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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2015**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2015**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Tishri 13, 5776 – Sep 25/26, 2015** | **First Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Sep 25 2015 – Candles at 7:22 PM  Sat. Sep 26 2015 – Habdalah 8:16 PM | **Austin & Conroe, TX, U.S.**  Fri Sep 25 2015 – Candles at 7:06 PM  Sat. Sep 26 2015 – Habdalah 7:58 PM | **Brisbane, Australia**  Fri Sep 25 2015 – Candles at 5:27 PM  Sat. Sep 26 2015 – Habdalah 6:20 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri Sep 25 2015 – Candles at 7:16 PM  Sat. Sep 26 2015 – Habdalah 8:10 PM | **Manila & Cebu, Philippines**  Fri Sep 25 2015 – Candles at 5:33 PM  Sat. Sep 26 2015 – Habdalah 6:21 PM | **Miami, FL, U.S.**  Fri Sep 25 2015 – Candles at 6:56 PM  Sat. Sep 26 2015 – Habdalah 7:47 PM |
| **Murray, KY, & Paris, TN. U.S.**  Fri Sep 25 2015 – Candles at 6:28 PM  Sat. Sep 26 2015 – Habdalah 7:23 PM | **Olympia, WA, U.S.**  Fri Sep 25 2015 – Candles at 6:46 PM  Sat. Sep 26 2015 – Habdalah 7:47 PM | **Port Orange, FL, U.S.**  Fri Sep 25 2015 – Candles at 6:59 PM  Sat. Sep 26 2015 – Habdalah 7:51 PM |
| **San Antonio, TX, U.S.**  Fri Sep 25 2015 – Candles at 7:09 PM  Sat. Sep 26 2015 – Habdalah 8:01 PM | **Sheboygan & Manitowoc, WI, US**  Fri Sep 25 2015 – Candles at 6:25 PM  Sat. Sep 26 2015 – Habdalah 7:24 PM | **Singapore, Singapore**  Fri Sep 25 2015 – Candles at 6:42 PM  Sat. Sep 26 2015 – Habdalah 7:30 PM |
| **St. Louis, MO, U.S.**  Fri Sep 25 2015 – Candles at 6:36 PM  Sat. Sep 26 2015 – Habdalah 7:32 PM | **Tacoma, WA, U.S.**  Fri Sep 25 2015 – Candles at 6:44 PM  Sat. Sep 26 2015 – Habdalah 7:42 PM |  |
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**For other places see:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

His Honor Paqid Adon Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Giberet Gloria Sutton & beloved family

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

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife Her Excellency Giberet Cobena Dick

Her Excellency Giberet Jacquelyn Bennett

**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 loose 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!**

**This Torah Seder is dedicated to Her Honor Giberet Karmela bat Sarah and Her Excellency Giberet Rut bat Sarah praying that G-d, most blessed be He be filled with compassion for them to restore their health, to heal them, to strengthen them, and to make them whole. And may He send them speedily a complete recovery from heaven for all their organs and all their blood-vessels, among all the sick people of Israel, a wonderful recovery of the body and a wonderful recovery of the spirit, swiftly and soon. And we all respond, Amen ve Amen!**

**Blessings 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 delight. 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 performing 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!**

**Shabbat: “Tol’dot HaShamayim” – “Generations of the Heavens”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **תוֹלְדוֹת הַשָּׁמַיִם** |  |  |
| **“Tol’dot Ha-Shamayim”** | Reader 1 – B’resheet 2:4-6 | Reader 1 – B’resheet 3:22-24 |
| **“Generations of the Heavens”** | Reader 2 – B’resheet 2:7-14 | Reader 2 – B’resheet 4:1-5 |
| **“Orígenes de los Cielos”** | Reader 3 – B’resheet 2:15-24 | Reader 3 – B’resheet 4:5-7 |
| B’resheet (Gen.) 2:4 – 3:21 | Reader 4 – B’resheet 2:25 – 3:7 |  |
| Ashlamatah: Is. 51:6-16 | Reader 5 – B’resheet 3:8-12 |  |
|  | Reader 6 – B’resheet 3:13-16 | Reader 1 – B’resheet 3:22-24 |
| Psalms 1:1 – 2:12 | Reader 7 – B’resheet 3:17-21 | Reader 2 – B’resheet 4:1-5 |
|  | Maftir – B’midbar 28:9-15 | Reader 3 – B’resheet 4:5-7 |
| N.C.: Mark 1:3-6  Luke 3:1-9 & Acts 1:5-11 | Isaiah 51:6-16 |  |

**Contents of the Torah Seder**

        Beginnings of the Human Race – Genesis 2:4-7

        The Garden of Eden – Genesis 2:8-17

        Creation of Woman – Genesis 2:18-25

        The Trial of Man’s Freedom – Genesis 3:1-8

        The Sentence – Genesis 3:9-21

**Reading Assignment:**

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

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

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

Vol. 1 – “Genesis,” pp. 218-279.

**Rashi & Targum Pseudo Jonathan**

**for: B’Resheet (Gen.) 2:4 – 3:21**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 4. These are the generations of the heavens and the earth when they were created, on the day that the Lord God made earth and heaven. | 4. These are the geneses of the heavens and earth when they were created in the day that the LORD God made the earth and heavens. |
| 5. Now no tree of the field was yet on the earth, neither did any herb of the field yet grow, because the Lord God had not brought rain upon the earth, and there was no man to work the soil. | 5. And all the trees of the field were not as yet in the earth, and all the herbs of the field had not as yet germinated, because the LORD God had not made it to rain upon the earth, and man was not there to cultivate the ground. |
| 6. And a mist ascended from the earth and watered the entire surface of the ground. | 6. But a cloud of glory descended from the throne of glory, and was filled with waters from the ocean, and afterward went up from the earth, and gave rain to come down and water all the face of the ground. |
| 7. And the Lord God formed man of dust from the ground, and He breathed into his nostrils the soul of life, and man became a living soul. | 7. And the LORD God created man in two formations; and took dust from the place of the house of the sanctuary, and from the four winds of the world, and mixed from all the waters of the world, and created him red, black, and white; and breathed into his nostrils the inspiration of life, **and there was in the body of Adam the inspiration of a speaking spirit,** unto the illumination of the eyes and the hearing of the ears.  JERUSALEM: And Adam became a soul of life. |
| 8. And the Lord God planted a garden in Eden from the east, and He placed there the man whom He had formed. | 8. And a garden from the Eden of the just was planted by the Word of the LORD God **before the creation of the world,** and He made there to dwell the man when He had created him. |
| 9. And the Lord God caused to sprout from the ground every tree pleasant to see and good to eat, and the Tree of Life in the midst of the garden, and the Tree of Knowledge of good and evil. | 9. And the LORD God made to grow from the ground every tree that was desirable to behold and good to eat, and the tree of life in the midst of the garden, whose height was a journey of five hundred years, and the tree of whose fruit they who ate would distinguish between good and evil. |
| 10. And a river flowed out of Eden to water the garden,**and from there it separated and became four heads.** | 10. And a river went forth from Eden, to water the garden,**and from thence was separated, and became four heads of rivers (or four chief rivers).** |
| 11. The name of one is Pishon; that is the one that encompasses all the land of Havilah, where there is gold. | 11. The name of the first is Phishon; that is it which compasseth all the land of Hindiki, where there is gold. |
| 12. And the gold of that land is good; there is the crystal and the onyx stone. | 12. And the gold of that land is choice. There is the bedilcha, and the precious stones of byrils. |
| 13. And the name of the second river is Gihon; that is the one that encompasses all the land of Cush. | 13. And the name of the second river is Gichon; that is it which encompasses all the land of Koosh. |
| 14. And the name of the third river is Tigris; that is the one that flows to the east of Assyria, and the fourth river that is the Euphrates. | 14. And the name of the third river is Diglath; that is it which goes to the east of Athoor. And the fourth river is Pherath. |
| 15. **Now the Lord God took the man, and He placed him in the Garden of Eden to work it and to guard it.** | 15. **And the LORD God took the man from the mountain of worship, where he had been created, and made him dwell in the garden of Eden, to do service in the Law, and to keep its commandments.**  **JERUSALEM: And the Lord God took the man, and made him dwell in the Garden of Eden; and set him to do service in the Law, and to keep it.** |
| 16. And the Lord God commanded man, saying, "Of every tree of the garden you may freely eat. | 16. And the LORD God commanded Adam, saying, Of every tree of the garden eating you may eat. |
| 17. But of the Tree of Knowledge of good and evil you shall not eat of it, for on the day that you eat thereof, you shall surely die." | 17. But of the tree of whose fruit they who eat (become) wise to know between good and evil, you will not eat: for in the day that you eat from it you will be guilty of death. |
| 18. And the Lord God said, "It is not good that man is alone; I shall make him a helpmate opposite him." | 18. And the LORD God said, It is not right that Adam should be sleeping alone: I will make unto him a wife who may be a helper before him.  JERUSALEM: I will make for him a yoke-fellow, going forth with him. |
| 19. And the Lord God formed from the earth every beast of the field and every fowl of the heavens, and He brought [it] to man to see what he would call it, and whatever the man called each living thing, that was its name. | 19. And the LORD God created from the earth every beast of the field, and every fowl of the heavens, and brought them to Adam, to see by what name he would call it. And whatever Adam called the living animal, that was its name. |
| 20. And man named all the cattle and the fowl of the heavens and all the beasts of the field, but for man, he did not find a helpmate opposite him. | 20. And Adam called the names of all cattle, and all fowl of the heavens, and all beasts of the field. But for Adam was not found as yet a helper before him.  JERUSALEM: And for Adam was not found a yoke-fellow going forth with him. |
| 21. And the Lord God caused a deep sleep to fall upon man, and he slept, and He took one of his sides, and He closed the flesh in its place. | 21. And the LORD God threw a deep slumber upon Adam, and he slept. And He took one of his ribs, it was the thirteenth rib of the right side, and closed it up with flesh. |
| 22. And the Lord God built the side that He had taken from man into a woman, and He brought her to man. | 22. And the LORD God built the rib which He had taken from Adam into a woman; and He brought her to Adam. |
| 23. And man said, "This time, it is bone of my bones and flesh of my flesh. This one shall be called ishah (woman) because this one was taken from ish (man)." | 23. And Adam said, This time, and not again, is woman created from man. Thus, because she is created from me, (she is) bone of my bone, and flesh of my flesh. This it is fit to call Woman, because from man she was taken. |
| 24. Therefore, a man shall leave his father and his mother, and cleave to his wife, **and they shall become one flesh.** | 24. Therefore a man will leave, and be separate from the house of the bed of his father and of his mother, and will consociate with his wife, **and both of them will be one flesh.**  JERSALEM: Therefore a man will leave the house of the bed of his father and his mother. |
| 25. Now they were both naked, the man and his wife, but they were not ashamed. | 25. And both of them were wise, Adam and his wife; but they were not faithful (or truthful) in their glory.  JERUSALEM: And they knew not what is shame. |
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| 1. Now the serpent was cunning, more than all the beasts of the field that the Lord God had made, and it said to the woman, "Did God indeed say, 'You shall not eat of any of the trees of the garden?'" | 1. And the serpent was wiser unto evil than all the beasts of the field which the LORD God had made. And he said to the woman, Is it truth that the LORD God has said, You will not eat of every tree of the garden? |
| 2. And the woman said to the serpent, "Of the fruit of the trees of the garden **we may eat.** | 2. And the woman said to the serpent, From the rest of the fruits of the trees of the garden **we have power to eat;** |
| 3. But of the fruit of the tree that is in the midst of the garden, God said, "You shall not eat of it, and you shall not touch it, lest you die.'" | 3. but of the fruit of the tree which is in the midst of the garden the LORD has said, You will not eat of it, nor approach it, lest you die. |
| 4. And the serpent said to the woman, "You will surely not die. | 4. In that hour the serpent spoke accusation against his Creator, and said to the woman, Dying you will not die; for every artificer hates the son of his art: |
| 5. For God knows that on the day that you eat thereof, your eyes will be opened, and you will be like angels, knowing good and evil." | 5. for it is manifest before the LORD, that in the day that you eat of it, you will be as the great angels, who are wise to know between good and evil. |
| 6. And the woman saw that the tree was good for food and that it was a delight to the eyes, and the tree was desirable to make one wise; so she took of its fruit, and she ate, and she gave also to her husband with her, and he ate. | 6. And the woman beheld Sammael, the angel of death, and was afraid; yet she knew that the tree was good to eat, and that it was medicine for the enlightenment of the eyes, and desirable tree by means of which to understand. And she took of its fruit, and did eat; and she gave to her husband with her, and he did eat. |
| 7. And the eyes of both of them were opened, and they knew that they were naked, and they sewed fig leaves and made themselves girdles. | 7. And the eyes of both were enlightened, and they knew that they were naked, divested of the purple robe in which they had been created. And they saw the sight of their shame, and sewed to themselves the leaves of figs, and made to them cinctures. |
| 8. And they heard**the voice of the Lord God going in the garden** to the direction of the sun, and the man and his wife hid from before the Lord God in the midst of the trees of the garden. | 8. And they heard **the voice of the Word of the LORD God walking in the garden** in the repose of the day; and Adam and his wife hid themselves from before the LORD God among the trees of the garden.  JERUSALEM: **Walking in the garden** in the strength of the day.. |
| 9. And the Lord God called to man, and He said to him, "Where are you?" | 9. And the LORD God called to Adam, and said to him, Is not all the world which I have made manifest before Me; the darkness as the light? And how have you thought in your heart to hide from before Me? The place where you are concealed, do I not see? Where are the commandments that I commanded you?  JERUSALEM: And the Word of the LORD God called to Adam, and said to him, Behold, the world which I have created is manifest before Me; and how think you that the place in the midst whereof you are, is not revealed before Me? Where is the commandment that I taught you? |
| 10. And he said, "**I heard Your voice in the garden**, and I was afraid because I am naked; so I hid." | 10. And he said, **The voice of Your Word heard I in the garden**, and I was afraid, because I am naked; and the commandment which You did teach me, I have transgressed; therefore I hid myself from shame. |
| 11. And He said, "Who told you that you are naked? Have you eaten from the tree of which I commanded you not to eat?" | 11. And He said, Who showed you that you are naked? Unless you have eaten of the fruit of the tree of which I commanded that you should not eat. |
| 12. And the man said, "The woman whom You gave [to be] with me she gave me of the tree; so I ate." | 12. And Adam said, The woman whom You gave to be with me, she gave me of the fruit of the tree, and I did eat. |
| 13. And the Lord God said to the woman, "What is this that you have done?" And the woman said, "The serpent enticed me, and I ate." | 13. And the LORD God said to the woman, What have you done? And the woman said, The serpent beguiled me with his subtlety, and deceived me with his wickedness, and I ate. |
| 14. And the Lord God said to the serpent, "Because you have done this, cursed be you more than all the cattle and more than all the beasts of the field; you shall walk on your belly, and you shall eat dust all the days of your life. | 14. And the LORD God brought the three unto judgment; and He said to the serpent, Because you have done this, cursed are you of all the cattle, and of all the beasts of the field: upon your belly you will go, and your feet will be cut off, **and your skin you will cast away once in seven years;** and the poison of death will be in your mouth, and dust will you eat all the days of your life. |
| 15. **And I shall place hatred between you and between the woman, and between your seed and between her seed. He will crush your head, and you will bite his heel."** | 15. **And I will put enmity between you and the woman, and between the seed of your son, and the seed of her sons; and it will be when the sons of the woman keep the Commandments of the Law, they will be prepared to smite you upon thy head; but when they forsake the Commandments of the Law, you will be ready to wound them in their heel. Nevertheless for them there will be a medicine, but for you there will be no medicine; and they will make a remedy for the heel in the days of the King Messiah.**  JERUSALEM: **And it will be when the sons of the woman consider the Law, and perform (its) instructions, they will be prepared to smite you on thy head to kill you; and when the sons of the woman forsake the commandment of the Law, and perform not (its) instructions, you will be ready to wound them in their heel, and hurt them. Nevertheless there will be a medicine for the sons of the woman, but for you, serpent, there will be no medicine: but it is to be that for these there will be a remedy for the heel in the days of the king Messiah.** |
| 16. To the woman He said, "I shall surely increase your sorrow and your pregnancy; in pain you shall bear children. And to your husband will be your desire, and he will rule over you." | 16. Unto the woman He said, Multiplying, I will multiply your affliction by the blood of your virginity, and by thy conception; in sorrow will you bear children, and to your husband will be your desire, and he will have rule over you unto righteousness/generosity or unto sin. |
| 17. And to man He said, "Because you listened to your wife, and you ate from the tree from which I commanded you saying, 'You shall not eat of it,' cursed be the ground for your sake; with toil shall you eat of it all the days of your life. | 17. But to Adam he said, Because you have hearkened to the word of your wife, and have eaten of the fruit of the tree, of which I commanded you, saying, You will not eat of it, accursed is the ground, in that it did not show you your guilt; in labour will you eat (of) it all the days of thy life. |
| 18. And it will cause thorns and thistles to grow for you, and you shall eat the herbs of the field. | 18. And thorns and thistles will it put forth and increase on account of you, and you will eat the herb which is on the face of the field. And Adam answered: I pray, through mercies from before You, O LORD, that we may not be accounted as the cattle, to eat the herb of the face of the field. Let us stand up, and labour with the labour of the hands, and eat food of the food of the earth; and thus let there be distinction before You, between the children of men and the offspring of cattle.  JERUSALEM: And thorns and dardareen will it increase to you; and you will eat the herb which is on the face of the field. Adam answered and said, I pray, through mercies from before You, O LORD, that we are not accounted before You as the cattle, to eat the herb which is on the face of the field. Let us now stand up, and labor with the labor of the hands, and eat food of the fruits of the earth; and in these things let there be distinction before You between the children of men and the cattle. |
| 19. With the sweat of your face you shall eat bread, until you return to the ground, for you were taken therefrom, for dust you are, and to dust you will return." | 19. By the labour of your hands you will eat food, until you turn again to the dust from which you were created: for dust you are, and unto dust you will return; for from the dust it is to be that you are to arise, to render judgment and reckoning for all that you have done, in the day of the great judgment. |
| 20. And the man named his wife Eve, because she was the mother of all life. | 20. And Adam called the name of his wife Hava, because she is the mother of all the children of men. |
| 21. **And the Lord God made for Adam and for his wife shirts of skin, and He dressed them.** | 21. **And the LORD God made to Adam and to his wife vestures of honour from the skin of the serpent, which He had cast from him, upon the skin of their flesh, instead of that adornment which had been cast away; and He clothed them.** |
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**Rashi’s Commentary for: ‎** **B’resheet (Genesis) 2:4 – 3:21‎**

**4 These** mentioned above.

**when they were created, on the day that the Lord...made** This teaches you that they were all created on the first day (Gen. Rabbah 12:4). Another explanation of the word בְּהִבָּרְאָם He created them with the letter “hey,” as it is written (Isa. 26:4): “for in Yah (יָה) , the Lord, is the Rock of eternity.” With these two letters [“yud” and “hey”] of the Name, He fashioned two worlds, and it teaches you here that this world was created with a “hey” (Men. 29b). (Other editions: It intimates that just as the “hey” is open at the bottom, so is the world open for the repentant. The World to Come was created with a “yud,” to tell you that the righteous/generous at that [future] time, will be few as a “yud,” which is the smallest of the letters.) This intimates that the wicked will descend below to see the netherworld, like the [letter] “hey,” which is closed on all sides and open at the bottom, for them [the wicked] to descend through there.-[from Gen. Rabbah 12:10]

**5 was yet on the earth** Every טֶרֶם in Scripture has the meaning of “not yet,” and it does not mean “before,” and it cannot be made into a verb form, to say הִטְרִים , as one says הִקְדִּים This verse proves this, as well as another verse (Exod. 9:30): “ כִּי טֶרֶם תִּירְאוּן , You will not yet fear.” This verse too should be explained to mean that [no tree] was yet on the earth (Targum Onkelos). When the creation of the world was completed on the sixth day, before man was created, no herb of the field had yet grown. And on the third [day], where it is written: “Let the earth bring forth,” they [the plants] had not yet emerged, but they stood at the entrance of the ground until the sixth day. And why? Because He had not caused it to rain, because there was no man to work the soil, and no one recognized the benefit of rain, but when man came and understood that they were essential to the world, he prayed for them, and they fell, and the trees and the herbs sprouted.-[from Chul. 60b]

**the Lord God** - יהוה is His name. **אֱלֹהִים [means] that He is the Ruler and Judge over the entire world**, and so is this defined everywhere according to its simple meaning: the Lord (אֱלֹהִים) , Who is Ruler and Judge (יהוה) .

**6 And a mist ascended** Concerning the creation of man, He brought up the [waters of the] deep and watered the clouds to soak the earth, and man was created; like the baker, who puts water [into the flour] and afterwards kneads the dough. Here too, “He watered,” and afterwards, “He formed” [man].-[from Exod. Rabbah 30:113; Pirkei d’Rabbi Eliezer, ch. 5]

**7 formed** [ וַיִּיצֶר , with two “yuds,” hints at] two creations, a creation for this world and a creation for the [time of the] resurrection of the dead, but in connection with the animals, which do not stand in judgment, two “yuds” are not written in [the word וַיִּצֶר describing their creation.-[from Tan. Tazria 1]

**dust from the ground** He gathered dust from the entire earth, from the four directions, so that wherever he [man] would die, it [the earth] would accept him for burial (Tan. Pekudei 3). Another explanation: He took his dust from the place of which it is said (Exod. 20: 24): “You shall make Me an altar of earth.” If only it would be an atonement for him, so that he might endure! (Gen. Rabbah 14:8)

**and He breathed into his nostrils** He made him of earthly matter and of heavenly matter: the body of earthly matter the soul of heavenly matter. Because on the first day, heaven and earth were created. On the second day, He created the firmament for the heavenly beings; on the third day [He commanded], “and let the dry land appear,” for the earthly beings; on the fourth day, He created luminaries for the heavenly beings; on the fifth day, [He commanded], “Let the waters swarm,” for the earthly beings; on the sixth day, it became necessary to create for both the heavenly and the earthly beings, for if not, there would be jealousy in the Creation, for these would exceed those by the creation of one day.-[from Gen. Rabbah 12:8]

**a living soul** Cattle and beasts were also called living souls, but this one of man is the most alive of them all, because he was additionally given intelligence and speech.

**8 from the east** Heb. מִקֶּדֶם . In the east of Eden, He planted the garden (Midrash Konen). Now if you ask: It has already been stated (above 1:27): “And He created man, etc.!” I saw in the Baraitha of Rabbi Eliezer the son of Rabbi Jose the Galilean concerning the thirty-two principles by which the Torah is expounded, and this is one of them [method 13]: A general statement followed by a specific act, the latter constitutes a specific [clarification] of the first [general statement]. “And He created man.” This is a general statement. It left obscure whence he was created, and it left His deeds obscure [i.e., how God created man]. The text repeats and explains: “And the Lord God formed, etc.,” and He made the Garden of Eden grow for him, and He placed him in the Garden of Eden, and He caused a deep sleep to fall upon him. The listener may think that this is another story, but it is only the detailed account of the former. Likewise, in the case of the animal, Scripture repeats and writes (below verse 19): “And the Lord God formed from the ground all the beasts of the field,” in order to explain, “and He brought [them] to man” to name them, and to teach about the fowl, that they were created from the mud.

**9 And...caused to sprout** Scripture speaks about the Garden.-[from Gen. Rabbah 13:1]

**in the midst of the garden** i.e., in the middle of the Garden.-[from Targumim]

**11 Pishon** This is the Nile, the river of Egypt, and because its waters are blessed, and they rise and water the land, it is called Pishon, like (Hab. 1:8): “and their riders shall increase (וּפָשׁוּ) .” (Unknown midrash, quoted by Zeror Hamor, below 41:1, Letters of Rabbi Akiva). Another explanation: [It is called] Pishon because it causes flax (פִשְׁתָן) to grow, as is stated in reference to Egypt (Isa. 19:9): “And those who work at flax (פִּשְׁתִּים) …shall be ashamed” (Gen. Rabbah 16:2).

**13 Gihon** [It is named thus because] it flowed and roared, and its roaring was very great, like (Exod. 21:28): “If an [ox] gore (יִגַח) ,” for he gores and goes along and roars.

**14 Tigris** Heb. חִדֶּקֶל , [thus called] because its waters are sharp (חַד) and light (קַל) . -[from Ber. 59b.]

**Euphrates** Heb. פְרָת [thus called] because its waters are fruitful (פָרִין) and increase abundantly, and make people healthy (Bech. 55b, Keth. 77b).

**Cush and Assyria** These did not exist as yet, and Scripture wrote [their names] based on [the fact that they will exist in] the future.-[from Keth. 10b]

**to the east of Assyria** Heb. קִדְמַת To the east of Assyria.-[from Targum Onkelos]

**that is the Euphrates** The most important of all [the rivers] (Gen. Rabbah 16:3), [because it is] mentioned in conjunction with the Land of Israel (Shev. 47b).

**15 took** He took him with pleasant words and enticed him to enter.-[Gen. Rabbah 16:5]

**18 It is not good, etc.**-[Gen. Rabbah] Lest they [people] say, “There are two dominions: the Holy One, blessed be He, is alone among the heavenly beings, and He has no mate, and this one [man] among the earthly creatures, has no mate.”

**a helpmate opposite him** If he is worthy, she will be a helpmate. If he is not worthy, she will be against him, to fight him.-[from Gen. Rabbah 17:3, Pirkei d’Rabbi Eliezer, ch. 12. See also Yev. 63a]

**19 And God formed from the earth**This “forming” is identical with the “making” mentioned above (1:25): “And God made the beasts of the earth, etc.” But it comes here to explain that the fowl were created from the mud, because it stated above that they were created from the water, and here it states that they were created from the earth (Chul. 27b). It also teaches you here that at the time of their forming, immediately on that day, He brought them to man to name them (Avoth d’Rabbi Nathan, ch. 1). And in the words of the Aggadah [Gen. Rabbah 17:4], this יְצִירה has the meaning of domination and conquest, like (Deut. 20:19): “When you besiege (תָצוּר) a city,” meaning that He subjugated them under man’s dominion.

**and whatever the man called each living thing**. Transpose it and explain it: Every living creature to which man would give a name-that was to be its name forever.

**21 And the Lord God caused a deep sleep to fall** - [Gen. Rabbah 17:4] When He brought them [the animals], He brought before him of every species, male and female. He (Adam) said, “Everyone has a mate, but I have no mate.” Immediately, “And God caused to fall.”

**of his sides**Heb. מִצַּלְעֽתיו , of his sides, like (Exod. 25:20): “And for the side (וּלְצֶלַע) of the Tabernacle.” This coincides with what they [the Rabbis] said: They were created with two faces.-[from Gen. Rabbah 8:1] See also Eruvin 18a, Ber. 61a.

**and He closed**the place of the incision.-[from Ber. 61a, Eruv. 18a]

**and he slept, and He took**So that he should not see the piece of flesh from which she was created, lest she be repulsive to him.-[from Sanh. 39a]

**22 [And He] built** [He made her] like a building, broad at the bottom and narrow at the top, so that she can carry a fetus, like a storehouse of wheat, which is broad at the bottom and narrow on top, so that its burden should not weigh on its walls.-[from Ber. 61a, Eruv. 18a]

**[And He] built the side...into a woman** lit. to a woman, to become a woman, like (Jud. 8:27): “and Gideon made it into an ephod,” to be an ephod.

**23 This time** This teaches us that Adam came to all the animals and the beasts [in search of a mate], but he was not satisfied until he found Eve.-[from Yev. 63a]

**This one shall be called ishah because, from ish** One expression coincides with the other [i.e., the words אִישׁ and words אִשָּׁה have the same root]. **From here is derived that the world was created with the Holy Tongue.**-[from Gen. Rabbah 18:4]

**24 Therefore, a man shall leave** The Divine Spirit says this, to prohibit forbidden unions to the Noahides.-[from Sanh. 58a] one flesh The fetus is formed by them both, and there [in the child] their flesh becomes one.-[from Sanh. 58a]

**25 but they were not ashamed** for they did not know the way of modesty, to distinguish between good and evil (Gen. Rabbah) (Targum Yerushalmi), and even though knowledge was granted him to call [all the creatures] names, he was not imbued with the evil inclination until he ate of the tree, and the evil inclination entered into him, and he knew the difference between good and evil (Gen. Rabbah) (Zohar, vol. 1, 36b; Mid. Tadshei 7).

**Chapter 3**

**1 Now the serpent was cunning** What is the connection of this matter here? Scripture should have juxtaposed (below verse 21): “And He made for Adam and for his wife shirts of skin, and He dressed them.” But it teaches you as a result of what plan the serpent thrust himself upon them. He saw them naked and engaging in intercourse before everyone’s eyes, and he desired her.-[from Gen. Rabbah 18:6]

**cunning, more than all** Commensurate with its cunning and its greatness, was its downfall-[it was] cunning, more than all, [and it was] cursed, more than all.-[from Gen. Rabbah 19:1]

**Did...indeed say, etc.** Did He say to you, “You shall not eat of any, etc.?” Even though he saw them eating of the other fruits, he spoke to her at length in order that she answer him and come to speak of that tree.- [from Pirkei d’Rabbi Eliezer, ed. Horowitz, ch. 13; Avoth d’Rabbi Nathan, ch. 1]

**3 and you shall not touch it** She added to the command; therefore, she came to diminish it. That is what is stated (Prov. 30:6): “Do not add to His words.”-[from Sanh. 29a]

**4 You will surely not die** He pushed her until she touched it. He said to her, “Just as there is no death in touching, so is there no death in eating” (Gen. Rabbah 19:3).

**5 For God knows**Every craftsman hates his fellow craftsmen. He [God] ate of the tree and created the world (Gen. Rabbah 19:4).

**and you will be like angels** Creators of worlds.-[from Pirkei d’Rabbi Eliezer, ch. 13]

**6 And the woman saw** She understood the words of the serpent and they appealed to her; so she believed him (Gen. Rabbah 19:4).

**that the tree was good** to [cause them to] be like angels.

**and that it was a delight to the eyes** As he had said to her, “and your eyes will be opened.”

**and that the tree was desirable to make one wise**As he said to her, “knowing good and evil.”

**and she gave also to her husband** lest she die and he live and marry someone else.-[from Pirkei d’Rabbi Eliezer, ch. 13] also to include the cattle and beasts -[from Gen. Rabbah 19:5].

**7 And...were opened**Scripture is referring to wisdom, and not to actual vision, and the end of the verse proves this.-[from Gen. Rabbah 19:7]

**and they knew that they were naked** Even a blind man knows when he is naked! What then is the meaning of “and they knew that they were naked”? They had one commandment in their possession, and they became denuded of it.

**fig leaves**That is the tree of which they had eaten. With that which they had sinned, they were rectified, but the other trees prevented them from taking their leaves.-[from Ber. 40a, Sanh. 70b] Now why was the tree not identified? Because the Holy One, blessed be He, does not wish to grieve any creature, so that [others] should not put it to shame and say, “This is [the tree] because of which the world suffered.” (Midrash of Rabbi Tanchuma, Vayera 14, Buber 32).

**8 And they heard-**There are many Aggadic midrashim, and our Sages already arranged them in their proper order in Genesis Rabbah and in other midrashim, but I have come only [to teach] the simple meaning of the Scripture and such Aggadah that clarifies the words of the verses, each word in its proper way.

**And they heard** What did they hear? They heard the voice of the Holy One, blessed be He, which was going in the garden.-[from Gen. Rabbah 19:7]

**to the direction of the sun To that direction in which the sun sets, and this is the west, for toward evening, the sun is in the west,** and they sinned in the tenth [hour].-[from Gen. Rabbah 19:8, Sanh. 38b]

**9 Where are you** He knew where he was, but [He asked him this] in order to enter into conversation with him, lest he be frightened to answer if He should punish him suddenly (Tanchuma Tazria 9). So with Cain, He said to him (below 4:9): “Where is your brother Abel?” And so with Balaam (Num. 22:9): “Who are these men with you?” for the purpose of entering a conversation with them, and so with Hezekiah, in regard to the emissaries of Merodach Baladan (Isa. 39:3) (Gen. Rabbah 19:11).

**11 Who told you** From where do you know what shame there is in standing naked?

**from the tree?**Heb. הֲמִן . This is in the interrogative sense.

**12 whom You gave [to be] with me** Here he [Adam] showed his ingratitude.-[from Avodah Zarah 5b]

**13 enticed me**Heb. הִשִׁיאַַנִי deceived me, like (II Chron. 32:15): “Let Hezekiah not deceive (יַשִּׁיא) you.”-[from Gen. Rabbah 19:2]

**14 Because you have done this** From here [we learn] that we may not intercede in favor of one who entices people [to idolatry], for had He asked him, “Why did you do this?” he could have answered, “The words of the master and the words of the pupil-whose words do we obey?” [i.e., Adam and Eve should have obeyed God rather than the serpent!]-[from Sanh. 29a]

**more than all the cattle and more than all the beasts of the field** If he was cursed more than the cattle [whose gestation period is long], he was surely cursed more than the beasts [whose gestation period is comparatively shorter]. Our Rabbis established this midrash in Tractate Bechoroth (8a) to teach that the gestation period of a serpent is seven years.

**you shall walk on your belly**It had legs, but they were cut off.-[from Gen. Rabbah 20:5]

**15 And I shall place hatred** You intended that the man should die when he would eat first, and you would marry Eve, and you came to Eve first only because **women are easily enticed**,**and they know how to entice their husbands**. Therefore, “I shall place hatred.”

**He will crush your head** יְשׁוּפְךָ רֽאשׁ lit. he will crush you the head. He will crush you, like (Deut. 9:21): “And I crushed it,” which is translated by the Targum as וְשָׁפִית יָתֵיהּ

**and you will bite his heel** Heb. שׁוּפֶנוּ . You will not stand upright and you will bite him on the heel, and even from there you will kill him. The expression תְשׁוּפֶנוּ is like (Isa. 40:24): “He blew (נָשַׁף) on them.” When a snake comes to bite, it blows with a sort of hiss, and since the two expressions coincide [i.e., they sound alike], Scripture used the expression of נְשִׁיפָה in both of cases.

**16 your sorrow** This refers to the pain of child rearing.-[from Eruv. 109b]

**and your pregnancy**This refers to the pain of pregnancy.-[from above source]

**in pain you shall bear children**This refers to the pain of childbirth.-[from Gen. Rabbah 20:6]

**And to your husband will be your desire** for intimacy, but, nevertheless, you will not have the audacity to demand it of him with your mouth, but he will rule over you. Everything is from him and not from you.-[from Eruv. ad loc.]

**your desire** Heb. תְּשׁוּקָתֵךְ , your desire, like: (Ps. 107:9): “a yearning (שׁוֹקֵקָה) soul.”-[after Targum Onkelos]

**17 cursed be the ground for your sake** It will bring up cursed things for you, such as flies, fleas, and ants. This can be compared to one who falls into evil ways, and people curse the breasts from which he suckled.-[from Gen. Rabbah 20:8]

**18 And it will cause thorns and thistles to grow for you** The earth—when you sow it with various species of seeds—will sprout thorns and thistles, artichokes and cardoons, which are edible only after preparation.-[from Gen. Rabbah 20:10. See also Beizah 34a]

**“and you shall eat the herbs of the field”** Now what [kind of] curse is this? Was it not said to him in the blessing (above 1:29): “Behold I have given you every seed-bearing herb, etc? But what is stated here [refers to] the beginning of the section: “Cursed be the ground for your sake; with toil shall you eat of it,” and after the toil, “And it will cause thorns and thistles to grow for you.” When you sow it with legumes or garden vegetables, it will cause thorns and thistles and other grasses of the field, to grow for you, and you shall have no choice but to eat them.

**19 With the sweat of your face**After you toil with it very much.- [Mid. Tadshei, Otzar Midrashim]

**And the man named**Scripture returns to its previous topic (2:20): “And the man named,” and it interrupted only to teach you that through the giving of names, Eve was mated to him, as it is written (above 2:20): “but for man, he did not find a helpmate opposite him.” Therefore, (ibid. 21): “And He caused a deep sleep to fall,” and since Scripture wrote, (ibid. 24): “And they were naked,” it juxtaposed the section of the serpent, to let you know that because he saw her naked and saw them engaging in intercourse, he desired her and came upon them with a design and with guile.

**Eve** Heb. חַוָּה . This coincides with the expression of חַיָה , living, because she gives life to her offspring, as you say, (Ecc. 2: 22): “For what does a man have (הֽוֶה) ?” with the expression “being” (הֽוֶה) . [i.e., The “vav” and the “yud” are interchangeable.]

**21 shirts of skin** Some Aggadic works say that they were as smooth as fingernails, fastened over their skin (Gen. Rabbah 20:12), and others say that they were a material that comes from the skin, like the wool of rabbits, which is soft and warm, and He made them shirts from it (Gen. Rabbah ad loc., Sotah 14a).

**Ketubim: Psalms**‎**1:1 – 2:12**‎

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. The praises of a man are that he did not follow the counsel of the wicked, neither did he stand in the way of sinners nor sit in the company of scorners. | 1. Happy the man who has not walked in the council of the wicked, or stood in the paths of sinners, or taken a seat in the band of mockers. |
| 2. **But his desire is in the law of the Lord, and in His law he meditates day and night.** | 2. **Instead his pleasure is in the Law of the LORD, and in his Torah he meditates day and night.** |
| 3. He shall be as a tree planted beside rivulets of water, which brings forth its fruit in its season, and its leaves do not wilt; and whatever he does prosper. | 3. And he will be like a living tree planted by streams of water, whose fruit ripens in due course, and its leaves do not fall, and all its branches that grow ripen and flourish. |
| 4. Not so the wicked, but [they are] like chaff that the wind drives away. | 4. Not so the wicked; instead, they are like the chaff that the storm-wind will drive. |
| 5. Therefore, the wicked shall not stand up in judgment, nor shall the sinners in the congregation of the righteous. | 5. Therefore the wicked will not be acquitted in the great day, nor sinners in the band of the righteous/generous, |
| 6. For the Lord knows the way of the righteous, but the way of the wicked shall perish. | 6. Because the path of the righteous/generous is manifest in the LORD's presence, but the paths of the wicked will perish. |
|  |  |
| 1. Why have nations gathered and [why do] kingdoms think vain things? | 1. Why are the Gentiles disturbed, and the nations murmuring vanity? |
| 2. Kings of a land stand up, and nobles take counsel together against the Lord and against His anointed (Heb. Messiah)? | 2. The kings of the earth arise and the rulers will join together to rebel in the LORD's presence, and to strive against his Anointed (Heb. Messiah). |
| 3. "Let us break their bands and cast off their cords from us." | 3. They say, "Let us break their bonds, and let us throw off their chains from us." |
| 4. He Who dwells in Heaven laughs; the Lord mocks them. | 4. The one who sits in heaven will laugh; the word of the LORD will mock at them. |
| 5. Then He speaks to them in His wrath; and He frightens them with His sore displeasure. | 5. Then He will speak to them in His strength, and in His wrath He will frighten them. |
| 6. "But I have enthroned My king on Zion, My holy mount." | 6. I have anointed My king, and appointed him over My sanctuary. |
| 7. I will tell of the decree; The Lord said to me, "You are My son; this day have I begotten you. | 7. I will tell of the covenant of the LORD. He said: "You are as dear to me as a son to a father (abba), pure as if this day I had created you." |
| 8. **Request of Me, and I will make nations your inheritance, and the ends of the earth your possession.** | 8. **Ask Me and I will give the riches of the Gentiles as your inheritance, the rulers of the ends of the earth as your holding.** |
| 9. You shall break them with an iron rod; like a potter's vessel you shall shatter them." | 9. You will shatter them as with a rod of iron, like a potter's vessel you will break them. |
| 10. And now, [you] kings, be wise; be admonished, [you] judges of the earth. | 10. And now, O kings, grow wise; accept discipline, O princes of the earth. |
| 11. Serve the Lord with fear, and rejoice with quaking. | 11. Worship in the presence of the LORD with fear, and pray with trembling. |
| 12. **Arm yourselves with purity lest He become angry and you perish in the way, for in a moment His wrath will be kindled; the praises of all who take refuge in Him.** | 12. **Accept instruction lest He be angry, and you lose your way; for His wrath will tarry a little. Happy all who trust in His word!** |
|  |  |

**Rashi’s Commentary on Psalm**‎**1 & 2**

**1 The praises of a man**This book was composed with ten expressions of song: 1) with conducting, 2) with melody, 3) with musical accompaniment, 4) with song, 5) with praise, 6) with prayer, 7) with blessing, 8) with thanksgiving, 9) with praises, and 10) with “Praise God.” These correspond to the ten men who composed them: 1) Adam, 2) Malchizedek, 3) Abraham, 4) Moses, 5) David, 6) Solomon, 7) Asaph, and 8-10) the three sons of Korah. Concerning Jeduthun, there is a dispute. Some say that Jeduthun was a man, as is written in Chronicles. Others maintain that Jeduthun mentioned in this Book means nothing else but the ordinances (דתות) and laws of the decrees that were passed over him and over Israel.

**The praises of a man** Heb. אשרי les felicements(?) in Old French. The praises of a man, and these are the praises of a man: that he did not follow, because since he did not follow, he did not stand, and since he did not stand, he did not sit.

**scorners** (Old French, gabors.)

**2 But his desire is in the law of the Lord** Hence you learn that the company of scorners brings one to neglect the study of Torah.

**and in his law he meditates** In the beginning, it is called the law of the Lord, and after he has toiled to master it, it is called his own Torah.

**he meditates** Heb. יהגה . Every expression of הגה refers to the heart, as you say (below 19:15): “and the meditation (והגיון) of my heart”; (Isa. 33:18), “Your heart shall meditate (יהגה) in fear”; (Prov. 24:2), “For their heart thinks (יהגה) of plunder.”

**3 planted** Heb. שתול , plonte in Old French (plante).

**rivulets** ruyseys in Old French, (ruisseaux), brooks (as in Ezek. 32:6).

**and its leaves do not wilt** Even the inferior part of it serves a purpose. The conversation of Torah scholars is essential and requires study.

**do not wilt** Heb. יבול , an expression of wilting, fleistre in Old French.

**4 like chaff**An expression of straw, come bale in Old French (comme paille), like straw.

**5 Therefore, etc.** This refers to the verse following it.

**6 For the Lord knows the way, etc.** Because He knows the way of the righteous, and it is before Him to recognize it constantly; the way of the wicked is hateful to Him, and He removes it from before Him. Therefore, the foot of the wicked will not stand up on the day of judgment, neither shall the sinners be written in the congregation of the righteous.

**Chapter 2**

**1 Why have nations gathered** Our Sages (Ber. 7b) expounded the passage as referring to the King Messiah, but according to its apparent meaning, it is proper to interpret it as referring to David himself, as the matter is stated (II Sam. 5:17): “And the Philistines heard that they had anointed David as king over Israel, and all the Philistines went up to seek, etc.,” and they fell into his hands. Concerning them, he says, “Why have nations gathered,” and they all gathered.

**and kingdoms think vain things** in their heart.

**and kingdoms**Heb. ולאמים . Menachem interprets לאמים , אמות , and גוים as all closely related.

**2 Kings of a land stand up and nobles take counsel, etc.** Heb. רוזנים , senors (seigneurs) in Old French, lords.

**take counsel**Heb. נוסדו , an expression of counsel (סוד) , furt konsilez in Old French (furent conseilles), they hold counsel (see below 55:15). And what is the counsel?...

**3 Let us break their bands** Deronproms lor koyongles in Old French (as in Jer. 27:2). These are the bands with which the yoke is tied. their cords Heb. עבתימו , lor kordes (leur cordes) in Old French.

**4 laughs...mocks...speaks** They are meant as the present tense.

**5 Then He speaks to them** Heb. אלימו , like אליהם . And what is the speech?...

**6 But I have enthroned My king**Why have you gathered together? I have appointed this one for Me to govern and to reign on Zion, My holy mount.

**7 I will tell of the decree** Said David, “This is an established decree, and [one] that I have received to tell this and to make known.”

**The Lord said to me** through Nathan, Gad, and Samuel.

**You are My son** The head over Israel, who are called “My firstborn son.” And they will endure through you, as is stated concerning Abner (II Sam. 3:18): “for God said, etc., ‘By the hand of My bondsman David shall I deliver...Israel.’” And for their sake, you are before Me as a son because they are all dependent upon you.

**this day have I** for I have enthroned you over them.

**begotten you** to be called My son and to be beloved to Me as a son for their sake, as it is stated (II Sam. 7: 14) concerning Solomon: “I will be to him a father, and he shall be to Me a son.” We find further concerning David (Ps. 89:27) “He shall call Me, ‘You are my Father, my God, and the Rock of my salvation.’”

**8 Request of Me** Pray to Me whenever you come to battle your enemies.

**9 You shall break them** Heb. תרעם [like] תרוצצם .

**with an iron rod** That is the sword.

**you shall shatter them** Heb. תנפצם , you shall break them, and that is the expression of נפוץ throughout the Scriptures, a potsherd that is broken into fine pieces.

**10 And now, [you] kings, be wise** The Jewish prophets are merciful people. They reprove the heathens to turn away from their evil, for the Holy One, blessed be He, extends His hand to the wicked and to the righteous.

**11 and rejoice with quaking** When the quaking, about which it is written (Isa. 33:14): “Trembling seized the flatterers,” comes, you will rejoice and be happy if you have served the Lord.

**12 Arm yourselves with purity** Arm yourselves with purity of the heart. Some explain נשקו as garnimont in Old French, equipping. (This is from the verb, garnir. Garnimont means to provide, as in Gen. 41:40). Menachem (p. 179) interprets it as an expression of desire, as (in Gen. 3:16): “Your longing (תשוקתך) shall be for your husband.”

**lest He become angry** Heb. יאנף , lest He become angry.

**and you perish in the way** Like the matter that is stated (above 1:16): “but the way of the wicked shall perish.”

**for in a moment His wrath will be kindled**For in a short moment His wrath will suddenly be kindled against them, and at that time, the praises of all those who take refuge in Him will be discerned, the praises of all who take refuge in Him.

**Meditation from the Psalms**

**Psalms ‎‎1 & 2**

**By: H.Em. Rabbi Dr. Hillel ben David**

**Psalms chapter 1:** Moses presented Israel with the Five Books of the Torah and David presented Israel with the Five Books of Psalms. Moses concluded the Torah with the blessing, ‘How praiseworthy are you, Israel, who can compare to you?’[[1]](#footnote-1) David began his psalms with Moses’ concluding expression, ‘The praises of man’.[[2]](#footnote-2)

G-d created man with this one purpose in mind, that he should enjoy great fortune in this world and the next.[[3]](#footnote-3)

Man need not search far for his fortune; he was created as a model of perfection with the basic components for excellence within himself. For this reason, Mesilat Yesharim[[4]](#footnote-4) observes that the prime duty of man is to protect his inherent goodness from external forces which seek to corrupt it. This is known as ‘watchfulness’. David emphasized this truth by beginning his formula of fortune with a warning to avoid the wicked and the sinners.[[5]](#footnote-5)

The next step on the ‘Path of the upright’ is ‘zeal’ i.e. the performance of G-d’s commandments with fiery passion and enthusiasm. David stresses this in the second verse of this psalm: ‘But his desire is in the Torah of HaShem, and in his Torah he, meditates day and night’.

Finally, the Psalmist assures the person who follows these guidelines that he will surely flourish forever.[[6]](#footnote-6)

**Psalms chapter 2**: After describing the good fortunes of the righteous and the failure of the wicked in Psalm 1, the Psalmist now answers the classical question which is posed against this thesis: ‘Why then do the wicked prosper?’ He replies that the success of the evil is short lived. Their doom is impending for G-d Himself scorns them from above. If we are not worthy of witnessing their downfall today, the world will surely see it in Messianic times.

Thus we understand why the Sages[[7]](#footnote-7) consider the first two Psalms as one. Though technically and physically separated, they complement each other spiritually and thematically.[[8]](#footnote-8)

Although the Sages taught that this chapter describes Messianic times, Rashi and Radak suggest that the simple reading of the text lends itself more readily to the events of David’s own career, specifically the time immediately following his coronation. ‘And when the Philistines heard that they had anointed David King over Israel, all of the Philistines came up to seek David’ [to attack him].[[9]](#footnote-9)

In reality, the two proposed settings past and future, present no contradiction. David had the ability and the genius to be stimulated and inspired so profoundly by present events that he could soar above the boundaries of time, and sing of past, present, and future in the same breath, with the same words.

In the brazen Philistines of his day, David detected the seeds of גוג ומגוג, Gog and Magog, the arch-enemies of Messiah. The war of Gog and Magog begins when all seventy nations of the world unite against Israel (the numerical value of גוג ומגלג, is 70). All of those nations will suffer internal instability, and will be plagued by revolution, audacity, atheism, scandal, and unbridled inflation. Truth will be virtually non-existent and falsehood will prevail.[[10]](#footnote-10)

The ultimate victory of Messiah over evil will demonstrate G-d’s supremacy as it was never displayed before. ‘And David said. .. Yours, HaShem is the greatness and the power and the glory and the victory and the majesty, for all that is in heaven and on earth is Yours. Yours, HaShem, is the kingdom and You are exalted as Head above all.[[11]](#footnote-11) ‘Exalted as head above all: This will be evident after the war of Gog and Magog’.[[12]](#footnote-12)

Psalms one and two are treated as a single composition.

***Berachoth 9b*** *Seeing that this verse, ‘Let the words of my mouth be acceptable etc.’ is suitable for recital either at the end or the beginning [of the tefillah], why did the Rabbis institute it at the end of the eighteen benedictions? Let it be recited at the beginning? — R. Judah the son of R. Simeon b. Pazzi said: Since David said it only after eighteen chapters [of the Psalms],[[13]](#footnote-13) the Rabbis too enacted that it should be said after eighteen blessings. But those eighteen Psalms are really nineteen? — ‘Happy is the man’ and ‘Why are the nations in an uproar’[[14]](#footnote-14) form one chapter.*

When King David, the author of Psalms one and two, wanted to show that a composition was particularly dear to him, he opened and concluded it with “happy - Ashre – אשרי”. This teaches us that the beginning of the psalms was very dear To King David, at his coronation (as we shall see), and to the beginning of Adam in our Torah portion.

***Berachoth 10a*** *Every chapter that was particularly dear to David he commenced with ‘Happy’ and terminated with ‘Happy’.[[15]](#footnote-15) He began with ‘Happy’, as it is written, ‘Happy is the man’, and he terminated with ‘Happy’, as it is written, ‘happy are all they that take refuge in Him’.[[16]](#footnote-16)*

The verbal tally between the Torah and the Psalms is the “Made - עשה”, although the words “heaven” and “earth” also figure prominently in both the Torah seder and our psalms. Although our Sages taught that these two psalms describe messianic times, Rashi and Radak suggest that the simple reading of the text lends itself more readily to the events of David’s own career, specifically the time immediately following his coronation, where we read:

***2 Shmuel (Samuel) 5:17*** *But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the hold.*

Just as our psalms relate directly to our Torah portion, so also do they hint to the book following Debarim. This suggests that that we are looking both backwards and forwards with these psalms. They hint to Joshua through the following pasuk:[[17]](#footnote-17)

***Yehoshua (Joshua) 1:8*** *This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.*

Now compare that with:

***Tehillim (Psalm) 1:2*** *But his delight is in the law of HaShem; and in his law doth he meditate day and night.*

In contrast to the pattern we say in our last seder, Psalm 1:2 reverses the order of day and night. In creation we find “there was evening and morning…” Here, and in the passage from Yehoshua,[[18]](#footnote-18) we see “day and night”. Why the difference? To understand this answer, we need to mentally review our Shacharit, or morning, prayers. In those prayers, we say the blessing for Torah study. This blessing begins in the morning and continues into the evening. Thus we see that the study of Torah[[19]](#footnote-19) reverses the normal order of creation.[[20]](#footnote-20)

Our psalms hint to the time of the year when we read them, in the following pasuk:

***Tehillim (Psalm) 2:1*** *Why do the heathen* (Gentiles) *rage, and the people imagine a vain thing?*

***Tehillim (Psalm) 2:8*** *Ask of me, and I shall give thee the heathen* (Gentiles) *for thine inheritance, and the uttermost parts of the earth for thy possession.*

The Gentiles are divided up into seventy nations according to the number of Yaaqov’s family members who went down to Egypt:

***Shemot (Exodus) 1:5*** *And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already.*

***Devarim (Deuteronomy) 32:8*** *When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.*

Now we know that we read this Torah seder as the first seder after Passover, and it was on Passover when Yaaqov and his seventy family members *descended* into Egypt:

***Shemot (Exodus) 12:40*** *Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. 41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of HaShem went out from the land of Egypt.*

Thus we understand that the Gentiles played a prominent role and Psalm two, in the descent into Egypt on Passover, and they will also play a major role in the war of Gog U’Magog which Psalm two speaks about in Messianic days.

Another very interesting connection between our Torah and psalm concerns the begetting of son(s) / children. Psalm 2:7 speaks of multiple fulfilments that began with Adam and his sons in Bereshit (Genesis) 3:16, continued with Mashiach ben Yosef, and will ultimately be fulfilled in the days of Mashiach ben David.

***Tehillim (Psalm) 2:7*** *I will declare the decree: HaShem hath said unto me, Thou art my Son; this day have I begotten thee.*

And:

***Bereshit (Genesis) 2:7*** *And HaShem G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

***Bereshit (Genesis) 3:16*** *Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.*

***Bereans (Hebrews) 5:5*** *So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee.*

Now we understand that Mashiach and King David were both gilgulim of Adam HaRishon. In Kabbalah, the three letters of **Ad**a**m (אדם)** stand for **A**dam (א), **D**avid (ד), and **M**ashiach (ם). The ultimate fulfilment of those begotten will happen when all Israel becomes a part of Mashiach.

***1 Yochanan (John) 5:18*** *We know that whosoever is born of G-d sinneth not; but he that is begotten of G-d keepeth himself, and that wicked one toucheth him not.*

***Yeshayahu (Isaiah) 51:16*** *And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.*

Since Rashi indicates that our chapters of Psalms are connected to the Plishtim (Philistines), I would like to look a bit deeper at the Plishtim from a remez or drashic perspective. In other words, I am going to look at the ancient *Plishtim* to understand the modern day *Palestinians*. This will NOT be a pshat or literal perspective. For example, the Nazis during World War II acted and displayed the actions of the ancient Amalekites. In the same way I am going to view the Palestinians as Plishtim because their actions mirror each other.

There are a few things that the Plishtim and the Palestinians[[21]](#footnote-21) have in common that beg for us to equate these two peoples:[[22]](#footnote-22)

1. They both inhabited the area around modern day Gaza[[23]](#footnote-23) – on the south Mediterranean coast of eretz Israel.
2. They both called themselves Palestinians.[[24]](#footnote-24)
3. They share many of the same behavior patterns.
4. They constantly challenge(d) Israel’s claim to the land, and who were ever in a state of conflict with them, precisely as is the case, today.
5. Both were / are invaders from other lands! To convince Saul to let him fight Goliath, David the shepherd related that he had killed a lion and a bear that threatened his flock.[[25]](#footnote-25) The relevance of this tale in connection with Goliath was that like the lion and the bear, neither Goliath nor the Palestinians belong here.
6. Plishtim were / are the only nation with whom Abraham and Isaac negotiated a peace treaty, but they are also the only nation with whom there was constant enmity. This is eerily similar to modern Palestinians.
7. The Plishtim / Palestinians are not seeking victory! Throughout history, their aim was simply to thwart the rule and sovereignty of Israel. They want to wear them down.
8. Both are bands of marauders who could / can not tolerate the fact of Jewish settlements.
9. David asks: “What shall be done to the man that kills this Philistine, and takes away the taunt from Israel? For who is this uncircumcised Philistine, that he should have taunted the armies of the living G-d?” In David’s eyes Goliath is the representative of the uncircumcised because he has taunted and shamed the armies of the living G-d. He is a Philistine, whose forefathers *came forth from there* - once again the theme repeats itself!
10. The Plishtim / Palestinians consistently deny the existence of the G-d of Israel - yet He exists!

Clearly HaShem is calling our attention to the coincidence with the current conflict and begging us to pay attention. So, this study is an attempt to “pay attention”.

Let’s start with a question: Who were the Plishtim,[[26]](#footnote-26) the Philistines,[[27]](#footnote-27) where did they come from? Says the Torah:

***Bereshit 10:13-14*** *Mitzrayim fathered Ludim, Anomim, Lehavim, Naftuchim, Pasrusim, Kasluchim, from which came the Pelishtim and the Kaftorim.[[28]](#footnote-28)*

Rashi[[29]](#footnote-29) to Bereshit 1:13-14:PASRUCHIM, KASLUCHIM, FROM WHICH CAME THE PLISHTIM: From the two of them, since the Pasrusim and the Kasluchim used to trade wives with each other and from this came the Plishtim.[[30]](#footnote-30)

In other words, the Plishtim were not from pure stock, but, were the result of an adulterous relationship.[[31]](#footnote-31) This affects the spiritual reality of a people, especially when seen in Bereshit at the beginning, and, might explain why they were such an antagonist in Jewish history.

The special nature of the Philistines is made evident for Rabbi Zvi Tau by the genealogy listed in Bereshit 10. In verses 13 and 14, the Hebrew text sets the Philistines apart: “And Mitzrayim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, out of whom came Pelishtim, and Caphtorim.” “Out of whom came” is a unique parenthetical wording within the long litany of nations, and clearly indicates, according to Rabbi Zvi Tau, that the Pelishtim, the Philistines, were not intended to be “a legal member” in the family of nations. Indeed, he declares, they “were not meant to be, there is no place for them from the outset”. He buttresses his view with an ancient Midrash, cited by Rashi, claiming that the Philistine nation was born out of illegitimate wife-swapping between the Pathrusim and Casluhim.

Rabbi Zvi Tau emphasizes that “Philistine nationhood has no self-contained moral, historical or ideal content in and by itself”. Apart from their supporting role in the founding of a new Kingdom of Israel, “they do not have ideals, a purpose, or a foundation”. That this is true of the Palestinians in our own time is crystal-clear to Rabbi Tau, who finds convenient analogies between their behavior and that of their Philistine forbearers. In the Tanach, the Philistines gloated over the plight of the blinded Samson, betrayed by Delilah: “As their spirits rose, they said, ‘Call Samson here and let him dance for us.’ Samson was fetched from the prison, and he danced for them”.[[32]](#footnote-32) So too, says Rabbi Tau, when an enemy rocket lands on Israel, the Palestinians “mount the rooftops and rejoice, since this is the inner essence of their whole national organization”. Later in the Tanach, when “David’s kingdom reaches Jerusalem, Philistines are at the height of their military success and the height of their strength,” and indeed today, when “the People of Israel return to their land, [and] the State of Israel has been founded at the end of Days, there are Philistines, too”.

Plishtim (etymologically, geographically, and symbolically similar to the Palestinians) in Gerar (Gaza area)

It is also interesting that, after so many years, millennia, in fact, and, at this very late time in Jewish history, that the Jewish people should once again be hounded by the Plishtim. Well, they call themselves “Palestinians,” which, in itself is bizarre considering that it was a name originally applied to non-Arab Israel decades ago. However, the name is very much like “Plishtim”, and, they base themselves in what was once called “Gerar”, but is now called “Gaza.” They certainly are intent on being a thorn in the side of the Jewish nation.[[33]](#footnote-33)

The Plishtim personified over-indulgence in the sensuality of this world. This is alluded to by their name, which is derived from the root *pei-lamed-shin*, meaning “breaking through” or “overdoing it”.

**In Yitzchak’s Time.**

Virtually the Torah’s entire discussion of Yitzchak is contained in Parshat Toldot. This is the account of his experiences in the Land of the Plishtim.[[34]](#footnote-34)

Rav Ovadia Sforno’s comments provide an insight that may answer this question. He asks: What was the source of the Plishtim’s jealousy? He explains that the Pelishtim observed that Yitzchak’s agricultural efforts were remarkably successful and their own were correspondingly fruitless.[[35]](#footnote-35)

It is not difficult to identify the message that this phenomenon communicated to the Plishtim: The land responded with abundance to the efforts of Yitzchak and rejected their efforts. This phenomenon communicated an affinity between Yitzchak and the Land of Canaan. It also communicated that the land responded to them as aliens and usurpers. In other words, not only was it clear to the Pelishtim that Yitzchak enjoyed HaShem’s providence, but it was also clear that Yitzchak had a special relationship with the land they regarded as their own!

We can now understand their response of destroying Avraham’s wells and chasing Yitzchak away. These wells represented an inter-generational connection to the land.[[36]](#footnote-36) Before Yitzchak, Avraham had also achieved great success in this land. The wells were a reminder of this inter-generational relationship to the land and the special connection that Avraham and Yitzchak had with the land. The Pelishtim wanted to deny this relationship and destroy any memorial of it. The wells had to be destroyed and it was imperative to drive Yitzchak away. In other words, the Pelishtim were willing to sacrifice their own welfare for a cause that they believed was more important than their immediate well-being. They felt that their claim to the land was at stake. They were determined to undermine and erase any claim that Yitzchak had to the land. In order to accomplish this end, they were willing to sacrifice their own well-being.

Rashi, on the other hand looks at this from a different, but very interesting perspective. The Torah says:

***Bereshit (Genesis) 26:14-15*** *and he (Yitzchak) had flocks and cattle and much possessions and the Philistines were jealous of him. 15 And all the wells that his father’s servants had dug in the days of Abraham his father the Philistines stopped up and filled them with dirt.*

Rashi says: 26:15 the Plishtim stopped up Rashi: Because they (Plishtim) said “they are a problem for us because of the armies who come against us”.

The previous verse tells us the Plishtim were jealous of Yitzchak’s wealth. Why isn’t that a good enough reason for them destroying Yitzchak’s wells? Why does Rashi have to offer a different reason?

If jealousy was the motivation of the Plishtim the verse would have stated this somewhat differently. Verse 15, which follows the statement that “the Plishtim’s were jealous of him” should have begun “And they stopped up and filled them with dirt” etc. This would have conveyed the idea that we are talking about cause and effect. Cause = “the Philistine’s were jealous of him”. Rashi, therefore, sought a different reason for the stopping up the wells.

Rashi begins with “Because they said”. “They said” was their public explanation (that foreign armies would use the wells) but the true reason was their jealousy of Yitzchak. But as we think of it, it is truly strange. The Plishtim needed these well themselves. Why destroy them? If they feared foreign armies they should have protected the wells not totally destroyed them.

Yitzchak grows rich in the area of the Plishtim and they become jealous of him.[[37]](#footnote-37) They (after signing a Covenant between the children and grandchildren already in the second generation (Yitzchak, Abraham’s son) is asked to leave the area, breaking the Covenant again. And then what do the Palestinians do? They destroy the wells, which Abraham dug, even though they needed them themselves.

Do you recall when the Gush Katif families were evicted they were asked to leave intact their productive hothouses, so that the Palestinians could make a living and become self-supporting? What did the Palestinians (Plishtim) do immediately upon taking over that area? They destroyed the Hothouses left for their own benefit! Ma’sei Avot Siman L’banim![[38]](#footnote-38) History repeats itself, to the letter.

It seems that these events are a paradigm and template for current events. The Palestinian rejection of the State of Israel reflects exactly the same attitudes and includes the same measures attributed to the Plishtim. Like the Plishtim, the Palestinians have no reservations against engaging in the most outlandish, self-destructive behaviors. They have ripped up much of the infrastructure left by Israel in its abandonment of Gaza. They needed this infrastructure but they could not tolerate any signs or memorials of Israel’s success in developing this arid, barren land. The Palestinians constantly acknowledge that they can only survive through access to Israel’s economy: Israel’s economy is their only source of jobs and Israel provides a market for any goods that the Palestinians can produce. But despite these compelling reasons to make peace with Israel, the Palestinians sacrifice their children in futile suicide bombings. They use their children and civilian population as human shields. These actions are clearly self-destructive. But they serve the greater end of attempting to wipe out any sign of a Jewish presence in the land.

Bereshit (Genesis) 26:14 also offers important advice regarding how to respond to such attitudes. Yitzchak did succeed in forcing Avimelech to accept him. How did he secure this outcome?

Nachmanides explains that there are two factors that brought about this outcome. First, HaShem provided Yitzchak with His continual support. As a result, Avimelech realized that his best hope was to enter into a treaty with Yitzchak. This treaty would acknowledge Yitzchak’s right to dwell in the land. However, it would also secure the future of Abimelech’s people, Yitzchak would promise not to wage war against them. Second, implicit in Nachmanides’ comments is the observation that Avimelech only entered into this treaty because he knew that there was no alternative. He could never succeed in driving out Yitzchak and his descendants.[[39]](#footnote-39)

This provides us with an important lesson: In order to triumph in our conflict with the Palestinians we must not allow them to have any hope of success. As long as they feel that there is a reasonable chance that we can be driven from the Land of Israel, they will never give up their battle. We must be victorious in ever)’ confrontation. This will require Hashem’s help

Israel’s wars are not mere historical events, but cosmic necessities. Peace will come about, not through any diplomatic pacts with the Palestinians, but only when all nations, except for the Palestinians, “shall see how [the Jews] live under the light of the divine idea and the light of the content of Torah, prophecy, and Shechinah, and how these serve to shape the kingdom”.

I will conclude with the Vilna Gaon’s interpretation of a verse of Balaam’s prophecy. The verse reads “And out of Jacob shall one have dominion, and shall destroy the remnant from the city”.[[40]](#footnote-40) According to the Vilna Gaon, this refers to the Philistines, who sought to invalidate the kingdom and sovereignty of Israel, to render them null and void. Their strategy never varies - they never fight a pitched battle, army against army. It’s always a few thousand here, a “remnant” there... They plunder, they maraud, they attack Israel when they plough their fields, when they tend their sheep...

Once Israel lost dominion over their land, through the First and Second Temple eras, the Exile and beyond, there is no more mention of the Philistines. For hundreds of years they had every opportunity to rule and control the country, yet not a word is heard about them. They returned when we returned!

And this is David’s message, which we must always remember: the armies of Israel are the armies of the Lord of hosts. As long as we never lose sight of this, we can contend with “this Philistine” who has always been with us.

**Ashlamatah: Yeshayahu (Isaiah) 51:6-16‎**

|  |  |
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| **Rashi’s Translation** | **Targum** |
| 4. ¶ The Lord God gave me a tongue for teaching, to know to establish times for the faint [for His] word; He awakens me every morning, He awakens My ear, to hear according to the teachings. | 4. The LORD God has given me the tongue of those who teach, to make [me] know [how] to teach with wisdom the righteous/generous who faint for ‎the words of His Law. Therefore morning by morning He rises early to send His prophets so perhaps the sinners ears might be opened and‎they might listen to teaching. |
| 5. The Lord God opened my ear, and I did not rebel; I did not turn away backwards. | 5. The LORD God has sent me to prophesy, and I was not rebellious, I turned not backward. |
| 6. I gave my back to smiters and my cheeks to them that plucked off the hair; I did not hide my face from embarrassments and spitting. | 6. I gave ‎my back to smiters, and my cheeks to them that pluck out the beard; I hid not my face from shame and spitting. |
| 7. But the Lord God helps me, therefore, I was not embarrassed; therefore, I made my face like flint, and I knew that I would not be ashamed. | 7. For the LORD God ‎helps me; therefore I have not been confounded; therefore I have set my face strong like rock, and I know that I will not be put to shame; |
| 8. He Who vindicates me is near, whoever wishes to quarrel with me-let us stand together; whoever is my contender shall approach me. | 8. my innocence is near. Who will go to judgment with me? Let us stand up together. Who is my enemy? Let him come near to me. |
| 9. Behold, the Lord God shall help he that will condemn me, behold all of them shall wear out like a garment, a moth shall consume them. **{S}** | 9. Behold, the LORD God helps me; who will declare me a sinner? Behold, all of them are like the garment that wears out, that the moth eats. |
| 10. Who among you is God-fearing, who hearkens to the voice of His servant, who went in darkness and who has no light, let him trust in the name of the Lord and lean on his God. **{S}** | 10. Who among you of those who fear the LORD obeys the voice of His servants the prophets, who performs the Law in distress as a man ‎who walks in the darkness and has no light, trusts in the name of the LORD and relies upon the salvation of his God? |
| 11. Behold all of you who kindle fire, who give power to flames; go in the flame of your fire, and in the flames you have kindled; from My hand has this come to you, in grief you shall lie down. **{S}** | 11. Behold, all you ‎who kindle a fire, who grasp a sword! Go, fall in the fire which you kindled and on the sword which you grasped! This you have from My ‎Memra: you will return to your stumbling. ‎ |
|  |  |
| 1. Hearken to Me, you pursuers of righteousness, you seekers of the Lord; look at the rock whence you were hewn and at the hole of the pit whence you were dug. | 1. ‎"Attend to My Memra, you who pursue the truth, you who seek teaching from the LO RD; consider that as the hewn stone from the rock ‎you were hewn and as the rubble from an empty pit you were hacked. |
| 2. Look at Abraham your father and at Sarah who bore you, for when he was but one I called him, and I blessed him and made him many. | 2. Consider Abraham your father and Sarah who was pregnant ‎with you; for when Abraham was but one, single in the world, I brought him near to My service, and I blessed him and made him many. |
| 3. **For the Lord shall console Zion, He shall console all its ruins, and He shall make its desert like a paradise and its wasteland like the garden of the Lord; joy and happiness shall be found therein, thanksgiving and a voice of song.{S}** | 3. **For the LORD is about to comfort Zion and to comfort all her waste places, and He will make her wilderness like Eden, her desert like the ‎garden of the LORD; joy and gladness will be found in her, those offering thanksgiving and the voice of those singing.** |
| 4. **Hearken to Me, My people, and My nation, bend your ears to Me, when Torah shall emanate from Me, and My judgment [shall be] for the light of the peoples, I will give [them] rest.** | 4. **Attend to My ‎Memra, My people, and give ear to My service, My congregation; for the Law will go forth before Me, and My judgment as a light; to it the ‎peoples will join.** |
| 5. **My righteousness is near, My salvation has gone forth, and My arms shall chasten peoples; islands shall wait for Me, and on My arm shall they trust.** | 5. **My virtue draws near, My salvation has gone forth, and by the strength of My mighty arm peoples will be judged;‎islands wait for My Memra, and for the strength of My mighty arm they hope.** |
| 6. Raise your eyes to heaven and look at the earth from beneath, for the heavens shall vanish like smoke, and the earth shall rot away like a garment, and its inhabitants shall likewise die, and My salvation shall be forever, and My righteousness shall not be abolished. **{P}** | 6. Lift up your eyes to the heavens, and consider the earth‎beneath; for the heavens will pass as the smoke which passes, the earth will wear out as a covering wears out, and they who dwell in it, even ‎they, will die in like manner; but My salvation will be forever, and My virtue will never be checked. |
| 7. ¶ **Hearken to Me, you who know righteousness, a people that has My Torah in their heart, fear not reproach of man, and from their revilings be not dismayed.** | 7. **Attend to My Memra, you who know ‎the truth, people in whose heart is the teaching of my Law; fear not from the reproaches of the sons of men, and be not shattered at their self-‎exaltation.** |
| 8. For, like a garment, the moth shall consume them, and like wool, the worm shall consume them, but My righteousness shall be forever, and My salvation to all generations. **{S}** | 8. For [they are] like a garment which the moth eats, and like wool which rot attacks; but My virtue will be forever, and My ‎salvation to all generations. |
| 9. Awaken, awaken, dress yourself with strength, **O arm of the Lord,** awaken, awaken like days of old, generations of yore; **are you not the one that hewed Rahab and slew the sea monster?** | 9. Be revealed, be revealed, put on strength, 0 **might from before the LORD**; be revealed as in the days of old, the generations of long ago. Was ‎it not for your sake,‎congregation of Israel, that I shattered the mighty men,**destroyed Pharaoh and his armies, which were strong as the dragon?** |
| 10. Are you not the one who dried up the sea, the waters of the great deep? Who made the depths of the sea a road for the redeemed ones to pass? | 10. Was it not for your sake, congregation of Israel, that I dried up the sea, the waters of the great deep? I made the depths of the sea a way ‎for the redeemed to pass through. |
| 11. And the redeemed of the Lord shall return, and they shall come to Zion with song, and [with] everlasting joy on their heads; gladness and joy shall overtake them; sorrow and sighing shall flee. **{S}** | 11. And the ransomed of the LORD will be gathered from among their exiles, and come to Zion with ‎singing; everlasting joy will be theirs, that does not cease, and a cloud of glory will cover their heads; they will find joy and gladness, and ‎sorrow and sighing will cease from them. from those of the house of Israel. |
| 12. **I, yea I am He Who consoles you;** who are you that you fear man who will die and the son of man, who shall be made [as] grass? | 12. **I, I am He that comforts you;**of whom are you afraid, ‎of man who dies, of the son of man who is reckoned as the grass? |
| 13. And you forgot the Lord your Maker, Who spread out the heavens and founded the earth, and you fear constantly the whole day because of the wrath of the oppressor when he prepared to destroy. Now where is the wrath of the oppressor? | 13. And you have forgotten the service of the LORD, your Maker, who ‎stretched out the heavens and founded the earth, and do you fear continually all the day because of the fury of the oppressor, when he sets ‎himself to destroy. And now, where is the fury of the oppressor? |
| 14. **What must be poured out hastened to be opened, and he shall not die of destruction, and his bread shall not be wanting.** | 14. **The avenger will speedily be revealed; the righteous/ generous will not die ‎in destruction, neither will they lack their food.** |
| 15. I am the Lord your God, Who wrinkles the sea and its waves stir; the Lord of Hosts is His name. | 15. For I am the LORD your God, who rebukes the sea so that its waves roar,-the LORD ‎of hosts is His name. |
| 16. **And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth and to say to Zion [that] you are My people.** **{S}** | 16. **And I have put the words of My prophecy in your mouth, and protected you in the shadow of My might, to ‎establish the people concerning whom it was said that they would increase as the stars of the heavens and to found the congregation ‎concerning whom it was said they would increase as the dust of the earth, and to say to those who reside in Zion, 'You are my people.’** |
| 17. Awaken, awaken, arise, Jerusalem, for you have drunk from the hand of the Lord the cup of His wrath; the dregs of the cup of weakness you have drained. | 17. Exalt yourself, exalt yourself, stand up, O Jerusalem, you who have accepted before the LORD the cup of His wrath, who have drunk ‎to the dregs a bowl of the cup of cursing, |
| 18. She has no guide out of all the sons she bore, and she has no one who takes her by the hand out of all the sons she raised. | 18. There is none to comfort her among all the sons she has borne; there is none to take her by the ‎hand among all the sons she has brought up. |
| 19. These two things have befallen you; who will lament for you? Plunder and destruction, and famine and sword. [With] whom will I console you? | 19. Two distresses have come upon you, Jerusalem you are not able to stand. When four ‎will come upon you-spoil and breaking and famine and sword; there is none that will comfort you but I. |
| 20. Your sons have fainted, they lie at the entrance of all streets like a wild ox in a net, full of the wrath of the Lord, the rebuke of your God. | 20. Your sons will be dashed ‎to pieces, thrown at the head of all the streets like those cast in nets; they are full of wrath from the LORD, rebuke from your God. |
| 21. Therefore, hearken now to this, you poor one, and who is drunk but not from wine. **{P}** | 21. Therefore hear this, you who are cast out, who are drunk with distress, but not with wine. ‎ |
|  |  |

**Rashi’s Commentary for: Yeshayahu (Isaiah) 51:6-16**

**6 the heavens shall vanish like smoke** The princes of the hosts of the heathens who are in heaven.

**shall vanish** Heb. נִמְלָחוּ , shall rot away. Comp. (Jer. 38:12) “Rags and decayed clothing (בְּלוֹאֵי הַסְּחָבוֹת) ,” a decayed garment. Another explanation of נִמְלָחוּ is: shall be stirred. This is an expression similar to “the sailors of (מַלָּחֵי) the sea,” who stir the water with the oars that guide the ship. Comp. also (Ex. 30:35) “Stirred (מְמֻלָּח) , pure, and holy.”

**and the earth** the rulers of the earth.

**and its inhabitants** the rest of the people.

**and My salvation**for My people shall be forever. Another explanation is: [It refers] actually [to] the heavens and the earth, and this is its explanation: Raise your eyes and look at the heaven and at the earth, and see how strong and sturdy they are, yet they shall rot away, but My righteousness and My salvation shall be forever. Hence, My righteousness is sturdier and stronger than they.

**8 the moth...the worm** They are species of worms. 9 Awaken, awaken This is the prophet’s prayer.

**Rahab [lit. pride.]** Egypt, about whom it is written (supra 30:7): “They are haughty (רַהַב) , idlers.”

**slew** Heb. מְחוֹלֶלֶת , an expression of slaying, related to חָלָל .

**the sea monster** Pharaoh.

**11 And the redeemed of the Lord shall return** This is an expression of prayer, and it is connected to “Awaken, awaken.”

**12 who are you the daughter of the righteous** like you and full of merits, why should you fear man, whose end is to die?

**13 And you forgot the Lord your Maker** and you did not rely on Him.

**the oppressor**The rulers of the heathens (the nations of the world [Parshandatha, K’li Paz]) who subjugate you.

**when he prepared** Prepared himself.

**Now where is the wrath of the oppressor**Tomorrow comes and he is not here.

**14 What must be poured out hastened to be opened** Heb. מִהַר צֽעֶה לְהִפָּתֵחַ . Even if his stools are hard, and he must be opened by walking in order to move the bowels in order that he not die by destruction, and once he hastens to open up, he requires much food, for, if his bread is lacking, even he will die. צֽעֶה An expression of a thing prepared to be poured, as he says concerning Moab, whom the prophet compared to wine (Jer. 48:11): “Who rests on his dregs and was not poured from vessel to vessel.” And he says there (v. 12), “And I will send pourers (צֽעִים) upon him and they shall pour him out (וְצֵעֻהוּ) , and they shall empty his vessels.” [This is an illustration of the weakness of man. Consequently, there is no need to fear him.] Another explanation is: מִהַר צֽעֶהThat enemy who oppresses you, who is now with girded loins, girded with strength, shall hasten to be opened up and to become weak. צֽעֶה Girded. Comp. (infra 63:1) “Girded (צֽעֶה) with the greatness of His strength.”

**and he shall not die** i.e., the one delivered into his hand [shall not die] of destruction. But the first interpretation is a Midrash Aggadah in Pesikta Rabbathi (34:5).

**15 Who wrinkles the sea** Heb. רֽגַע , an expression similar to (Job 7:5) “My skin was wrinkled (רָגַע) .” Froncir in O.F. [froncer in Modern French, to wrinkle, gather, pucker].

**to plant the heavens**to preserve the people about whom it was said that they shall be as many as the stars of the heavens [from Jonathan].

**and to found the earth** **And to found the congregation** about whom it is said that they shall be as many as the dust of the earth [from Jonathan].

**Verbal Tallies**

**By: H. Em. Rabbi Dr. Hillel ben David**

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

**Beresheet (Genesis) 2:4 – 3:21**

**Yeshayahu (Isaiah) 51:6-16**

**Tehillim (Psalms) 1 and 2**

**Mordechai (Mark) 1:3-6**

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

Heavens - שמים, Strong’s number is 08064.

Earth - ארץ, Strong’s number 0776.

Day - יום, Strong’s number 03117.

LORD - יהוה, Strong’s number 03068.

Made - עשה, Strong’s number 06213.

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

Heavens - שמים, Strong’s number is 08064.

Earth - ארץ, Strong’s number 0776.

Day - יום, Strong’s number 03117.

LORD - יהוה, Strong’s number 03068.

God - אלהים, Strong’s number 0430.

Made - עשה, Strong’s number 06213.

**Beresheet (Genesis) 2:4-5**These are the generations of the heavens <08064> and of the earth <0776> when they were created, in the day <03117> that the LORD <03068> God <0430> made <06213> (8800)the earth <0776> and the heavens <08064>,

**Tehillim (Psalms) 1:3** And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth <06213> (8799) shall prosper.

**Tehillim (Psalms) 2:2**  The kings of the earth <0776> set themselves, and the rulers take counsel together, against the LORD <03068>, and against his anointed, saying,

**Tehillim (Psalms) 2:4**  He that sitteth in the heavens <08064> shall laugh: the Lord shall have them in derision.

**Tehillim (Psalms) 2:7**  I will declare the decree: the LORD <03068> hath said unto me, Thou art my Son; this day <03117> have I begotten thee.

**Yeshayahu (Isaiah) 51:6** Lift up your eyes to the heavens <08064>, and look upon the earth <0776> beneath: for the heavens <08064> shall vanish away like smoke, and the earth <0776> shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

**Yeshayahu (Isaiah) 51:9**  Awake, awake, put on strength, O arm of the LORD <03068>; awake, as in the ancient days <03117>, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?

**Yeshayahu (Isaiah) 51:15** But I am the LORD <03068> thy God <0430>, that divided the sea, whose waves roared: The LORD <03068> of hosts is his name.

**Yeshayahu (Isaiah) 51:13** And forgettest the LORD <03068> thy maker <06213> (8802), that hath stretched forth the heavens <08064>, and laid the foundations of the earth <0776>; and hast feared continually every day <03117> because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Gen 2:4-3:21** | **Psalms**  **Psa 1:1- 2:12** | **Ashlamatah**  **Isa 51:6-16** |
| --- | --- | --- | --- | --- |
| ~d'a' | man | Gen 2:5       Gen 2:7 Gen 2:8       Gen 2:15 Gen 2:16     Gen 2:18 Gen 2:19     Gen 2:20 Gen 2:22     Gen 2:23 Gen 2:25     Gen 3:8 Gen 3:9       Gen 3:12 Gen 3:20     Gen 3:21 |  | Isa 51:12 |
| vyai | man | Gen 2:23    Gen 2:24 Gen 3:6      Gen 3:16 Gen 2:23    Gen 2:24 Gen 3:6      Gen 3:16 | Ps 1:1 |  |
| lk;a' | eat | Gen 2:16     Gen 2:17 Gen 3:1       Gen 3:2 Gen 3:3       Gen 3:5 Gen 3:6       Gen 3:11 Gen 3:12    Gen 3:13 Gen 3:14    Gen 3:17 Gen 3:18    Gen 3:19 |  | Isa 51:8 |
| ~yhil{a/ | GOD | Gen 2:4         Gen 2:5 Gen 2:7        Gen 2:8 Gen 2:9        Gen 2:15 Gen 2:16      Gen 2:18 Gen 2:19     Gen 2:21 Gen 2:22     Gen 3:1 Gen 3:3       Gen 3:5 Gen 3:8       Gen 3:9 Gen 3:13     Gen 3:14 Gen 3:21 |  | Isa 51:15 |
| rm;a' | say, speak, utter | Gen 2:16    Gen 2:18 Gen 2:23     Gen 3:1 Gen 3:2       Gen 3:3 Gen 3:4       Gen 3:9 Gen 3:10     Gen 3:11 Gen 3:12     Gen 3:13 Gen 3:14     Gen 3:16 Gen 3:17 | Ps 2:7 | Isa 51:16 |
| @a; | nostril, nose | Gen 2:7 Gen 3:19 | Ps 2:5 Ps 2:12 |  |
| #r,a, | eath, land | Gen 2:4          Gen 2:5 Gen 2:6          Gen 2:11 Gen 2:12        Gen 2:13 | Ps 2:2 Ps 2:8 Ps 2:10 | Isa 51:6 Isa 51:13 Isa 51:16 |
| rv,a] | whom, who | Gen 2:8 Gen 2:11 Gen 3:17 |  | Isa 51:13 |
| aAB | brought, come | Gen 2:19 Gen 2:22 |  | Isa 51:11 |
| !Be | son, children | Gen 3:16 | Ps 2:7 | Isa 51:12 |
| %r,D, | way |  | Ps 1:1 Ps 1:6 Ps 2:12 | Isa 51:10 |
| %l;h' | toward, walk | Gen 2:14 Gen 3:8 | Ps 1:1 |  |
| [dy | know | Gen 3:5 Gen 3:7 | Ps 1:6 | Isa 51:7 |
| hw"hoy> | LORD | Gen 2:4         Gen 2:5 Gen 2:7         Gen 2:8 Gen 2:9         Gen 2:15 Gen 2:16       Gen 2:18 Gen 2:19       Gen 2:21 Gen 2:22       Gen 3:1 Gen 3:8         Gen 3:9 Gen 3:13       Gen 3:14 Gen 3:21 | Ps 1:2 Ps 1:6 Ps 2:2 Ps 2:7 Ps 2:11 | Isa 51:9 Isa 51:11 Isa 51:13 Isa 51:15 |
| ~Ay | day | Gen 2:4 Gen 2:17 Gen 3:5 Gen 3:8 Gen 3:14 Gen 3:17 | Ps 2:7 | Isa 51:9 Isa 51:13 |
| dl;y" | bring forth | Gen 3:16 | Ps 2:7 |  |
| ds;y" | counsel |  | Ps 2:2 | Isa 51:13 Isa 51:16 |
| rc;y" | formed | Gen 2:7 Gen 2:8 Gen 2:19 | Ps 2:9 |  |
| arey" | afraid | Gen 3:10 |  | Isa 51:7 Isa 51:12 |
| bv;y" | sit |  | Ps 1:1 Ps 2:4 | Isa 51:6 |
| vb;l' | them | Gen 3:21 |  | Isa 51:9 |
| ~x,l, | bread | Gen 3:19 |  | Isa 51:14 |
| tAm' | surely die | Gen 2:17 Gen 3:3 Gen 3:4 |  | Isa 51:6 Isa 51:12 Isa 51:14 |
| ~yIm; | water |  | Ps 1:3 | Isa 51:10 |
| [j;n" | planted | Gen 2:8 |  | Isa 51:16 |
| !t;n" | gave, give | Gen 3:6 Gen 3:12 | Ps 1:3 Ps 2:8 | Isa 51:12 |
| db;[' | till. Until | Gen 2:5 Gen 2:15 | Ps 2:11 |  |
| !yI[; | eyes | Gen 3:5 Gen 3:6 Gen 3:7 |  | Isa 51:6 |
| hl,[' | leaves | Gen 3:7 | Ps 1:3 |  |
| #[e | trees | Gen 2:9          Gen 2:16 Gen 2:17        Gen 3:1 Gen 3:2          Gen 3:3 Gen 3:6          Gen 3:8 Gen 3:11        Gen 3:12 Gen 3:17 | Ps 1:3 |  |
| hf'[' | made | Gen 2:4         Gen 2:18 Gen 3:1         Gen 3:7 Gen 3:13       Gen 3:14 Gen 3:21 | Ps 1:3 | Isa 51:13 |
| ~ynIP' | faces | Gen 2:6 Gen 3:8 |  | Isa 51:13 |
| yrIP. | fruit | Gen 3:2 Gen 3:3 Gen 3:6 | Ps 1:3 |  |
| !AYci | Zion |  | Ps 2:6 | Isa 51:11 Isa 51:16 |
| ~d,q, | eastward | Gen 2:8 |  | Isa 51:9 |
| varo | heads | Gen 2:10 Gen 3:15 |  | Isa 51:11 |
| x;Wr | cool, wind | Gen 3:8 | Ps 1:4 |  |
| bWv | return | Gen 3:19 |  | Isa 51:11 |
| ~Wf | put, place | Gen 2:8 |  | Isa 51:10 Isa 51:16 |
| lk;f' | wise | Gen 3:6 | Ps 2:10 |  |
| ~ve | name | Gen 2:11     Gen 2:13 Gen 2:14     Gen 2:19 Gen 2:20     Gen 3:20 |  | Isa 51:15 |
| ~yIm;v' | heavens | Gen 2:4 Gen 2:19 Gen 2:20 | Ps 2:4 | Isa 51:6 Isa 51:13 Isa 51:16 |
| [m;v' | heard | Gen 3:8 Gen 3:10 Gen 3:17 |  | Isa 51:7 |

**Greek:**

| **Greek** | **English** | **Torah Seder**    **Gen 2:4-3:21** | **Psalms**    **Ps 1:1- 2** | **Ashlamatah**    **Isa 51:6-16** | **Peshat**  **Mk/Jude/Pet**  **Mk 1:3-6** | **Remes 1**  **Luke**  **Lu 3:1-9** | **Remes 2**  **Acts/Romans**  **Acts 1:5-11** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἅγιον** | holy |  | Psa 2:6 |  |  |  | Act 1:5 Act 1:8 |
| **ἁμαρτία** | sins |  |  |  | Mar 1:4 Mar 1:5 | Luk 3:3 |  |
| **ἀνήρ** | men, man | Gen 2:23 Gen 3:6 Gen 3:16 | Psa 1:1 |  |  |  | Act 1:10 Act 1:11 |
| **ἄφεσις** | release, forggiveness |  |  |  | Mar 1:4 | Luk 3:3 |  |
| **βαπτίζω** | immersed |  |  |  | Mar 1:4 Mar 1:5 | Luk 3:7 | Act 1:5 |
| **βάπτισμα** | immersion |  |  |  | Mar 1:4 | Luk 3:3 |  |
| **βασιλεύς** | king |  | Psa 2:2   Psa 2:6 Psa 2:10 |  |  |  |  |
| **βίβλος** | book | Gen 2:4 |  |  |  | Luk 3:4 |  |
| **βοάω** | yelling |  |  |  | Ma r 1:3 | Luk 3:4 |  |
| **γῆ** | earth, land | Gen 2:4           Gen 2:5   Gen 2:6           Gen 2:7   Gen 2:9           Gen 2:11   Gen 2:12         Gen 2:13   Gen 2:19         Gen 3:1  Gen 3:14         Gen 3:17  Gen 3:19 | Psa 1:4  Psa 2:2  Psa 2:8   Psa 2:10 | Isa 51:6  Isa 51:13  Isa 51:16 |  |  | Act 1:8 |
| **γίνομαι** | came to pass, come |  |  |  | Ma r 1:4 | Luk 3:2 |  |
| **γινώσκω** | know | Gen 2:17   Gen 3:5  Gen 3:7 | Psa 1:6 | Isa 51:12 |  |  | Act 1:7 |
| **δύο** | two | Gen 2:24  Gen 2:25   Gen 3:7 |  |  |  |  | Act 1:10 |
| **ἐκπορεύομαι** | go forth, come forth | Gen 2 :10 |  |  | Mar 1:5 | Luk 3:7 |  |
| **ἐμβλέπω** | looking, look |  |  | Isa 51:6 |  |  | Act 1:11 |
| **ἐνδύω** | put on, clothed | Gen 3:21 |  | Isa 51:9 | Mar 1:6 |  |  |
| **ἔπω** | said, speak, say | Gen 2:18            Gen 2:23   Gen 3:1               Gen 3:2   Gen 3:3               Gen 3:4  Gen 3:9               Gen 3:10   Gen 3:11              Gen 3:12   Gen 3:13             Gen 3:14  Gen 3:16             Gen 3:17 | Psa  2:7 |  |  |  | Act 1:7   Act 1:9  Act 1:11 |
| **ἔρημος** | wilderness |  |  |  | Mar 1:3  Mar 1:4 | Luk 3:2  Luk 3:4 |  |
| **ἔρχομαι** | come, went |  |  |  |  | Luk 3:3 | Act 1:11 |
| **ἐσθίω** | eating | Gen 2:16             Gen 2:17  Gen 3:1               Gen 3:2   Gen 3:3               Gen 3:5  Gen 3:6               Gen 3:11   Gen 3:12             Gen 3:14 Gen 3:17             Gen 3:18  Gen 3:19 |  |  | Mar 1:6 |  |  |
| **ἑτοιμάζω** | prepare |  |  |  | Mar 1:3 | Luk 3:4 |  |
| **εὐθύς** | straight |  |  |  | Mar\_1:3 | Luk 3:4  Luk 3:5 |  |
| **ἡμέρα** | days | Gen 2:4         Gen 2:17  Gen 3:5          Gen 3:14  Gen 3:17 |  |  |  |  |  |
| **θεός** | GOD | Gen 2:4         Gen 2:5   Gen 2:7         Gen 2:8   Gen 2:9         Gen 2:15   Gen 2:16       Gen 2:18  Gen 2:19       Gen 2:21  Gen 2:22       Gen 3:1 Gen 3:3         Gen 3:5  Gen 3:8         Gen 3:9   Gen 3:11       Gen 3:13  Gen 3:14      Gen 3:21 |  | Isa 51:13   Isa 51:15 |  | Luk 3:2 Luk 3:6  Luk 3:8 |  |
| **ἵστημι** | stood, establish, stand |  | Psa 1:1 | Isa 51:16 |  |  | Act 1:11 |
| **καιρός** | seasons |  | Psa 1:3 |  |  |  | Act 1:7 |
| **καλός** | good | Gen 2:9       Gen 2:12  Gen 2:17     Gen 2:18  Gen 3:5       Gen 3:6 |  |  |  | Luk 3:9 |  |
| **καρπός** | fruit | Gen 3:2  Gen 3:3  Gen 3:6 | Psa 1:3 |  |  | Luk 3:8  Luk 3:9 |  |
| **κηρύσσω** | proclaiming |  |  |  | Mar 1:4 | Luk 3:3 |  |
| **κύριος** | LORD | Gen 2:5           Gen 2:15  Gen 2:16         Gen 2:18  Gen 2:21         Gen 2:22   Gen 3:1            Gen 3:8   Gen 3:13         Gen 3:14  Gen 3:21 | Psa 1:2      Psa 1:6   Psa 2:2      Psa 2:4  Psa 2:7      Psa 2:11  Psa 2:12 | Isa 51:11 Isa 51:15 | Mar 1:3 | Luk 3:4 | Act 1:6 |
| **λαμβάνω** | take, took | Gen 2:7        Gen 2:15  Gen 2:21      Gen 2:22   Gen 2:23      Gen 3:19 |  |  |  |  | Act 1:8 |
| **λέγω** | speaking, saying | Gen 2:16 |  |  |  | Luk 3:4  Luk 3:7  Luk 3:8 | Act 1:6 |
| **λίθος** | stone | Gen 2:12 |  |  |  | Luk 3:8 |  |
| **λόγος** | words |  |  | Isa 51:16 |  | Luk 3:4 |  |
| **μετάνοια** | repentance |  |  |  | Mar 1:4 | Luk 3:3  Luk 3:8 |  |
| **ὁδός** | ways |  | Psa 1:1 Psa 1:6  Psa 2:12 | Isa 51:10 | Mar 1:2  Mar 1:3 | Luk 3:4  Luk 3:5 |  |
| **ὀργή** | anger |  | Psa 2:5 |  |  | Luk 3:7 |  |
| **ὄρος** | mount, mountain |  | Psa 2:6 |  |  | Luk 3:5 |  |
| **οὐρανός** | heaven | Gen 2:4  Gen 2:19  Gen 2:20 | Psa 2:4 | Isa 51:6 Isa 51:13  Isa 51:16 |  |  | Act 1:10 Act 1:11 |
| **ὀφθαλμός** | eyes |  |  | Isa 51:6 |  |  | Act 1:9 |
| **παρίστημι** | stood by |  | Psa 2:2 |  |  |  | Act 1:10 |
| **πᾶς** | all, each, every | Gen 2:5        Gen 2:6   Gen 2:9        Gen 2:11   Gen 2:13      Gen 2:16   Gen 2:19      Gen 2:20   Gen 3:1        Gen 3:14  Gen 3:17      Gen 3:20 | Psa 1:3  Psa 2:10 Psa 2:12 | Isa 51:13 | Mar 1:5 | Luk 3:3  Luk 3:5  Luk 3:6 Luk 3:9 | Act 1:8 |
| **πατήρ** | father | Gen 2:24 |  |  |  | Luk 3:8 | Act 1:7 |
| **ποιέω** | made, do, making | Gen 2:4      Gen 2:18  Gen 3:1      Gen 3:7   Gen 3:13    Gen 3:14  Gen 3:21 | Psa 1:3 | Isa 51:13 | Mar 1:3 | Luk 3:4  Luk 3:8   Luk 3:9 |  |
| **πορεύομαι** | goimg, went | Gen 3:14 | Psa 1:1 |  |  |  | Act 1:10 Act 1:11 |
| **ποταμός** | river | Gen 2:10  Gen 2:13  Gen 2:14 |  |  | Mar 1:5 |  |  |
| **σάρξ** | flesh | Gen 2:21  Gen 2:23  Gen 2:24 |  |  |  | Luk 3:6 |  |
| **σωτήριον** | deliverance |  |  | Isa 51:6  Isa 51:8 |  | Luk 3:6 |  |
| **τέκνον** | children | Gen 3:16 |  |  |  | Luk 3:8 |  |
| **τρίβος** | road |  |  |  | Mar 1:3 | Luk 3:4 |  |
| **τρόπος** | manner |  |  | Isa 51:13 |  |  | Act 1:11 |
| **ὕδωρ  /  ὕδατος** | water |  | Psa 1:3 | Isa 51:10 |  |  | Act 1:5 |
| **υἱός** | sons |  | Psa 2:7 | Isa 51:12 |  | Luk 3:2 |  |
| **φωνή** | voice | Gen 3:8 Gen 3:10  Gen 3:17 |  |  | Mar 1:3 | Luk 3:4 |  |
| **Χριστός** | Christ, Anointed one |  | Psa 2:2 |  |  |  |  |
| **χρόνος** | time |  |  | Isa 51:8 |  |  | Act 1:6 Act 1:7 |

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Genesis) 2:4 – 3:2**

**“Toldoth HaShamayim” “Generations of the Heavens”**

**By: Rabbi Dr. Eliyahu ben Abraham &**

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **Hakham Shaul’s School**  **of Tosefta**  **Luqas (Lk)**  Mishnah **א:א** | **Hakham Tsefet’s School of Peshat**  **Mordechai (Mk)**  Mishnah **א:א** |
| In the fifteenth year of the governorship of Tiberius Caesar, when Pontius Pilate was procurator of Y’hudah, and Herod [Antipas] was tetrarch of Galil, and Philip his brother was tetrarch of the lands of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, during the high priesthood of Anan and Kayafa, God's word came to Yochanan (John), bar Z’kharyah, while he was in the wilderness [of the Araba]. He went into all the territories surrounding the Yarden, heralding immersion based on Teshuba — for the atonement of sins. He cited the text in the scroll of Yesha’yahu (Isaiah) the prophet: “A voice rings out: Clear in the desert (wilderness) A path for the Lord! Level in the wilderness A highway for our God! Every valley will be lifted up, and every mountain and hill will be made low; and the rugged will be made level, and the rough places a plain; And the glory of the Lord will be revealed, and all flesh will see it together; for the mouth of the Lord has spoken it.” (Is. 40:3-5).  **ב** Then he said to those who had assembled to be immersed by him, “You generation of vipers![[41]](#footnote-41) Who taught you to flee from the coming wrath? Therefore, demonstrate[[42]](#footnote-42) fruits worthy Teshuba.[[43]](#footnote-43) Do not begin[[44]](#footnote-44) saying to yourself, we have Abraham as our father; for I say to you, God is able to rise up children out of these stones. Even now, the axe is laying[[45]](#footnote-45) against the root of fruit trees; therefore, every tree that does not bear (make) good fruit is cut down and thrown into the fire. | **¶ A voice rings out: “Clear in the wilderness,** (desert) **A path for the Lord! Level in the wilderness A highway for our God!”** (Isaiah 40:3)**. And now it happened Yochanan, was immersing in the wilderness, and proclaiming the immersion of Teshuba unto atonement of sins** during the Yamim Noraim. **And there went out unto him all the country of Y’hudah, and all them from Yerushalayim; and they were immersed of him in the** river **Yarden, confessing their sins** and doing Teshuba**. And Yochanan was clothed with a garment** Tallit made of **camel’s hair, and had a leather girdle around his waist;** |
| **Hakham Shaul’s School of Remes**  **Acts (2 Lukas 1:5-11)**  **“For Yochanan indeed immersed in water but you will be immersed in the Ruach HaKodesh not many days from now.” So when they had assembled they asked him** (Yeshua) **saying, will you restore the kingdom** (Governance) **of Yisrael? He answered “It is not for you to know the times and seasons that the Father has established with His own authority. But, you will receive power when the Ruach HaKodesh has come upon (clothes) you and you will be my witnesses in Yerushalayim and in all Y’hudah and Shomron and to the ends of the earth.”[[46]](#footnote-46) And when he had said these things, as they were watching he was lifted up and a cloud enveloped him out of their sight. While he was ascending, they watched intently looking towards the heavens, and suddenly two men clothed in white stood next to them. They said, “Men of Galil, why do you stand watching the heavens? Yeshua who was taken from you into the heavens, will come the same way as you saw him go into the heavens.”** | |

**Nazarean Codicil to be read in conjunction with the following Torah Seder**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Gen 2:4 – 3:21 | Psalms 1 & 2 | Is 51:6-16 | Mark:1:3-6a | Luke 3:1-6 | Acts 1:5-11 |

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

Hakham Tsefet in establishing the precedential materials of the Master’s Mesorah establishes protocol for all the materials, which will build upon his Mishnaic/Peshat catechistic School. Hakham Tsefet does not always use mechanisms such as, “that it might be fulfilled” as does Matityahu. Yet, the words of Hakham Tsefet are permeated with scriptural fulfilment. In many places, Matityahu uses the classic phrase “it is written.” Hakham Tsefet’s references to the Tanakh may open with the “it is written” phrase or he, as in present case, assumes that his readers know the Tanakh rather than try to remind them of his association with a particular piece of its text. If Hakham Tsefet uses the concept “it is written” he frequently places these words in the mouth of the Master in the form of a question, “is it not written?”[[47]](#footnote-47) The opening of Mark 1:1 announces the fact that this Mesorah is read with the Triennial Torah reading cycle. His prophetic textual association with the Prophet Malachi and Shemot (Exodus), as His Eminence Rabbi Dr. Yosef ben Haggai has pointed out, is common practice. Hakham Tsefet frequently uses a mechanism of quoting two prophets in a single setting.[[48]](#footnote-48) Furthermore, Hakham Tsefet’s mechanisms are highly Mishnaic.[[49]](#footnote-49) His use of Peshat hermeneutic mechanisms demonstrates the Mishnaic association of Yeshua’s teachings with the teachings of the Rabbis from the Mesorah (Oral Torah). The present text assumes[[50]](#footnote-50) that the reader will automatically connect the “voice crying in the wilderness” with Eliyahu, Messiah’s harbinger. Herein Hakham Tsefet clearly understands the Bi-modal aspects of the Septennial Torah reading cycle.[[51]](#footnote-51) While the setting of our present pericope can be that of the month of Elul/Tishrei, we can clearly see the relationship between Yochanan, Eliyahu and Pesach Adar/Nisan. Also concluded in the Petrine materials is the **διὰτεσσάρων** – *diatessarōn*[[52]](#footnote-52) hermeneutic PRDS.

As we progress through these coming passages, we will see the unfolding of the Tanakh from a Peshat hermeneutic. Likewise, we will see how Hakham Tsefet has masterminded the Nazarean Codicil’s engineering to reveal Messiah from the weekly Torah readings.

While we do not know if Yochanan used the refrain “the voice of one crying in the wilderness”, from a Peshat hermeneutic of the Markan text, we are certain that those from the surrounding area got the message as the text says, “**And there went out unto him all the country of Y’hudah, and all them from Yerushalayim; and they were immersed of him in the river Yarden, confessing their sins [and doing Teshuba]**.” Hakham Tsefet’s use of this prophetic refrain is his way of interpreting Scripture messianically. Consequently, all the writers of the Nazarean Codicil understand that the one “crying in the wilderness” to be a reference to Eliyahu. Therefore, the opening of the Markan text clearly depicts Yochanan as Eliyahu the Kohanic (priestly) harbinger of Messiah. This harbinger clearly announces Yeshua (ben Elohim – son of the King/Judge) as Messiah.

**“Clear in the wilderness (desert) A path for the Lord!**

To “clear the wilderness” was the occupation of the “cloud” and the “pillar” when the B’ne Yisrael left Egypt. These two manifestations of the single entity called the “messenger” (angel) went before the B’ne Yisrael to clear and prepare a path for the B’ne Yisrael and they made their trek towards the Promised Land. The “cleared path” gave direction and bearing expediting the movement of the B’ne Yisrael.

The prophetic voice “rings out, “Clear in the wilderness (desert), A path for the Lord! Level in the wilderness, A highway for our God!” Scholars suggest that the “voice crying out” as an echo of the Babylonian exile.[[53]](#footnote-53) Regardless of the original intent of this passage, it is clear that Yochanan had a substantial number of repentant immersions, establishing the fact that his message was clear to his audience.

The entire scenario depicted in the present text cries for elucidation. A man (angel – messenger) in the wilderness dressed in a tallit made of Camel’s hair cries out for interpretation. The present hermeneutic of Peshat limits the genre of interpretation. Yet, this man in the wilderness depicts a change in social norms. Yochanan in the wilderness cannot eat or act in the same way that people of the “city” act. Terminology such as “wilderness” and “immersion” bespeak Har Sinai and reform.

1st Corinthians 10:1-2 **Now, brothers, I do not want you to be ignorant, how that all our fore-fathers were under the cloud** (Shechinah), **and all passed through the sea** (Yam Suf); **And were all immersed to Moshe in the cloud** (Shechinah) **and in the sea;[[54]](#footnote-54)**

Yochanan cries for reform. Making things straight and making things level speaks of introspection and restructure. Furthermore, this voice in the wilderness must allude to Har Sinai (Mt. Sinai) where the B’ne Yisrael received the Torah. Likewise, the terminology of immersion and atonement are a play on words. Among other things, כָפַר (*kapar*) “to be atoned for” means to be covered[[55]](#footnote-55) thus alluding to immersion.[[56]](#footnote-56) Therefore, it is plausible that Hakham Tsefet wanted to remind his readers of Sinai with his quote from Yeshayahu concerning the prophet in the wilderness. If Hakham Tsefet was so earnest in bringing the Sinai theme to his audience, what lesson are we to extrapolate from this material?

**Sinai and Mesorah**

The scenario before us is amazing. This is because it demonstrates just how much prophetic insight the P’rushim possessed in the first century. Yochanan was from the Kohanic priesthood. The legitimate Priesthood is corrupted to the extent that he is not able to serve as a Priest by the time he becomes eligible to serve. It would not have been Yochanan’s free will to forfeit the office of the priesthood. Some might argue that Yochanan could serve as a Kohen when he was scheduled to serve. His time in the “wilderness” could have been at a time when he was not scheduled to serve as a Kohen in the Temple. While plausible, this is not probable. The time in the “wilderness” would have been near Rosh Hashanah and Yom Kippur. This time would have required many of the local Kohanim to serve due to the increased Temple activity. This tells us that from the time that he was conceived, until the time we see him preaching in the wilderness there were some far-reaching changes in the offices of the priesthood. The main body of the Nazarean Codicil demonstrates a Sadducean corrupt Priesthood. The Lucan text makes an explicit reference to “the high priesthood of Anan and Kayafa.” The corruption of their priesthood is so overwhelmingly decadent that when we reach the crucifixion of Yeshua, they blatantly have him crucified to satiate their agendas. Therefore, the corrupt priesthood relegates Yochanan to the wilderness to preach messages related to the moedim (Divine appointments). We cannot accept that the only message that Yochanan preached was that of “repentance.” Yochanan heralded repentance because it was the season for repentance. However, we will also see Yochanan heralding **the coming of Messiah and the governance of G-d through the Hakhamim and Bate Din**. This was a vital part of salvaging Judaism from the coming destruction of the Temple and the looming Diaspora. The Nazarean Jews in conjunction with the House of Hillel saw the coming demise of the Temple and dispersion of Eretz Yisrael. Ezra and the men of the Great Assembly said three things.

**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."**

Through these maxims, they had salvaged Judaism from falling into the idolatry during their generation until the generation of Hillel and Yeshua. However, Judaism was facing another problem in the first century. Yeshua, the House of Hillel and Nazarean Judaism addressed Judaism’s problems during that period and made provisions for a continued Judaism of the future. Hillel and his talmidim, Yeshua and Hakham Tsefet played a vital role in establishing a Judaism that would weather the coming storm of the Temple’s destruction and imminent Diaspora.

As noted above the B’ne Yisrael had a “messenger” that went before them in the wilderness.

Ex. 23:20-22 Behold, I send a messenger (Angel) before thee, to keep you in the **way**, and to bring you into the place (Makom) which I have prepared. 21 Beware of him, and obey his voice, do not provoke him; for he will not pardon your transgressions: for my Name is in him (he is an agent of Mine). 22 But if thou will indeed obey his voice, and do all that I speak; then I will be an enemy to your enemies, and an adversary to your adversaries.

Where did Yochanan Immerse? The Lucan text tells us “He went into all the territories surrounding the Yarden.” The exact location is neither divulged nor relevant. What is pertinent is the fact that Yochanan must have placed himself close to the path of pilgrimage. This key positioning maximizes his audience.

What is Yochanan promoting? Is he only calling for teshuba (repentance)? Or, does Yochanan have a deeper agenda. The simple reading of the text can make things seem as if Yochanan is simple minded and has a superficial agenda. We cannot accept that Yochanan was not highly aware of the time he was living in. If the priesthood had devolved to the picture we derive from the Nazarean Codicil, we must believe that Yochanan like Hillel, Yeshua and others saw the demise of Judaism and the Temple. While these men were certainly prophetic, possessing the Ruach HaKodesh (the spirit of prophecy) certain signs were inevitable.

**Camels Hair and Locusts**

Wild locust of a particular species is acceptable within the kosher diet. That Yochanan eats locusts and is dressed in a camel hair tallit speak volumes.

Lev 11:22 These of them you may eat: the locust in its kinds, and the devastating locust in its kinds, and the cricket in its kinds, and the grasshopper in its kinds.

**m. Hullin 3:7** And among locusts: Any which has four legs, four wings, and jointed legs [Lev. 11:21], and the wings of which cover the greater part of its body. R. Yose says, “And the name of which is locust.”

As we have noted above, the voluminous imagery speaks to our senses and cries reform. Consequently, Hakham Tsefet introducing Yochanan with such imagery tells us that the entire life and ministry of the harbinger is to announce that a radical change is about to take place. Furthermore, that this harbinger announces the coming of Messiah, speaks of an unexpected Messiah. Scholars, trying to deify Messiah make note of the principal phrase “A path for the Lord!”[[57]](#footnote-57) Their ignorance lies in their failure to apprehend the principle of agency. As we have mentioned above (Ex 23:20–22) the messenger bears the title of the Master who he represents, i.e. “the angel of the LORD.” The messenger is no more “G-d” than the sun moon and stars, which are the LORD’s messengers. Messiah does not need to be “G-d” in order to accomplish his mission. He bears a heavenly title because he is heavenly agent. The term “apostle” (sent one) means that the apostle is an agent of the sender. In the case of the “apostles”, they are agents of Messiah. However, they are not “messiah” because Messiah sends them. Yochanan is not “G-d” because he is a “messenger” of G-d. Why do these scholars think that they need to deify Messiah to qualify him for his mission? The Bible is filled with agents and messengers of G-d. Yet we do not make any of those agents, “deity.” Therefore, we do not need to deify Yeshua to qualify him for his messianic mission.

**Peroration**

The “wilderness” theme as it unfolds in Scripture, speaks of transition. When Moshe was relegated to the wilderness, his life changed. In some special way, G-d was preparing him for the future trek with the B’ne Yisrael to Har Sinai where they received Torah. Likewise, passing through the wilderness the B’ne Yisrael found transformation in the words of Har Sinai. They entered a special environment, which was not a “desert” (wilderness) in the sense that we can fathom or elucidate in the present genre of Peshat. Yochanan, a prophet in the wilderness, speaks of change. The coming change, already announced is that the “Mesorah” is a way of life. Yochanan Hillel and Yeshua were preoccupied with the Malkhut Shamayim – the governance of G-d through the Bate Din and Hakhamim who would use the Mesorah as the fundamental structure for daily life.

**Commentary to Hakham Shaul’s School of Remes**

Prayerfully the reader will be able to make the connections between the Nazarean Codicil and B’resheet – “Toldoth HaShamayim” “Generations of the Heavens.” There are a number of direct connections such as serpents, voices, generations and rivers not to mention the antithetical connections. Furthermore, time and space will not allow us to elucidate all the “hints” left for us by the Ramban, Hakham Tsefet and Hakham Shaul.

We have been able to see that Hakham Tsefet laid specific background materials for a marvelous Remes. Hakham Tsefet lays the foundation, which forces the subsequent materials in the direction that the Peshat hermeneutic dictates. Hakham Tsefet’s treatise might be labelled, a “Peshat Mesorah of the Messiah.” Subsequent Remes, Midrash and So’od materials can be unfolded from the simplest thoughts. Such is the case with the present Tosefta and Remes.

The Tosefta of Hakham Shaul (Luqas 3:1–9) presents the additional information not included in the Peshat of Hakham Tsefet’s Markan text. The additional materials reveal one special point. As noted above the Lucan text makes an explicit reference to “the high priesthood of Anan and Kayafa.” This special mention of these men tells us that the Levitical priesthood is now defunct. Pseudo-priests have purchased the priesthood, polluting the sanctity of G-d in His Temple. The abandonment of the legitimate priesthood marks the demise of the Temple and the Kohanic Priesthood. We will not elaborate further on the thoughts of the defunct priesthood other than to say that all of the materials combined speak loudly and clearly about the overwhelming need for reform. It is impossible to read Nazarean Materials and not come to any other conclusion. Hakham Tsefet and Hakham Shaul are raising the flag to tell us that the restoration of the priesthood of the firstborn is now unfolding.

**“You generation of vipers!”** – **Now the serpent was the shrewdest of all the wild beasts.**

The *nachash* (serpent) here serves as the yester hara. While humanity at present wishes to escape the yester hara, we find it needful for the continuation of humanity. The phrase “yester hara” (evil impulse) is misleading. Yochanan’s statement appears to be a negative reproach. Yet we see that the generation of vipers has seen the need to do teshuba. In similar terms, Yisrael has a long-standing opponent that serves as its yester hara. From the nonliteral Remes, Rome presently serves as Yisrael’s yester hara. The yester hara serves to provide a dynamic tension between opposite poles. Please be mindful that we are not speaking of Chinese philosophy here. Yisrael has lived with these paradoxes since its inception. The paradoxes of our present materials are listed as…

* Eden and Adam
* Sinai and Torah
* The Garden and Eretz Yisrael
* The Temple and the Living Stones

Nevertheless, these paradoxes are not exhaustive.[[58]](#footnote-58) Still, these paradoxes serve to demonstrate the Messianic mission. Hakham Tsefet and Hakham Shaul fully understand the nature of The Master’s messianic mission. Therefore, we can conclude that Hakham Tsefet and Hakham Shaul determined to elucidate the Torah and Liturgical readings from a lectionary mindset.

**“For Yochanan indeed immersed in water but you will be immersed in the Ruach HaKodesh not many days from now” …**

The seventh hermeneutic law of Remes[[59]](#footnote-59) demonstrates that a general statement need’s elucidation from a particular. Furthermore, Remes will also “hint” at things, which may escape superficial eyes. The messianic harbinger Yochanan/Eliyahu in his atypical dress cries for teshuba (repentance). Generally speaking, Teshuba (repentance) means “return to G-d.” However, in Remes hermeneutic we see that the general hint speaks of a particular return to a previous state. Teshuba (repentance) is also defined as returning the neshamah to G-d in the pristine state, which G-d gave it. These acts of tikun unfold when we compare the status of the Nazarean Codicil to B’resheet – “Toldoth HaShamayim” “Generations of the Heavens.” Therefore, the general statements of the Nazarean Codicil are unveiled in the particular statements of B’resheet – “Toldoth HaShamayim” “Generations of the Heavens.” We will try as it may to open the Remes for understanding and interpretation.

**Adam and Messiah**

The connection of the Nazarean Codicil to B’resheet – “Toldoth HaShamayim” “Generations of the Heavens” as noted demands elucidation. The character of Adam HaRishon (the first Adam – man) as he lives in a garden/ paradise required further illumination. Many of the present materials cry for So’od hermeneutic. Nevertheless, the Remes in view is overwhelming. We find in the materials of Remes (2 Luqas [Acts] 1:5-11) an anchor in the idea of the Ruach HaKodesh and special skins to cover the body.

**﻿B’resheet 3:8** ﻿They (Adam and Havah) heard the sound of the Lord God moving about in the garden at the breezy time of day; and the man and his wife hid from the Lord God among the trees of the garden.[[60]](#footnote-60)

**ו**ַֽיִּשְׁמְע֞וּ אֶת־ק֙וֹל יְהוָ֧ה אֱלֹהִ֛ים מִתְהַלֵּ֥ךְ בַּגָּ֖ן לְר֣וּחַ הַיּ֑וֹם וַיִּתְחַבֵּ֙א הָֽאָדָ֜ם וְאִשְׁתּ֗וֹ מִפְּנֵי֙ יְהוָ֣ה אֱלֹהִ֔ים בְּת֖וֹךְ עֵ֥ץ הַגָּֽן׃

The present verse from the Torah readings builds one of the hints for our Remes comments. His Eminence Rabbi Dr Yosef ben Haggai has labored to demonstrate that the so-called “Gospels” are in fact the “Mesorah” of the Master. We will labor here to undergird that thought.

The story of Adam and Havah from above does not need to be retold. Rashi’s translation indicates the “Shechinah moving to the west” (exile). This simple Peshat statement has overwhelming implications for the present era. The Ramban sees G-d moving through the Garden “by the wind of the day.” The Ramban’s thoughts help us unfold the depths of the Remes hint waiting for elucidation.

The Ramban translates B’resheet 3:8 in the following way…

**They (Adam and Havah) heard the sound of God moving in the garden by the “wind” of the day…**

As noted in the highlighted Hebrew verse above the key Hebrew words for this verse are…

* Hear – שָׁמַע (Shema)
* Sound – **קוֹל** (kol) voice
* Walking/moving – הָלַךְ (Halach)
* Wind – רוּחַ (Ruach) breath

Therefore, we might translate the passage as **“They (Adam and Havah) heard the voice of halakhah from the Breath of the Lord God in the garden.”**

We must here insert the definition of the commonly known idea behind the use of the phrase “L-rd G-d.” This key Biblical phrase elucidates the G-d of strict justice (Elohim) balanced by the G-d of chesed (HaShem). Nevertheless, the whole concept bespeaks, “Law” i.e. Torah. Before there can be strict or lenient justice, there must be a “Law” – Torah. Furthermore, we note that “L-rd G-d” appearing to Adam and Havah in the Garden daily[[61]](#footnote-61) appears normal and continuous. In other words, it seems normal that the L-rd G-d appeared daily to Adam and Havah at a specific time of day. We must also note that Ibn Ezra says that the meaning of the “**wind of the day**” is that they heard the sound/voice **toward the evening**.[[62]](#footnote-62) Consequently, we have an established time of interaction between the “L-rd G-d” and Adam. Seeing that the “L-rd G-d” spoke to Adam and Havah every evening brings about a question. What was the nature of this interaction? That the text brings the word “Shema” into view is most fascinating. This would cause one to opine that the “L-rd G-d” might have been discussing with Adam and Havah the elemental thoughts of the Evening Shema.” The Orot Shabbat Siddur tells us “G-d **unifies** His people, Yisrael, who are **clothed** with Shabbat.”[[63]](#footnote-63) Herein are the elemental contemplations of the Shema. The Garden of Delight (Eden) is picturesque of Shabbat. Adam and Havah in the Garden of Delight are pictured in the thought that man receives a special soul on Shabbat. The Remes hint could possibly teach us that each week G-d allows man entrance into Gan Eden (the Garden of Delight) with the clothing of a special soul and that each week G-d expels man from the Garden, naked of the special Shabbat soul into the present world. When we look at this Remes on the global level, we see that our weekly Shabbat, in the Garden of Delight will unfold in the Y’mot HaMashiach (the days of Messiah).

What is Hakham Shaul trying to say when he says, “**But, you will receive power when the Ruach HaKodesh has come upon (clothes) you**”? Firstly, the word “power” is the Greek word **δύναμις** *dunamis.* This word finds twenty–six Hebrew parallels when compared to the Greek of the LXX. Three words stand out when we consider possible Hebrew parallels, which can be used to translate **δύναμις** *dunamis*. Those words are *kabod* (glory/honor) *peh* (mouth) and *hayil* (strength). We find an interesting paradigm in the creation of Chava and the *Eshet Hayil* of the Friday night Prayers. However, both *Kabod* and *Peh* also have interesting parallels. We might suggest that Hakham Shaul was telling us that the Ruach received at Shavout by the B’ne Yisrael the “special soul/ruach” which we receive at Kabbalat Shabbat. The possible connection to the Hebrew word *Peh* would tell us that we have the Torah in our mouths. Or, we might say that we would receive the ability to proclaim the Torah ***Shebaal Peh***i.e. the Mesorah when one is clothed with the Ruach HaKodesh. Another way of translating the phrase “Ruach HaKodesh” is the “**breath of holiness**.” How are we to understand the “breath of holiness?” The “breath of holiness” can only refer to the ***Torah******Shebe’al Peh*** or the Oral Torah i.e. Mesorah. And finally, when we look at the Greek word **δύναμις** *dunamis* we see that the power/energy depicted by this Greek word is explosive and expansive.[[64]](#footnote-64) Consequently, the message in relation to the Mesorah is it that would be explosive and expansive. Messiah saw that his talmidim would expand the Mesorah in one sense of the word. He, Messiah also saw that the Mesorah would expand to the ends of the earth.

Having unfolded the text of B’resheet thus far, we again ask the question; what was the nature of this interaction (between G-d, Adam and Chava?

While there may be a great deal of conjecture as to exactly what was said, one thing is clear from the Peshat/Remes hermeneutic. Adam and Havah received a daily Oral Torah from the breath of L-rd G-d. When we look at the key words of the passage that we are elucidating, we see that the breath of G-d must have explained to them some form of Oral Halakhah. One does not need to be a scholar to note that the Oral Torah was presented as the halakhic norm for Adam and Havah.

Therefore, we conclude that Yeshua was telling his talmidim that they would be clothed with the Ruach HaKodesh – the ability to elucidate and expand the Mesorah to the ends of the earth. Above we stated that man is permitted entrance into the Garden of Delight each Shabbat when he receives a special soul/ruach. We might further this Remes thought by saying, that man is permitted entrance into the Garden of Delight each time he studies Torah. Or, we might further the notion by saying that the special soul is the Mesorah.[[65]](#footnote-65) Therefore, any time the B’ne Yisrael or Nazarean Jew studies the Torah he is granted a special soul, i.e. Oral Torah, which opens the gates to the Garden of Delight. The “special soul” is the Mesorah, which expands within the Torah student be he a Hakham or talmid. Likewise, the Garden of Delight is the Mesorah as well. Shabbat cannot be experienced without the Mesorah (Oral Torah – Special Soul). Here the Remes analogy should suffice. Shabbat is primarily for the sake of experiencing the Delight of G-d.

**B’resheet 2:﻿10**﻿ A river issues from Eden to water the garden, and it then divides and becomes four branches (heads). [[66]](#footnote-66)

Note that the river flows from the (mountain above – i.e. Sinai) to Eden (a place of delight) and from there divided into four heads (Prds). The river flowing through Eden from the Divine is Hokmah. These materials must be divided into the four streams of hermeneutic. Here we will go no further due to Remes restraints.

**The Mesorah, Yeshua the Last Adam**

**1Co 15:45** So also it is written, "he Lord God formed man﻿ from the dust of the earth.﻿ He blew into his nostrils the breath of life, and man became a living being (soul)” (Gn.2:7). The last Adam (Messiah) *became* a life–giving spirit.

The crux of our Remes commentary is to explain that Yeshua, the final Adam, is a life giving spirit. Yet, the question, which begs answer is, how Yeshua becomes the “life–giving ruach?” Again, we refer to teshuba as a restoration of previous things. Redemption must include those things forfeited by Adam HaRishon, such as the Garden and the Oral breathed Torah being daily dispensed. Furthermore, just as Adam represented all of humanity, all humanity must receive the Mesorah. Only when the entire earth has received the Mesorah can we find restoration (teshuba).

Adam and Havah received a daily Halakhic lesson by the breath (ruach) of the L-rd G-d. Hakham Tsefet opening his Mishnaic School of Messiah with the words, **The chief part of the Masorah (Tradition/Oral Law) is Yeshuah ‎the Messiah, the Son of God (i.e. Ben Elohim = the King/Judge)** conveys the primacy of the Mesorah in the life of man. Yeshua, Yehudah HaNasi[[67]](#footnote-67) and Hakham Tsefet realized the great importance that the Mesorah played in the daily life of the B’ne Yisrael. The Master’s restoration of the Mesorah depicts the restoration of Gan Eden on a Remes level. Only when we bask in the beauty of the Torah and its accompanying Mesorah do we feel the Delight of Gan Eden.

**Peroration**

**Yochanan (Jn) 1:1** In the beginning was the Torah, and the Torah was from God (God’s mouth), and God was [teaching][[68]](#footnote-68) the ***Torah******Shebaal Peh***.

While this translation of Yochanan may seem blasphemous to some we can clearly see the thought from the language used. We have noted in the footnote that the Greek verb **ἦν** *en* has been translated in close conjunction with **διδάσκω** *didasko* “taught” four times. Therefore, the “substance,” which G-d used to create the “Heavens and Earth” was the Oral Torah/Mesorah.

*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.*[[69]](#footnote-69)

The Ramban also calls “matter” *bohu*. This *Bohu,* he says is the ***eben shetiyah***(The foundation stone).[[70]](#footnote-70) This means that the ***eben shetiyah*** is the *Torah Shebaal peh.* Yochanan’s Torah (Jn 1:1) is Messiah who has been the expression of G-d’s desire since before ***eben shetiyah***. This all begins to run together when we recap the idea the Mesorah is also the Sabbath soul – of Delight. While the Mesorah (Oral Torah) has always been a part of Yisrael’s legacy, Yeshua and the house of Hillel restored its place of prominence among the B’ne Yisrael.

In combining the ideas of B’resheet 3:8 and Yochanan (Jn.) 1:1 we could surmise, from the beginning G-d taught humanity the Oral Torah.

**Abot 6:2** Every day a Heavenly voice issues forth from Mount Horeb (Sinai) to proclaiming: "Woe to humankind for their contempt of the Torah" and whoever is not occupied with the Torah is rebuked, as it is said – “As a golden rings in a swine’s snout, so is a beautiful woman who deviates from discretion” (Mishley 11:22) And it is said – And the Tablets are the work of God and the writing is God’s writing engraved upon Tablets” (Shemot 32:16) Read not engraved [*charuth*] but freedom [*cheruth*], for there is no one free save one who is occupied with Torah study. And anyonewho is occupied with Torah study will become exalted, as it said – “From God’s gift [Mattana] to God’s heritage [Nachaliel] and from God’s heritage [Nachaiel] to the high places [Bamoth]” (B’midbar 21:19).

*The baraitha plays on the names of the three sites in the Israelites travels in the* ***wilderness****: Mattana, Nachaliel and Bamoth. Mattana refers to God’s gift, Nachaliel to God’s heritage, and Bamoth the high places. There is a progression starting from God’s gift to the people, the Torah.*

*If properly integrated into self, this gift becomes God’s heritage for the individual. When it becomes God’s heritage, it will lead to high places, to the exaltation of the human being and to the thrusting of the individual onto a higher sphere of life.* [[71]](#footnote-71)

Why is there a Heavenly Voice (Bat Kol) issued from Har Sinai every day? Because it is the way of G-d to breath the Mesorah daily. It is from the wilderness that we have received the written Torah. However, we progress from the wilderness to the place of exaltation. The Torah flows in a river from Har Sinai to water the Garden of Delight.

The messianic mission is the restoration of the **“halakhic voice from the Breath of the Lord God”** to all humanity. The messianic mission is the restoration of the Garden of Delight, which we have in the expression of the Mesorah.

**B’resheet 2:15** Then the LORD God took the man and placed him into the garden of Delight (Eden) to serve it and guard it.

We have an expression for the profoundly Torah observant. We use the term “Shomer Shabbat” to describe people of meticulous Torah Observance. Adam’s occupation was to guard (Shomer) the Mesorah in the sense of Shomer Shabbat. Yeshua has restored the Garden of Delight to humanity, through Nazarean Judaism. It is the religious duty of every Nazarean Jew, in continuance of the messianic mission to daily promote and teach the Mesorah.

Amen v’amen

**Coming Festivals**

**(Tishri 15, 5776): Sunday Evening Sept. 27, 2015 –**

**(Tishri 21, 5776): Sunday Evening Oct. 04, 2015**

**Festival of Sukkoth (Tabernacles)**

**For further information see:**

[**http://www.betemunah.org/succoth.html**](http://www.betemunah.org/succoth.html) **;** [**http://www.betemunah.org/hoshana.html**](http://www.betemunah.org/hoshana.html) **&**

[**http://www.betemunah.org/birth.html**](http://www.betemunah.org/birth.html)

**Tishri 22, 5776 – Sunday Evening October 04 – Monday Evening October 05, 2015**

**Shemini Atseret (Festival of the Eighth Day of Tabernacles)**

**For further Information see:**

[**http://www.betemunah.org/shemini.html**](http://www.betemunah.org/shemini.html)

**Tishri 23, 5776 – Monday Evening October 05 – Tuesday Evening October 06, 2015**

**Shemini Atseret Second Day (Festival of the Eighth Day – Second Day)**

**For further information see:**

[**http://www.betemunah.org/simchat.html**](http://www.betemunah.org/simchat.html)

**Collection for the Revision of the Lectionary Library Needs**

We would like to thank the following most noble brothers and sisters for their donations to this urgent need:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

His Eminence Hakham Dr. Yosef ben Haggai and beloved wife HH Giberet Dr. Zahavah bat Sarah

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

His Excellency Adon Barth Lindemann & beloved family

Her Excellency Giberet Sarai bat Sarah & beloved family

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

We have purchased with these donations most of our needs, but are still in need of U.S. $ 400.- to cover all that is necessary. I will be covering part of this, but at present I am not fully capable of covering it all. One thing that saddens me greatly is that it is always about ten names that are always ready to contribute to this great work of the Almighty! We have many in our list that receive for free the fruits of our endeavors and sacrifices, and we urge them to help us at this time of our need. For we are sure that those who help us will be blessed for G-d, most blessed be He is debtor of no one! For this I am most grateful, and pray that the G-d of Israel who sees all things the apparent and the hidden, bless mightily all those who have made and will make sacrifices to see this work prosper and bless many. May this festival of Sukkoth that we are soon to enter in be very special and memorable to all who have contributed and will contribute to this need, amen ve amen!

Hakham Dr. Yosef ben Haggai

**Next Shabbat:**

**“Intermediate Sabbath of Sukkoth”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הַעַל אֶת-הָעָם הַזֶּה** |  |  |
| **“HaA’al Et-HaA’am HaZeh”** | Reader 1 – Shemot 33:12-16 | Reader 1 – B’resheet 3:22-24 |
| **“Bring up this people”** | Reader 2 – Shemot 33:17-19 | Reader 2 – B’resheet 4:1-5 |
| **“Haz subir a este pueblo”** | Reader 3 – Shemot 33:20-23 | Reader 3 – B’resheet 4:5-7 |
| Shemot (Exodus) 33:12 - 34:26  BeMidbar (Num.) 29:26-34‎ | Reader 4 – Shemot 34:1-3 |  |
| Ashlamatah: Ezek 38:18 – 39:16 ‎ | Reader 5 – Shemot 34:4-10 |  |
|  | Reader 6 – Shemot 34:11-17 | Reader 1 – B’resheet 3:22-24 |
| Psalms 118:1-29  Kohelet (Eccl) 6:1-7:19 | Reader 7 – Shemot 34:18-26 | Reader 2 – B’resheet 4:1-5 |
|  | Maftir – BeMidbar 29:26-34  - Ezekiel 38:18 – 39:16 | Reader 3 – B’resheet 4:5-7 |
| N.C.: Rev. 2:18-29 |  |  |

**Shalom Shabbat!**

**Hakham Dr. Yosef ben Haggai**

**Rabbi Dr. Hillel ben David**

**Rabbi Dr. Eliyahu ben Abraham**

1. Debarim (Deuteronomy) 33:29 [↑](#footnote-ref-1)
2. Midrash Shocher Tov; Yalkut [↑](#footnote-ref-2)
3. Sforno [↑](#footnote-ref-3)
4. The Way of the Upright [↑](#footnote-ref-4)
5. Tehillim (Psalms) 1:1 [↑](#footnote-ref-5)
6. Tehillim (Psalms) 1:3 [↑](#footnote-ref-6)
7. Berachot 10a [↑](#footnote-ref-7)
8. Meiri [↑](#footnote-ref-8)
9. II Shmuel (Samuel) 5:17 [↑](#footnote-ref-9)
10. Sotah 49b [↑](#footnote-ref-10)
11. I Divre Hayamim (Chronicles) 29:11 [↑](#footnote-ref-11)
12. Berachot 58a – The above section was excerpted an edited from: *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-12)
13. It comes at the end of Psalm 19. [↑](#footnote-ref-13)
14. The opening verses of Psalms I and II. [↑](#footnote-ref-14)
15. In point of fact this is the only one. V. Tosaf. a.l. [↑](#footnote-ref-15)
16. The last verse of Ps. II, which shows that according to R. Johanan Pss. I and II formed one Psalm. [↑](#footnote-ref-16)
17. I found this hint in “The Bible – Psalms with the Jerusalem Commentary”, volume one. By Amos Hakham. [↑](#footnote-ref-17)
18. Yehoshua (Joshua) 1:8 [↑](#footnote-ref-18)
19. If we are paying attention, we will see that the sacrifices also reverse the normal order of night and day. [↑](#footnote-ref-19)
20. Ibid. 5. [↑](#footnote-ref-20)
21. The name “Falastin” that Arabs today use for “Palestine” is not an Arabic name. It is the Arab pronunciation of the Roman “Palaestina”. Quoting Golda Meir: The British chose to call the land they mandated Palestine, and the Arabs picked it up as their nation’s supposed ancient name, though they couldn’t even pronounce it correctly and turned it into Falastin a fictional entity. [In an article by Sarah Honig, Jerusalem Post, November 25, 1995] [↑](#footnote-ref-21)
22. The Palestinians are not the *offspring*, but the *heirs* of the Philistines. [↑](#footnote-ref-22)
23. Gaza, Ashdod, Ashkelon, Ekron and Gath. [↑](#footnote-ref-23)
24. In Hebrew, the name Palestine (פלשת) and the name Philistine (פלשתי) are pretty much the same, and *Philistine* literally means One of Palestine. [↑](#footnote-ref-24)
25. Shmuel alef (I Samuel) 17:34. [↑](#footnote-ref-25)
26. *Pelishtim* literally means “foreign invaders” or “trespassers”. [↑](#footnote-ref-26)
27. The Palestinians of today claim to be descendants of the Philistines. [↑](#footnote-ref-27)
28. In several places in Tanach, the Philistines are mentioned as having come from Caphtor (for example, Yirmiyahu 47:4 and Amos 9:7) - the Philistines and the Caphtorim are therefore closely related. It’s uncertain where Caphtor is. R. Aryeh Kaplan zt”l cites sources that it might be either an area in modern Turkey or in Egypt. [↑](#footnote-ref-28)
29. Rashi is basing his comments on Midrash Rabbah to Bereshit (Genesis) 37:5. [↑](#footnote-ref-29)
30. One verse says the Plishtim came from the Pasursim while the other verse says the Plishtim came from the Casluchim which is it? Were the Plishtim from the Pasrusim or the Casluchim? Rashi simply resolves this using the 2 aspects method: The Pasrusim and Casluchim engaged in wife-swapping. Hence the Plishtim descended from both. Adulterous relations are frequently indicated discretely using the contradiction method. It is interesting that from the word *Plishtim* comes the word *phallic*, describing the emphasis and nature of these people. [↑](#footnote-ref-30)
31. Pasrusim and Casluchim played wife exchanges. Hence (out of doubt) Philistines are said to descend from both! [↑](#footnote-ref-31)
32. Shoftim (Judges) 16:25 [↑](#footnote-ref-32)
33. The above section is an edited and excerpted portion from a shiur given By Rabbi Pinchas Winston**.** [↑](#footnote-ref-33)
34. Palestine [↑](#footnote-ref-34)
35. Rabbenu Ovadia Sforno, Commentary on Sefer Bereshit, 26:14. [↑](#footnote-ref-35)
36. RADAK: Commenting on how the Plishtim plugged up Yitzchak’s wells the Radak writes, “All these episodes about digging the wells and giving them names are to tell us that, in the part of Eretz Israel that he had a hold on, he dug wells as he pleased without objections. All this was a forewarning concerning what Hashem had set aside for his descendants. “But the land of the Plishtim, even though it is part of EretzIsrael, was not held in the hands [of the Patriarchs] and therefore [the Plishtim] quarreled with them about the border, and all this was to inform [the Patriarchs’ descendants] that not all [of Eretz Israel] would be held in their hands. Even though it was apportioned, it would not be held until the end, in the days of Mashiach, like the land of the three nations – the Keini, the Kniziand the Kadmoni” (Bereshit26:23). [↑](#footnote-ref-36)
37. Bereshit (Genesis) 26:13ff [↑](#footnote-ref-37)
38. A simple translation of that phrase is: “the actions of the fathers are a sign for the children”. [↑](#footnote-ref-38)
39. Rabbenu Moshe ben Nachman (Ramban / Nachmanides), Commentary on Sefer Bereshit 26:29. [↑](#footnote-ref-39)
40. Bamidbar (Numbers) 24:20 [↑](#footnote-ref-40)
41. “generation of vipers” – According to Pirqe Abot … [↑](#footnote-ref-41)
42. Here the phrase *poiēsate* 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**. Here the use of *poiēsate* firmly anchors this section of Luqas with Beresheet. *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-42)
43. Just as the above term *poiēsate* anchors Luqas to Beresheet through the idea of **בָּרָא** and עָשָׂה, we can see contextually the connection between Beresheet 2:4–9 with great ease. Beresheet opens with “no man to till the ground” (bring forth fruit). Likewise, Luqas opens with the concept of “bringing forth fruit.” [↑](#footnote-ref-43)
44. **ἄρχω** *archomai* from **ἀρχή** *arche* the beginning i.e. **ἐν ἀρχῇ,** in the beginning. Further anchoring this section of Luqas with Beresheet. [↑](#footnote-ref-44)
45. **κεῖσθαι** “to be laid down or given,” “to recline at table.” [↑](#footnote-ref-45)
46. **“Ends of the earth”** – i.e. Western countries. [↑](#footnote-ref-46)
47. Cf. Mk 11:17 [↑](#footnote-ref-47)
48. Cf. Mk. 13:27 – This **διαπασων** - *diaspason* allows Hakham Tsefet to cover the vast range of prophetic materials by only mentioning two prophetic statements. This approach is also very Rabbinic. The while we have mentioned the relationship to prophetic materials the rabbinic system of the Talmud (Mishnah + Gemara) serves to produce a **διαπασων** - *diaspason* of all the halakhic thought. [↑](#footnote-ref-48)
49. Hakham Tsefet groups two or more prophetic thoughts to anchor his point with Scripture. The Sages in writing the Oral Torah follow this mechanism. Sometimes that text seems to be out of context with the surrounding context of the Scripture that it was borrowed from. When the text is brought into the Nazarean Codicil or the Oral Torah the borrowed text become relative to the materials of the Nazarean Codicil or the Oral Torah. This system of “borrowing” text is very Rabbinic as we have stated. However, this system is also a mechanism that the Rabbis used to solidify their organic (categorical) thinking. [↑](#footnote-ref-49)
50. Hakham Yochanan (Jn. 1:21) makes this fact perfectly clear. Hakham Tsefet lays foundational materials in such a way to prepare the Mishnaic Mesorah of the Master so that it can be unfolded from many layers of understanding. [↑](#footnote-ref-50)
51. This can also be seen in then **διαπασων** - *diaspason* approach. The Bi-modal aspect of the Septennial reading cycles covers the complete range of thoughts alluded to in the Torah with regard to the calendar. [↑](#footnote-ref-51)
52. We must here assert that we do not hold the idea that **διὰτεσσάρων** – *diatessarōn* means “four in one” with the idea of the “harmony” of four “gospels.” By **διὰτεσσάρων** – *diatessarōn* we mean that all four levels are included in one level i.e. Peshat. Before one can understand the four levels of Prds he must master Peshat. Peshat in and of itself is **διὰτεσσάρων** – *diatessarōn* containing all levels. [↑](#footnote-ref-52)
53. Donahue, J. R. (Ed.). (n.d.). *The Gospel of Mark, Pagina Sacra* (Vol. 2). Collegeville, Minnesota: The Liturgical Press. p. 61 [↑](#footnote-ref-53)
54. While the present passages may be read in the Elul/Tishrei period, the voice of one in the wilderness immersing cries Adar/Nisan through the idea of the cloud and sea. [↑](#footnote-ref-54)
55. See TWOT 1023.0 [↑](#footnote-ref-55)
56. Hakham Shaul in his letter to the Bereans speaks of “immersions” (He. 6:2). From this, we learn that the immersions associated with the Tanakh are not all associated with “sin.” This is very apropos when we realize that during Pesach time it is required searching our homes for Chametz (leaven), which is a symbol for pride **NOT SIN!** Yochanan heralds change and reform. While speaks of those “vipers,” Lk. 3:7 not everyone is a sinner or a “viper” in the negative sense of the word. [↑](#footnote-ref-56)
57. Edwards, J. (2002). *The Gospel according to Mark.* Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. pp. 23–6 Hooker, M. D. (1991). *Black’s New Testament Commentaries: The Gospel According to Saint Mark.* London: A & C Black Publishers Ltd. pp. 35–6 [↑](#footnote-ref-57)
58. For a deeper look into the paradoxes of the Torah, Oral Torah and the B’ne Yisrael see – Neusner, J. (2001). *Recovering Judaism, The Universal Dimension of Judaism.* Fortress Press. pp. 67ff [↑](#footnote-ref-58)
59. 7. The **general,** which requires elucidation by the particular, and the particular which requires elucidation by the general. [↑](#footnote-ref-59)
60. Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures: A New translation of the Holy Scriptures according to the traditional Hebrew text.* Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (Ge 3:8). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-60)
61. I say that this was a daily experience. This is entirely plausible. Nevertheless, it is also plausible that G-d visited each Shabbat rather than each day. [↑](#footnote-ref-61)
62. Ramban. (2008 ). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol. 1 Sefer Beresheet). Artscroll Series, Mesorah Publications ltd. p. 122 [↑](#footnote-ref-62)
63. Toledano, R. E. (2002). *The Orot Tefillah Series "Siddur Kol Sasson / the Orot Sephardic Shabbat Siddur".* NJ: Orot Inc. p. 149 [↑](#footnote-ref-63)
64. I have His Eminence Rabbi Dr Yosef ben Haggai to thank for this most wonderful insight into the Greek word “*dunamis*.” [↑](#footnote-ref-64)
65. **Obviously it is the religious duty of every Nazarean Jew to study and memorize the Mesorah of the Master to experience in its fullness the special Shabbat/Mesorah soul.** [↑](#footnote-ref-65)
66. Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures: A new translation of the Holy Scriptures according to the traditional Hebrew text.* Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (Ge 2:10). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-66)
67. The Talmid of Hillel the Elder who initiated the writing down of the Oral Torah. We must submit that the initial idea must have come from Hillel. This occupation was picked up by his talmidim. This would include Yeshua and his talmidim who are talmidim of Hillel by extension. [↑](#footnote-ref-67)
68. **ἦν** from **εἰμί** 455 occurrences; AV translates as “was” 266 times, “were” 115 times, “had been” 12 times, “had” 11 times, “**taught + 1321” four times**, “stood + 2476” four times, translated miscellaneously 41 times, and “vr was” once. **1** I was, etc. [↑](#footnote-ref-68)
69. Cf. Nisan 08,5772 p. 8 [↑](#footnote-ref-69)
70. Ramban. (2008 ). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol. Sefer Beresheet). Artscroll Series, Mesorah Publications ltd. p.28 [↑](#footnote-ref-70)
71. Bulka, R. P. (1993). *The Chapters of the Fathers, A Psychological Commentary on Pirkey Avoth.* Jason Aronson Inc. pp. 241–4 [↑](#footnote-ref-71)