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

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

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| **Three and 1/2 year Lectionary Readings** | **Fourth Year of the Reading Cycle** |
| **Nisan 29, 5772 – Apr. 20/21, 2012** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**Fri. Apr 20 2012 – Candles at 7:44 PMSat. Apr 21 2012 – Habdalah 8:40 PM | **Brisbane, Australia**Fri. Apr 20 2012 – Candles at 5:08 PMSat. Apr 21 2012 – Habdalah 6:00 PM | **Bucharest, Romania**Fri. Apr 20 2012 – Candles at 7:48 PMSat. Apr 21 2012 – Habdalah 8:54 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Apr 20 2012 – Candles at 8:00 PMSat. Apr 21 2012 – Habdalah 8:58 PM | **Jakarta, Indonesia**Fri. Apr 20 2012 – Candles at 5:32 PMSat. Apr 21 2012 – Habdalah 6:21 PM | **Manila & Cebu, Philippines**Fri. Apr 20 2012 – Candles at 5:53 PMSat. Apr 21 2012 – Habdalah 6:44 PM |
| **Miami, FL, U.S.**Fri. Apr 20 2012 – Candles at 7:29 PMSat. Apr 21 2012 – Habdalah 8:22 PM | **Olympia, WA, U.S.**Fri. Apr 20 2012 – Candles at 7:50 PMSat. Apr 21 2012 – Habdalah 8:58 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Apr 20 2012 – Candles at 7:16 PMSat. Apr 21 2012 – Habdalah 8:16 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. Apr 20 2012 – Candles at 7:23 PMSat. Apr 21 2012 – Habdalah 8:28 PM | **Singapore, Singapore** Fri. Apr 20 2012 – Candles at 6:50 PMSat. Apr 21 2012 – Habdalah 7:39 PM | **St. Louis, MO, U.S.**Fri. Apr 20 2012 – Candles at 7:25 PMSat. Apr 21 2012 – Habdalah 8:25 PM |

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

**Roll of Honor:**

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

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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

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

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

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

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

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

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

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

**Barukh Dayan Emet**

This Torah Seder commentary is dedicated in loving memory of Her Excellency Giberet Elieen Collver, who passed away last 15th of April in her young years. We join with her beloved father HE Adon Eliyahu ben Abraham and her beloved mother HE Giberet Vardit bat Sarah in their grief and mourning. We extend our most sincere condolences to them and we pray that the Master of the Universe, most blessed be He send consolation and comfort to this beloved family as they mourn for the loss of their beloved daughter, together with all the mourners in Zion, amen ve amen!

**Shabbat Eleh Tol’dot – Sabbath “Generations of the Heavens”**

**Proclamation of the New Moon of the month of Iyar**

**Evening Sat. 21st of April – Evening 23rd of April, 2012**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **תוֹלְדוֹת הַשָּׁמַיִם** |  |  |
| **“Tol’dot Ha-Shamayim”** | Reader 1 – B’resheet 2:4-6 | Reader 1 – B’resheet 3:22-24 |
| **“Generations of the Heavens”** | Reader 2 – B’resheet 2:7-14 | Reader 2 – B’resheet 4:1-5 |
| **“Orígenes de los Cielos”** | Reader 3 – B’resheet 2:15-24 | Reader 3 – B’resheet 4:5-7 |
| B’resheet (Gen.) 2:4 – 3:21B’Midbar (Num.) 28:9-15 | Reader 4 – B’resheet 2:25 – 3:7 |  |
| Ashlamatah: Is. 51:6-16 | Reader 5 – B’resheet 3:8-12 |  |
| Spec. Ashl: I Samuel 20:18,42 | Reader 6 – B’resheet 3:13-16 | Reader 1 – B’resheet 3:22-24 |
| Psalms 1:1 – 2:12 | Reader 7 – B’resheet 3:17-21 | Reader 2 – B’resheet 4:1-5 |
|  |  Maftir – B’midbar 28:9-15 | Reader 3 – B’resheet 4:5-7 |
| N.C.: Mark 1:3-6Luke 3:1-9 & Acts 1:5-11 |  Isaiah 51:6-16 I Samuel 20:18,42 |   |

**Blessing Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* Beginnings of the Human Race – Genesis 2:4-7
* The Garden of Eden – Genesis 2:8-17
* Creation of Woman – Genesis 2:18-25
* The Trial of Man’s Freedom – Genesis 3:1-8
* The Sentence – Genesis 3:9-21

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet 2:4 – 3:21‎**

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

**B’Midbar (Num.) 28:9-15‎**

| **Rashis Translation** | **Targum Pseudo Jonathan** |
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| 9. And on the Sabbath day, two unblemished lambs in the first year, and two tenths fine flour as a meal offering, mixed with oil, and its libation.  | but on the day of Shabbat two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation. |
| 10. [This is] the burnt offering of each Sabbath on its Sabbath, in addition to the continual burnt offering and its libation. | 10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11. And on the beginning of your months, you shall offer up a burnt offering to the Lord: two young bulls, one ram, and seven lambs in the first year, [all] unblemished. | 11 And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12. Three tenths fine flour as a meal offering, mixed with oil for each bull, and two tenths fine flour as a meal offering, mixed with oil for each ram. | 12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13. And one tenth of fine flour mixed with oil as a meal offering for each lamb. A burnt offering with a spirit of satisfaction, a fire offering to the Lord. | 13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the LORD. |
| 14. And their libations: a half of a hin for each bull, a third of a hin for each ram, and a quarter of a hin for each lamb; this is the burnt offering of each new month in its month, throughout the months of the year. | 14 And for their libation to be offered with them, the half of a bin for a bullock, the third of a bin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15. And one young male goat for a sin offering to the Lord; it shall be offered up in addition to the continual burnt offering and its libation. | 15 and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
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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. 218-279.

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) 2:4 – 3:21‎**

**4 These** mentioned above.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 3**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Ramban’s Commentary for: ‎** **B’resheet (Genesis) 2:4 – 3:21‎**

‎**4. THESE ARE THE GENERATIONS OF THE HEAVEN AND THE EARTH WHEN THEY WERE CREATED.** Scripture now relates the ‎account of the heaven and the earth as regards rain and growth after they had been created and put in proper order, *that the heavens will give ‎their dew[[1]](#footnote-1)* and rain, *and the ground shall give her increase,[[2]](#footnote-2)* these making possible the existence of all living beings. And in the word B’HIBARAM (when they were created) [which could be read as if it were two words: B’HEi BARAM] -‎ Scripture alludes to what the Rabbis have said:[[3]](#footnote-3) “He created them with the letter HEI" [which is the last of the four letters of the Tetragrammaton]. It ‎is for this reason that Scripture until this point mentioned only the word ELOHIM. This is explained in the verse: *For all these things has My hand made*;[[4]](#footnote-4) and so did Job say, *Who kows not among ‎all these, that the hand of the Eternal has wrought this?[[5]](#footnote-5)* This being so, the expression, *in the day that the Eternal G-d made*, refers covertly to the ‎word BERESHEET (in the beginning).[[6]](#footnote-6) ‎

**5. AND EVERY SHRUB OF THE FIELD.** In the opinion of our Rabbis in Beresheet Rabbah,[[7]](#footnote-7) [every herb of the field created] on third day ‎‎[did not come forth above the ground but] they remained just below the surface of the earth, and on the sixth day they grew after He caused rain to ‎fall on them.

 ‎

In my opinion, in accordance with the plain meaning of Scripture, the third day the earth did bring forth the grass and the fruit trees in their ‎full-grown stature and quality as He commanded concerning then..And now Scripture tells that there was no one to plant and sow them for future ‎purposes, and the earth would not produce until a mist would come up from it and water it, and man was formed who would work it - to seed, to plant, and to guard. This is the meaning the *shrub of the field .,. had not yet grown.* It does not say "the shrub of the ‎ground" for only a place which is cultivated is called “field," as in *Which you have sown in the field[[8]](#footnote-8)* and *We will not pass through field or ‎through vineyard.[[9]](#footnote-9)* This is the course of the world that was to be following the six days of creation and forever after, that due to the mist the ‎heavens will bring down rain, and due to the rains the earth will make the seeds that are sown in it to spring up.‎

‎**7. AND HE BREATHED INTO HIS NOSTRILS THE BREATH OF LIFE.** This alludes to the superiority of the soul, its foundation and secret, ‎since it mentions in connection with it the full Divine Name.[[10]](#footnote-10) And the verse says that He breathed into his nostrils the breath of life in order ‎to inform us that the soul did not come to man from the elements, as He intimated concerning the soul of moving things, nor was it an ‎evolvement from the Separate Intelligences.[[11]](#footnote-11) Rather, it was the spirit of the Great G-d: *out of His mouth comes knowledge and discernment*.[[12]](#footnote-12) For he who breathes into the nostrils of another person gives into him something from his own sou1.[[13]](#footnote-13) It is this which Scripture says, *And ‎the breath of the Almighty gives them understanding,[[14]](#footnote-14)* since the soul is from the foundation of BINAH (understanding) by way of truth and ‎faith.[[15]](#footnote-15) This corresponds to the saying of the Rabbis in the Sifre:[[16]](#footnote-16) "Vows are like swearing 'by the life of the King:' oaths are like swearing ‎‎'by the King Himself.' Although there is no proof for it in Scripture, there is an allusion to it: *By the living G-d, and by the life of your soul.[[17]](#footnote-17)* ‎And in the Midrash of Rabbi Nechunya ben Hakanah we find:[[18]](#footnote-18) "What is the meaning of the word VAYINAFASH (and He ‎rested)?[[19]](#footnote-19) It teaches us that the day of the Sabbath preserves all souls, for it is VAYINAFASH" [i.e., from the word NEFESH, soul]. It is from here that you ‎will understand the expression, s*peaking the oath ofG-d.*[[20]](#footnote-20) The person learned in the mysteries of the Torah will .understand.

 ‎

Know that those who engage in research have differed concerning man. Some say that man has three souls. One is the soul of growth, like that in ‎a plant; or you may call this "the force of growth." Then there is also a soul of movement in him, which Scripture mentioned concerning fish, ‎animals, and everything that creeps upon the earth. The third is the rational soul. And there are some philosophers who say that this soul in man ‎which comes from the Most High comprises these three forces while the soul is but one.[[21]](#footnote-21) This verse in its plain caning so indicates for it states ‎that *G-d formed man of the dust of ground*, but he lay there lifeless like a dumb stone, and the Holy One, blessed be He, *breathed into his nostrils the ‎breath of life, and then man became a living sou*l, able to move about by virtue of this soul, just like the animals and the fish, concerning which He said: ‘*Let the waters swarm with swarms of living creatures*,’[[22]](#footnote-22) and '*Let the earth bring forth the living creature*.'[[23]](#footnote-23) This is the meaning of the expression here, *'LeNEFESH CHAYAH' (into a living soul) man was made*, meaning man turned into a soul in which there is life, after having been as a potsherd with the potsherds of the earth.[[24]](#footnote-24) For the letter LAMED ‎in the word LeNEFESH indicates the opposite, [namely, that from being a potsherd he became a living soul]. And so it is in the verses, *And the water ‎will turn 'LeDAM' (into blood) upon the dry land*;[[25]](#footnote-25) And it turned 'LeNACHASH' (into a snake);[[26]](#footnote-26) ‎*And He made the sea 'LeCHARAVAH' (into dry land).[[27]](#footnote-27)*

Onkelos, however, said: "And it became a speaking soul in man." ‎From this it would appear that his opinion coincides with those who say that man has various souls and that this rational soul which G-d ‎breathed into his nostrils became a speaking soul.

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It appears to me that this also is the opinion of our Rabbis, as we may deduce from what they said:[[28]](#footnote-28) "Rava created a man. He sent him to ‎Rabbi Zeira who spoke to him but he did not answer. Said Rabbi Zeira to him: 'You are created by one of the colleagues; return to your dust.'‎‎"[[29]](#footnote-29) And in Midrash Vayikra Rabbah we find written:[[30]](#footnote-30) "Said Rabbi Avin: When a man sleeps, the body tells the NESHAMAH (the moving ‎spirit), and the NESHAMAH tells the NEFESH (the rational soul), and the NEFESH tells the angel."[[31]](#footnote-31) So also the verse, *He gathers unto Himself his ‎spirit and his breath*,[[32]](#footnote-32) indicates, according to its plain meaning, that *his spirit and breath* are two distinct things. ‎

That being so, the verse, *And the Eternal G-d formed man*, states the formation of movement, that man was formed into a creature capable ‎of movement since "*formation*" denotes life and perception by virtue of which he is a man and not a kneaded mass of dust, just as it is said, ‎*And the Eternal G-d formed out of the ground every beast of the field, and He brought them unto the man*.[[33]](#footnote-33) And after He formed him with ‎the power of perception, He breathed into his nostrils a living soul from the Most High, this soul being in addition to the formation mentioned, ‎*and the whole man became a living soul* since by virtue of this soul he understands and speaks and does all his deeds and all other souls and ‎their powers in man are subject to it. The letter LAMED in the word LeNEFESH is thus the LAMED indicating possession, just as in the following verses: ‎*My lord, O king, 'LeCHA ANI' (I am yours), and all that I have*;[[34]](#footnote-34) *'LAKONEH:' (to him that bought) ‎it throughout his generations*;[[35]](#footnote-35) 'LeCHA ANI' (I am Yours), save[[36]](#footnote-36) Or, it may be that the verse is stating that man wholly became a living soul and ‎was transformed into another man, as all His formations were, from now on, directed towards this soul.

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‎**8. AND THE ETERNAL G-D PLANTED A GARDEN ‘MIKEDEM' (EASTWARD) IN EDEN.** Rashi explained that "in the east of Eden He planted ‎the garden." But Onkelos translated MIQEDEM to mean "previously," [that is, before man was created]. And so have the Rabbis said in Beresheet Rabbah,[[37]](#footnote-37) and this is the correct explanation. ‎

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The meaning of VAYITA (and He planted) is not that He brought the trees from another place and planted them here for it was from that place that ‎He caused them to grow, just as it is said, *And out of the ground the Eternal G-d caused to grow every tree*.[[38]](#footnote-38) But the ‎purport of the expression, *and the Eternal G-d planted*, is to state that it was *the planting of the Eternal,[[39]](#footnote-39)* for before He decreed upon the earth, ‎*Let the earth put forth grass*.[[40]](#footnote-40) He had already decreed that in that place there be a garden, and He further said: ‎"Here shall be this tree, and here that tree," like the rows of planters. It was unlike the rest of the places on the earth concerning which He said, *Let the earth put forth grass ... and fruit-tree*,[[41]](#footnote-41) and it then grew ‎without order. Now concerning the trees of the garden of Eden He decreed that they grow branches and bear fruit forever, the root thereof was ‎never to wax old in the earth, and the stock thereof was .never to die in the ground.[[42]](#footnote-42) These trees were not to need anyone ‎to tend and prune them. For if they were in need of cultivation, who tended them after man was driven there from? This also is the meaning of the ‎expression, *And the Eternal G-d planted*, that they ve re His plantings, the work of His hands,[[43]](#footnote-43) and existing forever, even as it is said, *Its leaf ‎will not wither, neither will the fruit thereof fail... because the waters thereof issue out of the Sanctuary*.[[44]](#footnote-44) If so, what then is the meaning ‎of the verse: *And He ‎put him into the garden of Eden to cultivate it and to keep it*?[[45]](#footnote-45) He ‎put him [man] there so that he should sow for himself wheat and all kinds of produce, and every herb bearing seed, and rows of spices, reaping and plucking and eat in, at his will. This also is the meaning of *to ‎cultivate it and to keep it[[46]](#footnote-46)* - to cultivate the ground of the garden by the rows he [man] would make there, for the part of the garden where ‎the trees were was not to be cultivated.

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It is possible that [in the words *Le'OVDAH ULeSHOMRAH* - literally, *to cultivate her and to keep her*,] He refers to the garden in the feminine gender, ‎just as in the verses: *And as the garden causes the things that are sown in her to spring forth*;[[47]](#footnote-47) *And plant gardens*.[[48]](#footnote-48) Our Rabbis noted this ‎use of the feminine gender, saying in Beresheet Rabba:[[49]](#footnote-49) "*Le'OVDAH ULeSHOMRAH (to cultivate her and to keep her)* - these words refer to the ‎sacrifices, as it is said, *'TA’AVDUN.' (You eill serve) G-d upon this mountain*.[[50]](#footnote-50) It is this which Scripture says, *'TISHMERU' (You will keep) to offer ‎unto Me in its appointed season.*"[[51]](#footnote-51) The intent of the Rabbis in this interpretation is that plants and all living beings are in need of primary ‎forces from which they derive the power of growth and that through the sacrifices there is an extension of the blessing to the higher powers. ‎From them it flows to the plants of the garden of Eden, and from them it comes and exists in the world in the form of "rain of goodwill and ‎blessing,"[[52]](#footnote-52) through which they will grow. This conforms to what the Rabbis have said:[[53]](#footnote-53) "*The trees of the Eternal have their fill, the cedars ‎of Lebanon, which He has planted*.[[54]](#footnote-54) Rabbi Chanina said: Their life will have its fill; their waters will have their fill; their plantings will ‎have their fill." "Their life" refers to their higher foundations; "their waters" refer to His good treasure[[55]](#footnote-55) which brings down the rain; and "their ‎plantings" refer to their force in heaven, just as the Rabbis have said:[[56]](#footnote-56) "There is not a single blade of grass below that does not have a ‎constellation in heaven that smites it and says to it, 'Grow.' It is this which Scripture says, *Know you the ordinances of the heavens*? *.Can you ‎establish ‘MISHTARA’ (the dominion thereof) in the earth* – [MISHTARA being derived from the root] SHOTER (executive officer)." ‎

9. AND THE TREE OF LIFE IN THE MIDST OF THE GARDEN AND THE TREE OF KNOWLEDGE OF GOOD AND EVIL. Since Scripture says, ‎*And the tree of life in the midst of the garden*, and does not say "in the garden," and, moreover, since it says, *But of the fruit of the tree which is in ‎the midst of the garden, G-d has said: ‘You will not eat of it*,'[[57]](#footnote-57) and does not mention it or refer to it by another name, we must say, according to the ‎simple meaning of Scripture, that it was a known place in the garden which was "in the midst" thereof. This is why Onkelos translated: "in the middle ‎of the garden." Thus according to Onkclos the tree of life and the tree of knowledge were both in the middle of the garden. And if so, we must say that in the middle of the garden there was the likeness of an enclosed ‎garden-bed made which contained these two trees. This “middle” means near its middle for with respect to the exact middle, they have already ‎said[[58]](#footnote-58) that no one knows the true central point except G-d alone.

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‎*And the tree of life.* This was a tree the fruit of which gave those who ate it long life. ‎

‎*And the tree of the knowledge of good and evil.* The commentators[[59]](#footnote-59) have said that the fruit thereof caused those who ‎ate it to have a desire for sexual intercourse, and therefore Adam and Eve covered their nakedness after they ate of it [the fruit]. They quote a ‎similar expression [where "good and evil" refers to such desire], the saying of Barzilai the Gileadite: Can I distinguish between good and bad? ‎[[60]](#footnote-60) - meaning that this sexual desire was already removed from him. But in my opinion this interpretation is ‎not correct since the serpent said, *And you will be as 'Elohim,' knowing good and evil*.[[61]](#footnote-61) . And if you will say that the serpent lied to her, now ‎‎[Scripture itself attests to the truth of his statement in the verse] , *And the Eternal G-d said, 'Behold man has become like one of us knowing ‎good and evil*.'[[62]](#footnote-62) And the Rabbis have already said:[[63]](#footnote-63) "Three stated the truth and perished from the world, and these are: the serpent, the ‎spies,[[64]](#footnote-64) and Doeg the Edomite.[[65]](#footnote-65) ‎

The proper interpretation appears to me to be that man's original nature was such that he did whatever was proper for him to do naturally, just ‎as the heavens and all their hosts do,"faithful workers[[66]](#footnote-66) whose work is truth, and who do not change from their prescribed course,"[[67]](#footnote-67) and ‎in whose deeds there is no love or hatred. Now it was the fruit of this tree that gave rise to will and desire, that those who ate it should choose ‎a thing or its opposite, for good or for evil. This is why it was called *'ETZ HaDA'AT' (the tree of the knowledge) of good and evil*, for *DA’AT* in ‎our language is used to express will. Thus in the language of the Rabbis: "They have taught this only with regards to one SHE’DA’ATO (whose will) ‎is to return;"[[68]](#footnote-68) and "his will is to clear" [the produce in the store-room in his house before Passover].[[69]](#footnote-69) And in the language of Scripture, *‎Eternal, what ‎is man 'VATEIDA'EHU,*'[[70]](#footnote-70) meaning that "You shouldst desire and want him;" *YeDATICHA BeSHEM*,[[71]](#footnote-71) meaning "I have chosen you of all people." Similarly, Barzilai's expression, *Ha'EDA (Can I distinguish) between good and bad*,[[72]](#footnote-72) means that he lost the power of thought, no longer choosing a thing or loathing it, and he would eat without feeling ‎taste and hear singing without enjoying it. ‎

Now at that time sexual intercourse between Adam and his wife was not a matter of desire; instead, at the time of begetting offspring they ‎came together and propagated. Therefore all the limbs were, in their eyes, as the face and hands, and they were not ashamed of them. But ‎after he ate of the fruit of the tree of knowledge, he possessed the power of choice; he could now willingly do evil or good to himself or to others. ‎This, on the one hand, is a godlike attribute; but as far as man is concerned, it is bad because through it, he has a will and desire. It is possible ‎that Scripture intended to allude to this matter when it said, *That G-d made man upright. but they have sought out many inventions*.[[73]](#footnote-73) The ‎‎"*uprightness*" is that man should keep to one right path, and the "*seeking out of many inventions*" is man's search for deeds which change ‎according to his choice. Now when the Holy One, blessed be He, commanded Adam concerning the tree, that he should not eat of its fruit, He ‎did not inform him that it has this quality. He told him without any qualification, *But of the fruit of the tree which is in the midst of the garden*,[[74]](#footnote-74) that is to say, the one that is known by its central position, *you will not eat thereof.* And this was what the woman said to the serpent. And ‎the verse which states, *But of the tree of the knowledge of good and evil, you will not eat of it*,[[75]](#footnote-75) mentions it to us by its true name. ‎

‎**11. THE LAND OF HAVILAH, WHERE THERE IS GOLD.** This is to explain that it is not the Havilah of Egypt, concerning which it is said, ‎*And they dwelt from Havilah unto Shur, that is before Egypt,[[76]](#footnote-76)* for this one [referred to here] is in the extreme east. The verse mentions also, ‎*There is the bdellium,*[[77]](#footnote-77) in praise of the river, ‎that in the sand that is in it and on its bank there is found that good gold, the bdellium and the onyx stone. For these things are found in rivers; ‎in some, silver can be found. Similarly, the bdellium and precious stones are found mostly in rivers.

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In the opinion of former scholars,[[78]](#footnote-78) Pishon is the Nile of Egypt; it compasses this entire land of Havilah, and comes from there and passes ‎the whole land of Egypt until it falls into the great sea at Alexandria in Egypt. ‎

‎**17. YOU WILL NOT EAT OF IT.** He admonishes him against eating the fruit, for the tree itself is not edible. And so it says further on: *But ‎of the fruit of the tree which is in the midst of the garden*.[[79]](#footnote-79) Similarly, *And eat everyone of his vine, and everyone of his fig tree[[80]](#footnote-80)* [means ‎‎"of the fruit of his vine and of the fruit of his fig-tree]." Likewise, *In toil will you eat it*[[81]](#footnote-81) means "eat its fruit." ‎

**IN THE DAY YOU EAT THEREOF YOU WILL SURELY DIE.** At the time you eat of it, you will be condemned to die. Similarly, we ‎find: *On the day you go out, and walk abroad any whither, you will surely die.*[[82]](#footnote-82) This does not mean that he [Shimi] is to die ‎immediately on that day; nor does it refer to his mere knowledge thereof, namely that he is to know that he will die eventually *for* all *the living ‎know that they will die.*[[83]](#footnote-83) But it does mean that at the time he [Shimi] goes forth from Jerusalem, he is liable to death at the hand of the ‎king, and he will slay him when he pleases. [Similarly, in the verses:] *But they will not go in to see the holy things as they are being covered, ‎lest they die*;[[84]](#footnote-84) *And they will not bear sin for it, and die thereby*.[[85]](#footnote-85) Their intent is [not that those who transgress against these prohibitions ‎will die immediately] , but only that they will be liable to death and will die on account of this sin of theirs. ‎

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Now in the opinion of men versed in the sciences of nature, man was destined to die from the beginning of his formation, on account of his ‎being a composite [of the four elements, and everything that is composite must revert to its original components]. But now He decreed that ‎if he will sin he will die on account of his sin, like those who are liable to death at the hands of Heaven for such sins as a non-priest eating the ‎Heave-offering, or a priest who has drunk wine or who does not wear the [required number of priestly] garments when performing the Service ‎in the Sanctuary, and other cases. There the intent is that they will die prematurely on account of their sin. This is why in stating the punishment ‎‎[after Adam ate of the fruit of the tree of knowledge] He said, *Till you return to the ground; for out of it were you taken; for dust you are, ‎and unto dust will you return*,[[86]](#footnote-86) by your nature. In the beginning before he sinned, Adam also ate of the fruit of the tree and of the seeds ‎of the earth; and if so, there was bound to be depletion in his body, and he was subject to the cause of existence and destruction. [Thus the ‎opinion of the men of science.]

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But in the opinion of our Rabbis,[[87]](#footnote-87) if Adam had not sinned he would have never died, since the higher soul bestows life forever, and the Will ‎of G-d which is in him at the time of his formation would always cleave to him and he would exist forever, as I have explained in the verse, ‎*And G-d saw that it was good*.[[88]](#footnote-88)

Know that composition indicates destruction only in the opinion of those wanting in faithful obedience, who hold that creation came by necessity. But in ‎the opinion of men of faithful obedience who say that the world was created by the simple Will of G-d, its existence will also continue forever as long as it ‎is His desire. This is clear truth. That being so, *In the day you eat thereof you will surely die* means that then you will be condemned to ‎die since you will no longer exist forever by My Will. And the matter of eating [from the other trees] was to ‎Adam at first only a source of enjoyment.[[89]](#footnote-89) And it is possible that the fruits of the garden of Eden were absorbed in his limbs as the Manna, ‎and they sustain those that eat them. But when He decreed upon him, *And you will eat the herb of the field[[90]](#footnote-90)* and *with the sweat of his ‎face he will eat bread of the earth,[[91]](#footnote-91)* this [the food] became a cause for decomposition since he is dust, and dust he eats, and unto dust he ‎will return. ‎

‎**18. IT IS NOT GOOD THAT THE MAN SHOULD BE ALONE.** It does not appear likely that man was created to be alone in the world and not ‎beget children since all created beings - male and female of all flesh - were created to raise seed. The herb and trees also have their seed in them. ‎But it is possible to say that it was in accordance with the opinion of the Rabbi who says:[[92]](#footnote-92) "Adam was created with two faces [i.e., male and ‎female persons combined] ," and they were so made that there should be in them an impulse causing the organs of generation to produce a ‎generative force from male to female, or you may say "seed," in accordance with the known controversy concerning pregnancy,[[93]](#footnote-93) and the ‎second face was a help to the first in the procreative process. And the Holy One, blessed be He, saw that it is good that "the help" stand facing ‎him, and that he should see and be separated from it or joined to it at his will. This is the meaning of what He said in the verse, *I will make him ‎a helper opposite him.* ‎

The meaning of the expression, *it is not good,* is that it cannot be said of man that "it is good" when he is alone for he will not be able to so exist. ‎In the work of creation, "the good" means existence, as I have explained on the text, *And G-d saw that it was good.[[94]](#footnote-94)* ‎

‎**19. AND WHATSOEVER 'YIKRA LO HA'ADAM NEFESH CHAYAH’ (THE MAN WOULD CALL EVERY LIVING CREATURE).** Rashi comments: ‎‎"Invert [the phrasing of the sentence] and explain it thus: and every living creature to which Adam would give a name, that should remain its name forever." ‎And Abraham ibn Ezra said that the letter LAMED of the phrase, *that the man called 'LO' (it),* is carried forward [to the word NEFESH, ‎making it LeNEFESH (*to* the creature), thus]: and whatever the man called *to* every living creature, that was to be its name. ‎

It is possible that the phrase be explained in connection with the matter of "the help" that G-d gave to Adam, and the meaning is that HaADAM NEFESH CHAYAH (man ‎is a living soul), as it is said, *And man became a living soul*,[[95]](#footnote-95) and it is as I have explained it there. And He brought before him all species so that everyone ‎of them unto which Adam would give a name and say that it is a living soul like himself, that would remain its name and be a help to him. So Adam gave ‎‎names to all, but as for himself he found no help which he would be call "a living soul" like his own name. ‎

**BUT FOR ADAM THERE WAS NOT FOUND A HELP MEET FOR HIM.** Rashi comments: "When He brought them, He brought them before him as male ‎and female. Thereupon Adam said, 'All of them have a mate, and I have no mate!' Immediately, *the Eternal G-d caused a deep sleep to fall upon him*. Rashi explained it well for by Scripture's bringing the verses concerning "the calling of names" into the matter of "the ‎help" that G-d gave Adam, it proves that this interpretation mentioned above is correct.

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‎”The calling of names," in the opinion of the commentators,[[96]](#footnote-96) is to be understood in its plain sense, namely, that everyone should have a name for ‎himself so that they be known and recognized in progeny by the names Adam would call them, names which would be valid forever. Now when ‎the Holy One, blessed be He, wanted to make "the help" for Adam He brought all species before him since He had to bring them before him in pairs ‎so that he should give a name to the females of the species; for in some [species, ‎both male and female] are called by one name, and in others they differ, such as bull and cow, TAYISH (he-goat) and EIZ (she-goat), sheep and ‎ewe, and others. When Adam saw them mating with each other. he had a desire for them, but as he found among them no help for himself, ‎he was saddened and fell asleep. G-d then caused a deep sleep to fall upon him so that he should not feel the removal of a rib from his body.

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In my opinion, however, "the calling of the names" is identical with "the help" [as I explained in the above verse], and the purport thereof is ‎as follows: the Holy One, blessed be He, brought before Adam all the beasts of the field and all the fowl of the heavens, and he, recognizing ‎their nature, called them names, that is, names appropriate to them. By the names it was made clear who is fit to be the help for another, ‎meaning, fit to procreate with one another. Even if we are to believe that names are merely a matter of consensus and not of nature, [i.e., that ‎they do not reflect the essence of the object bearing the name], we can say that "the calling of the names" means the division of the species ‎as - male and female - they passed before Adam and he contemplated their nature as to which of them would be a help to each other in ‎procreation so that they should beget offspring. Thus he called the large creatures by one name and the beasts by another so they would not ‎beget offspring from one another, and so on for all species. And among them all he did not find a natural help for himself so that it could be ‎called by his name for "the calling of the names" signifies the division of the species and the separation of their powers from each other, as I ‎have explained above. Now it does not mean that it was in Adam's power to find a help for himself among them since they were all created ‎with natures [different from that of man]. But it means that if Adam was to find satisfaction with one of the species and he would choose it ‎for his help, the Holy One, blessed be He, would adapt its nature to him, as He did with the rib, and He would not have found it necessary to ‎build "a new structure."[[97]](#footnote-97) This is the meaning of the verse, *And ‎whatever the man would call every living creature, that was its name*;[[98]](#footnote-98) that is to say, that was to be its name, for the Holy One, He, would so preserve it along ‎the lines which I have ‎explained.

In my pinion it is correct to say that it was His will, blessed be He, not to take Adam's rib from him to make him a wife until he himself would know that among the ‎created beings there is no help suitable for him and until he would crave to have a help suitable for him like her. This was why it was necessary to take one of ‎his ribs from him. This is the meaning of the verse, *But for Adam there was .not found a help meet for him*; that is to say, but for the name Adam (man) he found no help ‎suited to be opposite him and to be called by his name so that he should beget children from that "help", We need not resort here, therefore, to the words ‎of the commentators[[99]](#footnote-99) who say that the name "Adam" comes here in place of the reflexive pronoun ["himself." The verse would thus read: "But for himself] he found ‎no help meet for him," just as, *You wives of Lemech*,[[100]](#footnote-100) [which should read, "my wives"]; *And Jephthah and Samuel*,[[101]](#footnote-101) [which should read, "and Jephthah ‎and myself"]. This is the meaning of Adam's saying: *This is now bone of my bones*;[[102]](#footnote-102) that is to say, "This time I have found a help for me which I did not find ‎till now among the other species, for she is *bone of my bones, and flesh of my flesh*,[[103]](#footnote-103) and is fit to be actually called by my name for we will propagate ‎together." ‎

In the word ZOT (this, this time) there is a secret; it will be made known from our words in the section Vezoth HaBRACHA,[[104]](#footnote-104) if my Rock will bless me, ‎enabling me reach thereto. This is why Adam repeats, because ‘ZOT’ (this) was taken out of man.[[105]](#footnote-105) [Delve into it] and understand.

‎24. **THEREFORE WILL A MAN LEAVE HIS FATHER AND HIS MOTHER, AND WILL CLEAVE TO HIS WIFE.** The Divine Spirit says ‎this, thus prohibiting immoral relationships to "the sons of Noah.”[[106]](#footnote-106) ‎

**AND THEY SHALL BE ONE FLESH.** The child is created by both parents, and there in the child, their flesh is united into one Thus the words ‎of Rashi. But there is no point to this since in beast and cattle too, their flesh is united into one in their offspring.

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The correct interpretation appears to me to be that in cattle and beast the males have no attachment to their females. Rather, the male mates ‎with any female he finds, and then they go their separate ways. It is for this reason that Scripture states that because the female of man was ‎bone of his bones and flesh of his flesh, he therefore cleaves to her and she nestles in his bosom as his own flesh. and he desires to be with her ‎always. And just as it was with Adam. so was his nature transmitted to his offspring, that the males among them should cleave to their women, ‎leaving their fathers and their mothers, and considering their wives as if they are one flesh with them. A similar sense is found in the verses: *For ‎he is our brother, our flesh*;[[107]](#footnote-107) t*o any that is near of his flesh*.[[108]](#footnote-108) Those who are close members of the family are called SH'EIR BASAR (near of ‎flesh). Thus man will leave "the flesh" of his father and his mother and their kin and will see that his wife is nearer to him than they. ‎

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**3:6. THAT THE TREE WAS GOOD FOR FOOD.** She [Eve] had thought that the fruit of the tree was bitter and poisonous and this was why He admonished them against eating thereof, but now she saw that ‎it was good and sweet food. ‎

**AND THAT IT WAS A DELIGHT TO THE EYES,** i.e., that by means of its fruit, one attains desire and goes about after his own eyes. ‎

‎**AND THAT THE TREE WAS TO BE DESIRED TO MAKE ONE WISE** for by means of its fruit, one becomes wise to desire. Now she ascribed "delight" to the eyes and "desire" to the mind. The principles is that [by eating the fruit of the tree], one can will and desire a thing or its opposite.

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‎**7. AND THE EYES OF THEM BOTH WERE OPENED.** Scripture, speaks here with reference to intelligence, and not with reference to actual seeing. The end of the ‎verse proves this: *and they knew they were naked*. [Even a blind person knows when he is naked! It must therefore refer to intelligence], as [explained in] the words ‎of Rashi. In a similar sense is the verse, *Open You my eyes, that I may behold wondrous things out of Your Law.[[109]](#footnote-109)*

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**8. AND THEY HEARD THE VOICE OF THE ETERNAL G-D ‎WALKING IN THE GARDEN.** The Rabbis have said in Beresheet Rabba:[[110]](#footnote-110) "Rabbi Chilfi said that from here we may learn that a voice ‘walks,' for it is said, *And ‎they heard the voice of the Eternal walking*." And so did the Rabbi [Moshe ben Mairnon] write in Moreh Nebuchim.[[111]](#footnote-111) And so is the opinion of Rabbi Abraham ibn Ezra that "walking" refers to "the voice," just as in the verse: *The sound thereof will go like the ‎serpent's.[[112]](#footnote-112)* And Ibn Ezra further says that the meaning of *toward the cool of the day* is that they ‎heard the voice towards evening. And he mentioned in the name of Rabbi Jonah ibn Ganach[[113]](#footnote-113) that the meaning of the verse is: "and man was walking in the garden ‎toward the cool of the day," [the sense of the verse thus being that while man was walking in the garden he heard the voice of G-d].

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‎In my opinion, the sense of *walking in the garden* of Eden is similar to that of the verses: *And I will walk among you*;[[114]](#footnote-114) *And the ‎*‎ *Eternal went as soon as He had finished speaking with Abraham;[[115]](#footnote-115) I will go and return to My place.[[116]](#footnote-116)* All these verses indicate a revelation of the Divine Presence in that place or the departure from the place wherein He was revealed. The sense of the expression, *toward the cool of the day,* is that with the revelation of the Divine Presence comes a great and strong wind, even as it says, *And, behold, the Eternal passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Eternal.[[117]](#footnote-117)* Similarly we find: *Yes, He did swoop down upon the wings of the wind;[[118]](#footnote-118)* and in the book of Job it is written, *Then the Eternal answered Job out of the whirlwind.[[119]](#footnote-119)* Therefore Scripture says here that *they heard the voice of G-d* as the Divine Presence was revealed in the garden approaching them in the wind of the day, *because the breath of the Eternal blew upon it,[[120]](#footnote-120)* that is, in the garden, like the wind of ordinary days, not a great and strong wind as in the vision of other prophecies, in order that they should not be frightened or terrified. Yet Scripture says that in spite of this they hid themselves on account of their nakedness. In Beresheet Rabba[[121]](#footnote-121) we find that the Rabbis also said: "Said Rabbi Aba the son of Kahana: *'MeHALECH* (walking) is not written here but *MIT'HALECH* (meaning "it leaped and ascended)."[[122]](#footnote-122) Rabbi Aba thus interpreted the word MIT’HALECHsimilarly to that of *And the Eternal went,[[123]](#footnote-123)* as we have explained the term "walking," except that he explained the verse before us as referring to the withdrawal of the Divine Presence that dwelt in the garden of Eden and its retiring there from on account of the sin of Adam, even as it says, *I will go and return to My place.[[124]](#footnote-124)* We interpret it to mean the revelation of the Divine Presence in that place, which is the correct and fitting explanation of the verse.

**12. THE WOMAN WHOM YOU GAVE TO BE WITH ME.** The sense of it is to say: "The woman whom Your Honor Himself gave me for a help, *she gave me of the tree,* and I thought that whatever she says to me is a help and benefit to me." This is why He said when meeting out his punishment, *Because You have hearkened unto the voice of your wlfe,[[125]](#footnote-125)* meaning "You should not have transgressed My commandment on account of her advice." Our Rabbis have called Adam "ungrateful" for this remark.[[126]](#footnote-126) By this they mean to explain that the sense of his answer was: "You caused me this stumbling for You gave me a woman as a help, and she counseled me to do evil."[[127]](#footnote-127)

**13. WHAT IS THIS THAT YOU HAVE DONE** to transgress My commandment? For the woman was included in the admonition given to Adam since at that time she was yet bone of his bones, and similarly she was included in his punishment. The reason why G-d did not say to the woman, “and you have eaten of the tree," is that she was punished for both her eating and her advice, just as the serpent was punished for the advice. This is why she said, *The serpent beguiled me, and I did eat,[[128]](#footnote-128)* as the punishment for the beguiling was greater than that for the eating. [Hence as soon as she mentioned that the serpent beguiled her, G-d meted out His punishment immediately, as is stated in the following two verses.] Thus we may derive from here the principle of punishment for those that cause people to sin in any matter, just as our Rabbis have derived it from the verse, *You will not put a stumbling-block before the blind.[[129]](#footnote-129)*

**14. FROM AMONG ALL CATTLE, AND FROM AMONG ALL BEASTS OF THE FIELD.** From a study of this verse, Rabbi Yehoshua the son of Chananya derived the fact that a serpent gives birth once in seven years;[[130]](#footnote-130) this they investigated and found to be so.[[131]](#footnote-131) For the Midrashic interpretations of Scripture and their allusions are all traditional, and they found in them profound secrets on procreation and all matters, as I mentioned in my introduction.

**15. AND YOU WILL BRUISE THEIR HEEL.** This means man will have an advantage over you [the serpent] in the enmity between him and you for he will bruise your head but you will bruise him only in his heel, with which he will crush your brain.

**16. 'T'SHUKATECH' (AND YOUR DESIRE) WILL BE TO YOUR HUSBAND,** meaning for cohabitation. Yet when by nature you will have greater desire than him for intimacy you will not have the boldness to demand it by word, rather *he will rule over you.* It will all be from him and not from you. Thus are the words of Rashi. But this is not entirely correct, for modesty is praiseworthy in a woman, just as the Rabbis have said:[[132]](#footnote-132) "This is a good quality in women."

Rabbi Abraham ibn Ezra said: *"And your desire will be to your husband,* meaning your obedience." This means you will obey whatever he commands you for you are under his authority to do his desire. However, I have found the expression *T'SHUKAH* used only in connection with desire and lust.

The correct interpretation appears to me to be that He punished her that her desire for her husband be exceedingly great (more than her husband for her with regards to sexual intimacy) and that she should not be deterred by the pain of pregnancy and birth or that he keeps her as a maid-servant. Now it is not customary for a servant to desire to acquire a master over himself, rather his desire is to flee from him. Thus her punishment is measure for measure; she gave [the fruit of the tree of knowledge] also to her husband and he ate at her command, and He punished her that she should no longer command him, but instead he should command her entirely at his will.

**Ketubim: Psalms ‎1:1 – 2:12‎**

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

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

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

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

**scorners** (Old French, gabors.)

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

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

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

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

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

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

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

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

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

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

**Chapter 2**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Meditation from the Psalms**

**Psalms ‎‎1 & 2**

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

As Moshe presented the Bne Israel with the five books of the Torah, so also did King David present the Bne Israel with the five books of the Tehillim – Psalms. Psalms one and two are treated as a single composition.

***Berachoth 9b*** *Seeing that this verse, ‘Let the words of my mouth be acceptable etc.’ is suitable for recital either at the end or the beginning [of the tefillah], why did the Rabbis institute it at the end of the eighteen benedictions? Let it be recited at the beginning? — R. Judah the son of R. Simeon b. Pazzi said: Since David said it only after eighteen chapters [of the Psalms],[[133]](#footnote-133) the Rabbis too enacted that it should be said after eighteen blessings. But those eighteen Psalms are really nineteen? — ‘Happy is the man’ and ‘Why are the nations in an uproar’[[134]](#footnote-134) form one chapter.*

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

***Berachoth 10a*** *Every chapter that was particularly dear to David he commenced with ‘Happy’ and terminated with ‘Happy’.[[135]](#footnote-135) He began with ‘Happy’, as it is written, ‘Happy is the man’, and he terminated with ‘Happy’, as it is written, ‘happy are all they that take refuge in Him’.[[136]](#footnote-136)*

The verbal tally between the Torah and the Psalms is the “Made - עשה”, although the words “heaven” and “earth” also figure prominently in both the Torah seder and our psalms. Although our Sages taught that these two psalms describe messianic times, Rashi and Radak suggest that the simple reading of the text lends itself more readily to the events of David’s own career, specifically the time immediately following his coronation, where we read:[[137]](#footnote-137)

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

Just as our psalms relate directly to our Torah portion, so also do they hint to the book following Devarim. This suggests that that we are looking both backwards and forwards with these psalms. They hint to Joshua through the following pasuk:[[138]](#footnote-138)

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

Now compare that with:

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

In contrast to the pattern we say in our last seder, Psalm 1:2 reverses the order of day and night. In creation we find “there was evening and morning…”. Here, and in the passage from Yehoshua,[[139]](#footnote-139) we see “day and night”. Why the difference? To understand this answer, we need to mentally review our Shacharit, or morning, prayers. In those prayers, we say the blessing for Torah study. This blessing begins in the morning and continues into the evening. Thus we see that the study of Torah[[140]](#footnote-140) reverses the normal order of creation.[[141]](#footnote-141)

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

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

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

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

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

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

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

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

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

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

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

And:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**the sea monster** Pharaoh.

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

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

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

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

**when he prepared** Prepared himself.

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

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

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

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

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

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

**Verbal Tallies**

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

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

**Beresheet (Genesis) 2:4 – 3:21**

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

**Tehillim (Psalms) 1 and 2**

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

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

Heavens - שמים, Strong’s number is 08064.

Earth - ארץ, Strong’s number 0776.

Day - יום, Strong’s number 03117.

LORD - יהוה, Strong’s number 03068.

God - אלהים, Strong’s number 0430.

Made - עשה, Strong’s number 06213.

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

Heavens - שמים, Strong’s number is 08064.

Earth - ארץ, Strong’s number 0776.

Day - יום, Strong’s number 03117.

LORD - יהוה, Strong’s number 03068.

Made - עשה, Strong’s number 06213.

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

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

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

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

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

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

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

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

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

**Hebrew:**

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

**Greek:**

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

**PIRQE ABOT**

**(Chapters of the Fathers)**

**Mishnah 1:2**

**From:**

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

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**“Shimon the righteous was one of the last survivors of the Great Assembly. He used to say: The world stands on three things – on the Torah, on the Sacred Service, and on the practice of loving-kindness.”**

Not only the Law, Torah, but also two other ingredients are vital to the world. These three ingredients and their sequence are crucial to fully understanding this Mishnah. TORAH refers to what God has given to the people, SACRED SERVICE to what the people have given to God, and LOVING-KINDNESS refers to that which the people give to other people.

TORAH is the lifestyle of the Jew, that which fills life with meaning and directs the individual to the ultimate goals of life. Through the experience of living a Torah-oriented life in its full authenticity, one senses that the fulfilments it brings are a gift from God. It is immediately recognized that God gave the Torah not for God’s sake, but for the people’s sake. God is glorified through observance, but it is the people who gain.

SACRED SERVICE, or true worship, is the natural spontaneous gratitude that is expressed by the beneficiaries of this great gift toward the Bestower. It is based on a profound understanding of the concern of God for the people. God’s loving concern causes a sincere loving appreciation by the people. Prayer, of course, is a value in and of itself, but it is greatly enhanced through the links forged by the Torah.

THE PRACTICE OF LOVING-KINDNESS should be the natural climax of one’s true relationship with God. Once it is recognized that Torah is an ultimate form of sharing, in which the person has been given the means by which to be Godly (by emulating His kindness – *imitation Dei*), the desire to share with other human beings in loving-kindness should automatically ensue. If God, in sharing, has given everyone the ability to be Godly, then every individual is constrained to see the Divine element in the other, and share the self with the other. From authentic religiousness necessarily flows true human concern.

On these three pillars, signifying God’s relationship with the people, the people’s relationship with God, and the people’s relationship with one another, does the world stand. The hope that these relationships will fuse together into their ultimate expression is what keeps the world going. The primary responsibility of humankind is to perfect these relationships. This is the target of the human endeavour.

| **NAZAREAN TALMUD****Sidra Of B’resheet (Genesis) 2:4 – 3:2** **“Toldoth HaShamayim” “Generations of the Heavens”** **By: Paqid Dr. Adon Eliyahu ben Abraham &****Hakham Dr. Yosef ben Haggai** |
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| **School of Hakham Shaul****Tosefta****(Luke 3:1-6)****Mishnah א:א** | **School of Hakham Tsefet****Peshat****(Mark 1:3-6a)****Mishnah א:ג** |
| **Pereq ג:א** In the fifteenth year of the governorship of Tiberius Caesar, when Pontius Pilate was procurator of Y’hudah, and Herod [Antipas] was tetrarch of Galil, and Philip his brother was tetrarch of the lands of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, during the high priesthood of Anan and Kayafa, God's word came to Yochanan (John), bar Z’kharyah, while he was in the wilderness [of the Araba]. He went into all the territories surrounding the Yarden, heralding immersion based on Teshuba — for the atonement of sins. He cited the text in the scroll of Yeshayahu (Isaiah) the prophet: “A voice rings out: Clear in the desert (wilderness) A path for the Lord! Level in the wilderness A highway for our God! Every valley will be lifted up, and every mountain and hill will be made low; and the rugged will be made level, and the rough places a plain; And the glory of the Lord will be revealed, and all flesh will see it together; for the mouth of the Lord has spoken it.” (Is. 40:3-5). **ב** Then he said to those who had assembled to be immersed by him, “You generation of vipers![[142]](#footnote-142) Who taught you to flee from the coming wrath? Therefore, demonstrate[[143]](#footnote-143) fruits worthy Teshuba.[[144]](#footnote-144) Do not begin[[145]](#footnote-145) saying to yourself, we have Abraham as our father; for I say to you, God is able to rise up children out of these stones. Even now, the axe is laying[[146]](#footnote-146) against the root of fruit trees; therefore, every tree that does not bear (make) good fruit is cut down and thrown into the fire. | **א:ג ¶ A voice rings out: “Clear in the wilderness, (desert) A path for the Lord! Level in the wilderness A highway for our God!” (Isaiah 40:3). And now it happened Yochanan, was immersing in the wilderness, and proclaiming the immersion of Teshuba unto atonement of sins [during the Yamim Noraim]. And there went out unto him all the country of Y’hudah, and all them from Yerushalayim; and they were immersed of him in the (river) Yarden, confessing their sins [and doing Teshuba]. And Yochanan was clothed with a garment [Tallit made of] camel’s hair, and had a leather girdle around his waist;** |
| **School of Hakham Shaul****Remes****(2 Luqas -Acts 1:5-11)****Pereq א:ה** “For Yochanan indeed immersed in water but you will be immersed in the Ruach HaKodesh not many days from now.” So when they had assembled they asked him (Yeshua) saying, will you restore the kingdom (Governance) of Yisrael? He answered “It is not for you to know the times and seasons that the Father has established with His own authority. But, you will receive power when the Ruach HaKodesh has come upon (clothes) you and you will be my witnesses in Yerushalayim and in all Y’hudah and Shomron and to the ends of the earth.”[[147]](#footnote-147) And when he had said these things, as they were watching he was lifted up and a cloud enveloped him out of their sight. While he was ascending, they watched intently looking towards the heavens, and suddenly two men clothed in white stood next to them. They said, “Men of Galil, why do you stand watching the heavens? Yeshua who was taken from you into the heavens, will come the same way as you saw him go into the heavens.” |  |

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

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Hakham Tsefet in establishing the precedential materials of the Master’s Mesorah establishes protocol for all the materials, which will build upon his Mishnaic/Peshat catechistic School. Hakham Tsefet does not always use mechanisms such as, “that it might be fulfilled” as does Matityahu. Yet, the words of Hakham Tsefet are permeated with scriptural fulfillment. In many places, Matityahu uses the classic phrase “it is written.” Hakham Tsefet’s references to the Tanakh may open with the “it is written” phrase or he, as in present case, assumes that his readers know the Tanakh rather than try to remind them of his association with a particular piece of its text. If Hakham Tsefet uses the concept “it is written” he frequently places these words in the mouth of the Master in the form of a question, “is it not written?”[[148]](#footnote-148) The opening of Mark 1:1 announces the fact that this Mesorah is read with the Triennial Torah reading cycle. His prophetic textual association with the Prophet Malachi and Shemot (Exodus), as His Eminence Rabbi Dr. Yosef ben Haggai has pointed out, is common practice. Hakham Tsefet frequently uses a mechanism of quoting two prophets in a single setting.[[149]](#footnote-149) Furthermore, Hakham Tsefet’s mechanisms are highly Mishnaic.[[150]](#footnote-150) His use of Peshat hermeneutic mechanisms demonstrates the Mishnaic association of Yeshua’s teachings with the teachings of the Rabbis from the Mesorah (Oral Torah). The present text assumes[[151]](#footnote-151) that the reader will automatically connect the “voice crying in the wilderness” with Eliyahu, Messiah’s harbinger. Herein Hakham Tsefet clearly understands the Bi-modal aspects of the Septennial Torah reading cycle.[[152]](#footnote-152) While the setting of our present pericope can be that of the month of Elul/Tishrei, we can clearly see the relationship between Yochanan, Eliyahu and Pesach Adar/Nisan. Also concluded in the Petrine materials is the διὰτεσσάρων – *diatessarōn*[[153]](#footnote-153) hermeneutic PRDS.

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

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

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

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

The prophetic voice “rings out, “Clear in the wilderness (desert), A path for the Lord! Level in the wilderness, A highway for our God!” Scholars suggest that the “voice crying out” as an echo of the Babylonian exile.[[154]](#footnote-154) Regardless of the original intent of this passage, it is clear that Yochanan had a substantial number of repentant immersions, establishing the fact that his message was clear to his audience.

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

1st Corinthians 10:1-2 Now, brothers, I do not want you to be ignorant, how that all our fore-fathers were under the cloud (Shechinah), and all passed through the sea (Yam Suf); 2 And were all immersed to Moshe in the cloud (Shechinah) and in the sea;[[155]](#footnote-155)

Yochanan cries for reform. Making things straight and making things level speaks of introspection and restructure. Furthermore, this voice in the wilderness must allude to Har Sinai (Mt. Sinai) where the B’ne Yisrael received the Torah. Likewise, the terminology of immersion and atonement are a play on words. Among other things, **כָפַר** (*kapar*) “to be atoned for” means to be covered[[156]](#footnote-156) thus alluding to immersion.[[157]](#footnote-157) Therefore, it is plausible that Hakham Tsefet wanted to remind his readers of Sinai with his quote from Yeshayahu concerning the prophet in the wilderness. If Hakham Tsefet was so earnest in bringing the Sinai theme to his audience, what lesson are we to extrapolate from this material?

**Sinai and Mesorah**

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

They [the Men of the Great Assembly] ‎emphasized three things: Be cautious in judgment, raise up many disciples, and make a fence around the Torah."

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

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

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

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

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

**Camels Hair and Locusts**

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

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

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

As we have noted above, the voluminous imagery speaks to our senses and cries reform. Consequently, Hakham Tsefet introducing Yochanan with such imagery tells us that the entire life and ministry of the harbinger is to announce that a radical change is about to take place. Furthermore, that this harbinger announces the coming of Messiah, speaks of an unexpected Messiah. Scholars, trying to deify Messiah make note of the principal phrase “A path for the Lord!”[[158]](#footnote-158) Their ignorance lies in their failure to apprehend the principle of agency. As we have mentioned above (Ex 23:20–22) the messenger bears the title of the Master who he represents, i.e. “the angel of the Lord.” The messenger is no more “G-d” than the sun moon and stars, which are the Lord’s messengers. Messiah does not need to be “G-d” in order to accomplish his mission. He bears a heavenly title because he is heavenly agent. The term “apostle” (sent one) means that the apostle is an agent of the sender. In the case of the “apostles”, they are agents of Messiah. However, they are not “messiah” because Messiah sends them. Yochanan is not “G-d” because he is a “messenger” of G-d. Why do these scholars think that they need to deify Messiah to qualify him for his mission? The Bible is filled with agents and messengers of G-d. Yet we do not make any of those agents, “deity.” Therefore, we do not need to deify Yeshua to qualify him for his messianic mission.

**Peroration**

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

**Remes Commentary to Hakham Shaul’s 2 Luqas (Acts)**

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

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

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

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

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

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

Nevertheless, these paradoxes are not exhaustive.[[159]](#footnote-159) Still, these paradoxes serve to demonstrate the Messianic mission. Hakham Tsefet and Hakham Shaul fully understand the nature of The Master’s messianic mission. Therefore, we can conclude that Hakham Tsefet and Hakham Shaul determined to elucidate the Torah and Liturgical readings from a lectionary mindset.

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

The seventh hermeneutic law of Remes[[160]](#footnote-160) demonstrates that a general statement need’s elucidation from a particular. Furthermore, Remes will also “hint” at things, which may escape superficial eyes. The messianic harbinger Yochanan/Eliyahu in his atypical dress cries for teshuba (repentance). Generally speaking, Teshuba (repentance) means “return to G-d.” However, in Remes hermeneutic we see that the general hint speaks of a particular return to a previous state. Teshuba (repentance) is also defined as returning the neshamah to G-d in the pristine state, which G-d gave it. These acts of tikun unfold when we compare the status of the Nazarean Codicil to B’resheet – “Toldoth HaShamayim” “Generations of the Heavens.” Therefore, the general statements of the Nazarean Codicil are unveiled in the particular statements of B’resheet – “Toldoth HaShamayim” “Generations of the Heavens.” We will try as it may to open the Remes for understanding and interpretation.

**Adam and Messiah**

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

**﻿B’resheet 3:8** ﻿They (Adam and Havah) heard the sound of the Lord God moving about in the garden at the breezy time of day; and the man and his wife hid from the Lord God among the trees of the garden.[[161]](#footnote-161)

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

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

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

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

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

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

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

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

We must here insert the definition of the commonly known idea behind the use of the phrase “L-rd G-d.” This key Biblical phrase elucidates the G-d of strict justice (Elohim) balanced by the G-d of chesed (HaShem). Nevertheless, the whole concept bespeaks, “Law” i.e. Torah. Before there can be strict or lenient justice, there must be a “Law” – Torah. Furthermore, we note that “L-rd G-d” appearing to Adam and Havah in the Garden daily[[162]](#footnote-162) appears normal and continuous. In other words, it seems normal that the L-rd G-d appeared daily to Adam and Havah at a specific time of day. We must also note that Ibn Ezra says that the meaning of the “**wind of the day**” is that they heard the sound/voice **toward the evening**.[[163]](#footnote-163) Consequently, we have an established time of interaction between the “L-rd G-d” and Adam. Seeing that the “L-rd G-d” spoke to Adam and Havah every evening brings about a question. What was the nature of this interaction? That the text brings the word “Shema” into view is most fascinating. This would cause one to opine that the “L-rd G-d” might have been discussing with Adam and Havah the elemental thoughts of the Evening Shema.” The Orot Shabbat Siddur tells us “G-d **unifies** His people, Yisrael, who are **clothed** with Shabbat.”[[164]](#footnote-164) Herein are the elemental contemplations of the Shema. The Garden of Delight (Eden) is picturesque of Shabbat. Adam and Havah in the Garden of Delight are pictured in the thought that man receives a special soul on Shabbat. The Remes hint could possibly teach us that each week G-d allows man entrance into Gan Eden (the Garden of Delight) with the clothing of a special soul and that each week G-d expels man from the Garden, naked of the special Shabbat soul into the present world. When we look at this Remes on the global level, we see that our weekly Shabbat, in the Garden of Delight will unfold in the Y’mot HaMashiach (the days of Messiah).

What is Hakham Shaul trying to say when he says, “**But, you will receive power when the Ruach HaKodesh has come upon (clothes) you**”? Firstly, the word “power” is the Greek word **δύναμις** *dunamis.* This word finds twenty–six Hebrew parallels when compared to the Greek of the LXX. Three words stand out when we consider possible Hebrew parallels, which can be used to translate **δύναμις** *dunamis*. Those words are *kabod* (glory/honor) *peh* (mouth) and *hayil* (strength). We find an interesting paradigm in the creation of Chava and the *Eshet Hayil* of the Friday night Prayers. However, both *Kabod* and *Peh* also have interesting parallels. We might suggest that Hakham Shaul was telling us that the Ruach received at Shavout by the B’ne Yisrael the “special soul/ruach” which we receive at Kabbalat Shabbat. The possible connection to the Hebrew word *Peh* would tell us that we have the Torah in our mouths. Or, we might say that we would receive the ability to proclaim the Torah ***Shebaal Peh***i.e. the Mesorah when one is clothed with the Ruach HaKodesh. Another way of translating the phrase “Ruach HaKodesh” is the “**breath of holiness**.” How are we to understand the “breath of holiness?” The “breath of holiness” can only refer to the ***Torah******Shebe’al Peh*** or the Oral Torah i.e. Mesorah. And finally, when we look at the Greek word **δύναμις** *dunamis* we see that the power/energy depicted by this Greek word is explosive and expansive.[[165]](#footnote-165) Consequently, the message in relation to the Mesorah is it that would be explosive and expansive. Messiah saw that his talmidim would expand the Mesorah in one sense of the word. He, Messiah also saw that the Mesorah would expand to the ends of the earth.

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

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

Therefore, we conclude that Yeshua was telling his talmidim that they would be clothed with the Ruach HaKodesh – the ability to elucidate and expand the Mesorah to the ends of the earth. Above we stated that man is permitted entrance into the Garden of Delight each Shabbat when he receives a special soul/ruach. We might further this Remes thought by saying, that man is permitted entrance into the Garden of Delight each time he studies Torah. Or, we might further the notion by saying that the special soul is the Mesorah.[[166]](#footnote-166) Therefore, any time the B’ne Yisrael or Nazarean Jew studies the Torah he is granted a special soul, i.e. Oral Torah, which opens the gates to the Garden of Delight. The “special soul” is the Mesorah, which expands within the Torah student be he a Hakham or talmid. Likewise, the Garden of Delight is the Mesorah as well. Shabbat cannot be experienced without the Mesorah (Oral Torah – Special Soul). Here the Remes analogy should suffice. Shabbat is primarily for the sake of experiencing the Delight of G-d.

**B’resheet 2:﻿10**﻿ A river issues from Eden to water the garden, and it then divides and becomes four branches (heads). [[167]](#footnote-167)

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

**The Mesorah, Yeshua the Last Adam**

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

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

Adam and Havah received a daily Halakhic lesson by the breath (ruach) of the L-rd G-d. Hakham Tsefet opening his Mishnaic School of Messiah with the words, **The chief part of the Masorah (Tradition/Oral Law) is Yeshuah ‎the Messiah, the Son of God (i.e. Ben Elohim = the King/Judge)** conveys the primacy of the Mesorah in the life of man. Yeshua, Yehudah HaNasi[[168]](#footnote-168) and Hakham Tsefet realized the great importance that the Mesorah played in the daily life of the B’ne Yisrael. The Master’s restoration of the Mesorah depicts the restoration of Gan Eden on a Remes level. Only when we bask in the beauty of the Torah and its accompanying Mesorah do we feel the Delight of Gan Eden.

**Peroration**

**Yochanan (Jn) 1:1** In the beginning was the Torah, and the Torah was from God (God’s mouth), and God was [teaching][[169]](#footnote-169) the ***Torah******Shebaal Peh***.

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

*This was the ‎primary matter created by G-d; it is called by the Greeks HYLY (matter). After the HYLY, He did not create anything, but He formed and made things with it, and from this HYLY He brought everything into existence and ‎clothed the forms and put them into a finished condition.[[170]](#footnote-170)*

The Ramban also calls “matter” *bohu*. This *Bohu,* he says is the ***eben shetiyah***(The foundation stone).[[171]](#footnote-171) This means that the ***eben shetiyah*** is the *Torah Shebaal peh.* Yochanan’s Torah (Jn 1:1) is Messiah who has been the expression of G-d’s desire since before ***eben shetiyah***. This all begins to run together when we recap the idea the Mesorah is also the Sabbath soul – of Delight. While the Mesorah (Oral Torah) has always been a part of Yisrael’s legacy, Yeshua and the house of Hillel restored its place of prominence among the B’ne Yisrael.

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

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

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

*If properly integrated into self, this gift becomes God’s heritage for the individual. When it becomes God’s heritage, it will lead to high places, to the exaltation of the human being and to the thrusting of the individual onto a higher sphere of life.* [[172]](#footnote-172)

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

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

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

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

Amen v’amen

**Connections to the Torah and related Readings**

**Torah Seder**

**Mordechai (Mark)** – and they were immersed of him in the river - A river issues from Eden to water the garden (Gn. 2:10)

**Hillel (Luke)** – you generation of vipers – Now the serpent was the most subtle of all the beasts (Gn. 3:1)

**Acts** – But, you will receive power when the Ruach HaKodesh has come upon (clothes) you - **“They (Adam and Havah) heard the voice of halakhah from the Breath of the Lord God in the garden.”** (Gn. 3:8)

**Psalms**

**Mordechai (Mark)** – A highway for our God! – For the LORD knows the way of the righteous (Ps. 1:6)

**Hillel (Luke)** – id.

**Acts** – For Yochanan indeed immersed in water – He will be like a tree *firmly* planted by streams of water (Ps. 1:3)

**Ashlamatah**

**Mordechai (Mark)** – 6And Yochanan was clothed with a garment - the earth will wear out like a garment (Is. 51:6)

**Hillel (Luke)** – A highway for our God! – Who made the depths of the sea a pathway (Is. 51:10)

**Acts** – Men of Galil, why do you stand watching the heavens? – Lift up your eyes to the heavens (Is. 51:6)

**Mitzvoth**

|  |  |
| --- | --- |
| **Address** | **Mitzvah** |
| **Acts** | It is the religious duty of every Nazarean Jew, in continuance of the messianic mission to daily promote and teach the Mesorah. |
|  | It is the religious duty of every Nazarean Jew, to become immersed in the Oral Torah – Mesorah. |
|  | It is the religious duty of every Nazarean Jew, to expand upon the beauty and glory of the Mesorah. |
|  | It is the religious duty of every Nazarean Jew, to carry the Mesorah to the ends of the earth.  |

**Next Sabbath: “Hen HaAdam – Behold the man”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הֵן הָאָדָם** |  |  |
| **“Hen HaAdam”** | Reader 1 – B’resheet 3:22-24 | Reader 1 – B’resheet 5:1-3 |
| **“Behold the man”** | Reader 2 – B’resheet 4:1-3 | Reader 2 – B’resheet 5:3-5 |
| **“He aquí, el hombre”** | Reader 3 – B’resheet 4:4-7 | Reader 3 – B’resheet 5:6-8 |
| B’resheet (Gen.) 3:22 – 4:26 | Reader 4 – B’resheet 4:8-15 |  |
| Ashlamatah: Ezek. 28:13-19 + 24-26 | Reader 5 – B’resheet 4:16-18 |  |
|  | Reader 6 – B’resheet 4:19-22 | Reader 1 – B’resheet 5:1-3 |
| Psalms 3:1-9  | Reader 7 – B’resheet 4:23-26 | Reader 2 – B’resheet 5:3-5 |
|  |  Maftir – B’resheet 4:23-26 | Reader 3 – B’resheet 5:6-8 |
| N.C.: Mark 1:7-8Luke 3:15-18 & Acts 1:12-14 |  Ezek. 28:13-19 + 24-26‎ |   |

**Coming Minor Festivals**

**Yom HaZikaron – Day of The Remembrance**

Iyar 03, 5772 – Wednesday April 25, 2012

**Yom Ha'Atzmaut – Israel’s Day of Independence**

Iyar 04, 5772 – Thursday April 26, 2012

**Counting of the Omer**

Sundown Friday April the 20th – Nisan 29, “Today is fourteen days of the counting of the Omer”‎

Sundown Saturday April the 21st – Nisan 30 – **R.H. Iyar** – “Today is fifteen days of the Counting ‎of the Omer.”‎

Sundown Sunday April the 22nd – Iyar 01 - **R.H. Iyar** - "Today is sixteen days of the Counting of the Omer

Sundown Monday April the 23rd – Iyar 02, "Today is seventeen days of the Counting of the Omer

Sundown Tuesday April the 24th – Iyar 03 - **Yom HaZik.** - "Today is eighteen days of the Counting of the Omer

Sundown Wednesday April the 25th – Iyar 04 - **Yom Ha'Atz.** "Today is nineteen days of the Counting of the Omer

Sundown Thursday April the 26th– Iyar 05, "Today is twenty days of the Counting of the Omer

Sundown Friday April the 27th – Iyar 06, "Today is twenty-one days of the Counting of the Omer

Sundown Saturday April the 28th – Iyar 07, "Today is twenty-two days of the Counting of the Omer

Sundown Sunday April the 29th – Iyar 01, "Today is twenty-two days of the Counting of the Omer

Shalom Shabbat !

Hakham Dr. Yosef ben Haggai

HH Rosh Paqid Adon Hillel ben David

HH Paqid Dr. Adon Eliyahu ben Abraham

1. Zechariah 8:12. [↑](#footnote-ref-1)
2. Zechariah 8:12. [↑](#footnote-ref-2)
3. Menachoth 29b. [↑](#footnote-ref-3)
4. Isaiah 66:2. **The last letter (HEI) of the Tetragrammaton is in the Cabala considered the YAD HA-SHEM (the hand ‎of G-d).** See my Hebrew ‎commentary, p. 32.‎ [↑](#footnote-ref-4)
5. Job 12:9. [↑](#footnote-ref-5)
6. See Ramban above at the end of 1:1 [↑](#footnote-ref-6)
7. See Beresheet Rabba 12:4 for a similar text. See also Rashi here.‎ [↑](#footnote-ref-7)
8. Exodus 23:16. ‎ [↑](#footnote-ref-8)
9. Numbers 20:17.‎ [↑](#footnote-ref-9)
10. *And the 'Eternal G-d' formed... and He breathed into his nostrils* .... ‎ [↑](#footnote-ref-10)
11. Intelligences without matter, generally referring to the angels ans speheres. See Rambam, Hilchot Yesode HaTorah 3:9. Also Moreh Nebuchim, I, 49: “Te angels are likewise incorporeal: they are intelligences without matter, etc.” (Friedlander’s Translation). [↑](#footnote-ref-11)
12. Proverbs 2:6. [↑](#footnote-ref-12)
13. Similarly, since G-d breathed into man's nostrils, it follows that ‎the soul in man is of Divine essence. [↑](#footnote-ref-13)
14. Job 32:8. [↑](#footnote-ref-14)
15. Truth and faith here signify Cabalistic concepts. See my Hebrew commentary. p. 33.‎ [↑](#footnote-ref-15)
16. Numbers, ‎beginning of Seder Matoth.‎ [↑](#footnote-ref-16)
17. II Kings 4: 30. Here in the verse where an oath is being expressed, it says, *by the living G-d.* It does ‎not say "by the life of G-d," ‎which would indicate that His life is independent of Him; rather it ‎says, *by the living G-d,* thus indicating that life is His very essence. (The correctness of this ‎‎translation is indicated by the PATACH under the word CHAI, which is not in the construct state, and ‎therefore means "*the living G-d*.") See my Hebrew commentary, ‎p. 33, for further elucidation of ‎this point. Thus there is an allusion here to the teaching of the Sifre that "an oath is like swearing ‎‎'by the King Himself,' " since in ‎this verse quoted, where an oath is being given, it says, by the ‎living G-d. This is an oath "by the King Himself." In the case of a person, however, it says "*by the ‎‎life of your soul,*" thus indicating that in a human being his life and his soul are two independent ‎things. This explains the TZERE under the word CHEI, which indicates ‎a construct state combining two ‎independent nouns. Thus there is an allusion to "Vows are like swearing 'by the life of the King.' "‎ [↑](#footnote-ref-17)
18. Sefer HaBahir, 57. [↑](#footnote-ref-18)
19. Exodus 31:17. [↑](#footnote-ref-19)
20. Ecclesiastes 8:2. This denotes that an oath is like swearing "by G-d Himself." See Note 290 above.‎ [↑](#footnote-ref-20)
21. The .division of opinion among ‎the philosophers as to the nature of the soul is clearly marked in ‎Jewish philosophy. Ibn Ezra (Ecclesiastes 3:7) writes at length to prove that the soul in man consists ‎‎of three parts. He quotes Saadia Gaon to be of the same opinion. The poet-philosopher Solomon ‎ibn Gabirol (M'kor Chayim 5:20) also held this theory. Rambam, ‎however, in his Sh'monah ‎P'rakim, Chapter 1, holds that man's soul is but one. ‎ [↑](#footnote-ref-21)
22. Above, 1:20. [↑](#footnote-ref-22)
23. Ibid., Verse 24‎. [↑](#footnote-ref-23)
24. Isaiah 45:9. [↑](#footnote-ref-24)
25. Exodus 4:9. [↑](#footnote-ref-25)
26. Ibid., Verse 3. [↑](#footnote-ref-26)
27. Ibid., 14:21. [↑](#footnote-ref-27)
28. Sanhedrin 65b. [↑](#footnote-ref-28)
29. This story indicates that man has various souls, since Rava was able to bestow the soul of movement upon the man he created, but he ‎could not give him the soul of speech. [↑](#footnote-ref-29)
30. 32:2. [↑](#footnote-ref-30)
31. The Midrash there concludes that each soul in man communicates to the other its sense of agreement that ‎G-d's judgment is just. At the same time it is obvious from this Midrash that the Rabbis are of the opinion that there are various souls in man. [↑](#footnote-ref-31)
32. Job 34:14. [↑](#footnote-ref-32)
33. Further, Verse 19. [↑](#footnote-ref-33)
34. I Kings 20:4 [↑](#footnote-ref-34)
35. Leviticus 25:30. [↑](#footnote-ref-35)
36. Psalms 119:94. [↑](#footnote-ref-36)
37. 15:4. [↑](#footnote-ref-37)
38. Verse 9. [↑](#footnote-ref-38)
39. Isaiah 61:3. [↑](#footnote-ref-39)
40. Above, I:I1. [↑](#footnote-ref-40)
41. Above, I:11. [↑](#footnote-ref-41)
42. See Job 14:8. [↑](#footnote-ref-42)
43. See Isaiah 60:21 [↑](#footnote-ref-43)
44. Ezekiel 47:12 [↑](#footnote-ref-44)
45. Further, Verse 15. [↑](#footnote-ref-45)
46. Further, Verse 15. [↑](#footnote-ref-46)
47. Isaiah 61:11. [↑](#footnote-ref-47)
48. Jeremiah 29:5. GANOTH (gardens) is here in the feminine gender. [↑](#footnote-ref-48)
49. 16:8. [↑](#footnote-ref-49)
50. Exodus 3:12. [↑](#footnote-ref-50)
51. Numbers ‎‎28:2. [↑](#footnote-ref-51)
52. Taanith 19a. [↑](#footnote-ref-52)
53. Beresheet Rabba 15:1. [↑](#footnote-ref-53)
54. Psalms 104:16. [↑](#footnote-ref-54)
55. Deuteronomy 28:12. [↑](#footnote-ref-55)
56. Bereshith Rabbah 10:7.. [↑](#footnote-ref-56)
57. Genesis 3:3. ‎ [↑](#footnote-ref-57)
58. If Ramban is stating a specific mathematical ‎principle, its source is unknown to me. His intent may, however, be general. If so, the source may be found in Berachoth 3b, where it is stated that the exact point ‎of midnight is known only to G-d. [↑](#footnote-ref-58)
59. Mentioned in R'dak in the name of the "commentators."‎ [↑](#footnote-ref-59)
60. II Samuel 19:36. ‎ [↑](#footnote-ref-60)
61. The Elohim here means angels, who have no such desire (R'dak). [↑](#footnote-ref-61)
62. Genesis 3:22. [↑](#footnote-ref-62)
63. In Pirka D'Rabbeinu Hakadosh, Section 3. See my Hebrew ‎commentary, p. 36, Note 84, for variants. [↑](#footnote-ref-63)
64. Numbers, Chapters 13-14. Sanhedrin 108a. [↑](#footnote-ref-64)
65. I Samuel 22:9-10. Sanhedrin 90a. The Hebrew text here also ‎contains an additional word, "the ‎Beerothite." See II Samuel, Chapter 4. Ramban's general thought is clear: the saying of the Rabbis ‎proves that the serpent spoke ‎the truth. Hence the serpent's statement, *And you will be as 'Elohim,' ‎knowing good and evil*, was true. Now since sexual desire is not spoken of in connection with ‎the ‎angels, the expression *knowing good and evil* cannot refer to such desire.‎ [↑](#footnote-ref-65)
66. Who do not veer from their prescribed course (Rashi, Sanhedrin 42a). See, ‎however, Tosafot ‎there which mentions a variant reading, "A faithful Worker," which refers to G-d. Our version of ‎this benediction in the Prayer Book is based ‎on this reading. ‎ [↑](#footnote-ref-66)
67. **The source of this expression, in connection with the blessing for the new moon, is found in Sanhedrin 42a.** [↑](#footnote-ref-67)
68. Pesachim 6a. If his will ‎‎(or wish) is to return to his house during the days of Passover, then he must ‎search his house for leaven before leaving his house even if he leaves more than 30 ‎days before ‎Passover.‎ [↑](#footnote-ref-68)
69. Ibid .. In that case too he must search for leaven which lies under the produce even more than 30 ‎days before Passover. ‎ [↑](#footnote-ref-69)
70. Psalms 144:3. [↑](#footnote-ref-70)
71. Exodus 33:12. Literally, *1 know thee by name*. [↑](#footnote-ref-71)
72. II Samuel 19:36. [↑](#footnote-ref-72)
73. Ecclesiastes 7:29. [↑](#footnote-ref-73)
74. Genesis 3:3. [↑](#footnote-ref-74)
75. Further, Verse 17. [↑](#footnote-ref-75)
76. Genesis 25:18. [↑](#footnote-ref-76)
77. Verse 12. [↑](#footnote-ref-77)
78. Rabbenu Saadia Gaon and Rashi. [↑](#footnote-ref-78)
79. Genesis 3:3. [↑](#footnote-ref-79)
80. II Kings 18:3l. ‎ [↑](#footnote-ref-80)
81. Genesis 3: 17. [↑](#footnote-ref-81)
82. I Kings 2:42. Said by Solomon to Shimi, that on the day he goes outside of the limits of Jerusalem he will surely die. [↑](#footnote-ref-82)
83. Ecclesiastes ‎‎9:5. [↑](#footnote-ref-83)
84. Numbers 4:20. [↑](#footnote-ref-84)
85. Leviticus 22:9. [↑](#footnote-ref-85)
86. Genesis 3:19. [↑](#footnote-ref-86)
87. Shabbat 58b. [↑](#footnote-ref-87)
88. Above, 1:10. [↑](#footnote-ref-88)
89. Ramban is aiming to answer the question: If Adam was destined at first to exist forever on account ‎of his superior soul, what purpose did his eating serve? ‎Ramban answers that, according to this ‎theory, he ate not out of necessity but for enjoyment.‎ [↑](#footnote-ref-89)
90. Genesis 3:18. [↑](#footnote-ref-90)
91. Ibid., Verse 19. [↑](#footnote-ref-91)
92. Berachot 61a. The ‎name of the Rabbi is Yirmeyahu the son of Rabbi Elazar. [↑](#footnote-ref-92)
93. See Ramban, beginning of Seder Thazria concerning the opinion of the doctors and the Greek ‎philosophers. [↑](#footnote-ref-93)
94. Above, 1:10. [↑](#footnote-ref-94)
95. Above, Verse 7. [↑](#footnote-ref-95)
96. Rashi and R'dak. [↑](#footnote-ref-96)
97. ‎"A new structure" is a reference to the explanation of the Rabbis: ‎‎*"VaYIVEN (And He built ... the rib)* - this teaches us that He built Eve after the fashion of a store-‎house." (Eruvin 18a). ‎ [↑](#footnote-ref-97)
98. Verse 19. [↑](#footnote-ref-98)
99. Ibn Ezra and R'dak. [↑](#footnote-ref-99)
100. Genesis 4:23. [↑](#footnote-ref-100)
101. I Samuel 12:11. The words were spoken by Samuel. [↑](#footnote-ref-101)
102. Further Verse 23. [↑](#footnote-ref-102)
103. Further Verse 23. [↑](#footnote-ref-103)
104. See Ramban, Deuteronomy 33:1, in the commentary beginning, "the man of G-d." ‎ [↑](#footnote-ref-104)
105. Further Vesre 23. [↑](#footnote-ref-105)
106. After the flood all people of all time were commanded to observe as a minimum the following seven precepts: (a) to establish courts of justice; (b) to abstain from idolatry; (c) incest; (d) murder; (e) robbery; (f) blasphemy; and (g) eating flesh from living animals. These are the laws of Noachids, or “sons of Noah.” See further, Ramban 34:13. At that time permission was given them to eat meat, the reason for which is explained in the text. [↑](#footnote-ref-106)
107. Genesis 37:27. [↑](#footnote-ref-107)
108. Leviticus 18:6. [↑](#footnote-ref-108)
109. Psalm 119:18. Here too "the opening of eyes" has reference to understanding.‎ [↑](#footnote-ref-109)
110. 19:12. [↑](#footnote-ref-110)
111. I, 24: "It is the *voice* that is modified by *walking*." [↑](#footnote-ref-111)
112. Jeremiah 46:22. [↑](#footnote-ref-112)
113. Also known as Jonah ibn Janach (990-1050), considered the greatest Hebrew grammarian. He is the author of the Rikmah (Many Colored Web) and the Book of Roots, a lexicon. ‎ [↑](#footnote-ref-113)
114. Leviticus 26:12. [↑](#footnote-ref-114)
115. Genesis 18:33. [↑](#footnote-ref-115)
116. Hosea 5:15. ‎ [↑](#footnote-ref-116)
117. I Kings 19:11.‎ [↑](#footnote-ref-117)
118. Psalms 18:11. [↑](#footnote-ref-118)
119. Job 38:1. [↑](#footnote-ref-119)
120. Isaiah 40:7. [↑](#footnote-ref-120)
121. ‎19:13.‎ [↑](#footnote-ref-121)
122. This means that when Adam sinned, the Divine Presence went from the earth to the first heaven, ‎and then with every successive generation of sinners it departed to yet another higher heaven. This ‎is so clearly explained in Beresheet Rabba there (19:12).‎ [↑](#footnote-ref-122)
123. Genesis 18:33. [↑](#footnote-ref-123)
124. Hosea 5:15. [↑](#footnote-ref-124)
125. Further, Verse 17. ‎ [↑](#footnote-ref-125)
126. Avodah Zarah 5b. ‎ [↑](#footnote-ref-126)
127. He thus ascribed his sin to G-d's giving him Eve as a help. (Rashi, ibid.) In this he spoke ‎ungratefully.‎ [↑](#footnote-ref-127)
128. In the verse before us. Thus she mentioned both the eating and the advice. ‎ [↑](#footnote-ref-128)
129. Leviticus 19:14. In Pesachim 22b, the verse is interpreted to mean: do not give a person who is ‎‎"blind" in a matter advice which is improper for him. Advising or causing one to sin is thus ‎included in this prohibition. Ramban is here suggesting that while the admonition against causing ‎people to sin is derived from the verse in Leviticus, the principle of punishment for such advice is ‎derived from here. ‎ [↑](#footnote-ref-129)
130. Bechoroth 8a. See my Hebrew commentary, p. 41. [↑](#footnote-ref-130)
131. See Beresheet Rabba 20:7. [↑](#footnote-ref-131)
132. Eruvin 100b. [↑](#footnote-ref-132)
133. It comes at the end of Psalm 19. [↑](#footnote-ref-133)
134. The opening verses of Psalms I and II. [↑](#footnote-ref-134)
135. In point of fact this is the only one. V. Tosaf. a.l. [↑](#footnote-ref-135)
136. The last verse of Ps. II, which shows that according to R. Johanan Psalms I and II formed one Psalm. This is also confirmed in (II Luke) Acts 13:33 where the Western text reads “for thus it is written in the first Psalm” when quoting Psalm 2:7. Origen and other early church fathers knew of certain forms of the Hebrew text which reckoned the first two psalms as one. [↑](#footnote-ref-136)
137. *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-137)
138. I found this hint in “The Bible – Psalms with the Jerusalem Commentary”, volume one. By Amos Hakham. [↑](#footnote-ref-138)
139. Yehoshua (Joshua) 1:8 [↑](#footnote-ref-139)
140. If we are paying attention, we will see that the sacrifices also reverse the normal order of night and day. [↑](#footnote-ref-140)
141. Ibid. 5. [↑](#footnote-ref-141)
142. “generation of vipers” – According to Pirqe Abot … [↑](#footnote-ref-142)
143. Here the phrase *poiēsate* finds no parallel in English or Greek. This Greek word ποιέω – *poieo* is anchored in the two key words of Beresheet, namely **בָּרָא** and עָשָׂה. Here the use of *poiēsate* firmly anchors this section of Luqas with Beresheet. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 6:459 [↑](#footnote-ref-143)
144. Just as the above term *poiēsate* anchors Luqas to Beresheet through the idea of **בָּרָא** and עָשָׂה, we can see contextually the connection between Beresheet 2:4–9 with great ease. Beresheet opens with “no man to till the ground” (bring forth fruit). Likewise, Luqas opens with the concept of “bringing forth fruit.” [↑](#footnote-ref-144)
145. **ἄρχω** *archomai* from **ἀρχή** *arche* the beginning i.e. **ἐν ἀρχῇ,** in the beginning. Further anchoring this section of Luqas with Beresheet. [↑](#footnote-ref-145)
146. **κεῖσθαι** “to be laid down or given,” “to recline at table.” [↑](#footnote-ref-146)
147. **“Ends of the earth”** – i.e. Western countries. [↑](#footnote-ref-147)
148. Cf. Mk 11:17 [↑](#footnote-ref-148)
149. Cf. Mk. 13:27 – This **διαπασων** - *diaspason* allows Hakham Tsefet to cover the vast range of prophetic materials by only mentioning two prophetic statements. This approach is also very Rabbinic. The while we have mentioned the relationship to prophetic materials the rabbinic system of the Talmud (Mishnah + Gemara) serves to produce a **διαπασων** - *diaspason* of all the halakhic thought. [↑](#footnote-ref-149)
150. Hakham Tsefet groups two or more prophetic thoughts to anchor his point with Scripture. The Sages in writing the Oral Torah follow this mechanism. Sometimes that text seems to be out of context with the surrounding context of the Scripture that it was borrowed from. When the text is brought into the Nazarean Codicil or the Oral Torah the borrowed text become relative to the materials of the Nazarean Codicil or the Oral Torah. This system of “borrowing” text is very Rabbinic as we have stated. However, this system is also a mechanism that the Rabbis used to solidify their organic (categorical) thinking. [↑](#footnote-ref-150)
151. Hakham Yochanan (Jn. 1:21) makes this fact perfectly clear. Hakham Tsefet lays foundational materials in such a way to prepare the Mishnaic Mesorah of the Master so that it can be unfolded from many layers of understanding. [↑](#footnote-ref-151)
152. This can also be seen in then **διαπασων** - *diaspason* approach. The Bi-modal aspect of the Septennial reading cycles covers the complete range of thoughts alluded to in the Torah with regard to the calendar. [↑](#footnote-ref-152)
153. We must here assert that we do not hold the idea that διὰτεσσάρων – *diatessarōn* means “four in one” with the idea of the “harmony” of four “gospels.” By διὰτεσσάρων – *diatessarōn* we mean that all four levels are included in one level i.e. Peshat. Before one can understand the four levels of Prds he must master Peshat. Peshat in and of itself is διὰτεσσάρων – *diatessarōn* containing all levels. [↑](#footnote-ref-153)
154. Donahue, J. R. (Ed.). (n.d.). *The Gospel of Mark, Pagina Sacra* (Vol. 2). Collegeville, Minnesota: The Liturgical Press. p. 61 [↑](#footnote-ref-154)
155. While the present passages may be read in the Elul/Tishrei period, the voice of one in the wilderness immersing cries Adar/Nisan through the idea of the cloud and sea. [↑](#footnote-ref-155)
156. See TWOT 1023.0 [↑](#footnote-ref-156)
157. Hakham Shaul in his letter to the Bereans speaks of “immersions” (He. 6:2). From this, we learn that the immersions associated with the Tanakh are not all associated with “sin.” This is very apropos when we realize that the present time requires searching our homes for Chametz (leaven), which is a symbol for pride NOT SIN! Yochanan heralds change and reform. While speaks of those “vipers,” Lk. 3:7 not everyone is a sinner or a “viper” in the negative sense of the word. [↑](#footnote-ref-157)
158. Edwards, J. (2002). *The Gospel according to Mark.* Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. pp. 23–6 Hooker, M. D. (1991). *Black’s New Testament Commentaries: The Gospel According to Saint Mark.* London: A & C Black Publishers Ltd. pp. 35–6 [↑](#footnote-ref-158)
159. For a deeper look into the paradoxes of the Torah, Oral Torah and the B’ne Yisrael see – Neusner, J. (2001). *Recovering Judaism, The Universal Dimension of Judaism.* Fortress Press. pp. 67ff [↑](#footnote-ref-159)
160. 7. The **general,** which requires elucidation by the particular, and the particular which requires elucidation by the general. [↑](#footnote-ref-160)
161. Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures: A New translation of the Holy Scriptures according to the traditional Hebrew text.* Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (Ge 3:8). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-161)
162. I say that this was a daily experience. This is entirely plausible. Nevertheless, it is also plausible that G-d visited each Shabbat rather than each day. [↑](#footnote-ref-162)
163. Ramban. (2008 ). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol. 1 Sefer Beresheet). Artscroll Series, Mesorah Publications ltd. p. 122 [↑](#footnote-ref-163)
164. Toledano, R. E. (2002). *The Orot Tefillah Series "Siddur Kol Sasson / the Orot Sephardic Shabbat Siddur".* NJ: Orot Inc. p. 149 [↑](#footnote-ref-164)
165. I have His Eminence Rabbi Dr Yosef ben Haggai to thank for this most wonderful insight into the Greek word “*dunamis*.” [↑](#footnote-ref-165)
166. **Obviously it is the religious duty of every Nazarean Jew to study and memorize the Mesorah of the Master to experience in its fullness the special Shabbat/Mesorah soul.** [↑](#footnote-ref-166)
167. Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures: A new translation of the Holy Scriptures according to the traditional Hebrew text.* Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (Ge 2:10). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-167)
168. The Talmid of Hillel the Elder who initiated the writing down of the Oral Torah. We must submit that the initial idea must have come from Hillel. This occupation was picked up by his talmidim. This would include Yeshua and his talmidim who are talmidim of Hillel by extension. [↑](#footnote-ref-168)
169. **ἦν** from **εἰμί** 455 occurrences; AV translates as “was” 266 times, “were” 115 times, “had been” 12 times, “had” 11 times, “**taught + 1321” four times**, “stood + 2476” four times, translated miscellaneously 41 times, and “vr was” once. **1** I was, etc. [↑](#footnote-ref-169)
170. Cf. Nisan 08,5772 p. 8 [↑](#footnote-ref-170)
171. Ramban. (2008 ). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol. Sefer Beresheet). Artscroll Series, Mesorah Publications ltd. p.28 [↑](#footnote-ref-171)
172. Bulka, R. P. (1993). *The Chapters of the Fathers, A Psychological Commentary on Pirkey Avoth.* Jason Aronson Inc. pp. 241–4 [↑](#footnote-ref-172)