**Questions for Understanding and Reflection**

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

I was quite intrigued by the connection of the Torah to the Markan text via “hebel” – breath.

1. When did Adam “know Eve”? Please explain your answer.

Rashi, on v. 4:1, indicates that Adam knew Eve while they were still in Gan Eden. This knowledge caused her conception of Kayin and Hebel along with three sisters. Note that the children were adults, as though they grew and ripened very rapidly, as the Midrash says, two went up and seven came down from the bed.

1. With regards to verse 4, the Hebrew particle **“את”** (“ET”), grammatically speaking serves for the purpose of indicating the direct object. However in the Remes it is use to hint at some important information omitted in the text necessary for its correct interpretation, and in the Midrash its use suggest additional implied things? Following this line of thought, what does the thrice mention of the particle “ET” in Genesis 4:1 means? Please explain your answer.

Rashi, on v. 4:1, indicates that the trice repeated “et” refers to the birth of three sisters along with Kayin and Hebel. Note that two are associated with (to) Hebel and one associated with Kayin. Thus Chazal teach that two sisters were associated with (to) Hebel and one sister is associated with Kayin. Perhaps the alef and tav indicate the beginning and end and therefore that these are women who are the beginning to their progeny. Our Hakhamim teach that “et” has a ‘feminine’ ending as in giberet – the strong woman, thus hinting at a females.

1. Since the use of the particle ET throughout the TANAKH remains untranslated, what do readers of the Bible in any language other than Hebrew miss?

They miss the hints and the additional information that is implied in the use of “et”.

1. What does the “eastern direction” normally implies in Judaism?

Rashi, on v. 4:16, indicates that **the easterly direction always offers asylum for murderers.** It is a place of asylum. The prince, in Ezekiel, comes from the east.

1. In a murder case, who really dies?

The one killed and all his future progeny. If the murderer is killed by the court, then he and all his future progeny will die.

1. How do the Rabbis in comparing Genesis 2:8 with Exodus 3:12, and Numbers 28:2, arrive at the concept that G-d instructed Adam what to offer on each of the Festivals? And what Remes Exegetical Law is used in this instance by the Sages?

In Beresheet Rabba the Rabbis say:[[1]](#footnote-1) "Another interpretation of *Le'Ovdah ULeShomrah (to cultivate her and to keep her)*[[2]](#footnote-2) is that these ‎words refer to the sacrifices, as it is said, *'Ta'Avdun’ (You will serve)* *G-d upon this mountain.*[[3]](#footnote-3) **It is this which Scripture says, *'Tishm'ru' (You ‎will keep] to offer unto Me in its appointed season (B’Moado)."*** *[[4]](#footnote-4)*By this Midrash, the Rabbis hinted that the sacrifices will cause growth and ‎expansion in the tree of life and the tree of knowledge and all other trees in the garden of Eden. It is this which constitutes their cultivation and ‎care. ‎

**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.

1. Na’amah’s (Noach’s wife) story is one of triumph in the midst of adversity. What does this mentioning of Na’amah in the Biblical record imply?

The Rabbis meant to say that she was famous in those generations because she was a righteous/generous woman and she gave birth ‎to righteous/generous children. The mention of her name here would be of no value if she was not the wife of Noach which is a precursor to next Shabbats reading.

1. How is the name of Abel so important to Hakham Tsefet in Mark 1:7-8 and to Hakham Shaul in Luke 3:15-18?

Hakham Tsefet’s use of “breath” directly connectes to the Hebrew text where Hebel means “breath”.

**Mordechai (Mark)** – The Markan text connects with the Torah Seder through te word “Breath” Hebel (Ge 4:1)

**Luqas** – id.

1. In your opinion, why did Adam separate from his wife for 130 years?

Because he did not want to bring children into a crashed world. Further since his sin was connected to ‘knowing” he understood that repentance involved “not knowing”.

Giberet laurie: Adam felt it was their fault, he thought that they’d opened the door for sin and this was the result. The grief for the loss of their son at the hands of his own brother.

1. What made Adam return to his wife Eve and conceive Seth?

Rashi indicates that Lemech’s question regarding his wives wanting to separate from Lemech…

**25 And Adam knew, etc.** Lemech came to the first man (Adam) and complained about his wives. He (Adam) said to them, “Is it for you to be so strict concerning the decree of the Omnipresent? You perform your commandments, and He will do His.” They [the wives] said to him, “Correct yourself first. Haven’t you separated from your wife already 130 years since death was decreed because of you?” Immediately, “And Adam knew, etc.” What is the meaning of עוֹד [again]? This is to say that his desire [for Eve] was increased above his previous desire [Genesis Rabbah 23:4:5]. See also Eruvin 18b.

1. What is the relationship between our Psalm and the Torah Seder?

Psalm three begins by telling us that King David composed it while his son Absalom was driving him out of his kingdom.. Curiously, our Torah portion begins with HaShem driving Adam and Chava out of Gan Eden.

Bereshit 4:14 teaches us that Cain was concerned that any just man would kill him, as though there were many such men. This seems to be how King David felt in Psalm 3:2 when he said: *O Lord, how many are my oppressors, many who arise against me*.

In our Psalm, King David is fleeing from his son, Absalom. This is the same son who had killed his brother Amnon. Further, Absalom killed his brother Amnon because Amnon raped their sister, Tamar. Again we see that sexual desire was the root cause for the quarrel and death of a brother, just as it was for Kayin and Hebel.

1. What is the relationship between our Psalm and our Ashlamatah for this week?

Absalom’s rebellion ended with the death of Absalom at the hands of David’s treacherous general, Yoav. Absalom was caught in the branches of a tree, by his hair. Yoav killed him with three spears through Absalom’s heart.

In our Ashlamatah we read about the fall of the King of Tyre. We read about his exquisite beauty and his superlative rank.

***Yehezekel (Ezekiel) 28:15*** *Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.*

King David was surely contemplating this Ashlamatah as he was fleeing from his son, Absalom. You see, Absalom was also a man of great beauty. His hair was long and coifed.

***II Shmuel (Samuel) 14:25*** *But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. 26 And when he polled his head, (for it was at every year’s end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king’s weight.*

1. Why did Yochanan HaKohem (John the Priest) say “the one coming after me is greater than I”? And in what ways is Messiah greater than a Kohen (Priest)?

The “Greater One” bears significance worth mentioning. Yochanan is a legitimate Kohanic Priest. That Yeshua – Messiah is “greater” depicts the “greater” role of Messiah when related to the Kohanim. Secondly, it relates the supremacy of the priesthood of the firstborn. And, as the priesthood of the firstborn is reinstated the firstborn becomes the Priest/Prophet – head of the family.

1. If the Torah is the Tree of Life, did G-d divorce Adam from the Torah?

No, rather Adam would now have to work to acquire it’s fruit.

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

Prepare for geulah (redemption) by “knowing” Mashiach and His Torah.

1. 16:8. ‎ [↑](#footnote-ref-1)
2. Mentioned also above, ‎‎2:8.‎ [↑](#footnote-ref-2)
3. Exodus ‎3:12.‎ [↑](#footnote-ref-3)
4. Numbers ‎28:2. ‎ [↑](#footnote-ref-4)