

## Esnoga Bet Emunah

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## Esnoga Bet El

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

Three and 1/2 year Lectionary Readings	First Year of the Triennial Reading Cycle
Nisan 29, 5779 – May 03/04, 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>

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## 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. Elyahu 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!**

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**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 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 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 affected with prostate cancer. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and 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!

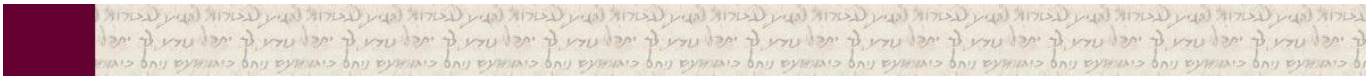
We pray for HE Adon Philippe ben Noach, the husband of HE Giberet Sarai bat Sarah, that the new monthly headache injections that the VA hospital will soon be providing for him will bring relief from the severe headaches that he has been experiencing for many years. **Mi Shebarach** - He Who blessed our 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!



**Friday Evening May 03, 2019**  
**Evening: Counting of the Omer Day 14**

**Evening Counting of the Omer Day 13**

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

Today is fourteen days of the Omer which are two 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
14	Chazan/Moreh	Nisan 29	2:19-22	Justice expressed with humility

**Ephesians 2:19-22** Now therefore you (Gentiles) are no longer strangers and foreigners, but conjoined with the

legal administration of Jewish life (fellow citizens) with the Tsadiqim, (the Jewish Tsadiqim – righteous/generous) and (through your conversion to Judaism) belong to the household of God,<sup>1</sup> and are built upon the foundation of the emissaries (apostles) and prophets, Yeshua HaMashiach himself being the chief cornerstone, in whom the whole structure having being framed together, grows into a holy sanctuary (of living stones) in the LORD; in whom you also are built together as a dwelling place of God through the nefesh Yehudi.

**Shabbat: “Hen HaAdam” – “Behold the man”  
&  
Shabbat Mevar’chim HaChodesh Heshvan  
(Proclamation of the New Moon of Iyar)  
(Sunday Evening 5<sup>th</sup> of May – Monday Evening 6<sup>th</sup> of May, 2019)**

Shabbat	Torah Reading:	Weekday Torah Reading:
הַנְּחָאָדָם		
“Hen HaAdam”	Reader 1 – B’resheet 3:22-24	Reader 1 – B’resheet 5:1-3
“Behold the man”	Reader 2 – B’resheet 4:1-3	Reader 2 – B’resheet 5:3-5
“He aquí, el hombre”	Reader 3 – B’resheet 4:4-7	Reader 3 – B’resheet 5:6-8
B’resheet (Gen.) 3:22 – 4:26	Reader 4 – B’resheet 4:8-15	
Ashlamatah: Ezek. 28:13-19 + 24-26	Reader 5 – B’resheet 4:16-18	
Special: 1 Samuel 20:18, 42	Reader 6 – B’resheet 4:19-22	Reader 1 – B’resheet 5:1-3
Psalms 3:1-9	Reader 7 – B’resheet 4:23-26	Reader 2 – B’resheet 5:3-5
	Maftir – B’resheet 4:23-26	Reader 3 – B’resheet 5:6-8
N.C.: Mark 1:7-8 Luke 3:15-18 & Acts 1:12-14	Ezek. 28:13-19 + 24-26 1 Samuel 20:18, 42	

**Contents of the Torah Seder**

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

**Rashi & Targum Pseudo Jonathan  
for: B’Resheet (Gen.) 3:22 – 4:26**

Rashi’s Translation	Targum Pseudo Jonathan	Targum Neofiti 1
22. Now the Lord God said, <b>“Behold man</b> has become like one of us,	22. And the LORD God said to the angels who ministered before Him,	22. And the LORD God said: <b>“Behold, the first Adam</b> whom I

<sup>1</sup> “Salvation” means joining the community. Therefore, “salvation” is communal rather than individual. While some find cultic insinuations here we find only the idea that the Gentiles have been inducted into the family (household) of G-d” as an allegory for becoming a part of the family per se. We also note that the Community of “Tsadiqim” is the household – habitation where G-d resides. The language of our pericope now turns towards the Temple of “living stones.” cf. 1 Peter 2:5

Rashi's Translation	Targum Pseudo Jonathan	Targum Neofiti 1
<p>having the ability of knowing good and evil, and now, lest he stretch forth his hand and take also from the Tree of Life and eat and live forever."</p>	<p><b>Behold, Adam</b> is sole on the earth, as I am sole in the heavens above; and it will be that they will arise from him who will know to discern between good and evil. Had he kept the commandments which I appointed to him, he would have lived and subsisted as the tree of life forever. But now, because he has not kept that which I prescribed, it is decreed against him that we keep him from the garden of Eden, before he reach forth his hand and take of the tree of life: for, behold, if he eat thereof, living he will live and subsist forever.</p>	<p>have created is alone in the world as I am alone in the heavens on high. Numerous nations are to arise from him, and from him shall arise one nation who will know to distinguish between good and evil. If he had observed the precept of the Law and fulfilled its commandment he would live and endure forever like the tree of life. And now, since he has not observed the precepts of the Law and has not fulfilled its commandment, behold we will banish him from the garden of Eden before he stretches out his hand and takes of the fruit of the tree of life and eats and lives for ever."</p>
<p>23. And the Lord God sent him out of the <b>Garden of Eden</b>, to till the soil, whence he had been taken.</p>	<p>23. And the LORD God removed him from <b>the garden of Eden</b>; and he went and dwelt on Mount Moriah, to cultivate the ground from which he had been created.</p>	<p>23. And the LORD God banished him from <b>the garden of Eden</b> to till the earth from which he had been created.</p>
<p>24. And He drove the man out, and He stationed from the east of the Garden of Eden the cherubim and the blade of the revolving sword, to guard the way to the Tree of Life.</p>	<p>24. And He drove out the man from thence where He had made to dwell the glory of His Shekina at the first between the two Kerubim. <b>Before He had created the world, He created the Law; He prepared the garden of Eden for the righteous/generous, that they might eat and delight themselves with the fruit of the tree; because they would have practised in their lives the doctrine of the Law in this world, and have maintained the commandments:</b> (but) he prepared Gehinnom for the wicked, which is like the sharp, consuming sword of two edges; in the midst of it He has prepared flames of fire and burning coals for the judgment of the wicked who rebelled in their life against the doctrine of the Law. <b>To serve the Law is better than (to eat of) the fruit of the tree of life, (the</b></p>	<p>24. And he banished Adam; and he had made the Glory of his Shekinah dwell from the beginning to the east of the Garden of Eden, between the two cherubim. <b>Two thousand years before he created the world he had created the Law; he had prepared the garden of Eden for the just and Gehenna for the wicked. He had prepared the garden of Eden for the just that they might eat and delight themselves from the fruits of the tree, because they had kept precepts of the Law in this world and fulfilled the commandments.</b> For the wicked he prepared Gehenna, which is comparable to a sharp sword devouring with both edges. He prepared within it darts of fire and burning coals for the wicked, to be avenged of them in the world to</p>

Rashi's Translation	Targum Pseudo Jonathan	Targum Neofiti 1
	<p><b>Law) which the Word of the LORD prepared, that man in keeping it might continue, and walk in the paths of the way of life in the world to come.</b></p> <p>JERUSALEM: And the Word of the LORD God said, Behold, Adam whom I have created is sole in my world, as I am sole in the heavens above. It is to be that a great people are to arise from him; from him will arise a people who will know how to discern between good and evil. And now it is good that we keep him from the garden of Eden before he stretch forth his hand and take also of the fruit of the tree of life, and eat, and live forever...And He cast out Adam, and made the glory of His Shekina to dwell at the front of the east of the garden of Eden, above the two Kerubim. <b>Two thousand years before He had created the world, He created the Law, and prepared Gehinnom and the Garden of Eden.</b> He prepared the garden of Eden for the righteous/ generous, that they should eat, and delight themselves with the fruit of the tree, because they had kept the Commandments of the Law in this world. For the wicked He prepared Gehinnom, which is like the sharp, consuming sword with two edges. He prepared in the depth of it flakes of fire and burning coals for the wicked, for their punishment for ever in the world to come, who have not kept the Commandment of the Law in this world. <b>For the Law is the tree of life; whoever keeps it in this life lives and subsists as the tree of life. The Law is good to keep in this world, as the fruit of the tree of life in the world that comes.</b></p>	<p>come because they did not observe the precepts of the Law in this world. <b>For the Law is a tree of life for everyone who toils in it and keeps the commandments: he lives and endures like the tree of life in the world to come. The Law is good for all who labor in it in this world like the fruit of the tree of life.</b></p>

Rashi's Translation	Targum Pseudo Jonathan	Targum Neofiti 1
1. Now the man knew his wife Eve, and she conceived and bore Cain, and she said, "I have acquired a man with the Lord."	1. And Adam knew Hava his wife, who had desired the Angel; and she conceived, and bare Kain; and she said, I have acquired a man, the Angel of the LORD.	1. And the man knew Eve his wife and she conceived and bore Cain and she said: "Behold, I have been given a son from before the LORD."
2. And she continued to bear his brother Abel, and Abel was a shepherd of flocks, and Cain was a tiller of the soil.	2. And she added to bear from her husband Adam his twin, even Habel. And Habel was a shepherd of the flock, but Kain was a man working in the earth.	2. And later she bore Abel his brother. Now, Abel was a shepherd of flocks and Cain tilled the earth.
3. Now it came to pass at the end of days, that Cain brought of the fruit of the soil an offering to the Lord.	3. And it was at the end of days, on the fourteenth of Nisan, that Kain brought of the produce of the earth, the seed of cotton (or flax), an oblation of first things before the Lord;	3. And it happened in the course of time that Cain brought a gift from the fruits of the earth to the name of the Lord.
4. And Abel he too brought of the firstborn of his flocks and of their fattest, and the Lord turned to Abel and to his offering.	4. and Habel brought of the firstlings of the flock, and of their fat; and it was pleasing before the LORD, and He gave (His) countenance to Habel and to his oblation;	4. And Abel also brought (his gift) from the first-born of his flock and from the fat ones among them. And the LORD received Abel and his offering with favor,
5. But to Cain and to his offering He did not turn, and it annoyed Cain exceedingly, and his countenance fell.	5. but to Kain and to his oblation He gave no countenance. And Kain was angered greatly, and the features of his face were downcast.	5. but He did not receive Cain and his offering with favor, and Cain was greatly displeased and his countenance changed.
6. And the Lord said to Cain, "Why are you annoyed, and why has your countenance fallen?"	6. And the LORD said to Kain, Why have you anger, and why are the features of your face downcast?	6. And the LORD said to Cain: "Why, I pray, are you displeased and why has your countenance changed?"
7. Is it not so that if you improve, it will be forgiven you? If you do not improve, however, at the entrance, sin is lying, and to you is its longing, but you can rule over it."	7. If you do your work well, will not your guilt be forgiven you? But if you do not do your work well in this world, your sin is retained unto the day of the great judgment, and at the doors of your heart lies your sin. And into your hand have I delivered the power over evil passion, and unto you will be the inclination thereof, that you may have authority over it to become righteous/ generous, or to sin. JERUSALEM: If you make your work good in this world, will it not be forgiven and remitted you in the world to come? But if you do not make your work good in this world,	7. Surely, if you make your work this world to be good, you will be remitted and pardoned in the world to come, but if you do not make your work in this world to be good, your sin will be kept for the day of great judgment; and at the door of your heart your sin crouches. Into your hands, however, I have given the control over the evil inclination and you shall rule it, whether to remain just or to sin.

Rashi's Translation	Targum Pseudo Jonathan	Targum Neofiti 1
	<p><b>your sin is retained unto the day of the great judgment; and at the door of your heart it lies.</b> Yet into your hand have I delivered power over the evil passion, and to you may be dominion over it, to become righteous/generous or to sin.</p>	
<p>8. And Cain spoke to Abel his brother, and it came to pass when they were in the field, that Cain rose up against Abel his brother and slew him.</p>	<p>8. And Kain said to Habel his brother, Come, and let us two go forth into the field. And it was that when they two had gone forth into the field, Kain answered and said to Habel, I perceive that the world was created in goodness, but it is not governed (or conducted) according to the fruit of good works, for there is respect to persons in judgment; therefore it is that your offering was accepted, and mine not accepted with good will. Habel answered and said to Kain, In goodness was the world created, and according to the fruit of good works is it governed; and there is no respect of persons in judgment; but because the fruits of my works were better than yours, my oblation, before yours, has been accepted with good will. Kain answered and said to Habel, There is neither judgment nor Judge, nor another world; nor will good reward be given to the righteous/ generous, nor vengeance be taken of the wicked. And Habel answered and said to Kain, There is a judgment, and there is a Judge; and there is another world, and a good reward given to the righteous/generous, and vengeance taken of the wicked. And because of these words they had contention upon the face of the field; and Kain arose against Habel his brother, and drove a stone into his forehead, and killed him. JERUSALEM: And Kain said to Habel his brother, Come, and let us go forth upon the face of the field. And it was when they had gone out</p>	<p>8. And Cain said to Abel his brother: "Come! Let the two of us go out into the open field." And when the two of them had gone out into the open field, Cain answered and said to Abel: "I perceive that the world was not created by mercy and that it is not being conducted according to the fruits of good words, and that there is favoritism in judgment. Why was your offering received favorably and my offering was not received favorably from me?" Abel answered and said to Cain: "I perceive that the world was created by mercy and that it is being conducted according to the fruits of good words. And because my works were better than yours, my offering was received from me favorably and yours was not received favorably from you." Cain answered and said to Abel: "There is no judgment, and there is no judge and there is no other world. There is no giving of good reward to the just nor is vengeance exacted of the wicked." Abel answered and said to Cain: "There is judgment, and there is a judge, and there is another world. And there is giving of good reward to the just and vengeance is exacted of the wicked in the world to come." Concerning this matter the two of them were disputing in the open field. And Cain rose up against Abel his brother and killed him.</p>



Rashi's Translation	Targum Pseudo Jonathan	Targum Neofiti 1
	<p>upon the face of the field, Kain answered and said to Habel his brother, There is neither judgment nor Judge, nor another world; neither is a good reward given to the righteous/generous, nor will vengeance be taken of the wicked. Nor was the world created in goodness, nor in goodness is it conducted. Therefore it is that your oblation was accepted with good will, and mine not accepted with good will. Habel answered and said to Kain, There is a judgment, and there is a Judge: there is another world, and a good reward is given to the righteous/generous, and vengeance taken of the wicked. And in goodness was the world created, and in goodness is it conducted. But according to the fruit of good works is it conducted. Because my works were better ordered than yours, my offering was accepted with good will, and yours was not accepted with good will. And as they two disputed on the face of the field, Kain arose against Habel his brother, and killed him.</p>	
<p>9. And the Lord said to Cain, "Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?"</p>	<p>9. And the LORD said to Kain, Where is Habel your brother? And he said, <b>I know not; am I the keeper of my brother?</b></p>	<p>9. And the LORD said to Cain: "Where is Abel your brother?" And he said: <b>"I do not know. Am I my brother's keeper?"</b></p>
<p>10. And He said, "What have you done? Hark! Your brother's blood cries out to Me from the earth.</p>	<p>10. And He said, What have you done? The voice of the bloods of the murder of your brother which are swallowed up in the earth, cries before Me from the earth. JERUSALEM: The voice of the blood of the multitude of the righteous/generous who were to arise from Habel your brother cries before Me.</p>	<p>10. And he said: "What is this that you have done? The voice of the blood of the righteous/generous multitudes that were to arise from Abel your brother is crying against you before me from the earth.</p>
<p>11. And now, you are cursed even more than the ground, which opened its mouth to take your brother's blood from your hand.</p>	<p>11. And now because you have killed him, you are cursed from the earth, which has opened the mouth, and received the bloods of your</p>	<p>11. And now, Cain, you will be cursed from the earth that opened its mouth to receive the blood of your brother from your hands.</p>

Rashi's Translation	Targum Pseudo Jonathan	Targum Neofiti 1
	brother from your hand.	
12. When you till the soil, it will not continue to give its strength to you; you shall be a wanderer and an exile in the land."	12. When you till the earth, it will not add to give strength to its fruits for you. A wanderer and an exile will you be in the earth.	12. When you till the earth it will no longer yield the fruits of the harvest to you. You, Cain, shall be an exile and a wanderer on the earth."
13. And Cain said to the Lord, <b>"Is my iniquity too great to bear?"</b>	13. And Kain said before the LORD, <b>More heavy is my rebellion than can be borne (away). Yet is there power before You to forgive it.</b> JERUSALEM: And Kain said before the LORD, <b>My sins are greater than can be borne. Nevertheless there is power before You to absolve and forgive me.</b>	13. And Cain said before the LORD: "My debts are too numerous to bear; before You, however, there is power to remit and pardon.
14. Behold You have driven me today off the face of the earth, and I shall be hidden from before You, and I will be a wanderer and an exile in the land, and it will be that whoever finds me will kill me."	14. Behold, You have cast me forth today from the face of the earth, and from before You is it possible to be hidden? And because I am a wanderer and an exile in the earth, any just one who finds me will kill me.	14. Behold, you banish me this day from the face of the earth, yet from before You it is not possible for me to hide. And Cain shall be an exile and a wanderer on the earth and anyone who meets him will kill him."
15. And the Lord said to him, "Therefore, whoever kills Cain, vengeance will be wrought upon him sevenfold," and the Lord placed a mark on Cain that no one who find him slay him.	15. And the LORD said to him, Behold now, anyone who kills Kain, unto seven generations vengeance will be taken of him. And the LORD sealed upon the face of Kain the mark of the Name great and honourable, that any one who might find him should not kill him when he saw it upon him.	15. And the LORD swore to him: "Anyone who kills Cain, (judgment) will be suspended for him for seven generations." And the LORD placed a sign on Cain so that anyone who might meet him would not kill him.
16. And Cain went forth from before the Lord, and he dwelt in the land of the wanderers, to the east of Eden.	16. And Kain went out from before the LORD, and dwelt in the land of the wandering of his exile, which had been made for him from before, as the garden of Eden. JERUSALEM: And Kain went out from before the LORD, and dwelt in the land of exile and wandering, eastward of the garden of Eden. And it had been before Kain slew Habel his brother that the earth multiplied fruits, as the fruits of the garden of Eden; (but) from (the time that) he sinned and killed his brother, it changed, to produce	16. And Cain went out from before the LORD and dwelt in the land, an exile and a wanderer, to the east of Eden. Now before he killed Abel, the earth used to produce before him like the fruits of the garden of Eden; after he had sinned, however, and killed Abel it changed to produce before him thorns and thistles.

Rashi's Translation	Targum Pseudo Jonathan	Targum Neofiti 1
	thorns and thistles.	
17. And Cain knew his wife, and she conceived and bore Enoch, and he was building a city, and he called the city after the name of his son, Enoch.	17. And Kain knew his wife, and she conceived and bore Hanok; and he built a city, and called the name of the city after the name of his son, Hanok.	17. And Cain knew his wife and she conceived and bore Enoch. And he built a city and called the name of the city according to the name of his son, Enoch.
18. And Irad was born to Enoch, and Irad begot Mehujael, and Mehijael begot Methushael, and Methushael begot Lemech.	18. And there was born unto Hanok Irad, and Irad begat Mechujael, and Mechujael begat Methushael, and Methushael begat Lemek.	18. And to Enoch was born Irad, and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech.
19. And Lemech took himself two wives; one was named Adah, and the other was named Zillah.	19. And Lemek took to him two wives; the name of the first, Ada, and the name of the second, Zillah.	19. And Lamech took two wives; the name of one of them was Adah and the name of the second was Zillah.
20. Now Adah bore Jabal; he was the father of those who dwell in tents and have cattle.	20. And Ada bore Javal; he was the chief (rab) of all those who dwell in tents, and are masters of cattle.	20. And Adah bore Jabel; he was the father of tent dwellers and cattle owners.
21. And his brother's name was Jubal; he was the father of all who grasp a lyre and a flute.	21. And the name of his brother (was) Juval: he was chief (rab) of all those who take part in song with the lyre and the pipe.	21. And the name of his brother was Jubal; he was the father of all who play the harp and the flute.
22. And Zillah she too bore Tubal cain, who sharpened all tools that cut copper and iron, and Tubal cain's sister was Na'amah.	22. And Zillah bare also Tuvalkain, the chief (rab) of all artificers who know the workmanship of brass and iron. And the sister of Tuvalkain was Naama; she was mistress of elegies and songs.	22. And Zillah: she also bore Tubal-cain, a craftsman in every art of bronze and iron. And the sister of Tubal-cain was Naamah, the inventor of dirges and songs.
23. Now Lemech said to his wives, "Adah and Zillah, hearken to my voice; wives of Lemech, incline your ears to my words, for I have slain a man by wounding (him) and a child by bruising (him).	23. And Lemek said to his wives Ada and Zillah, Hear my voice, wives of Lemek, hearken to my words: for I have not killed a man, that I should be slain for him; neither have I destroyed a young man, on whose account my children should perish.	23. And Lamech said to his two wives, Adah and Zillah: "Listen to my voice, wives of Lamech; attend to the words of my mouth. For I have not killed a man so that I should be killed because of him, and I have not destroyed a young man so that my descendants should be destroyed after me.
24. If Cain shall be avenged sevenfold, then for Lemech it shall be seventy seven fold."	24. For Kain who sinned and was converted by repentance (had protection) unto seven generations extended to him: and to Lemek, the son of his son, who had not sinned, it is just that it will be extended unto seventy and seven.	24. If Cain, who killed Abel, had (judgment) suspended for him for seven generations, it is but right that for Lamech, his grandson, who did not kill (judgment) be suspended: for seventy-seven generations it will be suspended for."
25. And Adam knew his wife again, and she bore a son, and she named him Seth, for God has given me other	25. And Adam knew his wife again, at the end of a hundred and thirty years after Habel had been slain;	25. And dam knew his wife again and she bore a son and called his name Seth: "Because the LORD has

Rashi's Translation	Targum Pseudo Jonathan	Targum Neofiti 1
seed, instead of Abel, for Cain slew him.	and she bare a son, and called his name Sheth; for she said, The LORD has given me another son instead of Habel whom Kain slew.	appointed for me another son in the place of Abel; for Cain killed him."
26. And to Seth also to him a son was born, and he named him Enosh; then it became common to call by the name of the Lord.	26. And to Sheth also was born a son, and he called his name Enosh. That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the name of the Word of the LORD.	26. And to Seth there was also born a son and he called his name Enosh. Then the sons of man began to make idols for themselves and to surname them by the name of the Memra of the Lord.

## 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. Kal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
- 2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
- 3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
- 4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.
- 5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.
- 6. Ka-yoṣe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.
- 7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

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### Reading Assignment:

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

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

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

Vol. 1 – "Genesis," pp. 280-304.

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### Rashi's Commentary for: B'resheet (Genesis) 3:22 – 4:26

**22 has become like one of us, having the ability** He is unique among the earthly beings, just as I am unique

among the heavenly beings, and what is his uniqueness? To know good and evil, unlike the cattle and the beasts.-  
[from Targum Jonathan , Gen. Rabbah 21:5]

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

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

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

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

## Chapter 4

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

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

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

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

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

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

**4 turned** Heb. וַיִּשַׁע, and he turned. Likewise, (verse 5): "וְאֵל מִנְחָתוֹ לֹא שָׁעָה" means: [And to his offering] He did not turn. Similarly, (Exod. 5:9): וַיִּשַׁע אֶת יִשְׂרָאֵל means: and let them not turn. Similarly, (Job 14:6): "שָׁעָה מִעָלָיו" means: turn away from him.

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

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

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

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

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

**8 And Cain spoke** He entered with him into words of quarrel and contention, to find a pretext to kill him. There are

Aggadic interpretations on this matter, but this is the plain meaning of the verse.

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

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

**Am I my brother's keeper** Heb. הֲשׂוּמֵר This is a question asked in astonishment, as is every "hey" prefix vowelized with a "chataf patah."

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

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

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

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

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

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

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

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

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

restored his fear upon everyone-[as in ed. Guadalajara, 1476].

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

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

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

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

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

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

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

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

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

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

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

**who sharpened all tools that cut copper and iron** Heb. לָטַשׁ. He sharpened the tools [for working with] copper

and iron, like (Job 16:9): “sharpens his eyes upon me.” This is not an expression of פועל (a noun) but an expression of פועל (a verb) because it is vowelized with a small “kamatz”, (i.e., a tzeireh) and the final syllable is accented, i.e., he sharpens and burnishes all implements of the craft of copper and iron.

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

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

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

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

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

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

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

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

Rashi's Translation & <i>The Keter Crown Bible - Chorev</i>	Targum
1. A song of David, when he fled from Absalom his son. <i>1. Psalm by David, as he fled from Absalom his son.</i>	1. A psalm of David, when he fled from the presence of Absalom his son.
2. O Lord, how many have my adversaries become!	2. O LORD, how many are my oppressors, many who



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

## Rashi's Commentary on Psalm 3:1-9

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

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

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

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

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

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

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

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

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

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

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## Meditation from the Psalms

### Psalm 3:1-9

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

The drama of King David's flight from his son Abshalom at the age of sixty-five, took place towards the end of his life.<sup>2</sup> Thus, the placement of this chapter at the beginning of Psalms presents a problem; a puzzle which is magnified by the fact that we find psalms dealing with David's early life near the book's end.

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

Another solution, which addresses itself to the heart of this problem, is offered in the Talmud.<sup>3</sup> In Psalms chapter 2, the Messianic turbulence of Gog and Magog<sup>4</sup> was described briefly.

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<sup>2</sup> II Samuel 15:7; Radak; Kara ibid

<sup>3</sup> Berachot 10a

<sup>4</sup> Magog is identified by the Talmud as "Gothia", the land of the Goths. The Goths were a Germanic people, in keeping with the midrashic rendering of Magog as "Germania" or "Germania".

Rabbi Shimon bar Yochai compared these two psalms 2 & 3, noting their different tone. In chapter two, David belittles the conspiracies of the nations:<sup>5</sup>

*Tehillim (Psalms) 2:1,4 Why do the nations convene, and the kingdoms utter absurdities? ... He Who dwells in heaven laughs; God mocks them.*

The threat of his son's rebellion, however, is a far more serious matter:

*Tehillim (Psalms) 3:2 O God, my tormentors are so numerous!*

Rabbi Shimon taught: "From here we see that a bad upbringing [i.e., a rebellious child] in one's house is worse than the war of Gog and Magog".<sup>6</sup>

Rabbi Shimon is teaching us an important truth: our most dangerous adversary is the enemy within. And this principle, Rav Kook wrote, applies to both the individual and the nation.

This time, of Gog and Magog, will be an age of anarchy and disintegration of all authority. Thus, this psalm is intended to lend credibility to the prophecies of the previous one. 'If a person should ask, "Is it then possible that a slave should rise up against his master?" then answer, "Is it not even harder to imagine that a son should rise up against his own father? But, just as such a shocking rebellion did indeed come to pass when Abshalom overthrew David, so too will the uprising of Gog and Magog<sup>7</sup> come about in the future!'

A true appreciation of this psalm is impossible without understanding the historical background of Abshalom's revolt.<sup>8</sup>

Psalm three begins by telling us that King David composed it while his son Abshalom was driving him out of his kingdom.

*Tehillim (Psalms) 3:1 A Psalm of David,<sup>9</sup> when he fled from Absalom his son.*

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<sup>5</sup> Rav Kook

<sup>6</sup> Berachot 7b I Rabbi Shimon's lesson is equally true for the Jewish people. Worse than the trials and tribulations from our external enemies is the destructive potential of our 'homegrown' heretical sects and slanderers, evil shoots that sprouted from within the people. The greatest troubles that befell the Jewish people were not from enemies from without, such as Amalek, but from the nefarious inside influence of the *Erev Rav*, those mixed multitudes of slaves who joined Israel when they left Egypt.

<sup>7</sup> 'Gog and Magog' is a reference is to chapters 38 and 39 in the book of Ezekiel, a part of which is read on the intermediate Sabbath of Succoth (Tabernacles). These chapters describe a vision of a war where the world is united against Israel that will precede the final redemption of Israel and the world. The prophecy's symbolism involves a prince called Gog of Magog, leader of Rosh, Meshech, and Tubal, who leads a coalition that includes Persia (Iran), Cush, Phut, Gomer, and Beit Togarmah against Israel. There are various opinions regarding the modern identity of these nations.

<sup>8</sup> See II Samuel chapters 15-19 for the full details. The above section was excerpted and edited from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nathan Scherman.

<sup>9</sup> The Sages of the Talmud (Pesachim 117a) interpret לְדוֹד לְדוֹד in its literal connotation of 'A song to David' and state the following rule: Wherever the name of David occurs before the phrase, 'A song', divine inspiration came first and the song — which was its outpouring — followed. But wherever the phrase 'A song' precedes David's name, David elevated himself to the level of divine exultation upon the wings of his own song. Thus לְדוֹד, 'to David' means 'when divine inspiration descended unto David,' sometimes before the song, other times as the result of the song.

Simultaneously, our Torah portion begins with HaShem driving Adam and Chava out of Gan Eden.

After the expulsion from the garden, we read of the death of Abel and Kayin's exile. Bereshit 4:14 teaches us that Kayin was concerned that any just man would kill him, as though there were many such men. This seems to be how King David felt in Psalm 3:2 when he said: *O Lord, how many are my oppressors, many who arise against me.*

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

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

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

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

In almost identical sentences the Midrash<sup>10</sup> says that Kayin and Esau wished to kill his brother in order to eliminate him and thus inherit. The third person the midrash names is Abshalom, but, in an odd twist on the language of the first two descriptions, we are told that he wished to kill his father for the purpose of inheriting the kingdom. That the text does not claim that he killed his brother to inherit the kingdom is passing strange. The textual evidence for this Midrash is limited but there may be one of several things going on with this interpretation. First, it is possible that the Midrash is meant to say something like, 'Just as Cain killed his brother and Esau attempted to kill his brother to inherit, Abshalom killed his brother and attempted to kill his father'. In other words, Abshalom was as bad as Cain and Esau combined.

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

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

The penalty for inadvertent manslaughter is exile,<sup>11</sup> which is the same punishment for murder when there are no witnesses. We see, then, that Kayin was justly punished. So too, the punishment of exile<sup>12</sup> should suffice for Abshalom, who is the focus of our psalm, a punishment that Abshalom satisfied in Geshur for three years.<sup>13</sup>

It was this intrigue, and death, between the brothers,<sup>14</sup> coupled with King David's sin with Batsheba that led many Israelites to believe that HaShem had taken the kingdom from King David and given it to his son Abshalom.<sup>15</sup> It is no wonder that King David had such emotional feeling about our Torah portion.

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<sup>10</sup> Midrash ha-Gadol

<sup>11</sup> Devarim (Deuteronomy) 4:41 – The exile is to the city of refuge, but obviously none had been set apart at the time of Kayin, which begs the question: Why wasn't Abshalom sent to a city of refuge?

<sup>12</sup> Avshalom knew he'd better not go home (after killing Amnon), so he ran away to Geshur. (Talmi, king of Geshur, was his mother's father – see chapter 3, verse 3.) Avshalom stayed in Geshur for three years.

<sup>13</sup> Shmuel II (Samuel) 13:38.

<sup>14</sup> Amnon raped Tamar, Avshalom's sister. Therefore, Avshalom had Amnon killed.

<sup>15</sup> *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.

It is also worth noting that King David is sixty-five years old when he penned this psalm, as he was fleeing from his son Abshalom.<sup>16</sup> David lived to be seventy years old, so we see that King David is nearing the end of his life when he is having his own son rebel against him. This also presents an interesting perspective that the last few psalms were penned at the beginning of King David's reign and this psalm, at the beginning of the psalms, is being penned at the end of his life. Clearly the psalms are not in chronological order. Thus, we see that the end is enwedged in the beginning and the beginning is enwedged in the end.<sup>17</sup>

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

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

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

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

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

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

The Torah, in Debarim 21, speaks about the law that a Jewish soldier may take a captive woman as his wife. Next comes the law that if a man has two wives, one beloved and one hated, he may not take the birthright away from the hated wife's son and give it to the beloved wife's son. Then comes the law of the rebellious son. Rashi says<sup>18</sup> that the Torah places the laws in this order to teach us that although the taking of the captive woman is permitted, it is not the best thing to do, and no good will come of it. The husband will eventually come to hate the captive wife, and the son she bears him will be rebellious.

The Gemara<sup>19</sup> says that David HaMelech's life was a living example of this. He married the captive woman Maacha,<sup>20</sup> and she bore him Abshalom, who rebelled against him. The Gemara says that when David was fleeing from Abshalom and realized that Abshalom was planning to kill him, he decided to commit idolatry, so that his punishment would be just. "Otherwise", he argued, "why should a righteous king like me be killed by his own son?" Chushai the Archite, however, came and explained to David that this was happening because of his marriage to a captive woman. We must ask: why was David so surprised that Abshalom wanted to kill him? Hadn't Nathan the Prophet foretold<sup>21</sup> that Abshalom's rebellion would take place as a punishment for the sin of

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<sup>16</sup> *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 Nathan Scherman.

<sup>17</sup> Sefer Yetzirah 1:6

<sup>18</sup> On Debarim (Deuteronomy) 21:11

<sup>19</sup> Sanhedrin 107a

<sup>20</sup> 1 Divrei HaYamim (Chronicles) 3:3

<sup>21</sup> Shmuel II (Samuel) 12:11

Batsheba?

Furthermore, Chazal<sup>22</sup> question the opening line of Tehillim 3: "A song of David, when he fled from his son Abshalom." Why is this called a "song", it should be called a "lamentation"! Chazal answer that when David heard from the prophet that a rebellion would arise from within his own house, he feared that it would be a slave or bastard who would not have mercy on him. When he found out that the rebel was his own son Abshalom, he rejoiced in song. The obvious question is: Abshalom did not have mercy on David either, he wanted to kill him. So why did David rejoice?

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

It seems that not only David but Chazal as well were perplexed at the severity of this punishment. The Gemara<sup>23</sup> explains that the third chapter of Tehillim, which is about Abshalom, was juxtaposed to the second, which is about Gog u'Magog, so that in case someone asks, "Is there such a thing as a servant rebelling against his master?" - One can reply to him, "Is there such a thing as a son rebelling against his father? Indeed, there was, so this too can be". Chazal are saying that there is something unbelievable about the rebellion of Abshalom, and that same unbelievable aspect is present in the rebellion of Gog and Magog. But what is that unbelievable aspect? And what exactly is the rebellion of Gog and Magog?

Abshalom's rebellion ended with a war between David's men and the rest of the Jewish people, who followed Abshalom. This war took place in a forest. The main body of the Jewish people, although vastly superior in manpower, lost the war because "the forest ate more of them than did the sword on that day".<sup>24</sup> The Targum Yonatan, quoted by Rashi, explains this to mean that the animals of the forest ate them. Why did the animals eat Abshalom's men and not David's men? And why did this happen in the war between Abshalom and David, and not in any other war in history?

To answer all these questions, let us go back and study the sin of Batsheba. How could David HaMelech, the great tzaddik, steal another man's wife? Of course, David made sure that she was technically not married,<sup>25</sup> but that does not explain why he would do such a thing. As Nathan the Prophet said, David was comparable to a rich man who steals a poor man's only sheep.<sup>26</sup> David already had many wives; why did he have to take away a man's only wife and have that man killed, merely because he was attracted to her? Is this what we would expect of a tzaddik?

The Gemara<sup>27</sup> provides the answer: "Batsheba was destined for David from the six days of Creation...but he ate her unripe". When David looked at Batsheba, he immediately realized that she was destined to be his wife, and that Shlomo HaMelech, the entire dynasty and, eventually, Mashiach would come out of her. He therefore took steps to marry her as soon as possible. His sin was that he made too much effort and married her too soon. He

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<sup>22</sup> Berachot 7b

<sup>23</sup> Berachot 10a

<sup>24</sup> Shmuel II (Samuel) 18:8

<sup>25</sup> Shabbat 56a

<sup>26</sup> II Shmuel (Samuel) 12:1-7

<sup>27</sup> Sanhedrin 107a

violated the oath against "forcing the end" by taking physical steps to bring the Mashiach and the redemption too soon. Had he waited, HaShem would have brought Batsheba to him in the right time.

Now we understand why Abshalom's rebellion was the appropriate punishment for this. Abshalom attempted an even more serious violation of the oaths. He was the oldest remaining son of the king, yet the king had promised the kingdom to his baby son Shlomo, son of Batsheba. Abshalom wanted to usurp the throne from his father in his lifetime so that Shlomo would not inherit it. Since the dynasty of David leading to Mashiach could only come through Shlomo, Abshalom was really rebelling against Mashiach and attempting to take over his role. This is analogous to the oath that prohibits the Jewish people from "going up as a wall",<sup>28</sup> taking over Eretz Israel before Mashiach comes, an act that usurps and displaces the role of Mashiach. This explains why the people who followed Abshalom were consumed by wild animals, the exact punishment prescribed by the Gemara,<sup>29</sup> based on Shir HaShirim (Song of Songs) 2:7, for violating their oaths.

Although David was also guilty of violating one of the oaths, the men who defended him had no part in this violation, so they were not eaten by the animals. Had David himself participated in the battle, he might have been in danger; therefore, HaShem arranged that he should stay behind.<sup>30</sup> But Abshalom's followers all shared in the violation of the oath, since they wanted to establish him as king in replacement of the dynasty of David, Shlomo (Solomon), and Mashiach.

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

Now let us return to the Gemara's comparison, in Berachot 10a, between Abshalom's rebellion and that of Gog u'Magog. Tehillim Chapter 2 begins as follows:

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

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

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

Now we can answer the first question, asked by David himself: why did he deserve such a severe punishment, that

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<sup>28</sup> A military invasion by a majority of the people.

<sup>29</sup> Kethuboth 111a

<sup>30</sup> Shmuel II (Samuel) 18:3

his own son should try to kill him? The answer is that if the rebellion had been a minor one, leaving David alive to bequeath his throne to Shlomo, it would not have interfered with the coming of Mashiach or violated the oaths, and this would not have been a midda-keneged-midda punishment.

This connects our Psalms chapter of last week with this week's Psalm.

## Ashlamatah: Y'chezqel (Ezekiel) 28:13-19 + 24-26

Rashi's Translation & <i>The Keter Crown Bible - Chorev</i>	Targum
11. ¶ Then the word of the Lord came to me, saying: 11. ¶ <i>The word of the LORD came to me, saying,</i>	11. The word of prophecy from before the LORD was with me, saying:
12. "Son of man, raise a lamentation over the king of Tyre and say to him, So said the Lord God: You are the one who engraves images, full of wisdom and perfect in beauty. 12. <i>"Son of man, take up a lamentation over the king of Tyre. Say to him: Thus said the LORD GOD: Are you Adam, the ultimate in perfection, full of wisdom, perfect in beauty?</i>	12. "Son of Adam, take up a lamentation over the king of Tyre, and say to him, Thus says the LORD God, You were like the sculptural mould, fashioned in wisdom and perfect in its beauty.
13. <b>In Eden, the garden of God</b> you were; every precious stone was [set in] your covering; ruby, topaz, diamond, chrysolite, onyx, and jasper, sapphire, carbuncle, and crystal and gold; the work of your drums and your orifices is in you; on the day of your creation they were established. Ⓞ13. <i>Were you in Eden, the garden of GOD? Was your canopy of every precious stone – ruby, topaz and diamond; chrysolite, beryl and onyx; sapphire, turquoise and emerald – and gold? The work of your drums and wind instruments was in you; they were established on the day of your creation.</i>	13. In abundant prosperity and luxuries you delighted yourself, as though you were residing <b>in Eden, the garden of the LORD</b> . Wealth, grandeur and honor were given to you. Your robe was adorned with all kinds of jewels, carnelian, topaz and diamonds; beryl of the sea and spotted stones; sapphire, emerald and smaragd; inlaid in gold. All these were made for your adornment; as a result. you have become arrogant; however. you did not reflect wisely on your body, which consists of orifices and organs of which you have need, for it is impossible for you to survive without them. They were designed for you from the day on which you were created.
14. You were a cherub of great measure, that covers, and I gave that to you; you were on the mount of the sanctuary of God: you walked among stones of fire. 14. <i>You were a great sheltering cherub, and it is I Who granted you this; You were upon the Holy mountain of G-d; you walked among fiery stones.</i>	14. You are a king anointed for the kingdom, and I have given you greatness, but you looked with contempt upon the holy mountain of the LORD, and you planned to exercise dominion over the holy people.
15. You were perfect in your ways from the day you were created until wrongdoing was found in you. 15. <i>You were perfect in your ways from the day of your creation until wrongdoing was found in you.</i>	15. You were perfect in your ways from the day you were created, until falsehood was found in you.
16. Because of the multitude of your commerce, they filled you with violence and you sinned, and I shall cast you as profane from the mountain of God, and I shall destroy you, O covering cherub, from among the stones	16. Because of your abundant commerce, your treasuries were filled with what you had taken by violence. You sinned; and I made you profane, because you looked upon the holy mountain of the LORD with



Rashi's Translation & <i>The Keter Crown Bible - Chorev</i>	Targum
<p>of fire. 16. <i>Because of your abundant trade, your midst filled with injustice and you sinned; so I desecrated you from the mountain of GOD and destroyed you, o sheltering Cherub from among the fiery stones.</i></p>	<p>contempt; and I destroyed you, O noble king, because you planned to exercise dominion over the holy people.</p>
<p>17. Your heart became haughty because of your beauty; you destroyed your wisdom with your brightness; I have cast you upon the ground; I have set you before kings to gaze upon you. 17. <i>Your heart became proud because of your beauty; you corrupted your wisdom because of your splendour. So I have thrown you to the ground and I have set you before kings for them to gaze upon you.</i></p>	<p>17. You grew arrogant because of your might; your wisdom was ruined because of your awesome splendor, I have driven you out over the earth/ I have given you as a warning to kings to ponder over you.</p>
<p>18. Because of the multitude of your iniquities, with the wrongdoing of your commerce, you profaned your sanctity, and I shall bring forth fire out of your midst-it will consume you, and I shall make you ashes on the ground before the eyes of all who see you. 18. <i>By the multitude of your iniquities, by the dishonesty of your trade, you desecrated your sanctities, so I drew out a fire from within. It consumed you; thus I made you into ashes upon the earth in the eyes of all who see you.</i></p>	<p>18. Through the multitude of your sins in dishonest trade you have profaned your sanctuary; and because of your deliberate sins I brought nations who are as strong as fire. They will destroy you; and I will reduce you to ashes on the ground in the eyes of all who see you.</p>
<p>19. All who know you among the peoples will wonder over you; you shall be a terror, and you shall be no more, ever." {P} 19. <i>And all who knew you among the peoples were astonished over you; You were a terror, but you shall be no more, forever. {P}</i></p>	<p>19. All who know you among the nations are astounded over you. I will make you as though you had never been, and so you will be, forever."</p>
<p>20. ¶ Then the word of the Lord came to me, saying: 20. ¶ <i>The word of the LORD came to me, saying,</i></p>	<p>20. The word of prophecy from before the LORD was with me, saying:</p>
<p>21. "Son of man! Set your face toward Zidon and prophesy about her. 21. <i>Son of man, turn your face towards Tzidon and prophesy against it.</i></p>	<p>21. "Son of Adam, hear the prophecy concerning Sidon, and prophesy against her.</p>
<p>22. And you shall say; So said the Lord God: Behold I am against you, Zidon, and I shall be honoured in your midst, and you will know that I am the Lord when I perform judgments in her and I shall be sanctified in her. 22. <i>Say, thus said the LORD GOD: See, I am against you, O Tzidon; I will be honoured within you, and they will know that I am the LORD, when I execute judgements upon her and I become sanctified through her.</i></p>	<p>22. And you will say, Thus says the LORD God, Behold I am sending My wrath against you, O Sidon, and I will be glorified in the midst of you. And they will know that I am the LORD when I visit just punishment upon her and I will be sanctified through her.</p>
<p>23. And I shall send into her pestilence and blood in her streets, and they will judge themselves as slain in her midst by the sword [coming] upon her from all around,</p>	<p>23. And I will send pestilence into her, and killing into her streets, when the slain will be flung within her, when I bring against her those who slay by the sword,</p>

Rashi's Translation & <i>The Keter Crown Bible - Chorev</i>	Targum
<p>and they will know that I am the Lord. 23. <i>I will send pestilence and blood into her, into her streets, and the slain will fall within her when the sword comes upon her from all around; then they will know that I am the LORD.</i></p>	<p>from all around; and they will know that I am the LORD.</p>
<p>24. And there will no longer be to the house of Israel a pricking briar or a painful thorn from all that are around them, who plunder them, and they will know that I am the Lord God. {P} 24. <i>Then there will no longer be for the house of Israel any stinging briar, nor painful thorn among all who surround them, who pillage them, and they will know that I am the LORD GOD. {P}</i></p>	<p>24. Then for the House of Israel there will no longer be a wicked king or an annoying ruler from all who surround and plunder them, and they will know that I am the LORD God."</p>
<p>25. ¶ So says the Lord God: When I gather in the house of Israel from the peoples among whom they have been scattered, and I have been sanctified through them in the eyes of the nations, then shall they dwell on their land that I gave to My servant, to Jacob. 25. ¶ <i>Thus said the LORD GOD: When I gather in the house of Israel from the peoples among whom they were scattered, then I will be sanctified through them in the eyes of the nations, and they will dwell on their land that I gave to My servant, to Ya'akov.</i></p>	<p>25. Thus says the LORD God: "When I gather the House of Israel from among the nations in whom they have been scattered, I will be sanctified through them in the eyes of the nations, and they will dwell on their land, which I have given to My servant Jacob.</p>
<p>26. And they shall dwell upon it securely, and they shall build houses and plant vineyards and dwell securely when I execute judgments against all those who plunder them from all around them, and they shall know that I am the Lord their God." {P} 26. <i>They will dwell upon it in securely, and build houses and plant vineyards, and dwell in securely, when I execute acts of judgements upon all those around them who pillage them, then they will know that I am the LORD, their GOD. {P}</i></p>	<p>26. And they will dwell securely on it, and they will build houses, and plant vineyards. They will dwell securely when I inflict just punishment upon all those around them who have plundered them. Then they will know that I am the LORD their God."</p>

### Special Ashlamatah: 1 Samuel 20:18, 42

Rashi & <i>The Keter Crown Bible - Chorev</i>	Targum
<p>18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant. 18. <i>Yonatan said to him, "Tomorrow is the new moon and you will be missed because your seat is empty.</i></p>	<p>18. And Jonathan said to him: "Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty."</p>
<p>42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and</p>	<p>42. And Jonathan said to David: "Go in peace, for the two of us have sworn by the name of the LORD saying, 'May the Memra of the LORD be a witness between me</p>

Rashi & <i>The Keter Crown Bible - Chorev</i>	Targum
<p>you, and between my descendants and your descendants forever." And he arose and went away; and Jonathan came to the city. 42. Yonatan said to David, "Go in peace. [Remember that] we have sworn in the name of the LORD, saying, The LORD shall be a witness between me and you, between my offspring and your offspring forever."</p>	<p>and you, and between my sons and your sons forever.'" And he arose and went, and Jonathan entered the city.</p>

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

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

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

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

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

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

**14 You are a cherub of great measure,** that covers You are a bird of measure, i.e., the huge bird that covers a large area with his wings; i.e., you rule over a large dominion. מְמִשָּׁחָה is a word for largeness, like (Num. 13:32): "men of stature אַנְשֵׁי (מְדוּת)." which is translated into Aramaic as גְּבֻרֵי דְמִשְׁחָה.

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

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

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

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

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

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

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

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

counted last.

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

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

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

**to gaze upon you** [Heb. לְרַאֲנָה בְךָ] to gaze upon your shame; לְרַאֲנָה is like לְרַאֲנָה, to see.

**18 you profaned your sanctity** [Heb. מִקְדָּשְׁךָ] your sanctity.

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

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

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

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

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

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

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

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

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**In The School of the Prophets**  
**Y'chezqel (Ezekiel) 28:13-19 + 24-26**  
**By: Hakham Dr. Yosef ben Haggai**

The book of Y'chezqel is normally reserved as readings for the Holy days, since in many places in this book we find how these will be observed in the Messianic age. Normally we do not read from the Book of Y'chezqel as a prophetic lesson during ordinary Sabbaths. Therefore this Sabbath close to the New Moon for the month of Iyar serves as a bookend to the Holy Days of Pesach.

The verbal tally between the Torah reading and the Ashlamatah (Prophetic lesson) is found in Ezekiel 28:13 and Gen. 3:23 by means of the words "Gan Eden."

B' resheet 3:23

כג וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים, מִגֵּן-עֵדֶן--לְעַבְד, אֶת-הָאָדָמָה, אֲשֶׁר לָקַח, מִשָּׂם.

23. Therefore the LORD God sent him forth **from the garden of Eden**, to till the ground from whence he was taken.

Y'chezqel 28:13

יג בַּעֲדֹן גֵּן-אֱלֹהִים הָיִיתָ, כָּל-אֲבָנֶיךָ יְקָרָה מִסַּכְנֶיךָ אֲדָם פְּטוּדָה וַיְהִלֵם תַּרְשִׁישׁ שָׁהֵם וַיִּשְׁפָּה, סַפִּיר נִפְיָךְ, וּבְרֻקֹת וְזָהָב; מְלֹאכֶת תַּפְיֶיךָ וּנְקֻבֶיךָ בָּךְ, בְּיוֹם הַבְּרָאָה כּוֹנְנֹו.

13 You were **in Eden the garden of God**; every precious stone was your covering, the carnelian, the topaz, and the emerald, the beryl, the onyx, and the jasper, the sapphire, the carbuncle, and the smaragd, and gold; the workmanship of your settings and of your sockets was in you, in the day that you were created they were prepared.

Whilst most scholars believe this prophecy concerns the King of Tyre (cf. 28:12), the Midrashim agree that the Prophet is speaking about Adam (cf. Rashi's commentary on v. 16). Probably the reason for this assertion was that this Ashlamatah (Prophetic Lesson) was since ancient times connected with the reading of the Torah at Gen 3:22 ff.

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## Verbal Tallies

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

Bereshit (Genesis) 3:22 - 4:26  
Yehezkehel (Ezekiel) 28:13-19, 24-26  
Tehillim (Psalms) 3  
Mk 1:7-8, Lk 3:15-18, Acts 1:12-14

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.  
God - אלהים, Strong's number 0430.  
Said / Saith / Say - , Strong's number 0559.

The verbal tallies between the Torah and the Ashlamata are:

LORD - יהוה, Strong's number 03068.  
God - אלהים, Strong's number 0430.  
Said / Saith / Say - , Strong's number 0559.  
Know - ידע, Strong's number 03045.  
Eat / Devour - אכל, Strong's number 0398.  
For ever / Any more - , Strong's number 05769.

Bereshit (Genesis) 3:22 And the **LORD <03068> God <0430> said <0559> (8799)**, Behold, the man is become as one of us, to

know <03045> (8800) good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat <0398> (8804), and for ever <05769>:

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

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

Yehezkehel (Ezekiel) 28:13 Thou hast been in Eden the garden of God <0430>; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

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

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

Yehezkehel (Ezekiel) 28:25 Thus saith <0559> (8804) the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

Yehezkehel (Ezekiel) 28:26 And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the LORD <03068> their God <0430>.

## Hebrew:

Hebrew	English	Torah Reading Gen. 3:22 – 4:26	Psalms 3:1-8	Ashlamatah Ezek. 28:13-19, 24-26
אֲדָמָה	earth, ground	Deut. 4:10 Deut. 4:18		Ezek. 28:25
אָכַל	consuming, ate, eat	Deut. 4:24		Ezek. 28:18
אֱלֹהִים	God	Deut. 3:22 Deut. 4:1 Deut. 4:2 Deut. 4:3 Deut. 4:4 Deut. 4:5 Deut. 4:7 Deut. 4:10 Deut. 4:19 Deut. 4:21 Deut. 4:23 Deut. 4:24 Deut. 4:25	Ps. 3:2 Ps. 3:7	Ezek. 28:13 Ezek. 28:14 Ezek. 28:16 Ezek. 28:26
אָמַר	saying	Deut. 3:23 Deut. 3:26 Deut. 4:6 Deut. 4:10	Ps. 3:2	Ezek. 28:25
אֲרֶץ	earth, land, ground	Deut. 3:24 Deut. 3:25 Deut. 3:28 Deut. 4:1 Deut. 4:5 Deut. 4:14 Deut. 4:17 Deut. 4:18 Deut. 4:21 Deut. 4:22		Ezek. 28:17 Ezek. 28:18

Hebrew	English	Torah Reading Gen. 3:22 – 4:26	Psalms 3:1-8	Ashlamatah Ezek. 28:13-19, 24-26
		Deut. 4:25 Deut. 4:26		
בן	children, son	Deut. 4:9 Deut. 4:10 Deut. 4:25	Ps. 3:1	
דרך	way	Gen. 3:24		Ezek. 28:15
הר	hill, mountain		Ps. 3:4	Ezek. 28:14 Ezek. 28:16
חלל	profane	Gen. 4:26		Ezek. 28:16 Ezek. 28:18
ידע	know, known	Gen. 3:22 Gen. 4:1 Gen. 4:9 Gen. 4:17 Gen. 4:25		Ezek. 28:19 Ezek. 28:24 Ezek. 28:26
יהוה	LORD	Gen. 3:22 Gen. 3:23 Gen. 4:1 Gen. 4:3 Gen. 4:4 Gen. 4:6 Gen. 4:9 Gen. 4:13 Gen. 4:15 Gen. 4:16 Gen. 4:26	Ps. 3:1 Ps. 3:3 Ps. 3:4 Ps. 3:5 Ps. 3:7 Ps. 3:8	Ezek. 28:26
יום	time day	Gen. 4:3 Gen. 4:14		Ezek. 28:13 Ezek. 28:15
יצא	went out, go out	Gen. 4:16		Ezek. 28:18
ישב	dwelt, dwelt	Gen. 4:16 Gen. 4:20		Ezek. 28:25 Ezek. 28:26
כרוב	cherubim	Gen. 3:24		Ezek. 28:14 Ezek. 28:16
מצא	finds	Gen. 4:14 Gen. 4:15		Ezek. 28:15
נקה	kill, slay	Gen. 4:15	Ps. 3:7	
נתן	yield, give, gave	Gen. 4:12		Ezek. 28:14 Ezek. 28:17 Ezek. 28:18 Ezek. 28:25
סביב	around		Ps. 3:6	Ezek. 28:24 Ezek. 28:26
עֵדֶן	Eden	Gen. 3:23 Gen. 3:24 Gen. 4:16		Ezek. 28:13
עולם	forever	Gen. 3:22		Ezek. 28:19
עון	punishment	Gen. 4:13		Ezek. 28:18
על	from	Gen. 4:14		Ezek. 28:17
עם	people		Ps. 3:6 Ps. 3:8	Ezek. 28:19 Ezek. 28:25
עשה	do, did, done, make, made	Gen. 4:10		Ezek. 28:26
פנים	countenance, face, before	Gen. 4:5 Gen. 4:6 Gen. 4:14 Gen. 4:16	Ps. 3:1	Ezek. 28:17
קדש	holy		Ps. 3:4	Ezek. 28:14
קול	voice	Gen. 4:10 Gen. 4:23	Ps. 3:4	
קום	rose up, rise	Gen. 4:8	Ps. 3:1 Ps. 3:7	

Hebrew	English	Torah Reading Gen. 3:22 – 4:26	Psalms 3:1-8	Ashlamatah Ezek. 28:13-19, 24-26
קָרָא	called	Gen. 4:17 Gen. 4:25 Gen. 4:26	Ps. 3:4	
נָשָׂא	appointed, set	Gen. 4:25	Ps. 3:6	

### Greek:

Greek	English	Torah Gen. 3:22 – 4:26	Psalms 3:1-8	Ashlamatah Ezek. 28:13-19, 24-26	Peshat of Mark, 1-2 Peter & Jude Mk 1:7-8	Tosefta of Luke Lk 3:15-18	Reves of Acts/Romans James Acts 1:12-14
ἀδελφός	brother	Gen 4:2 Gen 4:8 Gen 4:9 Gen 4:10 Gen 4:11 Gen 4:21					Acts 1:14
ἀποθήκη	storehouses			Eze 28:13		Lk. 3:17	
γινώσκω	know, known, knew	Gen. 3:22 Gen. 4:1 Gen. 4:9 Gen. 4:17 Gen. 4:25		Ezek. 28:19 Ezek. 28:24 Ezek. 28:26			
γυνή	woman	Gen 4:1 Gen 4:17 Gen 4:19 Gen 4:23 Gen 4:25					Acts 1:14
ἄλλος	another	Gen 4:25				Lk. 3:18	
καρδία	heart			Eze 28:17		Lk. 3:15	
λαός	people		Ps. 3:6 Ps. 3:8	Ezek. 28:19 Ezek. 28:25		Lk. 3:15 Lk. 3:18	
λέγω	says, say, saying	Gen 4:25	Psa 3:2	Eze 28:25			
ὁδός	way	Gen 3:24					Acts 1:12
ὄρος	hill, mountain		Ps. 3:4	Ezek. 28:14 Ezek. 28:16			Acts 1:12
πῦρ	fire			Eze 28:18		Lk. 3:16 Lk. 3:17	
συνάγω	gather			Eze 28:25		Lk. 3:17	
χεῖρ	hand	Gen 3:22 Gen 4:11				Lk. 3:17	

## PIRQE ABOT (Chapters of the Fathers) Mishnah 1:3



**From:**

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

**By: Rabbi Reuven P. Bulka**

**Jason Aronson, Inc., © 1993, pp. 24-25**

**Antigonus of Socho received the tradition from Shimon the righteous. He used to say: Be not like servants who serve their master for the sake of receiving a reward; rather be like servants who serve their master not for the sake of receiving a reward, and let the awe of Heaven be upon you.**

This Mishnah further elaborates on aspects of service and prayer. There are many dimensions to prayer. Prayer establishes a link between God and the individual. Prayer, in a group setting, forges community. Prayer keeps the individual and community attuned and responsive. In praying for what is lacking, one constantly remembers the vacuum.

Prayer is also seen as a cause-and-effect process. One asks God for something, be it good health, family joy, communal redemption, or even wealth. When one's relationship with God resides in the cause-and-effect dimension, and the approach to faithful obedience and its values is based on anticipated gain, such faith is on shaky ground and open to disappointment, disenchantment, and the inability to face life realistically. Prayer should not be an act of investment in some eventual advantage; prayer should be of value for its own sake. The relationship it forges with God is reason enough to pray. Values should not be lived for the sake of any future aggrandizement, for the sake of receiving a reward. The living of the value is its own reward.

The prospect of meeting the leader of a country surely excites the person involved. Such a meeting is a thrill of its own. It would be absurd for one who is visiting a leader to expect some tangible reward for the experience. The visit is its own reward; the relationship, if it develops, ample recompense. Gratitude for having a minute with the leader is the normal reaction.

LET THE AWE OF HEAVEN BE UPON YOU, so that the thrill of having a relationship with God, and the prospect of a dialogue with Transcendence, is independent of any material wish. Once the cause-and-effect dimension of material gain is eliminated, the room that is needed for an authentic service of God, in awe, is created. Letting that awe be upon the person indicates that once the material obstacles are removed, the authentic relationship will ensue on its own, the awe will let itself be upon the person.

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## NAZAREAN TALMUD

SIDRA OF B'RAYSHEET (GENESIS) 3:22 - 4:26

"HEN HAADAM" "BEHOLD THE MAN"

BY: H.EM. RABBI DR. ADON ELIJAHU BEN ABRAHAM

HAKHAM SHAUL'S SCHOOL OF TOSEFTA  
(Luke 3:15-18)

But the people were filled with expectation, reasoning in their hearts concerning Yochanan, whether he could be the Messiah. Yochanan answered everyone by saying, "I immerse you in (living) water but the one greater than I is coming; I am not worthy to untie the thong of his sandals. He will immerse you with the Ruach HaKodesh (holy breath of the Mesorah) and fire. His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into the granary; but the chaff will burn with unquenchable fire." With many other uplifting words, he proclaimed the Mesorah to the people.

HAKHAM TSEFET'S SCHOOL OF  
Peshat  
(Mark 1:7-8)

And he (Yochanan) proclaimed saying, "The one coming after me is greater than I; I am not worthy to stoop down and untie the thong of his sandals.<sup>31</sup> I have immersed you with (living) water; but he will immerse you with the Ruach HaKodesh (holy breath of the Mesorah).

HAKHAM SHAUL'S SCHOOL OF REMES

"Men of Israel, listen to these words: Yeshua the Nazarene (from Tzfat the city of Branches), **a man confirmed to you by God** with miracles and wonders and signs which God performed through him in your midst, just as you yourselves know, this man (Yeshua), delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of lawless<sup>32</sup> men and put Him to death. "But, God raised him up, freeing him from the agony of death, since it was impossible for Him to be held by its power." For (King) David says of him, **"I have set the LORD always before me:** because he is at my right hand, I will not be moved. Therefore, my heart is glad, and my glory rejoices: my flesh also will rest in hope. For You will not leave my soul in hell; neither will You suffer Your Holy One to see corruption. You will show me the path of life: in your presence is fullness of joy; at Your right hand *are* pleasures for evermore." (Psa 16:8-11)

"Fellow Israelites, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. Therefore, (King David) being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Messiah to sit on his (King David's) throne; He seeing this before spoke of the resurrection of Messiah, that his soul was not left in the grave, neither his flesh did see decay. This Yeshua has God raised up, and we are all witnesses. Therefore, by being lifted up to the right [hand] of God, and having received the promise of the Ruach HaKodesh (Holy Spirit) from the Father, he has poured this out, which you now see and hear. For David has not ascended into the heavens, but he says himself, "LORD said to my master, Sit at My right hand until I place Your enemies as your footstool." (Psa 110:1) Therefore, let all the house of Israel know unquestionably that God made this same Yeshua, whom you crucified, both (our) master and Messiah. And hearing this, they were cut in the heart (emotionally moved),<sup>33</sup> and said to Hakham Tsefet and to the other *sh'lachim* (apostles), Men, brothers, what will we do? Then Hakham Tsefet said to them, do Teshubah and be immersed, every one of you, in the authority of Yeshua HaMashiach to forgiveness of sins, and you will receive the gift of the Ruach HaKodesh (the holy breath - Mesorah). For the promise is to you and to your

<sup>31</sup> The loosening of sandals and washing of feet were duties of slaves, indeed of only *Gentile* slaves, in first-century Judaism. The metaphor bespeaks John's humility and subordination in relation to the Messiah (see John 3:30). Edwards, J. (2002). *The Gospel according to Mark*. Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. p. 33

<sup>32</sup> ἄνομος *anomos* (Str. 459)

<sup>33</sup> This should not be interpreted negatively. Hakham Tsefet's message finds positive impact in his audience.

children, and to all those afar off, as many as the LORD our God will call. And with many other words he earnestly testified and exhorted, saying, Be saved from this **corrupt generation**.<sup>34</sup>

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### COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

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

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

**THE GREATER ONE** (coming **after me**) – Messiah. As we have seen, Hakham Tsefet equates Yochanan with Eliyahu, the messianic harbinger.<sup>35</sup> Yochanan's continual<sup>36</sup> sermons and "heralding's" are the announcement and proclamation that Yeshua is the expected Messiah.

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

Lane suggests that the term "coming after" is a reference to the talmid (student).<sup>37</sup> In other words, Yochanan is saying that he is not worthy to be a talmid or a slave.

### REMOVAL OF THE SHOE:

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**b Ket 96a** – R. Joshua b. Levi ruled: All manner of service that a slave must render to his master a student must render to his teacher, except that of taking off his shoe.<sup>38</sup>

Consequently, we learn from this that it was the duty of the slave to take the sandals off his master's feet in order to wash them. This was not the duty of the Talmid. Yochanan advocates that he is not capable of achieving the status of Yeshua or Messiah's talmid. His proposal juxtaposes that the great prophet/priest<sup>39</sup> is not even worthy to be called a slave of the Master.

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

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<sup>34</sup> See previous Torah Seder where the generation of the flood was said to be corrupt and full of violence.

<sup>35</sup> Mal. 4:5-6 (3:23-24)

<sup>36</sup> Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark*. New York: C. Scribner's sons. p. 8

<sup>37</sup> Lane, W. L. (1974). *The New International Commentary on the New Testament: The Gospel According to Mark*, . Grand Rapids, Michigan: : W. B. Eerdmans Publishing Co. p. 52 Cf. Mk. 1:17

<sup>38</sup> Only a Canaanite slave performs this menial service, and a student performing it might be mistaken for such a slave

<sup>39</sup> Mat 11:11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

**B' resheet (Gn.) 4:2** And she bore again his brother Abel<sup>40</sup>. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

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

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

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

## PERORATION

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

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## REMES COMMENTARY TO HAKHAM SHAUL

### BEHOLD THE MAN

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One thing that we miss when we look at these passages, starting with our Torah Seder all the way through this section and pericopes in 2 Luqas (Acts) is that all communication between G-d and man will rely on His (G-d's) agent. In B' resheet we see the "second son" or a son to replace the second son, Chavel (Able) Set. Here we see that the allegorical message is that the "first Adam" will be superseded by the final (eschatological Adam) "last Adam." Philo calls Adam (B' resheet 2.7) the "moulded man."<sup>41</sup> He was moulded after the pattern of Adam Kadmon, the arch-typical man of Primordial Light or we should say pure light, which he calls the "Heavenly man." This "light" is not the light of the Sun, Moon or stars. The Moon and Stars reflect the light of the Sun as a model for understanding Adam Kadmon as the reflection of G-d. Therefore, Adam Kadmon is the reflection of G-d i.e. The L-RD.

Scholars struggle to explain the seeming discrepancy of two accounts of man's creation. The allegorical understanding is that G-d began His work and created Adam Kadmon in His (G-d's) image as recorded in B' resheet 1.26ff. The "Moulded man" B' resheet 2:7 was made in the image of Adam Kadmon.<sup>42</sup> The allegorical message is that man, i.e. the "moulded man" is to reflect the light of G-d as demonstrated by Adam Kadmon. The **IspaqIarya** – are the nine (10) floors of the sefirot, the realms above. These floors are mirrors in a sense. They are designed for "reflection" in a manner of speaking. But this reflection shows the work that we are to accomplish. That is what we

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<sup>40</sup> TWOT 463a הֶבֶל (*hebel*) vapor, breath. The basic meaning of *hebel* is "wind" or "breath."

<sup>41</sup> Cf. Qu. in Gen 1.8, II 56

<sup>42</sup> Wedderburn, A. J. M. "Philo's 'Heavenly Man'." *Novum Testamentum*, vol. 15, no. 4, 1973, pp. 301–326. *JSTOR*, [www.jstor.org/stable/1560268](http://www.jstor.org/stable/1560268).

see when we look at the “mirror.” But, the other side of the “mirror,” Ispaqlyarya is an image of what we are to become. This is somewhat like a coin. One side contains an image that we cannot see. The other side is another image of what we are trying to become.

For us who accept that Yeshua is King Messiah we see Adam Kadmon the image we seek to become.

**Ephesians 5:1-2** Therefore,<sup>43</sup> because you are recipients of the Nefesh Yehudi, now being the beloved children<sup>44</sup> of God, you must imitate<sup>45</sup> Him.<sup>46</sup> **And walk<sup>47</sup> in love, as Messiah our model has loved us, and has given himself as if he had been an offering and a sacrifice<sup>48</sup> to God<sup>49</sup> for a sweet smelling savor<sup>50</sup> for us.<sup>51</sup>**

## “INTO THE GALIL”

France writes, “But he remains in the **north**, and for most of the time within Galilee proper;.”<sup>52</sup> We have noted that

<sup>43</sup> **וְכֵן** – *oun* “therefore” connects with 4:1, 17. In both cases, the Darshan is present. Therefore, we can see our “divisions” are actually interconnected with itself.

<sup>44</sup> Acceptance of the Nefesh Yehudi (Jewish Soul) brings the soul into loving relationship with G-d. The recipients are the beloved children of G-d. As His beloved children, we are called to imitate His actions. This verse could also be read. Be beloved imitators of G-d’s love as His children.

<sup>45</sup> Cf. Lev 11:44 “Consecrate yourselves therefore, and be holy, for I am holy.” Note here the similarity between the words of Hakham Shaul and Philo. (Spec. 4:73) <sup>73</sup> for it was a felicitous and true saying of one of the wise men of old, that men never act in a manner more resembling the gods than when they are bestowing benefits; and what can be a greater good than for mortal men to **imitate** the everlasting God? (Virt. 1:168-169) And in another place also the lawgiver gives this precept, which is most becoming and suitable to a rational nature, that men should imitate God to the best of their power, omitting nothing which can possibly contribute to such a similarity as the case admits of. XXIV. Since then you have received strength from a being who is more powerful than you, give others a share of that strength, distributing among them the benefits which you have received yourself, in order that you may **imitate** God by bestowing gifts like his; <sup>169</sup> for all the gifts of the supreme Ruler are of common advantage to all men; and he gives them to some individuals, not in order that they when they have received them may hide them out of sight, or employ them to the injury of others, but in order that they may bring them into the common stock, and invite all those whom they can find to use and enjoy them with them. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p. 623, 657

<sup>46</sup> This shows us that the gift of the Nefesh Yehudi is earned. Once the recipient has the Nefesh Yehudi as a gift he must “become” the Nefesh Yehudi.

<sup>47</sup> This is Hakham Shaul’s third use of **περιπατέω** – *peripateo*, meaning, “walk about.” Each instance **περιπατέω** – *peripateo*, “walk” refers to halakhic norms, conduct established in the Torah, and catechistically elucidated in the Oral Torah. Here we have a summons to faithful obedience. The three instances of **περιπατέω** – *peripateo*, show three responses expected of the Congregation. However, the phrase refers to habitual conduct. Therefore, we should read, “make this your habitual conduct,” or “make this your habitual walk.”

<sup>48</sup> The Remes text is drawing on allegory to make its point. The point is to be as though you were an offering before G-d. The more familiar example is Yitzchak. The point here is not whether this is a literal sacrifice, which it is not or allegorical speech. Because it is Remes, it is most certainly allegorical. Secondly, the “lesson” is for us to mimic G-d and if that seems impossible, we have Messiah as a model. We must understand that **θυσία** – *thusia* does not represent a “sin offering.” Therefore, Messiah’s “sacrifice” is not for the sake of atonement in this case. We find the corresponding offering to be a **קָרְבָּן** – *qorban* meaning to bring near. Therefore, the summary is not that Messiah is a “sacrifice” but a means of drawing near to G-d. Eadie, J. (2005). *A Commentary on the Greek Text of Paul's Letter to the Ephesians.* (M. G. Rev. W. Young, Ed.) Birmingham, AL: Solid Ground Christian Books. p. 364

<sup>49</sup> The sweet smell, **רֵיחַ** – *reyach* **נִיחֹחַ** – *nichowach* can be read a smell of comfort, or, the fragrance of the comforter. As Edie points out there is no easy way to say **רֵיחַ נִיחֹחַ**. As we have stated above the emphasis is not on a “literal” sacrifice, but rather the moral excellence of Messiah. Eadie, J. (2005). *A Commentary on the Greek Text of Paul's Letter to the Ephesians.* (M. G. Rev. W. Young, Ed.) Birmingham, AL: Solid Ground Christian Books. p. 365

<sup>50</sup> The sweet smelling aroma is the prayers of the Tsadiqim as they recite the liturgical prayers of the Siddur.

<sup>51</sup> Not found in all manuscripts.

<sup>52</sup> 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 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.

The Davidic homily of Hakham Tsefet **2 Luqas 2:22-40**, fits with the semi-festival of Lag B'Omer, looming in the distance. Likewise, the homily is intended to be an explication of how Yeshua's life parallels David's. We must remember that the name "Noach" means rest and peace. David is the quintessential picture attributed to Messiah by the Rabbis. In keeping with the "Branch" of Davidic lineage, the Rabbis said the following...

**b. San 98b** Rab said: The world was created only on **David's** account.<sup>53</sup> Samuel said: On Moses account;<sup>54</sup> R. Johanan said: For the sake of the **Messiah. What is his [the Messiah's] name?** The School of R. Shila said: His name is **Shiloh**, for it is written, until Shiloh come.<sup>55</sup> The School of R. Yannai said: His name is **Yinnon**, for it is written, His name shall endure forever:<sup>56</sup> e'er the sun was, his name is Yinnon.<sup>57</sup> The School of R. Haninah maintained: His name is **Haninah**, as it is written, Where I will not give you Haninah.<sup>58</sup> Others say: His name is **Menahem** the son of Hezekiah, for it is written, Because **Menahem [the comforter], that would relieve my soul, is far.**<sup>59</sup> The Rabbis said: His name is the **leper scholar**, as it is written, Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him a leper, smitten of God, and afflicted.<sup>60</sup>

Each school had their name for Messiah. Each name depicted a characteristic that Messiah would possess as can be seen from the Gemara. For example, the name "Menaḥem," meaning comforter or rest is derived from the same root as Noach. Just as Noach brought "rest" from the injustices of humanity, Messiah will bring "rest," comfort to the soul through the right interpretation of the Torah.

## THE ASCENSION

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We have posited that Yeshua ascended after ordaining his talmidim in Tzfat on Lag B'Omer.<sup>61</sup> However, we have a passage in Luqas, which seems to contradict the idea that Yeshua ascended from Tzfat. Before we address the Luqas passages we need to look at a few small details that will help us understand the ascension.

**2 Luqas (Acts) 1:1 – 2** In the first account I made O Theophilus, I constructed [a narrative] concerning all the work<sup>62</sup> that Yeshua did and taught from the **beginning**<sup>63</sup> until the day he was taken up (into the heavens) after giving his Oral Torah<sup>64</sup> through the spirit of prophecy to his chosen emissaries [commissioning them as Hakhamim].

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<sup>53</sup> That he might sing hymns and psalms to God.

<sup>54</sup> That he might receive the Torah.

<sup>55</sup> Gen. XLIX, 10.

<sup>56</sup> E.V. shall be continued.

<sup>57</sup> Ps. LXXII, 17.

<sup>58</sup> Jer. XVI, 13. Thus, each School evinced intense admiration of its teacher in naming the Messiah after him by a play on words.

<sup>59</sup> Lam. I, 16.

<sup>60</sup> Isa. LIII, 4.

<sup>61</sup> CF [Iyar 20, 5772](#) pp. 31ff

<sup>62</sup> Here the phrase *poiein te kai didaskein* finds no parallel in English or Greek. This Greek word ποιέω - *poieo* is anchored in the two key words of Beresheet, namely בָּרָא and עָשָׂה. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. 6:459

<sup>63</sup> This verse is so thoroughly anchored in Beresheet that is not possible to translate this verse in exactly the way that it needs to be translated. The final phrase might be translated to read "all that Yeshua created (בָּרָא - *bara*) and taught concerning Bersheet."

<sup>64</sup> *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. 2:546

The implication of the verse teaches us that Yeshua commissioned (ordained as Hakhamim) his talmidim before departing into the heavens.

**2 Luqas (Acts) 1:4** And staying with them and commanded them not to leave Yerushalayim, but to wait for what the Father proclaimed, which you heard from me (Yeshua);

This verse tells us that the talmidim are not to leave Yerushalayim after they have returned. It does not suggest that they are IN Yerushalayim at the time of the commission.

**2 Luqas (Acts) 1:8** But, you will receive (dynamic explosive) power when the Ruach HaKodesh has come upon (clothes) you. And you will be my witnesses in Yerushalayim and in all Y'udah and Shomron and to the ends of the earth."<sup>65</sup>

Note that the dynamic explosive power of G-d will be transferred to the talmidim making them Hakhamim AND THEN they will go to Yerushalayim to begin their testimony as witnesses of the Messiah.

How do we know it was Tzfat and Lag B'Omer?

**Mordechai (Mk) 16:7** But go and say to his talmidim (disciples) and to Tsefet the capital of the Pillar, 'He goes before you into the Galil. You will see him there just as he told you'."

**Mat 28:16-20** Then the eleven talmidim went away into Galil, into a mountain (Tzfat) where Yeshua had appointed them (Ordained them as Hakhamim). And when they saw him, they honored him (as their Hakham): but some (of those from the community) doubted. And Yeshua came and spake unto them, saying, All authority is given unto me in heaven and in earth (as Messiah the King). Go ye therefore, and teach (talmudize) all nations, immersing them (bringing them to conversion) by the authority of the Father, and of the (His) son (Messiah), and of the Ruach HaKodesh (Oral Torah): Teaching them to observe all commandments (the mitzvot as I have taught) you: and, behold, I am always with you, even unto the end of the age.

There is a mountain north of the Galil called Hermon. However, "Hermon" is not considered a part of the Galil proper. Mount Hermon is the boarder of Transjordan i.e., of the territory of the Amorite kings conquered by Israel (Deut. 3:8; Josh. 12:1).<sup>66</sup> Mount Hermon was the site of many pagan cults and cultic rituals.<sup>67</sup> This in and of its self would most likely disqualify the site as a place of ordination and ascension.

This leaves the "holy mountain" of Tzfat (the City of Branches) as the most likely spot for the ascension and ordination.

**Mordechai (Mark) 16:15-20** And he said to them, "Go to the entire world and proclaim my Mesorah everywhere. Whoever commits himself to immersion (conversion) will live, and whoever does not commit is condemned." But these signs will accompany the faithfully obedient: by my authority they will cast out demons, they will speak in new languages,<sup>68</sup> they will elevate serpents (Hakhamim). And if they drink

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<sup>65</sup> "Ends of the earth" – i.e. Western countries.

<sup>66</sup> Thomson Gale. (n.d.). *Encyclopedia Judaica*, (2 ed., Vol. 09). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. p 30

<sup>67</sup> The Israel Exploration Society & Carta, Jerusalem. (1993). *The New Encyclopedia of Archelological Excavations in the Holy Land* (Vol. 2). (E. S. Jersalem), Ed.) New York: Simon & Shuister. p. 617

<sup>68</sup> *glōssa* 'tongue,' meaning here 'language.' Bratcher, R. G., & Nida, E. A. (1993), c1961). *A handbook on the Gospel of Mark*. Originally published: *A translator's handbook on the Gospel of Mark*, 1961. UBS handbook series; Helps for translators (512). New York: United Bible Societies.

Here we would suggest that because the address was to "Go to the entire world and proclaim my Mesorah everywhere. Whoever commits himself to immersion (conversion) will live, and whoever does not commit is condemned" that many

**anything deadly they will not be hurt; they (the Hakhamim) will press their hands on the weak and will be praiseworthy.<sup>69</sup>**

**So when the master (Yeshua) had finished speaking to them (the talmidim) Yeshua was taken up into the heavens and sat at God's right [hand]. And they (Yeshua's talmidim) went out proclaiming the [Mesorah of the Master] everywhere while the LORD worked with them and established the Mesorah by signs that accompanied (them).**

They will "elevate" cause Hakhamim to stand.<sup>70</sup> As we have seen Yeshua's talmidim must first be "ordained" before they can ordain (elevate) others. The following passage from Luqas is usually translated in the following manner...

**Luk 24:50-51** And He led them out as far as Bethany. And lifting up His hands, He blessed them. And it happened as He blessed them, He withdrew from them and was carried up into Heaven.

After having thoroughly researched the codices, we have translated the verse as follows.

**Luqas 24:50-51** And he (Yeshua) led them (his talmidim) out towards Bethphage, and he lifted his hands to invoke their ordination.<sup>51</sup> And now it happened, when he (Yeshua) had finished with their ordination he departed from them and he was carried into the heavens.

## **PERORATION**

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We realize that all the information packed into these pages is more than confusing. Following what we have learned as a hermeneutic above, "in the Torah there is no before and after."<sup>71</sup> We must deduce from this Gezerah Shavah<sup>72</sup> that the same must be true of the Nazarean Codicil. Therefore, we have removed the "chapter and verse" notations and compiled a chronological passage of these events as best as possible.

**But go and say to his talmidim (disciples) and to Tsefet (the capital of the Pillar), 'he (the master) goes before you**

**(leads you) into the Galil.** And he (Yeshua) led them (his talmidim) out towards Bethphage, "**You will see him there just as he told you.**" **Then the eleven talmidim went away into Galil, into a mountain (Tzfat) where Yeshua had appointed them (Ordained them as Hakhamim).** And he (Yeshua) lifted his hands to invoke their ordination. And when they saw him, they honored him (as their Hakham): but some (of those from

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different languages would be needed to accomplish the Messianic missionary needed to be like the members of the Sanhedrin and the METURGEMAN (interpreter/translator) who was able to speak multiple languages.

<http://www.jewishencyclopedia.com/articles/10742-meturgeman>

<sup>69</sup> **καλῶς** *kalos* of moral quality (opp. αἰσχροῦς *Androsisis*, Kyme 32) *good, noble, praiseworthy*, Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frhchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) (504). Chicago: University of Chicago Press.

<sup>70</sup> Cf. **m. Abot 1:1**

<sup>71</sup> According to the 32<sup>nd</sup> rule of Midrash by R. Eliezer ben Yose ha-Galili, "in the Torah there is no before and after." This principle is agreed with the 13 rules of Remes by R. Ishmael. Consequently, the language of Torah is not bound by time constraints. It language speaks to each generation as if it were written in that generation. Cf. Strack, H. L., & Stemberger, G. (1991). *Introduction to the Talmud and Midrash* (2 ed.). (M. Bockmuel, Ed.) Minneapolis: Fortress Press. p. 30

<sup>72</sup> **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. Note: **Gezerah shavah** must be used in conjunction with tradition. It cannot be used as personal deduction of logic unless it is based on tradition. Strack, H. L., & Stemberger, G. (1991). *Introduction to the Talmud and Misrash* (2 ed.). (M. Bockmuel, Ed.) Minneapolis: Fortress Press. p. 18. Cardozo, N. T. (1997). *The Witten and Oral Torah*. Jason Aronson Inc. pp. 141-5

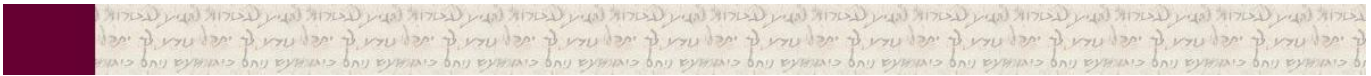


the community) doubted. And Yeshua came and spake unto them, (his talmidim) saying, **All authority is given unto me in heaven and in earth** (as Messiah the King). Go ye therefore, and teach (talmudize) all nations, immersing them (bringing them to conversion) by the authority of the Father, and of the (His) son (Messiah), and of the Ruach HaKodesh (Oral Torah): Teaching them to observe all commandments (the mitzvot as I have taught) you: and, behold, I am always with you, even unto the end of the age. **And he said to them, "Go to the entire world and proclaim my Mesorah everywhere. Whoever commits himself to immersion (conversion) will live, and whoever does not commit is condemned."** But these signs will accompany the faithfully obedient: **by my authority they will cast out demons, they will speak in new languages, they will elevate serpents (Hakhamim).** And if they drink anything deadly they will not be hurt; they (the Hakhamim) will press their hands on the weak and make them praiseworthy.<sup>73</sup> And now it happened, when the master (Yeshua) had finished speaking (blessing) them (the talmidim – invoking their ordination), he departed from them and he was carried into the heavens. **Yeshua was taken up into the heavens and sat at God's right [hand]. And they (Yeshua's talmidim) went out proclaiming the [Mesorah of the Master] everywhere while the LORD worked with them and established the Mesorah by signs that accompanied (them).**

אמן ואמן סלה

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**Saturday Evening May 04, 2019**  
**Evening: Counting of the Omer Day 15**

**Evening Counting of the Omer Day 15**

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

**Today is fifteen days of the Omer which are two weeks and one day.**

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<sup>73</sup> *καλῶς kalos* of moral quality (opp. *αἰσχροῦς* | AndrosIsis, Kyme 32) *good, noble, praiseworthy*, Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frhchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) (504). Chicago: University of Chicago Press.

**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
15	Darshan/Masoret	Nisan 30	3:1-6	Compassion united with Loving-kindness

**Ephesians 3:1-6** For the sake<sup>74</sup> of the Gentiles<sup>75</sup> I Hakham Shaul, am the prisoner<sup>76</sup> (for the cause) of Yeshua HaMashiach, I know you have heard<sup>77</sup> of the administration<sup>78</sup> of God's loving-kindness<sup>79</sup> which is given me for you: how the secret<sup>80</sup> (So'od mystery of Messiah) was handed down to me by its (systematic) unveiling,<sup>81</sup> as I have written briefly. Correspondingly, by reading this you can know<sup>82</sup> my insight into the secret (So'od mystery)

<sup>74</sup> For this sake, is rooted in the idea of G-d's loving-kindness and "grace." Therefore, we can see the direct link to idea of compounded Chesed in the ministerial offices of Darshan/Masoret. Hakham Shaul is a prisoner on behalf of the Gentiles for Messiah's cause.

<sup>75</sup> Hoehner points out that this phrase means those Gentiles who come to faithful obedience by becoming converted Jews and not Gentiles by and large. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. p. 425

<sup>76</sup> Hakham Shaul is made a prisoner by the cause of Messiah. Wallace, D. B. (1996). *Greek Grammar, Beyond the Basics, An Exegetical Syntax of the New Testament*. Grand Rapids: Zondervan. p. 82

<sup>77</sup> The Greek ἀκούω – *akouo* most certainly derived from the Hebrew **Shama** – to hear, obey or understand.

<sup>78</sup> This compound Greek word οἰκονομία – *oikonomia* is derived from *oikos* (οἶκος), "a house" and *nomos* (νομος), "law" (Torah). Therefore, it is Hakham Shaul's duty to dispense the Oral Torah to the Gentiles.

<sup>79</sup> Herein the words of John 3:16 are brought to mind. "For G-d so loved the Gentiles (world) that he sent his only begotten son." Here the interpretation is multifaceted. The "only begotten son of G-d" (Sh'mot Exo. 4:22) can refer to the B'ne Yisrael or to Messiah.

<sup>80</sup> The "secret" – "Mystery" refers to the So'od understanding of Messiah. However, this "secret" – "Mystery" is the decision of G-d concerning Messiah, the Jewish people and the Gentiles and how the "Kingdom/Governance" of G-d would play out in history. μυστήριον – *musterion*, from a derivative of μύω *muō* (to shut the mouth). This is a perfect description of So'od. So'od is not "revealed" by words. The "revelation" is in what is not said. **Abot 1:7** Simeon his son says, "All my life I grew up among the sages, and I found nothing better for a person [the body] than silence. Which Shimon is this? Herford argues that the usual reading of this text would cause us to believe that the Shimon is the son of Gamaliel. However, Herford sees problems. His suggestion is that the Shimon mentioned here is the Son of Hillel, Shimon ben Hillel, rather than Shimon ben Gamaliel. Herford, R. T. (1945). *The Ethics of the Talmud, Sayings of the Fathers, Perke Aboth, Text, Complete Translation and Commentaries*. New York: Schochen Books.

<sup>81</sup> While the "revelation" being mentioned here can be related to the Dammesek experience, Hakham Shaul speaks of his reception of the So'od. The So'od (secret – mystery) is passed down from teacher to student in a systematic unveiling (revelation) of the Torah. In the present case, Hakham Shaul was taught the So'od of Messiah by systematically being taught the Torah from that perspective. This "revelation" also bespeaks the method in which the teacher (Hakham) teaches his talmidim. The talmid learns from those things, which are not said as much as he learns, from what is said. Consequently, the talmid learns by "revelation," that which is unveiled in his mind as he learns. Barth, M. (1975). *Ephesians, Introduction, Translation, and Commentary on Chapters 1 - 3*. (T. A. Bible, Ed.) New Haven, CN: The Anchor Yale Bible posits that notion that "revelation" is the continuous and unceasing flow of information and power. This assessment is accurate in that the true Hakham never stops learning, teaching and growing in his awareness of Torah. Westcott asserts that the "general mode of communication" rather than "the specific fact" of one revelatory moment in Paul's life is meant. Barth further notes that this "revelation" refers to many events not a single event such as the Dammesek experience. Therefore, Hakham Shaul's "revelation" is the gradual unveiling of Messiah through the Oral Torah.

<sup>82</sup> "Know" have an intimate knowledge of my awareness of the "Secret of Messiah." Furthermore, Hakham Shaul makes it clear that he will be the one who is responsible for teaching the Ephesians and Gentiles the Torah in the same way that he himself received it. On a grander scale we note that the Gentiles must receive, by "handing down" the Torah from their Jewish teachers/Hakhamim.

of Messiah,<sup>83</sup> which was not made known to the sons of men<sup>84</sup> in other generations<sup>85</sup> as it has now been revealed to his holy emissaries and prophets through the Spirit of Prophecy. This secret (So'od mystery) is that the Gentiles are to become<sup>86</sup> fellow heirs, members of the same body, (i.e. of Messiah) and partakers of the promise in Yeshua HaMashiach through their acceptance of the Mesorah.

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## 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!”

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### Shalom Shabbat!

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

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<sup>83</sup> Messiah is the personification of the “Mystery/Secret” of G-d.

<sup>84</sup> The phrase “sons of men” can be related to the idea that the “Son of Man” Heb. “Ben Adam,” refers to the prophets. However, the Prophets did prophecy of Messiah. In understanding the true nature of Prophecy, we understand that this cannot be a reference to the Holy Prophets. Therefore, the “sons of men” here must be a reference to men who estranged from laboring in the Torah and Oral Torah as we will see. However, the subtlety of their mentions shows that we have the Darshan – Magid (Prophet) present.

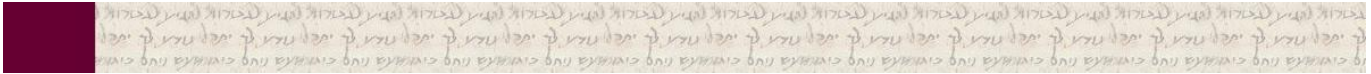
<sup>85</sup> Other generations did not have the privilege of seeing Messiah personally.

<sup>86</sup> The implication here is that Gentiles **should** convert to Judaism and **become** fellow-heirs. This is the eventual goal. While there may be many who have not “converted” they should seek that end. Without conversion, they are not joint/fellow-heirs.

**Next Sabbath:**

**Shabbat: "Tol'dot Adam" – "The Generations of Adam"**

Shabbat	Torah Reading:	Weekday Torah Reading:
<b>תולדות אדם</b>		
<b>"Tol'dot Adam"</b>	Reader 1 – B'resheet 5:1-5	Reader 1 – B'resheet 6:9-11
<b>"The generations of Adam"</b>	Reader 2 – B'resheet 5:6-11	Reader 2 – B'resheet 6:10-12
<b>"Las generaciones de Adam"</b>	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	



**Sunday Evening May 05, 2019**  
**Evening: Counting of the Omer Day 16**

**Evening Counting of the Omer Day 16**

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

Today is sixteen days of the Omer which are two 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
16	Darshan/Chazan	Iyar 1	3:7-13	Compassion united with Reverential Awe

**Ephesians 3:7-13** Of this Mesorah I was made a servant<sup>87</sup> in accordance with the gift of God's loving-kindness,<sup>88</sup>

<sup>87</sup> Διάκονος – *diakonos* is used primarily used with regard to the Kingdom/Governance of G-d. Διάκονος – *diakonos* is always used of the activities of the King's servant/agent. Contrasted with δουλος – *doulos*, which is the relationship between servant and "master." However, it is noteworthy to see that Hakham Shaul is speaking of his subservience to the Mesorah. Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. p. 449 The similarity of content between v.7 and v2 shows tat we are dealing with the same officer, i.e. the Darshan, Magid – Prophet. See also Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. p. 207

which was given me<sup>89</sup> by the operation<sup>90</sup> of his virtuous power.<sup>91</sup> Though I am less than the least of all the Tsadiqim,<sup>92</sup> this loving-kindness was (first) given to me, to hand down<sup>93</sup> (proclaim) to the Gentiles the unsearchable<sup>94</sup> riches of Messiah. And to enlighten<sup>95</sup> all of them in the administration of the secret (So'od – mystery) hidden (in the minds of the Hakhamim) in the past (for ages) by God who created all things, so that through the Congregation<sup>96</sup> the wonderfully complex wisdom of God might now be made known by<sup>97</sup> the Rulers<sup>98</sup> and Authorities<sup>99</sup> (of the Esnoga – Synagogue) in the heavenlies. All of this was according to the eternal<sup>100</sup> purpose (which runs throughout history) that He has accomplished in Yeshua our Master is HaMashiach,<sup>101</sup> by being in union with him, we<sup>102</sup> have delight<sup>103</sup> and access<sup>104</sup> (to the Father) with confidence

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<sup>88</sup> This does not mean that G-d is strictly "loving-kindness." G-d can demonstrate His judgment when there is blatant disregard for His mitzvot.

<sup>89</sup> Note the nature of Hakham Shaul, or we might say note the persona of Shaul as a Hakham. His early days as a Paqid show someone who is impetuous and prone to legalism. The present view of Hakham Shaul's character is one of Chesed.

<sup>90</sup> Greek **ἐνέργεια** – *energeia* working – operation of G-d's power. This refers to the systematic structure of the Esnoga (Synagogue). **ἐνέργεια** – *energeia* is effective power, or power that causes and effect.

<sup>91</sup> **Δύναμις** – *dunamis*, the "power" and "ability" when mentioned in accordance with lifestyle must always be virtuous power. **Δύναμις** – *dunamis*, can have the connotation of virtuous power. **Δύναμις** – *dunamis*, is also the potential of the effect. Or, we might say that **Δύναμις** – *dunamis*, is the potential result of the **ἐνέργεια** – *energeia*. The Mesorah is couched in dynamic and static power. Hakham Shaul shows that he was a vessel with potential power. His approach was the opposite of G-d's trying to "legally" demand virtue. Virtue functions through the dynamic power of effect, or we might say that virtue is the effect of dynamic power. Hakham Shaul allows himself to be the model for the Gentiles who receive the administration of the secret (So'od) of Messiah's Mesorah.

<sup>92</sup> Hakham Shaul does not say that he is the least of the Sheliachim (Apostles). He says that he is the least of ALL Tsadiqim – the "saints."

<sup>93</sup> The word **εὐαγγελίζω** – *euaggelizo* is related to the "Mesorah." Therefore, Hakham Shaul is been commissioned to "hand down" the Mesorah (the Oral (Traditions –Torah of the Jewish people) to the Gentiles. As such, we see the Darshan/Maggid handing the "story" down. Hoehner forwards that truth that the "good news" is not something invented by the "messenger." "Rather the [messenger] reveals and instructs what has been faithfully handed down." Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. p. 453

<sup>94</sup> **ἀνεξιχνίαστος** – *anexichniastos* incomprehensible aspects of Messiah are the "lights of Messiah" which are the seven stars in the right hand, among the seven congregations (Rev 1:20).

<sup>95</sup> "opened to see the truth," or to minimize that idea we might say "I ask that you may come to understand." Opened to the place of being able to understand the Mysteries on the level of ChaBaD.

<sup>96</sup> (Heb. **קהילה**Aram. **ܩܗܝܠܗ**;) therefore we have translates **ἐκκλησία** as "Congregation," the assembly of G-d's people, which includes the native-born Jew and Gentile converts. It is in the congregational setting that the Mystery of G-d's plan from antiquity will be made manifest. Furthermore, we can see that the "handing down" of the mystery/secret must come through community government. No individual can attain this mystery/secret by him or herself.

<sup>97</sup> Here we have a case of Dative of Agent/Instrumental. Therefore, the "Mystery" is made known **BY** (**ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἢ πολυποικίλος σοφία τοῦ θεοῦ**), Moulton, J. H., & Turner, N. (1963). *A Grammar of the New Testament* (Vol. III Syntax). Peabody, MA: T&T. p. 240

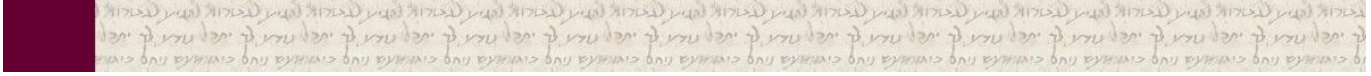
<sup>98</sup> Hokhmah the Principle agent of the Bet Din

<sup>99</sup> Binah the Second Agent of the Bet Din, Therefore we see a pars pro toto, referring to the Bet Din Hakham (Hokhmah), Binah and Da'at (ChaBaD).

<sup>100</sup> **αἰών** – *aion* Philo on his discussion of the coming birth of Yitzchak notes the following... "not a difference of time, such as is measured by lunar or solar periods, but that which is truly marvelous, and strange, and new, being an age which is very different from those which are visible to the eyes and perceptible to the outward senses." Therefore, we note that the idea of **αἰών** – *aion* can have the connotation of an new era/age which was unlike the previous age. Consequently, the "eternal age (**αἰών** – *aion*) runs throughout history unseen and unperceived by many. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume*. (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p 364

<sup>101</sup> The purpose accomplished in Yeshua our Master the Messiah, is accomplished in his giving up his life. Here we mean that his love was a sacrifice. This does not exclude his death, but it focuses on his Life rather than his death. We are not trying to detract from his death burial and resurrection, but we need to focus on his life as an Orthodox Jewish Rabbi of the first century.

by his (Messiah's) faithfulness to God.<sup>105</sup> Therefore, I require<sup>106</sup> of you (Gentiles) not to lose be discouraged in what I am suffering for you, which is your glory.<sup>107</sup>



**Monday Evening May 06, 2019**  
**Evening: Counting of the Omer Day 17**

**Evening Counting of the Omer Day 17**

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

Today is seventeen days of the Omer which are two 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
17	Darshan	Iyar 2	3:14-19	Tiferet (Beauty) - Yellow Virtue: Rachamim (Compassion) Ministry: Darshan or Magid [Prophet]

**Ephesians 3:14-19 For this reason, I bow my knees<sup>108</sup> before the Father,<sup>109</sup> (of our Master Yeshua HaMashiach)<sup>110</sup>**

<sup>102</sup> We, the Jewish people have confident assurance being in union with Messiah, therefore you (Gentiles) should not lose heart...

<sup>103</sup> From the Psalmist we see by cross-linguistic translation that **παρρησία** – *parrhesia* means, “delight.” Psa 37:4 Delight (**παρρησία** – *parrhesia*) yourself also in the LORD; And He will give you the desires of your heart.

**παρρησία** – *parrhesia* can also mean “boldness.” Philo uses this word to speak of moral excellence. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p 95

See access below – This can also be a reference to the Amidah, “standing Prayer,” which could not be said by Gentiles. Their joining the Jewish people allows them to be a part of a “Congregation” (of ten men) where they can now boldly say the Amidah.

<sup>104</sup> Access – connection through the Mitzvot and the Halakhic rulings of the Mesorah.

<sup>105</sup> Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 219

<sup>106</sup> “To demand” and “to request.”

<sup>107</sup> **Δόξα** – *doxa* is a direct reference to the office of the **Darshan**. We equate the Greek word **δόξα** – *doxa* with Tiferet, splendour, beauty and compassion.

<sup>108</sup> This term denotes the submission to G-d as the only authority, which we are to Pray to. The posture is an expression of homage, humility and petition. This is also a reference to the Amidah. We note this because the Hebrew word Amidah means, “standing Prayer.” In order for one to “bend the knee”, one needs to be “standing.”

<sup>109</sup> The use of **πατήρ** – *pater* shows the relationship between the Supreme Authority and the worshiper. This relationship is seen as a Father/Son relationship. Therefore, the son can have a relationship with the Father, which he sees as correctional

<sup>15</sup> from whom every family<sup>111</sup> in the heavens and on earth receives its name (exists),<sup>112</sup> that He would grant you, according to the wealth of His glory,<sup>113</sup> to be strengthened<sup>114</sup> with virtuous power<sup>115</sup> by His Ruach<sup>116</sup> (breathing the Oral Torah/Mesorah) in the inner man<sup>117</sup> (soul – Neshamah), so that Messiah may take up residence in your hearts through (your) faithful obedience; and that you, being firmly rooted<sup>118</sup> in loving compassion, may have the strength<sup>119</sup> to comprehend,<sup>120</sup> with all the Tsadiqim what is the breadth and length and height and depth,<sup>121</sup> and to know the loving compassion of Messiah, which exceeds knowledge (Da'at), that you may attain fullness of maturity (perfection) in God.<sup>122</sup>

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and directorial with true compassion. It is also used of the members of the Sanhedrin, whose prerogative it was by virtue of the wisdom and experience in which they excelled, to take charge of the interests of others. This suits the present context of the Bet Din and corresponding officers. We would expect to find word or titles of compassion in this particular reading associated with the Darshan.

<sup>110</sup> This phrase is most likely a Scribal insertion and invention. Understanding that Hebrew as a rhythmic Cantorial meter causes us to see that relationship between the words **πατήρ** – *pater* & **πατριά** – *patria* of the next verse.

<sup>111</sup> “Every family” – means every species, genre, tribe and clan. Every distinction is known by G-d the Father, because He is their progenitor. The use of **πατριά** – *patria* here only shows that G-d is the source and creator of all beings. He looks over them as a **πατήρ** – *pater* “Father.” This phrase is abstract and hard for some Scholars to grasp. Nonetheless, God is called the Father of the stars, the heavenly luminaries, because he is their creator, upholder, ruler. He is Father of all rational and intelligent beings, whether angels or men, because He is their creator, preserver, guardian and protector. G-d is Father of spiritual beings and of all men. The verb **ὀνομάζω** – *onomazo* is named that is, involves the name, of **πατριά** – *patria*. But Bullinger, Bucer, Estius, Rückert, Matthies, and Holzhausen take the verb in the sense of “exists.”

<sup>112</sup> G-d calls every star, constellation and angel by name. This is a representation of His supreme authority and exalted position as Creator. Cf. Psa 147:4; Isa 40:26

<sup>113</sup> **Δόξα** – *doxa* is a direct reference to the office of the **Darshan**. We equate the Greek word **δόξα** – *doxa* with Tiferet, splendour, beauty and compassion. The mention of **κραταιώω** – *krataioo*, **δόξα** – *doxa*, and **δύναμις** – *dunamis* show the dynamic flow of Divine Power through Messiah's tree of Lights. This shows us that and **δύναμις** – *dunamis* that the First Parnas (Pastor) is dependent on the Darshan/**δόξα** – *doxa*.

<sup>114</sup> The use of **κραταιώω** – *krataioo* show an association with Da'at (**κραταιός** – *krataios*) the third member of the heavenly Bet Din.

<sup>115</sup> See “virtuous power” above in footnote for #16 Darshan/Chazan Iyar 1. But **δύναμις** – *dunamis* denotes or implies that **δύναμις** – *dunamis* comes from an external source, and enters into the inner man. The “coming from the external source” is the “Breathing out the words” of the Oral Torah/Mesorah by ones Mentor/Hakham. Our paraphrase of Eadie, J. (2005). *A Commentary on the Greek Text of Paul's Letter to the Ephesians*. (M. G. Rev. W. Young, Ed.) Birmingham, AL: Solid Ground Christian Books. p. 244

<sup>116</sup> Because the “strengthening” empowers the virtuous abilities of the petitioner we see that “Spirit” is the breathing of the Oral Torah, which produces (strengthens) holiness.

<sup>117</sup> The infusion of moral excellence (**δύναμις** – *dunamis*) into the “inner man” – soul/Neshamah is the result of the Spirit/Breath being Orally breathed by ones mentor. The Darshan is the agent of the Spirit in the present pericope. His Prophetic Magid strengthens moral integrity.

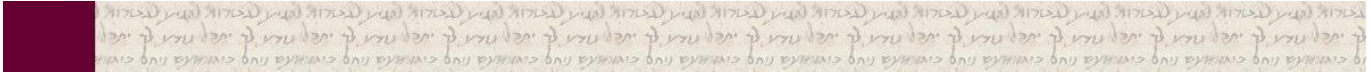
<sup>118</sup> **ρίζω** – *rhizoo* perfectly describes the condition of the Gentiles coming to faithful obedience in Messiah.

<sup>119</sup> **ἐξιχύω** – *exischuo* from **ισχύω** – *ischuo* which stems from the Officer, Chazan. Again this phraseology show the path of G-d energy as it flow through the Congregation. The Officer, Chazan fits the nomenclature of **ισχύω** – *ischuo* containing and exhibiting strength, might ability and force. cf. G2479 Thielman says that **ἐξιχύω** – *exischuo* has the connotation of growing in power/ability to the point of prevailing. Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. pp. 233-34

<sup>120</sup> Hakham Shaul is aware that the So'od/Mystery of Messiah requires a great deal of learning. He shows the path of “comprehension” is through “growing in power/ability to the point of prevailing” mentally, to the place of comprehending the So'od explanations of Messiah.

<sup>121</sup> The dimensional geometry causes Scholars to fumble over themselves not being able to do simple math. The dimensions form a simple cube with 12 lines. The center of the cube is the 13<sup>th</sup> dimension so to speak. Thirteen (13) is the numerical value of Unity and “Love” in Hebrew. Hakham Shaul's mystery is showing us that Messiah came to bring unity between G-d and man through the Mesorah. Furthermore, he is showing us that the Gentiles can become one with the Jewish people through conversion.

<sup>122</sup> See Barth, M. (1975). *Ephesians, Introduction, Translation, and Commentary on Chapters 1 - 3*. (T. A. Bible, Ed.) New



**Tuesday Evening May 07, 2019**  
**Evening: Counting of the Omer Day 18**

**Evening Counting of the Omer Day 18**

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

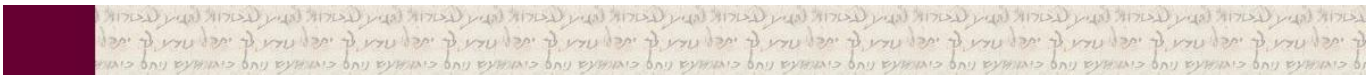
Today is eighteen days of the Omer which are two weeks and four days.

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
18	Darshan/Parnas 1	Iyar 3	3:20-21	Compassion united with Confidence

**Ephesians 3:20-21** Now to Him (G-d) Who by his virtuous power can do inexhaustibly more than we can ask<sup>123</sup> or think, according to the virtuous power working<sup>124</sup> within us, to Him (G-d) be glory<sup>125</sup> in the Congregation and in Yeshua HaMashiach throughout every generation, forever and ever. Amen.



**Wednesday Evening May 08, 2019**  
**Evening: Counting of the Omer Day 19**

**Evening Counting of the Omer Day 19**

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

Today is nineteen days of the Omer which are two weeks and five days.

Haven, CN: The Anchor Yale Bible. pp. 373-4

<sup>123</sup> The virtuous power goes beyond imagination and cravings.

<sup>124</sup> Again, we have the compound of potential power realized within us.

<sup>125</sup> The reference to the Officer "Darshan" is mentioned here again in the Greek word **δόξα** – *doxa*.

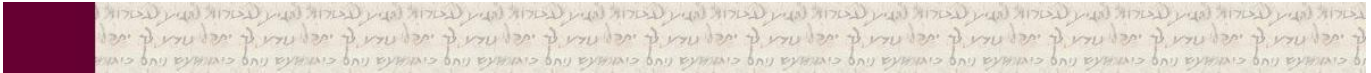


The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
19	Darshan/Parnas 2	Iyar 4	4:1-3	Compassion united with Sincerity

I therefore, the prisoner in the Master (Yeshua HaMashiach), admonish<sup>126</sup> you that you walk<sup>127</sup> in a manner worthy of the vocation<sup>128</sup> to which you are called, with all humility<sup>129</sup> and gentleness, with patience, forbearing one another in loving-compassion,<sup>130</sup> striving to keep unity knowing<sup>131</sup> the bond of shalom (unity – peace).



### Thursday Evening May 09, 2019 Evening: Counting of the Omer Day 20

#### Evening Counting of the Omer Day 20

<sup>126</sup> παρακαλέω – *parakaleo* is paralleled in the Hebrew word “אָנַח” which means comfort/strengthen. This gives us a possible connection to the Seven weeks of Nahamu. Hoehner suggests, based on Carl J. Bjerkelund’s work that this is an “Apostolic admonition.” Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary*. Grand Rapids, MI: Baker Academic. pp. 499-500. It is worthy to note that regardless whether this is an “Apostolic admonition” or not Hakham Shaul is directing his “authority” towards the Ephesian community and Congregation. Therefore, the “admonition” carries “Apostolic” (a Hakham’s) weight. We should here note the change of vocabulary. Hakham Shaul (Paul) begins to call the “Body of Messiah” into corporate unity. The language of Darshan in concert with Sincerity shows “legal” application. Here we do not need to be hung up on “legalism.” This is not the point. Our intention here is to see application of the Halakhic system of the Esnoga (Synagogue). Thielman notes the shift from theology to ethics, “from what God has graciously accomplished for His people to how they should live as a result.” Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. This shift is especially important when we realize that we are about to approach Har Sinai.

<sup>127</sup> περιπατέω – *peripateo* calling for a change in conduct. Therefore, περιπατέω – *peripateo* calls to mind contrast. In the past you were Gentiles which walked (had the conduct of a Gentile) according to the order of the cosmos, worldly system. Now that you have accepted Judaism you are expected to change your conduct and walk as the Jewish people do.

<sup>128</sup> The deep sense of κλήσις – *klesis* comes from καλέω – *kaleo* to be named or “called” a parallel of Hebrew אָנַח. That which, G-d names “calls” is suited for its purpose or duty. The “calling” is that of having been a Gentile estranged from G-d and His covenants of Promise to being conjoined with the Jewish people through conversion. This is the “challenge” that Hakham Shaul is placing before his audience. cf. Nisan 26 above.

<sup>129</sup> Humility is the attribute of deeming others more important. Here we also see protocols of showing other respect and honor.

<sup>130</sup> Here Hakham Shaul is forwarding the true heart of the Jewish people. The Gentiles coming to G-d embraced Judaism because it was a civil, organized and structured. In other words, the Roman populace saw Judaism as being a positive model to emulate. However, they needed to leave behind any dissenting paganism, which they may have retained. While the Gentile is called to Torah Observance he is not called to “legalism.” Hakham Shaul is addressing this issue here at this present juncture by conjoining the Compassion of the Darshan with the 2<sup>nd</sup> Pastoral officer (Parnas 2) and his attribute of sincerity.

<sup>131</sup> Πνεῦμα – *pneuma* - a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting. The English language uses the idea of “spirit” in very much the same way. We may hear someone say, “that’s the spirit.” This does not refer to ANY “spirit.” It refers to a mindset, knowing you “can” etc. Strong, J. (1996). *The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) (G4151). Ontario: Woodside Bible Fellowship.

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

Today is twenty days of the Omer which are two 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:

Yom HaZikharon – Day of Remembrance

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
20	Darshan/Parnas 3	Iyar 5	4:4-6	Compassion united with Truth/Honesty

There is one<sup>132</sup> body<sup>133</sup> and one soul (spirit),<sup>134</sup> even as you are called<sup>135</sup> in one hope<sup>136</sup> of your calling, one Master,<sup>137</sup> one assurance,<sup>138</sup> one (initial)<sup>139</sup> immersion, one G-d<sup>140</sup> and Father of all, who is above all and

<sup>132</sup> An abrupt change in language occurs at this juncture in our reading. This tells us that we are addressing a new officer, i.e. Parnas #3 (the 3<sup>rd</sup> Pastor. The 3<sup>rd</sup> Pastor is feminine, associated with the Messianic attribute of Yesod. Furthermore, we now see seven uses of the Greek words for "one." These seven "ones" can be related to the allegorical mention of the seven officers of the Esnoga (Synagogue). These seven "ones" call for unity in the Congregation of Messiah. The order is reversed and changed horizontally. This would mean that Hakham Shaul is taking an Apostolic (Hakham's) view of the congregation looking down on it from above, or from the heavenlies (heavens). ἑπουράνιος compound επι and ουράνιος point of origin being "from the heavens" the spiritual environs of the ethereal world. (see v4 below) Therefore, "from the heavens" means that the decisions (halakhic judgments which from the Bench of three are the judgments which are "binding on earth" because they have been made in the spiritual world. The view of the letter is from the heavens or "heavenlies."

<sup>133</sup> σῶμα – soma is the natural body of any human being. However, here we have an allegorical use of σῶμα – soma relating it to the "body of Messiah."

<sup>134</sup> Entries for πνεῦμα – pneuma in any lexicon are so plentiful that it is often hard to determine the true meaning of the word. There are 123 pages discussing πνεῦμα – pneuma in the *Theological dictionary of the New Testament*. (cf. 6:332) Here we differ from the traditional view that the "Spirit" refers to the "Holy Spirit." The context is easily noticed when we are stripped of the traditional theological garb. The body's counterpart of animation is the "spirit" breath of G-d. The use of πνεῦμα – pneuma is frequently a synonym for the ψηχηsoul of man. Therefore, we translate πνεῦμα – pneuma in the truest sense of the word as "spirit" with no reference to the "Holy Spirit" as a "member of the G-dhead." We must further assert that Judaism never has and never will have an idea of a "trinity."

<sup>135</sup> Καλέω – kaleo the verb "called" and the noun κλήσις – klesis in the present pericope must be understood from the Hebrew אקק, which have the idea of being summoned. However, the truest sense of the word καλέω – kaleo / אקק is the idea of being made aware of G-d's presence. The word אקק also carries the connotation of being summoned. Here two possible meanings conjoin in one concept. To be "called" is to be made aware of G-d's presence and then to be summoned into His presence. This "call" can only be experienced when one accepts the yoke of the Kingdom/Governance of G-d through the Bate Din and the Hakhamim as opposed to human Kings/Presidents. Those who reject the Kingdom/Governance of G-d can never be invited into His presence or into His community. Ramban. (2008). *The Torah; with Ramban's Commentary Translated, Annotated, and Elucidated*, (Vol. Sefer Vayikra). Artscroll Series, Mesorah Publications Ltd. p. 10

<sup>136</sup> ἐλπίς – elpis is NOT "hope" in the western sense of the word. ἐλπίς – elpis (hope) finds its parallel in two Hebrew words. The first being נשא which means "trust" with a sense of security, confidence and safety. The second Hebrew word is most likely the word Hakham Shaul would have used. אקק meaning eager expectation. אקק is also associated with the "miqveh" making a play on words in Hebrew when we read in the next verse of being βάπτισμα – baptisma, which means, "immersed."

<sup>137</sup> We consistently translate κύριος – kurios contextually. In those contexts where the writer refers to Yeshua as κύριος –

through<sup>141</sup> all and in you all.

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*kurios*, he is not referring to deity. **κύριος** – *kurios* is a honorary title of respect. For those who must argue the point we suggest a thorough study of the word **κύριος** – *kurios* where it will be noted that **κύριος** – *kurios* is used of men, angels slave owners etc. Contextually we reverence Yeshua HaMashiach as our “Master” just as Yeshua’s talmidim did.

<sup>138</sup> **πίστις** – *pistis*, is used nearly 490 times in the Nazarean Codicil. In those 490 times **πίστις** – *pistis*, refers to two major thoughts surrounding the word. The first is “fidelity” i.e. faithfulness or as we generally translate **πίστις** – *pistis*, “faithful obedience.” The other major use of **πίστις** – *pistis*, is that of assurance. Because we are constrained by the hermeneutic of context, we must translate **πίστις** – *pistis*, as “assurance.” However, assurance only comes on the heels of “faithful obedience.”

<sup>139</sup> By “initial”, we mean that when the Gentile converts to Judaism he is “immersed” as a token of his new life. However, when the Gentile has become Jewish all the laws of ritual purity become applicable whereupon he is subject to many immersions. Thielman interprets this **βάπτισμα** – *baptisma*, as an indication of the process of conversion. “It is perhaps best to think of One Baptism as a shorthand expression for the whole conversion, summarized by reference to the visible ritual.” Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. p. 259 Here we find a reference to conversion to Judaism, not conversion to “Christianity!”

<sup>140</sup> It is easy enough to recognize the Shema in this single short phrase. This actually debunks the Trinitarian thesis in two words.

<sup>141</sup> The four-fold phrase Father, in, through and above reiterates G-d’s omnipresence. However, we see in this passage the understanding that G-d’s agenda is being worked in all of creation.

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

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