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

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

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| **Three and 1/2 year Lectionary Readings** | **Fourth Year of the Reading Cycle** |
| **Iyar 13, 5772 – May 04/05, 2012** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**Fri. May 04 2012 – Candles at 7:53 PMSat. May 05 2012 – Habdalah 8:50 PM | **Brisbane, Australia**Fri. May 04 2012 – Candles at 4:56 PMSat. May 05 2012 – Habdalah 5:49 PM | **Bucharest, Romania**Fri. May 04 2012 – Candles at 8:05 PMSat. May 05 2012 – Habdalah 9:14 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. May 04 2012 – Candles at 8:11 PMSat. May 05 2012 – Habdalah 9:11 PM | **Jakarta, Indonesia**Fri. May 04 2012 – Candles at 5:28 PMSat. May 05 2012 – Habdalah 6:18 PM | **Manila & Cebu, Philippines**Fri. May 04 2012 – Candles at 5:56 PMSat. May 05 2012 – Habdalah 6:47 PM |
| **Miami, FL, U.S.**Fri. May 04 2012 – Candles at 7:36 PMSat. May 05 2012 – Habdalah 8:31 PM | **Olympia, WA, U.S.**Fri. May 04 2012 – Candles at 8:09 PMSat. May 05 2012 – Habdalah 9:20 PM | **Murray, KY, & Paris, TN. U.S.**Fri. May 04 2012 – Candles at 7:28 PMSat. May 05 2012 – Habdalah 8:30 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. May 04 2012 – Candles at 7:40 PMSat. May 05 2012 – Habdalah 8:47 PM | **Singapore, Singapore** Fri. May 04 2012 – Candles at 6:48 PMSat. May 05 2012 – Habdalah 7:38 PM | **St. Louis, MO, U.S.**Fri. May 04 2012 – Candles at 7:38 PMSat. May 05 2012 – Habdalah 8:40 PM |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

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

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

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

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

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

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

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

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

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

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

**Blessing Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* Descendants of Seth – Genesis 5:1-32
* The Growing Corruption of Mankind – Genesis 6:1-8

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet 5:1 – 6:8‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. This is the narrative of the generations of man; on the day that God created man, in the likeness of God He created him.  | 1. This is the book of the genealogy of Man. In the day that the Lord created man, in the likeness of the Lord He made him.  |
| 2. Male and female He created them, and He blessed them, and He named them man (Adam) on the day they were created. | 2. Male and female He created them, and blessed them in the name of His Word; and He called their name Man in the day they were created. |
| 3. And Adam lived one hundred and thirty years, and he begot in his likeness after his image, and he named him Seth. | 3. And Adam lived a hundred and thirty years, **and begat Sheth, who had the likeness of his image and of his similitude: for before had Hava born Kain, who was not like to him**; and Habel was killed by his hand. And Kain was cast out; neither is his seed genealogized in the book of the genealogy of Adam. But afterwards there was born one like him, and he called his name Sheth. |
| 4. And the days of Adam after he begot Seth were eight hundred years, and he begot sons and daughters. | 4. And the days of Adam after he begat Sheth were eight hundred years, and he begat sons and daughters.JERUSALEM: Eight hundred years; and in those years he begat sons and daughters. |
| 5. And all the days of Adam that he lived were nine hundred and thirty years, and he died. | 5. - - - JERUSALEM: And he died, and was gathered from the midst of the world. |
| 6. And Seth lived one hundred and five years, and he begot Enosh. | 6. - - - |
| 7. And Seth lived after he had begotten Enosh eight hundred and seven years, and he begot sons and daughters. | 7. - - - |
| 8. And all the days of Seth were nine hundred and twelve years, and he died. | 8. And all the days of Sheth were nine hundred and twelve years, and he died. |
| 9. And Enosh lived ninety years, and he begot Kenan. | 9. And Enosh lived ninety years, and begat Kenan. |
| 10. And Enosh lived after he had begotten Kenan eight hundred and fifteen years, and he begot sons and daughters. | 10. And Enosh lived after he had begotten Kenan eight hundred and fifteen years, and begat sons and daughters. |
| 11. And all the days of Enosh were nine hundred and five years, and he died. | 11. And all the days of Enosh were nine hundred and five years; and he died. |
| 12. And Kenan lived seventy years, and he begot Mahalalel. | 12. And Kenan lived seventy years and begat Mahalalel. |
| 13. And Kenan lived after he had begotten Mahalalel eight hundred and forty years, and he begot sons and daughters. | 13. And Kenan lived after he had begotten Mahalalel eight hundred and forty years, and begat sons and daughters. |
| 14. And all the days of Kenan were nine hundred and ten years, and he died. | 14. And all the days of Kenan were nine hundred and ten years; and he died. |
| 15. And Mahalalel lived sixty five years, and he begot Jared. | 15. And Mahalalel lived sixty-five years, and begat Jared. |
| 16. And Mahalalel lived after he had begotten Jared eight hundred and thirty years, and he begot sons and daughters. | 16. And Mahalalel lived after he had begotten Jared eight hundred and thirty years, and begat sons and daughters. |
| 17. And all the days of Mahalalel were eight hundred and ninety five years, and he died. | 17. And all the days of Mahalalel were eight hundred and ninety-five years; and he died. |
| 18. And Jared lived a hundred and sixty two years, and he begot Enoch. | 18. And Jared lived a hundred and sixty-two years, and begat Hanok. |
| 19. And Jared lived after he had begotten Enoch eight hundred years, and he begot sons and daughters. | 19. And Jared lived after he had begotten Hanok eight hundred years, and begat sons and daughters. |
| 20. And all the days of Jared were nine hundred and sixty two years, and he died. | 20. And all the days of Jared were nine hundred and sixty-two years; and he died. |
| 21. And Enoch lived sixty five years, and he begot Methuselah. | 21. And Hanok lived sixty-five years, and begat Methushelach.  |
| 22. And Enoch walked with God after he had begotten Methuselah, three hundred years, and he begot sons and daughters. | 22. And Hanok worshipped in truth before the LORD after he had begotten Methushelach three hundred years, and begat sons and daughters. |
| 23. And all the days of Enoch were three hundred and sixty five years. | 23. And all the days of Hanok with the sojourners of the earth were three hundred and sixty-five years. |
| 24. And Enoch walked with God, and he was no longer, for God had taken him. | 24. And Hanok served in the truth before the LORD; and, behold, he was not with the sojourners of the earth; for he was withdrawn, and he ascended to the firmament by the Word before the LORD, and his name was called Metatron the Great Saphra.JERUSALEM: And Hanok served in the truth before the LORD; and, behold, he was not; for he was withdrawn by the Word from before the LORD. |
| 25. And Methuselah lived a hundred and eighty seven years, and he begot  | 25. And Methushelach lived a hundred and eighty-seven years, and begat Lemek. |
| 26. And Methuselah lived after he had begotten Lamech, seven hundred and eighty two years, and he begot sons and daughters. | 26. And Methushelach lived after he had begotten Lemek seven hundred and eighty-two years, and begat sons and daughters. |
| 27. And all the days of Methuselah were nine hundred and sixty nine years, and he died. | 27. And all the days of Methushelach were nine hundred and two and sixty and nine years; and he died. |
| 28. And Lamech lived a hundred and eighty two years, and he begot a son. | 28. And Lemek lived a hundred and eighty-two years, and begat a son; |
| 29. And he named him Noah, saying, "This one will give us rest from our work and from the toil of our hands from the ground, which the Lord has cursed." | 29. and he called his name Noah, (Consolation,) saying, This shall console us for our works that are not prosperous, and for the labour of our hands with the earth which the Lord hath cursed on account of the guilt of the sons of men. |
| 30. And Lamech lived after he had begotten Noah, five hundred and ninety five years, and he begot sons and daughters. | 30. And Lemek lived after he had begotten Noah five hundred and ninety and five years, and begat sons and daughters. |
| 31. And all the days of Lamech were seven hundred and seventy seven years, and he died. | 31. And all the days of Lemek were seven hundred and seventy and seven years; and he died. |
| 32. And Noah was five hundred years old, and Noah begot Shem, Ham, and Japheth. | 32. And Noah was the son of five hundred years, and Noah begat Shem, Cham, and Japhet. |
|  |  |
| 1. And it came to pass when man commenced to multiply upon the face of the earth, and daughters were born to them. | 1. And it was when the sons of men began to multiply upon the face of the earth, and fair daughters were born to them;  |
| 2. That the sons of the nobles saw the daughters of man when they were beautifying themselves, and they took for themselves wives from whomever they chose. | 2. and the sons of the great saw that the daughters of men were beautiful, and painted, and curled, walking with revelation of the flesh, and with imaginations of wickedness; that they took them wives of all who pleased them. |
| 3. And the Lord said, "Let My spirit not quarrel forever concerning man, because he is also flesh, and his days shall be a hundred and twenty years." | 3. And the LORD said by His Word, All the generations of the wicked which are to arise will not be purged after the order of the judgments of the generation of the deluge, which will be destroyed and exterminated from the midst of the world. **Have I not imparted My Holy Spirit to them, (or, placed My Holy Spirit in them,) that they may work good works?** And, behold, their works are wicked. Behold, I will give them a prolongment of a hundred and twenty years, that they may work repentance, and not perish.JERUSALEM: And the Word of the LORD said, The generations which are to arise will not be judged after (the manner of) the generation of the deluge, (which is) to be destroyed, and exterminated, and finally blotted out. **Have I not imparted My Spirit to the sons of men, because they are flesh, that they may work good works?** But they do works of evil. Behold, I have given them a prolongment of a hundred and twenty years, that they may work repentance; but they have not done it.  |
| 4. The Nephilim were on the earth in those days, and also afterward, when the sons of the nobles would come to the daughters of man, and they would bear for them; they are the mighty men, who were of old, the men of renown. | 4. Schamchazai and Uzziel, who fell from heaven, were on the earth in those days; and also, after the sons of the Great had gone in with the daughters of men, they bare to them: and these are they who are called men who are of the world, men of names. |
| 5. And the Lord saw that the evil of man was great in the earth, and every imagination of his heart was only evil all the time. | 5. And the LORD saw that the wickedness of man was great in the earth, and all the imagery of the thought of his heart was only evil every day. |
| 6. And the Lord regretted that He had made man upon the earth, and He became grieved in His heart. | 6. And it repented the LORD in His Word that He had made man upon the earth; and He passed judgment upon them by His Word.JERUSALEM: And there was repentance before the LORD in His Word that He had made man upon the earth.  |
| 7. And the Lord said, "I will blot out man, whom I created, from upon the face of the earth, from man to cattle to creeping thing, to the fowl of the heavens, for I regret that I made them." | 7. And the LORD said, I will abolish by My Word man, whom I have created upon the face of the earth, from man to cattle, to the reptile, and to the fowl of the heavens; because I have repented in My Word that I have made them.JERUSALEM: And He said, and judged in His heart.  |
| 8. But Noah found favor in the eyes of the Lord. | 8. But Noah, who was righteous/generous, found favour before the LORD.JERUSALEM: But Noah, because he was righteous/ generous in his generation, found favour and mercy before the LORD. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

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

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

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

Vol. 1 – “Genesis,” pp. 305-334.

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) 5:1 – 6:8‎**

**1 This is the narrative of the generations of man** Heb. סֵפֶר . This is the narrative of the generations of man, and there are many Aggadic midrashim.

**on the day that God created, etc.** This tells us that on the day that he was created, he begot children.-[from Gen. Rabbah 24:7]

**3 one hundred and thirty years** Until then, he had separated from his wife.-[Tanchuma Buber, Bereishith 26].

**24 And Enoch walked** He was a righteous/generous man, but he could easily be swayed to return to do evil. Therefore, the Holy One, blessed be He, hastened and took him away and caused him to die before his time. For this reason, Scripture changed [the wording] in [the account of] his demise and wrote, “and he was no longer” in the world to complete his years.-[from Gen. Rabbah 25:1]

**for God had taken him** Before his time, like (Ezek. 24:16): “behold I am taking from you the desire of your eyes.”-[from Gen. Rabbah 25: 1]

**28 and he begot a son** Heb. בֵּן , from whom the world was built (נִבְנָה) . -[from Tanchuma Bereishith 11]

**29 This one will give us rest** Heb. יְנַחֲמֵנוּ He will give us rest (יָנַח מִמֶנוּ) from the toil of our hands. Before Noah came, they did not have plowshares, and he prepared [these tools] for them. And the land was producing thorns and thistles when they sowed wheat, because of the curse of the first man (Adam), but in Noah’s time, it [the curse] subsided. This is the meaning of יְנַחֲמֵנוּ . If you do not explain it that way, however (but from the root (נחם) , the sense of the word does not fit the name, [ נֽחַ ], and you would have to name him Menachem.-[See Gen. Rabbah 25:2] [i.e., If we explain the word according to its apparent meaning, “this one will console us,” the child should have been called Menachem, the consoler.]

**32 five hundred years old** Said Rabbi Judan: What is the reason that all the generations begot children at [the age of approximately] one hundred years and this one [Noah, had children] at [the age of] five hundred years? Said the Holy One, blessed be He, “If they [his children] are wicked, they will perish in the [flood] water, and it will be bad for this righteous/generous man, and if they are righteous/generous, I will have to burden him with making many arks.” He closed his fountain, and he did not beget [children] until the age of five hundred years, so that Japheth, his eldest son, should not be liable for punishment before the Flood, as it is written (Isa. 65:20): “For the youth who is one hundred years old shall die.” [This means: at the age when he] will be liable for punishment in the future, and so it was before the giving of the Torah.-[from Gen. Rabbah 26:2]

**Shem, Ham, and Japheth** Now was not Japheth the eldest? [i.e., Why is he mentioned last?] But first you talk about the one who was righteous/generous, born circumcised, and from whom Abraham was descended, etc.-[from Gen. Rabbah 26:3]

**Chapter 6**

**2 the sons of the nobles** Heb. בְָּנֵי הָאֱלֽהִים , the sons of the princes (Targumim) and the judges (Gen. Rabbah 26:5). Another explanation: בָּנֵי הָאֱלֽהִים are the princes who go as messengers of the Omnipresent. They too mingled with them (Pirkei d’Rabbi Eliezer, ch. 22). **Every אֱלֽהִים in Scripture is an expression of authority, and the following proves it (Exod. 4:16): “And you shall be to him as a lord (לֵאלֹהִים) ”; (ibid. 7:1): “See, I have made you a lord ( אֶלֹהִים ).”**

**when they were beautifying themselves** Heb., טֽבֽת . Said Rabbi Judan: It is written טבת [i.e., instead of טובות . Thus it can be טָבַת , meaning to beautify.] When they would beautify her, adorned to enter the nuptial canopy, a noble would enter and have relations with her first (Gen. Rabbah 26:5).

**from whomever they chose** Even a married woman, even males and animals (Gen. Rabbah ad loc.).

**3 Let My spirit not quarrel forever** Let My spirit not complain and quarrel because of man.

**forever for a long time.** Behold My spirit is quarreling within Me whether to destroy or to have mercy. Let this quarrel in My spirit not endure forever, i.e., for a long time.

**because he is also flesh** Heb. בְּשַׁגּם , like בְָּשֶׁגַם i.e., because this is also in him that he is [only] flesh, and nevertheless, he does not subordinate himself before Me. What if he were fire or a hard substance? [i.e., How much greater would his insubordination be!] Similar to this, (Jud. 5:7): “Until I Deborah arose ( שַׁקַמְתִּי )”, as if it were written שֶׁקַמְתִּי and similarly, (ibid. 6:17): “that You (שָׁאַתָּה) are speaking with me,” as if it were written שֶׁאַתָּה so too בְּשַׁגָָּם is like בְּשֶׁגַָּם

**and his days shall be** Until a hundred and twenty years I will delay My wrath towards them, but if they do not repent, I will bring a flood upon them. Now if you ask: from the time that Japheth was born until the Flood are only a hundred years, [I will answer that] there is no [sequence of] earlier and later events in the Torah. This decree had already been issued twenty years before Noah begot children, and so we find in Seder Olam (ch. 28). There are many Aggadic midrashim on the words לֹא יָדוֹן , but this is its clear, simple explanation.

**4 The Nephilim** [They were called נְפִילִים because they fell (נָפְלוּ) and caused the world to fall (הִפִּילוּ) (Gen. Rabbah 26:7), and in the Hebrew language it means giants (Pirkei d’Rabbi Eliezer, ch.22). and Targum Jonathan.

**in those days** in the days of the generation of Enosh and the children of Cain.

**and also afterward** Although they had seen the destruction of the generation of Enosh, when the ocean rose up and inundated a third of the world, the generation of the Flood did not humble themselves to learn from them.-[from Mechilta Yithro, Massechta Bachodesh 6; Sifrei Ekev §43]

**when...would come** They [the mothers] would bear giants like them [the fathers].-[from Gen. Rabbah 26:7]

**mighty men** to rebel against the Omnipresent.-[Yelammednu, Batei Midrashoth, p. 148]

**the men of renown** Heb. אַנְשֵׁי הַשֵׁם Those who were called by name: Irad, Mechuiael, Methushael, who were so named because of their destruction, for they were wiped out ( מְחוּיָאֵל from נִמוֹחוּ ) and uprooted ( מְתוּשָׁאֵל from הוּתָּשׁוּ ). Another explanation: men of desolation (שִׁמָמוֹן) , who made the world desolate.-[from Gen. Rabbah 26:7]

**6 And the Lord regretted that He had made** Heb. וַיִנָּחֶם . It was a consolation to Him that He had created him [man] of the earthly beings, for had he been one of the heavenly beings, he would have caused them to rebel. [This appears in Genesis Rabbah (27:40).

**and He became grieved** [I.e.,] man [became grieved] in His heart-[the heart] of the Omnipresent. It entered the thought of God to cause him [man] grief. This is the translation of Onkelos [i.e., Onkeles supports the view that וַיִתְעַצֵב refers to man]. Another explanation of וַיִנָחֶם : The thought of the Omnipresent turned from the standard of clemency to the standard of justice. It entered His thoughts to reconsider what to do with man, whom He had made upon the earth. And similarly, every expression of נִחוּם in Scripture is an expression of reconsidering what to do. [For example] (Num. 23:19): “Nor the son of man that He should change His mind (וַיִתְנֶחָם) ”; (Deut. 32:36): “And concerning His servants He will change His mind (יִתְנֶחָם) ”; (Exod. 32:14): “And the Lord changed His intent concerning the evil (וַיִנָחֶם) ”; (I Sam. 15:11): “I regret (נִחַמְתִּי) that I made [Saul] king.” These are all an expression of having second thoughts.

**and He became grieved** Heb. וַיִתְעַצֵב He mourned over the destruction of His handiwork, [i.e., according to this second view, וַיִתְעַצֵב refers to God], like (II Sam. 19:3): “The king is saddened (נֶעֶצַב) over his son.” This I wrote to refute the heretics: A gentile asked Rabbi Joshua ben Korchah, “Do you not admit that the Holy One, blessed be He, foresees the future?” He [Rabbi Joshua] replied to him, “Yes.” He retorted, “But it is written: and He became grieved in His heart!” He [Rabbi Joshua] replied, “Was a son ever born to you?” “Yes,” he [the gentile] replied. “And what did you do?” he [Rabbi Joshua] asked. He replied, “I rejoiced and made everyone rejoice.” “But did you not know that he was destined to die?” he asked. He [the gentile] replied, “At the time of joy, joy; at the time of mourning, mourning.” He [Rabbi Joshua] said to him, “So is it with the work of the Holy One, blessed be He; even though it was revealed before Him that they would ultimately sin, and He would destroy them, He did not refrain from creating them, for the sake of the righteous men who were destined to arise from them.”-[from Gen. Rabbah 27:4]

**7 And the Lord said, “I will blot out man** He is dust, and I will bring water upon him, and I will blot him out. Therefore, the expression מִחוּי is used.-[from Tan. Buber, Noah 4]

**from man to cattle** They too corrupted their way (Gen. Rabbah 28:8). Another explanation: Everything was created for man’s sake, and since he will be annihilated, what need is there for these [the animals]? (Sanh. 108a).

**for I regret that I made them** I am thinking what to do about having made them.

**Welcome to the World of Remes Exegesis**

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

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

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

**Ramban’s Commentary for: ‎** **B’resheet (Genesis) 5:1 – 6:8‎‎**

**‎5:1. THIS IS THE BOOK OF THE GENERATIONS OF ADAM. ‎**

These are the children He will mention in the chapter.[[1]](#footnote-1) In my opinion, this alludes to the entire Torah, for the entire Torah is the book of the ‎generations of Adam. Therefore, He says here "book" and does not say, "And these are the generations of Adam," as He says in other places, ‎e.g. *And these are the generations of Ishmael*;[[2]](#footnote-2) *And these are the generations of Isaac*,[[3]](#footnote-3) and so in all such cases. ‎

**IN THE DAY G-D CREATED MAN.** This is connected with what follows it: [*in the likeness of G-d He made him*]. He begins with Adam ‎himself, mentioning that he was created from nothing, and therefore Scripture says: *in the day G-d created* - out of nothing - that *man* ‎mentioned, *in the likeness of G-d He made him.* Scripture thus explains that man was the work of G-d and in the likeness of G-d, and further ‎mentions that just as He created him out of nothing, so He created his wife. ‎

‎**2. AND HE BLESSED THEM.** This means that He gave them the power of procreation, to be blessed forever with very many sons and ‎daughters. The intent is to state that begetting offspring comes as a blessing of G-d, for Adam and Eve were not born but were created from ‎nothing and they were blessed to do so [to beget offspring].

 ‎

**AND HE CALLED THEIR NAME ADAM.** Since the name Adam (man) is a generic name for the whole human species, Scripture mentions ‎that G-d called the first pair by that name because all generations were potentially in him. It is with reference to them that Scripture says, *This ‎is the book of the generations of Adam*.[[4]](#footnote-4)

Rabbenu Sherira Gaon[[5]](#footnote-5) wrote[[6]](#footnote-6) that the Sages transmitted to one another [the principles of knowledge concerning] "the recognition of ‎faces" and the arrangements of the lines in the face. Some of these principles are stated in the order of the words of the verse, *This is the book ‎of the generations of Adam*,[[7]](#footnote-7) and some in the order of the following verse, *Male and female He created them*.[[8]](#footnote-8) But the secrets and ‎mysteries of the Torah are transmitted only to those in whom we see signs indicating that he is worthy of it. These are the words of the Gaon, ‎but we have not merited to understand them. ‎

‎

**3. AND HE BEGOT A SON IN HIS OWN LIKENESS, AFTER HIS OWN IMAGE.** It is known that all who are born from the living are in the likeness ‎and in the image of those who give birth to them, [so why was this verse necessary?] However, because Adam was elevated in his likeness ‎and image in that Scripture said of him, *In the likeness of G-d He made him*,[[9]](#footnote-9) Scripture explains that his offspring were also in this ennobled ‎likeness. Scripture did not state this concerning Cain and Abel for it did not want to prolong the discussion of them. It explains it, however, in ‎the case of Seth because the world was founded from him, [Noah being his direct descendant]. Or it may be that because Adam was created ‎with absolutely perfect form, Scripture relates concerning Seth that he was like him [Adam] in strength and beauty. ‎

‎

**4. AND THE DAYS OF ADAM AFTER HE BEGOT SETH WERE EIGHT HUNDRED YEARS.** Because of the long lives of these first men, ‎Scripture states their ages before they begot children and also afterwards, and then sums them all up in the end until the generations which ‎followed the flood. ‎

The reason for their longevity is that the first man, the handiwork of the Holy One, blessed be He, was made in absolute perfection as regards ‎beauty, strength, and height. Even after it was decreed upon him that he be mortal, it was in his nature to live a long time. But when the flood ‎came upon the earth, the atmosphere became tainted, and as a result their days kept on decreasing. Until the flood, their days were about the ‎length of Adam's; some even lived longer than Adam.[[10]](#footnote-10) And Shem [Noah's son], who was born before the flood, lived six hundred years;[[11]](#footnote-11) ‎he benefitted from his innate strength, but the tainted air after the flood caused him harm, [hence he died at a younger age than that attained ‎by the preceding generations]. The days of his sons who were born after the flood were still more shortened until they came down to four ‎hundred years.[[12]](#footnote-12) You can see that this degree of longevity remained with ‎them until the generation of the Dispersion, when the change of climates caused by the Dispersion affected them, and their days were again ‎shortened. Thus you find that the life of Peleg, in whose days the earth was divided,[[13]](#footnote-13) came down to half their days, i.e., two hundred years.[[14]](#footnote-14) ‎

It would appear that in the generations of Abraham, Isaac, and Jacob, people lived seventy and eighty years, just as Moses, our teacher, ‎mentioned in his prayer.[[15]](#footnote-15) But as for the righteous/generous ones in their generations, *The fear of the Eternal prolongs days*[[16]](#footnote-16) for them. For ‎Pharaoh wondered about Jacob's old age, and Jacob in turn spoke to him about the long days of his fathers, even as he said, *And they have ‎not attained unto the days of the years of the life of my fathers in the days of their sojournings*.[[17]](#footnote-17)

Now what the Rabbi[[18]](#footnote-18) has written in the Moreh Nebuchim[[19]](#footnote-19) does not seem right to me, namely, that the longevity was only in those ‎individuals mentioned, while the rest of the people in those generations lived lives of ordinary natural length. He further said that this exception ‎was due to the mode of living and food of such people or by way of a miracle. But these are words without substance. Why should this miracle ‎have happened to them since they were neither prophets nor righteous/generous, nor worthy that a miracle be done for them, especially for generation ‎after generation. And how could a proper mode of living and proper food prolong their years to the extent that they are so many times greater ‎than that of the entire generation? It is possible that there were also others who observed such a mode of living, in which case all or most of ‎them should have attained similar longevity. And how did it happen that enough of the wisdom concerning this good mode of living did not ‎come down to just one of all the sons of Noah after the flood [to enable him to match the longevity of his ancestors], for there was among ‎them a little wisdom of their ancestors even though it steadily decreased from generation to generation? ‎

‎

**MULTIPLY ON THE FACE OF THE EARTH.** When Scripture mentioned Noah and his sons and wanted to begin the account of the flood, ‎it said that as soon as men began to multiply they began to sin, and they continued their sinful ways for many years until Noah was four ‎hundred and eighty years[[20]](#footnote-20) of age. Then the Holy One, blessed be He, decreed against them that "His spirit will not abide in them ‎forever ...[[21]](#footnote-21) but that He will prolong their years until their measure of sin is full, for such is the way of G-d's judgment. ‎

‎**2. B’NE HA'ELOHIM.** The sons of princes and rulers. This is the language of Rashi, and so it is in Beresheet Rabbah.[[22]](#footnote-22) If so, Scripture ‎relates that the judges whose duty it was to administer justice among them committed open violence without anyone interfering. ‎

‎**'KI' (WHEN) THEY WERE FAIR.** [The meaning of the word KI here] is the same as in the verses: *'Ki' (when) you see the ass of him that ‎hates you*;[[23]](#footnote-23) *'ki' (when) a bird's nest chance to be before you*.[[24]](#footnote-24) When the daughters of men were fair, they would take them forcibly ‎as wives for themselves. Thus Scripture tells of the violence and mentions further, whomsoever they chose, in order to include those who were ‎married to others. Scripture, however, did not mention the prohibition concerning them clearly, and the punishment decreed upon them was ‎only because of the violence,[[25]](#footnote-25) because this is a reasoned concept and does not require the Torah to prohibit it. ‎

‎**3. 'BESHAGAM' (FOR THAT ALSO) HE IS FLESH.** It is as if **beshagam** were written **beshegam** with a segol under the shin. And Rashi ‎explained: "This quality is also in him, that he is only flesh, and yet he is not humble before Me. What would he do if he were made of fire or ‎some hard substance." This explanation has neither rhyme nor reason. ‎

‎

Rabbi Abraham ibn Ezra explained that G-d said, "My spirit will not abide in man forever because of this violence and also because man is ‎flesh, and when he reaches a certain age he disintegrates." Ibn Ezra thus understands the verse as if it said, **gam beshehu basar** (also because ‎he is flesh). But what need is there for stating this contention when it is known that they were but flesh.[[26]](#footnote-26) and death had been decreed on ‎them, as it says, *For dust you are, and unto dust will you return*?[[27]](#footnote-27)

The correct interpretation appears to me to be that G-d said: "My spirit will not abide in man forever because man also is flesh as all flesh that ‎creeps upon the earth in the forms of fowl and cattle and beast, and it is not fitting that the spirit of G-d be within him." The purport is to state ‎that G-d made man upright[[28]](#footnote-28) to be like the ministering angels by virtue of the soul He gave him. But he was drawn after the flesh and ‎corporeal desires; *he is like the beasts that perish*,[[29]](#footnote-29) and therefore the spirit of G-d will no longer be sheathed in him for he is corporeal and ‎not godly. However, He will prolong for them [this withdrawal of spirit] if they repent. The sense of this verse is thus similar to [the verse in ‎Psalm 49]: *So He remembered that they were but flesh, a wind that passes away, and comes not again. ‎*

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**4. THE NEPHILIM.** Rashi comments: "[They were called **nephilim** because] they fell **(naphlu)** and caused the downfall **(hipilu)** of the world." ‎This is found in Beresheet Rabbah.[[30]](#footnote-30) The masters of language[[31]](#footnote-31) say that they [the Nephilim [were so called because the heart of man fell ‎from fear of them. The same applies to the word **ha'eimim**.[[32]](#footnote-32)

**IN THOSE DAYS.** Rashi comments: "in the days of the generation of Enosh. **AND ALSO AFTER THAT.** Although they witnessed the ‎destruction of the generation of Enosh when the ocean ‎rose and flooded a third of the world, still they did not humble themselves and take a lesson from them." ‎

Rabbi Abraham ibn Ezra explained: "also after the flood, since the sons of **Anak**[[33]](#footnote-33) were of the family of **B’ne Ha'Elohim.**" If so, we must say ‎that either the wives of Noah's sons were of their [the Nephilim 's] descendants and resembled them or that ibn Ezra will accept the statement ‎of the Rabbi[[34]](#footnote-34) who advanced the interpretation that Og[[35]](#footnote-35) escaped from the flood, to which Rabbi Abraham will add that others too ‎escaped with him [since the verse states: "*The* ***'Nephilim'*** *- (in the plural) - were in the earth ...* *and also after that*", which Ibn Ezra interprets ‎as meaning after the flood]. ‎

The correct interpretation appears to me to be that Adam and his wife are called **B’ne Ha'Elohim** because they were G-d's handiwork and He ‎was their father; they had no father besides Him. And he [Adam] begot many children, as it is written, *And he begot sons and daughters*.[[36]](#footnote-36) ‎Now these men, first to be born of a father and mother, were of great perfection in height and strength because they were born in the likeness ‎of their father, as it is written concerning Seth, *And he [Adam} begot a son in his own likeness, after his image.[[37]](#footnote-37)* And it is possible that all ‎the children of the first generations - Adam, Seth, Enosh - were called **B’ne Ha'Elohim** because these three men were in the likeness of G-d. But ‎then the worship of idols commenced, and there came upon men a weakness and slackness. ‎

And so they said in Beresheet Rabba:[[38]](#footnote-38) "*This is the book of the generations of Adam*.[[39]](#footnote-39) Are not the first ones **Tol’dot** (offspring)! But what ‎are they? [They are in the image and likeness of] G-d. They raised a question before Aba Kohen Bardela: 'Adam, Seth, Enosh?' At first, he was ‎silent, but then he said to them: 'Up to here [Seth) they were in the image and likeness of G-d; after that, Kenan, vexers.'”[[40]](#footnote-40)

 ‎

Now when men began to multiply and daughters were born to them, the men of these first generations were in their strength, and because of ‎their great desire they would choose the beautiful women of tall stature and good health. Now first Scripture tells that by force they took them ‎unto themselves as wives, and afterwards it tells that they came in a promiscuous manner to the daughters of men who were not of that high ‎degree, and the matter was not known until they begot children for them, and everyone recognized that they were not the offspring of other ‎people but that they had been born to these **B’ne Ha'Elohim** because these children were very tall. They were, however, inferior to their fathers ‎in height and strength, [This is the meaning of the name **Nephilim** - inferior ones], just as the word **Nephilim** is used in the expression: *I am not ‎‎'nophel' (inferior) to you*.[[41]](#footnote-41) Still they were mighty men in comparison with the rest of the people. And Scripture tells that this happened in the ‎first generation to those who were called **B’ne Ha'Elohim** because they were of absolute perfection, and it is they who caused the daughters of ‎men to beget **Nephilim** (inferior ones); and also after that, for the **Nephilim** themselves begot **Nephilim** from them. ‎

The meaning of the expression, *that were of old*, is that after the flood, the men, upon seeing the mighty, would remember these **Nephilim** and ‎say: "There have already been mightier men than these in the ages which were before us." They were *the men of renown* in all generations ‎afterward. This is a fitting explanation of this chapter. But the Midrash of Rabbi Eliezer the Great,[[42]](#footnote-42) in the chapters concerning the angels ‎that fell from their place of holiness in heaven - as is mentioned in the Gemara of Tractate Y oma[[43]](#footnote-43) - fits into the language of the verse more ‎than all other interpretations. But it would necessitate delving at length into the secret of this subject. ‎

‎**6. AND THE ETERNAL REPENTED ... AND IT GRIEVED HIM AT HIS HEART.** The Torah speaks in the language of men. The purport is ‎that they rebelled, and grieved His holy spirit[[44]](#footnote-44) with their sins. The sense of the expression at His heart is that He did not ‎tell this to a prophet, a messenger of G-d. This expression is also found with respect to thinking, just as: to speak to my heart,[[45]](#footnote-45) and other ‎similar expressions. ‎

In Beresheet Rabba[[46]](#footnote-46) there is a significant matter concerning this, expressed by a parable which the Rabbis bring of an agent and an ‎architect.[[47]](#footnote-47) This constitutes a great secret which is not permitted to be written down. The one who knows it will understand why here the ‎Tetragrammaton is written while in the whole of the rest of the chapter and the account of the flood, the name **Elohim** is used. ‎

‎

**8. BUT NOAH FOUND GRACE IN THE EYES OF THE ETERNAL.** The meaning thereof is that all his deeds were pleasing and sweet ‎before Him. Similarly: *For you have found grace in My sight, and I know you by name*.[[48]](#footnote-48) This is like the verses: *And He gave him favor ‎in the sight of the keeper of the prison*;[[49]](#footnote-49) *And Esther obtained favor in the sight of all of them that looked upon her*.[[50]](#footnote-50) Scripture ‎mentions this in contrast to what it said concerning his [Noah's] generation, namely, that all their deeds brought grief before Him, blessed ‎be He. But of Noah it says that he found grace in His eyes, and afterwards it tells[[51]](#footnote-51) why he was pleasing before G-d: because he was a ‎perfectly righteous/generous man. ‎

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**Ketubim: Psalms ‎4:1-9‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. To the conductor with melodies, a song of David. | 1. For praise, with melodies. A hymn of David.  |
| 2. When I call, answer me, O God of my righteousness; in my distress You have relieved me, be gracious to me and hearken to my prayer. | 2. At the time of my prayer, accept it from me, O God of my righteousness/generosity; at the time of distress, You relieved me; pity me and accept my prayer. |
| 3. Sons of man, how long will my honor be disgraced? [How long] will you love futility? [How long] will you constantly seek lies? | 3. O sons of men, why is my glory for humiliation? You will love vanity; you will seek falsehood forever. |
| 4. You shall know that the Lord has set apart the pious man for Himself; the Lord shall hear when I call out to Him. | 4. And they will know, for the LORD has separated the righteous/generous man for Himself; the LORD will accept the prayer of David when He calls to him. |
| 5. Quake and do not sin; say [this] in your heart on your bed and be forever silent. | 5. Tremble for Him, and do not sin; utter your petition with your mouth and your request in your heart; and pray upon your beds and remember the days of death forever. |
| 6. Offer up sacrifices of righteousness and trust in the Lord. | 6. Subdue your impulses and it will be reckoned to you as a righteous/generous sacrifice; and hope in the LORD. |
| 7. Many say, "Who will show us goodness?" Raise up over us the light of Your countenance, O Lord. | 7. Many say, "Who will show us good?" Lift on us the light of Your countenance, O LORD. |
| 8. You gave joy into my heart from the time that their corn and their wine increased. | 8. You have placed joy in my heart when their grain and their wine has increased. |
| 9. In peace together, I would lie down and sleep, for You, O Lord, would make me dwell alone in safety. | 9. In peace I both lay down and sleep, because You alone are the LORD; in security You will make me dwell. |
|  |  |

**Rashi’s Commentary on Psalm ‎4:1-9**

**1 To the conductor with melodies** David established this psalm so that the Levites who conduct the melodies when singing on the platform should recite it. The expression of נצוח denotes those who apply themselves to the service, as the matter is stated (Ezra 3:8): “and appointed the Levites from twenty years old and upwards to conduct the work of the house of the Lord.”

**2 in my distress** You have relieved me in the days that have passed over me. From now on, be gracious to me and hearken to my prayer.

**3 Sons of man** The sons of Abraham, Isaac, and Jacob, who are called man. About Abraham it is stated (in Gen. 20:7): “Restore the man’s wife.” About Isaac it is stated (ibid. 24: 65): “Who is that man...?” About Jacob, it is stated (ibid. 25:27): “and Jacob was a plain man.”

**how long will my honor be disgraced** How long will you disgrace me? (I Sam. 20:30): “that you choose the son of Jesse”; (ibid. 22: 8), “when my son made a covenant with the son of Jesse”; (ibid. verse 9), “I saw the son of Jesse”; (ibid. 25: 10), “Who is David, and who is the son of Jesse?” I have no name.

**will you constantly seek lies** Will you chase to find lies, e.g., the Ziphites, who inform on me, yet show me friendliness, and other informers like them who were in Saul’s time (I Sam. 23:19): “Is David not hiding...in the hill of Hachilah?” And so, many.

**4 has set apart** Heb. הפלה , has separated.

**5 Quake Tremble before the Holy One**, blessed be He, and do not sin.

**say [this] in your heart on your bed and be forever silent** Bring back to your heart [the thought] that the Holy One, blessed be He, admonished [you] concerning that.

**6 Offer up sacrifices of righteousness** Perform righteous deeds, and it will be as if you are offering up sacrifices.

**and trust in the Lord** to lavish upon you goodness, and do not sin against Him for money, in the hope that you will be rewarded by Saul.

**7 Many say, “Who will show us goodness?”** There are many Jews who see the nations of the world in wealth and tranquility, and say, “Who will show us goodness,” to be wealthy and achieve desires like these people?

**Raise up over us** Heb. נסה Raise up over us for a banner the light of Your countenance, an expression of (Isa. 62:10): “lift up a banner (נס) ”;(ibid. 49:22), “I will raise My standard (נסי) .” Another interpretation: נסה is reflordir(?) (resplendir) in Old French, gleam, as (Zech. 9:16), “crown stones gleam (מתנוססות) .” But I do not envy them, for joy has been given into my heart from the time that the corn and the wine of the nations have increased. I am confident that if those who anger Him [have] such [tranquility], how much more will those who perform His will have it in the future, which is the day of the reception of their reward!

**9 In peace together, I would lie down and sleep** If Israel were in peace together with me, I would lie down and sleep in confidence, and I would not fear any adversary or enemy.

**alone in safety** As (in Deut. 33:28): “secure and alone, the fountain of Jacob.” It is an expression of safety and tranquility, that he need not station troops with him.

**Meditation from the Psalms**

**Psalm 4:1-9**

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

Psalm four was, like Psalm three, also composed by His Majesty King David while he was fleeing from his son Absalom. In Psalm three, David called to HaShem for salvation. In this psalm he addresses his enemies, lecturing them to improve their morals and ethics.[[52]](#footnote-52) It is clear that his lecture was based on the triennial Torah reading for our portion, as I will soon demonstrate.

Psalm four is the first of fifty-seven psalms which will be introduced by the phrase ‘for the conductor’. This means that these psalms were recited by the Levites, in the Temple, with a specific tune, while the sacrificial service was being offered.[[53]](#footnote-53) A tune elevates the status of a prayer. Radak writes:

“It seems that the (*menatzeach -*  מנצח) conductor was the one in charge of the singers, and all the psalms were recited and chanted as directed by the conductor.”

When the conductor read this psalm, one of the thing he would note is that v.2 uses the word “Shema”. This pasuk asks that HaShem would hear his prayer. When the Bne Israel say the Shema they are asking that they *themselves* would ‘hear’. The Talmud teaches that this psalm, in v.5, contains a hint to the bedtime ***Shema***:

***Berachot 4b*** *R. Joshua b. Levi says: Though a man has recited the Shema’ in the synagogue, it is a religious act to recite it again upon his bed. R. Assi says: Which verse [may be cited in support]? Tremble and sin not; commune with your own heart upon your bed, and be still, Selah.[[54]](#footnote-54)*

The Targum echoes this connection in v.2:

***Tehillim (Psalm) 4:2*** *At the time of my prayer, accept [it] from me, O God of my righteousness / generosity; at the time of distress, You relieved me; pity me and accept my prayer.*

Now let’s examine our Torah portion in light of our psalm. Let’s see King David’s thoughts on our Torah portion. To accomplish this, we need to first examine the overall structure of Beresheet.

**The Structure of Bereshit as defined by the TOL’DOT, generations.**

|  |
| --- |
| **HaShem Deals With Man** |
| **Genesis****Chapter** | **Topic** |
| 1:1 – 2:3 | The story of the seven days of creation. |
| 2:4 | The **Tol’dot** of the heaven and the earth. |
|   |   |
| 5:1 | **Tol’dot** Adam |
|   |   |
| 6:9 | **Tol’dot** Noach |
|   |   |
| 10:1-32 | **Tol’dot** Sons of Noach –The 70 nations. |

From this structure we can see that each of these Tol’dot, these generations are handled by a separate septennial seder. We can also see that the Tol’dot seem to be progressing from highest to lowest. The world, and the men in it, is diminishing in stature and is heading for destruction by the deluge. The contraction of the world, in our current seder, is focused on Adam and his direct progeny. Adam was to be the pinnacle of creation. Yet, by the time of our seder he is already been diminished substantially because of his sin. His progeny have continued in Adam’s path and they are corrupting the world. His progeny have already committed murder and are going to diminish to the point of destruction. It is to this sad state of affairs that King David pens the following words:

***Tehillim (Psalm) 4:3*** *O you sons of men, how long will my glory be put to shame, in that you love vanity, and seek after falsehood? Selah*

As the text of our seder mentions many of the men in this Tol’dot with the briefest of words, so we realise that these men’s deeds were not only insufficient, but in many ways detrimental. Their mention in our seder sounds like we are reading the epitaph’s of most folks on their grave stones. They lived, had progeny, and died. Not much of a life. Yet, we do find a few who are raised above the others by their walk with HaShem. Since they are few I will mention them: Chanoch and Noach. It is to these righteous/generous men that King David looks as he penned the following words.

***Tehillim (Psalm) 4:4*** *But know that HaShem has set apart the godly man as His own; HaShem will hear when I call unto Him.*

Thus our seder repeats itself to tell us of the wickedness that prevailed at the end of our seder and the *one* man (Noach) who stands apart and thereby finds favor in the sight of HaShem. It is this Tol’dot, this generation, that has reached the time of the bedtime Shema. It is Noach alone who says the final words of our psalm:

***Tehillim (Psalm) 4:9*** *In peace will I both lay me down and sleep; for You, HaShem, make me dwell alone in safety.*

**It is Noach alone who is capable of saying the bedtime Shema.**

In our next seder we will see how Noach is set apart from the other men of this Tol’dot. In fact, we will see that Noach gets his own Tol’dot. It is as though Adam has been given a second chance to start over, through Noach.

Finally, some have observed that two of the three blessings of the Aaronic benediction are found in this psalm. In v.7 we see the two blessings found in the Aaronic benediction.[[55]](#footnote-55)

|  |  |
| --- | --- |
| **Aaronic Benediction** | **Psalm 4** |
| ***May HaShem bless you and keep you.*** |  |
| ***May HaShem make His face shine upon you and be gracious to you.*** | 7. Many there are that say: ‘Oh that we could see some good!’ |
| ***May HaShem lift up His countenance upon you and give you His peace!*** | 7. HaShem, lift You up the light of Your countenance upon us. |

What is conspicuously missing is any reference to the first blessing. To help understand this omission we need to understand a bit about the priests who say this blessing. The first use of the word ‘priest’ is found in:

***Beresheet (Genesis) 14:18*** *And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.*

In the pasuk (verse) above we see a reference to Melchizedek whom are Sages tell us is Noach’s son Shem.

***Nedarim 32b*** *R. Zechariah said on R. Ishmael's authority: The Holy One, blessed be He, intended to bring forth the priesthood from Shem, as it is written, And he [sc. Melchizedek] was the priest of the most high God.*

The first use of ‘Shem’ is found in our Torah portion in Beresheet (Genesis) 5:32. I believe that this explains why King David gave us a hint to the Priestly Blessing. Perhaps the absence of the first blessing is related to the fact that the priesthood was taken from Shem and the firstborn at the incident of the golden calf. In the end of our Torah portion we see HaShem’s decision to obliterate the wicked of the world. In the same way, Moshe called for the destruction of those who worshipped the golden calf, when he took the priesthood from the firstborn and gave it Aaron and his sons.

**Ashlamatah: Yeshayahu (Isaiah) 29:18-24; 30:15‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 9. ¶ Stop and wonder; they became blind and they blinded. They were intoxicated but not from wine; they reeled but not from strong wine. | 9. Delay, be astounded, be confused and appalled! They are drunk, but not with wine; they stagger, but not with old wine! |
| 10. For the Lord has poured upon you a spirit of deep sleep, and He has closed your eyes; the prophets and your heads who stargaze, He has covered. | 10. For the LORD cast among you a spirit of deception, and has hidden Himself from you, the prophets, the scribes and the teachers who ‎were teaching you the teaching of the Law He has hidden.  |
| 11. And the vision of everything has been to you like the words of a sealed book, which they give to one who can read, saying, "Now read this," and he shall say, "I cannot, for it is sealed." | 11. And all prophecy has become to you like the words of a book that is ‎sealed. When men give it to one who knows the book, saying, "Read this," he will say, "I cannot, for it is sealed." |
| 12. And if the book is given to one who cannot read, saying, "Now read this," he shall say, "I cannot read." **{S}** | 12. And the book ‎will be given to one who does not know the book, saying, "Read this," and he will say, "I do not know the book." |
| 13. And the Lord said: "Because this people has come near; with their mouth and with their lips they honor Me, but their heart they draw far away from Me, and their fear of Me has become a command of people, which has been taught. | 13. And the LORD ‎said: "Because this people exalts itself with their mouth and honour before Me with their lips, while their heart is far from My fear, and ‎their fear before Me is as a commandment of men who teach; |
| 14. Therefore, I will continue to perform obscurity to this people, obscurity upon obscurity, and the wisdom of his wise men shall be lost, and the understanding of his geniuses shall be hidden. **{S}** | 14. therefore, behold, I will again strike this people with ‎comprehensive strokes; and the wisdom from their wise men will perish, and the discernment from their understanding will be hid." |
| 15. Woe to those who think deeply to hide counsel from the Lord, and their deeds are in the dark. And they said, "Who sees us and who knows us?" | 15. Woe to those who try to hide counsel before the LORD, and their deeds are as in the dark, and who say, "No one sees us. and no ‎one knows our deeds." |
| 16. Shall your perversion be regarded like the potter's clay? Shall the thing made say of him who made it, "He did not make me," and the impulse say to the One Who formed it, "He does not understand"? | 16. Are you seeking to turn your deeds upside down? Behold. as the clay in the potters hand. so are you ‎regarded before Me! Is it possible that the clay should say to its maker, "You did not make me;" or the creature say to its creator, "You ‎have no understanding of me"? |
| 17. Indeed, in a short time, the Lebanon shall be turned into a fruitful field, and the fruitful field shall be regarded as a forest. | 17. Is it not yet a very little while until Lebanon will return to be as a fruitful field, and the fruitful ‎field will cause many cities to be inhabited? |
| 18. And on that day the deaf shall hear the words of the book, and out of the obscurity and out of darkness shall the eyes of the blind see. | 18. And in that time those who are as deaf will hear the sayings of a book, and out of ‎gloom and darkness the eyes of the blind will see. |
| 19. And those who suffered shall increase their joy in the Lord, and the impoverished people shall rejoice in the Holy One of Israel. | 19. And those who have accepted mortification will obtain fresh joy in the Memra ‎of the LORD, and the needy sons of men will exult in the Memra of the Holy One of Israel. |
| 20. For the tyrants have ended and the scornful have been destroyed, **and all those eager to commit violence shall be cut off.** | 20. For the one who distresses ceases ‎and the plunderer is destroyed, **and all who watch to rob cease,** |
| 21. **Those who cause man to sin by a word, and him who reproves in the gate they trap, and they mislead the righteous through fraud.** **{P}** | 21. **who by their sayings make the sons of men sinners and seek the ‎stumbling of him who reproves them in the judgment house with words of the Law, and with deceit turn aside the judgment of the ‎innocent.** |
| 22. ¶ Therefore, so said the Lord to the House of Jacob, Who redeemed Abraham, "Now Jacob shall not be ashamed, and now his face shall not pale. | 22. Therefore thus says the LORD, who redeemed Abraham, concerning ‎ the house of Jacob: "From now on those of the house of Jacob will not be ashamed, and from now on their face will not be changed. ‎‎ |
| 23. For, when he sees his children, the work of My hands, in his midst, who shall hallow My name, and they shall hallow the Holy One of Jacob, and the God of Israel they shall revere. | 23. For when he sees the prodigies which is done for his sons, the benefits of Abraham for his seed after him upon their land, in their ‎midst, they will sanctify My name and say. The Holy One of Jacob is holy, and will say concerning the God of Israel, He is strong. |
| 24. **And those of straying spirit shall know understanding, and grumblers shall learn instruction. {S}** | 24. **And those who have not learned a spirit of understanding will know, and those who say. All these things are not, will listen to teaching."** |
|  |  |
| 1. "Woe to rebellious children," says the Lord, "to take counsel but not from Me, and to appoint a ruler but not of My spirit, in order to add sin upon sin. | 1. ‎"Woe to the rebellious sons," says the LORD, "who make a plan, but not of My Memra; and who take counsel, but do not ask of My prophets, ‎that they may add sins to the sins of their soul; |
| 2. Those who go to descend to Egypt, and they have not asked of My mouth, to strengthen themselves with the strength of Pharaoh and to take shelter in the shade of Egypt.  | 2. who set out to go down to Egypt, without asking of the words of My prophets, to ‎strengthen themselves with the strength of Pharaoh, and to trust in the shadow of Egypt! |
| 3. And the strength of Pharaoh shall be to you for shame, and the shelter in the shade of Egypt for disgrace. | 3. And the strength of Pharaoh will turn to your ‎shame, and trust in the shadow of Egypt to humiliation. |
| 4. For his princes were in Zoan and his emissaries reached Hanes. | 4. For though his princes are in Zoan and his messengers reach Hanes, |
| 5. They all disgraced themselves because of a people that will not avail them, neither for aid nor for avail, but for shame and also for disgrace. **{S}** | 5. all of ‎them go to be ashamed. to the people who will not profit them, that brings neither help nor profit, but shame and disgraces." |
| 6. The burden of the beasts of the southland, in a land of trouble and anguish, the awesome lion and the crushing lion among them, the viper and the flying serpent; they carry their wealth on the shoulders of young donkeys and their treasures on the humps of camels, to a people that will not avail. | 6. They bear ‎upon their beasts in the way of the south through a land of trouble and anguish, a place of the lion, of a son of lions. and of poisonous, ‎wounding serpents, they carry their possessions on the backs of asses, and bring what is in their treasures on the humps of camels, to a ‎people that cannot profit them. |
| 7. And the Egyptians help in vain and to no purpose, therefore, I called this, "They are haughty, idlers." | 7. For the Egyptians are nothing and their help is emptiness, therefore I have summoned from them the ‎slain; I will bring the appointed ones upon them. |
| 8. Now, come write it on a tablet with them, and on a book engrave it, and it shall be for the last day, forever to eternity. | 8. Now, go, write in their midst on a tablet, and in lines of a book inscribe, that it may ‎be for a day of judgment as a witness before Me forever. |
| 9. **For a rebellious people are they, lying children, children who would not hearken to the Lord's instruction.** | **9. For they are a disobedient people, lying sons, sons who will not listen to teaching ‎of the Law from the LORD;** |
| 10. **Who said to the seers, "You shall not see," and to the prophets, "You shall not prophesy for us true things. Speak to us with smooth talk; prophesy mockery.** | **10. who say to the prophets, "Do not prophesy;" and to the teachers, "Do not teach us the Law; speak with us ‎sweet things, recount to us alterations,** |
| 11. Turn away from the road, turn away from the path, cease from before us the Holy One of Israel." **{S}** | 11. turn us aside from the correct way, make us cease from the tradition, remove from before ‎us the Memra of the Holy One ‎ of Israel."  |
| 12. **Therefore, so said the Holy One of Israel, "Because you have despised this matter, and you have put your trust in oppression and a perverse one, and you have relied upon it.** | 12. **Therefore thus says the Holy One of Israel, "Because you despise this word, and trust in deceit and oppression and rely on ‎them;** |
| 13. **Therefore, this iniquity shall be to you as a breach of a falling [wall], revealed in a fortified wall, whose breach will come suddenly."** | 13. **therefore this sin will be to you like a fortress that is desolate and ruined, like a reinforced wall whose crash comes down ‎suddenly, in an instant;** |
| 14. And He shall break it like the breaking of a potter's jug, crushed without pity, and in its crushing shall not be found a shard, to scoop fire from a hearth, or to scoop water from a cistern. **{S}** | 14. and its breaking is like that of pottery which is smashed so ruthlessly that among its fragments not a shard is ‎found to rake fire from a hearth, or to dip up water from a brook." |
| 15. For so said the Lord God, the Holy One of Israel; "With tranquility and restfulness shall you be saved, with quietude and trust shall be your might; but you did not want. | 15. For thus said the LORD God, the Holy One of Israel, "I thought, You ‎will return to my Law, rest, be saved, be quiet, lie in safety, be mighty." And you would not, |
| 16. And you said, 'No, but on horses will we flee.' Therefore, you shall flee. 'And on swift [steeds] will we ride.' Therefore, your pursuers shall be swift. | 16. but you said, "No! We will flee upon ‎horses," therefore you will flee; and, "We will ride upon swift steeds," therefore your pursuers will be swift. |
| 17. One thousand, because of the shout of one, because of the shout of five, shall you flee, until you remain like a mast on a mountaintop and like a flagpole on a hill." | 17. A thousand at the threat ‎of one, at the threat of five you will flee, until you are left like a bonfire on the mountain top, like a signal on a hill. ‎ |
| 18. Therefore, the Lord shall wait to be gracious to you, and therefore, He shall withdraw to have mercy upon you, for the Lord is a God of justice; fortunate are all who wait for Him. **{P}** | 18. Therefore the LORD is about to pity them; and He who will have mercy on you is strong. For the LORD is the God who performs the ‎judgment; blessed are the righteous/generous who hope for His deliverance. ‎ |
|  |  |

**Rashi’s Commentary for: Yeshayahu (Isaiah) 29:18-24; 30:15‎**

**18 And on that day...shall hear, etc**. And the curse stated above (v. 10 14): “For the Lord has poured upon you, etc....And the vision of everything has been to you, etc....And the wisdom of his wise men shall be lost,” shall be repealed.

**19 And those who suffered** The suffering ones, who bore the yoke of the Holy One, blessed be He, and His decrees.

**20 those eager to commit violence** Those who hurry and give thought how they will commit violence.

**21 Those who cause man to sin by a word** They are the false prophets.

**and him who reproves in the gate they trap** ( יְקשׁוּן . Jonathan renders:) And for the one who reproves them, they seek for him a stumblingblock. ( יְקשׁוּן is) an expression related to מוֹקֵשׁ , a trap.

**and they mislead the righteous through fraud** And they pervert with fraud the cause of the just [from Jonathan].

**22 Who redeemed Abraham** from Ur of the Chaldees.

**Now Jacob shall not be ashamed** of his father.

**and now his face shall not pale** because of his father’s father, for no imperfection has been found in his bed, and his bed is perfect.

**23 For, when he sees his children who will be the work of My hands**, i.e., righteous men, in his midst, for when he sees in his midst that his children, the work of My hands, shall hallow My name, e.g., Hananiah, Mishael, and Azariah (see Dan. 3), therefore, his face shall not pale.

**24 and grumblers shall learn instruction** (וְרוֹגְנִים) an expression similar to (Deut. 1:27) “And you grumbled (וַתְּרָגְנוּ) in your tents.” Those who were complaining and grumbling about the words of the prophets shall learn instruction.

**15 For so said the Holy One**, blessed be He, to you long ago, “You need not seek for yourselves the strength of Egypt and waste your money, for with tranquility and restfulness you shall have salvation, without any toil, if you listen to Me.”

**with tranquility** (בְּשׁוּבָה) an expression of restfulness and tranquility, Comp. (Num. 10:36): “Rest (שׁוּבָה) , O Lord, with the ten thousands of the thousands of Israel.”

**with quietude** that comes to you from Me, and with trust, shall be your might.

**Verbal Tallies**

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

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

**Bereshit (Genesis) 5:1 – 6:8**

**Yeshayahu (Isaiah) 29:18-24 + 30:15**

**Tehillim (Psalm) 4**

**Mk 1:9-11, Lk 3:21-22, Lk 3:23-28, Acts 1:15-26**

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

Book - ספר, Strong’s number 05612.

Day - יום, Stong’s number 03117.

God - אלהים, Strong’s number 0430.

Adam / Man / Men - אדם, Strong’s number 0120.

Name - שם, Strong’s number 08034.

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

God - אלהים, Strong’s number 0430.

Called / Call - קרא, Strong’s number 07121.

**Bereshit (Genesis) 5:1-2** This is the book <05612> of the generations of Adam. In the day <03117> that God <0430> created man <0120>, in the likeness of God <0430> made he him;

2 Male and female created he them; and blessed them, and called <07121> (8799) their name <08034> Adam <0120>, in the day <03117> when they were created.

**Yeshayahu (Isaiah) 29:18** And in that day <03117> shall the deaf hear the words of the book <05612>, and the eyes of the blind shall see out of obscurity, and out of darkness.

**Yeshayahu (Isaiah) 29:19** The meek also shall increase their joy in the LORD, and the poor among men <0120> shall rejoice in the Holy One of Israel.

**Yeshayahu (Isaiah) 29:23** But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name <08034>, and sanctify the Holy One of Jacob, and shall fear the God <0430> of Israel.

**Tehillim (Psalm) 4:1** « To the chief Musician on Neginoth, A Psalm of David. » Hear me when I call <07121> (8800), O God <0430> of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Gen 5:1-6:8** | **Psalms****Psa 4:1-9** | **Ashlamatah****Isa 29:18-24 + 30:15** |
| --- | --- | --- | --- | --- |
| **~d'a'** | man | Gen 5:1Gen 5:2Gen 6:1Gen 6:2Gen 6:3Gen 6:4Gen 6:5Gen 6:6Gen 6:7 |  | Isa 29:19Isa 29:21 |
| **~yhil{a/** | GOD | Gen 5:1Gen 5:22Gen 5:24Gen 6:2Gen 6:4 | Ps 4:1 | Isa 29:23 |
| **rm;a'** | saying | Gen 5:29Gen 6:3Gen 6:7 | Ps 4:4Ps 4:6 | Isa 29:22Isa 30:15 |
| **!Be**  | sons | Gen 5:4Gen 5:7Gen 5:10Gen 5:13Gen 5:16Gen 5:19Gen 5:22Gen 5:26Gen 5:28Gen 5:30Gen 5:32Gen 6:2Gen 6:4 | Ps 4:2 |  |
| **ajx** | sin |  | Ps 4:4 | Isa 29:21 |
| **bAj**  | fair, good | Gen 6:2 | Ps 4:6 |  |
| **dy"** | hands | Gen 5:29 |  | Isa 29:23 |
| **[dy**  | know |  | Ps 4:3 | Isa 29:24 |
| **hw"hoy>**  | LORD | Gen 5:29Gen 6:3Gen 6:5Gen 6:6Gen 6:7Gen 6:8 | Ps 4:3Ps 4:5Ps 4:6Ps 4:8 | sa 29:19Isa 29:22 |
| **~Ay**  | day | Gen 5:1Gen 5:2Gen 5:4Gen 5:5Gen 5:8Gen 5:11Gen 5:14Gen 5:17Gen 5:20Gen 5:23Gen 5:27Gen 5:31Gen 6:3Gen 6:4Gen 6:5 |  | Isa 29:18 |
|  **ble** | heart | Gen 6:5Gen 6:6 | Ps 4:7 |  |
| **hf,[]m;** | work, deed | Gen 5:29 |  | Isa 29:23 |
| **rp,se**  | book | Gen 5:1 |  | Isa 29:18 |
| **d[;** | how long, as far as | Gen 6:7 | Ps 4:2 |  |
| **!yI[;** | eyes | Gen 6:8 |  | Isa 29:18 |
| **~ynIP'**  | face | Gen 6:1Gen 6:7 | Ps 4:6 | Isa 29:22 |
| **ar'q'** | called | Gen 5:2Gen 5:3Gen 5:29 | Ps 4:1Ps 4:3 |  |
| **ha'r'** | saw | Gen 6:2Gen 6:5 | Ps 4:6 | Isa 29:18Isa 29:23 |
| **br;** | great | Gen 6:5 | Ps 4:6 |  |
| **bb;r'**  | multiply | Gen 6:1 | Ps 4:7 |  |
| **x;Wr**  | spirit | Gen 6:3 |  | Isa 29:24 |
| **~ve** | name | Gen 5:2Gen 5:3Gen 5:29Gen 6:4 |  | Isa 29:23 |
| **hx'm.fi** | gladness |  | Ps 4:7 | Isa 29:19 |
| **[m;v'** | hear  |  | Ps 4:1Ps 4:3 | Isa 29:18 |

**Greek:**

| **Greek** | **English** | **Torah Seder****Gen 5:1-6:8** | **Psalms****Ps 4:1-9** | **Ashlamatah****Isa 29:18-24 + 30:15** | **Peshat****Mk/Jude/Pet****Mk 1: 9-11** | **Remes 1****Luke****Lu 3:21-38** | **Remes 2****Acts/Romans****Acts 1:15-26** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἀγαπητός | beloved |   |   |   | Mar 1:11 | Luk 3:22 |   |
| ἅγιον | holy |   |   | Isa 29:23Isa 30:15 |   | Luk 3:22  | Act 1:16 |
| ἀνήρ | man |   |   |   |   |   | Act 1:16Act 1:21 |
| ἄρχομαι | began beginning | Gen 6:1 |   |   |   | Luk 3:23  | Act 1:22 |
| πρός | immersed |   |   |   | Mar 1:9  | Luk 3:21  |   |
| βίβλος | book | Gen 5:1  |   |   |   |   | Act 1:20 |
| γεννάω | procreated, begotten., engendered | Gen 5:3 Gen 5:4 Gen 5:6 Gen 5:7 Gen 5:9 Gen 5:10 Gen 5:12 Gen 5:13 Gen 5:15 Gen 5:16 Gen 5:18 Gen 5:19 Gen 5:21 Gen 5:22 Gen 5:25 Gen 5:26 Gen 5:28 Gen 5:30 Gen 5:32 Gen 6:1 Gen 6:4 |   |   |   |   |   |
| γίνομαι | become, came | Gen 5:4 Gen 5:5 Gen 5:8 Gen 5:11 Gen 5:14 Gen 5:17 Gen 5:20 Gen 5:23 Gen 5:27 Gen 5:31 Gen 6:1 |   | Isa 30:15  | Mar 1:9 Mar 1:11 | Luk 3:21Luk 3:22 | Act 1:16 Act 1:18 Act 1:19 Act 1:20 Act 1:22  |
| δίδωμι | put, gave |   | Psa 4:7  |   |   |   | Act 1:26  |
| δύο | two | Gen 5:18 Gen 5:20 Gen 5:26  |   |   |   |   | Act 1:23 Act 1:24 |
| εἴδω | beheld, behold | Gen 6:2 Gen 6:5 |   | Isa 29:23 | Mar 1:10  |   |   |
| εἴκοσι | twenty | Gen 6:3  |   |   |   |   | Act 1:15  |
| ἑκατόν | hundred | Gen 5:9Gen 5:12 Gen 5:15 Gen 5:18 Gen 5:21Gen 5:25 Gen 5:28Gen 6:3 |   |   |   |   | Act 1:15  |
| ἐκλέγομαι | chose | Gen 6:2  |   |   |   |   | Act 1:24  |
| ἐπικαλέομαι | call upon, calling |   | Psa 4:1  |   |   |   | Act 1:23 |
| ἔπω | said | Gen 6:3Gen 6:7  |   |   |   |   | Act 1:15Act 1:24  |
| ἔτος | years | Gen 5:3 Gen 5:4 Gen 5:5 Gen 5:6Gen 5:7 Gen 5:8 Gen 5:9 Gen 5:10 Gen 5:11 Gen 5:12 Gen 5:13 Gen 5:14 Gen 5:15 Gen 5:16 Gen 5:17 Gen 5:18 Gen 5:19 Gen 5:20 Gen 5:21 Gen 5:22 Gen 5:23 Gen 5:26 Gen 5:27 Gen 5:28 Gen 5:30 Gen 5:31 Gen 5:32 Gen 6:3  |   |   |   | Luk 3:23 |   |
| εὐδοκέω | pleasure |   |   |   | Mar 1:11 | Luk 3:22 |   |
| ἡμέρα | days | Gen 5:1 Gen 5:2 Gen 5:4 Gen 5:5 Gen 5:8 Gen 5:11 Gen 5:14 Gen 5:17 Gen 5:20 Gen 5:23 Gen 5:27 Gen 5:31 Gen 6:3 Gen 6:4 Gen 6:5  |   | Isa 29:18 | Mar 1:13  |   | Act 1:15 Act 1:22 |
| καταβαίνω | came down |   |   |   | Mar 1:10  | Luk 3:22  |   |
| κύριος | LORD | Gen 5:29Gen 6:3 Gen 6:5 Gen 6:8 | Psa 4:3Psa 4:5 Psa 4:6 Psa 4:8 | Isa 29:19 Isa 29:22 Isa 30:15 |   |   | Act 1:21 Act 1:24 |
| λαμβάνω | took, receive | Gen 6:2  |   |   |   |   | Act 1:20Act 1:25  |
| λέγω | called, saying | Gen 5:29 | Psa 4:4 Psa 4:6 | Isa 29:22 Isa 30:15 |   | Luk 1:24 |   |
| ὄνομα | name | Gen 5:2 Gen 5:3 Gen 5:29 |   | Isa 29:23  |   |   | Act 1:15 |
| οὐρανός | heavens |   |   |   | Mar 1:10 Mar 1:11  | Luk 3:21 Luk 3:22  |   |
| πᾶς | all | Gen 5:5 Gen 5:8 Gen 5:11 Gen 5:14 Gen 5:17 Gen 5:20 Gen 5:23 Gen 5:27 Gen 5:31 Gen 6:2 Gen 6:5  |   | Isa 29:21 |   |   | Act 1:18 Act 1:19 Act 1:21 Act 1:24  |
| περιστερά | dove |   |   |   | Mar 1:10  | Luk 2:24  |   |
| πνεῦμα | spirit | Gen 6:3 |   | Isa 29:24  | Mar 1:10  | Luk 3:22  |   |
| προσεύχομαι | praying |   |   |   |   | Luk 3:21 | Act 1:24  |
| τριάκοντα | thirty | Gen 5:3Gen 5:5 Gen 5:16 |   |   |   | Luk 3:23 |   |
| υἱός | sons | Gen 5:4 Gen 5:7 Gen 5:10 Gen 5:13 Gen 5:16 Gen 5:19 Gen 5:22 Gen 5:26 Gen 5:28 Gen 5:30 Gen 5:32 Gen 6:2 Gen 6:4 | Psa 4:2 |   | Mar 1:11 | Luk 3:22 Luk 3:23  |   |
| φωνή | voice |   |   |   | Mar 1:11  | Luk 3:22 |   |
| ψαλμός | psalms |   | Psa 4:0  |   |   |   | Act 1:20  |

**PIRQE ABOT**

**(Chapters of the Fathers)**

**Mishnah 1:4**

**From:**

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

**By: Rabbi Reuven P. Bulka**

**Jason Aronson, Inc., © 1993, p. 59.**

**He [Raban Gamaliel] used to say: Do His will as if it were your own will, so that He may do your will as if it were His will. Nullify your will before His will, so that He may nullify the will of others before your will.**

If the public servant is not to rely on the friendship of the ruling authority, shaky as such reliance is, reliance on God is another matter. Reliance ‎on God is the foundation of the community, but God relates to the community and to the individual as a mirror reflection. One who ‎incorporates the will of God into the self, such that all actions are consistent with and express the perceived will of God, is likely to find that God ‎relates in the same way, actualizing the will of the devoted servant as if it were God's will. ‎

The amalgamation of God's will unto the self comes in two stages. The first stage is Do His will as if it were your own will. This stage is one ‎of consistent expression, where the person's desires and God's wishes are in harmony. What the person does is what God wants for the person, ‎and also what the person wants, so that God's will is easily absorbed into the self. ‎

The second stage is Nullify your will before His will. ‎This is the more difficult stage, as it involves a clash of desires; God's desire on one side, and the individual's desire on the other. Here what the ‎individual wants is not what God wants, and the individual is called upon to acknowl¬edge that what God wants is better for the person. Nullification of the person's will is not a sacrifice, but a positive decision based on faith in God's omniscience. The result of this act of the will is that ‎God may do your will as if it were His will and also may nullify the will of others before your will. ‎

Herein is expressed the idea that to the extent to which the individual resides in the Divine dimension, to that extent God resides in the human ‎dimension. ‎‎

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Gen.) Gen. 5:1 – 6:8**

**“Tol’dot Adam” - “The generations of Adam”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **SCHOOL OF HAKHAM SHAUL****Tosefta****(Luke 3:21-28)****Mishnah א** | **School of Hakham Tsefet****Peshat****(Mark 1:9-11)****Mishnah א** |

|  |  |
| --- | --- |
| **א** And now it happened when all the people were immersed and when Yeshua had also been immersed and was praying, the heavens opened, and the Ruach HaKodesh (Holy Spirit, holy breath)[[56]](#footnote-56) descended on him in the physical shape of a dove.[[57]](#footnote-57) And a [daughter of a] voice (bat kol) came from the heavens, saying You are my son, the beloved; with you I have delight.”[[58]](#footnote-58) **ב** And Yeshua[[59]](#footnote-59) was about thirty years old[[60]](#footnote-60) and was the son of Yosef,[[61]](#footnote-61) son of Eli, son of Mattat, son of Levi, son of Mal’ki, son of Yannai, son of Yosef, son of Mattityah, son of Amotz, son of Nachum, son of Chesli, son of Naggai, son of Machat, son of ‎Mattityah, son of Shim’i, son of Yosef, son of Yodah, son of ‎Yochanan, son of Reisha, son of ‎Z’rubavel;**ג**. son of Sh’altiel, son of Neri, son of Mal’ki, son of Addi, son of Qosam, son of Elm’dan, son of E’er, son of Yosei, son of Eli’ezer, son of Yorim, son of Mattat, son of Levi, son of Shim’on, son of Y’hudah, son of Yosef, son of Yonam, son of Elyaqim, son of Mal’ah, son of Manna, son of Mattattah, son of ‎Natan;‎**ד**. son of David, son of Yishai, son of Oved, son of Bo’az, son of Salmon, son of Nachshon son of ‎Amminadav, son of Aram, son of Chetzron, son of Peretz, son of Y’hudah son of Ya’aqov, son of Yitzchaq, son of Avraham;**ה**. son of ‎ Terach, son of Nachor, son of S’rug, son of R’u, son of Peleg, son of Ever, son of Shalach, son of Elam, son of ‎Arpak’shad, son of.Shem, son of Noach, son of Lamekh, son of ‎M’tushelach, son of Chanokh, son of Yered, son of Mahalal’el, son of Qeinan, son of Enosh, son of Shet, son of Adam, son of ‎God.  | **א And now it happened in those days, Yeshua came from the [city of] Branches**[[62]](#footnote-62) **of the Galil and was immersed by Yochanan in the Yarden. And immediately coming out of the water he saw the heavens torn apart and the spirit (ruach - breath) descending on him like a dove. And a [daughter of a] voice (bat kol) came from the heavens [saying], “You are my son, the beloved; with you I have delight[[63]](#footnote-63).”**  |
|  |
| **School of Hakham Shaul****Remes****(2 Luqas (Acts). 1:15-26)****Pereq א** |
| **א** And in those days Hakham Tsefet stood up among the Talmidim with the faithfully obedient (congregation of about one hundred and twenty)[[64]](#footnote-64) and said, “men (and brothers) Scripture is fulfilled, which the spirit of prophecy through the mouth of David, who prophesied concerning Yehudah (Ish Keriyoth),[[65]](#footnote-65) who was the one who lead those (the Kohen Gadol and temple guards) to arrest Yeshua, for he was considered one of us (Yeshua’s Talmidim) and was appointed his part in the (Master’s) service. Now he (Yehudah Ish Keriyoth) purchased a field with his payment for his lack of righteousness/generosity[[66]](#footnote-66) (from the Kohen Gadol); and (his body) swelling,[[67]](#footnote-67) burst open in the middle and his bowels gushed out. All the residents of Yerushalayim knew this, so that the field was named in the dialect (Mishnaic Hebrew) the “Chakal-D’ma” meaning the “field of blood.” For it was written in Sefer Tehillim (the book of Psalms), Let their encampment be desolate; let none dwell in their tents. (Ps. 69:26 [25]) and Let his days be few; let another take his charge (office)[[68]](#footnote-68) (Ps. 109:8). So one of the men (Paqidim) of our Haberim[[69]](#footnote-69) (companions in study) during the time that the Master Yeshua went in an out among us, beginning with the immersion of Yochanan until the day he (Yeshua) was taken up from us, a witness to the resurrection, one must become like us”**ב** Therefore, they (the Talmidim) proposed two: Yosef Bar-Sabba known as Justus, and Matityahu. And they (Yeshua’s Talmidim) prayed saying Lord [G-d] you know all things. Show us which one of these two to choose to take the place in this company of scholars and *sh’lachim*, which Yehudah turned away from to go to his place. So they cast *purim* (lots) for them and the *pur* (lot) fell on Matityahu; and he was added to the eleven [remaining] *sh’lachim.* |

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

**Discerning the meaning**

The problem of Yeshua’s immersion has been a troubling question for many years. Before we can fully understand the meaning of this event, we need a bit of background information.

**First Question: What is a Mikveh?**

To understand the [Mikveh](http://www.jewishencyclopedia.com/view.jsp?artid=222&letter=B)[[70]](#footnote-70) in depth would take a great deal of time to explain. We will Endeavour to minimize this information for the sake of time and space. We would like to include a simple prayer that is recited when we wash our hands. Hand washing occurs at various times such as before eating ritual foods .i.e. bread and upon exiting the bathroom. Likewise, we wash our hands upon rising from sleep, which is a picture of death. The Kohanim[[71]](#footnote-71) washed their hands each morning before entering service at the Bet Mikdash.[[72]](#footnote-72) Was this hand washing done because their hands were dirty? Do we wash our hands each morning because they are dirty? Why wash the hands?

***The Blessing:***

**Transliteration:** *Baruch A-tah Ado-nai E-lo-he-nu Me-lech Ha-olam A-sher Ki-de-sha-nu Be-mitz-vo-tav Vi-tzi-va-nu Al Ne-Ti-Lat Ya-Dayim.*

**Translation:** Blessed are You, LORD our G-d, King of the universe, who has sanctified us with Your commandments, and commanded us concerning the washing of the hands (lifting of the hands).

Many translations of this blessing render the final words as “washing of the hands.” However, we have translated the passage according to the true intent of the prayer’s meaning.

**1 Timothy 2:8** ¶ Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.

What is Hakham Shaul[[73]](#footnote-73) speaking of in this passage? Is he wanting men to lift their hands in some sort of praise or prayer?

Actually, Hakham Shaul is telling men that when they have washed their hands that they are to be lifted. This is because the lifting of hands (after washing) was an ancient custom by the time Hakham Shaul wrote about it. Hakham Shaul maintains the true context of washing hands. Once the hands are washed they are raised. There is a literal practice of raising the hands once they are washed and then reciting the blessing mentioned above. However, we have a question that we are trying to answer. Likewise, we are trying to make a point concerning Yeshua’s immersion.

Why are the hands elevated upon completion of their immersion? This illustration of hand-washing and elevation of hands serves to teach us about all the mikveh – i.e., we are immersed and then elevated.

**Ritual**

Many people are afraid of ritual practices such as the hand washing mentioned above. However, Christianity is permeated with ritual. Why? Ritual is the physical enactment of a spiritual truth or reality. In other words, every ritual is the realization of some spiritual truth or point. Why do we go through the “ritual” of Marriage, baptism, and funerals? Each of these rituals enacts some spiritual truth. So, what truth are we to learn from hand washing and the mikveh?

**Water**

One other point before we begin to sum all of these points up. Why do we immerse in water? (specifically “living water”) Water has a peculiar ability. That ability is the dissolution of form. When we put sugar in water, it dissolves and loses its original form. The spiritual truth behind this point is that when a person enters the water of a mikveh some sort of change takes place. The purpose of the Mikveh will tell us what kind of change occurred.

**Elevation**

Every mikveh accomplishes some sort of elevation. This is why hands are lifted in the above-mentioned blessing. Likewise, this is why we have used this particular illustration to answer this question.

When the woman emerges from the monthly mikveh, she has been elevated to a new status. In some respects, she has been “cut off” from her family and the community. She cannot touch or interact with other people in the state of her impurity. It should be further noted that she did NOT sin and is not in any way guilty of some sort of sin. Upon rising from the mikveh, the woman is elevated to the status of now being able to interact with the community and her family. (This actually needs much more clarification.)

Ritual immersion is not about dirt. We do not go to the mikveh because we need a bath. The mikveh is, as mentioned, an enactment of a spiritual truth. Therefore, the mikveh is about elevation not bathing.

Again, EVERY mikveh or immersion is an elevation of status. When the Kohanim begin their service to HaShem they wash their hands and feet as a symbol of their elevation to Holy service. Therefore, every time we wash our hands we are saying that we are dedicating ourselves to Holy activities and service. We have in some way, been involved in some mundane activity. Upon washing our hands, we are committing to a higher plane of G-dly service. When we wash our hands after exiting the bathroom, we have devolved (in a manner of speaking) from Holy service. We have been involved in mundane (earthly) matters. Once the hands are elevated, we have recommitted to Holy service. Each mikveh moves the individual from one stage to a higher plane of worship, service and status.

**Yeshua and Yochanan**

Yochanan’s mikveh was about the kingdom and repentance. Did Yeshua need to repent? A sinless person does not need to repent for himself or his sins. However, the Yom Kippur service as we know it from antiquity has a very interesting part to it called the Viduy (confession). The Viduy is very detailed. The Viduy (which can also be found in the daily prayers) is said by EVERYONE in the congregation. We might ask ourselves why? One reason why we ALL cite the viduy is so that those who have sinned or committed some offense against G-d can confess without being singled out as being a sinner.

Yeshua would have participated in the Viduy in order to help others elevate themselves to a higher place of worship and communion with G-d. However, Yeshua did not confess because he had committed some sort of offense against G-d.

**Reason #1**

However, the real key to the immersion lies behind a genuine understanding of the Kingdom.

**Mark 1:14-15** Now after Yochanan was arrested and put in prison, Yeshuah came into Galil, proclaiming the good news (the Masorot – the Traditions) of the kingdom (governance) of G-d [through the Hakhamim and Bate Din as opposed to human kings], 15 And saying, The [appointed period of] time is fulfilled (completed), and the kingdom (governance) of God [through Hakhamim and Bate Din] is at hand; repent (have a change of mind and return to Torah wisdom) and faithfully obey the Masorah (Traditions/Oral Law).

Keeping in mind that immersion is an elevation to a higher purpose or office we can see that Yochanan was calling for a change status. Yochanan was not calling for repentance simply because people had sinned. Yochanan was calling for a “turning towards”[[74]](#footnote-74) a new system that was dawning and would deeply transform Yisrael. That system was the governance of G-d through the Hakhamim (The Sages). Therefore, one reason Yeshua submits to Yochanan’s immersion is that he is now devoting himself strictly to this purpose and cause.

The opening pericope of Mark should be translated as follows.

**Mark 1:1-3**. ¶ The beginning {The choicest or chief part} of the Masorah (Tradition/Oral Law) is Yeshuah the Messiah, the Son of G-d (i.e. Ben Elohim = the Judge); 2 As it is written in the prophets, Behold, I send my messenger before your face, which will prepare your way (Hebrew: Derekh/Halakha) before you (Exodus 23:30; & Malachi 3:1).[[75]](#footnote-75) (As translated by His Eminence Rabbi Dr, Yosef ben Haggai)

Here our point is that the governance of G-d will be by the Mesorah (Oral Tradition) as taught and decided upon by the Bate Din’s that would be the authority both in Israel and the Diaspora.

**Reason #2**

The core of every mikveh is some sort of elevation as we have mentioned. We must ask ourselves what other elevation Yeshua might have experienced at his Mikvah? We must confess that Yeshua was born to the mission and occupation of Messiah. However, he did not always occupy this mission in the same capacity. In the final years of his life, we see his commitment to that mission on a level that was not before demonstrated. Therefore, we must surmise that this mikveh was an elevation to strict occupation in his Messianic mission.

**Peroration: A Carpenter or Messiah**

We are told that Yosef (Yeshua’s Father) was a carpenter. We have discussed and argued this occupation with others suggesting that he was not a carpenter. My thesis was based upon the idea that both Yeshua and his brother Yaakov (James) were both Hakhamim (Men of extreme wisdom). Yosef himself must have been a Hakham. However, it is not a problem that Yosef was some sort of stonemason or carpenter. Nevertheless, it is not plausible for Yeshua to remain a stonemason and Messiah at the same time. Therefore, we believe that the mikveh marks a transition between the mundane and the Holy (set apart to G-d’s service) in Yeshua’ life. At this point Yeshua is a fully ordained Rabbi (Hakham). At this point, He is fully and exclusively committed to G-d’s service as Messiah. This mikveh marks the elevation from stone mason to Messiah. This marks a new status in his life and ministry.

Yeshua did not go through Yochanan’s immersion because he needed to repent. He went through the Mikveh as a symbol to demonstrate that from this point forward he was solely committed to his life’s calling and mission. He was elevated from the status of a mundane carpenter to that of G-d’s anointed.

**Remes Commentary to Hakham Shaul**

**Mishnah I:1 ‎**

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

**הֵם אָמְרוּ שְׁלשָׁה דְבָרִים, הֱווּ מְתוּנִים בַּדִּין, וְהַעֲמִידוּ תַלְמִידִים הַרְבֵּה, וַעֲשׂוּ סְיָג לַתּוֹרָה**

RAISE UP MANY DISCIPLES: If caution in judgment concerns itself with the otherness of each individual and the judge's sacred responsibility to respect this otherness, raise up ‎many disciples is concerned with the hierarchy in society, and the possible development of the class of the intelligent and the class of the ignorant. Normally, those in positions ‎of power and influence desire to protect such position, by denying others the means for encroaching. In Jewish life, no ‎one occupies a more esteemed and respected position than the scholar. The acknowledged scholar is looked to for leadership, and is followed when rendering a decision. ‎Protectionism, however, has no place in the hierarchy of wisdom. The scholar who has acquired knowledge is obliged to share that knowledge, to raise up many disciples, to ‎try as hard as possible to make dependency on the one scholar unnecessary. The scholar attained this rank because others shared their wisdom. The scholar is thus obliged to ‎extend that very process. Law and its wisdom do not belong to the privileged few, they are the inheritance of the entire community.[[76]](#footnote-76)

**Marqos - ג:א And now it happened in those days, Yeshua came from the [city of] Branches of the Galil and was immersed by Yochanan in the Yarden.**

2 Luqas **ג:א** And in those days Hakham Tsefet stood up among the Talmidim with the faithfully obedient (congregation of about one hundred and twenty).

This Mishnah of Marqos lays the foundation for Remes/Gemara materials of Hakham Shaul. The present materials form a highly sophisticated relationship between the Nazarean Codicil and the Torah Seder. The “generations of Adam” demonstrate the elevation of some individuals and the “depravity” of others. Consequently, we cannot accept the Calvinistic concept of “total depravity.” The Torah clearly teaches us that there are men of depravity. However, it does not place “ALL” men in that category. Men who follow and teach these concepts have troubles when they encounter passages, which elevate certain men to a status of G-dly approbation.

Understanding the Mesorah of the Master means that Yeshua was the personification of the Torah **MiSinai** and the **Torah Shebe’al Peh** or the Oral Torah i.e. **Mesorah.** Therefore, by investigating the life and actions of the Master, we are able to better elucidate the Torah MiSinai and the Torah Shebe’al Peh. The Nazarean Codicil is the toolbox for “investigating” Messiah. As a personification of the Torah, we see the Master enacting the Torah and the Oral Torah as a means of elucidation. The late Vendyl Jones, may his memory be blessed, suggested that we view the life of Yeshua as an actor on stage acting out the Torah.[[77]](#footnote-77) This fits the words of Yochanan (John) who tells us the “Word was with G-d in the beginning.”[[78]](#footnote-78) While these words are sublime in nature, Yochanan is telling us that we are to look at the life of Yeshua as a personification of the Torah, and by extension anyone who claims to be a Rabbi or Hakham.

We also opine that these words refer to the personification of the Mesorah. In other words, Yeshua personifies the Mesorah and the Written Torah. The Nazarean Codicil is a revelation of this enactment. This “enactment” becomes vital when we understand that it is demonstrative. This statement reflects the truth that the Oral traditions (Mesorah) are permanently inscribed on the pages of eternity. As a personification of the Torah and Oral Torah, Yeshua like any other Rabbi or Hakham becomes a walking talking Torah and Oral Torah (Mesorah). Again, his life is exemplary in all matters of Torah, making halakhic statements and decision by his conduct.

The above Mishnah of Pirqe Abot reflects the enactment of the Master concerning his Talmidim. From this, we derive a halakhic mitzvah. Namely, **it is the duty of every Nazarean Hakham to raise up many talmidim and making them stand by themselves**.

The statement of our present Gemara/Remes of 2 Luqas, “And in those days Hakham Tsefet stood up” demonstrates the investment of the Nazarean Hakham, Yeshua in the talmid Tsefet. We now refer to Tsefet as, “Hakham Tsefet” because Yeshua raised him up and made him to stand by himself.

From the Peshat we see that Adam begot a son in “his own image.”[[79]](#footnote-79) In similar fashion, the “son” of the Hakham is his Talmid, who mentally and spiritually should resemble his teacher.

**m. Bearkhot 1:1** …His [Gamaliel’s] sons (talmidim) returned from a banquet hall [after midnight]. They said to him, “We did not [yet] recite the ﻿Shema﻿. He said to them, “If the dawn has not yet risen, you are obligated to recite [the ﻿Shema﻿]. “And [this applies] not only [in] this [case]. Rather, [as regards] all [commandments] which sages said [may be performed] ‘Until midnight,” the obligation [to perform them persists] until the rise of dawn.”

**m. Baba Mesia 2:11** [If he (a talmid) has to choose between seeking] what he has lost and what his father has lost, his own takes precedence. … what he has lost and what his master (his Hakham) has lost, his own takes precedence. … what his father has lost and what his master has lost, that of his master (his Hakham) takes precedence. For his father brought him into this world. But his master (his Hakham), who taught him **wisdom (hokmah)**, will bring him into the life of the world to come. But if his father is a sage (Hakham), that of his father takes precedence. [If] his father and his master (his Hakham) were carrying heavy burdens, he removes that of his master (his Hakham), and afterward removes that of his father. [If] his father and his master (his Hakham) were taken captive, he ransoms his master (his Hakham), and afterward he ransoms his father. But if his father is a sage (Hakham), he ransoms his father, and afterward he ransoms his master (his Hakham).[[80]](#footnote-80)

From these Mishnaot and the relationship of Yeshua to his talmidim, we find another halakhic principle, namely, that **it is the duty of every Nazarean Hakham to teach his talmidim all the levels of PaRDeS.** **And, by this teaching the talmid is carried into the Olam HaBa as it is stated** “**But his master (his Hakham), who taught him wisdom (hokhmah), will bring him into the life of the world to come**.”

When we contemplate the depths of these materials, we realize that the Nazarean Hakham should teach his talmidim how to enter and exit the Garden unscathed.

If we are to derive from the activities of Adam’s sons Kayin and Hebel that Adam taught his sons hokhmah,[[81]](#footnote-81) we should note that it is the duty of the father to be the Hakham of his children. If the father is not able to be the Hakham to his children, he should seek out and raise up talmidim making them stand.

From these statements we should also derive another halakhic principle, namely, it is the duty of every Nazarean Jew to seek out a Hakham whereby he may learn Torah, the Mesorah and the Rabbinic hermeneutics of PaRDeS. It is also the duty of the Nazarean Talmid to honor his Hakham with the appropriate actions and conduct.

**On what authority**

**b. Berakhot 2a** *On what basis does the Tannaite authority stand when he begins by teaching the rule,* **“From what time...,”**

On what authority does Hakham Tsefet make his assessment that Yehudah Ish Keriyoth needed to be replaced? Firstly, we must understand that Yehudah Ish Keriyoth was in a status of cursing his Master Yeshua, and in need of strangulation.

**m. San. 7:8** He who curses his father and his mother [M. 7:4F] is liable only when he will have cursed them by the divine Name. [If] he cursed them with a euphemism, R. Meir declares him liable. And sages declare him exempt.

We deduce by Ḳal va-ḥomer: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori, that a talmid who reviles his Hakham is liable for strangulation.

**b. San 50a** Stoning is severer than strangulation, since it is the penalty of the blasphemer and the idol worshipper, the enormity of whose offence has already been stated. On the contrary, is not strangulation severer, since it is the punishment of one who smites his father or mother, the greater seriousness of whose offence lies in the fact that their honour is assimilated to that of the Omnipresent?[[82]](#footnote-82)

While we are not, in any way advocating that the rebellious talmid be strangled, we are demonstrating from halakhic sources the severity of Yehudah Ish Keriyoth’s crime as deduced from Ḳal va-ḥomer.

Secondly, Hakham Tsefet states, “for he was considered one of us (Yeshua’s talmidim) and was appointed his part in the (Master’s) service.”

**Peroration**

The present Gemara illustrates Yeshua’s investment in Hakham Tsefet. Hakham Tsefet “stands” as the new Hakham of the Nazarean community of scholars. His homily demonstrates hermeneutic logic and scriptural exegesis. We see a clear resolution to press forward as the agents of the master. Yeshua’s twelve talmidim is now one hundred and twenty Torah Scholars. The Mesorah of the Master has expanded and exploded by means of the dynamic power which is coming ever closer as they approach Lag B’ Omer and Shavout.As Yeshua’s talmidim approach Lag B’ Omer they will demonstrate a community of Nazarean scholars who are appropriately organized and ready to receive the Torah of Shavout. These scholars will be the students (Hakhamim) of the Torah. Their LOCKS (will be) BLACK LIKE A RAVEN: **these are the** (Yeshua’s Nazarean trained) **Hakhamim**; they look repulsive and black in this world, but in the time (world) to come (or in the realm of the spirit – Torah), **The appearance of them will be like torches, they [will] run to and fro like the lightnings** (Nah. II, 5).[[83]](#footnote-83)

Amen v’amen

**Connections to the Torah and related Readings**

**Torah Seder**

**Mordechai (Mark)** – Gen 6:3: ¬- My spirit shall not abide in man forever, Mark and the Spirit descended on ‎him (Messiah).‎

**Luqas** – id.‎

‎**2 Luqas** – ἡμέρα Gen 5:1 Acts 1:15‎

**Psalms**

**Mordechai (Mark)** – Mark is connected to the Psalm through the word “Son” Ps 4:2/ Mk 1:11‎

**Luqas** – id.‎

‎**2 Luqas –** Yehudah the son of shame (Ps 4:4-3)‎

**Ashlamatah**

**Luqas** – Isa 29:22 Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, ‎Jacob will not now be ashamed, neither will his face now wax pale. (Lk 3:34)‎

‎**2 Luqas** – Isa 29:20For the terrible one is brought to nought, and the scorner is consumed, and all that watch for ‎iniquity are cut off: (Acts 1:16ff)‎

**Mitzvoth**

| **Torah Address** | **M#** | **Mitzvah** | **Oral Torah** |
| --- | --- | --- | --- |
|  | I it is the duty of every Nazarean Hakham to raise up many talmidim, making them stand. |
|  | It is the duty of every Nazarean Hakham to teach his talmidim all the levels of Prds. And, by this teaching the talmid is carried into the Olam haba as it is stated “But his master (his Hakham), who taught him wisdom (hokhmah), will bring him into the life of the world to come.” |
|  | It is the duty of every Nazarean Jew to seek out a Hakham whereby he may learn Torah, the Mesorah and the Rabbinic hermeneutics of Prds |
|  | It is also the duty of the Nazarean talmid to honor his Hakham with the appropriate actions and conduct. |
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**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. Why does Genesis 5:3 says: “and he begot in his likeness after his image‎" with regards to his son Shet, but it does not say so with regards to Kayin? Please explain your answer.
3. What questions were asked of Rashi regarding Gen. 5:24?
4. What question was asked of Rashi regarding Genesis 5:29?
5. Genesis 5:32 states “Shem Ham and Japhet.” But Japheth was the elder and first-born, why then the Torah does not mention Japhet first? Explain your answer.
6. Rashi translates **“B’ne HaElohim”** as **“Nobles”,** **“Sons of the Princes”,** and **“Judges”.** And the Nazarean Codicil writers call Yeshua **“son of G-d”** – Heb. **“Ben Elohim.”** Given Rashi’s translation and elucidation what therefore the writers of the Nazarean Codicil implied when they called Yeshua **“Ben Elohim” – “son of G-d”**? Please explain your answer.
7. According to the Ramban, who were these **“B’ne HaElohim” (בְנֵי-הָאֱלֹהִים – sons of G-d)** and who were the **B’not HaAdam” (בְּנוֹת הָאָדָם – daughters of man)**?
8. What questions were asked of Rashi regarding Genesis 6:4?
9. According to the Ramban how did the **N’philim (נְּפִלִים)** came to be on this earth?
10. Does the list of the generations of Adam in Genesis 5:3-32 agree or disagree with the list in Luke 3:36-38? If not please explain why?
11. In your opinion why is Yeshua a Ben Elohim (**בֶּן־הָאֱלֹהִים** **- the son of G-d** cf. Mark 1:1) called **“My beloved son”** (Heb. **בְּנִי יְדִידִי – B’ni** **Y’didi)** by the voice from heaven (in Mark 1:11 and Luke 3:22)?
12. According to the Ramban interpreting Genesis 6:8, why did Noach found grace before G-d? What does this mean regarding finding grace before G-d? Please explain your answers.
13. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Coming Semi-Festivals**

**Pesach Sheni – Second Passover**

Evening Saturday May the 5th – Evening Sunday May the 6th

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

**Lag Ba’Omer**

Evening Wednesday May the 9th – Evening Thursday May the 10th

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

**Counting of the Omer**

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

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

**Pesach Sheni – Second Passover**

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

Sundown Monday May the 7th – Iyar 16, 5772 – Today is thirty-one days of the Counting of the Omer

Sundown Tuesday May the 8th – Iyar 17, 5772 – Today is thirty-two days of the Counting of the Omer

Sundown Wednesday May the 9th – Iyar 18, 5772 – Today is thirty-three days of the Counting of the Omer

**Lag Ba’Omer**

Sundown Thursday May the 10th – Iyar 19, 5772 – Today is thirty-four days of the Counting of the Omer

Sundown Friday May the 11th – Iyar 20 5772 – Today is thirty-five days of the Counting of the Omer

Sundown Saturday May the 12th – Iyar 21, 5772 – Today is thirty-six days of the Counting of the Omer

Sundown Sunday May the 13th – Iyar 22, 5772 – Today is thirty-seven days of the Counting of the Omer

Sundown Monday May the 14th – Iyar 23, 5772 – Today is thirty-eight days of the Counting of the Omer

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

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **תּוֹלְדֹת נֹחַ** |  |  |
| **“Tol’dot Noach”** | Reader 1 – B’resheet 6:9-12 | Reader 1 – B’resheet 8:1-3 |
| **“The generations of Noah”** | Reader 2 – B’resheet 6:13-16 | Reader 2 – B’resheet 8:4-7 |
| **“Las generaciones de Noé”** | Reader 3 – B’resheet 6:17-22 | Reader 3 – B’resheet 8:1-7 |
| B’resheet (Gen.) Gen. 6:9 – 7:24 | Reader 4 – B’resheet 7:1-5 |  |
| Ashlamatah: Is. 54:9-17 + 55:5 | Reader 5 – B’resheet 7:6-9 |  |
|  | Reader 6 – B’resheet 7:10-16 | Reader 1 – B’resheet 8:1-3 |
| Psalms 5:1-13  | Reader 7 – B’resheet 7:17-24 | Reader 2 – B’resheet 8:4-7 |
|  |  Maftir – B’resheet 7:21-24 | Reader 3 – B’resheet 8:1-7 |
| N.C.: Mark 1:12-13Luke 4:1-13 & Acts 2:1-13 |  Is. 54:9-17 + 55:5 |   |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. So Rashi and Ibn Ezra. [↑](#footnote-ref-1)
2. Genesis 26:12. [↑](#footnote-ref-2)
3. Ibid., v.19. [↑](#footnote-ref-3)
4. Verse 1. [↑](#footnote-ref-4)
5. A famous Gaon of the academy of Pumbeditha who flourished in the second half of the tenth ‎century. He is the author of the letter to the Jews ‎of Kairwan giving a historical account of how the ‎Mishna was written and how the traditions were transmitted through the generations following the ‎era of the ‎Mishna. He was the father of Rav Hai Gaon, the last of the Gaonim. ‎ [↑](#footnote-ref-5)
6. See my Kitvei HaRamban, I, p. 161. [↑](#footnote-ref-6)
7. Verse 1. [↑](#footnote-ref-7)
8. Verse 2. [↑](#footnote-ref-8)
9. Verse 1. [↑](#footnote-ref-9)
10. Jered lived 962 years (Verse 20), and Methuselah lived 969 (Verse 27) while Adam lived 930 years (Verse 5). [↑](#footnote-ref-10)
11. Genesis 11:10-11 [↑](#footnote-ref-11)
12. Ibid., Verses ‎‎10-17. ‎ [↑](#footnote-ref-12)
13. Ibid., 10:25. [↑](#footnote-ref-13)
14. Ibid., 11:19. [↑](#footnote-ref-14)
15. Psalms 90:10. “*The days of our years are threescore years and ten, or even by reason of strength fourscore years.*” [↑](#footnote-ref-15)
16. Proverbs 10:27. [↑](#footnote-ref-16)
17. Genesis 47:9. [↑](#footnote-ref-17)
18. Rabbi Moshe ben Maimon (Rambam). [↑](#footnote-ref-18)
19. 11,47. [↑](#footnote-ref-19)
20. Noah begot children at the age of 500 (Verse 32 in Chapter 5). Twenty years before, G-d decreed the advent of the flood. (See Rashi here, Verse 3.) [↑](#footnote-ref-20)
21. See ‎Verse 3. [↑](#footnote-ref-21)
22. 26:8. [↑](#footnote-ref-22)
23. Exodus 23:5. [↑](#footnote-ref-23)
24. Deuteronomy 22:6. [↑](#footnote-ref-24)
25. Further, Verse 13. [↑](#footnote-ref-25)
26. Psalms 78:39. [↑](#footnote-ref-26)
27. Above, 3:19. [↑](#footnote-ref-27)
28. Ecclesiastes 7:29. [↑](#footnote-ref-28)
29. Psalms 49:13. [↑](#footnote-ref-29)
30. 26:16. [↑](#footnote-ref-30)
31. Found in R'dak. [↑](#footnote-ref-31)
32. Genesis 14:5. **Eimah** means terror. The **Eimim** thus induced terror into the hearts of those who saw them. ‎ [↑](#footnote-ref-32)
33. Numbers 13:33. The giants. ‎ [↑](#footnote-ref-33)
34. Rabbi Yochanan (Niddah 61a). [↑](#footnote-ref-34)
35. Og, King of Bashan (Numbers 21:33). It is he, according to Rabbi Yochanan, of whom Scripture says: *And there came one that had escaped* (Genesis 14:13); ‎i.e., escaped from the flood. [↑](#footnote-ref-35)
36. Above, 5:4. [↑](#footnote-ref-36)
37. Ibid., Verse 3. [↑](#footnote-ref-37)
38. 24:6. [↑](#footnote-ref-38)
39. Above, 5:1. [↑](#footnote-ref-39)
40. Kenan, vexers. Enosh's son was Kenan (Above, 5:9), which ‎name is interpreted as having the same root as the word **kanteir** (he who makes himself disagreeable). ‎ [↑](#footnote-ref-40)
41. Job 12:3. [↑](#footnote-ref-41)
42. Chapter 22. [↑](#footnote-ref-42)
43. 67b. [↑](#footnote-ref-43)
44. Isaiah 63:10. [↑](#footnote-ref-44)
45. Genesis 24:45. [↑](#footnote-ref-45)
46. 27:6. [↑](#footnote-ref-46)
47. Rabbi Berachyah said: "It is like a king who had a palace built by an architect, and when he saw it, it displeased him. ‎Against whom is he to complain? Surely against the architect." Rabbi Assi said: "It is like **one who traded through an agent** and suffered a loss. Whom does he ‎blame? **The agent.** Here too **It grieved Him at His heart.**" [↑](#footnote-ref-47)
48. Exodus 33:17. [↑](#footnote-ref-48)
49. Genesis 39:21. [↑](#footnote-ref-49)
50. Esther 2:15. [↑](#footnote-ref-50)
51. In the following Seder Noach. [↑](#footnote-ref-51)
52. *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. chief Musician [↑](#footnote-ref-52)
53. *Da’ath Sofrim*, Commentary to the book of Psalms, by Rabbi Chaim Dov Rabinowitz, translated from Hebrew by Rabbi Y.Starrett, edited by Shalom Kaplan. [↑](#footnote-ref-53)
54. Psalm 4:5 [↑](#footnote-ref-54)
55. “The Bible – Psalms with the Jerusalem Commentary”, volume one. By Amos Hakham. [↑](#footnote-ref-55)
56. 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. [↑](#footnote-ref-56)
57. In Jerome, *Commentary on Isaiah 11:2*)--When the Master ascended from the water, the whole fount of the Holy Spirit descended and rested upon him, and said to him, "My son, in all the prophets I was waiting for you, that you might come, and that I might rest in you. For you are my *rest*; and you are my ***firstborn son***, who reigns forever. [See tally of “rest” with Noah.] Philo sees the “dove” as allegorically representing the “logos” (Oral Torah), the “Nous” (mind), and “Sophia” (wisdom). [↑](#footnote-ref-57)
58. See note above. [↑](#footnote-ref-58)
59. In the following list of names, excluding Yeshua and G-d we have 75 names, which is the Gematria for Hillel, the list therefore implying that Yeshua was related to R. Hillel, and that he was one of his son (R. Shim’on ben Hillel) disciples. [↑](#footnote-ref-59)
60. The age to enter the priesthood, cf. Numbers 4:3, Numbers 4:47 (particularly, in view that the word Kohen in Gematria = 75, corresponding to the number of generations cited in this list except for Yeshua and G-d); also David started his reign when he was 30 years old (2 Samuel 5:4).. [↑](#footnote-ref-60)
61. The text says clearly “son of Joseph” not “son of Mary.” Therefore this genealogy could not be that of Mary as some propose, and the expression “son of Joseph” invalidates any possibility of a virgin birth. [↑](#footnote-ref-61)
62. There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or “branch” of David. Further research shows that **נָצַר** also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of “Guardians” or “City of Watchmen” is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest that Yeshua was the “guardian, watchman of the “soul,” “Oral Torah,” “Wisdom” – Hokhmah and Tzfat was the “secret garden” or “garden of secrets” (So’od). [↑](#footnote-ref-62)
63. A verbal tally with Gan Eden (i.e. Garden of Delight), implying that Yeshua would be the key to enter PaRDeS (Paradise). [↑](#footnote-ref-63)
64. **m. San 1:6** And how many residents must there be in a town so that it may be suitable for a sanhedrin? One hundred and twenty. [↑](#footnote-ref-64)
65. Judas Iscariot [↑](#footnote-ref-65)
66. **ἀδικία** *adikia* – lack of righteous/generosity, **wickedness.** We have chosen this translation to demonstrated the wickedness of those who fail to be righteous/generous. [↑](#footnote-ref-66)
67. **17.20** **πρηνής**, **ές**, genitive. **οῦς**: pertaining to being stretched out in a position facedown and headfirst—‘prostrate, headlong, headfirst.’ πρηνὴς γενόμενος ‘falling headlong’ Ac 1.18.

It is also possible that in Ac 1.18 πρηνής could have the meaning of ‘swollen’ or ‘distended,’ a meaning which is linguistically possible, but not widely witnessed to (see apparatus).

Cf. Louw, J. P., & Nida, E. A. (1996, c1989). *Greek-English lexicon of the New Testament: Based on semantic domains* (1:216-217). New York: United Bible societies. 17:20 **πρηνής**, **ές** [↑](#footnote-ref-67)
68. In this case “Bishoprick” or the office of a פּ**ָקַד/**Paqid. [↑](#footnote-ref-68)
69. <http://www.jewishencyclopedia.com/articles/6981-haber> [↑](#footnote-ref-69)
70. See the article concerning Baptism and the Mikveh at the Jewish Encyclopedia.com [↑](#footnote-ref-70)
71. Priests [↑](#footnote-ref-71)
72. The Temple [↑](#footnote-ref-72)
73. Paul [↑](#footnote-ref-73)
74. The Hebrew word for repentance is “teshuvah.” This word is based on the idea of turning. Teshuvah can mean return to G-d because one has fallen into sin. However, it’s simple meaning is to turn towards… [↑](#footnote-ref-74)
75. http://www.betemunah.org/sederim/heshvan369.html [↑](#footnote-ref-75)
76. Bulka, R. P. (1993). *The Chapters of the Fathers, A Psychological Commentary on Pirkey Avoth.* Jason Aronson Inc. pp. 19-22 [↑](#footnote-ref-76)
77. Jones, Vendyl,. *Will the Real Jesus Please Stand,.* (p. 5-11) Institute of Judaic-Christian Research, 1983. [↑](#footnote-ref-77)
78. Cf. John 1:1—14 [↑](#footnote-ref-78)
79. Cf. B’resheet 5:3 [↑](#footnote-ref-79)
80. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 533 [↑](#footnote-ref-80)
81. Cf. B’resheet 4:1ff (see last week’s parsha) [↑](#footnote-ref-81)
82. Cf. Honour thy father and thy mother (Ex. XX, 12) with Honour the Lord with thy substance (Prov. III, 9). [↑](#footnote-ref-82)
83. Midrash Rabbah - The Song of Songs V:14 [↑](#footnote-ref-83)