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

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Tishri 27, 5776 – Oct 09/10, 2015** | **First Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**Fri. Oct 09 2015 – Candles at 7:02 PMSat. Oct 10 2015 – Habdalah 7:57 PM | **Austin & Conroe, TX, U.S.**Fri. Oct 09 2015 – Candles at 6:49 PMSat. Oct 10 2015 – Habdalah 7:41 PM | **Brisbane, Australia**Fri. Oct 09 2015 – Candles at 5:34 PMSat. Oct 10 2015 – Habdalah 6:28 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Oct 09 2015 – Candles at 6:56 PMSat. Oct 10 2015 – Habdalah 7:51 PM | **Manila & Cebu, Philippines**Fri. Oct 09 2015 – Candles at 5:22 PMSat. Oct 10 2015 – Habdalah 6:12 PM | **Miami, FL, U.S.**Fri. Oct 09 2015 – Candles at 6:41 PMSat. Oct 10 2015 – Habdalah 7:32 PM |
| **Murray, KY, & Paris, TN. U.S.**Fri. Oct 09 2015 – Candles at 6:07 PMSat. Oct 10 2015 – Habdalah 7:02 PM | **Olympia, WA, U.S.**Fri. Oct 09 2015 – Candles at 6:18 PMSat. Oct 10 2015 – Habdalah 7:19 PM | **Port Orange, FL, U.S.**Fri. Oct 09 2015 – Candles at 6:43 PMSat. Oct 10 2015 – Habdalah 7:35 PM |
| **San Antonio, TX, U.S.**Fri. Oct 09 2015 – Candles at 6:52 PMSat. Oct 10 2015 – Habdalah 7:45 PM | **Sheboygan & Manitowoc, WI, US**Fri. Oct 09 2015 – Candles at 6:00 PMSat. Oct 10 2015 – Habdalah 6:59 PM | **Singapore, Singapore** Fri. Oct 09 2015 – Candles at 6:37 PMSat. Oct 10 2015 – Habdalah 7:25 PM |
| **St. Louis, MO, U.S.**Fri. Oct 09 2015 – Candles at 6:14 PMSat. Oct 10 2015 – Habdalah 7:10 PM | **Tacoma, WA, U.S.**Fri. Oct 09 2015 – Candles at 6:16 PMSat. Oct 10 2015 – Habdalah 7:17 PM |  |
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**For other places see:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Giberet Gloria Sutton & beloved family

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

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

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

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

Her Excellency Giberet Jacquelyn Bennett

His Excellency Adon Eliseo Peña and beloved wife HE Giberet Eva Peña

His Excellency Adon Gary Smith and beloved wife HE Giberet Brenda Smith

His Excellency Adon Cory and beloved wife HE Giberet Mariam Felty

His Excellency Adon Jarod Barak Barnum and beloved wife HE Giberet Crystal Barnum

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

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

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Shabbat: “Hen HaAdam” – “Behold the man”**

**&**

**Shabbat Mevar’chim HaChodesh Heshvan**

**(Proclamation of the New Moon of Heshvan)**

**(Monday Evening 12th of October – Wednesday Evening 14th of October, 2015)**

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| **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 |  |
| Special: 1 Samuel 20:18, 42 | 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 1 Samuel 20:18, 42 |   |

**Contents of the Torah Seder**

* The Expulsion from Eden – Genesis 3:22-24
* Cain and Abel – Genesis 4:1-16
* Descendants of Cain – Genesis 4:17-24
* Seth – Genesis 4:25-26

**Rashi & Targum Pseudo Jonathan**

**for: B’Resheet (Gen.) 3:22 – 4:26**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** | **Targum Neofiti 1** |
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| 22. Now the Lord God said, "Behold man has become like one of us, having the ability of knowing good and evil, and now, lest he stretch forth his hand and take also from the Tree of Life and eat and live forever."  | 22. And the LORD God said to the angels who ministered before Him, Behold, Adam is sole on the earth, as I am sole in the heavens above; and it will be that they will arise from him who will know to discern between good and evil. Had he kept the commandments which I appointed to him, he would have lived and subsisted as the tree of life forever. But now, because he has not kept that which I prescribed, it is decreed against him that we keep him from the garden of Eden, before he reach forth his hand and take of the tree of life: for, behold, if he eat thereof, living he will live and subsist forever.  | 22. And the LORD God said: “Behold, the first Adam whom I have created is alone in the world as I am alone in the heavens on high. Numerous nations are to arise from him, and from him shall arise one nation who will know to distinguish between good and evil. If he had observed the precept of the Law and fulfilled its commandment he would live and endure forever like the tree of life. And now, since he has not observed the precepts of the Law and has not fulfilled its commandment, behold we will banish him from the garden of Eden before he stretches out his hand and takes of the fruit of the tree of life and eats and lives for ever.” |
| 23. And the Lord God sent him out of the Garden of Eden, to till the soil, whence he had been taken. | 23. And the LORD God removed him from the garden of Eden; and he went and dwelt on Mount Moriah, to cultivate the ground from which he had been created. | 23. And the LORD God banished him from the garden of Eden to till the earth from which he had been created. |
| 24. And He drove the man out, and He stationed from the east of the Garden of Eden the cherubim and the blade of the revolving sword, to guard the way to the Tree of Life. | 24. And He drove out the man from thence where He had made to dwell the glory of His Shekina at the first between the two Kerubim. **Before He had created the world, He created the Law; He prepared the garden of Eden for the righteous/generous, that they might eat and delight themselves with the fruit of the tree; because they would have practised in their lives the doctrine of the Law in this world, and have maintained the commandments:** (but) he prepared Gehinnom for the wicked, which is like the sharp, consuming sword of two edges; in the midst of it He has prepared flames of fire and burning coals for the judgment of the wicked who rebelled in their life against the doctrine of the Law. **To serve the Law is better than (to eat of) the fruit of the tree of life, (the Law) which the Word of the LORD prepared, that man in keeping it might continue, and walk in the paths of the way of life in the world to come.**JERUSALEM: And the Word of the LORD God said, Behold, Adam whom I have created is sole in my world, as I am sole in the heavens above. It is to be that a great people are to arise from him; from him will arise a people who will know how to discern between good and evil. And now it is good that we keep him from the garden of Eden before he stretch forth his hand and take also of the fruit of the tree of life, and eat, and live forever...And He cast out Adam, and made the glory of His Shekina to dwell at the front of the east of the garden of Eden, above the two Kerubim. **Two thousand years before He had created the world, He created the Law, and prepared Gehinnom and the Garden of Eden.** He prepared the garden of Eden for the righteous/ generous, that they should eat, and delight themselves with the fruit of the tree, because they had kept the Commandments of the Law in this world. For the wicked He prepared Gehinnom, which is like the sharp, consuming sword with two edges. He prepared in the depth of it flakes of fire and burning coals for the wicked, for their punishment for ever in the world to come, who have not kept the Commandment of the Law in this world. **For the Law is the tree of life; whoever keeps it in this life lives and subsists as the tree of life. The Law is good to keep in this world, as the fruit of the tree of life in the world that comes.** | 24. And he banished Adam; and he had made the Glory of his Shekinah dwell from the beginning to the east of the Garden of Eden, between the two cherubim. **Two thousand years before he created the world he had created the Law; he had prepared the garden of Eden for the just and Gehenna for the wicked. He had prepared the garden of Eden for the just that they might eat and delight themselves from the fruits of the tree, because they had kept precepts of the Law in this world and fulfilled the commandments.** For the wicked he prepared Gehenna, which is comparable to a sharp sword devouring with both edges. He prepared within it darts of fire and burning coals for the wicked, to be avenged of them in the world to come because they did not observe the precepts of the Law in this world. **For the Law is a tree of life for everyone who toils in it and keeps the commandments: he lives and endures like the tree of life in the world to come. The Law is good for all who labor in it in this world like the fruit of the tree of life.** |
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| 1. Now the man knew his wife Eve, and she conceived and bore Cain, and she said, **"I have acquired a man with the Lord."** | 1. And Adam knew Hava his wife, who had desired the Angel; and she conceived, and bare Kain; and she said, **I have acquired a man, the Angel of the LORD.**  | 1. And the man knew Eve his wife and she conceived and bore Cain and she said: “Behold, **I have been given a son from before the LORD.”** |
| 2. And she continued to bear his brother Abel, and Abel was a shepherd of flocks, and Cain was a tiller of the soil. | 2. And she added to bear from her husband Adam his twin, even Habel. And Habel was a shepherd of the flock, but Kain was a man working in the earth. | 2. And later she bore Abel his brother. Now, Abel was a shepherd of flocks and Cain tilled the earth. |
| 3. **Now it came to pass at the end of days,** that Cain brought of the fruit of the soil an offering to the Lord. | 3. **And it was at the end of days, on the fourteenth of Nisan**, that Kain brought of the produce of the earth, **the seed of cotton (or flax)**, an oblation of first things before the Lord; | 3. And it happened in the course of time that Cain brought a gift from the fruits of the earth to the name of the Lord. |
| 4. And Abel he too brought of **the firstborn of his flocks and of their fattest**, and the Lord turned to Abel and to his offering. | 4. and Habel brought of **the firstlings of the flock, and of their fat**; and it was pleasing before the LORD, and He gave (His) countenance to Habel and to his oblation; | 4. And Abel also brought (his gift) from the first-born of his flock and from the fat ones among them. And the LORD received Abel and his offering with favor,  |
| 5. But to Cain and to his offering He did not turn, and it annoyed Cain exceedingly, and his countenance fell. | 5. but to Kain and to his oblation He gave no countenance. And Kain was angered greatly, and the features of his face were downcast. | 5. but He did not receive Cain and his offering with favor, and Cain was greatly displeased and his countenance changed. |
| 6. And the Lord said to Cain, "Why are you annoyed, and why has your countenance fallen? | 6. And the LORD said to Kain, Why have you anger, and why are the features of your face downcast? | 6. And the LORD said to Cain: “Why, I pray, are you displeased and why has your countenance changed? |
| 7. **Is it not so that if you improve, it will be forgiven you? If you do not improve, however, at the entrance, sin is lying,** and to you is its longing, but you can rule over it." | 7. **If you do your work well, will not your guilt be forgiven you? But if you do not do your work well in this world, your sin is retained unto the day of the great judgment, and at the doors of your heart lies your sin.** And into your hand have I delivered the power over evil passion, and unto you will be the inclination thereof, that you may have authority over it to become righteous/ generous, or to sin.JERUSALEM: **If you make your work good in this world, will it not be forgiven and remitted you in the world to come? But if you do not make your work good in this world, your sin is retained unto the day of the great judgment; and at the door of your heart it lies.** Yet into your hand have I delivered power over the evil passion, and to you may be dominion over it, to become righteous/generous or to sin. | 7. **Surely, if you make your work this world to be good, you will be remitted and pardoned in the world to come, but if you do not make your work in this world to be good, your sin will be kept for the day of great judgment; and at the door of your heart your sin crouches.** Into your hands, however, I have given the control over the evil inclination and you shall rule it, whether to remain just or to sin. |
| 8. And Cain spoke to Abel his brother, and it came to pass when they were in the field, that Cain rose up against Abel his brother and slew him. | 8. And Kain said to Habel his brother, Come, and let us two go forth into the field. And it was that when they two had gone forth into the field, Kain answered and said to Habel, I perceive that the world was created in goodness, but it is not governed (or conducted) according to the fruit of good works, for there is respect to persons in judgment; therefore it is that your offering was accepted, and mine not accepted with good will. Habel answered and said to Kain, In goodness was the world created, and according to the fruit of good works is it governed; and there is no respect of persons in judgment; but because the fruits of my works were better than yours, my oblation, before yours, has been accepted with good will. Kain answered and said to Habel, There is neither judgment nor Judge, nor another world; nor will good reward be given to the righteous/ generous, nor vengeance be taken of the wicked. And Habel answered and said to Kain, There is a judgment, and there is a Judge; and there is another world, and a good reward given to the righteous/generous, and vengeance taken of the wicked. And because of these words they had contention upon the face of the field; and Kain arose against Habel his brother, and drove a stone into his forehead, and killed him.JERUSALEM: And Kain said to Habel his brother, Come, and let us go forth upon the face of the field. And it was when they had gone out upon the face of the field, Kain answered and said to Habel his brother, There is neither judgment nor Judge, nor another world; neither is a good reward given to the righteous/generous, nor will vengeance be taken of the wicked. Nor was the world created in goodness, nor in goodness is it conducted. Therefore it is that your oblation was accepted with good will, and mine not accepted with good will. Habel answered and said to Kain, There is a judgment, and there is a Judge: there is another world, and a good reward is given to the righteous/generous, and vengeance taken of the wicked. And in goodness was the world created, and in goodness is it conducted. But according to the fruit of good works is it conducted. Because my works were better ordered than yours, my offering was accepted with good will, and yours was not accepted with good will. And as they two disputed on the face of the field, Kain arose against Habel his brother, and killed him. | 8. And Cain said to Abel his brother: “Come! Let the two of us go out into the open field.’’ And when the two of them had gone out into the open field, Cain answered and said to Abel: “I perceive that the world was not created by mercy and that it is not being conducted according to the fruits of good words, and that there is favoritism in judgment. Why was your offering received favorably and my offering was not received favorably from me?” Abel answered and said to Cain: “I perceive that the world was created by mercy and that it is being conducted according to the fruits of good words. And because my works were better than yours, my offering was received from me favorably and yours was not received favorably from you.” Cain answered and said to Abel: “There is no judgment, and there is no judge and there is no other world. There is no giving of good reward to the just nor is vengeance exacted of the wicked.” Abel answered and said to Cain: “There is judgment, and there is a judge, and there is another world. And there is giving of good reward to the just and vengeance is exacted of the wicked in the world to come.” Concerning this matter the two of them were disputing in the open field. And Cain rose up against Abel his brother and killed him. |
| 9. And the Lord said to Cain, "Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?" | 9. And the LORD said to Kain, Where is Habel your brother? And he said, **I know not; am I the keeper of my brother?** | 9. And the LORD said to Cain: “Where is Abel your brother?” And he said: **“I do not know. Am I my brother’s keeper?”** |
| 10. And He said, "What have you done? Hark! Your brother's blood cries out to Me from the earth. | 10. And He said, What have you done? The voice of the bloods of the murder of your brother which are swallowed up in the earth, cries before Me from the earth.JERUSALEM: The voice of the blood of the multitude of the righteous/generous who were to arise from Habel your brother cries before Me. | 10. And he said: “What is this that you have done? The voice of the blood of the righteous/generous multitudes that were to arise from Abel your brother is crying against you before me from the earth. |
| 11. And now, you are cursed even more than the ground, which opened its mouth to take your brother's blood from your hand. | 11. And now because you have killed him, you are cursed from the earth, which has opened the mouth, and received the bloods of your brother from your hand. | 11. And now, Cain, you will be cursed from the earth that opened its mouth to receive the blood of your brother from your hands. |
| 12. When you till the soil, it will not continue to give its strength to you; you shall be a wanderer and an exile in the land." | 12. When you till the earth, it will not add to give strength to its fruits for you. A wanderer and an exile will you be in the earth. | 12. When you till the earth it will no longer yield the fruits of the harvest to you. You, Cain, shall be an exile and a wanderer on the earth.” |
| 13. And Cain said to the Lord, **"Is my iniquity too great to bear?** | 13. And Kain said before the LORD, **More heavy is my rebellion than can be borne (away). Yet is there power before You to forgive it.** JERUSALEM: And Kain said before the LORD, **My sins are greater than can be borne. Nevertheless there is power before You to absolve and forgive me.**  | 13. And Cain said before the LORD: “My debts are too numerous to bear; before You, however, there is power to remit and pardon. |
| 14. Behold You have driven me today off the face of the earth, and I shall be hidden from before You, and I will be a wanderer and an exile in the land, and it will be that whoever finds me will kill me." | 14. Behold, You have cast me forth today from the face of the earth, and from before You is it possible to be hidden? And because I am a wanderer and an exile in the earth, any just one who finds me will kill me. | 14. Behold, you banish me this day from the face of the earth, yet from before You it is not possible for me to hide. And Cain shall be an exile and a wanderer on the earth and anyone who meets him will kill him.” |
| 15. And the Lord said to him, "Therefore, whoever kills Cain, vengeance will be wrought upon him sevenfold," and the Lord placed a mark on Cain that no one who find him slay him. | 15. And the LORD said to him, Behold now, anyone who kills Kain, unto seven generations vengeance will be taken of him. And the LORD sealed upon the face of Kain the mark of the Name great and honourable, that any one who might find him should not kill him when he saw it upon him. | 15. And the LORD swore to him: “Anyone who kills Cain, (judgment) will be suspended for him for seven generations." And the LORD placed a sign on Cain so that anyone who might meet him would not kill him. |
| 16. And Cain went forth from before the Lord, and he dwelt in the land of the wanderers, to the east of Eden. | 16. And Kain went out from before the LORD, and dwelt in the land of the wandering of his exile, which had been made for him from before, as the garden of Eden.JERUSALEM: And Kain went out from before the LORD, and dwelt in the land of exile and wandering, eastward of the garden of Eden. And it had been before Kain slew Habel his brother that the earth multiplied fruits, as the fruits of the garden of Eden; (but) from (the time that) he sinned and killed his brother, it changed, to produce thorns and thistles. | 16. And Cain went out from be- fore the LORD and dwelt in the land, an exile and a wanderer, to the east of Eden. Now before he killed Abel, the earth used to produce before him like the fruits of the garden of Eden; after he had sinned, however, and killed Abel it changed to produce before him thorns and thistles. |
| 17. And Cain knew his wife, and she conceived and bore Enoch, and he was building a city, and he called the city after the name of his son, Enoch. | 17. And Kain knew his wife, and she conceived and bore Hanok; and he built a city, and called the name of the city after the name of his son, Hanok. | 17. And Cain knew his wife and she conceived and bore Enoch. And he built a city and called the name of the city according to the name of his son, Enoch. |
| 18. And Irad was born to Enoch, and Irad begot Mehujael, and Mehijael begot Methushael, and Methushael begot Lemech. | 18. And there was born unto Hanok Irad, and Irad begat Mechujael, and Mechujael begat Methushael, and Methushael begat Lemek. | 18. And to Enoch was born Irad, and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech. |
| 19. And Lemech took himself two wives; one was named Adah, and the other was named Zillah. | 19. And Lemek took to him two wives; the name of the first, Ada, and the name of the second, Zillah. | 19. And Lamech took two wives; the name of one of them was Adah and the name of the second was Zillah. |
| 20. Now Adah bore Jabal; he was the father of those who dwell in tents and have cattle. | 20. And Ada bore Javal; he was the chief (rab) of all those who dwell in tents, and are masters of cattle. | 20. And Adah bore Jabel; he was the father of tent dwellers and cattle owners. |
| 21. And his brother's name was Jubal; he was the father of all who grasp a lyre and a flute. | 21. And the name of his brother (was) Juval: he was chief (rab) of all those who take part in song with the lyre and the pipe. | 21. And the name of his brother was Jubal; he was the father of all who play the harp and the flute. |
| 22. And Zillah she too bore Tubal cain, who sharpened all tools that cut copper and iron, and Tubal cain's sister was Na'amah. | 22. And Zillah bare also Tuvalkain, the chief (rab) of all artificers who know the workmanship of brass and iron. And the sister of Tuvalkain was Naama; she was mistress of elegies and songs. | 22. And Zillah: she also bore Tubal-cain, a craftsman in every art of bronze and iron. And the sister of Tubal-cain was Naamah, the in- ventor of dirges and songs. |
| 23. Now Lemech said to his wives, "Adah and Zillah, hearken to my voice; wives of Lemech, incline your ears to my words, for I have slain a man by wounding (him) and a child by bruising (him). | 23. And Lemek said to his wives Ada and Zillah, Hear my voice, wives of Lemek, hearken to my words: for I have not killed a man, that I should be slain for him; neither have I destroyed a young man, on whose account my children should perish. | 23. And Lamech said to his two wives, Adah and Zillah: “Listen to my voice, wives of Lamech; attend to the words of my mouth. For I have not killed a man so that I should be killed because of him, and I have not destroyed a young man so that my descendants should be destroyed after me. |
| 24. If Cain shall be avenged sevenfold, then for Lemech it shall be seventy seven fold." | 24. For Kain who sinned and was converted by repentance (had protection) unto seven generations extended to him: and to Lemek, the son of his son, who had not sinned, it is just that it will be extended unto seventy and seven. | 24. If Cain, who killed Abel, had (judgment) suspended for him for seven generations, it is but right that for Lamech, his grandson, who did not kill (judgment) be suspended: for seventy-seven generations it will be suspended for.” |
| 25. And Adam knew his wife again, and she bore a son, and she named him Seth, for God has given me other seed, instead of Abel, for Cain slew him. | 25. And Adam knew his wife again, at the end of a hundred and thirty years after Habel had been slain; and she bare a son, and called his name Sheth; for she said, The LORD has given me another son instead of Habel whom Kain slew. | 25. And dam knew his wife again and she bore a son and called his name Seth: “Because the LORD has appointed for me another son in the place of Abel; for Cain killed him.” |
| 26. And to Seth also to him a son was born, and he named him Enosh; then it became common to call by the name of the Lord. | 26. And to Sheth also was born a son, and he called his name Enosh. That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the name of the Word of the LORD. | 26. And to Seth there was also born a son and he called his name Enosh. Then the sons of man began to make idols for themselves and to surname them by the name of the Memra of the Lord. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

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

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

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

Vol. 1 – “Genesis,” pp. 280-304.

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) 3:22 – 4:26‎**

**22 has become like one of us, having the ability** He is unique among the earthly beings, just as I am unique among the heavenly beings, and what is his uniqueness? To know good and evil, unlike the cattle and the beasts.-[from Targum Jonathan , Gen. Rabbah 21:5]

**and now, lest he stretch forth his hand, etc.** And if he were to live forever, he would be likely to mislead people to follow him and to say that he too is a deity (Gen. Rabbah 9:5). There are also Aggadic midrashim, but they cannot be reconciled with the simple meaning.

**24 east of the Garden of Eden**-in the east of the Garden of Eden, outside the garden.-[from Gen. Rabbah 21:9]

**the cherubim** Angels of destruction.-[from Exod. Rabbah 9:11]

**the revolving sword** It had a blade to frighten him from re-entering the garden. The Targum of לַהַט is שְׁנַן , like, “He drew the blade (שְׁנָנָא) ” in Sanhedrin (82a), and in Old French it is lame. There are Aggadic midrashim, but I have come only to interpret its simple meaning.

**Chapter 4**

**1 Now the man knew [This took place], prior to the above episode, before he sinned and was banished from the Garden of Eden. Also the conception and the birth [took place before],** for if it were written: וַיֵדַע אָדָם it would mean that after he had been banished, he had sons.-[from Sanh. 38b]

**Cain** Heb. קַיִן based on קָנִיתִי , I acquired.

**with the Lord** Heb. אֶת יהוה , like עִם יהוה , with the Lord. When He created me and my husband, He alone created us, **but with this one, we are partners with Him**.-[from Gen. Rabbah 22:2, Mid. Tadshei, Niddah 31a]

**Cain...his brother Abel** Heb. אֶת קַיִן אֶת אָחִיו אֶת הָבֶל **The word אֶת , is repeated three times to suggest additional things. This teaches that a twin sister was born with Cain, and with Abel were born two.** Therefore, it is said: וַתּֽסֶף , and she continued, or added.-[from Gen. Rabbah 22:2, 3]

**2 a shepherd of flocks** Since the ground was cursed, he refrained from working it.

**3 of the fruit of the soil** of the most inferior (Gen. Rabbah 22:5), and there is an Aggadah that states that it was flax seed (Mid. Tan. Beresheet 9, Targum Jonathan). (Another explanation: of the fruit From whatever came to his hand, not the best and not the choicest.)

**4 turned** Heb. וַיִשַׁע , and he turned. Likewise, (verse 5): “ וְאֶל מִנְחָתוֹ לֹא שָׁעָה ” means: [And to his offering] He did not turn. Similarly, (Exod. 5:9): וְאַל יִשְׁעוּ means: and let them not turn. Similarly, (Job 14:6): "שְׁעֵה מֵעָלָיו" means: turn away from him.

**and...turned** Fire descended and consumed his offering.-[from Song Zuta 6:2, Sefer Hayashar]

**7 Is it not so that if you improve** Its explanation is as the Targum renders it [i.e., if you improve your deeds.]

**at the entrance sin is lying** At the entrance of your grave, your sin is preserved.

**and to you is it’s longing** [The longing] of sin- i.e., the evil inclination-which constantly longs and lusts to cause you to stumble.

**but you can rule over it** If you wish, you will overpower it.-[from Sifrei Ekev 45, Kidd. 30b]

**8 And Cain spoke** He entered with him into words of quarrel and contention, to find a pretext to kill him. There are Aggadic interpretations on this matter, but this is the plain meaning of the verse.

**9 Where is Abel your brother** To enter with him into mild words, perhaps he would repent and say, “I killed him, and I sinned against You.” See above 3:9.

**I do not know** He acted as if he could deceive the Most High.-[from Tanchuma Buber, Bereishith 25, Gen. Rabbah 22:9]

**Am I my brother’s keeper** Heb. הֲשׁוֹמֵר This is a question asked in astonishment, as is every “hey” prefix vowelized with a “chataf pattah.”

**10 Your brother’s blood** Heb. דְמֵי , the plural form. **His blood and the blood of his descendants.** Another explanation: He inflicted many wounds upon him because he did not know from where his soul would depart.-[from Sanh. 37]

**11 even more than the ground** Even more than it [the earth] was already cursed for its iniquity, and also with this it continued to sin.-[from Gen. Rabbah 5:9; Mechilta Beshallach, Massechta d’Shirah, ch. 9] As stated above (1:11), the iniquity was its failure to produce trees with the taste of the fruit.

**which opened its mouth to take your brother’s blood, etc** And behold, I am adding to it a curse concerning you, that “it will not continue to give [you] its strength.” [In some editions, this is all one paragraph from “more than the ground.”]

**12 a wanderer and an exile** You have no permission to dwell in one place.-

**13 Is my iniquity too great to bear** This is a question. You bear the upper worlds and the lower worlds, and my iniquity is impossible for You to bear?-[from Tanchuma Buber, Bereishith 25; Gen. Rabbah 22:11; Targum Jonathan and Yerusahlmi]

**15 Therefore, whoever kills Cain...!** This is one of the verses that speak briefly and hint but do not [fully] explain. “Therefore, whoever kills Cain” is a threat. So shall be done to him, or such-and-such shall be his punishment, but it does not delineate his punishment.-[from Gen. Rabbah 22:12]

**vengeance will be wrought upon him sevenfold** I do not wish to wreak vengeance upon Cain now. At the end of seven generations, I will wreak My vengeance upon him, for Lemech, one of his grandchildren, will rise up and slay him. And the words שִׁבְעָתַיִם יֻקָם at the end of the verse, (after seven generations, vengeance will be wrought upon him)—refers to the avenging of Abel from Cain (Tan. Beresheet 11). This teaches that the beginning of the verse is an expression of a threat, that no creature should harm him. Similarly, (II Sam. 5:8): “And David said: Whoever smites the Jebusites and reaches the tower,” but it does not explain what would be done for him, but the verse spoke by hinting: [meaning] “Whoever smites the Jebusites and reaches the tower,” and reaches the gate and conquers it, “and the blind, etc.,” [meaning] and he will smite them too [i.e., the blind and the lame], because the blind and the lame said, “David shall not come into the midst of the house.” He who smites these, I will make into a chief and an officer. Here (II Sam.) he spoke briefly, but in I Chronicles (11:6), he explained [at length]: “He will become a chief and an officer.”

**and the Lord placed a mark on Cain** He engraved a letter of His Name on his forehead. [Other editions (of Rashi)]: Another explanation:

**whoever finds me will kill me**-This refers to the cattle and the beasts, but there were yet no humans in existence whom he should fear, only his father and mother, and he did not fear that they would kill him. But he said, “Until now, my fear was upon all the beasts, as it is written (Gen. 9:2): ‘And your fear, etc.,’ but now, because of this iniquity, the beasts will not fear me, and they will kill me.” Immediately, “and the Lord gave Cain a sign.” He restored his fear upon everyone-[as in ed. Guadalajara, 1476].

**16 And Cain went forth** He went out with humility, as if to deceive the Most High.-[from Gen. Rabbah 22:13]

**in the land of the wanderers** Heb. בְּאֶרֶץנוֹד , in the land where all the exiles wander.

**to the east of Eden** --There his father was exiled when he was driven out of the Garden of Eden, as it is said (3:24) “and He stationed at the east of the Garden of Eden, etc., to guard” the way of approach to the Garden, from which we can learn that Adam was there. And we find that **the easterly direction always offers asylum for murderers,** as it is said (Deut. 4:41): “Then Moses separated, etc.” [three cities of refuge]in the direction of the sunrise”-[Mid. Devarim Rabbah, Lieberman, p.60; Tan. Buber ad loc.]. Another explanation: בְּאֶרֶץנוֹד means that wherever he went, the earth would quake beneath him, and the people would say, “Go away from him; this is the one who killed his brother” [Mid. Tan., Bereishith 9].

**17 and he was [i.e.,]** Cain built a city, and he named the city in memory of his son Enoch.

**18 and Irad begot** Heb. יָלַד In some places, it says regarding the male הוֹלִיד , and in some places it says יָלַד , because the verb ילד can be used to express two meanings: the giving birth by the woman, nestre in Old French (naître in modern French), and the man’s begetting, anjandrer in Old French (engendrer in modern French.) When it says הוֹלִיד in the הִפְעִיל conjugation (causative), it speaks of the woman’s giving birth, i.e., so-and- so caused his wife to bear a son or a daughter. When it says יָלַד , it speaks of the man’s begetting, and that is anjandrer in Old French.

**19 And Lemech took himself two wives** It was not necessary to elaborate on all this, but it did so to teach us from the end of the section that the Holy One, blessed be He, kept His promise when He said, “vengeance will be wrought upon Cain sevenfold,” and Lemech arose after he had begotten sons and raised the seventh generation, and he slew Cain. This is what is meant by [Lemech’s statement] “for have I slain a man by my wounding, etc.”-[from sources quoted on verse 23]

**two wives** So was the custom of the generation of the Flood, one [wife] for propagation and one for marital relations. The one who was for marital relations would be given a potion of roots to drink, so that she should become sterile (in some editions, the following does not appear), and he would adorn her like a bride and feed her delicacies, but her companion was neglected and was mourning like a widow. This is what Job explained (24:21): “He feeds the barren woman who will not bear, but he does not adorn the widow.” [This is] as explained in the Aggadah of Chelek (Sanh. ch. 10) (not found in our edition, but in Gen. Rabbah 23:2).

**Adah** She was the one for propagation, called so because she was despicable to him and removed from him. עָדָה is the Aramaic translation of סוּרָה , turn away.

**Zillah** --She was the one for marital relations.[so named]because whe would always sit in his shadow. (בְּצִלוֹ) These are the words of Aggadah in Genesis Rabbah.

**20 the father of those who dwell in tents and have cattle** --He was the first to pasture animals in uncultivated places and dwell in tents, one month here and one month here for the sake of his flocks. When the pasture in this place was depleted, he went and pitched his tent elsewhere (Targumim). According to the Midrash Aggadah (Gen. Rabbah 23:3) he would build houses for idol worship as it is said (Ezek. 8:3) ”The image of jealousy that provokes (God to) jealousy (הַקִנְאָה הַמַקְנֶה) and so did his brother grasp the flute and the lyre to sing to pagan deities. (Beresheet Rabbathi, p 49.)

**22 Tubal-cain** --He refined the craft of Cain. Tubal is related to the word תַּבְלִין (spices). He “spiced” and “refined” Cain’s craft to make weapons for murderers-[from Gen. Rabbah 23:3].

**who sharpened all tools that cut copper and iron** Heb. לטֵשׁ . He sharpened the tools [for working with] copper and iron, like (Job 16:9): “sharpens יִלְטוֹשׁ his eyes upon me.” חֽרֵשׁ is not an expression of פּוֹעֶל (a noun) but an expression of פּוֹעֵל (a verb) because it is vowelized with a small “kamatz”,(i.e., a tzeireh] and the final syllable is accented, i.e., he sharpens and burnishes all implements of the craft of copper and iron.

**Na’amah** She was Noah’s wife(Genesis Rabbah 23:3)

**23 hearken to my voice**-For his wives separated from being intimate with him because he had slain Cain and Tubal-cain, his (Lemech’s) son. [The story was] that Lemech was blind, and Tubal-cain was leading him. He spotted Cain, who appeared to him as an animal, and he told his father to draw the bow, and he killed him. As soon as he learned that it was his grandfather Cain, he clapped his hands together [in anguish] and clapped his son between them and killed him. So his wives separated from him, and he attempted to appease them.

**hearken to my voice** to hearken to me to agree to live with me, for was the man I killed, killed because of my wounding? Did I wound him intentionally, that the wound should be attributed to my name? And the child I killed, was he killed by my bruising, i. e., on account of my [intentional] bruising? This is a question. Did I not do it inadvertently and not intentionally? This is not my wound, and this is not my bruise. פֶּצַע is a wound inflicted by a sword or an arrow, machadure in Old French.

**24 If Cain be avenged sevenfold** Cain, who killed intentionally, was given an extension until seven generations. How much more should I, who have killed unintentionally, be given many times seven.

**seventy-seven fold** Heb. שִׁבְעִים וְשִׁבְעָה An expression meaning many sevens is used here. So did Rabbi Tanchuma explain it. [This does not appear in extant editions of Tanchuma, but in Yalkut Shim’oni it is quoted from Tanchuma]. In Midrash Genesis Rabbah (23:4): Lemech did not kill anyone, but his wives separated from him after they had fulfilled [the commandment of] propagation, because a decree had been issued to destroy Cain’s seed after seven generations. They said, “Why should we give birth in vain? Tomorrow, the Flood will come and inundate everything!” He answered them, “Have I slain a man for whom I should be wounded? Did I slay Abel, who was a man in stature and a child in years, that my seed should be annihilated for that iniquity? If Cain, who killed, was given an extension of seven generations, I, who did not slay- how much more so should I be given an extension of many sevens!” Now this is an absurd deduction from a minor to a major case, [because] if so, the Holy One, blessed be He, could not exact His debt nor fulfill His word.

**25 And Adam knew, etc.** Lemech came to the first man (Adam) and complained about his wives. He (Adam) said to them, “Is it for you to be so strict concerning the decree of the Omnipresent? You perform your commandments, and He will do His.” They [the wives] said to him, “Correct yourself first. Haven’t you separated from your wife already 130 years since death was decreed because of you?” Immediately, “And Adam knew, etc.” What is the meaning of עוֹד [again]? This is to say that his desire [for Eve] was increased above his previous desire [Genesis Rabbah 23:4:5]. See also Eruvin 18b.

**26 then it became common** Heb. הוּחַל , is an expression of חוּלִין profaneness: to name people and idols with the name of the Holy One, blessed be He, to make them idols and to call them deities.-[from Gen. Rabbah 23:7; Baraitha of 49 Methods, quoted in Yalkut Shimoni]

**Ketubim: Tehillim (Psalms) 3:1-9**

| **Rashi’s Translation &*****The Keter Crown Bible - Chorev***  | **Targum** |
| --- | --- |
| 1. A song of David, when he fled from Absalom his son.*1. Psalm by David, as he fled from Absalom his son.* | 1. A psalm of David, when he fled from the presence of Absalom his son.  |
| 2. O Lord, how many have my adversaries become! Great men rise up against me.*2. O LORD, how numerous are my tormentors! The great rise up against me!* | 2. O LORD, how many are my oppressors, many who arise against me. |
| 3. Great men say concerning my soul, "He has no salvation in God to eternity."*3. The great say of my soul, “There is no salvation for him from GOD forever!”* | 3. Many say to my soul, "There is no redemption for him in God forever." |
| 4. But You, O Lord, are a shield about me, my glory and He Who raises up my head.*4. But You, O LORD, are a shield for me, for my soul, and the One Who raises my head.* | 4. But You, O LORD, are a shield over me, my glory and the One who raises my head. |
| 5. With my voice, I call to the Lord, and He answered me from His holy mount to eternity.*5. With my voice I call out to the LORD, and He answers me from His holy mountain always.* | 5. I pray with my voice in the presence of the LORD; He will accept my prayer from the mount of His sanctuary forever. |
| 6. I lay down and slept; I awoke, for the Lord will support me.*6. I lay down and slept, yet I awoke, for the LORD supports me.* | 6. I lay down, and I slept; I awoke, because the LORD sustains me. |
| 7. I will not fear ten thousands of people, who have set themselves against me all around.*7. I do not fear the myriad of people ranged against me all around.* | 7. I will not be afraid of the strife of people who have gathered against me all around. |
| 8. Arise, O Lord, save me, my God, for You have struck all my enemies on the cheek; You have broken the teeth of the wicked.*8. Rise up, O LORD, save me, my GOD, for You struck all my enemies on the cheek. You broke the teeth of the wicked.* | 8. Arise, O LORD, redeem me, O my God; for You have struck all my enemies on their cheek, You have broken the teeth of the wicked. |
| 9. It is incumbent upon the Lord to save, and it is incumbent upon Your people to bless You forever.*9. Salvation is the LORD’s, Your blessing is upon Your people forever.* | 9. Redemption is from the presence of the LORD; Your blessings are to Your people forever. |
|  |  |

**Rashi’s Commentary on Psalm ‎3:1-9**

**1 A song of David, when he fled** The Aggadists expounded many homilies on this matter. Our Sages said (Ber. 7a): When the prophet said to him (in II Sam. 12:11), “Behold I will raise up against you evil out of your own house etc.,” his heart was quaking, perhaps a slave or a mamzer [a child of an illicit union] will rise up against me, who will not have mercy on me. As soon as he found out that it was his son, he was happy. The Midrash Aggadah (Midrash Psalms 3:3) [states]: Because he saw his order intact, for his servants, and the Kerethite and Pelethite, who were the Sanhedrin were affirming his lordship over themselves. When he said to them (ibid. 15:14), “Arise and let us flee etc. from Absalom,” what is written there? (verse 15) “Whatever my lord the king shall choose, behold your servants [are ready to do].” And when he came to Mahanaim (ibid. 17:27), “Shobi, etc. and Machir the son of Amiel, etc. and Barzilai the Gileadite” came to meet him and sustained him there.

**2 Great men rise up against me** Men great in Torah, great in wisdom, great in wealth, tall in stature, such as Saul; the children of Raphah; Doeg, and Ahitophel.

**3 say concerning my soul** Heb. לנפשי , concerning my soul.

**“He has no salvation in God to eternity”** Because he was intimate with a married woman.

**6 I lay down and slept** My heart was clogged from worry and fear.

**I awoke from my worry,** because I trusted that the Lord would support me.

**7 have set themselves** Heb. שתו , an expression of desolation, gatiront in Old French, to destroy. Others say that שתו is like שמו , they placed, like (Exod. 10:1): “in order that I set up (שתי) my signs.”

**8 for You have struck all my enemies on the cheek** This is a disgraceful blow, as you say (Lam. 3:30): “Let him offer his cheek to the smiter”; (Micah 4:14), “with a rod they strike...on the cheek.” According to the Midrash Aggadah (Mid. Ps. 3:7), this is a sickness of the mouth, [choking, croup] as you say (II Sam. 17:23): “And he [Ahithophel] gave charge to his household and he strangled himself.

**the teeth of the wicked** Their might.

**9 It is incumbent upon the Lord to save, etc.** It is incumbent upon Him to save His servants and His people, and it is incumbent upon His people to bless Him and thank Him forever.

**Meditation from the Psalms**

**Psalm 3:1-9**

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

The drama of King David's flight from his son Absalom at the age of sixty-five, took place towards the end of his life.[[1]](#footnote-1) Thus, the placement of this chapter at the beginning of Psalms presents a problem; a puzzle which is magnified by the fact that we find psalms dealing with David's early life near the book's end.

One solution offered by the Yalkut Shimoni does away with the problem entirely: Rabbi Eleazar said: 'The portions of the Torah were purposely recorded without proper sequence, because, had they been in order, whoever read them would have had the power to revive the dead and to perform miracles. Therefore, the true order is concealed from man and known only to HaShem.' [The Torah is G-d's plan and blueprint for life. Our mission and challenge is to toil over it in an effort to achieve understanding. If these vital formulae were spelled out clearly and unambiguously, then anyone could know the secret of producing life and manipulating nature.]

Another solution, which addresses itself to the heart of this problem, is offered in the Talmud.[[2]](#footnote-2) In Psalms chapter 2, the Messianic turbulence of Gog and Magog[[3]](#footnote-3) was described briefly. This time will be an age of anarchy and disintegration of all authority. Thus, this psalm is intended to lend credibility to the prophecies of the previous one. 'If a person should ask, "Is it then possible that a slave should rise up against his master?" then answer, "Is it not even harder to imagine that a son should rise up against his own father? But, just as such a shocking rebellion did indeed come to pass when Absalom overthrew David, so too will the uprising of Gog and Magog[[4]](#footnote-4) come about in the future!'

A true appreciation of this psalm is impossible without understanding the historical background of Absalom's revolt.[[5]](#footnote-5) Psalm three begins by telling us that King David composed it while his son Absalom was driving him out of his kingdom. Curiously, our Torah portion begins with HaShem driving Adam and Chava out of Gan Eden.

Bereshit 4:14 teaches us that Kayin was concerned that any just man would kill him, as though there were many such men. This seems to be how King David felt in Psalm 3:2 when he said: *O Lord, how many are my oppressors, many who arise against me*.

In our Torah portion we read about Kayin killing his brother Hebel. Now, why did Kayin kill Hebel? The Midrash comes with an interesting answer:

***Midrash Rabbah - Genesis XXII:7*** *Then about what was their quarrel? Said R. Huna: An additional twin was born with Abel, and each claimed her. The one claimed: ‘I will have her, because I am the firstborn’; while the other maintained: ‘I must have her, because she was born with me.’*

Thus we see that Kayin and Hebel were quarrelling over who should marry a sister.

In our Psalm, King David is fleeing from his son, Absalom. This is the same son who had killed his brother Amnon. Further, Absalom killed his brother Amnon because Amnon raped their sister, Tamar. Again we see that sexual desire was the root cause for the quarrel and death of a brother, just as it was for Kayin and Hebel.

In almost identical sentences the Midrash[[6]](#footnote-6) says that Kayin and Esau wished to kill his brother in order to eliminate him and thus inherit. The third person the midrash names is Absalom, but, in an odd twist on the language of the first two descriptions, we are told that he wished to kill his father for the purpose of inheriting the kingdom. That the text does not claim that he killed his brother to inherit the kingdom is passing strange. The textual evidence for this Midrash is limited but there may be one of several things going on with this interpretation. First, it is possible that the Midrash is meant to say something like, ‘Just as Cain killed his brother and Esau attempted to kill his brother to inherit, Absalom killed his brother and attempted to kill his father’. In other words, Absalom was as bad as Cain and Esau combined.

The story of Kayin killing Hevel, in our seder, was punished with exile, as the Torah says:

***Bereshit (Genesis) 4:12*** *… a fugitive and a wanderer shall you be in the earth.*

So too, the punishment of exile[[7]](#footnote-7) should suffice for Avshalom, who is the focus of our psalm, a punishment that Avshalom satisfied in Geshur for three years.[[8]](#footnote-8)

It was this intrigue, and death, between the brothers,[[9]](#footnote-9) coupled with King David’s sin with Batsheba that led many Israelites to believe that HaShem had taken the kingdom from King David and given it to his son Absalom.[[10]](#footnote-10) It is no wonder that King David had such emotional feeling about our Torah portion.

It is also worth noting that King David is sixty-five years old when he penned this psalm, as he was fleeing from his son Absalom.[[11]](#footnote-11) David lived to be seventy years old, so we see that King David is nearing the end of his life when he is having his own son rebel against him. This also presents an interesting perspective that the last few psalms were penned at the beginning of King David’s reign and this psalm, at the beginning of the psalms, is being penned at the end of his life. Clearly the psalms are not in chronological order. Thus we see that the end is enwedged in the beginning and the beginning is enwedged in the end.[[12]](#footnote-12)

Absalom’s rebellion ended with the death of Absalom at the hands of David’s treacherous general, Yoav. Absalom was caught in the branches of a tree, by his hair. Yoav killed him with three spears through Absalom’s heart.

In our Ashlamata we read about the fall of the King of Tyre. We read about his exquisite beauty and his superlative rank.

***Yehezekel (Ezekiel) 28:15*** *Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.*

King David was surely contemplating this Ashlamata as he was fleeing from his son, Absalom. You see, Absalom was also a man of great beauty. His hair was long and coifed.

***II Shmuel (Samuel) 14:25*** *But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. 26 And when he polled his head, (for it was at every year’s end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king’s weight.*

Now, read Psalm 3 again. See what King David saw as he contemplated these things.

The Torah, in Debarim 21, speaks about the law that a Jewish soldier may take a captive woman as his wife. Next comes the law that if a man has two wives, one beloved and one hated, he may not take the birthright away from the hated wife’s son and give it to the beloved wife’s son. Then comes the law of the rebellious son. Rashi says[[13]](#footnote-13) that the Torah places the laws in this order to teach us that although the taking of the captive woman is permitted, it is not the best thing to do, and no good will come of it. The husband will eventually come to hate the captive wife, and the son she bears him will be rebellious.

The Gemara[[14]](#footnote-14) says that David HaMelech’s life was a living example of this. He married the captive woman Maacha, and she bore him Avshalom, who rebelled against him. The Gemara says that when David was fleeing from Avshalom and realized that Avshalom was planning to kill him, he decided to commit idolatry, so that his punishment would be just. “Otherwise”, he argued, “why should a righteous king like me be killed by his own son?” Chushai the Archite, however, came and explained to David that this was happening because of his marriage to a captive woman. We must ask: why was David so surprised that Avshalom wanted to kill him? Hadn’t Nathan the Prophet foretold[[15]](#footnote-15) that Avshalom’s rebellion would take place as a punishment for the sin of Batsheba?

Furthermore, Chazal[[16]](#footnote-16) question the opening line of Tehillim 3: “A song of David, when he fled from his son Avshalom.” Why is this called a “song”, it should be called a “lamentation”! Chazal answer that when David heard from the prophet that a rebellion would arise from within his own house, he feared that it would be a slave or bastard who would not have mercy on him. When he found out that the rebel was his own son Avshalom, he rejoiced in song. The obvious question is: Avshalom did not have mercy on David either, he wanted to kill him. So why did David rejoice?

The answer is that David knew that his punishment would be a rebellion, but did not think that the rebellion would automatically lead to his death. That would depend on who the rebel would be. When he saw that the rebel was Avshalom, he at first rejoiced, thinking that a son would certainly not kill his own father. But then he heard that Avshalom indeed planned to kill him, and he was shocked. David did not understand why he deserved such a severe punishment. Superficially, it happened because Avshalom was born from a captive woman, but why did David deserve this? Moreover, we know that HaShem punishes midda-keneged-midda, measure-for-measure. How was the rebellion of Avshalom midda-keneged-midda for David’s sin in taking Batsheba?

It seems that not only David but Chazal as well were perplexed at the severity of this punishment. The Gemara[[17]](#footnote-17) explains that the third chapter of Tehillim, which is about Avshalom, was juxtaposed to the second, which is about Gog u’Magog, so that in case someone asks, “Is there such a thing as a servant rebelling against his master?” - One can reply to him, “Is there such a thing as a son rebelling against his father? Indeed there was, so this too can be”. Chazal are saying that there is something unbelievable about the rebellion of Avshalom, and that same unbelievable aspect is present in the rebellion of Gog and Magog. But what is that unbelievable aspect? And what exactly is the rebellion of Gog and Magog?

Avshalom’s rebellion ended with a war between David’s men and the rest of the Jewish people, who followed Avshalom. This war took place in a forest. The main body of the Jewish people, although vastly superior in manpower, lost the war because “the forest ate more of them than did the sword on that day”.[[18]](#footnote-18) The Targum Yonatan, quoted by Rashi, explains this to mean that the animals of the forest ate them. Why did the animals eat Avshalom’s men and not David’s men? And why did this happen in the war between Avshalom and David, and not in any other war in history?

To answer all these questions, let us go back and study the sin of Batsheba. How could David HaMelech, the great tzaddik, steal another man’s wife? Of course, David made sure that she was technically not married,[[19]](#footnote-19) but that does not explain why he would do such a thing. As Nathan the Prophet said, David was comparable to a rich man who steals a poor man’s only sheep. David already had many wives; why did he have to take away a man’s only wife and have that man killed, merely because he was attracted to her? Is this what we would expect of a tzaddik?

The Gemara[[20]](#footnote-20) provides the answer: “Batsheba was destined for David from the six days of Creation…but he ate her unripe.” When David looked at Batsheba, he immediately realized that she was destined to be his wife, and that Shlomo HaMelech, the entire dynasty and, eventually, Mashiach would come out of her. He therefore took steps to marry her as soon as possible. His sin was that he made too much effort and married her too soon. He violated the oath against “forcing the end” by taking physical steps to bring the Mashiach and the redemption too soon. Had he waited, HaShem would have brought Batsheba to him in the right time.

Now we understand why Avshalom’s rebellion was the appropriate punishment for this. Avshalom attempted an even more serious violation of the oaths. He was the oldest remaining son of the king, yet the king had promised the kingdom to his baby son Shlomo, son of Batsheba. Avshalom wanted to usurp the throne from his father in his lifetime so that Shlomo would not inherit it. Since the dynasty of David leading to Mashiach could only come through Shlomo, Avshalom was really rebelling against Mashiach and attempting to take over his role. This is analogous to the oath that prohibits the Jewish people from “going up as a wall”, taking over Eretz Israel before Mashiach comes, an act that usurps and displaces the role of Mashiach. This explains why the people who followed Avshalom were consumed by wild animals, the exact punishment prescribed by the Gemara,[[21]](#footnote-21) based on Shir HaShirim (Song of Songs) 2:7, for violating the oaths.

Although David was also guilty of violating one of the oaths, the men who defended him had no part in this violation, so they were not eaten by the animals. Had David himself participated in the battle, he might have been in danger; therefore HaShem arranged that he should stay behind.[[22]](#footnote-22) But Avshalom’s followers all shared in the violation of the oath, since they wanted to establish him as king in replacement of the dynasty of David, Shlomo (Solomon), and Mashiach.

In passing, this explains another enigma: why was Shlomo HaMelech, of all the prophets of Tanach, the one who expressed the three oaths? According to what we are saying now, Shlomo realized that he had sparked the entire rebellion of Avshalom. When he, as a baby, was declared David’s successor, Avshalom and the people rebelled, and they were punished with wild animals. Shlomo looked at the history of his own life and said, “I adjure you, daughters of Jerusalem, not to usurp the role of my descendent, Mashiach, or else you will meet the same fate that befell those who attempted to prevent me from inheriting the kingdom, you will be eaten like the gazelles and deer of the field”!

Now let us return to the Gemara’s comparison[[23]](#footnote-23) between Avshalom’s rebellion and that of Gog u’Magog. Tehillim Chapter 2 begins as follows:

***Tehillim (Psalms) 2:1-4*** *Why are the nations in an uproar? And why do the peoples mutter in vain? 2 The kings of the earth stand up, and leaders meet together, against HaShem and against his Mashiach. Let us cut off their reins and throw off from us their ropes. He Who sits in heaven laughs, HaShem mocks them.*

These verses are usually understood as describing a war waged by the Gentile nations, led by a king named Gog, against the Jewish people, led by Mashiach.

Therefore, centuries before now, Chazal said: Perhaps someone will wonder at this chapter of Tehillim and say, “Is there such a thing as a servant rebelling against his master”? Of course servants sometimes rebel against their masters, but the question is: Could it really be that the nations of the world, who are called the servants of HaShem, would rebel against their Master in this particular way, by giving Mashiach’s role away to someone else? The next chapter of Tehillim answers this question: Just as Avshalom rebelled against his father and attempted to take away Mashiach’s role, so too the nations of the world will one day try to do this.

Now we can answer the first question, asked by David himself: why did he deserve such a severe punishment, that his own son should try to kill him? The answer is that if the rebellion had been a minor one, leaving David alive to bequeath his throne to Shlomo, it would not have interfered with the coming of Mashiach or violated the oaths, and this would not have been a midda-keneged-midda punishment.

This connects our Psalms of last week with this week’s Psalm. It also connects our Psalm to the reading of Gog u’Magog[[24]](#footnote-24) during the intermediate Shabbat of Succoth, last week.

**Ashlamatah: Y’chezqel (Ezekiel) 28:13-19 + 24-26‎**

| **Rashi’s Translation &*****The Keter Crown Bible - Chorev*** | **Targum** |
| --- | --- |
| 11. ¶ Then the word of the Lord came to me, saying:*11. ¶ The word of the LORD came to me, saying,* | 11. The word of prophecy from before the LORD was with me, saying: |
| 12. "Son of man, raise a lamentation over the king of Tyre and say to him, So said the Lord God: You are the one who engraves images, full of wisdom and perfect in beauty.*12. “Son of man, take up a lamentation over the king of Tyre. Say to him: Thus said the LORD GOD: Are you Adam, the ultimate in perfection, full of wisdom, perfect in beauty?* | 12. "Son of Adam, take up a lamentation over the king of Tyre, and say to ‎him, Thus says the LORD God, You were like the sculptural mould, fashioned in wisdom and perfect in its beauty. |
| 13. In Eden, the garden of God you were; every precious stone was [set in] your covering; ruby, topaz, diamond, chrysolite, onyx, and jasper, sapphire, carbuncle, and crystal and gold; the work of your drums and your orifices is in you; on the day of your creation they were established.**ס** *13. Were you in Eden, the garden of GOD? Was your canopy of every precious stone – ruby, topaz and diamond; chrysolite, beryl and onyx; sapphire, turquoise and emerald – and gold? The work of your drums and wind instruments was in you; they were established on the day of your creation.* | 13. In abundant ‎prosperity and luxuries you delighted yourself, as though you were residing in Eden, the garden of the LORD. Wealth, grandeur and ‎honor were given to you. Your robe was adorned with all kinds of jewels, carnelian, topaz and diamonds; beryl of the sea and spotted stones; sapphire, emerald and smaragd; inlaid in gold. All these were made for your adornment; as a result. you have become arrogant; ‎however. you did not reflect wisely on your body, which consists of orifices and organs of which you have need, for it is impossible for you to survive without them. They ‎were designed for you from the day on which you were created. |
| 14. You were a cherub of great measure, that covers, and I gave that to you; you were on the mount of the sanctuary of God: you walked among stones of fire.*14. You were a great sheltering cherub, and it is I Who granted you this; You were upon the Holy mountain of G-d; you walked among fiery stones.* | 14. You are a king anointed for the kingdom, and I have given you ‎greatness, but you looked with contempt upon the holy mountain of the LORD, and you planned to exercise dominion over the holy ‎people. |
| 15. You were perfect in your ways from the day you were created until wrongdoing was found in you.*15. You were perfect in your ways from the day of your creation until wrongdoing was found in you.* | 15. You were perfect in your ways from the day you were created, until falsehood was found in you. |
| 16. Because of the multitude of your commerce, they filled you with violence and you sinned, and I shall cast you as profane from the mountain of God, and I shall destroy you, O covering cherub, from among the stones of fire.*16. Because of your abundant trade, your midst filled with injustice and you sinned; so I desecrated you from the mountain of GOD and destroyed you, o sheltering Cherub from among the fiery stones.* | 16. Because of your abundant ‎commerce, your treasuries were filled with what you had taken by violence. You sinned; and I made you profane, because you looked upon ‎the holy mountain of the LORD with contempt; and I destroyed you, O noble king, because you planned to exercise dominion over the ‎holy people. |
| 17. Your heart became haughty because of your beauty; you destroyed your wisdom with your brightness; I have cast you upon the ground; I have set you before kings to gaze upon you.*17. Your heart became proud because of your beauty; you corrupted your wisdom because of your splendour. So I have thrown you to the ground and I have set you before kings for them to gaze upon you.* | 17. You grew arrogant because of your might; your wisdom was ruined because of your awesome splendor, I have driven you ‎out over the earth/ I have given you as a warning to kings to ponder over you. |
| 18. Because of the multitude of your iniquities, with the wrongdoing of your commerce, you profaned your sanctity, and I shall bring forth fire out of your midst-it will consume you, and I shall make you ashes on the ground before the eyes of all who see you.*18. By the multitude of your iniquities, by the dishonesty of your trade, you desecrated your sanctities, so I drew out a fire from within. It consumed you; thus I made you into ashes upon the earth in the eyes of all who see you.* | 18. Through the multitude of your sins in dishonest trade you ‎have profaned your sanctuary; and because of your deliberate sins I brought nations who are as strong as fire. They will destroy you; and ‎I will reduce you to ashes on the ground in the eyes of all who see you. |
| 19. All who know you among the peoples will wonder over you; you shall be a terror, and you shall be no more, ever." **{P}***19. And all who knew you among the peoples were astonished over you; You were a terror, but you shall be no more , forever.* ***{P}*** | 19. All who know you among the nations are astounded over you. I will ‎make you as though you had never been, and so you will be, forever." |
| 20. ¶ Then the word of the Lord came to me, saying:20. ¶ *The word of the LORD came to me, saying,* | 20. The word of prophecy from before the LORD was with me, ‎saying: |
| 21. "Son of man! Set your face toward Zidon and prophesy about her.*21. Son of man, turn your face towards Tzidon and prophesy against it.* | 21. "Son of Adam, hear the prophecy concerning Sidon, and prophesy against her. |
| 22. And you shall say; So said the Lord God: Behold I am against you, Zidon, and I shall be honoured in your midst, and you will know that I am the Lord when I perform judgments in her and I shall be sanctified in her.*22. Say, thus said the LORD GOD: See, I am against you, O Tzidon; I will be honoured within you, and they will know that I am the LORD, when I execute judgements upon her and I become sanctified through her.* | 22. And you will say, Thus says the LORD God, ‎Behold I am sending My wrath against you, O Sidon, and I will be glorified in the midst of you. And they will know that I am the LORD when ‎I visit just punishment upon her and I will be sanctified through her. |
| 23. And I shall send into her pestilence and blood in her streets, and they will judge themselves as slain in her midst by the sword [coming] upon her from all around, and they will know that I am the Lord.*23. I will send pestilence and blood into her, into her streets, and the slain will fall within her when the sword comes upon her from al around; then they will know that I am the LORD.* | 23. And I will send pestilence into her, and killing into her streets, when ‎the slain will be flung within her, when I bring against her those who slay by the sword, from all around; and they will know that I am the ‎LORD. |
| 24. And there will no longer be to the house of Israel a pricking briar or a painful thorn from all that are around them, who plunder them, and they will know that I am the Lord God. **{P}***24. Then there will no longer be for the house of Israel any stinging briar, nor painful thorn among all who surround them, who pillage them, and they will know that I am the LORD GOD.* ***{P}*** | 24. Then for the House of Israel there will no longer be a wicked king or an annoying ruler from all who surround and plunder them, ‎and they will know that I am the LORD God." |
| 25. ¶ So says the Lord God: When I gather in the house of Israel from the peoples among whom they have been scattered, and I have been sanctified through them in the eyes of the nations, then shall they dwell on their land that I gave to My servant, to Jacob.*25. ¶ Thus said the LORD GOD: When I gather in the house of Israel from the peoples among whom they were scattered, then I will be sanctified through them in the eyes of the nations, and they will dwell on their land that I gave to My servant, to Ya’akov.* | 25. Thus says the LORD God: "When I gather the House of Israel from among the nations in ‎whom they have been scattered, I will be sanctified through them in the eyes of the nations, and they will dwell on their land, which I have given to My servant Jacob. |
| 26. And they shall dwell upon it securely, and they shall build houses and plant vineyards and dwell securely when I execute judgments against all those who plunder them from all around them, and they shall know that I am the Lord their God." **{P}***26. They will dwell upon it in securely, and build houses and plant vineyards, and dwell in securely, when I execute acts of judgements upon all those around them who pillage them, then they will know that I am the LORD, their GOD.* ***{P}*** | 26. And they will dwell ‎securely on it, and they will build houses, and plant vineyards. They will dwell securely when I inflict just punishment upon all those around ‎them who have plundered them. Then they will know that I am the LORD their God." ‎‎ ‎ |
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**Special Ashlamatah: 1 Samuel 20:18, 42**

| **Rashi &*****The Keter Crown Bible - Chorev*** | **Targum** |
| --- | --- |
| 18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.*18. Yonatan said to him, “Tomorrow is the new moon and you will be missed because your seat is empty.* | 18. And Jonathan said to him: “Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty.” |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.'" And he arose and went away; and Jonathan came to the city.*42. Yonatan said to David, “Go in peace. [Remember that] we have sworn in the name of the LORD, saying, The LORD shall be a witness between me and you, between my offspring and your offspring forever.”*  | 42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went, and Jonathan entered the city. |
|   |   |

**Rashi’s Commentary for: Y’chezqel (Ezekiel) 28:13-19 + 24-26‎**

**12 images** [Heb. תָּכְנִית ,] peinture in French, painting, engraving.

**You are the one who engraves images, etc.** You are full of the wisdom to seal and to stamp every pattern and shape.

**13 In Eden, the garden of God** With much goodness and pleasure. You enjoy yourself as if you were dwelling in Eden, the garden of God. All wealth, pride, and honor are given to you: all precious stones are set on your raiment.

**your covering** Your canopy. Another explanation: Your raiment.

**the work of your drums and your orifices** Although I gave you all this honor, I knew that you would become haughty, and I made in you the work of the perforated drums that let out wind with an instrumental sound like a drum, and these are what you should have contemplated about.

**14 You are a cherub of great measure,** that covers You are a bird of measure, i.e., the huge bird that covers a large area with his wings; i.e., you rule over a large dominion. מִמְשַּׁח is a word for largeness, like (Num. 13:32): “men of stature מִדוֹת) (אַנְשֵּׁי .” which is translated into Aramaic as גַבְרֵי דְמִשְּׂחָן .

**and I gave that to you;** you were on the mount of the sanctuary of God and I gave you a place to acquire a name for yourself in the edifice of the mountain of My sanctuary, for you assisted Solomon with the cedar wood.

**you walked among stones of fire** You acquired for yourself a memorial with the kings of Israel, who are like the ministering angels.

**15 until wrongdoing was found in you** in your saying, “I am a god.”

**16 they filled** [Heb. מָלוּ , like מָלְאוּ ,] they filled.

**and I shall cast you as profane** You caused me to eradicate you, so that you shall no longer be remembered concerning the building of My House.

**and I shall destroy you** [Heb. וָאַבֶּדְךָ ,] like וָאֲאַבֶּדְךָ and I shall destroy you.

**from among the stones of fire** that you shall not take a share with the righteous. **Our Rabbis in the Midrash Aggadah (B. B. 75a) interpreted this section as referring to Adam**: So said the prophet to Hiram, “Why should you be proud of your sky? Were you in the Garden of Eden, as Adam was?

**every precious stone, etc.** For I made all these canopies for Adam, and the least of them was gold, which is counted last.

**the work of your drums, etc.** With this, I made you equal to him, but not with anything else, and I pondered over you and created drums and orifices in Adam.

**Are you a cherub of great measure** Are you like that cherub that was great in measure, whose great wingspan covered from one end of heaven completely to the other end of heaven, and did I place you to be on the holy mountains as I placed him?

**17 you destroyed your wisdom** with your brightness for you were proud of your brightness.

**to gaze upon you** [Heb. לְרַאֲוָה בָּך ] to gaze upon your shame; לְרַאֲוָה is like לִרְאִיָה , to see.

**18 you profaned your sanctity** [Heb. מִקְדָשֶׁךָ ,] your sanctity.

**fire out of your midst Haughty words that came out of your mouth, saying, “I am a god.”** Another explanation: [It is to be interpreted] according to the Targum: And I brought forth peoples as strong as fire because of your arrogant sins.

**19 will wander** [Heb. שָּׁמְמוּ .] will wonder.

**23 and they will judge themselves as slain in her midst by the sword [coming] upon her from all around** Because they will see the sword surrounding [them] from outside, the people of the city will assess [the situation] and be sure that they will be slain in her midst. [Heb. וְנִפְלַל ,] like (Gen. 48:11): “I did not think (פִלָּלְתִּי) ,” and like (Deut. 32:31): “and our enemies judge (פְּלִילִים) .” They will judge themselves to be slain in her midst.

**24 And there will no longer be to the house of Israel, etc.** Since he prophesied about Ammon, Moab, the Philistines, Edom, Tyre, and Zidon, who are the neighbors of the land of Israel, that they would be destroyed. Since they all will be destroyed, there will not be a briar or a thorn to [the people of Israel], in all their surroundings, to pain or harm them.

**briars** [Heb. סִילוֹן ,] a species of thistles and thorns.

**pricking** [Heb. מַמְאִיר ,] a matter of hurting, like (Lev. 13:51): “painful (מַמְאֶרֶת) zaarath,” poignante in French, stinging, pricking.

**who plunder them** [Heb. הַשָּׁאטִים ,] who plunder them.

**25 to My servant,** to Jacob As it was given to Jacob, an inheritance without boundaries (Gen. 28:14): “and you will spread out toward the west and the east, toward the north and the south.”

**Verbal Tallies**

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

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

**Beresheet (Genesis) 3:22 – 4:26**

**Ezekiel 28:13-19, 24-26**

**Tehillim (Psalm) 3**

**Mk 1:7-8, Lk 3:15-18, Acts 1:12-14**

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

LORD - יהוה, Strong’s number 03068.

God - אלהים, Strong’s number 9439.

Said / say - אמר, Strong’s number 0559.

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

LORD - יהוה, Strong’s number 03068.

God - אלהים, Strong’s number 9439.

Said / say - אמר, Strong’s number 0559.

Know - ידע, Strong’s number 03045.

Eat / devour - אכל, Strong’s number 0398.

Forever / any more - עולם, Strong’s number 05769.

**Beresheet (Genesis) 3:22-23** And the LORD <03068> God <0430> said <0559> (8799), Behold, the man is become as one of us, to know <03045> (8800) good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat <0398> (8804), and live for ever <05769>:

**Tehillim (Psalm) 3:1** « A Psalm of David, when he fled from Absalom his son. » LORD <03068>, how are they increased that trouble me! many are they that rise up against me.

**Tehillim (Psalm) 3:2** Many there be which say <0559> (8802) of my soul, There is no help for him in God <0430>. Selah.

**Ezekiel 28:18** Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour <0398> (8804) thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

**Ezekiel 28:19** All they that know <03045> (8802) thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more <05704> <05769>.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Gen 3:22-4:26** | **Psalms****Ps. 3:1-9** | **Ashlamatah****Eze 28:13-19, 24-26** |
| --- | --- | --- | --- | --- |
| hm'd'a]  | ground | Gen 3:23 Gen 4:2Gen 4:3 Gen 4:10Gen 4:11 Gen 4:12Gen 4:14 |  | Ezek 28:25 |
| lk;a' | eat | Gen 3:22 |  | Ezek 28:18 |
| ~yhil{a/ | GOD | Gen 3:22Gen 3:23Gen 4:25 | Ps 3:2Ps 3:7 | Ezek 28:13Ezek 28:14Ezek 28:16Ezek 28:26 |
| rm;a' | said | Gen 3:22 Gen 4:1Gen 4:6 Gen 4:8Gen 4:9 Gen 4:10Gen 4:13 Gen 4:15Gen 4:23 | Ps 3:2 | Ezek 28:25 |
| #r,a, | earth  | Gen 4:12Gen 4:14Gen 4:16 |  | Ezek 28:17Ezek 28:18 |
| !Be | son | Gen 4:17Gen 4:25Gen 4:26 | Ps 3:1 |  |
| hn'B'  | builded | Gen 4:17 |  | Ezek 28:26 |
| **!G"** | garden | Gen 3:23Gen 3:24 |  | Ezek 28:13 |
| **%r,D,** | way | Gen 3:24 |  | Ezek 28:15 |
| **rh;** | hill, mount |  | Ps 3:4 | Ezek 28:14Ezek 28:16 |
| **ll;x'** | men | Gen 4:26 |  | Ezek 28:16Ezek 28:18 |
| **[dy**  | know | Gen 3:22Gen 4:1Gen 4:9Gen 4:17Gen 4:25 |  | Ezek 28:19Ezek 28:24Ezek 28:26 |
| **hw"hoy>**  | LORD | Gen 3:22 Gen 3:23Gen 4:1 Gen 4:3Gen 4:4 Gen 4:6Gen 4:9 Gen 4:13Gen 4:15 Gen 4:16Gen 4:26 | Ps 3:1Ps 3:3Ps 3:4Ps 3:5Ps 3:7Ps 3:8 | Ezek 28:26 |
| **~Ay** | time | Gen 4:3Gen 4:14 |  | Ezek 28:13Ezek 28:15 |
| **ac'y"**  | went out | Gen 4:16 |  | Ezek 28:18 |
| **bv;y"**  | dwelt | Gen 4:16Gen 4:20 |  | Ezek 28:25Ezek 28:26 |
| **bWrK.** | Cherubims | Gen 3:24 |  | Ezek 28:14Ezek 28:16 |
| **ac'm'** | find me | Gen 4:14Gen 4:15 |  | Ezek 28:15 |
| **hk'n"** | kill | Gen 4:15 | Ps 3:7 |  |
| **!t;n"** | yield | Gen 4:12 |  | Ezek 28:14Ezek 28:17Ezek 28:18Ezek 28:25 |
| **bybis'** | about |  | Ps 3:6 | Ezek 28:24Ezek 28:26 |
| **!d,[e** | Eden | Gen 3:23Gen 3:24Gen 4:16 |  | Ezek 28:13 |
| **~l'A[**  | forever | Gen 3:22 |  | Ezek 28:19 |
| **!wO['** | punishment | Gen 4:13 |  | Ezek 28:18 |
| **l[;** | from | Gen 4:14 |  | Ezek 28:17 |
| **~[;**  | people |  | Ps 3:6Ps 3:8 | Ezek 28:19Ezek 28:25 |
| **hf'['** | done | Gen 4:10 |  | Ezek 28:26 |
| **~ynIP'** | face, countenance | Gen 4:5Gen 4:6Gen 4:14Gen 4:16 | Ps 3:1 | Ezek 28:17 |
| **vd,qo** | holy |  | Ps 3:4 | Ezek 28:14 |
| **lAq** | voice | Gen 4:10Gen 4:23 | Ps 3:4 |  |
| **~Wq** | rose up | Gen 4:8 | Ps 3:1Ps 3:7 |  |
| **ar'q'** | called | Gen 4:17Gen 4:25Gen 4:26 | Ps 3:4 |  |
| **tyvi** | appointed | Gen 4:25 | Ps 3:6 |  |

**Greek:**

| **Greek** | **English** | **Torah Seder****Gen 3:22-4:26** | **Psalms****Psa 3:1-8** | **Ashlamatah****Eze 28:13-19, 24-26** | **Peshat****Mk/Jude/Pet****MK 1:7-8** | **Remes 1****Luke****Lu 3:15-18** | **Remes 2****Acts/Romans****Acts 1:12-14** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἅγιον | holy |   | Psa 3:4 | Eze 28:14 | Mar 1:8  | Luk 3:16  |   |
| ἀδελφός | brother | Gen 4:2 Gen 4:8 Gen 4:9 Gen 4:10 Gen 4:11 Gen 4:21 |   |   |   |   | Act 1:14  |
| ἀποθήκη | storehouses |   |   | Eze 28:13  |   | Luk 3:17  |   |
| βαπτίζω | immerse |   |   |   | Mar 1:8  | Luk 3:16  |   |
| βασιλεύς | king |   |   | Eze 28:17  |   |   |   |
| γεννάω | born | Gen 4:18  |   |   |   |   |   |
| γυνή | wife, women | Gen 4:1 Gen 4:17Gen 4:19 Gen 4:23 Gen 4:25  |   |   |   |   | Act 1:14  |
| ἔρχομαι | comes |   |   |   | Mar 1:7 | Luk 3:16 |   |
| ἕτερος | other, another | Gen 4:25 |   |   |   | Luk 3:18 |   |
| ἱκανός | fit |   |   |   | Mar 1:7 | Luk 3:16 |   |
| ἱμάς | strap |   |   |   | Mar 1:7  | Luk 3:16 |   |
| ἰσχυρός | stronger, strong |   |   |   | Mar 1:7  | Luk 3:16 |   |
| καρδία | heart |   |   | Eze 28:17  |   | Luk 3:15  |   |
| λαός | people |   |   | Eze 28:25  |   | Luk 3:15 Luk 3:18 |   |
| λέγω | saying | Gen 4:25  | Psa 3:2  | Eze 28:25 | Mar 1:7 | Luk 3:16  |   |
| λύω | untie |   |   |   | Mar 1:7 | Luk 3:16 |   |
| μέν | indeed |   |   |   | Mar 1:8  | Luk 3:16 Luk 3:18 |   |
| μήποτε | perhaps, anytime | Gen 3:22  |   |   |   | Luk 3:15  |   |
| ὁδός | way | Gen 3:24 |   |   |   |   | Act 1:12  |
| ὄρος | mount, mountain |   | Psa 3:4 | Eze 28:14 Eze 28:16 |   |   | Act 1:12 |
| πᾶς | all, every | Gen 4:14 Gen 4:15  | Psa 3:7 | Eze 28:13 Eze 28:18 Eze 28:19 Eze 28:24 Eze 28:26  |   | Luk 3:15  | Act 1:14  |
| πνεῦμα | spirit |   |   |   | Mar 1:8  | Luk 3:16  |   |
| πολύς  | many |   | Psa 3:1Psa 3:2 |   |   | Luk 3:18 |   |
| πῦρ | fire |   |   | Eze 28:18  |   | Luk 3:16 Luk 3:17  |   |
| συνάγω | gather |   |   | Eze 28:25 |   | Luk 3:17  |   |
| ὕδωρ / ὕδατος | water |   |   |   | Mar 1:8  | Luk 3:16  |   |
| ὑπόδημα | sandals |   |   |   | Mar 1:7 | Luk 3:16  |   |
| χείρ | hand | Gen 3:22Gen 4:11  |   |   |   | Luk 3:17  |   |

**NAZAREAN TALMUD**

**Sidra Of B’raysheet (Genesis) 3:22 - 4:26**

**“Hen HaAdam” “Behold the man”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **SCHOOL OF HAKHAM SHAUL****Tosefta****(Luke 3:15-18)****Mishnah א** | **School of Hakham Tsefet****Peshat****(Mark 1:7-8)****Mishnah א** |
| **But the people were filled with expectation, reasoning in their hearts concerning Yochanan, whether or not he could be the Messiah. Yochanan answered everyone by saying, “I immerse you in (living) water but the one greater than I is coming; I am not worthy to untie the thong of his sandals. He will immerse you with the Ruach HaKodesh** (holy breath of the Mesorah) **and fire. His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into the granary; but the chaff will burn with unquenchable fire.” With many other uplifting words, he proclaimed the Mesorah to the people.** | **And he** (Yochanan) **proclaimed saying, “The one coming after me is greater than I; I am not worthy to stoop down and untie the thong of his sandals.[[25]](#footnote-25) I have immersed you with** (living) **water; but he will immerse you with the Ruach HaKodesh** (holy breath of the Mesorah). |
| **School of Hakham Shaul****Remes****(2 Luqas [Acts]. 1:12-14)****Pereq א** |
| **א They returned to Yerushalayim from Har Zeytim** (Mount of Olives) **which is near Yerushalayim, a Sabbath day’s journey away. When they entered the city they went to the upstairs room where they were staying, Hakham Tsefet, Yochanan, Yaakov Adam, Palatiel and T’oma, Bar-Talmai, Mattiyahu Yaakov Ben-Chalfai, Shimon the Zealot and Y’hudah Ben-Yaakov. All these men were united devoting themselves to the Prayer** (Amidah),[[26]](#footnote-26) **with certain women, including Miriam the mother of Yeshua and his** (Yeshua’s) **brothers**. |

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

As usual, the brilliance of Hakham Tsefet overwhelms us. How is it that he is so profoundly able to make connections with the Torah Seder and accompanied readings so ingeniously?

**And he (Yochanan) proclaimed saying, “The one coming after me is greater than I.**

**The Greater One** (coming **after me**) – Messiah. As we have seen, Hakham Tsefet equates Yochanan with Eliyahu, the messianic harbinger.[[27]](#footnote-27) Yochanan’s continual[[28]](#footnote-28) sermons and “heralding’s” are the announcement and proclamation that Yeshua is the expected Messiah.

The “Greater One” bears significance worth mentioning. Yochanan is a legitimate Kohanic Priest. That Yeshua – Messiah is “greater” depicts the “greater” role of Messiah when related to the Kohanim. Secondly, it relates the supremacy of the priesthood of the firstborn. And, as the priesthood of the firstborn is reinstated the firstborn becomes the Priest/Prophet – head of the family.

Lane suggests that the term “coming after” is a reference to the talmid (student).[[29]](#footnote-29) In other words, Yochanan is saying that he is not worthy to be a talmid or a slave.

**Removal of the Shoe:**

**b Ket 96a** – ﻿R. Joshua b. Levi ruled: All manner of service that a slave must render to his master a student must render to his teacher, except that of taking off his shoe.[[30]](#footnote-30)

Consequently, we learn from this that it was the duty of the slave to take the sandals off his master’s feet in order to wash them. This was not the duty of the Talmid. Yochanan advocates that he is not capable of achieving the status of Yeshua or Messiah’s talmid. His proposal juxtaposes that the great prophet/priest[[31]](#footnote-31) is not even worthy to be called a slave of the Master.

The question at hand is how Hakham Tsefet connects his expression of the Master’s Mesorah with the text of B’resheet. The cursory approach to the text keeps his connection obscured. Herein we find Hakham Tsefet’s ability to build a Peshat commentary containing multifaceted hermeneutic content. Briefly, we see that there are a number of conjoining contrasts. B’resheet contrasts Kayin (Cain) with Hevel (Abel). Hakham Tsefet contrasts Water with Ruach (breath–spirit). However, Hakham Tsefet is not so pithy to resort to things, which are so simple. It is true that Hakham Tsefet writes in Peshat. It is also true that these contrasts are important. Yet, in reading Hakham Tsefet, we cannot take flippant observations as Peshat. Hakham Tsefet is aware that the ensuing hermeneutic levels depend on a wisely crafted Peshat. Therefore, we look for the cleverly hidden Peshat gems that Hakham Tsefet has left for us with great care and meticulous caution.

**B’resheet (Gn.) 4:2** And she bore again his brother Abel[[32]](#footnote-32). And Abel was a keeper of sheep, but Cain was a tiller of the ground.

Hakham Tsefet’s gem is found in the mention of the second born child Hebel (Abel).

**Yesha’yahu (Is.) 57:13** When you cry, let them that you have gathered deliver you; but the **wind** (ruach) will carry them all away, **a breath** (**הֶבֶל** *hebel*) will bear them away; but he that takes refuge in Me will possess the land, and will inherit My holy mountain.

Yeshayahu illustrates the connection between the words Ruach and hebel. Ruach is wind, spirit, and breath. Hebel is breath. There are places in the Tanakh where Hebel carries the connotation of “vanity.” Hakham Tsefet’s association with the Tanakh is through the idea of Hebel – breath, the basic meaning of hebel is “wind” or “breath.” Furthermore, this association brings the connection to the Ruach. The ruach – breath of Hakham Tsefet’s Peshat is the Mesorah as the Master breathed it. Hebel’s name brings an association with the Mesorah as noted. However, we have an overlooked fact that stares us straight in the eyes. How did Kayin and Hevel know to make offerings to the LOrd? Logic dictates that Kayin and Hevel were taught the Mesorah from their father Adam. Furthermore, we can deduce that fact that Hebel was more meticulous in keeping the mitzvoth of the Mesorah his father taught him.

**Peroration**

While, the contrasts mentioned above may seem superficial we must make note that it is these contrasts, which teach us a powerful lesson. We find no obsession with simply pointing out the fact that there is a relation to the “Mesorah.” The lesson at hand, drawn from the allusion to the Torah demonstrates Hebel was meticulously keeping the mitzvoth. Herein Hakham Tsefet is conveying the lesson from the Torah rather than his personal materials, namely it is the religious duty of every Nazarean Jew to keep the Master’s Mesorah **meticulously.**

**Remes Commentary to Hakham Shaul**

**Shemot (Ex.) 19:16** So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a very loud shofar sound, so that all the people who *were* in the camp trembled.

First, we will mention the noted differences between the Markan text and the Tosefta of Luqas.

1. The questioning hearts

2. Immersion with Ruach and fire

3. The winnowing fork

4 The threshing floor

5. The granary

6. Yochanan’s proclamation of the Mesorah

Each of these differences is worth investigation. For the sake of time and space, we will look at the central theme behind these differences briefly. The “questioning hearts” is the result of Messianic expectation. Undoubtedly, the first century Jewish people expected Messiah to be dissimilar from the status quo. Yet, the camel-haired tallit spoke loudly to those with some So’od understanding of the Torah. The central “additional” thought is the Remes idea of fire.

**Immersion in the Ruach HaKodesh**[[33]](#footnote-33) **and Fire**

Hakham Shaul and Matityahu have noted the contrast between water and fire.[[34]](#footnote-34) We note the analogy of immersion is the central thought being conveyed. The simple idea of immersion demands oral explanation. Simply stated, understanding immersion requires a positive understanding of the Oral Torah. It is impossible to grasp the meaning of immersion without understanding ritual purity. While understanding immersion in living water has its place in Jewish culture and practice, immersion in fire is another issue. Most scholars equate fire with judgment. Yet, the connection from the present materials makes it clear that fire is not judgment, rather it is analogous of purification. The present Torah Seder contains materials of judgment. The Ashlamatah of Yechezkel (Ezekiel) speaks of “stones of fire” and a fire that “issues from you.”[[35]](#footnote-35)

**Ez. 28:18** Because of the multitude of your iniquities, with the wrongdoing of your commerce, **you profaned your sanctity**, and I will bring forth fire out of your midst-it will consume you, and I will make you ashes on the ground before the eyes of all who see you.

While fire can be judgment, the present materials demand a deeper understanding. We might say that “judgment” is a Peshat allusion. Nevertheless, we are presently in Tosefta/Remes, understanding that Tosefta is merely an “addition” to the Peshat/Mishnaic interpretation. Therefore, we are looking for a Peshat/Remes answer to the nature of an immersion in fire.

**Heaven, Hakhamim and Hell Fire**

**D’barim (De.) 33:2** And he said: The Lord came from Sinai, and rose from Seir unto them; He shined forth from mount Paran, and He came from the myriads holy, at His right hand was a **fiery law** unto them.

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

D’barim equates the Torah with fire. While it is not the scope of this commentary to comment on So’od or Midrash, we learn from the Midrash that the Torah is equated with fire.

**Midrash Rabbah - Deuteronomy III:12** ﻿Resh Lakish said: When Moses wrote the law (Torah) he acquired a lustrous appearance. How [did this come about]? Resh Lakish said: The scroll that was given to Moses was made of a parchment of white fire,[[36]](#footnote-36) and was written upon with black fire and sealed with fire and was swathed with bands of fire, and whilst he was writing it he dried his pen on his hair, and as a result, he acquired a lustrous appearance.

The Midrash Rabbah further equates “black” with the Torah scholar (Hakham).

R. Judah applied the verse[[37]](#footnote-37) to the students of the Torah (Hakhamim). LOCKS BLACK LIKE A RAVEN: **these are the Hakhamim**; they look repulsive and black in this world, but in the time to come, **The appearance of them will be like torches**, **they [will] run to and fro like the lightnings** (Nah. II, 5).[[38]](#footnote-38)

The correlation between the Hakham and fire is further elucidated in the Gemara.

﻿**b. Chag. 27a** Abbahu said that R. Eleazar said: **The fire of Gehinnom has no power over the Hakhamim**. **It is an ad majus conclusion** [to be drawn] from the salamander.[[39]](#footnote-39) If now [in the case of] the salamander, which is [only] an offspring of fire, he who anoints himself with its blood is not affected by fire, **how much more so the Hakhamim, whose whole body is fire**, for it is written: **Is not My word like as fire?** saith the Lord.[[40]](#footnote-40) Resh Lakish said. **The fire of Gehinnom has no power over the transgressors of Israel.** It is an ad majus conclusion [to be drawn] from the altar of gold. If the altar of gold, on which there is only a denar thickness of gold,[[41]](#footnote-41) is not affected through so many years by the fire, **how much less** so the transgressors of Israel, who are full of good deeds[[42]](#footnote-42) as a pomegranate [is of seeds]; for it is written, Thy temples are like a pomegranate split open.[[43]](#footnote-43) Read not thy temples [*rakkathek*] but thy worthless ones [*rekanim shebak*].[[44]](#footnote-44)

﻿

Now we begin to see that fire does not mean “judgment” in the present text from a **Ḳal va-ḥomer.**[[45]](#footnote-45) Furthermore, we begin to see that fire has a direct relation to Hakhamim. As the above Gemara has stated the Hakham “is fire.” Why is the Hakham “fire”? Because the “Davar Elohim,” breath of G-d in them is fire.

Hakham Shaul alludes to this truth when he tells Timothy that all “Scripture” (Torah-Oral Torah) is divinely “inspired.”

**2Ti 3:16** All Scripture is **inspired** by God (God breathed) and profitable for teaching, for reproof, for correction, for training in righteousness/generosity.

The Greek word **θεόπνευστος -** *theopneustos* means, “G-d breathed.” However, the idea of “inspiration” means, “to breathe into” and “**set the mind aflame**.”[[46]](#footnote-46) Another term for this is “brain sweat!”

We must also reiterate that the phrase “the Word of God” in the Nazarean Codicil refers to the Torah.

**Peroration**

A Peshat reference will clarify all the information from above.

**m. Abot 2:10** They [each] said three things. R. Eliezer says, “Let the respect owing to your fellow be as precious to you as the respect owing to you yourself.” “And don’t be easy to anger.” “And repent one day before you die.” “And warm yourself by the **fire of the Hakhamim**, **but be careful of their coals, so you don’t get burned**.” “For their bite is the bite of a fox, and their sting is the sting of a scorpion, and their hiss is like the hiss of a snake.” “**And everything they say is like fiery coals**.” [[47]](#footnote-47)

Immersion in “fire”? Now we can see that the concept of “immersion in fire” is a reference to the Torah as the Hakhamim elucidate it. Yeshua, our Master, like the Hakhamim of the first century immersed his talmidim with fire when he “breathed” on them. While this Mishnah is Peshat, we can see that the implications are clearly Remes.

Many scholars have made “fire” a symbol for judgment. We can concur if we realize that the judgment they refer to is the Torah and the Oral Torah of the Hakhamim (Bate Din). However, should they like to make the concept of fire strictly negative, they will have missed the point. Yeshua’s immersion in the Oral Torah, “fire” is a purifying agent.

R. Judah applied the verse[[48]](#footnote-48) to the students of the Torah (Hakhamim). LOCKS BLACK LIKE A RAVEN: **these are the Hakhamim**; they look repulsive and black in this world, but in the time to come, **The appearance of them will be like torches, they** will **run to and fro like the lightning** (Nah. II, 5).[[49]](#footnote-49)

When applied to the Diaspora, Shemot (Ex.) 19:16 should be understood as follows…

**Shemot (Ex.) 19:16** **So it came about on the third day, when it was morning, that there were thunder (the voices of the Hakhamim) and lightning flashes** (the Hakhamim running back and forth to elucidate the Torah) **and a thick cloud upon the mountain** (governance [kingdom] of God [through the Hakhamim and Bate Din as opposed to human kings]) **and a very loud voice of the shofar** (**Tiferet** - **Darshan or Magid [Prophet]**),[[50]](#footnote-50) **so that all the people who** were**in the camp** (world) **trembled.**

The Nazarean parallel should be read as follows…

**2 Luqas (Acts) 2:1-5** When the day of Shavuot had come, they were all together in one place. And suddenly there came from the heavens a noise like a violent rushing wind (the voices of the Hakhamim – elucidating Torah), and it filled the whole house (temple of living stones) where they were sitting (studying Torah and judging in their Bate Din’s). And there appeared to them tongues as of fire (voices of the Hakhamim elucidating Torah) distributing themselves (the Hakhamim running back and forth to elucidate the Torah), and they rested on each one of them. And they were all filled with the Ruach HaKodesh (holy breathings [oral teachings] of the Mesorah as elucidated by the Hakhamim) and began to rule (judge – in their Bate Dins) in foreign languages (in Diaspora), according to the Ruach (Mesorah) that was given (transmitted) to them. Now there were Jews living in Yerushalayim, devout (God fearing) men from every nation under the heavens.

Amen v’amen

**Some Questions to Ponder:**

1. From all the readings for this Shabbat, which reading touched your heart and fired your imagination?
2. After taking into consideration all the above texts and our Torah Seder, what would you say is the general prophetic message from the Scriptures for this coming week?

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

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

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

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We have purchased with these donations all of our needs. For this I am most grateful, and pray that the G-d of Israel who sees all things the apparent and the hidden, bless mightily all those who have made and will make sacrifices to see this work prosper and bless many. May this year be very special and memorable to all who have contributed and will contribute to this need, amen ve amen!

Hakham Dr. Yosef ben Haggai

**Next Shabbat:**

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

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

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. II Samuel 15:7; Radak; Kara ibid [↑](#footnote-ref-1)
2. Berachot 10a [↑](#footnote-ref-2)
3. Magog is identified by the Talmud as "Gothia," the land of the Goths. The Goths were a Germanic people, in keeping with the midrashic rendering of Magog as "Germania" or "Germania". [↑](#footnote-ref-3)
4. 'Gog and Magog' is a reference is to chapters 38 and 39 in the book of Ezekiel, a part of which is read on the intermediate Sabbath of Succoth (Tabernacles). These chapters describe a vision of a war where the world is united against Israel that will precede the final redemption of Israel and the world. The prophecy's symbolism involves a prince called Gog of Magog, leader of Rosh, Meshech, and Tubal, who leads a coalition that includes Persia (Iran), Cush, Phut, Gomer, and Beit Togarmah against Israel. There are various opinions regarding the modern identity of these nations. [↑](#footnote-ref-4)
5. See II Samuel chapters 15-19 for the full details. The above section was excerpted an edited from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-5)
6. Midrash ha-Gadol [↑](#footnote-ref-6)
7. Avshalom knew he’d better not go home (after killing Amnon), so he ran away to Geshur. (Talmai, king of Geshur, was his mother’s father – see chapter 3, verse 3.) Avshalom stayed in Geshur for three years. [↑](#footnote-ref-7)
8. Shmuel II (Samuel) 13:38. [↑](#footnote-ref-8)
9. Amnon raped Tamar, Avshalom’s sister. Therefore Avshalom had Amnon killed. [↑](#footnote-ref-9)
10. *Da’ath Sofrim*, Commentary to the book of Psalms, by Rabbi Chaim Dov Rabinowitz, translated from Hebrew by Rabbi Y.Starrett, edited by Shalom Kaplan. [↑](#footnote-ref-10)
11. *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-11)
12. Sefer Yetzirah 1:6 [↑](#footnote-ref-12)
13. On Debarim (Deuteronomy) 21:11 [↑](#footnote-ref-13)
14. Sanhedrin 107a [↑](#footnote-ref-14)
15. Shmuel II (Samuel) 12:11 [↑](#footnote-ref-15)
16. Berachot 7b [↑](#footnote-ref-16)
17. Berachot 10a [↑](#footnote-ref-17)
18. Shmuel II (Samuel) 18:8 [↑](#footnote-ref-18)
19. Shabbat 56a [↑](#footnote-ref-19)
20. Sanhedrin 107a [↑](#footnote-ref-20)
21. Kethuboth 111a [↑](#footnote-ref-21)
22. Shmuel II (Samuel) 18:3 [↑](#footnote-ref-22)
23. in Berachot 10a [↑](#footnote-ref-23)
24. Yehezechel (Ezekiel) 38 & 39 - Our miraculous victory against Gog is to occur during the Succoth, and those of our enemies who repent and survive will come to Jerusalem each Succoth to celebrate the anniversary of our victory. [↑](#footnote-ref-24)
25. The loosing of sandals and washing of feet were duties of slaves, indeed of only *Gentile* slaves, in first-century Judaism. The metaphor bespeaks John’s humility and subordination in relation to the Messiah (see John 3:30). Edwards, J. (2002). *The Gospel according to Mark.* Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. p. 33 [↑](#footnote-ref-25)
26. Cf. Prayer for Redemption and Return of the Exiles in the Amidah. [↑](#footnote-ref-26)
27. Mal. 4:5-6 (3:23-24) [↑](#footnote-ref-27)
28. Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark.* New York: C. Scribner's sons. p. 8 [↑](#footnote-ref-28)
29. Lane, W. L. (1974). *The New International Commentary on the New Testament: The Gospel According to Mark, .* Grand Rapids, Michigan: : W. B. Eerdmans Publishing Co. p. 52 Cf. Mk. 1:17 [↑](#footnote-ref-29)
30. ﻿ Only a Canaanite slave performs this menial service, and a student performing it might be mistaken for such a slave [↑](#footnote-ref-30)
31. Mat 11:11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. [↑](#footnote-ref-31)
32. TWOT 463a הֶבֶל (hebel) vapor, breath. The basic meaning of *hebel* is “wind” or “breath.” [↑](#footnote-ref-32)
33. See last week’s materials, these words are the basis for the Remes commentary of last week. [↑](#footnote-ref-33)
34. Cf. Mt. 3:11, Lk. 3:16 [↑](#footnote-ref-34)
35. Cf. 28:14, 16 [↑](#footnote-ref-35)
36. ﻿J. Sot. VIII, 22; J. Shek. VI, 49d [↑](#footnote-ref-36)
37. Song of Solomon 5:11 [↑](#footnote-ref-37)
38. Midrash Rabbah - The Song of Songs V:14 [↑](#footnote-ref-38)
39. A fabulous animal generated in fire which, according to the Midrash, must burn incessantly for seven days and nights; but Rashi here postulates seven years, and the Aruch (s.v.) seventy years. For a fun account of the legend, v. J. E. vol. X, pp. 646-7. [↑](#footnote-ref-39)
40. Jer. XXIII, 29. [↑](#footnote-ref-40)
41. Denarius, v. Glos. For Moses wonder at the miracle, v. Tosaf. s.v. ihtau. [↑](#footnote-ref-41)
42. Lit., ‘precepts. [↑](#footnote-ref-42)
43. Cant. IV, 3. [↑](#footnote-ref-43)
44. Lit., ‘thy empty ones’. The thought is the reverse of Eccl. VII, 20; there is none in Israel that sinneth, and yet doeth not good, for even the transgressors, devoid of merit as they may seem, still have innumerable good deeds to their credit. [↑](#footnote-ref-44)
45. Peshat hermeneutic rule **#1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori. Remes hermeneutic Rule #1. **Ḳal wa-ḥomer:** Identical with the first rule of Hillel. [↑](#footnote-ref-45)
46. mid-14c., *enspiren*, "to fill (the mind, heart, etc., with grace, etc.);" also "to prompt or induce (someone to do something)," from O.Fr. *enspirer* (13c.), from L. *inspirare* "inflame; blow into" (see ***inspiration***), a loan-translation of Gk. *pnein* in the Bible. General sense of "influence or animate with an idea or purpose" is from late 14c. Also sometimes used in literal sense in M.E. Related: *Inspired*; *inspires*; *inspiring*. <http://www.etymonline.com> “inspire” [↑](#footnote-ref-46)
47. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 677 [↑](#footnote-ref-47)
48. Song of Solomon 5:11 [↑](#footnote-ref-48)
49. Midrash Rabbah - The Song of Songs V:14 [↑](#footnote-ref-49)
50. We suggest here that the Shofar is associated with Tiferet because the Shofar is associated with Beauty. Cf. Twot 2449a, b) Furthermore, Tiferet is the synthesis of G’dolah (Chesed) and Gevurah (Yir’ah – Fear of G-d). [↑](#footnote-ref-50)