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

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

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| **Three- and 1/2-year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Cheshvan 11, 5783 / November 4-5, 2022** | **First Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** <https://www.chabad.org/calendar/candlelighting.htm>

**Roll of Honor:**

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

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

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

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His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

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

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

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

**A Prayer for Israel**

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

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

**Shabbat:**

**Shabbat “Vayizkor Elohim Et Noach” – “And G-d remembered Noah”**

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| **Shabbat:** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּזְכֹּר אֱלֹהִים, אֶת-נֹחַ** |  |  |
| **“Vayizkor Elohim Et Noach”** | Reader 1 – B’resheet 8:1-3 | Reader 1 – B’resheet 8:15-17 |
| **“And G-d remembered Noah”** | Reader 2 – B’resheet 8:4-6 | Reader 2 – B’resheet 8:18-20 |
| **“Y se acordó Dio de Noé”** | Reader 3 – B’resheet 8:7-9 | Reader 3 – B’resheet 8:21-9:1 |
| B’resheet (Genesis) 8:1-22 | Reader 4 – B’resheet 8:10-12 |  |
| Ashlamatah: Habakkuk 3:2-10 + 19 | Reader 5 – B’resheet 8:13-14 |  |
|  | Reader 6 – B’resheet 8:15-19 | Reader 1 – B’resheet 8:15-17 |
| Tehillim (Psalms) 6:1-11 | Reader 7 – B’resheet 8:20-22 | Reader 2 – B’resheet 8:18-20 |
| N.C.: Mark 1:14-15  Luke 4:14-15 | Maftir – B’resheet 8:20-22  Habakkuk 3:2-10 + 19 | Reader 3 – B’resheet 8:21-9:1 |

**Contents of the Torah Seder**

* The Diminution of Waters – Gen. 8:1-5
* The Raven and the Dove – Gen. 8:6-14
* Leaving the Ark and Building an Altar – Gen. 8:15-22

**Rashi & Targumim for: B’resheet 8:1 – 22**

| **Rashi’s Translation** | **Targum Pseudo Jonathan** |
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| 1. And God remembered Noah and all the beasts and all the cattle that were with him in the ark, and God caused a spirit to pass over the earth, and the waters subsided. | 1. And the LORD in His Word remembered Noah, and all the animals and the cattle which were with him in the ark; and the LORD caused the wind of mercies to pass over the earth, and the waters were dried.  JERUSALEM: And He remembered in His mercies the good that was with Noah. And the LORD caused the wind of mercies. |
| 2. And the springs of the deep were closed, and the windows of the heavens, and the rain from the heavens was withheld. | 2. And the fountains of the deep were shut up, and the windows of heaven, and the rain was forbidden to descend from heaven. |
| 3. And the waters receded off the earth more and more, and the water diminished at the end of a hundred and fifty days. | 3. And the waters returned from being on the earth, going and returning. And the waters were diminished at the end of a hundred and fifty days. |
| 4. **And the ark came to rest in the seventh month, on the seventeenth day of the month, on the mountains of Ararat.** | 4. **And the ark rested in the seventh month, which is the month of Nisan, in the seventeenth day of the month, upon the mountains of Qadron;** the name of the one mountain is Qardania, and the name of the other mountain Irmenia; and there was built the city of Armenia in the land of the east. |
| 5. **And the waters constantly diminished until the tenth month; in the tenth [month], on the first of the month, the mountain peaks appeared.** | 5. **And the waters went and diminished until the tenth month, the month Tammuz. In Tammuz, in the first of the month, the heads of the mountains were seen.** |
| 6. And it came to pass **at the end of forty days,** that Noah opened the window of the ark that he had made. | 6. And it was **at the end of forty days,** and Noah opened the aperture of the ark which he had made. |
| 7. And he sent forth the raven, and it went out, back and forth until the waters dried up off the earth. | 7. And he sent out a raven; and it went forth, going forth and returning, until the waters had dried from the earth. |
| 8. And he sent forth the dove from with him, to see whether the waters had abated from upon the surface of the earth. | 8. And he sent forth a house-dove from being with him, to see whether the waters were lightened from off the faces of the earth. |
| 9. But the dove found no resting place for the sole of its foot; so, it returned to him to the ark because there was water upon the entire surface of the earth; so, he stretched forth his hand and took it, and he brought it to him to the ark. | 9. And the dove found no rest for the sole of the foot and returned unto him to the ark; and he knew that the waters were (yet) upon the face of all the earth. And he reached out his hand and took and brought her unto him into the ark. |
| 10. And he waited again another seven days, and he again sent forth the dove from the ark. | 10. And he prolonged (waited) yet seven days, and again he sent the dove from the ark.  JERUSALEM: **And he began to number,** and again he sent the dove from the ark. |
| 11. And the dove returned to him at eventide and behold it had plucked an olive leaf in its mouth; so, Noah knew that the water had abated from upon the earth. | 11. And the dove came to him at the evening time, and behold, a leaf of olive gathered, broken off, she brought in her mouth, **and which she had taken from the Mount of the Messiah**. And Noah understood that the waters had lightened from being on the earth. |
| 12. And he again waited another seven days, and he sent forth the dove, and it no longer continued to return to him. | 12. And he prolonged yet seven days and added to send forth the dove; but she added not to return to him again. |
| 13. **And it came to pass in the six hundredth and first year, in the first [month], on the first of the month, that the waters dried up from upon the earth,** and Noah removed the covering of the ark, and he saw, and behold, the surface of the ground had dried up. | 13. **And it was in the six hundred and first year, in Tishri, in the first of the month, in the beginning of the year, that the waters were dried from upon the earth.** And Noah removed the covering of the ark, and saw the faces of the ground to be dried. |
| 14. **And in the second month, on the twenty seventh day of the month, the earth was dry.** | 14. **And in the month Marcheshvan, in the twenty-seventh day of the month, the earth was dry.** |
| 15. And God spoke to Noah saying: | 15. And the LORD spoke with Noah, saying: |
| 16. "Go out of the ark, you and your wife, and your sons, and your sons' wives with you. | 16. Go forth from the ark, you, and your wife, and your sons, and the wives of your sons, with you. |
| 17. Every living thing that is with you of all flesh, of fowl, and of animals and of all the creeping things that creep on the earth, bring out with you, and they shall swarm upon the earth, and they shall be fruitful and multiply upon the earth." | 17. Every living animal that is with you of all flesh, of fowl, of cattle, and of every reptile that creeps on the earth, bring forth with you, that they may reproduce in the earth, and spread abroad and multiply on the earth. |
| 18. So Noah went out, and his sons and his wife and his sons' wives with him. | 18. And Noah went forth, and his sons, and his wife, and the wives of his sons, with him. |
| 19. Every beast, every creeping thing, and all fowl, everything that moves upon the earth, according to their families they went forth from the ark. | 19. Every animal, every reptile, and every bird, which moves upon the earth, according to its seed, went forth from the ark. |
| 20. **And Noah built an altar to the Lord,** and he took of all the clean animals and of all the clean fowl and brought up burnt offerings on the altar. | 20. **And Noah built the altar before the LORD; that altar which Adam had built in the time when he was cast forth from the garden of Eden and had offered an oblation upon it; and upon it had Kain and Habel offered their oblations. But when the waters of the deluge descended, it was destroyed, and Noah rebuilt it;** and he took of all clean cattle, and of all clean fowl, and sacrificed four upon that altar. And the LORD accepted his oblation with favour: |
| 21. And the Lord smelled the pleasant aroma, and the Lord said to Himself, "I will no longer curse the earth because of man, for the imagination of man's heart is evil from his youth, and I will no longer smite all living things as I have done. | 21. and the LORD said in His Word, I will not add again to curse the earth on account of the sin of the children of men; for the imagination of the heart of man is evil from his youth; neither will I add to destroy whatever lives as I have done. |
| 22. So long as the earth exists, seedtime and harvest, cold and heat, summer and winter, and day and night shall not cease." | 22. Until all the days of the earth, sowing in the season of Tishri, and harvest in the season of Nisan, and coldness in the season of Tebeth, and warmth in the season of Tammuz, and summer and winter, and days and nights will not fail.  JERUSALEM: Until all the days of the earth from now, sowing and reaping, and cold and heat, and days and nights will not cease. |

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| **Reading Assignment:**    **The Torah Anthology: Yalkut Me’Am Lo’Ez – Vol I**  By: Rabbi Ya’aqob Culi  Published by: Moznaim Publishing Corp. (New York, 1988)  Vol. 1 – “Genesis,” pp. 364-379 | **Reading Assignment:**  **Ramban: Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel  Published by Shilo Publishing House, Inc.  (New York, 1971)  pp. 120 - 132 |

**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: ‎** **B’resheet (Genesis) 8:1 – 22**

**1 And God remembered** **Heb. אֱלֽהִים This name represents the Divine Standard of Justice, which was converted to the Divine Standard of Mercy through the prayer of the righteous/generous. But the wickedness of the wicked converts the Divine Standard of Mercy to the Divine Standard of Justice**, as it is said: (above 6:5ff.): “And the Lord (י-ה-ו-ה) saw that the evil of man was great, etc. And the Lord (י-ה-ו-ה) said, ‘I will blot out, etc.’ “although that name is the name of the Divine Standard of Mercy. - [Gen. Rabbah 33:3, Succah 14a] That Noah prayed in the ark appears in Tan. Noach 11, Aggadath Beresheet 7:3, Sefer Hayashar.

**And God remembered Noah, etc.** What did He remember regarding the animals? The merit that they did not corrupt their way before this [the Flood], and that they did not copulate in the ark. - [Tan. Buber Noach 11, Yer. Ta’an. 1:6]

**and God caused a spirit to pass** A spirit of consolation and calm passed before Him. - [Targum Jonathan and Yerushalmi]

**over the earth** Concerning [events on] the earth.

**and the waters subsided** Heb. וַיָשֽׁכָּוּ, like (Esther 2:1): “when the king’s fury subsided,” an expression of the calming of anger. - [from Tan. Buber Noach 12]

**2 And the springs...were closed** When they were opened, it was written (7: 11): “all the springs,” but here, “all” is not written, because some of them remained [open], those that were necessary for the world, such as the hot springs of Tiberias and the like. - [Gen. Rabbah 33:4]

**was withheld** Heb. וַיִכָּלֵא, and it was withheld, like (Ps. 40:12): “You will not withhold (תִכְלָא) Your mercies”; (Gen. 23:6): “[None of us] will withhold (יִכְלֶה) from you.”

**3 at the end of a hundred and fifty days they commenced to diminish**, and **that was on the first of Sivan.** How so? On the twenty-seventh of Kislev, the rains stopped, leaving three days in Kislev and twenty-nine in Teveth, making a total of thirty-two days, and Shevat, Adar, Nissan, and Iyar total one hundred and eighteen [days], making a grand total of one hundred fifty [days]. - [Seder Olam ch. 4]

**4 in the seventh month** **Sivan, which is the seventh counting from Kislev,** in which the rains stopped. - [from aforementioned source]

**on the seventeenth day** From here you learn that the ark was submerged in the water eleven cubits, for it is written: (verse 5)” In the tenth [month], on the first of the month, the mountain peaks appeared.” That is [the month of] Av, which is the tenth month counting from Marcheshvan, when the rains fell, and they were fifteen cubits higher than the mountains. They diminished from the first of Sivan until the first of Av fifteen cubits in sixty days, at the rate of a cubit in four days. The result is that on the sixteenth of Sivan they had diminished only four cubits, and the ark came to rest on the next day. You learn [from here] that it was submerged eleven cubits in the waters [which were] above the mountain peaks. - [from aforementioned source]

**5 in the tenth [month], etc.,** the mountain peaks appeared This refers to Av, which is the tenth [month] from Marcheshvan, when the rain commenced. Now if you say that it refers to Elul, which is the tenth [month] from Kislev, when the rain stopped, just as you say: “in the seventh month,” refers to Sivan, which is the seventh [month] after the cessation [of the rain]; [I will tell you that] it is impossible to say this. You must admit [that] the seventh month can be counted only from the time that the rain stopped, because there did not end the forty days of the rains and the one hundred fifty days when the water gained strength, until the first of Sivan. And if you say that it refers to the seventh [month] from the [beginning of the] rain, it would not come out to be Sivan. The tenth [month] can be counted only from the time the rain commenced to fall, for if you say [that it is counted] from the time when the rain stopped, which is Elul, you would not understand (verse 13): “In the first [month], on the first [day] of the month, the waters dried up from upon the earth,” for at the end of the forty days, when the mountain peaks appeared, he sent forth the raven, and he waited twenty-one days with sending the dove, totaling sixty days from the time the mountain peaks appeared until the surface of the earth dried. and if you say that they appeared in Elul, it would mean that they dried up in Marcheshvan. **Scripture, however, calls it the first [month] and that can refer only to Tishri, which is the first [month] from the creation of the world, and according to Rabbi Joshua, it is Nissan.**

**6 at the end of forty days** since the mountain peaks appeared.

**the window of the ark that he had made for light**, and this is not the opening of the ark, which was made for going in and out.

**7 and it went out, back and forth** Going and encircling around the ark, but it did not go to fulfill its errand because it [the raven] suspected him [Noah] concerning its mate, as we find in the Aggadah of [chapter] “Chelek.”- [from Sanh. 108b]

**until the waters dried up** The simple explanation is its apparent meaning, but the Midrash Aggadah (Gen. Rabbah 33:5) [explains that] the raven was destined for another errand during the lack of rain in the time of Elijah, as it is said (I Kings 17:6): “and the ravens brought him bread and meat.”

**8 And he sent forth the dove seven days later,** for it is written: “And he waited again another seven days.” From this general statement you learn that the first time too he waited seven days. - [Gen. Rabbah 33:6]

**And he sent forth** Heb. וַיְשַׁלַח This is not an expression of sending on a mission but an expression of sending away. He sent it forth to go on its way, and thereby he would see whether the waters had abated, for if it would find a resting place, it would not return to him.

**10 And he waited** Heb. וַיָחֶל, an expression of waiting, and so, (Job 29:21): “They listened to me and waited (יִחֵלוּ),” and there are many such instances in Scripture.

**11 it had plucked...in its mouth** Heb. טָרָף, lit. he had plucked. [Rashi interprets טָרָף as a verb in the masculine form. According to his reading, there would be an inconsistency in the verse: “He had plucked an olive leaf in her mouth,” because the subject (which is masculine) would not agree with the final prepositional phrase (which is feminine).] I say that it was a male. Therefore, Scripture sometimes refers to it in the masculine gender and sometimes in the feminine, because every יוֹנָה in Scripture is in the feminine gender, like (Song 5:12): “like doves beside rivulets of water, bathing (רֽחֲצוֹת)”; (Ezek. 7:16): “like doves of the valleys, they all moan (הֽמוֹת)”; and like (Hos. 7:11): “like a silly (פוֹתָה) dove.”

**it had plucked** Heb. טָרָף, “he plucked.” The Midrash Aggadah explains it טָרָף as an expression of food and interprets בְּפִיהָ as an expression of speech. It [the dove] said: Let my food be as bitter as an olive in the hands of the Holy One, blessed be He, and not as sweet as honey in the hands of flesh and blood. - [Sanh. 108b]

**12 And he...waited** Heb. וַיִיָחֶל This has the same meaning as וִַיָחֶל, except that the latter is the וַיַפְעֶל form (the קַל conjugation), and the former is in the וַיִתְפָעֵל form (the reflexive conjugation). וַיָחֶלis equivalent to וַיַמְתֵּן (and he waited); וַיִיָחֶל is equivalent to וַיִתְמַתֵּן (and he was patient).

**13 in the first [month] According to Rabbi Eliezer, it is Tishri, and according to Rabbi Joshua, it is Nissan**. - [from Rashi R.H. 12b] See above 7:11, 8:5.

**dried up** It [the earth] became a sort of clay, for its upper surface had formed a crust. - [Seder Olam ch. 4, Gen. Rabbah 33:7, according to Yalkut Shim’oni]

**14 on the twenty-seventh** And they [the rains] started to fall in the second month, on the seventeenth day of the month. These are the eleven days by which the solar year exceeds the lunar year, for the judgment of the Generation of the Flood was for a whole year. - [from Eduyoth 2:10]

**the earth was dry** It became dry earth, as it should be.

**16 you and your wife, etc.** A man and his wife. Here He permitted them to engage in marital relations. See above 6:18, 7:7.

**17 bring out** It is written הוֹצֵא, but it is read הַיְצֵא. הַיְצֵא means: tell them that they should come out. הוֹצֵא means: if they do not wish to come out, you take them out.-[from Gen. Rabbah 34:8]

**and they shall swarm upon the earth** But not in the ark. This tells us that even the animals and the fowl were prohibited from mating. -[from Gen. Rabbah ad loc.]

**19 according to their families** They accepted upon themselves the condition that they cleave to their own species.

**20 of all the clean animals** He said, “The Holy One, blessed be He, commanded me to take in seven pairs of these only in order to offer up a sacrifice from them.”- [from Tan. Vayakhel 6, Gen. Rabbah 34:9]

**21 from his youth** This is written: מִנְעֻרָיו [i.e., without a “vav”] [implying that] from the time that he [the embryo] shakes himself [ נִנְעָר] to emerge from his mother’s womb, the evil inclination is placed in him. - [from Gen. Rabbah 34:10]

**I will no longer...and I will no longer** He repeated the words to denote an oath. That is what is written (Isa. 54:9): “That I swore that the waters of Noah shall never again pass over the earth,” and we do not find an oath concerning this matter except in this [statement, in] which **He repeated His words, and this [repetition denotes that it] is an oath.** So did our Sages expound in Tractate Shevuoth (36a).

**22 So long as the earth exists… shall not cease** Each of these six seasons has two months, as we learned: Half of Tishri, Marcheshvan, and half of Kislev are “seedtime.” Half of Kislev, Teveth, and half of Shevat are the “cold” season, etc. in B.M. (106b). (Other editions add:

**So long as the earth exists** Heb. עֽד means “always”, like (Num. 19:13): “his uncleanness is permanently (עוֹד) upon him.”

**cold** is more severe than winter.

**winter** Heb. חֽרֶף, the time for sowing barley and beans, which are early (חֲרִיפִין) to ripen quickly. The cold period is half of Shevat, Adar, and half of Nissan.

**Summer** - קַיִץ This is half of Sivan, Tamuz, and half of Av, which is the time of the gathering of the figs and the time when they dry them in the fields, and it (the dried fig) is קַיִץ, as (II Sam. 16:2): “the bread and the dried fruits (וְהַקַיִץ) for the young men to eat.”

**heat** That is the end of the sunny season, half of Av, Elul, and half of Tishri, when the world is hottest, as we find in Tractate Yoma (29a): The end of the summer is more severe than the summer.

**and day and night shall not cease** From here we deduce that they ceased for the duration of the Flood: the planets did not function, and day was indistinguishable from night. -[from Gen. Rabbah 25:2, 34:11]

**shall not cease** All these shall not cease to perform according to their natural course.

**Ketubim: Tehillim (Psalms)** ‎**6:1-11**‎

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 1. To the conductor with melodies on the sheminith, a song of David. | 1. For praise; with melodies on the harp of eight strings. A hymn of David. |
| 2. O Lord, do not rebuke me in Your anger, and do not chastise me in Your wrath. | 2. O LORD, do not humble me in Your anger; and do not punish me in Your wrath. |
| 3. Be gracious to me, O Lord, because I languish; heal me, O Lord, because my bones are frightened. | 3. Pity me, O LORD, for I am weak; heal me, O LORD, for my bones are terrified. |
| 4. And my soul is very frightened, and You, O Lord, how long? | 4. And my soul is greatly terrified; and You, O LORD, when will You give me relief? |
| 5. Return, O Lord, rescue my soul; save me for the sake of Your loving- kindness. | 5. Turn, O LORD, save my soul, redeem me for the sake of Your goodness. |
| 6. For there is no memory of You in death; in the grave, who will thank You? | 6. For there is no memory of You in death; in Sheol who will give You thanks? |
| 7. I am weary from my sighing; every night I sully my bed; I wet my couch with my tears. | 7. I am wearied with my groaning; I will speak in my sorrow every night on my bed; I will drown my couch with my tears. |
| 8. My eye is dimmed from anger; it has aged because of all my adversaries. | 8. My eye is dark from my trouble; it is worn out by all my oppressors. |
| 9. Turn away from me, all you workers of iniquity, for the Lord has hearkened to the voice of my weeping. | 9. Leave me, all doers of falsehood; for the LORD has heard the sound of my weeping. |
| 10. The Lord has hearkened to my supplication; the Lord has accepted my prayer. | 10. My petition has been heard in the LORD's presence; the LORD will accept my prayer. |
| 11. All my enemies shall be ashamed and very frightened; they shall return and be ashamed in a moment. | 11. All of my enemies will be ashamed and very afraid; they will turn and be ashamed in an instant. |

**Rashi’s Commentary on Psalm** ‎**6:1-11**

**1 on the sheminith** A harp of eight strings, known as sheminith, and so we find (in I Chron. 15:21): “So-and-so and his sons on the sheminith to conduct.”

**3 languish** אמלל, devastated, and poor in strength, konfondouc in Old French, confounded, perplexed as “these feeble Jews (האמללים),” of Ezra (Neh. 3:34).

**4 and You, O Lord,** how long will You look on and not heal [me]?

**5 Return, O Lord** from Your anger.

**rescue my soul** from my illness.

**7 every night I sully my bed** Heb. אשׂחה an expression of (Lam. 3:45): “scum (סחי) and refuse”; (Isa. 5:25), “and their corpses were like spittle (כסוחה).” I sully my bed with tears. Menachem (p. 172), however, associated it with (Isa. 25: 11): “as the swimmer (השׂחה) spreads out [his hands] to swim (לשׂחות),” and with (Ezek. 47:5), “water to swim in (שׂחו).”

**I wet my couch with my tears** I moisten and wet as with water.

**8 is dimmed** Heb. עשׁשׁה, an expression of a lantern (עשׁשׁית) , an eye which has impaired vision and seems to see through glass [held] before its eyes. Menachem (p. 139) defines it as an expression of decay, and so every expression of עשׁ, like (below 31:1 1) “and my bones are wasted away (עשׁשׁו).”

**it has aged** Heb. עתקה. My eye has aged and become old in that its light has dimmed. Menachem (p. 139) associated it with (Gen. 12:8): “And he moved (ויעתק) from there to the mountain.”

**because of all my adversaries** Because of the troubles that distress me.

**11 shall be ashamed and very frightened, etc.** What is the meaning of “they shall return and be ashamed” a second time? Said Rabbi Johanan: In the future the Holy One, blessed be He, will judge the wicked of the nations of the world and sentence them to Gehinnom. Because they will complain to Him, He will take them back and again show them their records, and He returns them to Gehinnom. This is a double embarrassment. Rabbi Shmuel bar Nachmani says: In the future, every nation will call to its god, but it will not answer. Consequently, they will call to the Holy One, blessed be He. He will say to them, “Had you called Me first, I would have answered you. Now you have made the idols of primary importance and Me of secondary import. Therefore, I will not answer,” for it is stated (below 18:42): “They pray, but no one saves them.” This refers to the idols, and afterward, “to the Lord, but He answered them not.” Therefore, it is said: “they shall return and be ashamed.”

**in a moment** In a short time.

**Meditation from the Psalms**

**Psalm 6:1-11**

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

This sad, depressing psalm is a part of our daily prayers, but it is omitted on any day when we have even a minor celebration.[[1]](#footnote-1) The Sheminit,[[2]](#footnote-2) the eight-stringed instrument which accompanied this psalm, relates to this theme.

David composed this psalm when bed-ridden with a terrible illness which enfeebled his entire body. Righteous man that he was he accepted his pains as a means to release his soul from the shackles of sin.

The Sheminit, the eight-stringed instrument which accompanied this psalm, relates to this theme.

Maharal and Hirsch discuss in many of their writings, the significance of the numbers six, seven, eight, and ten. 'Six' symbolizes the cube form covered from all sides, a three-dimensional unit, representing the total perfection of this physical world created in six days. 'Seven' always indicates the divine element *connected*, and *connecting*, with the physical world of creation, as we find on the Holy Sabbath, the seventh day. 'Eight', however, heralds release from this world, redemption from all bodily and moral ills, and resurrection from all physical decay. This is primarily the condition of the future, when Messiah will loosen the bonds which shackle us to this world. Similarly, circumcision[[3]](#footnote-3) is performed on the eighth day, teaching that a basic prerequisite for our covenant, our Brit, with HaShem is that we free ourselves from the fetters of the sensual world (symbolized by the ערלה, foreskin). The harp of ten strings, however, is reserved for the day when all of the world will unite into one harmonious whole.

David's choice of the Messianic Sheminit instrument to accompany this particular psalm denotes terrible anguish over his desecration of his Brit-Covenant with HaShem because of sin. He yearns to achieve a self-discipline of Messianic proportions, thereby liberating himself from the lusts and desires which drew him to sin.

Radak explains that David did not dedicate this psalm to himself alone; he meant it to be a prayer for every person in distress, particularly for Israel when sick and oppressed in exile.

Indeed, David's intention was fulfilled, for this psalm has been incorporated into our daily prayers[[4]](#footnote-4) as תחנון, 'Tachanun' a plea for forgiveness and mercy.[[5]](#footnote-5) This sad, depressing psalm is a part of our daily prayers, but it is omitted on any day when we have even a minor celebration.[[6]](#footnote-6)

As we mentioned earlier, David was sick when he composed this psalm. The Midrash enlightens us on this subject:

***Aggadat Bereshit 38*** *Our Rabbis said: “David was sick and bedridden for thirteen years. They would change his mattress seven times a day, because of wetness, as it is stated: ‘I am weary with my groaning; all the night I make my bed to swim; I water my couch with my tears’.[[7]](#footnote-7) These are the thirteen years during which he suffered affliction, because of that act that he had committed[[8]](#footnote-8), and all his enemies would say: ‘When will he die [already]?’ As it is stated: ‘My enemies speak evil of me: “When shall he die, and his name perish?”‘.[[9]](#footnote-9) Finally, he asked for mercy from the Holy One, blessed be He; he said to him: ‘Master of the Universe, raise me up for the sake of the Temple that the prophet Shmuel passed down to me. Please raise me up from this bed, so that I may complete the blueprints of the Temple.’ As it is stated: ‘O Lord, be gracious to me, and raise me up, that I may complete it for them’[[10]](#footnote-10) —’Raise me up from this illness and I will complete for them the blueprints of the Temple.’ Immediately, the Holy One, blessed be He, heard his prayer and he stood up from the bed. As it is stated: ‘Then David the king stood up upon his feet’.[[11]](#footnote-11) Now, where does a man stand if not upon his feet? What is ‘upon his feet’? Rather, he was cured and became healthy, and he stood on his feet after all those years, and he handed over to them the blueprints of the Temple; ‘All this is put in writing by the hand of the Lord who instructed me’.[[12]](#footnote-12) Furthermore, it says: ‘Then David gave to Shlomo his son the pattern of the porch,’ and it says: ‘and the pattern of all that he had by the spirit’.*

This psalm was meant to be played on a musical instrument called a Sheminit. This *eight* stringed instrument,[[13]](#footnote-13) used in messianic days (the harp of the world to come has ten strings), speaks to the meaning of the number *eight* and its application to King David as he was enduring this terrible illness as an atonement for his sins against his brit mila, his circumcision. Remember that brit mila is performed on the *eighth* day of a boy’s life. Consider that the number *eight* always alludes to a departure from the “natural” world, and entry into the supernatural world. This uniquely Jewish concept of man having the ability to transcend his nature is represented by the number eight. Thus, we understand that this psalm teaches us how to rejoice while undergoing tremendous physical trials by helping us to see that there is light at the end of the tunnel, in the next world. The Talmud[[14]](#footnote-14) elaborates on the when we use the various stringed instruments:

***Arachin 13b*** *R. Judah said, the harp (kinnor) of the Sanctuary had seven cords, as it is written: In Thy presence is fitness [soba] of joy;[[15]](#footnote-15) read not, fullness [soba’], but seven [sheba]! The harp of the messianic days has eight cords, as it is said: For the leader on the Sheminith,[[16]](#footnote-16) [i.e., the eighth string]. The harp of the world to come has ten cords, as it is said: With an instrument (asor) of ten strings, and with the psaltery (nevel); with a solemn sound upon the harp.[[17]](#footnote-17) Furthermore, it is said: Give thanks unto the Lord with harp, sing praises unto Him with the psaltery of ten strings. Sing unto Him a new song; play skillfully midst shouts of joy.[[18]](#footnote-18) You could say also that [our Mishnah will be] in accord with R. Judah: Since, in the world to come, it will have more cords and its sound will be stronger, like that of a harp, he calls it ‘harp’.*

In the septennial lectionary, the first triennial portion, we read this Torah portion, and psalm, on the Shabbat shortly before[[19]](#footnote-19) HaShem began the flood on the seventeenth day of the second month (Heshvan 17).

In the septennial lectionary, the second triennial portion, we read this Torah portion, and psalm, on the Shabbat shortly before[[20]](#footnote-20) HaShem began drying up the waters of the flood, in the days of Noach. The flood waters had prevailed for 150 days.[[21]](#footnote-21)

The verbal tally between the Torah and our psalm is:*Return* – שוב. This is the root of teshuva - תשובה, normally translated as “repent”. Those who repent will spend time with HaShem in the messianic millennium, the time of transition from this world to the next. In fact, one might say that repentance is the key to the messianic millennium. Now, *eight* is also that which connects our psalm to our Torah portion, as we can see from the Nazarean Codicil:

***2 Tsefet (Peter) 2:4-5*** *For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; 5 And spared not the old world,* ***but saved Noah the eighth person****, a preacher of righteousness, bringing in the flood upon the world of the ungodly.*

I suppose that it is no coincidence that we are reading about Noach who was the *eighth* person, on a “cruise ship” containing *eight* people,[[22]](#footnote-22) which endured a flood which began, and ended, in the *eighth* month,[[23]](#footnote-23) while listening to a psalm played on an *eight* stringed instrument, in the *eighth* chapter of Bereshit.

In the annual Torah cycle parashat Noach is read in the *eighth* month. In the septennial Torah cycle, seder Noach is read in the *eighth* month and in the second month.

Crying

In this psalm[[24]](#footnote-24) we see a copious amount of tears and crying. This is reflected in our Torah portion with the hot waters of the flood that surely was a bit salty. Let’s explore *tears* and *crying* a little.

What is crying? Crying is the involuntary reaction to a process that has ceased. Crying is a normal human response to the sudden termination of a process that we wanted to continue. Our soul becomes confused by certain events. The soul expresses this confusion in the physical world with crying. We can see from the symptoms of crying, that everything about them spells confusion. The symptoms of crying are:

1. Water pouring from the eyes.
2. Blurred vision.
3. Slurred and incoherent speech.
4. Confused thoughts.

Water is a fluid that can dissolve anything. Water is often called the universal solvent.

On the land we have landmarks, but we have no such marking for our path on the sea. The waters of the tears are an indication that we have lost our path and that we no longer know which way to go, the pathway is no longer marked and clear. We are now sailing on the sea without a clear path.

When our body pulls us in one direction and our soul in another, when we have not been able to unite the two and express ourselves holistically, then we suffer. What are tears? Tears, דמעות - *dima’ot*, come from a root, da’mai, denoting mixture and confusion. The Zohar observes that the Hebrew word for *crying***, בכי -** *bechi*, is derived from the same root as *nevucha*, which means confusion. We see this confusion[[25]](#footnote-25) in:

***Shemot (Exodus) 14:3*** *… They are confused (nevochim) in the land, the desert has closed them in.*

The numerical value of bechi, weeping, is equal to that of lev, heart, which is thirty-two, because tears are meaningful when they are sincere expressions of the heart.

In Hebrew, the word for “tears” (דמעה - dima) is spelled the same way as the word “jumbled” (דמעה - dema).

The *Talmud*[[26]](#footnote-26) describes earthquakes as produced by two tears shed by HaShem into the Great Ocean over “His children dwelling in pain among the nations.” When the Jewish people are not living according to the Torah in their Land, the essential image of man is missing from the world, and the world therefore returns to the chaos and formlessness it had before creation. HaShem’s tears symbolize the chaos: His crying for a world without apparent order.

The ocean is a place of chaos, a place incapable of fulfilling the purpose for which HaShem formed the world, to be inhabited. The water filling the ocean is the paradigm of physicality; it has no shape of its own but can only take on the shape of whatever container is found. This explains why the book of Revelation tells us that in the end there will be no more sea.[[27]](#footnote-27)

What is the mashal[[28]](#footnote-28) of crying?

The Gemara[[29]](#footnote-29) says that, although the gates of prayer may be closed, the gates of tears are never closed. Apparently, there is a relationship between the two, although the tears may go further.

In his commentary on Bereshit (Genesis) 43:20, Rashi equated crying and beseeching. Thus, we learn that the right kind of tears can be shed to beseech HaShem to hear our prayer.

The Talmud shows that tears are the source of the mitzva of shofar on Rosh Hashanah.

***Eicha (Lamentations) 3:48-49*** *“My eye sheds streams of water at the shattering of my People. My eye will flow and will not cease, without relief, until HaShem looks down and takes notice from Heaven.”*

The Tanach teaches a number of things with respect to tears; I will speak to four of them:

1 - Two closely related physiological acts emanate from different parts of the face. The act of weeping is associated with the mouth (the voice), as we see in Yirmeyahu 31:15, where the Prophet speaks encouragingly to our mother Rachel, “Keep your voice from weeping...”, but tears are associated with the eyes, “...and your eyes from tears”.[[30]](#footnote-30)

2 - Tears can be, and are, counted and preserved by HaShem – “collect my tears in Your flask...”,[[31]](#footnote-31) recited in the “Neilah” Prayer at the end of Yom Kippur.

3 – A reward is given for the shedding of tears:

***Tehillim (Psalm) 126:5*** *“Those who sow with tears, will harvest with joy.”*

4 – Ultimately, HaShem will wipe away all of our tears:

***Yeshayahu (Isaiah) 25:8*** *And the Lord God will wipe away the tears from every face.*

Injustice and tears

All human beings who personally encounter injustice respond with strong emotion. Many people break down and cry when they are unfairly treated; age doesn’t seem to be a major factor. The tears are a reaction to the injustice itself, quite apart from any upset over any actual misfortune suffered.

Explains Rabbi Dessler: We inhabit the world of yezira as ruchot, as spirits, just as we live in the world of assiyah as bodies. The world of assiyah may be a dog-eat-dog world where the strong feed on the weak etc., but this is not the way things operate in the realm of yezira which is a spiritual universe where justice always reigns supreme. Insofar as we know that all our fellow human beings are also inhabitants of this spiritual world of yezira along with ourselves, we expect just behavior from them in spite of the way reality operates in the physical world of nature. We are freshly disappointed each time that human beings behave in a fashion that the ruach rejects, no matter how often such behavior is repeated.

Clearly our psalm is meant to be a prayer for all those in physical distress who yearn for the *eighth* millennium when we can, again, walk with HaShem in the garden, free of the distress of this body. Noach has his salty flood and King David had his salty flood.

The Talmud[[32]](#footnote-32) teaches that "Even when all the gates are closed, the gates of tears remain forever open."

***Bava Metzia 59a*** *Rabbi Elazar says: From the day the Temple was destroyed the gates of prayer have been locked, as the verse states, “though I cry and plead, He shut out my prayer”.[[33]](#footnote-33) But even though the gates of prayer are locked, the gates of tears are not locked, as the verse states, “Hear my prayer, G-d, give ear to my cry, do not remain silent to my tears”.[[34]](#footnote-34)*

Those tears surely ascended to the highest of heavens and reached the throne of the Almighty Himself and surely, the mighty gathered those precious drops and is preserving them to make a path for the coming of Mashiach.

**Ashlamatah: Habakkuk 3:2-10 + 19‎**

| **Rashi’s Translation** | **Targum** | |
| --- | --- | --- |
| 1. **A prayer of Habakkuk the prophet concerning the errors.** | 1. **The prayer which Habakkuk the prophet prayed when it was revealed to him concerning the extension of time which He gives to the wicked, that if they return to the Law with a perfect heart they will be forgiven and all their sins which they have committed before Him will be as sins of ignorance.** | |
| 2. O Lord, I heard a report of You; I feared, O Lord, Your deed. In the midst of the years, revive it; in the midst of the years, let it be known. In anger You shall remember to have mercy. | 2. LORD, I have heard the report of Your strength and I was afraid! O LORD, Your works are great for You grant an extension of time to the ‎wicked to see if they will return to your Law; but they have not returned and they provoke before You in the midst of the years in which ‎You have given them life. Therefore, you will display Your might in the midst of the years, for You have promised to renew the world, to ‎take vengeance on the wicked who have disregarded your Memra; but in the midst of Your anger, You will remember in mercy the ‎righteous/generous who do Your will. | |
| 3. God came from Teman; yea, the Holy One from Mt. Paran, with everlasting might. His glory covered the heavens, and His splendor filled the earth. | 3. When He gave the Law to His people. God revealed Himself from the south, even the holy One from Mount Paran with everlasting strength, the heavens were covered with the brightness of His glory, and the earth was full of those speaking His praise. | |
| 4. And there was a brightness like the light; they had rays from His hand, and there was His strength hidden. | 4. And the splendour of his glory was revealed like the splendour of ‎Creation, 18 ani9 sparks'? issued from his glorious chariot." there he revealed his Shekinah which was hidden from the sons of men" in ‎the high fastness | |
| 5. A pestilence went before Him, and sparks went out at His feet. | 5. The angel of death" was sent25from before him and went forth in a flame of fire from his Memra, | |
| 6. **He stood and meted out to the earth**; He saw and caused nations to wander. And the everlasting mountains were shattered; the everlasting hills were humbled. The procedures of the world are His. | 6. **He revealed ‎himself: and shook the earth and brought ‎ the flood upon the people of the generation which disregarded His Memra**, and again. moreover. when they sinned before Him with ‎their sins, He then confounded the nations, and the mountains which were from of old were torn apart. the ancient hills sank low.‎ Everlasting strength belongs to Him! | |
| 7. Because of iniquity I saw the tents of Cushan; the curtains of the land of Midian quaked. | 7. When the house of Israel served idols, I gave them into the hand of Cushan the Wicked, and ‎when they returned to keep the Law, I performed signs and mighty acts for them. I delivered them from the power of the Midianites by ‎the hand of Gideon son of Joash. | |
| 8. Was the Lord angry with the rivers? Is His wrath against the rivers, or His fury against the sea? Only that You rode on Your steeds with Your chariots of salvation. | 8. Was there anger from before you, O LORD, against kings and their hosts which were numerous as ‎the waters of river? Indeed, Your anger was against the kings, and in the sea You showed them Your mighty retribution, when you ‎revealed Yourself upon Your glorious chariot. Your Shekinah was strength and salvation to Your people. | |
| 9. Your bow revealed itself; The oaths to the tribes were a perpetual statement; You split the earth into rivers. | 9. You did indeed reveal ‎Yourself in Your strength on account of Your covenant which was with the tribes. **Your Memra endures forever.** For them, you cleft strong rocks, rivers flooding the ground issued forth. | |
| 10. Mountains saw You and quaked. A stream of water passed. The deep gave forth its voice. The heaven raised up its thanks. | 10. When you revealed ‎Yourself upon Mount Sinai they beheld Your glory, the mountains quaked, the rainclouds passed on, the deep lifted up its voice, the ‎hosts on high were amazed and stood still. | |
| 11. The sun and the moon stood in their dwellings; to the light of Your arrows they go, to the brightness of the lightning of Your spear. | 11. Moreover, when You performed signs for Joshua in the plain of Gibeon, the sun and ‎moon stood still in their spheres **Your people were strengthened by Your Memra,** by the strength of Your victorious might. | |
| 12. With fury You tread the earth; with wrath You trample nations. | 12. When ‎You brought a curse upon the enemies of Your people, when You revealed Yourself to destroy the wicked of the earth, You slew nations ‎in Your anger. | |
| 13. **You went forth to rescue Your people, to rescue Your anointed.** You have crushed the head of the house of the wicked, uncovering it from the foundation to the neck-forever. **{P}** | 13. **You revealed Yourself to deliver Your people, to deliver Your anointed;** You destroyed kings from before them and ‎princes from their‎‎ palaces; You drove out the wicked, You destroyed their hosts, the feet of Your people were upon the necks of their enemies, **Your Memra‎ endures for ever.** | |
| 14. You pierced the heads of his villages with his war clubs. They storm to scatter me. Their joy was when they could devour a poor one in secret. | 14. You cleft the sea by Moses’ rod, and the mighty men, the captains of Pharaoh's armies who fabricated plots against ‎Your people, You pursued with whirlwinds. You drowned them in the Red Sea because they oppressed and enslaved Your people and ‎gave counsel in secret to destroy them. | |
| 15. You trampled in the sea with Your steeds, a heap of many waters. | 15. You revealed Yourself upon the sea in Your glorious chariot, in the heap of great waters. | |
| 16. I heard, and my inward parts trembled; my lips quivered at the sound. Decay entered my bones, and I quaked in my place, that [the time] I would rest is destined for a day of trouble-to bring up a people that will troop back. | 16. Babylon said. “I heard, and my kings trembled at the judgement with which the Egyptians were judged, at the sound of these words my ‎lips trembled. Jeer took hold of my wise men and 1 trembled in the place where I dwell because He abandoned me to the day of trouble; at ‎the time of ‎ bringing up the exiles of His people from me. He will destroy me.” | |
| 17. For a fig tree shall not blossom; neither is there produce on the vines. The labor of the olive tree shall fail, and the grain field shall not produce food. The flock shall be cut off from the fold, and there shall be no cattle in the stalls. | 17. For the kingdom of Babylon will not endure nor exercise suzerainty ‎over Israel, the kings of Media will be killed, and the warriors from Greece will not prosper; the Romans will be destroyed and will not ‎collect tribute from Jerusalem. | |
| 18. Yet, I will rejoice in the Lord; I will jubilate in the God of my salvation. | 18. Therefore they will give praise for the sign and deliverance which You will perform for Your anointed‎One and for the remnant of Your people who are left, saying, "The prophet said, ‘**And I will rejoice in the Memra of the LORD, I will exult in God who brings about my deliverance**.’” | |
| 19. God the Lord is my strength. He made my feet [as swift] as the hinds, and he guides me on my high places. To the conductor [to play] with my melodies! **{P}** | | | 19. God the LORD who supports me with ‎strength and makes my feet swift as hinds and makes me stand upon my stronghold, to whom belong victories and mighty deeds, before ‎Him I am playing in my songs of praise.‎ | |

**Verbal Tallies**

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

& HH Giberet Dr. Elisheba bat Sarah

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

Remember - זכר, Strong’s number 02142.

Made / to pass / passed by - עבר, Strong’s number 05674.

Earth - ארץ, Strong’s number 0776.

Water - מים, Strong’s number 04325.

**The verbal tally between the Torah and the Psalm is:**

Return - שוב, Strong’s number 07725.

**Beresheet (Genesis) 8:1** And God remembered <02142> (8799) Noah, and every living thing, and all the cattle that was with him in the ark: and God made <05674> <00> a wind to pass <05674> (8686) over the earth <0776>, and the waters <04325> asswaged; 2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; 3 And the waters returned <07725> (8799) from off the earth <0776> continually: and after the end of the hundred and fifty days the waters were abated.

**Tehillim (Psalm) 6:4** Return <07725> (8798), O LORD, deliver my soul: oh, save me for thy mercies’ sake.

**Habakkuk** **3:2** O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember <02142> (8799) mercy.

**Habakkuk** **3:3** God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth <0776> was full of his praise.

**Habakkuk** **3:10** The mountains saw thee, and they trembled: the overflowing of the water <04325> passed by <05674> (8804): the deep uttered his voice and lifted up his hands on high.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Gen 8:1-22** | **Psalms**  **Psa 6:1-11** | **Ashlamatah**  **Hab 3:2-10, 19** |
| --- | --- | --- | --- | --- |
| @a; | anger |  | Ps 6:10 | Hab 3:8 |
| #r,a, | earth | Gen 8:1 Gen 8:3 Gen 8:7 Gen 8:9 Gen 8:11 Gen 8:13 Gen 8:14 Gen 8:17 Gen 8:19 Gen 8:22 |  | Hab 3:3 Hab 3:6 Hab 3:7 Hab 3:9 |
| aAB | came in | Gen 8:9 Gen 8:11 |  | Hab 3:3 |
| rh; | mountains | Gen 8:4 Gen 8:5 |  | Hab 3:3 Hab 3:10 |
| rk;z" | remember | Gen 8:1 |  | Hab 3:2 |
| lWx | stayed | Gen 8:10 |  | Hab 3:10 |
| dy" | hand | Gen 8:9 |  | Hab 3:4 Hab 3:10 |
| [dy | knew | Gen 8:11 |  | Hab 3:2 |
| hw"hoy> | LORD | Gen 8:20 Gen 8:21 | Ps 6:1 Ps 6:2 Ps 6:3 Ps 6:4 Ps 6:8 Ps 6:9 | Hab 3:2 Hab 3:8 |
| ac'y" | went forth | Gen 8:7 Gen 8:16 Gen 8:17 Gen 8:18 Gen 8:19 |  | Hab 3:5 |
| lyIl; | night | Gen 8:22 | Ps 6:6 |  |
| xq;l' | took | Gen 8:9 Gen 8:20 | Ps 6:9 |  |
| ~yIm; | waters | Gen 8:1 Gen 8:3 Gen 8:5 Gen 8:7 Gen 8:8 Gen 8:9 Gen 8:11 Gen 8:13 |  | Hab 3:10 |
| hn"ygIn> | Neginoth |  | Ps 6:1 | Hab 3:19 |
| xc;n" | musician |  | Ps 6:1 | Hab 3:19 |
| rWs | remove | Gen 8:13 | Ps 6:8 |  |
| rb;[' | pass, made | Gen 8:1 |  | Hab 3:10 |
| ~ynIP' | face, before | Gen 8:8 Gen 8:9 Gen 8:13 |  | Hab 3:5 |
| lAq | voice |  | Ps 6:8 | Hab 3:10 |
| ha'r' | seen | Gen 8:5 Gen 8:8 Gen 8:13 |  | Hab 3:6 Hab 3:7 Hab 3:10 |
| lg<r, | foot | Gen 8:9 |  | Hab 3:5 Hab 3:19 |
| bWv | returned | Gen 8:3 Gen 8:7 Gen 8:9 Gen 8:12 | Ps 6:4 Ps 6:10 |  |
| ~yIm;v' | heaven | Gen 8:2 |  | Hab 3:3 |
| [m;v' | heard, listen to |  | Ps 6:8 Ps 6:9 | Hab 3:2 |
| hnEv' | year | Gen 8:13 |  | Hab 3:2 |
| ~AhT. | deep | Gen 8:2 |  | Hab 3:10 |

**Greek**

| **Greek** | **English** | **Torah Seder**    **Gen 8:1-9:17** | **Psalms**    **Ps 6:1-10** | **Ashlamatah**    **Hab 3:2-10, 19** | **Peshat**  **Mk/Jude/Pet**  **Mk 1:14-15** | **Remes 1**  **Luke**  **Lu 4:14-15** |
| --- | --- | --- | --- | --- | --- | --- |
| δύναμις | power |  |  | Hab 3:19 |  | Luk 4:14 |
| ἐξέρχομαι | went forth | Gen 8:7  Gen 8:16  Gen 8:18  Gen 8:19 |  | Hab 3:5 |  | Luk 4:14 |
| θεός | GOD | Gen 8:1  Gen 8:15  Gen 8:20  Gen 8:21 |  | Hab 3:3  Hab 3:19 | Mar 1:14  Mar 1:15 |  |
| καιρός | time |  |  | Hab 3:2 | Mar 1:15 |  |
| λέγω | speak,  say | Gen 8:15 |  | Hab 3:9 | Mar 1:15 |  |
| πᾶς | every,  each,  all | Gen 8:1  Gen 8:9  Gen 8:17  Gen 8:19  Gen 8:20  Gen 8:21  Gen 8:22 | Psa 6:7  Psa 6:8  Psa 6:10 |  |  | Luk 4:15 |
| πνεῦμα | breath,  spirit | Gen 8:1 |  |  |  | Luk 4:14 |

|  |  |
| --- | --- |
| **NAZAREAN TALMUD**  **Sidra Of B’ resheet (Genesis) 8:1 – 22**  **“Vayzkhor Elohim Et Noach” “And God remembered Noah”**  **By: H. Em Rabbi Dr. Eliyahu ben Abraham** | |
| **School of Hakham Shaul**  **Tosefta**  **(Luke 4:14-15)**  **Mishnah א** | **School of Hakham Tsefet**  **Peshat**  **(Mark 1:14-15)**  **Mishnah א** |
| And Yeshua returned in the power (dynamic – expansive force) of the Ruach [HaKodesh] into the Galil: and his notoriety went out through the entire region round about. And he taught in the synagogues of that region, being honored of all. | **Now after Yochanan (John) was arrested and put in prison, Yeshua came into the Galil, proclaiming the Mesorah** (good news - the Masorot – the Traditions) **of the kingdom** (governance) **of G-d** through the Hakhamim and Bate Din as opposed to human kings**, And saying, The** appointed period of **time is fulfilled** (completed)**, and the kingdom** (governance) **of God** through Hakhamim and Bate Din **is at hand; repent** (have a change of mind and return to Torah wisdom) **and faithfully obey the Masorah** (Traditions/Oral Law). |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Gen. 8:1– 22 | Psalms 6:1-11 | Habakkuk 3:2-10 + 19 | Mark 1:14-15 | Luke 4:14-15 |

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

**m. Meg. 1:8** There is no difference between sacred scrolls and phylacteries and *mezuzot* except that sacred scrolls may be written in any alphabet [“language”], while phylacteries and ﻿*mezuzot*﻿ are written only in square [“Assyrian”] letters. Rabban Simeon b. Gamaliel says, “Also: in the case of sacred scrolls: they have been permitted to be written only in Greek.” [[35]](#footnote-35)

**It is Greek to me**

From time to time, we see that the Greek language is useful in being able to determine the context of a phrase. While there are those who would rather study Hebrew without ever having to delve into Greek, it is not plausible to hold such a mindset. Greek has its place in the ancient history of Eretz Yisrael. Furthermore, Greek has its place and influence on Hebrew. The language of Mishnaic and Talmudic Aramaic contains Greek loan words and influence. While we are NOT trying to suggest that the Greek language is superior to Hebrew, we are saying that it has its place in the life of Torah elucidation. G-d most certainly, allowed the Torah to be translated into Greek. While we have never seen a Greek Torah Scroll, the Mishnah clearly teaches that a Torah Scroll written in Greek is permissible.

**At Hand**

**The [appointed period of] time is fulfilled (completed), and the kingdom (governance) of God [through Hakhamim and Bate Din] is at hand.**

This phrase has been interpreted as a temporal reference rather than a spatial allusion. So, how are we to understand the phrase “the Governance (Kingdom) of G-d **is at hand**?”

και λεγων οτι πεπληρωται ο καιρος και ηγγικεν η βασιλεια του θεου μετανοειτε και πιστευετε εν τω ευαγγελιω

*(kai legōn oti peplērōtai o kairos kai ēggiken ē basileia tou theou metanoeite kai pisteuete en tō euaggeliō)*

The Greek word **ἐγγίζω** (*eggizō)*[[36]](#footnote-36) is used to give us information about the Governance of G-d. There are a number of ways that this phrase is translated such as, “at hand” and “come near.” Therefore, we ask questions of the phrase to determine its true meaning.

The LXX is a great tool for researching Greek words used in the Nazarean Codicil back to the Hebrew origins. However, The LXX and Nazarean Codicil do not match in all cases. This is because the Greek of the LXX is “supposed” to be Classical Greek. In truth, the LXX is NOT classical Greek. Anyone who is schooled in Classical Greek will tell you immediately that the LXX is host to a great number of “grammatical errors.” These supposed “grammatical errors” are not actually errors. The “errors” are the way “classical” Greek is translated into Hebrew. When any development, classical and Koine Greek tries to translate Hebrew, it must abandon Greek Grammar. WE will not delve into this problem any further now. We have presented this information so the readers will understand the difficulties of using Greek as a tool to interpret the Nazarean Codicil.

Use of cross-linguistic[[37]](#footnote-37) hermeneutic principles[[38]](#footnote-38) will help us determine the meaning of word contained in the Tanakh. Because the Hebrew Tanakh has been translated to Greek in the LXX, we have a dictionary of possible Hebrew/Greek parallels. In other words, we see that a specific Hebrew word has a number of Greek words used by the translators to translate Hebrew words or phrases. Furthermore, the reverse is equally applicable. We can look at Greek words used in the Nazarean Codicil and see which Hebrew words that they parallel. Of all the possible Hebrew parallels to the Greek word **ἐγγίζω (***eggizō)* the Hebrew word that best fits is **קָרַב** *qāraḇ*.[[39]](#footnote-39) Now that we have a Hebrew parallel, we can look at the Tanakh and better determine the idea that would have been conveyed in the Mishnaic Hebrew of the First Century.[[40]](#footnote-40) The Hebrew parallel to the Greek word **ἐγγίζω** (*eggizō)* is found in Yesha’yahu 8:3.

**Yesha’yahu 8:3** And I **went to** the prophetess. **And she conceived** and bore a son. The Lord said to me, Call his name Maher-shalal-hash-baz “Make Haste to Plunder.”

Seeing the spatial locus needed for conception, we can now understand the reference to the Governance of G-d being “at hand.”[[41]](#footnote-41) The “Governance of G-d” “at hand” means that the Governance is already intimately woven into the fabric of Judaism. Therefore, Yeshua was not saying the “Governance of G-d” is coming. His statement tells us that the Governance of G-d through Bate Din always was and always will be an essential part of Judaism whether by Hakhamim or by Priests and Kings.

**Peroration**

The temporal context of the passage in question needs clarification.

**The [appointed period of] time is fulfilled (completed), and the kingdom (governance) of God [through Hakhamim and Bate Din] is at hand.**

The Greek word for time used here is **καιρός** *kairos*. The best possible parallel for **καιρός** *kairos* is **מוֹעֵד** *moed* “**appointed time.”** While the “**governance of God [through Hakhamim and Bate Din]”** has always been an essential element in Judaism, it would now take the dominate role in the B’ne Yisrael’s legal structure.

From Hillel’s first rule **Ḳal va-ḥomer** we can derive the halakhic principle that if the Mesorah of the Master as he received it from Hillel was an essential part of Jewish life in the first century, how much more should we find relevance in the evening of our present diaspora? [[42]](#footnote-42)

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Sabbath:**

**“Za, Meen Hataevah” “Go from the Ark”**

|  |  |  |
| --- | --- | --- |
| **Shabbat:** | **Torah Reading:** | **Weekday Torah Reading:** |
| **צֵא, מִן-הַתֵּבָה** |  |  |
| **“Za, Me’en Hataevah”** | Reader 1 – B’resheet 8:15-19 | Reader 1 – B’resheet 8:15-17 |
| **“Go from the Ark”** | Reader 2 – B’resheet 8:20-22 | Reader 2 – B’resheet 8:18-20 |
| **“Sair da Arca”** | Reader 3 – B’resheet 9:1-3 | Reader 3 – B’resheet 8:21-9:1 |
| B’resheet (Genesis) 8:15-9:17 | Reader 4 – B’resheet 9:4-7 |  |
| Ashlamatah: Isaiah 42:7-15 +21 | Reader 5 – B’resheet 9:8-11 |  |
|  | Reader 6 – B’resheet 9:12-13 | Reader 1 – B’resheet 8:15-17 |
| Tehillim (Psalms) 7:1-18 | Reader 7 – B’resheet 9:14-17 | Reader 2 – B’resheet 8:18-20 |
| N.C.: Mark 1:16-18  Luke 5:1-2 | Maftir – B’resheet 9:14-17  Isaiah 42:7-15 + 21 | Reader 3 – B’resheet 8:21-9:1 |

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1. *Da’ath Sofrim*, Commentary to the book of Psalms, by Rabbi Chaim Dov Rabinowitz, translated from Hebrew by Rabbi Y.Starrett, edited by Shalom Kaplan. [↑](#footnote-ref-1)
2. There were exectly Eight musical instruments, accompanying the psalms of the Levites during the service, i.e., seven instruments and the choir itself, for a total of eight. 1. Stringed instruments - Psalm 4:1, 2. Flutes - Psalm 5:1, 3. Gitit - Psalm 8:1, 4. Machalat Le’annot - Psalm 88:1, 5. Yedusun - Psalm 39:1, 6. Harp - Psalm 33:2, 7. Lyre - Psalm 33:2, 8. Voices [↑](#footnote-ref-2)
3. Bereshit (Genesis) 17:12 - This first use of the number eight reveals that the number is intimately connected with circumcision. [↑](#footnote-ref-3)
4. According to the Ashkenazi rite. The Sephardi tradition is to recite Psalm 25. [↑](#footnote-ref-4)
5. This introduction was edited and excerpted from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-5)
6. *Da’ath Sofrim*, Commentary to the book of Psalms, by Rabbi Chaim Dov Rabinowitz, translated from Hebrew by Rabbi Y.Starrett, edited by Shalom Kaplan. [↑](#footnote-ref-6)
7. Tehillim 6:7 [↑](#footnote-ref-7)
8. With Bathsheba [↑](#footnote-ref-8)
9. Tehillim (Psalms) 41:6 [↑](#footnote-ref-9)
10. Tehillim (Psalms) 6:11 [↑](#footnote-ref-10)
11. I Divrei Ha-yamim (Chronicles) 28:2 [↑](#footnote-ref-11)
12. Ibid. 28:19 [↑](#footnote-ref-12)
13. Rashi, Targum [↑](#footnote-ref-13)
14. The Midrash Rabbah - Numbers 15:11 contains very similar words. [↑](#footnote-ref-14)
15. Tehillim (Psalms) 16:2. [↑](#footnote-ref-15)
16. Lit., ‘on the eighth’. Tehillim (Psalms) 12:1. [↑](#footnote-ref-16)
17. Tehillim (Psalms) 92:4. [↑](#footnote-ref-17)
18. Ibid. XXXIII, 2, 3. [↑](#footnote-ref-18)
19. Heshvan 11 or thereabouts. [↑](#footnote-ref-19)
20. Sivan 1 [↑](#footnote-ref-20)
21. Bereshit (Genesis) 7:24 - 8:1, Bereshit (Genesis) 8:3, Rashi [↑](#footnote-ref-21)
22. 1 Tsefet (Peter) 3:20 [↑](#footnote-ref-22)
23. Heshvan [↑](#footnote-ref-23)
24. Tehillim (Psalms) 6:7 [↑](#footnote-ref-24)
25. The physical act of crying reflects our internal confusion. Thus, crying clouds our vision and slurs our speech. [↑](#footnote-ref-25)
26. Berachoth 59a [↑](#footnote-ref-26)
27. Revelation 21:1 [↑](#footnote-ref-27)
28. A kind of parable or hint. [↑](#footnote-ref-28)
29. Berachoth 32b [↑](#footnote-ref-29)
30. Ibid. [↑](#footnote-ref-30)
31. Tehillim 56:9 [↑](#footnote-ref-31)
32. Baba Metzia 59B [↑](#footnote-ref-32)
33. Eicha (Lamentations) 3:8 [↑](#footnote-ref-33)
34. Tehillim (Psalms) 39:13 [↑](#footnote-ref-34)
35. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 318 [↑](#footnote-ref-35)
36. **ἐγγίζω** is a verb of motion. Therefore, we see that the Mesorah is taking prominence in the life of Jews of the first century. Not only has the Kingdom come it is coming, or we might say that it is taking prominence. [↑](#footnote-ref-36)
37. **Cross–linguistic Hermeneutics:** Cross–linguistic hermeneutics is the exegesis of a piece of Scripture or word in one language i.e., Greek or Hebrew, trying to determine its meaning or deeper implications from the Hebrew Tanakh. This principle builds on Hillel's 3rd rule, **Binyan ab mi-katub eḥad**. [↑](#footnote-ref-37)
38. By **hermeneutic principles**, we do not mean hermeneutic “rules.” Hermeneutic principles are guidelines that help us understand how to exegete a passage of text. [↑](#footnote-ref-38)
39. **H7126** קָרַב *qāraḇ* to approach (causatively, bring near) for whatever purpose; as used by the Authorized Version, (cause to) approach, (cause to) bring (forth, near), (cause to) come (near, nigh), (cause to) draw near (nigh), go (near), be at hand, join, be near, offer, present, produce, make ready, stand, take. [↑](#footnote-ref-39)
40. According to the 32nd 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 [↑](#footnote-ref-40)
41. The use of the perfect tense indicates that this is not an announcement of something future, even imminent; the state of fulfilment already exists. France, R. T. (2002). The Gospel of Mark: A commentary on the Greek text. Grand Rapids, Mich.; Carlisle: W.B. Eerdmans; Paternoster Press. p. 91 [↑](#footnote-ref-41)
42. According to the 32nd 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.

    Strack, H. L., & Stemberger, G. (1991). *Introduction to the Talmud and Misrash* (2 ed.). (M. Bockmuel, Ed.) Minneapolis: Fortress Press. p. 30 [↑](#footnote-ref-42)