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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**](mailto: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**](mailto: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 06, 5772 – Apr. 27/28, 2012** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  Fri. Apr 27 2012 – Candles at 7:48 PM  Sat. Apr 28 2012 – Habdalah 8:45 PM | **Brisbane, Australia**  Fri. Apr 27 2012 – Candles at 5:02 PM  Sat. Apr 28 2012 – Habdalah 5:55 PM | **Bucharest, Romania**  Fri. Apr 27 2012 – Candles at 7:57 PM  Sat. Apr 28 2012 – Habdalah 9:04 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Apr 27 2012 – Candles at 8:06 PM  Sat. Apr 28 2012 – Habdalah 9:05 PM | **Jakarta, Indonesia**  Fri. Apr 27 2012 – Candles at 5:30 PM  Sat. Apr 28 2012 – Habdalah 6:19 PM | **Manila & Cebu, Philippines**  Fri. Apr 27 2012 – Candles at 5:54 PM  Sat. Apr 28 2012 – Habdalah 6:45 PM |
| **Miami, FL, U.S.**  Fri. Apr 27 2012 – Candles at 7:32 PM  Sat. Apr 28 2012 – Habdalah 8:26 PM | **Olympia, WA, U.S.**  Fri. Apr 27 2012 – Candles at 7:59 PM  Sat. Apr 28 2012 – Habdalah 9:09 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Apr 27 2012 – Candles at 7:22 PM  Sat. Apr 28 2012 – Habdalah 8:23 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Apr 27 2012 – Candles at 7:31 PM  Sat. Apr 28 2012 – Habdalah 8:37 PM | **Singapore, Singapore**  Fri. Apr 27 2012 – Candles at 6:49 PM  Sat. Apr 28 2012 – Habdalah 7:38 PM | **St. Louis, MO, U.S.**  Fri. Apr 27 2012 – Candles at 7:31 PM  Sat. Apr 28 2012 – Habdalah 8:33 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

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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**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Sabbath: “Hen HaAdam – Behold the man”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הֵן הָאָדָם** |  |  |
| **“Hen HaAdam”** | Reader 1 – B’resheet 3:22-24 | Reader 1 – B’resheet 5:1-3 |
| **“Behold the man”** | Reader 2 – B’resheet 4:1-3 | Reader 2 – B’resheet 5:3-5 |
| **“He aquí, el hombre”** | Reader 3 – B’resheet 4:4-7 | Reader 3 – B’resheet 5:6-8 |
| B’resheet (Gen.) 3:22 – 4:26 | Reader 4 – B’resheet 4:8-15 |  |
| Ashlamatah: Ezek. 28:13-19 + 24-26 | Reader 5 – B’resheet 4:16-18 |  |
|  | Reader 6 – B’resheet 4:19-22 | Reader 1 – B’resheet 5:1-3 |
| Psalms 3:1-9 | Reader 7 – B’resheet 4:23-26 | Reader 2 – B’resheet 5:3-5 |
|  | Maftir – B’resheet 4:23-26 | Reader 3 – B’resheet 5:6-8 |
| N.C.: Mark 1:7-8  Luke 3:15-18 & Acts 1:12-14 | Ezek. 28:13-19 + 24-26‎ |  |

**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 Expulsion from Eden – Genesis 3:22-24
* Cain and Abel – Genesis 4:1-16
* Descendants of Cain – Genesis 4:17-24
* Seth – Genesis 4:25-26

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet 3:22 – 4:26‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 22. Now the Lord God said, "Behold man has become like one of us, having the ability of knowing good and evil, and now, lest he stretch forth his hand and take also from the Tree of Life and eat and live forever." | 22. And the LORD God said to the angels who ministered before Him, Behold, Adam is sole on the earth, as I am sole in the heavens above; and it will be that they will arise from him who will know to discern between good and evil. Had he kept the commandments which I appointed to him, he would have lived and subsisted as the tree of life forever. But now, because he has not kept that which I prescribed, it is decreed against him that we keep him from the garden of Eden, before he reach forth his hand and take of the tree of life: for, behold, if he eat thereof, living he will live and subsist forever. |
| 23. And the Lord God sent him out of the Garden of Eden, to till the soil, whence he had been taken. | 23. And the LORD God removed him from the garden of Eden; and he went and dwelt on Mount Moriah, to cultivate the ground from which he had been created. |
| 24. And He drove the man out, and He stationed from the east of the Garden of Eden the cherubim and the blade of the revolving sword, to guard the way to the Tree of Life. | 24. And He drove out the man from thence where He had made to dwell the glory of His Shekina at the first between the two Kerubim. **Before He had created the world, He created the Law; He prepared the garden of Eden for the righteous/generous, that they might eat and delight themselves with the fruit of the tree; because they would have practised in their lives the doctrine of the Law in this world, and have maintained the commandments:** (but) he prepared Gehinnom for the wicked, which is like the sharp, consuming sword of two edges; in the midst of it He has prepared flames of fire and burning coals for the judgment of the wicked who rebelled in their life against the doctrine of the Law. **To serve the Law is better than (to eat of) the fruit of the tree of life, (the Law) which the Word of the LORD prepared, that man in keeping it might continue, and walk in the paths of the way of life in the world to come.**  JERUSALEM: And the Word of the LORD God said, Behold, Adam whom I have created is sole in my world, as I am sole in the heavens above. It is to be that a great people are to arise from him; from him will arise a people who will know how to discern between good and evil. And now it is good that we keep him from the garden of Eden before he stretch forth his hand and take also of the fruit of the tree of life, and eat, and live forever...And He cast out Adam, and made the glory of His Shekina to dwell at the front of the east of the garden of Eden, above the two Kerubim. **Two thousand years before He had created the world, He created the Law, and prepared Gehinnom and the Garden of Eden.** He prepared the garden of Eden for the righteous/ generous, that they should eat, and delight themselves with the fruit of the tree, because they had kept the Commandments of the Law in this world. For the wicked He prepared Gehinnom, which is like the sharp, consuming sword with two edges. He prepared in the depth of it flakes of fire and burning coals for the wicked, for their punishment for ever in the world to come, who have not kept the Commandment of the Law in this world. **For the Law is the tree of life; whoever keeps it in this life lives and subsists as the tree of life. The Law is good to keep in this world, as the fruit of the tree of life in the world that comes.** |
|  |  |
| 1. Now the man knew his wife Eve, and she conceived and bore Cain, and she said, **"I have acquired a man with the Lord."** | 1. And Adam knew Hava his wife, who had desired the Angel; and she conceived, and bare Kain; and she said, **I have acquired a man, the Angel of the LORD.** |
| 2. And she continued to bear his brother Abel, and Abel was a shepherd of flocks, and Cain was a tiller of the soil. | 2. And she added to bear from her husband Adam his twin, even Habel. And Habel was a shepherd of the flock, but Kain was a man working in the earth. |
| 3. **Now it came to pass at the end of days,** that Cain brought of the fruit of the soil an offering to the Lord. | 3. **And it was at the end of days, on the fourteenth of Nisan**, that Kain brought of the produce of the earth, **the seed of cotton (or flax)**, an oblation of first things before the Lord; |
| 4. And Abel he too brought of **the firstborn of his flocks and of their fattest**, and the Lord turned to Abel and to his offering. | 4. and Habel brought of **the firstlings of the flock, and of their fat**; and it was pleasing before the LORD, and He gave (His) countenance to Habel and to his oblation; |
| 5. But to Cain and to his offering He did not turn, and it annoyed Cain exceedingly, and his countenance fell. | 5. but to Kain and to his oblation He gave no countenance. And Kain was angered greatly, and the features of his face were downcast. |
| 6. And the Lord said to Cain, "Why are you annoyed, and why has your countenance fallen? | 6. And the LORD said to Kain, Why have you anger, and why are the features of your face downcast? |
| 7. **Is it not so that if you improve, it will be forgiven you? If you do not improve, however, at the entrance, sin is lying,** and to you is its longing, but you can rule over it." | 7. **If you do your work well, will not your guilt be forgiven you? But if you do not do your work well in this world, your sin is retained unto the day of the great judgment, and at the doors of your heart lies your sin.** And into your hand have I delivered the power over evil passion, and unto you will be the inclination thereof, that you may have authority over it to become righteous/ generous, or to sin.  JERUSALEM: **If you make your work good in this world, will it not be forgiven and remitted you in the world to come? But if you do not make your work good in this world, your sin is retained unto the day of the great judgment; and at the door of your heart it lies.** Yet into your hand have I delivered power over the evil passion, and to you may be dominion over it, to become righteous/generous or to sin. |
| 8. And Cain spoke to Abel his brother, and it came to pass when they were in the field, that Cain rose up against Abel his brother and slew him. | 8. And Kain said to Habel his brother, Come, and let us two go forth into the field. And it was that when they two had gone forth into the field, Kain answered and said to Habel, I perceive that the world was created in goodness, but it is not governed (or conducted) according to the fruit of good works, for there is respect to persons in judgment; therefore it is that your offering was accepted, and mine not accepted with good will. Habel answered and said to Kain, In goodness was the world created, and according to the fruit of good works is it governed; and there is no respect of persons in judgment; but because the fruits of my works were better than yours, my oblation, before yours, has been accepted with good will. Kain answered and said to Habel, There is neither judgment nor Judge, nor another world; nor will good reward be given to the righteous/ generous, nor vengeance be taken of the wicked. And Habel answered and said to Kain, There is a judgment, and there is a Judge; and there is another world, and a good reward given to the righteous/generous, and vengeance taken of the wicked. And because of these words they had contention upon the face of the field; and Kain arose against Habel his brother, and drove a stone into his forehead, and killed him.  JERUSALEM: And Kain said to Habel his brother, Come, and let us go forth upon the face of the field. And it was when they had gone out upon the face of the field, Kain answered and said to Habel his brother, There is neither judgment nor Judge, nor another world; neither is a good reward given to the righteous/generous, nor will vengeance be taken of the wicked. Nor was the world created in goodness, nor in goodness is it conducted. Therefore it is that your oblation was accepted with good will, and mine not accepted with good will. Habel answered and said to Kain, There is a judgment, and there is a Judge: there is another world, and a good reward is given to the righteous/generous, and vengeance taken of the wicked. And in goodness was the world created, and in goodness is it conducted. But according to the fruit of good works is it conducted. Because my works were better ordered than yours, my offering was accepted with good will, and yours was not accepted with good will. And as they two disputed on the face of the field, Kain arose against Habel his brother, and killed him. |
| 9. And the Lord said to Cain, "Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?" | 9. And the LORD said to Kain, Where is Habel your brother? And he said, I know not; am I the keeper of my brother? |
| 10. And He said, "What have you done? Hark! Your brother's blood cries out to Me from the earth. | 10. And He said, What have you done? The voice of the bloods of the murder of your brother which are swallowed up in the earth, cries before Me from the earth.  JERUSALEM: The voice of the blood of the multitude of the righteous/generous who were to arise from Habel your brother cries before Me. |
| 11. And now, you are cursed even more than the ground, which opened its mouth to take your brother's blood from your hand. | 11. And now because you have killed him, you are cursed from the earth, which has opened the mouth, and received the bloods of your brother from your hand. |
| 12. When you till the soil, it will not continue to give its strength to you; you shall be a wanderer and an exile in the land." | 12. When you till the earth, it will not add to give strength to its fruits for you. A wanderer and an exile will you be in the earth. |
| 13. And Cain said to the Lord, **"Is my iniquity too great to bear?** | 13. And Kain said before the LORD, **More heavy is my rebellion than can be borne (away). Yet is there power before You to forgive it.**  JERUSALEM: And Kain said before the LORD, **My sins are greater than can be borne. Nevertheless there is power before You to absolve and forgive me.** |
| 14. Behold You have driven me today off the face of the earth, and I shall be hidden from before You, and I will be a wanderer and an exile in the land, and it will be that whoever finds me will kill me." | 14. Behold, You have cast me forth today from the face of the earth, and from before You is it possible to be hidden? And because I am a wanderer and an exile in the earth, any just one who finds me will kill me. |
| 15. And the Lord said to him, "Therefore, whoever kills Cain, vengeance will be wrought upon him sevenfold," and the Lord placed a mark on Cain that no one who find him slay him. | 15. And the LORD said to him, Behold now, anyone who kills Kain, unto seven generations vengeance will be taken of him. And the LORD sealed upon the face of Kain the mark of the Name great and honourable, that any one who might find him should not kill him when he saw it upon him. |
| 16. And Cain went forth from before the Lord, and he dwelt in the land of the wanderers, to the east of Eden. | 16. And Kain went out from before the LORD, and dwelt in the land of the wandering of his exile, which had been made for him from before, as the garden of Eden.  JERUSALEM: And Kain went out from before the LORD, and dwelt in the land of exile and wandering, eastward of the garden of Eden. And it had been before Kain slew Habel his brother that the earth multiplied fruits, as the fruits of the garden of Eden; (but) from (the time that) he sinned and killed his brother, it changed, to produce thorns and thistles. |
| 17. And Cain knew his wife, and she conceived and bore Enoch, and he was building a city, and he called the city after the name of his son, Enoch. | 17. And Kain knew his wife, and she conceived and bore Hanok; and he built a city, and called the name of the city after the name of his son, Hanok. |
| 18. And Irad was born to Enoch, and Irad begot Mehujael, and Mehijael begot Methushael, and Methushael begot Lemech. | 18. And there was born unto Hanok Irad, and Irad begat Mechujael, and Mechujael begat Methushael, and Methushael begat Lemek. |
| 19. And Lemech took himself two wives; one was named Adah, and the other was named Zillah. | 19. And Lemek took to him two wives; the name of the first, Ada, and the name of the second, Zillah. |
| 20. Now Adah bore Jabal; he was the father of those who dwell in tents and have cattle. | 20. And Ada bore Javal; he was the chief (rab) of all those who dwell in tents, and are masters of cattle. |
| 21. And his brother's name was Jubal; he was the father of all who grasp a lyre and a flute. | 21. And the name of his brother (was) Juval: he was chief (rab) of all those who take part in song with the lyre and the pipe. |
| 22. And Zillah she too bore Tubal cain, who sharpened all tools that cut copper and iron, and Tubal cain's sister was Na'amah. | 22. And Zillah bare also Tuvalkain, the chief (rab) of all artificers who know the workmanship of brass and iron. And the sister of Tuvalkain was Naama; she was mistress of elegies and songs. |
| 23. Now Lemech said to his wives, "Adah and Zillah, hearken to my voice; wives of Lemech, incline your ears to my words, for I have slain a man by wounding (him) and a child by bruising (him). | 23. And Lemek said to his wives Ada and Zillah, Hear my voice, wives of Lemek, hearken to my words: for I have not killed a man, that I should be slain for him; neither have I destroyed a young man, on whose account my children should perish. |
| 24. If Cain shall be avenged sevenfold, then for Lemech it shall be seventy seven fold." | 24. For Kain who sinned and was converted by repentance (had protection) unto seven generations extended to him: and to Lemek, the son of his son, who had not sinned, it is just that it will be extended unto seventy and seven. |
| 25. And Adam knew his wife again, and she bore a son, and she named him Seth, for God has given me other seed, instead of Abel, for Cain slew him. | 25. And Adam knew his wife again, at the end of a hundred and thirty years after Habel had been slain; and she bare a son, and called his name Sheth; for she said, The LORD has given me another son instead of Habel whom Kain slew. |
| 26. And to Seth also to him a son was born, and he named him Enosh; then it became common to call by the name of the Lord. | 26. And to Sheth also was born a son, and he called his name Enosh. That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the name of the Word of the LORD. |
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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. 280-304.

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) 3:22 – 4:26‎**

**22 has become like one of us, having the ability** He is unique among the earthly beings, just as I am unique among the heavenly beings, and what is his uniqueness? To know good and evil, unlike the cattle and the beasts.-[from Targum Jonathan , Gen. Rabbah 21:5]

**and now, lest he stretch forth his hand, etc.** And if he were to live forever, he would be likely to mislead people to follow him and to say that he too is a deity (Gen. Rabbah 9:5). There are also Aggadic midrashim, but they cannot be reconciled with the simple meaning.

**24 east of the Garden of Eden**-in the east of the Garden of Eden, outside the garden.-[from Gen. Rabbah 21:9]

**the cherubim** Angels of destruction.-[from Exod. Rabbah 9:11]

**the revolving sword** It had a blade to frighten him from re-entering the garden. The Targum of לַהַט is שְׁנַן , like, “He drew the blade (שְׁנָנָא) ” in Sanhedrin (82a), and in Old French it is lame. There are Aggadic midrashim, but I have come only to interpret its simple meaning.

**Chapter 4**

**1 Now the man knew [This took place], prior to the above episode, before he sinned and was banished from the Garden of Eden. Also the conception and the birth [took place before],** for if it were written: וַיֵדַע אָדָם it would mean that after he had been banished, he had sons.-[from Sanh. 38b]

**Cain** Heb. קַיִן based on קָנִיתִי , I acquired.

**with the Lord** Heb. אֶת יהוה , like עִם יהוה , with the Lord. When He created me and my husband, He alone created us, **but with this one, we are partners with Him**.-[from Gen. Rabbah 22:2, Mid. Tadshei, Niddah 31a]

**Cain...his brother Abel** Heb. אֶת קַיִן אֶת אָחִיו אֶת הָבֶל **The word אֶת , is repeated three times to suggest additional things. This teaches that a twin sister was born with Cain, and with Abel were born two.** Therefore, it is said: וַתּֽסֶף , and she continued, or added.-[from Gen. Rabbah 22:2, 3]

**2 a shepherd of flocks** Since the ground was cursed, he refrained from working it.

**3 of the fruit of the soil** of the most inferior (Gen. Rabbah 22:5), and there is an Aggadah that states that it was flax seed (Mid. Tan. Beresheet 9, Targum Jonathan). (Another explanation: of the fruit From whatever came to his hand, not the best and not the choicest.)

**4 turned** Heb. וַיִשַׁע , and he turned. Likewise, (verse 5): “ וְאֶל מִנְחָתוֹ לֹא שָׁעָה ” means: [And to his offering] He did not turn. Similarly, (Exod. 5:9): וְאַל יִשְׁעוּ means: and let them not turn. Similarly, (Job 14:6): "שְׁעֵה מֵעָלָיו" means: turn away from him.

**and...turned** Fire descended and consumed his offering.-[from Song Zuta 6:2, Sefer Hayashar]

**7 Is it not so that if you improve** Its explanation is as the Targum renders it [i.e., if you improve your deeds.]

**at the entrance sin is lying** At the entrance of your grave, your sin is preserved.

**and to you is it’s longing** [The longing] of sin- i.e., the evil inclination-which constantly longs and lusts to cause you to stumble.

**but you can rule over it** If you wish, you will overpower it.-[from Sifrei Ekev 45, Kidd. 30b]

**8 And Cain spoke** He entered with him into words of quarrel and contention, to find a pretext to kill him. There are Aggadic interpretations on this matter, but this is the plain meaning of the verse.

**9 Where is Abel your brother** To enter with him into mild words, perhaps he would repent and say, “I killed him, and I sinned against You.” See above 3:9.

**I do not know** He acted as if he could deceive the Most High.-[from Tanchuma Buber, Bereishith 25, Gen. Rabbah 22:9]

**Am I my brother’s keeper** Heb. הֲשׁוֹמֵר This is a question asked in astonishment, as is every “hey” prefix vowelized with a “chataf pattah.”

**10 Your brother’s blood** Heb. דְמֵי , the plural form. **His blood and the blood of his descendants.** Another explanation: He inflicted many wounds upon him because he did not know from where his soul would depart.-[from Sanh. 37]

**11 even more than the ground** Even more than it [the earth] was already cursed for its iniquity, and also with this it continued to sin.-[from Gen. Rabbah 5:9; Mechilta Beshallach, Massechta d’Shirah, ch. 9] As stated above (1:11), the iniquity was its failure to produce trees with the taste of the fruit.

**which opened its mouth to take your brother’s blood, etc** And behold, I am adding to it a curse concerning you, that “it will not continue to give [you] its strength.” [In some editions, this is all one paragraph from “more than the ground.”]

**12 a wanderer and an exile** You have no permission to dwell in one place.-

**13 Is my iniquity too great to bear** This is a question. You bear the upper worlds and the lower worlds, and my iniquity is impossible for You to bear?-[from Tanchuma Buber, Bereishith 25; Gen. Rabbah 22:11; Targum Jonathan and Yerusahlmi]

**15 Therefore, whoever kills Cain...!** This is one of the verses that speak briefly and hint but do not [fully] explain. “Therefore, whoever kills Cain” is a threat. So shall be done to him, or such-and-such shall be his punishment, but it does not delineate his punishment.-[from Gen. Rabbah 22:12]

**vengeance will be wrought upon him sevenfold** I do not wish to wreak vengeance upon Cain now. At the end of seven generations, I will wreak My vengeance upon him, for Lemech, one of his grandchildren, will rise up and slay him. And the words שִׁבְעָתַיִם יֻקָם at the end of the verse, (after seven generations, vengeance will be wrought upon him)—refers to the avenging of Abel from Cain (Tan. Beresheet 11). This teaches that the beginning of the verse is an expression of a threat, that no creature should harm him. Similarly, (II Sam. 5:8): “And David said: Whoever smites the Jebusites and reaches the tower,” but it does not explain what would be done for him, but the verse spoke by hinting: [meaning] “Whoever smites the Jebusites and reaches the tower,” and reaches the gate and conquers it, “and the blind, etc.,” [meaning] and he will smite them too [i.e., the blind and the lame], because the blind and the lame said, “David shall not come into the midst of the house.” He who smites these, I will make into a chief and an officer. Here (II Sam.) he spoke briefly, but in I Chronicles (11:6), he explained [at length]: “He will become a chief and an officer.”

**and the Lord placed a mark on Cain** He engraved a letter of His Name on his forehead. [Other editions (of Rashi)]: Another explanation:

**whoever finds me will kill me**-This refers to the cattle and the beasts, but there were yet no humans in existence whom he should fear, only his father and mother, and he did not fear that they would kill him. But he said, “Until now, my fear was upon all the beasts, as it is written (Gen. 9:2): ‘And your fear, etc.,’ but now, because of this iniquity, the beasts will not fear me, and they will kill me.” Immediately, “and the Lord gave Cain a sign.” He restored his fear upon everyone-[as in ed. Guadalajara, 1476].

**16 And Cain went forth** He went out with humility, as if to deceive the Most High.-[from Gen. Rabbah 22:13]

**in the land of the wanderers** Heb. בְּאֶרֶץנוֹד , in the land where all the exiles wander.

**to the east of Eden** --There his father was exiled when he was driven out of the Garden of Eden, as it is said (3:24) “and He stationed at the east of the Garden of Eden, etc., to guard” the way of approach to the Garden, from which we can learn that Adam was there. And we find that **the easterly direction always offers asylum for murderers,** as it is said (Deut. 4:41): “Then Moses separated, etc.” [three cities of refuge]in the direction of the sunrise”-[Mid. Devarim Rabbah, Lieberman, p.60; Tan. Buber ad loc.]. Another explanation: בְּאֶרֶץנוֹד means that wherever he went, the earth would quake beneath him, and the people would say, “Go away from him; this is the one who killed his brother” [Mid. Tan., Bereishith 9].

**17 and he was [i.e.,]** Cain built a city, and he named the city in memory of his son Enoch.

**18 and Irad begot** Heb. יָלַד In some places, it says regarding the male הוֹלִיד , and in some places it says יָלַד , because the verb ילד can be used to express two meanings: the giving birth by the woman, nestre in Old French (naître in modern French), and the man’s begetting, anjandrer in Old French (engendrer in modern French.) When it says הוֹלִיד in the הִפְעִיל conjugation (causative), it speaks of the woman’s giving birth, i.e., so-and- so caused his wife to bear a son or a daughter. When it says יָלַד , it speaks of the man’s begetting, and that is anjandrer in Old French.

**19 And Lemech took himself two wives** It was not necessary to elaborate on all this, but it did so to teach us from the end of the section that the Holy One, blessed be He, kept His promise when He said, “vengeance will be wrought upon Cain sevenfold,” and Lemech arose after he had begotten sons and raised the seventh generation, and he slew Cain. This is what is meant by [Lemech’s statement] “for have I slain a man by my wounding, etc.”-[from sources quoted on verse 23]

**two wives** So was the custom of the generation of the Flood, one [wife] for propagation and one for marital relations. The one who was for marital relations would be given a potion of roots to drink, so that she should become sterile (in some editions, the following does not appear), and he would adorn her like a bride and feed her delicacies, but her companion was neglected and was mourning like a widow. This is what Job explained (24:21): “He feeds the barren woman who will not bear, but he does not adorn the widow.” [This is] as explained in the Aggadah of Chelek (Sanh. ch. 10) (not found in our edition, but in Gen. Rabbah 23:2).

**Adah** She was the one for propagation, called so because she was despicable to him and removed from him. עָדָה is the Aramaic translation of סוּרָה , turn away.

**Zillah** --She was the one for marital relations.[so named]because whe would always sit in his shadow. (בְּצִלוֹ) These are the words of Aggadah in Genesis Rabbah.

**20 the father of those who dwell in tents and have cattle** --He was the first to pasture animals in uncultivated places and dwell in tents, one month here and one month here for the sake of his flocks. When the pasture in this place was depleted, he went and pitched his tent elsewhere (Targumim). According to the Midrash Aggadah (Gen. Rabbah 23:3) he would build houses for idol worship as it is said (Ezek. 8:3) ”The image of jealousy that provokes (God to) jealousy (הַקִנְאָה הַמַקְנֶה) and so did his brother grasp the flute and the lyre to sing to pagan deities. (Beresheet Rabbathi, p 49.)

**22 Tubal-cain** --He refined the craft of Cain. Tubal is related to the word תַּבְלִין (spices). He “spiced” and “refined” Cain’s craft to make weapons for murderers-[from Gen. Rabbah 23:3].

**who sharpened all tools that cut copper and iron** Heb. לטֵשׁ . He sharpened the tools [for working with] copper and iron, like (Job 16:9): “sharpens יִלְטוֹשׁ his eyes upon me.” חֽרֵשׁ is not an expression of פּוֹעֶל (a noun) but an expression of פּוֹעֵל (a verb) because it is vowelized with a small “kamatz”,(i.e., a tzeireh] and the final syllable is accented, i.e., he sharpens and burnishes all implements of the craft of copper and iron.

**Na’amah** She was Noah’s wife(Genesis Rabbah 23:3)

**23 hearken to my voice**-For his wives separated from being intimate with him because he had slain Cain and Tubal-cain, his (Lemech’s) son. [The story was] that Lemech was blind, and Tubal-cain was leading him. He spotted Cain, who appeared to him as an animal, and he told his father to draw the bow, and he killed him. As soon as he learned that it was his grandfather Cain, he clapped his hands together [in anguish] and clapped his son between them and killed him. So his wives separated from him, and he attempted to appease them.

**hearken to my voice** to hearken to me to agree to live with me, for was the man I killed, killed because of my wounding? Did I wound him intentionally, that the wound should be attributed to my name? And the child I killed, was he killed by my bruising, i. e., on account of my [intentional] bruising? This is a question. Did I not do it inadvertently and not intentionally? This is not my wound, and this is not my bruise. פֶּצַע is a wound inflicted by a sword or an arrow, machadure in Old French.

**24 If Cain be avenged sevenfold** Cain, who killed intentionally, was given an extension until seven generations. How much more should I, who have killed unintentionally, be given many times seven.

**seventy-seven fold** Heb. שִׁבְעִים וְשִׁבְעָה An expression meaning many sevens is used here. So did Rabbi Tanchuma explain it. [This does not appear in extant editions of Tanchuma, but in Yalkut Shim’oni it is quoted from Tanchuma]. In Midrash Genesis Rabbah (23:4): Lemech did not kill anyone, but his wives separated from him after they had fulfilled [the commandment of] propagation, because a decree had been issued to destroy Cain’s seed after seven generations. They said, “Why should we give birth in vain? Tomorrow, the Flood will come and inundate everything!” He answered them, “Have I slain a man for whom I should be wounded? Did I slay Abel, who was a man in stature and a child in years, that my seed should be annihilated for that iniquity? If Cain, who killed, was given an extension of seven generations, I, who did not slay- how much more so should I be given an extension of many sevens!” Now this is an absurd deduction from a minor to a major case, [because] if so, the Holy One, blessed be He, could not exact His debt nor fulfill His word.

**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.

**26 then it became common** Heb. הוּחַל , is an expression of חוּלִין profaneness: to name people and idols with the name of the Holy One, blessed be He, to make them idols and to call them deities.-[from Gen. Rabbah 23:7; Baraitha of 49 Methods, quoted in Yalkut Shimoni]

**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) 3:22 – 4:26‎**

‎**22. AND NOW, LEST HE PUT FORTH HIS HAND.** The Holy One, blessed be He, wanted His decree concerning the death of Adam -, be ‎fulfilled, and if he were to eat of the tree of life which was created to give everlasting life to those who ate of its fruit, the decree would be ‎nullified; for either he would not die at all or his day of death would not come at the time it was decreed for him and his descendants to die.[[1]](#footnote-1) And now that Adam had the power of ‎choice, He therefore guarded this tree from him for at first Adam did only what he was commanded and he did not eat thereof as he did not need ‎it. ‎

Know and believe that the garden of Eden is on this earth[[2]](#footnote-2) as are also the tree of life and the tree of knowledge, and from there the river comes ‎forth and is divided into four heads[[3]](#footnote-3) which are visible ‎to us. For the Euphrates[[4]](#footnote-4) is in our land and within our border,[[5]](#footnote-5) and Pishon,[[6]](#footnote-6) according to the words of the former scholars, is the Nile of ‎Egypt.[[7]](#footnote-7) But as these are on earth so are there also in the heavens things similarly named, and those in the heavens are the foundations of ‎these on earth, just as the Rabbis have said:[[8]](#footnote-8) "*The ‎‎king has brought me into his chambers*[[9]](#footnote-9)- this teaches us that the Holy One, blessed be He, is destined to show Israel the treasures on high that are chambered in the heavens. Another interpretation of *the king has brought me into his chambers* is that these are the chambers ‎of the garden of Eden. It is on the basis of this that they have said: ‘The work of the garden of Eden is like the work of the firmament.'” The ‎rivers correspond to the four camps of angels on ‎high, and it is from there that the power of the kingdoms on earth is derived, just as it is written, *The host of the high heaven on high, and the ‎kings of the earth upon the earth.[[10]](#footnote-10)* Thus the Rabbis said in Beresheet Rabba,[[11]](#footnote-11) "*Into four heads*[[12]](#footnote-12) - these are the four kingdoms. *The ‎name of the first is Pishon*[[13]](#footnote-13) - this is Babylon, etc." And the things called the tree of life and the tree of knowledge on high - their secret is high ‎and lofty. Adam sinned with the fruit of the tree of knowledge below and on high, in deed and thought. ‎

Now if the fruit of the tree were good for food and he desired it to become wise, why did He withhold it from him? Indeed, G-d is kind and ‎deals kindly; *He will withhold no good thing from them that walk uprightly*![[14]](#footnote-14) The serpent, moreover, has today no speaking faculty, and ‎if it did have it at first, He would surely have mentioned in His curse that its mouth become dumb, as this would have been the most grievous ‎curse of all. But all these things are twofold in meaning, the overt and the concealed in them both being true. ‎

In Beresheet Rabba the Rabbis say:[[15]](#footnote-15) "Another interpretation of *Le'Ovdah ULeShomrah (to cultivate her and to keep her)*[[16]](#footnote-16) is that these ‎words refer to the sacrifices, as it is said, *'Ta'Avdun’ (You will serve)* *G-d upon this mountain.*[[17]](#footnote-17) **It is this which Scripture says, *'Tishm'ru' (You ‎will keep] to offer unto Me in its appointed season (B’Moado)."*** *[[18]](#footnote-18)*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. ‎

Now Rabbi Abraham ibn Ezra denies what the scholars have said, namely, that Pishon is the Nile, because they found that the Nile comes ‎from the Mountain of Frankincense [far south of the equator], and therefore it swells during the days of summer.[[19]](#footnote-19) But ‎it is already known that many rivers come from their source and flow for a great distance and enter the bowels of the earth for a journey of ‎many days, and then break forth again, and flow from under one of the mountains in a distant place. [This being the case, it is possible that ‎Pishon is the Nile.] ‎

‎**4:1. AND SHE CONCEIVED AND BORE CAIN.** The sense of it ‎is that she gave birth to a son, and she called his name Cain [from the word KANAH, acquisition], because she said, *I have gotten a man with ‎‎[the help of] the Eternal.* In a similar sense is the verse, *And she conceived and bore Enoch*,[[20]](#footnote-20) and many similar verses in this chapter and in ‎other places. ‎

‎**ET HASHEM** (with the Eternal). When He created me and my husband He created us by Himself, but in the case of this one, we are co-partners ‎with him." Thus the words of Rashi.

‎

The correct interpretation appears to me to be that she said: "This son will be for me an acquisition for the Eternal, for when we shall die he will ‎exist in our stead to worship his Creator." This is also the opinion of Onkelos who translated ET HaSHEM to mean "before the Eternal." [The word ‎ET in the following verses is translated] in a similar sense: *And it will be shown 'ET HaKOHEM' (the priest)*,[[21]](#footnote-21) meaning to the priest; *And ‎David came near 'ET Ha'AM' (the people]*,[[22]](#footnote-22) meaning to the people. Or it may be that ET HaSHEM has the same interpretation as in the verses: ‎*And Enoch walked 'ET HaELOHIM' (with G-d)*;[[23]](#footnote-23) Noah walked 'ET HaELOHIM' (with (G-d).[[24]](#footnote-24) ‎

‎

Now she [Eve] called one son by a name indicating "acquisition," and the second one she called Abel, denoting "vanity" because man's ‎‎acquisition is likened to vanity. But she did not wish to say so explicitly. Therefore, no reason is written for the name of the second son. The ‎secret received by tradition concerning Abel is very profound.[[25]](#footnote-25)‎

‎**3. AND CAIN BROUGHT OF THE FRUIT OF THE GROUND AN OFFERING UNTO THE ETERNAL. 4. AND ABEL, HE ALSO BROUGHT.** ‎These men [Cain and Abel] understood the great secret of the sacrifices and the meal-offerings. So also did Noah, [who likewise offered ‎sacrifices].[[26]](#footnote-26) Our Rabbis have said that the first man also sacrificed a bullock.[[27]](#footnote-27) This should close the mouth of those who speak foolishness[[28]](#footnote-28) concerning the reason of the sacrifices. I will yet intimate a great principle concerning this matter with the will of the Holy One, blessed be He.[[29]](#footnote-29)

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‎**7. IS IT NOT THUS, IF YOU MEND 'SE'ET’.** In the opinion of the commentators,[[30]](#footnote-30) this means there is a "lifting" or forgiveness of ‎your sin. And in the opinion of Rabbi Abraham ibn Ezra it means a "lifting" of your face in contrast to [the question G-d asked of Cain]: *Why ‎is your face fallen*?[[31]](#footnote-31) For he who is ashamed presses his face downward. Similarly, it is said, *And the light of my countenance they cast not ‎down*,[[32]](#footnote-32) whereas one who honors him is as if he raises his face upward. This is the sense of the verses: *Perhaps he will lift my face*;[[33]](#footnote-33) *Do ‎not lift the face of the poor*.[[34]](#footnote-34)

In my opinion the verse means: "If you will mend your ways you will have your rightful superiority in SE’ET (dignity) over your brother since ‎you are the firstborn." And this is the meaning of [G-d's question to him]: *Why are you wroth*?[[35]](#footnote-35) For by virtue of his feeling ashamed before ‎his brother, his face fell, and because of his jealousy of him he killed him, and now the Eternal told him: *Why are you wroth* regarding your ‎brother, *and why is your face fallen* on ‎account of him? *Is it not thus! If you mend,* you will have superiority in *dignity* over your brother, *and if you do not mend*, evil will come ‎upon you not only because of him [your brother], for *at the door* of your house *your sin lurks* causing you to stumble in all your endeavors. ‎

**AND UNTO YOU IS ITS LONGING,** for your sin longs to cleave to you at all times. Nevertheless *you may rule over it* if you so desire, ‎for you may mend your ways and remove it from upon you. Thus He taught him [Cain] concerning repentance, that it lies within his power ‎to return anytime he desires and He will forgive him.

‎

‎**8. AND CAIN SPOKE TO ABEL HIS BROTHER.** He began a conversation of argument and contention with him in order to seek a pretext ‎against him and so kill him. This is the language of Rashi. Rabbi Abraham ibn Ezra said that the interpretation that appears most likely to him ‎is that Cain related to Abel all the chastisements with which G-d had reprimanded him [and Cain accused Abel of having brought them upon ‎him].

‎

But in my opinion it is connected with the following words of Scripture: *and it came to pass, when they were in the field*, meaning that Cain ‎said to Abel, "Let us go forth into the field," and there he secretly killed him. ‎

It is possible that his intention in killing Abel was that the world be built up from himself for he thought that his father would not have any more ‎children. He also feared that the main building up of the world might be from his brother, [which seemed likely since it was he] whose offering ‎had been favorably accepted. ‎

‎**11. CURSED ARE YOU FROM THE GROUND** - more than it has already been cursed on account of its sin. In this, too, it has further sinned ‎*in that it has opened its mouth to take your brother's blood*. Therefore, I impose upon it an additional curse: *it will not continue to give unto ‎you her strength*.[[36]](#footnote-36) Thus the words of Rashi.

But this is not correct since here He did not curse the ground because of him as He did in the case of his father, rather He said that he be cursed ‎through the ground. The explanation of the curse is that the earth will not continue to give him its strength, and that he be a fugitive and a ‎wanderer in it,[[37]](#footnote-37) and He further stated, "*When you till the ground*[[38]](#footnote-38) with all your efforts to cultivate it properly by plowing and hoeing, *‎and in all manner of service in the field[[39]](#footnote-39)* and by properly sowing it, *it will not continue to give unto you her strength*.[[40]](#footnote-40) Instead, you will ‎sow much and harvest little." This then was the curse, in the same sense as in the verse: *And I will curse your blessings*.[[41]](#footnote-41)Thus He uttered ‎the curse in connection with his occupation for *he was a tiller of the ground*,[[42]](#footnote-42) and so He cursed his work. This then is the sense of the ‎expression, *it will not continue to give unto you her strength*,[[43]](#footnote-43) meaning, "It will no longer yield to you its full produce as it had done till now ‎when you cultivated it." And so did Rabbi Abraham ibn Ezra explain it. ‎

It is possible that He also cursed him though the ground in that it should no longer yield its strength to him of its own accord; the fig-tree and ‎the vine would not yield their strength[[44]](#footnote-44) in his estate, and the trees of the field would not yield him their fruit.[[45]](#footnote-45) Then He added, "Even when ‎you work the ground by plowing and sowing, it will not continue to give you its strength as before." Thus there were two curses relating to his ‎occupation, and a third one - that he be a fugitive and a wanderer in the world. This means that his heart will not be at rest, and he will lack the ‎tranquillity to remain in one place on the earth; he will wander forever for the punishment of murderers is exile. ‎

The expression in t*hat it has opened its mouth to take your brother's blood* means: "You have killed your brother and covered his blood with ‎the earth, and I will decree upon it that it uncover its blood, and *she will no more cover her slain*[[46]](#footnote-46) for it will be punished together with all ‎that is covered up in it, such as seed and plant." This is the punishment for all blood-letting on the earth, even as it is written, *For blood, it ‎pollutes the land*.[[47]](#footnote-47) The pollution of the land consists of a curse upon its produce, as it is written: *When one came to a heap of twenty measures, there were but ten; when one came ‎to the wine vat to draw out fifty press-measures, there were but twenty*.[[48]](#footnote-48) ‎

‎

**13. MY SIN IS GREATER THAN I CAN BEAR.** This is in the form of a question: "You bear the worlds above and below, and is it impossible ‎for You to bear my sin?" Thus the words of Rashi quoting Beresheet Rabba.[[49]](#footnote-49) ‎

The correct plain interpretation is that it is a confession. Cain said: ‎‎"It is true that my sin is too great to be forgiven, and *You are righteous/generous, O Eternal, and upright are Your judgments*[[50]](#footnote-50) even though You have ‎punished me exceedingly. And now *behold, You have driven me out this day from the face of the land[[51]](#footnote-51)* for in being a fugitive and a wanderer ‎unable to stay in one place, behold, I am driven from the land and there is no place where I can find rest. *And from Your face will I be hid[[52]](#footnote-52)* ‎whereas I will not be able to stand before You to pray or bring a sacrifice and meal-offering for *I was ashamed, yes, even confounded, because ‎I did bear the reproach of my youth*.[[53]](#footnote-53) But what will I do? *Whosoever finds me will slay me*,[[54]](#footnote-54) and You in Your manifold ‎loving-kindness did not decree death upon me." The sense of this is that Cain said before G-d: ‎"Behold, my sin is great, and You have punished me exceedingly, but guard me that I should not be punished more than You have decreed ‎upon me for by being a fugitive and wanderer and unable to build myself a house and fences at any place, the beasts will kill me for Your ‎shadow has departed from me..,[[55]](#footnote-55) Thus Cain confessed that man is impotent to save himself by his own strength but only by the ‎watchfulness of the Supreme One upon him. ‎

Now because Scripture says, *And the Eternal appointed a sign for Cain*,[[56]](#footnote-56) and it does not say, "and G-d gave him a sign," or "made him a ‎sign," it indicates that He appointed for him a steady sign which would always be with him. Perhaps it indicates that as he ‎wandered from place to place he had a sign from G-d indicating the way in which he should walk, and by that he knew that no misfortune ‎would overtake him on that road.

‎

In Beresheet Rabba[[57]](#footnote-57) the Rabbis similarly stated, "Rabbi Aba said: 'He gave him a dog.’” Since he feared the beasts, He gave him one of ‎them to walk before him, and wherever the dog turned to go, Cain knew that G-d commanded him to go there and that he would not be killed ‎by any living creature. Now the Sages singled out a contemptible sign [a dog] as was befitting him, but the intent is that there was with him a ‎perpetual sign showing him the way to go for such is indicated in the word VaYASEM (and He appointed).

‎

‎**16. AND CAIN WENT OUT FROM THE PRESENCE OF THE ETERNAL.** The sense thereof is that he never stood before Him anymore, as ‎he meant when he said, *and from Your face shall I be hid*,[[58]](#footnote-58) [as explained above]. ‎

**And he dwelt in the land of Nod.** The sense thereof is that Cain did not traverse the entire world, but he dwelt in that land, perpetually ‎wandering therein and not resting at all in anyone place thereof, and so it was forever called "the land of Nod (wandering)" after him.

‎

‎**17. AND HE BUILT A CITY, AND CALLED THE NAME OF THE CITY AFTER THE NAME OF HIS SON ENOCH.** For at first Cain ‎thought that he would be childless on account of his sin, but after a child was born to him he began to build a city for his son to dwell therein. ‎But because he himself was cursed and his works would not prosper, he called the city "Enoch," thus proclaiming that he did not build it for ‎himself since he has no city or dwelling place in the land because he was a fugitive and wanderer; rather, the building would be for Enoch, and ‎it is as if Enoch had built it for himself. ‎

Now since it does not say VaYIVEN IR (and he built a city) -- [but rather, VaYEHI BONEH IR, which literally means "and he was building a city,"] as ‎it says elsewhere, *VaYIVEN (and he built) Nineveh*;[[59]](#footnote-59) *And the children of Gad built Dibon[[60]](#footnote-60)* - it indicates that he was building the city all his days because his works were cursed. Thus he would ‎build a little with effort and toil, and then move and wander off from that place and return there and build a little more, but he would not ‎prosper in his ways. ‎

The descendants of Cain and his works were recorded in Scripture in order to make known that G-d is long-suffering and that He prolonged ‎the time of his punishment,[[61]](#footnote-61) for he begot children and children's children, and then it relates how He visited the iniquity of the fathers upon ‎the children,[[62]](#footnote-62) and his descendants perished. Our Rabbis say[[63]](#footnote-63) that Cain lived many years and that he died in the flood. Thus his hoary ‎head did not go down to the grave in peace,[[64]](#footnote-64) rather he saw his destruction and all his seed with him.[[65]](#footnote-65) ‎

It would appear that Cain's descendants consisted of only six generations[[66]](#footnote-66) until the flood, while among the descendants of Seth [the third son ‎of Adam] there were an additional two generations before the flood.[[67]](#footnote-67) [It may be that Cain's descendants consisted of more than six ‎generations before the flood, but Scripture] had no need to relate anything concerning them. It recorded only the names of those who began ‎the building of cities, the grazing of sheep, the art of music, and the skill of working with metals. Scripture also recorded Lamech's chastisement ‎of his wives in order to tell us that he did beget children but his sons perished before they begot offspring. ‎

‎**22. FORGER OF EVERY CUTTING INSTRUMENT OF BRASS AND IRON.** He was a forger and cutter of all brass and iron.[[68]](#footnote-68) Scripture ‎thus states that he was a forger and cutter in all works of brass and iron. A similar [usage in transposing a word is found in the verse]: *Forgive all iniquity, and accept that which is good*.[[69]](#footnote-69) In the ‎opinion of Onkelos, however, this is connected with the first verses, meaning he was the father of every forger and cutter in brass and Iron. ‎

**AND THE SISTER OF TUBAL-CAIN WAS NAAMAH**. This is as if Scripture would say: "and a sister was born to him and her name was ‎Naamah." A similar sense is found in the verses: *And Lotan's sister was Timnah*;[[70]](#footnote-70) *And Miriam their sister*;[[71]](#footnote-71) *His sister's name was M‎aacah*.[[72]](#footnote-72)

In Beresheet Rabba[[73]](#footnote-73) there are some Rabbis who say that Naamah was Noah's wife. "And why did they call her Naamah ‎‎[which means lovely]? Because her deeds were lovely and ‎pleasant." By this 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. This was why Scripture mentioned her. If so, a small remembrance of Cain was left in the world. However, if we say that ‎she was not the woman from whom Noah begot his three sons, there is no reason for Scripture mentioning her. However, our Rabbis have ‎another Midrash[[74]](#footnote-74) concerning her which states that she was the very beautiful woman in whom the B’NE HaELOHIM[[75]](#footnote-75) erred. This is hinted ‎in the verse, *And the 'B’NE HaELOHIM' saw the daughters of men*,[[76]](#footnote-76) as mentioned in Pirke d'Rabbi Eliezer.[[77]](#footnote-77) But other sources[[78]](#footnote-78) have it ‎that Naamah was the wife of Shamdon, the mother of Ashmedai,[[79]](#footnote-79) and it is from her that the demons were born for her name is indeed ‎found in the writings of "the use of the demons." Scripture hints and deals briefly with such hidden matters. ‎

‎**23. AND LAMECH SAID UNTO HIS WIVES.** For the sense of this verse, the commentators have depended on the opinion of ‎Onkelos who explained *therefore whosoever slays Cain vengeance will be taken on him 'SHIVATA’IM' [[80]](#footnote-80)* as meaning that at the end of ‎seven generations, vengeance will be taken on him [Cain], but not now[[81]](#footnote-81) because G-d would be long-suffering with him. Now Lamech's ‎wives feared to bear children because they would be the seventh generation to Cain, but he comforted his wives by saying that G-d would be ‎forbearing with him for yet seventy-seven generations because he would pray before Him, for He is long-suffering and would have mercy ‎upon him. Or it may be that Lamech's words were an absurd a fortiori argument, in accordance with the Midrash that Rashi mentioned, ‎‎[namely: "For if so, the Holy One, blessed be He, could never exact His debt nor fulfill His word."] If so, Scripture is stating: "Therefore ‎whosoever slays Cain, vengeance will be taken of the seventh generation" and not in his days. And this is the translation of Onkelos: "All ‎who would slay Cain! In seven generations, punishment will be exacted of him [Cain]." But if so, it would have been proper that the verse, *And ‎Lamech said unto his wives*, appear before [Verse 20: *And Adah* - Lamech's wife - *bore Jabal*] . ‎

In my opinion, the word ‘SHIVATA’IM' does not mean "seven generations" because this word is not used for seven separate units but rather for ‎the multiplying of one thing seven times, such as: *refined 'SHIVATA’IM' (sevenfold)*;[[82]](#footnote-82) *restore 'SHIVATA’IM' (sevenfold)*;[[83]](#footnote-83) *and the light of ‎the sun shall be 'SHIVATA’IM’*,[[84]](#footnote-84) meaning doubled and redoubled seven times. But the meaning of *therefore, whosoever slays Cain[[85]](#footnote-85)* is, ‎according to its real sense, that G-d said: "Therefore, whosoever slays Cain will have vengeance taken on him sevenfold, for I will punish his ‎slayer seven times for his sin, since I have promised Cain that he will not be slain in view of his fear of Me and his confession before Me." ‎However, the matter of Lamech and his wives is not mentioned clearly in Scripture. We could also say that they feared lest Lamech be killed ‎as ‎a punishment for his ancestor's sin since G-d did not tell Cain, "I have forgiven you." Instead, He promised him only that he will not be slain, ‎but He would collect His debt from his children, and they did not know when. And so indeed the matter happened. Larnech, however, ‎comforted them by saying that G-d would have mercy on him even as He had mercy on Cain, for he had cleaner hands than Cain, and he also ‎would pray before Him and He would hear his prayer.

‎

However, it appears to me that Lamech was a very wise man in every craft, and he taught his eldest son [Jabal] the business of pasturing ‎according to the nature of the cattle. To the second son [Jubal] he taught the art of music, and he taught the third one [Tubal-Cain] to forge ‎metals and to make swords, spears, javelins, and all instruments of war. His wives were then afraid that he might be punished because he ‎brought the sword and murder into the world, and he thus retained in his hand the evil deed of his ancestor [Cain] since he was a descendant ‎of the first murderer and he created *the waster to destroy*.[[86]](#footnote-86) But he [Lamech] told them: "I did not slay a man by wounds, nor a child by ‎bruises,[[87]](#footnote-87) as did Cain, and G-d will not punish me. Instead, He will guard me from being killed more so than Cain" He [Lamech] mentioned ‎this in order to say that man cannot kill only with the sword and javelin; death caused by wounds and bruises is a worse death than by the ‎sword. Therefore, the sword is not the cause of murder, and there is no sin upon him who made it. ‎

**Ketubim: Psalms ‎3:1-9‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. A song of David, when he fled from Absalom his son. | 1. A psalm of David, when he fled from the presence of Absalom his son. |
| 2. O Lord, how many have my adversaries become! Great men rise up against me. | 2. O LORD, how many are my oppressors, many who arise against me. |
| 3. Great men say concerning my soul, "He has no salvation in God to eternity." | 3. Many say to my soul, "There is no redemption for him in God forever." |
| 4. But You, O Lord, are a shield about me, my glory and He Who raises up my head. | 4. But You, O LORD, are a shield over me, my glory and the One who raises my head. |
| 5. With my voice, I call to the Lord, and He answered me from His holy mount to eternity. | 5. I pray with my voice in the presence of the LORD; He will accept my prayer from the mount of His sanctuary forever. |
| 6. I lay down and slept; I awoke, for the Lord will support me. | 6. I lay down, and I slept; I awoke, because the LORD sustains me. |
| 7. I will not fear ten thousands of people, who have set themselves against me all around. | 7. I will not be afraid of the strife of people who have gathered against me all around. |
| 8. Arise, O Lord, save me, my God, for You have struck all my enemies on the cheek; You have broken the teeth of the wicked. | 8. Arise, O LORD, redeem me, O my God; for You have struck all my enemies on their cheek, You have broken the teeth of the wicked. |
| 9. It is incumbent upon the Lord to save, and it is incumbent upon Your people to bless You forever. | 9. Redemption is from the presence of the LORD; Your blessings are to Your people forever. |
|  |  |

**Rashi’s Commentary on Psalm ‎3:1-9**

**1 A song of David, when he fled** The Aggadists expounded many homilies on this matter. Our Sages said (Ber. 7a): When the prophet said to him (in II Sam. 12:11), “Behold I will raise up against you evil out of your own house etc.,” his heart was quaking, perhaps a slave or a mamzer [a child of an illicit union] will rise up against me, who will not have mercy on me. As soon as he found out that it was his son, he was happy. The Midrash Aggadah (Midrash Psalms 3:3) [states]: Because he saw his order intact, for his servants, and the Kerethite and Pelethite, who were the Sanhedrin were affirming his lordship over themselves. When he said to them (ibid. 15:14), “Arise and let us flee etc. from Absalom,” what is written there? (verse 15) “Whatever my lord the king shall choose, behold your servants [are ready to do].” And when he came to Mahanaim (ibid. 17:27), “Shobi, etc. and Machir the son of Amiel, etc. and Barzilai the Gileadite” came to meet him and sustained him there.

**2 Great men rise up against me** Men great in Torah, great in wisdom, great in wealth, tall in stature, such as Saul; the children of Raphah; Doeg, and Ahitophel.

**3 say concerning my soul** Heb. לנפשי , concerning my soul.

**“He has no salvation in God to eternity”** Because he was intimate with a married woman.

**6 I lay down and slept** My heart was clogged from worry and fear.

**I awoke from my worry,** because I trusted that the Lord would support me.

**7 have set themselves** Heb. שתו , an expression of desolation, gatiront in Old French, to destroy. Others say that שתו is like שמו , they placed, like (Exod. 10:1): “in order that I set up (שתי) my signs.”

**8 for You have struck all my enemies on the cheek** This is a disgraceful blow, as you say (Lam. 3:30): “Let him offer his cheek to the smiter”; (Micah 4:14), “with a rod they strike...on the cheek.” According to the Midrash Aggadah (Mid. Ps. 3:7), this is a sickness of the mouth, [choking, croup] as you say (II Sam. 17:23): “And he [Ahithophel] gave charge to his household and he strangled himself.

**the teeth of the wicked** Their might.

**9 It is incumbent upon the Lord to save, etc.** It is incumbent upon Him to save His servants and His people, and it is incumbent upon His people to bless Him and thank Him forever.

**Meditation from the Psalms**

**Psalm 3:1-9**

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

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.

The verbal tallies for our psalm are: LORD - יהוה, Strong’s number 03068, God - אלהים, Strong’s number 9439, Said / say - אמר, Strong’s number 0559.

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 Torah portion we read about Kayin killing his brother Hebel. Now, why did Kayin kill Hebel? The Midrash comes with an interesting answer:

***Midrash Rabbah - Genesis XXII:7*** *Then about what was their quarrel? Said R. Huna: An additional twin was born with Abel, and each claimed her. The one claimed: ‘I will have her, because I am the firstborn’; while the other maintained: ‘I must have her, because she was born with me.’*

Thus we see that Kayin and Hebel were quarrelling over who should marry a sister.

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.

It was this intrigue, and death, between the brothers, coupled with King David’s sin with Batsheba that led many Israelites to believe that HaShem had taken the kingdom from King David and given it to his son Absalom.[[88]](#footnote-88) It is no wonder that King David had such emotional feeling about our Torah portion.

It is also worth noting that King David is sixty-five years old when he penned this psalm, as he was fleeing from his son Absalom.[[89]](#footnote-89) David lived to be seventy years old, so we see that King David is nearing the end of his life when he is having his own son rebel against him. This also presents an interesting perspective that the last few psalms were penned at the beginning of King David’s reign and this psalm, at the beginning of the psalms, is being penned at the end of his life. Clearly the psalms are not in chronological order. Thus we see that the end is enwedged in the beginning and the beginning is enwedged in the end.[[90]](#footnote-90)

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.*

Now, read Psalm 3 again. See what King David saw as he contemplated these things.

**Ashlamatah: Y’chezqel (Ezekiel) 28:13-19 + 24-26‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 11. ¶ Then the word of the Lord came to me, saying: | 11. The word of prophecy from before the LORD was with me, saying: |
| 12. "Son of man, raise a lamentation over the king of Tyre and say to him, So said the Lord God: You are the one who engraves images, full of wisdom and perfect in beauty. | 12. "Son of Adam, take up a lamentation over the king of Tyre, and say to ‎him, Thus says the LORD God, You were like the sculptural mould, fashioned in wisdom and perfect in its beauty. |
| 13. In Eden, the garden of God you were; every precious stone was [set in] your covering; ruby, topaz, diamond, chrysolite, onyx, and jasper, sapphire, carbuncle, and crystal and gold; the work of your drums and your orifices is in you; on the day of your creation they were established. | 13. In abundant ‎prosperity and luxuries you delighted yourself, as though you were residing in Eden, the garden of the LORD. Wealth, grandeur and ‎honor were given to you. Your robe was adorned with all kinds of jewels, carnelian, topaz and diamonds; beryl of the sea and spotted stones; sapphire, emerald and smaragd; inlaid in gold. All these were made for your adornment; as a result. you have become arrogant; ‎however. you did not reflect wisely on your body, which consists of orifices and organs of which you have need, for it is impossible for you to survive without them. They ‎were designed for you from the day on which you were created. |
| 14. You were a cherub of great measure, that covers, and I gave that to you; you were on the mount of the sanctuary of God: you walked among stones of fire. | 14. You are a king anointed for the kingdom, and I have given you ‎greatness, but you looked with contempt upon the holy mountain of the LORD, and you planned to exercise dominion over the holy ‎people. |
| 15. You were perfect in your ways from the day you were created until wrongdoing was found in you. | 15. You were perfect in your ways from the day you were created, until falsehood was found in you. |
| 16. Because of the multitude of your commerce, they filled you with violence and you sinned, and I shall cast you as profane from the mountain of God, and I shall destroy you, O covering cherub, from among the stones of fire. | 16. Because of your abundant ‎commerce, your treasuries were filled with what you had taken by violence. You sinned; and I made you profane, because you looked upon ‎the holy mountain of the LORD with contempt; and I destroyed you, O noble king, because you planned to exercise dominion over the ‎holy people. |
| 17. Your heart became haughty because of your beauty; you destroyed your wisdom with your brightness; I have cast you upon the ground; I have set you before kings to gaze upon you. | 17. You grew arrogant because of your might; your wisdom was ruined because of your awesome splendor, I have driven you ‎out over the earth/ I have given you as a warning to kings to ponder over you. |
| 18. Because of the multitude of your iniquities, with the wrongdoing of your commerce, you profaned your sanctity, and I shall bring forth fire out of your midst-it will consume you, and I shall make you ashes on the ground before the eyes of all who see you. | 18. Through the multitude of your sins in dishonest trade you ‎have profaned your sanctuary; and because of your deliberate sins I brought nations who are as strong as fire. They will destroy you; and ‎I will reduce you to ashes on the ground in the eyes of all who see you. |
| 19. All who know you among the peoples will wonder over you; you shall be a terror, and you shall be no more, ever." **{P}** | 19. All who know you among the nations are astounded over you. I will ‎make you as though you had never been, and so you will be, forever." |
| 20. ¶ Then the word of the Lord came to me, saying: | 20. The word of prophecy from before the LORD was with me, ‎saying: |
| 21. "Son of man! Set your face toward Zidon and prophesy about her. | 21. "Son of Adam, hear the prophecy concerning Sidon, and prophesy against her. |
| 22. And you shall say; So said the Lord God: Behold I am against you, Zidon, and I shall be honored in your midst, and you will know that I am the Lord when I perform judgments in her and I shall be sanctified in her. | 22. And you will say, Thus says the LORD God, ‎Behold I am sending My wrath against you, O Sidon, and I will be glorified in the midst of you. And they will know that I am the LORD when ‎I visit just punishment upon her and I will be sanctified through her. |
| 23. And I shall send into her pestilence and blood in her streets, and they will judge themselves as slain in her midst by the sword [coming] upon her from all around, and they will know that I am the Lord. | 23. And I will send pestilence into her, and killing into her streets, when ‎the slain will be flung within her, when I bring against her those who slay by the sword, from all around; and they will know that I am the ‎LORD. |
| 24. And there will no longer be to the house of Israel a pricking briar or a painful thorn from all that are around them, who plunder them, and they will know that I am the Lord God. **{P}** | 24. Then for the House of Israel there will no longer be a wicked king or an annoying ruler from all who surround and plunder them, ‎and they will know that I am the LORD God." |
| 25. ¶ So says the Lord God: When I gather in the house of Israel from the peoples among whom they have been scattered, and I have been sanctified through them in the eyes of the nations, then shall they dwell on their land that I gave to My servant, to Jacob. | 25. Thus says the LORD God: "When I gather the House of Israel from among the nations in ‎whom they have been scattered, I will be sanctified through them in the eyes of the nations, and they will dwell on their land, which I have given to My servant Jacob. |
| 26. And they shall dwell upon it securely, and they shall build houses and plant vineyards and dwell securely when I execute judgments against all those who plunder them from all around them, and they shall know that I am the Lord their God." **{P}** | 26. And they will dwell ‎securely on it, and they will build houses, and plant vineyards. They will dwell securely when I inflict just punishment upon all those around ‎them who have plundered them. Then they will know that I am the LORD their God." ‎‎ ‎ |
|  |  |

**Rashi’s Commentary for: Y’chezqel (Ezekiel) 28:13-19 + 24-26‎**

**12 images** [Heb. תָּכְנִית ,] peinture in French, painting, engraving.

**You are the one who engraves images, etc.** You are full of the wisdom to seal and to stamp every pattern and shape.

**13 In Eden, the garden of God** With much goodness and pleasure. You enjoy yourself as if you were dwelling in Eden, the garden of God. All wealth, pride, and honor are given to you: all precious stones are set on your raiment.

**your covering** Your canopy. Another explanation: Your raiment.

**the work of your drums and your orifices** Although I gave you all this honor, I knew that you would become haughty, and I made in you the work of the perforated drums that let out wind with an instrumental sound like a drum, and these are what you should have contemplated about.

**14 You are a cherub of great measure,** that covers You are a bird of measure, i.e., the huge bird that covers a large area with his wings; i.e., you rule over a large dominion. מִמְשַּׁח is a word for largeness, like (Num. 13:32): “men of stature מִדוֹת) (אַנְשֵּׁי .” which is translated into Aramaic as גַבְרֵי דְמִשְּׂחָן .

**and I gave that to you;** you were on the mount of the sanctuary of God and I gave you a place to acquire a name for yourself in the edifice of the mountain of My sanctuary, for you assisted Solomon with the cedar wood.

**you walked among stones of fire** You acquired for yourself a memorial with the kings of Israel, who are like the ministering angels.

**15 until wrongdoing was found in you** in your saying, “I am a god.”

**16 they filled** [Heb. מָלוּ , like מָלְאוּ ,] they filled.

**and I shall cast you as profane** You caused me to eradicate you, so that you shall no longer be remembered concerning the building of My House.

**and I shall destroy you** [Heb. וָאַבֶּדְךָ ,] like וָאֲאַבֶּדְךָ and I shall destroy you.

**from among the stones of fire** that you shall not take a share with the righteous. **Our Rabbis in the Midrash Aggadah (B. B. 75a) interpreted this section as referring to Adam**: So said the prophet to Hiram, “Why should you be proud of your sky? Were you in the Garden of Eden, as Adam was?

**every precious stone, etc.** For I made all these canopies for Adam, and the least of them was gold, which is counted last.

**the work of your drums, etc.** With this, I made you equal to him, but not with anything else, and I pondered over you and created drums and orifices in Adam.

**Are you a cherub of great measure** Are you like that cherub that was great in measure, whose great wingspan covered from one end of heaven completely to the other end of heaven, and did I place you to be on the holy mountains as I placed him?

**17 you destroyed your wisdom** with your brightness for you were proud of your brightness.

**to gaze upon you** [Heb. לְרַאֲוָה בָּך ] to gaze upon your shame; לְרַאֲוָה is like לִרְאִיָה , to see.

**18 you profaned your sanctity** [Heb. מִקְדָשֶׁךָ ,] your sanctity.

**fire out of your midst Haughty words that came out of your mouth, saying, “I am a god.”** Another explanation: [It is to be interpreted] according to the Targum: And I brought forth peoples as strong as fire because of your arrogant sins.

**19 will wander** [Heb. שָּׁמְמוּ .] will wonder.

**23 and they will judge themselves as slain in her midst by the sword [coming] upon her from all around** Because they will see the sword surrounding [them] from outside, the people of the city will assess [the situation] and be sure that they will be slain in her midst. [Heb. וְנִפְלַל ,] like (Gen. 48:11): “I did not think (פִלָּלְתִּי) ,” and like (Deut. 32:31): “and our enemies judge (פְּלִילִים) .” They will judge themselves to be slain in her midst.

**24 And there will no longer be to the house of Israel, etc.** Since he prophesied about Ammon, Moab, the Philistines, Edom, Tyre, and Zidon, who are the neighbors of the land of Israel, that they would be destroyed. Since they all will be destroyed, there will not be a briar or a thorn to [the people of Israel, in all their surroundings, to pain or harm them.

**briars** [Heb. סִילוֹן ,] a species of thistles and thorns.

**pricking** [Heb. מַמְאִיר ,] a matter of hurting, like (Lev. 13:51): “painful (מַמְאֶרֶת) zaarath,” poignante in French, stinging, pricking.

**who plunder them** [Heb. הַשָּׁאטִים ,] who plunder them.

**25 to My servant,** to Jacob As it was given to Jacob, an inheritance without boundaries (Gen. 28:14): “and you will spread out toward the west and the east, toward the north and the south.”

**Verbal Tallies**

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

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

**Beresheet (Genesis) 3:22 – 4:26**

**Ezekiel 28:13-19, 24-26**

**Tehillim (Psalm) 3**

**Mk 1:7-8, Lk 3:15-18, Acts 1:12-14**

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

LORD - יהוה, Strong’s number 03068.

God - אלהים, Strong’s number 9439.

Said / say - אמר, Strong’s number 0559.

Know - ידע, Strong’s number 03045.

Eat / devour - אכל, Strong’s number 0398.

Forever / any more - עולם, Strong’s number 05769.

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

LORD - יהוה, Strong’s number 03068.

God - אלהים, Strong’s number 9439.

Said / say - אמר, Strong’s number 0559.

**Bereshit (Genesis) 3:22-23** And the LORD <03068> God <0430> said <0559> (8799), Behold, the man is become as one of us, to know <03045> (8800) good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat <0398> (8804), and live for ever <05769>:

**Ezekiel 28:18** Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour <0398> (8804) thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

**Ezekiel 28:19** All they that know <03045> (8802) thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more <05704> <05769>.

**Ezekiel 28:25** Thus saith <0559> (8804) the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

**Ezekiel 28:26** And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments <08201> upon all those that despise them round about them; and they shall know <03045> (8804) that I am the LORD <03068> their God <0430>.

**Tehillim (Psalm) 3:1** « A Psalm of David, when he fled from Absalom his son. » LORD <03068>, how are they increased that trouble me! many are they that rise up against me.

**Tehillim (Psalm) 3:2** Many <07227> there be which say <0559> (8802) of my soul <05315>, There is no help <03444> for him in God <0430>. Selah <05542>.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Gen 3:22-4:26** | **Psalms**  **Psa 3:1-9** | **Ashlamatah**  **Eze 28:13-19, 24-26** |
| --- | --- | --- | --- | --- |
| hm'd'a] | ground | Gen 3:23 Gen 4:2 Gen 4:3 Gen 4:10 Gen 4:11 Gen 4:12 Gen 4:14 |  | Ezek 28:25 |
| lk;a' | eat | Gen 3:22 |  | Ezek 28:18 |
| ~yhil{a/ | GOD | Gen 3:22 Gen 3:23 Gen 4:25 | Ps 3:2 Ps 3:7 | Ezek 28:13 Ezek 28:14 Ezek 28:16 Ezek 28:26 |
| rm;a' | said | Gen 3:22 Gen 4:1 Gen 4:6 Gen 4:8 Gen 4:9 Gen 4:10 Gen 4:13 Gen 4:15 Gen 4:23 | Ps 3:2 | Ezek 28:25 |
| #r,a, | earth | Gen 4:12 Gen 4:14 Gen 4:16 |  | Ezek 28:17 Ezek 28:18 |
| !Be | son | Gen 4:17 Gen 4:25 Gen 4:26 | Ps 3:1 |  |
| hn'B' | builded | Gen 4:17 |  | Ezek 28:26 |
| **!G"** | garden | Gen 3:23 Gen 3:24 |  | Ezek 28:13 |
| **%r,D,** | way | Gen 3:24 |  | Ezek 28:15 |
| **rh;** | hill, mount |  | Ps 3:4 | Ezek 28:14 Ezek 28:16 |
| **ll;x'** | men | Gen 4:26 |  | Ezek 28:16 Ezek 28:18 |
| **[dy** | know | Gen 3:22 Gen 4:1 Gen 4:9 Gen 4:17 Gen 4:25 |  | Ezek 28:19 Ezek 28:24 Ezek 28:26 |
| **hw"hoy>** | LORD | Gen 3:22 Gen 3:23 Gen 4:1 Gen 4:3 Gen 4:4 Gen 4:6 Gen 4:9 Gen 4:13 Gen 4:15 Gen 4:16 Gen 4:26 | Ps 3:1 Ps 3:3 Ps 3:4 Ps 3:5 Ps 3:7 Ps 3:8 | Ezek 28:26 |
| **~Ay** | time | Gen 4:3 Gen 4:14 |  | Ezek 28:13 Ezek 28:15 |
| **ac'y"** | went out | Gen 4:16 |  | Ezek 28:18 |
| **bv;y"** | dwelt | Gen 4:16 Gen 4:20 |  | Ezek 28:25 Ezek 28:26 |
| **bWrK.** | Cherubims | Gen 3:24 |  | Ezek 28:14 Ezek 28:16 |
| **ac'm'** | find me | Gen 4:14 Gen 4:15 |  | Ezek 28:15 |
| **hk'n"** | kill | Gen 4:15 | Ps 3:7 |  |
| **!t;n"** | yield | Gen 4:12 |  | Ezek 28:14 Ezek 28:17 Ezek 28:18 Ezek 28:25 |
| **bybis'** | about |  | Ps 3:6 | Ezek 28:24 Ezek 28:26 |
| **!d,[e** | Eden | Gen 3:23 Gen 3:24 Gen 4:16 |  | Ezek 28:13 |
| **~l'A[** | forever | Gen 3:22 |  | Ezek 28:19 |
| **!wO['** | punishment | Gen 4:13 |  | Ezek 28:18 |
| **l[;** | from | Gen 4:14 |  | Ezek 28:17 |
| **~[;** | people |  | Ps 3:6 Ps 3:8 | Ezek 28:19 Ezek 28:25 |
| **hf'['** | done | Gen 4:10 |  | Ezek 28:26 |
| **~ynIP'** | face, countenance | Gen 4:5 Gen 4:6 Gen 4:14 Gen 4:16 | Ps 3:1 | Ezek 28:17 |
| **vd,qo** | holy |  | Ps 3:4 | Ezek 28:14 |
| **lAq** | voice | Gen 4:10 Gen 4:23 | Ps 3:4 |  |
| **~Wq** | rose up | Gen 4:8 | Ps 3:1 Ps 3:7 |  |
| **ar'q'** | called | Gen 4:17 Gen 4:25 Gen 4:26 | Ps 3:4 |  |
| **tyvi** | appointed | Gen 4:25 | Ps 3:6 |  |

**Greek:**

| **Greek** | **English** | **Torah Seder**    **Gen 3:22-4:26** | **Psalms**    **Psa 3:1-8** | **Ashlamatah**    **Eze 28:13-19, 24-26** | **Peshat**  **Mk/Jude/Pet**  **MK 1:7-8** | **Remes 1**  **Luke**  **Lu 3:15-18** | **Remes 2**  **Acts/Romans**  **Acts 1:12-14** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἅγιον | holy |  | Psa 3:4 | Eze 28:14 | Mar 1:8 | Luk 3:16 |  |
| ἀδελφός | brother | Gen 4:2 Gen 4:8  Gen 4:9 Gen 4:10  Gen 4:11 Gen 4:21 |  |  |  |  | Act 1:14 |
| ἀποθήκη | storehouses |  |  | Eze 28:13 |  | Luk 3:17 |  |
| βαπτίζω | immerse |  |  |  | Mar 1:8 | Luk 3:16 |  |
| βασιλεύς | king |  |  | Eze 28:17 |  |  |  |
| γεννάω | born | Gen 4:18 |  |  |  |  |  |
| γυνή | wife, women | Gen 4:1 Gen 4:17 Gen 4:19 Gen 4:23  Gen 4:25 |  |  |  |  | Act 1:14 |
| ἔρχομαι | comes |  |  |  | Mar 1:7 | Luk 3:16 |  |
| ἕτερος | other, another | Gen 4:25 |  |  |  | Luk 3:18 |  |
| ἱκανός | fit |  |  |  | Mar 1:7 | Luk 3:16 |  |
| ἱμάς | strap |  |  |  | Mar 1:7 | Luk 3:16 |  |
| ἰσχυρός | stronger, strong |  |  |  | Mar 1:7 | Luk 3:16 |  |
| καρδία | heart |  |  | Eze 28:17 |  | Luk 3:15 |  |
| λαός | people |  |  | Eze 28:25 |  | Luk 3:15  Luk 3:18 |  |
| λέγω | saying | Gen 4:25 | Psa 3:2 | Eze 28:25 | Mar 1:7 | Luk 3:16 |  |
| λύω | untie |  |  |  | Mar 1:7 | Luk 3:16 |  |
| μέν | indeed |  |  |  | Mar 1:8 | Luk 3:16  Luk 3:18 |  |
| μήποτε | perhaps, anytime | Gen 3:22 |  |  |  | Luk 3:15 |  |
| ὁδός | way | Gen 3:24 |  |  |  |  | Act 1:12 |
| ὄρος | mount, mountain |  | Psa 3:4 | Eze 28:14  Eze 28:16 |  |  | Act 1:12 |
| πᾶς | all, every | Gen 4:14  Gen 4:15 | Psa 3:7 | Eze 28:13 Eze 28:18  Eze 28:19 Eze 28:24  Eze 28:26 |  | Luk 3:15 | Act 1:14 |
| πνεῦμα | spirit |  |  |  | Mar 1:8 | Luk 3:16 |  |
| πολύς | many |  | Psa 3:1 Psa 3:2 |  |  | Luk 3:18 |  |
| πῦρ | fire |  |  | Eze 28:18 |  | Luk 3:16  Luk 3:17 |  |
| συνάγω | gather |  |  | Eze 28:25 |  | Luk 3:17 |  |
| ὕδωρ / ὕδατος | water |  |  |  | Mar 1:8 | Luk 3:16 |  |
| ὑπόδημα | sandals |  |  |  | Mar 1:7 | Luk 3:16 |  |
| χείρ | hand | Gen 3:22 Gen 4:11 |  |  |  | Luk 3:17 |  |

**PIRQE ABOT**

**(Chapters of the Fathers)**

**Mishnah 1:3**

**From:**

**Chapters of the Sages: A Psychological Commentary on Pirqe Abot**

**By: Rabbi Reuven P. Bulka**

**Jason Aronson, Inc., © 1993, pp. 24-25**

**‎Antigonus of Socho received the tradition from Shimon the righteous. He used to say: Be not like servants who serve ‎their master for the sake of receiving a reward; rather be like servants who serve their master not for the sake of ‎receiving a reward, and let the awe of Heaven be upon you. ‎**

This Mishnah further elaborates on aspects of service and prayer. There are many dimensions to prayer. Prayer establishes a link between God ‎and the individual. Prayer, in a group setting, forges community. Prayer keeps the individual and community attuned and responsive. In ‎praying for what is lacking, one constantly remembers the vacuum. ‎

Prayer is also seen as a cause-and-effect process. One asks God for something, be it good health, family joy, communal redemption, or even ‎wealth. When one's relationship with God resides in the cause-and-effect dimension, and the approach to faithful obedience and its values is based on anticipated gain, such faith ‎is on shaky ground and open to disappointment, disenchantment, and the inability to face life realistically. Prayer should not be an act of ‎investment in some eventual advantage; prayer should be of value for its own sake. The relationship it forges with God is reason enough to ‎pray. Values should not be lived for the sake of any future aggrandizement, for the sake of receiving a reward. The living of the value is its own ‎reward.

‎

The prospect of meeting the leader of a country surely excites the person involved. Such a meeting is a thrill of its own. It would be absurd for ‎one who is visiting a leader to expect some tangible reward for the experience. The visit is its own reward; the relationship, if it develops, ample ‎recompense. Gratitude for haying a minute with the leader is the normal reaction.

‎

LET THE AWE OF HEAVEN BE UPON YOU, so that the thrill of having a relationship with God, and the prospect of a dialogue with Transcendence, ‎is independent of any material wish. Once the cause-and-effect dimension of material gain is eliminated, the room that is needed for an ‎authentic service of God, in awe, is created. Letting that awe be upon the person indicates that once the material obstacles are removed, the ‎authentic relationship will ensue on its own, the awe will let itself be upon the person. ‎

**NAZAREAN TALMUD**

**Sidra Of B’raysheet (Genesis) 3:22 - 4:26**

**“Hen HaAdam” “Behold the man”**

**By: Paqid Dr. Adon Eliyahu ben Abraham &**

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **SCHOOL OF HAKHAM SHAUL**  **Tosefta**  **(Luke 3:15-18)**  **Mishnah א** | **School of Hakham Tsefet**  **Peshat**  **(Mark 1:7-8)**  **Mishnah א** |
| But the people were filled with expectation, reasoning in their hearts concerning Yochanan, whether or not he could be the Messiah. Yochanan answered everyone by saying, “I immerse you in (living) water but the one greater than I is coming; I am not worthy to untie the thong of his sandals. He will immerse you with the Ruach HaKodesh (holy breath of the Mesorah) and fire. His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into the granary; but the chaff will burn with unquenchable fire.” With many other uplifting words, he proclaimed the **Mesorah** to the people. | **And he (Yochanan) proclaimed saying, “The one coming after me is greater than I; I am not worthy to stoop down and untie the thong of his sandals.[[91]](#footnote-91) I have immersed you with (living) water; but he will immerse you with the Ruach HaKodesh (holy breath of the Mesorah).** |
| **School of Hakham Shaul**  **Remes**  **(2 Luqas [Acts]. 1:12-14)**  **Pereq א** | |
| **א** They returned to Yerushalayim from Har Zeytim (Mount of Olives) which is near Yerushalayim, **a Sabbath day’s journey** away. When they entered the city they went to the upstairs room where they were staying, Hakham Tsefet, Yochanan, Yaakov Adam, Palatiel and T’oma, Bar-Talmai, Mattiyahu Yaakov Ben-Chalfai, Shimon the Zealot and Y’hudah Ben-Yaakov. All these men were united devoting themselves to the Prayer (Amidah),[[92]](#footnote-92) with certain women, including Miriam the mother of Yeshua and his (Yeshua’s) brothers. | |

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

As usual, the brilliance of Hakham Tsefet overwhelms us. How is it that he is so profoundly able to make connections with the Torah Seder and accompanied readings so ingeniously?

**And he (Yochanan) proclaimed saying, “The one coming after me is greater than I.**

**The Greater One** (coming **after me**) – Messiah. As we have seen, Hakham Tsefet equates Yochanan with Eliyahu, the messianic harbinger.[[93]](#footnote-93) Yochanan’s continual[[94]](#footnote-94) sermons and “heralding’s” are the announcement and proclamation that Yeshua is the expected Messiah.

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.

Lane suggests that the term “coming after” is a reference to the talmid (student).[[95]](#footnote-95) In other words, Yochanan is saying that he is not worthy to be a talmid or a slave.

**Removal of the Shoe:**

**b Ket 96a** – ﻿R. Joshua b. Levi ruled: All manner of service that a slave must render to his master a student must render to his teacher, except that of taking off his shoe.[[96]](#footnote-96)

Consequently, we learn from this that it was the duty of the slave to take the sandals off his master’s feet in order to wash them. This was not the duty of the Talmid. Yochanan advocates that he is not capable of achieving the status of Yeshua or Messiah’s talmid. His proposal juxtaposes that the great prophet/priest[[97]](#footnote-97) is not even worthy to be called a slave of the Master.

The question at hand is how Hakham Tsefet connects his expression of the Master’s Mesorah with the text of B’resheet. The cursory approach to the text keeps his connection obscured. Herein we find Hakham Tsefet’s ability to build a Peshat commentary containing multifaceted hermeneutic content. Briefly, we see that there are a number of conjoining contrasts. B’resheet contrasts Kayin (Cain) with Hevel (Abel). Hakham Tsefet contrasts Water with Ruach (breath–spirit). However, Hakham Tsefet is not so pithy to resort to things, which are so simple. It is true that Hakham Tsefet writes in Peshat. It is also true that these contrasts are important. Yet, in reading Hakham Tsefet, we cannot take flippant observations as Peshat. Hakham Tsefet is aware that the ensuing hermeneutic levels depend on a wisely crafted Peshat. Therefore, we look for the cleverly hidden Peshat gems that Hakham Tsefet has left for us with great care and meticulous caution.

**B’resheet (Gn.) 4:2** And she bore again his brother Abel[[98]](#footnote-98). And Abel was a keeper of sheep, but Cain was a tiller of the ground.

Hakham Tsefet’s gem is found in the mention of the second born child Hebel (Abel).

**Yesha’yahu (Is.) 57:13** When you cry, let them that you have gathered deliver you; but the **wind** (ruach) will carry them all away, **a breath** (**הֶבֶל** *hebel*) will bear them away; but he that takes refuge in Me will possess the land, and will inherit My holy mountain.

Yesha’yahu illustrates the connection between the words Ruach and hebel. Ruach is wind, spirit, and breath. Hebel is breath. There are places in the Tanakh where Hebel carries the connotation of “vanity.” Hakham Tsefet’s association with the Tanakh is through the idea of Hebel – breath, the basic meaning of hebel is “wind” or “breath.” Furthermore, this association brings the connection to the Ruach. The ruach – breath of Hakham Tsefet’s Peshat is the Mesorah as the Master breathed it. Hebel’s name brings an association with the Mesorah as noted. However, we have an overlooked fact that stares us straight in the eyes. How did Kayin and Hevel know to make offerings to the L-rd? Logic dictates that Kayin and Hevel were taught the Mesorah from their father Adam. Furthermore, we can deduce that fact that Hebel was more meticulous in keeping the mitzvoth of the Mesorah his father taught him.

**Peroration**

While, the contrasts mentioned above may seem superficial we must make note that it is these contrasts, which teach us a powerful lesson. We find no obsession with simply pointing out the fact that there is a relation to the “Mesorah.” The lesson at hand, drawn from the allusion to the Torah demonstrates Hebel was meticulously keeping the mitzvoth. Herein Hakham Tsefet is conveying the lesson from the Torah rather than his personal materials, namely it is the religious duty of every Nazarean Jew to keep the Master’s mesorah.

**Remes Commentary to Hakham Shaul**

**Shemot (Ex.) 19:16** So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a very loud shofar sound, so that all the people who *were* in the camp trembled.

First, we will mention the noted differences between the Markan text and the Tosefta of Luqas.

1. The questioning hearts

2. Immersion with Ruach and fire

3. The winnowing fork

4 The threshing floor

5. The granary

6. Yochanan’s proclamation of the Mesorah

Each of these differences is worth investigation. For the sake of time and space, we will look at the central theme behind these differences briefly. The “questioning hearts” is the result of Messianic expectation. Undoubtedly, the first century Jew expected Messiah to be dissimilar from the status quo. Yet, the camel-haired tallit spoke loudly to those with some So’od understanding of the Torah. The central “additional” thought is the Remes idea of fire.

**Immersion in the Ruach HaKodesh**[[99]](#footnote-99) **and Fire**

Hakham Shaul and Matityahu have noted the contrast between water and fire.[[100]](#footnote-100) We note the analogy of immersion is the central thought being conveyed. The simple idea of immersion demands oral explanation. Simply stated, understanding immersion requires a positive understanding of the Oral Torah. It is impossible to grasp the meaning of immersion without understanding ritual purity. While understanding immersion in living water has its place in Jewish culture and practice, immersion in fire is another issue. Most scholars equate fire with judgment. Yet, the connection from the present materials makes it clear that fire is not judgment, rather it is analogous of purification. The present Torah Seder contains materials of judgment. The Ashlamatah of Yechezkel (Ezekiel) speaks of “stones of fire” and a fire that “issues from you.”[[101]](#footnote-101)

**Ez. 28:18** Because of the multitude of your iniquities, with the wrongdoing of your commerce, **you profaned your sanctity**, and I will bring forth fire out of your midst-it will consume you, and I will make you ashes on the ground before the eyes of all who see you.

While fire can be judgment, the present materials demand a deeper understanding. We might say that “judgment” is a Peshat allusion. Nevertheless, we are presently in Tosefta/Remes, understanding that Tosefta is merely an “addition” to the Peshat/Mishnaic interpretation. Therefore, we are looking for a Peshat/Remes answer to the nature of an immersion in fire.

**Heaven, Hakhamim and Hell Fire**

**D’barim (De.) 33:2** And he said: The Lord came from Sinai, and rose from Seir unto them; He shined forth from mount Paran, and He came from the myriads holy, at His right hand was a **fiery law** unto them.

**D’barim (De.) 5:21** and ye said: 'Behold, the Lord our God has shown us His glory and His greatness, and **we have heard His voice out of the midst of the fire**; we have seen this day that God speaks with man, and he lives.

D’barim equates the Torah with fire. While it is not the scope of this commentary to comment on So’od or Midrash, we learn from the Midrash that the Torah is equated with fire.

**Midrash Rabbah - Deuteronomy III:12** ﻿Resh Lakish said: When Moses wrote the law (Torah) he acquired a lustrous appearance. How [did this come about]? Resh Lakish said: The scroll that was given to Moses was made of a parchment of white fire,[[102]](#footnote-102) and was written upon with black fire and sealed with fire and was swathed with bands of fire, and whilst he was writing it he dried his pen on his hair, and as a result, he acquired a lustrous appearance.

The Midrash Rabbah further equates “black” with the Torah scholar (Hakham).

R. Judah applied the verse[[103]](#footnote-103) to the students of the Torah (Hakhamim). LOCKS BLACK LIKE A RAVEN: **these are the Hakhamim**; they look repulsive and black in this world, but in the time to come, **The appearance of them will be like torches**, **they [will] run to and fro like the lightnings** (Nah. II, 5).[[104]](#footnote-104)

The correlation between the Hakham and fire is further elucidated in the Gemara.

﻿**b. Chag. 27a** Abbahu said that R. Eleazar said: **The fire of Gehinnom has no power over the Hakhamim**. **It is an ad majus conclusion** [to be drawn] from the salamander.[[105]](#footnote-105) If now [in the case of] the salamander, which is [only] an offspring of fire, he who anoints himself with its blood is not affected by fire, **how much more so the Hakhamim, whose whole body is fire**, for it is written: **Is not My word like as fire?** saith the Lord.[[106]](#footnote-106) Resh Lakish said. **The fire of Gehinnom has no power over the transgressors of Israel.** It is an ad majus conclusion [to be drawn] from the altar of gold. If the altar of gold, on which there is only a denar thickness of gold,[[107]](#footnote-107) is not affected through so many years by the fire, **how much less** so the transgressors of Israel, who are full of good deeds[[108]](#footnote-108) as a pomegranate [is of seeds]; for it is written, Thy temples are like a pomegranate split open.[[109]](#footnote-109) Read not thy temples [*rakkathek*] but thy worthless ones [*rekanim shebak*].[[110]](#footnote-110)

﻿

Now we begin to see that fire does not mean “judgment” in the present text from a **Ḳal va-ḥomer.**[[111]](#footnote-111) Furthermore, we begin to see that fire has a direct relation to Hakhamim. As the above Gemara has stated the Hakham “is fire.” Why is the Hakham “fire”? Because the “Davar Elohim,” breath of G-d in them is fire.

Hakham Shaul alludes to this truth when he tells Timothy that all “Scripture” (Torah-Oral Torah) is divinely “inspired.”

**2Ti 3:16** All Scripture is **inspired** by God (God breathed) and profitable for teaching, for reproof, for correction, for training in righteousness/generosity.

The Greek word **θεόπνευστος -** *theopneustos* means, “G-d breathed.” However, the idea of “inspiration” means, “to breathe into” and “**set the mind aflame**.”[[112]](#footnote-112) Another term for this is “brain sweat!”

We must also reiterate that the phrase “the Word of God” in the Nazarean Codicil refers to the Torah.

**Peroration**

A Peshat reference will clarify all the information from above.

**m. Abot 2:10** They [each] said three things. R. Eliezer says, “Let the respect owing to your fellow be as precious to you as the respect owing to you yourself.” “And don’t be easy to anger.” “And repent one day before you die.” “And warm yourself by the **fire of the Hakhamim**, **but be careful of their coals, so you don’t get burned**.” “For their bite is the bite of a fox, and their sting is the sting of a scorpion, and their hiss is like the hiss of a snake.” “And everything they say is like fiery coals.” [[113]](#footnote-113)

Immersion in “fire”? Now we can see that the concept of “immersion in fire” is a reference to the Torah as the Hakhamim elucidate it. Yeshua, our Master, like the Hakhamim of the first century immersed his talmidim with fire when he “breathed” on them. While this Mishnah is Peshat, we can see that the implications are clearly Remes.

Many scholars have made “fire” a symbol for judgment. We can concur if we realize that the judgment they refer to is the Torah and the Oral Torah of the Hakhamim (Bate Din). However, should they like to make the concept of fire strictly negative, they will have missed the point. Yeshua’s immersion in the Oral Torah, “fire” is a purifying agent.

R. Judah applied the verse[[114]](#footnote-114) to the students of the Torah. LOCKS BLACK LIKE A RAVEN: **these are the Hakhamim**; they look repulsive and black in this world, but in the time to come, **The appearance of them will be like torches, they [will] run to and fro like the lightnings** (Nah. II, 5).[[115]](#footnote-115)

When applied to the Diaspora, Shemot (Ex.) 19:16 should be understood as follows…

**Shemot (Ex.) 19:16** So it came about on the third day, when it was morning, that there were thunder (the voices of the Hakhamim) and lightning flashes (the Hakhamim running back and forth to elucidate the Torah) and a thick cloud upon the mountain (governance [kingdom] of God [through the Hakhamim and Bate Din as opposed to human kings]) and a very loud voice of the shofar (**Tiferet** - **Darshan or Magid [Prophet]**),[[116]](#footnote-116) so that all the people who *were* in the camp (world) trembled.

The Nazarean parallel should be read as follows…

**2 Luqas (Acts) 2:1-5** When the day of Shavuot had come, they were all together in one place. And suddenly there came from the heavens a noise like a violent rushing wind (the voices of the Hakhamim – elucidating Torah), and it filled the whole house (temple of living stones) where they were sitting (studying Torah and judging in their Bate Din’s). And there appeared to them tongues as of fire (voices of the Hakhamim elucidating Torah) distributing themselves (the Hakhamim running back and forth to elucidate the Torah), and they rested on each one of them. And they were all filled with the Holy Spirit (holy breath of the Mesorah as elucidated by the Hakhamim) and began to rule (judge – in their Bate Dins) in foreign languages (in Diaspora), according to the Ruach (Mesorah) that was given (transmitted) to them. Now there were Jews living in Yerushalayim, devout (God fearing) men from every nation under the heavens.

Amen v’amen

**Connections to the Torah and related Readings**

**Torah Seder**

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

**Luqas** – id.

**2 Luqas (Acts)** – The 2nd Lucan text is connected to the Torah Seder through the word “Adam.” Ge. 4:1

**Psalms**

**Mordechai (Mark)** – The Psalm is connected through the word “Saying” Ps 3:2

**Luqas** –Id.

**2 Luqas (Acts)** – The Psalms is connected through the theme of Yerushalayim – the holy Hill. Ps 3:4

**Ashlamatah**

**Mordechai (Mark)** – The Ashlamatah is connected to Mark through the word saying. Ez. 28:25

**Luqas** –– The Ashlamatah is connected to Luqas through the word fire. Ez 28:16

**2 Luqas (Acts)** – The Ashlamatah is connected to 2 Luqas through the word Mountain. Ez 28:14

**Mitzvoth**

|  |  |  |  |
| --- | --- | --- | --- |
| **Torah Address** |  | **Mitzvah** | **Oral Torah** |
|  |  |  |  |
|  | Suggested Mitzvoth from the Torah | | |
| B’resheet 4:1 | It is the religious duty of every Nazarean Jew to bless God for the birth of a child. | | |
| Mordechai/Luqas | It is the religious duty of every Nazarean Jew to be meticulous in the keeping of the Master’s mesorah. | | |

**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. When did Adam “know Eve”? Please explain your answer.
3. 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.
4. 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?
5. What does the “eastern direction” normally implies in Judaism?
6. In a murder case, who really dies?
7. 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?
8. 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 Bib;ical record implies?
9. 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?
10. In your opinion, why did Adam separate from his wife for 130 years?
11. What made Adam return to his wife Eve and conceive Seth?
12. What is the relationship between our Psalm and the Torah Seder?
13. What is the relationship between our Psalm and our Ashlamatah for this week?
14. 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)?
15. If the Torah is the Tree of Life, did G-d divorce Adam from the Torah?
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!”**

**Counting of the Omer**

Sundown Friday April the 27th – Iyar 06, 5772 – Today is twenty-one days of the Counting of the Omer

Sundown Saturday April the 28th – Iyar 07, 5772 – Today is twenty-two days of the Counting of the Omer

Sundown Sunday April the 29th – Iyar 08, 5772 – Today is twenty-three days of the Counting of the Omer

Sundown Monday April the 30th – Iyar 09, 5772 – Today is twenty-four days of the Counting of the Omer

Sundown Tuesday May the 1st – Iyar 10, 5772 – Today is twenty-five days of the Counting of the Omer

Sundown Wednesday May the 2nd – Iyar 11, 5772 – Today is twenty-six days of the Counting of the Omer

Sundown Thursday May the 3rd – Iyar 12, 5772 – Today is twenty-seven days of the Counting of the Omer

Sundown Friday May the 4th – Iyar 13, 5772 – Today is twenty-eight days of the Counting of the Omer

Sundown Saturday May the 5th – Iyar 14, 5772 – Today is twenty-nine days of the Counting of the Omer

**Pesach Sheni – Second Passover**

Sundown Sunday May the 6th – Iyar 15, 5772 – Today is thirty days of the Counting of the Omer

**Next Sabbath: “Tol’dot Adam – The generations of Adam”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **תּוֹלְדֹת נֹחַ** |  |  |
| **“Tol’dot Noach”** | Reader 1 – B’resheet 5:1-5 | Reader 1 – B’resheet 6:9-11 |
| **“The generations of Noah”** | Reader 2 – B’resheet 5:6-11 | Reader 2 – B’resheet 6:10-12 |
| **“Las generaciones de Noé”** | Reader 3 – B’resheet 5:12-17 | Reader 3 – B’resheet 6:9-12 |
| B’resheet (Gen.) Gen. 5:1 – 6:8 | Reader 4 – B’resheet 5:18-24 |  |
| Ashlamatah: Is. 29:18-24; 30:15 | Reader 5 – B’resheet 5:25-31 |  |
|  | Reader 6 – B’resheet 5:32 – 6:4 | Reader 1 – B’resheet 6:9-11 |
| Psalms 4:1-9 | Reader 7 – B’resheet 6:5-8 | Reader 2 – B’resheet 6:10-12 |
|  | Maftir – B’resheet 6:5-8 | Reader 3 – B’resheet 6:9-12 |
| N.C.: Mark 1:9-11  Luke 3:21-38 & Acts 1:15-26 | Is. 29:18-24; 30:15‎ |  |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. ‎ See above, 2:17, where Ramban explained two theories. The teaching of the Rabbis is that man was ‎originally designed to live forever. By having sinned, death ‎was decreed upon him; by eating of the ‎tree of life, he would thus restore himself to his original position of immortality. The opinion of the ‎‎Philosophers, however, ‎is that man was originally destined to die; by having sinned, it was decreed ‎that he die before the time designated at first. By eating of the tree of life he would thus live a long time and not die at the time decreed for him as ‎punishment for his sin. This is the deeper meaning of Ramban's words here ‎in the text, "for either ‎he would not die at all, etc.” [↑](#footnote-ref-1)
2. See my Kitvei HaRamban, Vol. 1, p. 309, in notes, as to why this ‎point that the Garden of Eden is on this ‎earth is of ‎such vital importance to Ramban that he writes: ‎‎”***Know and ‎believe*** *that the garden* .... "‎ [↑](#footnote-ref-2)
3. Above, 2:10. ‎ [↑](#footnote-ref-3)
4. Ibid., 2:14. ‎ [↑](#footnote-ref-4)
5. Deuteronomy 1:1. ‎ [↑](#footnote-ref-5)
6. Above, 2:11. ‎ [↑](#footnote-ref-6)
7. Above 2:11. [↑](#footnote-ref-7)
8. Midrash Shir ‎HaShirim Zuta, 1:4, (Buber ed., pp. 9-10).‎ [↑](#footnote-ref-8)
9. Song of Songs 1:4. ‎ [↑](#footnote-ref-9)
10. Isaiah 24:21.‎ [↑](#footnote-ref-10)
11. 16:7. [↑](#footnote-ref-11)
12. Above, 2:10. [↑](#footnote-ref-12)
13. Ibid., 2:11. [↑](#footnote-ref-13)
14. Psalms ‎‎84:12. [↑](#footnote-ref-14)
15. 16:8. ‎ [↑](#footnote-ref-15)
16. Mentioned also above, ‎‎2:8.‎ [↑](#footnote-ref-16)
17. Exodus ‎3:12.‎ [↑](#footnote-ref-17)
18. Numbers ‎28:2. ‎ [↑](#footnote-ref-18)
19. For when it is summer time in the northern hemisphere, it is the time of the rainy season in the ‎southern hemisphere. Hence the Nile, the source of which is ‎in the southern hemisphere, swells ‎during the summer time. And "we know that the Garden of Eden is near the equator, where day and ‎night are always equal" (Ibn ‎Ezra), it follows that Pishon is not the Nile, since the Nile originates far ‎south of the equator. This is the opinion of Ibn Ezra. Ramban replies: "But it is already known, ‎etc." ‎‎ [↑](#footnote-ref-19)
20. Further, Verse 17. ‎ [↑](#footnote-ref-20)
21. Leviticus 13:49. ‎ [↑](#footnote-ref-21)
22. I Samuel 30:2l. ‎ [↑](#footnote-ref-22)
23. Genesis 5:22. See following note. ‎ [↑](#footnote-ref-23)
24. Ibid., 6:9. The sense here in the verse before us would thus be: I have acquired a man to walk with ‎G-d.‎ [↑](#footnote-ref-24)
25. See my ‎Hebrew commentary, p. 43.‎ [↑](#footnote-ref-25)
26. Genesis 8:20. ‎ [↑](#footnote-ref-26)
27. Psalms 69:32. Chullin 60a.‎ [↑](#footnote-ref-27)
28. Reference is made here to the Moreh Nebuchim, III, 46, where it is stated that the laws concerning ‎the ‎sacrifices were intended as a guard against idolatry. It is this theory that Ramban intends to ‎refute when he says that in the days of Adam, Cain and Abel, there was ‎no idolatry and yet they ‎brought sacrifices. There is thus a positive aspect to the sacrifices which Rambam did not take into ‎account. ‎ [↑](#footnote-ref-28)
29. See Ramban on Leviticus ‎‎1:9.‎ [↑](#footnote-ref-29)
30. Reference is here to R'dak. So also in Onkelos. [↑](#footnote-ref-30)
31. Verse 6. [↑](#footnote-ref-31)
32. Job 29:24. [↑](#footnote-ref-32)
33. Genesis 32:21. Meaning, perhaps he will accept me. ‎ [↑](#footnote-ref-33)
34. Leviticus ‎‎19:15. Meaning, do not respect the person of the poor in judgment, but judge in righteousness/generosity. ‎ [↑](#footnote-ref-34)
35. Verse 6. [↑](#footnote-ref-35)
36. Verse 12. [↑](#footnote-ref-36)
37. Verse 12. [↑](#footnote-ref-37)
38. Verse 12. [↑](#footnote-ref-38)
39. Exodus 1:14. ‎ [↑](#footnote-ref-39)
40. Verse 12. [↑](#footnote-ref-40)
41. Malachi 2:2. [↑](#footnote-ref-41)
42. Verse 2. [↑](#footnote-ref-42)
43. Verse 12. [↑](#footnote-ref-43)
44. See Joel 3:22. [↑](#footnote-ref-44)
45. See Leviticus 26:4. ‎ [↑](#footnote-ref-45)
46. Isaiah 26:21. [↑](#footnote-ref-46)
47. Numbers 35:33. [↑](#footnote-ref-47)
48. Haggai 2:16. [↑](#footnote-ref-48)
49. 22:25. [↑](#footnote-ref-49)
50. Psalms 119:137. [↑](#footnote-ref-50)
51. Verse 14. [↑](#footnote-ref-51)
52. Verse 14. [↑](#footnote-ref-52)
53. Jeremiah 31:19. ‎ [↑](#footnote-ref-53)
54. Verse 14. [↑](#footnote-ref-54)
55. See Numbers 14:9 and Ramban there. [↑](#footnote-ref-55)
56. Verse 15. ‎ [↑](#footnote-ref-56)
57. 22:27. [↑](#footnote-ref-57)
58. Verse 14. [↑](#footnote-ref-58)
59. Genesis 10: 11. [↑](#footnote-ref-59)
60. Numbers 32:34. [↑](#footnote-ref-60)
61. See Exodus 34:6. This constitutes one of the Thirteen Attributes of G-d. [↑](#footnote-ref-61)
62. Ibid., Verse 7. [↑](#footnote-ref-62)
63. Kohelet Rabba 6:3. [↑](#footnote-ref-63)
64. See ‎I Kings 2:6. [↑](#footnote-ref-64)
65. Genesis 46:6. [↑](#footnote-ref-65)
66. Enoch, Irad, Mehujael, MethusaeI, Lamech , Jabal and Jubal and Tubal-Cain (three brothers). Scripture does not relate any ‎history beyond the children of Lamech for they all perished in the flood. [↑](#footnote-ref-66)
67. Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech and Noah. [↑](#footnote-ref-67)
68. The ‎translation preserving the order of the Hebrew words is: "the forger of all cutters in copper and iron." Ramban transposes the words to read: "the forger and cutter ‎in all copper and iron." ‎ [↑](#footnote-ref-68)
69. Hosea 14:3. The order preserving translation of the Hebrew would be: ‎"All forgive iniquity .... ". Here too a ‎transposition of words is necessary as above.‎ [↑](#footnote-ref-69)
70. Genesis 36:22. [↑](#footnote-ref-70)
71. Numbers 26:59. [↑](#footnote-ref-71)
72. I Chronicles 7:15. [↑](#footnote-ref-72)
73. 23:4. [↑](#footnote-ref-73)
74. Pirke d'Rabbi Eliezer, Chapter 22. [↑](#footnote-ref-74)
75. See further 6:2, 4. [↑](#footnote-ref-75)
76. Ibid., Verse 2. [↑](#footnote-ref-76)
77. Pirke d'Rabbi Eliezer, Chapter 22. [↑](#footnote-ref-77)
78. Mentioned in Midrash HaNE'ELAM. (See my Hebrew commentary, p. ‎‎46, Note 3.) [↑](#footnote-ref-78)
79. Chief of demons. ‎ [↑](#footnote-ref-79)
80. Above, Verse 15. [↑](#footnote-ref-80)
81. The sense of the verse, according to Onkelos, would thus be: "Therefore, all you who would slay Cain, know that seven generations ‎later vengeance will be taken on him (Cain), but not now." [↑](#footnote-ref-81)
82. Psalms 12:7. [↑](#footnote-ref-82)
83. Proverbs 6:31. [↑](#footnote-ref-83)
84. Isaiah 30:26. ‎ [↑](#footnote-ref-84)
85. Above, Verse 15. [↑](#footnote-ref-85)
86. Ibid., 54:16. [↑](#footnote-ref-86)
87. See Verse 23 in this chapter. [↑](#footnote-ref-87)
88. *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-88)
89. *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-89)
90. Sefer Yetzirah 1:6 [↑](#footnote-ref-90)
91. The loosing of sandals and washing of feet were duties of slaves, indeed of only *Gentile* slaves, in first-century Judaism. The metaphor bespeaks John’s humility and subordination in relation to the Messiah (see John 3:30). Edwards, J. (2002). *The Gospel according to Mark.* Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. p. 33 [↑](#footnote-ref-91)
92. Cf. Prayer for Redemption and Return of the Exiles in the Amidah. [↑](#footnote-ref-92)
93. Mal. 4:5-6 (3:23-24) [↑](#footnote-ref-93)
94. Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark.* New York: C. Scribner's sons. p. 8 [↑](#footnote-ref-94)
95. Lane, W. L. (1974). *The New International Commentary on the New Testament: The Gospel According to Mark, .* Grand Rapids, Michigan: : W. B. Eerdmans Publishing Co. p. 52 Cf. Mk. 1:17 [↑](#footnote-ref-95)
96. ﻿ Only a Canaanite slave performs this menial service, and a student performing it might be mistaken for such a slave [↑](#footnote-ref-96)
97. Mat 11:11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. [↑](#footnote-ref-97)
98. TWOT 463a הֶבֶל (hebel) vapor, breath. The basic meaning of *hebel* is “wind” or “breath.” [↑](#footnote-ref-98)
99. See last week’s materials, these words are the basis for the Remes commentary of last week. [↑](#footnote-ref-99)
100. Cf. Mt. 3:11, Lk. 3:16 [↑](#footnote-ref-100)
101. Cf. 28:14, 16 [↑](#footnote-ref-101)
102. ﻿J. Sot. VIII, 22; J. Shek. VI, 49d [↑](#footnote-ref-102)
103. Song of Solomon 5:11 [↑](#footnote-ref-103)
104. Midrash Rabbah - The Song of Songs V:14 [↑](#footnote-ref-104)
105. A fabulous animal generated in fire which, according to the Midrash, must burn incessantly for seven days and nights; but Rashi here postulates seven years, and the Aruch (s.v.) seventy years. For a fun account of the legend, v. J. E. vol. X, pp. 646-7. [↑](#footnote-ref-105)
106. Jer. XXIII, 29. [↑](#footnote-ref-106)
107. Denarius, v. Glos. For Moses wonder at the miracle, v. Tosaf. s.v. ihtau. [↑](#footnote-ref-107)
108. Lit., ‘precepts. [↑](#footnote-ref-108)
109. Cant. IV, 3. [↑](#footnote-ref-109)
110. Lit., ‘thy empty ones’. The thought is the reverse of Eccl. VII, 20; there is none in Israel that sinneth, and yet doeth not good, for even the transgressors, devoid of merit as they may seem, still have innumerable good deeds to their credit. [↑](#footnote-ref-110)
111. Peshat hermeneutic rule **#1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori. Remes hermeneutic Rule #1. **Ḳal wa-ḥomer:** Identical with the first rule of Hillel. [↑](#footnote-ref-111)
112. mid-14c., *enspiren*, "to fill (the mind, heart, etc., with grace, etc.);" also "to prompt or induce (someone to do something)," from O.Fr. *enspirer* (13c.), from L. *inspirare* "inflame; blow into" (see ***inspiration***), a loan-translation of Gk. *pnein* in the Bible. General sense of "influence or animate with an idea or purpose" is from late 14c. Also sometimes used in literal sense in M.E. Related: *Inspired*; *inspires*; *inspiring*. <http://www.etymonline.com> “inspire” [↑](#footnote-ref-112)
113. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 677 [↑](#footnote-ref-113)
114. Song of Solomon 5:11 [↑](#footnote-ref-114)
115. Midrash Rabbah - The Song of Songs V:14 [↑](#footnote-ref-115)
116. We suggest here that the Shofar is associated with Tiferet because the Shofar is associated with Beauty. Cf. Twot 2449a, b) Furthermore, Tiferet is the synthesis of G’dolah (Chesed) and Gevurah (Yir’ah – Fear of G-d). [↑](#footnote-ref-116)