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**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** |
| **Nisan 08, 5772 – Mar. 30/31, 2012** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

**Due to Internet an Computer difficulties 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

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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!**

**Shabbat HaGadol**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הַגָּדוֹל** |  |  |
| **“HaGadol”** | Reader 1 – B’Resheet 1:1- 5 | Reader 1 – B’resheet 2:4-6 |
| **“The great”** | Reader 2 – B’Resheet 1:6-8 | Reader 2 – B’resheet 2:7-14 |
| **“El Grande”** | Reader 3 – B’Resheet 1:9-13 | Reader 3 – B’resheet 2:4-14 |
| B’Resheet (Gen.) ‎1:1 – 2:3 | Reader 4 – B’Resheet 1:14-19 |  |
| Ashlamatah: Isaiah ‎ 42:5-13, 21‎ | Reader 5 – B’Resheet 1:20-23 |  |
| Special: Malachi 3:4-24\* | Reader 6 – B’Resheet 1:24-31 | Reader 1 – B’resheet 2:4-6 |
| Psalm 148 - 150 | Reader 7 – B’Resheet 2:1-3 | Reader 2 – B’resheet 2:7-14 |
|  | Maftir: B’Resheet 2:1-3 | Reader 3 – B’resheet 2:4-14 |
| N.C.: Mordechai 1:1-2 | ‎ - Malachi 3:4-24\*‎ |  |

**\* To be read by the Highest Torah Scholar available to the congregation**

**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!**

**Rashi & Targum Pseudo Jonathan**

**for: B’Resheet (Gen.) 1:1 - 2:3**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1. In the beginning Elohim created the heavens and the earth. | 1. At the beginning (min avella) the Lord created the heavens and the earth.  [JERUSALEM TARGUM. In wisdom (Be-Hokhma) the Lord created.] |
| 2. The earth was unformed and desolate, and darkness covered the surface of the abyss. The breath of Elohim hovered above the surface of the water. | 2. And the earth was vacancy and desolation, solitary of the sons of men, and void of every animal; and darkness was upon the face of the abyss, and the Spirit of mercies from before the Lord breathed upon the face of the waters.  [JERUSALEM TARGUM. And the earth was vacancy and desolation, and solitary of the sons of men, and void of every animal; and the Spirit of mercies from before the Lord breathed upon the face of the waters.] |
| 3. Elohim said, "Let there be light." and there was light. | 3. And the Lord said, Let there be light and to enlighten above; and at once there was light. |
| 4. Elohim saw that the light was good, and Elohim divided the light from the darkness. | 4. And the Lord beheld the light, that it was good; and the Lord divided between the light and the darkness. |
| 5. Elohim called the light day, and the darkness He called night. It became evening and it became morning, one day. | 5. And the Lord call the light Day; and He made it that the inhabiters of the world might labor by it: and the darkness called He night; and He made it that in it the creatures might have rest. And it was evening, and it was morning, the First Day.  [JERUSALEM TARGUM. And it was evening, and it was morning, in the order of the work of the creation, (or of the beginning,) the First Day.] |
| 6. Elohim said, "Let there be a canopy in the midst of the waters, and let it divide between waters and waters." | 6. And the Lord said, Let there be an expanse in the midst of the waters, and let it separate between the waters above and the waters beneath.  [JERUSALEM. And let there be a separation between the waters above and the waters below.] |
| 7. Elohim made the canopy, and divided the waters which were beneath the canopy, from the waters which were above the canopy, and it was so. | 7. And the Lord made the expanse, upbearing it with three fingers, between the confines of the heavens and the waters of the ocean, and separated between the waters which were below the expanse, and the waters which were above, in the collection (or covering) of the expanse; and it was so. |
| 8. Elohim called the canopy heaven. It became evening and it became morning the second day. | 8. And the Lord called the expanse the Heavens. And it was evening, and it was morning, the Second Day. |
| 9. Elohim said, "Let the waters beneath the heavens be gathered into one place, and let the dryness be seen." It was so. | 9. And the Lord said, Let the lower waters which remain under the heavens be gathered together into one place, and the earth be dried, that the land may be visible. And it was so. |
| 10. Elohim called the dryness, "earth", and the gathering of the waters, He called "seas", and Elohim saw that it was good. | 10. And the Lord called the dry (land) the Earth, and the place of the assemblage of waters called He the Seas; and the Lord saw that it was good. |
| 11. Elohim said, "Let the earth sprout grass, seed-yielding herbs, fruit trees bearing fruit of its own kind, with its seed within it, upon the earth." And it was so. | 11. And the Lord said, Let the earth increase the grassy herb whose seed seeds, and the fruit-tree making fruit after its kind, whose seed is in itself upon the earth. And it was so. |
| 12. The earth brought forth grass, herbs yielding seed of its kind, and trees bearing fruit which has in it seeds of its kind; and Elohim saw that it was good. | 12. And the earth produced grasses (and) herbage whose seed seeds, and the tree making fruit after its kind. And the Lord saw that it was good. |
| 13. It became evening and it became morning, the third day. | 13. And it was evening, and it was morning, the Third Day. |
| 14. Elohim said, "Let there be lights in the canopy of heaven to divide between the day and the night, and they will serve for signs for seasons, for days and for years. | 14. And the Lord said, Let there be lights in the expanse of the heavens, to distinguish between the day and the night; and let them be for signs and for festival times, and for the numbering by them the account of days, and for the sanctifying of the beginning of months, and the beginning of years, the passing away of months, and the passing away of years, the revolutions of the sun, the birth of the moon, and the revolvings (of seasons).  [JERUSALEM. And let them be for signs, and for seasons, and for the sanctifying by them of the beginning of months and years.] |
| 15. They will be for lights in the canopy of heaven to illuminate the earth." And it was so. | 15. And let them be for luminaries in the expanse of the heavens to give light upon the earth. And it was so. |
| 16. Elohim made the two great lights, the large light to rule the day, and the small light to rule the night, and the stars. | 16. And the Lord made two great luminaries; and they were equal in glory twenty and one years, less six hundred and two and seventy parts of an hour. And afterwards the moon recited against the sun a false report; and she was diminished, and the sun was appointed to be the greater light to rule the day; and the moon to be the inferior light to rule in the night, and the stars. |
| 17. Elohim set them in the canopy of the heaven to illuminate the earth, | 17. And the Lord ordained them unto their offices, in the expanse of the heavens, to give forth light upon the earth, |
| 18. to rule in the day and the night, and to divide between the light and the darkness; and Elohim saw that it was good. | 18. and to minister by day and by night, to distinguish between the light of the day and the darkness of the night. |
| 19. It became evening and it became morning, the fourth day. | 19. And the Lord beheld that it was good. And it was evening, and it was morning, Day the Fourth. |
| 20. Elohim said, "Let the waters teem with swarms of living creatures, and let birds fly above the earth, in the open canopy of the heaven." | 20. And the Lord said, Let the lakes of the waters swarm forth the reptile, the living animal, and the fowl which flies, whose nest is upon the earth; and let the way of the bird be upon the air of the expanse of the heavens. |
| 21. And thus Elohim created the great whales, and every living creature that creeps, with which the waters teem, of its kind, and every winged bird of its kind; and Elohim saw that it was good. | 21. And the Lord created the great tanins, the levyathan and his yoke-fellow which are prepared for the day of consolation, and every living animal which creeps, and which the clear waters had swarmed forth after their kind; the kinds which are clean, and the kinds which are not clean; and every fowl which flies with wings after their kinds, the clean and the unclean. And the Lord beheld that it was good. |
| 22. Elohim blessed them saying, "Be fruitful and multiply, fill the waters of the seas, and let the birds multiply on the earth." | 22. And He blessed them, saying, Increase and multiply, and fill the waters of the seas, and let the fowl multiply upon the earth. |
| 23. It became evening and it became morning, the fifth day. | 23. And it was evening, and it was morning, Day the Fifth. |
| 24. Elohim said, "Let the earth bring forth living creatures, each of its kind, animals [of pasture], creeping things, and beasts of the earth, each to its kind." And it was so. | 24. And the Lord said, Let the soil of the earth bring forth the living creature according to his kind; the kind that is clean and the kind that is unclean; cattle, and creeping thing, and the creature of the earth, according to his kind. And it was so. |
| 25. And thus Elohim made the beasts of the earth, each of its kind, the animals [of pasture] each of its kind, and everything that creeps on the ground, each of its kind, and Elohim saw that it was good. | 25. And the Lord made the beast of the earth after his kind, the clean and the unclean, and cattle after their kind, and every reptile of the earth after its kind, the clean and the unclean. And the Lord saw that it was good. |
| 26. Elohim said, "Let us make man in our image, as our likeness, and let him dominate the fish of the sea, the birds of the heaven, the animals, all the earth, and every creeping thing that creeps on the earth." | 26. And the Lord said to the angels who ministered before Him, who had been created in the second day of the creation of the world, Let us make man in Our image, in Our likeness; and let them rule over the fish of the sea, and over the fowl which are in the atmosphere of heaven, and over the cattle, and over all the earth, and over every reptile creeping upon the earth. And the Lord created man in His Likeness: [JERUSALEM. And the Word of the Lord created man in His likeness, in the likeness of the presence of the Lord He created him, the male and his yoke-fellow He created them.] |
| 27. And thus Elohim created man in His form. In the form of Elohim, He created him, male and female, He created them. | 27. In the image of the Lord He created him, with two hundred and forty and eight members, with three hundred and sixty and five nerves, and overlaid them with skin, and filled it with flesh and blood. Male and female in their bodies He created them. |
| 28. Elohim blessed them, and Elohim said to them, "Be fruitful and multiply, fill the earth and subdue it, and dominate the fish of the sea, the birds of the heaven, and every living thing that moves upon the earth." | 28. And He blessed them, and the Lord said to them, Increase and multiply, and fill the earth with sons and daughters, and prevail over it, in its possessions; and have dominion over the fish of the sea and over the fowl of the heavens, and over every creeping animal that creeps upon the earth. |
| 29. Elohim said, "Behold, I have given you all seed-yielding herbs that are on the surface of the earth, and every tree that has seed-yielding fruit; to you it shall be for food. | 29. And the Lord said, Behold, I have given you every herb whose seed seeds upon the face of all the earth, and every unfruitful tree for the need of building and for burning; and the tree in which is fruit seeding after its kind, to you it will be for food. |
| 30. And for every animal of the earth, for every bird of the heaven, and for everything that creeps on the ground, in which there is a living spirit, all vegetational herbs shall be [their] food." And it was so. | 30. But to every beast of the earth, and to every fowl of the heavens, and to every reptile upon the earth in which is the living soul, (I have given) all green herbs. And it was so. |
| 31. Elohim saw all that He had made, and behold it was very good. It became evening and it became morning, the sixth day. | 31. And the Lord beheld everything He had made, and it was very good. And it was evening, and it was morning, the Sixth Day. |
|  |  |
| 1. The heavens and the earth were completed, and [so were] all their conglomerations. | 1. And the creatures of the heavens and earth, and all the hosts of them, were completed. |
| 2. Elohim completed by the seventh day His work which He had made, and He abstained on the seventh day from all His work which He had made. | 2. And the Lord had finished by the Seventh Day the work which He had wrought, and the ten formations which He had created between the suns; and He rested the Seventh Day from all His works which He had performed. |
| 3. Elohim blessed the seventh day and sanctified it, for on it He abstained from all His work, which Elohim had created to do. | 3. And the Lord blessed the Seventh Day more than all the days of the week, and sanctified it, because in it He rested from all His works which the Lord had created and had willed to make. |
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**Reading Assignment:**

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

By: Rabbi Ya’aqob Culi

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

Vol. I, pp. 35 - 218

**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.

**Rashi Commentary for: B’Resheet (Gen.) 1:1 - 2:3**

Chapter 1

**1 In the beginning** Said Rabbi Isaac: It was not necessary to begin the Torah except from “This month is to you,” (Exod. 12:2) which is the first commandment that the Israelites were commanded, **(for the main purpose of the Torah is its commandments**, and although several commandments are found in Genesis, e.g., circumcision and the prohibition of eating the thigh sinew, they could have been included together with the other commandments). Now for what reason did He commence with “In the beginning?” Because of [the verse] “The strength of His works He related to His people, to give them the inheritance of the nations” (Ps. 111:6). For if the nations of the world should say to Israel, “You are robbers, for you conquered by force the lands of the seven nations [of Canaan],” they will reply, “The entire earth belongs to the Holy One, blessed be He; He created it (this we learn from the story of the Creation) and gave it to whomever He deemed proper When He wished, He gave it to them, and when He wished, He took it away from them and gave it to us.

**In the beginning of God’s creation of** Heb. בְּרֵאשִית בָּרָא . This verse calls for a midrashic interpretation [because according to its simple interpretation, the vowelization of the word בָּרָא , should be different, as Rashi explains further]. It teaches us that the sequence of the Creation as written is impossible, as is written immediately below] as our Rabbis stated (Letters of R. Akiva, letter “beth”; Gen. Rabbah 1:6; Lev. Rabbah 36:4): [**God created the world] for the sake of the Torah, which is called (Prov. 8:22): “the beginning of His way,” and for the sake of Israel, who are called (Jer. 2:3) “the first of His grain.”** But if you wish to explain it according to its simple meaning, explain it thus: “At the beginning of the creation of heaven and earth, the earth was astonishing with emptiness, and darkness...and God said, ‘Let there be light.’” But Scripture did not come to teach the sequence of the Creation, to say that these came first, for if it came to teach this, it should have written: “At first (בָּרִאשׁוֹנָה) He created the heavens and the earth,” for there is no רֵאשִׁית in Scripture that is not connected to the following word, [i.e., in the construct state] like (ibid. 27:1): “In the beginning of (בְּרֵאשִית) the reign of Jehoiakim”; (below 10:10) “the beginning of (רֵאשִׁית) his reign”; (Deut. 18:4) “the first (רֵאשִׁית) of your corn.” Here too, you say בְּרֵאשִׁית בָּרָא אֱלֽהִים , like בְּרֵאשִׁית בְּרֽא , in the beginning of creating. And similar to this is, “At the beginning of the Lord’s speaking (דִּבֶּר) to Hosea,” (Hos. 1:2), i.e., at the beginning of the speaking (דִּבּוּרוֹ) of the Holy One, Blessed be He, to Hosea, “the Lord said to Hosea, etc.” Now if you say that it came to teach that these (i.e., heaven and earth) were created first, and that its meaning is: In the beginning of all, He created these-and that there are elliptical verses that omit one word, like (Job 3:9): “For [He] did not shut the doors of my [mother’s] womb,” and it does not explain who it was who shut [the womb]; and like (Isa. 8:4): “he will carry off the wealth of Damascus,” and it does not explain who will carry it off; and like (Amos 6:12): “or will one plow with cattle,” and it does not explain: “if a man will plow with cattle”; and like (Isa. 46:10): “telling the end from the beginning,” and it does not explain that [it means] telling the end of a matter from the beginning of a matter-if so, [if you say that Scripture indicates the order of creation] be astounded at yourself, for the water preceded, as it is written: “and the spirit of God hovered over the face of the water,” and Scripture did not yet disclose when the creation of water took place! From this you learn that the water preceded the earth. Moreover, the heavens were created from fire and water. Perforce, you must admit that Scripture did not teach us anything about the sequence of the earlier and the later [acts of creation]. God’s creation of the heavens and the earth But it does not say “of the Lord’s creation of” (i.e., it should say “of the Lord God’s creation of” as below 2:4 “on the day that the Lord God made earth and heaven”) for in the beginning it was His intention to create it with the Divine Standard of Justice, but he perceived that the world would not endure; so He preceded it with the Divine Standard of Mercy, allying it with the Divine Standard of Justice, and that is the reason it is written: “on the day the Lord God made earth and heaven.”

**2 astonishingly empty** Heb. תֽהוּ וָבֽהוּ . תֽהוּ is an expression of astonishment and desolation, that a person wonders and is astonished at the emptiness therein. astordison in Old French; [tourdissement in modern French], astonishment. בֽהוּ an expression of emptiness and desolation. (This does not appear in all editions.)

**on the face of the deep** on the face of the waters which were on the earth.

**and the spirit of God was hovering** The Throne of Glory was suspended in the air and hovered over the face of the water with the breath of the mouth of the Holy One, blessed be He and with His word, like a dove, which hovers over the nest, acoveter in Old French, to cover, hover over.

**4 And God saw the light that it was good, and God separated** Here too, we need the words of the Aggadah: He saw it that it was not proper for the wicked to use it; so He separated it for the righteous/generous in the future. According to its simple meaning, explain it as follows: He saw it that it was good, and it was unseemly that it [light] and darkness should serve in confusion; so He established for this one its boundary by day, and for that one its boundary by night.

**5 one day According to the sequence of the language of the chapter, it should have been written, “the first day,” as it is written regarding the other days, “second, third, fourth.” Why did Scripture write “one”? Because the Holy One, blessed be He, was the only one in His world, for the angels were not created until the second day. [i.e., יוֹם אֶחָד is understood as ‘the day of the only One’] So is it explained in Genesis Rabbah (3:8).**

**6 Let there be an expanse** Let the expanse be strengthened, for, although the heavens were created on the first day, they were still moist, and they solidified on the second [day] from the rebuke of the Holy One, blessed be He, when He said, “Let there be an expanse.” This is what Scripture says (Job 26:11): “The pillars of the heavens trembled” the entire first day, and on the second day: “They were astonished by His rebuke,” like a person who stands in astonishment because of the rebuke of the one who frightens him. [Genesis Rabbah 12:10]

**in the midst of the water** In the middle of the water (Targum), for there is a separation between the upper waters and the expanse, as there is between the expanse and the waters that are on the earth. Behold you have learned that they are suspended by the word of the King.-[Gen. Rabbah 4:3]

**7 And God made the expanse** He fixed it upon its base, which is [what is meant by] “making” it; as [in the verse] (Deut. 21:12): “and she shall ‘do’ her nails,” וְעָשְׂתָה .

**above the expanse** It does not say, “on the expanse,” but “above the expanse,” because they [the waters] are suspended in the air (Mid. Ps. 19:4). Now why does it not say, “that it was good” on the second day? Because the work involving the water was not completed until the third day, although He commenced it on the second day, and an unfinished thing is not in its fullness and its goodness; and on the third day, when He completed the work involving the water and He commenced and completed another work, He repeated therein “that it was good” twice (sic): once for the completion of the work of the second day and once for the completion of the work of that [third] day.-[Gen. Rabbah 4:6]

**8 And God called the expanse heaven** Heb. שָׁמַיִם [This is a combination of the words שָׂא מַיִם , bear water (Gen. Rabbah 4:7); שָׁם מַיִם , there is water; אֵשׁ וּמַיִם , fire and water. He mingled them with one another and made the heavens from them (Chag. 12a).

**9 Let the water...gather** They were spread out over the surface of the entire earth, and He gathered them in the ocean, [the Mediterranean], which is the largest of all the seas.-[from Pirkei d’Rabbi Eliezer, ch. 5; Gen. Rabbah 5:2]

**He called seas** But is it not one sea? However, the flavor of a fish that comes up from the sea in Acre differs from the flavor of a fish that comes up from the sea in Spain.-[from Ekev 39]

**11 Let the earth sprout vegetation, seed-yielding herbs**- דֶשֶׁא does not have the same meaning as עֵשֶׂב , and עֵשֶׂב does not have the same meaning דֶשֶׁא . And it would have been inappropriate for the Scriptural text to use the expression, תַעֲשִׂיב הָאָרֶץ ; (let the earth bring forth herbs) for there are various species of דֶשֶׁא , each one by itself which is called a particular עֵשֶׂב And it would not be the correct term for the speaker to say, “such-and-such a דֶשֶׁא ,” because the term דֶשֶׁא applies to the earth’s covering, when it is filled with vegetation.

**Let the earth sprout** Let it be filled and covered with a mantle of herbs. In Old French, דֶשֶׁא is called erbediz, herbage, all in a mixture, whereas each root individually is called עֵשֶׂב

**seed-yielding** That its seeds should grow in it from which to sow elsewhere.

**fruit trees** That the taste of the tree should be like the taste of the fruit. It [the earth] did not do so, however, but “the earth gave forth, etc., trees producing fruit,” but the trees themselves were not fruit. Therefore, when man was cursed because of his iniquity, it [the earth] too was punished for its iniquity (and was cursed-not in all editions). -[from Gen. Rabbah 5:9]

**in which its seed is found**-These are the kernels of every fruit, from which the tree grows when it is planted.

**12 And the earth gave forth, etc.** Even though לְמִינֵהוּ . “according to its kind,” was not said regarding the herbs when they were commanded [to grow], they heard that the trees were commanded thus, and they applied an a fortiori argument to themselves, [a קַל וָחוֹמֶר -from the minor to the major], as is explained in the Aggadah of Tractate Chullin (60a).

**14 Let there be luminaries, etc.** They were created on the first day, and on the fourth day, He commanded them to be suspended in the sky, and likewise, all the creations of heaven and earth were created on the first day, and each one was fixed in its proper place on the day that was decreed upon it. That is why it is written: “with the heavens (אֵת הַשָּׁמַיִם) to include their products, “and with the earth הָאָרֶץ) (וְאֵת ,” to include its products.-[Gen. Rabbah 1:14]

**Let there be luminaries** Heb., יְהִי מְאֽרֽת It [the word, מְאֽרֽת is written without a “vav,” [thus, the word can be מְאֵרֽת meaning curses] because it [the fourth day] is a cursed day when children become ill with croup. This is what we learned (Ta’anith 27b): “on the fourth day [of the week], they [the men of the ma’amad] would fast so that children should not become ill with croup.”

**to separate between the day and between the night** (This happened) after the first light was hidden away, but during the seven (another reading: during the three) days of Creation, the primordial light and darkness served together, both by day and by night.-[Medrah Yelammedenu, as quoted in Yalkut Shim’oni] According to the Ramban and early editions of Rashi, it appears that the reading, “during the seven days of Creation,” is the authentic reading. Ramban, however quotes the Genesis Rabbah, which states that the original primordial light served only during the first three days, until the sun and the moon were suspended in the sky. After that, the primordial light was hidden away, as in Rashi to verse 4. Note also that several early manuscripts and printed editions of Rashi read: “but in the seven days of Creation, the primordial light and darkness served, this one by day and this one by night.” This is also the reading of Mizrachi, and it appears more accurate than our reading, because, in fact, the light and the darkness did not serve together, as Rashi explains in verse 4.]

**and they shall be for signs** When the luminaries are eclipsed, it is an unfavorable omen for the world, as it is said (Jer. 10:2): “and from the signs of the heaven be not dismayed, etc.” When you perform the will of the Holy One, blessed be He, you need not fear retribution.-[from Succah 29a]

**and for appointed seasons** This refers to the future, when the Israelites are destined to be commanded concerning the festivals and they [the festivals] are reckoned from the first phase of the moon.-[from Gen. Rabbah 6:1].

**and for days** The sun serves for half a day, and the moon for half of it, so that you have a full day.

**and years** At the end of 365 days (other editions: and a 1/4 of a day) they complete their revolution through the twelve constellations of the zodiac, which serve them, and that constitutes a year. (Other editions read: and that is 365 and 1/4 days), and they return and start a second time to revolve on the sphere like their first revolution.

**15 And they shall be for luminaries** In addition, they will serve in this function, viz. to shed light upon the world.

**16 the two great luminaries** They were created equal, but the moon was made smaller because it brought charges and said, “It is impossible for two kings to use the same crown.”-[from Chullin 60b] Rashi (ad loc.) explains that this derash is based on the discrepancy of the two expressions, “the two great luminaries,” which intimates that the moon was a great luminary, and “the lesser luminary,” which intimates that the moon was smaller than the sun. To reconcile this difference, the Rabbis asserted that the moon was originally created equal to the sun, but, because of its complaint that the sun wielded the same power that it wielded, it was forced to relinquish that power.

**and the stars** Because He diminished the moon, He increased its hosts, to appease it. -[from Gen. Rabbah 46:4 and Chullin 60b] i.e., The stars serve as the entourage of the moon. When it comes out, they accompany it, and when it sets, they too set. [Gen. Rabbah ad loc.]

**20 living creatures** That there should be life in them. a swarming Heb. שֶׁרֶץ . Every living thing that is not much higher than the earth is שֶׁרֶץ ; among the winged creatures, such as flies; among the insects, such as ants, beetles, and worms; and among the [larger] creatures, such as the weasel, the mouse, the lizard, and their like, and so [among] the fishes. [Note that in most early editions and mss., the reading is וְכָל הַדָּגִים , and all the fishes (and not וְכֵן הַדגִָּים ).]

**21 the...sea monsters** The great fish in the sea, and in the words of the Aggadah (B.B. 74b), this refers to the Leviathan and its mate, for He created them male and female, and He slew the female and salted her away for the righteous in the future, for if they would propagate, the world could not exist because of them. הַתַּנִינִם is written. [I.e., the final “yud,” which denotes the plural, is missing, hence the implication that the Leviathan did not remain two, but that its number was reduced to one.]-[from Gen. Rabbah 7:4, Midrash Caseroth V’Yetheroth, Batei Midrashoth, vol 2, p. 225].

**living creature** a creature in which there is life.

**22 And...blessed them** Because [people] decimate them and hunt them and eat them, they required a blessing; and the beasts also required a blessing, but because the serpent was destined to be cursed, He did not bless them, lest he [the serpent] be included.-[from Gen. Rabbah 11:3, Midrash Tadshe 1]

**Be fruitful** [The word פְּרוּ is derived from פְּרִי , fruit, meaning produce fruits.

**and multiply** If He had said only, “Be fruitful,” one would beget one and no more. “And multiply” was therefore said so that one could beget many.

**24 Let the earth bring forth** That is what I explained [verse 14] that everything was created on the first [day], and they required only to be brought forth.- [from Tanchuma Buber, Bereishith 1]

**living creatures which have life.** (See above, verse 20.)

**and creeping things** These are the creeping things, which are low and crawl upon the earth and appear as if they are dragging along, because their movement is not discernible. Every expression of רֶמֶשׁ or שֶׁרֶץ [is translated] in our language [Old French] as conmovres, crawling creatures.

**25 And... made** He fixed them in their complete form, and in their full stature.-[from Rosh Hashanah 11a, Chullin 60a]

**26 Let us make man** From here we learn the humility of the Holy One, blessed be He. Since man was created in the likeness of the angels, and they would envy him, He consulted them. And when He judges kings, He consults with His Heavenly household, for so we find regarding Ahab, that Micah said to him, (I Kings 22:19): “I saw the Lord seated on His throne, and all the host of heaven were standing by Him, on His right and on His left.” Now do “left” or “right” apply to Him ?! But rather, [the passage means that] these [angels] were standing on the right to defend, and these [angels] were standing on the left to prosecute. Likewise, (Dan. 4:14): “By the decree of the destructive angels is the matter, and by the word of the holy ones is the edict.” Here too, He took counsel with His heavenly household. He said to them, “Among the heavenly beings, there are some in My likeness. If there are none in My likeness among the earthly beings, there will be envy among the creatures of the Creation. ”-[from Tanchuma, Shemoth 18; Gen. Rabbah 8:11, 14:13]

**Let us make man** **Even though they [the angels] did not assist Him in His creation, and there is an opportunity for the heretics to rebel (to misconstrue the plural as a basis for their heresies), Scripture did not hesitate to teach proper conduct and the trait of humility, that a great person should consult with and receive permission from a smaller one.** Had it been written: “I shall make man,” we would not have learned that He was speaking with His tribunal, but to Himself. And the refutation to the heretics is written alongside it [i.e., in the following verse:] “And God created (וַיִּבְרָא) ,” and it does not say, “and they created וַיִּבְרְאוּ .”-[from Gen. Rabbah 8:9]

**in our image** in our form.

**after our likeness** to understand and to discern.

**and they shall rule over the fish** Heb. וְיִרְדּוּ This expression contains both the meaning of ruling and the meaning of subservience. If he merits, he rules over the beasts and over the cattle. If he does not merit, he becomes subservient to them, and the beast rules over him.-[from Gen. Rabbah 8:12]

**27 And God created man in His image** In the form that was made for him, for everything [else] was created with a command, whereas he [man] was created with the hands (of God), as it is written (Ps. 139:5): “and You placed Your hand upon me.” Man was made with a die, like a coin, which is made by means of a die, which is called coin in Old French. And so Scripture states (Job 38:14): “The die changes like clay.”-[from Letters of Rabbi Akiva, second version; Mid. Ps. 139:5; Sanh. 38a]

**in the image of God** He created him It explains to you that the image that was prepared for him was the image of the likeness of his Creator.-[from B.B. 58a]

**male and female He created them** Yet further (2:21) Scripture states: “And He took one of his ribs, etc.” The Midrash Aggadah (Gen. Rabbah 8:1, Ber. 61a, Eruvin 18a) explains that He originally created him with two faces, and afterwards, He divided him. The simple meaning of the verse is that here Scripture informs you that they were both created on the sixth [day], but it does not explain to you how they were created, and it explains [that] to you elsewhere.-[from Baraitha of the Thirty Methods, Method 13]

**28 and subdue it** The “vav” [in וְכִבְשֻׁהָ is missing, [allowing the word to be read וְכִבְשָׁה , the masculine singular imperative] to teach you that the male subdues the female that she should not be a gadabout (Gen. Rabbah 8:12), and it is also meant to teach you that the man, whose way it is to subdue, is commanded to propagate, but not the woman (Yev. Yev. 65b).

**29 it will be yours for food. 30 And to all the beasts of the earth** He equated cattle and the beasts to them [to man] regarding the food [that they were permitted to eat]. He did not permit Adam and his wife to kill a creature and to eat its flesh; only every green herb they were all permitted to eat equally. When the sons of Noah came, He permitted them to eat flesh, as it is said (below 9:3): “Every creeping thing that is alive, etc.” Like the green herbs, which I permitted to the first man, I have given you everything.-[from Sanh. 59b] 31 the sixth day Scripture added a “hey” on the sixth [day], at the completion of the Creation, to tell us that He stipulated with them, [“you were created] on the condition that Israel accept the Five Books of the Torah.” [The numerical value of the “hey” is five.] (Tanchuma Bereishith 1). Another explanation for “the sixth day”: They [the works of creation] were all suspended until the “sixth day,” referring to the sixth day of Sivan, which was prepared for the giving of the Torah (Shab. 88a). [The “hey” is the definite article, alluding to the well-known sixth day, the sixth day of Sivan, when the Torah was given (ad loc.).]

**Chapter 2**

**2 And God completed on the seventh day** Rabbi Simon said: [A human being of] flesh and blood, who cannot [exactly] know his times and his moments, must add from the profane to the holy [i.e., he must add some time to the Sabbath.] The Holy One, blessed be He, Who knows His times and His moments [exactly], entered it [the Sabbath] within a hairbreadth, and it therefore appeared as if He completed it [His work] on that day. Another explanation: What was the world lacking? Rest. The Sabbath came, and so came rest. The work was completed and finished.-[from Gen. Rabbah 10:9]

**3 And...blessed...and hallowed** He blessed it with manna, for on all the days of the week, it descended for them [in the amount of] an omer per person, whereas on the sixth day,[each one received] a double portion. And He hallowed it with manna, that it did not descend at all on the Sabbath. This verse is written with reference to the future.-[from Gen. Rabbah 11:2]

**that God created to do** The work that was fit to be done on the Sabbath, He doubled up and did it on the sixth [day], as is explained in Genesis Rabbah (11:9).

**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 (R. Nachmanides) Commentary for: B’Resheet (Gen.) 1:1 - 2:3**

‎**1. IN THE BEGINNING G-D CREATED.** Rabbi Yitzchak said: The Torah, which is the book or laws, should ‎have begun ‎with the verse, *This month shall be unto you the first of the months*,[[1]](#footnote-1) ‎which is the first commandment given to Israel.[[2]](#footnote-2) What then is the reason that it begins with the ‎creation? Should the nations of the world say to Israel, “You are robbers because you took unto yourselves the ‎lands of the seven nations of Canaan,” they [Israel] may reply to them, “The whole' world belongs to the ‎‎Holy One, blessed be He. He gave it to whom He pleased, and according to His Will, He took it [the land] ‎from them and gave it to us.” ‎

This is a homiletic exposition[[3]](#footnote-3) as quoted by Rabbi Shlomo (Rashi) in his commentaries. ‎

One may object that it was indeed very necessary to begin the Torah with the chapter of *In the beginning ‎G-d created* for this is ‎the root of faith, and he who does not believe in this and thinks the world was eternal denies the essential principle of the [Judaic] religion and has no Torah at all.[[4]](#footnote-4) ‎

The answer is that the process of creation is a deep mystery not to be understood from the verses, and it cannot truly be known except through the tradition ‎going back to Moses our teacher who received it from the mouth of the Almighty, and those who know it are obligated to conceal it.[[5]](#footnote-5) It is for this reason that ‎Rabbi Yitzchak said that it was not necessary for the Torah to begin with the chapter of *In the beginning G-d created* and the narration of what was created ‎on the first day, what was done on the second and other days, as well as a prolonged account of the creation of Adam and Eve, their sin and punishment, and ‎the story of the Garden of Eden and the expulsion of Adam from it, because all this cannot be understood completely from the verses. It is all the more ‎unnecessary for the story of the generations of the flood and of the dispersion to be written in the Torah for there is no great need of these narratives, and, ‎for people who believe in the Torah, it would suffice without these verses. They would believe in the general statement mentioned to them in the Ten ‎Commandments: ‎*For in six days the Eternal made heaven and earth, the sea, and all that is in them, and rested on the seventh day,[[6]](#footnote-6)* and the knowledge of the process of ‎creation would remain with individuals as a tradition from Moses who received the Law on Sinai together with the Oral Torah. ‎

Rabbi Yitzchak then gave a reason for it. The Torah began with the chapter of *In the beginning G-d created* and recounted the whole subject of creation ‎until the making of man, how He [G-d] granted him dominion over the works of His hands, and that He put all things under his feet[[7]](#footnote-7); and how the Garden ‎of Eden, which is the choicest of places created in this world, was made the place of his abode until his sin caused his expulsion there from; and how the ‎people of the generation of the flood were completely expelled from the world on account of their sin, and the only righteous one among them - he [Noah] ‎and his children - were saved; and how the sin of their descendants caused them to be scattered to various places and dispersed to different countries, and ‎how subsequently ‎they seized unto themselves places after their families, in their nations,[[8]](#footnote-8) as chance permitted. If so, it is proper that ‎when a people continues to sin it should lose its place and another people should come to inherit its land, for such has ‎been the rule of G-d in the world[[9]](#footnote-9) from the beginning. This is true all the more regarding that which is related in ‎Scripture, namely that Canaan ‎was cursed and sold as a servant forever.[[10]](#footnote-10) It would therefore not be proper that he inherit the choicest of places of ‎the civilized world. Rather, the servants of G-d - the seed of His beloved one, Abraham[[11]](#footnote-11) - should inherit it, even as ‎it is written, *And He gave the lands of the nations, and they took the labor of the peoples in possession; that they might keep His statutes, ‎and observe His laws.*[[12]](#footnote-12) That is to say, He expelled those who rebelled against Him, and settled therein those who ‎served Him so that they know by serving Him they will inherit it, whereas if they sin against Him, the land will ‎vomit them out, just as it vomited out the nation before them.[[13]](#footnote-13) ‎

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Elucidating the explanation I have written are the words of the Sages' in Beresheet Rabbah, wherein they say as ‎follows:[[14]](#footnote-14) "Rabbi Yehoshua, of the city of Siknin, in the name of Rabbi Levi opened [his discourse on this ‎chapter of Creation with the verse]: *He has declared to His people the power of His works*.[[15]](#footnote-15) Why did the Holy One, ‎blessed be He, reveal to Israel what was created on the first day and what was created on the second day? It is on account of the seven nations who inhabited the land of Canaan, so that they should not taunt Israel and say to them: ‘Are you not a nation of robbers?' Israel could then reply to them: 'And you, is it not booty in your hands? *Have not the Caphtorim that came forth from Caphtor destroyed them and dwelt in their ‎stead?[[16]](#footnote-16)* The world and the fullness thereof belong to the Holy One, blessed be He. When He willed it, He gave it to you, and when He willed it, He took it from you and gave it to us.' It is this ‎which Scripture says, *To give them the heritage of the nations.[[17]](#footnote-17)* *He has declared to His people the power of His works in order to give them the heritage of the nations.* ‎Hence He told them the account of creation.

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There is yet another source for the subject I have mentioned: the mysteries in the process of creation. It is what our Rabbis of blessed memory have said:[[18]](#footnote-18) “*He has declared to His people the power of His works*.[[19]](#footnote-19) To declare the power of the process of creation to a mortal being is impossible. Therefore, ‎Scripture closed the matter: In the beginning G-d created." Thus is elucidated what we have said on this subject.[[20]](#footnote-20) ‎

**IN THE BEGINNING G-D CREATED.** Rashi wrote: “This verse calls aloud for elucidation.[[21]](#footnote-21) as our Rabbis have explained it:[[22]](#footnote-22) "For the sake of Torah ‎which is called RESHEET, as it is said, *The Eternal made me as 'RESHEET' (the beginning) of His way,[[23]](#footnote-23)* and for the sake of Israel who is called RESHEET, as it ‎is said, *Israel is the Eternal's hallowed portion, the RESHEET (first- fruits) of His increase*.[[24]](#footnote-24) ‎

‎This Midrash of our Rabbis is very hidden and secret for there are many‎:things that the Rabbis found that are called RESHEET and concerning which they give Midrashic interpretations, and those wanting in faith count their multitude. For example, they [the Rabbis] said:[[25]](#footnote-25) "For the merit acquired by [fulfilling the ‎ commandments associated with] three things has the world been created: for the merit of the Dough-offering, for the merit of ‎‎Tithes, and for the merit of the First-fruits. *In the beginning G-d created.* RESHEET surely signifies the Dough-offering, as ‎it is said, *the first of your dough.[[26]](#footnote-26)* RESHEET surely signifies the Tithes, as it is said, *The first of your corn.[[27]](#footnote-27)* RESHEET surely ‎signifies the First-fruits, as it is said, *The first-fruits of your land*.[[28]](#footnote-28) ‎

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The Rabbis have further said:[[29]](#footnote-29) "For the merit acquired by Moses [the world has been created], as it is said, And he ‎chose a ‎first part for himself."[[30]](#footnote-30)

Their intent in the above texts is as follows: the word BERESHEET alludes to the creation of the world by Ten Emanations, ‎**and hints in particular to the emanation called Wisdom, in which is the foundation of everything,** even as it says, *‎The Eternal has founded the earth by wisdom.*[[31]](#footnote-31) This is the Heave-offering [referred to in the Midrash mentioned ‎above], and it is holy; it has no precise measure,[[32]](#footnote-32) thus indicating the little understanding created beings have ‎of it. Now just as a man counts ten measures - this alludcs to the Ten Emanations - and sets aside one measure of the ten as a Tithe, **so do the wise men contemplate the tenth Emanation and speak about it.** The ‎Dough-offering, which is the single commandment pertaining to the dough, alludes to this. Now Israel which is called ‎RESHEET as mentioned above, is "the ‎congregation of Israel," which is compared in the Song of Songs to a bride and whom Scripture in turn calls "daughter," "sister" and "mother." The Rabbis ‎have already expressed this in a homiletic interpretation of the verse, *Upon the crown wherewith his mother has crowned him,[[33]](#footnote-33)* and in other places. ‎Similarly, the verse concerning Moses, *And he chose a first part for himself,[[34]](#footnote-34)* which they [the Rabbis in the above Midrash] interpret to mean **that Moses ‎our teacher contemplated [the Deity] through a lucid speculum,[[35]](#footnote-35) and he saw that which is called RESHEET (the first) for himself, and therefore he merited ‎the Torah.** Thus all the above Midrashim have one meaning. Now it is impossible to discuss this explanation at length in writing, and even an allusion is ‎dangerous since people might have thoughts concerning it which are untrue. But I have mentioned this [i.e., the above brief explanation] in order to close ‎the mouths of those wanting in faith and of little wisdom, who scoff at the words of our Rabbis. ‎

**IN THE BEGINNING.** Rashi wrote: "If you wish to explain it [the word BERESHEET] in accordance with its plain meaning, explain it thus: at the beginning of ‎the creation of the heaven and earth, and the earth was formless and void and there was darkness, the Holy One, blessed be He, said, *Let there be light.*" If ‎so, the whole text leads into the creation of light. ‎

Rabbi Abraham ibn Ezra explained it in an identical way. However, he established that the letter VAV in the word VEHA'ARETZ (and the earth) does not serve [as a connecting letter as it normally does and which would ‎mean "and," but it serves rather as the word "when."] There are many such examples in Scripture. The meaning then according to Rabbi Abraham would be: ‎at the beginning of the creation of heaven and dry land, there was no habitable place on earth; rather, it was unformed and void and covered with water, and G-d said, *Let there be light.* According to Abraham ibn Ezra's ‎opinion, only light[[36]](#footnote-36) was created on the first day. ‎

The difficulty which Rabbi Shlomo [Rashi] had which led him ‎to the above interpretation is, as he said: For if Scripture ‎intended to teach the order in which the acts of creation took place, it should have written BARISHONAH ‎‎[instead of BERESHEET], since wherever the word RESHEET occurs in Scripture it is in the construct state. But there is the verse, Declaring the end MERESHEET (from the beginning).[[37]](#footnote-37) And if one will connect it with the missing word DAVAR (thing - thus ‎making the verse read: “Declaring the end of a thing from the beginning of a thing"-) here too it could be ‎connected to a missing word.[[38]](#footnote-38) There is also the verse, *And he chose RESHEET (a first part) for himself.*[[39]](#footnote-39) ‎‎[Here again the word RESHEET is not used in the construct state.] And Rashi raised other objections.

‎

‎Now listen to the correct and clear explanation of the verse in its simplicity. The Holy One, blessed be He, created all things from absolute non-existence. Now we have no ‎expression in the sacred language for bringing forth something from nothing other than the word BARA ‎‎(created). Everything that exists under the sun or above was not made from non-existence at the outset. ‎Instead He brought forth from total and absolute nothing a very thin substance devoid of corporeality but ‎having a power of potency, fit to assume form and to proceed from potentiality into reality. This was the ‎primary matter created by G-d; it is called by the Greeks HYLY (matter). After the HYLY, He did not create anything, but He formed and made things with it, and from this HYLY He brought everything into existence and ‎clothed the forms and put them into a finished condition.

‎

Know that the heavens and all that is in them consist of one substance, and the earth and everything that is in ‎it consist of one substance. The Holy One, blessed be He, created these two substances from nothing;[[40]](#footnote-40) they ‎alone were created, and everything else was constructed from them. ‎

This substance, which the Greeks called *HYLY* is called in the sacred language **TOHU,** the word being derived ‎from the expression of the Sages[[41]](#footnote-41): “BETOHEI (when the wicked bethinks himself) of his doings in the past.” ‎If a person wants to decide a name for it (this primordial matter), he may bethink himself, change his mind ‎and call it by another name, since it has taken on no form to which the name should be attached. The form ‎which this substance finally takes on is called in the sacred language BOHU, which is a composite word made ‎up of the two words BO + HU (in it there is [substance]). This may be compared to the verse, “You are not able ‎‎’ASOHU’ (to perform it),[[42]](#footnote-42) in which case the word ASOHU is missing a VAV and an aleph [and is a composite of ‎the two words] ASO + HU. It is this which Scripture says, “And he will stretch over it the line of ‘TOHU’ ‎‎(confusion) and the stones of ‘BOHU.’[[43]](#footnote-43) [The TOHU in Hebrew or HYLY in Greek] is the line by which the ‎craftsman delineates the plan of his structure and that which he hopes to make. This is derived from the ‎expression, KAVEI (Hope) unto G-d.[[44]](#footnote-44) The stones are forms in the building. Similarly it is written, “They are ‎accounted by Him as nought and ‘TOHU,'[[45]](#footnote-45) as TOHU comes after nothingness and there is nothing yet in it.

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So the Rabbis have also said in Sefer Yetzirah[[46]](#footnote-46): “He created substance from TOHU, and made that which ‎was nothing something.” ‎

They have furthermore said in the Midrash of Rabbi Nechunya ben Hakanah[[47]](#footnote-47): “Rabbi Berachyah said: ‎‎'What is the meaning of the verse, ‘And the earth was 'TOHU' (without form) 'VAVOHU' (and void)? What is the ‎meaning of the word "was?" It had already been TOHU. And what is TOHU? It is a thing which astonishes people. It was then turned into BOHU. And what is BOHU? It IS a thing which has substance, as it is written, [BOHU is a ‎composite of the two words] “BO + HU” (in it there is substance).”

‎

‎**AND 'ELOHIM' (G-D) SAID.** The word Elohim means "the Master of all forces," for the root of the word is E-IL, ‎meaning force, and the word ELOHIM is a composite consisting of the words E-IL + HEIM, as if the word E-IL is in a ‎construct state, and HEIM, [literally] "they," alludes to all other forces. Thus ELOHIM means “the Force of all forces." ‎A secret will yet be disclosed in connection with this.[[48]](#footnote-48) ‎

‎If so, the simple correct explanation of the verse is as follows: *In the beginning[[49]](#footnote-49) G-d created the heavens* ‎means He brought forth their matter from nothing; and *the earth* means that He brought forth its matter from ‎nothing. *And the earth,* includes all the four elements,[[50]](#footnote-50) [not merely the land] as in the verse, *And the heavens and ‎the earth were finished,[[51]](#footnote-51)* which includes the entire lower sphere, and in *Praise the Eternal from the earth, you monsters, and all deeps,[[52]](#footnote-52)* and as in many other verses. Now with this creation, which was like a very small ‎point having no substance, everything in the heavens and on the earth was created. The word ET – [ET ‎HASHAMAYIM VE'ET HA’ARETZ] - is like "the essence of a thing." The Sages have always set it forth as serving to include,[[53]](#footnote-53) since it is derived from the ‎expression, “The morning ATA (comes), and also the night.”[[54]](#footnote-54) And so did our Rabbis say:[[55]](#footnote-55) “ ‘ET HASHAMAYIM ‎‎(the heavens)' - ET includes the sun, moon, stars and constellations. 'VE'ET HA'ARETZ (and the earth)' – VE’ET ‎includes the trees, herbs, and the Garden of Eden." These include all created things which are corporeal. ‎

‎Now after having said that with one command G-d created at first the heavens and the earth and all their ‎hosts, Scripture returns and explains that the earth after this creation was TOHU, that is, ‎matter without substance. It became BOHU when He clothed it with form. Then it (Scripture) explains that in this form ‎was included the form of the four elements: fire, water, earth, and air. The word HA'ARETZ (the earth) includes these ‎four elements. In this verse, the element of fire is called “darkness”[[56]](#footnote-56) because the elemental fire is dark. Were it red, it ‎would redden the night for us. The element of water with which the dust was kneaded is here called "deep."[[57]](#footnote-57) This is ‎why the waters of the oceans are called *"the deeps,"* as it is written, *The deeps cover them;[[58]](#footnote-58)* *The deeps were ‎congealed*;[[59]](#footnote-59) *The deep was round about me.[[60]](#footnote-60)* The bottom of the ocean is also referred to as "deep:" *And He ‎rebuked the Red Sea, and it was dried up, and He led them through the depths, as a wilderness;[[61]](#footnote-61)* *He led ‎them through the deep as a horse in the wilderness.[[62]](#footnote-62)* And the element air is here called "spirit."[[63]](#footnote-63) ‎

Now it is already known that the four elements fill up the whole space with matter.[[64]](#footnote-64) That which stands still is the ‎sphere of earth. The waters surround the earth, the air encompasses the waters, and the fire envelopes the air.[[65]](#footnote-65) ‎Scripture thus states that the earth took on form, and the fire above enveloped the intermingled waters and dust, and ‎the wind blew and rose in the darkness and hovered over the waters. ‎

It appears to me that this [primeval] point, [which G-d created out of absolute naught], which took on form and ‎became BOHU, is what the Sages call:[[66]](#footnote-66) ‎"The rock of foundation' from which the world was founded." ‎

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The purport of the verses is thus: In the beginning G-d created heavens from naught, and He created the ‎earth from naught. The earth, when created, was TOHU and then it became BOHU, and in these there were ‎‎"darkness" (i.e., fire, as explained above), water, dust and the wind blowing upon the water. Thus everything‎‎, was created and made. The reason why RUACH (wind) is attached to name of G-d [as it says, *and the spirit of ‎God*] is that it is the least substantial of all elements,[[67]](#footnote-67) and is above them, hovering upon the face of the waters ‎only by command of the Holy One, blessed be He. ‎

In case you seek information concerning the creation of the corporeal angels, you will not find it explained ‎in the Torah. The Sages, however, have explained concerning them that they were created on the second day, ‎so that you should not say that they assisted in the creation of the world.[[68]](#footnote-68) But if you will merit and ‎‎understand the secret of the word BERESHEET and why Scripture does not begin by saying, "G-d created in the ‎beginning," you will know that, **in the way of truth,**[[69]](#footnote-69) Scripture tells about the lower creations and alludes to the ‎higher ones and that **the word** **BERESHEET refers covertly to the Emanation called Wisdom**, **which is the head of all ‎beginnings,** as I have mentioned. This is why they translated BERESHEET in the Jerusalem Targum to mean "With Wisdom," and the word is adorned in the Torah with a crown on the letter BET.[[70]](#footnote-70) ‎

‎

‎**AND G-D SAID, ‘LET THERE BE LIGHT.’** The word "saying" here indicates Will, as in the verse, *What does your ‎soul say, that I should do it for you?[[71]](#footnote-71)* which means, “What do you want and desire?” Similarly, *And let her be your master's son's wife, as the Eternal has spoken[[72]](#footnote-72)* means, “… as He has ‎willed, for such is the ‎Will before Him.” Or, it may be [that the word "saying" here means] "thinking," as in the verses, *You say ‎in your heart;[[73]](#footnote-73)* *And the chiefs of Judah will say in their heart.[[74]](#footnote-74)* The purport is to state that the creation was ‎not done with toil. Our Rabbis have also called this "thought." Thus they have said:[[75]](#footnote-75) "The thought ‎‎[concerning what was to be created on a particular day] was during the day; the deed itself was at sunset." ‎This teaches that creation was thought out, that there is a reason for everything created, that creation was ‎not a simple manifestation of mere Will alone. ‎

The word "being" [*Let there 'be'*] indicates a deed for the present time,[[76]](#footnote-76) just as: *And you wouldst be their ‎king*,[[77]](#footnote-77) [meaning: their king from this moment on]. Therefore Scripture says that when He created the ‎substance of the heavens, He said that from that substance there should come forth a shining matter called ‎‎"light." ‎

**AND THERE WAS LIGHT.** The verse does not say, "*And it was so,*" as it is said on other days, because the ‎light did not remain in this state all the time, as did the other creations. Concerning this matter, our Rabbis ‎have an interpretation with a profound secret.[[78]](#footnote-78) ‎

Know that the term "*day*" as used in the story of the creation was, in the case of the creation of heaven and ‎earth, a real day, composed of hours and seconds, and there were six days like the six days of the workweek, ‎as is the plain meaning of the verse. In the profounder sense, the Emanations issuing from the Most High are ‎called "days," for every Divine Saying[[79]](#footnote-79) which evoked an existence is called "day." These were six, for ‎*Unto G-d there is the ‎greatness, and the power, etc.[[80]](#footnote-80)* The Sayings,[[81]](#footnote-81) however, are ten because regarding the first three ‎Emanations, the term "day" does not apply at all. The explanation of the order of the verses in terms of this profound interpretation is sublime and recondite. Our knowledge of it is less than that of a drop from the vast ocean.

‎

**AND G-D SAW THE LIGHT, THAT IT WAS GOOD.** Rabbi Shlomo (Rashi) wrote: “Here too[[82]](#footnote-82) we must ‎depend on the ‎words of the homiletic Agadah. G-d saw that the wicked were unworthy of using the light, and so He set it aside ‎for the righteous/generous in the World to Come. But according to the plain meaning of the verse, explain it thus: He ‎saw that the light was good, and that it was not seemly for it and the darkness to function in a confused manner. He therefore assigned ‎the one's sphere of activity to the daytime and the one's sphere of activity to the night time.” , ‎

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And Rabbi Abraham ibn Ezra said: “The word VAYAR (and He saw) has the same meaning here as in VERA’ITI ANI ‎‎(And I saw),[[83]](#footnote-83) which refers to the thought in the heart. *And He divided* refers to His giving them different ‎names.”[[84]](#footnote-84) ‎

‎

But the words of both Rashi and Ibn Ezra are incorrect for if they were, it would appear that there was on the ‎part of G-d a change of mind and new counsel, as if to say that after G-d said, '*Let there be light*' *and there was light,* He ‎saw that it was good, and therefore He divided between it and darkness just as a human being who does not ‎know the nature of something until it comes into existence! Rather, the order followed in the process of ‎creation is that the bringing forth of things into actual existence is called AMIRAH (saying). Thus: *And G-d ‎said, 'Let there be light;' And G-d said, 'Let there be a firmament;'[[85]](#footnote-85)* *And G-d said, 'Let the earth put forth ‎grass.[[86]](#footnote-86)* And the permanence of things called forth into existence is called RE’IYAH (seeing), as *And I saw* ‎in Ecclesiastes,[[87]](#footnote-87) and similarly, *And the woman saw that the tree was good for food.[[88]](#footnote-88)* In the language of ‎the Rabbis we also find, "I see the words of Admon."[[89]](#footnote-89) Likewise, *And the king said unto Zadok the priest, ‎‎'See? Return into the city in peace.’[[90]](#footnote-90)* The purport of the word "seeing" is thus to indicate that their ‎continuing existence is at His Will, and if that Will should for a second depart from them, they will turn into ‎naught. Now just as Scripture says in connection with the work of each day, *And G-d saw … that it was good,* ‎and on the sixth day when everything was completed it says, *And G-d saw everything that He had made, ‎and behold, it was very good*,[[91]](#footnote-91) so does it say on the first day when light came into existence, *And G-d ‎saw... that it was good,* meaning He desired its existence forever. The verse adds "the light" [*And G-d saw ‎‎'the light' that it was good*], because had it just said, "And G-d saw that it was good," it would have referred ‎to the creation of the heaven and the earth, and at that time He had not yet decreed for them permanence, as ‎they did not remain as they were. Instead, from the substance created on the first day, the firmament was ‎made on the second day, and on the third the waters and the dust were separated and the dry land - which He ‎called "earth" was formed. He then decreed for them permanence, and said concerning them, And G-d saw ‎that it was ‎good.[[92]](#footnote-92)‎

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‎**AND G-D DIVIDED THE LIGHT FROM THE DARKNESS.** This is not "the darkness" mentioned in the first ‎verse[[93]](#footnote-93) which, as explained above, refers to the element of fire; rather, the "darkness" mentioned here ‎means the absence of light, since G-d gave a length of time to the light and decreed that it be absent ‎‎afterwards until it returns. ‎

‎

Now some commentators[[94]](#footnote-94) ‎have said that this light was created in front of the Holy One, blessed be He, that is to say, in the west,[[95]](#footnote-95) and He immediately caused it to ‎disappear for the period of the night, and afterwards it gave light for the period of the day. This is the reason ‎for the verse, *And there was evening and there was morning,* since the night came first and afterwards the ‎day, and both of them came after the existence of the light.

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But this is not correct at all, for in this way they might add a short day to the six days of creation.[[96]](#footnote-96) It is ‎possible, however, to say that the light was created in front of Him, blessed be He, but did not extend over ‎the four elements mentioned [in the second verse, as explained above] and then He divided between it and the darkness by assigning to each a certain ‎period. Light now remained before Him for the length of night, and then in the morning, He caused the light to shine upon the elements. ‎In this way night preceded day.

‎

It is further possible that we should say that when the heavens and the earth came forth from naught into ‎existence, as mentioned ‎in the first verse, time came into being, for although our time consisting of minutes and hours is measured in ‎light and darkness, yet from the moment some substance came into existence time was already part of it. If ‎so, after the heavens and the earth were created they so remained for the length of a night without light. ‎Then He said, *'Let there be light,' and there was light*, and He decreed that it remain the same period as the ‎first, and that after that it be absent from the elements. Thus, *there was evening, and there was morning. ‎*

‎

**5. AND G-D CALLED THE LIGHT DAY.** The verse states that time was created, and G-d made the length of ‎the day and the length of the night. ‎

The purport of the word VAYIKRA (And He called) is [to indicate that] since Adam later gave names [to all the ‎beasts, the fowl, etc.],[[97]](#footnote-97) it states that those things which were made before his existence were given names ‎by G-d. This IS the opinion of Rabbi Abraham ibn Ezra.[[98]](#footnote-98) ‎

The correct interpretation is that the matter of calling a name here indicates the division which bounded ‎them when they assumed their form. Thus did the Rabbis say:[[99]](#footnote-99) "[ G-d said to the light,] 'The day will be ‎your boundary,' [and to darkness He said,] 'The night will be your boundary.' "

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**AND THERE WAS EVENING AND THERE WAS MORNING.** There was evening and there was morning of one day. The beginning of the night is called EREV [which also ‎means "mingling"] because shapes of things appear confused in it, and the beginning of the day is called ‎BOKER [which also means "examining"] because then a man can distinguish between various forms. This ‎coincides with the explanation of Rabbi Abraham ibn Ezra. ‎

By way of the simple explanation of Scripture, it could not have said, [*And there was evening and there ‎was morning*] "the first ‎day,"[[100]](#footnote-100) because the second had not yet been made; "the first" precedes a "second" in number or degree but ‎both exist, whereas "one" does not connote the existence of a second. ‎

Some scholars explain[[101]](#footnote-101) that *one day* is a reference to the rotation of the sphere upon the face of the whole ‎earth in twenty-four hours, as every moment thereof is morning in some different place and night in the ‎opposite place.[[102]](#footnote-102) If so, the verse alludes to that which will take place in the firmament after the luminaries ‎will be placed in the firmament of the heavens. ‎

‎**6. LET THERE BE A FIRMAMENT.** G-d now said that the substance which had come into being first - that ‎which He created from naught - should be a firmament, stretched as a tent in the midst of the waters, ‎separating between waters and waters. It is possible that this is what the Rabbis intended by their saying,[[103]](#footnote-103) ‎‎"Rav said, 'The heavens were in a fluid form on the first day, and on the second day they solidified.' Rav ‎thus said, *'Let there be a firmament* means let the firmament become strong.' Rabbi Yehudah the son of ‎Rabbi Shimon said, 'Let the firmament become like a plate, just as you say in the verse, *And they did beat ‎‎- [VAYERAK’U* contains the same root as *RAKIA*, firmament] - *the gold into thin plates.'*[[104]](#footnote-104) ‎

**IN THE MIDST OF THE WATERS.** This means in the center of the waters, between the higher waters and the ‎lower waters. For there is the same distance between the firmament and the waters upon the earth as ‎between the higher waters and the firmament. ‎

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Thus you may infer that the upper waters are suspended in space by the command of G-d. Thus it is ‎explained in Beresheet Rabbah[[105]](#footnote-105) and in Rashi's commentary. This is part of the process of creation [which ‎those who know it are obliged to conceal]; so do not expect me to write anything about it, as the subject is ‎one of the mysteries of the Torah, and the verses in their plain meaning do not require such an interpretation ‎since Scripture itself did not go into it at length, and to give the interpretation is forbidden even to those ‎who know it, and so much the more to us. ‎

‎

**7. AND G-D MADE THE FIRMAMENT.** The word ASI’YAH (doing) always means adjusting something to ‎its required proportion.

‎

**AND IT WAS SO.** On the first day, *And there was light* is written after: *And G-d said, 'Let there be light,'* in ‎order to explain that after the command of G-d, it [the light] came forth into actuality and was as He decreed ‎it to be. But here, after the command, *Let there be a firmament,* it is written, *And G-d made the firmament, ‎and divided, etc.;* why then has Scripture added here, *And it was so?* It is to tell us that it was to be ever so, ‎for all times. ‎

But Rabbi Abraham ibn Ezra explained that the expression *and it was so* is attached to the verse which ‎follows, meaning when it was so, G-d called the firmament Heaven. That is not correct. ‎

In Beresheet Rabbah[[106]](#footnote-106) the Rabbis have said: "*And G-d made the firmament.* This is one of the verses which ‎Ben Zoma[[107]](#footnote-107) found difficult:[[108]](#footnote-108) *And G-d made, etc.* But was not [the world created] by command, as it is ‎written, *By word of the Eternal were the heavens made?[[109]](#footnote-109)* Now Ben Zoma's difficulty was not only on ‎account of the word *VAYA’AS (And He made),* since on the ‎fourth,[[110]](#footnote-110) fifth,[[111]](#footnote-111) and the sixth day,[[112]](#footnote-112) *VAYA'AS* is also written. Rather, his difficulty was, as I have said, that on the other days, immediately after G-d's command, it is ‎written, *And it was so,* indicating that it came into being immediately after the command, but here on the ‎second day, after it says, *And G-d said '- VAYA’AS (and He made)* is written! This was his question. Perhaps Ben Zoma had some secret interpretation which ‎he did not want to :reveal. This is the explanation of the cause of his difficulty.

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‎**8. AND G-D CALLED THE FIRMAMENT HEAVEN.** On the second day He gave them this name when He ‎clothed them with .he form of the firmament for on the first day the heavens were still in the process of ‎creation, but the name was not attached to them until they took on this form.

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The meaning of this name [*SHAMAYIM - heavens*] is as if it had the sign of a *segol* under the letter *shin* [the ‎prefix *shin* thus voweled means "that" or "for"] just as in *Shalamah (For why) should I be as one that veils ‎herself?[[113]](#footnote-113)* It is thus as if He said that they [the heavens] are waters which have congealed and stretched ‎like a tent in the midst of the upper and lower waters. By this name SHAMAYIM He has made known the secret ‎of their creation.

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In the Gemara Tractate Chagigah,[[114]](#footnote-114) the Rabbis have said, "What is the meaning of the word SHAMAYIM? ‎It means SHEM MAYIM:"[[115]](#footnote-115) If so, there is one MEM missing here in the word SHAMAYIM on account of the adjoining of two similar letters, just as in the word YERUBA'AL [which stands for ‎YAREB BO BA'AL - let Baal contend against him].[[116]](#footnote-116) The word SHAMAYIM is thus as if it said SHEM MAYIM, ‎meaning that "*heaven*s" is the name given the waters, when they took on a new form.‎ This is the plain meaning of the verses in accordance with the way of ‎Rashi's writing,[[117]](#footnote-117) and it conforms with the opinion of Rav[[118]](#footnote-118) which we have mentioned. Thus the names ‎‎"heavens" and "earth" mentioned in the first verse point to the names by which they would be called in the ‎future, as it would be impossible to make them known in any other manner. It is, however, more correct in ‎accordance with the meaning of the verses that we say that the heavens mentioned in the first verse are the ‎upper heavens, which are not part of the lower spheres but are above the MERKAVAH (the Divine Chariot), ‎just as it is stated, *And over the heads of the living creatures there was the likeness of a firmament, like the ‎color of the transparent ice, stretched forth over their heads above.[[119]](#footnote-119)* It is on account of these higher ‎heavens that the Holy One, blessed be He, is called *He Who rides upon the heavens.[[120]](#footnote-120)* Scripture, ‎however, did not relate anything concerning their creation, just as it did not mention the creation of the ‎angels, the CHAYOT of the MERKAVAH, and all Separate Intelligences which are incorporeal. Concerning the ‎heavens, it mentioned only in a general way that they were created, meaning that they came forth from ‎naught. On the second day He said that there should be a firmament in the midst of the waters, meaning that ‎from the waters, the creation of which had already been mentioned, there should come forth an extended ‎substance separating them [into two distinct waters]. These spherical bodies He also called "heavens" by ‎the name of the first upper heavens. This is why they are called in this chapter "*the firmament of the ‎heavens*" [rather than "heavens"] - *And G-d set them in the firmament of the heavens[[121]](#footnote-121)* - in order to explain ‎that they are not the heavens mentioned by that name in the first verse but merely the firmaments called ‎‎"heavens." ‎

This likewise is the opinion of our Rabbis mentioned in Beresheet Rabbah,[[122]](#footnote-122) who state, "All Rabbis say it ‎in the name of ‎Rabbi Chananyah the son of Rabbi Pinchas, and Rabbi Yaakov the son of Rabbi Avin says it in the name of Rabbi Shmuel the son of Rabbi Nachman: *Let ‎there be a firmament in the midst of the waters* - the middle drop of water congealed, and the lower heavens and the highest heaven of heavens were ‎formed." This saying of the Rabbis refers to the spherical bodies in which there are the lower heavens and the upper ones, called "the heavens of heavens," ‎as it is written: *Praise Him, sun and moon; praise Him, all ye stars of light. Praise Him, you heavens of heavens, and ye waters that are above the ‎heavens.[[123]](#footnote-123)* The heavens mentioned here in the first verse, in which is the Throne of the Holy One, Blessed be He, as it is written, *The heavens is My throne,[[124]](#footnote-124)* are the ones mentioned in the beginning of that Psalm: *Praise the Eternal from the heavens; praise Him in the heights. Praise ye Him, all His angels.[[125]](#footnote-125)*

This interpretation is correct as far as the simple meaning of the verses is concerned. But there is yet a sublime and hidden secret in the name "the heavens" ‎and in the name "the throne" for there is a heaven to the heavens, and a throne to the throne. Based on this, the Sages use the expressions, "In order that a ‎man may first take upon himself the yoke of the kingdom of Heaven,"[[126]](#footnote-126) and "the fear of Heaven."[[127]](#footnote-127) Scripture likewise says, *That the heavens do rule.[[128]](#footnote-128)* The Sages also have a remarkable Midrash on the verse, *And You hear in heaven.[[129]](#footnote-129)* The worthy one will see all this alluded to in the first verse. ‎

Thus the verses have explained that the first created things were from naught, and the rest were derived from the first created substance. ‎

See no objection to this explanation from the saymg of Rabbi Eliezer the Great,[[130]](#footnote-130) who states, "Whence were the heavens ‎created? From the light of the garment of the Holy One, blessed be He." [This would apparently indicate that ‎the heavens were not created from naught but from another preceding substance.] This opinion is also ‎found in Beresheet Rabbah.[[131]](#footnote-131) Since the Sages wanted to elevate the first substance to the utmost and ‎make it ethereal, they did not find it feasible that the heavens, which are moving corporeal bodies ‎possessing matter and form, were created from naught. Instead, they said "the light of the garment" was ‎created first, and from it came forth the real substance of the heavens. And to the earth He gave another ‎substance,[[132]](#footnote-132) not as minute as the first [substance from which the heavens were formed], and that is "the ‎snow under the Throne of Glory," for the Throne of Glory was first created, and from it came forth "the ‎snow" under it, and from it [the "snow"] was formed the substance of the earth, which was third[[133]](#footnote-133) in the ‎order of creation. ‎

‎**9. LET THE WATERS UNDER THE HEAVEN BE GATHERED TOGETHER.** The deep, which is water and ‎sand, was like turbid waters, and He decreed concerning the waters that they be gathered together in one ‎place, surrounded on all sides, and He further decreed concerning the sands that they rise up until they be ‎seen above the waters and that they become dry, so that there be a stretch of dry land suitable for settlement ‎thereon. And so it is written: *To Him that spread forth the earth above the waters.[[134]](#footnote-134)* Or perhaps G-d's ‎decree was that the earth be spherical, partly visible and mostly submerged in the waters, as the Greeks ‎imagine in their proofs, apparent or real. Thus there were two decrees, that is, two matters done by the Will ‎of G-d that are contrary to their natural inclination. For in view of the heaviness ‎of earth [which would cause it to sink] and the lightness of the waters [which would cause them to rise], it ‎would have been natural that the pillar of the earth be in the center and that the waters should cover it, thus ‎surrounding it from all sides.[[135]](#footnote-135) Therefore, He said, *Let the waters under the heaven be gathered together,* that ‎is to a lower place, and then He said, *And let the dry land appear.* He gave them names as they assumed these ‎forms, for at the beginning their collective name was "the deep." ‎

‎**10. AND G-D CALLED THE DRY LAND EARTH.** The verse states that the proper name for it would be ‎YABASHAH (dry land) for as the waters are separated from the sand it becomes dry. However, He called it ERETZ ‎‎(earth) as the name which included the four elements created on the first day. **The reason for this is that they ‎were all created for the sake of the earth in order that there be a habitation for man, since among the lower ‎creatures no one but man recognizes his Creator.[[136]](#footnote-136) ‎**

And the gathering together of the waters He called 'YAMIM' (seas). It is as if [the word YAMIM, (seas) combines ‎the two words] YAM and MAYIM (a sea of waters), for the bottom of the ocean is called YAM, as it is written, *As the ‎waters cover the sea,[[137]](#footnote-137)* and likewise, *And he took down the sea from off the brazen oxen.[[138]](#footnote-138)* It is called "sea" ‎because there was a large gathering of water in it. ‎

**AND G-D SAW THAT IT WAS GOOD.** This means that their continued existence was by His Will, and the ‎purport is that when He clothed them with this form He desired them to be so and their existence was thus ‎established as I have explained.[[139]](#footnote-139) This conforms to what our Rabbis have said:[[140]](#footnote-140) "Why is it not stated in ‎reference to the work of the second day t*hat it was good?* ‎Because the work associated with the waters was not completed until the third day. Therefore on the third ‎day, [the words KI TOV -- *that it was good*] are repeated, once in reference to the completion of the work ‎associated with the waters, and once In reference to [the completion of the other work of] that day." ‎

‎**11. AND G-D SAID: 'LET THE EARTH PUT FORTH GRASS.'** He decreed that there be among the products ‎of the earth a force which grows and bears seed so that the species should exist forever. It is possible that ‎the name "earth" mentioned in .the first verse already contains a hint that a force which causes things to ‎grow should spring up from the earth, and it was from this force that the foundations of all vegetations ‎according to their kinds emanated. From them sprang the grass and trees in the garden of Eden, and from ‎them came those in the world. This is what the Rabbis have said:[[141]](#footnote-141) "On the third day He created three ‎creations: trees, grass, and the garden of Eden." They have also said:[[142]](#footnote-142) "There is not a single blade of ‎grass below [that does not have] a constellation in heaven that smites it and says to it, 'Grow.' It is this which ‎Scripture says, *Do you know the ordinances of the heavens? Can you establish 'MISHTARO' (the ‎dominion thereof) in the earth?[[143]](#footnote-143)* - [MISHTARO being derived from the root] SHOTER (executive officer)." ‎

And He said that all this vegetation should be after its kind. This is the basis of the prohibition of sowing mixed kinds of seeds,[[144]](#footnote-144) since he who sows them works ‎contrary to the power of the work of creation. I will yet explain this[[145]](#footnote-145) with the help of G-d. ‎

Now Rabbenu Shlomo [Rashi] wrote: "DESHE ESSEV (grass, herb). DESHE does not mean the same as ESSEV ‎and ESSEV does not mean the same as DESHE, for by DESHE is meant that which forms the covering of the ‎ground when it is filled with vegetation, and it is not linguistically correct to say 'this or that DESHE.' Each by ‎itself is called this or that ESSEV." ‎

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This interpretation of Rashi is not correct. For if it were so, the word DESHE[[146]](#footnote-146) could have no plural, and yet we ‎find the Sages saying, "If a person grafted together two kinds of DESHAIM, what should the law be?"[[147]](#footnote-147) And the ‎Rabbi himself[[148]](#footnote-148) mentions DESHAIM.[[149]](#footnote-149) Rather, DESHE is the young growing plant, and ESSEV is the mature product which produces seeds. This is why Scripture says, *‘TADSHEI HA'ARETZ' (let the earth put forth) ‎‎'DESHE' (young plants),* and it would not be correct usage to say TA'ASIV [for the word ESSEV applies to mature ‎products which produce seeds]. And every young thing that grows from the earth is called DESHE, even ‎trees. Therefore TADSHEI HA'ARETZ in the verse extends also to the expression ETZ PRI (the fruit-tree). [This ‎interpretation is necessary] since He did not say, "Let the earth put forth DESHE ESSEV and let it bring forth the ‎‎fruit tree." The word DESHE thus has the same meaning as TZ’MICHAH (growing). Similarly we find: *For the ‎pasture of the wilderness DASH'U (do spring), for the tree bares its fruit.[[150]](#footnote-150)* ‎

I wonder why Scripture did not mention the creation of fruitless trees, and how is it that He commanded ‎only concerning fruit-trees? Perhaps this is what induced our Rabbis to say,[[151]](#footnote-151) "Even the presently barren ‎trees at first bore fruit." If so, we must say that since the imprecation [which was visited upon Adam for his sin] ‎‎- *Cursed be the ground for your sake[[152]](#footnote-152)* - barren trees came into existence. But it is possible that the explanation ‎of the verse before, is as follows: "Let the earth bring forth growing things, and herbs which yield seed and ‎trees which bear fruit." Thus He decreed at first the creation of barren herbs and barren trees in general, and then He specified herbs which yield seed ‎and trees which bear fruit. From what He said later on - *bearing fruit ... wherein is the seed thereof-*we may ‎derive that all trees were to grow from their seed although it is the custom with some trees to be propagated by ‎planting a branch.

‎‎**12. AND G-D SAW THAT IT WAS GOOD.** This affirms the existence of the various kinds forever.

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There was no special day assigned for this command for vegetation alone, since it is not a unique work. The ‎earth, whether it brings forth anything or is salt land, is one.

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‎**14. LET THERE BE LIGHTS.** Now the light was created on the first day, illuminating the elements, but when ‎on the second day the firmament was made, it intercepted the light and prevented it from illuminating the ‎lower elements. Thus, when the earth was created on the third day there was darkness on it and not light. ‎And now on the fourth day the Holy One, blessed be He, desired that there be in the firmament luminaries, ‎the light of which would reach the earth. This is the meaning of the words, *in the firmament of the heaven to ‎give light upon the earth,[[153]](#footnote-153)* for there already was light above the firmament which did not illuminate the ‎earth. ‎

The meaning of the words, *Let there be lights,* is as follows: He decreed on the first day that from the ‎substance of the heavens there should come forth a light for the period of the day, and now He decreed that ‎it become corporeal and that a luminous body come forth from it which would give light during the day with ‎a great illumination, and that another body of lesser light [should come into existence] to illumine at night, ‎and He suspended both in the firmament of the heavens in order that they illumine below as well. ‎

It is possible that just as He endowed the earth with the power of growth in certain places thereof, so He ‎placed in the firmament certain areas that are prepared and ready to receive the light, and these bodies ‎which receive the light reflect it, just as window-panes and onyx stones. This is why He called them ‎ME'OROT and not ORIM. [ORIM would imply that they have their own light; ME'OROT on the other hand ‎implies that they reflect the light which they receive], even though they are called ORIM, in the Psalm.[[154]](#footnote-154) ‎

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‎TO DIVIDE THE DAY FROM THE NIGHT. Rashi wrote: "This took place after the primeval light was concealed for ‎the righteous/generous, but during the six[[155]](#footnote-155) days of creation the [primeval] light and darkness functioned, one by day and ‎one by night.”[[156]](#footnote-156) ‎

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Now I do not see that this is the opinion of our Rabbis who mention concealment in connection with the primeval ‎light. In their opinion, rather, the primeval light functioned for three days, and on the fourth an emanation took place ‎from which was formed these two luminaries, just as the Rabbis have said,[[157]](#footnote-157) "The sphere of the sun is an offshoot ‎of the upper light." For since this world was not deserving of being served by this primeval light without an intermediary, He concealed it for the righteous/generous in the World to Come, and He made use of this offshoot of the upper light from the fourth day on. Thus the Rabbis said in ‎Beresheet Rabbah:[[158]](#footnote-158) "It was taught: The light which was created during the six days of creation could not give light at daytime because it would then dim the sphere of the sun; at night it could not give light, since it was created to light only at daytime. So where is it? It was concealed. And where is it? It is prepared for the righteous/generous ‎in the hereafter, as it is said, *And the light of the moon shall be as the light of the sun, and ‎the light of the seven days*.[[159]](#footnote-159) 'Seven?' I wonder! Were they not three?[[160]](#footnote-160) It is like a man who says thus: ‎‎'I am keeping this meat for the seven days of my wedding festivity.’” That is to say, it is common parlance that one ‎say: "I am keeping and guarding this meat for the seven days of my wedding festivity." It is not that this ‎would suffice him for all seven days, only that he will use it during that time. In .he same way the Rabbis ‎explained the expression seven days, meaning as the light which functioned during some of those days.[[161]](#footnote-161) ‎

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There in Beresheet Rabbah the Rabbis also said:[[162]](#footnote-162) "*And He separated the light.[[163]](#footnote-163)* Rabbi Yehudah the ‎son of Rabbi Simon said, 'He separated it for Himself.'[[164]](#footnote-164) And the Rabbis say, 'He separated it for the ‎righteous/generous in the hereafter.' " **Now if you could know the intent of the Rabbis in their saying in the Blessing ‎of the Moon,[[165]](#footnote-165) "A crown of glory to those borne by Him from the birth," you would know the secret of the ‎primeval light, the conserving thereof, and the matter of separation mentioned [in the words of Rabbi ‎Yehudah the son of Rabbi Simon] - i.e., "He separated it for Himself" - as well as the secret of "the two kings ‎making use of one crown,"[[166]](#footnote-166) as will indeed be the case at the end when t*he light of the moon will be as the ‎light of the sun after the light of the sun will be sevenfold.*[[167]](#footnote-167) ‎**

**AND THEY WILL BE FOR SIGNS.** These are the changes which they will bring forth, making signs and ‎wonders *in the heavens and in the earth, blood, and fire, and pillars of smoke.*[[168]](#footnote-168) This is similar in meaning ‎to the expression, *And be not dismayed at the signs of heaven*.[[169]](#footnote-169)

**AND FOR SEASONS.** This means seedtime and harvest, and cold and heat, and summer and winter.[[170]](#footnote-170) ‎

**AND FOR DAYS.** This means the length of day and the length of night. ‎

**AND YEARS.** The luminaries are to complete their orbit and then traverse again the same course they ‎followed, thus making the solar year consist of 365 days and the lunar year consist of [lunar cycles, each ‎approximately] 30 days. ‎

‎**15. AND THEY SHALL BE FOR LIGHTS IN THE FIRMAMENT OF THE HEAVEN TO GIVE LIGHT UPON ‎THE EARTH.** He added here that their light should reach the earth since it is possible for the light to be seen ‎in the heavens and perform all mentioned functions without lighting upon the earth. Hence He said that it ‎*be for lights in the firmament of the heaven*, directed toward the earth and shining upon it.

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‎**16. AND G-D MADE. 17. AND G-D SET THEM.** This teaches us .hat these lights were not made from the ‎body of the firmament, rather, they were bodies set into it.

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‎**18. AND TO RULE OVER THE DAY AND OVER THE NIGHT.** The matter of rulership is a different matter ‎from the function of light which He mentioned, since it includes that which He stated at first, *And they ‎will he for signs, and seasons*. Their rulership over .he earth comprises the changes which they cause in it ‎and the power ‎of bringing about the existence and deterioration of all things in the lower world since the sun, by its rule ‎during the day, causes the sprouting, the propagation and the growth of all the warm and dry things, while ‎the moon by its rule increases the springs and the ‎oceans, and all liquid and cold things. Therefore He said in a general way, *And to rule over the day and over ‎the night,* because theirs is the dominion over things in the lower world. ‎

It is possible that the rulership given to them contains also a power of emanation for they are the leaders of ‎things in the lower world, and with their power, every ruling power in nature holds sway. Thus the ‎constellation which comes up by day rules during it, even as it is written, *The sun and the moon and the ‎stars ... which the Eternal your G-d has allotted unto all the peoples*.[[171]](#footnote-171) And this is what Scripture means ‎when it says, *He counts the number of the stars; He gives them all their names,[[172]](#footnote-172)* likewise, *He calls ‎them all by name*.[[173]](#footnote-173) For the calling of names signifies the differentiation in their respective powers, giving ‎to this one the power of justice and ‎righteousness/generosity, and to that one the power of blood and the sword, and similarly all other powers, as is known ‎in astrology. And all is done by the power of the Most High and in accordance with His Will. Therefore it ‎says, *Great is our Lord. and mighty in power*,[[174]](#footnote-174) for He is greatest of all and mightiest in power over them. ‎And similarly it says, *He calls them all by name by the greatness of His might and the strength of His ‎power*.[[175]](#footnote-175) In accord with the secret I have hinted to you, the matter of rulership is completely true.

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**AND TO DIVIDE THE LIGHT FROM THE DARKNESS.** Rabbi Abraham ibn Ezra said: "By the coming forth ‎of the sun at daytime and the light of the moon at night, they will divide the light from the darkness."[[176]](#footnote-176) In ‎my opinion, the light mentioned. here refers to the day, and the darkness is the night for such are their ‎names, as it says, *And G-d called the light Day, and the darkness He called Night*.[[177]](#footnote-177)‎

Now in connection with all the works of creation, Scripture mentions the Divine command and then tells of ‎the deed. And here too He commanded, *And they will be for lights*,[[178]](#footnote-178) and then it relates, *And G-d set ‎them*.[[179]](#footnote-179) He further said, *And to rule over the day and over the night*,[[180]](#footnote-180) meaning that one is to rule by day ‎and the other by night, the rulership being that which He commanded when He said, *And they will be for ‎signs, and for seasons.[[181]](#footnote-181)* And now He related that the rulership of the two is not alike but instead consists ‎of dividing the darkness from the light. The greater luminary will rule by day and light will be everywhere, ‎even where the sun does not reach, and the smaller luminary will rule by night, and there will be darkness ‎except that the moon will lighten its darkness. This then is the command He gave in order to divide the day ‎from the night,[[182]](#footnote-182) as it says, *And G-d divided the light from the darkness*.[[183]](#footnote-183) ‎

**20. LET THE WATERS SWARM WITH 'SHERETZ' (SWARMS) OF LIVING CREATURES.** Rashi wrote: "Every living creature that does not rise much above the ground is called ‎SHERETZ, [e.g., species], of winged creatures such as flies; of abominable creatures such as ants and worms; of larger ‎creatures such as the mole and the mouse and others of the same kind, and all fishes."

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‎But what will the Rabbi[[184]](#footnote-184) say of the verse, *And you, be fruitful, and multiply; 'SHIRTZU' (swarm) in the earth ‎and multiply therein*,[[185]](#footnote-185) which was said to Noah and his sons? Likewise, the verse stating, *which HAMAYIM (the ‎waters) swarmed*,[[186]](#footnote-186) should according to this opinion of Rashi, read: "Which swarmed BAMAYIM (in the waters}."[[187]](#footnote-187) Again there are many winged creatures that do not rise in height above the ground even as much as the mole ‎and mouse, and the bat has very small legs, so why should it not be called SHERETZ HA'OPH (a winged swarming ‎thing)?

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Onkelos' opinion is that the term SHRITZAH (swarming) has an implication of movement. Thus he says of both ‎SHERETZ and REMES: RICHASHA D’RACHISH (moving things that move).[[188]](#footnote-188) He has explained it correctly. SHRATZIM ‎are so called because of their constant movement. It is possible that it is a composite word: SHERETZ + SHEHU RATZ ‎‎(that which runs). REMES is so called because it creeps upon the earth and is never quiet or at rest.

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Know that every winged creature that has four legs is called SHERETZ HA’OPH (a winged creeping[[189]](#footnote-189) thing) because it leans on its legs and moves like SHRATZIM, and a ‎winged creature which is not so is called OPH KANAPH (winged fowl) because its main method of movement ‎is flying. The meaning of the verse, *'VESHARTZU' in the earth and be fruitful, and multiply upon the earth*[[190]](#footnote-190) ‎is thus: that ‎they may walk[[191]](#footnote-191) upon the entire earth, and be fruitful and multiply upon it. *'SHIRTZU' in the earth and ‎multiply therein[[192]](#footnote-192)* means "move about the entire earth and multiply thereon." This is the reason for the ‎repetition of the word UR’VU (and you multiply) in the verse.[[193]](#footnote-193) This being so, we will explain the expression, ‎*which the waters 'SHARTZU*,[[194]](#footnote-194) as meaning "which the waters have moved and brought forth." Similarly, the ‎expression, *'VESHARATZ' the river with frogs[[195]](#footnote-195)* [means that the river moved and brought forth frogs]. Also, ‎*And the children of Israel were fruitful 'VAYISHR'TZU*,[[196]](#footnote-196) means that they were fruitful and they multiplied ‎and moved about because of their multitude until the land was filled with them. ‎

Onkelos, however, interpreted the verse, *'SHIRTZU' in the earth*,[[197]](#footnote-197) as having reference to propagation. He ‎thus translated, "*Propagate in the land,*" since he understood the word SHIRTZU - a verb - as being borrowed ‎from the noun SHRATZIM (reptiles). [The verse, according to Onkelos, thus states:] "And you, be ye fruitful ‎and multiply, as the prolific creatures in the earth, and multiply therein." Similarly, *And the children of ‎Israel were fruitful 'VAYISHR'TZU'[[198]](#footnote-198)* means they brought forth progeny abundantly as the prolific creatures. ‎

**AND LET FOWL FLY ABOVE THE EARTH.** On this fifth day the command of creation was given to the ‎waters, and on the sixth day it was given to the earth. If so, the expression, *and let fowl fly above the earth,* ‎must be interpreted as being connected with [the beginning of the verse which has the following meaning] ‎‎: "Let the waters swarm with swarms of living creatures and with fowl that will fly." And the verse stating, ‎*And the Eternal G-d formed out of the ground every beast of the field, and every fowl of the air*,[[199]](#footnote-199) [which seems to indicate that the fowl were created from the ground, not from the water, must be understood] as if ‎it said: "And the Eternal G-d formed out of the earth every beast of the field, and He also formed every fowl of the air out of the water." ‎There are many verses like this. So also is the opinion of Rabbi Eliezer the Great in his chapters,[[200]](#footnote-200) where he ‎says: "On the fifth day he caused all winged fowl to swarm from the waters." However, in the Gemara[[201]](#footnote-201) the Sages differ on this point. Some, agreeing with the previously mentioned interpretation, say that all winged ‎fowl were created from the waters, and some say that they were created from both - in their words: "they were ‎created from the swamps." If so, since the fowl sparang from the waters, and the swamps are at the bottom of ‎the ocean, this is why the command concerning their creation took place on the fifth day.

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‎Simiilarly He said, *Let the waters swarm with swarms of living creatures,* since both the body and soul of fish ‎come from the waters by word of G-d Who brought upon them a spirit from the elements, unlike man, in whom He ‎separated the body from his soul, as it is said, *the Eternal G-d formed man of the dust of the ground, and ‎breathed into his nostrils the breath of life*.[[202]](#footnote-202) On the third day of creation when the plants came into being, He ‎mentioned nothing at all concerning a soul because the power of growth which resides in plants is not a "soul;" ‎only in moving beings is it a "soul." And in the opinion of the Greeks, who say that just as in moving beings the power of growth is only through the soul, so also in the case of plants is the power of growth through a soul. The ‎difference between them will be that the one [the moving being] is a NEFESH CHAYAH (a living soul},[[203]](#footnote-203) that is, a ‎soul in which there is life, for there is a soul which has no life and that is the soul of plants. Our Rabbis have mentioned "desire" in connection with date trees.[[204]](#footnote-204) Perhaps this is a force in growth, but it cannot be called "a ‎soul."

‎‎**21. AND G-D CREATED THE GREAT SEA-MONSTERS.** ‎Because of the great size of these creatures, some consisting of many Persian miles - the Greeks in their ‎books even relate that they knew some of them to be 500 Persian miles long, and our Rabbi likewise spoke ‎of them in magnifying terms[[205]](#footnote-205) - on account of that, Scripture explicitly ascribes their creation to G-d for ‎He brought them forth from naught from the beginning, as I have explained the expression B’RIYAH ‎‎(creation). Similarly, Scripture does so in the case of man[[206]](#footnote-206) on account of his exaltedness, thus informing ‎us that man, with his mind and reason, also came forth from naught.

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I wonder why it does not say "and it was so" on this day? Perhaps it would not have been possible to ‎mention And He created after saying, "and it was so," since it refers to the preceding.[[207]](#footnote-207)

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Our Rabbis have said[[208]](#footnote-208) that the great sea-monsters are the Leviathan and its mate which He created male ‎and female. He then slew the female and preserved it in salt for the benefit of the righteous/generous in the hereafter. ‎It is possible that on account of this it would not have been appropriate to say concerning their creation, ‎‎"and it was so," since they did not continue to exist [in the form in which they were created] . ‎

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**22. AND G-D BLESSED THEM SAYING**. He decreed the blessing on them and said of them that they should ‎be fruitful and multiply, meaning that they should bring forth abundantly, that one creature should bring ‎forth many like itself. The purport of the blessing is procreation, even as it says, *And I will bless her, and ‎she will be a mother of nations*.[[209]](#footnote-209) In connection with plants also, the term "blessing" applies: *Then I will ‎command My blessing upon you in ‎the sixth year*.[[210]](#footnote-210) However, it does not say so on the third day [when the plants and trees were created] because all ‎created *living* beings were only a single pair, male and female, according to their kind, and therefore they were in need of a blessing to bring forth abundantly; but in the case of plants, they sprang up over the face of the entire earth in great abundance, just as ‎they exist today. Nor did He mention a blessing on the sixth day for cattle and beasts because the decree of abundance which He ‎decreed for the moving souls in the waters there were included the moving souls on the earth, as all living ‎souls that do not speak are in the same class of creation. And our Rabbis have said[[211]](#footnote-211) that they [the fish and ‎fowl] were in need of a blessing because people hunt them and eat them.[[212]](#footnote-212) ‎

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**AND FILL THE WATERS IN THE SEA.** He blessed them that in their abundance they would fill the seas, ‎the streams and the pools. Or it may be that their "filling" is to be in the seas only for in the streams they are ‎few.

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**AND LET FOWL MULTIPLY IN THE EARTH.** Although the fowl were created out of the waters, their ‎blessing - that they be fruitful and multiply - was to be on the earth for there is no fowl that lays its eggs in ‎the waters and has them grow there. Even those fowl which abide always in the waters and derive their food ‎from them lay their eggs on the earth, and there they are born. ‎

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**24. CATTLE.** These are the species that eat grass, whether domestic animals or those of the wilderness. ‎

**AND BEAST OF THE EARTH.** Those which eat flesh are called CHAYOT (beasts), and they all seek and ‎seize prey.

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‎**'VAREMES' (AND CREEPING THING).** Rashi wrote: "These are creeping swarms that creep low upon the ‎earth, appearing as though they are dragged along." Now in this chapter we find: *And over every animal ‎‎'HAROMESET' (that creeps) upon the earth*;[[213]](#footnote-213) and it is further written, *And all flesh 'HAROMES' (that ‎moved) upon the earth perished, both fowl and cattle, and beasts, and every swarming thing that swarms ‎upon the earth*;[[214]](#footnote-214) also, *Wherein all the beasts of the forest 'TIRMOS' (do creep forth)*.[[215]](#footnote-215) But the meaning of ‎R’MISAH is as if it were written with the letter SAMECH, as in The foot TIRM'SENAH (will tread it down),[[216]](#footnote-216) and ‎other related expressions. He thus says of beasts and cattle, '*ROMES' (that tread) on the earth*,[[217]](#footnote-217) and of ‎creeping things that drag along, *'REMES' (that creep) upon the ground*,[[218]](#footnote-218) because they tread on the ground ‎with their entire body. ‎

‎**26. AND G-D SAID: 'LET US MAKE MAN.'** There was a special command dedicated to the making of man ‎because of his great superiority since his nature is unlike that of beasts and cattle which were created with ‎the preceding command. ‎

The correct explanation of NA’ASEH (let us make) [which is in the plural form when it should have been in the ‎singular] is as follows: It has been shown to you that G-d created something from nothing only on the first ‎day, and afterwards He formed and made things from those created elements.[[219]](#footnote-219) Thus when He gave the ‎waters the power of bringing forth a living soul,[[220]](#footnote-220) the command concerning them was *Let the waters ‎swarm*.[[221]](#footnote-221) The command concerning cattle was *Let the earth bring forth.[[222]](#footnote-222)* But in the case of man He said, ‎*Let us make*, that is, I and the aforementioned earth, *let us make man,* the earth to bring forth the body from ‎its elements as it did with cattle and beasts, as it is written, *And the Eternal G-d formed man of the dust of the ‎ground,[[223]](#footnote-223)* and He, blessed be He, to give the spirit from His mouth, the Supreme One, as it is written, *And ‎He ‎breathed into his nostrils the breath of life.*[[224]](#footnote-224) And He said, *In our image and after our likeness*, as man will then be ‎similar to both. In ‎the capacity of his body, he will be similar to the earth from which he was taken, and in spirit he will be similar to the ‎higher beings, because - it [the spirit] is not a body and will not die. In the second verse, He says, *In the image of G-d He ‎created him*,[[225]](#footnote-225) in order to relate the distinction by which man is distinguished from the rest of created beings. ‎The explanation of this verse I have found ascribed to Joseph the Kimchite,[[226]](#footnote-226) and is the most acceptable ‎of all interpretations that have been advanced concerning it.

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‎The meaning of TZELEM is as the word TO’AR (appearance), as In: *'VETZELEM' (And the appearance) of his face was ‎changed*;[[227]](#footnote-227) similarly, *Surely 'B’TZELEM' (as a mere appearance) man walks*;[[228]](#footnote-228) *When You arouse Yourself ‎‎'TZALMAN' (their appearance) You will despise*,[[229]](#footnote-229) that is, the appearance of their countenance. And the ‎meaning of the word D’MUT is similarity in form and deed, as things that are akin in a certain matter are called ‎similar to each other. Thus man is similar both to the lower and higher beings in appearance and honor, as it is written, ‎*And You have crowned him with glory and honor*,[[230]](#footnote-230) **meaning that the goal before him is wisdom, knowledge, and skill of deed.[[231]](#footnote-231)** In real likeness his body ‎thus compares to the ‎earth while his soul is similar to the higher beings. ‎

‎**AND LET THEM HAVE DOMINION OVER THE FISH OF THE SEA.** On account of his [man's] being male ‎and female, He said, *And let’ them' have dominion over the fish of the sea*, in the plural.

In Beresheet Rabbah, the Rabbis have said:[[232]](#footnote-232) "*Let the earth bring forth a living soul after its kind*.[[233]](#footnote-233) Said ‎Rabbi Elazar: '*A living soul* - this has reference to the spirit of the first man.' " Now it is impossible that Rabbi ‎Elazar should say that the expression, *Let ‎the earth bring forth,* be explained as having reference to the soul of the first man at all.[[234]](#footnote-234) Instead, his ‎intent is to say what I have mentioned, that the formation of man as regarding his spirit, namely, the soul ‎which is in the blood, that was done from the earth, just as in the command of formation of the beasts and ‎cattle. For the souls of all moving things were made at one time, and afterwards He created bodies for them. ‎First He made the bodies of the cattle and the beasts, and then the body of man into whom He imparted this ‎soul [which resides in the blood, and is akin to that of the cattle and beasts], and afterwards, He breathed ‎into him a higher soul. For it is concerning this separate soul that a special command was devoted by G-d ‎Who gave it, as it is written, *And He breathed into his nostrils the breath of life*.[[235]](#footnote-235)

The way of truth in this verse [as to why Scripture begins with "man" in the singular - *let us make 'man'* - and ‎then uses the plural, *let 'them' have dominion*] will be known to him who understands the following verse ‎‎[27, where the same change appears. It begins by stating, *in the image of G-d He created 'him,'* and then ‎uses the plural: *male and female He created 'them '.*] ‎

It is possible that Rabbi Elazar meant to explain the expression *Let the earth bring forth* as meaning "the ‎earth of eternal life," that it bring forth a living soul after its kind that will exist forever. Similarly, [we ‎explain that when Scripture] said, *male and female He created them*,[[236]](#footnote-236) it is because man's creation at first ‎was male and female, and His soul was included in both of them. However, in the formation, man was ‎formed first, and then He built the woman from the rib of man, as Scripture tells later. Therefore Scripture ‎mentioned here the term "creation," and in the chapter below it mentioned "formation."[[237]](#footnote-237) The person ‎learned [in the mysteries of the Torah] will understand. ‎

The meaning of *let them have dominion* is that they will rule vigorously over the fish, the fowl, the cattle, ‎and all creeping things - "the cattle" here includes the beast.

And He said, *And over all the earth*, to indicate that they are to rule over the earth itself, to uproot and to pull ‎down, to dig and to hew out copper and iron. The term R’DIYAH - ['V'YIRDU' over the fish and over all the earth] -- applies to the rule of the master over his servant.

‎

‎**28. AND G-D BLESSED THEM.** This is an actual blessing [unlike Verse 22 where the blessing of the fish ‎and fowl consisted of bestowing upon them the power of procreation]. Therefore, it is written here, *And G-d blessed them, and G-d said unto them*. But above in Verse 22 it is written, *And G-d ‎blessed them, saying*, [the ‎word *saying* indicating] that the blessing is the command of procreation, that He gave them the power of ‎bringing forth offspring, .and no other command with which they are to be blessed. [But in the case of man, ‎in addition to the power of being fruitful, he was also blessed that he have dominion over the earth, hence ‎Scripture continues, *and G-d said unto them*.] ‎

‎**AND REPLENISH THE EARTH.** This is a blessing that they fill the earth because of their numbers. In my ‎opinion, He blessed them that they fill the whole earth, and that the nations should disperse according to ‎their families and should populate the far ends of the .world because of their numbers and not be ‎concentrated in one place, as was the thought of the men of the generation of the ‎dispersion.

‎

**AND SUBDUE IT.** He gave them power and dominion over the earth to do as they wish with the cattle, the ‎reptiles, and all that crawl in the dust, and to build, and to pluck up that which is planted,[[238]](#footnote-238) and from its ‎hills to dig copper, and other similar things. This is included in what He said and over all the earth.[[239]](#footnote-239) ‎

**AND HAVE DOMINION OVER THE FISH OF THE SEA.** He said that they should also have dominion over ‎the fish that are concealed from them, *And over the fowl of the heaven* which are not on the ‎ground, and also over every wild animal. He thus mentioned them in the order of their creation: first the fish ‎and fowl, and afterwards the animals. So likewise Scripture says, *You have made him have dominion over ‎the works of Your hands; You have put all things under his feet: sheep and oxen, all of them, yes, and the ‎beasts of the field, the fowl of the air, and the fish of the sea*.[[240]](#footnote-240) Our Rabbis, however, have made a ‎distinction between KVISHAH (subduing) and R’DIYAH (having dominion).[[241]](#footnote-241) ‎

‎**29. BEHOLD, I HAVE GIVEN YOU EVERY HERB YIELDING SEED.** He did not permit Adam and his wife ‎to kill any creature and eat its meat, but all alike were to eat herbs. But when the era of "the sons of Noah" ‎came, He permitted them to eat meat, as it is said, *Every moving thing that lives will be for food for you; ‎as the green herb have I given you all*;[[242]](#footnote-242) even as the green herb that I permitted to the first man, so do I ‎permit you everything. Thus is the language of Rashi. And so did the Rabbi[[243]](#footnote-243) explain it in Tractate ‎Sanhedrin:[[244]](#footnote-244) "*And to every beast of the earth[[245]](#footnote-245)* - to you and to the beasts I have given the herbs and the ‎fruits of the trees, and every green herb for food."[[246]](#footnote-246) ‎

But if so, then we must explain the expression, *every green herb for food*,[[247]](#footnote-247) to mean "and every green ‎herb."[[248]](#footnote-248) But this is not so. ‎Rather, He gave to man and his wife every herb yielding seed and all fruit of the trees [as mentioned in Verse 29] ‎‎, and to the beasts of the earth and the fowl of the heaven He gave all green herb [as mentioned in Verse 30] ‎but neither the fruit of the tree nor the seeds. The food of all of them was thus not the same. However, meat ‎was, not permitted to them until the time of the "sons of Noah,"[[249]](#footnote-249) as is the opinion of our Rabbis. And this is the ‎plain meaning of the verse.

‎

‎The reason for this [prohibition of eating meat] was that creatures possessing a moving soul have a certain ‎superiority as regards their .soul,.resembling in a way those who possess the rational soul: they have the power of ‎choice affecting their welfare and their food, and flee from pain and death. And Scripture says: *Who ‎knows the spirit of man whether it goes upward, and the spirit of the beast whether it goes downward to the earth*?[[250]](#footnote-250) ‎

‎But when they sinned, and *all flesh had corrupted its way upon the earth*,[[251]](#footnote-251) and it was decreed that they die ‎in the flood, and for the sake of Noah He saved some of them to preserve the species, He gave the sons of Noah ‎permission to slaughter and eat them since their existence was for his sake.[[252]](#footnote-252) Yet with all this, He did not ‎give them permission regarding the soul thereof, and He prohibited them: from eating a limb cut off from a ‎living animal, and in addition He gave us [the children of Israel] the commandment prohibiting the eating of all ‎blood because it is the basis of the soul, as it is written: *For the life of all flesh, the blood thereof is all one with ‎the life thereof; therefore I said to the children of Israel: You will eat the ‎blood of no manner of flesh; for the life of all flesh is the blood thereof.*[[253]](#footnote-253) Thus He has permitted the eating ‎of the body of dumb animals after death, but not the soul itself. ‎

This indeed is the reason for the commandment of killing [animals in the prescribed manner before eating ‎their flesh], and for the saying of the Rabbis:[[254]](#footnote-254) "The duty of relieving the suffering of beasts is a Biblical ‎requirement." And this is the meaning behind the benediction which we make before killing animals: ‎‎"[Blessed are You, O Eternal our G-d, king of the universe] Who has sanctified us by His commandments ‎and commanded us concerning the killing [of animals]." I will yet discuss the purport of the commandment ‎prohibiting the eating of blood when I reach thereto,[[255]](#footnote-255) if G-d will reward me. ‎

The meaning of the expression, *every herb yielding seed ... and every tree, in which is the fruit of a tree ‎yielding seed; to you it will be for food*, is that they should eat the seeds of herbs, such as the grains of ‎wheat, barley, beans, and the like, and that they should eat all fruits of the tree; but the tree itself was not ‎given to them for food, nor was the herb itself until man was cursed and he was told, *And you will eat the ‎herb of the field.[[256]](#footnote-256)*

‎

**31. AND, BEHOLD, IT WAS VERY GOOD.** This signifies their permanent existence, as I have explained.[[257]](#footnote-257) ‎The meaning of the word ME'OD (very) is "mostly." On this sixth day He added this word because he is ‎speaking of creation in general which contains evil in some part of it. Thus He said that it was very good, ‎meaning its ME'OD is good [thus conveying the thought that even the small part of it which is evil is ‎basically also good, as is explained further on]. It is this thought which is the basis of the saying of the ‎Rabbis in Beresheet Rabbah:[[258]](#footnote-258) "*And, behold, it was very good*. *And, behold, it was good* - this refers ‎to death." Similarly the Rabbis mentioned, "This means the evil inclination in man,"[[259]](#footnote-259) and, "This means ‎the ‎dispensation of punishment."[[260]](#footnote-260) Onkelos also intended to convey this thought for he said here, "And, behold, it was ‎very orderly," meaning that the order was very properly arranged since the evil is needed for the preservation of the ‎good, just as it is said, *To everything there is a season, and a time to every purpose under the heavens*.[[261]](#footnote-261) Some Rabbis explain[[262]](#footnote-262) that on account of ‎the superiority of man, He added special praise on his formation, i.e., that he is "very good."

‎

‎**2:1. AND ALL THE HOST OF THEM.** "The host of the earth" .are those which have been mentioned: beasts, ‎creeping things, fish, and all growing things, and also man. "The host of the heavens" are two luminaries and ‎the stars, mentioned above, just as it is written: *And lest you lift up your eyes unto heaven, and when you see the sun and the moon and the stars, even all the host of heaven*.[[263]](#footnote-263) It also includes the Separate Intelligences,[[264]](#footnote-264) just as it is written: *I saw the Eternal sitting on His throne, and all the host of heaven standing by Him*;[[265]](#footnote-265) ‎also, *The Eternal will punish the host of the high heaven on high*.[[266]](#footnote-266) It is here [in the expression, *all the host of them*], that He has hinted at the formation of the angels in the work of creation. Similarly, the souls of men ‎are included in *the host of heaven.*[[267]](#footnote-267) ‎

‎

**3. AND G-D BLESSED THE SEVENTH DAY AND HE SANCTIFIED IT.** He blessed it through the Manna. ‎‎[On all other days of the week there fell one portion per person, whereas on the sixth day - the eve of the ‎Sabbath - a double portion fell.] And He sanctified it through the Manna [by not having it fall on the Sabbath]. And the verse is written here with ‎reference to the future. Thus are the words of Rabbenu Shlomo [Rashi] as quoted from Beresheet ‎Rabbah.[[268]](#footnote-268) In the name of the Gaon Rav Saadia[[269]](#footnote-269) they have said that the blessing and sanctification refer ‎to those who observe the Sabbath, meaning that they will be blessed and sanctified. However, from the ‎intimation of the verse it does not appear that it refers to something which will happen in the future. ‎

And Rabbi Abraham ibn Ezra said that the blessing signifies additional well-being, that on the seventh day ‎there is a renewal of procreative strength in the body, and in the soul, a greater capacity in the functioning ‎of the reasoning power. And He sanctified it by not working on it as He did on the other days. Now Ibn ‎Ezra's interpretation is correct to those who believe in it for this additional well-being he speaks of is not ‎perceptible to human senses.

‎

The truth is that the blessing on the Sabbath day is the fountain of blessings and constitutes the foundation ‎of the world. And He sanctified it that it draw its sanctity from the Sanctuary on high. If you will understand ‎this comment of mine you will grasp what the Rabbis have said in Beresheet Rabbah[[270]](#footnote-270) concerning the ‎Sabbath: ["Why did He bless the Sabbath? It is] because it has no partner,"[[271]](#footnote-271) and that which they have ‎further related [that G-d said to the Sabbath]: "The congregation of Israel will be your partner." **And then you ‎will comprehend that on the Sabbath there is truly an extra soul.**

‎

**WHICH G-D IN CREATING HAD MADE.** The work which should have been done on the Sabbath, He did in ‎the double work which He executed on the sixth day, as it is explained in Beresheet Rabbah.[[272]](#footnote-272) So says ‎Rashi. ‎

Rabbi Abraham ibn Ezra, however, explained simply that His work refers to the roots of all species to which ‎He gave the power *to make* [i.e., to produce] after their own kind. [Thus the verse would translate: *which G-d had created in order ‎to make it.*] ‎

To me, the explanation appears to be that He rested from all His work which He created out of nothing; to ‎make from it all the works mentioned on the six days. Thus the verse is stating that G-d rested from ‎creating and forming - from the creation He created on the first day, and from the formation He formed on ‎the rest of the days. And it is possible that the word LA'ASOT (to make) is connected with the expression ‎above in the verse, *that in it He rested from all His work which He created* from *making,* [thus making the ‎word LA'ASOT to be understood as MILA'ASOT (from making)]. So also are the verses: *Until he ceased 'LISPOR'[[273]](#footnote-273)* (to count), which means MILISPOR (until he left off counting); *And they ceased 'LIVNOT' (to budd) the city*,[[274]](#footnote-274) which means MILIVNOT; Take ‎heed to yourselves, that you go not up into the mount;[[275]](#footnote-275) *And they departed not 'MITZVAT' (the commandment of the kin*g,[[276]](#footnote-276) which should be understood as - NIMITZVAT (from the commandment); and thus in ‎many other cases. ‎

Know that in the word LA'ASOT (to make, to do) is also included a hint that the six days of creation represent ‎all the days of the world, i.e., that its existence will be six thousand years. For this reason the Rabbis have ‎said:[[277]](#footnote-277) "A day of the Holy One, blessed be He, is a thousand years." Thus on the first two days the world ‎was all water, and nothing was perfected during them. They allude to the first two thousand years when ‎there was no one to call on the name of the Eternal. And so the Rabbis said:[[278]](#footnote-278) **"The first two thousand years ‎there was desolation." However, there was the creation of light on the first day corresponding to the ‎thousand years of Adam who was ‎the light of the world[[279]](#footnote-279) and who recognized his Creator.** Perhaps Enosh did not worship idols[[280]](#footnote-280) until ‎the death of the first man. ‎

On the second day G-d said, *'Let there be a firmament ... and let it divide*,[[281]](#footnote-281) for on that "day" [i.e., the ‎second thousand-year period] Noah and his sons - the righteous/generous ones[[282]](#footnote-282) were separated from the ‎wicked, who were punished in water. ‎

On the third day, the dry land appeared; plants and trees began growing, and fruits ripened. This ‎corresponds to the third thousand-year period which begins when Abraham was forty-eight years old,[[283]](#footnote-283) ‎for then he began to call the name of the Eternal. **A righteous/generous shoot[[284]](#footnote-284) did then spring forth in the world for ‎he attracted many people to know the Eternal,** just as the Rabbis interpreted the verse: *And the souls that ‎they had gotten in Haran[[285]](#footnote-285)* - *and he commanded his household and his children after him, and they will ‎keep the way of the Eternal, to do righteousness/generosity and judgment.[[286]](#footnote-286)* This course continued until his ‎descendants received the Torah on Sinai and the House of G-d was also built on that "day," and then all ‎commandments - which are "*the fruits*" of the world - were affirmed. ‎

Know that from the time twilight falls it is already considered as the following day. Therefore, the subject of ‎every "day" begins somewhat before it, just as Abraham was born at the end of the second thousand years. ‎And you will see similar examples for each and every day.

‎

On the fourth day the luminaries - the large and the small and the stars - were created. Its "day," in the fourth ‎thousand-year period, began seventy-two years after the First Sanctuary was built and continued until one ‎hundred seventy-two years after the destruction of the Second Sanctuary. Now on this "day," *the children ‎of Israel had light*,[[287]](#footnote-287) f*or the glory of the Eternal filled the house of the ‎Eternal*,[[288]](#footnote-288) and the light of Israel became the fire upon the altar in the Sanctuary, resting there like a lion[[289]](#footnote-289) ‎consuming the offerings. Afterwards their light diminished and they were exiled to Babylon just as the ‎light of the moon disappears before the birth of the new moon. Then the moon shone for them all the days of the Second Sanctuary, and the fire upon the altar rested on ‎it like a dog.[[290]](#footnote-290) And then the two luminaries disappeared towards eventide and the Sanctuary was destroyed.

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On the fifth day the waters swarmed with living creatures and fowl flying above the earth. This was a ‎reference to the fifth thousand-year period which began one hundred seventy-two years after the destruction of the Second Sanctuary since, during this millennium, the nations will have dominion, ‎and man will be made as *the fishes of the sea, as the creeping things, that have no ruler over them; they take up all of them with the angle, catch them in their ‎net and gather in their drag*,[[291]](#footnote-291) and no one seeks the Eternal. ‎

On the sixth day in the morning, G-d said: '*Let the earth bring forth the living creature after its kind, cattle ‎and creeping thing, and ‎beast of the earth after its kind*.'[[292]](#footnote-292) Their creation took place before sunrise, even as it is written, *The sun ‎arises, they withdraw, and ‎couch in their dens*.[[293]](#footnote-293) Then man was created in the image of G-d, ‎and this is the time of his dominion, as it is written, *Man goes forth onto his work and to his labor until the ‎evening[[294]](#footnote-294)* All this is an .indication of the sixth thousand-year period in the beginning of which the "beasts," ‎symbolizing the kingdoms *that knew not the Eternal*,[[295]](#footnote-295) will rule, but after a tenth thereof - in the ‎proportion of .the time from the first sparklings of the sun to the beginning of the day[[296]](#footnote-296) - the redeemer will ‎come, as it is said concerning him, *And his throne is as the sun before Me.[[297]](#footnote-297)* This is the son of David, who ‎was formed in the image of G-d, as it is written, *And behold, there came with the clouds of heaven, one like ‎unto a son of man, and he came even to the Ancient* *One of days, and he was brought near before Him. And ‎there was given him dominion, and glory, and a kingdom.[[298]](#footnote-298)* This will take place one hundred eighteen ‎years after the completion of five thousand years,[[299]](#footnote-299) that the word of the Eternal by the mouth of Daniel ‎might be accomplished:[[300]](#footnote-300) *And from the time that the continual burnt-offering will be taken away. and the ‎detestable thing that causes appalment set up, there will be a thousand two hundred and ninety days.*[[301]](#footnote-301) ‎

It would appear from the change of days - from the swarms of the waters and the fowl created on the fifth ‎day to the beasts of the earth created on the sixth day - that in the beginning of the sixth thousand-year ‎period a new ruling kingdom will arise, *dreadful and terrible, and strong exceedingly*[[302]](#footnote-302) and approaching ‎the truth more than the preceding ones. ‎

The seventh day which is the Sabbath alludes to the World to Come, "which will be wholly a Sabbath and ‎will bring rest for life everlasting."[[303]](#footnote-303) ‎

And may G-d guard us during all the days and set our portion with His servants, the blameless ones. ‎

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**Ketubim: Targum Tehillim (Psalms) 148 - 150**

| **JPS TRANSLATION** | **TARGUM** |
| --- | --- |
| 1. Hallelujah. Praise the LORD from the heavens; praise Him in the heights. | 1. Hallelujah! Praise the LORD, holy creatures in heaven; praise Him, all hosts of angels on high. |
| 2. Praise Him, all His angels; praise Him, all His hosts. | 2. Praise Him, all angels that minister in His presence; praise Him, all his hosts. |
| 3. Praise Him, sun and moon; praise Him, all you stars of light. | 3. Praise Him, sun and moon; praise Him, all stars of light. |
| 4. Praise Him, you heavens of heavens, and you waters that are above the heavens. | 4. Praise Him, heaven of heavens, and the waters that are suspended by His Word above the heavens. |
| 5. Let them praise the name of the LORD; for He commanded, and they were created. | 5. Let them praise the name of the LORD, for He commanded and they were created. |
| 6. He has also established them forever and ever; He has made a decree which will not be transgressed. | 6. And He established them for ages upon ages; He gave a decree and none will violate it. |
| 7. Praise the LORD from the earth, you sea-monsters, and all deeps; | 7. Praise the LORD in the earth, sea serpents and all abysses. |
| 8. Fire and hail, snow and vapor, stormy wind, fulfilling His Word; | 8. Fire and hail, snow and vapour, storm wind fulfilling His command; |
| 9. Mountains and all hills, fruitful trees and all cedars; | 9. Mountains and all hills, [every] tree that produces fruit, and all cedars; |
| 10. Beasts and all cattle, creeping things and winged fowl; | 10. Animals and every beast, creeping things and the winged bird that flies; |
| 11. Kings of the earth and all peoples, princes and all judges of the earth; | 11. Kings of the earth and all peoples; rulers and all judges of the earth. |
| 12. Both young men and maidens, old men and children; | 12. Lads and even girls, old men and youths; |
| 13. Let them praise the name of the LORD, for His name alone is exalted; His glory is above the earth and heaven. | 13. Let them praise the name of the LORD, for His name is mighty, He alone; His praise is over earth and heaven. |
| 14. And He has lifted up a horn for His people, a praise for all His saints, even for the children of Israel, a people near unto Him. Hallelujah. | 14. And He has lifted up glory for His people, praise for all His pious ones, for the children of Israel, the people who are close to Him: Praise the LORD! |
|  |  |
| 1. Hallelujah. Sing unto the LORD a new song, and His praise in the assembly of the saints. | 1. Sing in the presence of the LORD a new psalm; His praise is in the assembly of the pious. |
| 2. Let Israel rejoice in his Maker; let the children of Zion be joyful in their King. | 2. They of the house of Israel will rejoice in their Maker; the children of Zion will exult in their kings. |
| 3. Let them praise His name in the dance; let them sing praises unto Him with the timbrel and harp. | 3. They will praise His name with dances, with drums and harps they will make music to Him. |
| 4. For the LORD takes pleasure in His people; He adorns the humble with salvation. | 4. For the pleasure of the Lord is in His people; He will glorify the humble with redemption. |
| 5. Let the saints exult in glory; let them sing for joy upon their beds. | 5. The pious will revel in glory; they will meditate upon their beds. |
| 6. Let the high praises of God be in their mouth, and a two-edged sword in their hand; | 6. The psalms of God are in their throats, and in their hands like a two-edged sword. |
| 7. To execute vengeance upon the gentiles, and chastisements upon the peoples; | 7. To wreak vengeance on the Gentiles, rebuke among the nations. |
| 8. To bind their kings with chains, and their nobles with fetters of iron; | 8. To bind their kings with chains, and their nobles with fetters of iron. |
| 9. To execute upon them the judgment written; He is the glory of all His saints. Hallelujah. | 9. To execute on them the judgment written in the Torah; this is glory for all His pious ones. Hallelujah! |
|  |  |
| 1. Hallelujah. Praise God in His sanctuary; praise Him in the firmament of His power. | 1. Hallelujah! Praise God in His sanctuary, praise Him in the firmament of His strength. |
| 2. Praise Him for His mighty acts; praise Him according to His abundant greatness. | 2. Praise Him for His mighty deeds, praise Him according to His abundant greatness. |
| 3. Praise Him with the blast of the horn; praise Him with the psaltery and harp. | 3. Praise Him with the sounding of the trumpet, praise Him with harps and lyres. |
| 4. Praise Him with the timbrel and dance; praise Him with stringed instruments and the pipe. | 4. Praise Him with drums and with dances, praise Him with flutes and pipes. |
| 5. Praise Him with the loud-sounding cymbals; praise Him with the clanging cymbals. | 5. Praise Him with cymbals that sound alone; praise Him with cymbals that sound with shouting. |
| 6. Let everything that has breath praise the LORD. Hallelujah. | 6. Every breath will sing praise to God. Hallelujah! |
|  |  |

**RASHI’S COMMENTARY ON PSALMS 148-150**

**Psalm One Hundred and Forty-eight**

**1. HALLELUJAH.**

**3. BRIGHT STARS** [i.e.], STARS of night.

**6b HE GAVE A BOUNDARY** between them [BAHEM] [so that] one of them should function during the day and the other one should function during the night.

**6c SO THAT IT WOULD NOT TRANSGRESS** the aforementioned BOUNDARY.

**7. TANINIM ‘SEA MONSTERS’** [designates] gigantic fish.

**8a FIRE AND HAIL**; *glace* in Old French. AND SMOKE, a dark cloud, which is called in Old French *brüine* ‘fog.’

**8b STORM WIND THAT EXECUTES HIS COMMAND,** i.e., His commission. Our rabbis said that these things [the divine agents enumerated in vv. 7-8] were originally hidden away in Heaven, but David came along and brought them down to earth because they were various kinds of punishments, and it was not seemly that they should be found in the dwelling place of the Holy One Blessed be He.

**Psalm One Hundred and Forty-nine**

**1. HALLELUJAH. SING TO THE LORD A NEW SONG.**

**6a WITH PAEANS TO GOD IN THEIR THROATS**, and these same are like TWO-EDGED SWORDS IN THEIR HANDS.

**8. WITH SHACKLES [ZIQIM]** [i.e.], chains.

**9. THE JUDGMENT, WHICH IS WRITTEN** [i.e.], “I will wreak My vengeance on Edom ...” (Ezek. 25:14). Now should you say, “Ezekiel was not yet born when David composed this [psalm],” [I would respond], “David [here in Ps. 149:9] prophesied concerning the eschatological redemption. Therefore, when the eschaton will have arrived, this JUDGEMENT will already have been WRITTEN a long time."

**Psalm One Hundred And Fifty**

**1. HALLELUJAH. PRAISE GOD IN HIS SANCTUARY.**

**4. WITH “MINNIM” AND “UGAB”** These are [the names of] musical instruments.

**5a TSILTSELE SHAMA** [í.e.], cymbals that make a loud noise. [The word] SHAMA is a substantive; it is the same word, which appears elsewhere with the vocalization SHEMA, but because of the caesura it is vocalized with qamets gadόl [i.e., (a rather than e in the first syllable], and therefore its accent is penultimate [i.e.], under the shin [rather than the `ayin.]

**PSALMS IS COMPLETED. PRAISE TO THE SUPREME GOD.**

**Meditation On Psalms 148 – 150**

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

The six psalms(145, 146, 147, **148, 149, 150**) that conclude the Book of Psalms should be regarded as a distinct collection, a collection of songs of praise, for each psalm contains a command or admonition to praise God, in addition to the cry, “praise the Lord (Halleluiah)”, which opens and closes each of the last five psalms.[[304]](#footnote-304)

These Psalms do not contain any internal references to their author. However, the Zohar intimates that King David composed Psalm 148 and maybe even Psalm 150:

***Soncino Zohar, Shemoth, Section 2, Page 232a*** *R. Simeon discoursed on the verses: “Hallelukah. Praise ye the Lord from the heaven... Praise him, ye heavens of heavens... Praise the Lord from the earth...” (Psalm 148:1-8). ‘This psalm’, he said, ‘was indited by David in honour of the mystery of the Divine Name, which is the supreme object of praises. There are two all-embracing songs of praise: this one, and the one contained in the last psalm, commencing: “Hallelukah. Praise God in his sanctuary” (Ibid. 150:1-6). The latter psalm, however, contains a tenfold praise, alluding to ten musical instruments, but this one is a sevenfold hymn. The two, nevertheless, dwell on one and the same mystery, that of the Divine Name.*

To put the icing on the cake, Rabbi Shmuel Yerushalmi also tells us that Psalm 150 was written by King David.[[305]](#footnote-305)

These psalms are recited in their entirety in our daily prayers, in the section called Pesukei Dezimra.

The verbal tallies between the Torah and the Psalms are *Created* – ברא, *Heaven* – שמים, and *Earth* - ארץ. These are very appropriate for Psalm 148 that speaks of the Torah’s creation in all its various aspects. To appreciate the beauty of this psalm, look carefully at the table below:

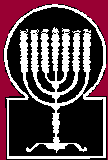
|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **DAY** | **Creation** | **Psalm** | **Creation** | **DAY** | **Psalm** |
| **1** | Light | 148:1[[306]](#footnote-306) | Sun, Moon, & Stars | **4** | 148:3 |
| **2** | Waters separated | 148:4 | Fish & Birds | **5** | 148:7, 148:10 |
| **3** | Land & plants | 148:9 | Animals & Man | **6** | 148:10-12 |

Notice the following pattern in creation ***and*** in Psalm 148:

**1**→**4** The light created on the first day, yet the bodies that give light were created on the fourth day, three days later. *Note that Psalm 148 speaks of the first day then the fourth day over three verses.*

**2**→**5** The waters above and the waters below (2nd day) are used by the birds and fish ‘swim’ in them (5th day), three days later. *Note that Psalm 148 speaks of the 2nd day then the 5th day, over three verses.*

**3**→**6** The plants and land of the 3rd day are eaten / used by the animals and man of the 6th day, three days later. *Note that Psalm 148 speaks of the 3rd day then the 6th day, over three verses.*



Finally, on the seventh day of creation, when G-d rested, we find Psalm 148:13-14 speaking about the activities of man on Shabbat. Thus we see that Creation, and Psalm 148, are divided to resemble a menora, with Shabbat being the central stem.

Psalm 149 continues with the theme of creation by elaborating on the creation of man as our Torah portion follows a similar trail. Sforno observes that Isaiah 65:17 captures the progressive ascending spirit, of this psalm, in an exalted prophetic vision.[[307]](#footnote-307) There are some sources that have paired this reading with our Torah portion.

Psalm 150 closes and sums up the book of Psalms. In the same way, this psalm sums up creation by indicating the whole purpose of man is to praise HaShem with various musical instruments.

Some commentators suggest that the language of this psalm is alluding to the victory achieved in the days of the Prophet Shmuel and King Saul over Agag, king of Amalek.[[308]](#footnote-308) This provides a clear connection to Purim given that this psalm is being read between Purim and Pesach.

Psalm 150 is part of the Sephardi prayers for Rosh Chodesh. We recite it three times on Rosh HaShana in our morning prayers, in the Musaf shofarot prayer, and in our evening prayers. We recite it on Shabbat, festivals, and in our weekday shacharit prayers. In short, we say this psalm every day of the year! What a fantastic way to conclude the book of Psalms and to sum up the first parasha of the year![[309]](#footnote-309)

In Pesikta Rabbati 21.18-19[[310]](#footnote-310) it is said that the ten commandments should be paired off with the ten words [va-yomer, “and (G-d) said,” occurs ten times in the story of creation] whereby the world was created. Rabbi Shmuel Yerushalmi tells us that the ten utterances of hallelu – הללו, in Psalm 150, correspond to these ten utterance of creation.[[311]](#footnote-311) The following table details these correspondences. Notice how *beautifully* these phrases of praise correspond to the sayings of creation.

| **Creation & Tablets** | **Psalm 150** |
| --- | --- |
| **1.** “I HaShem am your G-d”, is paired with, **“And G-d said: Let there be light”**, Bereshit (Genesis) 1:3, and of light Scripture says elsewhere: “The Lord shall be unto thee an everlasting light”.[[312]](#footnote-312) | Praise God in His sanctuary; |
| **2.** “You shall have no other gods beside Me”, is paired with:, **“And G-d said, “Let there be an firmament in the midst of the waters, that it may separate water from water”** - Bereshit (Genesis) 1:6. The Holy One, blessed be He, said, “Make a separation between Me and between idolatry, which in the verse: “They have forsaken Me, the fountain of Living waters, and hewed them out cisterns”[[313]](#footnote-313) is implied to be stored and stagnant [waters].” | praise Him in the firmament of His power. |
| **3.** “You shall not swear by the name of HaShem your G-d”, is paired with, **“G-d said, Let the water ... be gathered into one area”** - Bereshit (Genesis) 1:9. The Holy One, blessed be He, said, “The waters accord Me honor and restrain themselves; and will you not accord Me honor in not swearing by My name falsely?” | Praise Him for His mighty acts; |
| **4.** “Remember the Sabbath day”, is paired with, **“And G-d said, let the earth sprout vegetation”** - Bereshit (Genesis) 1:11. For the Holy One, blessed be He, stated that however little you feast on the Sabbath you will still be regarded as one who honors it. Remember that the world was created in the hope that man would not sin; and men can live without sinning because they can subsist if necessary only on grasses and herbs that the earth puts forth. | praise Him according to His abundant greatness. |
| **5.** “Honor your father”, is paired with, **“G-d said, Let there be lights in the expanse of the sky”** - Bereshit (Genesis) 1:14. The Holy One, blessed be He, said, “Behold, for thee I created two lights, thy father and thy mother. Take care in the honor due them.” | Praise Him with the blast of the *shofar*;[[314]](#footnote-314) |
| **6.** “You shall not murder”, is paired with, **“G-d said, Let the waters bring forth swarms”**, - Bereshit (Genesis) 1:20. The Holy One, blessed be He, said, “Be not like those fish, the big ones that swallow the little ones, as is intimated in the verse, “Wherefore ... holdest Thou Thy peace ... and makest men as the fishes of the sea?”[[315]](#footnote-315) | praise Him with the psaltery and harp. |
| **7.** “You shall not commit adultery”, is paired with, **“G-d said, Let the earth bring forth every kind of living creature”** - Bereshit (Genesis) 1:24. The Holy One, blessed be He, said, “Behold I created for thee thy mate. Each and every one should cleave to his mate, to his own kind.” | Praise Him with the timbrel and dance; |
| **8.** “You shall not steal”, is paired with, **“G-d said, See I give you every seed bearing plant”** - Bereshit (Genesis) 1:29. The Holy One, blessed be He, said, “Not one of you shall put forth his hand in theft of the property or the money of his neighbor, you may take only ownerless property, such as seed-yielding herbs.” R. Hiyya taught, That which is guarded within a garden it is forbidden to take, the taking would be robbery; but that which is not guarded in a garden may be taken, and the taking is not robbery. | praise Him with stringed instruments and the pipe. |
| **9.** “You shall not bear false witness against your neighbor, etc.”, is paired with, **“And G-d said, Let us make man in our image”** - Bereshit (Genesis) 1:26. The Holy One, blessed be He, said, “Behold for thee I created thy neighbor in My likeness. And thou, by such acts as call for punishment, wouldst swallow and make an end of thy neighbor. Do not then bear false witness against thy neighbor.” | Praise Him with the loud-sounding cymbals; |
| **10.** “You shall not covet”, is paired with, **“G-d said, It is not good for man to be alone, I will make a fitting helper for him”** - Bereshit (Genesis) 2:18. The Holy One, blessed be He, said, “Behold, I created a mate for thee. Let each and every one of you cling to his mate. Let not a man of you covet the wife of his neighbor.” | praise Him with the clanging cymbals. |

I love it when things come together!!!! The ten sayings of creation, the ten commandments, and the ten praises of Psalm 150 all juxtaposed to teach us that the performance of the mitzvot of Sinai enables us to participate in the justice of creation and enable to praise HaShem even as King David did.

We are reading these psalms at the beginning of Nisan. The first week of Nisan was the time when Aaron and his sons were completing their ordination and consecration. It is the first time that the Mishkan, the Tabernacle, is erected and put into use. Since we know that when HaShem asked that we create the Mishkan, He expressed its purpose as: So I can dwell *in them*. It was not to dwell in the Mishkan, but rather to dwell in His people! Thus the repeated Halleluiah! Man was created for this purpose: To walk with HaShem and to sing His praises.

***Rosh HaShana 2a*** *Mishna. There are four new years. On the first of Nisan is new year for kings[[316]](#footnote-316) and for festivals. On the first of Elul is new year for the tithe of cattle.[[317]](#footnote-317) R.Eleazar and R. Simeon, however, place this on the first of Tishri. On the first of Tishri is new year for years, for release and jubilee years, for plantation and for [tithe of] vegetables. On the first of Shebat is new year for trees, according to the ruling of beth Shammai; beth Hillel, however, place it on the fifteenth of that month.*

Now we can begin to understand why these Psalms are the crown for the Psalms. As King David meditated on his ascent to the throne, so he contemplated the creation of Adam, the first king. As King David rejoiced in his crown and his position in HaShem’s kingdom, so he rejoiced in his position as the chief justice. When he read that Elohim created the world using the attribute of justice, he realized that when he administered justice, he was a partner in creation. It is no wonder that he rejoiced with all of his heart.

When we realise that we, too, have the ability to administer justice, to correct the sin of Adam, we ought to rejoice with all of our heart!

**Ashlamatah: Isaiah 42:5-13, 21**

5. Thus says God the LORD, He that created the heavens, and stretched them forth, He that spread forth the earth and that which comes out of it, He that gives breath unto the people upon it, and spirit to them that walk therein:

6. I the LORD have called you in righteousness/generosity, and have taken hold of your hand, and kept you, and set you for a covenant of the people, for a light of the gentiles;

7. To open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house.

8. I am the LORD, that is My name; and My glory will I not give to another, neither My praise to graven images.

9. Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them.

10. Sing unto the LORD a new song, and His praise from the end of the earth; you that go down to the sea, and all that is therein, the isles, and the inhabitants thereof.

11. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar does inhabit; let the inhabitants of Sela exult, let them shout from the top of the mountains.

12. Let them give glory unto the LORD, and declare His praise in the islands.

13. The LORD will go forth as a mighty man, He will stir up jealousy like a man of war; He will cry, yes, He will shout aloud, He will prove Himself mighty against His enemies.

14. I have long time held My peace, I have been still, and refrained Myself; now will I cry like a travailing woman, gasping and panting at once.

15. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and will dry up the pools.

16. And I will bring the blind by a way that they knew not, in paths that they knew not will I lead them; I will make darkness light before them, and rugged places plain. These things will I do, and I will not leave them undone.

17. They will be turned back, greatly ashamed, that trust in graven images, that say unto molten images: ‘You are our gods.’

18. Hear, you deaf, and look, you blind, that you may see.

19. Who is blind, but My servant? Or deaf, as My messenger that I send? Who is blind as he that is wholehearted, and blind as the LORD'S servant?

20. Seeing many things, you observe not; opening the ears, he hears not.

21. The LORD was pleased, for His righteousness'/generosity’s sake, to magnify the Torah and make it honourable.

**Special Ashlamatah: Hosea 14:2-10; Micah 7:18-20**

**[To be read by the highest Torah Scholar available to the congregation]**

2. Return, O Israel, unto the LORD your God; for you have stumbled in your iniquity/lawlessness.

3. Take with you words, and return unto the LORD; say unto Him: ‘Forgive all iniquity/lawlessness, and accept that which is good; so will we render for bullocks the offering of our lips.

4. Asshur will not save us; we will not ride upon horses; neither will we call any more the work of our hands our gods; for in You the fatherless finds mercy.’

5. I will heal their backsliding, I will love them freely; for Mine anger is turned away from him.

6. I will be as the dew unto Israel; he will blossom as the lily, and cast forth his roots as Lebanon.

7. His branches will spread, and his beauty will be as the olive-tree, and his fragrance as Lebanon.

8. They that dwell under his shadow will again make corn to grow, and will blossom as the vine; the scent thereof will be as the wine of Lebanon.

9. Ephraim will say: ‘What have I to do any more with idols?’ As for Me, I respond and look on him; I am like a leafy cypress-tree; from Me is your fruit found.

10. Whoso is wise, let him understand these things, whoso is prudent, let him know them. For the ways of the LORD are right, and the just do walk in them; but transgressors do stumble therein.

18. Who is a God like unto You, that pardons the iniquity/lawlessness, and passes by the transgression of the remnant of His heritage? He retains not His anger forever, because He delights in mercy.

19. He will again have compassion upon us; He will subdue our iniquities/lawlessness; and You will cast all their sins into the depths of the sea.

20. You will show faithfulness to Jacob, mercy to Abraham, as You have sworn unto our fathers from the days of old.

**PIRQE ABOT**

**(Chapters of the Fathers)**

**Introduction + I:1**

**From:**

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

**By: Rabbi Reuven P. Bulka**

**Jason Aronson, Inc. © 1993, pp. 15-21**

**All Israelites have a portion in the world-to-come, as it is said: ‎‎"And your people, all righteous, shall inherit the land forever, ‎the branch of My plantings, the work of My hands, to glorify ‎Me" (Yeshayahu 60:21). ‎**

This statement is an introductory note which is recited weekly during the ‎period between Pesach and Rosh Hashana before studying the appropriate ‎chapter of the week. Like its counterpart at the close of each chapter, it is a ‎constant, and appears to be a tone-setter for the study of .Jewish ethics. In ‎effect, it establishes the framework within which Jewish ethics operate. ‎

**All Israelites have a portion in the world-to-come** posits, in a terse but ‎powerful manner, the notion that all people have the capacity to actualize ‎the good. They are not doomed by any predestination to evil, nor are they ‎dependent on a vicarious atoning and redeeming process. They begin life ‎not from square one, nor from a negative - starting point. They begin life ‎with an assumed righteousness/generosity, with a share in the real estate of eternal ‎life. If the true human nature is allowed to express itself, the natural stat‎us quo prevails, that of guaranteed eternality. Ethics are hereby projected ‎as the human way to behave, as the normative and natural way to be.

‎

The proof text for this statement seems to pick up this theme of ‎naturalness. The human being is called *the branch of My plantings*, the ‎human being's ethical development is as natural as the branch's development from the tree. The ‎tree has many branches, but one trunk. The picture painted is of ‎diverse individuals, all unique in their capacities, and all branching ‎out in their unique searches for meaning, but all connected to the ‎source, to the trunk. Pirqe Aboth is the trunk, all of us the branches. ‎

Ultimately, this branching out through connectedness to the lifeline of ‎the trunk serves *to glorify Me.* God made His creatures with the ‎propensity for good, but ethical action is not programmed, it is a matter ‎of choice. God is not glorified by puppets who react in ‎cause-and-effect manner to God's string pulling. God is glorified by ‎the human choice to be Godly.

‎

Eternal life is projected as the land which will be inherited forever. It ‎is the soil which feeds the trunk which branches out into life. ‎

The reader begins the journey through Jewish ethics with a share of the ‎world-to-come. The reader is told that the ethics to be presented are ‎not beyond human expression. From the distance, they may seem ‎difficult, even unreachable, but, in essence, they are geared to bringing ‎forth the natural human propensity for goodness. It is with this ‎positive attitude that the study and practice of Jewish ethics is ‎approached.

**Mishnah I:1 ‎**

‎

**“Moshe received the Torah from Sinai and transmitted it to ‎Yehoshua, and Yehoshua to the Elders, the Elders to the Prophets, and the Prophets transmitted it to the Men of the ‎Great Assembly. They [the Men of the Great Assembly] ‎emphasized three things: Be cautious in judgment, raise up many disciples, and ‎make a fence around the Torah.”**

‎

‎The first mishna expounds on the most basic of questions: What is the ‎source of the ethics which are about to be proposed? Are the values ‎contained in Pirqe Aboth the subjective self-expression of the ‎Sages, or are they objective values which transcend time and space?

‎

The ethical norms of Pirqe Aboth begin with statements by members ‎of the Great Assembly, and continue with expressions by their ‎students and the students of their students. The members of the Great ‎Assembly, however, were working within a tradition, the tradition received from the ‎Prophets, who in turn received it from the Elders, and the Elders ‎from Yehoshua, and Yehoshua from Moshe, and Moshe of course, ‎from God (Sinai). The values of the members of the Great Assem ‎bly emanate directly from G-d's Torah. Torah is seen as the Jewish lifestyle, and the ethics of Pirqe Aboth relate the objective values of Sinai to the subjective individual situation. Jewish ethics derive from God but reside in the individual.

‎

This opening tracing of the route of tradition establishes a vital principle in Jewish ethics. There is room for each person to branch out in a unique fashion, but it must be within ‎the framework of the revealed objective values. They are the parameters within which the expression of values must take place. The general direction and goal of the ethical ‎system is concretized, but there are various routes to the goal. Self-transcendence toward the goal is the essential dynamic, but how each individual will specialize and in what ‎sphere of endeavor are left to choice. ‎

BE CAUTIOUS IN JUDGMENT: Tradition must take seriously each person's individuality. Each person is unique, each situation equally unique. Though at all times the Law ‎‎(Torah) is the guiding factor, it is wrong to fit all people into a set equation, with the resolution of a court case or personal situation programmed according to a specific set and ‎demanding only a mental push of the right button. The Law must not depersonalize; it must respond to each unique circumstance uniquely. The judge or counselor dare not say ‎that this case is familiar, something like one that came before me last week, and can therefore be dispensed with easily. ‎

RAISE UP MANY DISCIPLES: If caution in judgment concerns itself with the otherness of each individual and the judge's sacred responsibility to respect this otherness, raise up ‎many disciples is concerned with the hierarchy in society, and the possible development of the class of the intelligent and the class of the ignorant. Normally, those in positions ‎of power and influence desire to protect such position, by denying others the means for encroaching. In Jewish life, no ‎one occupies a more esteemed and respected position than the scholar. The acknowledged scholar is looked to for leadership, and is followed when rendering a decision. ‎Protectionism, however, has no place in the hierarchy of wisdom. The scholar who has acquired knowledge is obliged to share that knowledge, to raise up many disciples, to ‎try as hard as possible to make dependency on the one scholar unnecessary. The scholar attained this rank because others shared their wisdom. The scholar is thus obliged to ‎extend that very process. Law and its wisdom do not belong to the privileged few, they are the inheritance of the entire community. ‎

MAKE A FENCE AROUND THE TORAH: If Be cautious in judgment protects the humaneness of the law, and raise up many disciples ensures that the law is shared and taught, make ‎a fence around the Torah guards against the Torah (law) becoming an end in itself. The law is sacred, .but making it an end in itself would distort this sanctity and turn it into ‎a form of idolatry. Sensitivity and balance are achieved through hedging around the law, making trespass less likely by placing a fence within the fence. The law is structured ‎somewhat like a circle, with the human being inside the circle and being urged inward toward the core. A fence around the law tightens the circle, hones more sharply the ‎boundaries, and thus moves the person ever more forcefully into the core. If Sabbath is a core experience made possible by the host of Biblical restrictions which channel ‎human expression, Rabbinic additions extend these restrictions even further, and prohibit any action which, however slightly, approximates the Torah prohibition. This ‎eliminates almost totally possible diversions, and thus serves to focus on the real intent of the law, to drive the individual toward the true fulfillment to be found in the human ‎dimension. The law is not an end in itxelf, It is rather a means. It is not the end point in Judaism‎, instead merely its beginning

The underlying theme in the three comments by the Men of the Great Assembly would thus be: “Do not get carried away with the Law.” Do not let adherence to the Law make you insensitive to the individual; do not let love of the Law and the power it brings you make you neglect the obligation to share its wisdom; do not let dedication to the Law become a dogmatic observance which is an end in itself rather than just the beginning of your contribution. In a word, view the Law with balance, sensitivity, and humaneness.

**Verbal Tallies**

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

**&**

**HH Giberet Dr. Elisheba bat Sarah**

**Bereshit (Genesis) 1:1 – 2:3**

**Special: Malachi 3:4-24**

**Yeshayahu (Isaiah) 42:5-13 + 21**

**Tehillim (Psalms) 148-150**

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

Created - ברא, Strong’s number 01254.

Heaven - שמים, Strong’s number 08064.

Earth - ארץ, Strong’s number 0776.

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

Created - ברא, Strong’s number 01254.

Heaven - שמים, Strong’s number 08064.

Earth - ארץ, Strong’s number 0776.

**Bereshit (Genesis) 1:1-2** In the beginning God created <01254> (8804) the heaven <08064> and the earth <0776>.

**Yeshayahu (Isaiah) 42:5** Thus saith God the LORD, he that created <01254> (8802) the heavens <08064>, and stretched them out; he that spread forth the earth <0776>, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

**Tehillim (Psalms)** **148:1** Praise ye the LORD. Praise ye the LORD from the heavens <08064>: praise him in the heights.

**Tehillim (Psalms) 148:5** Let them praise the name of the LORD: for he commanded, and they were created <01254> (8738).

**Tehillim (Psalms) 148:7** Praise the LORD from the earth <0776>, ye dragons, and all deeps:

**Hebrew:**

| Hebrew | English | Torah Seder  Gen 1:1-2:3 | Psalms  Psa 148-150 | Ashlamatah  Isa 42:5-13, 21 | S. Ash  Mal 3:4-18+ 4:1-6 |
| --- | --- | --- | --- | --- | --- |
| ~d'a' | man | Gen 1:26 Gen 1:27 |  |  | Mal 3:8 |
| hm'd'a] | earth | Gen 1:25 |  |  | Mal 3:11 |
| rAa | light | Gen 1:3 Gen 1:4 Gen 1:5 Gen 1:18 | Ps 148:3 | Isa 42:6 |  |
| vyai | man |  |  | Isa 42:13 | Mal 3:16 Mal 3:17 |
| lae | God |  | Ps 149:6 Ps 150:1 | Isa 42:5 |  |
| ~yhil{a/ | GOD | Gen 1:1 Gen 1:2 Gen 1:3 Gen 1:4 Gen 1:5 Gen 1:6 Gen 1:7 Gen 1:8 Gen 1:9 Gen 1:10 Gen 1:11 Gen 1:12 Gen 1:14 Gen 1:16 Gen 1:17 Gen 1:18 Gen 1:20 Gen 1:21 Gen 1:22 Gen 1:24 Gen 1:25 Gen 1:26 Gen 1:27 Gen 1:28 Gen 1:29 Gen 1:31 Gen 2:2 Gen 2:3 |  |  | Mal 3:8  Mal 3:14 Mal 3:15 Mal 3:18 |
| rm;a' | said | Gen 1:3 Gen 1:6 Gen 1:9 Gen 1:11 Gen 1:14 Gen 1:20 Gen 1:22 Gen 1:24 Gen 1:26 Gen 1:28 Gen 1:29 |  | Isa 42:5 | Mal 3:5 Mal 3:7 Mal 3:8 Mal 3:10 Mal 3:11 Mal 3:12 Mal 3:13 Mal 3:14 Mal 3:17 Mal 4:1 Mal 4:3 |
| #r,a, | earth | Gen 1:1 Gen 1:2 Gen 1:10 Gen 1:11 Gen 1:12 Gen 1:15 Gen 1:17 Gen 1:20 Gen 1:22 Gen 1:24 Gen 1:25 Gen 1:26 Gen 1:28 Gen 1:29 Gen 1:30 Gen 2:1 | Ps 148:7 Ps 148:11 Ps 148:13 | Isa 42:5 Isa 42:10 | Mal 3:12 Mal 4:6 |
| hm'heB. | cattle | Gen 1:24 Gen 1:25 Gen 1:26 | Ps 148:10 |  |  |
| aAB | pass, bring, come |  |  | Isa 42:9 | Mal 3:10 Mal 4:1 Mal 4:5 Mal 4:6 |
| tyIB; | house |  |  | Isa 42:7 | Mal 3:10 |
| !Be | son, children |  | Ps 148:14 Ps 149:2 |  | Mal 3:6 Mal 3:17 Mal 4:6 |
| arB | created | Gen 1:1 Gen 1:21 Gen 1:27 Gen 2:3 | Ps 148:5 | Isa 42:5 |  |
| lAdG" | great | Gen 1:16 Gen 1:21 |  |  | Mal 4:5 |
| yAG | heathen, nation |  | Ps 149:7 | Isa 42:6 | Mal 3:9 Mal 3:12 |
| rb'D' | word |  | Ps 148:8 |  | Mal 3:13 |
| %l;h' | walk |  |  | Isa 42:5 | Mal 3:14 |
| rh; | mountains |  | Ps 148:9 | Isa 42:11 |  |
| vd'x' | new |  | Ps 149:1 | Isa 42:9 Isa 42:10 |  |
| qz:x' | hold, stout |  |  | Isa 42:6 | Mal 3:13 |
| yx; | life | Gen 1:20 Gen 1:21 Gen 1:24 Gen 1:25 Gen 1:28 Gen 1:30 | Ps 148:10 |  |  |
| qxo | decree |  | Ps 148:6 |  | Mal 3:7 Mal 4:4 |
| %v,xo | darkness | Gen 1:2 Gen 1:4 Gen 1:5 Gen 1:18 |  | Isa 42:7 |  |
| dy" | hand |  | Ps 149:6 | Isa 42:6 |  |
| hw"hoy> | LORD |  | Ps 148:1 Ps 148:5 Ps 148:7 Ps 148:13 Ps 149:1 Ps 149:4 | Isa 42:5 Isa 42:6 Isa 42:8 Isa 42:10 Isa 42:12 Isa 42:13 Isa 42:21 | Mal 3:4 Mal 3:5 Mal 3:6 Mal 3:7 Mal 3:10 Mal 3:11 Mal 3:12 Mal 3:13 Mal 3:14 Mal 3:16 Mal 3:17 Mal 4:1 Mal 4:3 Mal 4:5 |
| ~Ay | day | Gen 1:5 Gen 1:8 Gen 1:13 Gen 1:14 Gen 1:16 Gen 1:18 Gen 1:19 Gen 1:23 Gen 1:31 Gen 2:2 Gen 2:3 |  |  | Mal 3:4 Mal 3:7 Mal 3:17 Mal 4:1 Mal 4:3 Mal 4:5 |
| ~y" | seas | Gen 1:10 Gen 1:22 Gen 1:26 Gen 1:28 |  | Isa 42:10 |  |
| ac'y" | brought forth | Gen 1:12 Gen 1:24 |  | Isa 42:7 Isa 42:13 | Mal 4:2 |
| laer'f.yI | Israel |  | Ps 148:14 Ps 149:2 |  | Mal 4:4 |
| dAbK' | glory |  | Ps 149:5 | Isa 42:8 Isa 42:12 |  |
| bk'AK | stars | Gen 1:16 | Ps 148:3 |  |  |
| hl'K' | finished, ended | Gen 2:1 Gen 2:2 |  |  | Mal 3:6 |
| @n"K' | winged | Gen 1:21 | Ps 148:10 |  | Mal 4:2 |
| bt;K' | wrote, written |  | Ps 149:9 |  | Mal 3:16 |
| ~yIm; | waters | Gen 1:2 Gen 1:6 Gen 1:7 Gen 1:9 Gen 1:10 Gen 1:20 Gen 1:21 Gen 1:22 | Ps 148:4 |  |  |
| jP'v.mi | judgment |  | Ps 149:9 |  | Mal 3:5 Mal 4:4 |
| hj"n" | stretch out |  |  | Isa 42:5 | Mal 3:5 |
| hm'v'n> | breath |  | Ps 150:6 | Isa 42:5 |  |
| !t;n" | set | Gen 1:17 Gen 1:29 | Ps 148:6 | Isa 42:5 Isa 42:6 Isa 42:8 |  |
| ~l'A[ | ever, forever |  | Ps 148:6 |  | Mal 3:4 |
| ~[; | peop;e |  | Ps 148:14 Ps 149:4 | Isa 42:5 Isa 42:6 |  |
| #[e | tree | Gen 1:11 Gen 1:12 Gen 1:29 | Ps 148:9 |  |  |
| hf'[' | make, made | Gen 1:7 Gen 1:11 Gen 1:12 Gen 1:16 Gen 1:25 Gen 1:26 Gen 1:31 Gen 2:2 Gen 2:3 | Ps 148:8 Ps 149:2 Ps 149:7 Ps 149:9 |  | Mal 3:15 Mal 3:17 Mal 4:1 Mal 4:3 |
| ~ynIP' | face | Gen 1:2 Gen 1:20 Gen 1:29 |  |  | Mal 3:14 Mal 3:16 Mal 4:5 |
| yrIP. | fruit | Gen 1:11 Gen 1:12 Gen 1:29 | Ps 148:9 |  | Mal 3:11 |
| ab'c' | them,, hosts | Gen 2:1 | Ps 148:2 |  | Mal 3:5 Mal 3:7 Mal 3:10 Mal 3:11 Mal 3:12 Mal 3:14 Mal 3:17 Mal 4:1 Mal 4:3 |
| hWc | commanded |  | Ps 148:5 |  | Mal 4:4 |
| ar'q' | called | Gen 1:5 Gen 1:8 Gen 1:10 |  | Isa 42:6 |  |
| ha'r' | saw | Gen 1:4 Gen 1:9 Gen 1:10 Gen 1:12 Gen 1:18 Gen 1:21 Gen 1:25 Gen 1:31 |  |  | Mal 3:18 |
| x;Wr | spirit | Gen 1:2 | Ps 148:8 | Isa 42:5 |  |
| fm,r, | creeping things | Gen 1:24 Gen 1:25 Gen 1:26 | Ps 148:10 |  |  |
| !n:r' | aloud, sing |  | Ps 149:5 | Isa 42:11 |  |
| [;yqir' | firmament | Gen 1:6 Gen 1:7 Gen 1:8 Gen 1:14 Gen 1:15 Gen 1:17 Gen 1:20 | Ps 150:1 |  |  |
| ryvi | sing |  | Ps 149:1 | Isa 42:10 |  |
| ryvi | song |  | Ps 149:1 | Isa 42:10 |  |
| ~ve | nname |  | Ps 148:5 Ps 148:13 Ps 149:3 | Isa 42:8 | Mal 3:16 Mal 4:2 |
| ~yIm;v' | heaven | Gen 1:1 Gen 1:8 Gen 1:9 Gen 1:14 Gen 1:15 Gen 1:17 Gen 1:20 Gen 1:26 Gen 1:28 Gen 1:30 | Ps 148:1 Ps 148:4 Ps 148:13 | Isa 42:5 | Mal 3:10 |
| [m;v' | tell, heard |  |  | Isa 42:9 | Mal 3:16 |
| vm,v, | sun |  | Ps 148:3 |  | Mal 4:2 |
| hnEv' | years | Gen 1:14 |  |  | Mal 3:4 |
| ~AhT. | deep | Gen 1:2 | Ps 148:7 |  |  |
| hL'hiT. | praise |  | Ps 148:14 Ps 149:1 | Isa 42:8 Isa 42:10 Isa 42:12 |  |
| hr'AT | Torah |  |  | Isa 42:21 | Mal 4:4 |
| !yNIT; | whales | Gen 1:21 | Ps 148:7 |  |  |

**Greek**

| **Greek** | **English** | **Torah Seder**  **Gen 1:1-2:3** | **Psalms**    **Psa 148-150** | **Ashlamatah**    **Isa 42:5-13, 21** | **S. Ash**  **Mal3:4-18 + 4:1-6** | **Peshat**  **Mark**  **Mk 1:1-2** | **Remes 1**  **Luke**  **Lu 1:1-2:50** | **Remes 2**  **Acts**  **Acts 1:1-4** | **Midrash**  **Matthew**  **Mat 28:16-20** |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| ἄγγελος | messenger |  | Psa 148:2 |  |  | Mar 1:2 | Luk 1:11 Luk 1:13  Luk 1:18 Luk 1:19  Luk 1:26 Luk 1:28  Luk 1:30 Luk 1:34  Luk 1:35 Luk 1:38 Luk 2:9 Luk 2:10  Luk 2:13 Luk 2:15  Luk 2:21 |  |  |
| ἅγιον | holy |  | Psa 150:1 |  |  |  | Luk 1:15 Luk 1:35  Luk 1:41 Luk 1:49  Luk 1:67 Luk 1:70  Luk 1:72 Luk 2:23  Luk 2:25 Luk 2:26 | Act 1:2 | Mat 28:19 |
| αἰνέω | praising,  praise |  | Psa 148:1 Psa 148:2  Psa 148:3 Psa 148:4  Psa 148:5 Psa 148:7  Psa 148:13 Psa 149:3  Psa 150:1 Psa 150:2  Psa 150:3 Psa 150:4  Psa 150:5 Psa 150:6 |  |  |  | Luk 2:13 Luk 2:20 |  |  |
| αἰών | eons,  ages |  | Psa 148:6 |  | Mal 3:4 |  | Luk 1:33 Luk 1:55  Luk 1:70 |  | Mat 28:20 |
| ἁμαρτία | sins |  |  |  | Mal 3:7 |  |  |  |  |
| ἄνθρωπος | man,  men | Gen 1:26 Gen 1:27 |  |  | Mal 3:8  Mal 3:17  Mal 4:6 |  | Luk 1:25 Luk 2:14  Luk 2:15 Luk 2:25  Luk 2:52 |  |  |
| ἀνοίγω | opened,  open |  |  | Isa 42:7 | Mal 3:10 |  | Luk 1:64 |  |  |
| ἀποστέλλω | send,  sent |  |  |  | Mal 4:5 | Mar 1:2 | Luk 1:19  Luk 1:26 |  |  |
| ἄῤῥην, αρσην | male | Gen 1:27 |  |  |  |  | Luk 2:23 |  |  |
| ἀρχή | beginning | Gen 1:1  Gen 1:16 |  |  |  |  | Luk 1:2 |  |  |
| ἄρχομαι | began,  begin,  control | Gen 1:18  Gen 1:26  Gen 1:28  Gen 2:3 |  |  |  |  |  | Act 1:1 |  |
| αὐξάνω | grow | Gen 1:22  Gen 1:28 |  |  |  |  | Luk 1:80  Luk 2:40 |  |  |
| βασιλεύς | king |  | Psa 148:11 Psa 149:2 Psa 149:8 |  |  |  | Luk 1:5 |  |  |
| γῆ | land,  earth | Gen 1:1 Gen 1:2  Gen 1:10 Gen 1:11  Gen 1:12 Gen 1:14 Gen 1:15 Gen 1:17  Gen 1:20 Gen 1:22 Gen 1:24 Gen 1:25 Gen 1:26 Gen 1:28 Gen 1:29 Gen 1:30 Gen 2:1 | Psa 148:7 Psa 148:11  Psa 148:13 | Isa 42:5  Isa 42:10 | Mal 3:11  Mal 3:12 Mal 4:6 |  | Luk 2:14 |  | Mat 28:18 |
| γίνομαι | came,  let there be,  was,  place,  existed | Gen1:3 Gen1:5  Gen1:6 Gen1:8  Gen1:9 Gen1:11  Gen1:13 Gen1:14  Gen1:15 Gen1:19  Gen1:20 Gen1:23  Gen1:24 Gen1:30  Gen1:31 Gen 2:4 | Psa 148:5 |  |  |  | Luk 1:2 Luk 1:5  Luk 1:8 Luk 1:20  Luk 1:23 Luk 1:38  Luk 1:41 Luk 1:44  Luk 1:59 Luk 1:65  Luk 2:1 Luk 2:2  Luk 2:6 Luk 2:13  Luk 2:15 Luk 2:42  Luk 2:46 |  |  |
| γράφω | wrote,  written |  |  |  | Mal 3:16 | Mar 1:2 | Luk 1:3  Luk 1:63  Luk 2:23 |  |  |
| διαθήκη | covenant |  |  | Isa 42:6 |  |  | Luk 1:72 |  |  |
| διδάσκω | teaching |  |  |  |  |  |  | Act 1:1 | Mat 28:20 |
| δίδωμι | given,  give |  |  |  |  |  | Luk 1:32 Luk 1:73  Luk 1:77 Luk 2:24 |  | Mat 28:18 |
| δίκαιος | righteous,  just one |  |  |  | Mal 3:18 |  | Luk 1:6 Luk 1:17  Luk 2:25 |  |  |
| δικαιοσύνη | righteousness |  |  | Isa 42:6 | Mal 4:2 |  | Luk 1:75 |  |  |
| δόξα | glory |  | Psa 149:5 Psa 149:9 | Isa 42:8  Isa 42:12 |  |  | Luk 2:9 Luk 2:14  Luk 2:32 |  |  |
| δοξάζω | glorify |  |  | Isa 42:10 |  |  | Luk 2:20 |  |  |
| δοῦλος | servant |  |  |  | Mal 4:4 |  | Luk 2:29 |  |  |
| δύναμις | forces,  power |  | Psa 148:2 Psa 150:1 | Isa 42:13 | Mal 4:1 |  | Luk 1:17  Luk 1:35 |  |  |
| δύο | two | Gen 1:16 |  |  |  |  | Luk 2:24 |  |  |
| ἔθνος | nations |  | Psa 149:7 | Isa 42:6 | Mal 3:12 |  | Luk 2:32 |  | Mat 28:19 |
| εἴδω | see, perceive, behold | Gen 1:4 Gen 1:8  Gen 1:10 Gen 1:13  Gen 1:18 Gen 1:21  Gen 1:25 Gen 1:31 |  |  |  |  | Luk 1:12 Luk 1:29  Luk 2:15 Luk 2:17  Luk 2:20 Luk 2:26  Luk 2:30 Luk 2:48  Luk 2:49 |  | Mat 28:17 |
| εἰσακούω | listened to,heard, hearken |  |  |  | Mal 3:16 |  | Luk 1:13 |  |  |
| ἐκτός | sixth | Gen 1:31  Gen 2:2 |  |  |  |  | Luk 1:26  Luk 1:36 |  |  |
| ἔμπροσθεν | before |  |  |  | Mal 3:4 | Mar 1:2 |  |  |  |
| ἐντέλλομαι | charge |  | Psa 148:5 |  | Mal 4:4 |  |  | Act 1:2 | Mat 28:20 |
| ἐνώπιον | before,  in the presence  of |  |  |  | Mal 3:16 |  | Luk 1:6  Luk 1:15  Luk 1:17  Luk 1:19  Luk 1:75 |  |  |
| ἐξέρχομαι | come  forth,  went  forth |  |  | Isa 42:13 | Mal 4:2 |  | Luk 1:22 Luk 2:1 |  |  |
| ἐπιστρέφω | turn |  |  |  | Mal 3:7  Mal 3:10  Mal 3:18 |  | Luk 1:16  Luk 1:17 Luk 2:20 |  |  |
| ἔπω | said,  speak,  say | Gen 1:3 Gen 1:6  Gen 1:9 Gen 1:11  Gen 1:14 Gen 1:20  Gen 1:24 Gen 1:26  Gen 1:29 | Psa 148:5 |  | Mal 3:8  Mal 3:13  Mal 3:14 |  | Luk 1:13 Luk 1:18  Luk 1:19 Luk 1:28  Luk 1:30 Luk 1:34  Luk 1:35 Luk 1:38  Luk 1:42 Luk 1:46  Luk 1:60 Luk 1:61  Luk 2:10 Luk 2:15 Luk 2:28 Luk 2:34  Luk 2:48 Luk 2:49 |  |  |
| ἔρημος | wilderness |  |  | Isa 42:11 |  |  |  |  |  |
| ἔρχομαι | comes, comings |  |  |  | Mal 4:1  Mal 4:5 |  |  |  |  |
| ἔτος | years |  |  |  | Mal 3:4  Mal 3:10 |  | Luk 2:36 Luk 2:37  Luk 2:41 Luk 2:42 |  |  |
| εὐλογέω | blessed | Gen 1:22 Gen 1:28  Gen 2:3 |  |  |  |  | Luk 1:28 Luk 1:42  Luk 1:64 Luk 2:28  Luk 2:34 |  |  |
| ἐχθρός | enemies |  |  | Isa 42:13 |  |  | Luk 1:71 Luk 1:74 |  |  |
| ζάω | live, living | Gen 1:20 Gen 1:24 |  |  |  |  | Luk 2:36 | Act 1:3 |  |
| ζωή | life | Gen 1:30 |  |  |  |  | Luk 1:75 |  |  |
| ἡμέρα | days | Gen 1:5 Gen 1:8  Gen 1:13 Gen 1:14  Gen 1:16 Gen 1:18  Gen 1:19 Gen 1:23  Gen 1:31 Gen 2:2  Gen 2:3 |  |  | Mal 3:2  Mal 3:4  Mal 3:17  Mal 4:1 Mal 4:3  Mal 4:5 |  | Luk 1:5 Luk 1:7  Luk 1:18 Luk 1:20  Luk 1:23 Luk 1:24  Luk 1:25 Luk 1:39  Luk 1:59 Luk 1:75  Luk 1:80 Luk 2:1  Luk 2:6 Luk 2:21  Luk 2:22 Luk 2:36  Luk 2:37 Luk 2:43  Luk 2:44 Luk 2:46 | Act 1:2  Act 1:3 | Mat 28:20 |
|  |  |  |  |  |  |  |  |  |  |
| θεός | GOD | Gen 1:1 Gen 1:2  Gen 1:3 Gen 1:4  Gen 1:5 Gen 1:6  Gen 1:7 Gen 1:8  Gen 1:9 Gen 1:10  Gen 1:11 Gen 1:13  Gen 1:14 Gen 1:16  Gen 1:17 Gen 1:18  Gen 1:20 Gen 1:21  Gen 1:22 Gen 1:24  Gen 1:25 Gen 1:26  Gen 1:27 Gen 1:28  Gen 1:29 Gen 1:31  Gen 2:2 Gen 2:3  Gen 2:4 | Psa 149:6  Psa 150:1 | Isa 42:5  Isa 42:6  Isa 42:8  Isa 42:12 Isa 42:13  Isa 42:21 | Mal 3:6  Mal 3:8  Mal 3:14  Mal 3:15  Mal 3:18 | Mar 1:1 | Luk 1:6 Luk 1:8  Luk 1:16 Luk 1:19  Luk 1:26 Luk 1:30  Luk 1:32 Luk 1:35  Luk 1:37 Luk 1:47  Luk 1:64 Luk 1:68  Luk 1:78 Luk 2:13  Luk 2:14 Luk 2:20  Luk 2:28 Luk 2:40  Luk 2:52 |  |  |
| θυσία | sacrifice |  |  |  | Mal 3:3  Mal 3:4 |  | Luk 2:24 |  |  |
| ἰδού | behold | Gen 1:29  Gen 1:31 |  | Isa 42:9 | Mal 4:1  Mal 4:5 | Mar 1:2 |  |  |  |
| ἵστημι | establish, standing |  | Psa 148:6 |  |  |  | Luk 1:11 |  |  |
| καιρός | time | Gen 1:14 |  |  |  |  | Luk 1:20 |  |  |
| καλέω | called | Gen 1:5  Gen 1:8  Gen 1:10 |  | Isa 42:6 |  |  | Luk 1:13 Luk 1:31 Luk 1:32 Luk 1:35 Luk 1:36 Luk 1:59 Luk 1:60 Luk 1:61  Luk 1:62 Luk 1:76 Luk 2:4 Luk 2:21 Luk 2:23 |  |  |
| καρδία | hearts |  |  |  | Mal 4:6 |  | Luk 1:17 Luk 1:51 Luk 1:66 Luk 2:19  Luk 2:35 Luk 2:51 |  |  |
| καρπός | fruit | Gen 1:11  Gen 1:12  Gen 1:29 |  |  | Mal 3:11 |  | Luk 1:42 |  |  |
| καταβαίνω | go  down,  come  down |  |  | Isa 42:10 |  |  | Lu k 2:51 |  |  |
| κατασκευάζω | prepared |  |  |  |  | Mar 1:2 | Luk 1:17 |  |  |
| κέρας | horn |  | Psa 148:14 |  |  |  | Luk 1:69 |  |  |
| κύριος | LORD |  | Psa 148:1 Psa 148:5 Psa 148:7 Psa 148:13 Psa 149:1 Psa 149:4 Psa 150:6 | Isa 42:5 Isa 42:6  Isa 42:8  Isa 42:10 Isa 42:13 | Mal 3:4 Mal 3:5 Mal 3:6 Mal 3:7  Mal 3:10 Mal 3:11  Mal 3:12 Mal 3:13 Mal 3:14 Mal 3:16  Mal 3:17 Mal 4:1  Mal 4:3 Mal 4:5 |  | Luk 1:6 Luk 1:9  Luk 1:11 Luk 1:15 Luk 1:16 Luk 1:17  Luk 1:25 Luk 1:28  Luk 1:32 Luk 1:38  Luk 1:43 Luk 1:45  Luk 1:46 Luk 1:58  Luk 1:66 Luk 1:68  Luk 1:76 Luk 2:9  Luk 2:11 Luk 2:15 Luk 2:22 Luk 2:23  Luk 2:24 Luk 2:26 Luk 2:38 |  |  |
| λαλέω | spoke, spoken, speak |  |  |  |  |  | Luk 1:19 Luk 1:20 Luk 1:22 Luk 1:45  Luk 1:55 Luk 1:6 Luk 1:70 Luk 2:17  Luk 2:18 Luk 2:20  Luk 2:33 Luk 2:38  Luk 2:50 |  | Mat 28:18 |
| λαός | people |  | Psa 148:11  Psa 148:14  Psa 149:4  Psa 149:7 | Isa 42:5 |  |  | Luk 1:10 Luk 1:17  Luk 1:21 Luk 1:68  Luk 1:77 Luk 2:10  Luk 2:31 Luk 2:32 |  |  |
| λέγω | saying | Gen 1:22  Gen 1:28 |  | Isa 42:5 | Mal 3:5 Mal 3:7  Mal 3:10 Mal 3:11  Mal 3:12 Mal 3:13  Mal 3:17 Mal 4:1  Mal 4:3 |  | Luk 1:24  Luk 1:63  Luk 1:66  Luk 1:67  Luk 2:13 |  | Mat 28:18 |
| λόγος | word,  matter |  | Psa 148:8 |  | Mal 3:13 |  | Luk 1:2  Luk 1:4  Luk 1:20  Luk 1:29 | Act 1:1 |  |
| μακαρίζω | bless |  |  |  | Mal 3:12 Mal 3:15 |  | Luk 1:48 |  |  |
| μεγαλύνω | magnifies |  |  | Isa 42:21 |  |  | Luk 1:46  Luk 1:58 |  |  |
| μέγας | great | Gen 1:16 Gen 1:21 |  |  | Mal 4:5 |  | Luk 1:15 Luk 1:32  Luk 1:42 Luk 2:9 Luk 2:10 |  |  |
| μέσος | midst | Gen 1:6 |  |  |  |  | Luk 2:46 |  |  |
| μιμνήσκω | remember |  |  |  | Mal 4:4 |  | Luk 1:54  Luk 1:72 |  |  |
| νόμος | law |  |  |  | Mal 4:4 |  | Luk 2:22 Luk 2:23 Luk 2:24 Luk 2:27 Luk 2:39 |  |  |
| νύξ | night | Gen 1:5 Gen 1:14 Gen 1:16 Gen 1:18 |  |  |  |  | Luk 2:8  Luk 2:37 |  |  |
| ὁδός | journey,  way |  |  |  |  | Mar 1:2  Mar 1:3 | Luk 1:76  Luk 1:79  Luk 2:44 |  |  |
| οἶκος | houses |  |  | Isa 42:7 | Mal 3:10 |  | Luk 1:23 Luk 1:27  Luk 1:33 Luk 1:40  Luk 1:56 Luk 1:69  Luk 2:4 |  |  |
| ὀμνύω | swore |  |  |  | Mal 3:5 |  | Luk 1:73 |  |  |
| ὄνομα | name |  | Psa 148:5  Psa 148:13  Psa 149:3 | Isa 42:8  Isa 42:10 | Mal 3:5 Mal 3:16 Mal 4:2 |  | Luk 1:5 Luk 1:13 Luk 1:26 Luk 1:27  Luk 1:31 Luk 1:49  Luk 1:59 Luk 1:61 Luk 1:63 Luk 2:21  Luk 2:25 |  | Mat 28:19 |
| ὄρος | mountains |  | Psa 148:9 | Isa 42:11 Isa 42:15 |  |  |  |  | Mat 28:16 |
| οὐρανός | heaven | Gen 1:1 Gen 1:8  Gen 1:9 Gen 1:14  Gen 1:15 Gen 1:17  Gen 1:20 Gen 1:26  Gen 1:28 Gen 1:30 Gen 2:1 | Psa 148:1  Psa 148:4  Psa 148:13 | Isa 42:5 | Mal 3:10 |  | Luk 2:15 |  | Ma t 28:18 |
| ὀφθαλμός | eyes |  |  | Isa 42:7 |  |  | Luk 2:30 |  |  |
| παρθένος | virgin |  | Psa 148:12 |  |  |  | Luk 1:27 |  |  |
| παρίστημι | stands, rendered |  |  |  |  |  | Luk 1:19  Luk 2:22 | Act 1:3 |  |
| πᾶς | all, every | Gen 1:21  Gen 1:25  Gen 1:26  Gen 1:28  Gen 1:29  Gen 1:30  Gen 1:31  Gen 2:1  Gen 2:2  Gen 2:3 | Psa 148:2  Psa 148:3  Psa 148:7  Psa 148:9  Psa 148:10  Psa 148:11  Psa 148:14  Psa 149:9  Psa 150:6 |  | Mal 3:10  Mal 3:11  Mal 3:12  Mal 3:13  Mal 3:17  Mal 4:1  Mal 4:3 | Mar 1:5 | Luk 1:3 Luk 1:6  Luk 1:10 Luk 1:37  Luk 1:48 Luk 1:63  Luk 1:65 Luk 1:66  Luk 1:71 Luk 1:75  Luk 2:1 Luk 2:3 Luk 2:10 Luk 2:18  Luk 2:19 Luk 2:20  Luk 2:23 Luk 2:31  Luk 2:38 Luk 2:47  Luk 2:51 | Act 1:1 | Mat 28:18  Mat 28:19  Mat 28:20 |
| πατήρ | father |  |  |  | Mal 3:7  Mal 4:6 |  | Luk 1:17 Luk 1:32  Luk 1:55 Luk 1:59  Luk 1:62 Luk 1:67  Luk 1:72 Luk 1:73   Luk 2:48 Luk 2:49 |  | Mat 28:19 |
| περί | concerning |  |  |  |  |  | Luk 1:1 Luk 1:4  Luk 2:17 Luk 2:18  Luk 2:27 Luk 2:33  Luk 2:38 | Act 1:1  Act 1:3 |  |
| πλῆθος | multitude, magnitude |  | Psa 150:2 |  |  |  | Luk 1:10  Luk 2:13 |  |  |
| πληρόω | fill up | Gen 1:22  Gen 1:28 |  |  |  |  | Luk 1:20  Luk 2:40 |  |  |
| πνεῦμα | wind,  spirit | Gen 1:2 | Psa 148:8 | Isa 42:5 |  | Mar 1:8 | Luk 1:15 Luk 1:17  Luk 1:35 Luk 1:41  Luk 1:47 Luk 1:67  Luk 1:80 Luk 2:25  Luk 2:26 Luk 2:27  Luk 2:40 | Act 1:2 | Mat 28:19 |
| ποιέω | make.  Made | Gen 1:1 Gen 1:7  Gen 1:11 Gen 1:12  Gen 1:16 Gen 1:21 Gen 1:25 Gen 1:26  Gen 1:27 Gen 1:31  Gen 2:2 Gen 2:3  Gen 2:4 |  |  | Mal 3:15  Mal 3:17 Mal 4:1  Mal 4:3 | Mar 1:3 | Luk 1:25  Luk 1:49  Luk 1:51  Luk 1:68  Luk 1:72  Luk 2:27  Luk 2:48 | Act 1:1 |  |
| πολύς / πολλός | many.  more |  |  |  | Mal 3:14 |  | Luk 1:1  Luk 1:14  Luk 1:16  Luk 2:34  Luk 2:35  Luk 2:36 | Act 1:3 |  |
| πορεύομαι | go |  |  |  | Mal 3:14 |  | Luk 1:6  Luk 1:39  Luk 2:3  Luk 2:41 |  | Mat 28:16  Mat 28:19 |
| πούς | feet,  foot |  |  |  | Mal 4:3 |  | Luk 1:79 |  |  |
| πρίν | before |  |  |  | Mal 4:5 |  | Luk 2:26 |  |  |
| πρό | before |  |  | Isa 42:9 | Mal 3:14 | Mar 1:2 |  |  |  |
| πρόσωπον | face |  |  |  | Mal 3:14 | Mar 1:2 | Luk 1:76  Luk 2:31 |  |  |
| προφήτης | prophet |  |  |  | Mal 4:5 | Mar 1:2 | Luk 1:70  Luk 1:76 |  |  |
| πρῶτος | first |  |  |  |  |  | Luk 2:2 | Act 1:1 |  |
| ῥομφαία | broadsword |  | Psa 49:6 |  |  |  | Luk 2:35 |  |  |
| σημεῖον | signs | Gen 1:14 |  |  |  |  | Luk 2:12  Luk 2:34 |  |  |
| σκιρτάω | leap |  |  |  | Mal 4:2 |  | Luk 1:41 Luk 1:44 |  |  |
| σκότος | darkness | Gen 1:2  Gen 1:4  Gen 1:5  Gen 1:18 |  | Isa 42:7 |  |  | Luk 1:79 |  |  |
| σπέρμα | seed | Gen 1:11  Gen 1:12  Gen 1:29 |  |  |  |  | Luk 1:55 |  |  |
| σωτηρία | safety, deliverance |  | Psa 149:4 |  |  |  | Luk 1:69  Luk 1:71  Luk 1:77 |  |  |
| τίς | certain |  |  |  | Mal 3:7  Mal 3:8  Mal 3:13  Mal 3:14 |  | Luk 1:5 Luk 1:18  Luk 1:62 Luk 1:66  Luk 2:48 Luk 2:49 |  |  |
| υἱός | son |  | Psa 148:14  Psa 149:2 |  | Mal 3:7  Mal 3:17  Mal 4:6 | Mar 1:1 | Luk 1:13 Luk 1:16  Luk 1:31 Luk 1:32  Luk 1:35 Luk 1:36  Luk 1:57 Luk 2:7 |  | Mat 28:19 |
| ὕψιστος | highest |  | Psa 148:1 |  |  |  | Luk 1:32  Luk 1:35  Luk 1:76 Luk 2:14 |  |  |
| ὑψόω | exalted,  high |  | Psa 148:13  Psa 148:14  Psa 149:4 |  | Mal 3:5  Mal 3:16  Mal 4:2 |  | Luk 1:52 |  |  |
| φοβέω | fear not,  fear |  |  |  |  |  | Luk 1:13  Luk 1:30  Luk 1:50  Luk 2:9  Luk 2:10 |  |  |
| φυλακή | watches |  |  | Isa 42:7 |  |  | Luk 2:8 |  |  |
| φυλάσσω | guard,  keeping |  |  |  | Mal 3:7  Mal 3:14 |  | Luk 2:8 |  |  |
| φῶς | light | Gen 1:3  Gen 1:4  Gen 1:5  Gen 1:18 | Psa 148:3 | Isa 42:6  Isa 42:16 |  |  | Luk 2:32 |  |  |
| χείρ | hand |  | Psa 149:6 | Isa 42:6 |  |  | Luk 1:66 Luk 1:71 Luk 1:74 |  |  |
| χήρα | widow |  |  |  | Mal 3:5 |  | Luk 2:37 |  |  |
| Χριστός | Christ |  |  |  |  | Mar 1:1 | Luk 2:11 Luk 2:26 |  |  |
| ψυχή | life | Gen 1:20  Gen 1:21  Gen 1:24  Gen 1:30 |  |  |  |  | Luk 1:46  Luk 2:35 |  |  |

**NAZAREAN TALMUD**

**Sidra Of BeResheet (In the Beginning)**

**B’resheet (Genesis 1:1 – 2:3**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul**  **Tosefta**  **(Luke 1:1 – 2:50)**  **Peraqim Alef - Bet** | **School of Hakham Tsefet**  **Peshat**  **(Mark 1:1-2)**  **Pereq א, Mishnayot Alef + Bet** |
| **Pereq א: א**Inasmuch as many have undertaken to repeat the liturgical[[318]](#footnote-318) narrative of the events that are fully known[[319]](#footnote-319) among us,[[320]](#footnote-320) just as they were orally[[321]](#footnote-321) handed down (Mesorah)[[322]](#footnote-322) to us from those who were eyewitnesses from the **beginning,**[[323]](#footnote-323) (from the) Hakhamim[[324]](#footnote-324) (Sages) of the Torah.[[325]](#footnote-325) So I, carefully following every teaching, which has been (orally)[[326]](#footnote-326) transmitted from the **beginning**, am writing a liturgical account for Your Excellency Theophilus, that you may know the truth concerning the things which you have been catechized.[[327]](#footnote-327)  **ב: א**And now it happened in the days of Herod, king of Y’hudah, that there was a Kohen (priest) named Z’kharyah, of the (priestly) division of Aviyah.[[328]](#footnote-328) And he had a wife from the daughters of Aaron, and her name was Elisheba.[[329]](#footnote-329) And they were both righteous/generous before God, walking blamelessly (sinless) in all the mitzvoth (commandments) and statutes[[330]](#footnote-330) of the Lord. But, they had no child, because Elisheba was barren, and both were advanced in years.  **ג: א** And now it happened when he (Z’kharyah) was serving in the order of his priestly division before God (at the Temple), he was chosen by lot according to custom of the priesthood to enter the Temple (Holy Place) to offer incense. Now at the time of the incense offering, the whole assembly prayed in the outer (courts).[[331]](#footnote-331) And the angel of the Lord appeared to him[[332]](#footnote-332) (Z’kharyah) standing at the right side of the altar of incense.[[333]](#footnote-333) And seeing the angel Z’kharyah was overwhelmed | ‎**א ¶ The chief part of the Masorah (Tradition/Oral Law) is Yeshuah ‎the Messiah, the Son of God (i.e. Ben Elohim = the King/Judge); ‎as it is written in the prophets, “Behold, I send My messenger before your face, which will ‎prepare your way (Hebrew: Derekh/Halakha) before you” (Exodus 23:30; & Malachi 3:1).**  **ב And as it is said: “Mosheh received the Torah from Sinai and gospelled it down to Yehoshua, and Yehoshua gospelled it down to the Elders, the Elders to the Prophets, and the Prophets gospelled it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; Be deliberate in judgment, make stand many disciples, and make a fence around the Torah” (P. Abot 1:1).** |
| with awe[[334]](#footnote-334) and trepidation. But the angel said to him, “Z’kharyah do not be afraid because your supplication has been heard. Your wife Elisheba will bear a son and you will call his name Yochanan. You will have joy and gladness, and many will delight in his birth, for he will be outstanding in the sight of the Lord. He must never drink wine or anything intoxicating; and even from his mother’s womb, he will be filled with the spirit of prophecy.[[335]](#footnote-335) And he will return[[336]](#footnote-336) many of the B’ne Yisrael to the Lord their God. He will go before Him (the Lord) with the neshamah (spirit–soul) and power of Eliyahu (Elijah)”, as it is written, “And he will turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the land with utter destruction (Mal 3:23–24 (4:5–6).” [Or in paraphrase:] (He) will turn the disobedient to the Hakhamim[[337]](#footnote-337) (Sages– personification of wisdom) of righteous/generosity to establish a people[[338]](#footnote-338) for the Lord.  **ד:א** And Z’kharyah said to the angel, "How will I know this (is true)? For I am an old man, and my wife is advanced in years." And the angel answered him, "I am Gabri’el. I stand and serve the Shechinah (Divine presence), and I was sent to speak to you and to bring you this message. And behold, because you were not persuaded by my words, which will be fulfilled in their (appointed)[[339]](#footnote-339) time, you will be mute and unable to speak until the day that these things take place."[[340]](#footnote-340) And when he came out, he was unable to speak to them, and they realized that he had seen a vision in the temple (holy place), and kept making signs to them. And now it happened when his time of service (at the Temple) was ended, he went to his home.  **ה: א** After these days his wife Elisheba conceived, and for five months she kept herself hidden, saying, "This is what the Lord has done for me in the days when He looked on me, to take away my reproach among my people."  **ו:א** In the sixth month (of Elisheba’s pregnancy), the angel Gabri’el was sent from God to a city of Galil named “City[[341]](#footnote-341) of Branches” (Notsri),[[342]](#footnote-342) to a young girl[[343]](#footnote-343) betrothed to a man whose name was Yosef, of the house of David. And the young girl’s name was Miriam (Mary). And he came to her and said, "Shalom, O favored[[344]](#footnote-344) woman, the Lord be with you!" But she was greatly perplexed at the saying, and tried to discern what sort of greeting this might be. And the angel said to her, "Do not be afraid, Miriam (Mary), for you have found favor with God. And behold, you are going to conceive[[345]](#footnote-345) in your womb and bear a son, and you will call his name Yeshua. He will be great and will be called the son of the Most High.[[346]](#footnote-346) And the Lord God[[347]](#footnote-347) will give to him the throne of his father David, and he will reign over the house of Ya’aqov forever, and of his kingdom (governance) there will be no end." And Miriam (Mary) said to the angel, "How will this be, since I am a young girl (yet to marry)?" And the angel answered her, "You will[[348]](#footnote-348) be clothed with the Ruach HaKodesh (Spirit of holiness), and the Shechinah (Overshadowing Presence) and power of the of the Most High;[[349]](#footnote-349) therefore the child will be born holy[[350]](#footnote-350) (separated to specific purpose) and will be called the son of God. And behold, your relative Elisheba in her old age conceived a son, and this is the sixth month with her who was called barren. Because no word (breathed) from God will be powerless." And Miriam (Mary) said, "Behold, I am the servant of the Lord; let it be to me according to the word you (breathed)." And the angel departed from her.  ז: א In those days Miriam (Mary) rose and zealously went to the hill country, to a city[[351]](#footnote-351) in Y’hudah, and she went to the house of Z’kharyah and greeted Elisheba. And now it happened when Elisheba heard the greeting of Miriam (Mary), the baby leaped in her womb. And Elisheba was filled with (the) spirit of prophecy[[352]](#footnote-352), and she cried out with a loud voice, "Blessed are you among women, and blessed will be[[353]](#footnote-353) the fruit of your womb! And why am I (granted the pleasure) that the mother of my master (Messiah) should come to me? For behold, when I heard the sound of your greeting, the baby in my womb leaped for joy. And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord."  **ח: א** And Miriam (Mary) said, "My soul (declares) the greatness of the Lord, and my spirit rejoices in God my Savior, for He has looked on the humility of His servant. Because, from now on all generations will call me blessed; for the Mighty (One) has done great things (for) me, and Holy is His Name. And His chesed (mercy) is for those who reverence Him from generation to generation. He has shown strength with His arm; He has scattered the proud in the thoughts of their hearts; He has brought down the mighty from their thrones and exalted those of humble; He has satiated the hungry with good, and the rich (He has sent away) empty-handed. He has helped His servant Yisrael, in commemoration of His mercy, as He spoke (promised) to our fathers, to Abraham and to his offspring forever."  And Miriam (Mary) remained with her (Elisheba) about three months[[354]](#footnote-354) and returned to her home.  ט:א Now the time came for Elisheba to give birth, and she bore a son. And her neighbors and relatives heard that the Lord had shown chesed (mercy) to her, and they rejoiced with her. And on the eighth day they came to circumcise the child. And they would have named him (the child) Z’kharyah after his father, but Elisheba (his mother) objected saying, "No; he shall be named Yochanan." And they said to her, "None of your relatives is called by this name."[[355]](#footnote-355) And they made signs to his father, inquiring what he wanted him to be named. And he asked for a writing tablet and wrote, "His name is Yochanan." And they were all amazed. And immediately his mouth was opened and his tongue (freed), and he spoke, blessing God. And all their neighbors were awed. And all these things were discussed all through the hill country of Y’hudah, and all who heard them pondered these things in their hearts, saying, "What then will this child become? For the hand of the Lord was with him.”  י:א And his father Z’kharyah was filled with the spirit of prophecy and prophesied, saying, "Blessed be the Lord God of Yisrael, for He has visited[[356]](#footnote-356) and brought forth (the) redemption of His people and has raised up a horn of salvation for us in the house of His servant David, as He spoke through the mouth of His holy prophets from antiquity,[[357]](#footnote-357) that we should be saved from our enemies and from the hand of all who hate us; to show the chesed (mercy) promised to our forefathers and to remember His holy covenant, the oath that He swore to our father Abraham, to give us that we, being delivered from the hand of our enemies, (that we) might be of priestly service to Him without fear, in holiness and righteous/generosity before Him all our days.  יב: And you, child (Yochanan), will be called the prophet of the Most High; for you will **go before** the Lord t**o prepare His ways**, to give knowledge of salvation to his people in the atonement of their sins, because of the tender mercy of our God, whereby the dawn shall be watchman[[358]](#footnote-358) to us from on high to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace." And the child (Yochanan) grew and became strong in spirit, and he was in the wilderness until the day of his public appearance to Yisrael.  **Pereq** א: ב And now it happened in those days[[359]](#footnote-359) that Emperor Augustus issued a decree[[360]](#footnote-360) for a census[[361]](#footnote-361) to be taken throughout the Empire.[[362]](#footnote-362) This census started before[[363]](#footnote-363) Quirinius was governor of Syria. And everyone went (every male – Royal Ish, was required to go) to his own city for the census. Yosef also went up from Galil, from the City of Branches,[[364]](#footnote-364) to Y’hudah, to the city of David, which is called Bet-Lechem, because he was a descendant of David’s house (lineage). [He went to be] registered with Miriam the wife of his betrothal[[365]](#footnote-365) who was now pregnant. And now it happened while they were there, the day of her delivery arrived. And she gave birth to their firstborn son and wrapped him (with strips of cloth) and laid him in a feeding trough because there was no place for them to lodge.  ו: ב And nearby there were shepherds[[366]](#footnote-366) abiding in their fields who (guarded) over their flocks in night watches. And the messenger (angel) of the Lord stood before them and the Kabod (glory) of the Lord shined around them and they were in great reverential awe. And the messenger (angel) said “do not fear I bring a message of great joy for all people (Yisrael):[[367]](#footnote-367) today a redeemer (like Moshe) is born for you in the city of David who is the Anointed (Messiah) of the Lord.[[368]](#footnote-368) And this is a sign[[369]](#footnote-369) for you: you will find an infant wrapped (with strips of cloth) laying in a feeding trough.” And now it happened suddenly that there was a multitude of the heavenly army with the messenger (angel) praising God and saying “Glory to the Most High God, and Shalom (peace)[[370]](#footnote-370) on earth to His favoured[[371]](#footnote-371) (Segulah – i.e. Yisrael).”  ז: ב And now it happened when the messengers (angels) departed into the heavens the shepherds said to each other “let us now go to Bet-Lechem (the city of David) and see this thing[[372]](#footnote-372) which has happened and has been made known to us by the Lord. And they came with haste and found Miriam, Yosef and the infant was lying in a feeding trough. And when they saw this they declared to (Yosef and Miriam)[[373]](#footnote-373) what had been told to them about this child. And everyone who heard them were amazed at what the shepherds told them. But Miriam kept these words to herself (remembered) and gave careful consideration[[374]](#footnote-374) to them in her mind.[[375]](#footnote-375) The shepherds returned magnifying and praising God (by singing Psalms)[[376]](#footnote-376) because all they had seen was as the (angelic messenger) had told them.  **ח: ב**And after eight days passed (it was time for) his Brit Milah (circumcision)[[377]](#footnote-377) and he was named Yeshua, the name (he was called) by the messenger (angel) before he was conceived in the womb. And when day came for her[[378]](#footnote-378) (Miriam’s) purification according to the Torah of Moshe[[379]](#footnote-379), and they brought him (Yeshua) up to Yerushalayim to redeem (i.e. *pidyon ha-ben*) him to the Lord. As it is written, “you will set apart to the Lord all that opens the womb; every firstling that is a male, which you have coming from a beast, will be the Lord's (Exo. 13:12)[[380]](#footnote-380). And they offered the sacrifice required in the Torah of the Lord, [as it is written:] “﻿If, however, her means do not suffice for a sheep, she shall take two turtledoves or two pigeons, one for a burnt offering and the other for a sin offering. The priest will make expiation on her behalf, and she will be clean” (Lev. 12:8).[[381]](#footnote-381)  ט: ב And behold there was a man (Royal Ish) in Yerushalayim whose name was Shimon;[[382]](#footnote-382) this man (royal ish) was a Tsaddiq and Shomer Shabbat/Nazar,[[383]](#footnote-383) anticipating[[384]](#footnote-384) the Comforter of Yisrael (the Messiah) because the spirit of prophecy rested on him. And the spirit of prophecy revealed to him that he would not see death before he had seen the Lord’s Messiah. And he was guided by the spirit of prophecy to come into the Bet Mikdash; and they (Yosef and Miriam) brought the child Yeshua according to the Oral Torah,[[385]](#footnote-385) Shimon took him in his arms and blessed God (with the appropriate blessing)[[386]](#footnote-386) and then said, Master of the Universe, now you are dismissing your servant (from Yerushalayim) in shalom (peace) according to Your prophecy:[[387]](#footnote-387) for my eyes have seen Your shalom (tikun), which You have provided before all peoples, a light of truth for the Gentiles and for the exoneration of your people (Yisrael.) And his father and mother were amazed and marveled at what (Shimon) said about him. Then Shimon blessed them[[388]](#footnote-388) and said to his mother Miriam, “this child is appointed for the rise and fall of many in Yisrael, to be a sign of opposition so that the thoughts of many will be brought to light and a sword will pierce your own soul.  י: בAnd there was a prophetess, Channah bat P’nu’el of the tribe of Asher. She was advanced in age she live with her husband for seven years after marriage, and then she was widowed to the age of eighty-four. She never failed to attend the Temple worship fasting and praying night and day. And at that moment she came, and began giving thanks to God and spoke about the child to everyone who was looking for the redemption of Yerushalayim. When they finished everything required by the Torah of the Lord they returned to Galil to the city of Branches. The child grew and became strong filled with hokhmah (wisdom) [Binah (understanding) and Da’at (knowledge)] and the chesed (loving-kindness) of God was upon him.  יא: בAnd every year his parents made aliyah to Yerushalayim for the festival of Pesach. And when he was twelve years old, they went up according to the Oral Torah.[[389]](#footnote-389) When the days (of the festival) ended while they returned the young man Yeshua stayed behind in Yerushalayim and his parents did not know. But they thought that he was in the group, and went a day’s journey. And they looked for him among relatives and friends. When they did not find him, they returned to Yerushalayim to find him. And now it happened after three days found him in the Bet Mikdash, studying among the Rabbis[[390]](#footnote-390) listening to them and asking pressing questions. And all who heard him[[391]](#footnote-391) were astonished at his understanding (ability to accept something by hearing and to follow it to its logical connection)[[392]](#footnote-392) and answers.[[393]](#footnote-393) And (when his parents) saw him they were stricken with shock and his mother said to him, “child why have you dealt with us like this? Behold your father and I have been searching for you sick with fear.” He said to them “why were you searching for me? Did you not know that it is proper for me to be doing the things of my Father?” And they did not understand what he said to them. And he went with them and came to (the city of) Branches, and was obedient and subject to them. His mother carefully guarded all these things in her heart. And Yeshua increased is hokhmah and in maturity and in divine and human favor. | |
| **School of Hakham Shaul**  **Remes**  **(Acts 1:1-4)**  **Pereq א:א** | |
| **Pereq ‎א‎:‎‏ א**In the first account I (Luke) made O Theophilus, I indeed constructed [a narrative] ‎concerning all the work ‎ that Yeshua did and taught from the beginning ‎ till the day he was taken ‎up (into the heavens) after giving his Oral Torah ‎ through the spirit of prophecy to his chosen ‎emissaries. After his suffering he showed himself alive to them in many infallible proofs appearing ‎to them during forty days[[394]](#footnote-394) ‎ and giving discourse about the governance (kingdom) of God [through ‎the Hakhamim and Bate Din as opposed to human kings]. And staying with them and commanded ‎them not to leave Yerushalayim, but to wait for what the Father proclaimed which you heard from ‎me (Yeshua).‎ | |
| **Commentary to Hakham Tsefet’s School of Peshat**  It was the custom in ancient libraries to recognise ‎the title and contents of a book by the first few ‎words of that book at the beginning of said scroll. ‎Therefore Mishnayot.1-2 describe to any ancient Librarian ‎the title of the book and a small description of its ‎contents. This technique will become clearer after ‎we make sense of every word contained in these ‎two initial verses.‎  **I. Mordechai (Mark) 1:1‎**  **Αρχη** (Arkhi) - this Greek term corresponds to ‎the Hebrew “Resheet,” meaning “chief part” ‎as in:‎  **רֵאשִׁית חָכְמָה, יִרְאַת יְהוָה‎ Resheet Chokhmah ‎Yir’at Adonai (Psalm 111:10)‎**  **‎"Αρχη σοφιαζ φοβοζ Κυριου” ‎‎(Septuagint – Psalm 110:10)**  **‎**  **‎“The chief part of Wisdom is ‎the reverential fear of Ha-Shem.” ‎**  The Theological Wordbook of the Old Testament[[395]](#footnote-395) ‎defines the Hebrew term “RESHEET” to mean ‎‎“First,” “beginning,” “choicest,” “first/best of a ‎group.” The same source continues stating:‎  ‎“A feminine noun derived from the root ‎‎“ROSH,” and appearing fifty times in ‎nearly all parts of the OT. The primary ‎meaning is “first” or “beginning” of a ‎series. This term may refer to the initiation ‎of a series of historical events (Gen.10:10; ‎Jer. 26:1) but it also refers to a ‎foundational or necessary condition as the ‎reverence or fear of G-d (Ps. 11:10; ‎Prov.1:7) and the initiation, as opposed to ‎the results, of a life (Job 8:7; 42:12). It is ‎used frequently in the special sense of the ‎choicest or best of a group or class of ‎things, particularly in reference to items to ‎be set aside for G-d’s service or sacrifice. ‎The “first fruits” (Lev. 2:12; 23:10; Neh. ‎‎12:44) and “choicest” (Num. 18:12) fruits ‎are so distinguished. Difficult usages of ‎the term occur in several passages. In Deut. ‎‎33:21 the KJV reads “first part” which is ‎followed by JPS, however the RSV, “best ‎of the land” is preferred. In Dan.11:41 the ‎KJV reads: “chief of the children of ‎Ammon,” but the RSV reads “main part of ‎the Ammonites.” ‎  When translating Mark back into Hebrew most translate the first word as: “The beginning” i.e. ‎**תְּחִלַּת**‎ (T’Chilat) rather than **‎רֵאשִׁית**‎ (Resheet) as ‎Prof. Delitzsch originally did following the translation to Hebrew of Elias Hutter (circa 1600 c.e.) as shown below:  \    Now T’CHILAT is ‎better translated to English as “commencement” – ‎i.e. “beginning” in time. But this seems redundant, ‎since we expect that a story or narrative starts with ‎the beginning or from the beginning. Thus, to state in the opening words ‎‎“This is the beginning of ...” seems to be ‎somewhat clumsy, as we expect the narrative to ‎start with or from the beginning. ‎  This is also in agreement as well with Rashi’s[[396]](#footnote-396) ‎ ‎comment as to the import of the first words of ‎Genesis 1:1 where he states:‎  ‎‎**בְּרֵאשִׁית בָּרָא‎ IN THE BEGINNING ‎GOD CREATED** — This verse calls aloud ‎for explanation in the manner that our ‎Rabbis explained it: **God created the world ‎for the sake of the Torah which is called ‎‎(Prov. 8:22) "The beginning (‎רֵאשִׁית‎ - RESHEET) of ‎His (God's) way"**, and for the sake of ‎Israel who are called (Jer. II. 3) "The ‎beginning (‎רֵאשִׁית‎ RESHEET) of His (G-d's) increase". ‎‎[The Rabbis translated thus: For the sake ‎of (‎בּ‎) the Torah and Israel which bear the ‎name of ‎רֵאשִׁית‎ (RESHEET) G-d created the heavens ‎and the earth.”‎  In other words, this introductory verse is telling us ‎something critical about the Messiah and which ‎forms the central argument of this book – i.e. that ‎the Messiah is the **chief part** or **“the heart”** of ‎something which will be explained throughout the ‎book and for which sake creation took place (cf. Prov. 8:22 for a hint), and ‎not just merely telling us that at the beginning of ‎the book is the beginning of the so called “gospel,” ‎a very clumsy and redundant statement indeed. ‎  A further and most important reason as to why RESHEET is to be preferred to T'CHILAT is found in the mechanism of verbal tally governing both the Annual and Triennial Torah Lectionaries. If we use RESHEET in Mark 1:1 then we surely have a verbal tally with the first Torah Seder – ie. BERESHEET. Support for this line of reasoning is found in John 1:1 which also starts with the term “BERESHEET” and thereby indicating a verbal tally with the first Torah Seder starting in Genesis1:1.[[397]](#footnote-397)  In a similar vein, Rabbi Sh’muel ben Meir, also known as the Rash’bam (Troyes, France, c. 1085 – c. 1158), a specialist of Peshat comments on Genesis 1:1 as follows:  “As to these scholars who understand the word BERESHEET as equivalent to the word TECHILAT in Hos. 1:2 – i.e. so that it would mean “at the beginning G-d created the heaven,” i.e. before He created heaven and earth there was chaos, darkness in the face of the waters, etc., so that it emerges that water had been created first, this too is nonsense. How could the Torah refer to a state of the earth prior to creation of the heaven?”[[398]](#footnote-398)  Here, clearly the Rashbam understands that Techilat deals with chronological time, while RESHEET deals with order or priority in a list of things. This why it is clumsy and unnecessary to state at the beginning of a chronicle: “This is the beginning of this chronicle,” since we expect chronicles to start at the beginning of some epoch or period of time.  Finally, we may bring the testimony of the Peshitta which is written in Aramaic, a sister language of Hebrew (much like Spanish is to Italian or French – i.e. sharing many root words in common). In Mark 1:1 the Peshitta has:  **רשׁא דאונגליון – RISHA D’EUANGELION**  The Aramaic term “RISHA” is the equivalent to the Hebrew RESHEET, which supports our contention that the original word at the beginning of Mark 1:1 is RESHEET and not T’CHILAT as modern Hebrew versions of the Nazarean Codicil have.  **του ευαγγελιου (Tu Euageliou)** – where **“Tu”** ‎means **“of the,”** and **“Euageliou”** is translated as ‎‎“Gosphael.”‎    The definition that modern Christians usually ‎provide for the term “Gospel” is as they say, ‎encapsulated in the words of Hakham Shaul: ‎  ‎"For I delivered (gospelled) unto you first of all that ‎which I also received, how that Messiah ‎died for our sins according to the ‎Scriptures; and that he was buried, and ‎that he rose again the third day according ‎to the Scriptures.” (1 Cor. 15:3-4)‎  In fact, Stern[[399]](#footnote-399)‎ echoing much of modern of ‎evangelical theology writes concerning these two ‎verses:‎  ‎”The essence of the Gospel is contained in ‎these two verses, as we shall see, but the ‎key point for Jewish people to grasp and ‎Messianic Jews to stress is that the Gospel ‎is in accordance with what the Tanakh says ‎‎(as Shaul himself emphasises by saying it ‎twice). That is, every major point of the ‎Good News set forth in the New Covenant ‎with Israel is spoken of or prophesied in ‎the Hebrew Scriptures.”‎  Whilst in some points Dr. Stern’s words are true, ‎we disagree with this “Christian” and rather ‎foreign (from a Jewish perspective) interpretation, ‎and therefore must rather propose a complete ‎different and radical Judaic approach to the ‎meaning of the term in question.‎  Most Christian Hebraists point to the Hebrew ‎word **“B’SORAH”** as the equivalent term and ‎original word from which it was translated to ‎Greek as **“EUANGELION.”** However, those that ‎have proposed and still propose this idea seem to ‎be ignorant of the following difficulties.‎  **‎1. The awkwardness of the term – ‎**  In commenting upon the term **B’SORAH** the ‎Theological Wordbook of the Old Testament[[400]](#footnote-400) ‎states:‎  ‎"The root is a common one in Semitic, ‎being found in Akkadian, Arabic Ugaritic, ‎Ethiopian, etc. The root meaning is “to ‎bring news especially pertaining to military ‎encounters.” Normally this is good news, ‎but (contra Friedrich, Theological ‎Dictionary of The New Testament, vol. II, ‎p. 707) it need not necessarily be so (I ‎Sam. 4:7; II Sam. 18:20 where “TOV” is ‎specifically appended). The Akkadian ‎bears this out, for the word is largely ‎neutral there."‎  In other words, the term **“B’SORAH,”** still to ‎this very day means simply **“NEWS”** and one ‎needs to specify by means of the addition of ‎an adjective (good/bad) so that anyone may understand us.‎  **‎2. The term lacks antecedent and cultural or ‎contextual validity –‎**  Whilst most terms utilised throughout the ‎Nazarean Codicil can be traced to and seen in ‎use in Rabbinical literature of that period and ‎after that period, the term “B’SORAH” lacks ‎any use in a religious or legal sense by Jewish ‎scholars pre and post 100 c.e. We do have ‎terms like “justice,” “righteousness,” “born ‎from above,” etc. etc. commonly used in ‎Jewish religious and legal literature, but this is ‎not the case with the term “B’sorah”.‎  In fact, when the Rabbis of the Talmud ‎wanting to show the foreignness of ‎Christianity and Christian teachings to ‎normative Judaism, and Jewish ‎culture/language (pre and post Christian) show ‎this by employing a “pun” on the Greek term ‎‎“EUANGELION.” The Greek word ‎‎“EUANGELION” is transliterated to the ‎Hebrew as “AVEN GILAYON” meaning “the ‎falsehood of blank paper” (R. Meir) or AVON ‎GILAYON” meaning “the sin of blank paper” ‎‎(R. Yochanan) – see editorial footnotes on ‎Shabbat 116a in the English translation of the ‎Soncino Talmud.‎ [[401]](#footnote-401)‎ ‎  All Christian commentators and also all so ‎called modern “Nazarene” and “Messianic” ‎commentators in unison state that this shows ‎but a malicious deed on the part of Jewish ‎Rabbis against the so called “Jewish ‎Christians” of that day. This is reflected in the ‎rhetoric for example, of the anti-Semite ‎Friedrich Kittel ‎ in his article in the ‎Theological Dictionary of the New Testament[[402]](#footnote-402), ‎where he states:‎  ‎"This seems to be contradicted by the fact ‎that EUAGELION appears to be a loan-‎word introduced into Judaism to describe ‎the New Testament Gospel. In Shab., ‎‎116a, we have the malicious conversion of ‎Gospel into AVEN GILAYON, gloss of ‎destruction, or AVON GILAYON, gloss ‎of sins: “R. Meir (c. 150) called it (the ‎book of the Minim, i.e. of Jewish ‎Christians, and therefore the Gospels) ‎AVEN GILAYON, gloss or writing of ‎destruction, and R. Yochanan (c. 279) ‎called it AVON GILAYON, gloss or ‎writing of sins.” **From this passage we may ‎conclude that the Jewish Christians had ‎adopted the Greek EUAGELION, since ‎there is no real equivalent in Aramaic.** The ‎pun is possible only in respect of the ‎Greek. On the other hand the passage does ‎not prove what has been deduced from it. ‎Palestinian Judaism was bilingual. Aramaic ‎might be spoken, but Greek was ‎understood. It was known that ‎BESORAH would be EUANGELIUM in ‎Greek. The Rabbinic propensity for puns ‎enabled them to seize on the Greek word ‎for BESORAH and to bring it into ‎disrepute, thus making the hated heretics ‎ridiculous.” ‎  However, Green, et al.‎[[403]](#footnote-403), ‎ make a very strange ‎statement regarding this term:‎  ‎"The reader of the Gospels must be wary in ‎reading a post-Easter definition into the ‎Evangelists’ use of the term gospel (such as ‎is found in Pauline writings, 1 Cor. 15:1-4; ‎Rom. 1:2-4). In the Synoptics it is found in ‎the mouth of Jesus at the beginning of his ‎ministry: “The time is fulfilled, and the ‎Kingdom of G-d is at hand; repent, and ‎believe in the Gospel (Mk. 1:14-15; cf. Mt. ‎‎4:17,23; Lk 4:18,43). They use the term to ‎designate Jesus’ message without prior ‎definition, **implying that it was a term ‎known to their audience.”‎**  Despite this statement, the only source pre or ‎post 70 c.e. where we read about the term ‎‎“Gospel” as being a Hebraic term to define a ‎specific message or genre of literature is in the ‎various Greek renditions of the Nazarean ‎Codicil or parts of it. Yet, the undisputed fact ‎remains that we have no evidence whatsoever ‎that the term “Gospel” (Heb. B’SORAH) was ‎used with any religious or legal significance by ‎the Jewish people, prior to, during, and after ‎the death of His Majesty King Yeshuah the ‎Messiah. If the term was well known to His ‎Majesty’s audience as Mordechai 1:14-15; ‎Matityahu 4:17,23; and Luqas 4:18,43 makes it ‎abundantly clear, then of necessity it must ‎have been some other Hebrew word rather ‎than that advance by Christianity – ‎‎“B’SORAH.” ‎  Perhaps, and from our view, most certainly the ‎Sages of the Talmud are alerting us in veiled ‎language to a sad event in history, which has ‎remained unreported but for which evidence is ‎abundantly mounting, where a heresy rose ‎amongst Jews and Gentiles which gave rise to ‎the destruction of almost all original Hebrew ‎manuscripts extant of the Nazarean Codicil or ‎parts of it and reworked them into the Greek ‎to justify the beliefs and theological dogmas of ‎this sect, and which unfortunately unleashed a ‎systematic destruction of anything or anyone ‎identifying as Nazarean. The wise sages of the ‎Talmud are alerting us to the fact that Greek ‎Manuscripts so called “GOSPELS” are ‎reworked partial forgeries[[404]](#footnote-404) of the authentic writings of ‎the Jewish Nazarean writings, who in fact ‎never used the word “GOSPEL – ‎EUANGELION – B’SORAH.” ‎  If the term “B’sorah” (Gospel) was wide ‎known and understood by all in Yisrael, as the ‎so called Gospels themselves state (Mk. 1:14-‎‎15; cf. Mt. 4:17,23; Lk 4:18,43), then why is it ‎that we find no Jewish record either in Hebrew ‎or Aramaic showing that the term was widely ‎used and known to the Jewish people and to ‎Jewish Scholars of that epoch? No doubt we ‎must conclude that the term “Gospel” lacks ‎any cultural or legal antecedent, or for that ‎matter contextual validity and we must reject ‎or at least hold in high suspicion the view that ‎such term was ever used by His Majesty King ‎Yeshuah the Messiah himself or his Talmidim.  Further, in the Aramaic, a sister language of Hebrew (much like Spanish is to Italian or French – i.e. sharing many root words in common), of the Peshitta at Mark 1:1 has the word EUANGELION without any translation. Why? If GOSPEL = BESORAH as modern Christian Scholars teach, then the Peshitta should have had the word TEBA which means “news” or “report,” and corresponds to the Hebrew BESORAH. The first verse of Mark in the Peshitta reads:  **רשׁא דאונגליון – RISHA D’EUANGELION**  Lastly, the Vaticanus Hebraica[[405]](#footnote-405), a translation of the four so called four gospels into Hebrew by an anonymous scholar under duress, starts in Mark 1:1 with the word ZEHU HA-EUANGELION MI YESUS ... In other words, this Hebrew Scholar could not find a Hebrew equivalent for the Greek term EUANGELION, even when under duress at the hands of catholic authorities, much as the Aramaic Peshitta translators before him also could not find one in Aramaic.    So, where does this leave us? Is there any other ‎term in the Hebrew language that we can ‎reasonably suspect was used, before it was ‎substituted by the Greek term EUANGELION? ‎And does the Nazarean Codicil itself suggests any ‎other possible Hebrew/Greek word that might ‎have been used by the original writers of the ‎Nazarean Codicil before it was substituted by the ‎Greek term EUANGELIUM? ‎  In our view the shortest answer to all of the above ‎questions is simply “YES!” However before we ‎state our case, we would like to let the Nazarean ‎Codicil speak for itself and explain to us what a ‎‎“gospel” is, and when it was proclaimed for the ‎first time in history.‎   1. Hakham Shaul in Bereans (Hebrews) 4:2ff. ‎states that the so called “Gospel” was first ‎proclaimed at Har (Mount) Sinai in connection with the ‎laws regarding Shabbat which must be ‎appropriated by means of EMUNAH (Faithful ‎Obedience):‎   “For indeed we have had ‎EUIGELISMENOI (gospel) [announced ‎to us] even as also they; but not did profit ‎them the word of the report, not having ‎been mixed with faith in those who heard ‎‎– For unto us was the gospel proclaimed, as ‎well as unto them, but the word proclaimed ‎did not profit them, not being mixed with ‎faithful obedience in them that heard it.”‎  Or, as the Literal English Translation Bible by ‎Morris with Strong’s numbers added puts it:‎  ‎"|2532| indeed |1063| For |2070| we are ‎having |2097| had the Good News ‎preached |2509| even as |2548| those also. ‎‎|0235| But |3756| did not |5623| profit ‎‎|3588| the |3056| word |0189| of hearing ‎‎|1565| those, |3361| not |4786| having been ‎mixed |4102| with faith |3588| in those ‎‎|0191| hearing.”‎  It is most interesting that a self-confessed ‎Nazarene, Dr. James Trimm in his commentary ‎on the so called Epistle to the Hebrews[[406]](#footnote-406) ‎ leaves ‎very conveniently this key passage ‎unexplained. However Dr. Stern[[407]](#footnote-407),‎ ‎ a Messianic ‎teacher does go on to make some ridiculous ‎comment which is completely out of order ‎with the P’shat (plain literal meaning) of this passage. He states:‎  ‎”The Good News the Israelites heard was ‎the promise of entering His rest in the ‎Promised Land; the Good News which ‎has been proclaimed to us is, of course, ‎that we enter the rest that comes from ‎knowing that our sins are forgiven.”  It is obvious, that we need a much better and ‎logical analysis of this verse at least at the ‎P’shat (plain meaning) level. To do this let us look at the ‎clauses:‎  a)‎ For indeed we had gospel proclaimed to us ‎even as they (them);‎  b)‎ But it did not profit them the LOGOS ‎‎(Torah) proclaimed (of the report);‎  c)‎ Not having been mixed with faithful obedience in those ‎who heard.‎  We start by asking who is Hakham Shaul ‎describing with the pronouns “us” and “them” ‎in the first clause? Christians and Messianics ‎will readily say that the “us” refers to ‎Christians and that the “them” refers to Jews, ‎particularly those at Har Sinai. However, such ‎interpretation depends on an illegitimate ‎straight-jacket approach imposed by Christian ‎Theology and not justified by the text. At best ‎it can be said that Hakham Shaul is making a ‎distinction between the same people (Jews) ‎living at Har Sinai and Jews living when he ‎wrote this Epistle – thus, the difference ‎between the “us” and “them” is one imposed ‎by the distance in time and not a difference of ‎ethnicity. From this perspective, the “gospel” ‎is the same, and the difference is not one of ‎ethnicity or religion but one of generations ‎amongst the same people.‎  Delitzsch[[408]](#footnote-408) ‎ schooled evidently on a diet of ‎Replacement Theology proposes that the text ‎should read: “We have a message of salvation, ‎as even they had such a message.” This ‎rendition thus favours two messages of ‎salvation as proposed by replacement theology ‎one of salvation by works (that of our ‎apparently ignorant Jewish people) and that of ‎salvation by faith (whatever that means) which ‎is superior and belonging to Christians. This ‎replacement theology view is reflected in the ‎RSV translation of this verse:‎  ‎”For good news came to us just as to them; ‎but the message which they heard did not ‎benefit them, because it did not meet with ‎faith in the hearers.” ‎  Enough to say that this view is increasingly ‎being rejected by Gentile Theologians, and has ‎no place in our proposition which advocates ‎virtually no or at best very minor differences ‎between Nazareans and Jewish Orthodoxy. ‎This view for example is found in the rendition ‎of this verse by the Catholic New Jerusalem ‎Bible which puts it:‎  ‎”We received the gospel **exactly as they ‎did;** but hearing the message did them no ‎good because they did not share the faith ‎of those who did listen.”‎  And the Aramaic Peshitta (Lamsa, 1987) ‎translates:‎  ‎”For the gospel was preached to us **as it ‎was to them also,** but the word they heard ‎did not benefit them, because it was not ‎mixed with faith in those who heard it.”‎  Consequently, we are left at this point using ‎strictly a P’shat (plain leteral meaning) mode of interpretation with ‎the idea that the this “gospel” being ‎proclaimed by Hakham Shaul and being ‎accepted by these converts to Judaism in Berea ‎is the same which was proclaimed at the foot ‎of Har Sinai to the people of Israel. What this ‎‎“gospel” consisted of is not explained in this ‎first clause of this verse.‎  The second clause: “But it did not profit them ‎the LOGOS (Torah) proclaimed (of the ‎report)” needs further elucidation. The Literal ‎English Translation Bible by Morris renders the ‎Greek “LOGOS TIS AKOIS” as: “|3056| ‎word |0189| of hearing.” Similarly the Douay-‎Rheims Bible renders this verse as follows:‎  ‎”For unto us also it hath been declared, in ‎like manner as unto them. But the word of ‎hearing did not profit them, not being ‎mixed with faith of those things they ‎heard.‎"  The Latin Vulgate has **“sermo auditus”** – lit. ‎‎**“auditory sermon”** when translating **“the word ‎of hearing”** clause. So, let us ask a critical ‎question at this juncture, do the Jews ‎distinguish between the LOGOS (Word) of ‎writing and the LOGOS (Word) of hearing? ‎And the answer of course is a resounding ‎YES! The “LOGOS of Writing” we call ‎‎**“Torah Shebiktav” – Written Torah,** and ‎widely known as the Pentateuch, and the ‎‎“LOGOS of hearing” we call **“Torah Shebeal ‎Peh” – lit. “Torah from the mouth,”** that is the ‎‎**“Oral Torah.”** Second, does the Oral Torah of ‎the Jewish people itself records its genesis or ‎origins? The answer of course is a resounding ‎YES! And any Jewish Orthodox child will ‎direct one to Pirqe Abot 1:1 where we read: ‎משה קיבל תורה מסיני‎ “Mosheh Qibel Torah ‎MiSinai – Mosheh received the Torah from ‎Sinai, ‎ומסרה ליהושע ‏‎ UM’sarah LiYehoshua – ‎and handed it down (gospelled it down, or, ‎rehearsed it in the ears) of Yehoshuah …”‎  The second clause of this verse, then ‎identifies the nature of the so called “gospel” ‎as stated in the first clause. In other words, the ‎second clause of this verse acts as a ‎circumstantial clause subject to the first clause ‎and which object is twofold. First, to explain ‎what the “gospel” is, and second to inform us ‎that this so called “Gospel” did not profit them ‎at Har Sinai. The reason for this is given to us ‎in the third clause – **“Not having been mixed ‎with faithful obedience in those who heard.”** Now the ‎Greek term used here for “FAITH” is ‎‎“PISTEI” and which answers to the Hebrew ‎‎“EMUNAH” meaning “Faithful Obedience” ‎and not just as Christians teach: “the firm ‎conviction that G-d exists and is the creator ‎and ruler of all things, the provider and ‎bestower of eternal salvation through ‎Messiah,” or even “a strong and welcome ‎conviction or belief that Yeshuah is the ‎Messiah, through whom we obtain eternal ‎salvation in the kingdom of G-d.” No, ‎‎“EMUNAH” is the perfect union of “believing ‎what is said as being the truth” and then ‎‎“doing what is commanded in what was said.” ‎In fact the whole of Chapter 12 of Bereans ‎‎(Hebrews) is replete with the phrase “By ‎‎(through) faith” that is, by and through ‎EMUNAH so and so did such and such. Thus ‎Emunah is not just believing but rather ‎something more profound and meaningful – ‎FAITHFUL OBEDIENCE! – Something that ‎must be believed and faithfully obeyed.‎  Now, note that in Pirqe Abot 1:1 the Hebrew ‎term **“M’SORAH”** is interpreted as that which ‎is privately handed down from one generation ‎to another, from the mouth of one Torah ‎teacher to the ear of his Talmid (disciple), and ‎so on, throughout the generations. It is but a ‎logical deduction, from what we expounded ‎above, then that the original word in the ‎Nazarean Codicil, replaced later by the Greek ‎EUANGELION, was none other than the ‎Hebrew M’SORAH which in the Greek is ‎translated mainly as PARADOSIS and ‎meaning “a giving over which is done by word ‎of mouth or in writing, i.e. tradition by ‎instruction, narrative, precept, etc. – (a) ‎objectively, that which is delivered, the ‎substance of a teaching; and/or (b) of the body ‎of precepts, which were orally delivered by ‎Moses and orally transmitted in unbroken ‎succession to subsequent generations, which ‎precepts, both illustrating and expanding the ‎written law, as they believed and obeyed them ‎with equal reverence.” We have traces of this, ‎for example in 2 Thessalonians 2:15, where we ‎read: ‎  ‎”Therefore, brethren, stand fast, and hold ‎the traditions which you have been taught, ‎whether by word, or our epistle.” ‎  However we need to examine other definitions ‎given in the Nazarean Codicil of the term ‎‎“Gospel” to see if we obtain a similar pattern ‎and consistency throughout.‎  ‎ ‎   1. Hakham Tsefet (Peter) states that the “word of ‎Ha-Shem abides forever, and this is the word ‎which was EUAGELISTHEN (gospelled) to ‎you” (1 Peter 1:25), thus equating the word of ‎Ha-Shem with the so called “GOSPEL.”‎   The Literal English Translation Bible with ‎Strong’s numbers renders this verse as follows:‎  ‎”|3588| the |1611| but |4487| word of |2962| ‎‎{the} Lord |3306| remains |1519| to |3588| ‎the |0165| age. |5124| this |1161| And |2076| ‎is |3588| the |4487| word |2097| preached as ‎Good News |1519| to |5209| you.” ‎  Similarly, the Catholic New Jerusalem Bible ‎renders this pasuk:‎  ‎”But the Word of the Lord remains ‎forever. And this Word is the Good News ‎that has been brought to you.”‎  The Greek term used here for “WORD” is ‎‎“RHIMA” (Strong’s # 4487) and meaning ‎basically “that which is or has been uttered by ‎the living voice.” In other words, this is the ‎‎“Oral” and not the “Written” Word of Ha-‎Shem, this is nothing but **Torah Shebeal Peh – ‎the Oral Torah!** Therefore this verse is much ‎better translated from a Rabbinical perspective ‎as:‎  ‎”But the Torah Shebeal Peh of Ha-Shem ‎abides forever, and this is the Torah ‎Shebeal Peh which was MASARAH ‎‎(handed down, gospelled down) to you.”‎  Here we find three things. First, a ‎harmonisation and complete agreement of ‎Hakham Tsefet’s (Peter’s) words with the ‎Mishnah Tractate Pirqe Abot 1:1. Second, the ‎Greek term EUAGELISTHEN translated by ‎Christians as “preach as Good News” or “has ‎been brought” was most probably changed for ‎the original Hebraic term “MASARAH” ‎‎(handed down, gospelled down - ‎PARADOSIS) sometime after the destruction ‎of the Second Temple in the year 70 c.e. ‎Thirdly, we have here the Oral Torah (Greek: ‎RHIMA) – Oral Word of Ha-Shem being ‎equated with the so called “Gospel,” which no ‎doubt in the original was M’SORAH and not ‎B’SORAH as Christians and Messianics teach.‎  If as we propose the original Hebrew word ‎‎“M’SORAH” in the Nazarean Codicil was ‎later replaced for EUANGELION / ‎B’SORAH, it clearly explains the claim made ‎by Green, et al.[[409]](#footnote-409)‎ ‎ that: “In the Synoptics it is ‎found in the mouth of Jesus at the beginning ‎of his ministry: “The time is fulfilled, and the ‎Kingdom of G-d is at hand; repent, and ‎believe in the Gospel (Mk. 1:14-15; cf. Mt. ‎‎4:17,23; Lk 4:18,43). **They use the term to ‎designate Jesus’ message without prior ‎definition, implying that it was a term known ‎to their audience.”** The more, we might add, ‎particularly since most of His Majesty’s Jewish ‎audience were conversant with Mishnah ‎Tractate Pirqe Abot 1:1.‎   1. Hakham Yochanan in his Apocalypse states ‎that the so called “Gospel” is “ever-lasting” ‎and about “fearing G-d” – ie. at least ‎observing the 7 Noachite Laws which renders ‎a Gentile a “G-d fearer” (see Rev. 14:6-7).‎   The two verses in question are rendered by ‎Morris Literal English Translation Bible with ‎Strong’s numbers as:‎  ‎”6. |2532| And |1492| I saw |0243| another ‎‎|0032| angel |4072| flying |1722| in |3321| ‎mid-heaven, |2192| having |2098| Good ‎News |0166| everlasting |2097| to preach ‎‎|3588| to those |2730| living |1909| on ‎‎|3588| the |1093| earth, |2532| even |3956| ‎every |1484| nation |2532| and |5443| tribe ‎‎|2532| and |1100| language |2532| and ‎‎|2992| people,‎  ‎7. |3004| saying |1722| in |5456| a voice ‎‎|3173| great, |5399| Fear |3588| - |2316| ‎God, |2532| and |1325| give |0846| to Him ‎‎|1391| glory, |3754| because |2064| came ‎‎|3588| the |5610| hour |3588| of the |2920| ‎judgement |0846| of Him. |2532| And, ‎‎|4352| worship |3588| Him |4160| having ‎made |3588| the |3772| heaven |2532| and ‎‎|3588| the |1093| earth |2532| and |3588| the ‎‎|2281| sea |2532| and |4077| fountains ‎‎|5204| of waters.” ‎  And the Catholic New Jerusalem Bible renders ‎it:‎  ‎6. Then I saw another angel, flying high ‎overhead, sent to announce the gospel of ‎eternity to all who live on the earth, every ‎nation, race, language and tribe. ‎  ‎7. He was calling, "Fear God and glorify ‎him, because the time has come for Him to ‎sit in judgement; worship the maker of ‎heaven and earth and sea and the springs ‎of water.  At this point, Stern[[410]](#footnote-410) ‎ comments on this section ‎as follows:‎  “The three angels exhort G-d’s people to ‎remain faithful (vv. 6-7, 12; compare ‎‎13:9b, 10b), so as to avoid the judgement ‎against Babylon the Great (vv. 8-11). ‎They must persevere, observe G-d’s ‎Mitsvoth (commandments) and exercise ‎Yeshuah’s faithfulness (v.12), the same ‎faithfulness Yeshuah had (see Romans ‎‎3:22; Galatians 2:16). Note that works and ‎faith go hand in hand (Romans 3:27-28; ‎Eph. 2:8-10; James 2:14-26), and that the ‎works of the righteous go with them for ‎reward (v.13; compare Romans 2:6-16; 1 ‎Cor. 3:8-15). Verse 13 is a reassurance ‎when any believer dies.”  Most interesting quote indeed, if we translate ‎Stern’s “Yeshuah’s faithfulness” for ‎‎“Yeshuah’s EMUNAH” or “Yeshuah’s ‎Faithful Obedience.” He even prefaces this ‎EMUNAH of His Majesty with the clause ‎‎“observe G-d’s Mitsvoth (commandments),” and going at length ‎in the last sentences to explain that “works and ‎faith go hand in hand.” So, then, according to ‎Stern this “Good News Ever-lasting” or the ‎‎“gospel of eternity” is about “persevering in ‎observing G-d’s Mitsvoth (commandments) ‎and exercising Yeshuah’s faithfulness [in ‎observing the mitzvoth].”‎  Whilst this may well be true, yet the very text ‎from a P’shat (plain literal meaning) perspective states that the ‎‎“Good News Ever-lasting” or “gospel of ‎eternity” as proclaimed by this angel to all the ‎Gentiles is about “Fearing G-d and glorifying ‎Him.” Now, Stern[[411]](#footnote-411) ‎ commenting on 2 Luqas ‎‎(Acts) 10:2, states:‎  ‎”A “G-d-fearer” – Greek Phoboumenos ‎ton Theon, “one who fears G-d,” is ‎regarded by most scholars as a technical ‎term describing a Gentile who attached ‎himself to Judaism but chose not to ‎undergo formal conversion, which ‎included circumcision and public ‎immersion (proselyte baptism). This class ‎of Gentiles, known in Judaism as ‎‎“proselytes of the gate,” was quite large at ‎this time. They were attracted to the ‎nobility of Jewish worship and to the truth ‎of the one G-d Who had revealed Himself ‎in the Bible, but for various reasons did not ‎become Jews.”‎  So now, back to Revelation 14:7, what is the ‎first thing the angel proclaims in Greek to the ‎Gentiles from the “Gospel of Eternity? The ‎Greek has: “PHOBITHITEN TON THEON.” ‎We see now that the only difference between ‎‎“PHOBOUMENOS TON THEON” of 2 ‎Luqas 10:2 with the “PHOBITHITEN TON ‎THEON” is a matter of Grammatical accident ‎of the same Greek verb “PHOBEO” – to fear, ‎to reverence. Thus the command of the angel ‎as contained in the “Gospel of Eternity” to the ‎Gentiles is “Fear/Reverence G-d” = “Become a ‎G-d Fearer,” that is, a Noachite (observing the ‎seven Laws of Noach). ‎  Therefore, according to Yochanan the so ‎called “Gospel” is about “fearing G-d and ‎glorifying Him,” which to Gentiles is ‎translated as observance of the Seven Laws of ‎Noach and for Jews as observance of the 613 ‎Commandments of the Torah as explained and ‎mandated by the Oral Torah. Now, we may ‎ask, is this not what our wise sages of old and ‎our Jewish people of all generations have ‎known as M’SORAH? And have we not ‎established above in 1 Tsefet (Peter) 1:25 that ‎‎“the Torah Shebeal Peh of Ha-Shem abides ‎forever”?  Please note that we have selected three simple ‎definitions of the term “M’SORAH” and later ‎substituted for the term “EUAGENLION” from ‎three distinct authors of the Nazarean Codicil ‎‎(reflecting the three distinct Nazarean traditions of ‎the Mishnaic School of Hakham Tsefet and his ‎scribe Mordechai, the Gemarah School of Hakham ‎Shaul and his scribe Dr. Luqas; and the ‎Kabbalistic School of Hakham Yochanan) and ‎whilst we could cite more cases similarly ‎confirming our hypothesis, we are content to ‎follow the venerable and just Torah principle that ‎‎“at the mouth of two witnesses, or at the mouth of ‎three witnesses, shall the matter be established” ‎‎(D’barim 19:15).‎  However, for the sake of internal validity and ‎internal consistency, seeing that as we have ‎observed, the Nazarean Codicil’s definition of the ‎so called “Gospel” (originally M’SORAH) is in ‎consonance with the Oral Torah (cf. Pirqe Abot), ‎we need to explain what this same Jewish source ‎says is the function of M’SORAH, then go on to ‎review the passage of 1 Cor. 15:1-4 and its ‎relevance or connection to the concept of ‎M’SORAH, and finally offer a possible ‎explanation how M’SORAH became B’SORAH. ‎  **THE PURPOSE OF THE MASORAH**  In Pirqe Abot 3:17 we read:‎  ‎Rabbi Akiba said: jesting and levity ‎accustom a man to lewdness. The ‎transmitted Oral Torah (Heb. ‎MASORAT) is a protective fence (Heb. ‎S’YAG) about the Torah, the tithes are a ‎fence (Heb. S’YAG) for riches; vows are a ‎fence (Heb. S’YAG) for abstinence; a ‎fence (Heb. S’YAG) for wisdom is ‎silence.”  ‎ ‎  In other words, we find in Pirqe Abot that the ‎purpose of the Oral Torah Heb. M’SORAH (and ‎replaced by the Greek EUANGELION/Gospel in ‎the Greek Nazarean Codicil) is to be a protective ‎fence about the Written Torah, in the same way as ‎tithes are a protective fence for wealth. Or, simply ‎put, the Oral Torah prevents the Written Torah ‎from it being misunderstood or misused as well as ‎protecting its practitioners from serious breaches ‎of the Written Torah or even deviating from the ‎Torah. Translating this into a language which ‎novices can understand, the so called “Gospel” ‎prevents the Written Law of the Bible from being ‎misrepresented or misused, as well as protecting its ‎practitioners from serious breaches of the Written ‎Law of the Bible or from deviating from a ‎righteous/generous walk according to Torah, and ‎as understood by THE faith (ie. Judaism). Or more ‎precisely, as Hakham Hirsch[[412]](#footnote-412) puts it: “The ‎traditional text of the Written Word of G-d guards ‎the Scriptures against falsification, and the ‎traditional interpretation of the content of the Law ‎protects the latter from distortion.”‎  Since, the MASORAH is uniquely welded to the Written Torah, then the text of Genesis 1:1 opens us to further understanding. Midrash Tanhuma Yelammedenu[[413]](#footnote-413)‎ commenting on the words: "With the beginning" – Geneis 1:1, states:  This is what Scripture means when it says: *The LORD with wisdom[[414]](#footnote-414)founded the earth* (Proverbs 3:19). That is, when the Holy One, blessed be He, was about to create this world, He consulted the Torah[[415]](#footnote-415) before embarking upon the work of creation, as it is said: *Counsel is mine and sound wisdom; I am understanding, power is mine* (Proverbs 8:14).  Thus we have translated Mark 1:1 as “The chief part of the Masorah (Tradition/Oral Law) is Yeshuah ‎the Messiah, the Son of God (i.e. Ben ‎Elohim = the King/Judge)‎." Yet, based upon the above Midrash we could also translate this verse as: "The wisdom (i.e. Resheet is synonimous with Hokhmah = Wisdom) of the Masorah is Yeshuah the Messiah, the Son of God (i.e. Ben ‎Elohim = the King/Judge)‎." This does not mean that Chistianity is therefore superior to Judaism, G-d forbid! To the contrary, what it means is that anyone studying the Masorah (Oral Torah) is acquiring the wisdom of Messiah who is the very embodyment of the Torah! It is therefore obvious that the creation of the Messiah as the embodyment of the Torah (Written and Oral) precedes the creation of this world, as the Targum Yerushalmi reads: "Be-Hokhmah (With Wisdom) the LORD created ...” Thus, the Masorah in creation, which was done in strict justice/perfection, kept that strictness and perfection in check so that strict justice/perfection did not exceed the boundaries placed by Wisdom. Much more could be said regarding the purpose of MASORAH but suffice to say that it is a most powerful creative and innovative force which is personified in the person of G-d’s Messiah.  **HOW MASORAH FITS INTO 1 COR. 15:1-4‎**  The Literal English Translation Bible by Morris ‎with Strong’s numbers renders this passage as ‎follows:‎  ‎1. |1107| I make known |1161| And |5213| ‎to you |0080| brothers, |3588| the |2098| ‎Good News |3739| which |2097| I preached ‎‎|5213| to you, |3739| which |2532| also ‎‎|3880| you received, |1722| in |3739| which ‎‎|2532| also |2476| you stand,‎  ‎2. |1223| by |3739| which |2532| also |4982| ‎you are saved, |5101| to what |3056| word ‎‎|2097| I preached |5213| to you |1487| if ‎you |2722| hold fast, |1623| unless |1508| - ‎‎|1500| in vain |4100| you believed.‎  ‎3. |3860| I delivered |1063| For |5213| to ‎you |1722| among |4413| the first |3739| ‎what |2532| also |3880| I received, |3754| ‎that |5547| Christ |0599| died |5228| for ‎‎|3588| the |0266| sins |2257| of us |2596| ‎according |3588| to the |1124| Scriptures,4. ‎‎|2532| and |3754| that |2290| he was buried, ‎‎|2532| and |3754| has been |1453| raised ‎‎|3588| the |5154| third |2250| day |2596| ‎according |3588| to the |1124| Scriptures.‎  And the Catholic New Jerusalem Bible translates ‎this passage:‎  ‎1. I want to make quite clear to you, ‎brothers, what the message of the gospel ‎that I preached to you is; you accepted it ‎and took your stand on it, ‎  ‎2. and you are saved by it, if you keep to ‎the message I preached to you; otherwise ‎your coming to believe was in vain. ‎  ‎3. The tradition I handed on to you in the ‎first place, a tradition which I had myself ‎received, was that Christ died for our sins, ‎in accordance with the scriptures, ‎  ‎4. and that he was buried; and that on the ‎third day, he was raised to life, in ‎accordance with the scriptures;‎  Note the connection woven in the tapestry ‎amongst these verses of the following concepts: ‎  EUAGELION – Good News / Gospel ‎‎(Strong’s # 2098) – Originally in Heb. = ‎M’SORAH  PARALAMBANO – Receive (Strong’s # ‎‎3880 – Hebrew = QIBEL  PARADIDOMI (from PARADOSIS) – hand ‎down (Strong’s # 3860) – Hebrew = ‎M’SARAH  ‎ ‎  This “Gospel” which the New Jerusalem Bible ‎correctly identifies in v.3 as “tradition” (Hebrew: ‎M’SORAH) is the Oral Torah as we described ‎earlier in dealing with the genesis of the Oral ‎Torah as found in Pirqe Abot 1:1 – “Mosheh ‎‎(Moses) Qibel (received) Torah MiSinai (Torah ‎from Sinai) UM’sarah (and handed it down / ‎gospelled it down) to Yehoshuah.” So, what ‎connection is there between a death for sins, being ‎buried, and being raised to life on the third day? ‎  First of all, let us say that Hakham Shaul in this ‎Gemarah treatise of 1 Corinthians is alluding to ‎Pirqe Abot 1:1 since the key words in this section ‎as explained above point to this connection. ‎Second, that the significance and explanation of ‎the 1st Akedah (binding of Yitschaq) as pertaining ‎the Jewish peoples and the 2nd Akedah (binding of ‎Mashiach ben Yosef to the tree) by and for the ‎Gentiles can only be found in the MASORAH or ‎Torah Shebeal Peh (Oral Torah). This is not the ‎place to dwell on the parallels between the TWO ‎BINDINGS, but suffice it to say that the ORAL ‎TORAH both in the Talmud and in the Midrash ‎make this abundantly clear.‎[[416]](#footnote-416)  In other words, Hakham Shaul makes a connection ‎between, or more precisely, firmly anchors the ‎Oral Torah in both the Aqedah of Isaac (for the ‎Jews) and the Aqedah of Mashiach ben Yosef (for ‎the Gentiles). Thus the connection is established ‎between M’SORAH (Oral Torah) and the ‎Akedah. ‎  **POSSIBLE EXPLANATIONS OF HOW ‎M’SORAH BECAME B’SORAH**  Two plausible explanations fit this riddle. First ‎from a benign point of view, the error was ‎introduced by an unlearned scribe who read a ‎‎“Bet” for a “Mem” and thus M’SORAH became ‎B’SORAH, however whilst this may explain the ‎genesis of the error, it does not explain why ‎EUANGELION became so widely adopted in the ‎literature without protest. To answer this question ‎we need to think of a more sinister scenario, one ‎which combines pagan mythology with Biblical ‎terms. We all know that the “EUCHARIST” ‎which in the Nazarean Codicil when viewed from ‎a Hebraic perspective is identified readily by the ‎Jewish blessings over bread and wine (HaMotsi & ‎HaGefen) at the beginning of a meal, and the ‎blessings after the meal (Birkat HaMazon), the ‎Gentiles reworked this term to fit the ritual of ‎Mithraism where a “communion” or “mass” was ‎celebrated with water and bread by their priests ‎‎[please note that most of the Roman Legions were ‎followers of the Mithraic cult.] ‎  Similarly, if by error or intention M’SORAH was ‎changed into B’SORAH and B’SORAH being ‎translated into the Greek by EUAGELIUM it ‎would have suited the Roman authorities and ‎pagan priests and finding it relatively easy in ‎accommodating Nazarean Judaism to their pagan ‎beliefs, if we take into account that according to ‎Kittel[[417]](#footnote-417) the Greek word EUAGELION was used ‎for “news of victory” which was accompanied by ‎sacrifices to pagans gods, and also the term was ‎used of an “oracular saying” which were ‎accompanied by thank offerings to pagan gods, as ‎well since imperial rulers were held as appearances ‎on earth of a deity in human form, his words and ‎laws were held to be EUAGELION. With this ‎background to the Greek word EUAGELION and ‎its usage among the pagans it is not difficult to see ‎how the accidental or most probably intended ‎mistake of replacing M’SORAH for B’SORAH ‎and weaving a web of deceit whereby this term is ‎translated to the Greek as EUAGELION and ‎illegitimately linking the “good news” spoken by ‎the Prophet Yeshayahu to the pagan concept of ‎EUAGELION from the imperial cult. Thus we ‎have a clever substitution which allowed them to ‎anchor their pagan religion and concepts ‎camouflaged in respectable Biblical terminology. ‎What is new under the sun? ‎  **υιου του θεου - Fiu Tu Theu** – this is equivalent to the ‎Hebrew expression **“Ben Elohim”** a title reserved ‎for Jewish Kings Priests and Judges, and ‎according to G-d’s Torah a calling/vocation of ‎every single Jew. ‎  To make this point clear let us start by saying that ‎the Exodus from Egypt was predicated upon G-‎d’s calling of all of His chosen and noble people ‎Israel to become collectively and individually ‎‎“MAM’LEKHET (a kingdom) KOHANIM (of ‎priests) V’GOI QADOSH (and a holy people)” ‎‎(Sh’mot/Exodus 19:6). These same words but ‎interpreted in the P’shat are repeated by Hakham ‎Tsefet (Peter) in 1 Tsefet (Peter) 2:9:‎  ‎|5210| you |1161| But |1085| a race |1588| ‎chosen, |0934| a royal |2406| priesthood, ‎‎|1484| a nation |0040| holy, |2992| a people ‎‎|1519| for |4047| possession, |5620| so as ‎‎|3588| the |0703| virtues |1804| you may tell ‎‎|1537| out |3588| of the |1537| {One} from ‎‎|4655| darkness |5209| you |2564| having ‎called |1519| into |3588| the |2298| ‎wonderful |0846| of Him |5457| light. ‎‎(Literal English Translation Bible by Morris ‎with Strong’s numbers)‎  Or, as the Catholic New Jerusalem Bible puts it:‎  ‎But you are a chosen race, a kingdom of ‎priests, a holy nation, a people to be a ‎personal possession to sing the praises of ‎God who called you out of the darkness ‎into his wonderful light. ‎  Here, Hakham Tsefet (Peter) wants us to recognise ‎that even today the calling is as fresh, as powerful, ‎as penetrating, as invigorating, and as awe ‎inspiring today as when it was given at Har ‎‎(Mount) Sinai, three thousand three hundred and ‎something years ago! And it is this context that the ‎Kings of Israel and the Messiah being the ‎embodiments of the calling and aspirations of the ‎noble nation of Israel are called by the title “Ben ‎Elohim” (son of G-d) – see Psalms 2:7. But the ‎Psalmist goes even further and extends this title to ‎all Jewish judges (cf. Psalms 82:1) and renews this ‎calling to all B’ne Yisrael (Psalms 82:6). This again ‎is echoed in the Qabalistic treatise of Hakham ‎Yochanan in Yochanan (John) 10:31-38, ‎particularly in vv.34-36, which again is an echo of ‎Sh’mot/Exodus 21:6. Hakham Yochanan extends ‎this invitation once again in his first epistle ‎Chapter 3 and v. 1 (1 John 3:1) where we read:‎  ‎|1492| See |4217| what type |0026| of love ‎‎|1325| has given |2254| us |3588| the |3962| ‎Father, |2443| that |5043| children |2316| of ‎God |2563| we may be called [to be]. |1223| ‎Therefore |5124| - |3588| the |2889| world ‎‎|3656| not |1097| knows |2248| us, |3754| ‎because |3756| not |1097| it knew |0846| ‎Him.  If we read the above verse in the context of what ‎we have explained to mean the term or title “Ben ‎Elohim” we will start to taste some of the depth of ‎this holy calling (vocation) from a Qabalistic ‎perspective/level. This whole line of reasoning, as ‎we have abundantly demonstrated so far, ‎completely demolishes the Christian interpretation ‎‎(or sacred cow) that the title “Ben Elohim” = Son ‎of G-d = the third person of a 3nity or the second ‎person of a binity. In fact such a teaching would ‎be utterly repugnant to the teaching of Torah both ‎Written and Oral. ‎  So, let us join all our discoveries so far and see ‎that we should read Mordechai 1:1 as: **The chief part of the Masorah (Tradition/Oral Law) is Yeshuah ‎the Messiah, the Son of God (i.e. Ben Elohim = the King/Judge).** This Masorah, as we have found is both a fence against the transgression or abuses of the Written Torah.  **II. MORDECHAI 1:2‎**  **v. 2 - as it is written in the prophets, “Behold, I send My messenger before your face, which will ‎prepare your way (Hebrew: Derekh/Halakha) before you” (Exodus 23:30; & Malachi 3:1).**  As, any Jewish reader of Rabbinic literature can ‎observe, the phrase “as it is written” is a frequent ‎used Rabbinic phrase. And here Hakham Tsefet ‎‎(Peter) by the hand of his scribe Mordechai wants to ‎offer justification and clarification for the ‎statement made in the previous verse. That is, in ‎answer to the question, what was the need for the ‎coming Mashiach ben Yosef? The following quote ‎from Malachi 3:1 conflated with Sh’mot (Exodus) ‎‎23:20 is offered as a simple yet rich answer. ‎  Now, we may well ask, is this conflation ‎warranted? And did Hakaham Tsefet in his ‎Mishnaic treatise have any precedent for this in the ‎deep well of the Oral Torah?‎   1. **Arguing From the Triennial Lectionary:‎**   We note that Hakham Jacob Mann[[418]](#footnote-418)‎ lists as ‎Seder 61a (16a) of the Triennial Palestinian ‎Cycle of Torah readings a Torah Seder starting ‎at Sh’mot (Exodus) 23:20ff with a ‎corresponding Aslamatah (Prophetic reading) ‎from Malachi 3:1ff. Further, the Ashlamatah ‎for Shabbat HaGadol is none other than ‎Malachi 3:4-24. And since, the Torah Seder of ‎Gen. 1:1 – 2:3 is read on Shabbat HaGadol, it ‎is not then surprising to observe the genesis of ‎this conflation and how it came into being, ‎something which antedated Messiah and was ‎well established during that time. Please note, ‎that at that time, there were no Chapter ‎numbers nor verse numbers in the Bible (a ‎latter Christian invention), which meant that ‎everyone would cite the first verse of a given ‎Torah Seder (section of the Torah) and linked ‎to its corresponding Ashlamatah (reading from ‎the Prophets) via verbal tally, and as a way of ‎organising the Bible and quoting from it. ‎  Thus, we can now understand that (1) the ‎verbal tally of “Resheet” in Mark 1:1 with ‎‎“B’Resheet” in Gen. 1:1 places Mark 1:1-2 as ‎a commentary to our first Torah Seder; (2) the ‎connection with Malachi in Mark 1:2 comes ‎due to this Torah Seder being read in ‎connection with the semi/Festival Ashlamatah ‎for Shabbat HaGadol; and the conflation of ‎Mal. 3:1 with Sh’mot 23:20, comes to be as a ‎consequence of reading on the ordinary ‎Sabbaths in the Septennial cycle the Torah ‎Seder of Sh’mot 23:20 ff. and as its ordinary ‎Ashlamatah the text Mal. 3:1ff via verbal tally ‎of ‎הִנֵּה אָנֹכִי שֹׁלֵחַ מַלְאָךְ, לְפָנֶיךָ‎ (Ex. 23:20) with ‎הִנְנִי שֹׁלֵחַ מַלְאָכִי, וּפִנָּה-דֶרֶךְ לְפָנָי‎ (Mal. 3:1). Thus ‎our Septennial Torah reading cycle explains ‎how the M’Sorah of Mordechai (Gospel of Mark) came to be ‎constructed and organized. ‎   1. **Arguing from the Oral Torah:‎**   From Midrash Rabba[[419]](#footnote-419):‎  ‎BEHOLD, I SEND AN ANGEL. The ‎Holy One, blessed be He, said to Moses: ‎‎‘He who guarded the patriarchs will also ‎guard the children’; for so you find in the ‎case of Abraham that when he blessed his ‎son Isaac, he said: The LORD, the God of ‎heaven ... He will send His angel before ‎you (Gen. xxiv, 7). And what did Jacob ‎say to his children? ‘The angel who has ‎redeemed me from all evil, etc. (ibid. xlviii, ‎‎16). He has redeemed me from the hand of ‎Esau, from Laban, and he it was who fed ‎and sustained me during the years of ‎famine’ (referring all this to an angel – one ‎sent by God for that particular purpose). ‎God said to Moses: ‘Now also, He who ‎guarded the fathers will protect the ‎children,’ as it says, BEHOLD, I SEND ‎AN ANGEL. Wherever the angel ‎appeared, the Shechinah appeared, as it ‎says, And the angel of the LORD ‎appeared unto him in aflame of fire. (Ex. ‎iii, 2), and immediately after, it says, God ‎called unto him (ibid., 4). Moreover, ‎salvation comes to Israel wherever they cry ‎unto Him (whenever Israel cries unto God ‎and the angel appears, he is a herald of ‎salvation); at the thorn-bush – Behold, the ‎cry of the children of Israel is come unto ‎Me (ibid. V. 9); in the case of Gideon – ‎And the angel of the LORD came ... and ‎the angel of the LORD appeared … and ‎the LORD … said: Go in this your might, ‎and save Israel (Judg. vi, 11-14). In the ‎millennium, likewise, when he (the angel; ‎he will be the herald announcing the ‎coming of the LORD and of true ‎salvation) will reveal himself, salvation will ‎come to Israel, as it says, Behold, I send ‎My messenger, and he will clear the way ‎before Me (Mal. iii, i).  But note, that the same Midrash[[420]](#footnote-420) ‎states:‎  ‎The Holy One, blessed be He, told Israel: ‎‎'Take heed of the messenger, for he cannot ‎retract aught of My mission; BE NOT ‎REBELLIOUS AGAINST HIM (ibid.), ‎for he represents strict justice (the ‎messenger, unlike the sender, cannot make ‎allowances, but must faithfully fulfil his ‎errand, therefore if he is sent to punish he ‎cannot forgive). Heretofore one could say, ‎You have been rebellious against the ‎LORD (Deut. ix, 24), yet I could accept ‎‎[penitence] from you, but now BE NOT ‎REBELLIOUS AGAINST HIM, FOR ‎HE WILL NOT PARDON YOUR ‎TRANSGRESSION.' Another ‎interpretation of BE NOT REBELLIOUS ‎‎(TAMMER) AGAINST HIM. Do not ‎exchange (temirani) Me for him, nor treat ‎Me as his substitute (by ranking him as His ‎substitute). Do not say: 'Since he is our ‎guardian angel, we will worship him and ‎he will forgive our sins,' FOR HE WILL ‎NOT PARDON YOUR ‎TRANSGRESSIONS. He is not like Me, ‎of whom it is written, That pardons the ‎iniquity/lawlessness, and passes by the ‎transgression, etc. (Micah vii, 18), FOR HE ‎WILL NOT PARDON YOUR ‎TRANSGRESSIONS. Moreover, you will ‎be the cause of My Name being removed ‎from within him, for it says, FOR MY ‎NAME IS IN HIM (xxiii, 2I) [for his ‎greatness and glory lie in the fact that he is ‎My Messenger, but if you worship him, ‎you desecrate My Name and thereby ‎deprive him of his true glory]. Another ‎interpretation of FOR MY NAME IS IN ‎HIM. The angels are sustained only by the ‎splendour of the Shechinah (that is, their ‎only source of existence), as it says, And ‎You preserve them all, and the host of ‎heaven worshipped You (Neh. ix, 6). Why ‎is this expression used? Because, said R. ‎Haggai, 'You are their means of ‎sustenance.' Moreover, he will ever be held ‎guilty on their account (for not only is the ‎worshipper punished, but even the thing ‎worshipped is held guilty – Sanh. 93a). ‎BUT IF YOU WILL INDEED ‎HEARKEN UNTO HIS VOICE, AND ‎DO ALL THAT I SPEAK (xxiii, 22). It ‎does not say 'that he speaks', but THAT I ‎SPEAK, implying that if you receive his ‎words it will be like listening to Me. If you ‎will do this, THEN I WILL BE AN ‎ENEMY UNTO YOUR ENEMIES ‎‎(ibid.). Hence, BEHOLD, I SEND AN ‎ANGEL.  And from Midrash Tanchuma[[421]](#footnote-421) ‎we have:‎  ‎The Holy One said: In this world I sent an ‎angel before them, and he destroyed the ‎peoples of the world; but in the world to ‎come, I am sending you Elijah, may his ‎memory be blessed. It is so stated (in Mal. ‎‎3:34 [4:5]): LO, I AM SENDING YOU ‎THE PROPHET ELIJAH BEFORE THE ‎COMING OF THE GREAT AND ‎AWESOME DAY OF HA-SHEM.  So, then, having shown that the conflation of ‎Sh’mot 23:20 with Mal’akhi 3:1, was well ‎established from antiquity amongst our people, it ‎only remains to ask, what is the meaning of this ‎verse, and what is the role of this angel, which ‎this document attributes to Mashiach?‎  In Mal’akhi 3:1 we read that this angel ‎‎(messenger) of G-d is to: “Upinah-Derekh ‎L’Panai” – “and he (the angel) will clear the way ‎before Me (G-d),” and in Sh’mot 23:20 we ‎likewise read: “LiSh’mar’kha BaDarekh ‎V’Lahaviakha El-Ha-Maqom Asher Havinoti” - “ ‎to guard you in the way, and to bring you to the ‎place which I have prepared.” In this regard, the ‎Ramban[[422]](#footnote-422) ‎comments:‎  ‎BEHOLD, I SEND AN ANGEL ‎BEFORE YOU.” Here they were informed ‎that they would sin [by worshipping the ‎golden calf] and that the Divine Glory ‎would be saying to them, For I will not go ‎up in the midst of you (cf. 33:3). FOR MY ‎NAME IS IN HIM. This is connected with ‎the beginning of this verse: Take heed of ‎him, for My Name is associated with him. ‎Our Rabbis explained (Sanhedrin 38b) that ‎the angel referred to is Metatron [This is the ‎great angel whose meaning of the word ‎being “the guide of the way.” Thus the ‎Rabbis have said in Sifre (Ha’azinu, 338): ‎‎“The Holy One, blessed be He, was the ‎metatron (guide) for Moses, and He ‎showed him the entire land of Israel.”] ‎whose name in numerical value is equal to ‎that of his Master, for the sum of the letter-‎numbers of the name Metatron is equal to ‎that of Sha-dai (Almighty) – the number of ‎each being 314. All this is the language of ‎Rashi. In Eileh Shemoth Rabbah (32:7) I ‎have likewise seen that one of the Sages ‎interprets the verse in this way, referring to ‎the worshipping of the calf.‎  But one must ask that [we find that] this ‎decree of “I send an angel before you” did ‎not actually take place, for the Holy One, ‎blessed be He, had said to Moses, And I ‎will send an angel before you ... for I will ‎not go up in the midst of you, (33:2-3) but ‎Moses pleaded for mercy on this and said, ‎If Your presence go not, carry us not up ‎hence. For wherein now will it be known ‎that I have found grace in Your sight, I and ‎Your people? Is it not in that You go with ‎us? And the Holy One, blessed be He, ‎consented to him and told him, I will do ‎also this thing that you have spoken. Thus ‎also did the Rabbis interpret it (Sanhedrin ‎‎38b): “Even as a guide we refused to ‎accept him, as it is written, If Your presence ‎go not, carry us not up hence."‎  The answer according to this opinion of the ‎Rabbis is that this decree was not fulfilled ‎in the days of Moses, and it is with ‎reference to this that Moses said, So that we ‎are distinguished, I and Your people, and ‎G-d answered him, For you have found ‎grace in My sight, and I know you by name, ‎and He further said, And all the people ‎among which you are will see the work of ‎the Eternal [that I am about to do] ‎however, after the death of Moses our ‎Teacher He did send with them the angel. ‎It is with reference to this that Scripture ‎states: And it came to pass, when Joshua ‎was by Jericho, that he lifted up his eyes ‎and looked, and, behold, there stood a man ‎over against him with his sword drawn in ‎his hand, and Joshua went unto him, and ‎said unto him: Are you for us, or for our ‎adversaries? 'And he said: 'Nay, but I am ‎captain of the host of the Eternal; l am now ‎come (Joshua 5:13-14). And there you will ‎see that Joshua asked him, What says my ‎lord unto his servant? Now the angel did ‎not command Joshua anything in ‎connection with his appearance to him, but ‎merely told him, Put off your shoe from off ‎your foot (5:15), nor did he explain why he ‎came. But the vision was for the purpose of ‎informing Joshua that from now on there ‎would be an angel sent before them to go ‎out in the host in battle. It is with reference ‎to this that he said, I am now come. And so ‎did the Sages say in the Tanchuma ‎‎(Mishpatim, 18): "The angel said to Joshua: ‎‎'I am he who came in the days of Moses ‎your master, and he pushed me away and ‎did not want me to go with him.' " The ‎Rabbis have also said expressly (Shemoth ‎Rabba 32:4): "The promise that Israel ‎would not be turned over to 'a captain' all ‎the days of Moses now became void; thus ‎as soon as Moses died 'the captain' returned ‎to his position, for Joshua saw him, as it is ‎said, And it came to pass, when Joshua was ‎by Jericho ... And he said, 'Nay, but I am ‎captain of the host of the Eternal; I am now ‎come.' This is why it is said, Behold, I send ‎an angel before you."‎  By way of the Truth, [the mystic teachings ‎of the Cabala], this angel they were ‎promised here is the redeeming angel in ‎whom is the Great Name, for in Y-a-h the ‎Eternal is an everlasting Rock (Isaiah 26:4). ‎This is [what He meant when] He said, I ‎am the G-d of Beth-el (Genesis 31:13), for it ‎is the custom of the King to dwell in His ‎Palace. He is called mal'ach (angel) because ‎the whole conduct of this world is by that ‎attribute. And our Rabbis have said that ‎this is Metatron, a name which signifies ‎‎"the guide of the road/way" – I have ‎already explained this in Seder Bo - and ‎this is the sense of the phrase here, [Behold, ‎I send an angel before you,] to keep you in ‎the way. - And to bring you into the place ‎which I have prepared, referring to the ‎Sanctuary, as it is written, the Sanctuary, O ‎Eternal, which Your hands have established ‎‎(15:17). The meaning of the expression: ‎which I have prepared, is "for Myself, to be ‎My holy and beautiful house" (Isaiah ‎‎64:10), for there the Throne is perfect. I ‎will yet mention the Rabbis' meaning in ‎saying that Metatron's name [in the sum of ‎letter-numbers] is even as the Name of his ‎Master. His voice is thus the voice of the ‎living G-d, and it is mandatory upon us to ‎hearken to His voice by the mouth of the ‎prophets. Or the meaning may be that “they ‎should not mutilate the shoots” of faith ‎‎(seeking to undermine the principle of the ‎Unity) and thus come to abandon the Oral ‎Torah, just as the Rabbis have interpreted ‎‎(P’sichta Eichah Rabbati, 2): "And they ‎have spurned the word of the Holy One of ‎Israel (Isaiah 5:24) - this refers to the Oral ‎Torah." Thus the explanation of the ‎expression, and hearken unto his voice, ‎‎(v.21) is "to My words." Similarly He said, ‎But if you will indeed hearken unto his ‎voice, and do all that I speak (v.22). ‎Onkelos hinted at this, for he translated ['ki ‎sh'mi b'kirbo' - for My Name is in him]: "for ‎in My Name is his word," as he speaks with ‎it. He said, Then I will be an enemy unto ‎your enemies (v.22), for even with the ‎attribute of mercy I will be an enemy to ‎them; and an adversary unto your ‎adversaries - through him, [the angel], ‎through the attribute of justice. Hence He ‎explained, For Mine angel will go before ‎you, and bring you in unto the Amorite etc. ‎and the Canaanite etc. and I will cut him ‎off, when he will bring you to them, that we ‎may know that it is He [through the ‎attribute of justice] that will cut them off. ‎He mentioned them in the singular ["and I ‎will cut him off], for He will cut them all ‎off as if they were one man. Now when ‎this angel dwelled in the midst of Israel, ‎the Holy One, blessed be He, would not ‎have said, For I will not go up in the midst ‎of you - [for He said] for My Name is in ‎him, so He was in the midst of Israel! But ‎when they sinned by worshipping the ‎golden calf He wanted to remove His ‎Divine Glory from their midst, and that one ‎of His angels should go before them as His ‎messenger, and Moses pleaded for mercy, ‎and He again caused His Divine Glory to ‎dwell amongst them as before. There I will ‎explain the verses, with the help of G-d.‎  The Rabbis have also hinted to this in ‎Midrash Rabbah (Shemoth Rabbah 32:8) in ‎that section. Thus they said: "Behold, I send ‎an angel The Holy One, blessed be He, said ‎to Moses: 'The one who guarded the fathers ‎will guard the children.' And thus you find ‎with Abraham, that when he blessed Isaac ‎he said, He will send His angel before you ‎‎(Genesis 24:7). In the case of Jacob we ‎find [that he blessed Joseph's sons by ‎saying], The angel who has redeemed me ‎etc (Genesis 48:16. He said to them: 'He ‎redeemed me from the hand of Esau; He ‎redeemed me from the hand of Laban; He ‎fed me and sustained me in the years of ‎famine.' Said the Holy One, blessed be He, ‎to Moses: 'Now too, the one who guarded ‎the fathers will guard the children,' as it is ‎said, Behold, I send an angel before you. ‎Again the Rabbis have said there clearly ‎‎(Shemoth Rabba 32:4): "The Holy One, ‎blessed be He, said to Israel: 'Be heedful of ‎the messenger, for he does not go back on ‎his mission; he is the attribute of justice, be ‎not rebellious against him, etc.”‎  In any case, according to all authorities the ‎Midrash I have mentioned is true, that as ‎long as Moses lived the angel who was ‎captain of the host did not go with them, ‎for Moses filled his place, similarly to that ‎which is said, And it came to pass, when ‎Moses held up his hand, that Israel ‎prevailed. And in the days of Joshua it was ‎necessary that the angel captain of the host ‎of the Eternal come to him to fight their ‎battles, this being Gabriel who fights for ‎them, and this was why Joshua saw him ‎with his sword drawn in his hand (Joshua ‎‎5:13), because he came to execute ‎vengeance upon the nations, and ‎chastisements upon the peoples (Psalms ‎‎149:7). ‎  For he will not pardon your transgression; ‎for My Name is in him. He is saying: "Be ‎not rebellious against him, for he will not ‎pardon your transgression if you rebel ‎against his word, for he who rebels against ‎him, rebels against the Great Name which is ‎in him, and he deserves to be cut off by the ‎attribute of justice." It is possible that the ‎expression My Name is in Him, is ‎connected to the above verses: hearken to ‎his voice, for My Name is in him, and his ‎voice is the voice of the Supreme One.” ‎  Interestingly, before being murdered by the then ‎corrupt priests in Yerushalayim (Jerusalem), Stephen states in ‎his last address (2 Luqas (Acts) 7:30-38)‎  ‎30. And when forty years were expired, ‎there appeared to him in the wilderness of ‎mount Sinai an angel of the Lord in a ‎flame of fire in a bush.‎  ‎31. When Moses saw it, he wondered at ‎the sight: and as he drew near to behold it, ‎the voice of the Lord came unto him,‎  ‎32. Saying, I am the God of your fathers, ‎the God of Abraham, and the God of ‎Isaac, and the God of Jacob. Then Moses ‎trembled, and durst not behold.‎  ‎33. Then said the Lord to him, Put off ‎your shoes from your feet: for the place ‎where you stand is holy ground.‎  ‎34. I have seen the affliction of My people ‎which is in Egypt, and I have heard their ‎groaning, and am come down to deliver ‎them. And now come, I will send you into ‎Egypt.‎  ‎35. This Moses whom they refused, ‎saying, Who made you a ruler and a judge? ‎the same did God send to be a ruler and a ‎deliverer by the hand of the angel which ‎appeared to him in the bush.‎  ‎36. He brought them out, after that he had ‎showed wonders and signs in the land of ‎Egypt, and in the Red sea, and in the ‎wilderness forty years.‎  ‎37. This is that Moses, which said unto ‎the children of Israel, A prophet will the ‎Lord your God raise up unto you of your ‎brethren, like unto me; him will you hear.‎  ‎38. This is he, that was in the congregation ‎in the wilderness with the angel which ‎spoke to him in the mount Sinai, and with ‎our fathers: who received the lively oracles ‎to give unto us:” (Authorised Version)‎  This angel (Metatron) – the Chief of the Host of ‎the Eternal is no other than the Adam Kadmon ‎‎(Prototype Man), the very Mashiach himself who ‎has no authority of himself to forgive sins, and ‎whose role it is to: (1) “LiSh’mar’kha BaDarekh” – ‎‎“to guard (keep) you in the way,” and (2) ‎‎“V’Lahaviakha El-Ha-Maqom Asher Havinoti” - ‎‎“and to bring you to the place which I have ‎prepared.” [For a Nazarean perspective on this ‎identification, see Messiah’s discourse on the signs ‎of the end (Mordechai 13:26-27); his statement to ‎Hakham Tsefet in Matityahu 26:53; and ‎Revelation 19:1-16, particularly v.14.] ‎  No matter how much we Jews complain, and how ‎many crimes have been perpetrated against us by ‎the hands of the Goyim, which G-d, most blessed ‎be He, one day will punish most severely, still this ‎Metatron in whom G-d’s Name is on him, the ‎guardian of Yisrael, through many chastisements ‎and sufferings (since he cannot forgive but only ‎meets tempered justice) has surely kept us (the ‎noble people of Yisrael) “BaDarekh Ha-Shem” [in ‎the way (Halakha) of Ha-Shem] faithful to the ‎Written and Oral Torah. Thus, we can say, that ‎the bitter and painful sufferings of the past ‎inflicted upon our people by the Gentiles, shows ‎us that the Shekhinah has always remained ‎amongst the noble people of Yisrael and with no ‎one else! Thus the crimes committed against ‎Yisrael and the Jewish people are in reality crimes ‎against Ha-Shem’s Shekhinah (Divine Presence) ‎for which there is no forgiveness (the ‎unpardonable sin mentioned by Mashiach – ‎Matityahu 12:30-32) and no apologies are ‎accepted.‎  Another interpretation on “to prepare the way ‎before you” (Malachi 3:1) is that offered by the ‎Rambam (Rabbi Mosheh Maimonides) in his ‎‎“Mishneh Torah: Hilchot Melachim ‎U’Milchamoteihem”‎ ‎ (The Laws of Kings and ‎Their Wars)[[423]](#footnote-423) where he states:‎  ‎Can there be a greater stumbling block ‎than [Christianity]? All the prophets spoke ‎of the Messiah as the redeemer of Israel ‎and its savior, who would gather their ‎dispersed and strengthen their [observance ‎of] the Mitzvoth. [By contrast, Christianity] ‎caused the Jews to be slain by the sword, ‎their remnants to be scattered and ‎humbled, the Torah to be altered, and the ‎majority of the world to err and serve a god ‎other than the L-rd.‎  Nevertheless, the intent of the Creator of the ‎world is not within the power of man to ‎comprehend, for His ways are not our ‎ways, nor are His thoughts, our thoughts. ‎‎[Ultimately,] all the deeds of Jesus of ‎Nazareth and that Ishmaelite who arose ‎after him will only serve to prepare the way ‎for the Messiah's coming and the ‎improvement of the entire world, ‎‎[motivating the nations] to serve G-d ‎together, as [Zephaniah 3:9] states: “I will ‎make the peoples pure of speech that they ‎will all call upon the Name of G-d and ‎serve Him with one purpose.”‎  In other words, despite his justified rhetoric (Maimonides is writing this in the midst of a horrendous Catholic persecution against the Jews in Spain) the ‎Rambam is saying that His Majesty King Yeshuah, ‎even when the Gentiles have twisted his words, ‎yet he has been, despite the evil of man towards ‎man, “preparing the way [Halakha] before you” ‎‎(Malachi 3:1), that is, preparing the Gentiles for ‎the receiving of the truth of the Torah (Written ‎and Oral), and preparing the Halakha for our final ‎redemption. Nevertheless, a question may be ‎asked as to how does this apply to us who confess ‎without shame to be disciples of the Jewish ‎Mashiach?‎  This text of Mal’akhi, in fact, outlines and ‎delineates clearly our mission: ‎   1. “LiSh’mar’kha BaDarekh” – “to guard (keep) ‎you (Yisrael) in the way [Halakha],” – that is, ‎it behoves every Nazarean Jew to make sure to ‎render all possible assistance so that our ‎Nazarean communities and all Yisrael remains ‎BaDerekh Ha-Shem (within the lawful ‎constraints of the Written and Oral Torah).‎ 2. ‎“LiSh’mar’kha BaDarekh” – “to guard (keep) ‎you (Yisrael) in the way [Halakha],” – that is ‎by bringing “the many” (ie. the ‎Goyim/Gentiles) “near to the Torah” we hasten ‎the coming of the Mashiach, as it is said in ‎Pirqe Abot 1:12 – “Hillel and Shammai ‎received the tradition (Oral Torah) from them. ‎Hillel says: Be of the disciples of Aharon, ‎loving peace and pursuing peace, loving your ‎fellow creatures and bringing them nearer ‎to the Torah.”‎ 3. ‎“V’Lahaviakha El-Ha-Maqom Asher ‎Havinoti” - “and to bring you (Yisrael) to the ‎place which I have prepared.” This is none ‎other than the heavenly Bet HaMiqdash, ‎which one day will descend upon ‎Yerushalayim after the 2nd coming of ‎Mashiach. This point is critical, since we are ‎not looking forward to the rebuilding of any ‎Temple by human hands, but our goal is to ‎bring every man be he Jew or Gentile (each in ‎their own covenant relationship) to this Holy ‎Place which will descend down from the ‎heavens as our Sages teach. This heavenly ‎Temple is the proto-type or model of which ‎Mosheh Rabbenu was shown, and from which ‎he produced a copy here on earth. And of this ‎Temple, the prophet says: “Khi Veiti (for My ‎house) Bet-Tefilah (a house of prayer) Yiqare ‎‎(will be called) LiKhol HaAmim (for all ‎peoples)” – Yeshayahu 56:7! ‎   **III. RELATIONSHIP BETWEEN MORDECHAI ‎‎1:1 AND MORDECHAI 1:2‎**  Apart from providing reinforcement and ‎delineating the task of Messiah as presented in ‎Mordechai 1:1 and as indicated at the beginning of ‎v.2 – “as it is written”, that is, ‎offering support and/or structure for the claims ‎made in the previous statement of Mordechai 1:1, we ‎can still find further evidence for this intimate ‎nexus of these two p’sukim (verses).‎  If we compare the mission of the angel captain of ‎the host, that would lead Israel into the land: ‎‎“LiSh’mar’kha BaDarekh” – “to guard (keep) you ‎‎(Yisrael) in the way [Halakha],” with the role of ‎the M’SORAH – being identified in Pirqe Abot ‎‎3:17 as a “S’YAG” (fence) to protect the Written ‎Torah from being desecrated and misused, as well ‎as protecting Yisrael [that is, “to guard (keep) you ‎‎(Yisrael) in the way [Halakha]”], we find indeed a ‎complete harmonious overlap of roles.‎  This overlap is only possible if as Hakham ‎Yochanan (John) teaches, that this Mashiach is ‎none other than the Torah (Written and Oral) ‎made flesh (tabernacling in the flesh) – cf. ‎Yochanan 1:14. And it is this theme of the ‎M’SORAH being identified with the Mashiach ‎that is the parting point of the Mishnaic treatise of ‎Mordechai as elucidated in the first two introductory ‎verses. Further, then v.2 is stating that just as the ‎angel’s mission is “to guard (keep) you (Yisrael) in ‎the way [Halakha],” so too is the role of the ‎M’SORAH! Equally as well, the role of the angel ‎is said to be that of “and to bring you (Yisrael) to ‎the place which I have prepared,” and the same ‎could be said of the role of the M’SORAH.‎  Behold, then with what reverence does the author ‎of this Mishnaic treatise holds the Oral Torah of ‎the Jewish people which it equates with Mashiach ‎himself, and with the angel captain of the host of ‎Heaven, and further intimating quite clearly that ‎this Oral Torah in Israel’s possession will “guard ‎‎(keep) you (Yisrael) in the way [Halakha]” and ‎will ultimately bring its adherents, students and ‎practitioners to “the place which I (G-d) have ‎prepared” (compare with Yochanan 14:2-4)! It is, ‎therefore with a great sense of disgust and shame ‎that we see false teachers instructing and ‎demanding that Mashiach’s true disciples throw ‎off the Heavenly yoke of the Oral Torah, or ‎replace it with some other foreign (aka pagan) Oral ‎Torah that our people never received by the ‎disposition of G-d’s angels.‎  On this wise, His Eminence Hakham Ya’aqov Culi ‎‎(Turkey 1689-1732) of blessed memory, in the ‎MeAm Lo’ez (Pueblo Ladinador) Sephardi ‎Commentary on the Tanakh[[424]](#footnote-424), on Sh’mot (Exodus) ‎‎23:2-22 writes:‎  **Sh’mot 23:20‎**  ‎  "Behold, I will send a Messenger before ‎you, to safeguard you on the way, and to ‎bring you to the place that I have ‎prepared.”‎  G-d now told the Israelites that He would ‎send an angel before them. This angel ‎would watch them as they traveled, and ‎bring them to the place that He prepared. ‎G-d is referring to a definite place, where ‎the Holy Temple (Beth HaMikdash) would ‎be built. The place is prepared by G-d, ‎since the lower Temple is directly opposite ‎the Temple on high (cf. Rashi, Tanchuma).‎  **Sh’mot 23:21‎**  ‎  Be careful before him and listen to his ‎voice. Do not rebel against him, for he will ‎not pardon your disobedience; My Name is ‎in him.”‎  The angel that G-d would send before the ‎Israelites would be the angel Metatron. The ‎name Metatron has [a numerical value of ‎‎314, which is the same as] the numerical ‎value of G-d's Name, Shaddai.‎  Since this angel is merely a messenger, he ‎does not have the authority to forgive any ‎sin. He cannot change in any way what he ‎has been appointed to do (cf. Rashi, ‎Tanchuma). Anyone who speaks against ‎him is counted as if he spoke against G-d. ‎Anything that the angel says, he says in G-‎d's Name, for G-d's Name is in him. The ‎Hebrew word for angel is malakh, which ‎literally means an agent or messenger. This ‎is because an angel is nothing more than a ‎messenger of G-d.‎  **Sh’mot 23:22‎**  ‎  For if you obey him, and do all that I say, ‎then I will hate those who hate you, and ‎attack those who attack you.”‎  The Torah speaks of both a hater and an ‎attacker. There is one person who merely ‎hates in his heart, but does not bring his ‎hatred to action. When an enemy actually ‎acts upon his hatred, he is an attacker. ‎Since he is willing to do something, it is ‎evident that his hatred is stronger.‎  G-d is thus saying, "There is an angel ready ‎to go before you, to help you and show you ‎the way. But you must realize that he is not ‎doing this on his own, of his own good ‎will. Any good he does is as My agent, ‎since he cannot do anything that I do not ‎command him. If you derive benefit from ‎him, do not give him credit for it; he has no ‎power to do anything.‎  ‎"Still, you must be careful before him, to ‎listen to him and not rebel against him. ‎Although I have said that he has no power ‎to do good or bad on his own, and all that ‎he does is My bidding, you have no right to ‎rebel against him. My Name is in him. Since ‎he is My agent, you must respect him, as it ‎is taught, 'I will respect those who respect ‎Me' (1 Samuel 2:30).”‎  ‎Therefore, whoever respects others will ‎himself be respected. Whenever a person ‎respects his peers, he is also showing ‎respect for Me. Man is the work of My ‎hands, and should not be dishonored. If ‎this is true of man, who is flesh and blood, ‎it is certainly true of an angel."‎  Although this is speaking of an angel, the ‎word for angel (malakh) denotes a ‎messenger. It can refer to a prophet or a ‎rabbi, who are also G-d's messengers. We ‎are also forbidden to rebel against them, ‎since this is considered disrespect for the ‎Torah.‎  Here, we see that with regard to an angel, ‎G-d says, "If you obey him, and do all that ‎I say." You must obey the agent, and do all ‎that G-d commands.‎  However, if any prophet or rabbi says ‎something that goes against the Torah, he ‎should not be obeyed. G-d therefore did ‎not say, "do all that he says." If G-d had ‎said that, we would think that if an angel, ‎prophet or rabbi tells us to do anything at ‎all, we must obey. But G-d said, "do all ‎that I say," so we see that there are limits ‎‎(cf. Ramban, HaEmunah VeHaBitachon ‎‎19).”‎  Thus, rejecting the Oral Torah of Yisrael as ‎expressed by our Jewish Sages who whether they ‎acknowledge him or not has strictly supervised ‎them, amounts to rebellion against the angels ‎‎(Rabbis) of G-d, rebellion against the Mashiach (in ‎whom G-d’s Name is in Him), and what is more ‎important rebellion against Ha-Shem Himself and ‎His G-dly rule. This Mishnaic treatise of Mordechai ‎alerts us in these two introductory verses in no ‎uncertain terms against such despicable behaviour, ‎and the more coming from anyone who advertises ‎to be a follower of the Mashiach, be he a Jew or a ‎Gentile. ‎  Finally, according to simple logic, if a = b, then it ‎follows that b = a. And if the M’SORAH itself ‎and its teachers = the angel captain of the ‎heavenly host, at least in roles, then the ‎M’SORAH itself and its teachers are also the ‎embodiment, no matter how imperfect, of the ‎angel captain of the heavenly host, and the same ‎M’SORAH and its teachers too have G-d’s Name ‎in them. For, as we have just read “Anything that ‎the angel says, he says in G-d's Name, for G-d's ‎Name is in him.” Thus equally, anything that the ‎M’SORAH says and teaches or its Hakhamim ‎‎(Rabbis) say and teach so they do in G-d’s Name, ‎for G-d’s Name is in the M’SORAH and its ‎saintly teachers. Again, we observe the connection ‎here between v.2 and “son of G-d” (Ben Elohim) ‎of v.1.‎  ‎ ‎  It is vital that we understand that whether Jewish ‎Rabbis acknowledge or not Yeshuah as the ‎Messiah, it is this same Yeshuah as Metatron that ‎has been guiding and superintending the ‎production of Halakha as taught by our Sages. ‎Either Messiah superintends the affairs of men ‎from the heavens as we most certainly believe to ‎be the case, or he is not doing so.‎  **IV. MORDECHAI 1:3**  **And as it is said: “Mosheh received the Torah from Sinai and gospelled it down to Yehoshua, and Yehoshua gospelled it down to the Elders, the Elders to the Prophets, and the Prophets gospelled it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; Be deliberate in judgment, make stand many disciples, and make a fence around the Torah” (P. Abot 1:1).**  Now, you may notice that no edition of the New Testament has this statement as verse 3. So then the question immediately arises as to why have we added this statement of Mishnah Pirqe Abot 1:1 here as Mordechai (Mark) 1:3? We have added this statement for the following three reasons:   1. **“at the mouth of two witnesses, or at the mouth of three witnesses, will a matter be established”** (Deut. 19:15). Hakham Tsefet (Peter) through his scribe Mordechai (Mark) has presented us in v.2 with one witness in the conflation of Exodus 23:30 with Malachi 3:1 as shown above. We therefore are in need of a second witness in order to “establish the matter.” It is our sincere belief that this statement of Pirqe Abot 1:1 originally was part of Mark but at a later time in order to purge the writings of the Apostles from any Jewishness, this statement was striked out or purged from the original version. 2. ‎**"Without father, without mother, without a genealogy”** (Hebrews 7:3). Surely a servant is without a genealogy, since servants are bought and sold. And since the Master, i.e. the Messiah is presented in this composition as the servant of Ha-Shem, we find no genealogy of the Master in the book of Mordechai (Mark).[[425]](#footnote-425) But since verse one states that the Master is the “chief part” or “wisdom” of the MASORAH, a genealogy of the Torah since Sinai is required. In verse 1, the genealogy of the Torah is traced before creation, in verse 2, from creation to Sinai, and in our present verse from Sinai to the present day. 3. **“That which has been is that which will be, and that which has been done is that which will be done; and there is nothing new under the sun”** (Ecclesiastes 1:9). Verse 3 serves to emphasize the point that the MASORAH of the Master is the same MASORAH that Mosheh Rabbenu (Moses our Master) received at Sinai and gospelled it down to Yehoshua, and down to this very day through our Sages. There is indeed no other Gospel except than the one delived to Moses by G-d at Mt. Sinai! And further, as verse one intimates it is with this Gospel that G-d, most blessed be He, created the universe – as it is stated: “For the sake of Resheet G-d created,” etc. (Gen. 1:1)   It is clear then that the statement of Pirqe Abot 1:1 fits perfectly after verse 2. Not only does it fit perfectly, but it explains verse one and two in a very succinct and elegant form.  **V. LECTIONARY CONCERNS OF MORDECHAI ‎‎1:1 AND MORDECHAI 1:3**  We have already argued the fact that verses one ‎and three of Mordechai chapter one form an organic ‎unit /whole as shown above in the intimate ‎interrelationship between the three verses. ‎Therefore, the three verses constitute by themselves ‎the first paragraph of this work. This does not ‎detract from the Rabbinic rule that matters dealt in ‎two adjoining paragraphs overlap and are related ‎to each other.‎  Some have argued, that the organisation of any ‎Mishnaic treatise is thematic rather than framed ‎around any chronological scheme such as the ‎ancient Jewish Septennial Lectionary of Torah ‎readings. We do concede that such is the scheme ‎for the Mishnah as we have received it, arranged ‎around six orders. Nevertheless, this Mishnaic ‎treatise is somewhat different, since it is arranged ‎around the life and teachings of the Messiah, ‎whom we identified above as being the ‎embodiment of the Written and Oral Torah. And ‎thus alike with the unrolling of the Torah Scroll ‎week by week we expect the arrangement to be ‎somewhat chronologically related to the Torah ‎readings, and alluded to in each paragraph of the ‎Mishnaic treatise of Mordechai.‎  Others have also argued that the ministry of ‎Yochanan the Immerser was one whose main ‎subject was that of “TESHUVAH” – repentance, ‎as we shall see in our next paragraph and lecture, ‎G-d willing. And that such a message would be ‎better suited for the season of “repentance” in our ‎calendar known as the “Yomim HaNoraim” (the ‎‎10 days of repentance from Rosh HaShanah (New ‎Year) to Yom HaKippurim (Day of Atonements) ‎in the autumn month of Tishri. However a closer ‎look at our calendar also shows that the days from ‎the beginning of the month of Nisan in Spring, ‎and exemplified with house cleaning before Nisan 14, the search for leaven at the ‎beginning of the Nisan 14, the eating of Matsah ‎‎(un-leavened bread) for seven days and the ‎counting day by day of the Omer till the festival ‎of Shabuot (Pentecost – the commemoration of ‎the giving of the Torah at Sinai) in Sivan 6 are also ‎a season of preparation and repentance. ‎  The problem has been a perception in Judaism that ‎with the over-emphasis of Christianity on the ‎spring festivals at the expense of the autumn ‎festivals that they do not celebrate, has forced ‎Judaism to place a greater emphasis on the autumn ‎festivals. Also the perception, that since the ‎festival of Rosh Ha-Shanah depicts the ‎resurrection of the dead and the initiation of the ‎millennial kingdom that the autumn festivals seem ‎to be more relevant for us from the perspective of ‎time than the spring ones. However the Talmud ‎teaches that in Nisan we were redeemed and in ‎Nisan we will be redeemed again, as it is said in ‎Talmud Babli, Rosh Hashanah 11a:‎  ‎ ‎  ‎It has been taught: R. Eliezer says: In ‎Tishri the world was created; in Tishri the ‎Patriarchs were born; in Tishri the ‎Patriarchs died; on Passover Isaac was ‎born; on New Year Sarah, Rachel and ‎Hannah were visited; on New Year Joseph ‎went forth from prison; on New Year the ‎bondage of our ancestors in Egypt ceased; ‎in Nisan they were redeemed and in Nisan ‎they will be redeemed in the time to come. ‎R. Joshua says: In Nisan the world was ‎created; in Nisan the Patriarchs were born; ‎in Nisan the Patriarchs died; on Passover ‎Isaac was born; on New Year Sarah, ‎Rachel and Hannah were visited; on New ‎Year Joseph went forth from prison; on ‎New Year the bondage of our ancestors ‎ceased in Egypt; and in Nisan they will be ‎redeemed in time to come.  The Talmud (Rosh Hashanah 11b) in fact, lays ‎down the chronology of our future redemption as ‎follows:‎  ‎On New Year the bondage of our ‎ancestors ceased in Egypt. It is written in ‎one place, and I will bring you out from ‎under the burdens of the Egyptians, and it ‎is written in another place, I removed his ‎shoulder from the burden. ‘In Nisan they ‎were delivered’, as Scripture recounts. ‘In ‎Tishri they will be delivered in time to ‎come’. This is learnt from the two ‎occurrences of the word ‘horn’. It is ‎written in one place, Blow the horn on the ‎new moon, and it is written in another ‎place, In that day a great horn shall be ‎blown. ‘R. Joshua says, In Nisan they were ‎delivered, in Nisan they will be delivered ‎in the time to come’. Whence do we know ‎this? — Scripture calls [the Passover] ‘a ‎night of watchings’, [which means], a ‎night, which has been continuously ‎watched for from the six days of the ‎creation. What says the other to this? — ‎‎[He says it means], a night which is under ‎constant protection against evil spirits.  This Talmudic description of our future ‎redemption is explained in terms of a process ‎which starts in Rosh Ha-Shanah (in the month of ‎Tishri) but alike in the former redemption in Egypt ‎culminates on Pesach (in the month of Nisan).‎  Perhaps a “hint” on this topic is provided to us in ‎the words of the Mishnah of Pirqe Abot 1:1 – ‎Mosheh Qibel Torah MiSinai UM’sarah ‎LiYehoshuah (Moses received the Torah from ‎Sinai and gospelled it down to Yehoshuah). This ‎‎“Yehoshuah” firstly refers to the saintly ‎Yehoshuah (Joshuah), the brave and most faithful ‎disciple of Mosheh Rabbenu. However, this ‎‎“Yehoshuah” can also be allegorically interpreted ‎to mean His Majesty King Yeshuah (Hebrew ‎abbreviation for Yehoshuah) the Messiah. In doing ‎this, the first clause of Abot 1:1 is to be taken as a ‎description of a transition (ie. from Metatron ‎‎(Messiah) to Mosheh Rabbenu and from Mosheh ‎Rabbenu to His Majesty King Yeshuah), and the ‎next clauses outlining this process with the final ‎clause describing that the aims of both Mosheh ‎and Yeshuah are identical. Moreover, this Mishnah ‎would also be reinforcing the fact that the Torah ‎received by Mosheh and gospelled down to His ‎Majesty King Yeshuah the Messiah is the same ‎Written and Oral Torah which he (Mashiach) ‎handed down to us and being communicated ‎through our extremely faithful Hakhamim since 70 ‎c.e. up to this very day.‎  VII. SUMMARY OF TEACHINGS OF ‎MORDECHAI 1:1 AND MORDECHAI 1:3  Any Mishnaic treatise, as was/is the custom ‎amongst our noble people of Yisrael throughout ‎the ages, is basically understood as a catechetic ‎work with material selectively arranged for ‎didactic purposes. Catechumens, be they the ‎young or the un-initiated adult or neophyte were, ‎and still are subjected to a period of intensive ‎training and in which they are asked to memorise ‎that which systematically organises the faith. In ‎the case of Christianity, it is a series of dogma and ‎in Judaism our basic Laws and appointments with ‎G-d. The style of this literature is therefore straight ‎to the point, and bereft of any fanciful ‎explanations since it is intended to be committed ‎to memory and provide the skeleton of schemata ‎which through time will be elaborated upon by the ‎human mind as further and deeper studies on the ‎subject matter are pursued.‎  The Mishnah then, offers to us the most ancient ‎and basic program of study for converts and ‎Jewish children alike before their Bar/Bat Mitsvah ‎examination and or conversion procedures take ‎place. However, as we progress through human ‎history different flavours of didactic endeavours ‎and styles become the flavour of the month. Yet, ‎Judaism is not shaped or governed by the ‎exigencies of passing fads or what may be ‎secularly in vogue. In the Mishleh (Proverbs) we ‎read: “My son, if you will receive my words and ‎treasure (conceal) my commandments within you.” ‎Now, how can a person “conceal G-d’s ‎commandments within him/her”? It becomes ‎obvious then that the author meant to say ‎‎“memorise G-d’s commandments” for in doing so, ‎one conceals G-d’s words within the self. And the ‎Middrash on Proverbs[[426]](#footnote-426) ‎ comments: ‎  ‎"My son, if you accept my words (Prov. ‎‎2:1) – on Mount Sinai G-d said: My ‎children, if you succeed in accepting My ‎Torah and doing what is in it, I will save ‎you from three punishments: the war of ‎Gog and Magog, the pangs of the ‎Messiah’s advent, and the torment of ‎Gehenna. And treasure up my ‎commandments (Prov. 2:1) – if you ‎succeed in storing away words of Torah in ‎your hearts (minds), I will satiate you with ‎the stored-up goodness which I have laid ‎away for the future, as it is said, How ‎abundant is the goodness that You have in ‎store for those that fear You (Psalm 31:20). ‎G-d said: In the future I will make known ‎to all the nations of the world that ‎goodness with which I will benefit you, on ‎the condition that your ears continually ‎listen to the words of Torah, as it is said, If ‎you make your ear attentive to wisdom, and ‎your mind open to discernment (Prov. 2:2). ‎How so? If you call to understanding, and ‎cry aloud for discernment” (Prov.2:3). ‎  ‎ ‎  And in Pirqe Abot 3:10, we read:‎  ‎"Rabbi Dostai ben Yannai said in the name ‎of Rabbi Meir: 'Whosoever forgets even ‎one word of his study (Torah learning) ‎Scripture regards him as though he has ‎sinned against his soul, for it is said: 'Only ‎take heed of yourself and guard your soul ‎diligently, that you may not forget the ‎things you saw (at the time of the ‎revelation at Sinai) with your own eyes.’ ‎Now one might suppose that the same ‎result would follow even if the retention of ‎what he has studied has been too hard for ‎him. To guard against such an inference, ‎the Torah adds ‘and lest they be removed ‎from your heart (mind) your entire lifetime, ‎and you will inform your children and ‎grandchildren of them, the day you stood ‎before G-d, your God at Choreb ..." ‎Accordingly, he is guilty of sinning against ‎his soul only if he sits down idly and ‎deliberately removes (these teachings) from ‎his heart (mind).”‎  So, then, the task of the Mishnah is to provide an ‎organised skeleton of knowledge about the Torah ‎as a means of “concealing G-d’s commandments ‎within us” and enabling for apt repetition, recall ‎and memorisation of them which is the meaning of ‎the Hebrew root term “SHANAH” from which ‎the word Mishnah is derived. Therefore we ‎should ask, what then does Mordechai 1:1-3 wants us ‎to memorise? Simple:‎  ‎**א ¶ The chief part of the Masorah (Tradition/Oral Law) is Yeshuah ‎the Messiah, the Son of God (i.e. Ben Elohim = the King/Judge); ‎as it is written in the prophets, “Behold, I send My messenger before your face, which will ‎prepare your way (Hebrew: Derekh/Halakha) before you” (Exodus 23:30; & Malachi 3:1).**  **ב And as it is said: “Mosheh received the Torah from Sinai and gospelled it down to Yehoshua, and Yehoshua gospelled it down to the Elders, the Elders to the Prophets, and the Prophets gospelled it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; Be deliberate in judgment, make stand many disciples, and make a fence around the Torah” (P. Abot 1:1).**  ‎  **FURTHER NOTES**  1) As can be seen above we have welded Mark 1:1 with verse 2, as presented in Christian Bibles. The separation of verses is really modern (1551 c.e.)[[427]](#footnote-427) and we are of the opinion that verse i and two should not be separated at all. As regarding our verse 2 we think it should be separate since it presents another but complementary train of thought.  ‎2)‎ Contrary to Christian teaching we believe that ‎vv.1-2 as presented above is a pericope by itself which deals with ‎the introduction to this Mishnaic treatise and ‎not to be joined with the next pericope (of vv. ‎‎3-8 in the Christian Bibles), as this later pericope refers and deals with ‎the subject of Yochanan the Immerser. Therefore we propose ‎that the above vv. 1-2 of the first Chapter of the Mishnah ‎of Mordechai (containing the Christian verses 1 and 2, plus the statement of Pirqe Abot 1:1) constitute a separate pericope ‎distinct from the Christian vv.3-8.‎  ‎2)‎ Whilst most modern versions of this treatise ‎include the phrase “Isaiah the Prophet” in v.2, ‎this is completely erroneous and shows a lack ‎of understanding of the Hebrew Scriptures, ‎the lectionary framework of this treatise, let ‎alone the Rabbinic perspective from which this ‎Mishnaic treatise was written.  ‎  Here therefore ends our commentary on the first ‎paragraph of the Mishnah of Mordechai. May the ‎Creator, Most Blessed be He, grant us strength to ‎continue our studies and comment on further ‎paragraphs of this important Mishnaic treatise, and ‎may He bless and comfort all Yisrael, and grant Wisdom to all who study the Written and Oral Torah, amen ve ‎amen!‎ | |
| **Commentary to Hakham Shaul’s School of Remes**  **(Acts 1:1-4)**  **By: Paqid Dr. Adon Eliyahu ben Abraham**  Scholars have debated for some time the original author of Luke/Acts. Scholars have noted that the same author, with one overreaching inclusive agenda, wrote Luke/Acts.[[428]](#footnote-428) We assert that the author of both Luke and Acts is Hakham Shaul. We will not belabor the research of other to make our point here. We will refer the reader to the work of Howard H. Evans.[[429]](#footnote-429) Evans has exhaustively researched the vocabulary of all the Pauline materials in a comparative study. Evans uses several hermeneutic rules to bring about a conclusion that Hakham Shaul is the author of Luke/Acts. The result of the Evan’s study proves beyond a shadow of doubt that Hakham Shaul is the author behind the Lukan scribe. It is reported that Hakham Shaul death was in June of 68 C.E.[[430]](#footnote-430) If there is any validity to this statement, we must believe that Hakham Shaul and the other Nazarean Hakhamim were genius. Not only were they genius, they possessed prophetic insights. Luke 21:1–6 predicts the destruction of the Temple years before it actually occurred. This being the case we can see that the other “Gospels” made these predictions before Hakham Shaul penned his words. Herein we assert that the “Gospels” were written early rather than late.  The continuous flow of materials between the two volumes demonstrates that they have a central agenda. The “Acts” of the apostles, like other Pauline materials assumes that the reader understands the, Election of the Jews, Predestination of the Jewish people, the Mesorah (Gospel) is to the Jew first, (Rm. 1:16; 2:9–10) and that “salvation” is of the Jews (Jn. 4:22). Acts is not so much a “new” narrative. Acts is a rewording of previous materials of Luke. Interestingly enough some scholars seem to believe that the work of Luke/Acts is the first two books in a possible trilogy.[[431]](#footnote-431) If there is, any plausibility to this line of thinking it may be that Hakham Shaul’s letter to the Romans was the third book of such a trilogy. This would fit well with the present research on the lectionary. As noted below in the footnotes below, F.F. Bruce is opposed to the notion based on Greek vocabulary that he draws from secular Hellenistic Greek usage. Herein we find two problems. Firstly, Bruce has brought “Hellenistic Greek” into a “Judeo-Koine Greek”[[432]](#footnote-432) composition. In other words, Luke and Acts originated in Mishnaic Hebrew and were later translated into what we call Judeo-Koine Greek for lack of a better title. Secondly, Bruce does not want to admit the obvious. In a word or phrase, the “monks monkeyed with the text”. And, finally Bruce does not take into consideration the Lectionary, which seems to be a specialty of Hakham Shaul.  **Romans 15:16** who made me a lectionary[[433]](#footnote-433) (priestly minister of lectionary or liturgy) of Messiah Yeshua to the Gentiles in the priestly (service) God's Mesorah that the gifts of the Gentiles might be acceptable, consecrated by Ruach HaKodesh (holy spirit – breath – Oral Torah).  Furthermore, by mention of the lectionary, we are referring to the Triennial lectionary. While we realize that there are other possible lectionaries, the present research demonstrates that the Triennial lectionary is the most plausible. Consequently, the idea of a trilogy may be more plausible than Bruce believes. Regardless of plausibility, we must assert that Hakham Shaul must have originally intended for these materials to be read in conjunction with the Triennial Torah reading cycle. Scholars suggest that Hakham Shaul wrote the books while incarcerated in Rome. We cannot help but think of how these works must have been somewhat of a “Pauline Midrash.”[[434]](#footnote-434)  **Acts of the Apostles?**  Scholars have debated the genuine and original title for the book of Acts. It seems that it may not have possessed a title in the beginning.[[435]](#footnote-435) Regardless, the present title “Acts of the Apostles” is slightly disingenuous. The book is divided between the “acts” of Hakham Tsefet and the “acts” of Hakham Shaul. In his book “Reading the New Testament”[[436]](#footnote-436) Rheme Perkins has divided Acts into two basic sections. Acts 1–12 are the “acts” of Hakham Tsefet with the exception of the materials on Stephen in chapters 6–7. The remainder of the book deals with the “acts” of Hakham Shaul. It is also noteworthy that Acts parallels Luke in many aspects with regard to the life of the Master and the early life of the Nazarean congregations.  **Works of the Holy Spirit**  Another title for the book is the “Works of the Holy Spirit.”[[437]](#footnote-437) While most Christian commenters and theologians have a different idea of the “Holy Spirit” we must here set forth our understanding of the “Holy Spirit.”  Fitzmyer citing Justin Martyr records, “It is not right, therefore, to understand the Spirit and the power of God as anything else than the Word, who is also the first-begotten of God”[[438]](#footnote-438) Fitzmyer furthers the comment by telling us that it was not until after the third/fourth century that the “doctrine” that the “holy spirit” was considered the “Third Person” of the “Trinity.” [[439]](#footnote-439)  Regardless of Fitzmeyer’s meaning, we interpret the “Word” as the Torah and Oral Torah. That the Torah, in both forms is the first–begotten of G-d is of clear in Jewish thinking.  During the first century, the Ruach HaKodesh – “holy spirit” was understood to be…   1. The power of God with no emphasis on a “spirit” as a special separate entity 2. The Divine (dwelling) Presence – Shechinah 3. The spirit (breath i.e. Oral Torah) which produces holiness 4. The spirit of prophecy 5. It is noteworthy that the first century Sages never understood the “holy spirit” to be a separate entity.   Consequently, to give the book of Acts the title “Acts of the Holy Spirit” must have intended one of the perspectives mentioned above. When we strip away the gloss of trinitarian theology, the “Acts of the Apostles” is indeed the “Acts of the Ruach HaKodesh,” the Ruach HaKodesh being the Oral Torah or the Mesorah. The account of Acts is the account of the “Word of G-d” i.e. Oral Torah as it was given to Moshe to explicate the Written Torah. In the So’od words of Yochanan, Yeshua is the personification of the Witten and Oral Torah (Jn1:1). Therefore, when we read the works of “Acts” we see the work of the Oral Torah in the lives of the first century Nazareans and those that they met.  **The proclamation of the Father**  The “promise of the Father” as many translations have it, is nothing more than the Ruach HaKodesh – Oral Torah as it is written within the hearts of those who embrace the Torah – Oral Torah as the “spirit which gives life.”[[440]](#footnote-440)  **Jer 31:33** I will put my law (Torah) in their inward parts (i.e. mind), and write it in their hearts; and will be their God, and they shall be my people.  While we do not see the experiences of Acts as the completion of the proclamation made above, we certainly see them as the initiation of that proclamation. The “Acts of the Apostles” are therefore, the conduct of the Apostles as they taught and lived out the Oral Torah along with its effect on the human behavior of all who received the Mesorah.  **Acts and Genesis:**  We do not have to labor to see that the book of Acts is read with Genesis, Exodus and Leviticus. Especially noteworthy are the materials read with the book of Genesis (Acts 1:1–11:18). Only taking a cursory look at the materials demonstrates that the primary evangelistic efforts of the apostles were “to the Jews first.” The tenth chapter of Acts, read with the final chapters of Genesis where the Jewish people went into Egypt and began interaction with gentiles. The materials read with Exodus (11:19–18:28) demonstrate the initiation of “evangelism” to the gentiles per se. The final portions of Acts are read with the book of Leviticus. This section demonstrates the restoration of the Priesthood of firstborn and their agenda among the nations. The addressee “O Theophilus” is thought by some scholars to mean “G-d–fearer.[[441]](#footnote-441) That Romans is read with B’Midbar (Numbers) and D’barim (Deuteronomy) is only logical when we take into account that Acts/ Romans are read from a Remes (hint) hermeneutic. The book of “Romans”(1:1–8:25) “hints” at the present Diaspora, where life is lived in the diaspora of the “wilderness” (B’Midbar). Its concluding passages (Rm. 8:26–16:27) are read with the D’barim (Deuteronomy) which is a “hint” at the Oral Torah.  The work of the Master from “his beginning until he was taken up,” must be read with Genesis 1:1–2:3. Hakham Shaul presents Yeshua as a prophet like Moshe.[[442]](#footnote-442) This is befitting when reading the Nazarean Codicil with the Torah. The phrase “all the work[[443]](#footnote-443) that Yeshua did” demands exegesis. The Greek word ποιέω - *poieo* is anchored in the two key words of Beresheet, namely **בָּרָא** *bara* and עָשָׂה *asah.* Obviously, Hakham Shaul is hinting at the fact that the book of Acts is read in conjunction with Beresheet and the Tanakh.  **The Governance of G-d**  The Master’s final lessons to his talmidim are on the governance (kingdom) of God [through the Hakhamim and Bate Din as opposed to human kings].  A compendium of Acts is found in the key phrase of Beresheet 1:26.  **Gn. 1:26** And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.  The Ramban makes it clear that the phrase “let us” is a conversation between G-d and the earth. Man is composed partly of earth and the Neshamah (breath of life) from G-d.[[444]](#footnote-444) However, the statement “let them have dominion” is most interesting when read from Hebrew.  **26 וַיֹּ֣אמֶר אֱלֹהִ֔ים נַֽעֲשֶׂ֥ה אָדָ֛ם בְּצַלְמֵ֖נוּ כִּדְמוּתֵ֑נוּ וְיִרְדּוּ בִדְגַ֙ת הַיָּ֜ם וּבְע֣וֹף הַשָּׁמַ֗יִם וּבַבְּהֵמָה֙ וּבְכָל־הָאָ֔רֶץ וּבְכָל־הָרֶ֖מֶשׂ הָֽרֹמֵ֥שׂ עַל־הָאָֽרֶץ׃**  The highlighted word is transliterated *ve-yiradû*. The Hebrew word רדה *raddah* (H7287) means to rule. Therefore, it was the duty of Adam *rishon* to “rule” over the “works of G-d’s hands.” However, the Hebrew phrased *ve-yiradû,* used in Gen 1:26 is polyvalent. The Hebrew word ירד *yârad* (H3381) means to descend. The Hebrew phrase *ve-yiradû* contains the idea of ruling and descending. The “governance of G-d” depends on submission and authority to the Bate Din and Hakhamim as opposed to human kings. Therefore, the concept can be summed in a few thoughts. If we refuse the rule רדה *raddah* of the Hakhamim and Bate Din we are destined to fall ירד *yârad*. However, if we accept the authority of the Hakhamim and Bate Din we will be masters ירד *yârad* of our being. However, we can also read inductively the thought that if the Hakhamim and Bate Din do not rule רדה *raddah* they will ירד *yârad* fall. Yet, it is better said that if the Hakhamim and Bate Din do not rule רדה *raddah* we all will ירד *yârad* fall.  One passage that says more than a life of words is found in Yochanan.  **Jn. 6:28-29** Then said they unto him (Yeshua), What shall we do, that we might work the works of God? 2Yeshua answered and said unto them, This is the work of God, that you faithfully obey him whom He has sent.  We readily admit that the “him” of this passage refers to obeying the words, “Mesorah” of the Master. Yet, we see here the principle of agency. Obedience to him who the G-d has sent can easily refer to the Bate Din and Hakhamim. Therefore, the “work of G-d” is to obey them that G-d has sent.  When we look at varied teachings of Yeshua, we clearly see that there is a great deal in common with the Abot, specifically Abot 1:1. The sayings of the Fathers appear in the Nazarean Codicil albeit restated and in different context. It is befitting for Hakham Shaul’s opening of Luke/Acts contain materials which we could say are from the Nazarean Abot. | |

**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. How do Rashi and the Ramban differ with regards to explaining the origin, nature and composition of the Primevial Light (not the luminaries)?
3. Did the Ramban know which Psalms are read in the Septennial Cycle when we read the Torah Seder of Beresheet? Please explain your answer.
4. Do Rashi and the Ramban agree as to the major overall purpose of the Torah? Please explain your answer.
5. Do Rashi and the Ramban agree as to the nature of RESHEET? Why or why not?
6. How do Rashi and the Ramban differ in the interpretation of G-d’s statement “Let **us** make man ...”? And how does the Rambam seem to agrre with the words of Hakham Tsefet in Jude 1:9 where Michael contends with the earth with regards the body of Mosheh Rabbenu?
7. Why was Adam HaRishon (the First Adam) before the Fall, “the light of the world”? Is John in Chapter 1 of his so called Gospel, wrong when he identifies Yeshua as “He (Messiah) is the true light; that enlightens every person coming into the world”? Please explain your answer.
8. What in the Torah Seder this week fired the imagination of the prophet in the Ashlamatah of Isaiah ‎ 42:5-13, 21 and Malachi 3:4-24
9. What in the Torah Seder, Psalm and Prophetic Lesson for this week fired the imagination of Hakham Tsefet as his scribe penned Mark 1:1-2?
10. Why does Mark has a genealogy of the Torah and Luke has a genealogy of the Messiah instead?
11. In your opinion what key message/s did Hakham Tsefet try to convey this week through his scribe Mark?
12. Could the statement in Acts 1:1-2, “*concerning all the work ‎ that Yeshua did and taught from the beginning ‎ till the day he was taken ‎up (into the heavens)*” be read: “concerning all the work ‎ that Yeshua did and taught from RESHEET till the day he was taken ‎up (into the heavens)”? Why or why not, and if so what are the implications?
13. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Coming Festival: Passover (Pesach)**

**Friday Evening/Sunday Evening April 06-08, 2012**

**For further information see:**

[**http://www.betemunah.org/chametz.html**](http://www.betemunah.org/chametz.html) **&** [**http://www.betemunah.org/passover.html**](http://www.betemunah.org/passover.html)

[**http://www.betemunah.org/chronology.html**](http://www.betemunah.org/chronology.html) **&** [**http://www.betemunah.org/redemption.html**](http://www.betemunah.org/redemption.html)

[**http://www.betemunah.org/haggada.html**](http://www.betemunah.org/haggada.html) **&** [**http://www.betemunah.org/pcustoms.html**](http://www.betemunah.org/pcustoms.html)

**Next Sabbath: “Shabbat Pesach”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **פסח** |  |  |
| **“Pesach”** | Reader 1 – Shemot 12:14-16 | Reader 1 – B’resheet 2:4-6 |
| **“Passover”** | Reader 2 – Shemot 12:17-20 | Reader 2 – B’resheet 2:7-14 |
| **“Pascua”** | Reader 3 – Shemot 12:21-24 | Reader 3 – B’resheet 2:4-14 |
| Shemot (Ex.) ‎12:14-51 +  B’Midbar (Num.) 28:16-25‎ | Reader 4 – Shemot 12:25-28 |  |
| Ashlamatah: Joshua 5:2 – 6:1 + 27‎ | Reader 5 – Shemot 12:29-36 |  |
|  | Reader 6 – Shemot 12:37-42 | Reader 1 – B’resheet 2:4-6 |
|  | Reader 7 – Shemot 12:43-51 | Reader 2 – B’resheet 2:7-14 |
|  | Maftir: B’Midbar ‎28:16-25‎ | Reader 3 – B’resheet 2:4-14 |
| N.C.: 1 Corinthians 10:16 – 11:34 | - Joshua 5:2 – 6:1 + 27‎ |  |

Shalom Shabbat !

Hakham Dr. Yosef ben Haggai

HH Rosh Paqid Adon Hillel ben David

HH Paqid Dr. Adon Eliyahu ben Abraham

1. Exodus 12:2.‎ [↑](#footnote-ref-1)
2. It is true the book of Genesis contains three ‎commandments (1:28; 17:10; 32:33), but after the Revelation on Sinai these laws became incumbent upon Israel. Hence the ‎verse *this month,* etc., is "the first commandment given to Israel" as a people.‎ [↑](#footnote-ref-2)
3. Found in Tanchuma (Buber), *Beresheet* 11. See also Rashi (Berliner) p. 424. [↑](#footnote-ref-3)
4. A person who ‎thinks the world is eternal cannot believe in miracles since, if G-d did not create the world, He cannot possibly change it. Ramban explains in many places (e.g., see further, 17:1; 46:15) that all Divine promises concerning the blessings or ‎imprecations which will follow upon our observance or disregard of the Torah are miraculous in nature of "invisible ‎miracles." A person who believes that the world is eternal thus has "no Torah at all." See further my English work, *Ramban: ‎His Life and Teachings,* Chapter 13. ‎ [↑](#footnote-ref-4)
5. Chagigah 11b: "The process of Creation may no t be expounded before two." [↑](#footnote-ref-5)
6. Exodus 20:11. [↑](#footnote-ref-6)
7. See Psalms 8:7 [↑](#footnote-ref-7)
8. Genesis 10:5 [↑](#footnote-ref-8)
9. The Hebrew word *ba'aretz* (world) may also refer here "the land," especially the Land of Israel. See Ramban ‎further, ‎‎26:5. ‎ [↑](#footnote-ref-9)
10. Genesis 9:25‎. [↑](#footnote-ref-10)
11. See Isaiah 41:8 [↑](#footnote-ref-11)
12. Psalms 105:44-45. [↑](#footnote-ref-12)
13. See Leviticus ‎18:28 [↑](#footnote-ref-13)
14. 1:3 [↑](#footnote-ref-14)
15. Psalms 111:6 [↑](#footnote-ref-15)
16. Deuteronomy 2:23. [↑](#footnote-ref-16)
17. Psalms 111:6 [↑](#footnote-ref-17)
18. This Midrash IS quoted by Rambam in his Preface to *Moreh Nebuchim*. See *Batei Midrashoth*, ed. ‎Wertheimer, I, p. 25l.‎ [↑](#footnote-ref-18)
19. Psalms 111:6 [↑](#footnote-ref-19)
20. That the details in the process of creation and ‎the settlement of the earth were written for the purpose of justifying Israel's possession of the land while the essential process of creation itself remains a mystery. [↑](#footnote-ref-20)
21. The ‎difficulties in the verse are: (a) The word BERESHEET (in the beginning) appears throughout the Bible in a construct form such as: *In the beginning of the reign of Jehoiakim* (Jeremiah 27:1). But here it cannot be in construct form since such a form can be used only in connection with a noun, and the word BARA (He created) is a verb. (b) Again, it ‎cannot be said that here BERESHEET is actually in a construct form and that a missing noun is implied, thus making the sense of the verse, "in the beginning of all, G-d created ... ‎‎;' for if so, the following difficulty presents itself: since Scripture, according to this interpretation, sets out to tell us the order in which things were created, why does it say in ‎Verse 2 *And the spirit of G-d hovered over the face of the waters* when it has not yet told us when water was created? Hence Rashi turns to a Midrashic interpretation in which ‎the word RESHEET is another name for the Torah and Israel. The word BERESHEET is thus not in a construct form but stands by itself, and the sense conveyed is: "*For the sake of ‎that which is RESHEET (Torah and Israel) G-d created*." [↑](#footnote-ref-21)
22. Beresheet Rabbah 1:6; Tanchuma (Buber) Beresheet 3. [↑](#footnote-ref-22)
23. Proverbs 8:22. [↑](#footnote-ref-23)
24. Jeremiah 2:3. [↑](#footnote-ref-24)
25. Beresheet Rabbah 1:6. [↑](#footnote-ref-25)
26. Numbers 15:20. [↑](#footnote-ref-26)
27. Deuteronomy 18:4. [↑](#footnote-ref-27)
28. Exodus 23:19. [↑](#footnote-ref-28)
29. Beresheet Rabbah 1:6. [↑](#footnote-ref-29)
30. Deuteronomy 33:21. Reference here is to ‎Moses who took the territory of Kings Sihon and Og as he knew that his grave was to be therein. (See Rashi, ‎ibid.) It was thus for the ‎sake of this meritorious person, of whom RESHEET was said, that the world was ‎created.‎ [↑](#footnote-ref-30)
31. Proverbs 3:19. [↑](#footnote-ref-31)
32. By law of the Torah, ‎the Heave-offering given to the priest has no fixed measure; the owner may give according to his discretion, "Even one grain ‎frees the whole mound" (Kiddushin 58b). Similarly, our conception of Divine wisdom is infinitesimal in relation to its true scope. ‎ [↑](#footnote-ref-32)
33. Song of Songs 3: II. [↑](#footnote-ref-33)
34. Deuteronomy 33:21. [↑](#footnote-ref-34)
35. So clearly stated m Yebamoth 49b. [↑](#footnote-ref-35)
36. According to Rashi in verse 6 (also 2:4), the sun, etc., was also created on the first day. ‎ [↑](#footnote-ref-36)
37. Isaiah 46:10. Here the word RESHEET is not In the construct state. [↑](#footnote-ref-37)
38. Thus reading: BERESHEET KOL, (In the beginning of everything [G-d created]).‎ [↑](#footnote-ref-38)
39. Deuteronomy 33:21. [↑](#footnote-ref-39)
40. Such is also the theory of Rambam: "All things on earth have one common substance; the heavens and the things in them have one substance different from the first" (Moreh Nebuchim II, 26).. [↑](#footnote-ref-40)
41. Kiddushin 40b. [↑](#footnote-ref-41)
42. Exodus 18:18 [↑](#footnote-ref-42)
43. Isaiah 34:1l. “The ‎stones,” which are forms in the building (as explained later on by Ramban), thus constitute substance as expressed in the Hebrew BOHU. [↑](#footnote-ref-43)
44. Psalms 27:14 [↑](#footnote-ref-44)
45. Isaiah 40:17 [↑](#footnote-ref-45)
46. 2:6. Sefer Yetzirah (Book of Creation) is one of the earliest Hebrew books of the Cabala ‎tradition. (See introduction to Beresheet, Note 56.) Some of the profoundest mystic commentaries have been written on this book. See ‎my Hebrew work, Kithvei Haramban, Vol. 2, pp. 451-46l. [↑](#footnote-ref-46)
47. Called also Sefer Habahir (Book of the Bright Light), 2. This book too ‎is a classic in the mystic teachings of the Cabala. It was written in the style and manner of the Midrashim. ‎ [↑](#footnote-ref-47)
48. See Ramban, Exodus 20: 3. [↑](#footnote-ref-48)
49. Ramban thus indicates his opinion ‎that the word BERESHEET is not in a construct state. This is contrary to Rashi, as explaincd above. [↑](#footnote-ref-49)
50. Fire, wind, water, and earth. [↑](#footnote-ref-50)
51. Genesis 2:1. [↑](#footnote-ref-51)
52. Psalms 148:7. [↑](#footnote-ref-52)
53. Pesachim ‎22 b. [↑](#footnote-ref-53)
54. Isaiah 21:12. [↑](#footnote-ref-54)
55. . Beresheet Rabbah 1:19 [↑](#footnote-ref-55)
56. *And darkness was upon the face of the deep.* So also explained in the Moreh Nebuchim, 11:30: "By *Choshech* the element fire is ‎meant, nothing ‎else." Ramban's reasoning on this point is also found there. [↑](#footnote-ref-56)
57. *And darkness was upon the face of the deep.* So also explained in the Moreh Nebuchim, 11:30: "By *Choshech* the element fire is ‎meant, nothing ‎else." Ramban's reasoning on this point is also found there. [↑](#footnote-ref-57)
58. Exodus 15:15. [↑](#footnote-ref-58)
59. Ibid., 8. [↑](#footnote-ref-59)
60. Jonah 2:6 [↑](#footnote-ref-60)
61. Psalms 106:9 [↑](#footnote-ref-61)
62. Isaiah 63:13. [↑](#footnote-ref-62)
63. *And the spirit of G-d hovered over the face of the waters.* [↑](#footnote-ref-63)
64. "This sphere in its totality is composed of the celestial orbs, the four elements and their combinations; there is no vacuum ‎whatever therein, but the whole space is filled up with matter." (Guide of the Perplexed, Friedlander's translation, I, 72.). [↑](#footnote-ref-64)
65. From the ‎language of Rambam, ibid. It is to be noted that Ramban follows Yehudah al Charizi's translation of Rambam's philosophic work and not ‎that of Shmuel ibn Tibbon. See my Hebrew work, The Life of Ramban, pp. 23-24, on the far-reaching significance of this point. [↑](#footnote-ref-65)
66. Yoma ‎‎54 b. This "foundation rock" is the stone on which the Ark of the Covenant rested in the Holy of Holies in King Solomon's Temple. ‎ [↑](#footnote-ref-66)
67. Although fire is thinner than wind, since the element of fire is alluded to in the verse by the word "darkness," as explained above, it ‎would not be fitting to attach it to the name of G-d, (Bachya). ‎ [↑](#footnote-ref-67)
68. Beresheet Rabba 3:11 [↑](#footnote-ref-68)
69. A reference to the true wisdom of the Cabala which enables one to grasp the mysteries of the Torah. [↑](#footnote-ref-69)
70. The adornment on the top ‎of the letter BET hints at the KETER (Crown) above, from which all emanations issue. It is also referred to as Ein Sof (the Infinite). See my ‎Hebrew Commentary, p. 15. [↑](#footnote-ref-70)
71. I Samuel 20:4 [↑](#footnote-ref-71)
72. Genesis 24:51 [↑](#footnote-ref-72)
73. Isaiah 47:8. ‎ [↑](#footnote-ref-73)
74. Zechariah 12:5. [↑](#footnote-ref-74)
75. Beresheet Rabbah 12:14 ‎ [↑](#footnote-ref-75)
76. Thus unlike Rashi and R'dak (Rabbi David Kimchi), who hold that the reference here is to the creation of the ‎luminaries, such as the sun, moon, etc., which were not suspended in the firmament until the fourth day (see Rashi, Verse ‎‎14), Ramban explains that the light of the first day was of a special substance; hence Scripture does not say, And it was so, ‎since that light did not remain forever in its original state. [↑](#footnote-ref-76)
77. Nehemiah 6:6. [↑](#footnote-ref-77)
78. Ramban's hint here is to the Sefer ‎Habahir, 190. See my Hebrew commentary pp. 15-16. [↑](#footnote-ref-78)
79. The tenfold expression, And G-d said, found in the chapter of ‎Creation. [↑](#footnote-ref-79)
80. I Chronicles 29: 11. ‎ [↑](#footnote-ref-80)
81. A reference to Rashi's similar comment on the first word of the Torah - BERESHEET (see above). The difficulty here in the text is twofold: (a) It is first written, *and darkness was upon ‎the face of the deep,* and then G-d said, *Let there be light.* Thus there already was a separation between light and darkness. Why then does ‎Scripture continue by stating:.*And G-d divided the light from the darkness*? (b) Concerning all these other acts of creation, the expression ‎‎"*And G-d saw that it was good*" is found at the completion of the act of creation, while here this phrase is written (in the beginning of Verse 4) before the completion. The Agadah, which Rashi quotes, answers: (a) VAYAVDEL means here that He ‎set apart the light for the righteous/generous in the world to come. (b) KI TOV (that it was good); could not have been written after the separation of ‎the light for the righteous/generous from the ordinary light, since the remaining light was no longer perfect. Therefore, KI TOV is mentioned ‎before the setting aside of the light. ‎ [↑](#footnote-ref-81)
82. Cf. N 81 above. [↑](#footnote-ref-82)
83. Daniel 10:7. [↑](#footnote-ref-83)
84. Ibn Ezra's opinion is thus that the division was not because it was unseemly that the light and darkness function in a confused manner, but it was for the purpose of assigning each one a separate name. ‎ [↑](#footnote-ref-84)
85. Verse 6. [↑](#footnote-ref-85)
86. Verse 11. [↑](#footnote-ref-86)
87. 2:13. [↑](#footnote-ref-87)
88. Genesis 3:6. [↑](#footnote-ref-88)
89. Kethuboth 109a. [↑](#footnote-ref-89)
90. II Samuel 15:27. [↑](#footnote-ref-90)
91. Verse 31. [↑](#footnote-ref-91)
92. Verse 10. [↑](#footnote-ref-92)
93. "First verse." It is actually mentioned in Verse 2. However, in view of Ramnban’s interpretation above that the first two verses tell ‎of everything else to come, he refers to Verse 2 as "the first verse." [↑](#footnote-ref-93)
94. Reference here is to Yehuda Halevi who, in his philosophic work Al Khazari, sets forth this theory: The first light was created at the time of sunset, and ‎it was an illumination which soon passed away, leaving the world in darkness. The established order was then that night preceded day, as ‎it is written, *It was evening and it was morning* (2:20, Hirschfeld's translation). See also my Hebrew commentary, 2d edition, p. 547, that Ramban may also refer here to Rabbeinu Zerachyah Halevi, who was of a similar opinion. [↑](#footnote-ref-94)
95. In accordance with the opinion ‎of Rabbi Abahu who says, "The Divine Presence is in the West" (Baba Bathra 25a). [↑](#footnote-ref-95)
96. Since night and day were *after* the creation of ‎light, and light was created at the time ‎of sunset, it follows that there was a short day (that is light without darkness) preceding the *first* day. Thus a short day is added to the ‎six days of creation. [↑](#footnote-ref-96)
97. Further, 2:20. [↑](#footnote-ref-97)
98. In Verse 8. [↑](#footnote-ref-98)
99. Beresheet Rabbah 3:7. [↑](#footnote-ref-99)
100. Instead, it says one day. See Rashi who says that according to the regular mode of expression it should have really said "the first ‎day." He explains, however, the expression "one day" on the basis of the Midrash: It is "because the Holy One, blessed be He, was then ‎the Only One (the Sole Being) in His universe, since the angels were not created until the second day." One day thus means "the day ‎of the One Being." It is this interpretation of Rashi that Ramban alludes to when he comments that according to the simple meaning of ‎Scripture it could not have said, "the first day." [↑](#footnote-ref-100)
101. Ibn Ezra, Verse 5, and Rambam, Moreh Nebuchim, II, 30. [↑](#footnote-ref-101)
102. *One day* thus ‎means that the entire day consists of evening and morning occurring simultaneously in different places. [↑](#footnote-ref-102)
103. Beresheet Rabbah 4:1. [↑](#footnote-ref-103)
104. Exodus 39:3 [↑](#footnote-ref-104)
105. 4:2. [↑](#footnote-ref-105)
106. 4:7. [↑](#footnote-ref-106)
107. A colleague of Rabbi Akiba. He was one of the four men of his time who were deeply engaged in the interpretation of the mystical doctrine of creation. See Chagiga ‎‎14b. [↑](#footnote-ref-107)
108. Literally: "caused the world to shake." [↑](#footnote-ref-108)
109. Psalms 33:6. [↑](#footnote-ref-109)
110. Verse 16. [↑](#footnote-ref-110)
111. Verse 21. On the fifth day the word *VAYA'AS* is not found; only *VAYIBRA (and He created).* [↑](#footnote-ref-111)
112. Verse 25. [↑](#footnote-ref-112)
113. Song of Songs 1:7. The letter *shin* here stands for *asher - ‎asher lamah* (for why). Similarly in Ibn Ezra, ibid. Likewise here, the word *shamayim* is as if it said *asher mayim* .(that ‎waters), as is explained further in the text. [↑](#footnote-ref-113)
114. 12a. [↑](#footnote-ref-114)
115. "It is a name for water." So clearly explained further on by ‎Ramban. [↑](#footnote-ref-115)
116. Judges 3 2. [↑](#footnote-ref-116)
117. “The word SHAMAYIM [may be regarded as made up of either of these words]: SA MAYIM (carries water), etc." Rashi. [↑](#footnote-ref-117)
118. Mentioned above: that the heavens were in a fluid form on the first day, and on the second day they solidified. [↑](#footnote-ref-118)
119. Ezekiel 1:22. [↑](#footnote-ref-119)
120. Deuteronomy 33:26. [↑](#footnote-ref-120)
121. Verse 17. [↑](#footnote-ref-121)
122. 4:1. [↑](#footnote-ref-122)
123. **Psalms 148:3-4.** [↑](#footnote-ref-123)
124. Isaiah ‎66:1. [↑](#footnote-ref-124)
125. **Psalms 148:1-2.** [↑](#footnote-ref-125)
126. Berachoth 13a. [↑](#footnote-ref-126)
127. Ibid., 7a. [↑](#footnote-ref-127)
128. Daniel 4:23. [↑](#footnote-ref-128)
129. I Kings 8:32. The Midrash referred to is in Sefer Habahir, 100, and found in Zohar 2, p. 271. See my Hebrew commentary, p. ‎‎19, note 58. [↑](#footnote-ref-129)
130. Found in Pirke d'Rabbi Eliezer, 3. See also Moreh Nebuchim II, 26, where Rambam discusses this saying of Rabbi Eliezer and concludes that he is not able to explain it ‎sufficiently. Ramban, however, explains it further on in the text in a way which makes it consistent with the theory of creation from absolute naught. ‎ [↑](#footnote-ref-130)
131. 12:1. [↑](#footnote-ref-131)
132. This is based on the concluding statement of Rabbi ‎Eliezer the Great: "Whence was the earth created? From the snow under the Throne of Glory." (See Note 130 above.). [↑](#footnote-ref-132)
133. The Throne of Glory, the ‎snow, the earth. In the case of the heavens, however, creation was completed in the second stage: 'the light of the garment' and then the ‎heavens. This accords with the theory explained above that the substance of the heavens is unlike that of the earth. [↑](#footnote-ref-133)
134. Psalms 136:6. [↑](#footnote-ref-134)
135. But instead He decreed that the waters which filled the whole world should go down as would be natural for the earth, and that the ‎earth should ‎‎come up as would be natural for the water. [↑](#footnote-ref-135)
136. **This is a major principle in :Ramban's thought, that the purpose of all existence is that man ‎acknowledge his Creator. "We have no other reason for the Creation."** (See end of Seder Bo in Book of Exodus). [↑](#footnote-ref-136)
137. Isaiah 11:9. [↑](#footnote-ref-137)
138. II Kings 16:17. [↑](#footnote-ref-138)
139. In verse 4. [↑](#footnote-ref-139)
140. Beresheet Rabbah 4:8. [↑](#footnote-ref-140)
141. The source is not definite. See Pirke d'Rabbi Eliezer, Chapter 3. [↑](#footnote-ref-141)
142. Beresheet Rabbah 10:7. [↑](#footnote-ref-142)
143. Job 38:33. [↑](#footnote-ref-143)
144. Leviticus 19:19. [↑](#footnote-ref-144)
145. Leviticus 19:19. [↑](#footnote-ref-145)
146. Chullin 60a. [↑](#footnote-ref-146)
147. Chullin 60a. [↑](#footnote-ref-147)
148. Rashi. The title HaRav (the Rabbi, the Master) without specification of the name is used by Ramban only with reference to Rashi or Rambam. It is the highest mark of respect. ‎Precedent for it is found in the Talmud where just the title Rabbi meant Rabbi Yehudah Hanasi, redactor of the Mishnah, and the title Rav was a reference to Abba Arucha, founder of the Babylonian Academy of Sura. [↑](#footnote-ref-148)
149. That is, when Rashi writes, "For the species of DESHAIM are different; each by ‎itself called this or that ESSEV." [↑](#footnote-ref-149)
150. Joel 2:22. [↑](#footnote-ref-150)
151. Beresheet Rabbah 5:9. [↑](#footnote-ref-151)
152. Genesis 3:17. [↑](#footnote-ref-152)
153. Verse 17. [↑](#footnote-ref-153)
154. Psalms 136:7.”To Him that made great ORIM {lights}.” [↑](#footnote-ref-154)
155. In our text of Rashi: "seven." See my note to Berliner's edition of Rashi (p. 436) that both texts can be explained ‎as correct. [↑](#footnote-ref-155)
156. In our text of Rashi: "functioned together both by day and by night." However, during the seven days of ‎creation it was the primeval light that functioned, its concealment taking place on the eve following the Sabbath (so clearly ‎explained in Maharal's commentary on Rashi - Gur Aryeh). [↑](#footnote-ref-156)
157. Beresheet Rabbah 17:7. [↑](#footnote-ref-157)
158. 3:6. [↑](#footnote-ref-158)
159. Isaiah 30:26. ‎‎ [↑](#footnote-ref-159)
160. For since the present light was created on the fourth day, the primeval light functioned only for the first three days ‎during Creation. ‎ [↑](#footnote-ref-160)
161. I.e., a case of pars pro toto. [↑](#footnote-ref-161)
162. 3:7. [↑](#footnote-ref-162)
163. Verse 4. [↑](#footnote-ref-163)
164. Just as the verse says, *And the light dwells with Him.* (Daniel 2:22). [↑](#footnote-ref-164)
165. Sanhedrin 42a. [↑](#footnote-ref-165)
166. Chullin 60 b, and mentioned in Rashi here, Verse 16: "The sun and ‎the moon were created of equal size. When the moon complained, 'It is impossible for two kings to make use of one crown,' G-d said ‎to it, 'Go and diminish yourself.'" [↑](#footnote-ref-166)
167. Isaiah 30:26. [↑](#footnote-ref-167)
168. Joel 3:3. [↑](#footnote-ref-168)
169. Jeremiah 10:2. [↑](#footnote-ref-169)
170. Genesis 8:22. ‎ [↑](#footnote-ref-170)
171. Deuteronomy 4:19. [↑](#footnote-ref-171)
172. Psalms 147:4. [↑](#footnote-ref-172)
173. Isaiah 40:26. [↑](#footnote-ref-173)
174. Psalms 147:5. [↑](#footnote-ref-174)
175. Isaiah 40:26. [↑](#footnote-ref-175)
176. Ibn Ezra's opinion is that the word UL'HAVDIL ‎(and to divide) refers to both the sun and moon, that each in coming forth separates between light and darkness. (Tur.) [↑](#footnote-ref-176)
177. Verse 5. ‎Thus according to Ramban, the meaning of the verse is: "and to divide the day from the night," meaning, that light is to serve at ‎daytime and darkness at night. (Tur.) [↑](#footnote-ref-177)
178. Verse 15. [↑](#footnote-ref-178)
179. Verse 17. [↑](#footnote-ref-179)
180. Verse 18. [↑](#footnote-ref-180)
181. Verse 14. ‎ [↑](#footnote-ref-181)
182. Verse 14. [↑](#footnote-ref-182)
183. Verse 4. [↑](#footnote-ref-183)
184. Rashi. See Note 148 above. [↑](#footnote-ref-184)
185. Genesis 9:7. [↑](#footnote-ref-185)
186. In Verse 2l. [↑](#footnote-ref-186)
187. Since, ‎according to Rashi, they swarm in the waters. [↑](#footnote-ref-187)
188. This expression of Onkelos is found in Leviticus 11:44, where the Hebrew reads, HASHERETZ HAROMES, which Onkelos translated, RICHASHA ‎D’RACHISH. Thus it is obvious that Onkelos understood both words (SHERETZ and REMES} as conveying a sense of movement. [↑](#footnote-ref-188)
189. ‎‎"Creeping," according to Rashi, would be "swarming." [↑](#footnote-ref-189)
190. Genesis 8:17. [↑](#footnote-ref-190)
191. Translations which read "that 'they may swarm' in the earth" are thus according to Rashi's interpretation. Ramban, as here ‎explained, understands the sense of the verse to be: "that they may move about' the earth." [↑](#footnote-ref-191)
192. Genesis 9:7 [↑](#footnote-ref-192)
193. Quoted above: *And you be you ‎fruitful and multiply, 'SHIRTZU' in the earth and multiply therei*n [9:7]. Thus the first expression and multiply establishes the ‎commandment of procreation; the second refers to the duty of making the whole earth habitable for people. [↑](#footnote-ref-193)
194. In verse 21. [↑](#footnote-ref-194)
195. Exodus 7:28. [↑](#footnote-ref-195)
196. ‎Ibid., 1:7 [↑](#footnote-ref-196)
197. Genesis 2:19 [↑](#footnote-ref-197)
198. Exodus 1:7. [↑](#footnote-ref-198)
199. Genesis 2:19. [↑](#footnote-ref-199)
200. Beginning of Chapter 9. [↑](#footnote-ref-200)
201. Chullin 27b. [↑](#footnote-ref-201)
202. Genesis 2:7. [↑](#footnote-ref-202)
203. In Verse 20: Let the waters swarm with swarms of 'NEFESH CHAYAH' (a living soul), Same in Verse 24, in the creation of beasts, etc. [↑](#footnote-ref-203)
204. Beresheet Rabbah 44:1. [↑](#footnote-ref-204)
205. Baba Bathra 73b. ‎ [↑](#footnote-ref-205)
206. Verse 27: *And G-d created man in His ‎own image*. [↑](#footnote-ref-206)
207. If Verse 20 (*Let the waters swarm with swarms of living creatures,* etc.) would have concluded with the ‎expression *and it was so*, it would have implied the creation of the sea-monster, since they also swarm in the waters. How then could ‎it say in the following verse, *And G-d created the sea-monster,* as if it were another act of creation? To say, *and it was so* after ‎*VAYIBRA (And He created)* is also not possible for this would be redundant. Hence on the fifth day, the expression *and it was so* does ‎not appear in Scripture. [↑](#footnote-ref-207)
208. Baba Bathra 74b. [↑](#footnote-ref-208)
209. Genesis 17:16. ‎ [↑](#footnote-ref-209)
210. Leviticus 25:21. [↑](#footnote-ref-210)
211. Beresheet Rabbah 11:2, and quoted here in Rashi. [↑](#footnote-ref-211)
212. "Beasts also were in need of a blessing [for the same reason, namely, that people decrease their numbers by hunting them ‎and eating them] , but on account of the serpent that was to be cursed in the future, G-d did not bless them, in order that it might not ‎be included in the blessing” Rashi. [↑](#footnote-ref-212)
213. Verse 28. Here Rashi's interpretation could not apply to animal. [↑](#footnote-ref-213)
214. Genesis 7:21. [↑](#footnote-ref-214)
215. Psalms 104:20. [↑](#footnote-ref-215)
216. Isaiah 26:6. [↑](#footnote-ref-216)
217. Verse 26. [↑](#footnote-ref-217)
218. Verse 25. [↑](#footnote-ref-218)
219. Fire, wind, water, and earth. [↑](#footnote-ref-219)
220. Verse 20. [↑](#footnote-ref-220)
221. Verse 20. [↑](#footnote-ref-221)
222. Verse 24. [↑](#footnote-ref-222)
223. Genesis 2:7. [↑](#footnote-ref-223)
224. Genesis 2:7 [↑](#footnote-ref-224)
225. Verse 27. [↑](#footnote-ref-225)
226. The father of Rabbi David Kimchi (R'dak, the famous grammarian and commentator of the Bible). The ‎explanation is found in R'dak's commentary to the Torah here as well as in his Sefer Hamichlal. In his works on Hebrew grammar and ‎Bible, R'dak often mentions the interpretation of his father. Moses Kimchi, a second son to Joseph, also continued the tradition of the family. [↑](#footnote-ref-226)
227. Daniel 3:19. [↑](#footnote-ref-227)
228. Psalms 39:7. [↑](#footnote-ref-228)
229. Ibid., 73:20. [↑](#footnote-ref-229)
230. Ibid.,8:6. [↑](#footnote-ref-230)
231. Ecclesiastes 2:21; 4:4. [↑](#footnote-ref-231)
232. 7:7. ‎ [↑](#footnote-ref-232)
233. Verse 24. [↑](#footnote-ref-233)
234. Since man did not at all derive his higher soul from the earth at all. ‎ [↑](#footnote-ref-234)
235. Genesis 2:7. [↑](#footnote-ref-235)
236. Verse 27. [↑](#footnote-ref-236)
237. Genesis 2:7. [↑](#footnote-ref-237)
238. Ecclesiastes 3:2. [↑](#footnote-ref-238)
239. Verse 26. [↑](#footnote-ref-239)
240. Psalms 8:7-9. In Keseph Mezukak the author notes that this Scriptural quote should be preceded by the expression, "even if ‎Scripture elsewhere does not state them in this order" since in this quotation fowl and fish are after all mentioned last in order. [↑](#footnote-ref-240)
241. Thus the Rabbis, in Beresheet Rabbah 8:12, say that while the terms KVISHAH and R’DIYAH imply power and dominion, R’DIYAH also ‎suggests YERIDAH (sinking low). Thus, if man is worthy he dominates (RODEH) over the beasts and cattle; if he is not worthy, he sinks ‎lower (YARUD) than they, and the beasts rule over him. [↑](#footnote-ref-241)
242. Genesis 9:3. [↑](#footnote-ref-242)
243. Rashi. [↑](#footnote-ref-243)
244. 59b. [↑](#footnote-ref-244)
245. Verse 30. [↑](#footnote-ref-245)
246. Verse 30. [↑](#footnote-ref-246)
247. Verse 30. [↑](#footnote-ref-247)
248. The intent ‎of Rarnban’s remark is as follows: if, as according to Rashi, man and beast were made alike with respect to their permitted food, then ‎Verse 29, which specifies the food for man, and Verse 30, which begins with and to every beast of the earth and concludes with ‎every green herb for food, are to be understood as one command since both man and beast were permitted the same food. In that ‎case, Verse 30 should read: "and every green herb," that is, in addition to every herb yielding seed ... and every tree, in which ‎is the fruit of a tree yielding seed mentioned in Verse 29, they could also eat every green herb. ‎ [↑](#footnote-ref-248)
249. After the flood all people of all time were commanded to observe as a minimum the following seven precepts: (a) to establish ‎courts of justice; (b) .abstain from idolatry; (c) incest; (d) murder; (e) robbery; (f) blasphemy; and (g) eating flesh cut from living ‎animals. These are the laws of Noachids, or "sons of Noah." (See further Ramban 34:13.) At that time permission was given them to eat ‎meat, the reason for which is explained in the text. [↑](#footnote-ref-249)
250. Ecclesiastes 3:21. [↑](#footnote-ref-250)
251. Genesis 6:12. [↑](#footnote-ref-251)
252. That is, Noah's sake. The Tur's ‎version reads "their sake," a reference to all three sons of Noah were also righteous/generous. See Ramban further, 2:3, where he discusses the ‎‎profounder meanings of the elements created on the second day, and he writes that they symbolize Noah and his sons as all having been ‎tzadikim (nteous/generous men). ‎ [↑](#footnote-ref-252)
253. Leviticus 17:14. [↑](#footnote-ref-253)
254. Shabbath 128b. [↑](#footnote-ref-254)
255. Leviticus 17:14. [↑](#footnote-ref-255)
256. Genesis 3:18 [↑](#footnote-ref-256)
257. Above in Verses 4 and ‎‎12. [↑](#footnote-ref-257)
258. 9:5. [↑](#footnote-ref-258)
259. Ibid., 9. "Were it not for the evil inclination, no one would build a house or marry a woman." ‎ [↑](#footnote-ref-259)
260. Ibid. "He considers well how to mete it out" so as to cause a minimum of suffering. [↑](#footnote-ref-260)
261. Ecclesiastes 3:l. [↑](#footnote-ref-261)
262. Beresheet ‎Rabbah 9:14. [↑](#footnote-ref-262)
263. Deuteronomy 4:19. [↑](#footnote-ref-263)
264. Intelligences without matter, generally referring to the angels and spheres. See Rambam, Hilchoth ‎Yesodei Hatorah 3:9. Also Moreh Nebuchim, I, 49: "The angels are likewise incorporeal; they are intelligences without matter, etc." ‎‎(Friedlander's translation.) [↑](#footnote-ref-264)
265. I Kings :22:19. [↑](#footnote-ref-265)
266. Isaiah 24:21. [↑](#footnote-ref-266)
267. Ramban is thus inferring that the souls of all men of all ‎generations were created at the beginning of creation. This thought is clearly expressed in the other writings of Ramban. (See Ramban's ‎letter to Rabbeinu Yonah, Kithvei Haramban, Vol. 1, 383. See also in same volume his Commentary to Job 38:21, p. 117). [↑](#footnote-ref-267)
268. 11:2 [↑](#footnote-ref-268)
269. Mentioned in Ibn Ezra here. ‎ [↑](#footnote-ref-269)
270. 11:9. ‎ [↑](#footnote-ref-270)
271. "Because it has no ... " (L'PHI SH'E) is a direct quote from the Midrash there. (See Theodore's ed. of Beresheet Rabbah, p. ‎‎95, variants.) In the printed edition of the Midrash, the word L'PHI (because) is missing. [↑](#footnote-ref-271)
272. 11:10. [↑](#footnote-ref-272)
273. Genesis 41:49. [↑](#footnote-ref-273)
274. Ibid., 11:8. [↑](#footnote-ref-274)
275. Exodus 19:12. A LOT ‎(going up) should be understood as ME'ALOT (from going up). [↑](#footnote-ref-275)
276. II Chronicles 8:15. [↑](#footnote-ref-276)
277. Beresheet Rabbah 19:14. It ‎is noteworthy here that Ramban's explanation of the history of the world in terms of the six days of Creation was regarded ‎with approval by many later authors. Bachya ben Asher (see my edition, I, pp. 54-6) and Menachem Ricanti copied it ‎verbatim. Surprisingly it found its way into Egypt, and was wholly incorporated into the Midrash Rabbi David Hanagid, ‎‎(Book of Exodus, pp. 201-2, ed. by A. Katz), grandson of Maimonides. [↑](#footnote-ref-277)
278. Avodah Zarah 9a. ‎ [↑](#footnote-ref-278)
279. Yerushalmi Shabbath 2,6: "The first man was the light [literally: the candle] of the world." [↑](#footnote-ref-279)
280. See further, 4:26, ‎Rashi. [↑](#footnote-ref-280)
281. Above, 1:6. [↑](#footnote-ref-281)
282. See Note 252 above. [↑](#footnote-ref-282)
283. In Avodah Zarah 9a it appears that Abraham, at the end of the ‎first 2000 years, was 52 years old. [↑](#footnote-ref-283)
284. Jeremiah 23:5. [↑](#footnote-ref-284)
285. Genesis 12:5. "These are the converts which they ‎converted." (Bereshith Rabbah 39:21.) [↑](#footnote-ref-285)
286. Ibid., 18:19. [↑](#footnote-ref-286)
287. Exodus 10:23. [↑](#footnote-ref-287)
288. I Kings 8:11. [↑](#footnote-ref-288)
289. So in Yoma 21b. Maharsha explains there the symbolism of the lion and the dog, that the first Sanctuary was built by King Solomon who was of the tribe of Judah, ‎likened to a lion (see Genesis 49:9), while the second Sanctuary was built by the government of the Persians, symbolized by the dog (see Rosh Hashanah 4a). ‎ [↑](#footnote-ref-289)
290. See above in note 289. [↑](#footnote-ref-290)
291. Habakkuk 1:14-15. [↑](#footnote-ref-291)
292. Above 1:24. [↑](#footnote-ref-292)
293. Psalms 104:22. [↑](#footnote-ref-293)
294. Ibid.,Verse 23. [↑](#footnote-ref-294)
295. Judges 2:10. [↑](#footnote-ref-295)
296. In Pesachim 94a it is so explained that the time from the beginning of the day to the first sparklings of the sun is one tenth of the day. [↑](#footnote-ref-296)
297. Psalms 89:37. [↑](#footnote-ref-297)
298. Daniel 7:13-14. [↑](#footnote-ref-298)
299. This corresponds to the year 1358 C.E. See my biography of Ramban, p. 141, for further discussion of ‎this matter. [↑](#footnote-ref-299)
300. See Ezra 1:1. [↑](#footnote-ref-300)
301. Daniel 12:11. YAMIM here means "years." Thus 172 years after the destruction of the Second ‎Temple, the fifth millennium began. Add this to the 118 years after the beginning of the sixth millennium, and you have 1290 years, ‎as mentioned in the verse. [↑](#footnote-ref-301)
302. Ibid.,7:7. Rambam refers here to rise of Islam. [↑](#footnote-ref-302)
303. Tarnid VII, 4. [↑](#footnote-ref-303)
304. The Bible – Psalms with the Jerusalem Commentary, volume three. By Amos Hakham. [↑](#footnote-ref-304)
305. The Book Of Tehillim, Volume V, Me’am Lo’ez, by Rabbi Shmuel Yerushalmi, translated and adapted by Dr. Zvi Faier [↑](#footnote-ref-305)
306. 1 Yochanan 1:5 [↑](#footnote-ref-306)
307. *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-307)
308. The Bible – Psalms with the Jerusalem Commentary, volume three. By Amos Hakham. [↑](#footnote-ref-308)
309. Ibid. 3. [↑](#footnote-ref-309)
310. Braude, Pesikta Rabbati 1:443-46 [↑](#footnote-ref-310)
311. Ibid. 1 [↑](#footnote-ref-311)
312. Isaiah 60:19 [↑](#footnote-ref-312)
313. Jeremiah 2:13 [↑](#footnote-ref-313)
314. Tehillim (Psalm) 89:16 [↑](#footnote-ref-314)
315. Habakkuk 1:13-14 [↑](#footnote-ref-315)
316. If a document is dated with a certain year in a king's reign, the year is reckoned to have commenced in Nisan, no matter in what month the king came to the throne. The Gemara discusses what kinds of kings are meant — whether Israelitish or other. [↑](#footnote-ref-316)
317. For purposes of tithe it was necessary to specify the year in which cattle were born, because cattle born in one year could not be given as tithe for cattle born in another, v. Leviticus 27:32. [↑](#footnote-ref-317)
318. Most translations will agree that the “*anatassomai*” means “orderly” transmission. Building on the concept being the Oral tradition – Mesorah of Messiah, I translate “*anatassomai”* as “liturgical.” We should see this as a “liturgical” account of the Master’s life. Or, the events of the Masters life in relation to the Torah Lectionary. See TDNT 8:32 – “to repeat” what has been learned, from memory i.e. the Mishnaic import of Mordechai (Mark). John Nolland here suggests that the literary composition of this “liturgy” is the effort of the “many.” Nolland, J. (2000). *Word Biblical Commentary Luke 1-9:20* (Vol. 35a). (B. M. Metzger, D. A. Hubbard , & G. W. Barker, Eds.) Nashville: Thomas Nelson. p.6 [↑](#footnote-ref-318)
319. **πληροφορέω** *plerophoreo* Scholars suggest the use of the concept of **πληροφορέω** *plerophoreo* as “fulfillment” or “accomplished” preferring the former. This matches their agenda to use Matt 5:17 in a way, which demonstrates the completion and abrogation of the Torah. Nothing could be farther from the truth. I have translated according to the lexical use of the word as demonstrated in TNDT 6:309

     I fully acknowledge the work of Yeshua and his messianic mission. In this frame, his work has “accomplished” or “fulfilled” its goal. However, this fulfillment can NEVER be seen as an abrogation of the Torah. [↑](#footnote-ref-319)
320. I.e., the Hakhamim entrusted with the Mesorah of Messiah. My reference here is in particular to Hakham Shaul and his sofer (scribe) Hillel (Luke). [↑](#footnote-ref-320)
321. See TDNT 2:909 where it is determined that Luke received his account of the “Gospel” orally. [↑](#footnote-ref-321)
322. I have translated “handed down” because this is typical nomenclature for transmission of materials such as Torah and Mesorah. Similar phrases from this Greek word are handed over, or passed on. [↑](#footnote-ref-322)
323. ἀρχή – *arche*, relating this opening pericope with the Torah Seder “Beresheet.” The opening phrase of Genesis reading – ἐν ἀρχῇ in the LXX and also found in the Peshat of Mordechai (Mark) 1:1. [↑](#footnote-ref-323)
324. Here I translate the “officer” as the Hakhamim by contextual hermeneutic rule #12 of R. Yishmael’s 13 middot. It is for this reason that I will use Hakham as a preface for men such as Hakham Tsefet – St. Peter. [↑](#footnote-ref-324)
325. The “word” here should be understood as the Torah [↑](#footnote-ref-325)
326. I have used “orally” here because its use is implied from above. See TDNT 2:909 [↑](#footnote-ref-326)
327. κατηχέω – *katecheo* implying formal systematic education on particular matters. Theophilus (the beloved of God) has already been catechized by the Mesorah of Mark or “schooled” in the School of Hakham Tsefet. Having graduated the School of Peshat, Theophilus is now ready to move forward. Hakham Shaul, in making the liturgical presentation of Tosefta and Remes furthers Theophilus’ education. [↑](#footnote-ref-327)
328. Cf. 1Chr 24:7–18 [↑](#footnote-ref-328)
329. The present introductory style can be found in typical “husband / wife” introductions in the Tanakh. Cf. 1Sa.1:1–2 [↑](#footnote-ref-329)
330. This refers to the Chukim, pl.m. Chukot pl.f. Chukim/Chukot are statutes, inexplicable Laws of the Torah. The use here implies the extent of their “righteous/generosity” which is attested to by the use of “blameless/sinless. [↑](#footnote-ref-330)
331. Cf. m. Tamid 6:1–3 [↑](#footnote-ref-331)
332. See Brown, R. E. (199). *The Birth of the Messiah, A commentary of the infancy Narrative in the Gospels of Matthew and Luke* (New Updated Edition ed.). (D. N. Freedman, Ed.) New York: The Anchor Bible, Yale University Pres. Table VIII p. 156 [↑](#footnote-ref-332)
333. Between the altar of incense and the Menorah. [↑](#footnote-ref-333)
334. While the Greek word **φόβος** *phobos* is typically translated “fear” the true response to angelic visitation is although associated with fear is majestic awe. Reiling, J., & Swellengrebel, J. L. (1993], c1971). *A handbook on the Gospel of Luke*. Originally published: A translator's handbook on the Gospel of Luke, 1971. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 28 [↑](#footnote-ref-334)
335. The endowment with the Holy Spirit characterizes John as a prophet since, according to Jewish interpretation, the Spirit was the “Spirit of prophecy” Strack, H. L., and Billerbeck, P., *Kommentar zum Neuen Testament aus Talmud und Midrasch,* München, 1922–1961. 127ff See below where Elisheba speaks from the “spirit of prophecy.” [↑](#footnote-ref-335)
336. Appropriate terminology for the “turning” Jewish hearts is “return.” The appropriate language for a Gentile when embracing G-d is “turning towards G-d.” Therefore, I translate ἐπιστρέφω *epistrepho* return. [↑](#footnote-ref-336)
337. Because of Yochanan’s work, the disobedient will turn to “wisdom” Chokhmah–Hakhamim. We have in the phrase wisdom a number of “hints” making this particular part of Hakham Shaul’s work Remes rather than Tosefta. Or we might say that here the Tosefta actually fits the hermeneutic principle of Remes rather than Peshat. However, we also have a “hint” to Messiah. While Yeshua is a personification of wisdom (chokhmah), the Hakhamim are equally the personification of “chokhmah” thus the name Ḥakhamim. Therefore, the Sages “establish” a people for the Lord. [↑](#footnote-ref-337)
338. This passage is conceptually related to Abot 1:1, “making many talmidim (disciples) to “stand.” Consequently, the “people” are actually talmidim. [↑](#footnote-ref-338)
339. I have bracketed in “appointed” which is implied by the use of **καιρός** *kairos* which is translated by varied interpreters as “proper time” and “in its appointed time.” Cf. Reiling, J. &. (1971). *A handbook on the Gospel of Luke.* New York: United Bible Societies. p.41 and Johnson, L. T. (1991). *The Gospel of Luke* (Vol. 3). (S. J. Daniel J. Harrington, Ed.) Collegeville , MN: The Liturgical Press, Sacra Pagina Series. p.34 [↑](#footnote-ref-339)
340. I have softened this “rebuke” because we have scriptural precedent where Yehoshua (Joshua) stood face to face with the “angel of the Lord,” though with trepidation demanded the angel’s identity concerning his being for or against the people of God. [↑](#footnote-ref-340)
341. The use of **πόλις** *polis* rather than “**πατρίς** *patris* – town” the place where he grew up or the place of his ancestors is of import. Nazareth was never more than a “*patris*” The place of Yeshua’s residence is a “*poils*” implying that there was a place of greater influence that Yeshua lived and matured. [↑](#footnote-ref-341)
342. There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or “branch” of David. Further research shows that **נָצַר** also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of “Guardians” or “City of Watchmen” is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest tha Yeshua was the “guardian, watchman of the “soul,” “Oral Torah,” “Wisdom” – Hokhmah and Tzfat was the “secret garden” or “garden of secrets” (So’od). [↑](#footnote-ref-342)
343. There is no need to read into this word the idea of special insemination. At this point Miriam (Mary) is a “virgin” young woman of marital age. Therefore, the Greek **παρθένος** *parthenos* means that Miriam (Mary) is “a marriageable maiden” with the implication that she is a “virgin.” Cf. TDNT 5:826 [↑](#footnote-ref-343)
344. The term **χαριτόω** *charitoo* may also imply the righteous/generosity attributed to the Tsadiqim (Holy Ones). [↑](#footnote-ref-344)
345. Note that here the natural process of insemination is alluded to. [↑](#footnote-ref-345)
346. This is s title given to the King of Yisrael. Note here that it is associated with the Kingship (throne) of the monarch David. ὁ ὕψιστος is a title for God found frequently in the LXX, where it is equivalent to *’ēl ’elyôn*. Yeshua relates the title υἱός ὁ ὕψιστος “sons of the “Most High” with those who walk in “righteous/generosity. Therefore, we should not read the phrase or title “son of God” in any special manner. [↑](#footnote-ref-346)
347. Language reminiscent of Beresheet (Genesis) [↑](#footnote-ref-347)
348. ἐπέρχομαι *eperchomai*, is indicative of future action. This does not mean that Miriam conceived “supernaturally” at that moment. Marshall cites Cranfield, “Nothing is said regarding how this will happen, and in particular there is no suggestion of divine begetting (Creed, 20).” See Marshall, H. I. (1978). *New International Greek Commentary, Commentary on Luke.* Grand Rapids, MI: William B. Eerdmans Publishing Co. p. 71 [↑](#footnote-ref-348)
349. This is a direct thematic link our present Torah Seder and related readings. Beresheet (Genesis) 1:2 the Divine presence overshadowed the earth. This language is metaphoric, allegorical – hinting to the act of creation. Or as the Rabbis have taught that the “spirit” Ruach which hovered over the waters was the Spirit – Ruach of Messiah. The Ruach “hovering” over the *bohu* did not produce something “supernatural.” The result of the Ruach “hovering” over the *bohu* resulted in the natural appearance of “dry land” Heb. *Eretz*. The Shechinah “hovering” overshadowing Miriam will insure her ability to naturally conceive. [↑](#footnote-ref-349)
350. Here we are to understand holy *kodesh* as being separated to the Messianic Mission. see footnote “f” above. [↑](#footnote-ref-350)
351. Why did Hakham Shaul (Paul) through his sofer (scribe) Hillel (Luke) not give us the name of the “city”? This is because the name is inconsequential. The writers of the Nazarean Codicil do not interject materials that will distract their readers or weigh down the translation/commentary. [↑](#footnote-ref-351)
352. Here the Ruach HaKodesh (Holy Spirit) is the spirit of prophecy. Justin Martyr records “It is not right, therefore, to understand the Spirit and the power of God as anything else than the Word, who is also the first-begotten of God” (*Apologia* 1:33 FC, 6. 71) Fitzmyer, J. A. (1983). *The Gospel According to Luke I-IX A New Translation with commentary* (The Anchor Study Bible ed., Vol. 28). Garden City, NY: Doubleday & Company, Inc. p. 350 Fitzmyer furthers the comment by telling us that it was not until after the third/fourth century that the “doctrine” that the “holy spirit” was considered the “Third Person” of the “Trinity.”

     The first century understood the “holy spirit” to be…

     The power of God with no emphasis on a “spirit” as a special separate entity.

     The Divine (dwelling) Presence – Shechinah

     The spirit (breath i.e. Oral Torah) of holiness

     The spirit of prophecy

     However, the first century Sages never understood the “holy spirit” to be a separate entity. [↑](#footnote-ref-352)
353. Masculine, perfect passive – blessed **will be** the fruit of your womb. The word blessed looks towards the future. As I have noted in the footnote above Elisheba prophecies of the coming child. That Elisheba calls the child to be her “master” is most likely her belief that Miriam’s child to be will be the Messiah. Likewise, the masculine tense demonstrates that the **future** “blessing” will be a boy. J. Reiling translates “that-which-will-be-born out-of your-womb.” Reiling, J. &. (1971). *A handbook on the Gospel of Luke.* New York: United Bible Societies. [↑](#footnote-ref-353)
354. Three New Moons [↑](#footnote-ref-354)
355. It was very common in the first century to name the child after the grandfather in the case of boys. We see that this was not the case with Yochanan. Elisheba follows what she heard from Z’kharyah’s conversation with the angelic messenger. [↑](#footnote-ref-355)
356. פקד, *pāqad* [↑](#footnote-ref-356)
357. Marshal citing Wilcox tells us that this is s liturgical structured phrase. The language has a liturgical sound (Wilcox, 74-76) Cf. Marshall, H. I. (1978). *New International Greek Commentary, Commentary on Luke.* Grand Rapids, MI: William B. Eerdmans Publishing Co. p. 91 Here Marshal related the “hymn” to the Shemoneh Esreh. [↑](#footnote-ref-357)
358. יִפְקְדֵנוּ [↑](#footnote-ref-358)
359. Hakham Shaul demonstrates that salvation history is both particular (Jewish–John 4:22) and universal in its implications. [↑](#footnote-ref-359)
360. δόγμα *dogma,* as “decree.,” I have translated it here as “decree” to maintain the continuity of thought with the institution of Rabbinic decrees which will appear later in the text. [↑](#footnote-ref-360)
361. **ἀπογράφεσθαι** means “write off” with the implication of census. Scholars have determined that this means taxation. The truest interpretation is “census.” There may have been some sort of taxation but this is indeterminate. It is most plausible to believe that Scholars have arrived at the definition of “taxation” as the result of the idea of taxation through the idea of the half-shekel tax taken to support the Temple. The half-shekel taxation was a means of taking a census among the Jewish people from the time of Moshe. [↑](#footnote-ref-361)
362. While, means πᾶσαν τὴν οἰκουμένην “throughout the entire world,” the meaning here, derived from context is throughout the entire Romans Empire. [↑](#footnote-ref-362)
363. Publisius Sulpicius Quirinius (6-7) A.D. Herod king of Yehudah (Judea) died in March/April of 4 B.C.E. Following the Matthew birth narrative in conjunction with the present Lukan Birth Narrative established the birth of Yeshua somewhere before 4 B.C.E. most likely being 6 B.C.E. Other qualifying date Mat 2:16 Stein, R. H. (2001, c1992). *Vol. 24*: *Luke* The New American Commentary. Nashville: Broadman & Holman Publishers. p. 105. See also Brown, R. E. (199). *The Birth of the Messiah, A commentary of the infancy Narrative in the Gospels of Matthew and Luke* (New Updated Edition ed.). (D. N. Freedman, Ed.) New York: The Anchor Bible, Yale University Press. p 395 [↑](#footnote-ref-363)
364. There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or “branch” of David. Further research shows that **נָצַר** also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of “Guardians” or “City of Watchmen” is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest that Yeshua was the “guardian, watchman of the “soul,” “Oral Torah,” “Wisdom” – Hokhmah and Tzfat was the “secret garden” or “garden of secrets” (So’od). [↑](#footnote-ref-364)
365. **μνηστεύω** *mnesteuo* does not mean that they were betrothed at the present time. The Perfect passive tense of the Greek speaks in past tense. Therefore, we translate the “wife of his betrothal.” This makes no mention of “virgin birth” nor does it in any strengthen the possibility of such. See Nolland, J. (2000). *Word Biblical Commentary Luke 1-9:20* (Vol. 35a). (B. M. Metzger, D. A. Hubbard, & G. W. Barker, Eds.) Nashville: Thomas Nelson. p. 015 [↑](#footnote-ref-365)
366. Scholars are quick to cite m. Kiddushin 4:14 where the Mishnah downplays the role of the shepherd. Nevertheless, it must be noted that the entire discourse here is a hint (Remes) to the Davidic lineage of Messiah. [↑](#footnote-ref-366)
367. ***hētis estai panti tō laō*** – Reiling, J., & Swellengrebel, J. L. (1993], c1971). *A handbook on the Gospel of Luke.* Originally published: *A translator's handbook on the Gospel of Luke*, 1971. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 112 [↑](#footnote-ref-367)
368. Lamentations 4:20 The phrase Χριστὸς Κύριος is not paralleled elsewhere in the Nazarean Codicil. However, it is used in Lamentations 4:20. The LXX reads Χριστὸς Κύριος and is translated Anointed (Messiah) of the Lord. Nolland, J. (2002). Vol. 35A: *Word Biblical Commentary: Luke 1:1-9:20. Word Biblical Commentary*. Dallas: Word, Incorporated. p.107 [↑](#footnote-ref-368)
369. Greek **σημεῖον** *semeion* need not be understood as any miraculous “sign” per se. The “sign” may be understood as the qualifying data for determining the infant they are looking for. However, the “sign” is paradoxical. That the King Messiah should be found in the feeding trough of an animal is enigmatic. However, the “manger” feeding trough of an animal would have special significance to the “shepherds” tending flocks. Marshall, I. H. (1978). *The Gospel of Luke : A commentary on the Greek text*. Includes indexes. The New international Greek testament commentary. Exeter [Eng.: Paternoster Press. p 111 [↑](#footnote-ref-369)
370. Here the intention of Shalom is the full scope of blessing associated with the mission of Messiah. [↑](#footnote-ref-370)
371. Cf. Cant. 6:3 [↑](#footnote-ref-371)
372. Here the Greek word **ῥῆμα** *rhema* corresponds to the Hebrew word “Dabar” which is also a “thing.” [↑](#footnote-ref-372)
373. Here the thought is somewhat ambiguous. The subject of the revelation “made known” is not clear. This has caused scholars to believe that the sheepherders made the thing know to more than just Miriam and Yosef. Plummer, A. (1933). *Critical and Exegetical Commentary on The Gospel According to S. Luke* (Fifth ed.). New York: T. & T. Clark. Note the opening phrase of the next verse **πάντες οἱ ἀκούσαντες** -  *pantes oi akousantes* “everyone who heard” which informs us that they must have told others. [↑](#footnote-ref-373)
374. **συμβάλλω** *sumballo,* to give careful thought to, consider, ponder (Pla., Crat. 384a μαντείαν; Philo, In Flacc. 139; Jos., Ant. 2, 72 συμβαλὼν τῷ λογισμῷ τὸ ὄναρ) τὰ ῥήματα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς Lk 2:19 (cp. our colloquial ‘get it all together’ BDAG συμβάλλω ② The careful consideration seems to be a continuation of the continuing engagement with the events which are told to Miriam. This careful consideration and mention of Miriam may make her a source for the events. Nolland, J. (2002). Vol. 35A: *Word Biblical Commentary: Luke 1:1-9:20. Word Biblical Commentary*. Dallas: Word, Incorporated. p.107 [↑](#footnote-ref-374)
375. “Consideration to them in her mind,” the appropriate English idiom for “heart” would be “mind. It is wrong to psychologize and to suggest that the messianic identity of the child is in the original form of the story a surprise to Mary as to all the rest. Nolland, J. (2002). Vol. 35A*: Word Biblical Commentary*: *Luke 1:1-9:20*. *Word Biblical Commentary*. Dallas: Word, Incorporated. p.109 [↑](#footnote-ref-375)
376. TDNT 1:177 - There are eight occurrences in the NT, six in Luke and Acts, one in R. 15:11 == ψ 116:1, and one in Rev. 19:5 dat. It denotes the joyful praise of God expressed in doxology, hymn or prayer, whether by individuals (Lk. 2:20; Ac. 3:8 f.), the group of disciples (Lk. 19:37), the community (Ac. 2:47; Rev. 19:5) or the angels (Lk. 2:13). It may be that the sheepherders sang the song of the messengers, “Glory to the Most High God, and Shalom (peace) on earth to His beloved (Segulah – Yisrael).” [↑](#footnote-ref-376)
377. Cf. Gen 17:10-14; 21:4; Lev. 12:3 [↑](#footnote-ref-377)
378. τοῦ καθαρισμοῦ αὐτῶν, “Of their purification” should be understood as the days of her purification. Yeshua was not in need of purification as a child. Cf. Plummer, A. (1896). *A critical and exegetical commentary on the Gospel According to S. Luke*. London: T&T Clark International. p. 63 [↑](#footnote-ref-378)
379. Cf. Lev. 12 [↑](#footnote-ref-379)
380. See also Num. 18:15-16 [↑](#footnote-ref-380)
381. Here we have a testimony against the virgin birth. Had Miriam (Mary) had such a “birth” she would not have been required to give such an offering. However, because of her obedience to the Torah, she cannot have conceived and given birth to a child is a supernatural way. [↑](#footnote-ref-381)
382. *kai idou anthrōpos ēn en ierousalēm ō onoma sumeōn* – makes the introduction of Shimon who is righteous/generous. His identity remains a mystery for the most part. However, Dr Alan Cutler has argued that this righteous Tsaddiq is none other than Shimon ben Hillel. [↑](#footnote-ref-382)
383. The Greek word εὐλαβής *eulabes* bears the idea of holiness or piety. However this word as used in the Tanakh is related to the idea of separateness. This word is related to the Nazarite or more specifically the Nazarean. Here would determine that the current reference is telling us that Shimon is from the city of “Branches,” *noṣeri.* This would reiterate that Shimon was of Davidic lineage. The Greek to Hebrew Dictionary of Septuagint Words, Manual Greek Lexicon of the New Testament by Abbot-Smith and Hatch and Redpath Concordance to the Septuagint, Free non-commercial distribution offers two possible Greek/Hebrew parallels. The first being H2623 (*chasid*) and the second being H5144 (*nazar*.) We have used the latter with scholarly opinion and insight. [↑](#footnote-ref-383)
384. Waiting for or looking for and anticipating [↑](#footnote-ref-384)
385. Cf. Numbers 8:15-18, Bechoroth 47a [↑](#footnote-ref-385)
386. "Blessed are You, Lord our God, King of the Universe who has sanctified us with His commandments and commanded us concerning the redemption of a son. " And: "Blessed are You, Lord our God, King of the Universe, who has granted us life, sustained us and enabled us to reach this occasion." [↑](#footnote-ref-386)
387. This “prophecy” is not a Biblical Prophecy. This “prophecy” is a personal prophecy given by the spirit of prophecy given above. [↑](#footnote-ref-387)
388. Possibly hinting at the priestly blessing Num. 6:23ff [↑](#footnote-ref-388)
389. Cf. m. Bikkurim 3:3 [↑](#footnote-ref-389)
390. Cf. m. Abot 1:4 et. al. TDNT 3:440 1d [↑](#footnote-ref-390)
391. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 2 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 2:687 [↑](#footnote-ref-391)
392. Ibid Vol. 7, 7:888 the depth of what is being conveyed here cannot be put into a simple sentence. Therefore, I recommend study of the TDNT related notes. [↑](#footnote-ref-392)
393. Not so much the questioning curiosity of the boy, but rather His successful disputing in rabbinic (Mishnaic & Talmudic) style.

     Here the best possible translation relates to the rabbinic idea of stringing pearls as noted in the Midrash below. However, it would best be translated “And all who heard him astonished at his hermeneutic ability in stringing pearls.”

     **Midrash Rabbah Song of Songs 1:53** When they were “stringing pearls” the words of the Pentateuch with those of the prophets and the prophets with the Writings, and the fire flashed around them and the words rejoiced as on the day when they were delivered from Sinai. For was not their original delivery from Mount Sinai with fire, as it says, And the mountain burned with fire unto the heart of heaven (Deut. IV, 11)? ﻿Once as Ben Azzai sat and expounded, the fire played round him. They went and told R. Akiba, saying, “Sir, as Benn Azzai sits and expounds the fire is flashing round him. He went to him and said to him:” “I hear that as you were expounding the fire flashed round you.” He replied: “That is so.” He said to him: “Were you perhaps treating of the secrets of the Divine Chariot?” “No, he replied. I was only linking up the words of the Torah with one another and then with the words of the prophets, and the prophets with the Writings, and the words rejoiced as when they were delivered from Sinai, and they were sweet as at their original utterance. And were they not originally delivered from Sinai in fire, as it says," And the mountain burned with fire"? As R. Abbahu sat and expounded, the fire flashed around him. He said: Am I perhaps not linking together the words of the Torah in the proper way? For R. Levi said: “Some are able to link together but not to penetrate, (the extreme difficulties of the text) and some are able to penetrate but not to link together.” [↑](#footnote-ref-393)
394. A pars pro toto argument for 33 days – i.e. Lag BaOmer. [↑](#footnote-ref-394)
395. Harris, R.L., Archer, G.L., Waltke, B.K. (1980), Theological ‎Wordbook Of The Old Testament. (two vols.). Chicago: ‎Moody Press, vol. II, p. 826‎ [↑](#footnote-ref-395)
396. Silberman, A.M. & Rosemblaum, M. (2007 Reprint), Torah with Targum Onkelos and Rashi’s Commentary: The Book of Genesis Hebrew/English, BN Publishing. [↑](#footnote-ref-396)
397. John 1:1 is strictly following the interpretation that Rashi gives in Proverbs 8:22 as found in the above quote. [↑](#footnote-ref-397)
398. As quoted in: Hachut Hameshulash, Translated and Annotated by R. Eliyahu Munk, (2003), New York: Lambda Publishers, Inc., vol. I, pp. 1-2. [↑](#footnote-ref-398)
399. Stern, D.H. (1992), Jewish New Testament Commentary. Clarksville, Maryland: Jewish New Testament Publications, Inc., p. 485 [↑](#footnote-ref-399)
400. Harris, R.L., Archer, G.L., Waltke, B.K. (1980), Theological Wordbook Of The Old Testament. (two vols.). Chicago: Moody Press. [↑](#footnote-ref-400)
401. Epstein, I. (1987). Hebrew English Edition of The ‎Babylonian Talmud. London, U.K. : The Soncino Press.‎ [↑](#footnote-ref-401)
402. Kittel, G. (1964). Theological Dictionary of the New ‎Testament. (10 vols., translated by G. W. Bromiley). Grand ‎Rapids, Michigan: Wm. B. Eerdmans Publishing Co. , Vol. 2, ‎p. 726, 727‎ [↑](#footnote-ref-402)
403. Green, J.B., McKnight, S., & Marshall, I. H. (1992). ‎Dictionary of Jesus and the Gospels. Leicester, England: ‎InterVarsity Press, p. 283‎ [↑](#footnote-ref-403)
404. Although forgeries to some extent, they do not escape a detailed forensic analysis, and there are many tools available for us today to discover and excavate what lie beneath these partial forgeries, until the day comes, G-d willing, where a discovery be made of the authentic early Hebrew manuscripts underlying the writings of the Nazarean Codicil. [↑](#footnote-ref-404)
405. Vat. Ebr. No. 100 from the late Medieval period. [↑](#footnote-ref-405)
406. <http://www.nazarene.net/hebframe.htm>? [↑](#footnote-ref-406)
407. Stern, D.H. (1992), Jewish New Testament Commentary. ‎Clarksville, Maryland: Jewish New Testament Publications, ‎Inc., p. 672.‎ [↑](#footnote-ref-407)
408. Delitzch, F. (1871, reprint 1978). Commentary On The ‎Epistle To The Hebrews (2 vols), Minneapolis, Minnesota: ‎Klock & Klock Christian Publishers.‎ [↑](#footnote-ref-408)
409. Green, J.B., McKnight, S., & Marshall, I. H. (1992). ‎Dictionary of Jesus and the Gospels. Leicester, England: ‎InterVarsity Press , p. 283.‎ [↑](#footnote-ref-409)
410. Stern, D.H. (1992). Jewish New Testament Commentary. ‎Clarksville, Maryland: Jewish New Testament Publications, ‎Inc., p. 830.‎ [↑](#footnote-ref-410)
411. Stern, D.H. (1992). Jewish New Testament Commentary. ‎Clarksville, Maryland: Jewish New Testament Publications, ‎Inc., p. 257.‎ [↑](#footnote-ref-411)
412. Hirsch, S. R. (1967). Chapters of the Fathers: Translation & ‎Commentary, Spring Valley, New York: Phillip Feldheim ‎Inc., p. 52.‎ [↑](#footnote-ref-412)
413. Berman, A. Samuel (1996). Midrash Tanhuma Yelammedenu, Haboken, New Jersey: KTAV Publishing House, Inc., p.3. [↑](#footnote-ref-413)
414. “Beginning” and “wisdom” are synonymous for “Torah” in Rabbinic literature. See: Schechter, S. (1998), Aspects of Rabbinic Theology: Major Concepts of the Talmud, Peabody, Massachusetts: Hendrickson Publishers, p. 129. [↑](#footnote-ref-414)
415. Seven things were created two thousand years before the creation of heaven and earth, and the Torah was one of them. [↑](#footnote-ref-415)
416. For those interested in pursuing this matter see these MUST ‎HAVE books: Mishael Maswari Caspi & Sascha Benjamin ‎Cohen, The Binding (Aqedah) and Its Transformations in ‎Judaism and Islam: The Lambs of God” (Mellen Biblical ‎Press Series, Vol 32), Edwin Mellen Press, ISBN # ‎‎0773423893; Aharon Ronald E. Agus, The Binding of Isaac ‎and Messiah: Law, Martyrdom and Deliverance in Early ‎Rabbinic Religiosity (SUNY Series in Judaica Hermeutics ‎And Mysticism), State University of New York Press, ISBN # ‎‎0887067352; Louis A. Berman, The Akedah: The Binding ‎of Isaac, Jason Aronson Publishing House, ISBN #: ‎‎1568218990; & Shalom Spiegel, Judah Goldin, The Last ‎Trial: On the Legends and Lore of the Command to ‎Abraham to Offer Isaac As a Sacrifice: The Akedah, Jewish ‎Lights Pub, ISBN #: 187904529X.‎ [↑](#footnote-ref-416)
417. Kittel, G. (1964). Theological Dictionary of the New ‎Testament, (10 vols.), translated by G. W. Bromiley). Grand ‎Rapids, Michigan: Wm. B. Eerdmans Publishing Co., vol. II, ‎pp. 721-725.‎ [↑](#footnote-ref-417)
418. Mann, J. (1971). The Bible As Read And Preached In The ‎Old Synagogue, Vol. I: The Palestinian Triennial Cycle – ‎Genesis and Exodus. New York: KTAV Publishing House, ‎Inc., pp. 479-80‎ [↑](#footnote-ref-418)
419. Lehrman, Rabbi Dr. S. M. (1983) Midrash Rabbah: Vol. III: ‎Exodus. London: The Soncino Press., Vol. 3, pp. 412-13)‎ [↑](#footnote-ref-419)
420. ibid. pp. 408-9‎ [↑](#footnote-ref-420)
421. Townsend, J. T. (1997). Midrash Tanchuma: Translated into ‎English with Indices and Brief Notes (S.Buber Recension) – ‎Vol. II: Exodus And Leviticus. Hoboken, New Jersey: KTAV ‎Publishing House, Inc., p. 125)‎ [↑](#footnote-ref-421)
422. Chavel, Rabbi Dr. C. B. (1973). Ramban (Nachmanides) Commentary on the Torah (5 vols), New York: Shilo Publishing House, Inc. Vol. II, pp. 410-11. [↑](#footnote-ref-422)
423. Touger, Rabbi E. (1987). Maimonides Mnishneh Torah: ‎Hilchot Melachim U’Milchamoteihem – The Laws of Kings ‎and Their Wars, Jerusalem, Israel: Moznaim Publishing ‎Corp., pp. 236-39‎ [↑](#footnote-ref-423)
424. Rabbi Ya’akov Culi (1980). The Torah Anthology ‎Vol. 8: MeAm Lo’Ez, Translated by Rabbi A. ‎Kaplan, Jerusalem, Israel: Moznaim Publishing ‎Corp., pp. 177-179.‎ [↑](#footnote-ref-424)
425. Luke presents us with a genealogy of the Master because Luke portrays the Master as a nobleman, and all noblemen have genealogies. Matityahu (Matthew) presents us with another genealogy of the Master, because in Matityahu the Master is presented as the King of all Israel, and kings do have a genealogy. Luke and Matthew differ in their genealogies due to the rules and needs of the genre they are writing – Luke in Remes and Matthew in Drash. [↑](#footnote-ref-425)
426. Visotzky, B.L. (1992). The Midrash on Proverbs Translated ‎from the Hebrew with an Introduction and Annotations. ‎London: Yale University Press, p.29‎ [↑](#footnote-ref-426)
427. Cf. <http://en.wikipedia.org/wiki/Chapters_and_verses_of_the_Bible> [↑](#footnote-ref-427)
428. Peterson, D. G. (2009). *The Acts of the Apostles.* Grand Rapids, MI: William B. Eerdmans Publishing Company p.6. & Evans, H. H. (1884). *St Paul the Author of the Acts of the Apostles and the Third Gospel.* London: Wyman & Sons. Khun, K. A. (2010). *Luke the Evangelist* (Paul's Social Network, Brothers & Sisters in Faith ed.). (S. E. Bruce J. Malina, Ed.) Collegeville, MI: Liturgical Press [↑](#footnote-ref-428)
429. Ibid p.7 [↑](#footnote-ref-429)
430. Ibid p.8 [↑](#footnote-ref-430)
431. F.F. Bruce argues against this point based on the use of **πρῶτος** *protos* (meaning first of chief). Cf. Bruce, F. (1990). *The Acts of the Apostles, A Greek Text with Introduction and Commentary.* (Third Revised and Enlarged Edition ed.). Grand Rapids, MI: William B. Eerdmans Publishing Company. p. 97 [↑](#footnote-ref-431)
432. I have coined the phrase “Judeo-Koine Greek. This is because there is not satisfactory way to describe the Jewish use of Koine Greek used to write the Nazarean Codicil. We will not elaborate at length here other than to say the Greek of the Nazarean Codicil is filled with a plethora of Semitisms and Hebraisms, which are not common in Koine Greek. The fact that the Nazarean Codicil was originally written in Mishnaic Hebrew further confounds scholars. When they try to turn Judeo-Koine Greek back into Biblical Hebrew, they are plagued with inconsistencies. Only when we look at the Greek of the Nazarean Codicil as Judeo-Koine Greek which was derived from the Mishnaic Hebrew do we begin to solve some of the linguistic problems of reconstructing a legitimate version of the Nazarean Codicil as was extant in the first century. [↑](#footnote-ref-432)
433. Hakham Shaul’s use of **λειτουργός** *leitourgos* carries the idea of functioning is the Priestly office. Therefore, I have associated it with the lectionary. The Temple functioned like a cosmic clock. It resonated with the Moedim and Sederim of G-d. The Parshiyot of the Torah were acted out in the Temple. In a similar way, Yeshua was the personification of the Torah Lectionary. Cf. John 1:1ff [↑](#footnote-ref-433)
434. Use of “Pauline Midrash” in no way implies that the present materials are “Midrashic” in content. Reference is to the “Pauline Midrash” is an idea that each week the Torah portion spoke to Hakham Shaul in a special way while in prison (not to say that all these materials were constructed while Hakham Shaul was in prison). His Eminence Rabbi Dr. Yosef ben Haggai has coined the phrase “Davidic Midrash.” David wrote many of the Psalms from experiences he had in relation to the Torah portion of the week. In similar manner, we would suggest that Hakham Shaul wrote his accounts of Luke/Acts/ Romans. Consequently, we have a “Pauline Midrash” of sorts. [↑](#footnote-ref-434)
435. Khun, K. A. (2010). *Luke the Evangelist* (Paul's Social Network, Brothers & Sisters in Faith ed.). (S. E. Bruce J. Malina, Ed.) Collegeville, MI: Liturgical Press. Peterson, D. G. (2009). *The Acts of the Apostles.* Grand Rapids, MI: William B. Eerdmans Publishing Company. [↑](#footnote-ref-435)
436. Perkins, R. (1988). *Reading the New Testament.* Mahwah, NJ: Paulist Press. [↑](#footnote-ref-436)
437. Johnson, L. T. (1992). *The Acts of the Apostles* (Sacra Pagina Series ed., Vol. 5). (S. Daniel J. Harrington, Ed.) Collegeville, MN: The Liturgical Press. p. 14 [↑](#footnote-ref-437)
438. (*Apologia* 1:33 FC, 6. 71) Fitzmyer, J. A. (1983). *The Gospel According to Luke I-IX A New Translation with commentary* (The Anchor Study Bible ed., Vol. 28). Garden City, NY: Doubleday & Company, Inc. p. 350 [↑](#footnote-ref-438)
439. Ibid [↑](#footnote-ref-439)
440. Jn. 6:63, Rm. 8:2, 10; 2 Co. 3:6; Ga. 6:8; Re 2:7; 22:17 [↑](#footnote-ref-440)
441. Williams, C. (1964). *A Commentary on the Acts of the Apostles* (Black's New Testament Commentary on the Acts of the Apostles ed.). (H. Chadwick, Ed.) London: Adam & Charles Black. p. 54 Williams cites J.I. Still who makes an argument that Theophilus was a magistrate wait to hear Paul’s case. While in prison, Paul wrote the book of Luke and Acts to this God-fearer who, according to Still and Streeter was Flavious Clemens. [↑](#footnote-ref-441)
442. Cf. D’barim 18:15 [↑](#footnote-ref-442)
443. Here the phrase *poiein te kai didaskein* finds no parallel in English or Greek. This Greek word ποιέω - *poieo* is anchored in the two key words of Beresheet, namely **בָּרָא** and עָשָׂה. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 6:459 [↑](#footnote-ref-443)
444. Ramban. (2008 ). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol. Sefer Beresheet). Artscroll Series, Mesorah Publications ltd. p. 73 [↑](#footnote-ref-444)