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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2022**  [**https://www.betemunah.org/**](https://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2022**  [**https://torahfocus.com/**](https://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Tishri 06, 5783 / Sept. 30 – Oct. 1, 2022** | **First Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

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

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

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His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

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

**Please pray for this work that it may be successful touching many lives, well financed; and that it may be for much blessing to all concerned. Amen ve Amen!**

We pray for our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. **Mi Sheberach**…He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David, and Solomon, may He bless and heal the sick person HE Rabbi Dr. Yosef ben Haggai, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

We pray for His Honor Paqid Adon Tsuriel ben Abraham a righteous and faithful servant of G-d who as a consequence of having radiation after a tooth extraction H H has been left with a hole in his mandibula and now has to take antibiotics and other medicines., Mi Sheberach - He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Honor Paqid Adon Tsuriel ben Abraham, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray for Her Honor Giberet Zahavah bat Sarah, the beloved wife of His Eminence Rabbi Dr. Haggai, who is struggling with health issues. Mi Sheberach – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Honor Giberet Zahavah bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

**A Prayer for Israel**

Our Father in Heaven, Rock, and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: “Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it, and He will make you more prosperous and more numerous than your fathers.” Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

**Blessings Before Torah Study**

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

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

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

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

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

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

**May Ha-Shem bestow 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: “Shuba”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **שׁוּבָה** | Reader 1 – B’resheet 2:4-6 | Reader 1 – B’resheet 3:22-24 |
| **“Shabbat Shuba”** | Reader 2 – B’resheet 2:7-14 | Reader 2 – B’resheet 4:1-5 |
| **“Sabbath of Returning”** | Reader 3 – B’resheet 2:15-24 | Reader 3 – B’resheet 4:5-7 |
| **“Sábado del Retorno”** | Reader 4 – B’resheet 2:25 – 3:7 |  |
| B’resheet (Genesis) 2:4 – 3:21 | Reader 5 – B’resheet 3:8-12 |  |
| Ashlamatah: Isaiah 51:6-16  Special: Hosea 14:2-10 & Micah 7:18-20 | Reader 6 – B’resheet 3:13-16 | Reader 1 – B’resheet 3:22-24 |
| Tehillim (Psalms) 2:1-12 | Reader 7 – B’resheet 3:17-21 | Reader 2 – B’resheet 4:1-5 |
| Nazarean Codicil: Mark 1:3-6  Luke 3:1-9 | Maftir – Hosea 14:2-10 & Micah 7:18-20 | Reader 3 – B’resheet 4:5-7 |

**Contents of the Torah Seder**

 Beginnings of the Human Race – Genesis 2:4-7

 The Garden of Eden – Genesis 2:8-17

 Creation of Woman – Genesis 2:18-25

 The Trial of Man’s Freedom – Genesis 3:1-8

 The Sentence – Genesis 3:9-21

**Rashi & Targum Pseudo Jonathan**

**for: B’Resheet (Gen.) 2:4 – 3:21**

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

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| **Reading Assignment:[[1]](#footnote-1)**    **The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol I**  By: Rabbi Ya’aqob Culi  Published by: Moznaim Publishing Corp. (New York, 1988)  Vol. I, pp. 218 - 279 | **Reading Assignment:**  **Ramban: Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel  Published by Shilo Publishing House, Inc.  (New York, 1971)  Vol. I, pp. 64 - 84 |

**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.

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

**4 These** mentioned above.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 3**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Ketubim: Psalms** ‎**2:1-12**‎

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| --- | --- |
| **Rashi** | **Targum** |
| 1. Why have nations gathered and [why do] kingdoms think vain things? | 1. Why are the Gentiles disturbed, and the nations murmuring vanity? |
| 2. Kings of a land stand up, and nobles take counsel together against the Lord and against His anointed (Heb. Messiah)? | 2. The kings of the earth arise, and the rulers will join together to rebel in the LORD's presence, and to strive against his Anointed (Heb. Messiah). |
| 3. "Let us break their bands and cast off their cords from us." | 3. They say, "Let us break their bonds, and let us throw off their chains from us." |
| 4. He Who dwells in Heaven laughs; the Lord mocks them. | 4. The one who sits in heaven will laugh; the word of the LORD will mock at them. |
| 5. Then He speaks to them in His wrath; and He frightens them with His sore displeasure. | 5. Then He will speak to them in His strength, and in His wrath He will frighten them. |
| 6. "But I have enthroned My king on Zion, My holy mount." | 6. I have anointed My king and appointed him over My sanctuary. |
| 7. I will tell of the decree; The Lord said to me, "You are My son; this day have I begotten you. | 7. I will tell of the covenant of the LORD. He said: "You are as dear to me as a son to a father (abba), pure as if this day I had created you." |
| 8. **Request of Me, and I will make nations your inheritance, and the ends of the earth your possession.** | 8. **Ask Me and I will give the riches of the Gentiles as your inheritance, the rulers of the ends of the earth as your holding.** |
| 9. You shall break them with an iron rod; like a potter's vessel you shall shatter them." | 9. You will shatter them as with a rod of iron, like a potter's vessel you will break them. |
| 10. And now, [you] kings, be wise; be admonished, [you] judges of the earth. | 10. And now, O kings, grow wise; accept discipline, O princes of the earth. |
| 11. Serve the Lord with fear and rejoice with quaking. | 11. Worship in the presence of the LORD with fear and pray with trembling. |
| 12. **Arm yourselves with purity lest He become angry, and you perish in the way, for in a moment His wrath will be kindled; the praises of all who take refuge in Him.** | 12. **Accept instruction lest He be angry, and you lose your way; for His wrath will tarry a little. Happy all who trust in His word!** |

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Meditation from the Psalms**

**Psalms ‎‎2**

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

**Psalms chapter 2**: After describing the good fortunes of the righteous and the failure of the wicked in Psalm 1, the Psalmist now answers the classical question which is posed against this thesis: ‘Why then do the wicked prosper?’ He replies that the success of the evil is short lived. Their doom is impending for G-d Himself scorns them from above. If we are not worthy of witnessing their downfall today, the world will surely see it in Messianic times.

Thus, we understand why Chazal[[2]](#footnote-2) consider the first two Psalms as one. Though technically and physically separated, they complement each other spiritually and thematically.[[3]](#footnote-3)

Although the Sages taught that this chapter describes Messianic times, Rashi[[4]](#footnote-4) and Radak[[5]](#footnote-5) suggest that the simple reading of the text lends itself more readily to the events of David’s own career, specifically the time immediately following his coronation. ‘And when the Philistines heard that they had anointed David King over Israel, all of the Philistines came up to seek David’ [to attack him].[[6]](#footnote-6)

In reality, the two proposed settings past and future, present no contradiction. David had the ability and the genius to be stimulated and inspired so profoundly by present events that he could soar above the boundaries of time, and sing of past, present, and future in the same breath, with the same words.

In the brazen Philistines of his day, David detected the seeds of גוג ומגוג, Gog and Magog, the archenemies of Messiah. The war of Gog and Magog begins when all seventy nations of the world unite against Israel (the numerical value of גוג ומגלג, is 70). All of those nations will suffer internal instability, and will be plagued by revolution, audacity, atheism, scandal, and unbridled inflation. Truth will be virtually non-existent, and falsehood will prevail.[[7]](#footnote-7)

The ultimate victory of Messiah over evil will demonstrate G-d’s supremacy as it was never displayed before. ‘And David said. .. Yours, HaShem is the greatness and the power and the glory and the victory and the majesty, for all that is in heaven and on earth is Yours. Yours, HaShem, is the kingdom and You are exalted as Head above all.[[8]](#footnote-8) ‘Exalted as head above all: This will be evident after the war of Gog and Magog’.[[9]](#footnote-9)

It seems to me that the pivotal pasuk of this chapter of Psalms is:

***Tehillim (Psalms) 2:7*** *I will tell of the decree: HaShem said unto me: 'Thou art My son, this day have I begotten thee.*

His Eminence wrote an excellent introduction to the Psalms which uses the above pasuk as its introduction:

The Psalms:

A Theocratic Commentary on the Torah

By the Messiah of Israel

Introduction Part I

By Hakham Dr. Yosef ben Haggai

INTRODUCTION

David M. Howard[[10]](#footnote-10) has published a good overview of major studies in the books of Psalms since the 19th century. Particularly, this article surveys the trends in Psalms studies since 1970, but more particularly in the last 10-15 years. This overview describes how the academic study of the book of Psalms has lead us nowhere, thanks in great measure to the obsessive and dogmatic positions of the school of higher criticism. It seems that those who did not accept this “trend” were labeled not worthy enough to be considered of academic value, and their writings were shunned from major Theological Journals.

Duane L. Christensen[[11]](#footnote-11) makes this point clear when describing some of the groundbreaking work being done on the Psalms from a different perspective. He writes:

“Edward G. King examined the Psalter in light of Büchler’s thesis with fascinating results. Unfortunately, his insights were not easily reconciled with the conclusions and underlying presuppositions of the method of form criticism as it was developing in the study of the Psalms. The result was that the work of Büchler and King was largely ignored within the mainstream of Biblical scholarship, particularly in Christian circles.”

In fact, several most expensive thick tomes have appeared since the 19th century as academic commentaries on the Psalms, and with little practical application whatsoever, monuments to man’s folly and intellectual endeavors without being thoroughly grounded in the fear of G-d, which King Solomon by divine revelation informs us that it is “the beginning and chief part of wisdom.” On the other hand, a constellation of folksy volumes pretending to be commentaries on the Psalms but totally devoid of any rigorous academic research are being retailed for the benefit of those concerned only with a skin-deep religion that is totally intended not to cause any major transformation in the individual nor to produce such behaviors and perfect religion that a man should have at all times before his Creator. Sadly, such is the present state of research and commentary on this most important book of the Hebrew Scriptures.

The problem for this state of affairs has been one of approach that looks at the book of Psalms devoid of the context in which they were penned or intended to be read. This can be seen from the commonly held assumption as to the basic purpose and understanding of the book of Psalms. Such has been put succinctly as[[12]](#footnote-12):

“Composed by King David, the book of Psalms has been a source of inspiration and a refuge from distress throughout the centuries for both Jew and non-Jew alike. To read from its pages is to enter into a conversation with G-d, whether to express our gratitude or plead for His compassion and confers upon the reader the ability to draw down a G-dly light which can light up the world.”

And whilst this is perfectly true, this and similar definitions do poor justice as to how these Psalms came into being. This widely and most eloquent explanation fails to explain or give an account as to how the Psalms “confer upon the reader the ability to draw down a G-dly light which can light up the world.” The problem then with this definition is one that fails to address its internal evidence, and context.

This commentary on the Psalms tries to build upon the work of Büchler[[13]](#footnote-13) and King[[14]](#footnote-14) but with a totally different point of departure. One which is based in part on the command in the Torah given to Jewish kings to write for themselves a scroll of the Torah so that he should read from it and meditate on it, all the days of his life (cf. Deuteronomy 17:18)[[15]](#footnote-15).

DAVID AS THE MESSIAH

Few have considered that it was to David, the only human being, to whom G-d ever said:

“Truly it is I that has established My king upon Zion, My holy mountain.” I will tell of the decree: Ha-Shem said unto me: “You are My son, this day have I begotten you. Ask of Me, and I will give the Gentiles for Your inheritance, and the ends of the earth for Your possession.” – Psalms 2:6-8

Some have taken these words as referring to the Messiah that it is to come, yet none can refute the obvious, that is, that the plain and literal meaning of these words were spoken of and directed to King David, the Messiah of Israel. This can’t be disputed since in Psalm 89:28-34 we read:

“I also will appoint him My first-born, the highest of the kings of the earth. For ever will I keep for him My mercy, and My covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake My law and walk not in Mine ordinances; if they profane My statutes and keep not My commandments; then will I visit their transgression with the rod, and their iniquity with strokes. But My mercy will I not break off from him, nor will I be false to My faithfulness.”

This self-evident truth is important since then the Psalms must be understood as the writings of the Messiah, the son of G-d, and the begotten of Ha-Shem. This “begotten” (in Psalm 2:7) of course must be understood as Cohen, et al[[16]](#footnote-16) state:

“To be understood in a figurative sense. On the day of his enthronement, the king was *begotten* of G-d, as His servant to guide the destinies of His people.”

This does not do away, though with the metaphorical (Midrashic) interpretation that Psalm 2:7 alludes to the coming Messiah. For in Midrash Tehillim II:9[[17]](#footnote-17) we read:

*“This day have I begotten thee* (ibid.). R. Huna said: Suffering is divided into three portions: one, the Patriarchs and all the generations of men took; one, the generation that lived in the time of [Hadrian’s] persecution took; and one, the generation of the lord Messiah will take. When the time comes, the Holy One, blessed be He, will say: “I must create the Messiah – a new creation.” As Scripture says, *This day have I begotten thee* – that is, on the very day of redemption, God will create the Messiah.”

In other words, the Psalms like most of the Hebrew Scriptures seem to have a prophetic bipolarity or double assignment, in this case, one to King David the Messiah, and the other to the Messiah to come. Perhaps, what we have here is David fully imbued with the spirit of the Messiah, and the Messiah to come, fully imbued with the genetic make-up of David as his physical descendant. And thus, what applies to one also applies to the other. The fact of this double polarity and assignment can be better seen in the purpose of this book as stated by its author or compiler.

A similar case of Scripture bi-polarity or “double fulfillment” can also be seen in the case for example of Moses’ words:

“A prophet will the LORD thy God raise up unto thee, from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken” (Deuteronomy 18:15).

The plain and literal meaning of these words have their fulfillment in the successor of Moses, his disciple Yeshoshua (more commonly known as Joshua). Yet, there is also a fulfillment of these words also in the Messiah that is to come.

SEARCHING FOR PURPOSE OF THE BOOK OF PSALMS

King David is not only the author of a number of Psalms but also tradition, both Christian and Jewish, attributes him as the compiler of this book of Psalms. The question then is what did David aim to accomplish when he compiled this book of Psalms? Did he merely intend to express his spirituality and devotion to G-d through music and thereby establish a normative approach to G-d?

In fact if we pay attention to the definitions of purpose advanced by many, that the Psalms’ objective, are merely expressions of meditation and spirituality. However, even if this be so, it seems that this is only part of the story and does not fully explain nor take into account the centrality of the role of the Torah in the life of G-d’s people, and in the life and ministry of King Messiah, neither does it fully explain the relationship of the Messiah with the Torah (cf. Deuteronomy 17:18 & Joshua 1:7-8).

To accomplish this, we need a better and more profound explanation of the basic purpose of the books of Psalms. We need to rediscover the purpose of the Psalms and bring them to their legitimate position and place within the context of the Torah. We need to explain how obedience to the Torah by the Messiah gave birth to such expressions of spirituality praise and devotion to G-d, most blessed be He!

The picture or impression one often obtains when reading commentaries on the Psalms, both Jewish and Christian is one in which David went about composing some hymns or songs of praise to accompany the worship at the Temple. And this, completely divorced from the Scroll of the Torah which he was to read all the days of his life, and at the same time divorced from the Sabbath and festival and readings of the Torah at the Temple. This seems a bit farfetched given the caliber of his prophecy which is itself derived from the prophetic Torah.

Other authors would leave us with the impression that David was such a spiritual light that he would be equivalent to a modern Kabbalist plumbing the depths of the interaction of G-d with men, and men’s response to G-d’s merciful deeds. Again, neither this explanation or the one before it account for the social milieu in which these songs of praise were composed. The problem with these defective portrayals of the Psalms is the disjunction of the Psalms from the Torah. The Torah seems to be somehow divorced from the reality of the Psalms make-up, there is a complete lack of an intimate and profound meaningful nexus between the two.

What is much needed then is a paradigm shift in the understanding and identification of the main objective of the Psalms, one which accounts fully for the milieu in which they were composed. What is this milieu that we have repeatedly mentioned is lacking in explaining the objective of the Psalms?

THE SABBATH AND THE TORAH IN RELATION TO THE PSALMS

Chiefly among them is the “Lectio Continua” of the Torah. When King David and others wrote these wonderful songs of praise and worship, they did so in relation to the portion of the Torah that was read for that week in the Temple or the local gatherings (Ma’amadot) in localities far from the Temple. The Torah is not just only a series of five books to be read whenever one pleases, but it is also a series of five books to be read in “Lectio Continua,” each lesson at a precise point in time during the year!

This idea that the Torah is read in time to create a specific prophetic space, can be seen with regards to the Sabbath. The Sabbath comes whether we acknowledge it or not. Yet if we want to enter to that prophetic space in time of the Sabbath, the lady of the house needs to light candles and inaugurate that “prophetic Sabbath space” in her home at a certain point in time. She needs to separate the holy from the mundane and create a Sabbath reality so to speak, at a certain time in order that this particular prophetic space in time can be enjoyed. Men have to join a minyan (group of ten or more men) and recite Kabbalat Shabbat (reception of the Sabbath) at a certain point in time in order to create that prophetic space in time for the community in order that all may enjoy the Sabbath.

In other words when a certain portion of the Torah is read at a precise time, a definite and special prophetic space in time is created which differs in substance if we would have read a different portion of Torah at the same prophetic point in time. The two realities or prophetic spaces in time would be completely different. For example, the prophetic reality of Shabbat Parah (the Sabbath when we read about the red heifer) differs in substance from the prophetic reality of Shabbat Shekalim (the Sabbath when we read about the annual Temple tax). Thus, certain words of the Torah, certain divisions of the Torah, are meant to be read at specific prophetic points in time so that we may create specific realities, specific prophetic spaces in time. When we then read the exact specific portions of the Torah in their corresponding specific points in time then we are most solemnly creating new prophetic realities in time.

Viewed from this perspective, we can, therefore, say that there could be no greater meaningful prophetic activity than the observance of G-d’s Sabbaths, and the reading and meditation of the correct portions of the Torah prescribed for the appropriate specific points in time.

David, the Messiah, is then very aware of this important prophetic principle and that the Torah is the greatest prophecy ever uttered. His Psalms are very much aware of this phenomenon, and each share in this special prophetic space that each section of the Torah creates in time. This principle of particular words of prophecy suited for particular times is reflected in the statement of King Solomon who wrote: “A man has joy in the answer of his mouth; and **a word in due season, how good is it!”** (Proverbs 15:23). That is, the words of the prophetic Torah are connected to particular “due seasons,” and were designed to be uttered at specific times to create specific intended realities and prophetic spaces in time. Conversely, when a word is read out of season it is not good – i.e., it does not produce the reality which was intended to be its outcome.

Each week we read special Seder of the Torah that creates a specific space in time, it prophesies uniquely to our needs, desires, and endeavors that take place in the specific week which it addresses. It is our duty then to explore this prophetic space in time which these specific words of Torah have created. We need to appropriate for ourselves these holy words and shape the week of our endeavors, thoughts, emotions, and happenings by them. And this is exactly what the Psalmist does. He takes in order a particular Seder or Sedarim of the Torah and gives expression to the realities of G-d’s kingdom before him. The King Messiah enters into those holy and prophetic spaces in time created by the specific readings of the Torah and takes possession of them and then goes about shaping the world and the future by means of those specific words of Torah.

The Psalmist in fact alludes to this principle on two occasions:

“All of them wait for You, that You may give them their food (i.e., their portion of Torah) in due season.” (Psalm 104:27), and

“The eyes of all wait for You, and You give them their food (i.e., their portion of Torah) in due season. (Psalm 145:15).

Much later the Master of Nazareth equally restates this principle in his abbreviated form of the Amidda prayer when he teaches:

“Give us this day our daily bread (i.e., our daily portion of the Torah).” (Matityahu 6:11)

Therefore, the reading of the Torah on each Sabbath frames the living reality of the coming week inaugurated by it, for it is the specific bread needed for that specific season in time. The Psalmist, that is the Messiah, then goes about taking this “bread given in its due season” and proceeds to digest it and derive from it important principles of Theocratic government. For the Messiah’s chief preoccupation and need is to provide good and just governance based upon the teachings of the Torah for the chosen people of G-d, most blessed be He!

Any particular Psalm, therefore, is not by itself a self-contained unit of prophetic revelation, but it is, as we might put it, a unit of derived prophetic revelation borne in the particular context of a specific Torah Seder read at a precise and specific point in time. Apart from Joshua, Samuel, and Chronicles, the books of Psalms are therefore the most ancient Midrashic commentary on the Torah. Each psalm speaking about and addressing theocratic issues consistent with a very specific reality created in time by a specific Torah Seder.

The great Jewish philosopher, Rabbi Abraham Joshua Heschel[[18]](#footnote-18), in endeavoring to explain the Sabbath, coined the famous phrase “the Sabbaths are sanctuaries in time.” He explains that the Sabbaths are our great cathedrals, the Jewish equivalent of sacred architecture. In fact, when explaining the meaning of time from a Scriptural perspective, Heschel argues:

“Judaism is a religion of time aiming at the sanctification of time. Unlike the space-minded man to whom time is unvaried, iterative, homogeneous, to whom all hours are alike, quality-less, empty shells, the Bible senses the diversified character of time. There are no two hours alike. Every hour is unique and the only one given at the moment, exclusive and endlessly precious. …

Technical civilization is man’s conquest of space. It is a triumph frequently achieved by sacrificing an essential ingredient of existence, namely, time. In technical civilization, we expend time to gain space ... The meaning of the Sabbath is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to holiness in time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation, from the world of creation to the creation of the world. …

What is the Sabbath? A reminder of every man’s royalty; an abolition of the distinction of master and slave, rich and poor, success and failure. To celebrate the Sabbath is to experience one’s ultimate independence of civilization and society, of achievement and anxiety. The Sabbath is an embodiment of the belief that all men are equal, and that equality of men means the nobility of men. The greatest sin of man is to forget that he is prince.” [[19]](#footnote-19)

Whilst Heschel is correct in his proposition that Sabbaths are “sanctuaries in time,” we must however note that these sanctuaries are not just mere empty cathedrals in time, since what makes each particular Sabbath different and distinct from any other is the specific Torah furnishing that has been particularly designed for that specific Sabbath.

Perhaps, the greatest obstacle to be breached in order to effect this paradigm shift when understanding the goal of each individual Psalm, and the five books of Psalms as a whole, is intrinsically connected to how we view and understand time and the Sabbath in particular. Sabbath-observance is a mighty act of creation. To observe the Sabbath is to participate in God’s intention for the rhythm of creation. To observe the Sabbath entails the framing of the realities of the week to conform to the specific words of the prophetic Torah that were precisely designed for that specific Sabbath. Not observing the Sabbath is a violation of the created order; it gradually returns that created order to a state of chaos. What the creatures do with the Sabbath has numerous and vital cosmic effects.

Western civil religion, on the other hand, calls us to worship in the temple of the free, unrestricted marketplace, offering up our time and receiving the blessings of money. "Time is money," its catechism says. How did this "time is money" idea come about? During World War II, Britain developed the Gross Domestic Product as a measure of national wealth, to track the resources necessary to fight the war. Afterward, the U.N. adopted it as a way to compare the relative wealth of nations. It measures only goods and services bought and sold and is taken as an indicator or national well-being. Increase is good, decrease is bad. Yet in medical science, unrestricted growth in the body is called a cancer.

Measured by the GDP, cancer is good, Infant mortality is good, and Drive-by shootings are good because they are worth $20K in services bought and sold. If the victim dies and there's a murder trial, then from the GDP perspective it is even better since the services traded may amount to $100K or more. An oil tanker spill is worth $5-20M, an airline crash or terrorist bombing is worth even more. Yet on this scale of productivity measurement, teaching to read to a child is worthless (unless this activity is seen as producing a better slave to produce more sophisticated products in our modern conveyor-belt industries). Kindness and courtesy are absolutely worthless. Helping a neighbor: totally worthless. Volunteer work with the hungry and thirsty, the sick, the homeless, those in prison - all worthless. And of course, observing the Sabbath from this utilitarian perspective is totally worthless and even counterproductive since that time could be used for enjoyment or provision of pleasures that by themselves produce even more trade.

But if we accept the paradigm shift and discover the reality that Sabbath observance with its specific and tailor-made prophetic Torah reading, for each individual Sabbath, frames the realities and outcomes for the next six coming days, then we would pay special attention as to what specific Torah Readings must be read, commented upon, and internalized on each specific Sabbath. For we would be aware that a Torah reading for the wrong Sabbath will not produce the required and intended results, and that issues of the coming week are all related to the specific prophetic Torah portion that G-d designed to be read on a specific Sabbath.

If we could but understand that vital issues in our life, and that of the world in general, are framed by the specific, prophetic, Torah portion we read for a specific week, that the system of “Lectio Continua” of the Torah was intended to prophesy to every specific coming week in time, then our Sabbath observance would turn, in fact, to become the most creative time in the whole week! And it is this principle that the Psalmist, in his five books of Psalms, wants to impress upon us.

The message of the Psalmist in each of his Psalms is, therefore, that man does not need to surrender to helplessness, he does not need to surrender to a co-modified price-tag, he does not need to accept the fate created by others for him, for he has been divinely endowed with particular gifts and abilities to shape his future and to create his own fate. But, as in every mechanism, there is a protocol or order in which things happen or are being done, and if man wants to express and enjoy the fullness and wealth of his humanity, he needs to observe certain rules and procedures of the cosmic mechanism that G-d mercifully created for him and for his enjoyment.

The connection of each Psalm to specific Torah readings and therefore to particular Sabbaths, was first proposed in earlier times by the Midrash on Psalms[[20]](#footnote-20) and at the beginning of this century by Edward G. King.[[21]](#footnote-21) King, went about to apply the principles laid out by Büchler (ibid) on his work of the Triennial Cycle of Torah readings. And whilst his application broke new ground in the understanding of the composition and goals of each psalm, yet he parted from some defective information which Büchler had advanced. The Torah, in fact, was to be read in two cycles each of 3 and ½ years and attuned to the Shemittah cycles. Nevertheless, the ground-breaking findings of Büchler on the Torah, and King on the Psalms is that the Psalms are not unrelated pieces of revelation or special praises that came spontaneously with reference to nothing. But on the contrary, King proposed that the Psalms are connected harmoniously to the reading of the Torah, and that their arrangement in the Psaltery was effected in relation to the specific Torah readings for each Sabbath in a particular cycle of years.

THE CHIEF PURPOSE OF THE MESSIAH

It is evident from the reading of Joshua 1:7-8 that the concept of the Messiah is thoroughly grounded in the Torah. One of the little explored definitions of the purpose of the Messiah has been precisely described by the prophet Isaiah, who stated:

“The LORD is delighted, for his righteousness’ sake, he will magnify the Torah (Law) and make (it – i.e., the Torah) honorable.” (Isaiah 42:21)

That is, one of the basic purposes of the Messiah is to enlarge (magnify), make great, and honorable all the commandments and prophecies contained in the Torah for each particular Sabbath.

At the beginning of the books of Psalms, King David the Messiah, states that an “ISH” (a prominent regal man who is righteous (i.e., the Messiah and his officers) “will delight in G-d’s Torah and in it will meditate day and night” (Psalm 1:2). This principle is best understood if we quote four passages in toto so that the profound relationship of Messiah with the Torah becomes quite evident.

“And it shall be, when he (i.e., the King Messiah of Israel) sits upon the throne of his kingdom, that he will write for himself a copy of this Torah (law) in a book, out of that which is before the priests the Levites. And it (i.e. the book of the Torah) shall be with him, and he will read therein all the days of his life; that he may learn to fear the LORD his God, to keep all the words of this Torah (law) and these statutes, to do them; that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left; to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel.” (Deuteronomy 17:18-20).

“‘Only, be strong and very courageous, to observe to do according to all the Torah (law) which Moses My servant commanded you; you will not turn aside from it right or left, so that you do act wisely in every place wherever you go; this book of the Torah (law) will not depart out of your mouth, and you will meditate in it by day and by night, so that you will observe to do according to all that is written in it, for then you will cause your way to prosper, and then you will act wisely.” (Joshua 1:7-8)

“O the happiness of the (royal) man that has not walked in the counsel of the wicked, nor stood in the way of sinners, nor sat in the seat of the scornful. But his delight (his will) is in the Torah (law) of the LORD; and in His Torah (law) does he meditate day and night.” (Psalms 1:1-2).

“The LORD is delighted, for his righteousness’ sake, he will magnify the Torah (Law) and make (it – i.e. the Torah) honorable.” (Isaiah 42:21)

From this picture we can see that King David the Messiah was under the obligation to read from the Torah “all the days of his life” (Deut. 17:19), and which he interprets as: “But his delight (his will) is in the Torah (law) of the LORD; and in His Torah (law) does he meditate day and night.” (Psalms 1:1-2). Now, the text says, “all the days of his life,” and since the throne of David is forever, as we read in Psalm 89:28-29 –

“I also will appoint him My first-born, the highest of the kings of the earth. For ever will I keep for him My mercy, and My covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven.”

Then it logically follows that G-d through His King Messiah, and his agents will cause the reading of the Torah in “Lectio Continua” to be in force even during the coming Messianic age.

The above four Scripture quotations pretty much tie the concept of the Messiah King of Israel with the Torah, as one who rules the people of G-d by means of and by virtue of the prophetic Torah. It is he and his officers who enable the people of G-d to occupy that prophetic space in time of the Sabbaths and fashion each week of the cycles of year according to the prophecies of the Torah. Thus, a Messiah King of Israel, or an officer of him who fails to establish week by week the prophecies of the Torah and shape the realities of each week by means of that Torah, is relinquishing his sacred duty and is guilty, in fact, of nothing less than treason.

Thus far His Eminence’s shiur.

We see that when Psalms chapter one and two are viewed together, as Chazal did, they form the introduction and the conclusion for this shiur.[[22]](#footnote-22) It is also apparent that there is a firm connection between the Psalms and the Torah portion.

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

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

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

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

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

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

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

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

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

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

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

**the sea monster** Pharaoh.

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

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

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

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

**when he prepared** Prepared himself.

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

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

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

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

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

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

**Special Ashlamatah:[[23]](#footnote-23) ‎‎ Hosea 14:2-10 & Micah 7:18-20**

|  |  |
| --- | --- |
| 2. ¶ **Return,** O Israel, to the Lord your God, for you have stumbled in your iniquity. | 2. ¶ **Return,** O Israel, to the fear of the LORD your God, for you have fallen because of your sin. |
| 3. Take words with yourselves and return to the Lord. Say, "You shall forgive all iniquity and teach us [the] good [way] and let us render [for] bulls [the offering of] our lips. | 3. Bring' with you words of confession' and return ‎to the worship of the LORD. Say before Him, "It is near before You to forgive iniquities: then we will be accepted as good. Let the words ‎of our lips be accepted before You with favour like bullocks on Your altar!” |
| 4. Assyria shall not save us; we will not ride on horses, nor will we say any longer, our gods, to the work of our hands, for in You, by Whom the orphan is granted mercy." | 4. The kings of Assyria will not save us. We will not put our trust in horsemen, and ‎no more will we say "Our god" to the works of our hands. For it was from before You that mercy was shown to our forefathers when they were ‎like orphans in Egypt. |
| 5. **I will remedy their backsliding; I will love them freely, for My wrath has turned away from them.** | 5. **I will accept them in their repentance, I will forgive their sins, I will have compassion on them when they ‎freely repent, for My anger has turned away from them.** |
| 6. I will be like dew to Israel, they shall blossom like a rose, and it shall strike its roots like the Lebanon. | 6. My Memra will be like dew to Israel; they will bloom like the lily, and they will ‎dwell in their fortified land like the tree of Lebanon which puts forth its branches. |
| 7. Its branches shall go forth, **and its beauty shall be like the olive tree**, and its fragrance like the Lebanon. | 7. Sons and daughters will multiply, **and their ‎light will be like the light of the holy candelabrum** and their fragrance like the fragrance of incense. |
| 8. **Those who dwelt in its shade shall return**; they shall revive [like] corn and blossom like the vine; its fragrance shall be like the wine of Lebanon. | 8. They will be gathered from ‎among their exiles, **they will dwell in the shade of their anointed One.** The dead will be resurrected, and goodness will increase ‎in the land. The mention of their goodness will go in and not cease, like the memorial of the blast of the trumpets made over the matured wine when it was poured out in the Sanctuary. |
| 9. Ephraim; What more do I need the images? I will answer him, and I will look upon him: I am like a leafy cypress tree; from Me your fruit is found. | 9. The house of Israel will say. "Why should we worship idols anymore?" I. ‎by My Memra, will hear the prayer of ‘Israel and have compassion on them, I. by My Memra, will make them like a beautiful cypress ‎tree, because forgiveness for their waywardness is found before Me. |
| 10. Who is wise and will understand these, discerning and will know them; **for the ways of the Lord are straight, and the righteous shall walk in them, and the rebellious shall stumble on them.** **{P}** | 10. Who is wise" and will consider these things? Who is prudent and ‎will take note of them? **For the ways of the LORD are right; and the righteous/generous who walk in them will live in everlasting life through them, ‎but the wicked will be delivered to Gehinnam" because they have not walked in them.{P}** |
|  |  |
| 18. Who is a God like You, Who forgives iniquity and passes over the transgression of the remnant of His heritage? He does not maintain His anger forever, for He desires loving-kindness. | 18. There is none besides You; you are the God forgiving iniquities and passing over the transgressions of the remnant of His inheritance, who ‎does not extend His anger forever, because He delights in doing good. |
| 19. He shall return and grant us compassion; He shall hide our iniquities, and You shall cast into the depths of the sea all their sins. | 19. His Memra will again have mercy on us, He will tread upon ‎our transgressions in His love, and He will cast all the sins of Israel into the depths of the sea. |
| 20. **You shall give the truth of Jacob, the loving-kindness of Abraham, which You swore to our forefathers from days of yore.** **{P}** | 20. **You will show (Your) faithfulness to Jacob** ‎**to his sons, as you swore to him in Bethel, Your kindness to Abraham to his seed after him, as You swore to him between the pieces; You** ‎**will remember for us the binding of Isaac who was bound upon the altar before You. You will perform kind deeds with us as You swore** ‎**to our fathers in days of old.** **{P}** |

**Rashi’s Commentary for: Hos 14:2-10 + Mic. 7:18-20‎**

**Return, O Israel** You, who are in the land of Judah, lest what happens to Samaria happens to you. Therefore, the topics are juxtaposed. This can be compared to a king against whom a province rebelled. The king sent a general and commanded him to destroy it. That general was expert and deliberate. He said to them, “Take for yourselves days (sic); otherwise, I will do to you as I have done to such-and-such a province and to its allies, and to such-and-such a prefecture and to its allies.” Therefore, it says, “Samaria shall be accounted guilty,” and then Scripture says: “Return, O Israel.” As is found in Sifrei in the section commencing. (Num. 25:1), “And Israel abode in Shittim.”

**to the Lord your God** One taught in the name of Rabbi Meir: Return, O Israel, while He is still יהוה , with the Divine Attribute of Mercy; otherwise, He is אֶלֹהֶיךָ with the Divine Attribute of Justice, before the defense becomes the prosecution. [from Pesikta d’Rav Kahana, p. 164a]

**for you have stumbled in your iniquity** Obstacles have come to you because of your iniquity.

**3 You shall forgive all iniquity** Heb. עָוֹן כָּל-תִּשָׂא . Forgive all our iniquities.

**and teach [us the] good [way]** Heb. וְקַח-טוֹב . And teach us the good way. Another explanation: The few good deeds in our hands take in Your hand and judge us accordingly. And so does David say (Psalms 17:2): “Let my sentence come forth from before You, may Your eyes behold the right.” Another explanation: And accept good And accept confession from us, as it is said (Psalms 92:2): “It is good to confess to the Lord.”

**and let us render [for] bulls** **that we should have sacrificed before you, let us render them with the placation of the words of our lips.**

**4 Assyria shall not save us** Say this also before Him, “We no longer seek the aid of man, neither from Assyria nor from Egypt.”

**we will not ride on horses** This is the aid from Egypt, who would send them horses, as they said to Isaiah (30:16), “No, but on horses will we flee... And on swift steeds will we ride.”

**nor will we say any longer to the work of our hands** that they are our gods.

**for in You alone shall our hope be,** You Who grant mercy to the orphans.

**5 I will remedy their backsliding** Said the prophet: So, has the Holy Spirit said to me. **After they say this before Me, I will remedy their backsliding, and I will love them with My charitable spirit. Although they do not deserve the love, I will love them charitably since My wrath has turned away from them.**

**6 and it shall strike** I. e. the dew shall strike its roots and cause them to prosper.

**like the Lebanon** like the roots of the trees of the Lebanon, which are large.

**7 Its branches shall go forth** Sons and daughters shall increase.

**and it shall be** Their beauty shall be like the beauty of the menorah of the Temple, and their fragrance like the fragrance of the incense.

**like the Lebanon** Like the Temple.

**8 Those who dwelt in its shade shall return** Those who already dwelt in the shade of the Lebanon, to which He compared Israel and the Temple, and now were exiled there from, shall return to it.

**its fragrance shall be like the wine of Lebanon** Jonathan renders: **Like the remembrance of the blasts of the trumpets over the old wine poured for libations in the Temple.** For they would blow the trumpets over the libations when the Levites would recite the song.

**9 Ephraim will say**, “What more do I need to follow the images?” And they will turn away from idolatry.

**I will answer him** I will answer him from his trouble.

**and I will look upon him** I will look upon his affliction.

**I am like a leafy cypress tree** I will bend down for him to hold his hand on Me as the leafy cypress, which is bent down to the ground, which a man holds by its branches; **i.e., I will be accessible to him.**

**from Me your fruit is found** Am I not He? For all your good emanates from Me.

**10 Who is wise and will understand these** Who among you is wise and will ponder to put his heart to all these and return to Me?

**and the rebellious shall stumble on them** i.e., because of them, because they did not walk in them. Jonathan renders in this manner.

**20 You shall give the truth of Jacob** - Jonathan paraphrases: You shall give the truth of Jacob to his sons, as You swore to him in Bethel; the loving-kindness of Abraham to his seed after him, as you swore to him ‘between the parts.’ You shall remember for us the binding of Isaac, etc. Give us the truth that You promised Jacob. Cause to come true Your word that You promised Jacob (Gen. 28:15): “For I will not forsake you.”

**the loving-kindness of Abraham** **The reward for the loving-kindness of Abraham, [out of] which he commanded his sons to keep the way of the Lord: to perform righteousness and justice. Therefore, it does not say, “And the loving-kindness,” but “the loving-kindness.” The truth - that you will make come true the promise to Jacob - that will be the payment of the reward for Abraham’s loving-kindness. which you swore -at the binding of Isaac, (Gen 22:16) “I swore by Myself, says the Lord, that because you did this thing, etc.”**

**Verbal Tallies**

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

& HH Giberet Dr. Elisheba bat Sarah

**Beresheet (Genesis) 2:4 – 3:21**

**Tehillim (Psalms) 2**

**Isaiah 51:6-16**

**Mark 1:3-8, Luke 3:1-8**

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

Heavens - שמים, Strong’s number 08064.

Earth - ארץ, Strong’s number 0776.

Day - יום, Strong’s number 03117.

LORD - יהוה, Strong’s number 03068.

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

Heavens - שמים, Strong’s number 08064.

Earth - ארץ, Strong’s number 0776.

Created - ברא, Strong’s number 01254.

LORD - יהוה, Strong’s number 03068.

**Beresheet (Genesis) 2:4** These *are* the generations of the **heavens <08064>** and of the **earth <0776>** when they were **created <01254> (8736)**, in the **day <03117>** that the **LORD <03068>** God made the **earth <0776>** and the **heavens <08064>**,

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

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

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

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Gen. 2:4 – 3:21** | **Psalms**  **2:1-12** | **Ashlamatah**  **Is. 51:6-16** |
| --- | --- | --- | --- | --- |
|  |  |  |  |  |
| **~d'a'** | men, man | Gen. 2:5 Gen. 2:7 Gen. 2:8 Gen. 2:15 Gen. 2:16 Gen. 2:18 Gen. 2:19 Gen. 2:20 Gen. 2:22 Gen. 2:23 Gen. 2:25 Gen. 3:8 Gen. 3:9 Gen. 3:12 Gen. 3:20 Gen. 3:21 |  | Isa. 51:12 |
| **lk;a'** | freely eat, ate | Gen. 2:16 Gen. 2:17 Gen. 3:1 Gen. 3:2 Gen. 3:3 Gen. 3:5 Gen. 3:6 Gen. 3:11 Gen. 3:12 Gen. 3:13 Gen. 3:14 Gen. 3:17 Gen. 3:18 Gen. 3:19 |  | Isa. 51:8 |
| **~yhil{a/** | God | Gen. 2:4 Gen. 2:5 Gen. 2:7 Gen. 2:8 Gen. 2:9 Gen. 2:15 Gen. 2:16 Gen. 2:18 Gen. 2:19 Gen. 2:21 Gen. 2:22 Gen. 3:1 Gen. 3:3 Gen. 3:5 Gen. 3:8 Gen. 3:9 Gen. 3:13 Gen. 3:14 Gen. 3:21 |  | Isa. 51:15 |
| **rm;a'** | saying, spoke | Gen. 2:16 Gen. 2:18 Gen. 2:23 Gen. 3:1 Gen. 3:2 Gen. 3:3 Gen. 3:4 Gen. 3:9 Gen. 3:10 Gen. 3:11 Gen. 3:12 Gen. 3:13 Gen. 3:14 Gen. 3:16 Gen. 3:17 | Ps. 2:7 | Isa. 51:16 |
| **@a;** | nostril, wrath | Gen. 2:7 Gen. 3:19 | Ps. 2:5 Ps. 2:12 |  |
| **#r,a,** | earth, land, ground | Gen. 2:4 Gen. 2:5 Gen. 2:6 Gen. 2:11 Gen. 2:12 Gen. 2:13 | Ps. 2:2 Ps. 2:8 Ps. 2:10 | Isa. 51:6 Isa. 51:13 Isa. 51:16 |
| **rv,a]** | whom, who, which | Gen. 2:8 Gen. 2:11 Gen. 3:17 |  | Isa. 51:13 |
| **aAB** | come, go, brought | Gen. 2:19 Gen. 2:22 |  | Isa. 51:11 |
| **!Be** | son, children | Gen. 3:16 | Ps. 2:7 | Isa. 51:12 |
| **%r,D,** | way |  | Ps. 2:12 | Isa. 51:10 |
| **[dy** | knowing | Gen. 3:5 Gen. 3:7 |  | Isa. 51:7 |
| **hw"hoy>** | LORD | Gen. 2:4 Gen. 2:5 Gen. 2:7 Gen. 2:8 Gen. 2:9 Gen. 2:15 Gen. 2:16 Gen. 2:18 Gen. 2:19 Gen. 2:21 Gen. 2:22 Gen. 3:1 Gen. 3:8 Gen. 3:9 Gen. 3:13 Gen. 3:14 Gen. 3:21 | Ps. 2:2 Ps. 2:7 Ps. 2:11 | Isa. 51:9 Isa. 51:11 Isa. 51:13 Isa. 51:15 |
| **~Ay** | day | Gen. 2:4 Gen. 2:17 Gen. 3:5 Gen. 3:8 Gen. 3:14 Gen. 3:17 | Ps. 2:7 | Isa. 51:9 Isa. 51:13 |
| **dl;y"** | bring forth | Gen. 3:16 | Ps. 2:7 |  |
| **ds;y"** | counsel, foundations |  | Ps. 2:2 | Isa. 51:13 Isa. 51:16 |
| **rc;y"** | formed | Gen. 2:7 Gen. 2:8 Gen. 2:19 | Ps. 2:9 |  |
| **arey"** | fear, afraid | Gen. 3:10 |  | Isa. 51:7 Isa. 51:12 |
| **bv;y"** | sits, dwells |  | Ps. 2:4 | Isa. 51:6 |
| **vb;l'** | clothed | Gen. 3:21 |  | Isa. 51:9 |
| **~x,l,** | bread | Gen. 3:19 |  | Isa. 51:14 |
| **tAm'** | die | Gen. 2:17 Gen. 3:3 Gen. 3:4 |  | Isa. 51:6 Isa. 51:12 Isa. 51:14 |
| **[j;n"** | planted | Gen. 2:8 |  | Isa. 51:16 |
| **!t;n"** | gave, given, give | Gen. 3:6 Gen. 3:12 | Ps. 2:8 | Isa. 51:12 |
| **db;['** | till, work | Gen. 2:5 Gen. 2:15 | Ps. 2:11 |  |
| **!yI[;** | eyes | Gen. 3:5 Gen. 3:6 Gen. 3:7 |  | Isa. 51:6 |
| **hf'['** | made, make, do, did, done | Gen. 2:4 Gen. 2:18 Gen. 3:1 Gen. 3:7 Gen. 3:13 Gen. 3:14 Gen. 3:21 |  | Isa. 51:13 |
| **~ynIP'** | face, before | Gen. 2:6 Gen. 3:8 |  | Isa. 51:13 |
| **!AYci** | Zion |  | Ps. 2:6 | Isa. 51:11 Isa. 51:16 |
| **~d,q,** | eastward | Gen. 2:8 |  | Isa. 51:9 |
| **varo** | riverheads, head | Gen. 2:10 Gen. 3:15 |  | Isa. 51:11 |
| **bWv** | return, turn | Gen. 3:19 |  | Isa. 51:11 |
| **~Wf** | put, place, set | Gen. 2:8 |  | Isa. 51:10 Isa. 51:16 |
| **lk;f'** | wise | Gen. 3:6 | Ps. 2:10 |  |
| **~ve** | name | Gen. 2:11 Gen. 2:13 Gen. 2:14 Gen. 2:19 Gen. 2:20 Gen. 3:20 |  | Isa. 51:15 |
| **~yIm;v'** | heavens | Gen. 2:4 Gen. 2:19 Gen. 2:20 | Ps. 2:4 | Isa. 51:6 Isa. 51:13 Isa. 51:16 |
| **[m;v'** | heard, hear | Gen. 3:8 Gen. 3:10 Gen. 3:17 |  | Isa. 51:7 |

**Greek:**

| **Greek** | **English** | **Torah**  **Gen. 2:4 – 3:21** | **Psalms**  **2:1-12** | **Ashlamatah**  **Is. 51:6-16** | **Mishnah of**  **Mark, 1-2 Peter**  **& Jude**  **Mk. 1:3-6** | **Tosefta of Luke**  **Lk. 3:1-9** |
| --- | --- | --- | --- | --- | --- | --- |
| βίβλος | book | Gen 2:4 |  |  |  | Lk. 3:4 |
| ἐκπορεύομαι | goes forth | Gen 2:10 |  |  | Mk. 1:5 | Lk. 3:7 |
| ἐνδύω | clothed | Gen. 3:21 |  | Isa. 51:9 | Mk. 1:6 |  |
| θεός | God | Gen. 2:4 Gen. 2:5 Gen. 2:7 Gen. 2:8 Gen. 2:9 Gen. 2:15 Gen. 2:16 Gen. 2:18 Gen. 2:19 Gen. 2:21 Gen. 2:22 Gen. 3:1 Gen. 3:3 Gen. 3:5 Gen. 3:8 Gen. 3:9 Gen. 3:13 Gen. 3:14 Gen. 3:21 |  | Isa. 51:15 |  | Lk. 3:2 Lk. 3:6 Lk. 3:8 |
| καλός | good | Gen 2:9  Gen 2:12 Gen 2:17 Gen 2:18 Gen 3:5 Gen 3:6 |  |  |  | Lk. 3:9 |
| καρπός | fruit | Gen 3:2 Gen 3:3 Gen 3:6 |  |  |  | Lk. 3:8 Lk. 3:9 |
| κύριος | LORD | Gen. 2:4 Gen. 2:5 Gen. 2:7 Gen. 2:8 Gen. 2:9 Gen. 2:15 Gen. 2:16 Gen. 2:18 Gen. 2:19 Gen. 2:21 Gen. 2:22 Gen. 3:1 Gen. 3:8 Gen. 3:9 Gen. 3:13 Gen. 3:14 Gen. 3:21 | Ps. 2:2 Ps. 2:7 Ps. 2:11 | Isa. 51:9 Isa. 51:11 Isa. 51:13 Isa. 51:15 | Mk. 1:3 | Lk. 3:4 |
| λέγω | saying, spoke | Gen. 2:16 Gen. 2:18 Gen. 2:23 Gen. 3:1 Gen. 3:2 Gen. 3:3 Gen. 3:4 Gen. 3:9 Gen. 3:10 Gen. 3:11 Gen. 3:12 Gen. 3:13 Gen. 3:14 Gen. 3:16 Gen. 3:17 |  |  |  | Lk. 3:4 Lk. 3:7 Lk. 3:8 |
| λίθος | stone | Gen 2:12 |  |  |  | Lk. 3:8 |
| λόγος | words |  |  | Isa 51:16 |  | Lk. 3:4 |
| ὁδός | way |  | Psa 2:12 | Isa 51:10 | Mk. 1:3 | Lk. 3:4 Lk. 3:5 |
| ὀργή | anger |  | Psa 2:5 |  |  | Lk. 3:7 |
| ὄρος | mount |  | Psa\_2:6 |  |  | Lk. 3:5 |
| πατήρ | father | Gen 2:24 |  |  |  | Lk. 3:8 |
| ποιέω | made, make, do, did, done | Gen. 2:4 Gen. 2:18 Gen. 3:1 Gen. 3:7 Gen. 3:13 Gen. 3:14 Gen. 3:21 |  | Isa. 51:13 | Mk. 1:3 | Lk. 3:4 Lk. 3:8 Lk. 3:9 |
| ποταμός | river | Gen 2:10 Gen 2:13  Gen 2:14 |  |  | Mk. 1:5 |  |
| σάρξ | flesh | Gen 2:21 Gen 2:23 Gen 2:24 |  |  |  | Lk. 3:6 |
| σωτήριον | deliverance |  |  | Isa 51:6 Isa 51:8 |  | Lk. 3:6 |
| τέκνον | children | Gen 3:16 |  |  |  | Lk. 3:8 |
| υἱός | son, children |  | Ps. 2:7 | Isa. 51:12 |  | Lk. 3:2 |
| φωνή | sound, voice | Gen 3:8 Gen 3:10  Gen 3:17 |  |  | Mk. 1:3 | Lk. 3:4 |

**Nazarean Talmud**

**Sidra Of B’resheet (Genesis) 2:4 – 3:21**

**“Shabbat shuvah”**

**By: Rabbi Dr. Eliyahu ben Abraham[[24]](#footnote-24)**

|  |  |
| --- | --- |
| **Hakham Shaul’s School**  **of Tosefta Luqas (Lk)** | **Hakham Tsefet’s School of Peshat Mordechai (Mk)** |
| **In the fifteenth year of the governorship of Tiberius Caesar, when Pontius Pilate was procurator of Y’hudah, and Herod** Antipas **was tetrarch of Galil, and Philip his brother was tetrarch of the lands of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, during the high priesthood of Anan and Kayafa, God's word came to Yochanan** (John), **bar Z’kharyah, while he was in the wilderness** of the Araba. **He went into all the territories surrounding the Yarden, heralding immersion based on Teshuba — for the atonement of sins. He cited the text in the scroll of Yesha’yahu** (Isaiah) **the prophet: “A voice rings out: Clear in the desert** (wilderness) **A path for the Lord! Level in the wilderness A highway for our God! Every valley will be lifted up, and every mountain and hill will be made low; and the rugged will be made level, and the rough places a plain; And the glory of the Lord will be revealed, and all flesh will see it together; for the mouth of the Lord has spoken it.”** (Is. 40:3-5).  **Then he said to those who had assembled to be immersed by him, “You generation of vipers![[25]](#footnote-25) Who taught you to flee from the coming wrath? Therefore, demonstrate[[26]](#footnote-26) fruits worthy Teshuba.[[27]](#footnote-27) Do not begin[[28]](#footnote-28) saying to yourself, we have Abraham as our father; for I say to you, God is able to rise up children out of these stones. Even now, the axe is laying[[29]](#footnote-29) against the root of fruit trees; therefore, every tree that does not bear** (make) **good fruit is cut down and thrown into the fire.** | **¶ A voice rings out: “Clear in the wilderness,** (desert) **A path for the Lord! Level in the wilderness A highway for our God!”** (Isaiah 40:3)**. And now it happened Yochanan, was immersing in the wilderness, and proclaiming the immersion of Teshuba unto atonement of sins** during the Yamim Noraim. **And there went out unto him all the country of Y’hudah, and all of them from Yerushalayim; and they were immersed of him in the** river **Yarden, confessing their sins** and doing Teshuba**. And Yochanan was clothed with a garment** Tallit made of **camel’s hair and had a leather girdle around his waist.** |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Gen 2:4 – 3:21** | **Psalms 2: 1-12** | **Isaiah 51:6** | **Mark:1:3-6** | **Luke 3:1-9** |

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

Hakham Tsefet in establishing the precedential materials of the Master’s Mesorah establishes protocol for all the materials, which will build upon his Mishnaic/Peshat catechistic School. Hakham Tsefet does not always use mechanisms such as, “that it might be fulfilled” as does Matityahu. Yet, the words of Hakham Tsefet are permeated with scriptural fulfilment. In many places, Matityahu uses the classic phrase “it is written.” Hakham Tsefet’s references to the Tanakh may open with the “it is written” phrase or he, as in present case, assumes that his readers know the Tanakh rather than try to remind them of his association with a particular piece of its text. If Hakham Tsefet uses the concept “it is written” he frequently places these words in the mouth of the Master in the form of a question, “is it not written?”[[30]](#footnote-30) The opening of Mark 1:1 announces the fact that this Mesorah is read with the Triennial Torah reading cycle. His prophetic textual association with the Prophet Malachi and Shemot (Exodus), as His Eminence Rabbi Dr. Yosef ben Haggai has pointed out, is common practice. Hakham Tsefet frequently uses a mechanism of quoting two prophets in a single setting.[[31]](#footnote-31) Furthermore, Hakham Tsefet’s mechanisms are highly Mishnaic.[[32]](#footnote-32) His use of Peshat hermeneutic mechanisms demonstrates the Mishnaic association of Yeshua’s teachings with the teachings of the Rabbis from the Mesorah (Oral Torah). The present text assumes[[33]](#footnote-33) that the reader will automatically connect the “voice crying in the wilderness” with Eliyahu, Messiah’s harbinger. Herein Hakham Tsefet clearly understands the Bi-modal aspects of the Septennial Torah reading cycle.[[34]](#footnote-34) While the setting of our present pericope can be that of the month of Elul/Tishrei, we can clearly see the relationship between Yochanan, Eliyahu and Pesach Adar/Nisan. Also concluded in the Petrine materials is the **διὰτεσσάρων** – *diatessarōn*[[35]](#footnote-35) hermeneutic PRDS.

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

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

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

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

The prophetic voice “rings out, “Clear in the wilderness (desert), A path for the Lord! Level in the wilderness, A highway for our God!” Scholars suggest that the “voice crying out” as an echo of the Babylonian exile.[[36]](#footnote-36) Regardless of the original intent of this passage, it is clear that Yochanan had a substantial number of repentant immersions, establishing the fact that his message was clear to his audience.

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

1st Corinthians 10:1-2 **Now, brothers, I do not want you to be ignorant, how that all our forefathers were under the cloud** (Shechinah), **and all passed through the sea** (Yam Suf); **And were all immersed to Moshe in the cloud** (Shechinah) **and in the sea;[[37]](#footnote-37)**

Yochanan cries for reform. Making things straight and making things level speaks of introspection and restructure. Furthermore, this voice in the wilderness must allude to Har Sinai (Mt. Sinai) where the B’ne Yisrael received the Torah. Likewise, the terminology of immersion and atonement are a play on words. Among other things, כָפַר (*kapar*) “to be atoned for” means to be covered[[38]](#footnote-38) thus alluding to immersion.[[39]](#footnote-39) Therefore, it is plausible that Hakham Tsefet wanted to remind his readers of Sinai with his quote from Yeshayahu concerning the prophet in the wilderness. If Hakham Tsefet was so earnest in bringing the Sinai theme to his audience, what lesson are we to extrapolate from this material?

**Sinai and Mesorah**

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

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

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

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

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

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

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

**Camels Hair and Locusts**

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

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

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

As we have noted above, the voluminous imagery speaks to our senses and cries reform. Consequently, Hakham Tsefet introducing Yochanan with such imagery tells us that the entire life and ministry of the harbinger is to announce that a radical change is about to take place. Furthermore, that this harbinger announces the coming of Messiah, speaks of an unexpected Messiah. Scholars, trying to deify Messiah make note of the principal phrase “A path for the Lord!”[[40]](#footnote-40) Their ignorance lies in their failure to apprehend the principle of agency. As we have mentioned above (Ex 23:20–22) the messenger bears the title of the Master who he represents, i.e., “the angel of the LORD.” The messenger is no more “G-d” than the sun moon and stars, which are the LORD’s messengers. Messiah does not need to be “G-d” in order to accomplish his mission. He bears a heavenly title because he is heavenly agent. The term “apostle” (sent one) means that the apostle is an agent of the sender. In the case of the “apostles”, they are agents of Messiah. However, they are not “messiah” because Messiah sends them. Yochanan is not “G-d” because he is a “messenger” of G-d. Why do these scholars think that they need to deify Messiah to qualify him for his mission? The Bible is filled with agents and messengers of G-d. Yet we do not make any of those agents, “deity.” Therefore, we do not need to deify Yeshua to qualify him for his messianic mission.

**Peroration**

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

**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week

**Blessing After Torah Study**

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

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

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

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

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

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

**“Now unto Him who is able to preserve you faultless, and spotless,**

**and to establish you without a blemish,**

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

**Upcoming Festival: Yom HaKippurim**

Tishri 10, 5783

Evening of October 4th through the Evening of October 5, 2022

For further information see: <https://www.betemunah.org/kippur.html>

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

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הֵן הָאָדָם** |  |  |
| **“Hen HaAdam”** | Reader 1 – B’resheet 3:22-24 | Reader 1 – B’resheet 5:1-3 |
| **“Behold the man”** | Reader 2 – B’resheet 4:1-3 | Reader 2 – B’resheet 5:3-5 |
| **“He aquí, el hombre”** | Reader 3 – B’resheet 4:4-7 | Reader 3 – B’resheet 5:6-8 |
| B’resheet (Genesis) 3:22 – 4:26 | Reader 4 – B’resheet 4:8-15 |  |
| Ashlamatah: Ezekiel 28:13-19 + 24-26 | Reader 5 – B’resheet 4:16-18 |  |
|  | Reader 6 – B’resheet 4:19-22 | Reader 1 – B’resheet 5:1-3 |
| Tehillim (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 1:7-8  Luke 3:15-18 | Ezek. 28:13-19 + 24-26‎ |  |

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

Please e-mail any comments, questions, or suggestions to [chozenppl@gmail.com](mailto:chozenppl@gmail.com)

1. For those who do not yet have the **Ramban: Commentary on the Torah,** read the **Me’Am Lo’Ez.** [↑](#footnote-ref-1)
2. Berachot 10a [↑](#footnote-ref-2)
3. Meiri [↑](#footnote-ref-3)
4. Shlomo Yitzchaki (22 February 1040 – 13 July 1105), today generally known by the acronym Rashi (Hebrew: רש"י‬, RAbbi SHlomo Itzhaki), was a medieval French rabbi and author of a comprehensive commentary on the Talmud and commentary on the Tanakh. Acclaimed for his ability to present the basic meaning of the text in a concise and lucid fashion, Rashi appeals to both learned scholars and beginner students, and his works remain a centerpiece of contemporary Jewish study. [↑](#footnote-ref-4)
5. David Kimhi (Hebrew: דוד קמחי‎, also Kimchi or Qimḥi) (1160–1235), also known by the Hebrew acronym as the RaDaK (רד"ק) (Rabbi David Kimhi), was a medieval rabbi, biblical commentator, philosopher, and grammarian. [↑](#footnote-ref-5)
6. II Shmuel (Samuel) 5:17 [↑](#footnote-ref-6)
7. Sotah 49b [↑](#footnote-ref-7)
8. I Divre Hayamim (Chronicles) 29:11 [↑](#footnote-ref-8)
9. Berachot 58a – 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-9)
10. *The Face of Old Testament Studies: A Survey of Contemporary Approaches* (Grand Rapids: Baker, 1999), pp. 329-68 [↑](#footnote-ref-10)
11. *The Book Of Psalms Within The Canonical Process In Ancient Israel*, Journal of the Evangelical Theological Society, 39/3 (September 1996) pp. 421–432 [↑](#footnote-ref-11)
12. See <http://www.chabad.org/dailystudy/> This definition is being quoted for its conciseness and elegance, as well as summarizing most popular definitions, and not as a criticism of its author or authors. [↑](#footnote-ref-12)
13. A. Büchler, *“The Reading of the Law and Prophets in a Triennial Cycle,”* JQR 5 (1893) 420-468; JQR

    6 (1894) 1-73. [↑](#footnote-ref-13)
14. E. G. King, *“The Influence of the Triennial Cycle upon the Psalter,”* JTS 5 (1904) 203-213. See also I. Abrahams, *“E. G. King on ‘The Influence of the Triennial Cycle upon the Psalter,”* JQR 16 (1904) 420-423. [↑](#footnote-ref-14)
15. See Positive Commandment # 17 in: Charles B. Chavel, *The Commandments*, Soncino Press: London, 1967, Vol. I, p. 24. [↑](#footnote-ref-15)
16. A. Cohen, D. Oratz, & Shalom Shahar, *The Psalms: Soncino Books of the Bible,* Soncino Press Ltd., New York, 1992, p. 4 [↑](#footnote-ref-16)
17. William G. Braude, *The Midrash on Psalms*, Yale University Press, New Haven, 1959, vol. I, p.41. [↑](#footnote-ref-17)
18. The Sabbath, by Abraham Joshua Heschel, Farrar, Straus, and Giroux, 1975 [↑](#footnote-ref-18)
19. Ibid. [↑](#footnote-ref-19)
20. Cf. n.8. In I.2 it states: “As Moses gave five books of laws to Israel, so David gave five books of Psalms to Israel …” (p. 5) [↑](#footnote-ref-20)
21. E. G. King, “The Influence of the Triennial Cycle upon the Psalter,” JTS 5 (1904) 203–213. See also I. Abrahams, “E. G. King on ‘The Influence of the Triennial Cycle upon the Psalter,’” JQR 16 (1904) 420–423. [↑](#footnote-ref-21)
22. Sefer Yitzirah 3:1 Ten Sefirot out of nothing. Stop your mouth from speaking, stop your heart from thinking, and if your heart runs (to think) return to a place of which it is said “they ran and returned”; and concerning this thing the covenant was made; and they are ten in extent beyond limit. **Their end is infused with their beginning, and their beginning with their end** like a flame attached to a glowing ember. Know, think [reflect, meditate] and imagine that the Creator is One and there is nothing apart from Him, and before One what do you count? [↑](#footnote-ref-22)
23. The Special Ashlamatah is due to “Shabbat Shuba” … the Sabbath of Return [↑](#footnote-ref-23)
24. All Nazarean Codicil texts are Literal Equivalent translation by H. Em. Rabbi Dr. Eliyahu ben Abraham [↑](#footnote-ref-24)
25. “generation of vipers” – According to Pirqe Abot … [↑](#footnote-ref-25)
26. Here the phrase *poiēsate* finds no parallel in English or Greek. This Greek word ποιέω – *poieo* is anchored in the two key words of Beresheet, namely **בָּרָא** and **עָשָׂה**. Here the use of *poiēsate* firmly anchors this section of Luqas with Beresheet. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 6:459 [↑](#footnote-ref-26)
27. Just as the above term *poiēsate* anchors Luqas to Beresheet through the idea of **בָּרָא** and עָשָׂה, we can see contextually the connection between Beresheet 2:4–9 with great ease. Beresheet opens with “no man to till the ground” (bring forth fruit). Likewise, Luqas opens with the concept of “bringing forth fruit.” [↑](#footnote-ref-27)
28. **ἄρχω** *archomai* from **ἀρχή** *arche* the beginning i.e. **ἐν ἀρχῇ,** in the beginning. Further anchoring this section of Luqas with Beresheet. [↑](#footnote-ref-28)
29. **κεῖσθαι** “to be laid down or given,” “to recline at table.” [↑](#footnote-ref-29)
30. Cf. Mk 11:17 [↑](#footnote-ref-30)
31. Cf. Mk. 13:27 – This **διαπασων** - *diaspason* allows Hakham Tsefet to cover the vast range of prophetic materials by only mentioning two prophetic statements. This approach is also very Rabbinic. The while we have mentioned the relationship to prophetic materials the rabbinic system of the Talmud (Mishnah + Gemara) serves to produce a **διαπασων** - *diaspason* of all the halakhic thought. [↑](#footnote-ref-31)
32. Hakham Tsefet groups two or more prophetic thoughts to anchor his point with Scripture. The Sages in writing the Oral Torah follow this mechanism. Sometimes that text seems to be out of context with the surrounding context of the Scripture that it was borrowed from. When the text is brought into the Nazarean Codicil or the Oral Torah the borrowed text become relative to the materials of the Nazarean Codicil or the Oral Torah. This system of “borrowing” text is very Rabbinic as we have stated. However, this system is also a mechanism that the Rabbis used to solidify their organic (categorical) thinking. [↑](#footnote-ref-32)
33. Hakham Yochanan (Jn. 1:21) makes this fact perfectly clear. Hakham Tsefet lays foundational materials in such a way to prepare the Mishnaic Mesorah of the Master so that it can be unfolded from many layers of understanding. [↑](#footnote-ref-33)
34. This can also be seen in then **διαπασων** - *diaspason* approach. The Bi-modal aspect of the Septennial reading cycles covers the complete range of thoughts alluded to in the Torah with regard to the calendar. [↑](#footnote-ref-34)
35. We must here assert that we do not hold the idea that **διὰτεσσάρων** – *diatessarōn* means “four in one” with the idea of the “harmony” of four “gospels.” By **διὰτεσσάρων** – *diatessarōn* we mean that all four levels are included in one level i.e., Peshat. Before one can understand the four levels of Prds he must master Peshat. Peshat in and of itself is **διὰτεσσάρων** – *diatessarōn* containing all levels. [↑](#footnote-ref-35)
36. Donahue, J. R. (Ed.). (n.d.). *The Gospel of Mark, Pagina Sacra* (Vol. 2). Collegeville, Minnesota: The Liturgical Press. p. 61 [↑](#footnote-ref-36)
37. While the present passages may be read in the Elul/Tishrei period, the voice of one in the wilderness immersing cries Adar/Nisan through the idea of the cloud and sea. [↑](#footnote-ref-37)
38. See TWOT 1023.0 [↑](#footnote-ref-38)
39. Hakham Shaul in his letter to the Bereans speaks of “immersions” (He. 6:2). From this, we learn that the immersions associated with the Tanakh are not all associated with “sin.” This is very apropos when we realize that during Pesach time it is required searching our homes for Chametz (leaven), which is a symbol for pride **NOT SIN!** Yochanan heralds change and reform. While speaks of those “vipers,” Lk. 3:7 not everyone is a sinner or a “viper” in the negative sense of the word. [↑](#footnote-ref-39)
40. Edwards, J. (2002). *The Gospel according to Mark.* Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. pp. 23–6 Hooker, M. D. (1991). *Black’s New Testament Commentaries: The Gospel According to Saint Mark.* London: A & C Black Publishers Ltd. pp. 35–6 [↑](#footnote-ref-40)