|  |  |  |
| --- | --- | --- |
| **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)**

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Fourth Year of the Reading Cycle** |
| **Iyar 20, 5772 – May 11/12, 2012** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

|  |  |  |
| --- | --- | --- |
| **Conroe & Austin, TX, U.S.**Fri. May 11 2012 – Candles at 7:58 PMSat. May 12 2012 – Habdalah 8:55 PM | **Brisbane, Australia**Fri. May 11 2012 – Candles at 4:51 PMSat. May 12 2012 – Habdalah 5:45 PM | **Bucharest, Romania**Fri. May 11 2012 – Candles at 8:14 PMSat. May 12 2012 – Habdalah 9:23 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. May 11 2012 – Candles at 8:17 PMSat. May 12 2012 – Habdalah 9:18 PM | **Jakarta, Indonesia**Fri. May 11 2012 – Candles at 5:27 PMSat. May 12 2012 – Habdalah 6:17 PM | **Manila & Cebu, Philippines**Fri. May 11 2012 – Candles at 5:57 PMSat. May 12 2012 – Habdalah 6:49 PM |
| **Miami, FL, U.S.**Fri. May 11 2012 – Candles at 7:39 PMSat. May 12 2012 – Habdalah 8:35 PM | **Olympia, WA, U.S.**Fri. May 11 2012 – Candles at 8:18 PMSat. May 12 2012 – Habdalah 9:31 PM | **Murray, KY, & Paris, TN. U.S.**Fri. May 11 2012 – Candles at 7:35 PMSat. May 12 2012 – Habdalah 8:37 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. May 11 2012 – Candles at 7:48 PMSat. May 12 2012 – Habdalah 8:56 PM | **Singapore, Singapore** Fri. May 11 2012 – Candles at 6:48 PMSat. May 12 2012 – Habdalah 7:38 PM | **St. Louis, MO, U.S.**Fri. May 11 2012 – Candles at 7:44 PMSat. May 12 2012 – Habdalah 8:48 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

Her Excellency Giberet Laurie Taylor

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 Noach – The generations of Noah”**

|  |  |  |
| --- | --- | --- |
| **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 |   |

**Blessing Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* The Building of the Ark – Genesis 6:9-22
* Entering the Ark – Genesis 7:1-9
* The Windows of Heaven were Opened – Genesis 7:10-24

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet 6:9 – 7:24‎**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 9. These are the generations of Noah, Noah was a righteous man he was perfect in his generations; Noah walked with God. | 9. These are the genealogies of the race of Noah. Noah was a just man, complete in good works in his generation, (and) in the fear of the LORD walked Noah.  |
| 10. And Noah begot three sons: Shem, Ham, and Japheth. | 10. And Noah begat three sons, Shem, Cham, and Japheth. |
| 11. Now the earth was corrupt before God, **and the earth became full of robbery.** | 11. And the earth was corrupted through the inhabitants thereof, who had declined from the ways of righteousness/generosity before the LORD; **and the earth was filled with rapine.****JERUSALEM: And the earth was filled with violence and fraud.**  |
| 12. And God saw the earth, and behold it had become corrupted, for all flesh had corrupted its way on the earth. | 12. And the LORD beheld the earth; and, lo, it was corrupt; for all flesh had every one corrupted his way upon the earth. |
| 13. And God said to Noah, "The end of all flesh has come before Me, **for the earth has become full of robbery because of them**, and behold I am destroying them from the earth. | 13. And the LORD said to Noah, The end of all flesh comes before Me, **because the earth is filled with rapine by their evil works;** and, behold, I will destroy them with the earth. |
| 14. Make for yourself an ark of gopher wood; you shall make the ark with compartments, **and you shall caulk it (Heb. V’Kafarta - cover) both inside and outside with pitch (Heb. VaKofer).** | 14. Make for yourself an ark of the wood of cedars; a hundred and fifty cells will you make to the ark in its left side, and thirty and six in its breadth; and ten cabins in the midst, to lay up in them provision; and five repositories on the right, and five on the left; **and you will protect it within and without a pitch.** |
| 15. And this [is the size] you shall make it: three hundred cubits the length of the ark, fifty cubits its breadth, and thirty cubits its height. | 15. --- |
| 16. You shall make a skylight for the ark, and to a cubit you shall finish it to the top, and the entrance of the ark you shall place in its side; you shall make it with bottom [compartments], second story [compartments], and third story [compartments]. | 16. Go you unto Phison, and take from thence a precious stone, and fix it in the ark to illuminate you: with the measure of a cubit (or span) will you complete it above. And a door will you set in the side of the ark; and with dwelling-places, inferior, second, and third, will you make it. |
| 17. And I, behold I am bringing the flood, water upon the earth, to destroy all flesh in which there is the spirit of life, from beneath the heavens; all that is upon the earth will perish. | 17. And I, behold, I bring a flood of waters upon the earth to swallow up all flesh which has in it the spirit of life from under the heavens: whatever is upon the earth will be swept away. |
| 18. And I will set up My covenant with you, and you shall come into the ark, you and your sons, and your wife and your sons' wives with you. | 18. But I will establish My covenant with you; and you will go into the ark, you, and your sons, and your wife, and the wives of your sons with you. |
| 19. And of all living things of all flesh, two of each you shall bring into the ark to preserve alive with you; they shall be male and female. | 19. And of all that lives of all flesh, two of every (kind) will go into the ark, to be preserved alive with you: male and female will they be. |
| 20. Of the fowl after its kind and of the animals after their kind, of every creeping thing upon the ground after its kind; two of each shall come to you to preserve alive. | 20. Of the fowl after its kind, and of all cattle after its kind, and of every reptile of the earth after its kind, two of every (sort) will enter to you by the hand of the angel, who will take and cause them to enter to you, to be preserved.  |
| 21. And you, take for yourself of every food that is eaten and gather it in to you, and it shall be for you and for them to eat." | 21. And you, take to yourself of all food that is eaten, and let it be to you and to them for food. |
| 22. And Noah did; according to all that God had commanded him, so he did. | 22. And Noah did according to all that the LORD had instructed him. |
|  |  |
| 1. And the Lord said to Noah, "Come into the ark, you and all your household, for it is you that I have seen as a righteous man before Me in this generation. | 1. And the LORD said to Noah, Enter, you, and every one of your house, into the ark; for you have I seen righteous/generous before Me in this generation.  |
| 2. Of all the clean animals you shall take for yourself seven pairs, a male and its mate, and of the animals that are not clean, two, a male and its mate.  | 2. Of all clean cattle take you seven by seven, male and female, and of all cattle not clean, two (and two), male and female. |
| 3. Also, of the fowl of the heavens, seven pairs, male and female, to keep seed alive on the face of the earth. | 3. But of birds of the heaven, seven by seven, male and female, to preserve from them seed upon the earth. |
| 4. For in another seven days, I will make it rain upon the earth **for forty days and forty nights,** and I will blot out all beings that I have made, off the face of the earth." | 4. For, behold, I give you space of seven days; if they will be converted, it will be forgiven them; but if they will not be converted, after a time of days yet seven, I will cause rain to come down upon the earth **forty days and forty nights,** and will destroy all bodies of man and of beast upon the earth. |
| 5. And Noah did, according to all that the Lord had commanded him. | 5. And Noah did according to all that the LORD had commanded him. |
| 6. And Noah was six hundred years old, and the flood came about, water upon the earth. | 6. And Noah was the son of six hundred years when the deluge of waters was upon the earth. |
| 7. And Noah went in and his sons and his wife and his sons' wives with him into the ark because of the flood waters. | 7. And Noah entered, with his sons and his wife and the wives of his sons with him, into the ark, from before the waters of the deluge.  |
| 8. Of the clean beasts and of the beasts that are not clean, and of the fowl, and all that creeps upon the earth. | 8. Of all cattle clean, and of cattle unclean, of birds, and of whatever creep upon the earth, |
| 9. Two by two they came to Noah to the ark, male and female, as God had commanded Noah. | 9. two by two they entered unto Noah into the ark, male and female, as the LORD had instructed Noah. |
| 10. **And it came to pass after the seven days,** that the flood waters were upon the earth. | 10. **And it was at the time of seven days after the conclusion of the mourning for Methushelach**, that the LORD beheld, and, lo, the sons of men had not turned. And the waters of the deluge came down hotly from the heavens upon the earth. |
| 11. In the six hundredth year of Noah's life, **in the second month, on the seventeenth day of the month, on this day, all the springs of the great deep were split**, and the windows of the heavens opened up. | 11. In the six-hundredth year of the life of Noah, **in the second month, which was the month of Marchesvan, for hitherto the months had been numbered from Tishri which was the beginning of the year at the completion of the world, in the seventeenth day of the month, in that day were all the fountains of the great deep broken up.** And the giants were gathered there together with their sons and perturbed them, and afterwards the windows of heaven were opened.JERUSALEM: And the windows of heaven were opened. |
| 12. **And the rain was upon the earth for forty days and forty nights.** | 12. **And the rain came down upon the earth forty days and forty nights.** |
| 13. On this very day, Noah came, and Shem and Ham and Japheth, Noah's sons, and Noah's wife and his sons' three wives with them, into the ark. | 13. In that same day entered Noah, and Shem, and Cham, and Yapheth, the sons of Noah, and the wife of Noah, and the three wives of his sons with him, into the ark:  |
| 14. They, and every beast after its kind, and every domestic animal after its kind, and every creeping thing that creeps on the earth after its kind, and every fowl after its kind, every bird of every wing. | 14. they, and every animal after his kind, and all cattle after their kind, and every reptile that creeps upon the earth after his kind, and every fowl after its kind, every bird which flies. |
| 15. And they came to Noah to the ark, two by two of all flesh in which there is the spirit of life. | 15. And they entered to Noah into the ark, two and two of all flesh in which was the breath of life. |
| 16. And those who came male and female of all flesh came, as God had commanded him, and the Lord shut him in. | 16. And they coming entered, male and female, of all flesh unto him, as the LORD had instructed him; and the Word of the LORD covered over the door of the ark upon the face thereof. JERUSALEM: And the Word of the LORD was merciful upon him. |
| 17. **Now the Flood was forty days upon the earth,** and the waters increased, and they lifted the ark, and it rose off the earth. | 17. **And there was a flood forty days upon the earth,** and the waters were multiplied and bare up the ark, and it was lifted from the earth. |
| 18. And the waters became powerful, and they increased very much upon the earth, and the ark moved upon the waters. | 18. And the waters waxed mighty and increased greatly upon the earth, and the ark went floating upon the face of the waters. |
| 19. And the waters became exceedingly powerful upon the earth, and all the lofty mountains that were under the heavens were covered up. | 19. And the waters prevailed greatly upon the earth, and all the high hills which were under the heavens were covered:  |
| 20. Fifteen cubits above did the waters prevail, and the mountains were covered up. | 20. fifteen cubits higher did the waters prevail, and the mountains were covered. |
| 21. And all flesh perished that moved upon the earth, among the fowl, and among the cattle, and among the beasts, and among all creeping creatures that creep upon the earth and all mankind. | 21. And all flesh expired which moves upon the earth; of fowl, and of cattle, and of wild beasts, and every moving thing that moves upon the earth, and all the sons of men, |
| 22. Everything that had the breath of the spirit of life in its nostrils, of all that were on the dry land, died. | 22. --every thing in whose nostrils was the breath of life, of all on the dry land, died.  |
| 23. And it [the Flood] blotted out all beings that were upon the face of the earth, from man to animal to creeping thing and to the fowl of the heavens, and they were blotted out from the earth, and only Noah and those with him in the ark survived. | 23. And all the bodies of men and of beasts upon the face of the earth, from man to cattle, to creeping thing, and to the fowl which wings in the air of heaven, perished from the earth; and Noah only was left, and they who were with him in the ark. |
| 24. And the water prevailed upon the earth a hundred and fifty days. | 24. And the waters prevailed upon the earth a hundred and fifty days. |
|  |  |

**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. 337-364.

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) 6:9 – 7:24‎**

**9 These are the generations of Noah-Noah was a righteous man** Since Scripture mentions him, it tells his praise, as it is said (Prov. 10:7): “The mention of a righteous man is for a blessing.”- [Pesikta Rabbathi 12]. Another explanation [for why the names of the children are not mentioned immediately following: “These are the generations of Noah”]: To teach you that the main generations [progeny] of the righteous are good deeds.-[Mid. Tan. Noah 2]

**in his generations** Some of our Sages interpret it [the word בְּדֽרֽתָיו favorably: How much more so if he had lived in a generation of righteous people, he would have been even more righteous. Others interpret it derogatorily: In comparison with his generation he was righteous, but if he had been in Abraham’s generation, he would not have been considered of any importance.-[Sanh. 108a, Gen. Rabbah 30:9, Tan. Noach 5]

**Noah walked with God** But concerning Abraham, Scripture says (below 24:40): “ [the Lord] before Whom I walked.” Noah required [God’s] support to uphold him [in righteousness], but Abraham strengthened himself and walked in his righteousness by himself.-[Tan. Noach 5]

**walked (הִתְהַלֶּךְ)** is here in the past tense. The following is the usage of the “lammed”: in the “heavy” (כָּבֵד) form, [this refers to conjugations with a dagesh in one of the root letters, in this case, in the lammed], one form can be used [both] for the future [really the imperative] and the past tense. For example, (Gen. ibid. 13): “Rise, walk ( הִתְהַלֵּךְ )” is the future (i.e., imperative).”Noah walked (הִתְהַלֶּךְ) , 1v)” is the past. (I Sam. 12:19): “Pray (הִתְפַּלֵל) for your servants” is future (i.e., imperative), and (I Kings 8:42): “and he will come and pray (וְהִתְפַּלֵל) toward this house,” is past, only that the “vav” at the beginning converts it to the future.-[as explained by Mizrachi]

**11 was corrupt** Heb. וַתִּשָׁחֵת is an expression of immorality and idolatry (other editions add: immorality, “for all flesh had corrupted (הִשְׁחִית) its way,” and idolatry), as in (Deut. 4:16): “Lest you deal corruptly (תַּשְׁחִיתוּן) .”-[Sanh. 56b, 57a]

**and the earth became full of robbery** Heb. חָמָס , robbery, (other editions add: as it is said (Jonah 3:8): “and of the dishonest gain (הֶחָמָס) which is in their hands.”) -[Sanh. 108a]

**12 for all flesh had corrupted** Even cattle, beasts, and fowl would mate with those who were not of their own species.-[from Tan. Noach 12]

**13 The end of all flesh** Wherever you find promiscuity (and idolatry), a pestilence comes upon the world and kills both good and bad alike.-[from Gen. Rabbah 26:5] Note that parenthetic words do not appear in Gen. Rabbah, Lev. Rabbah, or in early mss. and printed editions of Rashi. We have translated אַנְדְרוֹלוּמוּסְיָה as pestilence, following Aruch. See below.

**for the earth has become full of robbery** Their verdict was sealed only because of robbery.-[from Sanh. 108a]

**from the earth** [ אֶת הָאָרֶץ ] is similar מִן הָאָרֶץ : “from the earth.” Similar to this is (Exod. 9:26): “When I go the city” [meaning] “from” the city; (I Kings 15:23): “He was stricken his feet” [meaning] “from” his feet (i.e, he suffered from a foot ailment). Another explanation: אֶת הָאָרֶץ means “together with the earth,” for even the three handbreadths of the depth of the plowshare were blotted out and obliterated.

**14 Make for yourself an ark** Many ways to bring relief and rescue are available to Him; why, then, did He burden him with this construction? In order that the people of the Generation of the Flood should see him occupying himself with it for one hundred twenty years and ask him, “For what do you need this?” And he would say to them, “The Holy One, blessed be He, is destined to bring a flood upon the world.” Perhaps they would repent. - [Aggadath Bereishith 1:2, Tan. Noach 5, Tan. Buber Bereishith 37, Gen. Rabbah 30:7]

**gopher wood** That is its name. Now why from this species (גֽפֶר) ? Because of sulphur (גָפְרִית) with which it was decreed upon them to be blotted out.-[from Bereishith Rabbathi p. 66]

**compartments** individual dwellings for each domestic animal and wild beast.-[from Pirkei d’Rabbi Eliezer ch. 23]

**with pitch** Heb. כּֽפֶר **This is זֶפֶת in Aramaic**, and we find in the Talmud (Shab. 67a, b, Ned. 51a, Git. 69b, B.M. 23b, 40a, 70a, Ar. 19a) the word כָּוּפְרא [meaning pitch]. In Moses’ ark [i.e., the ark in which Moses was placed in the Nile], since the water was calm, it was enough to have mud on the inside and pitch on the outside. Another reason: so that this righteous man [Moses] should not smell the bad odor of pitch. But here, because of the force of the water, he caulked it with pitch both inside and outside.-[from Gen. Rabbah 31: 10, Sotah 12a]

**16 a skylight** Heb. צֽהַר , lit. light. Some say [that it was] a window, and some say [that it was] a precious stone, which gave them light.-[Gen. Rabbah 31:11]

**and to a cubit you shall finish it to the top** Its covering slanted upwards until it narrowed at the top to one cubit (Gen. Rabbah 31:11), so that the rain should run down (the following does not appear in certain editions) (from both sides) (Sanh. 108b, Maharasha).

**you shall place in its side** so that the rains should not fall into it.

**bottom** [compartments],

**second-story [compartments], and third-story [compartments]** three stories, one above the other; the upper compartments were for people, the middle ones for [animal] dwellings, and the bottom ones for waste matter.-[from Sanh. 108b]

**17 And I, behold I am bringing** Behold I am ready to agree with those [angels] who urged Me long ago (Ps. 8:5): “What is man that You should remember him?”-[Gen. Rabbah 31:12]

**the flood** Heb. הַמַבּוּל that wore out (בִּלָה) everything; that mixed up (בִּלְבֵּל) everything; that transported (הוֹבִיל) everything from the high [ground] to the low [ground]. This [the last interpretation] is [the basis for] the rendering of Onkelos: טוֹפָנָא , a flood [from טוּף , to float], because it caused everything to float and brought them down to Babylon, which is deep, and this is why it was called Shinar, because all those who died in the Flood were shaken out (נִנְעֲרוּ) there.-[Yer. Ber. 4:1, Gen. Rabbah 37:4] the flood, water

**18 And I will set up My covenant with you** A covenant was necessary for the fruits, so that they should not rot and become putrid, and so that the wicked of the generation should not kill him.-[from Gen. Rabbah 31:12]

**you and your sons, and your wife** the men separately and the women separately. From here, we deduce that they were prohibited to engage in marital relations [in the ark].-[Sanh. 108b]

**19 And of all living things** Even demons.-[Gen. Rabbah 31:13]

**two of each** Of the least [numerous] of them, there were no less than two, one male and one female.

**20 Of the fowl after its kind** -(Gen. Rabbah) [Note that this derash is not found in Gen. Rabbah, but in Tan. Noach 12] Those that mated with their kind, and did not corrupt their way, and came by themselves, and all that the ark accepted, [i.e., the ark repulsed the unfit animals and did not let them enter], he brought into it.-[Sanh. 108b, Tan. ad loc., Zev. 116a, Gen. Rabbah 32:8 from 7:16; Pirkei d’Rabbi Eliezer ch. 23 from ibid. 15; only Mid. Hagadol from this verse]

**22 And Noah did** This refers to the building of the ark.-[Gen. Rabbah 31:14]

**Chapter 7**

**1 for it is you that I have seen as a righteous man before Me But it does not say: “a righteous man, perfect” [as it does in 6:9]. From here [we deduce] that we tell part of a person’s praise in his presence and all of it in his absence.- [Gen. Rabbah 32:3]**

**2 Of all the clean animals that are destined to be clean for Israel.** **We learn [from here] that Noah studied the Torah.-[Zev. 116a] seven pairs in order that he might offer up some as a sacrifice upon leaving [the ark].-[Tan. Vayakhel 6]**

**3 Also, of the fowl of the heavens, etc.** Scripture speaks of the clean [fowl], and we learn that which is not explicit from that which is explicit. [i.e., Just as in the case of the animals, seven pairs of clean ones were to be brought into the ark, so was it in the case of the fowl, that seven pairs of clean ones were to be brought in, while of the unclean species, only one pair was to be saved.]

**4 For in another seven days** -(Sanh. 108b) **These are the seven days of mourning for the righteous Methuselah, for the Holy One, blessed be He, had consideration for his honor, and delayed the retribution.** Go and calculate the years of Methuselah and you will find that they ended in the six-hundredth year of Noah’s life.

**For in another seven days** What is the meaning of “another”? A [period of] time following a [period of] time; this [period] was added to the one hundred and twenty years.-[See Rashi 6:14]

**forty days Corresponding to the [time required for the] formation of the fetus,** for they sinned by burdening the One Who formed them, by fashioning the forms of mamzerim (children born of incestuous and forbidden unions). -[Gen. Rabbah 32:5]

**5 And Noah did** This refers to the building of the ark.

**7 And Noah...and his sons** **The men separately and the women separately, because they were prohibited from engaging in marital relations since the world was steeped in pain.**-[Tan. 11]

**because of the flood waters** Noah, too, was of those who had little faith, believing and not believing that the Flood would come, and he did not enter the ark until the waters forced him to do so.-[Gen. Rabbah 32:6]

**9 they came to Noah** By themselves.-[Tan. Noach 12] two by two They were all equal in this number; the smallest number was two.

**11 in the second month** **Rabbi Eliezer says: This refers to Marheshvan; Rabbi Joshua says: this refers to Iyar.-[Seder Olam Rabbah, ch. 4]**

**were split** to emit their waters.

**the great deep** Measure for measure. They sinned with “the evil of man was great,” and they were punished with “the great deep.”-[Sanh. 108a]

**12 And the rain was upon the earth** And further (verse 17) Scripture says: “Now the Flood was [upon the earth].” But when He brought them [the rains] down, He brought them down with mercy, so that if they would repent, they would be rains of blessing. When they did not repent, they became a flood.-[Midrash Hane’elam, Zohar Chadash 28a]

**forty days, etc.** The first day does not count because its night was not included with it, [i.e., on the night preceding it, no rain fell] for it is written (verse 11): “on this day, all the springs were split.” The result is that the forty days ended on the twenty-eighth of Kislev, according to Rabbi Eliezer. For the months are counted according to their order, one full [composed of thirty days], and one defective [composed of twenty-nine days], leaving twelve days of Marcheshvan and twenty-eight of Kislev [totalling forty].

**13 On this very day** Scripture teaches you that the people of his generation were saying, “If we see him going into the ark, we will break it and kill him.” Said the Holy One, blessed be He, “I will bring him in before the eyes of all, and we will see whose word will prevail!”-[Sifrei Ha’azinu 337]

**14 bird of every wing** It [the word צִפּוֹר is in the construct state [meaning]: “birds of every type of wing,” to include locusts. (The word כָּנָף means feather, as (Lev. 1:17): “And he shall split it apart with its feathers (בִכְנָפָיו) ” for even its feathers were included in the burnt offering. Here too, [the meaning is] any bird with any kind of appearance of feathers). [Chul. 139b]

**16 and the Lord shut him in** He protected him (Targum Onkelos) that they should not break it; He surrounded the ark with bears and lions, and they killed some of them (Tan. Buber Noach 10). The simple meaning of the verse is that He closed [the ark] in front of him against the water. Likewise, every בְּעַד in Scripture is an expression of “in front of” (below 20:18): “in front of (בְּעַד) every womb”; (II Kings 4:4): “in front of you (בַּעֲדֵךְ) and in front of (וּבְעַד) your sons”; (Job 2:4): “skin in front of (בְּעַד) skin”; (Ps. 3:4): “a shield in front of me ( בַעֲדִי )”; (I Sam. 12:19): “Pray בְּעַד your servants,” meaning “in front” [on behalf] of your servants.

**17 and it rose off the earth** It was submerged in the water eleven cubits like a loaded ship, which is partially submerged in the water, and the following verses prove this.-[from Gen. Rabbah 32:9] See Rashi below 8:3f.

**18 became powerful** By themselves.

**20 Fifteen cubits above** Above the peaks of all the mountains, after the waters were equal to [at the same level as] the mountain peaks.-[from Gen. Rabbah 32:11]

**22 the breath of the spirit of life** נִשְׁמַת , the breath (נְשָׁמָה) of the spirit of life [and not soul].

**that were on the dry land** But not the fish, which were in the sea.-[Sanh. 108a]

**23 And it blotted out**-Heb. וַיִמַח , is in the וַיִפְעַל form, the active voice, and not in the וַיִפָעֶל form, the passive voice. And this is of the form of וַיִפֶן , he turned, וַיִבֶן , he built. Every word [i.e., verb] whose root ends with a “hey,” e. g., בנה , to build, מכה , to erase, קנה , to acquire-when you prefix it with a “vav” and a “yud,” it is vowelized with a “chirik” under the “yud.” Rashi teaches us that the meaning of the verse is not “and all beings were blotted out,” but “and it”-meaning the Flood-”blotted out all beings.”

**and only Noah…survived** - אַךְ means “only” Noah. This is its simple meaning, but the Midrash Aggadah (Tan. Noach 9) [states]: He was groaning and spitting blood because of the burden [of caring for] the cattle and the beasts, and some say that he delayed feeding the lion, and it struck him, and concerning him it is said (Prov. 11:31): “Behold a righteous man is requited [for his sins] in this world.”-[Tan. Noach 9]

**Welcome to the World of Remes Exegesis**

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

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

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

**Ramban’s Commentary for:** **B’resheet (Genesis) 6:9 – 7:24‎**

**9. THESE ARE 'TOL’DOTH' NOAH.** Commentators[[1]](#footnote-1) have explained the word ‘Tol’doth’ to mean "his experiences" [or "his events"] much the ‎same as the sense of: what a day 'YEILED' (may bring forth).[[2]](#footnote-2) ‎

In this way the word ‘Tol’doth’ refers to the entire section [since all the events of the flood are occurrences in the life of Noah]. But this does not ‎appear to me to be correct since the external events in the life of a person, [over which he has no control], are not his ‘Tol’dot.’

 ‎

The correct interpretation is that the word ‘Tol’doth’ here retains its literal meaning of "progeny," just as, *These are 'Tol’doth' (the progeny of) the ‎sons of Noah*;[[3]](#footnote-3) And *these are the ‘Tol’doth' (the progeny of) Ishmael*.[[4]](#footnote-4) Thus Scripture is saying, "*These are the progeny of Noah: Shern, Ham, and ‎Japheth*." ‎

Scripture however repeats, And Noah begot three sons,[[5]](#footnote-5) because [at the end of the first verse] it interrupted by saying, *Noah was a righteous/generous ‎man, and whole-hearted*, in order to inform us why He commanded him concerning the ark. And even though Scripture has already stated ‎above, *And Noah was five hundred years old; and Noah begot Shem; Ham, and Japheth*,[[6]](#footnote-6) it returns to mention them a second time in order ‎to relate that Noah was unlike all his ancestors who begot daughters and sons. This is the meaning of the words, three sons;[[7]](#footnote-7) Scripture mentions their number in order to say that these three alone were his progeny, and they were saved by his merit, ‎and by them was the whole earth overspread.[[8]](#footnote-8) ‎

**HE WAS A RIGHTEOUS MAN AND WHOLE-HEARTED.** ‎

Scripture mentions that he was guiltless and perfect in his righteousness/generosity in order to inform us that he was worthy to be saved from the flood ‎without any punishment whatever since he was whole-hearted in righteousness/generosity. For a TZADIQ (a righteous/generous person) is one who is found guiltless ‎in judgment as opposed to the wicked person, as Scripture says, *And they come unto judgment, and the judges judge them, by justifying the ‎righteous/generous, and condemning the wicked*;[[9]](#footnote-9) and also, *For You are just in all that has come upon us, for You have dealt truly*;[[10]](#footnote-10) similarly, *In ‎righteousness/generosity will you judge your neighbor*.[[11]](#footnote-11) But in the case of Abraham, concerning whom it says, *that he will command his children to ‎do 'TZ'DAQAH' and 'MISHPAT*,'[[12]](#footnote-12) Scripture praises him for righteousness/generosity which is synonymous with judgment, and for mercy which is ‎synonymous with TZ'DAQAH.[[13]](#footnote-13) ‎

And Rabbi Abraham ibn Ezra said, "*Righteous/generous* in deeds; *whole-hearted* in his heart." However, it is written, *You are whole-hearted in Your ‎ways;*[[14]](#footnote-14) [the term "whole-hearted" is thus used in connection with "ways" and not with matters of the heart].

‎

Now after Scripture said that *Noah was a righteous/generous man*, meaning that he was neither a man of violence nor one who perverted his ways as ‎did the guilty ones of his generation, it further said that *he walked with the glorious Name*,[[15]](#footnote-15) fearing Him alone. He was not enticed by the ‎astrologers, enchanters and soothsayers, and surely not by idolatry, and he paid no heed to them at all; to G-d alone he did always cleave, and ‎he walked in ‎the way G-d chose or taught him for he was a prophet. This is analogous in meaning to the verse, *After the Eternal your G-d will you walk, and ‎Him will you fear*,[[16]](#footnote-16) which is stated in connection with the removal of him who prophesies to encourage the worship of idols and gives a sign ‎or wonder to verify his words, as I will explain. I will again mention this in connection with the verse, *Walk before Me, and be you ‎whole-hearted*,[[17]](#footnote-17) if He Who is perfect in knowledge[[18]](#footnote-18) will be with me. ‎

Now since No ah was a righteous/generous man and undeserving of punishment, it was fitting that his sons and his household be saved by his merit for ‎if his sons were to perish, it would have been a punishment upon him. Or it may be said that he was a perfectly righteous/generous man, and his sons and ‎household were also righteous/generous since he taught them; this is analogous to that which is written concerning Abraham: *For I have known him, to ‎the end that he may command his children and his household.[[19]](#footnote-19)* ‎

**IN HIS GENERATIONS.** Some of our Rabbis explained it to his credit, [i.e., he was righteous/generous despite his generation]; it follows all the more ‎had he lived in a generation of righteous/generous people. Others explain it to his discredit. [In comparison with his own generation he was considered ‎righteous/generous, but had he lived in the generation of Abraham he would not have been considered of any consequence.] Thus the language of ‎Rashi.

 ‎

The correct interpretation according to the plain meaning of Scripture appears to be that he alone was a righteous/generous man in those generations, ‎there being no righteous/generous or whole-hearted men except him in those generations. In a similar sense is the verse, *For you I have seen righteous/generous ‎before Me in this generation*,[[20]](#footnote-20) meaning that there is no other in the generation worthy of being saved. Scripture says, *in his generations* - ‎‎[using the plural form ]-¬because many generations passed since the time men had become corrupted, and there was no righteous/generous man besides ‎him. Let not the word of our Rabbis concerning Methuselah,[[21]](#footnote-21) [which said that ‎he was a righteous/generous man], cause you difficulty for Scripture tells only that there was no righteous/generous man worthy of being saved from the flood ‎in all those generations except Noah.

‎

‎**10. SHEM, HAM, AND JAPHETH.** It appears to me that Japheth was the oldest, as it is said, *the brother of Japheth the elder*,[[22]](#footnote-22) and so in ‎counting their generations, Scripture mentions the children of Japheth first.[[23]](#footnote-23) Ham was the youngest of all, as it is said, *And [Noah] knew what ‎his youngest son had done unto him*.[[24]](#footnote-24) Here, however, Scripture mentions Shern first because of his superiority and then Ham, for they were ‎born in that order. Thus Japheth is left at the end. But Scripture did not want to say, "Shem and Japheth and Ham," because in that case all ‎of them would have been mentioned out of the order of their birth, and Japheth had no outstanding quality to merit that the order of birth be ‎dispensed with on his account. Shern, however, is mentioned here first because of his superiority even though in the account of the generations ‎he is last.[[25]](#footnote-25) Similarly, [we find the verses]: *The sons of Abraham: Isaac and Ishmael*;[[26]](#footnote-26) And *I gave to Isaac Jacob and Esau*.[[27]](#footnote-27)

‎**12. FOR ALL FLESH HAD CORRUPTED THEIR WAY.** If we were to explain all flesh in its usual sense and thus say that even cattle, beasts ‎and fowl corrupted their way by consorting with other species, as Rashi has explained, we must then say that the expression, *for the earth is ‎filled with violence through them*,[[28]](#footnote-28) does not mean "because of all of them" but only because of some of them [since "violence" does not ‎apply to beasts and cattle], and Scripture tells of the punishment of man alone [even though all flesh corrupted their way]. Or we may say ‎that the cattle, beasts, and fowl also did not follow their natural instincts, and all cattle seized prey and all fowl became birds of prey; thus they ‎too committed violence. ‎

By way of the simple meaning of Scripture, *all flesh* means "all men." Further on Scripture says explicitly: *all flesh wherein is the breath of ‎life*;[[29]](#footnote-29) and *of every living thing of all flesh*,[[30]](#footnote-30) meaning all living bodies. But here it says *all flesh*, meaning all people. Similarly [we find the ‎verses]: *All flesh will come to worship before Me*,[[31]](#footnote-31) [meaning "all people" I ; Or *when the flesh has in the skin thereof*,[[32]](#footnote-32) [where again ‎reference is only to people]. ‎

‎

**13. VIOLENCE,** that is, robbery and oppression. Now G-d gave Noah the explanation [that the flood was due to the fact that the "*the earth ‎is filled with] violence*" and did not mention "the corruption of the way" [recorded in the preceding verse] because violence is a sin that is known ‎and widely publicized. Our Rabbis have said[[33]](#footnote-33) that it was on account of the sin of violence that their fate was sealed. The reason for it is that ‎the prohibition against violence is a rational commandment,[[34]](#footnote-34) there being no need for a prophet to admonish them against it. Besides, it is evil ‎committed against both heaven and mankind. Thus He informed Noah of the sin for which the end is come - the doom is reached.[[35]](#footnote-35) ‎

**AND BEHOLD, I WILL DESTROY THEM 'ET' THE EARTH. ‎**This is similar to saying "from the earth." So also: *When I go forth 'et.' the city*,33 [meaning "from the city"][[36]](#footnote-36); *he suffered 'et ' his feet*,[[37]](#footnote-37) ‎‎[meaning "from his feet"]. Another interpretation is that “*et ha'aretz*” means "with the earth" for even the land was blotted out to the depth ‎of a furrow of three handbreadths. Thus the language of Rashi quoting Beresheet Rabba.[[38]](#footnote-38) ‎

 ‎

And Rabbi Abraham ibn Ezra said that the word MASHCHITHAM (destroy them) draws along with it a similar word, [meaning it is as if the verb ‎‎"destroy" appears twice in the verse] , thus stating, "And behold, I will destroy them and destroy the earth." ‎

By way of the truth [the mystic teaching of the Cabala],[[39]](#footnote-39) this is like the verse, ET HASHAMAYIM V'ET HA’ARETZ (the heaven and the earth),[[40]](#footnote-40) thus intimating that "the earth"[[41]](#footnote-41) will be destroyed, and with the destruction of the earth they too will be destroyed and thus they will be ‎blotted out from the World to Come, just as is intimated in the verse: *and it grieved Him at His heart*.[[42]](#footnote-42) It is to this that the Rabbis alluded in ‎Beresheet Rabba:[[43]](#footnote-43) "This is like a master's son who had a wet-nurse; whenever he would commit an offense the wet-nurse would be ‎punished."

‎

**17. AND, BEHOLD, I DO BRING THE FLOOD.** "Now I agree with those angels who long ago said to Me [when I was about to create man], ‎What is man that You are mindful of him. ,,.[[44]](#footnote-44) Thus the words of Rashi quoting Beresheet Rabba.[[45]](#footnote-45) ‎

But I wonder: in what way did He "agree" with them since He left man a remnant for a great deliverance through Noah and his sons and all ‎living things to increase their seed as the sand! Perhaps this agreement with their opinion signified [His intent which was to come to fruition] ‎when He would show them no mercy. [However, when the Divine quality of mercy was introduced, it resulted in the deliverance of mankind ‎through Noah.] ‎

By way of the truth [the mystic lore of the Cabala], VA’ANI (And I) is similar to: *And I also will chastise you*;[[46]](#footnote-46) so also, I am He! *behold, My ‎covenant is with you*;[[47]](#footnote-47) *And as for Me, this is My covenant*.[[48]](#footnote-48) The verse here thus states: "I also will have My hand on them for having ‎destroyed the earth." This is why He said ‎[after the flood]: *This is the token of the covenant which I make*.[[49]](#footnote-49) - *He makes sore, and He binds up*.[[50]](#footnote-50) The learned student [in the mystic ‎lore of the Cabala] will understand. ‎

‎

**18. AND I WILL ESTABLISH MY COVENANT.** Rabbi Abraham ibn Ezra said that this is a sign that G-d had sworn to Noah that during the ‎flood, neither he nor his children would die even though it is not clearly written at first. This is similar to what we find in Deuteronomy: *And you ‎came near unto me everyone of you, and said: Let us send men before us, that they may search the land for us*.[[51]](#footnote-51) ‎

The meaning of V'HAKIMOTI (And I will establish) is "I will fulfill My oath." It appears likely to me that this covenant mentioned here refers ‎to the rainbow, [Thus G-d hinted to Noah that after the flood He will make a covenant with him if he will fulfil the commandment concerning ‎the making of the ark.] The meaning of the word B’RIT (covenant) is an agreement and accord which two have chosen, stemming from the ‎root, *'B’RU' (choose) you.*[[52]](#footnote-52) And the word B’RIT takes the same form in construct and in separateness. A similar case is [the word SH'VIT, ‎captivity]: *'SH’VIT' (the captivity of) Jacob*;[[53]](#footnote-53) *And his daughters 'BASH'VIT' (in captivity)*.[[54]](#footnote-54) And some say that the word B’RIT means the ‎establishment of a boundary [to which each party to the covenant should adhere]. All these are Abraham ibn Ezra's words.

 ‎

A more correct explanation in line with the simple meaning of Scripture is that the purport of the expression, *And I will establish My covenant*, ‎is, "At the time of the coming of the flood, My covenant will be established with you so that you and your family and two of all flesh will come ‎into the ark to remain alive, that is to say, so that you will live there and maintain yourself in order to go forth from there alive." And B’RIT ‎‎(covenant) means G-d's ‎word when He decrees something without any condition and residuary and fulfils it. Now He mentions the B’RIT and mentions that it will be ‎fulfilled, [which, according to the present interpretation is an apparent redundancy], just as we find the verse, *The Jews ordained and took ‎upon them, and upon their seed*,[[55]](#footnote-55) meaning they accepted upon themselves a matter which was to exist. [Thus our verse is to be explained ‎in a similar way, i.e., He established an unconditional covenant].

By way of the truth, [the mystic lore of the Cabala], the B’RIT is everlasting, the word being derived from In the beginning G-d 'BARA' ‎‎(created).[[56]](#footnote-56) Thus B’RITI (My covenant) is similar to B’RIYOTI (My creation), and the word is alike in construct form because it is adjoined to ‎the times there were before us. He thus commanded that the B’RIT exist and be with the righteous/generous one [Noah]. In a similar sense are the verses: ‎*As for Me, behold. I establish My covenant with you*;[[57]](#footnote-57) *My covenant was with him*.[[58]](#footnote-58) The learned student in the mystic lore of the Cabala] ‎will understand. ‎

‎

**19. OF ALL FLESH.** It is known that there are a great ‎many beasts, and some of them - such as elephants, rams and others - are very large; likewise, the creeping things upon the earth are very many. Of ‎the fowl of the heaven there are also innumerably many kinds, just as our Rabbis have said:[[59]](#footnote-59) "There are one hundred and twenty kinds of ‎unclean birds in the east, and all of them belong to the species of AYAH (kite)."[[60]](#footnote-60) Clean fowl are innumerable. Noah was thus obligated to bring ‎all of them into the ark in order that they may beget their like. If you would gather a full year's supply of food for all of them, [you would find] ‎that this ark and ten others like it could not hold it! But this was a miracle of a small space containing a great quantity. And in case you suppose ‎that he should have made it [the ark] very small and rely on this miracle, the answer is that the Holy One, blessed be He, saw fit to make it large ‎so that the people of his generation should see it, wonder at it, converse about it, and speak of the subject of the flood and the ‎gathering of the cattle, beast, and fowl into it so that perhaps they would repent. Furthermore, he made it large in order to reduce the miracle ‎for such is the way with all miracles in the Torah or in the Prophets: whatever is humanly possible is done, with the balance left to Heaven. Now ‎be not persuaded to say as Ibn Ezra that the three hundred cubits [of the length of the ark were measured] in cubits of a man like Noah, who ‎was unusually tall. If so, the other people were also tall, and the beasts and fowl of those generations were also tall until the world was struck ‎by the flood! Moreover, the cubits here are the standard cubits of the Torah.[[61]](#footnote-61) ‎

**YOU WILL BRING INTO THE ARK, TO KEEP THEM ALIVE WITH YOU.** G-d thus commanded Noah that he concern himself with ‎and help them in their entering the ark and that he strive on behalf of their existence even as he would for his own life.

 ‎

‎**20. TWO OF EVERY SORT WILL COME UNTO THEE, TO KEEP THEM ALIVE.** G-d thus informed Noah that two of every sort would ‎come of their own accord, and he would not find it necessary to hunt for them in the mountains and distant lands, and he would bring them ‎into the ark after that. At the actual narration [of their coming, Scripture] explains[[62]](#footnote-62) that they came male and female; this is implied here. ‎After that, He commanded him to take seven and seven of every clean beast.[[63]](#footnote-63) Concerning these, G-d did not say that they would come of ‎their own accord but that Noah should take therm.[[64]](#footnote-64) The reason for this is that those who came to be saved and to keep their seed alive[[65]](#footnote-65) did ‎come of their own accord, but for those who were to be sacrificed as whole offerings, G-d did not decree that they come of their own accord ‎to be slaughtered. Rather, Noah took them since the purpose of the command to take seven and seven was that Noah bring a sacrifice from ‎them after the flood. ‎

The meaning of the word "clean" is that the Holy One, blessed be He, explained to Noah the signs of ritual cleanliness for beast and fowl. ‎Scripture, however, refers to it briefly by saying, "clean," in accordance with the Torah.[[66]](#footnote-66) **But Rashi wrote: "Clean, meaning that which in the ‎future will be permitted to Israel as clean; we thus learn that Noah studied the Torah." ‎**

From here we derive that the sacrifices of the sons of Noah must also be only of the clean beast and the clean fowl. So also it is said of the ‎sacrifice of Abel: *of the first-born of his flock and of the fat thereof*[[67]](#footnote-67) However, all clean species are permissible for them to bring as sacrifices ‎as it is written: A*nd he took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar*.[[68]](#footnote-68) [Later, when the Torah ‎was given, G-d] added a commandment to Israel that all their sacrifices be only of the beasts and of the herd,[[69]](#footnote-69) of the turtledoves and of the ‎young pigeons.[[70]](#footnote-70) ‎

*Of the fowl also of the heaven, seven and seven*[[71]](#footnote-71) - this means the clean fowl for the verse is a continuation of the verse above: [*Of every ‎‎'clean' beast will you take to yourself seven and seven*].[[72]](#footnote-72) ‎

‎

**22. AND NOAH DID THUS; ACCORDING TO ALL THAT G-D HAD COMMANDED HIM**, meaning that he constructed the ark and ‎gathered the food. Scripture's intent in saying, *And Noah did ... so did he*, is to explain that he did not omit a thing from all that G-d had ‎commanded him. ‎

‎**7:1. AND THE ETERNAL SAID TO NOAH.** G-d informed ‎Noah that with the attribute of mercy [as indicated by the use of the Tetragrammaton, "the Eternal,"] He will save him and his family and that ‎He will give life to their seed for all generations. This is the meaning of the phrase, *to keep seed alive upon the face of all the earth*.[[73]](#footnote-73) At first ‎He said, *to keep them alive with you*;[[74]](#footnote-74) but now with the attribute of mercy He hinted to him ‎concerning the sacrifice to inform him that he will have regard for his offering and that by the merit of his offering, the world will exist, never ‎again to be cut off by the waters of the flood.[[75]](#footnote-75) This is why the Tetragrammaton is mentioned here for in all matters concerning the sacrifices, ‎Scripture does not mention Elohim (G-d), as I will elucidate when I reach there[[76]](#footnote-76) with the help of G-d. ‎

**COME YOU AND ALL YOUR HOUSE INTO THE ARK.** Noah constructed the ark many days before the flood, and when the time of the ‎flood arrived on the tenth day of the second month, He again commanded him that he and all his household come into the ark. This is why ‎He said to him at first: *you, and your sons, and your wife, and your sons' wives with you*.[[77]](#footnote-77) He thereby informed him that on account of his merit ‎alone they will be saved since He did not say, "You [in the plural] I have seen righteous/generous before Me." And He commanded that he take and bring ‎of the clean beasts and clean fowl seven and seven, and then He informed him of the day of the flood, at which time he was to come into the ‎ark. And Noah did so for *in the selfsame day came Noah ... Into the ark.[[78]](#footnote-78)* This is the meaning of [the verse: *And Noah came In ... into the ark*] ‎because of the waters of the [flood].' But Rashi wrote: "Noah also was one of those who had little faith, and he did not enter the ark until the ‎waters forced him to do so." In the words of Beresheet Rabba:[[79]](#footnote-79) "Noah was lacking in faith. Had the waters not reached his ankles he would ‎not have entered the ark." But if so, let him say that Noah did not enter there until the waters greatly increased and covered the whole face of ‎the earth and he saw that he was drowning! ‎

‎

**8. OF CLEAN BEASTS, AND OF BEASTS THAT ARE NOT CLEAN.**

**9. TWO AND TWO THERE CAME IN UNTO NOAH.** Rashi explained: ‎‎"They were all equal with respect to this number for the last number of any species was two." Others[[80]](#footnote-80) said that ‎the meaning of "two" is pairs, meaning that they came couple-wise, male and female together. ‎

In my opinion, the matter was thus: two - a male and a female - came of their own accord from each species, and Noah added by bringing six ‎additional pairs from the clean ones since those that came to be saved arrived of their own accord while he busied himself for the sake of the ‎commandment with those that were destined for sacrifice, for so it was told to him.[[81]](#footnote-81) And the meaning of the verse, And Noah did according ‎unto all that the Eternal commanded him,[[82]](#footnote-82) is, as the Rabbis have said in Beresheet Rabba,[[83]](#footnote-83) that he was to prepare to bring in the cattle, ‎beast, and fowl, meaning the clean ones, those which he himself went after and brought to his house. The verse which states a third time, *as ‎G-d hath commanded Noah*,[[84]](#footnote-84) means that he did as He had commanded him concerning entering the ark, for this verse is connected with the ‎above verse: *And Noah came in*.[[85]](#footnote-85) The verse thus states that Noah and his sons and his wife and his sons' wives came into the ark along with ‎two and two of the cattle and fowl and creeping things that came to him in order to enter into the ark. All of them came with him, entering the ‎ark because of the waters of the flood,[[86]](#footnote-86) as G-d commanded him. Scripture then returns and sets forth the month and the day in which the ‎flood came[[87]](#footnote-87) and how he entered the ark, stating that on that selfsame day when the rains began - and not before - Noah entered the ark, ‎and with him were all living things. ‎

‎**15. AND THEY CAME IN UNTO NOAH INTO THE ARK.** The intent of this is to make known that the beasts, fowl, etc., did not gather to him ‎at all, nor did they come until that selfsame day when the rains came. **And he came into the ark for it was G-d that had commanded and His ‎breath which had gathered them[[88]](#footnote-88) in one moment. ‎**

‎**16. AND THEY THAT CAME IN, CAME IN MALE AND FEMALE OF ALL FLESH.** The intent of this is that those who came into the ark ‎were male and female for so Noah brought them in. This is why Scripture says, *as G-d had commanded him*, since it was He who commanded ‎him to bring them into the ark.

 ‎

But the opinion of Rabbi Abraham ibn Ezra is that the verse, *And Noah came in, and his sons, and his wife, and his sons' wives with him, into ‎the ark*,[[89]](#footnote-89) does not mean that they entered it but that they all came to Noah on the tenth day of the second month for his house was near the ‎ark. [He thus interprets the verse as meaning "to the ark," rather than "into the ark."] Ibn Ezra explains the phrase, *because of the waters of ‎the flood*,[[90]](#footnote-90) to mean "on account of the fear of the waters of the flood." At the end of the seven days came the waters of the flood, and then ‎they all gathered in the ark, and Noah closed the door and the window.[[91]](#footnote-91) But Ibn Ezra's words are not correct.[[92]](#footnote-92)‎

It is possible that the verses, *And Noah did according to all that the Eternal hath commanded him, And Noah was six hundred years old*,[[93]](#footnote-93) ‎and the succeeding verses until, *In the six hundredth vear*,[[94]](#footnote-94) do not recount a narrative. Rather, And Noah did according to all that the ‎Eternal commanded him generalizes the entire matter. It states that he did everything as he was commanded, not omitting a thing: he ‎constructed the ark and assembled the food and took of the clean beasts and fowl seven and seven on the day He commanded him. When ‎he was six hundred years old and the flood came down upon the earth, he carne with his household and with the clean beasts and all living ‎‎things into the ark, as G-d had commanded him. After that, Scripture narrates the event, *And it came to pass after the seven days ... in the six ‎hundredth year*,[[95]](#footnote-95) and completes the subject. ‎

‎**18. AND THE WATERS PREVAILED ('VAYIGB'RU').**

**19. AND THE WATERS 'GAVRU' (PREVAILED).** This means that they increased ‎exceedingly, for the Hebrew language calls great abundance G’VURA (strength, power). So too, *And their transgressions which 'YIT’GAVRU' ‎‎(have prevailed)*,[[96]](#footnote-96) meaning increased exceedingly; *His mercy 'GAVAR' (has prevailed) toward them that fear Him*,[[97]](#footnote-97) meaning increased. And ‎so also: *If 'BIG’VUROT' four-score years*,[[98]](#footnote-98) meaning with great abundance. ‎

It is conceivable that the meaning of VAYIGB'RU is that the rains came In a rushing downpour, uprooting trees and toppling buildings, since ‎power is called in Hebrew G’VURAH (strength) because strength lies in power. In a similar sense are the verses: ‎*They also 'GAVRU' (wax mighty) in power*;[[99]](#footnote-99) *'VEHIGBIR B’RIT' (Alnd he will make a strong covenant) with many for one week*,[[100]](#footnote-100) meaning he ‎will establish the covenant with firmness. And in the words of the Sages, [we find the expression] , G’VUROT GESHAMIM (the powers of the ‎rains),[[101]](#footnote-101) because they come down with strength. It is possible that the verse, *If 'BIG’VUROT' four-score years*,[[102]](#footnote-102) is of the same sense, i.e., if his ‎bones and body be strong, and he is a man of power, he will live four-score years. And if so, *'GAVRU' upon the earth[[103]](#footnote-103)* will mean that the waters ‎were in their complete strength, overcoming even the high mountains and inundating them. ‎

‎**23. AND HE BLOTTED OUT EVERY LIVING SUBSTANCE WHICH WAS UPON THE FACE OF THE EARTH.** After having said, *And all ‎flesh perished*,[[104]](#footnote-104) and having said, *whatever was in the dry land, died*,[[105]](#footnote-105) Scripture continues to say, *And He blotted out*, meaning that the ‎bodies dissolved and became water, just as is in the verse, *And he will blot them out in the water of bitterness*[[106]](#footnote-106) - for the waters of the flood ‎were hot, as our Rabbis have said.[[107]](#footnote-107) But if so, the fish also would have died. Perhaps it was as ‎the Rabbis have said in Beresheet Rabba:[[108]](#footnote-108) "*Whatever was in the dry land died*,[[109]](#footnote-109) but not the fish in the sea. And some authorities say ‎that they too were destined to be destroyed, but they fled to the Mediterranean."[[110]](#footnote-110) Either way the fish were saved. ‎

Both of these opinions are plausible. For it is conceivable that the hot waters of the flood mingled with the seas, heating only their upper ‎waters, while the fish descended to the depths of the ponds and lived there. Or, in accordance with the opinion of some authorities,[[111]](#footnote-111) it is ‎possible that the fish in the waters of the countries near the Mediterranean [[112]](#footnote-112) fled there when they felt the heat of the water, and were thus ‎saved. And even if all those outside the Mediterranean died, since the majority of fish are in the Mediterranean where the waters of the ‎flood did not come down - as it is said, *And the rain was upon the earth*[[113]](#footnote-113) - the fish were thus saved. For none of the fish were brought into ‎the ark to keep their seed alive, and at the time of the covenant it is said, *I establish My covenant with you... and with every living creature ‎that is with you, the fowl, and cattle, and every beast of the earth with you; of all that go out of the ark*,[[114]](#footnote-114) but it does not mention the fish ‎of the sea. ‎

**AND THEY WERE BLOTTED OUT FROM THE EARTH.** The commentators[[115]](#footnote-115) have explained that the reason for the double [expression, ‎*And He blotted out ... and they were blotted out*], is that their remembrance was forgotten since they had no seed. But what need is there to ‎say that after we are told that they all died? Perhaps on account of the fowl and some creeping things, Scripture tells that none of their eggs ‎were left on any tree or under the earth for everything was blotted out. It is probable that the sense of the verse is as follows: "And He blotted ‎out every living ‎substance which was upon the face of the earth, for from man to beast to creeping things and to fowl of the heaven, they were blotted out ‎from the earth, only Noah remaining alive." Now our Rabbis have expounded:[[116]](#footnote-116) "And He blotted out, meaning from this world. And they ‎were blotted out from the earth, meaning from the World to Come." The Rabbis thus explained "the earth" mentioned here as meaning ‎‎"the land of eternal life." I have already alluded to its secret.[[117]](#footnote-117) ‎

**Ketubim: Psalms ‎5:1-13‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. To the conductor, on nehiloth, a song of David.  | 1. For praise, with dancing. A hymn of David.  |
| 2. Give ear to my words, O Lord; consider my meditation. | 2. Hear my utterance, O LORD, consider my murmuring. |
| 3. Hearken to the voice of my cry, my King and my God, for I will pray to You. | 3. Hear the sound of my petition, my king and God, for I will pray in Your presence. |
| 4. O Lord, in the morning You shall hearken to my voice; in the morning I shall arrange [my prayer] to You, and I shall look forward. | 4. O LORD, in the morning hear my voice; in the morning I set myself before You and keep watch. |
| 5. For You are not a God Who desires wickedness; evil does not abide with You. | 5. Because You are not a God who takes pleasure in wickedness; evil did not abide with You. |
| 6. Confused people shall not stand before Your eyes; You hate all workers of iniquity. | 6. Scoffers will not stand before Your eyes; You hate all deeds of falsehood. |
| 7. You destroy speakers of lies; the Lord abhors a man of blood and deceit. | 7. You will destroy tellers of lies; the LORD will loath the man who sheds innocent blood and the deceiver. |
| 8. But I, with Your great loving-kindness, shall enter Your House; I shall prostrate myself toward Your Holy Temple in the fear of You. | 8. And I, through Your great goodness, will enter Your house; I will bow down to Your holy temple in awe of You. |
| 9. O Lord, lead me in Your righteousness; because of those who lie in wait for me, make Your way straight before me. | 9. O LORD, guide me by Your righteousness/ generosity; because of my hymn, make firm Your paths before me. |
| 10. For there is no sincerity in his mouth; there is malice in their heart; their throat is an open grave; they make their tongue smooth. | 10. Because there is no reliability in the mouths of the wicked; their bodies are full of tumult; like Sheol, their throat is open; their tongues flatter. |
| 11. Condemn them, O God; let them fall by their own counsels; cast them down in the multitude of their transgressions for they have rebelled against You. | 11. God has accused them; they will be done away with by their counsel; for their great sin he overturned them, for they rebelled against Your command. |
| 12. And let all who take refuge in You rejoice; may they ever shout for joy, and You shall shelter them, and let all who love Your name exult in You. | 12. And all who trust in Your Word will rejoice forever; they will give praise and You will protect them; and those who love Your name will rejoice in You. |
| 13. For You, O Lord, shall bless the righteous; You shall encompass him with will like a shield. | 13. Because You will bless the righteous/generous, O LORD; as with a shield, You will crown him with good will. |
|  |  |

**Rashi’s Commentary on Psalm ‎5:1-13**

**1 on nehiloth** Menachem interpreted all of them: nehiloth, alamoth, gittith, jeduthun, that they are all names of musical instruments, and the melody of the psalm was according to the melody fit for that instrument. However, [in the] Midrash Aggadah (Mid. Ps. 5:1,2,4) some explain “nehiloth” as an expression of heritage, but that is not the meaning of the word; moreover, the contents of the psalm do not deal with heritage. It is, however, possible to interpret נחלות as troops, like “a swarm (נחיל) of bees,” (Bava Kamma 114a, 81b), and like (II Sam. 22:5), “Bands (נחלי) of scoundrels would affright me,” which Jonathan renders: Bands (סיען) of sinners. [This is] a prayer concerning the bands of the enemies that come upon Israel, and the Psalmist recited this psalm on behalf of all Israel.

**2 Give ear to my words, O Lord** when I have strength to ask before You and, when I have no strength to pray before You and the worry is confined to my heart...

**consider my meditation** Heb. בינה . Consider the meditation of my heart. So it is explained in Midrash [Psalms 5:6]: In every [instance of] בינה in Scripture, the accent is under the “nun,” except this one and its fellow (in Job 34:16): “And if you wish, understand (בִּנָה) , hearken to this,” which is not a noun but an expression of “understand,” like (Prov. 23:1): “you should understand well (בין תבין) who is in front of you.” Therefore, the accent is under the “beth.”

**4 in the morning You shall hearken to my voice** In the morning, I call out to You about them, because it is a time of judgment for the wicked, as it is stated (below 101: 8): “Morning by morning will I destroy all the wicked of the land”; (Isa: 33:2), “Be their arm every morning”; (ibid. 28:19), “for every morning it shall pass.”

**in the morning I shall arrange to You my prayer concerning this.** [The word]: אערך is an expression of arrangement (מערכה) . Menachem (p. 138) classifies it in this manner.

**and I shall look forward** that You execute justice upon them.

**5 For You are not a God Who desires wickedness** Therefore, I arrange my prayer to You in the morning (appears only in certain editions) and it befits You to destroy wickedness from the world.

**evil does not abide with You** Heb. יגרך , it will not abide beside You.

**6 Confused people** who make themselves man, and in the language of the Mishnah, מערבבין , confused.

**7 a man of blood and deceit** This [refers to] Esau and his descendants.

**8 I...shall enter Your House to thank You** for Your great loving-kindness that You have wondrously bestowed upon us, to grant us revenge upon them.

**9 those who lie in wait for me** Heb. שוררי , those who look after me, who look forward to my betraying You, so that You should forsake me. [The word] שוררי is like (Num. 24:17): “I behold it (אשורינו) , but it is not near.”

**10 For there is no sincerity in his mouth** They appear as friends but they are enemies.

**there is malice in their heart** Their thoughts are deceitful.

**their throat is an open grave to swallow others’ toil,** like a grave that swallows up the body.

**they make their tongue smooth** with words of flattery.

**11 by their own counsels** which they formulate against Israel. Then all who take shelter in You shall rejoice.

**12 and You shall shelter them** You shall shield and shelter them.

**exult in You when they see that You bless the righteous man,** Jacob, and his seed.

**13 like a shield** which encompasses a man from three sides.

**will satisfaction**, apayement in Old French; appeasement, kindness, peace of heart.

**You shall encompass him** תעטרנו , You shall encompass him (in Sam. 23:26): “but Saul and his men were encircling (עוטרים) David and his men.”

**Meditation from the Psalms**

**Psalm 5:1-13**

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

The superscription for this psalm attributes it to King David. Some[[118]](#footnote-118) have suggested that this psalm is an admonishment against those who followed Absalom, like Achitophel, David’s counsellor. Our Sages teach that Achitophel had no teacher because he studied Torah only to demonstrate his own brilliance and originality.[[119]](#footnote-119) This meshes well with our Torah portion where we see Noach preaching to his generation the whole time he was building the ark. Rashi indicated that it took 120 years to build the ark.[[120]](#footnote-120) The people of Noach’s generation did not want a teacher any more than did Achitophel.

King David connects this psalm to our Torah portion with his constant references to the wicked of the world. V.4 in particular speaks directly to the generation of the flood:

***Tehillim (Psalm) 5:4*** *For You are not a God that has pleasure in wickedness: neither will evil dwell with You.*

This psalm contains several references[[121]](#footnote-121) to the destruction of the wicked which correlates well with the destruction of the wicked by the flood.

As I reviewed Our Torah portion and Psalm 5, I noticed that our Torah portion repeatedly uses ‘Elohim - אלהים’ as the name of God. This name is the name that God used when He is exercising the attribute of strict justice. The only time the name became HaShem, is when God was dealing with Noach rather than the wicked of his generation.

However, when I reviewed our psalm I noted that God used the name of HaShem repeatedly when he was dealing with King David. The only times that He switched to the name ‘Elohim’ was when He was dealing with the wicked. Thus to connect our psalm to our Torah portion, only the name of ‘Elohim’ is found in the opening words of our Torah portion. Clearly our Torah portion focuses on the judgment of the wicked.

Never the less, the verbal tally also connects the Ish - איש, the noble man with the tzadik - צדיק, the righteous/generous. Thus we connect Noach and King David using two terms for the upright.

**Our Torah portion, in v.11, speaks of the seventeenth day of the second month,[[122]](#footnote-122)** which is a date very close to the Shabbat (the twentieth day of the second month) on which we read this portion. In fact, our Sages teach that Heshvan / Iyar 18 was the first full day of the flood. What makes this date so interesting is that this is the Shabbat closest to Iyar 18. Further, Iyar 18 is also known a Lag B’Omer, the thirty-third day of the counting of the omer. Most Jews celebrate Lag B’Omer as the most important day of the omer count.

Most folks understand that the word ‘omer’ is a unit of measure. However, ‘omer’ also means ‘ear’ or ‘sheaf’. Our psalm contains a hint to the word ‘omer’ in the second verse of our psalm. The direct object האזינה, “give ear to”. The form of this noun (האזינה) in the absolute state is אמר, omer, with a holam.[[123]](#footnote-123) What makes this so fascinating is that during the Middle Ages, Lag B’Omer became a special holiday for Hakhamim and Rabbinical students and was called the *Scholar's festival*. This name is surely related to the fact that only the most diligent talmid can understand the secrets of the Torah as revealed in the Zohar, the esoteric part of the oral law. This adds emphasis to “give ear to - omer” that which is given orally. Thus on the Shabbat closest to Lag B’Omer, the Scholar’s Holiday, King David is beseeching HaShem, in v.2, to “give ear to” him. The only reason he has to expect HaShem to give him an ear is because he already gave ear to the oral law of HaShem.

It is worth noting that at the beginning of this commentary we found that Our Sages teach that Achitophel had no teacher because he studied Torah only to demonstrate his own brilliance and originality.[[124]](#footnote-124) The above hint to the omer period and to Lag B’Omer in particular, suggests that Achitophel is specifically in King David’s mind as He contemplates Lag B’Omer as the holiday of the Zohar which can *only* be taught by a teacher to one student at a time. This environment does not lend itself to boasting about one’s knowledge.

Finally, the flood was a “do over”, of sorts, for Noach and his family. As it was in the days of Adam, so it was in the days of Noach. Noach’s family, like Adam and Eve, had a chance to start over in a new world. They had the opportunity to make the world into what HaShem desired. This “second chance” is also a hint to Pesach Sheni, the second Passover. Pesach Sheni is celebrated on Iyar fifteen, the fifteenth day of the second month. Pesach Sheni is a second chance to draw near to HaShem after one has been far away, whether because of a trip or because of sin. As man was given a second chance to make the world into a place where he could draw near to HaShem, so Pesach Sheni gave those who were far off the opportunity to draw near.

**Ashlamatah: Yeshayahu (Isaiah) ‎54:9-17 + 55:5‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. ¶ "Sing you barren woman who has not borne; burst out into song and jubilate, you who have not experienced birth pangs, for the children of the desolate one are more than the children of the married woman," says the Lord.  | 1. ¶ ‎54.1 Sing, 0 Jerusalem who was as a barren woman who did not bear; shout in singing and exult, [you who were] as a woman who did not ‎become pregnant! For the children of desolate Jerusalem will be more than the children of inhabited Rome, says the LORD.  |
| 2. Widen the place of your tent, and let them stretch forth the curtains of your habitations, do not spare; lengthen your cords and strengthen your stakes. | 2. Enlarge ‎the place of your camping, and cause the cities of your land to be inhabited; hold not back, increase the people of your armies and ‎strengthen your rulers. |
| 3. For right and left shall you prevail, and your seed shall inherit nations and repeople desolate cities. | 3. For you will be strengthened to the south and to the north, and your sons will possess peoples and will cause ‎desolate cities to be inhabited. |
| 4. Fear not, for you shall not be ashamed, and be not embarrassed for you shall not be put to shame, for the shame of your youth you shall forget, and the disgrace of your widowhood you shall no longer remember. | 4. Fear not, for you will not be ashamed; be not confounded, for you will not be put to shame; for you will ‎forget the shame of your youth, and the reproaches of your widowhood you will remember no more. |
| 5. For your Master is your Maker, the Lord of Hosts is His name, and your Redeemer, the Holy One of Israel, shall be called the God of all the earth. | 5. For your Maker is your husband, ‎the LORD of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called. |
| 6. For, like a wife who is deserted and distressed in spirit has the Lord called you, and a wife of one's youth who was rejected, said your God. | 6. For the Shekhinah ‎of the LORD has summoned [you] like a wife forsaken and distressed in spirit, like a wife of youth who is cast off, says your God. |
| 7. "For a small moment have I forsaken you, and with great mercy will I gather you. | 7. In ‎a little anger I forsook you, but with great compassion I will bring your exiles near. |
| 8. With a little wrath did I hide My countenance for a moment from you, and with everlasting kindness will I have compassion on you," said your Redeemer, the Lord. **{S}** | 8. In a ‎ brief hour. for a time. I took up the face of my Shekhinah from you, but with everlasting benefits which do not cease I will have ‎compassion on you, says the LORD, your Redeemer. **{S}** |
| 9. "For this is to Me [as] the waters of Noah, as I swore that the waters of Noah shall never again pass over the earth, so have I sworn neither to be wroth with you nor to rebuke you. | 9. This is like **the days of Noah before Me**: as I swore by My Memra that t**he ‎waters of the flood** which were in the days of N oah should no more go over the earth, so I have sworn that my anger will not turn upon ‎you and I will not rebuke you. |
| 10. **For the mountains shall depart and the hills totter, but My kindness shall not depart from you, neither shall the covenant of My peace totter," says the Lord, Who has compassion on you. {S}** | 10. **For the mountains may pass and the hills be split, but my goodness will not pass from you. ‎Jerusalem. and My covenant of peace will not be cast away, says He who is about to have compassion on you, says the LORD. {S}** |
| 11. O poor tempestuous one, who was not consoled, behold I will set your stones with carbuncle, and I will lay your foundations with sapphires. | 11. ‎‎O needy one, suffering mortification, city concerning which the peoples say it will not be comforted, behold I am setting your pavement ‎stones in antimony, and I will lay your foundations with good stones. |
| 12. And I will make your windows of jasper and your gates of carbuncle stones, and all your border of precious stones. | 12. I will make your wood as pearls and your gates of ‎carbuncles, and all your border of precious stones. |
| 13. **And all your children shall be disciples of the Lord, and your children's peace shall increase.** | 13. **All your sons will be taught in the law of the LORD, and great will be the ‎prosperity of your sons.** |
| 14. With righteousness shall you be established, go far away from oppression, for you shall not fear, and from ruin, for it will not come near you.  | 14. In innocence you will be ‎ established; be far from oppression, for you will not fear; and from breaking, for it will not come to you.  |
| 15. Behold, the one with whom I am not, shall fear, whoever mobilizes against you shall defect to you. | 15. Behold, the exiles of ‎your people will surely be gathered to you at the end; the kings of the peoples who are gathered to distress you, Jerusalem, will be ‎cast in your midst. |
| 16. Behold I have created a smith, who blows on a charcoal fire and produces a weapon for his work, and I have created a destroyer to destroy [it]. | 16. Behold, I have created the smith who blows fire in coals, and produces a vessel for its worth. I have also ‎created the destroyer to destroy; |
| 17. Any weapon whetted against you shall not succeed, and any tongue that contends with you in judgment, you shall condemn; this is the heritage of the servants of the Lord and their due reward from Me, says the Lord. **{S}** | 17. no weapon that is prepared against you, Jerusalem, will prosper, and you will declare a sinner ‎every tongue that rises against you in judgment. This is the heritage of the servants of the LORD, and their innocence before Me, says ‎the LORD." **{S}** |
|  |  |
| 1. Ho! All who thirst, go to water, and whoever has no money, go, buy and eat, and go, buy without money and without a price, wine and milk. | 1. ‎"Ho, everyone who wishes to learn, let him come and learn; and he who has no money, come, hear and learn! Come, hear and learn, ‎without price and not with mammon, teaching which is better than wine and milk.  |
| 2. Why should you weigh out money without bread and your toil without satiety? Hearken to Me and eat what is good, and your soul shall delight in fatness. | 2. Why do you spend your money for that which ‎is not to eat, and your labour for that which does not satisfy? Attend to My Memra diligently, and eat what is good, and your soul shall ‎delight itself in that which is fat. |
| 3. **Incline your ear and come to Me, hearken and your soul shall live, and I will make for you an everlasting covenant, the dependable mercies of David.** | 3. **Incline your ear, and attend to my Memra; hear, that your soul may live; and I will make with ‎you an everlasting covenant, the sure benefits of David.** |
| 4. Behold, a witness to nations have I appointed him, a ruler and a commander of nations. | 4. **Behold, I appointed him a prince to the peoples, a king and a ruler over ‎all the kingdoms.** |
| 5. Behold, a nation you do not know you shall call, and a nation that did not know you shall run to you, for the sake of the Lord your God and for the Holy One of Israel, for He glorified you. **{S}** | 5. Behold, people that you know not will serve you, and people that knew you not will run to offer tribute to you, ‎for the sake of the LORD your God, and of the Holy One of Israel, for he has glorified you. **{S}** |
| 6. **Seek the Lord when He is found, call Him when He is near.** | 6. **Seek the fear of the LORD while you live, beseech before Him while you live;**  |
| 7. The wicked shall give up his way, and the man of iniquity his thoughts, and he shall return to the Lord, Who shall have mercy upon him, and to our God, for He will freely pardon. | 7. let the wicked forsake his wicked way and man who robs his conceptions: let ‎him return to the service of the LORD, that He may have mercy upon him, and to the fear of our God, for he will abundantly pardon. |
| 8. "For My thoughts are not your thoughts, neither are your ways My ways," says the Lord. | 8. For not as my thoughts are your thoughts, neither are your ways correct as the ways of my goodness, says the LORD. |
| 9. "As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts [higher] than your thoughts. | 9. 55.9 **For just ‎as the heavens, which are higher than the earth, so are the ways of My goodness more correct than your ways, and My thoughts prove ‎‎(to be) better planned than your thoughts.** |
| 10. **For, just as the rain and the snow fall from the heavens, and it does not return there, unless it has satiated the earth and fructified it and furthered its growth, and has given seed to the sower and bread to the eater,** | 10. **For as the rain and the snow, which come down from the heavens, and it is not ‎possible for them that they should return thither, but water the earth, increasing it and making it sprout, giving seeds, enough for the ‎sower and bread, enough for the eater,** |
| 11. **so shall be My word that emanates from My mouth; it shall not return to Me empty, unless it has done what I desire and has made prosperous the one to whom I sent it.** | 11. **so is the word ‎ of my goodness that goes forth before me; it is not possible that it will return before Me empty, but accomplishes that which I please, and ‎prospers in the thing for which I sent it** |
| 12. For with joy shall you go forth, and with peace shall you be brought; the mountains and the hills shall burst into song before you, and all the trees of the field shall clap hands. | 12. For you will go out in joy from among the Gentiles. and be led in peace to your land; the ‎mountains and the hills before you will shout in singing, and all the trees of the field will clap with their branches. |
| 13. Instead of the briar, a cypress shall rise, and instead of the nettle, a myrtle shall rise, and it shall be for the Lord as a name, as an everlasting sign, which shall not be discontinued." **{P}** | 13. Instead of the ‎wicked will the righteous/generous be established; and instead of the sinners shall those who fear sin be established; and it will be before the ‎LORD for a name, for an everlasting sign which will not cease." ‎ **{P}** |
|  |  |

**Rashi’s Commentary for: Yeshayahu (Isaiah) ‎54:9-17 + 55:5‎‎**

**Chapter 54**

**1 Sing, you barren woman** Jerusalem, who was as though she had not borne.

**you who have not experienced birth pangs** Heb. חָלָה , an expression of childbirth, for the woman in confinement gives birth with pains and writhing.

**for the children of the desolate one** The daughter of Edom.

**2 and let them stretch** forth far off.

**lengthen your cords** These are thin ropes that hang at the bottom of tents, and that are tied to stakes called ‘chevills’ in French, which are thrust into the ground.

**3 shall you prevail** Heb. תִּפְרֽצִי , shall you prevail.

**4 your youth** Heb. עֲלוּמַיִךְ , your youth.

**6 who was rejected** When she is rejected at times that her husband is a little wroth with her.

**8 With a little wrath** Heb. שֶׁצֶף . Menahem (Machbereth p. 179) interprets this as, “with kindling of wrath,” and Dunash (Teshuvoth p. 20) states, “with a little wrath,” paralleling “For a small moment have I forsaken you,” and so did Jonathan render.

**and with everlasting kindness** that will exist forever.

= = = = = = = = =

**9 For this is to Me [as] the waters of Noah** [i.e.,] it is an oath in My hand, and He proceeds to explain His words, “as I swore that the waters of Noah shall never again pass over the earth, etc.”

**10 For the mountains shall depart** Even if the merit of the Patriarchs and the Matriarchs is depleted, My kindness shall not depart from you.

**11 tempestuous one** whose heart storms with many troubles.

**I will set with carbuncle** I pave your floor with carbuncle stones.

**12 jasper** Heb. כַּדְכֽד , a kind of precious stone.

**your windows** Jonathan renders: your woodwork, and Menahem associated it with (Dan. 7:10): “ministered to Him (יְשַׁמְּשׁוּנֵהּ) .” (Menahem, apparently renders: your utensils, i.e., the vessels that serve you.) And some interpret it as an expression of a sun (שֶׁמֶשׁ) , windows through which the sun shines, and they make opposite it a barrier of kinds of colored glass for beauty, and Midrash Psalms interprets שִׁמְשׁוֹתַיִךְ as well as שֶׁמֶשׁ וּמָגֵן (Ps. 84:12) as “the pinnacles of the wall.”

**of carbuncle stones** Heb. אֶקְדָּח . Jonathan renders: of gomer stones. Gumrin is the Aramaic translation of גֶּחָלִים , coals. He interprets אֶקְדָּח as an expression similar to (supra 50:11) “who kindle (קֽדְחֵי) fire,” and they are a type of stones that burn like torches and that is the carbuncle (karbokle in O.F.), an expression of a coal. Others interpret it as an expression of a drill, i.e., huge stones of which the entire opening of the doorway is drilled, and the doorposts, the threshold, and the lintel are all hewn from the stone.

**of precious stones** Desirable stones [from Jonathan].

**14 go far away from oppression** [Although grammatically this is the imperative, here it is the future,] like (supra 52:2) “Shake yourself from the dust.” You will be far away from those who oppress you. Printed editions of Rashi contain the following addendum:

**(go far away from oppression** You will stay far from oppressing other peoples in the manner the wicked do, that they accumulate money through robbery, but you will not need to rob, for you will not fear poverty or straits, or ruin, for it shall neither come nor shall it approach you. [Abarbanel])

**(With righteousness** that you will perform, you will be established with an everlasting redemption, and you will be far from people’s oppression for you will not fear; you will not even have terror or fear of them, and you will be far from ruin, for it will not come near you. [Ayalah Sheluchah])

**15 Behold, the one with whom I am not, shall fear** Heb. גּוֹר יָגוּר . Behold, he shall fear and dread evil decrees, he with whom I am not, i.e., Esau. ([Mss. read:] the wicked Esau and his ilk.)

**whoever mobilizes against you** Heb. גָר . Whoever mobilizes against you for war. Alternatively, מִי גָר [means:] whoever contends with you (וְנִתְגָּרֶה) . And our Rabbis explained it as referring to the proselytes (גֵּרִים) , [i.e.,] to say that we will not accept proselytes in Messianic times. And even according to the simple meaning of the verse it is possible to explain: whoever became sojourners with you in your poverty, shall dwell with you in your wealth. Comp. (Gen. 25:18) “In the presence of all his brethren he dwelt (נָפָל) .”

**16 Behold I am He Who created a smith who devises a weapon**, and I am He Who has created a destroyer that destroys it. That is, to say: I am He Who incited the enemy against you; I am He Who has prepared retribution for him.

**and produces a weapon** for his work For necessity. He completes it according to all that is necessary.

**17 Any weapon whetted against you** Any weapon that they will whet and sharpen for you, i.e., to battle with you. whetted Heb. יוּצַר , an expression similar to (Jos. 5: 2) “sharp knives (חַרְבוֹתצֻרִים) ,” also (Ps. 89:44) “You have also turned the edge of his sword (צוּר חַרְבּוֹ) .”

= = = = = = = = =

**Chapter 55**

**1 Ho! All who thirst** Heb. הוֹי . This word הוֹי is an expression of calling, inviting, and gathering, and there are many in Scripture, [e.g.,] (Zech. 2:10) “Ho! Ho! and flee from the north land.”

**go to water** to Torah.

**buy** Heb. שִׁבְרוּ . Comp. (Gen. 42:3) “To buy (לִשְׁבּֽר) corn,” buy.

**wine and milk** Teaching better than wine and milk.

**2 Why should you weigh out mone**y Why should you cause yourselves to weigh out money to your enemies without bread?

**3 the dependable mercies of David** For I will repay David for his mercies.

**4 a witness to nations** A prince and a superior over them, and one who will reprove and testify of their ways to their faces. ([Mss., however, read:] One who reproaches them for their ways to their faces.)

= = = = = = = = =

**5 Behold, a nation you do not know you shall call to your service**, if you hearken to Me, to the name of the Lord that is called upon you.

= = = = = = = = = =

**6 when He is found** Before the verdict is promulgated, when He still says to you, “Seek Me.”

**8 For My thoughts are not your thoughts** Mine and yours are not the same; therefore, I say to you, “The wicked shall give up his way,” and adopt My way...

**“and a man of iniquity his thoughts**” and adopt My thoughts, to do what is good in My eyes. And the Midrash Aggadah (Tanhuma Buber, Vayeshev 11 explains:)

**For My thoughts are not, etc.** My laws are not like the laws of man [lit. flesh and blood]. As for you, whoever confesses in judgment is found guilty, but, as for Me, whoever confesses and gives up his evil way, is granted clemency (Proverbs 28:13).

**9 As the heavens are higher, etc.** That is to say that there is a distinction and a difference, advantages and superiority in My ways more than your ways and in My thoughts more than your thoughts, as the heavens are higher than the earth; you are intent upon rebelling against Me, whereas I am intent upon bringing you back.

**10 For, just as the rain and the snow fall and do not return empty**, but do good for you.

**11 so shall be My word that emanates from My mouth** to inform you through the prophets, will not return empty, but will do good to you if you heed them.

**12 For with joy shall you go forth** from the exile.

**the mountains and the hills shall burst into song before you** for they will give you their fruit and their plants, and their inhabitants shall derive benefit. ([Some editions read:] And their inhabitants shall sing.)

**13 Instead of the briar, etc.** Our Rabbis expounded [Targum Jonathan]: Instead of the wicked, righteous people shall arise.

**briar...and...nettle** They are species of thorns; i.e., to say that the wicked will be destroyed and the righteous will take their rule.

**Verbal Tallies**

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

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

**Bereshit (Genesis) 6:9 – 7:24**

**Yeshayahu (Isaiah) 54:9-17 + 55:5**

**Tehillim (Psalm) 5**

**Mk 1:12-13, Lk 4:1-13, Acts 2:1-13**

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

Noah - נח, Strong’s number 05146.

God - אלהים, Strong’s number 0430.

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

Just / Righteous - צדיק, Strong’s number 06662.

Man - איש, Strong’s number 0376.

God - אלהים, Strong’s number 0430.

**Bereshit (Genesis) 6:9** These are the generations of Noah <05146>: Noah <05146> was a just <06662> man <0376> and perfect in his generations, and Noah <05146> walked with God <0430>.

**Yeshayahu (Isaiah) 54:9** For this is as the waters of Noah <05146> unto me: for as I have sworn that the waters of Noah <05146> should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

**Yeshayahu (Isaiah) 55:5** Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God <0430>, and for the Holy One of Israel; for he hath glorified thee.

**Tehillim (Psalm) 5:2** Hearken unto the voice of my cry, my King, and my God <0430>: for unto thee will I pray.

**Tehillim (Psalm) 5:6** Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man <0376>.

**Tehillim (Psalm) 5**:12 For thou, LORD, wilt bless the righteous <06662>; with favour wilt thou compass him as with a shield.

|  |
| --- |
| **NAZAREAN TALMUD****Sidra Of B’resheet (genesis) 6:9 -7:24** **“Tol’dot Noach” “The generations of Noach”****By: Paqid Dr. Adon Eliyahu ben Abraham &****Hakham Dr. Yosef ben Haggai** |
| **School of Hakham Shaul****Tosefta****(Luke 4:1-13)****Mishnah א** | **School of Hakham Tsefet****Peshat****(Mark 1:12-13)****Mishnah א** |
| **א** Yeshua was full[[125]](#footnote-125) of the Ruach HaKodesh (breath of holiness – i.e. Mesorah) returning from the Yarden was led by the Ruach into the wilderness (desert), where he was tempted by the adversary (the Yetser HaRa) **for forty days.[[126]](#footnote-126)** And he ate nothing for those days, and when those (days) were accomplished he was hungry. And the adversary (the Yetser HaRa)[[127]](#footnote-127) said to him, “If you are the Son of G-d (Messiah the King of Yisrael), command this stone to become bread.” And Yeshua answered[[128]](#footnote-128) (from hermeneutic) “it is written – And He humbled you, and suffered you to hunger, and fed you with manna, which you did not know (understand), neither did your fathers know; **that He might make you know that man does not live by bread only, but by every word that proceeds out of the mouth of the LORD does man live.** (De 8:3)[[129]](#footnote-129) And (then) the adversary (the yetser hara) led him to a high mountain bringing to his (Yeshua’s) attention all the kingdoms of the entire earth (governed by human kings and intermediaries) in an instant of time. And the adversary (the yester hara) said to him (Yeshua), “I will give you their glory and all this authority; for all authority has been given to me[[130]](#footnote-130) and I can give to whoever I desire. If you will submit to me, all this will be yours.” And Yeshua replied “**You will fear the LORD your God, and serve Him, and will swear by His name** (De 6:13).” Then the adversary (yester hara) took him to Yerushalayim and stood him on the peak of the Temple (referring to the southeast corner of the Temple), saying to him (Yeshua) “If you are the Son of G-d (Messiah the King of Yisrael), throw yourself down from here, for it is written **“For He will give His angels (messengers) charge over you, to keep you in all your ways. They will bear you up in their hands, so that you will not strike your foot against a stone.** (Psa 91:11-12).” And Yeshua answered saying, “**You will not tempt the LORD your God, as you tempted him in Massah.** (De. 6:16).” When the adversary (the Yester HaRa) completed every test, he (the Yester HaRa) no longer hindered him (Yeshua) waiting (for a more opportune) time. | **א And immediately[[131]](#footnote-131) the [Holy] Spirit (breath of holiness – the Mesorah) drives[[132]](#footnote-132) him (Yeshua) out into the wilderness (desert), And he (Yeshua) was there in the wilderness (desert) forty days, being tested by the adversary (the yetser hara); and he (Yeshua) was with the animals[[133]](#footnote-133) of the wilderness, and the messengers ministering to him.** |
| **School of Hakham Shaul****Remes****(2 Luqas. 2:1-13)****Pereq א** |
| When the day of Shavuot had come, they (Yeshua’s Talmidim) were all together in one place. And suddenly there came from the heavens a noise like a violent rushing wind (the voices of the Hakhamim – elucidating Torah), and it filled the whole house (temple of living stones) where they were sitting (studying Torah). And tongues as of fire appeared to them divided among them, distributing themselves (the tongues of – the words of the Hakhamim running back and forth to elucidate the Torah), and they rested on each one of them[[134]](#footnote-134). And they were all filled[[135]](#footnote-135) with the Holy Spirit (holy breath of the Mesorah as elucidated by the Hakhamim) and began to speak in foreign languages (of the Diaspora), according to the Ruach (Mesorah) that was given (transmitted) to them. Now there were Jews living (visiting during the feast of Shavuot) in Yerushalayim, devout (God fearing) men from every nation under the heavens. And when this sound (the voices of the Hakhamim – elucidating Torah) began, the congregation assembled was astonished, because everyone heard them speaking in his own language.[[136]](#footnote-136) Being amazed and astonished they asked “Are not all of these who are speaking from the Galil? And how is it that each of us hears in his own language? We are Parthians, Medes, Elamites: residents of Mesopotamia, Y’hudah, Cappadocia, Pontus, Asia, Phyrgia, Pamphilia, Mitzrayim, and the parts of Libya bear Cyrene; visitors from Rome; Jews by birth with proselytes; Judeans from Crete and from Arabia! – We hear them speaking about G-d’s wonderful works in our own language.” And all were amazed and perplexed saying to each other, “What does this mean?” But others mockingly said “They are filled with new wine (drunk).” |

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

As we have being aptly taught by His Eminence Rabbi Yosef ben Haggai and the Hakhamim the key to understanding Scripture is through questions. And, without a question there is no purpose in the answer. The present materials contain several questions.

* How is it that the “Mesorah – Oral Torah can drive Yeshua into the wilderness?
* Why is the Master “driven” into the wilderness “immediately”?
* What would be the purpose of being “tested” in the wilderness?
* How does the 40 days of temptation (testing) of the Master relate to the 40 days of the earth’s flooding?
* What role do the “wild animal’s” play in the testing of the Master?
* What role do the “messengers” play in the Master’s wilderness testing?

Such being the case, the big question is where do we begin? We will not endeavor to answer all these questions for the sake of brevity. However, these questions deserve honest contemplation and answer.

**And immediately[[137]](#footnote-137) the [Holy] Spirit (breath of holiness – the Mesorah) drives him (Yeshua) out into the wilderness (desert)**

The Ruach (breath – wind – spirit) in the present text refers to an awareness of the Mesorah and its divine workings on the soul. While most scholars detest the thought of the Yester HaRa (usually translated as “the evil inclination”), we must come to an awareness that without the Yester HaRa there is no such thing as spiritual growth. The Yester HaRa provides a dynamic tension necessary for spiritual maturity. Through pleasure, we can be led astray. However, when pleasure is mastered it drives the human being with positive force. We should note that there are 248 positive (constructive) mitzvoth. Through these, we are able to build and repair the world. These 248 mitzvoth focus the energy of the soul towards building the world rather than maintenance or destruction. These energies have a positive impact on man’s soul strengthening and empowering it with divine connection. Furthermore, through the 248 mitzvoth we are able to strengthen our connection with G-d. The 365 negative mitzvoth serve to restrain the natural impulses of the soul (the Yester HaRa) from destroying the world. Therefore, the 365 energies of restraint serve to protect the world from further damage. The 248 energies channel the energy of the soul towards building and repairing the damages, which have already transpired in the world.

**Desert Hostility**

The desert is often analogous of a hostile life-threatening environment. However, the analogy of the present pericope relates to the Torah Seder **“Tol’dot Noach,” “The generations of Noach.”** The generation of Noach was a generation that brought the world to the brink of total destruction by violating the 365 negative mitzvoth. The Ramban tells us that the generation of Noach was guilty of “robbery[[138]](#footnote-138) and injustice.”[[139]](#footnote-139) The violation of these negative mitzvoth brought about the destruction of the earth. If only two negative mitzvoth were violated in that generation, how much more will the earth deserve destruction when a generation violates all 365 mitzvoth?

The Ramban notes that Noach was considered “righteous/generous because he did not succumb to the worship of idols.”[[140]](#footnote-140) The sages of blessed memory teach us that the wilderness of Sinai had five names.

**b Shabbat 89a-b** ﻿For R. Hisda and Rabbah the son of R. Huna both said, What is [the meaning of] Mount Sinai? **The mountain whereon there descended hostility [sin'ah] toward idolaters**. And thus R. Jose son of R. Hanina said: It has five names: The Wilderness of Zin, [meaning] that Israel were given commandments there;[[141]](#footnote-141) the Wilderness of Kadesh, where the Israelites were sanctified [kadosh], the Wilderness of Kedemoth, because a priority [kedumah] was conferred there;[[142]](#footnote-142) the Wilderness of Paran, ﻿because Israel was fruitful [paru] and multiplied there; and the Wilderness of Sinai, because hostility toward idolaters descended thereon. Whilst what was its [real] name? its name was Horeb. Now they disagree with R. Abbahu, For R. Abbahu said: its name was Mount Sinai, and why was it called Mount Horeb? **Because desolation [hurbah] to idolaters descended thereon**.

Idolatry, like the above-mentioned negative energies brings the world to the brink of destruction. The intermediaries governing the world must function according to the Divine plan for the universe. If the role of these intermediaries is altered, the structure of the universe is altered proportionately.

Yeshua’s wilderness test demonstrates the Master’s full control over his emotions and passions. The second component of the Masters “testing” as recorded by Hakham Shaul, through Luqas his scribe is a possible allusion to idolatry. When we apply “corral hermeneutics”, derived from Hillel’s seventh rule,[[143]](#footnote-143) we would surmise that Yeshua was possibly tempted to yield to idolatry. The best place to test the soul in such cases is the desert. This is because there the intermediaries have a measure of inordinate control and influence over the cosmos. It was for this reason that they became the objects of idolatry. In the wilderness the passions of the soul cry the loudest. Thirst for food and water is amplified in the harsh environment of the wilderness when one engages in fasting. Hakham Shaul notes that Yeshua passed every test of the Yester HaRa. “When the adversary (the Yester HaRa) completed every test, he (the Yester HaRa) no longer hindered him (Yeshua) waiting (for a more opportune) time.”

When the Lucan temptation is studied, we see that they are divided into three basic components. However, the first component reveals a summation of the subsequent components. Likewise, it demonstrates the purpose for the Mesorah’s driving Yeshua into the wilderness to be tested. The implied test is not related to hunger. The phrasing of the Lucan text demonstrates the cunning wisdom of the *nachash kadmon* (archetypical serpent)[[144]](#footnote-144) as a prototype for the Yester HaRa. The Master is being compelled to use his office as Messiah illegitimately. In other words, the adversary wants the Master to use the Torah as a spade, so to speak.

﻿**m. Abot 4:5** R. Ishmael, his son, says, “He who learns so as to teach —they give him a chance to learn and to teach. “He who learns so as to carry out his teachings— they give him a chance to learn, to teach, to keep, and to do.” R. Sadoq says, “**Do not make [Torah teachings] a crown with which to glorify yourself or a spade with which to dig**. (So did Hillel say [M. 1:13], “He who uses the crown perishes.”) “Thus have you learned: Whoever derives worldly benefit from teachings of Torah takes his life out of this world.”

Self-aggrandizement through Torah is the destruction of the entire universe. He who takes a life is as though he destroyed the universe.[[145]](#footnote-145) Yeshua’s response is most apropos.

**that he might make you know that man does not live by bread only, but by every word that proceeds out of the mouth of the LORD does man live.** (De 8:3)[[146]](#footnote-146)

Furthermore, abuse of power by Paqidim, Hakhamim and Nazarean Jews bring a destructive force into the world. Pandering towards favorites and personal bias brings negative energy into the Esnoga. It is our duty to bring positive constructive energies to the Esnoga in the wake of Lag B’Omer. Inordinate affection towards favorites retards the construction of the Temple of living stones. In a measure, the Paqidim and Hakhamim can be like the intermediaries of the Noachic generation. When they are revered inappropriately with inordinate affection, our relationship with G-d wanes.

Yeshua demonstrates the perfect balance of control over his soul. He demonstrates for us that the key to mastery is through the Mesorah and its channelling of energies in the appropriate direction. While we need the Yester HaRa, it MUST be used as an agent for our Divine mission and personal growth.

**Peroration**

While the Master’s wilderness test may have included tests concerning the inordinate use of the intermediaries’ power, we can determine with certainty that he was tested with regard to self-aggrandizement and abuse of the authority of his office. We therefore conclude that an attitude of superiority when teaching and governing G-d’s “living stones” is despotic and repressive. As a final test, Yeshua teaches us the nature of self-aggrandizement and inordinate abuse of office. Yeshua states that this type of life is “**tempting the Lord our G-d**.”[[147]](#footnote-147)

As associates of Esnoga Bet Emunah and Esnoga Bet El, His Eminence Rabbi Dr Yosef ben Haggai has modelled the fatherly attitude of a mentor and Hakham. In emulating this fatherly approach, we emulate our Hakhamim and our master Yeshua, who mastered his soul. In mastering his soul, he mastered and balanced the Yester HaRa and the Yetser HaTov. May we find the grace and energy to do the same.

**Remes Commentary to Hakham Shaul**

When we begin our investigation of Remes materials, we must do as we did above, we must ask lots of questions. We will posit only one question here. What is Hakham Shaul trying to tell us through the Remes “hint?”

Citing again “corral hermeneutics”, as derived from Hillel’s seventh rule,[[148]](#footnote-148) which is R. Ishmael’s 12th rule, we see that Hakham Shaul clearly associates the inauguration of the Master with the Lag B’Omer experience. In other words, Yeshua’s being “filled” with the Ruach – i.e. Mesorah is celebrated by his talmidim on Lag B’Omer.

However, I will here expand on this scenario. Last Wednesday evening (April the 9th, 2012) initiated Lag B’ Omer. We have seen from the previous pericope of the Nazarean Codicil that, “**it is the duty of every Nazarean Hakham to raise up many talmidim and make them stand by themselves**.” We contend that the inauguration of Yeshua’s talmidim may very well have occurred on Lag B’ Omer rather than on Shavuot. Our argument is from the 4th – 5th  and 12th hermeneutic rules of R. Ishmael (**Kelal u-Peraṭ:** The general and the particular - **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context. Deduced from scripture that is close together (i.e. corral hermeneutics), #5 **u-Peraṭ u-kelal:** The particular and the general. And the #12, **Deduction from the context.**).

**The General and Particular Statements**

When the day of Shavuot had come, they (Yeshua’s Talmidim) were all together in one place. And suddenly there came from the heavens a noise like a violent rushing wind (the voices of the Hakhamim – elucidating Torah), and it filled the whole house (temple of living stones) where they were sitting (studying Torah).

The general statement of “Yeshua’s talmidim being together in one place is elucidated by the particular statement…

Being amazed and astonished they asked “Are not all of these who are speaking from the Galil? And how is it that each of us hears in his own language?

Therefore, we see that the amazement is at the ability of the Nazarean Talmidim as they produce the “astonishing events” of the 2 Luqas 2:1-13, “**And suddenly there came from the heavens a noise like a violent rushing wind** (**the voices of the Hakhamim – elucidating Torah**).” The “voices of the Hakhamim elucidating Torah” on Shavuot are the “voices” of the Nazarean Hakhamim who have already been inaugurated as Hakhamim on Lag B’ Omer. Through their immersion in the Ruach – i.e. Mesorah they are able to reproduce the events of Har Sinai.

And tongues as of fire (voices of the Hakhamim elucidating Torah) appeared to them divided among them, distributing themselves (the tongues of – the words of the Hakhamim running back and forth to elucidate the Torah),

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

The particular statement of contiguity, “**And in those days Hakham Tsefet stood up among the Talmidim with the faithfully obedient (congregation of about one hundred and twenty),**”[[149]](#footnote-149) teaches us that Tsefet was already inaugurated as a Hakham prior to this event. This implies a past tense inauguration of the Nazarean Hakhamim. Therefore, we deduce from these statements that the Nazarean Hakhamim did not inaugurate their office as Hakhamim on Shavuot. The presence of the Nazarean Hakhamim produces a phenomenal result on Shavuot. Their voices echo Har Sinai. The “wind of their voices,” sounds like the thunders (*kolot*) of Sinai. Furthermore, their “voices” are an echo of Adam Kadmon (Messiah) as he gave the daily lesson of Oral Torah in Gan Eden.

Their voices inspire their audience. As we have learned the Greek word **θεόπνευστος -** *theopneustos* means, “G-d breathed.” However, the idea of “inspiration” means, “to breathe in” and “**set the mind aflame**.”[[150]](#footnote-150) Another term for this is “brain sweat!” The Nazarean Hakhamim are “breathing the Mesorah into the audience of Jews and prostyles from every part of the known world.

The statement “Are not all of these who are speaking from the Galil?” is elucidated from the Midrash,

R. Judah applied the verse[[151]](#footnote-151) to the students of the Torah (Hakhamim). LOCKS BLACK LIKE A RAVEN: **these are the Hakhamim**; they look repulsive and black in this world, but in the time to come, **The appearance of them will be like torches**, **they [will] run to and fro like the lightnings** (Nah. II, 5).[[152]](#footnote-152)

Consequently, there are those who “mock” with amazement the Nazarean Hakhamim, as it is written: “But others mockingly said “They are filled with new wine (drunk).”

**Another Particular Statement**

**Mat 28:16-20** Then the eleven talmidim went away into Galil, into a mountain (Tzfat) where Yeshua had **appointed them (Ordained them as Hakhamim).** And when they saw him, they honored him (as their Hakham): but some (of those from the community) doubted. And Yeshua came and spake unto them, saying, All authority is given unto me in heaven and in earth (as Messiah the King). Go ye therefore, and teach (talmudize) all nations, immersing them (bringing them to conversion) by the authority of the Father, and of the (His) son (Messiah), and of the Ruach HaKodesh (Oral Torah): Teaching them to observe all commandments (the mitzvoth as I have taught) you: and, behold, I am always with you, even unto the end of the age.

Again, we must rely on hermeneutics to help us with this material. Before we apply the needed hermeneutics, we should take note that these events took place BEFORE Shavuot (2 Luqas - Acts chapter 2).

We find the particular statement in the words, “**appointed them (Ordained them as Hakhamim).**” Our Greek text use the verb **ἐτάξατο** rooted in **τάσσω** *tasso*. Before we delve further into the meaning of these words, we must correct the word order of the verse. Some try to read the verse as if Yeshua “designated a specific mountain where they were to meet.” We must note that the mountain (Tzfat) was a prearranged meeting place and not a part of this verse’s thought.

**Mordechai (Mk) 16:7 But go and say to his talmidim (disciples) and to Tsefet (the capital of the Pillar), 'He goes before you into the Galil. You will see him there just as he told you'."**

We can see that the meeting was prearranged. However, the statement in Matityahu is specific (particular) with regard to “ordination.” **Tάσσω** *tasso* is a “legal appointment.” **Tάσσω** *tasso* is also a setting in order or establishing a well-ordered government.[[153]](#footnote-153) Therefore, we see that Yeshua “ordains” the eleven Talmidim and sets the order of their governance. Yeshua divided the hierarchy was among them, ordaining **Tsefet (Tzfat) the capital of the Pillar),** Yaakov and Yochanan as the Triad of Bate Din’s chief Hakhamim. We also find it very interesting that during the 16th century, R. Jacob (I) Berab, (of Tzfat) tried to reestablish the Sanhedrin and renew rabbinical ordination (*semikhah*). It is also noteworthy to point out the Tzfat was frequently titled Beth-El and that “there were 300 rabbinical scholars, 18 schools, 21 synagogues and a large *yeshivah* with 100 pupils, and 20 teachers at the beginning of the 17th century” were in residence there.[[154]](#footnote-154) The history of Tzfat is closely related to Jewish scholarship and education. Tzfat is still a place where thousands congregate on Lag B’ Omer.[[155]](#footnote-155)

Again, this meeting took place BEFORE Shavuot. And again, we conclude that the most logical time for this “Ordaining” was on Lag B’ Omer. Looking at the tradition of this semi-festival we find that in some Jewish circles it is a day of mourning. However, in other circles it is a day of rejoicing. There is a tradition of young children playing with the bow and arrow.[[156]](#footnote-156) These Lag B Omer practices are an enigma to many scholars. When we realize that the Triennial Torah reading cycle places the present Torah Seder, “Tol’dot Noach” and “Vayzkhor Elohim Et Noach” in the temporal purlieu of Lag B’ Omer, we can readily understand why the bow and arrow is an ancient game for children to play at Lag B’ Omer. The rainbow, a token of peace fits well with these materials as G-d makes a covenant with the earth. Our next Torah Seder, “Vayzkhor Elohim Et Noach” will include the Rainbow as a token of G-d covenant with the earth,[[157]](#footnote-157) promising not to flood it again.

Lag ba-Omer in modern Israel is a school holiday. Youngsters light bonfires in open spaces in towns and villages and **Students’ Day is celebrated on the campuses of the different universities**. The scores of weddings held on Lag B’Omer add to the festive character of this semiholiday.[[158]](#footnote-158)

During the Middle Ages, Lag B’ Omer earned the title **“the Scholars Festival.”**[[159]](#footnote-159) Perhaps there is more to Lag B’ Omer than meets the eye. It would appear that there was an ancient custom linking Lag B’ Omer with graduating students, particularly in Yeshivot. Of course, the big question is, why? We would here opine based again on the 4th – 5th and 12th hermeneutic rules of R. Ishmael, noted above that Yeshua ordained his Talmidim as Hakhamim at Tzfat on Lag B’ Omer. Interestingly we find that Tzfat and Lag B’ Omer seem to be intimately entwined.

We will also opine that Lag B’ Omer is the date for Yeshua’s ascension.

The custom of children playing with a bow (Heb. *keshet*) and arrows on Lag ba-Omer is traced, by certain scholars, to the legend that the rainbow (Heb. *keshet*), a symbol of peace (Gen. 9:11–17).[[160]](#footnote-160)

Why is the bow and arrow a symbol of peace? And, why is it associated with this specific time of the year? Logic tells us that the Triennial Torah Reading Cycle is VERY ancient and that the Lag B’ Omer practices mentioned above are the result of reading about Noach at this time of the year. Therefore, we maintain that the child’s game of playing with bows and arrows is a picture of Yeshua’s Ascensionwhich undoubtedly took place in the present season. The arrow launched into the sky (heavens) can be seen as a hint (Remes) of Yeshua’s ascension. Therefore, Lag B’ Omer is the most logical time for the Ordination of Yeshua’s Talmidim, elevating them to the status of Hakhamim. Likewise, Lag B Omer is the most logical time for Yeshua’s ascension.

Having established that the talmidim were ordained as Hakhamim on Lag B Omer[[161]](#footnote-161) we look at the other details of Shavuot, which will further validate this thesis.

**Tongues as of “Fire”?**

And **tongues as of fire** (voices of the Hakhamim elucidating Torah) appeared to them divided among them, distributing themselves (the tongues of – the words of the Hakhamim running back and forth to elucidate the Torah), and they **rested on each one of them**.

We have seen that “fire” is analogous of Hakhamim.[[162]](#footnote-162) Therefore, we deduce that the “tongues as of fire” are the voices of the Nazarean Hakhamim as they elucidate Torah, specifically the Torah (Mesorah) that was transmitted from their Hakham, Yeshua.

**m. Abot 2:10** And warm yourself by the **fire of the (Nazarean) Hakhamim**, **but be careful of their coals, so you don’t get burned**.”

Generally speaking, the Hakhamim are seen as “fire.” **Particularly** speaking, “fire” is the Nazarean Hakhamim. The present pericope furthers the connection of the talmidim with Yeshua through the thought of the Mesorah – i.e. Oral Torah “**resting on them**” (the Nazarean Hakhamim).

In the Jerome, *Commentary on Isaiah 11:2,* it states the following, “When the Master ascended from the water, the whole fount of the Holy Spirit (Mesorah i.e. – Oral Torah) 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.”

**Yeshua in the Wilderness**

Yeshua’s being driven (cast out) into the wilderness is a Remes hint to the Diaspora. His “temptation” models the trials, which his Nazarean Hakhamim will face in Diaspora. Philo teaches us that the wilderness can be a positive experience rather than a negative one. He also teaches that a “mental wilderness” can be a positive state of mind.

**Leg 2:85** And there are times when in the midst of a multitude composed of infinite numbers of men, I can bring my mind into solitude, God having scattered for me the crowd which perplexes my soul, and having taught me that it is not the difference of place that is the cause of good and evil, but rather **God, who moves and drives this vehicle of the soul wherever he pleases**.

Philo continues with the allegory of those who have sinned in Egypt and those who sin in the wilderness.

**Leg 2:86-87** Moreover, the soul falls in with a scorpion, that is to say, with **dispersion in the wilderness**; and the thirst, which is that of the passions, seizes on it **until God sends forth upon it the stream of his own accurate wisdom**, and causes the changed soul to drink of unchangeable health; **for the abrupt rock is the wisdom of God, which being both sublime and the first of things he quarried out of his own powers**, **and of it he gives drink to the souls that love God; and they, when they have drunk, are also filled with the most universal manna; for manna is called something which is the primary genus of everything**. **But the most universal of all things is God; and in the second place the word of God**. But other things have an existence only in word, but in deed they are at times equivalent to that which has no existence. 87 See now the difference between him who turns to sin in the desert and him who sins in Egypt. For the one is bitten by serpents which cause death, that is to say by insatiable pleasures which inflict death; but the other, he who meditates in the wilderness, is only bitten by pleasure and driven astray, but is not killed. **And the one, indeed, is healed by temperance, which is the brazen serpent** which was made by the wise Moses; but the other is supplied by God with a most beautiful draught to drink, namely, wisdom, from the fountain which He himself has brought forth out of his own **wisdom**.

**Peroration**

Again, through textual contiguity we learn from the 12th hermeneutic rule of Remes that the Talmidim were from the Galil. And, that their ordination took place in the Galil.

**Are not all of these who are speaking from the Galil?**

When we connect this with the words of our previous pericope, we begin to see the wisdom of the Nazarean Hakhamim.

“**And now it happened in those days, Yeshua came from the [city of] Branches of the Galil.”[[163]](#footnote-163)**

There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years and possibly parts of his ministry years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. Nor is there any archeological evidence to suggest that it was ever a Jewish city. Archeological evidence suggests that this area was not populated until the 1500’s. The etymology of the word “Nazareth” 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). We would also note that it was in Tzfat that Yeshua passed his messianic mission on to his talmidim.

Therefore, Yeshua passes his messianic mission to his talmidim who are now the guardians of the Mesorah, access to Gan Eden (Delight) or the garden of secrets (Hokhmah). Hokhmah being the teachings G-d gave daily to Adam and Havah in Gan Eden and the primordial teachings of G-d before they were written in words and letters.

Though the world was brought to the brink of destruction in Noach’s generation, G-d in His infinite wisdom (Hokhmah) saw that in the future (*eschatos*) the Nazarean Hakhamim would labor for its repair and elevation. Therefore, it is the duty of the Nazarean Hakhamim to elevate the world back to G-d by bringing their talmidim to the heights of Hokhmah. Teshubah is the return to Binah, the return to Hokhmah is the return to complete oneness (unity).

Amen v’amen

**Connections to the Torah and related Readings**

**Torah Seder**

**Mordechai (Mark)** – Thematically and verbally Mark has “breath” (ruach). B’resheet 6:17 has the ruach as the “breath of life which will be terminated.

**Luqas** – id.

**2 Luqas** – id.

**Psalms**

**Mordechai (Mark)** – Mark uses usually translated “immediately.” However, it also means straight and the Psalmist uses its Hebrew parallel. Your way straight before me. Ps 5:9

**Luqas** –In Luqas Yeshua is “led” into the wilderness to be tempted by the adversary. The psalmist prays “O Lord, [[164]](#footnote-164)﻿b-﻿lead me along Your righteous [path]” Ps 5:9

**2 Luqas** – In 2 Luqas the Talmidim are in the “House” of G-d. The Psalmist says, But I, through Your abundant love, enter Your house; I bow down in awe at Your holy temple. Ps 5:8

**Ashlamatah**

**Mordechai (Mark)** – Mark pictures Yeshua in a test of loyalty. The Prophet speaks of loyalty in 54:10

**Luqas** – id.

**2 Luqas** – In 2 Luqas Hakham Shaul speaks of tongues of fire, The Prophet speaks of those whose tongue argues against the Torah Yesha’yahu 57:17 Yesha’yahu also speaks of “fire” in verse 54:16

**Mitzvoth**

|  |  |
| --- | --- |
| **Address** | **Suggested Nazarean Mitzvoth** |
|  |  |
| **General principle from our lesson** | It is the duty of the Nazarean Hakhamim to elevate the world back to G-d by bringing their talmidim to the heights of Hokhmah. |
| **Mark 1:12-13** | It is the religious duty of every Nazarean Jew, to walk straight before the Lord |
|  | It is the religious duty of every Nazarean Jew, to rest the temptation to do evil or things, which would destroy the world. |
|  | It is the religious duty of every Nazarean Jew, live a life with the yester hara and yester hatov in harmonious balance. |
|  |  |
| **Luqas 4:1-13** | It is the religious duty of every Nazarean Jew, to feast on the “bread” of the Oral Torah |
|  | It is the religious duty of every Nazarean Jew, submit to the appropriate authority and resist the despotic authority of self-aggrandizement |
|  | It is the religious duty of every Nazarean Jew, fear the Lord and swear by His name |
|  | It is forbidden for the Nazarean Jew to use the Torah as a spade to dig by |
|  | It is forbidden for the Nazarean Jew to tempt the Lord. |
|  |  |
| **2 Luqas 1-13** | It is the religious duty of every Nazarean Jew, to celebrate Shavuot with Torah teachings. |
|  | It is the religious duty of every Nazarean Jew, try to learn foreign languages whereby he may teach Torah to others  |
|  | It is the religious duty of every Nazarean Jew, celebrate Lag B’ Omer in commemoration of Yeshua’s talmidim  |
|  | It should be the religious duty of every Nazarean Jew, to honor the Nazarean Hakhamim on Lag B’ Omer. |

**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. What questions were asked of Rashi regarding Gen. 6:9?
3. What questions were asked of Rashi regarding Gen. 6;13?
4. What questions were asked of Rashi regarding Gen. 6:14?
5. What questions were asked of Rashi regarding Gen. 7:11?
6. How do we know that Noah regularly studied Torah?
7. According to the Ramban who gathered the animals and Noah and his family into the ark?
8. According to many Christian commentators Noah spent many years proclaiming the coming of a flood and offering repentance to his generation. Is this implied somewhere in the Scriptured or in the Nazarean Codicil?
9. What is the Raban hinting at in Genesis 7:13 with regards to the particle “ET”?
10. Specifically what kind of violence condemned the generation of the flood?
11. What is the significance of the use of the number “forty” in our readings of the Nazarean Codicil?
12. Why **immediately** after Yeshua’s ordination G-d puts him to the “test”? And what do passing these critical tests implies? Should any person receiving ordination expect similar tests?
13. When were the 11 Talmidim of Yeshua ordained, and why do the choosing of another one to replace Yehudah requires that the Talmidim had received ordination prior to this choosing?
14. 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 Festival**

**Shabuoth - Pentecost**

Evening Saturday the 26th of May – Evening Monday the 28th of May

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

**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

Sundown Tuesday May the 15th – Iyar 24 5772 – Today is thirty-nine days of the Counting of the Omer

Sundown Wednesday May the 16th – Iyar 25, 5772 – Today is forty days of the Counting of the Omer

Sundown Thursday May the 17th – Iyar 26, 5772 – Today is forty-one days of the Counting of the Omer

Sundown Friday May the 18th – Iyar 27, 5772 – Today is forty-two days of the Counting of the Omer

Sundown Saturday May the 19th – Iyar 28, 5772 – Today is forty-three days of the Counting of the Omer

Sundown Sunday May the 20th – Iyar 29, 5772 – Today is forty-four days of the Counting of the Omer

Sundown Monday May the 21st – Sivan 1, 5772 – Today is forty-five days of the Counting of the Omer

**Rosh Chodesh Sivan**

**Next Sabbath: “Vayizkor Elohim Et Noach”**

**“And G-d remembered Noah”‎**

**& Shabbat Mevar’chim HaChodesh Sivan**

**Sabbath of the Proclamation of the New Moon of Sivan**

**Evening Monday 21st of May – Evening Tuesday 22nd of May 2012**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּזְכֹּר אֱלֹהִים, אֶת-נֹחַ** |  |  |
| **“Vayizkor Elohim Et Noach”** | Reader 1 – B’resheet 8:1-5 | Reader 1 – B’resheet 9:18-20 |
| **“And G-d remembered Noah”** | Reader 2 – B’resheet 8:6-14 | Reader 2 – B’resheet 9:21-23 |
| **“Y se acordó Dio de Noé”** | Reader 3 – B’resheet 8:15-19 | Reader 3 – B’resheet 9:18-23 |
| B’resheet (Gen.) Gen. 8:1– 9:17B’Midbar (Num.) 28:9-15 | Reader 4 – B’resheet 8:20-22 |  |
| Ashlamatah: Habakkuk 3:2-10 + 19 | Reader 5 – B’resheet 9:1-7 |  |
| Special: I Samuel 20:18,42 | Reader 6 – B’resheet 9:8-11 | Reader 1 – B’resheet 9:18-20 |
| Psalms 6:1-11  | Reader 7 – B’resheet 9:12-17 | Reader 2 – B’resheet 9:21-23 |
|  |  Maftir – B’Midbar 28:9-15 | Reader 3 – B’resheet 9:18-23 |
| N.C.: Mark 1:14-15Luke 4:14-15 & Acts 2:14-20 |  Habakkuk 3:2-10 + 19 I Samuel 20:18,42‎ |   |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. Ibn Ezra and R'dak. These commentators felt the difficulty in explaining toldoth to mean "progeny" or "generations" since it further states, And Noah begot three ‎sons. [↑](#footnote-ref-1)
2. Proverbs 27:1. [↑](#footnote-ref-2)
3. Genesis 10:1. [↑](#footnote-ref-3)
4. Ibid., 25:12. [↑](#footnote-ref-4)
5. Verse 10. [↑](#footnote-ref-5)
6. Above, 5:32. [↑](#footnote-ref-6)
7. Above, 5:32. [↑](#footnote-ref-7)
8. Genesis ‎9:19. [↑](#footnote-ref-8)
9. Deuteronomy ‎25:1.‎ [↑](#footnote-ref-9)
10. Nehemiah 9:33. [↑](#footnote-ref-10)
11. Leviticus 19:15. [↑](#footnote-ref-11)
12. Genesis 18:19. [↑](#footnote-ref-12)
13. Ramban is thus saying ‎that where Scripture uses TZEDEQ alone it means "guiltless in judgment," but in the case of Abraham where in addition to TZEDEQ (or TZ'DAQAH) Scripture also mentions ‎MISHPAT, (judgment). MISHPAT of necessity means "guiltless in judgment," while TZ’DAQAH in this case means "mercifulness." [↑](#footnote-ref-13)
14. Ezekiel 28:15. [↑](#footnote-ref-14)
15. See ‎Deuteronomy 28:58. [↑](#footnote-ref-15)
16. Ibid., 13:5. ‎ [↑](#footnote-ref-16)
17. Genesis 17:1. [↑](#footnote-ref-17)
18. See Job 36:4. [↑](#footnote-ref-18)
19. Genesis 18:19. [↑](#footnote-ref-19)
20. Genesis ‎‎7:1. [↑](#footnote-ref-20)
21. Beresheet Rabba 32:10. [↑](#footnote-ref-21)
22. Genesis ‎10:21. [↑](#footnote-ref-22)
23. Ibid., ‎10:2. [↑](#footnote-ref-23)
24. Ibid., 9:24. [↑](#footnote-ref-24)
25. Genesis 10:21. [↑](#footnote-ref-25)
26. I Chronicles 1:28. Here too Isaac superiority al though Ishmael was older. similar to the above case. [↑](#footnote-ref-26)
27. Joshua 24:4. [↑](#footnote-ref-27)
28. Verse 13. [↑](#footnote-ref-28)
29. Genesis 7:15. [↑](#footnote-ref-29)
30. Ibid., 6:19. [↑](#footnote-ref-30)
31. Isaiah 66:23. ‎ [↑](#footnote-ref-31)
32. Leviticus ‎‎13:24. [↑](#footnote-ref-32)
33. Sanhedrin 108a. [↑](#footnote-ref-33)
34. Likewise Ramban above 6:2. See also Yehudah Halevi's AI Khazari, II, 48, that "the rational laws ‎are the basis and preamble of ‎the divine law, preceding it in character and time, and being ‎indispensable in the administration of every human society." (Hirschfeld's translation)‎. [↑](#footnote-ref-34)
35. See Ezekiel ‎‎7:6-7. [↑](#footnote-ref-35)
36. Exodus 9:29. [↑](#footnote-ref-36)
37. I Kings 15:23. [↑](#footnote-ref-37)
38. 31:7. [↑](#footnote-ref-38)
39. A reference to the true wisdom of the Cabala which enables one to grasp the mysteries of the Torah. [↑](#footnote-ref-39)
40. Above, 1:1. ‎ [↑](#footnote-ref-40)
41. Here referring to ‎‎"the earth of immortal life." [↑](#footnote-ref-41)
42. Above, 6:6. See Ramban there. ‎ [↑](#footnote-ref-42)
43. "So, said the Holy One, blessed be He: 'I will destroy them and destroy the earth with them.'" (Beresheet Rabba.). [↑](#footnote-ref-43)
44. Psalms 8:5. [↑](#footnote-ref-44)
45. 31:15. [↑](#footnote-ref-45)
46. Leviticus 26:28. The word va'ani (And I) thus intimates the attribute of judgment. [↑](#footnote-ref-46)
47. Genesis 17:4. [↑](#footnote-ref-47)
48. Isaiah 59: 21. ‎ [↑](#footnote-ref-48)
49. Genesis 9:12. ‎ [↑](#footnote-ref-49)
50. Job 5:18. [↑](#footnote-ref-50)
51. Deuteronomy 1:22. This ‎account, narrated by Moses, is not explicitly stated in Numbers, Chapter 13, which begins with G-d saying: ‎*Send you men*... Ramban cites this as .mother case where ‎the first account lacks some of the details of the ‎later account. ‎ [↑](#footnote-ref-51)
52. I Samuel 17:8. [↑](#footnote-ref-52)
53. Psalms 85:2. Here the word sh'vit is in construct. [↑](#footnote-ref-53)
54. Numbers 21:29. Here ‎the word bash'vit is separate. [↑](#footnote-ref-54)
55. Esther 9 :27. [↑](#footnote-ref-55)
56. Genesis 1:1. [↑](#footnote-ref-56)
57. Genesis 9:9. [↑](#footnote-ref-57)
58. Malachi 2:5. [↑](#footnote-ref-58)
59. Chullin 63b. However, instead of 120 kinds, the figure mentioned there is 100. [↑](#footnote-ref-59)
60. See Leviticus 11:14. [↑](#footnote-ref-60)
61. See Erubin 3b. [↑](#footnote-ref-61)
62. Genesis 7:16. ‎ [↑](#footnote-ref-62)
63. Ibid., 7:2. ‎ [↑](#footnote-ref-63)
64. The ‎verse states: *Of every clean beast you will 'take' to you seven and seven*. Noah brought ‎sacrifices after the flood from the clean beasts and fowl. (See Chapter 8, ‎Verse 20). ‎ [↑](#footnote-ref-64)
65. Chapter 7, Verse 3. ‎ [↑](#footnote-ref-65)
66. See Leviticus, Chapter 11. [↑](#footnote-ref-66)
67. Above, 4:4. [↑](#footnote-ref-67)
68. Genesis 8:20. [↑](#footnote-ref-68)
69. Leviticus 1:2. [↑](#footnote-ref-69)
70. Ibid., Verse 14. [↑](#footnote-ref-70)
71. Genesis 7:3. [↑](#footnote-ref-71)
72. Ibid., Verse 2. [↑](#footnote-ref-72)
73. Verse 3. [↑](#footnote-ref-73)
74. Above, 6:19. ‎ [↑](#footnote-ref-74)
75. See further, 9:11. [↑](#footnote-ref-75)
76. See Ramban, Leviticus 1:9. ‎ [↑](#footnote-ref-76)
77. Above 6:18. [↑](#footnote-ref-77)
78. Verse 13. This refers to the day when the rains began, namely, .i.e seventeenth day of the second month. [↑](#footnote-ref-78)
79. 32:9. [↑](#footnote-ref-79)
80. R’dak. [↑](#footnote-ref-80)
81. See Ramban above, 6:20. [↑](#footnote-ref-81)
82. Verse 5. [↑](#footnote-ref-82)
83. 32:9 [↑](#footnote-ref-83)
84. Verse 9. [↑](#footnote-ref-84)
85. Verse 7. [↑](#footnote-ref-85)
86. Verse 7. [↑](#footnote-ref-86)
87. Verse 11. [↑](#footnote-ref-87)
88. Isaiah 34:16. [↑](#footnote-ref-88)
89. Verse 7. [↑](#footnote-ref-89)
90. Verse 7. [↑](#footnote-ref-90)
91. See above, 6:16. [↑](#footnote-ref-91)
92. As explained above in Verses 1 and 8, when ‎the time of the flood arrived G-d again commanded Noah that he and all his household come into ‎the ark, and He further informed him of the day of the flood.‎ [↑](#footnote-ref-92)
93. Verses 5-6. [↑](#footnote-ref-93)
94. Verse 11. [↑](#footnote-ref-94)
95. Verses 10-11. ‎ [↑](#footnote-ref-95)
96. Job 36:9. [↑](#footnote-ref-96)
97. Psalms 103:11. [↑](#footnote-ref-97)
98. Ibid., 90:10. [↑](#footnote-ref-98)
99. Job 21:7. [↑](#footnote-ref-99)
100. Daniel 9:27. ‎ [↑](#footnote-ref-100)
101. Taanith 2a. [↑](#footnote-ref-101)
102. Ibid. 90:10 [↑](#footnote-ref-102)
103. Verse 19. [↑](#footnote-ref-103)
104. Verse 21. [↑](#footnote-ref-104)
105. Verse 22. [↑](#footnote-ref-105)
106. Numbers 5:23. [↑](#footnote-ref-106)
107. Sanhedrin 108b. ‎ [↑](#footnote-ref-107)
108. 32:19. [↑](#footnote-ref-108)
109. Verse 22. [↑](#footnote-ref-109)
110. Literally, Okeanus (ocean), but usually meaning the Mediterranean Sea. (See Jastrow). [↑](#footnote-ref-110)
111. Mentioned in the Midrash quoted .above, that the fish too were destined to be destroyed, but they fled to the Mediterranean. [↑](#footnote-ref-111)
112. See note 110 above. [↑](#footnote-ref-112)
113. Verse 12. [↑](#footnote-ref-113)
114. Genesis 9:9-10. [↑](#footnote-ref-114)
115. Ibn Ezra and R'dak. [↑](#footnote-ref-115)
116. Sanhedrin 108b. ‎ [↑](#footnote-ref-116)
117. Above, 613. [↑](#footnote-ref-117)
118. *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.. [↑](#footnote-ref-118)
119. Ibid. 1 [↑](#footnote-ref-119)
120. Rashi on 6:14. [↑](#footnote-ref-120)
121. Verses 5, 6, 7, 10, and 11 [↑](#footnote-ref-121)
122. Chazal understand that the “second month” is referring to Heshvan because the order of the months was changed in Shemot (Exodus) 12:2. **Never the less, because of the bi-modality of the month we understand that the “second month” also refers to Iyar.** [↑](#footnote-ref-122)
123. “The Bible – Psalms with the Jerusalem Commentary”, volume one. By Amos Hakham. [↑](#footnote-ref-123)
124. Ibid. 1 [↑](#footnote-ref-124)
125. Greek **πλήρης** *pleres* means “to be filled” implying saturation. It also or contains the idea of becoming a vessel or container. Here the idea would be that Yeshua was “filled” or that he had been perfectly trained in all the Mesorah. The “test” at hand will be a test to see how well Yeshua knows and applies the Mesorah to personal life. It should also be understood that the “immersion” was the inauguration of his messianic mission and ministry. The “test” is requisite for determining his ability to function without submitting the improper use of the yester hara. [↑](#footnote-ref-125)
126. **Cf. Genesis 7:4 of our Torah Seder** and D’barim (De) 9:9, 1Ki. 19:8. Interestingly, the Maharal of Prague, Rabbi Yehuda Loewe, explains that the number 40 always means cataclysmic change and new creation. [↑](#footnote-ref-126)
127. It is the role of the Yester HaRa to test the righteous/generous. [↑](#footnote-ref-127)
128. **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. The present rule is rule #3 of the 13 Remes rules. We must also not that this rule corresponds to rules 3–4 of the 7 rules of Hillel, specifically the first rule (#3). This rule applies to Yeshua’s situation. In this passage the adversary quotes no passage from Scripture, but Yeshua resolves the conflict with a passage from the Tanakh. However, there is a possible allusion to the principle of temporarily setting aside a mitzvah for the sake of life and health. Yeshua refuses only because his situation was not life threatening. This thought furthers, with clarity the depth of Yeshua’s rabbinical training from the house of Hillel. [↑](#footnote-ref-128)
129. Herein we find that Yeshua clearly teaches that man cannot live by the “written Torah” alone. Man **MUST** have the Mesorah for clarity and understanding. [↑](#footnote-ref-129)
130. The true understanding of this test should be to understand that Yeshua sees (through his yester hara) that it is possible to govern all the kingdoms of the earth. Here the test would imply that Yeshua was being tested concerning the inappropriate use of his Messianic authority and mission. [↑](#footnote-ref-130)
131. εὐθύς (*euthys*), εῖα (*eia*), ύ (*y*): adj ≡ DBLHebr 3838; Str 2117—**1.** LN 79.88 **straight**, in contrast to crooked (Mt 3:3; Mk 1:3; Lk 3:4, 5; Ac 9:11+); **2.** LN 88.17 **upright**, just, right (Ac 8:21+); **3.** LN 88.18 εὐθεῖα ὁδός (*eutheia hodos*), just way of life (Ac 13:10; 2Pe 2:15+) [↑](#footnote-ref-131)
132. While we have translated **ἐκβάλλω** *ekballo* as “drives”, its truest meaning is to “cast out” or “drive out.” [↑](#footnote-ref-132)
133. Verbal Tally with our Torah Seder cf. Genesis 7:14. [↑](#footnote-ref-133)
134. Each person was touched by a “tongue” his language – Today’s English Version. The implication of this statement is that everyone present received (was touched) by the presentation of the Mesorah in his language. [↑](#footnote-ref-134)
135. Here “they” refers to the ones hearing the Nazarean Hakhamim as they elucidated the Torah. [↑](#footnote-ref-135)
136. We would suggest that the visiting Jews and Proselytes received a miracle of hearing. While there certainly could be a miracle of speaking, it is most likely that there was a miracle of hearing. [↑](#footnote-ref-136)
137. εὐθύς (*euthys*), εῖα (*eia*), ύ (*y*): adj ≡ DBLHebr 3838; Str 2117—**1.** LN 79.88 **straight**, in contrast to crooked (Mt 3:3; Mk 1:3; Lk 3:4, 5; Ac 9:11+); **2.** LN 88.17 **upright**, just, right (Ac 8:21+); **3.** LN 88.18 εὐθεῖα ὁδός (*eutheia hodos*), just way of life (Ac 13:10; 2Pe 2:15+) [↑](#footnote-ref-137)
138. Robbery refers to kidnapping or man/woman-stealing. [↑](#footnote-ref-138)
139. Ramban. (2008). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol.1 Sefer B’resheet). Artscroll Series, Mesorah Publications ltd. p 181 [↑](#footnote-ref-139)
140. Ibid p. 175 [↑](#footnote-ref-140)
141. ﻿Zin being connected with *ziwah*, he commanded. [↑](#footnote-ref-141)
142. I.e., Israel was made pre-eminent by his acceptance of the Torah. [Or, the Torah which preceded Creation, v. Pes. 54a.] [↑](#footnote-ref-142)
143. **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context. Deduced from scripture that is close together (i.e. corral hermeneutics) [↑](#footnote-ref-143)
144. While we speak here of the *nachash kadmon* we should remember that the *nachash* is also indicative of the Hakhamim when viewed from a positive light. If the *nachash kadmon* is the prototype for the yester HaRa then we must logically deduce that the *nachash* of the Hakhamim is a picture (analogous) of the yester HaTov. [↑](#footnote-ref-144)
145. **m. San 4:5** [↑](#footnote-ref-145)
146. Herein we find that Yeshua clearly teaches that man cannot live by the “written Torah” alone. Man **MUST** have the Mesorah for clarity and understanding. [↑](#footnote-ref-146)
147. Cf. De. 6:16 [↑](#footnote-ref-147)
148. **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context. Deduced from scripture that is close together (i.e. corral hermeneutics) #12 **Deduction from the context.** [↑](#footnote-ref-148)
149. Cf. Acts 1:15 [↑](#footnote-ref-149)
150. mid-14c., *enspiren*, "to fill (the mind, heart, etc., with grace, etc.);" also "to prompt or induce (someone to do something)," from O.Fr. *enspirer* (13c.), from L. *inspirare* "inflame; blow into" (see ***inspiration***), a loan-translation of Gk. *pnein* in the Bible. General sense of "influence or animate with an idea or purpose" is from late 14c. Also sometimes used in literal sense in M.E. Related: *Inspired*; *inspires*; *inspiring*. <http://www.etymonline.com> “inspire” [↑](#footnote-ref-150)
151. Song of Solomon 5:11 [↑](#footnote-ref-151)
152. Midrash Rabbah - The Song of Songs V:14 [↑](#footnote-ref-152)
153. TDNT 8:28 [↑](#footnote-ref-153)
154. Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 17). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. p. 661 [↑](#footnote-ref-154)
155. Ibid. [↑](#footnote-ref-155)
156. Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 12). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. p. 438 [↑](#footnote-ref-156)
157. Cf. Gen 9:13 [↑](#footnote-ref-157)
158. Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 12). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. p. 438 [↑](#footnote-ref-158)
159. Ibid. [↑](#footnote-ref-159)
160. Ibid. [↑](#footnote-ref-160)
161. I have His Eminence Rabbi Yosef ben Haggai to thank for alerting me to the Matthew passage cited above. This information opened up the deeper understanding of the Ordination and location of the inauguration of the Nazarean Hakhamim. [↑](#footnote-ref-161)
162. Cf. Iyar 06, 5772 Remes commentary to the Nazarean Codicil. [↑](#footnote-ref-162)
163. Cf. Mk 1:9 [↑](#footnote-ref-163)
164. ﻿b-﻿ *Or “as You are righteous, lead me.”* [↑](#footnote-ref-164)