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| **Esnoga Bet Emunah**  [**12210 Luckey Summit**](https://maps.google.com/?q=6970+Axis+St.+SE+Lacey,+WA+98513&entry=gmail&source=g)  [**San Antonio, TX 78252**](https://maps.google.com/?q=6970+Axis+St.+SE+Lacey,+WA+98513&entry=gmail&source=g)  **United States of America**  **© 2019**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2019**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Iyar 20, 5779 – May 24/25, 2019** | **Fourth Year of the Shmita Cycle** |

**Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.**

**See:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

**This Commentary comes out weekly and on the festivals thanks to the great generosity of:**

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

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

His Honor Paqid Adon David ben Abraham

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His Excellency Adon John Batchelor & beloved wife

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

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

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

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His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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

**Please pray for your local Rabbi and this work that they may be successful touching many lives with the Torah, well financed; and that they may be for much blessing to all concerned. Amen ve Amen!**

We pray for His Honor Paqid Adon David ben Abraham in Singapore, who is possibly losing his job unless the company that has employed him is not sold. May the King of the universe have mercy on his Honor and preserve his job and his means to sustain himself alive and take care of his elderly father and family. We also pray for his frail health. **Mi Sheberach** He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Honor Paqid Adon David ben Abraham. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, to revivify him and take care of his job situation. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray for HE Giberet Pamala bat Noach (the sister of HE Adon Yeshoshua ben Abraham) who is very, very sick - **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Pamala bat Noach and send her a complete recovery and strengthening of body, mind and soul. Please our G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Giberet Vinus Felty bat Noach the daughter of HE Giberet Mirit bat Sarah who is quite sick. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Vinus Felty bat Noach and send her a complete recovery and strengthening of body, mind and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Giberet Rut bat Sarah who is suffering from migraines, memory problems, and other health problems. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rut bat Sarah and send her a complete recovery and strengthening of body, mind and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Adon Ruben Lopez Trevino ben Noach the father of HE Giberet Mirit bat Sarah, who is undergone an successful operation to remove his prostate cancer, Barukh HaShem! He is now recovering from said operation. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and completely heal the father of HE Giberet Mirit bat Sarah. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray for HE Adon Philippe ben Noach, the husband of HE Giberet Sarai bat Sarah, that the new monthly headache injections that the VA hospital will soon be providing for him will bring relief from the severe headaches that he has been experiencing for many years. **Mi Shebarach** - HeWho blessed our forefathers Abraham, Isaac, and Jacob, Moses and Aharon, David and Solomon, may He bless and heal HE Adon Philippe ben Noach. May the Holy One, Blessed be He,  be filled with compassion to restore his mental and physical health, as well as improving his welfare, to heal him, to strengthen him, and to revivify him, and may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly soon, and we pray amen ve amen!

We pray for my friend HE Adon Andrew ben Noach who is suffering from bi-polar problems, and currently sleeping in his car, and also has problems with drink and gambling on the stock market and consequently losing money. **Mi Shebarach** - HeWho blessed our forefathers Abraham, Isaac, and Jacob, Moses and Aharon, David and Solomon, may He bless and heal HE Adon Andrew ben Noach. May the Holy One, Blessed be He,  be filled with compassion to restore his mental and physical health, as well as improving his welfare, to heal him, to strengthen him, and to revivify him, and may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly soon, and we pray amen ve amen!

We also pray for the son of H.E. Giberet Tikiribat bat Noach from Sri Lanka who has had an aortic dissection. He is sufficiently recovered to work on a slow level. He works night shifts. An operation has been discussed by the doctors which is serious, followed by another more difficult surgery in another year or so. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the son of Her Excellency Giberet Tikiribat bat Noach. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray that by the grace and mercy of G-d towards His people Yisrael, that HE Giberet Leah bat Sarah be allowed speedily soon to sell her properties or rent them at a reasonable price, for the sake of her finances, health, and Torah study schedule amen ve amen!

We pray for the son of HE Adon Ya’aqob ben David = HE Adon Aharon ben Ya’aqob who has received his commission as a second lieutenant and has been transferred to South Korea. We pray that G-d. most blessed be He have mercy upon Adon Aharon and protect him from any evil and/or harm and make his assignment very successful and return at the time of G-d’s choosing to his beloved family safe and healthy and with great honor. We also pray for great peace in the hearts and minds of his parents who are sore afraid of the great dangers this assignment represents. May HaShem. Most blessed be He grant peace of mind to HE Adon Aharon’s parents together with faith in a good outcome, amen ve amen!



**Friday Evening May 24, 2019**

**Evening: Counting of the Omer Day 35**

**Evening Counting of the Omer Day 35**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is thirty-five days of the Omer which are five weeks.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

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| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 35 | Parnas 2/Moreh | Iyar 20 | 5:11-14 | Sincerity united with Humility |

**Ephesians 5:11-14 Do not associate[[1]](#footnote-1) with the fruitless works[[2]](#footnote-2) of darkness, but rather reprimand[[3]](#footnote-3) them. For it is a shame[[4]](#footnote-4) even to mention of those things, which they do in secret.[[5]](#footnote-5) But all things that are reproved are made manifest by the light,[[6]](#footnote-6) for light makes all things visible.Therefore he says,[[7]](#footnote-7) “Wake up, sleeper![[8]](#footnote-8) And arise from the dead,[[9]](#footnote-9) and Messiah** [and his Torah] **will shine[[10]](#footnote-10) on you.”[[11]](#footnote-11)**

**Shabbat “Vayizkor Elohim Et Noach” – “And G-d remembered Noah”**

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| --- | --- | --- |
| **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– 9:17  B’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 |  |
|  | 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 1:14-18  Luke 4:14- 5:2 & Acts 4:5 – 5:16 | Habakkuk 3:2-10 + 19 |  |

**Blessings Before Torah Study**

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

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

**Blessed are You, Ha-Shem our GOD, 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 favour 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 Diminution of Waters – Gen. 8:1-5
* The Raven and the Dove – Gen. 8:6-14
* Leaving the Ark and Building an Altar – Gen. 8:15-22
* The Covenant with Noah and the Seven Laws of Noah – Gen. 9:1-17

**Rashi & Targumim for: B’resheet 8:1 – 9:17**‎

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. And God remembered Noah and all the beasts and all the cattle that were with him in the ark, and God caused a spirit to pass over the earth, and the waters subsided. | 1. And the LORD in His Word remembered Noah, and all the animals and the cattle which were with him in the ark; and the LORD caused the wind of mercies to pass over the earth, and the waters were dried.  JERUSALEM: And He remembered in His mercies the good that was with Noah. And the LORD caused the wind of mercies. |
| 2. And the springs of the deep were closed, and the windows of the heavens, and the rain from the heavens was withheld. | 2. And the fountains of the deep were shut up, and the windows of heaven, and the rain was forbidden to descend from heaven. |
| 3. And the waters receded off the earth more and more, and the water diminished at the end of a hundred and fifty days. | 3. And the waters returned from being on the earth, going and returning. And the waters were diminished at the end of a hundred and fifty days. |
| 4. **And the ark came to rest in the seventh month, on the seventeenth day of the month, on the mountains of Ararat.** | 4. **And the ark rested in the seventh month, which is the month of Nisan, in the seventeenth day of the month, upon the mountains of Qadron;** the name of the one mountain is Qardania, and the name of the other mountain Irmenia; and there was built the city of Armenia in the land of the east. |
| 5. **And the waters constantly diminished until the tenth month; in the tenth [month], on the first of the month, the mountain peaks appeared.** | 5. **And the waters went and diminished until the tenth month, the month Tammuz. In Tammuz, in the first of the month, the heads of the mountains were seen.** |
| 6. And it came to pass **at the end of forty days,** that Noah opened the window of the ark that he had made. | 6. And it was **at the end of forty days,**and Noah opened the aperture of the ark which he had made. |
| 7. And he sent forth the raven, and it went out, back and forth until the waters dried up off the earth. | 7. And he sent out a raven; and it went forth, going forth and returning, until the waters had dried from the earth. |
| 8. And he sent forth the dove from with him, to see whether the waters had abated from upon the surface of the earth. | 8. And he sent forth a house-dove from being with him, to see whether the waters were lightened from off the faces of the earth. |
| 9. But the dove found no resting place for the sole of its foot; so it returned to him to the ark because there was water upon the entire surface of the earth; so he stretched forth his hand and took it, and he brought it to him to the ark. | 9. And the dove found no rest for the sole of the foot, and returned unto him to the ark; and he knew that the waters were (yet) upon the face of all the earth. And he reached out his hand, and took and brought her unto him into the ark. |
| 10. And he waited again another seven days, and he again sent forth the dove from the ark. | 10. And he prolonged (waited) yet seven days, and again he sent the dove from the ark.  JERUSALEM: **And he began to number,** and again he sent the dove from the ark. |
| 11. And the dove returned to him at eventide, and behold it had plucked an olive leaf in its mouth; so Noah knew that the water had abated from upon the earth. | 11. And the dove came to him at the evening time, and, behold, a leaf of olive gathered, broken off, she brought in her mouth, **and which she had taken from the Mount of the Messiah**. And Noah understood that the waters had lightened from being on the earth. |
| 12. And he again waited another seven days, and he sent forth the dove, and it no longer continued to return to him. | 12. And he prolonged yet seven days, and added to send forth the dove; but she added not to return to him again. |
| 13. **And it came to pass in the six hundredth and first year, in the first [month], on the first of the month, that the waters dried up from upon the earth,** and Noah removed the covering of the ark, and he saw, and behold, the surface of the ground had dried up. | 13. **And it was in the six hundred and first year, in Tishri, in the first of the month, in the beginning of the year, that the waters were dried from upon the earth.**And Noah removed the covering of the ark, and saw the faces of the ground to be dried. |
| 14. **And in the second month, on the twenty seventh day of the month, the earth was dry.** | 14. **And in the month Marchesvan, in the twenty-seventh day of the month, the earth was dry.** |
| 15. And God spoke to Noah saying: | 15. And the LORD spoke with Noah, saying: |
| 16. "Go out of the ark, you and your wife, and your sons, and your sons' wives with you. | 16. Go forth from the ark, you, and your wife, and your sons, and the wives of your sons, with you. |
| 17. Every living thing that is with you of all flesh, of fowl, and of animals and of all the creeping things that creep on the earth, bring out with you, and they shall swarm upon the earth, and they shall be fruitful and multiply upon the earth." | 17. Every living animal that is with you of all flesh, of fowl, of cattle, and of every reptile that creeps on the earth, bring forth with you, that they may reproduce in the earth, and spread abroad and multiply on the earth. |
| 18. So Noah went out, and his sons and his wife and his sons' wives with him. | 18. And Noah went forth, and his sons, and his wife, and the wives of his sons, with him. |
| 19. Every beast, every creeping thing, and all fowl, everything that moves upon the earth, according to their families they went forth from the ark. | 19. Every animal, every reptile, and every bird, which moves upon the earth, according to its seed, went forth from the ark. |
| 20. **And Noah built an altar to the Lord,**and he took of all the clean animals and of all the clean fowl and brought up burnt offerings on the altar. | 20. **And Noah built the altar before the LORD; that altar which Adam had built in the time when he was cast forth from the garden of Eden, and had offered an oblation upon it; and upon it had Kain and Habel offered their oblations. But when the waters of the deluge descended, it was destroyed, and Noah rebuilt it;** and he took of all clean cattle, and of all clean fowl, and sacrificed four upon that altar. And the LORD accepted his oblation with favour: |
| 21. And the Lord smelled the pleasant aroma, and the Lord said to Himself, "I will no longer curse the earth because of man, for the imagination of man's heart is evil from his youth, and I will no longer smite all living things as I have done. | 21. and the LORD said in His Word, I will not add again to curse the earth on account of the sin of the children of men; for the imagination of the heart of man is evil from his youth; neither will I add to destroy whatever lives as I have done. |
| 22. So long as the earth exists, seedtime and harvest, cold and heat, summer and winter, and day and night shall not cease." | 22. Until all the days of the earth, sowing in the season of Tishri, and harvest in the season of Nisan, and coldness in the season of Tebeth, and warmth in the season of Tammuz, and summer and winter, and days and nights will not fail.  JERUSALEM: Until all the days of the earth from now, sowing and reaping, and cold and heat, and days and nights will not cease. |
|  |  |
| 1. And God blessed Noah and his sons, and He said to them: "Be fruitful and multiply and fill the earth. | 1. And the LORD blessed Noah, and his sons, and said to them, Spread forth and multiply, and replenish the earth. |
| 2. And your fear and your dread shall be upon all the beasts of the earth and upon all the fowl of the heaven; upon everything that creeps upon the ground and upon all the fish of the sea, [for] they have been given into your hand[s]. | 2. And the fear of you and the dread of you will be upon every beast of the earth, and on every fowl of the heavens; of all that the earth swarms forth, and all the fishes of the sea, into your hand are they delivered. |
| 3. Every moving thing that lives shall be yours to eat; like the green vegetation, I have given you everything. | 3. Every moving thing which lives to you will be for food: as the green herb have I given to you the whole. |
| 4. But, flesh with its soul, its blood, you shall not eat. | 4. But flesh which is torn of the living beast, what time the life is in it, or that torn from a slaughtered animal before all the breath has gone forth, you will not eat. |
| 5. But your blood, of your souls, I will demand [an account]; from the hand of every beast I will demand it, and from the hand of man, from the hand of each man, his brother, I will demand the soul of man. | 5. But the blood of your lives I will I require of every animal which has killed a man, I will require that it be put to death on his account. And from the hand of the human being, from the hand of the man who has shed the blood of his brother, will I require the life of man. |
| 6. Whoever sheds the blood of man through man shall his blood be shed, for in the image of God He made man. | 6. Whosoever sheds the blood of man, the judges, by witnesses, will condemn him unto death; but he who sheds it without witnesses, the LORD of the world will bring punishment on him in the day of the great judgment; because in the image of the LORD He made man. |
| 7. And you, be fruitful and multiply; swarm upon the earth and multiply thereon." | 7. And you, spread yourselves abroad and multiply; bring forth in the earth, and increase in it. |
| 8. And God said to Noah and to his sons with him, saying: | 8. And the LORD spoke to Noah, and to his sons with him, saying, |
| 9. "And I, behold I am setting up My covenant with you and with your seed after you. | 9. I, behold, I establish my covenant with you, and with your children after you; |
| 10. And with every living creature that is with you, among the fowl, among the cattle, and among all the beasts of the earth with you, of all those who came out of the ark, of all the living creatures of the earth. | 10. and with every living soul that is with you, of birds, and of cattle, and of every beast of the earth that is with you, of all that go forth from the ark, of every beast of the earth. |
| 11. And I will establish My covenant with you, and never again will all flesh be cut off by the flood waters, and there will never again be a flood to destroy the earth." | 11. And I will establish my covenant with you, and will not again cause all flesh to perish by the waters of a flood; and there will not again be a flood to destroy the earth. |
| 12. **And God said: "This is the sign of the covenant, which I am placing between Me and between you, and between every living soul that is with you, for everlasting generations.** | 12. **And the LORD said, This is the sign of the covenant which I establish between My Word and between you and every living soul that is with you, unto the generations of the world.** |
| 13. My rainbow I have placed in the cloud, and it shall be for a sign of a covenant between Myself and the earth. | 13. I have set My Bow in the cloud, and it will be for a token of the covenant between My Word and the earth. |
| 14. And it shall come to pass, when I cause clouds to come upon the earth, that the rainbow will appear in the cloud. | 14. And it will be that when I spread forth My glorious cloud over the earth, the bow will be seen in the day (time), while the sun is not sunk (or hidden) in a cloud. |
| 15. And I will remember My covenant, which is between Me and between you and between every living creature among all flesh, and the water will no longer become a flood to destroy all flesh. | 15. And I will remember My covenant which is between My Word and between you and every living soul of all flesh, that there will not be the waters of a flood to destroy all flesh. |
| 16. And the rainbow shall be in the cloud, and I will see it, to remember the everlasting covenant between God and between every living creature among all flesh, which is on the earth." | 16. And the bow will be in the cloud, and I will look upon it, to remember the everlasting covenant between the Word of the Lord and every living soul of all flesh that is upon the earth. |
| 17. And God said to Noah: "This is the sign of the covenant that I have set up, between Myself and between all flesh that is on the earth." | 17. And the LORD said to Noah, This is the sign of the covenant that I have covenanted between My Word and between the word for all flesh that is upon the earth. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

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

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

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

Vol. 1 – “Genesis,” pp. 364-389.

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) 8:1 – 9:17**

**1 And God remembered** **Heb. אֱלֽהִים This name represents the Divine Standard of Justice, which was converted to the Divine Standard of Mercy through the prayer of the righteous/generous. But the wickedness of the wicked converts the Divine Standard of Mercy to the Divine Standard of Justice**, as it is said: (above 6:5ff.): “And the Lord (י-ה-ו-ה) saw that the evil of man was great, etc. And the Lord (י-ה-ו-ה) said, ‘I will blot out, etc.’“ although that name is the name of the Divine Standard of Mercy.-[Gen. Rabbah 33:3, Succah 14a] That Noah prayed in the ark appears in Tan. Noach 11, Aggadath Beresheet 7:3, Sefer Hayashar.

**And God remembered Noah, etc.**What did He remember regarding the animals? The merit that they did not corrupt their way before this [the Flood], and that they did not copulate in the ark.-[Tan. Buber Noach 11, Yer. Ta’an. 1:6]

**and God caused a spirit to pass** A spirit of consolation and calm passed before Him.-[Targum Jonathan and Yerushalmi]

**over the earth** Concerning [events on] the earth.

**and the waters subsided** Heb. וַיָשֽׁכָּוּ , like (Esther 2:1): “when the king’s fury subsided,” an expression of the calming of anger.-[from Tan. Buber Noach 12]

**2 And the springs...were closed**When they were opened, it was written (7: 11): “all the springs,” but here, “all” is not written, because some of them remained [open], those that were necessary for the world, such as the hot springs of Tiberias and the like.-[Gen. Rabbah 33:4]

**was withheld** Heb. וַיִכָּלֵא , and it was withheld, like (Ps. 40:12): “You will not withhold (תִכְלָא) Your mercies”; (Gen. 23:6): “[None of us] will withhold (יִכְלֶה) from you.”

**3 at the end of a hundred and fifty days they commenced to diminish**, and **that was on the first of Sivan.** How so? On the twenty-seventh of Kislev, the rains stopped, leaving three days in Kislev and twenty-nine in Teveth, making a total of thirty-two days, and Shevat, Adar, Nissan, and Iyar total one hundred and eighteen [days], making a grand total of one hundred fifty [days].-[Seder Olam ch. 4]

**4 in the seventh month** **Sivan, which is the seventh counting from Kislev,** in which the rains stopped.-[from aforementioned source]

**on the seventeenth day** From here you learn that the ark was submerged in the water eleven cubits, for it is written: (verse 5) ”In the tenth [month], on the first of the month, the mountain peaks appeared.” That is [the month of] Av, which is the tenth month counting from Marcheshvan, when the rains fell, and they were fifteen cubits higher than the mountains. They diminished from the first of Sivan until the first of Av fifteen cubits in sixty days, at the rate of a cubit in four days. The result is that on the sixteenth of Sivan they had diminished only four cubits, and the ark came to rest on the next day. You learn [from here] that it was submerged eleven cubits in the waters [which were] above the mountain peaks.-[from aforementioned source]

**5 in the tenth [month], etc.,** the mountain peaks appeared This refers to Av, which is the tenth [month] from Marcheshvan, when the rain commenced. Now if you say that it refers to Elul, which is the tenth [month] from Kislev, when the rain stopped, just as you say: “in the seventh month,” refers to Sivan, which is the seventh [month] after the cessation [of the rain]; [I will tell you that] it is impossible to say this. You must admit [that] the seventh month can be counted only from the time that the rain stopped, because there did not end the forty days of the rains and the one hundred fifty days when the water gained strength, until the first of Sivan. And if you say that it refers to the seventh [month] from the [beginning of the] rain, it would not come out to be Sivan. The tenth [month] can be counted only from the time the rain commenced to fall, for if you say [that it is counted] from the time when the rain stopped, which is Elul, you would not understand (verse 13): “In the first [month], on the first [day] of the month, the waters dried up from upon the earth,” for at the end of the forty days, when the mountain peaks appeared, he sent forth the raven, and he waited twenty-one days with sending the dove, totalling sixty days from the time the mountain peaks appeared until the surface of the earth dried. and if you say that they appeared in Elul, it would mean that they dried up in Marcheshvan. **Scripture, however, calls it the first [month] and that can refer only to Tishri, which is the first [month] from the creation of the world, and according to Rabbi Joshua, it is Nissan.**

**6 at the end of forty days** since the mountain peaks appeared.

**the window of the ark that he had made for light**, and this is not the opening of the ark, which was made for going in and out.

**7 and it went out, back and forth** Going and encircling around the ark, but it did not go to fulfill its errand because it [the raven] suspected him [Noah] concerning its mate, as we find in the Aggadah of [chapter] “Chelek.”-[from Sanh. 108b]

**until the waters dried up**The simple explanation is its apparent meaning, but the Midrash Aggadah (Gen. Rabbah 33:5) [explains that] the raven was destined for another errand during the lack of rain in the time of Elijah, as it is said (I Kings 17:6): “and the ravens brought him bread and meat.”

**8 And he sent forth the dove seven days later,** for it is written: “And he waited again another seven days.” From this general statement you learn that the first time too he waited seven days.-[Gen. Rabbah 33:6]

**And he sent forth** Heb. וַיְשַׁלַח This is not an expression of sending on a mission but an expression of sending away. He sent it forth to go on its way, and thereby he would see whether the waters had abated, for if it would find a resting place, it would not return to him.

**10 And he waited** Heb. וַיָחֶל , an expression of waiting, and so, (Job 29:21): “They listened to me and waited (יִחֵלוּ) ,” and there are many such instances in Scripture.

**11 it had plucked...in its mouth** Heb. טָרָף , lit. he had plucked. [Rashi interprets טָרָף as a verb in the masculine form. According to his reading, there would be an inconsistency in the verse: “He had plucked an olive leaf in her mouth,” because the subject (which is masculine) would not agree with the final prepositional phrase (which is feminine).] I say that it was a male. Therefore, Scripture sometimes refers to it in the masculine gender and sometimes in the feminine, because every יוֹנָה in Scripture is in the feminine gender, like (Song 5:12): “like doves beside rivulets of water, bathing (רֽחֲצוֹת) ”; (Ezek. 7:16): “like doves of the valleys, they all moan (הֽמוֹת) ”; and like (Hos. 7:11): “like a silly (פוֹתָה) dove.”

**it had plucked**Heb. טָרָף , “he plucked.” The Midrash Aggadah explains it טָרָף as an expression of food, and interprets בְּפִיהָ as an expression of speech. It [the dove] said: Let my food be as bitter as an olive in the hands of the Holy One, blessed be He, and not as sweet as honey in the hands of flesh and blood.- [Sanh. 108b]

**12 And he...waited**Heb. וַיִיָחֶל This has the same meaning as וִַיָחֶל , except that the latter is the וַיַפְעֶל form (the קַל conjugation), and the former is in the וַיִתְפָעֵל form (the reflexive conjugation). וַיָחֶלis equivalent to וַיַמְתֵּן (and he waited); וַיִיָחֶל is equivalent to וַיִתְמַתֵּן (and he was patient).

**13 in the first [month] According to Rabbi Eliezer, it is Tishri, and according to Rabbi Joshua, it is Nissan**.- [from Rashi R.H. 12b] See above 7:11, 8:5.

**dried up** It [the earth] became a sort of clay, for its upper surface had formed a crust.- [Seder Olam ch. 4, Gen. Rabbah 33:7, according to Yalkut Shim’oni]

**14 on the twenty-seventh** And they [the rains] started to fall in the second month, on the seventeenth day of the month. These are the eleven days by which the solar year exceeds the lunar year, for the judgment of the Generation of the Flood was for a whole year.- [from Eduyoth 2:10]

**the earth was dry** It became dry earth, as it should be.

**16 you and your wife, etc.** A man and his wife. Here He permitted them to engage in marital relations. See above 6:18, 7:7.

**17 bring out** It is written הוֹצֵא , but it is read הַיְצֵא .הַיְצֵא means: tell them that they should come out. הוֹצֵא means: if they do not wish to come out, you take them out.-[from Gen. Rabbah 34:8]

**and they shall swarm upon the earth** But not in the ark. This tells us that even the animals and the fowl were prohibited from mating.-[from Gen. Rabbah ad loc.]

**19 according to their families** They accepted upon themselves the condition that they cleave to their own species.

**20 of all the clean animals** He said, “The Holy One, blessed be He, commanded me to take in seven pairs of these only in order to offer up a sacrifice from them.”-[from Tan. Vayakhel 6, Gen. Rabbah 34:9]

**21 from his youth** This is written: מִנְעֻרָיו [i.e., without a “vav”] [implying that] from the time that he [the embryo] shakes himself [ נִנְעָר ] to emerge from his mother’s womb, the evil inclination is placed in him.-[from Gen. Rabbah 34:10]

**I will no longer...and I will no longer**He repeated the words to denote an oath. That is what is written (Isa. 54:9): “That I swore that the waters of Noah shall never again pass over the earth,” and we do not find an oath concerning this matter except in this [statement, in] which **He repeated His words, and this [repetition denotes that it] is an oath.** So did our Sages expound in Tractate Shevuoth (36a).

**22 So long as the earth exists… shall not cease** Each of these six seasons has two months, as we learned: Half of Tishri, Marcheshvan, and half of Kislev are “seedtime.” Half of Kislev, Teveth, and half of Shevat are the “cold” season, etc. in B.M.(106b). (Other editions add:

**So long as the earth exists** Heb. עֽד means “always”, like (Num. 19:13): “his uncleanness is permanently (עוֹד) upon him.”

**cold**is more severe than winter.

**winter** Heb. חֽרֶף , the time for sowing barley and beans, which are early (חֲרִיפִין) to ripen quickly. The cold period is half of Shevat, Adar, and half of Nissan.

**Summer** - קַיִץ This is half of Sivan, Tamuz, and half of Av, which is the time of the gathering of the figs and the time when they dry them in the fields, and it (the dried fig) is קַיִץ , as (II Sam. 16:2): “the bread and the dried fruits (וְהַקַיִץ) for the young men to eat.”

**heat** That is the end of the sunny season, half of Av, Elul, and half of Tishri, when the world is hottest, as we find in Tractate Yoma (29a): The end of the summer is more severe than the summer.

**and day and night shall not cease** From here we deduce that they ceased for the duration of the Flood: the planets did not function, and day was indistinguishable from night.-[from Gen. Rabbah 25:2, 34:11]

**shall not cease** All these shall not cease to perform according to their natural course.

**Chapter 9**

**1 and your dread** Heb. וְחִתְּכֶם , means “your fear,” like (Job 6:21): “You see terror (חַתַת) .” According to the Aggadah (Shab. 151b), however, it is an expression of life (חַיוּת) , for as long as an infant [even] one day old is alive, there is no need to guard him from mice, but if Og, the king of Bashan is dead, he must be guarded from mice, as it is said: “And your fear and your life shall be.” When will your fear be upon the creatures? As long as you are alive.

**3 shall be yours to eat** -(Sanhedrin 59b) For I did not permit the first man [Adam] to eat meat, but only vegetation, but for you, just as the green vegetation which I permitted for the first man, I have given you everything.

**4 flesh with its soul** He prohibited them [to eat] a limb [cut off from] a living creature; i.e., as long as its soul is in it, you shall not eat the flesh.-[from Sanh. ad loc.] [i.e., if the limb is cut from the animal while it is alive, it is forbidden to be eaten even after the animal expires.]

**with its soul,** its blood As long as its soul is within it.

**flesh with its soul...you shall not eat** This refers to a limb of a living creature. **And also, its blood**, you shall not eat-This refers to blood of a living creature.-[from above source]

**5 But your blood** Even though I permitted you to take the life of animals, your blood I will demand of one who sheds his own blood [i.e., who commits suicide].-[from Gen. Rabbah 34:13, B.K. 91b]

**of your souls** Also one who strangles himself, even though no blood issued from him.-[Gen. Rabbah ad loc.]

**from the hand of every beast** Since the Generation of the Flood had sinned, and they were abandoned as prey for the wild beasts, which would have power over them, as it is said (Ps. 49:13, 21): “he is compared to the silenced animals”; therefore, it was necessary to warn the beasts about them [not to kill them].-[from unknown midrashic sources]

**and from the hand of man** From the hand of one who kills intentionally, without witnesses, I will demand [his life]. Cf. Targum Jonathan, verse 6.

**from the hand of each man, his brother** From the hand of the one who loves him like a brother, and killed him unintentionally, I will demand [punishment], if he does not go into exile nor beg that his iniquity be forgiven. For even the inadvertent sinner requires atonement. If there are no witnesses to sentence him to exile, and he does not humble himself, the Holy One, blessed be He, will demand it of him, as our Rabbis expounded [on the verse] (Exod. 21:13): “And God placed him into his hand,” in Tractate Makkoth (10b): the Holy One, blessed be He, causes them to meet at the same inn, etc. [The passage reads: What is this verse speaking of? Of two men, each of whom had murdered a person; one had murdered intentionally and one had murdered unintentionally. This one had no witnesses, and that one had no witnesses. The Holy One, blessed be He, causes them to meet at the same inn; the one who murdered intentionally sits under a ladder, and the one who murdered unintentionally climbs down the ladder, and falls upon him, killing him. The one who murdered intentionally is killed, and the one who killed unintentionally is exiled.]

**6 through man shall his blood be shed**If there are witnesses, you kill him. Why? “For in the image of God, etc.”

**He made man**This is an elliptical verse. It should read: “the Maker made man,” and there are many such instances in Scripture.

**7 And you, be fruitful and multiply**- According to its simple meaning: the first [mention of this expression] (verse 1) was a blessing, and this [mention] is a commandment. According to its midrashic interpretation, [it is written here] to compare **one who does not engage in propagation to one who sheds blood**.-[from Yev. 63b]

**9 And I, behold I** Agree with you, for Noah was afraid to engage in propagation until the Holy One, blessed be He, promised him never to destroy the world again, and so He did. He ultimately said to him, “Behold I agree to make a confirmation and a strengthening of a covenant for My promise, and I will give you a sign.”-[from Tan. Buber, Noach 17]

**10 and among all the beasts of the earth with you** These are the ones that walk with people.

**of all those who came out of the ark** to include abominable creatures and creeping animals.

**the living creatures of the earth** to include the demons, which are not included in “every living creature that is with you,” for they do not walk with human beings.

**11 And I will establish** I will make a confirmation for My covenant, and what is its confirmation? The rainbow, as it [Scripture] proceeds to conclude. Note that the Oxford ms. and the Guadalajara ed. read: the sign of the rainbow. However, our edition coincides with other early editions.

**12 for everlasting generations** It [the word דֽרֽת ] is written defectively [without the letter “vav”] because there were generations that did not require the sign because they were completely righteous, such as the generation of Hezekiah, the king of Judah, and the generation of Rabbi Shimon bar Yochai (Gen. Rabbah 35:2).

**14 when I cause clouds to come** when it comes to My mind to bring darkness and destruction to the world.- [from Gen. Rabbah 35:3]

**16 between God and between every living creature** Between the Standard of Justice of Heaven and between you, for it should have stated, “Between Me and every living creature!” But the following is its midrashic interpretation: When the standard of justice comes to accuse you (to condemn you), I will see the aforementioned sign.-[Gen. Rabbah 35:3] Other editions read: I will see the sign, and it will be remembered.

**17 This is the sign of the covenant** He showed him [Noah] the bow and said to him, “Here is the sign of which I spoke.” [The expression, “This is,” always denotes that the object is being pointed out by the speaker. Cf. Rashi, Exod. 12:2, 30:13, Lev. 8:5, 11:2.]

**Ketubim: Psalms**‎**6:1-11**‎

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. To the conductor with melodies on the sheminith, a song of David. | 1. For praise; with melodies on the harp of eight strings. A hymn of David. |
| 2. O Lord, do not rebuke me in Your anger, and do not chastise me in Your wrath. | 2. O LORD, do not humble me in Your anger; and do not punish me in Your wrath. |
| 3. Be gracious to me, O Lord, because I languish; heal me, O Lord, because my bones are frightened. | 3. Pity me, O LORD, for I am weak; heal me, O LORD, for my bones are terrified. |
| 4. And my soul is very frightened, and You, O Lord, how long? | 4. And my soul is greatly terrified; and You, O LORD, when will You give me relief? |
| 5. Return, O Lord, rescue my soul; save me for the sake of Your loving- kindness. | 5. Turn, O LORD, save my soul, redeem me for the sake of Your goodness. |
| 6. For there is no memory of You in death; in the grave, who will thank You? | 6. For there is no memory of You in death; in Sheol who will give You thanks? |
| 7. I am weary from my sighing; every night I sully my bed; I wet my couch with my tears. | 7. I am wearied with my groaning; I will speak in my sorrow every night on my bed; I will drown my couch with my tears. |
| 8. My eye is dimmed from anger; it has aged because of all my adversaries. | 8. My eye is dark from my trouble; it is worn out by all my oppressors. |
| 9. Turn away from me, all you workers of iniquity, for the Lord has hearkened to the voice of my weeping. | 9. Leave me, all doers of falsehood; for the LORD has heard the sound of my weeping. |
| 10. The Lord has hearkened to my supplication; the Lord has accepted my prayer. | 10. My petition has been heard in the LORD's presence; the LORD will accept my prayer. |
| 11. All my enemies shall be ashamed and very frightened; they shall return and be ashamed in a moment. | 11. All of my enemies will be ashamed and very afraid; they will turn and be ashamed in an instant. |
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**Ketubim: Psalms**‎**7:1-18**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. A shiggayon of David, which he sang to the Lord concerning Cush the Benjamite. | 1. A rendition of the thanksgiving of David, who gave praise to the LORD; for he spoke a song about the ruin of Saul son of Kish, from the tribe of Benjamin. |
| 2. O Lord, my God, I have taken refuge in You; save me from all my pursuers and deliver me. | 2. O LORD my God, I have trusted in Your Word; deliver me from all my persecutors and save me. |
| 3. Lest he tear my soul like a lion, rending it to pieces with no one to save [me]. | 3. Lest he crush my soul like a lion; he will tear and there is no one who will deliver me. |
| 4. O Lord, my God, if I have done this, if there is any injustice in my hands; | 4. O LORD my God, if I have made this song with evil intent, if there is oppression in my hand, |
| 5. if I repaid the one who did evil to me, and I stripped my adversary into emptiness, | 5. If I have repaid my ally with evil, or thrust away my oppressor for nothing, |
| 6. may the enemy pursue my soul and overtake [me] and trample my life to the ground, and cause my soul to rest in the dust forever. | 6. May the enemy pursue my soul, and may he overtake and trample my life to the ground, and may my honor rest in the dust forever. |
| 7. Arise, O Lord, with Your wrath; exalt Yourself with anger upon my adversaries, and awaken for me the judgment that You commanded. | 7. Arise, O LORD, in Your might; be lifted up in anger against my oppressors; and bring hastily to me the justice that You commanded. |
| 8. And [if] a congregation of kingdoms surrounds You, return on high over them. | 8. The gathering of the nations will surround You; because of it return to the place of Your presence. |
| 9. May the Lord judge the peoples; judge me, O Lord, according to my righteousness and according to my innocence, which is upon me. | 9. The word of the LORD will judge the Gentiles; judge me, O LORD, by my merit, and for my innocence recompense me. |
| 10. May evil destroy the wicked, and may You establish the righteous, for the righteous God tests the hearts and the reins. | 10. Now may the evil of the wicked perish; and let the righteous be firmly established; and the righteous God examines hearts and minds. |
| 11. My shield is upon God, Who saves the upright in heart. | 11. My shield is on God, redeemer of the upright of heart. |
| 12. God is a righteous judge, and God is incensed every day. | 12. God is the righteous/generous judge, and in might is angry at the wicked every day. |
| 13. If he does not repent, He will whet His sword; He has trodden His bow and made it ready. | 13. If one does not repent and reverence Him, His sword is whetted, His bow drawn and ready. |
| 14. And He has prepared deadly weapons for him; He will make arrows for pursuers. | 14. On his account, He has prepared the weapons of death; He will make his arrows for those who pursue the righteous/generous. |
| 15. Behold, he travails with iniquity; he conceives mischief, and gives birth to lies. | 15. Behold, he will be in pains with falsehood, and will conceive trouble, and give birth to falsehood. |
| 16. He dug a pit and deepened it, and he fell into the pit that he made. | 16. He has dug a pit and deepened it; and he fell in the pit he made. |
| 17. His mischief will return upon his head, and his violence will descend upon his crown. | 17. His misery will return on his head; and on his pate his rapacity will descend. |
| 18. I will thank the Lord according to His righteousness, and I will sing praise to the name of the Lord Most High. | 18. I will thank the LORD according to His righteousness/generosity; and I will praise the name of God Most High. |
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**Rashi’s Commentary on Psalm**‎**6:1-11**

**1 on the sheminith** A harp of eight strings, known as sheminith, and so we find (in I Chron. 15:21): “So-and-so and his sons on the sheminith to conduct.”

**3 languish** אמלל , devastated, and poor in strength, konfondouc in Old French, confounded, perplexed as “these feeble Jews (האמללים) ,” of Ezra (Neh. 3:34).

**4 and You, O Lord,**how long will You look on and not heal [me]?

**5 Return, O Lord** from Your anger.

**rescue my soul** from my illness.

**7 every night I sully my bed** Heb. אשׂחה an expression of (Lam. 3:45): “scum (סחי) and refuse”; (Isa. 5:25), “and their corpses were like spittle (כסוחה) .” I sully my bed with tears. Menachem (p. 172), however, associated it with (Isa. 25: 11): “as the swimmer (השׂחה) spreads out [his hands] to swim (לשׂחות) ,” and with (Ezek. 47:5), “water to swim in (שׂחו) .”

**I wet my couch with my tears** I moisten and wet as with water.

**8 is dimmed** Heb. עשׁשׁה , an expression of a lantern (עשׁשׁית) , an eye which has impaired vision and seems to see through glass [held] before its eyes. Menachem (p. 139) defines it as an expression of decay, and so every expression of עשׁ , like (below 31:1 1) “and my bones are wasted away (עשׁשׁו) .”

**it has aged** Heb. עתקה . My eye has aged and become old in that its light has dimmed. Menachem (p. 139) associated it with (Gen. 12:8): “And he moved (ויעתק) from there to the mountain.”

**because of all my adversaries** Because of the troubles that distress me.

**11 shall be ashamed and very frightened, etc.** What is the meaning of “they shall return and be ashamed” a second time? Said Rabbi Johanan: In the future the Holy One, blessed be He, will judge the wicked of the nations of the world and sentence them to Gehinnom. Because they will complain to Him, He will take them back and again show them their records, and He returns them to Gehinnom. This is a double embarrassment. Rabbi Shmuel bar Nachmani says: In the future, every nation will call to its god, but it will not answer. Consequently, they will call to the Holy One, blessed be He. He will say to them, “Had you called Me first, I would have answered you. Now you have made the idols of primary importance and Me of secondary import. Therefore, I will not answer,” for it is stated (below 18:42): “They pray, but no one saves them.” This refers to the idols, and afterward, “to the Lord, but He answered them not.” Therefore, it is said: “they shall return and be ashamed.”

**in a moment** In a short time.

**Rashi’s Commentary on Psalm**‎**7:1-18**

**1 A shiggayon of David** Menachem says (p. 170) that this, too, is one of the names of a melody named for the instrument, and so he explained “on shigyonoth,” [in Habakkuk 3:1]. But our Sages (Mid. Ps. 7:18) explained it as an expression of error, that he confessed and prayed about the error that he had [committed by] reciting a song upon Saul’s downfall, as it is stated (in II Sam. 22:1): “And David spoke to the Lord, etc.” The contents of the psalm, however, do not indicate this, because it speaks of the nations (in verse 9): “May the Lord judge the peoples.” I, therefore, say that he recited it concerning Ishbi in Nob (II Sam. 21:16), who came upon him as a punishment for Saul; as our Rabbis explained, that the Holy One, blessed be He, said to him, “Through you, Doeg the Edomite was banished; through you, Saul and his sons were slain, etc.” as is stated in “Chelek” (Sanh. 95a). The errors that David asked of the Holy One, blessed be He, [were] that he [himself] be delivered into the hands of his enemies and that his descendants should not be destroyed. (The last sentence does not appear in all editions.) [Therefore, because his life was endangered,] David reversed his prayer and prayed that he should not fall into the hands of his enemies. Now this is its meaning: An error that David sang to the Lord because he had erred in saying to the Holy One, blessed be He, to deliver him into the hands of his enemies on account of Saul, who was slain because of him. Another explanation: Concerning the error of the skirt of Saul’s coat, which he had severed.

**Cush**Just as a Cushite has unusual skin, so did Saul have unusual deeds.

**3 rending it to pieces** Heb. פרק , an expression of (Exod. 32:2): “Break off (פרקו) the golden rings.”

**4 if I have done this** What is delineated after it.

**5 if I repaid the one who did evil to me** If I repaid him according to his deeds.

**and I stripped my adversary into emptiness** I destroyed his garment when I severed the skirt of his coat. Did I do it to destroy and to strip him and cause him to stand empty, and [was it done] with hatred? Only to let him know that he was delivered into my hand to kill him, and I did not kill him. [The word] חלצה is an expression of stripping off clothing.

**7 Arise, O Lord, with Your wrath against my enemies**, such as Ishbi and his brothers and the Philistines, that I should not be delivered into their hands.

**exalt Yourself**boast, to show me the revenge of Your anger when You become angry with them.

**and awaken for me** that I should be able to execute upon them the judgment of revenge that You commanded. Now where did You command [it]? “You shall break them with an iron rod” (above 2:9). “Then I will be an enemy to your enemies” (Exod. 23:22). I found this in the Midrash (Mid. Ps. 7:6; Tan. Ki Thissa 20, Buber 13 with variations).

**8 And [if] a congregation of kingdoms surrounds You** If troops of nations follow You to save them, do not hearken to their voice. Distance Yourself from them and go back to sit in Your place on high; repoxa in Old French, repose. Another interpretation: Return on high to show them that You have the upper hand.

**9 May the Lord judge the peoples** Reverse the sentence from upon us and place it upon the nations.

**judge**An expression of chastisements.

**judge me, O Lord, according to my righteousness** But judge Israel according to the good deeds they have done and not according to the sins.

**10 destroy** Heb. יגמר , lit. finish. An expression of destruction, and so did Menachem (p. 57) interpret: (77:9), “destroyed (גמר) His word”; (12:2), “a pious man has perished (גמר) ,” and so all of them. (This does not appear in certain editions.)

**and may You establish the righteous...tests the hearts**You know who is the righteous/generous man that You may establish him.

**the righteous God**That is Your name.

**12 a righteous judge are You** to judge with righteousness/generosity.

**is incensed every day**when He sees the deed of the wicked.

**13 If he does not repent** [i.e., if] the wicked [does not repent] of his wickedness.

**He will whet His sword**The Holy One, blessed be He, [will whet His sword] for him. ילטוש means forbira in Old French, to polish, furbish; and He will tread His bow.

**14 And...for him**And for the wicked man, the Holy One, blessed be He, has prepared deadly weapons.

**for pursuers** Heb. לדלקים , for pursuers, as (in Gen. 31: 36): “that you pursued (דלקת) me.” And this is its meaning: His arrows to slay the wicked who pursue the righteous, the Holy One, blessed be He, will make and prepare them to slay them. Every [instance of] דליקה is an expression of pursuit.

**15 Behold, he travails** Heb. יחבל an expression of conception and birth, as (in Song 8:5): “there your mother was in travail with you (חבלתך) .”

**he conceives mischief, and gives birth to lies** Whatever he begets and toils, everything betrays him. The adage says: Whatever lies beget, diminution takes.

**18 I will thank the Lord according to His righteousness** When He executes strict justice with righteousness, to judge the wicked according to their wickedness.

**1 the gittith** A musical instrument that came from Gath, where craftsmen were found to make it (Machbereth Menachem p. 60). But our Sages said (Mid. Ps. 8:1): Concerning a nation [Edom] that is destined to be trodden like a winepress, as it is written (in Isaiah 63:3): “A winepress I trod alone.” However, the contents of the psalm do not indicate it.

**2 how mighty is Your name** more than the strength of the measure of the earthlings. The earthlings did not deserve that You should cause Your Shechinah to rest among them.

**for which You should bestow Your majesty upon the heavens** It is fitting that You bestow it upon the heavens. But You, with Your great humility...

**3 Out of the mouth of babes and sucklings** You have established strength You caused Your Shechinah to rest in the Temple, and You decreed that we thank You. This is strength [that emerges] from the mouth of the Levites and the priests, who are people raised in filth like babes and sucklings. [The word] עוללים is an expression of (Job 16: 15) “and sullied my radiance in the dust,” and because of the filth, all infants are called עוללים .

**because of Your adversaries** To inform them that we are Your people.

**to put an end to the disgrace of the enemy and avenger**, who says, “You are no better than the other nations.” But I, when I see Your heavens, etc.,... I wonder in my heart, what is man that You should remember him?

**6 Yet You have made him slightly less than the angels, etc.** Heb. מאלהים , which is an expression of angels, for You gave power to Joshua to still the sun and to dry up the Jordan, and to Moses to split the waters of the Sea of Reeds and to ascend to the heavens, and to Elijah to resurrect the dead.

**8 Flocks and cattle** Heb. צנה ואלפים [equivalent to] צאן ובקר , like (Deut. 7:13), “the young of your cattle (אלפך) .” צנה is an expression of industry, as (in Num. 32:24), “and enclosures for your flocks (לצנאכם) ”; oveyledic in Old French, enclosures to pen the small livestock. There are many Aggadic midrashim, but they do not fit the verses.

**Meditation from the Psalms**

**Psalm 6:1-11** **&7:1-18**

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

**Tehillim (Psalms) chapter 6**: This sad, depressing psalm is a part of our daily prayers, but it is omitted on any day when we have even a minor celebration. [[12]](#footnote-12) The Sheminit, the eight-stringed instrument which accompanied this psalm, relates to this theme.

King David, at the beginning of his reign,[[13]](#footnote-13) composed this psalm when bed-ridden with a terrible illness which enfeebled his entire body. Righteous man that he was, he accepted his pains as a means to release his soul from the shackles of sin. The Midrash enlightens us on this subject:

***Aggadat Bereshit 38*** *Our Rabbis said: “David was sick and bedridden for thirteen years.  They would change his mattress seven times a day, because of wetness, as it is stated: ‘I am weary with my groaning; all the night I make my bed to swim; I water my couch with my tears’.[[14]](#footnote-14)  These are the thirteen years during which he suffered affliction, because of that act that he had committed[[15]](#footnote-15), and all his enemies would say: ‘When will he die [already]?’  As it is stated: ‘My enemies speak evil of me: “When shall he die, and his name perish?”‘.[[16]](#footnote-16)  Finally, he asked for mercy from the Holy One, blessed be He; he said to him: ‘Master of the Universe, raise me up for the sake of the Temple that the prophet Shmuel passed down to me.  Please raise me up from this bed, so that I may complete the blueprints of the Temple.’  As it is stated: ‘O Lord, be gracious to me, and raise me up, that I may complete it for them’[[17]](#footnote-17) —’Raise me up from this illness and I will complete for them the blueprints of the Temple.’  Immediately, the Holy One, blessed be He, heard his prayer and he stood up from the bed.  As it is stated: ‘Then David the king stood up upon his feet’.[[18]](#footnote-18)  Now, where does a man stand if not upon his feet?  What is ‘upon his feet’?  Rather, he was cured and became healthy, and he stood on his feet after all those years, and he handed over to them the blueprints of the Temple; ‘All this is put in writing by the hand of the Lord who instructed me’.[[19]](#footnote-19)  Furthermore, it says: ‘Then David gave to Shelomo his son the pattern of the porch,’ and it says: ‘and the pattern of all that he had by the spirit’*

This psalm was meant to be played on a musical instrument called a Sheminit. This *eight* stringed instrument,[[20]](#footnote-20) used in messianic days, speaks to the meaning of the number *eight* and its application to King David as he was enduring this terrible illness as an atonement for his sins against his brit mila, his circumcision. Remember that brit mila is performed on the *eighth* day of a boy’s life. Consider that the number *eight* always alludes to a departure from the “natural” world, and entry into the supernatural world. Thus, we understand that this psalm teaches us how to rejoice while undergoing tremendous physical trials by helping us to see that there is light at the end of the tunnel, in the next world. The Talmud[[21]](#footnote-21) elaborates on the when we use the various stringed instruments:

***Arachin 13b*** *R. Judah said, the harp (kinnor) of the Sanctuary had seven cords, as it is written: In Thy presence is fitness [soba] of joy;[[22]](#footnote-22) read not, fullness [soba’], but seven [sheba]! The harp of the messianic days has eight cords, as it is said: For the leader on the Sheminith,[[23]](#footnote-23) [i.e., the eighth string]. The harp of the world to come has ten cords, as it is said: With an instrument (asor) of ten strings, and with the psaltery (nevel); with a solemn sound upon the harp.[[24]](#footnote-24) Furthermore, it is said: Give thanks unto the Lord with harp, sing praises unto Him with the psaltery of ten strings. Sing unto Him a new song; play skillfully midst shouts of joy.[[25]](#footnote-25) You could say also that [our Mishnah will be] in accord with R. Judah: Since, in the world to come, it will have more cords and its sound will be stronger, like that of a harp, he calls it ‘harp’.*

Maharal and Hirsch discuss in many of their writings, the significance of the numbers six, seven, eight, and ten. 'Six' symbolizes the cube form covered from all sides, a three-dimensional unit, representing the total perfection of this physical world created in six days. 'Seven' always indicates the divine element *connected*, and *connecting*, with the physical world of creation, as we find on the Holy Sabbath, the seventh day. 'Eight', however, heralds release from this world, redemption from all bodily and moral ills, and resurrection from all physical decay. This is primarily the condition of the future, when Messiah will loosen the bonds which shackle us to this world. Similarly, circumcision is performed on the eighth day, teaching that a basic prerequisite for our covenant, our Brit, with HaShem is that we free ourselves from the fetters of the sensual world (symbolized by the orlah - ערלה, foreskin). The harp of ten strings, however, is reserved for the day when all of the world will unite into one harmonious whole.

David's choice of the Messianic Sheminit instrument to accompany this particular psalm denotes terrible anguish over his desecration of his Brit-Covenant with HaShem because of sin. He yearns to achieve a self-discipline of Messianic proportions, thereby liberating himself from the lusts and desires which drew him to sin.

Radak explains that David did not dedicate this psalm to himself alone; he meant it to be a prayer for every person in distress, particularly for Israel when sick and oppressed in exile. Indeed, David's intention was fulfilled, for this psalm has been incorporated into our daily prayers[[26]](#footnote-26) as תחנון, 'Tachanun' a plea for forgiveness and mercy.[[27]](#footnote-27) This sad, depressing psalm is a part of our daily prayers, but it is omitted on any day when we have even a minor celebration.[[28]](#footnote-28)

The verbal tally between the Torah and our psalm is:*Return* – שוב. This is the root of teshuva - תשובה, normally translated as “repent”. Those who repent will spend time with HaShem in the messianic millennium, the time of transition from this world to the next. In fact, one might say that repentance is the key to the messianic millennium.

I suppose that it is no coincidence that we are reading about Noach who was the *eighth* person, on a “cruise ship” containing *eight* people,[[29]](#footnote-29) which endured a flood which began, and ended, in the *eighth* month,[[30]](#footnote-30) while listening to a psalm played on an *eight* stringed instrument, in the *eighth* chapter of Bereshit. In the annual Torah cycle parashat Noach is read in the *eighth* month. In the septennial Torah cycle, seder Noach is read in the *eighth* month and in the second month.

**Crying**

In this psalm[[31]](#footnote-31) we see a copious amount of tears and crying. This is reflected in our Torah portion with the hot waters of the flood that surely was a bit salty. Let’s explore *tears* and *crying* a little.

What is crying? Crying is the involuntary reaction to a process that has ceased. Crying is a normal human response to the sudden termination of a process that we wanted to continue. Our soul becomes confused by certain events. The soul expresses this confusion in the physical world with crying. We can see from the symptoms of crying, that everything about them spells confusion. The symptoms of crying are:

1. Water pouring from the eyes.
2. Blurred vision.
3. Slurred and incoherent speech.
4. Confused thoughts.

Water is a fluid that can dissolve anything. Water is often called the universal solvent.

On the land we have landmarks, but we have no such marking for our path on the sea. The waters of the tears are an indication that we have lost our path and that we no longer know which way to go; the pathway in no longer marked and clear. We are now sailing on the sea without a clear path.

When our body pulls us in one direction and our soul in another, when we have not been able to unite the two and express ourselves holistically, then we suffer. What are tears? Tears,דמעות - *dima’ot*, come from a root, da’mai, denoting mixture and confusion. The Zohar observes that the Hebrew word for *crying***, בכי -** *bechi*, is derived from the same root as *nevucha*, which means confusion. We see this confusion[[32]](#footnote-32) in:

***Shemot (Exodus) 14:3*** *… They are confused (nevochim) in the land, the desert has closed them in.*

The numerical value of bechi, weeping, is equal to that of lev, heart, which is thirty-two, because tears are meaningful when they are sincere expressions of the heart.

In Hebrew, the word for “tears” (דמעה - dima) is spelled the same way as the word “jumbled” (דמעה - dema).

The *Talmud*[[33]](#footnote-33) describes earthquakes as produced by two tears shed by HaShem into the Great Ocean over “His children dwelling in pain among the nations.” When the Jewish people are not living according to the Torah in their Land, the essential image of man is missing from the world, and the world therefore returns to the chaos and formlessness it had before creation. HaShem’s tears symbolize the chaos: His crying for a world without apparent order.

The ocean is a place of chaos, a place incapable of fulfilling the purpose for which HaShem formed the world, to be inhabited. The water filling the ocean is the paradigm of physicality; it has no shape of its own, but can only take on the shape of whatever container is found. This explains why the book of Revelation tells us that in the end there will be no more sea.[[34]](#footnote-34)

What is the mashal[[35]](#footnote-35) of crying?

The Gemara[[36]](#footnote-36) says that, although the gates of prayer may be closed, the gates of tears are never closed. Apparently, there is a relationship between the two, although the tears may go further. In his commentary on Bereshit (Genesis) 43:20, Rashi equated crying and beseeching. Thus, we learn that the right kind of tears can be shed to beseech HaShem to hear our prayer.

The Talmud shows that tears are the source of the mitzva of shofar on Rosh Hashanah.

***Eicha (Lamentations) 3:48-49*** *“My eye sheds streams of water at the shattering of my People. My eye will flow and will not cease, without relief, until HaShem looks down and takes notice from Heaven.”*

The Tanach teaches a number of things with respect to tears; I will speak to four of them:

1 - Two closely related physiological acts emanate from different parts of the face. The act of weeping is associated with the mouth (the voice), as we see in Yirmeyahu 31:15, where the Prophet speaks encouragingly to our mother Rachel, “Keep your voice from weeping...”, but tears are associated with the eyes, “...and your eyes from tears”.[[37]](#footnote-37)

2 - Tears can be, and are, counted and preserved by HaShem – “collect my tears in Your flask...”,[[38]](#footnote-38) recited in the “Neilah” Prayer at the end of Yom Kippur.

3 – A reward is given for the shedding of tears:

***Tehillim (Psalm) 126:5*** *“Those who sow with tears, will harvest with joy.”*

4 – Ultimately, HaShem will wipe away all of our tears:

***Yeshayahu (Isaiah) 25:8*** *And the Lord G-d will wipe away the tears from every face.*

Clearly our psalm is meant to be a prayer for all those in physical distress who yearn for the *eighth* millennium when we can, again, walk with HaShem in the garden, free of the distress of this body. Noach has his salty flood and King David had his salty flood.

The Talmud[[39]](#footnote-39) teaches that "Even when all the gates are closed, the gates of tears remain forever open".

***Bava Metzia 59a*** *Rabbi Elazar says: From the day the Temple was destroyed the gates of prayer have been locked, as the verse states, “though I cry and plead, He shut out my prayer”.[[40]](#footnote-40) But even though the gates of prayer are locked, the gates of tears are not locked, as the verse states, “Hear my prayer, G-d, give ear to my cry, do not remain silent to my tears”.[[41]](#footnote-41)*

Those tears surely ascended to the highest of heavens and reached the throne of the Almighty Himself and surely, the Almighty gathered those precious drops and is preserving them to make a path for the coming of Mashiach.

**Tehillim (Psalms) chapter 7**: This Psalm is dedicated to King Saul,[[42]](#footnote-42) whom David considered his most difficult enemy.[[43]](#footnote-43) For, unlike the rest of his foes, Saul was a truly great and righteous man. In many ways, his excellence even surpassed that of David. Moreover, although Saul relentlessly pursued David with large armies, David could not strike back, for he, more than anyone, appreciated Saul’s exalted and privileged status as ‘The Anointed of HaShem’. Although constantly in mortal danger, David never compromised his firm conviction that harming Saul would be the equivalent of defying HaShem Himself, for HaShem had chosen Saul to be His first king.

Twice Saul unwittingly fell into David’s hands. Once, while pursuing him, Saul entered a cave not knowing that the fugitive and his men were hiding in the depths of that very cavern. David could have slain Saul easily; instead, unbeknown to Saul, he merely cut off the corner of the royal robe as evidence of the opportunity he forfeited.[[44]](#footnote-44) Another time David stood over the slumbering, helpless Saul but instead of slaying him, he took the king’s spear as a token of what he could have done.[[45]](#footnote-45)

In both cases, Saul, overwhelmed by David’s generosity, solemnly swore never to harm him again. But he did not keep his word, for G-d punished him with a spiritual malady, a dark, jealous depression. ‘An evil spirit from G-d descended upon Saul and he raved madly in the palace’.[[46]](#footnote-46) Saul himself admitted that he was inconsistent and untrustworthy in his dealings with David. ‘And Saul said: I have sinned . . . behold I have acted like a fool and erred very much’.[[47]](#footnote-47)

In this psalm, David proclaims that he has been completely upright and just in all of his dealings with Saul. Through it all, he has made but one minor ‘error’. Although he mourned Saul’s death bitterly and eloquently eulogized him, he also sang in gladness over his personal salvation from mortal danger with the death of his pursuer.[[48]](#footnote-48) David fears now that this was wrong for it displayed a lack of total grief over the demise of one as great as King Saul.

The Sages taught that this psalm was the ‘Song of the day’ for Purim.[[49]](#footnote-49) Yaavetz[[50]](#footnote-50) tells us, as the reason why this psalm is the psalm of Purim, that Mordecai was a descendant of Saul. Furthermore, the verse ‘He digs a pit, digs it deep, only to fall into his own trap’[[51]](#footnote-51) describes Haman who was hung on the very gallows which he prepared for Mordecai.[[52]](#footnote-52) In fact, Purim is a study in V’nahapoch hu, ‘And it was turned around’.

***Midrash Rabbah - Esther X:2*** *TO HANG MORDECAI ON THE GALLOWS THAT HE HAD PREPARED FOR HIM. A teacher commented: He prepared for himself; and to him can be applied the verse, He hath also prepared for himself[[53]](#footnote-53) the weapons of death, yea, his arrows which he made sharp... he hath digged a pit, and hollowed it, and is fallen into the ditch which he made.[[54]](#footnote-54)*

I would like to examine the background story which links Mordechai and King Saul. Let us take a brief look at Haman's ancestry:

King Saul receives instructions, G-d, to eradicate the entire nation of Amalek. He is not to spare one of them. Such is the message that Saul receives from the Prophet Samuel. But Saul, in his mercy, takes pity on Agag King of Amalek. Although Agag is ultimately put to death, he succeeds during his captivity to father a child, and so the Amalek dynasty continues. Ultimately, Haman descends from Agag’s son. We can see that Megillat Esther makes this connection for us by explicitly linking Agag and Haman:

***Esther 3:1*** *After these things did king Ahasuerus promote Haman the son of Hammedatha the* ***Agagite****, and advanced him, and set his seat above all the princes that were with him.*

Saul is heavily criticized for sparing Agag.[[55]](#footnote-55) At first glance this harsh criticism seems a little misplaced. Surely it was due to Saul's commendable traits of kindness and mercy that Agag was spared. Never the less, so serious is Saul’s transgression, at Saul’s immense spiritual level, that he loses the kingship.[[56]](#footnote-56)

It is worth noting that our Torah portion and psalm both speak about exceedingly great men who had minor ‘imperfections’. Our psalm speaks of King Saul and our Torah portion speaks of Noach. The Gemara tells us of King Saul’s greatness:

***Yoma 22b*** *R. Huna said: How little does he whom the Lord supports need to grieve or trouble himself! Saul sinned once and it brought [calamity] upon him, David sinned twice and it did not bring evil upon him — What was the one sin of Saul? The affair with Agag.[[57]](#footnote-57) But there was also the matter with Nob,[[58]](#footnote-58) the city of the priests? — [Still] it was because of what happened with Agag that Scripture says: It repenteth Me that I have set up Saul to be king.[[59]](#footnote-59) What were the two sins of David? — The sin against Uriah[[60]](#footnote-60) and that [of counting the people to which] he was enticed.[[61]](#footnote-61)*

A number of years later finds David, Saul's successor, as King. David has a long-standing dispute with Shimi ben Gerah.

***II Shmuel (Samuel) 16:5*** *And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shim* *Es 2:5 Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; the son of Gera: he came forth, and cursed still as he came. 6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left. 7 And thus said Shimi when he cursed, Come out, come out, thou bloody man, and thou man of Belial: 8 HaShem hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and HaShem hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man. 9 Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head. 10 And the king said, What have I to do with you, ye sons of Zeruiah? So let him curse, because HaShem hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? 11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for HaShem hath bidden him. 12 It may be that HaShem will look on mine affliction, and that HaShem will requite me good for his cursing this day.*

It seems that David would have been well within his rights to have Shimi put to death; challenging the monarchy is a capital offense. However, David in an apparent display of sympathy spares Shimi. And who is descended from Shimi? The hero of the Purim story -- Mordechai![[62]](#footnote-62)

***Esther 2:5*** *Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair,* ***the son of Shimi****, the son of Kish, a Benjamite;*

Here are two stories, which seem remarkably similar, but the results could not be more different. Why did David's noble act of mercy produce Mordechai, whereas Saul's benevolent sympathy resulted in the wicked Haman?

Saul's fault was in not adhering to G-d's command. G-d had sent instructions to Saul via Samuel's prophecy. The message was clear: Do not leave even one. From that one individual would ultimately sprout all those Hamans and Hitlers who have tormented and killed Jews for so many generations. There is a time for mercy and there is a time for might.

David, however, with his mercy, was observing the Torah precept of not taking revenge. It may be true that according to the letter of the law David could have had Shimi put to death, but revenge, although sweet, is certainly not advocated by the Torah.

These two stories contain a powerful message. Only HaShem can look into the distant future; only HaShem can know of the suffering that can be caused by a seemingly harmless act. Similarly, when we follow HaShem’s will, we need not worry about the potential side affects.

There is an additional allusion to Purim in:

***Tehillim (Psalms) 7:4****HaShem my G-d, if I have done this; if there be iniquity in my hands;* ***5****If I have requited him that did evil unto me, or spoiled mine adversary unto emptiness;* ***6****Let the enemy pursue my soul, and overtake it, and tread my life down to the earth; yea, let him lay my glory in the dust. Selah*

The most powerful lesson in our Psalm is that David was not afraid to admit that he made a mistake[[63]](#footnote-63) and to print it in writing and publicize it. David’s mission in life was to bring out the Honor of HaShem and to teach the world how to properly repent.[[64]](#footnote-64) The verse[[65]](#footnote-65) states, “*when* the king will sin….” and goes on to describe the sacrifice that he must bring. The verse does not state, “ifthe king sins,” it is not *only a****possibility***, rather it states, “when the king sins,” ***it is inevitable***! As King David’s son Shlomo states,[[66]](#footnote-66) “there is no one in the world who is free from sin.” ***Everyone makes mistakes, but only a real man can admit a mistake***! Rashi[[67]](#footnote-67) states, “Praiseworthy is a nation whose leader was willing to contemplate bringing a sacrifice on account of his sin”. One of David’s greatest messages was the power of repentance and being honest with oneself. David took full responsibility for his actions. This way he was able to apologize, rectify the situation and charge forward with growth. This was the exact theme of Purim. The Jews admitted that they had gone against the advice of their sages and had turned their backs on HaShem and were thus deserving of death. When they repented and admitted their sins, they were saved miraculously and gained a most amazing day of celebration for eternity.

Now that we have explored this background story, lets return to our chapter of Psalms.

Psalm seven precedes psalm six chronologically. The first pasuk of our psalm uses an interesting Hebrew word which elicits comments from many commentators:

***Tehillim (Psalms) 7:1****Shiggaion[[68]](#footnote-68) of David, which he sang unto HaShem, concerning Cush a Benjamite.*

Our psalm uses this word to introduce the content of this psalm. Let’s explore David’s background for this word.

David restrained himself from taking vengeance upon Shaul. However, Chazal teach that HaShem did hold David accountable for cursing him.[[69]](#footnote-69) HaShem said to David, “Why do you curse my anointed one? You said,[[70]](#footnote-70) ‘Let all my foes be shamed and utterly confounded, they will regret and be shamed in an instant.’ Who are your enemies? Surely Shaul, about whom you said,[[71]](#footnote-71) ‘On the day that HaShem delivered him from the hand of all his enemies and from the hand of Shaul.’ But one may not curse the king, as it says,[[72]](#footnote-72) ‘Even in your thoughts do not curse a king.’” David replied, “Master of the Universe! You are accusing me of willfully sinning! But that was not my intention, for “who can discern mistakes”?[[73]](#footnote-73) David expressed his regret by saying,[[74]](#footnote-74) “… A [song of the] Shiggaion, by David.” The word Shiggaion - שגיון (a type of musical instrument) is similar to the word שגיות (mistakes). This accords well with what the Midrash tells us:

***Midrash Rabbah - Leviticus XXXII:2*** *Who was your enemy? Was it not Saul? Is it not in fact written, In the day that the Lord delivered him from the hand of all his enemies, to wit,[[75]](#footnote-75) from the hand of Saul?[[76]](#footnote-76) Thereupon David said to the Holy One, blessed be He: ‘Sovereign of the Universe! Account it not unto me as presumptuous sin but as error!’ Hence it is written,[[77]](#footnote-77) An error[[78]](#footnote-78) of David.[[79]](#footnote-79)*

As we have seen, Shaul HaMelech and David HaMelech were both very righteous individuals and should be judged only at their level. Their level is so far beyond this generation that it is hard for us to even fathom their sins. Our psalm speaks of these righteous men while our Torah portion speaks of the righteous/generous Noach and his progeny. Both speak of subtle sins that are difficult for this generation to relate to. When we turn on the television, we see more nakedness than Ham saw, yet we think nothing of it. This speaks to the descent of our generation.[[80]](#footnote-80)

**Ashlamatah: Habakkuk 3:2-10 + 19‎**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. **A prayer of Habakkuk the prophet concerning the errors.** | 1.**The prayer which Habakkuk the prophet prayed when it was revealed to him concerning the extension of time which He gives to the wicked, that if they return to the Law with a perfect heart they will be forgiven and all their sins which they have committed before Him will be as sins of ignorance.** |
| 2. O Lord, I heard a report of You; I feared, O Lord, Your deed. In the midst of the years, revive it; in the midst of the years, let it be known. In anger You shall remember to have mercy. | 2. LORD, I have heard the report of Your strength and I was afraid! O LORD, Your works are great for You grant an extension of time to the ‎wicked to see if they will return to your Law; but they have not returned and they provoke before You in the midst of the years in which ‎You have given them life. Therefore you will display Your might in the midst of the years, for You have promised to renew the world, to ‎take vengeance on the wicked who have disregarded your Memra; but in the midst of Your anger You will remember in mercy the ‎righteous/generous who do Your will. |
| 3. God came from Teman; yea, the Holy One from Mt. Paran, with everlasting might. His glory covered the heavens and His splendor filled the earth. | 3. When He gave the Law to His people. God revealed Himself from the south, even the holy One from Mount Paran with everlasting strength, the heavens were covered with the brightness of His glory, and the earth was full of those speaking His praise. |
| 4. And there was a brightness like the light; they had rays from His hand, and there was His strength hidden. | 4. And the splendour of his glory was revealed like the splendour of ‎Creation, 18 ani9 sparks'? issuedfrom his glorious chariot." there he revealed his Shekinah which was hidden from the sons of men" in ‎the high fastness |
| 5. A pestilence went before Him, and sparks went out at His feet. | 5. The angel ofdeath" was sent25from before him and went forth in aflame offire'tfrom his Memra, |
| 6. **He stood and meted out to the earth**; He saw and caused nations to wander. And the everlasting mountains were shattered; the everlasting hills were humbled. The procedures of the world are His. | 6. **He revealed ‎himself: and shook the earth and brought ‎ the flood upon the people of the generation which disregarded His Memra**, and again. moreover. when they sinned before Him with ‎their sins He then confounded the nations, and the mountains which were from of old were torn apart. the ancient hills sank low.‎Everlasting strength belongs to Him! |
| 7. Because of iniquity I saw the tents of Cushan; the curtains of the land of Midian quaked. | 7. When the house of Israel served idols I gave them into the hand of Cushan the Wicked, and ‎when they returned to keep the Law I performed signs and mighty acts for them. I delivered them from the power of the Midianites by ‎the hand of Gideon son of Joash. |
| 8. Was the Lord angry with the rivers? Is His wrath against the rivers, or His fury against the sea? Only that You rode on Your steeds with Your chariots of salvation. | 8. Was there anger from before you, O LORD, against kings and their hosts which were numerous as ‎the waters ofa river? Indeed Your anger was against the kings, and in the sea You showed them Your mighty retribution, when you ‎revealed Yourself upon Your glorious chariot. Your Shekinah was strength and salvation to Your people. |
| 9. Your bow revealed itself; The oaths to the tribes were a perpetual statement; You split the earth into rivers. | 9. You did indeed reveal ‎Yourself in Your strength on account of Your covenant which was with the tribes. **Your Memra endures forever.** For them you cleft strong rocks, rivers flooding the ground issued forth. |
| 10. Mountains saw You and quaked. A stream of water passed. The deep gave forth its voice. The heaven raised up its thanks. | 10. When you revealed ‎Yourself upon Mount Sinai they beheld Your glory, the mountains quaked, the rain-clouds passed on, the deep lifted up its voice, the ‎hosts on high were amazed and stood still. |
| 11. The sun and the moon stood in their dwellings; to the light of Your arrows they go, to the brightness of the lightning of Your spear. | 11. Moreover, when You performed signs for Joshua in the plain of Gibeon, the sun and ‎moon stood still in their spheres **Your people were strengthened by Your Memra,** by the strength of Your victorious might. |
| 12. With fury You tread the earth; with wrath You trample nations. | 12. When ‎You brought a curse upon the enemies of Your people, when You revealed Yourself to destroy the wicked of the earth, You slew nations ‎in Your anger. |
| 13. **You went forth to rescue Your people, to rescue Your anointed.** You have crushed the head of the house of the wicked, uncovering it from the foundation to the neck-forever.**{P}** | 13. **You revealed Yourself to deliver Your people, to deliver Your anointed;** You destroyed kings from before them and ‎princes from their‎‎ palaces; You drove out the wicked, You destroyed their hosts, the feet of Your people were upon the necks of their enemies, **Your Memra‎endures for ever.** |
| 14. You pierced the heads of his villages with his war clubs. They storm to scatter me. Their joy was when they could devour a poor one in secret. | 14. You cleft the sea by Moses’ rod, and the mighty men, the captains of Pharaoh's armies who fabricated plots against ‎Your people, You pursued with whirlwinds. You drowned them in the Red Sea because they oppressed and enslaved Your people and ‎gave counsel in secret to destroy them. |
| 15. You trampled in the sea with Your steeds, a heap of many waters. | 15. You revealed Yourself upon the sea in Your glorious chariot, in the heap of great waters. |
| 16. I heard, and my inward parts trembled; my lips quivered at the sound. Decay entered my bones, and I quaked in my place, that [the time] I would rest is destined for a day of trouble-to bring up a people that will troop back. | 16. Babylon said."I heard and my kings trembled at the judgement with which the Egyptians were judged, at the sound of these words my ‎lips trembled. Jeer took hold of my wise men and 1 trembled in the place where I dwell because He abandoned me to the day of trouble; at ‎the time of ‎ bringing up the exiles of His people from me. He will destroy me.” |
| 17. For a fig tree shall not blossom; neither is there produce on the vines. The labor of the olive tree shall fail, and the grain field shall not produce food. The flock shall be cut off from the fold, and there shall be no cattle in the stalls. | 17. For the kingdom of Babylon will not endure nor exercise suzerainty ‎over Israel, the kings of Media will be killed, and the warriors from Greece will not prosper; the Romans will be destroyed and will not ‎collect tribute from Jerusalem. |
| 18. Yet, I will rejoice in the Lord; I will jubilate in the God of my salvation. | 18. Therefore they will give praise for the sign and deliverance which You will perform for Your anointed‎One and for the remnant of Your people who are left, saying, "The prophet said, ‘**And I will rejoice in the Memra of the LORD, I will exult in God who brings about my deliverance**.’” |
| 19. God the Lord is my strength. He made my feet [as swift] as the hind's, and he guides me on my high places. To the conductor [to play] with my melodies!**{P}** | 19. God the LORD who supports me with ‎strength and makes my feet swift as hinds and makes me stand upon my stronghold, to whom belong victories and mighty deeds, before ‎Him I am playing in my songs of praise.‎ |
|  |  |

**Rashi’s Commentary for: Habakkuk 3:2-10 + 19‎‎‎**

**1 concerning the errors**This may be interpreted according to the Targum. However, according to the apparent meaning, Habakkuk is begging for mercy for himself because he spoke rebelliously: (1:4) “Therefore Torah is slackened,” and (verse 14) “You have made man like the fish of the sea.” He criticized the Divine standard of justice.

**2 I heard a report of** You that from days of yore You always inflicted retribution upon those who provoked You, yet You tolerate this wicked man.

**I feared I said,**“How has the Divine standard of justice changed because of Israel’s iniquity?”

**Your deed.** In the midst of the years Your original deed, that You would wreak vengeance for us upon our enemies in the midst of the years of trouble in which we are found.

**revive it** Awaken it and restore it.

**in the midst of the years** And in the midst of these years let it be known.

**In anger** In the anger that You will vent upon the wicked, You will remember to have mercy.

**to have mercy**like לְרַחֵם , to have mercy.

**You shall remember** You shall remember to have mercy on Israel.

**3 God** The prophet now mentions before God His original deed, which he begs Him to revive - the deed of the love of Israel and the retribution of the first generations: When You came to give the Torah, You went around to Esau and Ishmael, and they did not accept it.

**Teman** Esau.

**Paran** Ishmael, as Scripture states (Gen. 21:21): “And he dwelt in the desert of Paran.”

**His glory covered the heavens** at Sinai for Israel.

**4 And there was a brightness** on that day.

**like the light**Like the special light of the seven days of Creation. So did Jonathan render it.

**rays**The expression of a light, which, when piercing and shining through a hole, appears like protruding horns. Similarly, (Ex. 34:29) “For the skin of his face shone.”

**from His hand** From the hand of the Holy One, blessed be He, they came to them.

**and there was His strength hidden** As the Targum renders: There His strength, which had previously been hidden, was revealed in the secret place of the Most High.

**5 A pestilence went before Him** I found in a Midrash Aggadah: At the time the Holy One, blessed be He, gave the Torah to Israel, He drove away the Angel of Death to divert him to other things, lest he stand to accuse and say, “You are giving the Torah to a nation that is destined to deny you at the end of forty days?”

**and sparks went out at His feet** Fiery angels came with Him to Sinai.

**6 He stood and meted out to the earth** **He waited to examine minutely the case of the generation of the Flood, to mete out to them a measure for a measure, and He meted it out.** “He stood” is to be understood in the sense of (Isa. 3: 13) “The Lord stands to plead, and He stands to judge the peoples.” He waits and examines their case minutely.

**and meted out to the earth** They sinned with heat, and they were judged with boiling water.

**He saw the generation of separation**, who, since they were of one language, all came upon the plan, as it is written (Gen. 1 1:1): “And all the earth was of one language.”

**and caused nations to wander**He caused them to jump into seventy languages as it is said (Lev. 11:21): “To jump with them on the earth,” and (Job 37:1) “My heart trembles and jumps from its place.”

**the everlasting mountains** **The heavenly princes of the nations.**

**the procedures of the world** are His He demonstrated to them that all the procedures of the world are His.

**7 Because of iniquity** that was found in Israel.

**I saw the tents of Cushan standing** in the open and inflicting injury upon Israel, and when they humbled themselves before you...

**the curtains... quaked** All is to be understood according to the Targum.

**8 Was... with the rivers?**Some questions are in the affirmative. Have we seen that He performed all these? The explanation of the verse is according to the Targum.

**Your chariots** were salvation for us.

**9 Your bow revealed itself** **Your might was revealed.**

**the oaths to the tribes** The oaths that You swore to the tribes.

**perpetual statement** A statement that is to last forever. אֽמֶר is vowelized with a “pattah,” [meaning a “seggol”] and the accent is on the first syllable, making it a noun.

**You split the earth into rivers** According to the Targum.

**10 Mountains saw You and quaked** The mountains of the streams of Arnon that cleft to one another.

**A stream of water passed** When they crossed the Jordan, the water was “completely cut off,” and the flow of the stream of water passed downstream; the water “which came down from above stood and rose up.”

**The deep gave forth its voice** The inhabitants of the land praised Him.

**The heaven raised up its thanks** The host of the heaven thanked Him.

**11 stood in their dwellings** in their dwellings. In every word that requires a “lammed” at the beginning - Scripture placed a “he” at the end [meaning “to”]. They explained the phrase as referring to the war of Gibeon, as the Targum paraphrases it.

**to the light of Your arrows they go** Israel.

**12 With fury You tread the earth** to drive out the seven nation [the heathens of Canaan].

**13 to rescue Your anointed** **Saul and David.**

**uncovering it from the foundation** The walls of their enemies.

**to the neck** The height of the walls and the towers.

**14 You pierced the heads**... with war clubs Sennacherib and his company.

**the heads of his villages**The heads of his towns and his castles, as in (Deut. 3:5) “The open towns” and (Zech. 2:8) “Jerusalem shall be inhabited without walls.”

**they storm**Who were storming with a tempest to scatter me. [Sennacherib] was the staff with which you chastised the nations. When he came and stormed to scatter me, You pierced the heads of his troops with his staffs, with which he had come to chastise me.

**their joy** was when they could...

**devour a poor one in secret** Israel, known as a poor people.

**15 You trampled in the sea**You trampled upon [Sennacherib’s] hordes, which were as heavy as the sand by the sea.

**a heap of many waters** Jonathan renders. upon a heap, an expression of (Exod. 8:10) “many heaps.”

**16 I heard, and my inward parts trembled** Jonathan rendered. Said Babylon, “I heard, and the kings trembled before the judgment meted out upon the Egyptians.”

**my lips quivered at the sound** At the sound of the report, trembling took hold of me until my lips knocked one against the other and their sound was heard.

**quivered** An expression of (Zech. 14:20) “The bells of the horses.” Tentir in O.F., to tinkle.

**and I quaked in my place** In my place, I quake.

**that [the time] I would rest is destined for a day of trouble** That this tranquility of mine is destined for a day of trouble.

**to bring up a people that will troop back** For the day that He said to bring up from there the people that He will cause to troop back, to return with its troops to its land.

**17 For a fig tree shall not blossom** As the Targum renders. However, the phrase may be interpreted according to its simple meaning: From now on, none of Babylon’s deeds shall succeed.

**the grain field** a white field.

**from the fold** a stall for sheep.

**18 Yet I**the nation of Israel, will rejoice in the Lord.

**19.To the conductor [to play] with my melodies** To the Levite who conducts the music in the Temple. I will compose for him [the Levites’ conductor] with my melodies, and the Levite[s] will accompany him with musical instruments.

**To the conductor**As it is stated (Ezra 3:8) “... appointed the Levites from twenty years old and upward to superintend the work of the house of the Lord.”

**with my melodies** This is an expression of a vocal melody to raise and lower, orgenedors in O.F.

**Verbal Tallies**

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

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

**Beresheet (Genesis) 8:1 - 9:17**

**Tehillim (Psalms) 6:1-11 – 7:1-18**

**Chabakuk (Habakkuk) 3:2-10, 19**

**Mk 1:14-18 Lk 4:14 -5:2 Acts 2:14-47**

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

Remember - זכר, Strong’s number 02142.

Made / to pass / passed by - עבר, Strong’s number 05674.

Earth - ארץ, Strong’s number 0776.

Water - מים, Strong’s number 04325.

**The verbal tally between the Torah and the Psalm is:**

Return - שוב, Strong’s number 07725.

**Beresheet (Genesis) 8:1** And God **remembered <02142> (8799)** Noah, and every living thing, and all the cattle that was with him in the ark: and God **made <05674> <00>** a wind **to pass <05674> (8686)** over the **earth <0776>**, and the **waters <04325>** asswaged; 2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; 3 And the waters **returned <07725> (8799)** from off the **earth <0776>** continually: and after the end of the hundred and fifty days the waters were abated.

**Habakkuk** **3:2** O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath **remember <02142> (8799)** mercy.

**Habakkuk** **3:3** God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the **earth <0776>** was full of his praise.

**Habakkuk** **3:10** The mountains saw thee, and they trembled: the overflowing of the **water <04325> passed by <05674> (8804)**: the deep uttered his voice, and lifted up his hands on high.

**Tehillim (Psalm) 6:4** **Return <07725> (8798)**, O LORD, deliver my soul: oh save me for thy mercies’ sake.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Gen. 8:1 – 9:17** | **Psalms**  **6:1-7:17** | **Ashlamatah**  **Hab. 3:2-10, 19** |
| --- | --- | --- | --- | --- |
| **!w<a'** | iniquity |  | Ps. 6:8 Ps. 7:14 | Hab. 3:7 |
| **~yhil{a/** | God | Gen. 8:1 Gen. 8:15 Gen. 9:1 Gen. 9:6 Gen. 9:8 Gen. 9:12 Gen. 9:16 Gen. 9:17 | Ps. 7:1 Ps. 7:3 Ps. 7:9 Ps. 7:10 Ps. 7:11 |  |
| **@a;** | anger |  | Ps. 6:1 Ps. 7:6 | Hab. 3:8 |
| **#r,a,** | earth, land, ground | Gen. 8:1 Gen. 8:3 Gen. 8:7 Gen. 8:9 Gen. 8:11 Gen. 8:13 Gen. 8:14 Gen. 8:17 Gen. 8:19 Gen. 8:22 Gen. 9:1 Gen. 9:2 Gen. 9:7 Gen. 9:10 Gen. 9:11 Gen. 9:13 Gen. 9:14 Gen. 9:16 Gen. 9:17 | Ps. 7:5 | Hab. 3:3 Hab. 3:6 Hab. 3:7 Hab. 3:9 |
| **aAB** | into, go, come | Gen. 8:9 Gen. 8:11 |  | Hab. 3:3 |
| **!Be** | sons | Gen. 8:16 Gen. 8:18 Gen. 9:1 Gen. 9:8 | Ps. 7:1 |  |
| **rh;** | mountains | Gen. 8:4 Gen. 8:5 |  | Hab. 3:3 Hab. 3:10 |
| **rk;z"** | remembered | Gen. 8:1 Gen. 9:15 Gen. 9:16 |  | Hab. 3:2 |
| **lWx** | waited, trembled | Gen. 8:10 |  | Hab. 3:10 |
| **yx;** | living thing | Gen. 8:1 Gen. 8:17 Gen. 8:19 Gen. 8:21 Gen. 9:2 Gen. 9:3 Gen. 9:5 Gen. 9:10 Gen. 9:12 Gen. 9:15 Gen. 9:16 | Ps. 7:5 |  |
| **dy"** | hand | Gen. 8:9 Gen. 9:2 Gen. 9:5 | Psa 7:3 | Hab. 3:4 Hab. 3:10 |
| **[dy** | knew, know | Gen. 8:11 |  | Hab. 3:2 |
| **hw"hoy>** | LORD | Gen. 8:20 Gen. 8:21 | Ps. 6:1 Ps. 6:2 Ps. 6:3 Ps. 6:4 Ps. 6:8 Ps. 6:9 Ps. 7:1 Ps. 7:3 Ps. 7:6 Ps. 7:8 Ps. 7:17 | Hab. 3:2 Hab. 3:8 |
| **~Ay** | days | Gen. 8:3 Gen. 8:4 Gen. 8:6 Gen. 8:10 Gen. 8:12 Gen. 8:14 Gen. 8:22 | Ps. 7:11 |  |
| **~y"** | sea | Gen. 9:2 |  | Hab. 3:8 |
| **ac'y"** | going, go out, come | Gen. 8:7 Gen. 8:16 Gen. 8:17 Gen. 8:18 Gen. 8:19 Gen. 9:10 |  | Hab. 3:5 |
| **@K;** | sole, hands | Gen. 8:9 | Ps. 7:3 |  |
| **ble** | heart | Gen. 8:21 | Ps. 7:10 |  |
| **lyIl;** | night | Gen. 8:22 | Ps. 6:6 |  |
| **xq;l'** | take, took | Gen. 8:9 Gen. 8:20 | Ps. 6:9 |  |
| **~yIm;** | waters | Gen. 8:1 Gen. 8:3 Gen. 8:5 Gen. 8:7 Gen. 8:8 Gen. 8:9 Gen. 8:11 Gen. 8:13 Gen. 9:11 Gen. 9:15 |  | Hab. 3:10 |
| **lem'** | fill, full | Gen. 9:1 |  | Hab. 3:3 |
| **vp,n<** | its life, soul | Gen. 9:4 Gen. 9:5 Gen. 9:10 Gen. 9:12 Gen. 9:15 Gen. 9:16 | Ps. 6:3 Ps. 6:4 Ps. 7:2 Ps. 7:5 | Hab 3:2 |
| **af'n"** | lift |  | Ps. 7:6 | Hab. 3:10 |
| **!t;n"** | give, gave, given | Gen. 9:2 Gen. 9:3 Gen. 9:12 Gen. 9:13 |  | Hab. 3:10 |
| **rWs** | removed, turn aside | Gen. 8:13 | Ps. 6:8 |  |
| **hl's,** | lift up, exalt |  | Ps. 7:5 | Hab. 3:3 Hab. 3:9 |
| **rb;['** | made to pass | Gen. 8:1 |  | Hab. 3:10 |
| **hr'b.[,** | rage |  | Ps. 7:6 | Hab. 3:8 |
| **~l'A[** | perpetual, eternal, everlasting | Gen. 9:12 Gen. 9:16 |  | Hab. 3:6 |
| **hf'['** | made, make, do, did, done | Gen. 8:6 Gen. 8:21 Gen. 9:6 | Ps. 7:3 |  |
| **~ynIP'** | face, before | Gen. 8:8 Gen. 8:9 Gen. 8:13 |  | Hab. 3:5 |
| **lAq** | voice |  | Ps. 6:8 | Hab. 3:10 |
| **~Wq** | establish, rise, raise | Gen. 9:9 Gen. 9:11 Gen. 9:17 | Ps. 7:6 |  |
| **tv,q,** | bow, rainbow | Gen. 9:13 Gen. 9:14 Gen. 9:16 | Ps. 7:12 | Hab. 3:9 |
| **ha'r'** | see, saw, seen, perceive | Gen. 8:5 Gen. 8:8 Gen. 8:13 Gen. 9:14 Gen. 9:16 |  | Hab. 3:6 Hab. 3:7 Hab. 3:10 |
| **varo** | tops, head | Gen. 8:5 | Ps. 7:16 |  |
| **lg<r,** | foot, feet | Gen. 8:9 |  | Hab. 3:5 Hab. 3:19 |
| **[r;** | evil, wicked | Gen. 8:21 | Ps. 7:4 Ps. 7:9 |  |
| **bWv** | continually, return, turn | Gen. 8:3 Gen. 8:7 Gen. 8:9 Gen. 8:12 | Ps. 6:4 Ps. 6:10 Ps. 7:7 Ps. 7:12 Ps. 7:16 |  |
| **~yIm;v'** | heaven | Gen. 8:2 Gen. 9:2 |  | Hab. 3:3 |
| **[m;v'** | heard, hear |  | Ps. 6:8 Ps. 6:9 | Hab. 3:2 |
| **hnEv'** | year | Gen. 8:13 |  | Hab. 3:2 |
| **~AhT.** | deep | Gen. 8:2 |  | Hab. 3:10 |

**Greek:**

| **Greek** | **English** | **Torah**  **Gen. 8:1 – 9:17** | **Psalms**  **6:1-7:17** | **Ashlamatah**  **Hab. 3:2-10, 19** | **Mark, 1-2 Peter**  **& Jude**  **Mk 1:14-18** | **Luke**  **Lk 4:14-5:2** | **Acts/Romans**  **James**  **Acts 2:14-47** |
| --- | --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |  |  |
| ἀδελφός | brother | Gen 9:5 |  |  | Mk. 1:16 |  | Acts 2:29 Acts 2:37 |
| ᾅδης | hades, hell |  | Psa 6:5 |  |  |  | Acts 2:27 Acts 2:31 |
| αἷμα | blood | Gen 9:4  Gen 9:5  Gen 9:6 |  |  |  |  | Acts 2:19 Acts 2:20 |
| ἀκούω | listened to, heard |  | Psa 6:9 |  |  | Lk. 4:23 Lk. 4:28 Lk. 5:1 | Acts 2:22 Acts 2:33 Acts 2:37 |
| ἀναβαίνω | riding |  |  | Hab 3:8 |  |  | Acts 2:34 |
| ἄνθρωπος | man, men | Gen 8:21  Gen 9:5  Gen 9:6 |  |  | Mk. 1:17 | Lk. 4:33 |  |
| ἀνίστημι | establish, rise, raise | Gen. 9:9 Gen. 9:11 Gen. 9:17 | Ps. 7:6 |  |  | Lk. 4:16 Lk. 4:29 Lk. 4:38 Lk. 4:39 | Acts 2:24 Acts 2:30 Acts 2:32 |
| ἀποστέλλω | sent | Gen 8:6  Gen 8:8 |  |  |  | Lk. 4:18 Lk. 4:43 |  |
| γενεά | generation | Gen 9:12 |  |  |  |  | Acts 2:40 |
| γῆ | earth, land, ground | Gen. 8:1 Gen. 8:3 Gen. 8:7 Gen. 8:9 Gen. 8:11 Gen. 8:13 Gen. 8:14 Gen. 8:17 Gen. 8:19 Gen. 8:22 Gen. 9:1 Gen. 9:2 Gen. 9:7 Gen. 9:10 Gen. 9:11 Gen. 9:13 Gen. 9:14 Gen. 9:16 Gen. 9:17 | Ps. 7:5 | Hab. 3:3 Hab. 3:6 Hab. 3:7 Hab. 3:9 |  | Lk. 4:25 | Acts 2:19 |
| γινώσκω | knew, know | Gen. 8:11 |  | Hab. 3:2 |  |  | Acts 2:36 |
| γυνή | wives, woman | Gen 8:16  Gen 8:18 |  |  | Mk 1:20 | Lk. 4:26 |  |
| δίδωμι | gave, give, given | Gen 9:2  Gen 9:3  Gen 9:12 |  | Hab 3:10 |  |  | Acts 2:19 Acts 2:27 |
| δύναμις | power, force |  |  | Hab 3:19 |  | Lk. 4:14 Lk. 4:36 | Acts 2:22 |
| δύο | two |  |  | Hab 3:2 |  | Lk. 5:2 |  |
| εἴδω | saw, beheld | Gen 8:6 Gen 8:8 Gen 8:13 |  | Hab 3:7  Hab 3:10 | Mk. 1:16 | Lk. 4:34 Lk. 4:41 Lk. 5:2 | Acts 2:22 Acts 2:27 Acts 2:30 Acts 2:31 |
| εἷς | one | Gen 8:13 |  |  |  | Lk. 4:40 |  |
| ἐκχέω  /  ἐκχύνω | shed | Gen 9:6 |  |  |  |  | Acts 2:17 Acts 2:18 Acts 2:33 |
| ἐξέρχομαι | come forth, came forth | Gen 8:7 Gen 8:16  Gen 8:18 Gen 8:19  Gen 9:10 |  | Hab 3:5 |  | Lk. 4:14 Lk. 4:35 Lk. 4:36 Lk. 4:41 Lk. 4:42 |  |
| ἔπω | said | Gen 8:15 Gen 9:1 Gen 9:8 Gen 9:12 |  |  | Mk. 1:17 | Lk. 4:23 Lk. 4:24 Lk. 4:43 | Acts 2:29 Acts 2:34 Acts 2:37 |
| ἔτος | year | Gen. 8:13 |  | Hab. 3:2 |  | Lk. 4:25 |  |
| εὑρίσκω | finding, found | Gen 8:9 |  |  |  | Lk. 4:17 |  |
| ἐχθρός | enemies |  | Psa 6:7 Psa 6:10  Psa 7:4  Psa 7:5  Psa 7:6 |  |  |  | Acts 2:35 |
| ζωή | life, living | Gen. 8:1 Gen. 8:17 Gen. 8:19 Gen. 8:21 Gen. 9:2 Gen. 9:3 Gen. 9:5 Gen. 9:10 Gen. 9:12 Gen. 9:15 Gen. 9:16 | Ps. 7:5 |  |  |  | Acts 2:28 |
| ἡμέρα | days | Gen. 8:3 Gen. 8:4 Gen. 8:6 Gen. 8:10 Gen. 8:12 Gen. 8:14 Gen. 8:22 | Ps. 7:11 |  |  | Lk. 4:16 Lk. 4:25 Lk. 4:42 | Acts 2:15 Acts 2:17 Acts 2:18 Acts 2:20 Acts 2:29 Acts 2:41 Acts 2:46 Acts 2:47 |
| θάλασσα | sea | Gen. 9:2 |  | Hab. 3:8 | Mk. 1:16 |  |  |
| θάνατος | death |  | Psa 6:5 Psa 7:13 |  |  |  | Acts 2:24 |
| θεός | God | Gen. 8:1 Gen. 8:15 Gen. 9:1 Gen. 9:6 Gen. 9:8 Gen. 9:12 Gen. 9:16 Gen. 9:17 | Ps. 7:1 Ps. 7:3 Ps. 7:9 Ps. 7:10 Ps. 7:11 |  | Mk. 1:14 Mk. 1:15 | Lk. 4:34 Lk. 4:41 Lk. 4:43 Lk. 5:1 | Acts 2:17 Acts 2:22 Acts 2:23 Acts 2:24 Acts 2:30 Acts 2:32 Acts 2:33 Acts 2:36 Acts 2:39 Acts 2:47 |
| θυμός | rage |  | Ps. 7:6 | Hab. 3:8 |  | Lk. 4:28 |  |
| ἰάομαι | heal |  | Psa 6:2 |  |  | Lk. 4:18 |  |
| ἰδού | behold | Gen 9:9 | Psa 7:14 |  |  |  |  |
| ἵστημι | establish, rise, raise | Gen. 9:9 Gen. 9:11 Gen. 9:17 | Ps. 7:6 |  |  | Lk. 5:1 Lk. 5:2 | Acts 2:14 |
| καθίζω | settled | Gen 8:4 |  |  |  | Lk. 4:20 | Acts 2:30 |
| καιρός | time |  |  | Hab 3:2 | Mk. 1:15 |  |  |
| καρδία | hearts |  | Psa 7:9  Psa 7:10 |  |  | Lk. 4:18 | Acts 2:26 Acts 2:37 Acts 2:46 |
| κατασκηνόω | encamp |  | Psa 7:5 |  |  |  | Acts 2:26 |
| κύριος | LORD | Gen. 8:20 Gen. 8:21 | Ps. 6:1 Ps. 6:2 Ps. 6:3 Ps. 6:4 Ps. 6:8 Ps. 6:9 Ps. 7:1 Ps. 7:3 Ps. 7:6 Ps. 7:8 Ps. 7:17 | Hab. 3:2 Hab. 3:8 |  | Lk. 4:18 Lk. 4:19 | Acts 2:20 Acts 2:21 Acts 2:25 Acts 2:34 Acts 2:36 Acts 2:39 Acts 2:47 |
| λαμβάνω | took, take | Gen 8:9 Gen 8:20 |  |  |  |  | Acts 2:23 Acts 2:33 Acts 2:38 |
| λαός | peoples |  | Psa 7:7  Psa 7:8 | Hab 3:10 |  |  | Acts 2:47 |
| λέγω | says | Gen 8:15  Gen 9:8 |  | Hab 3:9 | Mk. 1:15 | Lk. 4:21 Lk. 4:22 Lk. 4:24 Lk. 4:25 Lk. 4:34 Lk. 4:35 Lk. 4:36 Lk. 4:41 | Acts 2:17 Acts 2:25 Acts 2:34 Acts 2:40 |
| λόγος | words |  | Psa 7:0 | Hab 3:5 |  | Lk. 4:22 Lk. 4:32 Lk. 4:36 Lk. 5:1 | Acts 2:22 Acts 2:40 Acts 2:41 |
| μέσος | midst |  |  | Hab 3:2 |  | Lk. 4:30 Lk. 4:35 | Acts 2:22 |
| μήν | month | Gen 8:4  Gen 8:5  Gen 8:13 Gen 8:14 |  |  |  | Lk. 4:25 |  |
| ὁδός | way |  |  | Hab 3:6 |  |  | Acts 2:28 |
| οἰκοδομέω | built | Gen 8:20 |  |  |  | Lk. 4:29 |  |
| ὄνομα | name |  | Psa 7:17 |  |  |  | Acts 2:21 Acts 2:38 |
| ὄπίσω | after | Gen 8:8 |  |  | Mk. 1:17 |  |  |
| ὄρος | mountains | Gen. 8:4 Gen. 8:5 |  | Hab. 3:3 Hab. 3:10 |  | Lk. 4:29 |  |
| οὐρανός | heaven | Gen. 8:2 Gen. 9:2 |  | Hab. 3:3 |  | Lk. 4:25 | Acts 2:19 Acts 2:34 |
| ὀφθαλμός | eyes |  | Psa 6:7 |  | Lk. 4:20 |  |  |
| πλήθω | filled |  |  | Hab 3:3 |  | Lk. 4:28 |  |
| πληρόω | fill | Gen 9:1 Gen 9:7 |  |  | Mk. 1:15 | Lk. 4:21 | Acts 2:28 |
| πνεῦμα | spirit, wind | Gen 8:1 |  |  |  | Lk. 4:14 Lk. 4:18 Lk. 4:33 Lk. 4:36 | Acts 2:17 Acts 2:18 Acts 2:33 Acts 2:38 |
| ποιέω | made, make, do, did, done | Gen. 8:6 Gen. 8:21 Gen. 9:6 | Ps. 7:3 |  | Mk. 1:17 | Lk. 4:23 | Acts 2:22 Acts 2:36 Acts 2:37 |
| πορεύομαι | going forth | Gen 8:3  Gen 8:5 |  | Hab 3:5 |  | Lk. 4:30 Lk. 4:42 |  |
| πούς | foot, feet | Gen. 8:9 |  | Hab. 3:5 Hab. 3:19 |  |  | Acts 2:35 |
| προσευχή | prayer |  | Psa 6:9 |  |  |  | Acts 2:42 |
| προστίθημι | proceed | Gen 8:12  Gen 8:21 |  |  |  |  | Acts 2:41 Acts 2:47 |
| πρόσωπον | face, before | Gen. 8:8 Gen. 8:9 Gen. 8:13 |  | Hab. 3:5 |  |  | Acts 2:28 |
| σαλεύω | shook |  | Hab 3:6 |  |  |  | Acts 2:25 |
| σάρξ | flesh | Gen 8:17  Gen 8:21  Gen 9:11  Gen 9:15  Gen 9:16  Gen 9:17 |  |  |  |  | Acts 2:17 Acts 2:26 Acts 2:30 Acts 2:31 |
| σημεῖον | signs | Gen 8:12  Gen 8:13  Gen 9:17 |  |  |  |  | Acts 2:19 Acts 2:22 Acts 2:43 |
| στόμα | mouth | Gen 8:11 |  |  |  | Lk. 4:22 |  |
| συναγωγή | gahering, synagogue |  | Psa 7:7 |  |  | Lk. 4:15 Lk. 4:16 Lk. 4:20 Lk. 4:28 Lk. 4:33 Lk. 4:38 Lk. 4:44 |  |
| συναγωγή | constrained | Gen 8:2 |  |  |  | Lk. 4:38 |  |
| 4982 | deliver |  | Psa 6:4 Psa 7:1 Psa 7:2  Psa 7:10 |  |  |  | Acts 2:21 Acts 2:40 Acts 2:47 |
| τίθημι | established, put | Gen 9:13 |  | Hab 3:4 |  |  | Acts 2:35 |
| τίκτω | give birth to |  | Psa 7:14 |  |  |  |  |
| υἱός | sons | Gen. 8:16 Gen. 8:18 Gen. 9:1 Gen. 9:8 | Ps. 7:1 |  |  | Lk. 4:22 Lk. 4:41 | Acts 2:17 |
| ὑψόω | raise high |  | Psa 7:6 |  |  |  | Acts 2:33 |
| φόβος | fear | Gen 9:2 |  |  |  |  | Acts 2:43 |
| φωνή | voice |  | Ps. 6:8 | Hab. 3:10 |  | Lk. 4:33 |  |
| χείρ | hand | Gen. 8:9 Gen. 9:2 Gen. 9:5 | Psa 7:3 | Hab. 3:4 Hab. 3:10 |  | Lk. 4:40 | Acts 2:23 |
| ψυχή | its life, soul | Gen. 9:4 Gen. 9:5 Gen. 9:10 Gen. 9:12 Gen. 9:15 Gen. 9:16 | Ps. 6:3 Ps. 6:4 Ps. 7:2 Ps. 7:5 | Hab 3:2 |  |  | Acts 2:27 Acts 2:31 Acts 2:41 Acts 2:43 |

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| **NAZAREAN TALMUD**  **Sidra Of B’ resheet (Genesis) 8:1 – 9:17**  **By: H. Em Rabbi Dr. Eliyahu ben Abraham** | |
| **Hakham Shaul’s School of Tosefta**  **(Luke 4:14-15)** | **Hakham Tsefet School of**  **Peshat**  **(Mark 1:14-18)** |
| And Yeshua returned in the power (dynamic – expansive force) of the Ruach [HaKodesh] into the Galil: and his notoriety went out through the entire region round about. And he taught in the synagogues of that region, being honored of all.  And now it happened that Yeshua was standing at the shore of the Kineret (The Galil) **and the congregation was insisting on him to hear the Torah of God** (his oral elucidation of the Torah) **and he saw two boats sitting at the shore of the sea** (the Kineret); **the fishermen were out cleaning their nets. So he** (Yeshua) **got in one of the boats belonging to Shimon** (later called Hakham Tsefet), **and he** (Yeshua) **asked him to push off from the shore a little. Then he sat down in the boat and taught the congregation from there.** | **Now after Yochanan (John) was arrested and put in prison, Yeshua came into the Galil, proclaiming the Mesorah** (good news - the Masorot – the Traditions) **of the kingdom** (governance) **of G-d** through the Hakhamim and Bate Din as opposed to human kings**, And saying, The** appointed period of **time is fulfilled** (completed)**, and the kingdom** (governance) **of God** through Hakhamim and Bate Din **is at hand; repent** (have a change of mind and return to Torah wisdom) **and faithfully obey the Masorah** (Traditions/Oral Law).  **And walking about the sea of the Galil (Kineret), he (**Yeshua**) saw Shimon[[81]](#footnote-81) bar Yonah and his brother Adam bar Yonah casting a net into the sea, for they were fishermen. And Yeshua said to them, come follow me and I** will **make you into fishers of men.[[82]](#footnote-82) And immediately[[83]](#footnote-83) they left their nets and followed after him. And he going a little further he saw Ya’akov ben Zabdeyel and his brother Yochanan, who were in their boats preparing their nets. And immediately, he called them; and they left their father Zabdeyel in the boat with the hired men and followed[[84]](#footnote-84) after him (Yeshua).** |
| **HAKHAM SHAUL’S SCHOOL OF Remes**  **(Acts. 4:5-5:16)** | |
| **א** **And it happened the next day the Chief Priests**[[85]](#footnote-85) (Kohanim), **the Zekanim and Soferim** (of the Tz’dukim – Sadducees) **assembled in Yerushalayim**[[86]](#footnote-86) **with Kayafa,**[[87]](#footnote-87) **Yochanan, Alexander and the other men from the family of the Kohen Gadol. And they brought the prisoners** Hakham Tsefet and Hakham Yochanan **to stand before them, they enquired** (repeatedly demanding), “by what power or by **whose authority did you do this** (heal the lame man[[88]](#footnote-88))?” **Then Hakham Tsefet full of the Ruach HaKodesh** (Mesorah – Oral Torah)[[89]](#footnote-89) **said to them, “Rulers**[[90]](#footnote-90) **of the people and Zekanim, if we are judged today because of the act of righteous/generosity done to a man who was sick and ask how this man has been healed** (saved)[[91]](#footnote-91), **let it be known to all of you, and to the B’ne Yisrael that this man is standing before you in good health by the authority of Yeshua HaMashiach HaNotsri** **from the** city of Branches[[92]](#footnote-92) **whom you crucified, God has raised from the dead. This Yeshua is the “The stone that the builders rejected** (which) **has become the chief cornerstone.”** (Psa 118:22)  **And there is refuge in nothing else, for there is no other authority under the heavens given among men where we find refuge.”**  **When they** (the Kohanim - Priests) **of the Tz’dukim** (Sadducees) **saw the boldness of Hakham Tsefet and Hakham Yochanan** and **they said[[93]](#footnote-93)** **these are not soferim** (scribes), **and these are but *am-ha-eretz*** (common and uneducated), and **they were surprised,** and **they recognized that these had been companions** (talmidim) **of Yeshua. And seeing the man who had been healed standing with them they had nothing to say. But they commanded them to leave the council** (of the Kohanim - Priests) **of the Tz’dukim** (Sadducees) **while they discussed the situation with one another. They questioned saying “What will we do with them? It is clearly known to everyone living in Yerushalayim that this evident sign has been done through them; we cannot deny it. Therefore, let us warn** (threaten) **them from further spreading this any further among the people, and not to speak to anyone with this authority.[[94]](#footnote-94) But Hakham Tsefet and Hakham Yochanan replied saying “Whether it is right in the sight of God to listen to you rather than God, you be your own judge; because we cannot keep silence about what we have seen and heard[[95]](#footnote-95).” After threatening them again they let them go finding no legal way to punish them because the people praised God for what had happened, because, the man who received the healing was over forty years old.**  **And being released, they went to their own company and announced what the Kohen Gadol and their Zekanim had said to them. And having heard, they lifted up[[96]](#footnote-96) their voice to God in unity and said, Lord, who made the heavens and earth, the sea and all that is in it; who keeps truth forever** (Ps. 146:6)[[97]](#footnote-97); **who by the mouth of Your servant David has said, "The kings of the earth set themselves, and the rulers plot together, against the Lord and against His anointed," For in this city, against Your holy servant Yeshua, whom You have anointed, both Herod and Pontius Pilate, representing the nations, and** some of **the people of Israel[[98]](#footnote-98), were gathered together in order to do whatever Your hand and Your counsel determined before to be done.**  **And now, Lord, behold their threatening’s, and grant to Your servants that with all boldness they may speak Your Torah** (Oral Word), **by stretching forth of Your hand for healing, and miracles, and wonders may be done on the authority of Your holy servant Yeshua. And when they had prayed, the place where they were assembled was shaken. And they were all filled with the Breath of the Holy Oral Torah** (Holy Spirit)**, and they spoke the Mesorah** (Word) **of God with boldness.**  **And the congregation of Nazareans who became faithfully obedient** to the Master’s Mesorah **were of one heart and one soul. And no one spoke of the things which he possessed as his own** being genuinely concerned for the necessities of those who were needy (Hebrew אביונים *ebyonim*, *ebionim*, meaning "the poor" or "poor ones").[[99]](#footnote-99) **And they all shared with one another everything they had.[[100]](#footnote-100) And the emissaries** (Nazarean Hakhamim/Rabbis**) bore witness to the resurrection of the Master Yeshua with great expansive[[101]](#footnote-101) influence. And everyone possessed great chesed** (loving-kindness) **towards one another. For there was not even anyone needy among them, because all those who were owners of** surplus **plots of land or houses were selling them and bringing the proceeds of the things that were sold and placing them at the feet of the emissaries** (Nazarean Hakhamim/Rabbis). **And it was being distributed to anyone who had need. And there was a Levite[[102]](#footnote-102) named Yosef, who was surnamed Bar-Nabba by the emissaries** (Nazarean Hakhamim/Rabbis) which is, being translated, The son of consolation, **a native of Cyprus, sold a field, and carried the** surplus funds - **profit money[[103]](#footnote-103) and placed them at the emissaries’** (Nazarean Hakhamim/Rabbis) feet.  **And a certain husband** (groom)**[[104]](#footnote-104) named Chananyah,[[105]](#footnote-105) sold a field[[106]](#footnote-106) with the consent of his wife[[107]](#footnote-107) Shaphira; And he kept back[[108]](#footnote-108) a part of the price, his wife also conspiring with him, and brought only a portion and laid it at the emissaries’** (Nazarean Hakhamim/Rabbis) **feet. But Hakham Tsefet said, Chananyah, why has your Yetser HaRa** (satan – the adversary) **filled your heart** (mind) **for you to lie against the Oral Torah, and to keep back part of the price of the land, while it remained yours, was it not your own? And after it was sold, were** its proceeds **not under your authority? Why have you conceived this thing in your heart** (mind)**? You have not only lied to men** and bore false witness**, but** you have **bore false witness against God. And hearing these words, Chananyah fell down and expired. And great fear** (awe) **came upon all those who heard these things. And the young ones** (young men) **arose, wrapped up his body, carried him out, and they buried him.**  **And after about three hours, when his** Chananyah’s **wife** (not knowing what was done) **came in. And Hakham Tsefet asked her, “Tell me whether you sold the field for so much?” And she said, “Yes,** I swear **it was for so much.” Then Hakham Tsefet said to her, “How is it that you have agreed together** with your husband **to tempt the Breath** Oral Torah **of the Lord? Behold, the feet[[109]](#footnote-109) of those who have buried your husband are at the door and they will carry you out.” Then at once she fell down at his feet[[110]](#footnote-110) and expired. And the younger ones found her dead, and, carrying her out, buried her beside her husband. And great fear** awe **came on the whole Congregation and on as many as heard these things.** | |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Gen. 8:1– 9:17 | Psalms 6:1-11 | Habakkuk 3:2-10 + 19 | Mark 1:14-118 | Luke 4:14 -5.2 | 2 Luqas 4.5-5.16 |

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

Connection to the “call words” of B’resheet 9:18 “**And were the sons of Noah**” can readily be made by slightly rewording the opening phrase of the present Mishnaic text of Hakham Tsefet.

**“And walking about the sea of the Galil (Kineret), he (**Yeshua**) saw Shimon[[111]](#footnote-111) bar Yonah and his brother Adam bar Yonah”**

These words can be read as… “**And as** Yeshua **was walking about the Kineret he saw the sons of Yonah, Shimon and his brother Adam were casting a net into the sea.”** Herein we have a perfect connection to the present Torah Sederim.

The mention of “**Ya’akov and Yochanan ben Zabdeyel”** cam also be read as… **And he going a little further he saw Ya’akov and Yochanan sons of Zabdeyel, who were in their boats preparing their nets.**

**The Word of G-d**

The Peshat text of Hakham Tsefet of the second section of our readings tells us that Yeshua went to the Esnoga (Synagogue) every Shabbat and taught. The Lukan Tosefta of Hakham Shaul fills in the missing pieces by telling us that the attendees of the Esnoga wanted Yeshua to teach the “Word of G-d.” The Lukan account does not place Yeshua in the Esnoga literally as does the Peshat materials, nevertheless they hint to Yeshua attending Shabbat services. Nevertheless, we should note that Yeshua teaches with “authority.” In other words, we should note that Yeshua is a fully ordained Rabbi (Hakham)[[112]](#footnote-112). We should not read too much into the idea that the soferim (scribes) were not able to teach with “authority.” This only stands to reason. The soferim were not Rabbis, nor were they Kohanim (Priests). Therefore, they could read the text to their audiences without being able to determine halakhic protocols. Their skill in reading and interpretation the text was the extent of their duties. Yeshua’s teaching with authority demonstrates the coming paradigmatic shift of authority noted in Yeshua’s immersion. The defunct Kohanic priesthood would yield its authority to the Hakhamim and Bate Din.

Again, the Lukan account of the events tells us that the congregation “pressed” Yeshua. As a result, Yeshua is forced to enter a boat and push off shore in order to teach. However, the Greek word **ἐπίκειμαι** (*epikeimai*) also conveys the thought of imposition. Therefore, we understand that the congregations impose on this Rabbinic Scholar with the authority of the Academy of the School of Hillel to teach the “Word of G-d.” We have translated this phrase as the “Torah of G-d” because the “Torah of G-d” is the “G-d-breathed” Torah and Oral Torah. Therefore, the congregation is not merely looking for another sermon. They want the Torah elucidated in a halakhic way. This congregation wants to know how to “walk” out the written Torah. This wording informs us of the spiritual desire this particular congregation possessed.

We find in these materials a subtle allusion to Shavuot. Firstly in the statement noted that they want to hear the “Torah of G-d.” Secondly, the wise and crafty Serpent Hakham Shaul carefully picks his words. He cites Yeshua telling Hakham Tsefet “not to be afraid.” Moshe Rabbenu in Shemot (Exodus) 20:20 (on Shavuot) used this same nomenclature.

**Abandoning All?**

Josephus notes the place of the Torah in the life of the Jewish people of the first century.

Apn 2:175 for he did not suffer the guilt of ignorance to go on without punishment, but demonstrated the Law to be the best and the most necessary instruction of all others, permitting the people to stop their other employments, and to assemble together for the hearing of the Law, and learning it exactly, and this not once or twice, or oftener, **but every week**; which thing all the other legislators seem to have neglected.

Josephus does not teach us that abandonment of life and livelihood is the way of the Torah, nor does Hakham Tsefet or Hakham Shaul. The Peshat makes it clear that the business is placed in the hands of Zabdeyel and hired hands. The interpretation here is that the talmidim now make becoming Hakhamim a priority in life. Furthermore, we should learn a lesson from this. We can become and should strive for becoming Hakhamim in the Master’s service. However, this does not suggest an abandonment of life and livelihood.

We should also note the threefold immediacy of their commitment. This characteristic is found in Abraham Abinu who “rose early” to saddle his donkey in the story of Yitzach’s binding. His Eminence Rabbi Dr Yosef ben Haggai teaches us that this is “*the quintessential characteristic of a true TALMID (Rabbinic Disciple/Apprentice), and the much the more of a Nazarean TALMID (Nazarean Rabbinic Disciple/Apprentice).*” We will further one more characteristic of the talmidim as will be unfolded. That is the characteristic of **faithful obedience.**

Yeshua teaches the congregations with “authority.” We must derive hermeneutically that Yeshua taught his talmidim with the same authority. We must contend that M. Hengel’s assessment that this is not a formal Rabbi – talmid relationship is incorrect.[[113]](#footnote-113)

**Peroration**

We surmise that Yeshua’s selection of these talmidim is intentional and determinate. Yeshua selects men that will be the perfect embodiment of the Mesorah. These men are hardworking and deeply spiritual. Hakham Tsefet’s statement that he is a “sinful man” can hardly mean that he is truly a sinner. If this were truly the case, he would most likely be disqualified as a talmid. Hakham Tsefet is noting for us that Yeshua is a righteous /generous Tsaddiq. We must here also note that the Hakham (Yeshua) was understood for his righteousness and generosity. This is because in the Lukan account the Master uses the boat of Hakham Tsefet. As rental, the Master performs the miracle of fishes. Herein we see the Master and talmid have a positive reciprocal relationship supporting and encouraging one another. The talmid supplied the Master by means of his occupation and craft. The Master reciprocates with his occupation and abilities.

**Hakham Shaul’s Commentary to Remes**

**2 Luqas**

**Ebyonim**

We would be remiss if we did not comment of the 2nd Lucan portion of our pericope which deals with the ***ebyonim (poor ones).*** The poverty of these Nazareans was the result of Roman oppression. That Hakham Shaul mentions the ***ebyonim*** at this juncture can be a reference to the three weeks of ***“bein hametzarim” – “between the strictures.”*** The Ebyonim are not scholars who just can not find a job. These men are like Hillel the Elder who did have a profession of cutting wood. Other P’rushim had similar situations. They were the craftsmen of their day and time. Nevertheless, they chose to devote the greater portion of their time to becoming a Torah Scholar. This should be a lesson to us learning that possessions and wealth are not the most important things in life. If we devote time to study and devotion to G-d we will be earning the greater eternal riches.

Bar-Nabba’s actions as the “son of consolation” demonstrates that even in these times of difficulties G-d will raise up souls who will, out of their abundance sustain the Jewish people. However, when we look at these characters allegorically, we see the oppression of ***Edom*** *(Rome)* which tries to choke out the life’s blood of the Torah observant. We look forward to the day when Edom will repent. Teshubah is emblematic of every Jewish soul which once fostered Edom’s preservation, returns now back to Torah.

**Peroration**

Neusner succinctly sums up the matter as follows…

For sages, “Edom” stands for Rome:

“When they went into exile to Edom, the presence of God was with them, as it is said, ‘Who is this that comes from Edom, in crimsoned garments from Bozrah, he that is glorious in his apparel, marching in the greatness of his strength’ (Is. 63:1). Now comes the return to the Holy Land: “And when they return, the presence of God will return with them, as it is said, ‘Then the Lord your God will restore your fortunes and have compassion upon you, and he will gather you again from all the peoples where the Lord your God has scattered you. If your outcasts are in the uttermost parts of heaven, from there the Lord your God will gather you, and from there he will fetch you; and the Lord your God will bring you into the land which your fathers possessed, that you may possess it’ (Deut. 30:4–5). The word that is used is not, ‘restore,’ but ‘the Lord your God will return.’ “And Scripture says, ‘Come with me from Lebanon, my bride; come with me from Lebanon; depart from the peak of Amana, from the peak of Senir and Hermon, from the dens of lions, from the mountains of leopards’ (Song 4:7–8).” [[114]](#footnote-114)

History and doctrine merge, with history made to yield doctrine. What is stunning is the perception of Rome as an autonomous actor, that is, as an entity with a point of origin, just as Israel has a point of origin, and a tradition of wisdom. These are the two points at which the large-scale conception of historical Israel finds a counterpart in the present literary composition. This sense of poised opposites, Israel and Rome, comes to expression in two ways. The first is that it is Israel’s own history that calls into being its counterpoint, the anti-history of Rome. Without Israel, there would be no Rome—a wonderful consolation to the defeated nation. **For if Israel’s sin created Rome’s power, then Israel’s repentance will bring Rome’s downfall**.[[115]](#footnote-115)

אמן ואמן סלה

**Questions for Understanding and Reflection**

1. From all the readings for this week, which verse, or verses touched your heart and fired your imagination?
2. In your opinion 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!”**

**Shalom Shabbat!**

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham



**Saturday Evening May 25, 2019**

**Evening: Counting of the Omer Day 36**

**Evening Counting of the Omer Day 36**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is thirty-six days of the Omer which are five weeks and one day.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 36 | Parnas 3/Masoret | Iyar 21 | 5:15-16 | Truth united with Chesed |

**Ephesians 5:15-16 See then how your conduct** (walk)[[116]](#footnote-116) **is** (to be) **in Chochmah** (wisdom),**[[117]](#footnote-117) not as those without wisdom** (fools)**,[[118]](#footnote-118) but as wise,[[119]](#footnote-119) redeeming[[120]](#footnote-120) the time,[[121]](#footnote-121) because the days are evil.[[122]](#footnote-122)**

**Next Sabbath:**

**Shabbat: “Vayihyu B’ne Noach” - “And were the sons of Noach” &**

**Shabbat Mevar’chin HaChodesh Sivan –**

**Announcing of the New Moon for the Months of Sivan**

**Evening Monday 3rd of June – Tuesday 4th of June 2019**

|  |  |  |
| --- | --- | --- |
| **Shabbat:** | **Torah Reading:** | **Weekday Torah Reading:** |
| **ויהיו בני נח** |  |  |
| **“Vayihyu B’ne Noach”**  **Shabbat Mevar’chin HaChodesh** | Reader 1 – B’resheet 9:18-23 | Reader 1 – B’resheet 11:1-3 |
| **“And were the sons of Noach”** | Reader 2 – B’resheet 9:24-29 | Reader 2 – B’resheet 11:4-6 |
| **“Y fueron los hijos de Noé”** | Reader 3 – B’resheet 10:1-5 | Reader 3 – B’resheet 11:7-9 |
| B’ resheet (Genesis) 9:18 - 10:32   Bemidbar (Numbers) 28:9-15 | Reader 4 – B’resheet 10:6-14 |  |
| Yeshayahu (Isaiah) 49:9-17, 23  1 Sam 20:18, 42 | Reader 5 – B’resheet 10:15-20 |  |
|  | Reader 6 – B’resheet 10:21-24 | Reader 1 – B’resheet 11:10-15 |
| Psalm 8:1-10 | Reader 7 – B’resheet 10:25-32 | Reader 2 – B’resheet 10:16-21 |
|  | Maftir – B’midbar 28:9-15 | Reader 3 – B’resheet 10:22-26 |
| NC., Mk 1:19-20; Lk 5:3-11;  Acts 5:17-42 | Isaiah 49:9-17, 23  1 Sam 20:18, 42 |  |



**Sunday Evening May 26, 2019**

**Evening: Counting of the Omer Day 37**

**Evening Counting of the Omer Day 37**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is thirty-seven days of the Omer which are five weeks and two days.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 37 | Parnas 3/Chazan | Iyar 22 | 5:17-20 | Truth united with Reverential Awe |

**Ephesians 5:17-20 Therefore, do not be like those without wisdom,[[123]](#footnote-123) but hold to understanding[[124]](#footnote-124) what the will[[125]](#footnote-125) of the Lord is. And do not be drunk with wine,[[126]](#footnote-126) in which is dissipation,[[127]](#footnote-127) but be filled with the Mesorah,[[128]](#footnote-128) speaking to one another[[129]](#footnote-129) in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; always giving thanks** (hodu) **for all things[[130]](#footnote-130) to God the Father in the authority of our master Yeshua HaMashiach,**



**Monday Evening May 27, 2019**

**Evening: Counting of the Omer Day 38**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is thirty-eight days of the Omer which are five weeks and three days.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 38 | Parnas 3/Darshan | Iyar 23 | 5:21-23 | Truth united with Compassion |

**Ephesians 5:21-23 Submitting yourselves[[131]](#footnote-131) to one another[[132]](#footnote-132) in the reverential awe of Messiah.[[133]](#footnote-133) Wives,[[134]](#footnote-134)** submit**[[135]](#footnote-135) yourselves to your own husbands,[[136]](#footnote-136) as to the priest of the home.[[137]](#footnote-137) For the man** (husband) **is principle chief** (agent**) before the woman** (wife)**,[[138]](#footnote-138) even as Messiah is the principle chief of the Esnoga** (congregation/Synagogue)**; and he** (Messiah and the Husband) **is the guardian[[139]](#footnote-139)** (shomer) **of the body.**



**Tuesday Evening May 28, 2019**

**Evening: Counting of the Omer Day 39**

**Evening Counting of the Omer Day 39**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is thirty-nine days of the Omer which are five weeks and four days.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 39 | Parnas 3/Parnas 1 | Iyar 24 | 5:24-28 | Truth united with Confidence |

**Ephesians 5:24-28 Just as the Esnoga** (congregation/Synagogue) **submits to Messiah,[[140]](#footnote-140) so let the wives be to their own husbands in everything.[[141]](#footnote-141) Husbands, love[[142]](#footnote-142) your wives,[[143]](#footnote-143) even as Messiah also loved the Esnoga and gave himself for it,[[144]](#footnote-144) that he might sanctify** (set apart) **and cleanse[[145]](#footnote-145) it with the washing of water[[146]](#footnote-146) by the Torah,[[147]](#footnote-147) that he cause it to stand by[[148]](#footnote-148) himself as the glorious Esnoga/Congregation, without spot or wrinkle or any such things,[[149]](#footnote-149) but that it should be holy and without blame.[[150]](#footnote-150) Therefore, men** should follow the example of Messiah **and love their wives as their own bodies. He who loves his wife loves himself.**



**Wednesday Evening May 29, 2019**

**Evening: Counting of the Omer Day 40**

**Evening Counting of the Omer Day 40**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is forty days of the Omer which are five weeks and five days.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 40 | Parnas 3/Parnas 2 | Iyar 25 | 5:29-33 | Truth united with Sincerity |

**Ephesians 5:29-33 For, no man ever hates his own body,[[151]](#footnote-151) rather** (he) **sustains and values[[152]](#footnote-152) it, even as the Master loves the Congregation (of Messiah). For we are members of his body, his flesh, and of bones.[[153]](#footnote-153)** As it is written, **“For this cause a man will leave his father and mother and will be joined to his wife, and the two of them will be one flesh.”[[154]](#footnote-154) This is a profound So’od,** (secret – mystery)[[155]](#footnote-155) **but I speak concerning Messiah and his congregation. But also let everyone of you in particular so love his wife even as himself, and the wife should defer to her own husband.**



**Thursday Evening May 30, 2019**

**Evening: Counting of the Omer Day 41**

**Evening Counting of the Omer Day 41**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is forty-one days of the Omer which are five weeks and six days.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 41 | Parnas 3 | Iyar 26 | 6:1-4 | Foundation – Office of the Pastor #3  Virtue: Emet (Truth/Honesty)  Ministry: Parnas [Pastor] (Female – hidden) |

**Ephesians 6:1-4 Children, obey your parents[[156]](#footnote-156) in the Lord,[[157]](#footnote-157) for this is right** (just)[[158]](#footnote-158)**. “Honor your father and mother, (which is the first mitzvah** in the Decalogue **which has a promise),[[159]](#footnote-159) so that it may be well with you, and that you may live long on the earth.”[[160]](#footnote-160) And fathers, do not provoke your children to anger,[[161]](#footnote-161) but bring them up in the discipline[[162]](#footnote-162)** (Mesorah – Oral) **Torah and instruction[[163]](#footnote-163) of the Lord.[[164]](#footnote-164)**



**Friday Evening May 31, 2019**

**Evening: Counting of the Omer Day 42**

**Evening Counting of the Omer Day 42**

**Barukh Atah ADONAI**

**Elohenu Melekh Ha-Olam**

**Asher Qid’shanu B’Mitsvotav V’tsivanu**

**Al S’firat HaO’omer.**

**Today is forty-two days of the Omer which are six weeks.**

**The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!**

**Then read the following:**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Day of the Omer** | **Ministry** | **Date** | **Ephesians** | **Attributes** |
| 42 | Parnas 3/Moreh | Iyar 27 | 6:5-8 | Truth united with Humility |

**Ephesians 6:5-8 Bondservants,[[165]](#footnote-165) follow the direction of your masters[[166]](#footnote-166) according to the flesh, with reverential awe** (fear and trembling), **in purity of motive** (singleness of your heart), **as if it** (your service) **were to Messiah;not with the intent of making false impressions, as men-pleasers, but as the bondservants of Messiah, doing the will of God from the true understanding** (motive – neshamah), **with good will doing service as to the Lord and not to menknowing that the Lord rewards midda kneged midda** (measure for measure)**, whether he is a bondservant or a freeman.**

**The Ten (3 + 7) Men of a Jewish Nazarean Congregation**

|  |  |  |  |
| --- | --- | --- | --- |
| **Bench of Three Hakhamim (Local Bet Din)** | | | **|**  **|**  **|**  **|**  **|**  **|**  **HEAVENLIES**    **Or**    **HEAVENLY**    **PLACES**  **|**  **|**  **|**  **|**  **|**  **|**  **|** |
|  | **Keter**  (Crown) – Colourless  Ministry: Invisible  Divine Will in the Messiah |  |
| **Binah**  (Understanding) - Gray  Virtue: Simchah (Joy)  Ministry: 2nd of the bench of three  APOSTLE |  | **Chochmah**  (Wisdom) - Black  Virtue: Emunah (Faithful Obedience)  Ministry: Chief Hakham 1st of the bench of three  APOSTLE |
|  | **Da'at**  (Knowledge) - White  Virtue: Yichud (Unity)  Ministry: 3rd of the bench of three  APOSTLE |  |
| **The Seven Paqidim (Servants at the Bench)** | | | |
| **Gevurah**  (Strength/Might) – Scarlet Red  Virtue: Yir’ah (Fear of G-d)  Ministry: Sheliach [Chazan/Bishop] |  | **G’dolah / Chessed**  (Greatness/Mercy) – Royal Blue  Virtue: Ahavah (love)  Ministry: Masoret [Catechist/Evangelist] | **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **EARTHLY**    **Or**    **EARTHLY**  **PLACES**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|**  **|** |
|  | **Tiferet**  (Beauty) - Yellow  Virtue: Rachamim (Compassion)  Ministry: Darshan or Magid [Prophet] |  |
| **Hod**  (Glory) - Orange  Virtue: Temimut (Sincerity)  Ministry: Parnas [Pastor] |  | **Netzach**  (Victory) – Emerald Green  Virtue: Bitahon (Confidence)  Ministry: Parnas [Pastor] |
|  | **Yesod**  (Foundation) - Violet  Virtue: Emet (Truth/Honesty)  Ministry: Parnas [Pastor]  (Female – hidden) |  |
|  | **Shekhinah / Malkhut**  (Presence) – Purple  Virtue: Humility  Ministry: Meturgeman/Moreh/  Zaqen [Teacher/Elder] |  |

1. Do not associate turns from not contact to rebuke or reprimand. [↑](#footnote-ref-1)
2. “Fruitless works” of darkness, is contrasted against the fruitful works of the Torah. Works of darkness are those human attempts to atone for sin through activities not prescribed in the Torah. The concept of “unfruitful” matches the Hebrew word **רַע** – *ra,* which is usually translated evil. However, as noted above **רַע** – *ra,* means empty. Therefore, the “unfruitful” works of the “darkness” are works that are empty of good or positive, constructive efforts in conjunction with the Torah. Nevertheless, these “works” are of “shameful” nature, not to be practiced by the children of light. **Yehudah (Jude) 1:12These are a hidden danger in your Festivals while they feast with you they disrespectfully feed themselves first. They are waterless clouds carried by the fall winds; fruitless trees, twice dead, and uprooted; storm driven** (wild) **waves of the sea, foaming without water to their own shame; wandering spheres** (stars) **for who the deepest darkness is reserved for** (their) **eternity.** [↑](#footnote-ref-2)
3. While some translations suggest “exposure,” the true meaning of this word is rebuke or reprimand. The concept of “exposure” comes from the idea of being children of light. Light is a natural exposure of darkness or “works of darkness.” Therefore, because it is natural for light to expose darkness we are commanded to reprimand or rebuke all deeds done in darkness. This may be expressed in the form of personal introspection. It seems evident from the writings of Philo that the present nomenclature is associated with personal conviction and introspection. This would intimate that understanding that we shine a light on our personal activities and then judge those activities as fruitful (works of light) or fruitless (works of darkness). The question posited by Hoehner is; whose deeds are being exposed? Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 679. It stands to reason that the exposed are the newly converted Gentiles. This is Hakham Shaul’s way of teaching them to be Torah observant and submission to the Officials Synagogue. Because we have the union of the 2nd Parnas (Pastor) and the Moreh, we see that the address is to those who are in need of initial education on the expectations of the Oral Torah. Nevertheless, we are not to be associated with these things in any way. [↑](#footnote-ref-3)
4. It is a shame/disgrace to even mention these things, which must needs be reprimanded or rebuked openly. [↑](#footnote-ref-4)
5. **Κρυφῇ** – *kruphe* that which is hidden or concealed. **Κρυφῇ** – *kruphe* being the opposite of the “secret” of So’od. [↑](#footnote-ref-5)
6. Light here is an allegorical reference to what is made public [↑](#footnote-ref-6)
7. We seem to have a quote from some undefined source. The Tanakh is replete with pesukim (verses) on light, waking and the resurrection for those who sleep in the dust. In the present case, we do not seem to have a direct quote from any specific source. We would opine here that the Hakham Shaul might have been referring to an early version of Petihat Eliyahu. The notion of conversion is also an allegory of the resurrection, as is waking in the morning. [↑](#footnote-ref-7)
8. While the language is that of the resurrection, we also see the call to duty. This ties the present pericope with the next. “Walk…” [↑](#footnote-ref-8)
9. Hoehner suggests that **ἀνάστα** rooted in **ἀνίστημι** – *anistemi* used only here in the Nazarean Codicil is an unusual form of its root. This implies that the “raising” is mentioned in a hurried sense. He derives this idea from Wallace (*Greek Grammar,* 491) Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 687 [↑](#footnote-ref-9)
10. Here we have the perfect analogy of the resurrection. Just as it is when we sleep the morning light causes us to wake up, the (Primordial) Light of Messiah that shines on the dead body will cause it to wake up into resurrection. The concepts of Messiah and Torah (both Written and Oral) are intimately linked and inseparable from each other. [↑](#footnote-ref-10)
11. Referring to the days of Messiah, see Pesach Seder, Magid “R. Eliezer, R. Yehoshua” … [↑](#footnote-ref-11)
12. *Da’ath Sofrim*, Commentary to the book of Psalms, by Rabbi Chaim Dov Rabinowitz, translated from Hebrew by Rabbi Y.Starrett, edited by Shalom Kaplan. [↑](#footnote-ref-12)
13. Ibid. 1 [↑](#footnote-ref-13)
14. Tehillim 6:7 [↑](#footnote-ref-14)
15. With Bathsheba [↑](#footnote-ref-15)
16. Tehillim 41:6 [↑](#footnote-ref-16)
17. Tehillim 6:11 [↑](#footnote-ref-17)
18. I Divrei Ha-Yamim (Chronicles) 28:2 [↑](#footnote-ref-18)
19. Ibid. 28:19 [↑](#footnote-ref-19)
20. Rashi, Targum [↑](#footnote-ref-20)
21. The Midrash Rabbah - Numbers 15:11 contains very similar words. [↑](#footnote-ref-21)
22. Tehillim (Psalms) 16:2. [↑](#footnote-ref-22)
23. Lit., ‘on the eighth’. Tehillim (Psalms) 12:1. [↑](#footnote-ref-23)
24. Tehillim (Psalms) 92:4. [↑](#footnote-ref-24)
25. Ibid. XXXIII, 2, 3. [↑](#footnote-ref-25)
26. According to the Ashkenazi rite. The Sephardi tradition is to recite Psalm 25. [↑](#footnote-ref-26)
27. This introduction was edited and excerpted from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-27)
28. *Da’ath Sofrim*, Commentary to the book of Psalms, by Rabbi Chaim Dov Rabinowitz, translated from Hebrew by Rabbi Y.Starrett, edited by Shalom Kaplan. [↑](#footnote-ref-28)
29. 1 Tsefet (Peter) 3:20 [↑](#footnote-ref-29)
30. Heshvan [↑](#footnote-ref-30)
31. Tehillim (Psalms) 6:7 [↑](#footnote-ref-31)
32. The physical act of crying reflects our internal confusion. Thus, crying clouds our vision and slurs our speech. [↑](#footnote-ref-32)
33. Berachoth 59a [↑](#footnote-ref-33)
34. Revelation 21:1 [↑](#footnote-ref-34)
35. A kind of parable or hint. [↑](#footnote-ref-35)
36. Berachoth 32b [↑](#footnote-ref-36)
37. Ibid. [↑](#footnote-ref-37)
38. Tehillim 56:9 [↑](#footnote-ref-38)
39. Baba Metzia 59B [↑](#footnote-ref-39)
40. Eicha (Lamentations) 3:8 [↑](#footnote-ref-40)
41. Tehillim (Psalms) 39:13 [↑](#footnote-ref-41)
42. Mo'ed Katan 16b Hence it is written, ‘Shiggaion of David, which he said unto the Lord, concerning Cush a Benjamite. Was Cush that Benjamite's name? And was not his name Saul? — But, just as a Cushite [Ethiopian] is distinguishable by his skin, so was Saul distinguished by his deeds. [Our Torah portion speaks of Cush and his descendants. It is likely that this caught David’s eye for this Psalm.] [↑](#footnote-ref-42)
43. Moed Katan 16b [↑](#footnote-ref-43)
44. I Shmuel (Samuel) Chapter 24. [↑](#footnote-ref-44)
45. I Shmuel (Samuel) Chapter 26. [↑](#footnote-ref-45)
46. I Shmuel (Samuel) 18:10. [↑](#footnote-ref-46)
47. I Shmuel (Samuel) 26:21. [↑](#footnote-ref-47)
48. cf. comm. Tehillim (Psalms) 18:1. That entire psalm was inspired mainly by Saul’s downfall. [↑](#footnote-ref-48)
49. Sofrim 18:2 [↑](#footnote-ref-49)
50. Joseph ben Hayyim Jabez (also "Yaavetz") (15th century-16th century) was a Spanish-Jewish theologian. He lived for a time in Portugal, where he associated with Joseph Hayyun, who inspired him with that taste for mysticism which he subsequently displayed in his writings. [↑](#footnote-ref-50)
51. Tehillim (Psalms) 7:16. [↑](#footnote-ref-51)
52. This introduction was edited and excerpted from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-52)
53. This comment refers KING to G-d. [↑](#footnote-ref-53)
54. Tehillim (Psalms) 7:14ff [↑](#footnote-ref-54)
55. I Shmuel (Samuel) 15:20-33. [↑](#footnote-ref-55)
56. I Shmuel (Samuel) 15:28 [↑](#footnote-ref-56)
57. I Shmuel (Samuel) 15:2ff [↑](#footnote-ref-57)
58. I Shmuel (Samuel) 22:19 [↑](#footnote-ref-58)
59. I Shmuel (Samuel) 15:11 [↑](#footnote-ref-59)
60. II Shmuel (Samuel) 11:2-27 [↑](#footnote-ref-60)
61. II Shmuel (Samuel) 24:1 [↑](#footnote-ref-61)
62. Jewish Encyclopedia: Targum Sheni (to Esth. ii. 5) traces the complete genealogy of Mordecai back to Benjamin through Shimi (identifying this Shimi with Shimei, son of Gera; comp. II Sam. 16:5-6, 13; I Kings 2:8, 36-46), Jonathan, and Saul. Still the discrepancy in Esth. 2:5, which makes Mordecai a descendant of both Judah and Benjamin, puzzled the Rabbis considerably, and various explanations of it are given, among others the following: (1) Mordecai, was on his father's side a descendant of Benjamin, and on his mother's a descendant of Judah. (2) He was a Benjamite; but his birth was caused through David, who was of Judah; for had David followed the advice of Abishai and killed Shimi (comp. II Sam. 16:7); Mordecai would never have come into existence. [↑](#footnote-ref-62)
63. Tehillim (Psalms) 7:1 [↑](#footnote-ref-63)
64. Avodah Zarah 5a [↑](#footnote-ref-64)
65. Vayikra (Leviticus) 4:22 [↑](#footnote-ref-65)
66. Kohelet 7:20 [↑](#footnote-ref-66)
67. Kohelet 7:20. based on Horayoth 10b [↑](#footnote-ref-67)
68. From the root “shagah" which means "to wander, go astray, to reel”. [↑](#footnote-ref-68)
69. Midrash Tehillim 7:1 [↑](#footnote-ref-69)
70. Tehillim (Psalms) 6:11 [↑](#footnote-ref-70)
71. ibid. 18:1 [↑](#footnote-ref-71)
72. Kohelet (Ecclesiastes) 10:20 [↑](#footnote-ref-72)
73. Tehillim (Psalms) 19:13 [↑](#footnote-ref-73)
74. Tehillim (Psalms) 7:1 [↑](#footnote-ref-74)
75. This is how the copula is here understood; E.V. ’and’. [↑](#footnote-ref-75)
76. Tehillim (Psalms) 18:1 [↑](#footnote-ref-76)
77. In the immediate context. [↑](#footnote-ref-77)
78. E.V. ’shiggaion’. [↑](#footnote-ref-78)
79. Tehillim (Psalms) 7:1 [↑](#footnote-ref-79)
80. Yeridat ha-dorot (Hebrew: ירידת הדורות), meaning literally "the decline of the generations", or nitkatnu ha-dorot (נתקטנו הדורות), meaning "the diminution of the generations", is a concept in classical Rabbinic Judaism and contemporary Orthodox Judaism expressing a belief of the intellectual inferiority of subsequent, and contemporary Torah scholarship and spirituality in comparison to that of the past. It is held to apply to the transmission of the "Revealed" ("Nigleh") aspects of Torah study, embodied in the legal and homiletic Talmud, and other mainstream Rabbinic literature scholarship. Its reasoning derives from the weaker claim to authoritative traditional interpretation of Scripture, in later stages of a lengthening historical chain of transmission from the original Revelation of the Torah at Mount Sinai, and the codification of the Oral Torah in the Talmud. This idea provides the basis to the designated Rabbinic Eras from the Tannaim and Amoraim of the Talmud, to the subsequent Gaonim, Rishonim and Acharonim. Additionally, it has an extra metaphysical explanation in Kabbalah, regarding lower levels of souls in succeeding generations. [↑](#footnote-ref-80)
81. Here Hakham Tsefet (Simeon Peter) is referred to as Shimon. He will receive the name “Tsefet” in Mk 3:16 [↑](#footnote-ref-81)
82. Cf. Amos 4:2. [↑](#footnote-ref-82)
83. See Targum Pseudo Jonathan Gen. 11:28. [↑](#footnote-ref-83)
84. **ἀκολουθέω** (*akoloutheo*) – devotion of spiritual allegiance. [↑](#footnote-ref-84)
85. Verbal connection to [↑](#footnote-ref-85)
86. This assembly is clearly NOT the Sanhedrin. The text clearly shows that this is an assembly of Kayafa and his cohorts. There is not even the slightest vestige of the Sanhedrin. [↑](#footnote-ref-86)
87. We understand that these temporal materials tell us that the date is somewhere between 18-36 C.E. because Annas, the son-in-law of Kayafa is the Kohen Gadol. The use of Kayafa’s name here shows that he was still a major part of the historical events, which were being played out in the Second Temple period. [↑](#footnote-ref-87)
88. Verbal connection to Psa 12:1 [↑](#footnote-ref-88)
89. As we noted above, Yeshua is equated with the Prophets through the ideas of his miraculous ministry and messianic agenda. Here the phrase “filled with the Ruach HaKodesh” further equates Hakham Tsefet with the prophets and Yeshua HaMashiach. (see note to “daylight” in the Markan text. [↑](#footnote-ref-89)
90. Verbal connection to Jer 33:26 [↑](#footnote-ref-90)
91. “Salvation” has come to the lame man, **σέσωσται** verb indicative perfect passive 3rd person singular from **σῴζω.** However, “salvation” is NOT “salvation” in the Christian sense. “The perfect passive tense points to the present condition of being healed (compare *tetherapeumenon* in v. 13). Johnson, L. T. (1992). *The Acts of the Apostles* (Sacra Pagina Series ed., Vol. 5). (S. Daniel J. Harrington, Ed.) Collegeville, MN: The Liturgical Press. p. 77 [↑](#footnote-ref-91)
92. There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or “branch” of David. Further research shows that **נָצַר** also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of “Guardians” or “City of Watchmen” is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest that Yeshua was the “guardian, watchman of the “soul,” “Oral Torah,” “Wisdom” – Hokhmah and Tzfat was the “secret garden” or “garden of secrets” (So’od). [↑](#footnote-ref-92)
93. While it is true what was said it does not mean what they said was true. [↑](#footnote-ref-93)
94. This teaches us that the Tz’dukim did not recognize the authority of Shammai, Hillel or Yeshua. [↑](#footnote-ref-94)
95. Verbal connection to B’resheet 18:10, Yesha’yahu 33:15 [↑](#footnote-ref-95)
96. Verbal connection to the present pericope of Mark and Luke. [↑](#footnote-ref-96)
97. Cf. Exo 20:11; Neh 9:6; [↑](#footnote-ref-97)
98. We must assert that the reference here to “some of the people of Yisrael” is a reference to the Tz’dukim – Sadducees and their Elders. NOT the whole of the B’ne Yisrael [↑](#footnote-ref-98)
99. “A patristic term referring to a Jewish Nazarean sect or sects that existed during the first centuries of the Christian Era. They regarded Yeshua as the Messiah and insisted on the necessity of following Jewish religious Law and rites.” According to Hippolytus, Ebionites claimed that Jesus became Christ as a result of observing the Law. According to Irenaeus, Ebionites used only the Gospel of Matthew, venerated Jerusalem, and regarded Jesus’ birth as natural. Freedman, D. N. (1996, c1992). The Anchor Bible Dictionary (2:261). New York: Doubleday. [↑](#footnote-ref-99)
100. Newman, B. M., & Nida, E. A. (993], c1972). A handbook on the Acts of the Apostles. Originally published: A translator's handbook on the Acts of the Apostles, 1972. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 111. A spirit of voluntary sharing dominated the church. Possessions were shared so that “there were no needy persons among them.” Gaertner, D. (1993). *Acts. The College Press NIV commentary* (Ac 4:35). Joplin, Mo.: College Press. [↑](#footnote-ref-100)
101. Verbal connection to B’resheet 21:8 [↑](#footnote-ref-101)
102. Note the verbal connection to the Marcan and Lucan texts. [↑](#footnote-ref-102)
103. Verbal connection with Ps. 15:5 [↑](#footnote-ref-103)
104. **ἀνήρ** *aner* can mean man, husband, or groom to be married and or betrothed. [↑](#footnote-ref-104)
105. The name Chananyah means the Lord is gracious. [↑](#footnote-ref-105)
106. ***landed property, field, piece of ground,*** Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wr̲terbuch zu den Schriften des Neuen Testaments und der frhchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) Chicago: University of Chicago Press. p. 572. **Verbal and thematic connection to B’resheet 23:9-20** [↑](#footnote-ref-106)
107. This translation is consistent with the New Revised Standard Version. This implies that there might have been a piece of property from a previous marriage owned by Shapphira and then sold conspiringly in mutual consent. These idea are fostered by other scholars. However, they need to be more thoroughly researched. [↑](#footnote-ref-107)
108. Cf. Joshua 7 where the same verb used for financial fraud is used of Achan who took of the booty from Jericho (specifically: “a beautiful mantle from Shinar, two hundred shekels of silver, and a bar of gold weighing fifty shekels”) and hid the loot in his tent. Freedman, D. N. (1996, c1992). *The Anchor Bible Dictionary*. New York: Doubleday. 1:54, Bock, D. (2007). *Acts - Baker Exegetical Commentary on the New Testament.* (R. W. Yarbrough, & R. H. Stein, Eds.) Grand Rapids : Baker Academic. p. 221 [↑](#footnote-ref-108)
109. Verbal tally with Genesis 24:32. [↑](#footnote-ref-109)
110. As in previous note. [↑](#footnote-ref-110)
111. Here Hakham Tsefet (Simeon Peter) is referred to as Shimon. He will receive the name “Tsefet” in Mk 3:16 [↑](#footnote-ref-111)
112. A person teaching “without authority” would be described today in terms of a “lay preacher.” However an ordained Rabbi always “teaches with authority,” since he has been authorized by his teacher to do so on his own responsibility. [↑](#footnote-ref-112)
113. France, R. (2002). *The New International Greek Testament Commentary, The Gospel of Mark.* Grand Rapids MI: Wm. B. Eerdmand Publishing Co. p. 96 see M. Hengel, *The Charismatic Leader and his Followers*. ET Edinburg: T&T Clark, 1981. [↑](#footnote-ref-113)
114. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopedia of Judaism*. "Published in collaboration with the Museum of Jewish Heritage, New York." (1:467). [↑](#footnote-ref-114)
115. Ibid (1:386). [↑](#footnote-ref-115)
116. This is not an inference on how one “should” walk. This is a direct “command” on how one is to walk. Walking in “wisdom” means guarding every step. [↑](#footnote-ref-116)
117. **ἀκριβῶς** – *akribos* here refers to Chochmah refers to the highest office of the Bet Din. This character is often mirrored in the middah G’dolah/Chesed. Just as there is a Bet Din manifesting the three highest qualities of Messiah the middot of the three officers reflect the qualities of Messiah modeled in the Bet Din. The “wisdom” of the Seven Officers is secure in their position and rank. They are not so ego-centered as to need to point all attention on themselves. The challenge of the Hakham (Shaul) is to “walk in wisdom.” This implies an intimate connection with the Torah (Law), Mitzvoth (Commandments) and the Mesorah (Oral Torah of Messiah). [↑](#footnote-ref-117)
118. The analogy of “light’ is now changed into a comparative allegory of wisdom versus the “those without wisdom.” “Fools” here is the opposite of wisdom… This statement is mirrored in Abot 5:7/10 (In some versions the reference is 5:10) “Seven qualities characterize the boor…” **5:7** There are seven traits to an unformed clod, and seven to a sage.

     A sage does not speak before someone greater than he in wisdom.

     And he does not interrupt his fellow.

     And he is not at a loss for an answer.

     He asks a relevant question and answers properly.

     And he addresses each matter in its proper sequence, first, then second.

     And concerning something he has not heard, he says, “I have not heard the answer.”

     And he concedes the truth [when the other party demonstrates it].

     And the opposite of these traits apply to a clod. [↑](#footnote-ref-118)
119. As noted the Seven Officers do not model the negativity of the ego-centric person. They model wisdom, as it is manifest through the Bet Din. The conduct of those who subject themselves to the Torah, the Bet Din and the seven officers is the “way of the wise.” [↑](#footnote-ref-119)
120. The idea of “redemption” is that of buying up “time.” However, as is the case throughout, Hakham Shaul is telling the Gentile converts to make tikun (healing, repair and restoration). Therefore, we must understand that Hakham Shaul is referring to the abstract idea of tikun for the sin of Adam. [↑](#footnote-ref-120)
121. The redemption (tikun) of “time,” refers here to observance of Shabbat and festivals. These Festivals (including Shabbat) form the blueprint for order and structure governing societal and cultural means redeeming time. The allegory of “buying time” is that of, 1 The Galut HaGadol and 2 an Indebted servant. The indebted servant is “redeemed” (bought back) from his debtors and taught proper economics. This is “buying time/days.” Furthermore, the plural “days” is also allegorical of the “ages.” This nomenclature will change in the sixth chapter to the singular. Cf. 6:13 See… Schweid, E. (2000). *The Jewish Experience of Time, Philosophical Dimensions of the Jewish Holy Days.* (A. Hadary, Trans.) Northvale: Jason Aaronson Inc. [↑](#footnote-ref-121)
122. The days are “evil” **רַע** – *ra*, empty or fruitless. The allegory of “evil days” refers to being subjected to foreign powers. At the time of Ephesians, the power of the Romans guaranteed Pax Romana interpreted as the “Peace of Rome” or “Roman Peace.” This was generally the environ that “Rome” wanted to project. However, Pax Romana came at a heavy price. Furthermore, when the “citizens” of the Roman Empire did not behave according to Roman dogma they were quickly squashed. Redemption of time, the tikun can only be accomplished by keeping the Feasts and Shabbat. This further demands an observance of the Oral Torah in that the Torah does not explicitly teach us how to keep those feasts. [↑](#footnote-ref-122)
123. See footnote above, foolish – without wisdom. We must note that the Chazan has entered the “picture” so to speak. The mention of “chochmah” should call to mind the Psalmists acclaim that “fear (reverential awe) is the beginning of wisdom (Psa 111:10). Therefore, Hakham Shaul is establishing a path for his readers to walk. [↑](#footnote-ref-123)
124. **Συνίημι –** *suniemi* referring to the quality of **בּינה** – Binah. However, we see from this text that the inference is Binah pouring into Da’at. This is also a reference to the Mesorah/Oral Torah. Understanding in the presents setting means understanding (bringing into Da’at) what has been heard. We also have the undertone of the Hebrew word **שׁמע** – *shema* (hear/observe). Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 697 (footnote 6) [↑](#footnote-ref-124)
125. **רצון** – *ratson,* meaning will desire. This is a possible reference to the ability to attach one’s self to the Divine Mind. [↑](#footnote-ref-125)
126. “Redeeming the time” as noted above relates to the Festivals. It is a natural flow of thought to the Pesach Seeder where wine should not be drank in excess. However, the convert must not succumb to excess. [↑](#footnote-ref-126)
127. Jewish brothers and converts are to conduct themselves in moderation. They are never to lose control by excessive consumption. However, here we have an allegorical analogy, just as one is not to become **excessive** in alcohol and intoxicating substances, we are to become “full” of the Mesorah, Orally Breathed Torah. Because the quality of **συνίημι –** *suniemi* relates to **שׁמע** – *shema* (hear/observe) we can see that the reference of πνεύματι from πνεῦμα – *pneuma* (breath, spirit and wind) refers to the Orally Breathed Torah. **2 Luqas (Acts) 7:55 When the Kohen Gadol, Tzdukim – Sadducees, their Zekanim (Elders) and their Soferim heard these things, they were cut to the heart, grinding the teeth at Stephen. But he (Stephen) fully belonged to the Oral Torah, and he gazed (with spiritual vision) into the highest heavens and saw the Kabod (glory) of God and Yeshua standing at the right hand of God.** [↑](#footnote-ref-127)
128. Here we see the perfect example of Rabbi Yishmael’s 4th hermeneutic rule **Kelal u-Peraṭ:** The general and the specific. This hermeneutic draws from the general statement inferred that we are not to behave as the “fools” but to behave as those filled with Chochmah. The statement now follows the hermeneutic precisely by contrasting soulish dissipation with Spiritual goals. Doctors of antiquity were apt to look on these souls as following the path of ruination. Those who are given to this lifestyle will not have a high standard of morals. The contrast established here is that of ruination vs. Redemption, foolish vs. the wise. The contrast is not between wine and “spirit.” The contrast is between the results of the two activities. [↑](#footnote-ref-128)
129. Those filled with the Mesorah (Orally breathed Torah) can speak (breath the Mesorah) to others. [↑](#footnote-ref-129)
130. The order here seems to follow the order of the Jewish prayer service as outlined in the Siddur. [↑](#footnote-ref-130)
131. Scholars point out that this division falls in the middle of a sentence. This shows firstly, the continuity of thought. Secondly, it contextually shows that the ministry of the 3rd Parnas, Emet (truth) is still being emphasized. The three aspects of the previous pericope, speaking to one another, singing and making melody, and the final giving thanks all deal with corporate worship. The present pericope deals with more personal/private matters. Thielman refers to this as “household conduct.” Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 365 [↑](#footnote-ref-131)
132. The use the dative here shows that there is not any control over one another. Therefore, the dative use of **ἀλλήλων** – *allelon* here is indicative of cooperation and the subjects are “free agents.” [↑](#footnote-ref-132)
133. Because the Chazan produces reverential awe, it would seem appropriate to place this verse with the pericope above. We have placed this verse with the present pericope intentionally. The reverential awe of the present verse is the result of the Chazan’s influence from the previous pericope. Reverential awe is now the product of having encountered the combination of the 3rd Parnas joined with the Chazan. [↑](#footnote-ref-133)
134. Since this ministry is feminine and occupied by a qualified lady of the congregation, Hakham Shaul introduces now counseling on marital relationships. [↑](#footnote-ref-134)
135. The contextual theme is established in due benevolence. Just as we are to have reverential awe and respect for Messiah, we are to reverence one another. This is equally true in any marriage. Without mutual benevolence, no marriage can exist. The point here is that the wife is not subject to every man in the congregation. She is to render abundant due benevolence to her husband and he in turn must reverentially respect her with the same abundant benevolence. Voluntary submission on the wife’s part forces the husband to do his part as the guardian/Priest of the home. [↑](#footnote-ref-135)
136. Judaism subjects the wife to the husband for the sake of protection. Natural Law shows that the male is more suited for Legal encounters. [↑](#footnote-ref-136)
137. Here we have translated **κύριος** – *kurios* contextually. The “master” of the home should be understood as the “Priest of the home.” [↑](#footnote-ref-137)
138. Hakham Shaul is establishing household order as a means of understanding the order and hierarchy of the Esnoga (Synagogue). Therefore, just as each level has a “head” that “head” is subjective to the willing submissive. [↑](#footnote-ref-138)
139. The “salvific” role of the husband and Messiah is that of guardianship. As guardian/savior, the husband Messiah is the source of halakhic information and instruction for the family. Messiah is the source of the Mesorah for the Esnoga establishing a model for the husband at home. [↑](#footnote-ref-139)
140. Submission to Messiah is that of submitting to the Bet Din. The Bet Din is that halakhic authority. However, should the Congregation choose to reject the halakhic decision of the Bet Din the Bet Din in and of itself is powerless to correct their actions. Nevertheless, that congregation which fails to submit to the Hakhamim and Bet Din places itself in a very precarious situation. This principle applies to the wife/husband relationship. [↑](#footnote-ref-140)
141. The words **ἐν παντί** mean in everything within the proper circuit of conjugal obligation. [↑](#footnote-ref-141)
142. The numerical value of love (ahavah) is 13, which is also the number of unity. Therefore, Hakham Shaul calls us to be at unity with our marital partner and God. Ahavah also means to give. The context is that of giving rather than demanding. **Proverbs 10:12** ***Hatred stirs up strife: But love atones for all sins.*** Also, note the relationship to “love” in the 3rd Parnas, the feminine aspect of the Parnasim. [↑](#footnote-ref-142)
143. This command appears nowhere else. It is exclusive to Hakham Shaul. However, we can see that high ethic that is presented to the Congregation of the Master. [↑](#footnote-ref-143)
144. The devotion of a whole life to the preservation and establishment of the ethic of the Mesorah. This is the life’s work of Messiah. [↑](#footnote-ref-144)
145. **καθερίζω** – *katharizo* infers ritual purity. [↑](#footnote-ref-145)
146. The Torah washes? What does the Torah wash? The Torah washes the mind, Nefesh bringing it to a higher state of consciousness. [↑](#footnote-ref-146)
147. Note that it is by means of the Oral Torah that the Esnoga, Congregation of Messiah is “set apart” and “cleansed,” made ritually whole. The phrase **ῥῆμα** – *rhema* can only refer to the “spoken” Torah i.e. Mesorah. Therefore, the means by which we are “cleansed is the Oral Torah. [↑](#footnote-ref-147)
148. The Congregation of the master is an offering for the sake of the whole world. For G-d so loved the Gentile that he gave his only son. This refers simultaneously to Messiah and to the Jewish people. The talmidim of the Master are his offering to the world as a means of tikun. The Congregation of Messiah is given a role in the plan of tikun. The role that they play is in speaking out the Oral Torah, which is the cleansing agent for the whole world.

     The text should read that he, Messiah caused his Congregation to stand at his side etc. **Παρίστημι** – *paristemi* can also mean to “serve at his side.” [↑](#footnote-ref-148)
149. How is it that the Congregation of Messiah is presented “spotless” etc? The work of the Chazan, which we thought of as punishment turned out to be the true manifestation of Chesed. In other words, the fruit of discipline is reward. [↑](#footnote-ref-149)
150. This means that the Congregation of Messiah is blameless with regard to the Oral Torah, being the standard of true holiness. The Congregation of Messiah stands out as exceptional in merit and blameless in their conduct. This is the true price of belonging to the Congregation of Messiah. [↑](#footnote-ref-150)
151. No one of typical sanity ever hated his body. On the contrary, many men love their bodies and are infatuated with themselves. Here to translate **σάρξ** – *sarx* as “body” makes most sense here. [↑](#footnote-ref-151)
152. Hoehner notes that these two words are from the “nursery.” They indicate raising or nursing a child. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. pp. 766-7 [↑](#footnote-ref-152)
153. These statements should be read as nonliteral allegorical. The body, bones of the Congregation of Messiah is seen in the seven officers of the Congregation. In a measure, they are the Congregation. Furthermore, they are the means by which Messiah takes care of his body, i.e. “sustains and values it.” Some versions insert “out of his flesh and bones.” If we accept this as allegory, there is no problem with the longer version. However, there is no room for a Catholic Eucharist here as the meaning of these words. [↑](#footnote-ref-153)
154. Cf. B’resheet 2:22 The Greek version of this text shows the transformation “into one flesh.” The better wording of the text would be “two become one flesh.” The phrase is used in 1 Corinthians 6:16 of a man being “joined” to a prostitute. Therefore, we learn that sexual intimacy brings a union between two partners. However, because the language is allegory we must ask ourselves how we are can define this relationship between Messiah and his Congregation. From this we also learn that intimacy is a mechanism by which the sins of a woman are transferred to the husband for him to atone before G-d, most blessed be He! Thus, being “joined” to a prostitute means that the male will absorb all the sins of the prostitute and will attone for them. [↑](#footnote-ref-154)
155. The **Mystery – So’od** is not something that cannot be told because it is a secret in the western sense of the word. The “mystery” is accurately described as the “mystery of his will” in Eph:9 The mystery/secret is unfolded in the mind of the reader/talmid. As such, the talmid receives (*Kibal*) the secret from his master (Rabbi) and the unfolding of the mystery is in unspeakable words. This is because the “mystery,” at this point is grasped as the invisible spermatic Word of G-d. Or as Abraham Heschel puts it…*It is not in a roundabout way, by analogy or inference, that we become aware of the ineffable; we do not think about it “in absentia”. It is rather sensed as something immediately given by way of an insight that is unending and underivable, logically and psychologically prior to judgment, to the assimilation of subject matter to mental categories; a universal insight into an objective aspect of reality, of which all men are at all times capable; not the froth of ignorance but the climax of thought, indigenous to the climate that prevails at the summit of intellectual endeavor, where such works as the last quartets of Beethoven come into being. It is a cognitive insight, since the awareness it evokes is a definite addition to the mind.* Heschel, Abraham Joshua, Man is not Alone , Farrar, Straus and Giroux, 1976 p.19. The “Word” of G-d” in this realm is unspoken. This is the ethereal world of spirit. This “Virtue” is the place where the supernal touches the natural. In the imagery of the human body, it is the crown of the head called “gilgal” or crown of the skull – Gilgulet. The point of connection to the Divine world begins in the Neshamah. The human Neshama has a point of connection with the speechless world called the Imagination. This “imagination” reaches into the speechless world of the Divine and draws down the Divine Wisdom – Hokhmah into the natural mundane and finite world. Or, we might understand that the Divine Wisdom “draws” us upward into the ethereal sublime world where we receive the invisible technical spermatic Word of G-d. The word written on the heart (mind) must be memorized. The “memorized” Word “written” on the mind is the Oral Torah, which proceeded from the ethereal speechless world. When the Imagination of man has received an awareness or revelation, it must find telluric words to define and capture the essence of what has been grasped from the spiritual dimension. This is a natural process. However, when we “capture” the “essence” of a thing it becomes telluric of a necessity. It contains a measure of its “spirituality” but is must be blended with it natural and finite mirror before we can comprehend it. [↑](#footnote-ref-155)
156. The “household conduct” continues as a general theme in the office of the 3rd Parnas. Likewise, we can determine that the Ephesian congregants had children of reasonable age to comprehend the message Hakham Shaul is transmitting. Furthermore, we see here a hierarchical order. Hakham Shaul first dealt with the marital relationship and now deals with the parental roles. From the parental responsibility we see Hakham Shaul address the children and then the “bond-servants.” [↑](#footnote-ref-156)
157. We capitalize **Lord** so that the reader understands that we are referring to HaShem – G-d rather the Master – Yeshua. We see this reference to the Decalogue, where G-d says “Honor father and mother.” Shemot 20:12 [↑](#footnote-ref-157)
158. **δίκαιος** – *dikaios* “just/right.” This refers to the standard/expectancy of G-d’s mitzvoth (commandments). This also speak of what is obligatory with regard to the mitzvot. Hebrew **יָשָׁר, יָשָׁר** – *yashar,* straight or upright. [↑](#footnote-ref-158)
159. Cf. Shemot 20:12 [↑](#footnote-ref-159)
160. As a general rule, the Torah does not promise a reward for observing the Mitzvot. In this case, the Torah gives the reward of longevity for obedience to this Mitzvah. [↑](#footnote-ref-160)
161. **אַף, אַפַּיִם** – *aph /af,* anger or suffering. Therefore, we can say that the father/parent should not bring suffering to his children. [↑](#footnote-ref-161)
162. The Gk. words παιδεία and παιδεύειν are mostly used for **מוסר** and **יסר**. The Tanakh has a whole series of words for teaching and direction, for chastisement and correction, but only the one word **יסר** and the derived **מוסר** can denote “to educate,” “education.”﻿ This word certainly belongs to the same field and can itself denote “rearing” (in the moral, not the biological sphere) as “correction,” but it can also take on a more intellectual sense and stand for “culture” in the sense of possession of wisdom, knowledge, and discernment.﻿ Theological dictionary of the New Testament. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. (5:604). [↑](#footnote-ref-162)
163. We find in this wording an association to the Shema. D’varim (Deut.) 6:7 You will teach them clearly to your children and will talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. [↑](#footnote-ref-163)
164. Bring them up with the instruction of G-d. [↑](#footnote-ref-164)
165. The bondservant is in the house of his kinsman redeemer – Goel. In a measure, the Goel is his redeemer. Therefore, Hakham Shaul shows that the appropriate response for the bondservant is true humility. The bond-servant has been reduced to the place of humility by the “Hand of G-d” per se. Therefore, the bondservant should look to his master as a means of finding his identity. Hakham Shaul shows that the service should be honest and genuine and not for the sake of praise etc. [↑](#footnote-ref-165)
166. The use of **κύριος** – *kurios* here shows us that the “master” is not a god-like master. He is a responsible model for the bondservant. The bondservant looks to the “master” as a mentor on how to conduct life within the Jewish Theocracy. It is the role of the Parnasin (Pastors) joined to the Moreh (Teacher) to demonstrate living models of the Jewish way of life. The role of the “master” is not “lordship.” The role of the master is responsibility for “Pastoring and teaching” the servants. The servant benefits by being in the household of the master as a living environment of Jewish halakhah. Interestingly, these two officers, the 3rd Parnas and the Moreh (Pastor and Teacher) represent the Mesorah – Oral Torah as it applies to everyday life. [↑](#footnote-ref-166)