

S”D (B’Siyata D’Shamaya)
Aramaic: With the help of Heaven

Esnoga Bet Emunah

6970 Axis St. SE
Lacey, WA 98513
United States of America
© 2019

<http://www.betemunah.org/>
E-Mail: gkilli@aol.com



Esnoga Bet El

102 Broken Arrow Dr.
Paris TN 38242
United States of America
© 2019

<http://torahfocus.com/>
E-Mail: waltoakley@charter.net

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

Three and 1/2 year Lectionary Readings	First Year of the Triennial Reading Cycle
Iyar 06, 5779 – May 10/11, 2019	Fourth Year of the Shmita Cycle

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

See: <http://www.chabad.org/calendar/candlelighting.htm>

Roll of Honor:

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

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah
His Honor Paqid Adon David ben Abraham
His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,
His Honor Paqid Adon Tsurriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah
Her Excellency Giberet Sarai bat Sarah & beloved family
His Excellency Adon Barth Lindemann & beloved family
His Excellency Adon John Batchelor & beloved wife
Her Excellency Giberet Leah bat Sarah & beloved mother
His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah
His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah
Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family
His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick
His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah
His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah
His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill
His Excellency Adon Shlomoh ben Abraham
His Excellency Adon Ya’aqob ben David
Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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

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

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

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

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

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

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

We pray for HE Adon Philippe ben Noach, the husband of HE Giberet Sarai bat Sarah, that the new monthly headache injections that the VA hospital will soon be providing for him will bring relief from the severe headaches that he has been experiencing for many years. **Mi Shebarach** - He Who blessed our forefathers Abraham, Isaac, and Jacob, Moses and Aharon, David and Solomon, may He bless and heal HE Adon Philippe ben Noach. May the Holy One, Blessed be He, be filled with compassion to restore his mental and physical health, as well as improving

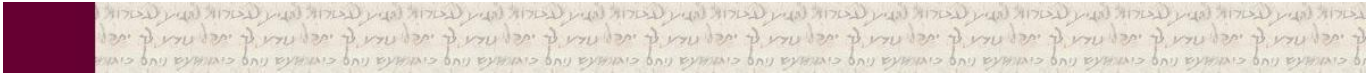
his welfare, to heal him, to strengthen him, and to revivify him, and may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly soon, and we pray amen ve amen!

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

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

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

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



Friday Evening May 10, 2019
Evening: Counting of the Omer Day 21

Evening Counting of the Omer Day 21

Barukh Atah ADONAI
Elohenu Melekh Ha-Olam
Asher Qid’shanu B’Mitsvotav V’tsivanu
Al S’firat HaO’omer.

Today is twenty-one days of the Omer which are three weeks.

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

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
21	Darshan/Moreh	Iyar 6	4:7-10	Compassion united with Humility

But to every one of us is given loving-kindness (chesed) according to the measure of the gift of Messiah.¹ Therefore, He (God) says, "When he ascended² up on high,³ he led captivity captive and gave gifts to men You have received gifts among men, yes, among the rebellious also, that the Lord God might tabernacle – Shakan there." (Ps. 68:18).

Shabbat: “Tol’dot Adam” – “The Generations of Adam”

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

Contents of the Torah Seder

¹ cf. Rom 8:32

² This verse relates to Moshe when he ascended the mountain and was given by G-d, not only the Torah, but also the ability to share his given gifts to men in the form of the 70 Elders of Israel and Joshua (a figure of Yeshua). Conversely, Yeshua as the second Moshe (Deut. 18:15) relives this experience again, and reinvigorates these gifts which were temporarily weakened because of the multitude of sins amongst our people. The first gift, which we must acknowledge is Matan HaTorah – the gift of the Torah. Moshe Rabbenu (Moses our Teacher) brought down from Har Sinai the most precious gift for all humanity, i.e. the Torah. Then Moshe, establishing the Messianic pattern gave of himself to the seventy. In the same way that Moshe established a hierarchal system of Theocratic Government Yeshua reinforced this same principle.

³ Ascension “on high” here is in reference to Yeshua must be allegorical at minimum. The “ascension” of Yeshua is after his resurrection. While some theologians will suggest that these “gifts” were “poured out” at Shavuot/Pentecost with the so-called “outpouring of the Holy Spirit” we cannot agree with this line of thought. We will not argue at length the truth that the “Holy Spirit” is in fact the Breathing of the Mesorah. The anniversary date of Matan HaTorah is Shavuot/Pentecost. Therefore, if Yeshua gave “gifts to men” like Moshe Rabbenu, the first gift MUST be the Torah! Secondly, he can establish the unified community through the 10 Officers of the congregation.

- Descendants of Seth – Genesis 5:1-32
- The Growing Corruption of Mankind – Genesis 6:1-8

Blessings Before Torah Study

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

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

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

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

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

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

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

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

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

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

Rashi & Targum Pseudo Jonathan for: B’resheet 5:1 – 6:8

Rashi’s Translation & <i>Keter Crown Bible - Chorev</i>	Targum Pseudo Jonathan	Targum Neofiti 1
1. This is the narrative of the generations of man; on the day that God created man, in the likeness of	1. This is the book of the genealogy of Man. In the day that the Lord created man, in the likeness of the	1. This is the book of the genealogical pedigree of Adam, He created him in a likeness from

Rashi’s Translation & <i>Keter Crown Bible - Chorev</i>	Targum Pseudo Jonathan	Targum Neofiti 1
<p>God He created him. 1. This is the book of the descendants of Adam; on the day of GOD’s creating Adam; in the likeness of GOD He made him.</p>	<p>Lord He made him.</p>	<p>before the LORD.</p>
<p>2. Male and female He created them, and He blessed them, and He named them man (Adam) on the day they were created. 2. Male and female He created them; He blessed them and He named them “Man” [Adam] on the day of their being created.</p>	<p>2. Male and female He created them, and blessed them in the name of His Word; and He called their name Man in the day they were created.</p>	<p>Male and female He created them; and He blessed them and called their name Adam the day He created them.</p>
<p>3. And Adam lived one hundred and thirty years, and he begot in his likeness after his image, and he named him Seth. 3. Adam lived one hundred and thirty years and fathered in his likeness, in his image; he named him Shet. The days of Adam after he fathered Shet were eight hundred years and he fathered sons and daughters.</p>	<p>3. And Adam lived a hundred and thirty years, and begat Sheth, who had the likeness of his image and of his similitude: for before had Hava born Kain, who was not like to him; and Habel was killed by his hand. And Kain was cast out; neither is his seed genealogized in the book of the genealogy of Adam. But afterwards there was born one like him, and he called his name Sheth.</p>	<p>3. And Adam lived one hundred and thirty years and begot (a son) in his likeness, similar to himself, and called his name Seth.</p>
<p>4. And the days of Adam after he begot Seth were eight hundred years, and he begot sons and daughters. 4. The days of Adam after he fathered Shet were eight hundred years, and he fathered and he fathered sons and daughters.</p>	<p>4. And the days of Adam after he begat Sheth were eight hundred years, and he begat sons and daughters. JERUSALEM: Eight hundred years; and in those years he begat sons and daughters.</p>	<p>4. And all the days of the life of Adam after he had begotten Seth were eight hundred years; and in those years he begot sons and daughters.</p>
<p>5. And all the days of Adam that he lived were nine hundred and thirty years, and he died. 5. All the days which Adam lived were nine hundred and thirty years, and he died.</p>	<p>5. - - - JERUSALEM: And he died, and was gathered from the midst of the world.</p>	<p>5. And all the days of the life of Adam were nine hundred and thirty years, and he died and was gathered from the midst of the world.</p>
<p>6. And Seth lived one hundred and five years, and he begot Enosh. 6. Shet lived one hundred and five years and he fathered Enosh.</p>	<p>6. - - -</p>	<p>6. And Seth lived a hundred and five years and begot Enosh.</p>
<p>7. And Seth lived after he had begotten Enosh eight hundred and seven years, and he begot sons and</p>	<p>7. - - -</p>	<p>7. And Seth lived after he had begotten Enosh eight hundred and seven years, and in those years he</p>

Rashi’s Translation & <i>Keter Crown Bible - Chorev</i>	Targum Pseudo Jonathan	Targum Neofiti 1
daughters. 7. Shet lived, after he fathered Enosh, for eight hundred and seven years and he fathered sons and daughters.		begot sons and daughters,
8. And all the days of Seth were nine hundred and twelve years, and he died. 8. All the days of Shet were nine hundred and twelve years, and he died.	8. And all the days of Sheth were nine hundred and twelve years, and he died.	8. And all the days of the life of Seth were nine hundred and twelve years, and he died and was gathered from the midst of the world.
9. And Enosh lived ninety years, and he begot Kenan. 9. Enosh lived ninety years and he fathered Kenan.	9. And Enosh lived ninety years, and begat Kenan.	9. And Enosh lived ninety years and begot Kenan.
10. And Enosh lived after he had begotten Kenan eight hundred and fifteen years, and he begot sons and daughters. 10. Enosh lived after he fathered Kenan, eight hundred and fifteen years and he fathered sons and daughters.	10. And Enosh lived after he had begotten Kenan eight hundred and fifteen years, and begat sons and daughters.	10. And Enosh lived after he had begotten Kenan eight hundred and fifteen years, and in those years he begot sons and daughters.
11. And all the days of Enosh were nine hundred and five years, and he died. 11. All the days of Enosh were nine hundred and five years, and he died.	11. And all the days of Enosh were nine hundred and five years; and he died.	11. And all the days of the life of Enosh were nine hundred and five years, and he died and was gathered from the midst of the world.
12. And Kenan lived seventy years, and he begot Mahalalel. 12. Kenan lived seventy years and he fathered Mahalalel.	12. And Kenan lived seventy years and begat Mahalalel.	12. And Kenan lived seventy years and begot Mahalalel.
13. And Kenan lived after he had begotten Mahalalel eight hundred and forty years, and he begot sons and daughters. 13. Kenan lived, after he fathered Mahalalel, eight hundred and forty years and he fathered sons and daughters.	13. And Kenan lived after he had begotten Mahalalel eight hundred and forty years, and begat sons and daughters.	13. And Kenan lived after he had begotten Mahalalel eight hundred and forty years, and in those years he begot sons and daughters.
14. And all the days of Kenan were nine hundred and ten years, and he died. 14. All the days of Kenan were nine	14. And all the days of Kenan were nine hundred and ten years; and he died.	14. And all the days of the life of Kenan were nine hundred and ten years, and he died and was gathered from the midst of the

Rashi’s Translation & <i>Keter Crown Bible - Chorev</i>	Targum Pseudo Jonathan	Targum Neofiti 1
<i>hundred and ten years, and he died.</i>		world.
15. And Mahalalel lived sixty five years, and he begot Jared. <i>15. Mahalalel lived sixty-five years and he fathered Yered.</i>	15. And Mahalalel lived sixty-five years, and begat Jared.	15. Mahalalel lived sixty-five years and begot Jared.
16. And Mahalalel lived after he had begotten Jared eight hundred and thirty years, and he begot sons and daughters. <i>16. Mahalalel lived, after he fathered Yered, eight hundred and thirty years and he fathered sons and daughters.</i>	16. And Mahalalel lived after he had begotten Jared eight hundred and thirty years, and begat sons and daughters.	16. And Mahalalel lived after he had begotten Jared eight hundred and thirty years, and in those years he begot sons and daughters.
17. And all the days of Mahalalel were eight hundred and ninety five years, and he died. <i>17. All the days of Mahalalel were eight hundred and ninety-five years, and he died.</i>	17. And all the days of Mahalalel were eight hundred and ninety-five years; and he died.	17. And all the days of the life of Mahalalel were eight hundred and ninety- five years, and he died and was gathered from the midst of the world.
18. And Jared lived a hundred and sixty two years, and he begot Enoch. <i>18. Yered lived one hundred and sixty-two years and he fathered Chanoch.</i>	18. And Jared lived a hundred and sixty-two years, and begat Hanok.	18. And Jared lived a hundred and sixty-two years and begot Enoch.
19. And Jared lived after he had begotten Enoch eight hundred years, and he begot sons and daughters. <i>19. Yered lived, after he fathered Chanoch, eight hundred years and he fathered sons and daughters.</i>	19. And Jared lived after he had begotten Hanok eight hundred years, and begat sons and daughters.	19. And Jared lived after he had begotten Enoch eight hundred years, and in those years he begot sons and daughters.
20. And all the days of Jared were nine hundred and sixty two years, and he died. <i>20. All the days of Yered were nine hundred and sixty-two years, and he died.</i>	20. And all the days of Jared were nine hundred and sixty-two years; and he died.	20. And all the days of the life of Jared were nine hundred and sixty-two years, and he died and was gathered from the midst of the world.
21. And Enoch lived sixty five years, and he begot Methuselah. <i>21. Chanoch lived sixty-five years and he fathered Metushelach.</i>	21. And Hanok lived sixty-five years, and begat Methushelach.	21. And Enoch lived sixty-five years and begot Methuselah.
22. And Enoch walked with God after he had begotten Methuselah, three hundred years, and he begot sons and daughters.	22. And Hanok worshipped in truth before the LORD after he had begotten Methushelach three hundred years, and begat sons and	22. And Enoch served in truth before the LORD after he had begotten Methuselah for three hundred years, and during these

Rashi’s Translation & <i>Keter Crown Bible - Chorev</i>	Targum Pseudo Jonathan	Targum Neofiti 1
22. Chanoch walked with GOD, after he fathered Metushelach, three hundred years and he fathered sons and daughters.	daughters.	years he begot sons and daughters.
23. And all the days of Enoch were three hundred and sixty five years. 23. All the days of Chanoch were three hundred and sixty-five years.	23. And all the days of Hanok with the sojourners of the earth were three hundred and sixty-five years.	23. And all the days of the life of Enoch were three hundred and sixty-five years.
24. And Enoch walked with God, and he was no longer, for God had taken him. 24. Chanoch walked with GOD but he was no more, for GOD took him.	24. And Hanok served in the truth before the LORD; and, behold, he was not with the sojourners of the earth; for he was withdrawn, and he ascended to the firmament by the Word before the LORD, and his name was called Metatron the Great Saphra. JERUSALEM: And Hanok served in the truth before the LORD; and, behold, he was not; for he was withdrawn by the Word from before the LORD.	24. And Enoch served in truth before the LORD and it is not known where he is because he was withdrawn by a command from before the LORD.
25. And Methuselah lived a hundred and eighty seven years, and he begot 25. Metushelach lived one hundred and eighty-seven years and he fathered Lemech.	25. And Methushelach lived a hundred and eighty-seven years, and begat Lemek.	25. And Methuselah lived a hundred and eighty<-seven> years and begot Lamech.
26. And Methuselah lived after he had begotten Lamech, seven hundred and eighty two years, and he begot sons and daughters. 26. Metushelach lived, after he fathered Lemech, seven hundred and eighty-two years and he fathered sons and daughters.	26. And Methushelach lived after he had begotten Lemek seven hundred and eighty-two years, and begat sons and daughters.	26. And Methuselah lived after he had begotten Lamech seven hundred and eighty-two years, and those years he begot sons and daughters.
27. And all the days of Methuselah were nine hundred and sixty nine years, and he died. 27. All the days of Metushelach were nine hundred and sixty-nine years, and he died.	27. And all the days of Methushelach were nine hundred and two and sixty and nine years; and he died.	27. And all the days of the life of Methuselah were nine hundred and sixty-nine years and he died and was gathered from the midst of the world.
28. And Lamech lived a hundred and eighty two years, and he begot a son. 28. Lemech lived one hundred and	28. And Lemek lived a hundred and eighty-two years, and begat a son;	28. And Lamech lived a hundred and eighty-two years and begot a son.

Rashi’s Translation & <i>Keter Crown Bible - Chorev</i>	Targum Pseudo Jonathan	Targum Neofiti 1
<i>eighty-two years and he fathered a son.</i>		
<p>29. And he named him Noah, saying, "This one will give us rest from our work and from the toil of our hands from the ground, which the Lord has cursed."</p> <p>29. He named him Noach, saying, "This one will let us rest from our toils and the tiring of our hands, from the ground which the LORD cursed."</p>	<p>29. and he called his name Noah, (Consolation,) saying, This shall console us for our works that are not prosperous, and for the labour of our hands with the earth which the LORD has cursed on account of the guilt of the sons of men.</p>	<p>29. And he called his name Noah, saying: "This one will console us from our evil deeds and from the robbery of our hands, from the earth which has been cursed by a command from before the LORD.</p>
<p>30. And Lamech lived after he had begotten Noah, five hundred and ninety five years, and he begot sons and daughters.</p> <p>30. Lemech lived, after he fathered Noach, five hundred and ninety-five years and he fathered sons and daughters.</p>	<p>30. And Lemek lived after he had begotten Noah five hundred and ninety and five years, and begat sons and daughters.</p>	<p>30. And Lamech lived after he had begotten Noah five hundred and ninety-five years, and in those years he begot sons and daughters.</p>
<p>31. And all the days of Lamech were seven hundred and seventy seven years, and he died.</p> <p>31. All the days of Lemech were seven hundred and seventy-seven years, and he died.</p>	<p>31. And all the days of Lemek were seven hundred and seventy and seven years; and he died.</p>	<p>31. And all the days of Lamech were seven hundred and seventy-seven years, and he died and was gathered from the midst of the world.</p>
<p>32. And Noah was five hundred years old, and Noah begot Shem, Ham, and Japheth.</p> <p>32. Noach was five hundred years old when he fathered Shem, Cham and Yephet.</p>	<p>32. And Noah was the son of five hundred years, and Noah begat Shem, Cham, and Japhet.</p>	<p>32. And Noah was five hundred years and Noah begot Shem, Ham and Japheth.</p>
<p>1. And it came to pass when man commenced to multiply upon the face of the earth, and daughters were born to them.</p> <p>1. So it was, that when man had begun to multiply upon the face powerful of earth, daughters were born to them.</p>	<p>1. And it was when the sons of men began to multiply upon the face of the earth, and fair daughters were born to them;</p>	<p>1. And it came to pass that the sons of man began to multiply on the face of the earth and female daughters were born to them.</p>
<p>2. That the sons of the nobles saw the daughters of man when they were beautifying themselves, and they took for themselves wives from</p>	<p>2. and the sons of the great saw that the daughters of men were beautiful, and painted, and curled, walking with revelation of the flesh,</p>	<p>2. And the sons of the Judges saw that the daughters of the sons of man were beautiful in appearance and they took wives for themselves</p>

Rashi’s Translation & <i>Keter Crown Bible - Chorev</i>	Targum Pseudo Jonathan	Targum Neofiti 1
<p>whomever they chose. 2. <i>The sons of the powerful saw that the daughters of man were good; so they took for themselves wives from wherever they chose.</i></p>	<p>and with imaginations of wickedness; that they took them wives of all who pleased them.</p>	<p>from among whomsoever they chose.</p>
<p>3. And the LORD said, "Let My spirit not quarrel forever concerning man, because he is also flesh, and his days shall be a hundred and twenty years." 3. <i>The LORD said, "My spirit will not strive with Me on account of man forever, for he, too, is flesh. His days will be one hundred and twenty years."</i></p>	<p>3. And the LORD said by His Word, All the generations of the wicked which are to arise will not be purged after the order of the judgments of the generation of the deluge, which will be destroyed and exterminated from the midst of the world. Have I not imparted My Holy Spirit to them, (or, placed My Holy Spirit in them,) that they may work good works? And, behold, their works are wicked. Behold, I will give them a prolongment of a hundred and twenty years, that they may work repentance, and not perish. JERUSALEM: And the Word of the LORD said, The generations which are to arise will not be judged after (the manner of) the generation of the deluge, (which is) to be destroyed, and exterminated, and finally blotted out. Have I not imparted My Spirit to the sons of men, because they are flesh, that they may work good works? But they do works of evil. Behold, I have given them a prolongment of a hundred and twenty years, that they may work repentance; but they have not done it.</p>	<p>3. And the LORD said: "None of the generations yet to arise will be judged according to the order of the judgment of the generation of the flood. Behold, the order of the judgment of the generation of the flood has been sealed before Him to be destroyed and blotted out from the midst of the world. Behold, I have put my spirit in the sons of man because they are flesh and their deeds are evil. Behold, I have given the span of one hundred and twenty years (in the hope that) perhaps they might do repentance, but they have not done so.</p>
<p>4. The Nephilim were on the earth in those days, and also afterward, when the sons of the nobles would come to the daughters of man, and they would bear for them; they are the mighty men, who were of old, the men of renown. 4. <i>The Nephilim were in the land in those days and also later, when the sons of the powerful came to the</i></p>	<p>4. Schamchazai and Uzziel, who fell from heaven, were on the earth in those days; and also, after the sons of the Great had gone in with the daughters of men, they bare to them: and these are they who are called men who are of the world, men of names.</p>	<p>4. There were giants on the earth in those days and also later when the sons of the judges went into the daughters of the sons of man and they bore children to them. These are the giants that (were there) from the beginning of the world, giants of distinguished names.</p>

Rashi’s Translation & <i>Keter Crown Bible - Chorev</i>	Targum Pseudo Jonathan	Targum Neofiti 1
<i>daughters of man and they gave birth for them; these are the mighty ones of old, men of fame.</i>		
5. And the Lord saw that the evil of man was great in the earth, and every imagination of his heart was only evil all the time. 5. The LORD saw that the evil of man was great on the earth and every inclination of his heart’s thoughts were only bad all day long.	5. And the LORD saw that the wickedness of man was great in the earth, and all the imagery of the thought of his heart was only evil every day.	5. And was manifest before the LORD that the wickedness of the sons of man had increased upon the earth and that every inclination of the thought of their heart meditated only on evil all the day.
6. And the Lord regretted that He had made man upon the earth, and He became grieved in His heart. 6. The LORD regretted that He made man in the earth and He was saddened.	6. And it repented the LORD in His Word that He had made man upon the earth; and He passed judgment upon them by His Word. JERUSALEM: And there was repentance before the LORD in His Word that He had made man upon the earth.	6. And there was regret before the LORD that he had created Adam on the earth, and he got impatient and was quieted in his heart.
7. And the Lord said, "I will blot out man, whom I created, from upon the face of the earth, from man to cattle to creeping thing, to the fowl of the heavens, for I regret that I made them." 7. The LORD said, "I will obliterate mankind that I created from upon the face of the earth, from man to beast, to crawling creatures and to the birds of the skies; for I regretted that I made them."	7. And the LORD said, I will abolish by My Word man, whom I have created upon the face of the earth, from man to cattle, to the reptile, and to the fowl of the heavens; because I have repented in My Word that I have made them. JERUSALEM: And He said, and judged in His heart.	7. And the LORD said: "I will blot out Adam whom I have created from the face of the earth, from the sons of man to the beast, the creeping things and the birds of the heavens, because there has been regret before Me that I created them."
8. But Noah found favor in the eyes of the Lord. 8. But Noach found favour in the LORD’s eyes.	8. But Noah, who was righteous/generous, found favour before the LORD. JERUSALEM: But Noah, because he was righteous/ generous in his generation, found favour and mercy before the LORD.	8. And Noah, since there was not a righteous man in his generation, found grace and mercy before the LORD.

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-Perat and Perat u-kelal**: Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoḡe bo mi-maḳom aḥer**: Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-'inyano**: Interpretation deduced from the context.

Reading Assignment:

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

By: Rabbi Yaaqov Culi, Translated by: Rabbi Aryeh Kaplan
Published by: Moznaim Publishing Corp. (New York, 1988)
Vol. 1 – “Genesis,” pp. 305-334.

Rashi’s Commentary for: B’resheet (Genesis) 5:1 – 6:8

1 This is the narrative of the generations of man Heb. דִּבְרֵי. This is the narrative of the generations of man, and there are many Aggadic midrashim.

on the day that God created, etc. This tells us that on the day that he was created, he begot children.-[from Gen. Rabbah 24:7]

3 one hundred and thirty years Until then, he had separated from his wife.-[Tanchuma Buber, Bereishith 26].

24 And Enoch walked He was a righteous/generous man, but he could easily be swayed to return to do evil. Therefore, the Holy One, blessed be He, hastened and took him away and caused him to die before his time. For this reason, Scripture changed [the wording] in [the account of] his demise and wrote, “and he was no longer” in the world to complete his years.-[from Gen. Rabbah 25:1]

for God had taken him Before his time, like (Ezek. 24:16): “behold I am taking from you the desire of your eyes.”-[from Gen. Rabbah 25: 1]

28 and he begot a son Heb. בֶּן, from whom the world was built (בְּבִנּוֹ) .-[from Tanchuma Bereishith 11]

29 This one will give us rest Heb. וַיִּנְחַמְנוּ He will give us rest (וַיִּנְחַמְנוּ) from the toil of our hands. Before Noah came, they did not have plowshares, and he prepared [these tools] for them. And the land was producing thorns and thistles when they sowed wheat, because of the curse of the first man (Adam), but in Noah’s time, it [the curse] subsided. This is the meaning of וַיִּנְחַמְנוּ. If you do not explain it that way, however (but from the root (נחם), the sense of the word does not fit the name, [נח], and you would have to name him Menachem.-[See Gen. Rabbah 25:2] [i.e., If we explain the word according to its apparent meaning, “this one will console us,” the child should have been called Menachem, the consoler.]

32 five hundred years old Said Rabbi Judan: What is the reason that all the generations begot children at [the age of approximately] one hundred years and this one [Noah, had children] at [the age of] five hundred years? Said the Holy One, blessed be He, “If they [his children] are wicked, they will perish in the [flood] water, and it will be bad for this righteous/generous man, and if they are righteous/generous, I will have to burden him with making many arks.” He closed his fountain, and he did not beget [children] until the age of five hundred years, so that Japheth, his eldest son, should not be liable for punishment before the Flood, as it is written (Isa. 65:20): “For the youth who is one hundred years old shall die.” [This means: at the age when he] will be liable for punishment in the future, and so it was before the giving of the Torah.-[from Gen. Rabbah 26:2]

Shem, Ham, and Japheth Now was not Japheth the eldest? [i.e., Why is he mentioned last?] But first you talk about the one who was righteous/generous, born circumcised, and from whom Abraham was descended, etc.- [from Gen. Rabbah 26:3]

Chapter 6

2 the sons of the nobles Heb. בְּנֵי הָאֲלֵהִים, the sons of the princes (Targumim) and the judges (Gen. Rabbah 26:5). Another explanation: בְּנֵי הָאֲלֵהִים are the princes who go as messengers of the Omnipresent. They too mingled with them (Pirkei d’Rabbi Eliezer, ch. 22). **Every אֱלֹהִים in Scripture is an expression of authority, and the following proves it (Exod. 4:16): “And you shall be to him as a lord (לְאֵלִים)”; (ibid. 7:1): “See, I have made you a lord (אֱלֹהִים).”**

when they were beautifying themselves Heb., טָבַת. Said Rabbi Judan: It is written טָבַת [i.e., instead of טובות. Thus it can be טָבַת, meaning to beautify.] When they would beautify her, adorned to enter the nuptial canopy, a noble would enter and have relations with her first (Gen. Rabbah 26:5).

from whomever they chose Even a married woman, even males and animals (Gen. Rabbah ad loc.).

3 Let My spirit not quarrel forever Let My spirit not complain and quarrel because of man.

forever for a long time. Behold My spirit is quarreling within Me whether to destroy or to have mercy. Let this quarrel in My spirit not endure forever, i.e., for a long time.

because he is also flesh Heb. בְּשָׂרָא, like בְּשָׂרָא. i.e., because this is also in him that he is [only] flesh, and nevertheless, he does not subordinate himself before Me. What if he were fire or a hard substance? [i.e., How much greater would his insubordination be!] Similar to this, (Jud. 5:7): “Until I Deborah arose (שָׁקַמְתִּי)”, as if it were written שָׁקַמְתִּי and similarly, (ibid. 6:17): “that You (שָׁאֲתָה) are speaking with me,” as if it were written שָׁאֲתָה so too בְּשָׂרָא is like בְּשָׂרָא

and his days shall be Until a hundred and twenty years I will delay My wrath towards them, but if they do not repent, I will bring a flood upon them. Now if you ask: from the time that Japheth was born until the Flood are

only a hundred years, [I will answer that] there is no [sequence of] earlier and later events in the Torah. This decree had already been issued twenty years before Noah begot children, and so we find in Seder Olam (ch. 28). There are many Aggadic midrashim on the words לֹא יָדִין, but this is its clear, simple explanation.

4 The Nephilim [They were called נַפְלִיִּים because they fell (נָפְלוּ) and caused the world to fall (הִפְּלוּ) (Gen. Rabbah 26:7), and in the Hebrew language it means giants (Pirkei d’Rabbi Eliezer, ch.22). and Targum Jonathan.

in those days in the days of the generation of Enosh and the children of Cain.

and also afterward Although they had seen the destruction of the generation of Enosh, when the ocean rose up and inundated a third of the world, the generation of the Flood did not humble themselves to learn from them.- [from Mechilta Yithro, Massechta Bachodesh 6; Sifrei Ekev §43]

when...would come They [the mothers] would bear giants like them [the fathers].-[from Gen. Rabbah 26:7]

mighty men to rebel against the Omnipresent.-[Yelammednu, Batei Midrashoth, p. 148]

the men of renown Heb. אֲנָשֵׁי הַשָּׁמַיִם Those who were called by name: Irad, Mechuiael, Methushael, who were so named because of their destruction, for they were wiped out (בְּמַחֲוֵי אֵל) and uprooted (הוֹתֵשׁוּ from הוֹתֵשׁוּ אֶל). Another explanation: men of desolation (שְׁמֹמֹת) , who made the world desolate.-[from Gen. Rabbah 26:7]

6 And the Lord regretted that He had made Heb. וַיִּנְחַם. It was a consolation to Him that He had created him [man] of the earthly beings, for had he been one of the heavenly beings, he would have caused them to rebel. [This appears in Genesis Rabbah (27:40).

and He became grieved [i.e.,] man [became grieved] in His heart-[the heart] of the Omnipresent. It entered the thought of God to cause him [man] grief. This is the translation of Onkelos [i.e., Onkeles supports the view that אֱנוֹשׁ refers to man]. Another explanation of וַיִּנְחַם: The thought of the Omnipresent turned from the standard of clemency to the standard of justice. It entered His thoughts to reconsider what to do with man, whom He had made upon the earth. And similarly, every expression of וַיִּנְחַם in Scripture is an expression of reconsidering what to do. [For example] (Num. 23:19): “Nor the son of man that He should change His mind (וַיִּתְּנָהּ) ”; (Deut. 32:36): “And concerning His servants He will change His mind (וַיִּתְּנָהּ) ”; (Exod. 32:14): “And the Lord changed His intent concerning the evil (וַיִּתְּנָהּ) ”; (I Sam. 15:11): “I regret (נִחַמְתִּי) that I made [Saul] king.” These are all an expression of having second thoughts.

and He became grieved Heb. וַיִּתְּעַב. He mourned over the destruction of His handiwork, [i.e., according to this second view, וַיִּתְּעַב refers to God], like (II Sam. 19:3): “The king is saddened (נִתְּעַב) over his son.” This I wrote to refute the heretics: A gentile asked Rabbi Joshua ben Korchah, “Do you not admit that the Holy One, blessed be He, foresees the future?” He [Rabbi Joshua] replied to him, “Yes.” He retorted, “But it is written: and He became grieved in His heart!” He [Rabbi Joshua] replied, “Was a son ever born to you?” “Yes,” he [the gentile] replied. “And what did you do?” he [Rabbi Joshua] asked. He replied, “I rejoiced and made everyone rejoice.” “But did you not know that he was destined to die?” he asked. He [the gentile] replied, “At the time of joy, joy; at the time of mourning, mourning.” He [Rabbi Joshua] said to him, “So is it with the work of the Holy One, blessed be He; even though it was revealed before Him that they would ultimately sin, and He would destroy them, He did not refrain from creating them, for the sake of the righteous men who were destined to arise from them.”-[from Gen. Rabbah 27:4]

7 And the Lord said, “I will blot out man He is dust, and I will bring water upon him, and I will blot him out. Therefore, the expression חַנְּוּ is used.-[from Tan. Buber, Noah 4]

from man to cattle They too corrupted their way (Gen. Rabbah 28:8). Another explanation: Everything was created for man’s sake, and since he will be annihilated, what need is there for these [the animals]? (Sanh. 108a).

for I regret that I made them I am thinking what to do about having made them.

Ketubim: Psalms 4:1-9

Rashi’s Translation & <i>Keter Crown Bible - Chorev</i>	Targum
1. To the conductor with melodies, a song of David. 1. For the conductor, on the stringed instruments, a psalm by David.	1. For praise, with melodies. A hymn of David.
2. When I call, answer me, O God of my righteousness; in my distress You have relieved me, be gracious to me and hearken to my prayer. 2. When I call, answer me, O GOD of my vindication. You have relieved me in my distress; be gracious to me, and hear my prayer.	2. At the time of my prayer, accept it from me, O God of my righteousness/generosity; at the time of distress, You relieved me; pity me and accept my prayer.
3. Sons of man, how long will my honor be disgraced? [How long] will you love futility? [How long] will you constantly seek lies? 3. O sons of great men, how long more will you put my honor to shame, love vanity and seek deception?	3. O sons of men, why is my glory for humiliation? You will love vanity; you will seek falsehood forever.
4. You shall know that the Lord has set apart the pious man for Himself; the Lord shall hear when I call out to Him. 4. Be aware that the LORD has set aside the devout one for Himself; the LORD will hear when I call to Him.	4. And they will know, for the LORD has separated the righteous/generous man for Himself; the LORD will accept the prayer of David when He calls to him.
5. Quake and do not sin; say [this] in your heart on your bed and be forever silent. 5. Tremble and do not sin; reflect in your hearts while on your beds, and be utterly silent, always.	5. Tremble for Him, and do not sin; utter your petition with your mouth and your request in your heart; and pray upon your beds and remember the days of death forever.
6. Offer up sacrifices of righteousness and trust in the Lord. 6. Slaughter offerings of righteousness, and trust in the LORD.	6. Subdue your impulses and it will be reckoned to you as a righteous/generous sacrifice; and hope in the LORD.
7. Many say, "Who will show us goodness?" Raise up over us the light of Your countenance, O Lord. 7. Many say, Who will show us good? Let the light of Your face shine upon us, O LORD.	7. Many say, "Who will show us good?" Lift on us the light of Your countenance, O LORD.
8. You gave joy into my heart from the time that their corn and their wine increased.	8. You have placed joy in my heart when their grain and their wine has increased.

<p>8. <i>But You put gladness in my heart that is greater than theirs at the time that their grain and wine abound.</i></p>	
<p>9. In peace together, I would lie down and sleep, for You, O Lord, would make me dwell alone in safety. 9. <i>I will both lie down and sleep in peace, for You alone, O LORD, will make me dwell secure.</i></p>	<p>9. In peace I both lay down and sleep, because You alone are the LORD; in security You will make me dwell.</p>

Rashi’s Commentary on Psalm 4:1-9

1 To the conductor with melodies David established this psalm so that the Levites who conduct the melodies when singing on the platform should recite it. The expression of **וְהַמְצִיחִים** denotes those who apply themselves to the service, as the matter is stated (Ezra 3:8): “and appointed the Levites from twenty years old and upwards to conduct the work of the house of the Lord.”

2 in my distress You have relieved me in the days that have passed over me. From now on, be gracious to me and hearken to my prayer.

3 Sons of man The sons of Abraham, Isaac, and Jacob, who are called man. About Abraham it is stated (in Gen. 20:7): “Restore the man’s wife.” About Isaac it is stated (ibid. 24: 65): “Who is that man...?” About Jacob, it is stated (ibid. 25:27): “and Jacob was a plain man.”

how long will my honor be disgraced How long will you disgrace me? (I Sam. 20:30): “that you choose the son of Jesse”; (ibid. 22: 8), “when my son made a covenant with the son of Jesse”; (ibid. verse 9), “I saw the son of Jesse”; (ibid. 25: 10), “Who is David, and who is the son of Jesse?” I have no name.

will you constantly seek lies Will you chase to find lies, e.g., the Ziphites, who inform on me, yet show me friendliness, and other informers like them who were in Saul’s time (I Sam. 23:19): “Is David not hiding...in the hill of Hachilah?” And so, many.

4 has set apart Heb. **הִפְלִי**, has separated.

5 Quake Tremble before the Holy One, blessed be He, and do not sin.

say [this] in your heart on your bed and be forever silent Bring back to your heart [the thought] that the Holy One, blessed be He, admonished [you] concerning that.

6 Offer up sacrifices of righteousness **Perform righteous deeds, and it will be as if you are offering up sacrifices.**

and trust in the Lord to lavish upon you goodness, and do not sin against Him for money, in the hope that you will be rewarded by Saul.

7 Many say, “Who will show us goodness?” **There are many Jews who see the nations of the world in wealth and tranquility, and say, “Who will show us goodness,” to be wealthy and achieve desires like these people?**

Raise up over us Heb. **רַחֵם** Raise up over us for a banner the light of Your countenance, an expression of (Isa.

62:10): “lift up a banner (נס) ”;(ibid. 49:22), “I will raise My standard (נסי) .” Another interpretation: ננסה reflordir(?) (resplendir) in Old French, gleam, as (Zech. 9:16), “crown stones gleam (מתנוססות) .” **But I do not envy them, for joy has been given into my heart from the time that the corn and the wine of the nations have increased. I am confident that if those who anger Him [have] such [tranquility], how much more will those who perform His will have it in the future, which is the day of the reception of their reward!**

9 In peace together, I would lie down and sleep If Israel were in peace together with me, I would lie down and sleep in confidence, and I would not fear any adversary or enemy.

alone in safety As (in Deut. 33:28): **“secure and alone, the fountain of Jacob.”** It is an expression of safety and tranquility, that he need not station troops with him.

Meditation from the Psalms

Psalm 4:1-9

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

David composed this psalm, too, as he fled from Avshalom.⁴ In the previous psalm, David called to God for salvation, but in this psalm, he addressed his enemies, lecturing them to improve their morals and ethics. In v.5, he tells his adversaries that it is the Evil Inclination⁵ who is the real enemy, not he. In verses 6 and 7, he rips away the false masks of Avshalom's followers, declaring that not one is motivated by true loyalty to the young upstart. Avshalom is really no more than a puppet, a tool in their selfish hands. His supporters merely exploit the opportunity to elevate themselves at David's expense.

The Yalkut⁶ tells us that the most flagrant example of this selfish opportunism was Avshalom's staunchest supporter, Achitophel. This eminent counselor had a dream wherein he saw that royalty was destined to emanate from him. He interpreted this to mean that he would someday sit on the throne.

In truth, the dream meant that royalty would come from his seed by way of his granddaughter, Bat Sheba, wife of David and mother of Solomon. In order to realize his ambitions, Achitophel urged Avshalom to publicly violate his father's ten concubines. Then he advised him to pursue and slay the king. Achitophel intended to display 'righteous zeal' by bringing Avshalom to court for his atrocities. Then after disposing of Avshalom, he would be free to take the vacant throne.

All this David sees clearly, and he implores these men to save themselves from disaster through repentance. He displays the great generosity of his being: instead of seeking ruthless revenge from his enemies, he prefers reconciliation, and offers to guide them to true fortune and happiness.⁷

⁴ Radak

⁵ In Judaism, yetzer hara (Hebrew: יֵצֶר הָרַע) refers to the congenital inclination to do evil, by violating the will of God. The term is drawn from the phrase "the imagination of the heart of man [is] evil" (Hebrew: יֵצֶר לֵב הָאָדָם רָע, yetzer lev-ha-adam ra), which occurs twice in the Torah, at Genesis 6:5 and 8:21.

⁶ Il Shmuel (Samuel) ch. 16

⁷ The above section is an edited excerpted section 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. chief Musician

Psalm four is the first of fifty-seven psalms which will be introduced by the phrase ‘for the conductor’. This means that these psalms were recited by the Levites, in the Temple, with a specific tune, while the sacrificial service was being offered.⁸ A tune elevates the status of a prayer. Radak writes:

“It seems that the conductor⁹ was the one in charge of the singers, and all the psalms were recited and chanted as directed by the conductor.”

When the conductor read this psalm, one of the things he would note is that v.2 uses the word “Shema”.¹⁰ This pasuk asks that HaShem would hear his prayer. When the Bnei Israel say the Shema they are asking that they themselves would ‘hear’. The Talmud teaches that this psalm, in v.5, contains a hint to the bedtime **Shema**:

Berachot 4b R. Joshua b. Levi says: Though a man has recited the Shema’ in the synagogue, it is a religious act to recite it again upon his bed. R. Assi says: Which verse [may be cited in support]? Tremble and sin not; commune with your own heart upon your bed, and be still, Selah.¹¹

The Targum echoes this connection in v.2:

Tehillim (Psalm) 4:2 *At the time of my prayer, accept [it] from me, O God of my righteousness / generosity; at the time of distress, You relieved me; pity me and accept my prayer.*

Now let’s examine our Torah portion in light of our psalm. Let’s see King David’s thoughts on our Torah portion. To accomplish this, we need to first examine the overall structure of Bereshit.

The Structure of Bereshit as defined by the toledot, generations.

HaShem Deals with Man	
Genesis Chapter	Topic
1:1 – 2:3	The story of the seven days of creation.
2:4	The toldot (generations) of the heaven and the earth.
5:1	toldot Adam
6:9	toldot Noach
10:1-32	toldot Sons of Noach – The 70 nations.

From this structure we can see that each of these toldot, these generations, are handled by a separate septennial seder. We can also see that the toldot seem to be progressing from highest to lowest. The world, and the men in it, are diminishing in stature and are heading for destruction by the deluge. The contraction of the world, in our current seder, is focused on Adam and his direct progeny. Adam was to be the pinnacle of creation. Yet, by the time of our seder he is already been diminished substantially because of his sin. His progeny has continued in

⁸ *Da’ath Sofrim*, Commentary to the book of Psalms, by Rabbi Chaim Dov Rabinowitz, translated from Hebrew by Rabbi Y. Starrett, edited by Shalom Kaplan.

⁹ *menatzeach* - מנצח

¹⁰ Whenever we see the word shema - שמע, we should have in mind that the goal is to proclaim the Oneness of HaShem,.

¹¹ Psalm 4:5

Adam’s path and they are corrupting the world. His progeny has already committed murder and are going to diminish to the point of destruction. It is to this sad state of affairs that King David pens the following words:

Tehillim (Psalm) 4:3 *O you sons of men, how long will my glory be put to shame, in that you love vanity, and seek after falsehood? Selah*

As the text of our seder mentions many of the men in this toldot with the briefest of words, so we realize that these men’s deeds were not only insufficient, but in many ways detrimental. Their mention in our seder sounds like we are reading the epitaph’s¹² of most folks on their grave stones. They lived, had progeny, and died. Not much of a life. Yet, we do find a few who are raised above the others by their walk with HaShem. Since they are few, I will mention them: Chanoch and Noach. It is to these righteous/generous men that King David looks as he penned the following words.

Tehillim (Psalm) 4:4 *But know that HaShem has set apart the godly man as His own; HaShem will hear when I call unto Him.*

Thus, our seder repeats itself to tell us of the wickedness that prevailed at the end of our seder and the *one* man (Noach) who stands apart and thereby finds favor in the sight of HaShem. It is this toldot, this generation, that has reached the time of the bedtime Shema. It is Noach alone who says the final words of our psalm:

Tehillim (Psalm) 4:9 *In peace will I both lay me down and sleep; for You, HaShem, make me dwell alone in safety.*

It is Noach alone who is capable of saying the bedtime Shema.

In our next seder we will see how Noach is set apart from the other men of this toldot. In fact, we will see that Noach gets his own toldot. It is as though Adam has been given a second chance to start over, through Noach.

Finally, some have observed that two of the three blessings of the Aaronic benediction are found in this psalm. In v.7 we see the two blessings found in the Aaronic benediction.¹³

Aaronic Benediction	Psalm 4
<i>May HaShem bless you and keep you.</i>	
<i>May HaShem make His face shine upon you and be gracious to you.</i>	7. Many there are that say: ‘Oh that we could see some good!’
<i>May HaShem lift up His countenance upon you and give you His peace!</i>	7. HaShem, lift You up the light of Your countenance upon us.

What is conspicuously missing is any reference to the first blessing. To help understand this omission we need to understand a bit about the priests who say this blessing. The first use of the word ‘priest’ is found in:

Bereshit (Genesis) 14:18 *And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.*

In the pasuk above we see a reference to Melchizedek whom are Sages tell us is Noach’s son Shem.

¹² An *epitaph* is a short text honoring a deceased person.

¹³ “The Bible – Psalms with the Jerusalem Commentary”, volume one. By Amos Hakham.

Nedarim 32b R. Zechariah said on R. Ishmael's authority: The Holy One, blessed be He, intended to bring forth the priesthood from Shem, as it is written, And he [sc. Melchizedek] was the priest of the most high God.

The first use of ‘Shem’ is found in our Torah portion in Bereshit (Genesis) 5:32. I believe that this explains why King David gave us a hint to the Priestly Blessing. Perhaps the absence of the first blessing is related to the fact that the priesthood was taken from Shem and the firstborn at the incident of the golden calf. In the end of our Torah portion we see HaShem’s decision to obliterate the wicked of the world. In the same way, Moshe called for the destruction of those who worshipped the golden calf, when he took the priesthood from the firstborn and gave it Aaron and his sons.

Now I would like to examine the idea of *sin* since our psalms makes it a central point:

Tehillim (Psalms) 4:5 Tremble, and sin not; commune with your own heart upon your bed, and be still. Selah

I would like to explore the issue of sin in greater detail.

The first use of sin (chatta’ah) is found in:

Bereshit (Genesis) 4:3-7 In the course of time Cain brought some of the fruits of the soil as an offering to HaShem. But Abel brought fat portions from some of the firstborn of his flock¹⁴. HaShem looked with favor on Abel and his offering, but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast. Then HaShem said to Cain, “Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it.”

So, shortly after Adam and Eve are expelled from the Garden of Eden, Cain is warned that he will sin if he does not do what is right. This, in my mind, presumes that he knows what is right. Since we are 2500 years before Sinai, HaShem must have communicated His laws to man even though that communication is not recorded in the Tanach.

Israel’s first king, Saul, defined sin for us in:

I Shmuel (Samuel) 15:1-3 Shmuel (Samuel) said to Saul, “I am the one HaShem sent to anoint you king over his people Israel; so listen now to the message from HaShem. This is what HaShem Almighty says: ‘I will punish the Amalekites for what they did to Israel when they waylaid them as they came up from Egypt. Now go, attack the Amalekites and totally destroy everything that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys.’” . . .

I Shmuel (Samuel) 15:24-25 Then Saul said to Shmuel (Samuel), “I have sinned. I violated HaShem’s

¹⁴ The Midrash Pirke D’Rabbi Eliezer (ch.21) relates: Kayin enjoyed working the ground and Hevel enjoyed shepherding sheep. This one gave the fruits of his labor to the other one to eat, and the other one gave the fruits of his labor to the first one to eat. When the night of Pesach arrived, Adam said to his sons, “On this night Israel is destined to offer Pesach offerings. You, too, should offer offerings before your Creator.” Kayin brought the leftovers of his meal--flax seed, while Hevel brought the best of his flocks--lambs which had never been shorn. Kayin’s gift was despised by HaShem and Kayin’s gift was found to be desirable, as is written (verse 4), “HaShem turned to Hevel and to his offering.”

command and your instructions. I was afraid of the people and so I gave in to them. Now I beg you, forgive my sin and come back with me, so that I may worship HaShem.”

In this quote we have Saul acknowledging his sin of not obeying what Samuel verbalized, from HaShem. In this case, his sin was disobeying HaShem’s oral word. Daniel also defined sin for us in:

Daniel 9:8-11 *O Lord, we and our kings, our princes and our fathers are covered with shame because we have sinned against you. The Lord our God is merciful and forgiving, even though we have rebelled against him; We have not obeyed HaShem our God or kept the laws he gave us through his servants the prophets. All Israel has transgressed your law and turned away, refusing to obey you. “Therefore the curses and sworn judgments written in the Law of Moses, the servant of God, have been poured out on us, because we have sinned against you.*

Daniel is acknowledging, here, that He, and all Israel, have failed to obey HaShem’s written word given at Sinai. James also defined sin for us in:

Yaaqov (James) 2:8-10 *If you really keep the royal law found in Scripture, “Love your neighbor as yourself,” you are doing right. But if you show favoritism, you sin and are convicted by the law as lawbreakers. For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it.*

James is acknowledging that the law is more than the letter. He calls “favoritism” sin. So, we sin if we do not also keep the spirit of the law. The word he uses for “law” is “nomos” which is the ordinary way of referring to the law of Moses. To further belabor the point: John defined sin as:

Yochanan (John) 3:4 *Everyone who sins breaks the Law; in fact, sin is the transgression of the Law.*

Again, the word he uses for “law” is “nomos” which is the ordinary way of referring to the law of Moses.

So, sin is defined as being disobedient to HaShem, whether He delivered His command in person (as He did with Cain), verbally through His prophets (as He did with Saul), or His written word as delivered on Mt. Sinai. HaShem also made it clear that we sin when we do not keep the “spirit” of the law. Mashiach also illustrated this point in:

Matityahu (Matthew) 5:21-22 *“You have heard that it was said to the people long ago, ‘Do not murder, and anyone who murders will be subject to judgment.’ But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, ‘Raca,’ is answerable to the Sanhedrin. But anyone who says, ‘You fool!’ will be in danger of the fire of hell.*

And again, He said:

Matityahu (Matthew) 5:27-28 *“You have heard that it was said, ‘Do not commit adultery.’ But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart.*

We have already seen that sin is not *just* the transgression of the written law of Moses (Torah). I would like to look at a few more scriptures that emphasize that point.

The Tanach¹⁵ also emphasizes that Gentiles are responsible for their sin, even before the law of Moses was given:

¹⁵ The so-called Old Testament.

Bereshit (Genesis) 15:12-16 *As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him. Then He said to him, “Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years. But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. You, however, will go to your fathers in peace and be buried at a good old age. In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure.”*

From this we learn that HaShem’s standards apply to Israel and to Gentiles, and that sin existed before the written Torah was given.

Mashiach also indicates that sin does not just involve transgressions against HaShem:

Matityahu (Matthew) 6:14-15 *For if you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins.*

HaShem does not forgive us if we do not forgive our brother. So, when we transgress the Torah, we must hasten to repent and to beg our brother for forgiveness before we beg HaShem for forgiveness.

Joseph lived two generations before Sinai. He talks of sin in:

Bereshit (Genesis) 39:6-9 *So he left in Joseph’s care everything he had; with Joseph in charge, he did not concern himself with anything except the food he ate. Now Joseph was well-built and handsome, and after a while his master’s wife took notice of Joseph and said, “Come to bed with me!” But he refused. “With me in charge,” he told her, “my master does not concern himself with anything in the house; everything he owns he has entrusted to my care. No one is greater in this house than I am. My master has withheld nothing from me except you, because you are his wife. How then could I do such a wicked thing and sin against God?”*

Here Joseph calls adultery sin two generations before the giving of the Torah!

Sin applies to all who disobey HaShem’s commands. HaShem does not show partiality to the great:

Shemot (Exodus) 10:13-17 *So Moses stretched out his staff over Egypt, and HaShem made an east wind blow across the land all that day and all that night. By morning the wind had brought the locusts; They invaded all Egypt and settled down in every area of the country in great numbers. Never before had there been such a plague of locusts, nor will there ever be again. They covered all the ground until it was black. They devoured all that was left after the hail--everything growing in the fields and the fruit on the trees. Nothing green remained on tree or plant in all the land of Egypt. Pharaoh quickly summoned Moses and Aaron and said, “I have sinned against HaShem your God and against you. Now forgive my sin once more and pray to HaShem your God to take this deadly plague away from me.”*

So, Pharaoh knew what sin (chatta’ah) was months before the Torah was given. It is also clear that HaShem punished his sin.

Some folks have said that we no longer need to obey HaShem’s written law, the law of Moses (Torah). Their argument is based on:

Galatians 3:21-25 *Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faithful obedience in Yeshua Mashiach, might be given to those who believe. Before this faithful obedience came, we were held prisoners by the law, locked up until faithful obedience should be revealed. So the law was put in charge to lead us to Mashiach that we might be justified by faithful obedience. Now that faithful obedience has come, we are no longer under the supervision of the law.*

and:

Galatians 5:18 *But if you are led by the Spirit, you are not under Law.*

There are several other passages that are used to “prove” that we do not need to obey the Law. I would like to focus on the above two passages to illustrate the relationship we have to the Law since we have already seen what sin is.

In the Galatians 3 passage, we see that that we are prisoners of sin and that we are held prisoners by the Law. This illustrates the relationship between the two. Further, we see that the issue is “life”, or justification. So, being under the supervision of the Law will not bring life, only faithful obedience will bring life. It is also plain that we require the Law to lead us to Mashiach. This assumes that you are following the Law before you receive Mashiach by faithful obedience.

To examine Galatians 5, we will need to put this passage in context:

Galatians 5:13-23 *You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love. The entire law is summed up in a single command: “Love your neighbor as yourself.” If you keep on biting and devouring each other, watch out or you will be destroyed by each other. So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want. But if you are led by the Spirit, you are not under law. The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; Idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions And envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, Gentleness and self-control. Against such things there is no law.*

First, I would like to point out that Law and sin are both prominent in this passage. Since we already know that disobeying the Law is sin; it is obvious that the “acts of the sinful nature” are acts which are contrary to the Law. I doubt that many of HaShem’s people would see these acts as something that they should do. So, whatever “under the Law” means, it obviously does not mean that we are free to commit the “acts of the sinful nature”. Most commentators agree that the entire book of Galatians is concerned with justification by faithful obedience¹⁶ and not by the works of the Law. This simply means that the Law can not save us, only the right faithful obedience can save us.

The same man who wrote Galatians also wrote Romans (Paul). If we look at Romans, Paul will give us more insight

¹⁶ The Hebrew word normally transliterated at emunah always involves an action. Thus, we would say that emunah means faithful, or faithfully obedient.

into “under the Law”:

Romans 2:12-15 *All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law. For it is not those who hear the law who are righteous in God’s sight, but it is those who obey the law who will be declared righteous. (Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, Since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.)*

Paul also confirms what we learned previously, that we know what HaShem’s Law is whether we have the written, and oral, Torah or not. Paul also shows that HaShem will hold us accountable for sin, which is disobeying HaShem. We can see clearly that the issue is sin, not the Law of Moses. The Law of Moses is but one definition of sin. Sin also defines who will perish. All who sin, without faithful obedience, will perish. Paul also shows that only those who obey the Law will be declared righteous. This seems to assume that we obey because of our faithful obedience.

Paul, in Romans chapter six, goes on to further refine “under the Law”:

Romans 6:11-18 *In the same way, count yourselves dead to sin but alive to God in Mashiach Yeshua. Therefore do not let sin reign in your mortal body so that you obey its evil desires. Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness. For sin shall not be your master, because you are not under Law, but under grace. What then? Shall we sin because we are not under law but under grace? By no means! Don’t you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey--whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness? But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted. You have been set free from sin and have become slaves to righteousness.*

Here, Paul indicates that being “under the Law” implies that sin is your master. This use of the phrase, “under the Law”, seems to show that obeying the Law is different than being “under the Law”. Sin, which is disobedience to the Law, is not to be our master. Sin should not be a part of the life of HaShem’s people. Paul commands us not to sin. To put it another way, **Paul is commanding us to obey the Law!**

Paul is a deep theological thinker. His words are HARD to understand. Peter tells us this in:

II Tsefet (Peter) 3:15-17 *Bear in mind that our Lord’s patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him. He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction. Therefore, dear friends, since you already know this, be on your guard so that you may not be carried away by the error of lawless men and fall from your secure position.*

Peter specifically mentions that Paul’s words are misunderstood by those men who sin (lawless). The error is to not obey the Law!

Paul makes a big deal, in his writings, of the importance of the law.

Romans 3:29-31 *Is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too, Since there is only one God, who will justify the circumcised by faithful obedience and the uncircumcised through that same faithful obedience. Do we, then, nullify the law by this faithful obedience? Not at all! Rather, we establish the law.*

Paul emphasizes the law because it is one of the fundamental definitions of sin. We are constantly encouraged to avoid sinning. This means that we are being encouraged to obey the law. Consider:

I Shmuel (Samuel) 14:34 *Then he said, “Go out among the men and tell them, ‘Each of you bring me your cattle and sheep, and slaughter them here and eat them. Do not sin against HaShem by eating meat with blood still in it.’” So everyone brought his ox that night and slaughtered it there.*

Those who sin and teach others to sin will be called least in the kingdom of heaven:

Matityahu (Matthew) 5:17-19 *“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven.*

The Bottom Line:

HaShem’s people ought not to sin. If they sin, they will be punished. HaShem’s people ought to obey HaShem’s law so that they do not sin. Disobeying HaShem is sin.

Devarim (Deuteronomy) 4:5-9 *See, I have taught you decrees and laws as HaShem my God commanded me, so that you may follow them in the land you are entering to take possession of it. Observe them carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, “Surely this great nation is a wise and understanding people.” What other nation is so great as to have their gods near them the HaShem our God is near us whenever we pray to him? And what other nation is so great as to have such righteous decrees and laws as this body of laws I am setting before you today? Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them slip from your heart as long as you live. Teach them to your children and to their children after them.*

When we have been faithfully obedient and have striven to avoid sin and to repent when we have sinned, then we can say as King David said, “In peace will I both lay me down and sleep; for Thou, HaShem, makest me dwell alone in safety”.¹⁷

Ashlamatah: Yeshayahu (Isaiah) 29:18-24; 30:15

Rashi’s Translation & Keter Crown Bible - Chorev	Targum
9. ¶ Stop and wonder; they became blind and they	9. Delay, be astounded, be confused and appalled!

¹⁷ Tehillim (Psalms) 4:9

Rashi’s Translation & <i>Keter Crown Bible - Chorev</i>	Targum
<p>blinded. They were intoxicated but not from wine; they reeled but not from strong wine. 9. <i>Ponder it and be astonished—they have been utterly blinded; they were drunk, but not from wine; they staggered, but not from liquor.</i></p>	<p>They are drunk, but not with wine; they stagger, but not with old wine!</p>
<p>10. For the Lord has poured upon you a spirit of deep sleep, and He has closed your eyes; the prophets and your heads who stargaze, He has covered. 10. <i>For the LORD has poured upon you a spirit of deep sleep, and He has closed your eyes; He has covered the false prophets and your chiefs, the visionaries.</i></p>	<p>10. For the LORD cast among you a spirit of deception, and has hidden Himself from you, the prophets, the scribes and the teachers who were teaching you the teaching of the Law He has hidden.</p>
<p>11. And the vision of everything has been to you like the words of a sealed book, which they give to one who can read, saying, "Now read this," and he shall say, "I cannot, for it is sealed." 11. <i>The true prophecy is to you all like the words of a sealed document, which one gives to a literate person, saying, "Please read this," and he says, "I cannot, because it is sealed."</i></p>	<p>11. And all prophecy has become to you like the words of a book that is sealed. When men give it to one who knows the book, saying, "Read this," he will say, "I cannot, for it is sealed."</p>
<p>12. And if the book is given to one who cannot read, saying, "Now read this," he shall say, "I cannot read." {S} 12. <i>Then the document is given to an illiterate person, saying, "Please read this," and he says, "I am illiterate."</i></p>	<p>12. And the book will be given to one who does not know the book, saying, "Read this," and he will say, "I do not know the book."</p>
<p>13. And the Lord said: "Because this people has come near; with their mouth and with their lips they honor Me, but their heart they draw far away from Me, and their fear of Me has become a command of people, which has been taught. 13. <i>The LORD said: Insofar as this people has drawn close, it has honored Me with its mouth and with its lips, yet it has distanced its heart from Me; their fear of Me is like rote learning of human commands.</i></p>	<p>13. And the LORD said: "Because this people exalts itself with their mouth and honour before Me with their lips, while their heart is far from My fear, and their fear before Me is as a commandment of men who teach;</p>
<p>14. Therefore, I will continue to perform obscurity to this people, obscurity upon obscurity, and the wisdom of his wise men shall be lost, and the understanding of his geniuses shall be hidden. {S} 14. <i>Therefore, see that I will continue to perform more wonders against this people, wonder upon wonder; the wisdom of its wise men will be lost, and the understanding of its sages will become concealed.</i></p>	<p>14. therefore, behold, I will again strike this people with comprehensive strokes; and the wisdom from their wise men will perish, and the discernment from their understanding will be hid."</p>
<p>15. Woe to those who think deeply to hide counsel from the Lord, and their deeds are in the dark. And they said, "Who sees us and who knows us?"</p>	<p>15. Woe to those who try to hide counsel before the LORD, and their deeds are as in the dark, and who say, "No one sees us. and no one knows our deeds."</p>

Rashi’s Translation & <i>Keter Crown Bible - Chorev</i>	Targum
15. <i>Woe to those who try to hide deep down to conceal counsel from GOD; the LORD, and their deeds are done in darkness; they say, “Who sees us’ and who knows us?”</i>	
16. Shall your perversion be regarded like the potter’s clay? Shall the thing made say of him who made it, "He did not make me," and the impulse say to the One Who formed it, "He does not understand"? 16. <i>Shall your contrariness be considered like the potter’s clay? Can a product say of its maker, “He did not make me” or a molded item say of its molder, “He does not understand”?</i>	16. Are you seeking to turn your deeds upside down? Behold. as the clay in the potters hand. so are you regarded before Me! Is it possible that the clay should say to its maker, "You did not make me;" or the creature say to its creator, "You have no understanding of me"?
17. Indeed, in a short time, the Lebanon shall be turned into a fruitful field, and the fruitful field shall be regarded as a forest. 17. <i>See, in just a little while the Lebanon forest will become farmland, and the farmland will be considered like forest!</i>	17. Is it not yet a very little while until Lebanon will return to be as a fruitful field, and the fruitful field will cause many cities to be inhabited?
18. And on that day the deaf shall hear the words of the book, and out of the obscurity and out of darkness shall the eyes of the blind see. 18. <i>On that day the deaf will hear the words of a book, and out of darkness and blackness the eyes of the blind will see.</i>	18. And in that time those who are as deaf will hear the sayings of a book, and out of gloom and darkness the eyes of the blind will see.
19. And those who suffered shall increase their joy in the Lord, and the impoverished people shall rejoice in the Holy One of Israel. 19. <i>The meek will increase their joy in the LORD, and the poor among the people will rejoice in the Holy One of Israel.</i>	19. And those who have accepted mortification will obtain fresh joy in the Memra of the LORD, and the needy sons of men will exult in the Memra of the Holy One of Israel.
20. For the tyrants have ended and the scornful have been destroyed, and all those eager to commit violence shall be cut off. 20. <i>For the fierce man is no more, and the scoffer has ceased to be, and all those who strive for iniquity will be cut off.</i>	20. For the one who distresses ceases and the plunderer is destroyed, and all who watch to rob cease,
21. Those who cause man to sin by a word, and him who reproves in the gate they trap, and they mislead the righteous through fraud. {P} 21. <i>Those who cause man to sin with a word, and ensnare the one who gives rebuke at the city gate, and mislead the righteous with falsehood.</i>	21. who by their sayings make the sons of men sinners and seek the stumbling of him who reproves them in the judgment house with words of the Law, and with deceit turn aside the judgment of the innocent.
22. ¶ Therefore, so said the Lord to the House of Jacob, Who redeemed Abraham, Now Jacob shall not be ashamed, and now his face shall not pale.	22. Therefore thus says the LORD, who redeemed Abraham, concerning the house of Jacob: From now on those of the house of Jacob will not be ashamed,

Rashi’s Translation & <i>Keter Crown Bible - Chorev</i>	Targum
<p>22. <i>Therefore, thus said the LORD, Who redeemed Abraham, to the House of Ya’akov: Ya’akov will not be ashamed now, and his face will not pale,</i></p>	<p>and from now on their face will not be changed.</p>
<p>23. For, when he sees his children, the work of My hands, in his midst, who shall hallow My name, and they shall hallow the Holy One of Jacob, and the God of Israel they shall revere. 23. <i>for when he sees his children, the work of My hands, in their midst, who will sanctify My Name; they will sanctify the Holy One of Ya’akov, and revere the GOD of Israel.</i></p>	<p>23. For when he sees the prodigies which is done for his sons, the benefits of Abraham for his seed after him upon their land, in their midst, they will sanctify My name and say. The Holy One of Jacob is holy, and will say concerning the God of Israel, He is strong.</p>
<p>24. And those of straying spirit shall know understanding, and grumblers shall learn instruction.{S} 24. <i>Those of misguided spirit will attain understanding, and complainers will take instruction.</i></p>	<p>24. And those who have not learned a spirit of understanding will know, and those who say. All these things are not, will listen to teaching."</p>
<p>1. "Woe to rebellious children," says the Lord, "to take counsel but not from Me, and to appoint a ruler but not of My spirit, in order to add sin upon sin. 1. <i>Woe, O wayward sons, declares the LORD, who take counsel, but not from Me, and who accept a ruler, but not of My spirit, in order to add sin upon sin;</i></p>	<p>1. "Woe to the rebellious sons," says the LORD, "who make a plan, but not of My Memra; and who take counsel, but do not ask of My prophets, that they may add sins to the sins of their soul;</p>
<p>2. Those who go to descend to Egypt, and they have not asked of My mouth, to strengthen themselves with the strength of Pharaoh and to take shelter in the shade of Egypt. 2. <i>who are going down to Egypt but did not inquire of My mouth, to seek strength in Pharaoh’s stronghold and to take shelter in Egypt’s shade.</i></p>	<p>2. who set out to go down to Egypt, without asking of the words of My prophets, to strengthen themselves with the strength of Pharaoh, and to trust in the shadow of Egypt!</p>
<p>3. And the strength of Pharaoh shall be to you for shame, and the shelter in the shade of Egypt for disgrace. 3. <i>Pharaoh’s stronghold will be a shame for you, and the shelter in Egypt’s shade will be a humiliation!</i></p>	<p>3. And the strength of Pharaoh will turn to your shame, and trust in the shadow of Egypt to humiliation.</p>
<p>4. For his princes were in Zoan and his emissaries reached Hanes. 4. <i>For its officers were in Tzo’an; its messengers have reached Chaness.</i></p>	<p>4. For though his princes are in Zoan and his messengers reach Hanes,</p>
<p>5. They all disgraced themselves because of a people that will not avail them, neither for aid nor for avail, but for shame and also for disgrace. {S} 5. <i>Everyone has been shamed by this people who cannot benefit them; not of assistance and not of benefit, but for shame and even for disgrace.</i></p>	<p>5. all of them go to be ashamed. to the people who will not profit them, that brings neither help nor profit, but shame and disgraces."</p>

Rashi’s Translation & <i>Keter Crown Bible - Chorev</i>	Targum
<p>6. The burden of the beasts of the southland, in a land of trouble and anguish, the awesome lion and the crushing lion among them, the viper and the flying serpent; they carry their wealth on the shoulders of young donkeys and their treasures on the humps of camels, to a people that will not avail.</p> <p>6. <i>They load animals to travel to the south, through a land of hardship and adversity, mature lion and young lion, among them viper and flying serpent; they carry their wealth on the shoulder of young donkeys, and their riches on the camel’s hump, to a people who cannot provide benefit.</i></p>	<p>6. They bear upon their beasts in the way of the south through a land of trouble and anguish, a place of the lion, of a son of lions. and of poisonous, wounding serpents, they carry their possessions on the backs of asses, and bring what is in their treasures on the humps of camels, to a people that cannot profit them.</p>
<p>7. And the Egyptians help in vain and to no purpose, therefore, I called this, "They are haughty, idlers."</p> <p>7. <i>As for Egypt, they will help with vanity and emptiness; therefore I say of this, "They are arrogant, sitting idle."</i></p>	<p>7. For the Egyptians are nothing and their help is emptiness, therefore I have summoned from them the slain; I will bring the appointed ones upon them.</p>
<p>8. Now, come write it on a tablet with them, and on a book engrave it, and it shall be for the last day, forever to eternity.</p> <p>8. <i>Now go, and write this prophecy on a tablet in their presence, inscribe it in a book; and let it remain until the ultimate day, forever, for eternity.</i></p>	<p>8. Now, go, write in their midst on a tablet, and in lines of a book inscribe, that it may be for a day of judgment as a witness before Me forever.</p>
<p>9. For a rebellious people are they, lying children, children who would not hearken to the Lord’s instruction.</p> <p>9. <i>For it is a rebellious people, dishonest children; children who are not willing to hear the teaching of the LORD,</i></p>	<p>9. For they are a disobedient people, lying sons, sons who will not listen to teaching of the Law from the LORD;</p>
<p>10. Who said to the seers, "You shall not see," and to the prophets, "You shall not prophesy for us true things. Speak to us with smooth talk; prophesy mockery.</p> <p>10. <i>who say to the visionaries, "Do not see," and to the prophets, "Do not see true visions for us! Speak pleasant things to us! See fantasies for us!</i></p>	<p>10. who say to the prophets, "Do not prophesy;" and to the teachers, "Do not teach us the Law; speak with ussweet things, recount to us alterations,</p>
<p>11. Turn away from the road, turn away from the path, cease from before us the Holy One of Israel." {S}</p> <p>11. <i>Deviate from the way, stray from the path! Remove from our presence the word of the Holy One of Israel!"</i></p>	<p>11. turn us aside from the correct way, make us cease from the tradition, remove from before us the Memra of the Holy One of Israel."</p>
<p>12. Therefore, so said the Holy One of Israel, "Because you have despised this matter, and you have put your trust in oppression and a perverse one, and you have relied upon it.</p>	<p>12. Therefore thus says the Holy One of Israel, "Because you despise this word, and trust in deceit and oppression and rely on them;</p>

Rashi’s Translation & <i>Keter Crown Bible - Chorev</i>	Targum
12. <i>Therefore, thus said the Holy One of Israel: Since you have despised this word, and you trusted in robbery and waywardness, and have depended upon it,</i>	
13. Therefore, this iniquity shall be to you as a breach of a falling [wall], revealed in a fortified wall, whose breach will come suddenly." 13. <i>therefore, this sin will be for you like the breach of a fallen wall, like a bulge in a high wall, whose collapse comes with rapid suddenness.</i>	13. therefore this sin will be to you like a fortress that is desolate and ruined, like a reinforced wall whose crash comes down suddenly, in an instant;
14. And He shall break it like the breaking of a potter's jug, crushed without pity, and in its crushing shall not be found a shard, to scoop fire from a hearth, or to scoop water from a cistern. {S} 14. <i>GOD will break it, as one breaks the potter's flask into fragments. He will have no pity; there will not be found among the fragments a shard to scrape a burning coal from a fire, or to scoop water from a cistern.</i>	14. and its breaking is like that of pottery which is smashed so ruthlessly that among its fragments not a shard is found to rake fire from a hearth, or to dip up water from a brook."
15. For so said the Lord God, the Holy One of Israel; "With tranquility and restfulness shall you be saved, with quietude and trust shall be your might; but you did not want. 15. For thus said the LORD GOD, the Holy One of Israel: "You will be saved in stillness and peacefulness, your might will be in quiet and in confidence," but you did not consent.	15. For thus said the LORD God, the Holy One of Israel, "I thought, You will return to my Law, rest, be saved, be quiet, lie in safety, be mighty." And you would not,
16. And you said, 'No, but on horses will we flee.' Therefore, you shall flee. 'And on swift [steeds] will we ride.' Therefore, your pursuers shall be swift. 16. <i>And you said, "Not so! We will flee on a horse!" and so you will indeed flee; and, "We will ride upon fast animals," so your pursuers will be faster.</i>	16. but you said, "No! We will flee upon horses," therefore you will flee; and, "We will ride upon swift steeds," therefore your pursuers will be swift.
17. One thousand, because of the shout of one, because of the shout of five, shall you flee, until you remain like a mast on a mountaintop and like a flagpole on a hill." 17. <i>One thousand will flee from the shout of a single one, and from the shout of five you will all flee, until you will be left like a mast on top of a mountain, and like a pole on top of a hill.</i>	17. A thousand at the threat of one, at the threat of five you will flee, until you are left like a bonfire on the mountain top, like a signal on a hill.
18. Therefore, the Lord shall wait to be gracious to you, and therefore, He shall withdraw to have mercy upon you, for the Lord is a God of justice; fortunate are all who wait for Him. {P}	18. Therefore the LORD is about to pity them; and He who will have mercy on you is strong. For the LORD is the God who performs the judgment; blessed are the righteous/generous who hope for His deliverance.

Rashi’s Translation & <i>Keter Crown Bible - Chorev</i>	Targum
18. Therefore, the LORD will delay in showing you grace, and solace for therefore He will be aloof in showing you mercy. For the LORD is a GOD of justice; praiseworthy are those who yearn for Him.	

Rashi’s Commentary for: Yeshayahu (Isaiah) 29:18-24; 30:15

18 And on that day...shall hear, etc. And the curse stated above (v. 10 14): “For the Lord has poured upon you, etc....And the vision of everything has been to you, etc....And the wisdom of his wise men shall be lost,” shall be repealed.

19 And those who suffered The suffering ones, who bore the yoke of the Holy One, blessed be He, and His decrees.

20 those eager to commit violence Those who hurry and give thought how they will commit violence.

21 Those who cause man to sin by a word They are the false prophets.

and him who reproves in the gate they trap (יִקְשׁוּן) Jonathan renders: And for the one who reproves them, they seek for him a stumblingblock. (יִקְשׁוּן) is an expression related to מִוִּקְשׁ, a trap.

and they mislead the righteous through fraud And they pervert with fraud the cause of the just [from Jonathan].

22 Who redeemed Abraham from Ur of the Chaldees.

Now Jacob shall not be ashamed of his father.

and now his face shall not pale because of his father’s father, for no imperfection has been found in his bed, and his bed is perfect.

23 For, when he sees his children who will be the work of My hands, i.e., righteous men, in his midst, for when he sees in his midst that his children, the work of My hands, shall hallow My name, e.g., Hananiah, Mishael, and Azariah (see Dan. 3), therefore, his face shall not pale.

24 and grumblers shall learn instruction (וְרוֹגְנִים) an expression similar to (Deut. 1:27) “And you grumbled (וַתִּרְגְּזוּ) in your tents.” Those who were complaining and grumbling about the words of the prophets shall learn instruction.

15 For so said the Holy One, blessed be He, to you long ago, “You need not seek for yourselves the strength of Egypt and waste your money, for with tranquility and restfulness you shall have salvation, without any toil, if you listen to Me.”

with tranquility (בְּשׁוֹבָה) **an expression of restfulness and tranquility, Comp. (Num. 10:36): “Rest (שׁוֹבָה) , O Lord, with the ten thousands of the thousands of Israel.”**

with quietude that comes to you from Me, and with trust, shall be your might.

Verbal Tallies

By: H.Em. Rabbi Dr. Hillel ben David
& HH Giberet Dr. Elisheba bat Sarah

Beresheet (Genesis) 5:1 – 6:8

Yeshayahu (Isaiah) 29:18-24 + 30:15

Tehillim (Psalm) 4

Mk 1:9-11, Lk 3:21-22, Lk 3:23-28, Acts 1:15-26

The verbal tallies between the Torah and the Ashlamata are:

Book - ספר, Strong’s number 05612.

Day - יום, Strong’s number 03117.

God - אלהים, Strong’s number 0430.

Adam / Man / Men - אדם, Strong’s number 0120.

Name - שם, Strong’s number 08034.

The verbal tallies between the Torah and the Psalm are:

God - אלהים, Strong’s number 0430.

Called / Call - קרא, Strong’s number 07121.

Beresheet (Genesis) 5:1-2 This is the book <05612> of the generations of Adam. In the day <03117> that God <0430> created man <0120>, in the likeness of God <0430> made he him;

2 Male and female created he them; and blessed them, and called <07121> (8799) their name <08034> Adam <0120>, in the day <03117> when they were created.

Yeshayahu (Isaiah) 29:18 And in that day <03117> shall the deaf hear the words of the book <05612>, and the eyes of the blind shall see out of obscurity, and out of darkness.

Yeshayahu (Isaiah) 29:19 The meek also shall increase their joy in the LORD, and the poor among men <0120> shall rejoice in the Holy One of Israel.

Yeshayahu (Isaiah) 29:23 But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name <08034>, and sanctify the Holy One of Jacob, and shall fear the God <0430> of Israel.

Tehillim (Psalm) 4:1 « To the chief Musician on Neginoth, A Psalm of David. » Hear me when I call <07121> (8800), O God <0430> of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

Hebrew:

Hebrew	English	Torah Reading Gen. 5:1 – 6:8	Psalms 4:1-8	Ashlamatah Is. 29:18-24 + 30:15
אָדָם	man	Gen. 5:1 Gen. 5:2 Gen. 6:1 Gen. 6:2 Gen. 6:3 Gen. 6:4		Isa. 29:19 Isa. 29:21

Hebrew	English	Torah Reading Gen. 5:1 – 6:8	Psalms 4:1-8	Ashlamatah Is. 29:18-24 + 30:15
		Gen. 6:5 Gen. 6:6 Gen. 6:7		
אֱלֹהִים	God	Gen. 5:1 Gen. 5:22 Gen. 5:24 Gen. 6:2 Gen. 6:4	Ps. 4:1	Isa. 29:23
אָמַר	saying, says	Gen. 5:29 Gen. 6:3 Gen. 6:7	Ps. 4:4 Ps. 4:6	Isa. 29:22 Isa. 30:15
בֶּן	son, children	Gen. 5:4 Gen. 5:7 Gen. 5:10 Gen. 5:13 Gen. 5:16 Gen. 5:19 Gen. 5:22 Gen. 5:26 Gen. 5:28 Gen. 5:30 Gen. 5:32 Gen. 6:2 Gen. 6:4	Ps. 4:2	
חַטָּא	sin		Ps. 4:4	Isa. 29:21
טוֹב	beautiful, good	Gen. 6:2	Ps. 4:6	
יָד	hand	Gen. 5:29		Isa. 29:23
יָדַע	knew, know, known		Ps. 4:3	Isa. 29:24
יְהוָה	LORD	Gen. 5:29 Gen. 6:3 Gen. 6:5 Gen. 6:6 Gen. 6:7 Gen. 6:8	Ps. 4:3 Ps. 4:5 Ps. 4:6 Ps. 4:8	Isa. 29:19 Isa. 29:22
יוֹם	day	Gen. 5:1 Gen. 5:2 Gen. 5:4 Gen. 5:5 Gen. 5:8 Gen. 5:11 Gen. 5:14 Gen. 5:17 Gen. 5:20 Gen. 5:23 Gen. 5:27 Gen. 5:31 Gen. 6:3 Gen. 6:4 Gen. 6:5		Isa. 29:18
לֵב	heart	Gen. 6:5 Gen. 6:6	Ps. 4:7	
מַעֲשֵׂה	work, deed	Gen. 5:29		Isa. 29:23
סֵפֶר	book	Gen. 5:1		Isa. 29:18
עַד	and	Gen. 6:7	Ps. 4:2	
עֵין	eyes	Gen. 6:8		Isa. 29:18
פָּנִים	face	Gen. 6:1 Gen. 6:7	Ps. 4:6	Isa. 29:22
קָרָא	called	Gen. 5:2	Ps. 4:1	

Hebrew	English	Torah Reading Gen. 5:1 – 6:8	Psalms 4:1-8	Ashlamatah Is. 29:18-24 + 30:15
		Gen. 5:3 Gen. 5:29	Ps. 4:3	
רָאָה	see, saw	Gen. 6:2 Gen. 6:5	Ps. 4:6	Isa. 29:18 Isa. 29:23
רָב	great, high	Gen. 6:5	Ps. 4:6	
רָבַב	multiply, increase	Gen. 6:1	Ps. 4:7	
רוּחַ	spirit, wind	Gen. 6:3		Isa. 29:24
שֵׁם	name	Gen. 5:2 Gen. 5:3 Gen. 5:29 Gen. 6:4		Isa. 29:23
שִׂמְחָה	gladness, joy		Ps. 4:7	Isa. 29:19
שָׁמַע	hear, heard		Ps. 4:1 Ps. 4:3	Isa. 29:18

Greek

Greek	English	Torah Gen. 5:1 – 6:8	Psalms 4:1-8	Ashlamatah Is. 29:18-24 + 30:15	Peshat of Mark, 1-2 Peter & Jude Mk 1:9-11	Toseftah of Luke Lk 3:21-38	Remes Acts/Romans James Acts 1:15-26
ἀρχομαι	began					Lk. 3:23	Acts 1:22
βιβλος	book	Gen. 5:1		Isa. 29:18			Acts 1:20
διδωμι	given, put		Psa 4:7				Acts 1:26
δουο	two	Gen 5:18 Gen 5:20 Gen 5:26					Acts 1:23 Acts 1:24
ειδω	beholding	Gen 6:2 Gen 6:5		Isa 29:23	Mk. 1:10		
εκατον	hundred	Gen 5:9 Gen 5:12 Gen 5:15 Gen 5:18 Gen 5:21 Gen 5:25 Gen 5:28 Gen 6:3					Acts 1:15
εκλεγομαι	chose	Gen 6:2					Acts 1:24
επικαλεομαι	calling, call		Psa 4:1				Acts 1:23
επω	said	Gen 6:3 Gen 6:7					Acts 1:15 Acts 1:24
ετος	years	Gen 5:3 Gen 5:4 Gen 5:5 Gen 5:6 Gen 5:7 Gen 5:8 Gen 5:9 Gen 5:10 Gen 5:11 Gen 5:12 Gen 5:13 Gen 5:14 Gen 5:15 Gen 5:16 Gen 5:17 Gen 5:18				Lk. 3:23	

Greek	English	Torah Gen. 5:1 – 6:8	Psalms 4:1-8	Ashlamatah Is. 29:18-24 + 30:15	Peshat of Mark, 1-2 Peter & Jude Mk 1:9-11	Toseftah of Luke Lk 3:21-38	Remes Acts/Romans James Acts 1:15-26
		Gen 5:19 Gen 5:20 Gen 5:21 Gen 5:22 Gen 5:23 Gen 5:26 Gen 5:27 Gen 5:28 Gen 5:30 Gen 5:31 Gen 5:32 Gen 6:3					
ἡμέρα	day	Gen. 5:1 Gen. 5:2 Gen. 5:4 Gen. 5:5 Gen. 5:8 Gen. 5:11 Gen. 5:14 Gen. 5:17 Gen. 5:20 Gen. 5:23 Gen. 5:27 Gen. 5:31 Gen. 6:3 Gen. 6:4 Gen. 6:5		Isa. 29:18	Mk. 1:9		Acts 1:15 Acts 1:22
θεός	God	Gen. 5:1 Gen. 5:22 Gen. 5:24 Gen. 6:2 Gen. 6:4	Ps. 4:1	Isa. 29:23		Lk. 3:38	
κύριος	LORD	Gen. 5:29 Gen. 6:3 Gen. 6:5 Gen. 6:6 Gen. 6:7 Gen. 6:8	Ps. 4:3 Ps. 4:5 Ps. 4:6 Ps. 4:8	Isa. 29:19 Isa. 29:22			Acts 1:21 Acts 1:24
λαμβάνω	took, take	Gen 6:2					Acts 1:20 Acts 1:25
λέγω	saying, says	Gen. 5:29 Gen. 6:3 Gen. 6:7	Ps. 4:4 Ps. 4:6	Isa. 29:22 Isa. 30:15		Lk. 3:22	
ὄνομα	name	Gen. 5:2 Gen. 5:3 Gen. 5:29 Gen. 6:4		Isa. 29:23			Acts 1:15
οὐρανός	heavens	Gen 6:7			Mk. 1:10 Mk. 1:11	Lk. 3:21 Lk. 3:22	
πνεῦμα	spirit, wind, breath	Gen. 6:3		Isa. 29:24	Mk. 1:10	Lk. 3:22	Acts 1:16
τριακοντα	thirty	Gen 5:3 Gen 5:5 Gen 5:16				Lk. 3:23	
υἱός	son, children	Gen. 5:4 Gen. 5:7 Gen. 5:10 Gen. 5:13 Gen. 5:16	Ps. 4:2		Mk. 1:11	Lk. 3:22 Lk. 3:23	

Greek	English	Torah Gen. 5:1 – 6:8	Psalms 4:1-8	Ashlamatah Is. 29:18-24 + 30:15	Peshat of Mark, 1-2 Peter & Jude Mk 1:9-11	Toseftah of Luke Lk 3:21-38	Remes Acts/Romans James Acts 1:15-26
		Gen. 5:19 Gen. 5:22 Gen. 5:26 Gen. 5:28 Gen. 5:30 Gen. 5:32 Gen. 6:2 Gen. 6:4					

PIRQE ABOT
(Chapters of the Fathers)
Mishnah 1:4
Mishnah 1:4

From:

Chapters of the Sages: A Psychological Commentary on Pirqe Abot

By: Rabbi Reuven P. Bulka

Jason Aronson, Inc., © 1993, p. 59.

He [Raban Gamaliel] used to say: Do His will as if it were your own will, so that He may do your will as if it were His will. Nullify your will before His will, so that He may nullify the will of others before your will.

If the public servant is not to rely on the friendship of the ruling authority, shaky as such reliance is, reliance on God is another matter. Reliance on God is the foundation of the community, but God relates to the community and to the individual as a mirror reflection. One who incorporates the will of God into the self, such that all actions are consistent with and express the perceived will of God, is likely to find that God relates in the same way, actualizing the will of the devoted servant as if it were God's will.

The amalgamation of God's will unto the self comes in two stages. The first stage is Do His will as if it were your own will. This stage is one of consistent expression, where the person's desires and God's wishes are in harmony. What the person does is what God wants for the person, and also what the person wants, so that God's will is easily absorbed into the self.

The second stage is Nullify your will before His will. This is the more difficult stage, as it involves a clash of desires; God's desire on one side, and the individual's desire on the other. Here what the individual wants is not what God wants, and the individual is called upon to acknowledge that what God wants is better for the person. Nullification of the person's will is not a sacrifice, but a positive decision based on faith in God's omniscience. The result of this act of the will is that God may do your will as if it were His will and also may nullify the will of others before your will.

Herein is expressed the idea that to the extent to which the individual resides in the Divine dimension, to that extent God resides in the human dimension.

NAZAREAN TALMUD
SIDRA OF B’RESHEET (GEN.) GEN. 5:1 – 6:8
“TOL’DOT ADAM” - “THE GENERATIONS OF ADAM”
BY: H. EM DR. ELIYAHU BEN ABRAHAM

HAKHAM SHAUL’S SCHOOL OF TOSEFTA
(Luke 3:21-28)

HAKHAM TSEFET’S SCHOOL OF PESHAT
(Mark 1:9-11)

And now it happened when all the people were immersed and when Yeshua had also been immersed and was praying, the heavens opened, and the Ruach HaKodesh (Holy Spirit, holy breath)¹⁸ descended on him in the physical shape of a dove.¹⁹ And a [daughter of a] voice (bat kol) came from the heavens, saying You are the beloved son; with you I have delight.”²⁰

And now it happened in those days, Yeshua came from the city of Branches²¹ of the Galil and was immersed by Yochanan in the Yarden. And immediately coming out of the water he saw the heavens torn apart and the spirit (ruach - breath) descending on him like a dove. And a [daughter of a] voice bat kol²² came from the heavens saying, “You are the beloved son; with you I have delight”²³.”

And Yeshua²⁴ was about thirty years old²⁵ and was the son of Yosef,²⁶ son of Eli, son of Mattat, son of Levi, son of Mal’ki, son of Yannai, son of Yosef, son of Mattityah, son of Amotz, son of Nachum, son of Chesli, son of Naggai, son of Machat, son of Mattityah, son of Shim’i, son of Yosef, son of Yodah, son of Yochanan, son of Reisha, son of Z’rubavel;

¹⁸ The phrase “Ruach HaKodesh” is the “**breath of holiness.**” How are we to understand the “breath of holiness?” The “breath of holiness” can only refer to the *Torah Shebe’al Peh* or the Oral Torah i.e. Mesorah.

¹⁹ In Jerome, *Commentary on Isaiah 11:2*--When the Master ascended from the water, the whole fount of the Holy Spirit descended and rested upon him, and said to him, "My son, in all the prophets I was waiting for you, that you might come, and that I might rest in you. For you are my *rest*; and you are my *firstborn son*, who reigns forever. [See tally of “rest” with Noah.] Philo sees the “dove” as allegorically representing the “logos” (Oral Torah), the “Nous” (mind), and “Sophia” (wisdom).

²⁰ See note above.

²¹ There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or “branch” of David. Further research shows that נָצַר also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of Guardians” or “City of Watchmen” is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest that Yeshua was the “guardian, watchman of the “soul,” “Oral Torah,” “Wisdom” – Hokhmah and Tzfat was the “secret garden” or “garden of secrets” (So’od).

²² **Bat Kol** – And a [daughter of a] voice (bat kol) The concept of a “voice from heaven” exists in Judaism in the Bat Kol (or “Bath Kol”), meaning “daughter of a voice” (i.e., Mark 1:9-11). Its feminine attribution is similar to that of the Shekinah (“Divine Presence”) and Ruach haKodesh (“Holy Spirit”). This is a voice of Prophecy lesser in force than Sinai. I.e. Daughter of The Voice (G-d’s) at Sinai.

²³ A verbal tally with Gan Eden (i.e. Garden of Delight), implying that Yeshua would be the key to enter PaRDeS (Paradise).

²⁴ In the following list of names, excluding Yeshua and G-d we have 75 names, which is the Gematria for Hillel, the list therefore implying that Yeshua was related to R. Hillel, and that he was one of his son (R. Shim’on ben Hillel) disciples.

²⁵ The age to enter the priesthood, cf. Numbers 4:3, Numbers 4:47 (particularly, in view that the word Kohen in Gematria = 75, corresponding to the number of generations cited in this list except for Yeshua and G-d); also David started his reign when he was 30 years old (2 Samuel 5:4)..

²⁶ The text says clearly “son of Joseph” not “son of Mary.” Therefore, this genealogy could not be that of Mary as some propose, and the expression “son of Joseph” invalidates any possibility of a virgin birth.

son of Sh'altiel, son of Neri, son of Mal'ki, son of Addi, son of Qosam, son of Elm'dan, son of E'er, son of Yosei, son of Eli'ezer, son of Yorim, son of Mattat, son of Levi, son of Shim'on, son of Y'udah, son of Yosef, son of Yonam, son of Elyaqim, son of Mal'ah, son of Manna, son of Mattattah, son of Natan;

son of David, son of Yishai, son of Oved, son of Bo'az, son of Salmon, son of Nachshon son of Amminadav, son of Aram, son of Chetzron, son of Peretz, son of Y'udah son of Ya'aqov, son of Yitzchaq, son of Avraham;

son of Terach, son of Nachor, son of S'rug, son of R'u, son of Peleg, son of Ever, son of Shalach, son of Elam, son of Arpak'shad, son of Shem, son of Noach, son of Lamekh, son of M'tushelach, son of Chanokh, son of Yered, son of Mahalal'el, son of Qeinan, son of Enosh, son of Shet, son of Adam, son of God.

HAKHAM SHAUL'S SCHOOL OF REMES
(2 Luqas (Acts). 2:41-47 + 3:1-10)

So those who received his message with gladness (on this day of Shavuot) were immersed and that day three-thousand souls were added. And, they devoted themselves to the teachings of the *sh'lachim* (apostles) and their community, eating together and the reciting the prayers. And awe came on every soul because of the many wonders signs that were happening through the *sh'lachim* (apostles). And all the faithfully obedient were together and possessed all things in common; and (some) would sell their excess possessions and goods to be distributed to all those in need. Day by day they spent time together in the Bet HaMikdash and they ate with gladness together at home in generosity/righteousness giving praise to G-d and having good will towards all people. And great numbers were added day by day to the whole.

And Hakham Tsefet and Yochanan were going up to the Bet HaMikdash at the hour of prayer for the ma'ariv. And a man cripple from birth was being carried in. He was laid daily at the gate called "Beautiful" so that he could ask for alms from those entering the Bet HaMikdash. Seeing Hakham Tsefet and Yochanan as they were about to enter the Bet HaMikdash he asked them for alms. But Hakham Tsefet and Hakham Yochanan looked at him attentively and said "look at us." When he looked at them, he expected to receive something from them. But Hakham Tsefet said to him, I do not have any silver or gold, but what I have I give to you. On the authority of Yeshua HaMashiach the Nazarean, stand up and walk." And he took him by the right hand and raised him up; and his feet and ankles were made strong **immediately**. Then he leaped up and stood and began to walk, and he entered the Bet HaMikdash with them, walking and jumping and praising God. And all the people saw him walking and praising God, and they recognized him as the one who used to sit at the Beautiful Gate of the Bet HaMikdash and ask for alms; and they were filled with **amazement** at the things that happened to him. But he held onto Hakham Tsefet and Hakham Yochanan, and all the people together ran to them in the portico called Sh'lomo's Portico, in total **astonishment**.

COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESCHAT

DISCERNING THE MEANING

The problem of Yeshua's immersion has been a troubling question for many years. Before we can fully understand the meaning of this event, we need a bit of background information.

FIRST QUESTION: WHAT IS A MIKVEH?

To understand the [Mikveh](#)²⁷ in depth would take a great deal of time to explain. We will Endeavour to minimize this information for the sake of time and space. We would like to include a simple prayer that is recited when we wash our hands. Hand washing occurs at various times such as before eating ritual foods.i.e. bread and upon exiting the bathroom. Likewise, we wash our hands upon rising from sleep, which is a picture of death. The Kohanim²⁸ washed their hands each morning before entering service at the Bet Mikdash.²⁹ Was this hand washing done because their hands were dirty? Do we wash our hands each morning because they are dirty? Why wash the hands?

THE BLESSING:

Transliteration: *Baruch A-tah A-do-nai E-lo-he-nu Me-lech Ha-olam A-sher Ki-de-sha-nu Be-mitz-vo-tav Vi-tzi-va-nu Al Ne-Ti-Lat Ya-Dayim.*

Translation: Blessed are You, LORD our G-d, King of the universe, who has sanctified us with Your commandments, and commanded us concerning the washing of the hands (lifting of the hands).

Many translations of this blessing render the final words as "washing of the hands." However, we have translated the passage according to the true intent of the prayer's meaning.

1 Timothy 2:8 ¶ Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.

What is Hakham Shaul³⁰ speaking of in this passage? Is he wanting men to lift their hands in some sort of praise or prayer?

Actually, Hakham Shaul is telling men that when they have washed their hands that they are to be lifted. This is because the lifting of hands (after washing) was an ancient custom by the time Hakham Shaul wrote about it. Hakham Shaul maintains the true context of washing hands. Once the hands are washed they are raised. There is a literal practice of raising the hands once they are washed and then reciting the blessing mentioned above. However, we have a question that we are trying to answer. Likewise, we are trying to make a point concerning Yeshua's immersion.

Why are the hands elevated upon completion of their immersion? This illustration of hand-washing and elevation of hands serves to teach us about all the mikveh – i.e., we are immersed and then elevated.

RITUAL

Many people are afraid of ritual practices such as the hand washing mentioned above. However, Christianity is permeated with ritual. Why? Ritual is the physical enactment of a spiritual truth or reality. In other words, every ritual is the realization of some spiritual truth or point. Why do we go through the "ritual" of Marriage, baptism,

²⁷See the article concerning Baptism and the Mikveh at the Jewish Encyclopedia.com

²⁸ Priests

²⁹ The Temple

³⁰ Paul

and funerals? Each of these rituals enacts some spiritual truth. So, what truth are we to learn from hand washing and the mikveh?

WATER

One other point before we begin to sum all of these points up. Why do we immerse in water? (specifically “living water”) Water has a peculiar ability. That ability is the dissolution of form. When we put sugar in water, it dissolves and loses its original form. The spiritual truth behind this point is that when a person enters the water of a mikveh some sort of change takes place. The purpose of the Mikveh will tell us what kind of change occurred.

ELEVATION

Every mikveh accomplishes some sort of elevation. This is why hands are lifted in the above-mentioned blessing. Likewise, this is why we have used this particular illustration to answer this question.

When the woman emerges from the monthly mikveh, she has been elevated to a new status. In some respects, she has been “cut off” from her family and the community. She cannot touch or interact with other people in the state of her impurity. It should be further noted that she did NOT sin and is not in any way guilty of some sort of sin. Upon rising from the mikveh, the woman is elevated to the status of now being able to interact with the community and her family. (This actually needs much more clarification.)

Ritual immersion is not about dirt. We do not go to the mikveh because we need a bath. The mikveh is, as mentioned, an enactment of a spiritual truth. Therefore, the mikveh is about elevation not bathing.

Again, EVERY mikveh or immersion is an elevation of status. When the Kohanim begin their service to HaShem they wash their hands and feet as a symbol of their elevation to Holy service. Therefore, every time we wash our hands we are saying that we are dedicating ourselves to Holy activities and service. We have in some way, been involved in some mundane activity. Upon washing our hands, we are committing to a higher plane of G-dly service. When we wash our hands after exiting the bathroom, we have devolved (in a manner of speaking) from Holy service. We have been involved in mundane (earthly) matters. Once the hands are elevated, we have recommitted to Holy service. Each mikveh moves the individual from one stage to a higher plane of worship, service and status.

YESHUA AND YOCHANAN

Yochanan's mikveh was about the kingdom and repentance. Did Yeshua need to repent? A sinless person does not need to repent for himself or his sins. However, the Yom Kippur service as we know it from antiquity has a very interesting part to it called the Viduy (confession). The Viduy is very detailed. The Viduy (which can also be found in the daily prayers) is said by EVERYONE in the congregation. We might ask ourselves why? One reason why we ALL cite the viduy is so that those who have sinned or committed some offense against G-d can confess without being singled out as being a sinner.

Yeshua would have participated in the Viduy in order to help others elevate themselves to a higher place of worship and communion with G-d. However, Yeshua did not confess because he had committed some sort of offense against G-d.

REASON #1

However, the real key to the immersion lies behind a genuine understanding of the Kingdom.

Mark 1:14-15 Now after Yochanan was arrested and put in prison, Yeshuah came into Galil, proclaiming the good news (the Masorot – the Traditions) of the kingdom (governance) of G-d [through the Hakhamim and Bate Din as opposed to human kings], ¹⁵ And saying, The [appointed period of] time is fulfilled (completed), and the kingdom (governance) of God [through Hakhamim and Bate Din] is at hand; repent (have a change of mind and return to Torah wisdom) and

faithfully obey the Masorah (Traditions/Oral Law).

Keeping in mind that immersion is an elevation to a higher purpose or office we can see that Yochanan was calling for a change status. Yochanan was not calling for repentance simply because people had sinned. Yochanan was calling for a “turning towards”³¹ a new system that was dawning and would deeply transform Yisrael. That system was the governance of G-d through the Hakhamim (The Sages). Therefore, one reason Yeshua submits to Yochanan’s immersion is that he is now devoting himself strictly to this purpose and cause.

The opening pericope of Mark should be translated as follows.

Mark 1:1-3. ¶ The beginning {The choicest or chief part} of the Masorah (Tradition/Oral Law) is Yeshuah the Messiah, the Son of G-d (i.e. Ben Elohim = the Judge); ² As it is written in the prophets, Behold, I send my messenger before your face, which will prepare your way (Hebrew: Derekh/Halakha) before you (Exodus 23:30; & Malachi 3:1).³² (As translated by His Eminence Rabbi Dr, Yosef ben Haggai)

Here our point is that the governance of G-d will be by the Mesorah (Oral Tradition) as taught and decided upon by the Bate Din’s that would be the authority both in Israel and the Diaspora.

REASON #2

The core of every mikveh is some sort of elevation as we have mentioned. We must ask ourselves what other elevation Yeshua might have experienced at his Mikvah? We must confess that Yeshua was born to the mission and occupation of Messiah. However, he did not always occupy this mission in the same capacity. In the final years of his life, we see his commitment to that mission on a level that was not before demonstrated. Therefore, we must surmise that this mikveh was an elevation to strict occupation in his Messianic mission.

PERORATION A CARPENTER OR MESSIAH

We are told that Yosef (Yeshua’s Father) was a carpenter. We have discussed and argued this occupation with others suggesting that he was not a carpenter. My thesis was based upon the idea that both Yeshua and his brother Yaakov (James) were both Hakhamim (Men of extreme wisdom). Yosef himself must have been a Hakham. However, it is not a problem that Yosef was some sort of stonemason or carpenter. Nevertheless, it is not plausible for Yeshua to remain a stonemason and Messiah at the same time. Therefore, we believe that the mikveh marks a transition between the mundane and the Holy (set apart to G-d’s service) in Yeshua’ life. At this point Yeshua is a fully ordained Rabbi (Hakham). At this point, He is fully and exclusively committed to G-d’s service as Messiah. This mikveh marks the elevation from stone mason to Messiah. This marks a new status in his life and ministry.

Yeshua did not go through Yochanan’s immersion because he needed to repent. He went through the Mikveh as a symbol to demonstrate that from this point forward he was solely committed to his life’s calling and mission. He was elevated from the status of a mundane carpenter to that of G-d’s anointed.

REMES COMMENTARY TO HAKHAM SHAUL

From time to time, the Remes interpretation of our Peshat materials leaves us perplexed. And as we usually note, what could Hakham Tsefet and Hakham Shaul possibly be “hinting” at? Meditating on the questions presented by these textual relationships often leaves one “scratching his head” as he tries to determine connection and intent.

ΓΑΡ ΑΛΙΕΙΣ (GAR ALIEIS) – FOR THEY WERE FISHERMEN

³¹ The Hebrew word for repentance is “teshuvah.” This word is based on the idea of turning. Teshuvah can mean return to G-d because one has fallen into sin. However, it’s simple meaning is to turn towards...

³² <http://www.betemunah.org/sederim/heshvan369.html>

γαρ αλιεις (*gar alieis*) – for they were fishermen. γενεσθαι αλιεις ανθρωπων (*genesthai alieis anthrōpōn*) – you will become fishermen of men. We cannot accept the traditional interpretation of these words. These words have been translated and interpreted to mean the talmidim would go about searching for “sinners,” which they would bring to Teshuba (repentance) as if every man in Eretz Yisrael was a sinner because he did not know Yeshua as the Messiah. This interpretation does not fit with the idea of the Nazarean Codicil being a Mesorah. Or the talmidim being the agents of the Mesorah. A Mesorah – Oral Presentation of the Torah is not a search for sinners or men of depravity, in the Calvinistic sense of the word. A Mesorah appeals to those who are looking for a true and honest application of the Torah. As the vehicles of the Mesorah, we see the talmidim teaching men to walk by the Mesorah of the Master. The present text of 2 Luqas is an allegorical hint to these matters. The “right hand” (authority) of Hakham Tsefet raises the cripple man (a man incapable of walking on his own). His elevation is allegory for teaching him to follow the Mesorah of the Master, which the Talmidim readily taught in the Portico of Sh'lomo. The Portico of Sh'lomo is allegory for a covering of Shalom. These ideas are faithful in keeping the concept of transmitting the Mesorah albeit allegorically.

Mishnah of Mordechai: And Yeshua said to them, come follow me and I (will) make you into fishers of men. And IMMEDIATELY they left their nets and followed³³ after him.

Gemarah of Hakham Shaul: And Hakham Tsefet and Yochanan were going up to the Bet HaMikdash at the hour of prayer for the ma'ariv. And a man cripple from birth was being carried in. He was laid daily at the gate called “Beautiful” so that he could ask for alms from those entering the Bet Mikdash...
...“stand up and walk.” And he **took him by the right hand and raised him up**; and his **feet and ankles were made strong immediately**. Then he leaped up and **stood beginning to walk**, and **he entered the Bet HaMikdash with them, walking and jumping and praising God**.

Morna Hooker tells us that the statement “fishers of men” was not “obvious” to the newly found talmidim.³⁴ We beg to differ. Noting from the text, the **immediacy** of departure from the physical business of fishing, the talmidim **IMMEDIATELY** devote themselves to spiritual occupation of fishing for men. Undoubtedly, the talmidim knew exactly what “fishing for men” implied.

In last week's commentary, we wrote...

France writes, “But he remains in the **north**, and for most of the time within Galilee proper;³⁵” We have noted that the place of Yeshua's development in ministry was most likely Tzfat. This argument is strengthened by the understanding that Yeshua spent the dominate portion of his ministry years near Tzfat and the northern end of the Galil.

France and other scholars tell us that Yeshua spends the dominate portion of his ministry in the north, in the Galil. It would appear, to the logical mind that the Galil would not have been the most opportune place for Messiah to propagate his Mesorah. It would appear that it might have been better to spend more time in the metropolis of Yerushalayim than the rural regions of northern Yisrael. Obviously, there was a reason why the Galil was chosen as the matrix for the Mesorah. Yehuda HaNasi and the final Sanhedrin resided near the Galil during the redaction of the Mishnah. This is true of the Mesorah of the Master as well as the Mesorah of Rabbinic Judaism. Some might suggest that because it was away from the bustling metropolis it was a better-suited environment for Torah study. It is true that the Galil was better suited for hard labour and unimpeded Torah study. However, we can hardly believe that this would have been the reason for selecting Northern Yisrael.

³³ ἀκολουθέω (*akoloutheo*) – devotion of spiritual allegiance.

³⁴ Hooker, M. D. (1991). *Black's New Testament Commentaries: The Gospel According to Saint Mark*. London: A & C Black Publishers Ltd. p 60

³⁵ France, R. T. (2002). *The Gospel of Mark: A commentary on the Greek text*. Grand Rapids, Mich.; Carlisle: W.B. Eerdmans; Paternoster Press. p 88

The answer, as usual is staring at us right in the face as we derive the answer from Hermeneutic. By nature of contiguity.

B' resheet 11:9 Therefore, He named it Babel, for there the Lord confused the language of the entire earth, and **from there the Lord scattered them upon the face of the entire earth.**

When the two kingdoms of Yisrael split it was the Northern kingdom, which was carried away captive first. We would surmise that it was here that the tikun (healing and repair) must begin. We further note that the Babylonian King Nebuchadnezzar carried away in the captivity artisans and skilled labor leaving Yisrael to the unskilled and untrained. Yeshua inherited the craft of stonemason from his father Yosef. Likewise, we are told of many other craftsmen in the Galil. Residing in the Northern part of Yisrael, they brought a measure of tikun for the Babylonian exile. It was the northern kingdom, which fell into idolatry before the southern kingdom was also exiled.

SHABBAT, SOMETHING SMELLS FISHY TO ME

Our Peshat Mishnah of Mordechai places special emphasis on **Shabbats**. This teaches us that to Yeshua and his talmidim Shabbat was special. Many stories are told concerning the special place of Shabbat in northern Yisrael, specifically Tzfat.

Shabbat carries many symbolic gestures and practices. According to some authorities, eating fish on Shabbat is considered a blessing. The eating of fish on Shabbat is interpreted as an allegory of the blessing that the children of Israel would multiply like the stars in the heavens and the sand of the seas.³⁶ Furthermore, fish on Shabbat is a symbol of the deep unity experienced by husband and wife on Shabbat.

Yesha'yahu (Isa.) 58:13-14 If you turn away your foot because of the sabbath, from pursuing your business on My holy day; and call the sabbath a **delight**, and the holy of the LORD honourable; and will honour it, not doing your ways, nor pursuing your business, or speaking thereof; Then will you delight yourself in the LORD, and I will make you to ride upon the high places of the earth, and I will feed thee with the heritage of Jacob your father; for the mouth of the LORD has spoken it.

In antiquity there seems to have been a relationship between fish and **delight** (blessing).

b. Shab 118b In what way does one show his delight in the Sabbath? R. Judah b. R. Samuel bar Shilat in the name of Rab said, "With a beet dish, a large fish, and plenty of garlic."

FISHERWOMEN?

b. Sot 11b R. Avira expounded, "**It was as a reward to the righteous women** who were in that generation that the Israelites were redeemed from Egypt. "**When the women would go to draw water, the Holy One, blessed be he, would provide little fishes for their jars, and they would draw half water and half fish and come and heat up two pots, one to warm the water, the other for the fish.** These they would bring to their husbands in the fields, and they would wash them and anoint them and feed them [fish] and give them water to drink, and then have sexual relations with them among the sheepfolds. "So it is said, 'When you lie among the sheepfolds' (Psa. 68:13). "As a reward for 'When you lie among the sheepfolds,' the Israelites enjoyed such merit as to plunder Egypt, as it is said, 'As the wings of a dove covered with silver and her pinions with yellow gold' (Psa. 68:13). "When the women conceived, they came to their houses, and, when the time to deliver had come, they would go and give birth in the field under an apple tree, "as it is said, 'Under the apple tree I brought you forth from your mother's womb' (Son. 8: 5). "The Holy One, blessed be he, sent from the highest heaven someone to wash and straighten the babies' limbs, just as a midwife straightens the baby's limbs, "as it

³⁶ Cf. B' resheet 22:17

is said, 'And as for your birth in the day you were born your navel was not cut, and you were not washed in water to be cleaned' (Eze. 16: 4). "And he collected for them two cakes, one of oil and the other of honey, as it is said, 'And he made him suck honey out of the rock, and oil...' (Deu. 32:13). "But when the Egyptians became aware of them, they would come to kill them. A miracle was done for them, and they were swallowed up into the earth. So the Egyptians brought oxen and ploughed on top of them, as it is said, 'The plowers plowed upon my back' (Psa. 129: 3). "When they had gone their way, [the women and babies] broke through and sprouted up like the plants of the field, as it is said, 'I caused you to multiply as the bud of the field' (Eze. 16: 7). "When the babies had grown up, they came in herds to their houses, as it is said, 'And you increased and became great and came with ornaments' (Eze. 16: 7). "Do not read 'with ornaments' but 'in flocks.' "When the Holy One, blessed be he, revealed himself at the sea, they [babies, having seen him before] recognized him first of all [among the Israelites], as it is said, 'This is my God, and I shall praise him' (Exo. 15: 2)."³⁷

The Peshat Mishnah of Mordechai, connects Shabbat, Fish, fishermen and Messiah. How can we tie all of these connections together with the Torah Seder and the concept of "fishers of men"?

DEAD SEA BASS

One of the joys of visiting Eretz Yisrael is to visit the Dead Sea. At almost 1,300 feet below sea level, this is the lowest place on earth. This area was the home of the ascetic group of Qumran. In the tours we have hosted we tell the group that we will spend partial day fishing for Dead Sea bass. We always find some gullible soul who believes we will catch a Dead Sea bass. We have yet to catch any fish from the Dead Sea. At the entrance to the location where tourists can float in the Dead Sea, hangs a lonely fish reported to be the only fish caught from the Dead Sea. However, the Prophet Yechezkel promises that there will be a day when the Dead Sea will teem with fish.

Ezekiel 47:1-10 And he brought me back unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward, for the forefront of the house looked toward the east; and the waters came down from under, from the right side of the house, on the south of the altar. Then brought he me out by the way of the gate northward and led me round by the way without unto the outer gate, by the way of the gate that looked toward the east; and, behold, there trickled forth waters on the right side. When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that were to the ankles. Again, he measured a thousand, and caused me to pass through the waters, waters that were to the knees. Again, he measured a thousand, and caused me to pass through waters that were to the loins. Afterward he measured a thousand; and it was a river that I could not pass through; for the waters were risen, waters to swim in, a river that could not be passed through. And he said unto me: Have you seen this, O son of man?' Then he led me and caused me to return to the bank of the river. Now when I had been brought back, behold, upon the bank of the river were very many trees on the one side and on the other. Then said he unto me: 'These waters issue forth toward the **eastern region** and shall go down into the **Arabah**; and when they will enter into the (Dead) sea, into the sea of the putrid waters, the waters will be healed. And it will come to pass, that every living creature that swarms, wherever the rivers will come, will live; and there will be a very great multitude of fish; for these waters are come here, that all things be healed and may live wherever the river goes. **And it will come to pass, that fishermen will stand by it from En-gedi even unto En-eglaim; there will be a place for the spreading of nets; their fish will be after their kinds, as the fish of the Great Sea, exceeding many.**

Therefore, there will be a day when we can catch Dead Sea Bass. This tikun (healing) will take place in the Y'mot HaMashiach. Nevertheless, the talmidim knew something about the spiritual nature of fishing for men as found in the words of Yeshua.

Certainly, Yeshua was speaking in a Remes hint that they grasped.

³⁷ Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 11 Sotah). Peabody, MA: Hendrickson Publishers. pp. 53 – 4

PERORATION

Yermiyahu (Jer) 16:14-16 Therefore, behold, the days come, says the LORD, that it will no more be said: 'As the LORD lives, that brought up the children of Israel out of the land of Egypt,' but: 'As the LORD lives, that brought up the children of Israel from the land of the north, and from all the (Gentile) countries where He had driven them'; and I will bring them back into their land that I gave to their fathers. **Behold, I will send for many fishers (for the lost souls of the Babylonian and present Diaspora)**, says the LORD; and afterward I will send for many hunters, and they will **hunt** them from every mountain (government), and from every hill, and out of the clefts of the rocks.

The Prophet Yermiyahu (Jeremiah) looked forward to the day when G-d would bring back the exiles of Babylon. Furthermore, his vision looked forward to the day when Yisrael would be brought back from the present exile. Yeshua's talmidim knew exactly what he was HINTING at. They understood that they would be seeking out those souls, which had been lost in the Babylonian Exile. Fishing for these souls in the waters of Gentile nations where they had been scattered.

The shrewd serpent Hakham Shaul smartly writes our Remes of 2 Luqas.

...“stand up and walk.” And he **took him by the right hand and raised him up**; and his **feet and ankles were made strong immediately**. Then he leaped up and stood beginning to walk, and he entered the Bet HaMikdash with them, walking and jumping and praising God.

Scattered among the nations, the souls of the returning exiles need to be taught the Mesorah. The authority invested in the Nazarean talmidim by the Nazarean Hakhamim will strengthen their feet and ankles. This strengthening enables them to “walk” in the Mesorah jumping (ever being elevated) and praising G-d. The Ashlamatah from our Torah Seder teaches us...

Yeshayahu 49:11-13 I will make all My Mountains a road, And My highways shall be built up. Look! These are coming from afar, These from the north and the west, And these from the land of Sinim. Shout, O heavens, and rejoice, O earth! Break into shouting, O hills! For the Lord has comforted His people, And has taken back His afflicted ones in love.

It was the duty of the Nazarean Talmidim of Yeshua to initialize the search for those lost exiles of Babylon. It is now the duty of Yeshua's talmidim to search for those exiles among the nations as “fishers of men” teaching them to walk, stand and praise G-d through the teachings of the Mesorah of the Master. It is also the duty of the Nazarean Jews to embrace the souls and teach them The Masters Mesorah restoring their relationship with the Torah.

b. Shab. 118b “May my portion be among those who tell the disciples to take their seats in the house of study and not among those who tell the disciples to rise and leave the house of study.”

אמן ואמן סלה

Questions for Understanding and Reflection

1. From all the readings for this week, which verse, or verses touched your heart and fired your imagination?
 2. In your opinion what is the prophetic statement for this week?
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-

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.

Barúch Atáh Adonái, Notén HaToráh. Amen!
Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.
Blessed is Ha-Shem, Giver of the Torah. Amen!

“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”

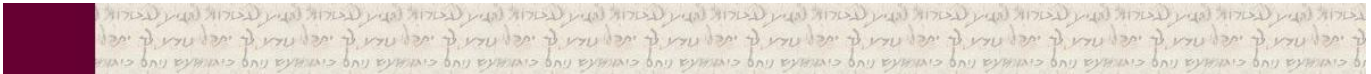
Shalom Shabbat!

Hakham Dr. Yosef ben Haggai
Rabbi Dr. Hillel ben David
Rabbi Dr. Eliyahu ben Abraham

Next Sabbath:

“Eleh Tol’dot Noach” – “These are the Generations of Noach”

Shabbat:	Torah Reading:	Weekday Torah Reading:
אלה תולדות נח		
“Eleh Tol’dot Noach”	Reader 1 – B’resheet 6:9-12	Reader 1 – B’resheet 8:1-4
“These are the generations of Noach”	Reader 2 – B’resheet 6:13-16	Reader 2 – B’resheet 8:5-9
“Estas son las generaciones de Noé”	Reader 3 – B’resheet 6:17-22	Reader 3 – B’resheet 8:10-14
B’ resheet (Genesis) 6:9 – 7:24	Reader 4 – B’resheet 7:1-5	
Isaiah 54:9-17; 55:5	Reader 5 – B’resheet 7:6-9	
	Reader 6 – B’resheet 7:10-16	Reader 1 – B’resheet 8:15-18
Psalms 4	Reader 7 – B’resheet 7:17-24	Reader 2 – B’resheet 8:19-22
	Maftir – B’resheet 7:21-24	Reader 3 – B’resheet 9:1-7
N.C.: Matityahu 1:17	Isaiah 54:9-17; 55:5	



Saturday Evening May 11, 2019
Evening: Counting of the Omer Day 22

Evening Counting of the Omer Day 22

Barukh Atah ADONAI
Eloheni Melekh Ha-Olam

Asher Qid'shanu B'Mitsvotav V'tsivanu
Al S'firat HaO'omer.

Today is twenty-two days of the Omer which are three weeks and one day.

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

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
22	Parnas 1/Masoret	Iyar 7	4:11-14	Confidence united with Loving-kindness

And truly he (Messiah) gave some to be³⁸ Masoretim³⁹ (catechists/evangelists), and some to be Chazanim (Cantors – Apostles of the congregation), and some to be prophets (Darshan/Magid),⁴⁰ and some to be pastors (Parnasim), and some to be [school] teachers/translators⁴¹ - (Moreh/Meturgeman), for the perfecting (making stand)⁴² of the saints/Tsadiqim⁴³, for the work of the ministry, for the building up of the congregation of Messiah. And this until we arrive all into the unanimity of faithful obedience and of the intimate knowledge (Da'at) of the son of G-d,⁴⁴ to a royal man/woman of complete maturity,⁴⁵ to the measure of the stature of the fullness⁴⁶ of Messiah (of becoming in complete unity with Messiah); so that we no longer may be infants, tossed

³⁸ What has been deemed the "Five-fold Ministry" by Christian theologians is an Ecclesiology that has existed in the Jewish Esnoga (Synagogue) for millennia. This Ecclesiology is a structured order of seven men. There are three Parnasim (pastors) that occupy the office.

³⁹ Within Rabbinic Judaism as it developed in Talmudic and post-Talmudic times, the concept of tradition took on an added significance, reflected in the general term *masoret*, a word based on the biblical Hebrew root *SR*, meaning to bind or imprison. This root yields the biblical Hebrew term *masoret*, found at Ezek. 20:37, which refers to the "bond of the covenant" into which God promises to return the rebellious people of Israel. This sense of the term tradition, as a bond or fetter that assures correct practice of the law, appears as well in Rabbinic sources. Aqiba in particular, calls tradition a "fence around the Torah" (M. Ab. 3:13), reflecting the frequent implementation of restrictive measures that assure compliance with the actual word of the Torah. Tradition, in this interpretation, protects people from violating the Torah. The Septuagint for this verse reads, "I will let you go in by number." RSV here translates the Greek rather than the Hebrew. On this term, see Francis Brown, et al., *A Hebrew and English Lexicon of the Old Testament* (Oxford, reprint, 1974), p. 64, s.v., *msrt*. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1462

⁴⁰ The standard medieval Hebrew term for this genre is *derashah*; the most common term for the one who delivers the sermon is *darshan*; the verb "to preach" is *li-derosh*. All three words are linked with the biblical root meaning, "to seek, demand, investigate." The same root provides the word *midrash*, used in Rabbinic literature to indicate a mode of study focusing on careful interpretation of a biblical verse, the interpretation itself, and the literary work containing a collection of such interpretations. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). *The encyclopaedia of Judaism*. May 2001. Vol. 3 p. 1320

⁴¹ cf. 1 Corinthians 12:10

⁴² *καταρτισμός* – *katartismos* being able to meet the demands of the ministry within the Esnoga. This also refers to order. Therefore, the "perfecting of the Saints" means to bring social order to the Congregation. The root *ἀρτιος* is used in mathematics as the basic principle in numbers and partly one of the ten basic principles.

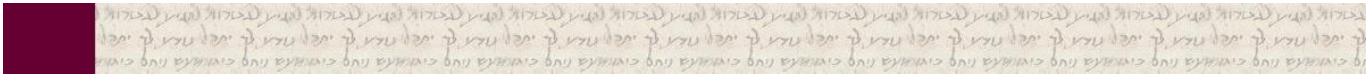
⁴³ cf. Abot 1:1

⁴⁴ Heb. ben Elohim – the judge, i.e. Messiah

⁴⁵ *τέλειος* – *teleios*, **GOAL** is translated in various ways. Sometimes it is translated in a way that seems to annul the Torah. cf. Rom. 10:4 which is usually translated... "(Rom. 10:4) For Christ is the end of the law for righteousness to everyone who believes." This verse, correctly translated... (Rom. 10:4) **For Messiah is the GOAL (τέλειος – teleios) of the Torah for righteousness/generosity to everyone who is faithfully obedient.** Therefore, we define maturity as the "Goal" and being like Messiah, and to possess his relationship to the Torah/Mesorah!

⁴⁶ *πλήρωμα* – *pleroma* full of Messiah. Or we might here say that we must be full of Messiah's Mesorah.

to and fro and carried about by every wind⁴⁷ (fashion) of teaching, in the dishonesty of men, in cunning craftiness, leading to the scheming of deception.⁴⁸



Sunday Evening May 12, 2019
Evening: Counting of the Omer Day 23

Evening Counting of the Omer Day 23

Barukh Atah ADONAI
Elohenu Melekh Ha-Olam
Asher Qid'shanu B'Mitsvotav V'tsivanu
Al S'firat HaO'omer.

Today is twenty-three days of the Omer which are three weeks and two days.

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

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
23	Parnas 1/Chazan	Iyar 8	4:15-16	Confidence united with Reverential Awe

But that you, teaching the Torah with loving-compassion, may grow up (mature) in every way being in union with him who is the head (chief)⁴⁹, even Messiah and his Hakhamim; from whom the whole congregation (body), fitted together⁵⁰ and being united by the support of every joint, each member working properly in their measure to produce the growth of the congregation (body) to the building up of itself in loving-

⁴⁷ While the Greek word πνεῦμα – *pneuma* carries the connotations of the Hebrew word נִיח, πνεῦμα – *pneuma* does not perfectly match נִיח. Therefore, Hakham Shaul uses ἄνεμος – *anemos*. This is partly because the Remes analogy that he is positing is that of a ship being tossed by wind and wave.

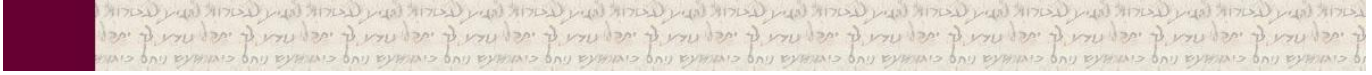
⁴⁸ The power of the Ten (3+7) men is given for the building up of the Congregation. The individual officers each have their place and purpose. Therefore, the collegiate officers in unity protect the Congregation against deception. This unified group of officers has protected the Jewish people for millennia against many types of deception.

⁴⁹ Messiah as the “head” (chief) is both source and goal of any Congregation. As noted above... τέλειος – *teleios*, **Goal** is translated in various ways. Sometimes it is translated in a way that seems to annul the Torah. cf Rom. 10:4 which is usually translated... “(Rom. 10:4) For Christ is the end of the law for righteousness to everyone who believes.” This verse, correctly translated... (Rom. 10:4) **For Messiah is the GOAL (τέλειος – *teleios*) of the Torah for righteousness/generosity to everyone who is faithfully obedient.** Therefore, we define maturity as the “Goal” and being like Messiah, and to possess his relationship to the Torah/Mesorah!

⁵⁰ Hakham Shaul’s language vacillates between a physical body and its joints and an Edifice i.e. Temple of Living Stones. Here the idea of building and polishing built stones. It also has the connotation of making a mosaic. This establishes a Congregation’s relationship with each other and with Messiah.

The context (vv. 7–10, 11–16) shows that the participles συναρμολογούμενον and συμβιβαζόμενον are designed to emphasize strongly the interplay of the different ministries and tasks within the body: “from whom the whole body—as one which is fitted and held together by each link which serves to support it—corresponding to the activity appropriate to each part achieves growth of the body to the building up of itself in love.” *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. 7:856

compassion (ahavah – charity).⁵¹



Monday Evening May 13, 2019
Evening: Counting of the Omer Day 24

Evening Counting of the Omer Day 24

Barukh Atah ADONAI
Eloheinu Melekh Ha-Olam
Asher Qid'shanu B'Mitsvotav V'tsivanu
Al S'firat HaO'omer.

Today is twenty-four days of the Omer which are three weeks and three days.

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

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
24	Parnas 1/Darshan	Iyar 9	4:17-19	Confidence united with Compassion

Now I say this, and testify in the Master, that from now on you cannot walk⁵² as (some) other Gentiles do (walk), devoid of truth (Torah) in their mind,⁵³ having a mental disposition full of darkness,⁵⁴ alienated⁵⁵ (cut off) from the life of God,⁵⁶ their ignorance is due to an unyielding obstinacy of mind.⁵⁷ For they, being

⁵¹ Here we connect the joint meaning of the Hebrew אהבה – *ahavah* and the Greek word ἀγάπη – *agape*. The resultant translation then becomes “loving-compassion” in a charitable environment.

⁵² περιπατέω – *peripateo* is used here twice to call the Gentile to Torah observance, meaning Hakham Shaul demands the acceptance of the Halakhah (613 mitzvot) as taught and expounded upon by the Hakhamim.

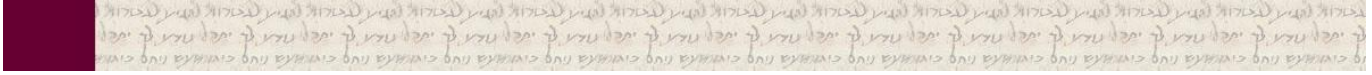
⁵³ ματαιότης – *mataiotes* mental futility or vanity. This means that the Gentile who rejects the Torah, 613 Mitzvot and the teachings of the Hakhamim are aimless conducting lifestyles of futility. This futility has captured their minds holding them ransom.

⁵⁴ Hakham Shaul now apprises us of the opposing mental disposition. Not only is it a mental disposition, it is the direct opposition to the Torah, the 613 Mitzvot and the Hakhamim.

⁵⁵ ἀπαλλοτριώω – *apallotriou* has the sense of being “hostile.”

⁵⁶ Morally bereft of all sensible mores. The depth of this statement is only understood from a Hebraic mindset. To be קרת – *karat*, “cut off” means completely estranged from G-d’s presence and protection. Those who were “cut off” while traveling through the wilderness were subjected to every evil influence, without G-d’s protection or chesed/grace. Therefore, this is a crime of excommunication by Divine Decree. Here we can see the gravity of moral purposelessness. There are those people who believe that the idle mind of secular entertainment is harmless. However, this idle purposelessness is “opposition” to the Torah, which presents the “goal of Messiah” before us a standard of life. Life in Messiah has the purpose of recapturing the mission of Adam HaRishon. Adam HaRishon shows the ability to capture the essence of each creature on the earth. Nevertheless, the goal was to apprehend the essence of G-d Himself. Herein, Hakham Shaul in this letter to the Ephesian Congregation sets this goal before them in the pattern of the ten men (3 Dinim – Judges and 7 Paqidim) of the congregation. Why did Adam HaRishon and his spouse Chava cover themselves with a fig leaf? Was this an attempt to “hide” from the Omnipresence of G-d? Their new “awareness” was the sentience of the state of being קרת – *karat*, “cut off.” Therefore, they saw that they were without G-d’s protection in the Garden. Covering themselves with a fig leaf has many So’od connotations. The most simplistic explanation is that they wanted to camouflage themselves primarily from G-d but the other animals of the

desensitized, have given themselves up to apostasy,⁵⁸ to every kind of impurity.⁵⁹



Tuesday Evening May 14, 2019
Evening: Counting of the Omer Day 25

Evening Counting of the Omer Day 25

Barukh Atah ADONAI
Elohenu Melekh Ha-Olam
Asher Qid'shanu B'Mitsvotav V'tsivanu
Al S'firat HaO'omer.

Today is twenty-five days of the Omer which are three weeks and four days.

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

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
25	Parnas 1	Iyar 10	4:20-24	Confidence ⁶⁰

Ephesians 4:20-24 Your lessons on Messiah have taught you better than this,⁶¹ assuming you have paid

earth that would now pursue them as a food source. The human mind/soul is preprogrammed with the capacity to perceive G-d. When we deviate from the Torah and the teachings of the Hakhamim, this is impossible.

⁵⁷ This is an unyielding mind devoted to opposing G-d and G-dly truth/practice. Its dealings are strict, harsh cruel and merciless. Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*.

⁵⁸ This is the result of being "cut off" from G-d. The language uses terms of sexual impropriety as an allegorical way of telling us that the person or persons are bereft of G-d or any ethical mores. *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. 1:490

⁵⁹ In much of the Nazarean Codicil, demonic possession is associated with ritual impurity. While, Hakham Tsefet (Peter the wise) learned at Caesarea not to call Gentiles unclean, those who vehemently oppose the Torah are in some way subjected to unclean Shedim. This is not to say that all Gentiles are "unclean," G-d forbid. Rather it is noteworthy to mention that direct opposition against the Torah, as a way of life is the mission of two-thirds of the shedim / fallen angels. Therefore, the darkened mind refers to those Gentiles who are either simply ignorant of the Torah as a way of life, and, those who are vehemently opposed to it because of their "**unyielding obstinacy of mind.**" Hakham Shaul's view of the Gentile in Ephesians is the same as his view in his Letter to the Romans 1:18-32. Here Hakham Shaul takes the position that the lack of ability to comprehend G-d is a willful opposition against the Torah/G-d.

⁶⁰ Hakham Shaul, now deals with confidence. He discusses the confidence the Gentile converts need for their new walk.

⁶¹ Eph. 4:20 ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν, cannot be translated by a literal word for word method. The concept is that the Gentile has received lessons on or about Messiah. And, therefore they have been taught you that they cannot live as the pagan Gentiles do. His message may sound like, you must change your conduct to match the teachings Torah, the 613 commandments and the wisdom of the Hakhamim.

Barth translates v20... "But you have not become students of Messiah this way." Barth, M. (1974). *Ephesians, Introduction, Translation, and Commentary on Chapters 4 - 6*. (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible. p. 498

attention to our teachings⁶² about him.⁶³ Just as this instruction is the truth in (the Torah⁶⁴ concerning) Yeshua.⁶⁵ For you ought to put off⁶⁶ the old man,⁶⁷ (your previous way of living) which is destroyed by deceitful passions, and be renewed⁶⁸ in the spirit of your mind.⁶⁹ And you should put on the Nefesh Yehudi (new man),⁷⁰ having been created after God's likeness in righteousness/generosity and true holiness.

⁶² We see that activity of the Parnas 1 (1st Pastor) in these passages. The "teaching" is in fact teaching, instruction, and training in the Mesorah. An Academic setting is implied here. The Moreh is a "teacher" as we will see. However, we note that the Eshnoga has many "teachers" and instructors. In the present verses, we see the 1st Pastoral Officer (Paqid) in action.

⁶³ Some translations translate the clause εἶπε, "in as much as." This indicates that the readers have heard of Yeshua. However, the "having heard" is not simply an acquaintance. This shows that the Ephesian congregation had learned about Messiah and this is Hakham Shaul's gentle reminder that they have learned the "mysteries of Messiah by Hakham Shaul's mouth. (see above 1:1-7; 3:1-6,7-13,14-19) Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. pp. 594-5

⁶⁴ Cf. John 17:17

⁶⁵ **Truth in** (concerning) **Yeshua**, refers to understanding the Mesorah. The phrase "in Messiah (Eph. 4:21 ἐν τῷ Ἰησοῦ) means in union with Messiah, or in union with his teachings. Therefore, the Ephesian converts are called to be in union with Messiah by observance of his teachings on Mesorah. The deeper So'od meaning here is that those who are "in Messiah/Yeshua" are under his control, i.e. sphere. Our use of "sphere" is in a matter of speaking the equivalent to the Hebrew "mazel" (constellation). The can be better understood when we realize that the phrase "sphere" refers to the angels who are the engine of the universe. We now see that all the angels as "spheres" are under the "sphere" of Messiah. This is deep the mystical meaning of Messiah, which needs further elucidation.

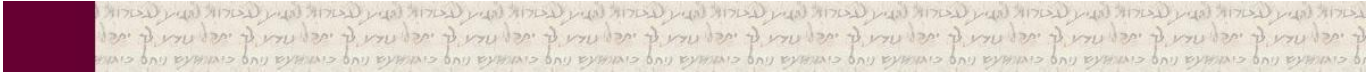
⁶⁶ "Putting off" or "casting off" is a once and for all, definite concluding action. The three imperatives, "put off, renew and put on are dependent on the verb "taught/teaching" which we have translated "**you have paid attention to our teachings.**" Therefore, the "putting off," "renewal" and "putting on" are all contingent on paying attention – putting to practice the teachings the Ephesians received concerning Messiah. Dibelius see these "teaching's," as "hearing" and "learning" possessing a "mystical sense." Barth, while quoting Dibelius does not accept his thesis. We find that the "teaching," hearing" and "learning" forwarded to the Ephesians is very "mystical" as a Remes/So'od in accordance with Rabbinic hermeneutics. Barth's comments are also noteworthy concerning the "academic" nature of the "teachings" Hakham Shaul gave to the Ephesians. He suggests that the teachings are both philosophical and "ethical." This perfectly matches the idea of a Mesorah that was handed down to him from Hakham Tsefet and Gamaliel. This is noted in Barth's comment on the fact that the "instruction" parallels the teacher, student relationship in Rabbinic schools of the day. However, note that this is not the "parallel." This a picture of the exact Hakham Talmid relationship modeled. Barth, M. (1974). *Ephesians, Introduction, Translation, and Commentary on Chapters 4 - 6*. (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible. pp. 505, 529-533

⁶⁷ The "old man" is a man whose mind is filled with darkness and death. The "new man" is filled with the light of Messiah and peace/life. We can also see the discretionary way Hakham Shaul speaks of the Gentile life that they lived before conversion. There are a great number of ideas concerning the idea of the "old" and "new man." The simplest answer to the "old man" in Ephesians is the notion of "putting off" the former Gentile lifestyle and mindset. This is accomplished by being "renewed in the spirit of the mind." This language is metaphorical or poetic and non-literal. As noted above the "putting off" is a part of the teachings the Ephesians received by Hakham Shaul in the academic setting he brought when he was with them.

⁶⁸ This action is a mental process of continual renewal. For the former gentile this is a continual progressive process.

⁶⁹ The *ruach/pneuma* refers to the five levels of the *neschama*/soul. The Nefesh is base desire necessary for human survival and perpetuation. Even though this may often be referred to as the *yetser har* (evil inclination), it is a vital part of human existence. Hakham Shaul's "putting off" is a reference to controlling human impulses and desires. The destruction of "deceitful passions" carries sexual connotations and adulterous imagery. This is also non-literal. In other words, Hakham Shaul is using infidelity to show that man (Jew/Gentile) is forfeiting spiritual life for physical impulses. Another way of saying this is that man (Jew/Gentile) is forfeiting his relationship with G-d by yielding to his physical impulses. The *ruach/pneuma* is a higher aspect of the soul, which begins or initiates the elevation of spiritual, ethical conduct. The phrase spirit of the mind shows that the *ruach* (2nd level of the soul) is connected to the "mind." Therefore, the ethical conduct is invigorated by renewal through study and apprehending the aspects and teachings of the Torah. This renewal is the path upward from the animal soul. The passive sense of this phrase shows that the process is continual and ongoing.

⁷⁰ The metaphor of "putting off" and "putting on" contains the Jewish imagery of conversion.



Wednesday Evening May 15, 2019 Evening: Counting of the Omer Day 26

Evening Counting of the Omer Day 26

**Barukh Atah ADONAI
Elohenu Melekh Ha-Olam
Asher Qid'shanu B'Mitsvotav V'tsivanu
Al S'firat HaO'omer.**

Today is twenty-six days of the Omer which are three weeks and five days.

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

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
26	Parnas ⁷¹ 1/Parnas 2	Iyar 11	4:25-27	Confidence united with sincerity

Ephesians 4:25-27 Therefore putting away falsehood,⁷² let each man speak⁷³ honestly (in sincerity) with his neighbor,⁷⁴ for we are one, and members of one congregation.⁷⁵ Be angry,⁷⁶ and do not sin. Do not let the sun

⁷¹ The term "Parnas" in Hebrew means Shepherd/Pastor but not necessarily as these titles are understood in Protestant or Catholic Christianity.

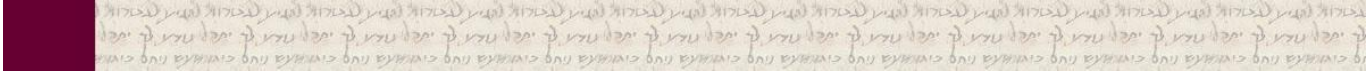
⁷² Hakham Shaul now deals with "confidence united with sincerity" in that he shows how the creature is created in the image of G-d. The creature now conducts life after the manner of G-d's manifestation in the world, i.e. the Torah. Consequently, we see the shift towards "din" justice. G-d conceals Himself in the ten lights. However, while we say that He is concealed He is also revealed. Or we should say, that He reveals what can be known of Him in the lights of Messiah. Therefore, Hakham Shaul will begin to reveal what can be known in these lower lights. Parnas 1 and 2 united bring balance to the congregation. We have an honest sense of compassion. When the 2nd Parnas is involved we have the honesty which must be expressed in relationships. Therefore, it is noteworthy that Hakham Shaul begins dealing with relationships revealed in the congregation of Messiah. The atmosphere created by the union of the 1st and 2nd Parnas is one where mutual space brings tranquility and peace. The 2nd Parnas presents the Torah in such as ways so as to match the capacity of the recipient. The 2nd Parnas finds expression in helping others. As we will note below the present pericope is directly related to the Bedtime Shema. We can also see the acceptance of our duty as outlined in the Modeh Ani related to the 2nd Parnas. The Hebrew title for the sphere that the 2nd Parnas occupies is called **Hod**. Modeh Ani is etymologically related to Hod showing that we must submit to the balance of the 2nd Parnas.

⁷³ The three Parnasim (pastors) represent three levels of communication, *ethos*, *pathos* and *logos*. The most effective speaker is *ethos*, the 2nd Parnas. As a matter of fact, the present pericope (4:25-27) is a perfect description of the 2nd Parnas.

⁷⁴ Hakham Shaul begins a triad of reference to the Mitzvot (commandments). He begins with "prohibition" moving to the mitzvah and then to motivation. Here he deals with social order. When the structure of Ephesians is scrutinized closely, one will note that the opening passages begin with the origins of the soul per se. In the latter chapters of Ephesians we see conduct being emphasized. Our "heavenly origins" must ensue into earthly works. Hakham Shaul makes this evident to his readers in these final verses. Thielman notes the parallel between Zechariah 8:16 and the present verse. (Zech. 8:16) ***These are the things which you should do: speak the truth to one another; judge with truth and judgment for peace in your gates.*** Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. p. 311

⁷⁵ Hakham Shaul's prohibition teaches the Gentile converts that they are now members of the same congregation. This is his way of stressing a different type of behavior.

go down upon your anger,⁷⁷ neither give place to the adversary (devil).⁷⁸



Thursday Evening May 16, 2019
Evening: Counting of the Omer Day 27

Evening Counting of the Omer Day 27

Barukh Atah ADONAI
Elohenu Melekh Ha-Olam
Asher Qid'shanu B'Mitsvotav V'tsivanu
Al S'firat HaO'omer.

Today is twenty-seven days of the Omer which are three weeks and six days.

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

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
27	Parnas 1/Parnas 3	Iyar 12	4:28	Confidence united with truth

Let him who stole⁷⁹ steal no more, but rather let him labor,⁸⁰ doing honest (beneficial) work with his own

⁷⁶ The left side is always accustoming to *din*/justice. Therefore, there is always a thrust forward or upward. The 2nd Parnas is an energized 1st Parnas. Be angry - ὀργίζω – *orgizo* from ὀργή – *orge*. In ὀργή there is actualized the true or false insight of man which impels him to decisive deeds. ὀργή – *orge* can lean towards revenge and punishment. It receives this characteristic from the Chazan. Therefore, Hakham Shaul has to corral this officer and ministry. ὀργή, is always seen to be protecting something recognized to be right, becomes in the political life of the following period the characteristic and legitimate attitude of the ruler who has to avenge injustice. Because the 2nd Parnas, here described in the Greek word ὀργή – *orge* has a propensity for justice. Therefore, “anger” must not be allowed to progress into sin.

⁷⁷ Here is a subtle reference to the evening/bedtime Shema. The second section of the Bedtime Shema is **Ribono Shel Olam Hareni Mochel Ve'solei'ach**. This part of the Shema calls us to pardon and forgive anyone who may have sinned against our person. By following this practice, we avoid allowing the “*sun to go down on our anger.*”

⁷⁸ By reciting the Bedtime Shema, we find forgiveness, repentance and protection from the enemy at night. We entrust our soul to HaShem. The Bedtime Shema is deeply esoteric and confronts abstract exhibitions of the adversary. The expressed character of the 2nd Parnas deals with the adversary and adversity in ways that accept hardships as an opportunity to change and transform adversity into G-dly momentum. The 2nd Parnas calls for each of us to master his own soul and share that mastery with others in a harmonious space free of conflict and adversity.

⁷⁹ Philo uses κλέπτω – *klepto* to describe the “kidnapper” or one who enslaves other by means of purchasing those in need. His scheme brings other under his submission. He himself does not do honest work with his own hands. Therefore, as Hakham Shaul suggests, let him do honest work with his **OWN** hands and **SHARE** with the community rather than enslave others. Thielman, agrees with this idea suggesting that this is not the agrarian laborer being addressed. He suggests that the upper class is “stealing” from the laborer by demanding heavy labor for little or no money. This would keep the laborer in constant need. This practice would be equal to kidnapping and slavery. Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. p. 315

⁸⁰ The connection of the thief to the community must be addressed. The thief can no longer steal for a living he must be put to work. However, the community must address his needs as well. The two qualities **confidence** and **truth/honesty** when applied to the community create an atmosphere where communal trust can transpire. This cannot happen when you have

hands so that he may have something to share⁸¹ with anyone who is in need.⁸²

someone in the community that is a thief. This analogy of the thief and the congregation is very apropos when we see the two ministries of Parnas 1 and 3 united. The first Parnas represents energetic initiative and stamina. The thief lacks energetic initiative and his resolve for stamina is thievery. Thievery requires no stamina at all. The daily labor of construction requires true stamina. The third Pastor is the channel for all the energies of the previous officers. She can deal with characteristics that no other officers can. The first Pastor/Parnas addresses the attribute of laziness associated with the thief. The third pastor brings the thief in connection with the community. When this happens, the "thief" can no longer steal from his "brothers." He must now work and labor as an integral part of the community. This is how the bondservant is addressed in the Jewish community. He is judged and brought before his kinsman for redemption. He is then taught the economy of the Jewish community. When he has learned firsthand through his kinsman/redeemer to correctly interact with the community, he can re-enter the community. The compassion and nature of the third pastor makes all of this possible.

⁸¹ The true character of the thief is one who will not share what he has. On one level, we see that the thief takes from someone who has. On another level, the thief will not share. This was the greatest crime of Sodom and Gomorrah.

⁸² This statement shows that there must be structure to society. This perfectly matches that ministry of the 3rd Parnas who would have been involved in distributing necessary resources from the Congregation. If, as Hoehner suggests that the agrarian laborer struggled in times when there was no labor, the community would have been capable of supporting these cases. However, this would require giving by all the Congregation who had something to give. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. pp. 624-5

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

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