 Psa 6:3 Psa 6:4 Psa 6:8 Psa 6:9 | Hab 3:2 Hab 3:8 Hab 3:9 Hab 3:19 |  |  | Act 2:20 Act 2:21 Act 2:25 Act 2:34 Act 2:36 Act 2:39 |
| λαμβάνω | take | Gen 8:9 Gen 8:20  |  |  |  |  | Act 2:23 Act 2:33 Act 2:38  |
| λέγω | speak, say | Gen 8:15 Gen 9:8  |  | Hab 3:9 | Mar 1:15  |  | Act 2:17 Act 2:25 Act 2:34  Act 2:40 |
| λόγος | words |  |  | Hab 3:5 |  |  | Act 2:22 Act 2:40 |
| μέσος | middle,  |  |  | Hab 3:2 |  |  | Act 2:22  |
| μετανοέω | repent |  |  |  | Mar 1:15 |  | Act 2:38  |
| ὁδός | way, journey |  |  | Hab 3:6  |  |  | Act 2:28 |
| ὄνομα | name |  |  |  |  |  | Act 2:21 Act 2:38  |
| ὁράω | see, appeared | Gen 8:5 Gen 9:14 Gen 9:16  |  |  |  |  | Act 2:17 |
| οὐρανός | heaven | Gen 8:2 Gen 9:2 |  | Hab 3:3  |  |  | Act 2:19 Act 2:34 |
| πᾶς | every, each, all | Gen 8:1 Gen 8:9 Gen 8:17 Gen 8:19 Gen 8:20 Gen 8:21 Gen 8:22 Gen 9:2 Gen 9:3 Gen 9:5 Gen 9:10 Gen 9:11 Gen 9:12 Gen 9:15 Gen 9:16 Gen 9:17  | Psa 6:7 Psa 6:8 Psa 6:10 |  |  | Luk 4:15 | Act 2:17Act 2:21 Act 2:32 Act 2:36 Act 2:39  |
| περί | concerning |  |  |  |  | Luk 4:14  | Act 2:29 Act 2:31  |
| πληρόω | fill, fulfill | Gen 9:1 Gen 9:7 |  |  | Mar 1:15 |  | Act 2:28 |
| πνεῦμα | breath, spirit | Gen 8:1  |  |  |  | Luk 4:14  | Act 2:18 Act 2:33 Act 2:38  |
| ποιέω | made, did | Gen 8:6 Gen 8:13 Gen 8:21 Gen 9:6 |  |  |  |  | Act 2:22Act 2:36 Act 2:37 |
| πούς | feet | Gen 8:9 |  | Hab 3:6 Hab 3:19  |  |  | Act 2:35  |
| πρόσωπον | countenance | Gen 8:9 Gen 8:13  |  |  |  |  | Act 2:28 |
| σαλεύω | shaken |  |  | Hab 3:6  |  |  | Act 2:25  |
| σάρξ | flesh | Gen 8:17 Gen 8:21 Gen 9:11 Gen 9:15 Gen 9:16 Gen 9:1 |  |  |  |  | Act 2:17 Act 2:26 Act 2:30 Act 2:31  |
| σημεῖον | signs | Gen 9:12 Gen 9:13 Gen 9:17  |  |  |  |  | Act 2:19 Act 2:22 |
| σώζω | delivered |  | Psa 6:4 |  |  |  | Act 2:21 Act 2:40 |
| υἱός | sons | Gen 8:16 Gen 8:18 Gen 9:1 Gen 9:8 |  |  |  |  | Act 2:17  |
| φωνή | voice |  | Psa 6:8  | Hab 3:10  |  |  | Act 2:14 |
| χείρ | hands | Gen 8:9 Gen 9:2 Gen 9:5  |  | Hab 3:4  |  |  | Act 2:23  |
| ψυχή | soul | Gen 9:4 Gen 9:5 Gen 9:10 Gen 9:12 Gen 9:15 Gen 9:16  | Psa 6:3 Psa 6:4  | Hab 3:2 |  |  | Act 2:27 Act 2:31 |

|  |
| --- |
| **NAZAREAN TALMUD****Sidra Of B’ resheet (Genesis)** **8:1 – 9:17** **“Vayzkhor Elohim Et Noach” “And God remembered Noah”****By: Paqid Dr. Adon Eliyahu ben Abraham &****Hakham Dr. Yosef ben Haggai** |
| **School of Hakham Shaul****Tosefta****(Luke 4:14-15)****Mishnah א** | **School of Hakham Tsefet****Peshat****(Mark 1:14-15)****Mishnah א** |
| And Yeshua returned in the power (dynamic – expansive force) of the Ruach [HaKodesh] into the Galil: and his notoriety went out through the entire region round about. And he taught in the synagogues of that region, being honored of all. | **Now after Yochanan (John) was arrested and put in prison, Yeshua came into the Galil, proclaiming the good news (the Masorot – the Traditions) of the kingdom (governance) of G-d [through the Hakhamim and Bate Din as opposed to human kings], And saying, The [appointed period of] time is fulfilled (completed), and the kingdom (governance) of God [through Hakhamim and Bate Din] is at hand; repent (have a change of mind and return to Torah wisdom) and faithfully obey the Masorah (Traditions/Oral Law).** |
| **School of Hakham Shaul****Remes****(2 Luqas 2:14-40)****Pereq א** |
| **א** But Hakham Tsefet standing with the eleven *sh’lachim* (apostles) and raising his voice, addressed them, Noblemen, Jews, and those staying in Yerushalayim, let it be known to you, and listen to my words. "For these men are not drunk, as you suppose, for it is only the third hour[[161]](#footnote-161) of the day; but this is what was spoken of through the prophet Yoel: “**And it will come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters will prophesy, your old men will dream dreams, your young men will see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun will be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD comes. And it will come to pass, that whosoever will call on the name of the LORD will be delivered: for in mount Tzion and in Yerushalayim will be deliverance, as the LORD has said, and in the remnant who the LORD will call**. (Yoel 2:28-32)**ב** "Men of Israel, listen to these words: Yeshua the Nazarene (from Tzfat the city of Branches), a man confirmed to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know, this man (Yeshua), delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of lawless[[162]](#footnote-162) men and put Him to death. "But, God raised him up, freeing him from the agony of death, since it was impossible for Him to be held by its power.” For (King) David says of him, “**I have set the LORD always before me: because [Heis]at my right hand, I will not be moved. Therefore, my heart is glad, and my glory rejoices: my flesh also will rest in hope. For You will not leave my soul in hell; neither will You suffer Your Holy One to see corruption. You will show me the path of life: in your presence [is]fullness of joy; at Your right hand *are* pleasures for evermore.**” (Psa 16:8-11)**ג** "Fellow Israelites, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. Therefore, (King David) being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Messiah to sit on his (King David’s) throne; He seeing this before spoke of the resurrection of Messiah, that his soul was not left in the grave, neither his flesh did see decay. This Yeshua has God raised up, and we are all witnesses. Therefore, by being lifted up to the right [hand] of God, and having received the promise of the Ruach HaKodesh (Holy Spirit) from the Father, he has poured this out, which you now see and hear. For David has not ascended into the heavens, but he says himself, "**LORD said to my master, Sit at My right hand until I place Your enemies as your footstool**.” (Psa 110:1) Therefore, let all the house of Israel know unquestionably that God made this same Yeshua, whom you crucified, both (our) master and Messiah. And hearing this, they were cut in the heart (emotionally moved),[[163]](#footnote-163) and said to Hakham Tsefet and to the other *sh’lachim* (apostles), Men, brothers, what shall we do? Then Hakham Tsefet said to them, do Teshubah and be immersed, every one of you, in the authority of Yeshua HaMashiach to forgiveness of sins, and you will receive the gift of the Ruach HaKodesh (the holy breath - Mesorah). For the promise is to you and to your children, and to all those afar off, as many as the LORD our God will call. And with many other words he earnestly testified and exhorted, saying, Be saved from this corrupt generation.[[164]](#footnote-164) |

**Commentary to Hakham Tsefet’s School of Peshat**

**m. Meg. 1:8** There is no difference between sacred scrolls and phylacteries and *mezuzot* except that sacred scrolls may be written in any alphabet [“language”], while phylacteries and ﻿*mezuzot*﻿ are written only in square [“Assyrian”] letters. Rabban Simeon b. Gamaliel says, “Also: in the case of sacred scrolls: they have been permitted to be written only in Greek.” [[165]](#footnote-165)

**It is Greek to me**

From time to time, we see that the Greek language is useful in being able to determine the context of a phrase. While there are those who would rather study Hebrew without ever having to delve into Greek, it is not plausible to hold such a mindset. Greek has its place in the ancient history of Eretz Yisrael. Furthermore, Greek has its place and influence on Hebrew. The language of Mishnaic and Talmudic Aramaic contains Greek loan words and influence. While we are NOT trying to suggest that the Greek language is superior to Hebrew, we are saying that it has its place in the life of Torah elucidation. G-d most certainly, allowed the Torah to be translated into Greek. While we have never seen a Greek Torah Scroll, the Mishnah clearly teaches that a Torah Scroll written in Greek is permissible.

**At Hand**

**The [appointed period of] time is fulfilled (completed), and the kingdom (governance) of God [through Hakhamim and Bate Din] is at hand;**

This phrase has been interpreted as a temporal reference rather than a spatial allusion. So, how are we to understand the phrase “the Governance (Kingdom) of G-d **is at hand**?”

και λεγων οτι πεπληρωται ο καιρος και ηγγικεν η βασιλεια του θεου μετανοειτε και πιστευετε εν τω ευαγγελιω

*(kai legōn oti peplērōtai o kairos kai ēggiken ē basileia tou theou metanoeite kai pisteuete en tō euaggeliō)*

The Greek word ἐγγίζω (*eggizō)[[166]](#footnote-166)* is used to give us information about the Governance of G-d. There are a number of ways that this phrase is translated such as, “at hand” and “come near.” Therefore, we ask questions of the phrase to determine its true meaning.

The LXX is a great tool for researching Greek words used in the Nazarean Codicil back to the Hebrew origins. However, The LXX and Nazarean Codicil do not match in all cases. This is because the Greek of the LXX is “supposed” to be Classical Greek. In truth, the LXX is NOT classical Greek. Anyone who is schooled in Classical Greek will tell you immediately that the LXX is host to a great number of “grammatical errors.” These supposed “grammatical errors” are not actually errors. The “errors” are the way “classical” Greek is translated into Hebrew. When any development, classical and Koine Greek tries to translate Hebrew, it must abandon Greek Grammar. WE will not delve into this problem any further now. We have presented this information so the readers will understand the difficulties of using Greek as a tool to interpret the Nazarean Codicil.

Use of cross-linguistic[[167]](#footnote-167) hermeneutic principles[[168]](#footnote-168) will help us determine the meaning of word contained in the Tanakh. Because the Hebrew Tanakh has been translated to Greek in the LXX, we have a dictionary of possible Hebrew/Greek parallels. In other words, we see that a specific Hebrew word has a number of Greek words used by the translators to translate Hebrew words or phrases. Furthermore, the reverse is equally applicable. We can look at Greek words used in the Nazarean Codicil and see which Hebrew words that they parallel. Of all the possible Hebrew parallels to the Greek word ἐγγίζω (*eggizō)* the Hebrew word that best fits is **קָרַב** *qāraḇ*.[[169]](#footnote-169) Now that we have a Hebrew parallel, we can look at the Tanakh and better determine the idea that would have been conveyed in the Mishnaic Hebrew of the First Century.[[170]](#footnote-170) The Hebrew parallel to the Greek word ἐγγίζω (*eggizō)* is found in Yesha’yahu 8:3.

**Yesha’yahu 8:3** And I **went to** the prophetess. **And she conceived** and bore a son. The Lord said to me, Call his name Maher-shalal-hash-baz “Make Haste to Plunder.”

Seeing the spatial locus needed for conception, we can now understand the reference to the Governance of G-d being “at hand.”[[171]](#footnote-171) The “Governance of G-d” “at hand” means that the Governance is already intimately woven into the fabric of Judaism. Therefore, Yeshua was not saying the “Governance of G-d” is coming. His statement tells us that the Governance of G-d through Bate Din always was and always will be an essential part of Judaism whether by Hakhamim or by Priests and Kings.

**Peroration**

The temporal context of the passage in question needs clarification.

**The [appointed period of] time is fulfilled (completed), and the kingdom (governance) of God [through Hakhamim and Bate Din] is at hand;**

The Greek word for time used here is **καιρός** *kairos*. The best possible parallel for **καιρός** *kairos* is **מוֹעֵד** *moed* “**appointed time.”** While the “**governance of God [through Hakhamim and Bate Din]”** has always been an essential element in Judaism, it would now take the dominate role in the B’ne Yisrael’s legal structure.

From Hillel’s first rule **Ḳal va-ḥomer** we can derive the halakhic principle that if the Mesorah of the Master as he received it from Hillel was an essential part of Jewish life in the first century, how much more should we find relevance in the evening of our present diaspora? [[172]](#footnote-172)

**Remes Commentary to Hakham Shaul**

**“Into the Galil”**

France writes, “But he remains in the **north**, and for most of the time within Galilee proper;.[[173]](#footnote-173)” We have noted that the place of Yeshua’s development in ministry was most likely Tzfat. This argument is strengthened by the understanding that Yeshua spent the dominate portion of his ministry years near Tzfat and the northern end of the Galil.

The Davidic homily of Hakham Tsefet **2 Luqas 2:14-40,** fits with the semi-festival of Lag B’Omer, now past. Likewise, the homily is intended to be an explication of how Yeshua’s life parallels Noach’s. We must remember that the name “Noach” means rest and peace. The name Noach is found in a family of words, which is one of the names attributed to Messiah by the Rabbis. In keeping with the “Branch” of Davidic lineage, the Rabbis said the following…

﻿**b. San 98b** Rab said: The world was created only on **David's** account.[[174]](#footnote-174) Samuel said: On Moses account; [[175]](#footnote-175) R. Johanan said: For the sake of the **Messiah**. **What is his [the Messiah's] name**? The School of R. Shila said: His name is **Shiloh**, for it is written, until Shiloh come.[[176]](#footnote-176) The School of R. Yannai said: His name is **Yinnon**, for it is written, His name shall endure forever:[[177]](#footnote-177) e'er the sun was, his name is Yinnon.[[178]](#footnote-178) The School of R. Haninah maintained: His name is **Haninah**, as it is written, Where I will not give you Haninah.[[179]](#footnote-179) Others say: His name is **Menahem** the son of Hezekiah, for it is written, Because **Menahem [the comforter]**, **that would relieve my soul, is far**.[[180]](#footnote-180) The Rabbis said: His name is the **leper scholar**, as it is written, Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him a leper, smitten of God, and afflicted.[[181]](#footnote-181)

Each school had their name for Messiah. Each name depicted a characteristic that Messiah would possess as can be seen from the Gemara. The name “Menaḥem,” meaning comforter or rest is derived from the same root as Noach. Just as Noach brought “rest” from the injustices of humanity, Messiah will bring “rest,” comfort to the soul through the right interpretation of the Torah.

**Thinking in Remes**

In this week’s commentaries, we also find a hermeneutic principle worth mentioning.

“However, since Rashi in various places closely examines Midrashic interpretation (while writing in Peshat),[[182]](#footnote-182) and nevertheless makes an effort to explain the plain meaning of the verse, he has granted us permission to do so as well, for there are seventy facets to the Torah, and there are many divergent Midrashim found in the words of the Sages.”[[183]](#footnote-183)

While writing in Peshat/Remes, we can consult Midrashim **so long as the explication remains faithful to the genre of our commentary**. Therefore, we can determine that we are able to draw information from the various Hermeneutic genres so long as we remain faithful to the category we are working in.

The two great masters of Remes are the Ramban and Philo. The Ramban speaks strictly from a Hebrew speaking perspective, whereas Philo builds on the allegory based on Alexandrian Judaism and the LXX, which we have discussed already. These two great masters of Remes teach us to think “outside the box,” so to speak. However, this week we need to think “inside the box (Ark).”

We begin with two questions, firstly, what is Hakham Shaul trying to say? And, secondly, what’s (Hebrew *mah*) inside the box (Ark) worth investigating? There are two key elements to the homily of Hakham Tsefet as recorded by Hakham Shaul in 2 Luqas. The first if the resurrection of the Master and the second is ascension of the Master. Which brings about another question? Does the present text give us a hint to these events?

**Mah means what–er**

Key elements of the present Torah Seder are Water, Earth, animals, the Ark and Noach.

The earth is flooded with *mayim*. The root for the Hebrew word *mayim* is the Hebrew word “*mah*” which means “what.” It is interesting to note that the word “water” in many languages contains the idea of question. For example, the Latin word for water is “*aqua*.” The Spanish word for “what” is “*que*.” As is seen the idea of water in Spanish contains a question.

Philo’s allegory sees the *mabbul* (flood) as an immersion of the earth. This is of special interest when we realize that we have recently read of the immersion and elevation of the master. Consequently, we should interpret the *mabbul* as an elevation of the earth from one status of holiness to another. The earth needed rest (Noach-Menachem) from the corruption of/by the flesh.[[184]](#footnote-184) Noach was a man of peace (Shalom). His son Shem (MalkiTzedek) was the King of Shalom[[185]](#footnote-185) and prototypical of the Priesthood of the firstborn.

**Pot 1:170** At all events, when the Creator determined to purify the earth by means of water, and that the soul should receive purification of all its unspeakable offenses, having washed off and effaced its pollutions after the fashion of a holy purification (the mikveh).

Philo equates the *mabbul* (flood) with the mikveh. The earth (body) is washed and the soul (mind) is elevated. The body is the external shell (Ark), which carries the soul of man. The earth’s submersion in the waters of the “windows” of the heavens brings a light into the soul, “Heb. צֽהַר, lit. light. Some say [that it was] a window, and some say [that it was] a precious stone, which gave them light.-[Gen. Rabbah 31:11].”[[186]](#footnote-186)

The upper stories of the Ark represent the upper portions of man’s body. Specifically, the “head” which is to be filled with light, Hebrew צֽהַר.

Philo’s point is that when we question our status we work towards the soul’s elevation. The Ark is a picture of Adam Kadmon (prototype Adam). His body was on the earth but his mind was in the heavens. The body (earth) was covered with water (*mayim*) but man’s head was in Sha**mayim** – the heavens “where there is water.” Philo sees the *mabbul* as an allegory for the mikveh. The waters of the *mabbul* covered the highest mountains (seat of man’s personal government) – i.e. his mind (head).

Man submerged in the water of the mikveh, like the generation of *mabbul,* cannot survive. Therefore, the mikveh is a picture of the resurrection. As noted above the homily of Hakham Tsefet was about the resurrection and ascension of Yeshua. In the previous test of the master in the wilderness we learned that “man cannot live by bread alone” as stated in D’varim 8:3

**Deu 8:3** And He humbled you and allowed you to hunger, and then He fed you with **manna (man – mah)**, **which you did not know**, neither did your fathers **know it**, so that **He might make you know that man shall not live by bread alone**, but by every word (**breath**) that comes out of the mouth of Lord man shall live.

In other words, the wilderness is a place of question. The bread from the heavens (man – manna) is a question. Humanity cannot be taken out of his environment. He must have water (question). But, questions must have answers. Too much question brings mental exhaustion rather than hope. Too many questions bring doubt. The correct balance brings life and stability. All question (water) and no breath drowns the soul. However, the box – earth – Ark contained **wild animals**.[[187]](#footnote-187) It also contained tame (kosher) animals. Herein are the Yetser HaRa and the Yetser HaTov. From this allegory, we learn that man must master his passions. If man does not master his passions, it will bring destruction to the earth. Mastery of the soul is resolved by question, answer and the mastery of passion.

Gen 6:14 Make an ark of gopher (Cyprus) timbers. You will make rooms in the ark. And you will pitch (atone for) it inside and outside with pitch (atonement).

Pitch – **Heb. V’Kafarta** – atonement is the comfort (Menaḥem) of the soul. It is also the strengthening of the soul. When the soul is atoned for, it is strengthened against the extraneous thoughts, which would capture the soul and lead it astray.

**The Ark came to Rest**

The Ramban looks at the resting of the Ark from Remes. Rashi’s Peshat determines that the Ark came to rest on Sivan 17. We have recreated the table, which demonstrates the differing views of these events below.

the flood waters

| Event: | Beginning of Flood | End of 150 days | Landing of the Ark[[188]](#footnote-188) | Mountains Bared | Partial Drying | Complete Drying |
| --- | --- | --- | --- | --- | --- | --- |
| DateMonth/DayVerse | (2/17)7:11 | 8:3 | (7/17)8:4 | (10/1)8:5 | (1/1)8:13 | (2/27)8:14 |
| RashiStandard used: | **Heshvan 17**Tishrei | **Sivan 1** | **Sivan 17**Kislev | **Av 1**Heshvan | **Tishrei 1**Tishrei | **Heshvan 27**Tishrei |
| Ramban IStandard used: | **Heshvan 17**Tishrei | **Nisan 17** | **Iyar 17**Heshvan | **Av 1**Heshvan | **Tishrei 1**Tishrei | **Heshvan 27**Tishrei |
| Ramban IIStandard used | **Heshvan 17**Tishrei | **Nisan17** | **Nisan 17**Tishrei | **Tammuz 1**Tishrei | **Tishrei 1**Tishrei | **Heshvan 27**Tishrei |

Rashi and the Ramban on the flood waters[[189]](#footnote-189)

As can be seen from the chart above the Ramban’s initial observations end the days of rain on Nisan the 17th with the Ark landing on Iyar the 17th. The Ramban also posits another scenario end the 150 days of rain on Nisan the 17th and landing the Ark on Nisan the 17th. In the first scenario, we see the relation to the homily of Hakham Tsefet in 2 Luqas 2:14 – 40. Yeshua’s resurrection occurred on Nisan the 17th. The ascension occurred the day after the landing of the Ark on the mountains of Ararat. The first scenario posited by the Ramban would give us the Remes hint of Yeshua’s resurrection and ascension. The second setting would focus strictly on the resurrection of the master. We can see from the table above the importance of the months Nisan (for the resurrection), Iyar (for the ascension and ordination of the talmidim) and Kislev, which hosts the festival of Hanukah, and also related to ordination.

**The Ascension**

We have posited that Yeshua ascended after ordaining his talmidim in Tzfat on Lag B’Omer.[[190]](#footnote-190) However, we have a passage in Luqas, which seems to contradict the idea that Yeshua ascended from Tzfat. Before we address the Luqas passages we need to look at a few small details that will help us understand the ascension.

**2 Luqas (Acts) 1:1 – 2** In the first account I made O Theophilus, I constructed [a narrative] concerning all the work[[191]](#footnote-191) that Yeshua did and taught from the **beginning**[[192]](#footnote-192) until the day he was taken up (into the heavens) after giving his Oral Torah[[193]](#footnote-193) through the spirit of prophecy to his chosen emissaries [commissioning them as Hakhamim].

The implication of the verse teaches us that Yeshua commissioned (ordained as Hakhamim) his talmidim before departing into the heavens.

**2 Luqas (Acts) 1:4** And staying with them and commanded them not to leave Yerushalayim, but to wait for what the Father proclaimed, which you heard from me (Yeshua);

This verse tells us that the talmidim are not to leave Yerushalayim after they have returned. It does not suggest that they are IN Yerushalayim at the time of the commission.

**2 Luqas (Acts) 1:8** But, you will receive (dynamic explosive) power when the Ruach HaKodesh has come upon (clothes) you. And you will be my witnesses in Yerushalayim and in all Y’hudah and Shomron and to the ends of the earth.”[[194]](#footnote-194)

Note that the dynamic explosive power of G-d will be transferred to the talmidim making them Hakhamim AND THEN they will go to Yerushalayim to begin their testimony as witnesses of the Messiah.

How do we know it was Tzfat and Lag B’Omer?

**Mordechai (Mk) 16:7 But go and say to his talmidim (disciples) and to Tsefet (the capital of the Pillar), 'He goes before you into the Galil. You will see him there just as he told you'."**

**Mat 28:16-20** **Then the eleven talmidim went away into Galil, into a mountain** (Tzfat) where Yeshua had **appointed them (Ordained them as Hakhamim).** And when they saw him, they honored him (as their Hakham): but some (of those from the community) doubted. And Yeshua came and spake unto them, saying, **All authority is given unto me in heaven and in earth** (as Messiah the King). Go ye therefore, and teach (talmudize) all nations, immersing them (bringing them to conversion) by the authority of the Father, and of the (His) son (Messiah), and of the Ruach HaKodesh (Oral Torah): Teaching them to observe all commandments (the mitzvoth as I have taught) you: and, behold, I am always with you, even unto the end of the age.

There is a mountain north of the Galil called Hermon. However, “Hermon” is not considered a part of the Galil proper. Mount Hermon is the boarder of Transjordan i.e., of the territory of the Amorite kings conquered by Israel (Deut. 3:8; Josh. 12:1).[[195]](#footnote-195) Mount Hermon was the site of many pagan cults and cultic rituals.[[196]](#footnote-196) This in and of its self would most likely disqualify the site as a place of ordination and ascension.

This leaves the “holy mountain” of Tzfat (the City of Branches) as the most likely spot for the ascension and ordination.

**Mordechai (Mark) 16:15-20 And he said to them, "Go to the entire world and proclaim my Mesorah everywhere. Whoever commits himself to immersion (conversion) will live, and whoever does not commit is condemned.” But these signs will accompany the faithfully obedient: by my authority they will cast out demons, they will speak in new languages,**[[197]](#footnote-197) **they will elevate serpents (Hakhamim). And if they drink anything deadly they will not be hurt; they (the Hakhamim) will press their hands on the weak and will be praiseworthy.**[[198]](#footnote-198)

**So when the master (Yeshua) had finished speaking to them (the talmidim) Yeshua was taken up into the heavens and sat at God’s right [hand]. And they (Yeshua’s talmidim) went out proclaiming the [Mesorah of the Master] everywhere while the LORD worked with them and established the Mesorah by signs that accompanied (them).**

They will “elevate” cause Hakhamim to stand.[[199]](#footnote-199) As we have been taught by His Eminence Rabbi Dr. Yosef ben Haggai, Yeshua’s talmidim must first be “ordained” before they can ordain (elevate) others. The following passage from Luqas is usually translated in the following manner…

**Luk 24:50-51** And He led them out as far as Bethany. And lifting up His hands, He blessed them. And it happened as He blessed them, He withdrew from them and was carried up into Heaven.

After having thoroughly researched the codices, we have translated the verse as follows.

**Luqas 24:50-51** And he (Yeshua) led them (his talmidim) out towards Bethphage, and he lifted his hands to invoke their ordination. 51 And now it happened, when he (Yeshua) had finished with their ordination he departed from them and he was carried into the heavens.

**Peroration**

We realize that all the information packed into these final pages is more than confusing. Following what we have learned as a hermeneutic above, “in the Torah there is no before and after.” [[200]](#footnote-200) We must deduce from this Gezerah Shavah[[201]](#footnote-201) that the same must be true of the Nazarean Codicil. Therefore, we have removed the “chapter and verse” notations and complied a chronological passage of these events as best as possible.

**But go and say to his talmidim (disciples) and to Tsefet (the capital of the Pillar), 'he (the master) goes before you (leads you) into the Galil.** And he (Yeshua) led them (his talmidim) out towards Bethphage, “**You will see him there just as he told you." Then the eleven talmidim went away into Galil, into a mountain** (Tzfat) where Yeshua had **appointed them (Ordained them as Hakhamim).** And he (Yeshua) lifted his hands to invoke their ordination. And when they saw him, they honored him (as their Hakham): but some (of those from the community) doubted. And Yeshua came and spake unto them, (his talmidim) saying, **All authority is given unto me in heaven and in earth** (as Messiah the King). Go ye therefore, and teach (talmudize) all nations, immersing them (bringing them to conversion) by the authority of the Father, and of the (His) son (Messiah), and of the Ruach HaKodesh (Oral Torah): Teaching them to observe all commandments (the mitzvoth as I have taught) you: and, behold, I am always with you, even unto the end of the age. **And he said to them, "Go to the entire world and proclaim my Mesorah everywhere. Whoever commits himself to immersion (conversion) will live, and whoever does not commit is condemned.” But these signs will accompany the faithfully obedient: by my authority they will cast out demons, they will speak in new languages, they will elevate serpents (Hakhamim). And if they drink anything deadly they will not be hurt; they (the Hakhamim) will press their hands on the weak and make them praiseworthy.**[[202]](#footnote-202)And now it happened, **when the master (Yeshua) had finished speaking (blessing) them (the talmidim – invoking their ordination),** he departed from them and he was carried into the heavens. **Yeshua was taken up into the heavens and sat at God’s right [hand]. And they (Yeshua’s talmidim) went out proclaiming the [Mesorah of the Master] everywhere while the LORD worked with them and established the Mesorah by signs that accompanied (them).**

Amen v’amen

**Connections to the Torah and related Readings**

**Torah Seder**

**Mordechai (Mark) –** is connected through the word,λέγω speak, say, Gen 8:15, **–** Hab 3:9**–** Mar 1:15 & Act 2:17

**Luqas –** is connected through the word **–** ἐξέρχομαι went forth, "Gen 8:7" Hab 3:5 **–** Luk 4:14

**Psalms**

**Mordechai (Mark) –**

**Luqas –** is connected through the word,πᾶς every, each, all Psa 6:7**–** Luk 4:15

**2 Luqas –** is connected through the word,ᾅδης Hades Psa 6:5 ­**–** Act 2:27

**Ashlamatah**

**Mordechai (Mark)** **–** is connected through the wordκαιρός **–** time, Hab 3:2 **–** Mar 1:15

**Luqas –** is connected through the word, ἐξέρχομαι went forth Hab 3:5 **–** Luk 4:14.

**Mitzvoth**

|  |  |
| --- | --- |
| **Address** | **Suggested Nazarean Mitzvoth** |
| **Mark 1:14-15** | It is the religious duty of every Nazarean Jew, to and faithfully obey the Masorah (Traditions/Oral Law). |
|  | It is the religious duty of every Nazarean Jew, to and faithfully obey the Nazarean Hakhamim and their Bate Din (courts of justice). |
| **Luqas 4:14-15** | It is the religious duty of every Nazarean Jew, to teach the Mesorah in Nazarean Esnogas. |
| **2 Luqas 2:14-40** | It is the religious duty of every Nazarean Jew, to teach the resurrection and ascension of the Master. |

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. What questions were asked of Rashi regarding Gen. 8:1?
3. What questions were asked of Rashi regarding Gen. 8:5?
4. What questions were asked of Rashi regarding Gen. 8:21?
5. What questions were asked of Rashi regarding Gen. 9:4?
6. What questions were asked of Rashi regarding Gen. 9:7?
7. There seems to be a disagreement between Rashi and the Ramban as to whether Genesis 9:4 forbids eating or drinking blood of animals. In your opinion, taking into consideration that Acts 15:18-21 contains the Seven Laws of Noah as applicable to Nazarean G-d fearers, who is right, Rashi or the Ramban?
8. When arguing in the Peshat or in the Remes mode can we quote a Midrashic text or a Cabbalistic text to support our answer without any further explanation?
9. Do the Seven Laws of Noah contain only seven commandments? Please explain your answer
10. From where did the dove bring to Noah the olive leaf? Please explain the reason for your answer
11. Did G-d created a new thing by making a ‎rainbow in the heavens on a cloudy day to be a sign of the covenant between G-d and men?
12. Was the sign of the covenant between G-d and Abraham and his descendants (i.e. circumcision) a new thing or custom that did not exist before?
13. Why do the Sages state that a man who delays marriage in a time of peace is accused of murder? Please explain your answer.
14. Amongst all the readings for this Shabbat is there any hint that Shabuoth is fast approaching?
15. In ‎2 Luqas 2:14-40‎ Hakham Tsefet calls the generation in which the Temple was destroyed "a corrupt generation. Since this is written in Remes what is this expression hinting?
16. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our God, King of the universe,**

**Who has given us a teaching of truth, implanting within us eternal life.**

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

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Coming Festival**

**Yom Yerushalayim**

Sunday May 20, 2012

**Shabuoth - Pentecost**

Evening Saturday the 26th of May – Evening Monday the 28th of May

 For more information see **:** [**http://www.betemunah.org/shavuot.html**](http://www.betemunah.org/shavuot.html) **&** [**http://www.betemunah.org/freedom.html**](http://www.betemunah.org/freedom.html)

**Counting of the Omer**

Sundown Friday May the 18th – Iyar 27, 5772 – Today is forty-two days of the Counting of the Omer

Sundown Saturday May the 19th – Iyar 28, 5772 – Today is forty-three days of the Counting of the Omer

Sundown Sunday May the 20th – Iyar 29, 5772 – Today is forty-four days of the Counting of the Omer

Sundown Monday May the 21st – Sivan 1, 5772 – Today is forty-five days of the Counting of the Omer

**Rosh Chodesh Sivan**

Sundown Tuesday May the 22nd – Sivan 2, 5772 – Today is forty-six days of the Counting of the Omer

Sundown Wednesday May the 23rd – Sivan 3, 5772 – Today is forty-seven days of the Counting of the Omer

Sundown Thursday May the 24th – Sivan 4, 5772 – Today is forty-eight days of the Counting of the Omer

Sundown Friday May the 25th – Sivan 5, 5772 – Today is forty-nine days of the Counting of the Omer

Sundown Saturday May the 26th – Sivan 6, 5772 – Today is Shabuoth 1st day

Sundown Sunday May the 27th – Sivan 7, 5772 – Today is Shabuoth 2nd day

**Next Sabbath: “Vay’hyu B’ne Noach” & “Vay’hi Kol HaAretz”**

**“And were the sons of Noah” & “And was all the earth”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּהְיוּ בְנֵי-נֹחַ****וַיְהִי כָל-הָאָרֶץ** |  |  |
| **Vay’hyu B’ne Noach** **“Vay’hi Kol HaAretz”** | Reader 1 – B’resheet 9:18-29 | Reader 1 – B’resheet 12:1-3 |
| **“And were the sons of Noah”****“And was all the earth”** | Reader 2 – B’resheet 10:1-14 | Reader 2 – B’resheet 12:4-6 |
| **“**Y fueron los hijos de Noé**”**“Era entonces toda la tierra” | Reader 3 – B’resheet 10:15-24 | Reader 3 – B’resheet 12:7-9 |
| B’resheet (Gen.) Gen. 9:18 – 10:32B’resheet (Gen.) Gen. 11:1-32 | Reader 4 – B’resheet 10:25-32 |  |
| Ashlamatah: Isaiah 49:9-17 + 23& Zeph. 3:9-17. 20 | Reader 5 – B’resheet 11:1-9 |  |
|  | Reader 6 – B’resheet 11:10-21 | Reader 1 – B’resheet 12:1-3 |
| Psalms 7:1-18 + 8:1-10 | Reader 7 – B’resheet 11:22-25 | Reader 2 – B’resheet 12:4-6 |
|  |  Maftir – B’resheet 11:26-32 | Reader 3 – B’resheet 12:7-9 |
| N.C.: Mark 1:16-20 + 1:21-22Luke 5:1-11 + Luke 4:31-32 & Acts 2:41-47 + 3:1-10 |  Isaiah 49:9-17 + 23 |   |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. Psalms 105:42. ‎ [↑](#footnote-ref-1)
2. Job 36:33. That is, ‎since the remembrance of the fowl and creeping things would be the same type ‎of remembrance as that of all animals-i.e., the remembrance of His holy word - one ‎implies the ‎other. ‎ [↑](#footnote-ref-2)
3. 33:10. ‎ [↑](#footnote-ref-3)
4. Midrash Otiyot d'Rabbi Akiba. ‎ [↑](#footnote-ref-4)
5. Above, ‎7:11. [↑](#footnote-ref-5)
6. Verse 5. [↑](#footnote-ref-6)
7. Rashi , ibid. [↑](#footnote-ref-7)
8. Rashi, Verse 13. [↑](#footnote-ref-8)
9. The raven was sent by Noah forty days after the tops of the mountains were seen on the first day ‎of Ab. (See Verses 5-6). This brings us to the tenth of Ellul. ‎Seven days later, on the seventeenth ‎day of Ellul, he sent forth the dove. ‎ [↑](#footnote-ref-9)
10. Verse 9. [↑](#footnote-ref-10)
11. From the eighteenth of Ellul to the first of Tishri is a period of twelve ‎days. [↑](#footnote-ref-11)
12. Above, 6:15. [↑](#footnote-ref-12)
13. Ibid., Verse 16. [↑](#footnote-ref-13)
14. Above, 7:24. [↑](#footnote-ref-14)
15. Ibid., Verse 12. [↑](#footnote-ref-15)
16. From the seventeenth day of Cheshvan (the beginning of the rains) ‎to the seventeenth day of Nisan ‎there are 150 days. This is contrary to Rashi, who said that the decrease of the waters began forty ‎days later on the first of Sivan.‎ [↑](#footnote-ref-16)
17. According to Rashi this was on the seventeenth of Sivan.‎ [↑](#footnote-ref-17)
18. According to Rashi, "the seventh month," mentioned in connection with the resting of the ark ‎upon the Ararat mountains, was the seventh month after the rains stopped, as explained above. ‎ [↑](#footnote-ref-18)
19. Above, 7:24. [↑](#footnote-ref-19)
20. This is unlike his opinion above that the ark rested thirty days after the seventeenth of Nisan. [↑](#footnote-ref-20)
21. Exodus 14:21. Also see Verse 1 here in Chapter 8. [↑](#footnote-ref-21)
22. Above, 7:11. [↑](#footnote-ref-22)
23. Above, 7:19. [↑](#footnote-ref-23)
24. See Micah 1:4. [↑](#footnote-ref-24)
25. Verses 1-2. [↑](#footnote-ref-25)
26. See I Kings 18:38. [↑](#footnote-ref-26)
27. Verse l. [↑](#footnote-ref-27)
28. Verse 1. [↑](#footnote-ref-28)
29. Esther 7:10. ‎ [↑](#footnote-ref-29)
30. Chapter 4. The Seder Olam ‎‎(Order of the World) is a historical record of events from the time of creation to the destruction of the Second Temple. It was authored by Rabbi Yosei, a disciple ‎of Rabbi Akiba. [↑](#footnote-ref-30)
31. Verse 2. [↑](#footnote-ref-31)
32. See Leviticus 26:19. ‎ [↑](#footnote-ref-32)
33. Verse 3. ‎ [↑](#footnote-ref-33)
34. Verse 13. [↑](#footnote-ref-34)
35. Verse 3. [↑](#footnote-ref-35)
36. Verse 4. ‎ [↑](#footnote-ref-36)
37. From the ‎seventeenth of Nisan, which marked the end of the 150 days during which the waters prevailed, as explained above in Verse 4, to the first day of Tammuz. [↑](#footnote-ref-37)
38. See above, 7:20. [↑](#footnote-ref-38)
39. Sanhedrin 108b. [↑](#footnote-ref-39)
40. Ibn Ezra and R'dak. See my Hebrew commentary, p. 59. ‎ [↑](#footnote-ref-40)
41. Above, 7:20. ‎ [↑](#footnote-ref-41)
42. See Ramban further 11 2. ‎ [↑](#footnote-ref-42)
43. That is, the seventeenth day of Nisan, on which date the ark rested. [↑](#footnote-ref-43)
44. From the ‎seventeenth of Nisan, which marked the end of the 150 days during which the waters prevailed, as explained above in Verse 4, to the first day of Tammuz. [↑](#footnote-ref-44)
45. Verse 6. [↑](#footnote-ref-45)
46. Verse 13. [↑](#footnote-ref-46)
47. Verse 14. [↑](#footnote-ref-47)
48. In Tractate Rosh Hashana, 11a, it is recorded that there was a difference of opinion on this matter. Rabbi Eliezer maintained that the world was created in Tishri while Rabbi Yehoshua taught that the world was created ‎in the month of Nisan. The consensus of the Sages conformed with Rabbi Eliezer's view (ibid., 27a). This is the intent of Ramban's saying here: "Know that after ‎the sages agreed, etc." See also Ramban further, 17:26. [↑](#footnote-ref-48)
49. Further, Verse 22. Thus the winter precedes the summer. [↑](#footnote-ref-49)
50. Exodus 12:2. [↑](#footnote-ref-50)
51. Ibid., 34:22. [↑](#footnote-ref-51)
52. A disciple of Rabbi Yochanan ben Zakkai and one of the early Tannaitic sages. He wrote The Targum or Aramaic version of the books of the Prophets. It is similar ‎in scope to that of Onkelos on the Five Books of Moses. [↑](#footnote-ref-52)
53. Mechilta, Exodus 12:2. [↑](#footnote-ref-53)
54. Verse 12. [↑](#footnote-ref-54)
55. 33:9. [↑](#footnote-ref-55)
56. Ezekiel 22:24. [↑](#footnote-ref-56)
57. See Jeremiah ‎‎8:13. [↑](#footnote-ref-57)
58. Beresheet Rabba 28:3. [↑](#footnote-ref-58)
59. Job 14:19. [↑](#footnote-ref-59)
60. Ezekiel 22:24. [↑](#footnote-ref-60)
61. Above, 7:11. [↑](#footnote-ref-61)
62. Ibid., 1 9. ‎ [↑](#footnote-ref-62)
63. Chapter 23. [↑](#footnote-ref-63)
64. Ezekiel 22:24. [↑](#footnote-ref-64)
65. Above 7:11. [↑](#footnote-ref-65)
66. Job 37:6. [↑](#footnote-ref-66)
67. 36:4. ‎ [↑](#footnote-ref-67)
68. Genesis 9:20. [↑](#footnote-ref-68)
69. It is indicated by taraph (he plucked) rather than tarpha (she plucked). [↑](#footnote-ref-69)
70. It is indicated by the word b 'phiha (in her mouth) [↑](#footnote-ref-70)
71. 33:9. [↑](#footnote-ref-71)
72. Erubin 18b. [↑](#footnote-ref-72)
73. Proverbs 30:8. vocalized. ‎ See my Hebrew commentary, p. 61, Note 28. [↑](#footnote-ref-73)
74. And not taraph (he plucked), as it is actually. [↑](#footnote-ref-74)
75. Ibn Ezra and R'dak. ‎ [↑](#footnote-ref-75)
76. If it were a verb, it would have been ‎vocalized with a kamatz followed by a patach. [↑](#footnote-ref-76)
77. Hosea 6:1. Here the word is vocalized wholly with the kamatz, and yet it is a verb rather than an adjective. [↑](#footnote-ref-77)
78. Leviticus 5:23. Similar to the above. [↑](#footnote-ref-78)
79. Ibid., Verse 18. This too is similar to the above. [↑](#footnote-ref-79)
80. See Ramban above, 6:6. [↑](#footnote-ref-80)
81. First, that by his very creation, ‎man's heart is evil, and second, that this evil persists only when he is young but not when he matures. Therefore, for these two reasons it is not proper that every ‎living thing be smitten on account of man. ‎ [↑](#footnote-ref-81)
82. Beresheet Rabba 34:12. [↑](#footnote-ref-82)
83. I have not identified the source of this opinion. [↑](#footnote-ref-83)
84. Haggai 2:15. [↑](#footnote-ref-84)
85. Ezekiel 48:29. [↑](#footnote-ref-85)
86. Above, 1:21. [↑](#footnote-ref-86)
87. Rashi thus ‎connects b'naphsho (with its life) with the preceding word, basar, and also with the succeeding word, damo (its blood), although the text reads, basar b 'naphsho ‎damo. Ramban objects that if so the text should have said, v'damo (and its blood), instead of damo. ‎ [↑](#footnote-ref-87)
88. Sanhedrin 59a. [↑](#footnote-ref-88)
89. Leviticus 17:14. [↑](#footnote-ref-89)
90. Exodus 27:19. [↑](#footnote-ref-90)
91. I Chronicles 3:2. [↑](#footnote-ref-91)
92. Leviticus 17:14 [↑](#footnote-ref-92)
93. Ibid., 7:26. ‎ [↑](#footnote-ref-93)
94. Baba Kamma 91b. ‎ [↑](#footnote-ref-94)
95. Exodus 21:28. [↑](#footnote-ref-95)
96. Baba Kamma 44 b. ‎ [↑](#footnote-ref-96)
97. Verse 6. ‎ [↑](#footnote-ref-97)
98. "And." The Tur, quoting Ramban, has "or." [↑](#footnote-ref-98)
99. Isaiah 40:2. ‎ [↑](#footnote-ref-99)
100. Psalms ‎31:12. ‎ [↑](#footnote-ref-100)
101. Job ‎20:29. [↑](#footnote-ref-101)
102. Above, ‎1:29. [↑](#footnote-ref-102)
103. Ibid., Verse 30. [↑](#footnote-ref-103)
104. Ibid., Verse 30. [↑](#footnote-ref-104)
105. Psalms ‎‎124:6. [↑](#footnote-ref-105)
106. Sanhedrin ‎56 b. ‎ [↑](#footnote-ref-106)
107. Ibid., 59b. [↑](#footnote-ref-107)
108. Above, 1:28. [↑](#footnote-ref-108)
109. Verse ‎1 here. ‎ [↑](#footnote-ref-109)
110. Above, 1:22 [↑](#footnote-ref-110)
111. Ibid., 8:17. [↑](#footnote-ref-111)
112. Sanhedrin 59b. [↑](#footnote-ref-112)
113. Reference is to the verse, Once more the Eternal spoke to Ahaz. (Isaiah 7:10.) [↑](#footnote-ref-113)
114. See R'dak there. [↑](#footnote-ref-114)
115. Exodus 7:8 and others. [↑](#footnote-ref-115)
116. Torath Kohanim ‎Vayikra, 1. [↑](#footnote-ref-116)
117. Verse 17 here. [↑](#footnote-ref-117)
118. I have found this opinion in Chizkuni. [↑](#footnote-ref-118)
119. Psalms 18:15. ‎ [↑](#footnote-ref-119)
120. Verse 13 here. [↑](#footnote-ref-120)
121. Genesis 31:52. ‎ [↑](#footnote-ref-121)
122. Ibid., 21:30. [↑](#footnote-ref-122)
123. Ibid., 17:11. [↑](#footnote-ref-123)
124. Zephaniah 3:9. ‎ [↑](#footnote-ref-124)
125. 35:3. ‎ [↑](#footnote-ref-125)
126. Verse 13 here. [↑](#footnote-ref-126)
127. Verse 14 here. [↑](#footnote-ref-127)
128. In the ‎same way, when the generation is wicked and deserves destruction, G-d instead punishes the fruit of the earth. [↑](#footnote-ref-128)
129. 35:4. [↑](#footnote-ref-129)
130. Verse 16 here. [↑](#footnote-ref-130)
131. Verse 16 here [↑](#footnote-ref-131)
132. Chagigah 16 ‎a. [↑](#footnote-ref-132)
133. Verse 13 here. [↑](#footnote-ref-133)
134. Verse 14 here. [↑](#footnote-ref-134)
135. See Numbers 6:25. ‎ [↑](#footnote-ref-135)
136. See Ramban further, 17:13. [↑](#footnote-ref-136)
137. Verse 16 here. [↑](#footnote-ref-137)
138. Verse 16 here. [↑](#footnote-ref-138)
139. See Ramban above, 6:13. ‎ [↑](#footnote-ref-139)
140. Verse 16 here. [↑](#footnote-ref-140)
141. *Da’ath Sofrim*, Commentary to the book of Psalms, by Rabbi Chaim Dov Rabinowitz, translated from Hebrew by Rabbi Y.Starrett, edited by Shalom Kaplan. [↑](#footnote-ref-141)
142. Ibid. 1 [↑](#footnote-ref-142)
143. Tehillim 6:7 [↑](#footnote-ref-143)
144. With Bathsheba [↑](#footnote-ref-144)
145. Tehillim 41:6 [↑](#footnote-ref-145)
146. Tehillim 6:11 [↑](#footnote-ref-146)
147. I Divrei Ha-yamim (Chronicles) 28:2 [↑](#footnote-ref-147)
148. Ibid. 28:19 [↑](#footnote-ref-148)
149. Rashi, Targum [↑](#footnote-ref-149)
150. *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-150)
151. Sivan 1 [↑](#footnote-ref-151)
152. Genesis 7:24 - 8:11Genesis 8:3, Rashi [↑](#footnote-ref-152)
153. 1 Tsefet (Peter) 3:20 [↑](#footnote-ref-153)
154. Heshvan [↑](#footnote-ref-154)
155. Berachoth 59a [↑](#footnote-ref-155)
156. Revelation 21:1 [↑](#footnote-ref-156)
157. A kind of parable or hint. [↑](#footnote-ref-157)
158. Berachoth 32b [↑](#footnote-ref-158)
159. Ibid. [↑](#footnote-ref-159)
160. Tehillim 56:9 [↑](#footnote-ref-160)
161. Between 9:00 AM and Noon [↑](#footnote-ref-161)
162. **ἄνομος** *anomos* (Str. 459) [↑](#footnote-ref-162)
163. This should not be interpreted negatively. Hakham Tsefet’s message finds positive impact in his audience. [↑](#footnote-ref-163)
164. See previous Torah Seder where the generation of the flood was said to be corrupt and full of violence. [↑](#footnote-ref-164)
165. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 318 [↑](#footnote-ref-165)
166. ἐγγίζω is a verb of motion. Therefore, we see that the Mesorah is taking prominence in the life of Jews of the first century. Not only has the Kingdom come it is coming, or we might say that it is taking prominence. [↑](#footnote-ref-166)
167. **Cross–linguistic Hermeneutics:** Cross–linguistic hermeneutics is the exegesis of a piece of Scripture or word in one language i.e. Greek or Hebrew, trying to determine its meaning or deeper implications from the Hebrew Tanakh. This principle builds on Hillel's 3rd rule, **Binyan ab mi-katub eḥad**. [↑](#footnote-ref-167)
168. By **hermeneutic principles**, we do not mean hermeneutic “rules.” Hermeneutic principles are guidelines that help us understand how to exegete a passage of text. [↑](#footnote-ref-168)
169. **H7126** קָרַב *qāraḇ* to approach (causatively, bring near) for whatever purpose; as used by the Authorized Version, (cause to) approach, (cause to) bring (forth, near), (cause to) come (near, nigh), (cause to) draw near (nigh), go (near), be at hand, join, be near, offer, present, produce, make ready, stand, take. [↑](#footnote-ref-169)
170. According to the 32nd rule of Midrash by R. Eliezer ben Yose ha-Galili, “in the Torah there is no before and after.” This principle is agreed with the 13 rules of Remes by R. Ishmael. Consequently, the language of Torah is not bound by time constraints. It language speaks to each generation as if it were written in that generation. Cf. Strack, H. L., & Stemberger, G. (1991). *Introduction to the Talmud and Midrash* (2 ed.). (M. Bockmuel, Ed.) Minneapolis: Fortress Press. p. 30 [↑](#footnote-ref-170)
171. The use of the perfect tense indicates that this is not an announcement of something future, even imminent; the state of fulfilment already exists. France, R. T. (2002). The Gospel of Mark: A commentary on the Greek text. Grand Rapids, Mich.; Carlisle: W.B. Eerdmans; Paternoster Press. p. 91 [↑](#footnote-ref-171)
172. According to the 32nd rule of Midrash by R. Eliezer ben Yose ha-Galili, “in the Torah there is no before and after.” This principle is agreed with the 13 rules of Remes by R. Ishmael. Consequently, the language of Torah is not bound by time constraints. It language speaks to each generation as if it were written in that generation.

Strack, H. L., & Stemberger, G. (1991). *Introduction to the Talmud and Misrash* (2 ed.). (M. Bockmuel, Ed.) Minneapolis: Fortress Press. p. 30 [↑](#footnote-ref-172)
173. France, R. T. (2002). *The Gospel of Mark: A commentary on the Greek text*. Grand Rapids, Mich.; Carlisle: W.B. Eerdmans; Paternoster Press. p 88 [↑](#footnote-ref-173)
174. That he might sing hymns and psalms to God. [↑](#footnote-ref-174)
175. That he might receive the Torah. [↑](#footnote-ref-175)
176. Gen. XLIX, 10. [↑](#footnote-ref-176)
177. E.V. shall be continued. [↑](#footnote-ref-177)
178. Ps. LXXII, 17. [↑](#footnote-ref-178)
179. Jer. XVI, 13. Thus, each School evinced intense admiration of its teacher in naming the Messiah after him by a play on words. [↑](#footnote-ref-179)
180. Lam. I, 16. [↑](#footnote-ref-180)
181. Isa. LIII, 4. [↑](#footnote-ref-181)
182. My notation and addition [↑](#footnote-ref-182)
183. Ramban. (2008). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol. 1 Sefer Beresheet). Artscroll Series, Mesorah Publications ltd. pp. 205-6 [↑](#footnote-ref-183)
184. Cf. B’resheet 6:12 [↑](#footnote-ref-184)
185. Cf. B’resheet 14:18 [↑](#footnote-ref-185)
186. Cf. Iyar 20, 5772 p. 8 [↑](#footnote-ref-186)
187. The reader should remember that Yeshua was tested in the wilderness with “wild animals.” This is an allegory of his Yetser HaRa. [↑](#footnote-ref-187)
188. Coincidentally a day after (Iyar 18) is Lag Ba’Omer and also the anniversary of the ascension of the Master, while Nisan 17 commemorates the resurrection of the Master. [↑](#footnote-ref-188)
189. Ramban. (2008). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol. 1 Sefer Beresheet). Artscroll Series, Mesorah Publications ltd. p. 212 [↑](#footnote-ref-189)
190. CF [Iyar 20, 5772](http://www.torahfocus.com/triennial/Iyar-20-5772.pdf) pp. 31ff [↑](#footnote-ref-190)
191. Here the phrase *poiein te kai didaskein* finds no parallel in English or Greek. This Greek word ποιέω - *poieo* is anchored in the two key words of Beresheet, namely **בָּרָא** and עָשָׂה. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 6:459 [↑](#footnote-ref-191)
192. This verse is so thoroughly anchored in Beresheet that is not possible to translate this verse in exactly the way that it needs to be translated. The final phrase might be translated to read “all that Yeshua created (**בָּרָא** – *bara*) and taught concerning Bersheet.” [↑](#footnote-ref-192)
193. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 2:546 [↑](#footnote-ref-193)
194. **“Ends of the earth”** – i.e. Western countries. [↑](#footnote-ref-194)
195. Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 09). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. p 30 [↑](#footnote-ref-195)
196. The Israel Exploration Society & Carta, Jerusalem. (1993). *The New Encyclopedia of Archelogical Excavations in the Holy Land* (Vol. 2). (E. S. Jersalem), Ed.) New York: Simon & Shuister. p. 617 [↑](#footnote-ref-196)
197. *glōssa* ‘tongue,’ meaning here ‘language.’ Bratcher, R. G., & Nida, E. A. (1993], c1961). *A handbook on the Gospel of Mark. Originally published*: *A translator's handbook on the Gospel of Mark*, 1961. UBS handbook series; Helps for translators (512). New York: United Bible Societies.

Here we would suggest that because the address was to "Go to the entire world and proclaim my Mesorah everywhere. Whoever commits himself to immersion (conversion) will live, and whoever does not commit is condemned” that many different languages would be needed to accomplish the Messianic missionary needed to be like the members of the Sanhedrin and the METURGEMAN (interpreter/translator) who was able to speak multiple languages. <http://www.jewishencyclopedia.com/articles/10742-meturgeman> [↑](#footnote-ref-197)
198. **καλῶς** *kalos* of moral quality (opp. αἰσχρός IAndrosIsis, Kyme 32) *good, noble, praiseworthy,* Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wr̲terbuch zu den Schriften des Neuen Testaments und der frhchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) (504). Chicago: University of Chicago Press. [↑](#footnote-ref-198)
199. Cf. **m. Abot 1:1** [↑](#footnote-ref-199)
200. According to the 32nd rule of Midrash by R. Eliezer ben Yose ha-Galili, “in the Torah there is no before and after.” This principle is agreed with the 13 rules of Remes by R. Ishmael. Consequently, the language of Torah is not bound by time constraints. It language speaks to each generation as if it were written in that generation. Cf. Strack, H. L., & Stemberger, G. (1991). *Introduction to the Talmud and Midrash* (2 ed.). (M. Bockmuel, Ed.) Minneapolis: Fortress Press. p. 30 [↑](#footnote-ref-200)
201. **Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications. Note: **Gezerah shavah** must be used in conjunction with tradition. It cannot be used as personal deduction of logic unless it is based on tradition. Strack, H. L., & Stemberger, G. (1991). *Introduction to the Talmud and Misrash* (2 ed.). (M. Bockmuel, Ed.) Minneapolis: Fortress Press. p. 18. Cardozo, N. T. (1997 ). *The Witten and Oral Torah.* Jason Aronson Inc. pp. 141-5 [↑](#footnote-ref-201)
202. **καλῶς** *kalos* of moral quality (opp. αἰσχρός I AndrosIsis, Kyme 32) *good, noble, praiseworthy,* Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wr̲terbuch zu den Schriften des Neuen Testaments und der frhchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) (504). Chicago: University of Chicago Press. [↑](#footnote-ref-202)