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

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

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| **Three and 1/2 year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Heshvan 04, 5776 – Oct 16/17, 2015** | **First Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**Fri. Oct 16 2015 – Candles at 6:53 PMSat. Oct 17 2015 – Habdalah 7:48 PM | **Austin & Conroe, TX, U.S.**Fri. Oct 16 2015 – Candles at 6:41 PMSat. Oct 17 2015 – Habdalah 7:34 PM | **Brisbane, Australia**Fri. Oct 16 2015 – Candles at 5:38 PMSat. Oct 17 2015 – Habdalah 6:32 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Oct 16 2015 – Candles at 6:47 PMSat. Oct 17 2015 – Habdalah 7:42 PM | **Manila & Cebu, Philippines**Fri. Oct 16 2015 – Candles at 5:18 PMSat. Oct 17 2015 – Habdalah 6:07 PM | **Miami, FL, U.S.**Fri. Oct 16 2015 – Candles at 6:34 PMSat. Oct 17 2015 – Habdalah 7:26 PM |
| **Murray, KY, & Paris, TN. U.S.**Fri. Oct 16 2015 – Candles at 5:58 PMSat. Oct 17 2015 – Habdalah 6:53 PM | **Olympia, WA, U.S.**Fri. Oct 16 2015 – Candles at 6:05 PMSat. Oct 17 2015 – Habdalah 7:06 PM | **Port Orange, FL, U.S.**Fri. Oct 16 2015 – Candles at 6:35 PMSat. Oct 17 2015 – Habdalah 7:28 PM |
| **San Antonio, TX, U.S.**Fri. Oct 16 2015 – Candles at 6:45 PMSat. Oct 17 2015 – Habdalah 7:37 PM | **Sheboygan & Manitowoc, WI, US**Fri. Oct 16 2015 – Candles at 5:48 PMSat. Oct 17 2015 – Habdalah 6:47 PM | **Singapore, Singapore** Fri. Oct 16 2015 – Candles at 6:35 PMSat. Oct 17 2015 – Habdalah 7:24 PM |
| **St. Louis, MO, U.S.**Fri. Oct 16 2015 – Candles at 6:04 PMSat. Oct 17 2015 – Habdalah 7:00 PM | **Tacoma, WA, U.S.**Fri. Oct 16 2015 – Candles at 6:02 PMSat. Oct 17 2015 – Habdalah 7:04 PM |  |
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**For other places see:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Giberet Gloria Sutton & beloved family

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

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

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

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

Her Excellency Giberet Jacquelyn Bennett

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

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

His Excellency Adon Cory and beloved wife HE Giberet Mariam Felty

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

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

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

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

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

**Rashi & Targum Pseudo Jonathan**

**for: B’resheet 5:1 – 6:8‎**

| **Rashi’s Translation &*****Keter Crown Bible - Chorev*** | **Targum Pseudo Jonathan** | **Targum Neofiti 1** |
| --- | --- | --- |
| 1. This is the narrative of the generations of man; on the day that God created man, in the likeness of God He created him. ***1. This is the book of the descendants of Adam; on the day of GOD’s creating Adam; in the likeness of GOD He made him.***  | 1. This is the book of the genealogy of Man. In the day that the Lord created man, in the likeness of the Lord He made him.  | 1. This is the book of the genealogical pedigree of Adam, He created him in a likeness from before the LORD. |
| 2. Male and female He created them, and He blessed them, and He named them man (Adam) on the day they were created.2. ***Male and female He created them; He blessed them and He named them “Man” [Adam] on the day of their being created.*** | 2. Male and female He created them, and blessed them in the name of His Word; and He called their name Man in the day they were created. | Male and female He created them; and He blessed them and called their name Adam the day He created them. |
| 3. And Adam lived one hundred and thirty years, and he begot in his likeness after his image, and he named him Seth.3. ***Adam lived one hundred and thirty years and fathered in his likeness, in his image; he named him Shet. The days of Adam after he fathered Shet were eight hundred years and he fathered sons and daughters.*** | 3. And Adam lived a hundred and thirty years, **and begat Sheth, who had the likeness of his image and of his similitude: for before had Hava born Kain, who was not like to him**; and Habel was killed by his hand. And Kain was cast out; neither is his seed genealogized in the book of the genealogy of Adam. But afterwards there was born one like him, and he called his name Sheth. | 3. And Adam lived one hundred and thirty years and begot (a son) in his likeness, similar to himself, and called his name Seth.  |
| 4. And the days of Adam after he begot Seth were eight hundred years, and he begot sons and daughters.4. ***The days of Adam after he fathered Shet were eight hundred years, and he fathered and he fathered sons and daughters.*** | 4. And the days of Adam after he begat Sheth were eight hundred years, and he begat sons and daughters.JERUSALEM: Eight hundred years; and in those years he begat sons and daughters. | 4. And all the days of the life of Adam after he had begotten Seth were eight hundred years; and in those years he begot sons and daughters. |
| 5. And all the days of Adam that he lived were nine hundred and thirty years, and he died.5. ***All the days which Adam lived were nine hundred and thirty years, and he died.*** | 5. - - - JERUSALEM: And he died, and was gathered from the midst of the world. | 5. And all the days of the life of Adam were nine hundred and thirty years, and he died and was gathered from the midst of the world. |
| 6. And Seth lived one hundred and five years, and he begot Enosh.6. ***Shet lived one hundred and five years and he fathered Enosh.*** | 6. - - - | 6.And Seth lived a hundred and five years and begot Enosh.  |
| 7. And Seth lived after he had begotten Enosh eight hundred and seven years, and he begot sons and daughters.7. ***Shet lived, after he fathered Enosh, for eight hundred and seven years and he fathered sons and daughters.*** | 7. - - - | 7. And Seth lived after he had begotten Enosh eight hundred and seven years, and in those years he begot sons and daughters, |
| 8. And all the days of Seth were nine hundred and twelve years, and he died.8. ***All the days of Shet were nine hundred and twelve years, and he died.*** | 8. And all the days of Sheth were nine hundred and twelve years, and he died. | 8. And all the days of the life of Seth were nine hundred and twelve years, and he died and was gathered from the midst of the world. |
| 9. And Enosh lived ninety years, and he begot Kenan.9. ***Enosh lived ninety years and he fathered Kenan.*** | 9. And Enosh lived ninety years, and begat Kenan. | 9.And Enosh lived ninety years and begot Kenan. |
| 10. And Enosh lived after he had begotten Kenan eight hundred and fifteen years, and he begot sons and daughters.10. ***Enosh lived after he fathered Kenan, eight hundred and fifteen years and he fathered sons and daughters.*** | 10. And Enosh lived after he had begotten Kenan eight hundred and fifteen years, and begat sons and daughters. | 10. And Enosh lived after he had begotten Kenan eight hundred and fifteen years, and in those years he begot sons and daughters. |
| 11. And all the days of Enosh were nine hundred and five years, and he died.11. ***All the days of Enosh were nine hundred and five years, and he died.*** | 11. And all the days of Enosh were nine hundred and five years; and he died. | 11. And all the days of the life of Enosh were nine hundred and five years, and he died and was gathered from the midst of the world. |
| 12. And Kenan lived seventy years, and he begot Mahalalel.12. ***Kenan lived seventy years and he fathered Mahalalel.*** | 12. And Kenan lived seventy years and begat Mahalalel. | 12. And Kenan lived seventy years and begot Mahalalel. |
| 13. And Kenan lived after he had begotten Mahalalel eight hundred and forty years, and he begot sons and daughters.13. ***Kenan lived, after he fathered Mahalalel, eight hundred and forty years and he fathered sons and daughters.*** | 13. And Kenan lived after he had begotten Mahalalel eight hundred and forty years, and begat sons and daughters. | 13. And Kenan lived after he had begotten Mahalalel eight hundred and forty years, and in those years he begot sons and daughters. |
| 14. And all the days of Kenan were nine hundred and ten years, and he died.14. ***All the days of Kenan were nine hundred and ten years, and he died.*** | 14. And all the days of Kenan were nine hundred and ten years; and he died. | 14. And all the days of the life of Kenan were nine hundred and ten years, and he died and was gathered from the midst of the world. |
| 15. And Mahalalel lived sixty five years, and he begot Jared.15. ***Mahalalel lived sixty-five years and he fathered Yered.*** | 15. And Mahalalel lived sixty-five years, and begat Jared. | 15. Mahalalel lived sixty-five years and begot Jared. |
| 16. And Mahalalel lived after he had begotten Jared eight hundred and thirty years, and he begot sons and daughters.16. ***Mahalalel lived, after he fathered Yered, eight hundred and thirty years and he fathered sons and daughters.*** | 16. And Mahalalel lived after he had begotten Jared eight hundred and thirty years, and begat sons and daughters. | 16. And Mahalalel lived after he had begotten Jared eight hundred and thirty years, and in those years he begot sons and daughters. |
| 17. And all the days of Mahalalel were eight hundred and ninety five years, and he died.17. ***All the days of Mahalalel were eight hundred and ninety-five years, and he died.*** | 17. And all the days of Mahalalel were eight hundred and ninety-five years; and he died. | 17. And all the days of the life of Mahalalel were eight hundred and ninety- five years, and he died and was gathered from the midst of the world. |
| 18. And Jared lived a hundred and sixty two years, and he begot Enoch.18. ***Yered lived one hundred and sixty-two years and he fathered Chanoch.*** | 18. And Jared lived a hundred and sixty-two years, and begat Hanok. | 18. And Jared lived a hundred and sixty-two years and begot Enoch. |
| 19. And Jared lived after he had begotten Enoch eight hundred years, and he begot sons and daughters.19. ***Yered lived, after he fathered Chanoch, eight hundred years and he fathered sons and daughters.*** | 19. And Jared lived after he had begotten Hanok eight hundred years, and begat sons and daughters. | 19. And Jared lived after he had begotten Enoch eight hundred years, and in those years he begot sons and daughters. |
| 20. And all the days of Jared were nine hundred and sixty two years, and he died.20. ***All the days of Yered were nine hundred and sixty-two years, and he died.*** | 20. And all the days of Jared were nine hundred and sixty-two years; and he died. | 20. And all the days of the life of Jared were nine hundred and sixty-two years, and he died and was gathered from the midst of the world. |
| 21. And Enoch lived sixty five years, and he begot Methuselah.21. ***Chanoch lived sixty-five years and he fathered Metushelach.*** | 21. And Hanok lived sixty-five years, and begat Methushelach.  | 21. And Enoch lived sixty-five years and begot Methuselah. |
| 22. **And Enoch walked with God** after he had begotten Methuselah, three hundred years, and he begot sons and daughters.22. ***Chanoch walked with GOD, after he fathered Metushelach, three hundred years and he fathered sons and daughters.*** | 22. **And Hanok worshipped in truth before the LORD** after he had begotten Methushelach three hundred years, and begat sons and daughters. | 22. **And Enoch served in truth before the LORD** after he had begotten Methuselah for three hundred years, and during these years he begot sons and daughters. |
| 23. And all the days of Enoch were three hundred and sixty five years.23. ***All the days of Chanoch were three hundred and sixty-five years.*** | 23. And all the days of Hanok with the sojourners of the earth were three hundred and sixty-five years. | 23. And all the days of the life of Enoch were three hundred and sixty-five years. |
| 24. And Enoch walked with God, and he was no longer, for God had taken him.24. ***Chanoch walked with GOD but he was no more, for GOD took him.*** | 24. **And Hanok served in the truth before the LORD; and, behold, he was not with the sojourners of the earth; for he was withdrawn, and he ascended to the firmament by the Word before the LORD, and his name was called Metatron the Great Saphra.**JERUSALEM: **And Hanok served in the truth before the LORD; and, behold, he was not; for he was withdrawn by the Word from before the LORD.** | 24. And Enoch served in truth before the LORD and it is not known where he is because he was withdrawn by a command from before the LORD. |
| 25. And Methuselah lived a hundred and eighty seven years, and he begot 25. ***Metushelach lived one hundred and eighty-seven years and he fathered Lemech.*** | 25. And Methushelach lived a hundred and eighty-seven years, and begat Lemek. | 25. And Methuselah lived a hundred and eighty<-seven> years and begot Lamech. |
| 26. And Methuselah lived after he had begotten Lamech, seven hundred and eighty two years, and he begot sons and daughters.26. ***Metushelach lived, after he fathered Lemech, seven hundred and eighty-two years and he fathered sons and daughters.*** | 26. And Methushelach lived after he had begotten Lemek seven hundred and eighty-two years, and begat sons and daughters. | 26. And Methuselah lived after he had begotten Lamech seven hundred and eighty-two years, and those years he begot sons and daughters. |
| 27. And all the days of Methuselah were nine hundred and sixty nine years, and he died.27. ***All the days of Metushelach were nine hundred and sixty-nine years, and he died.*** | 27. And all the days of Methushelach were nine hundred and two and sixty and nine years; and he died. | 27. And all the days of the life of Methuselah were nine hundred and sixty-nine years and he died and was gathered from the midst of the world. |
| 28. And Lamech lived a hundred and eighty two years, and he begot a son.28. ***Lemech lived one hundred and eighty-two years and he fathered a son.*** | 28. And Lemek lived a hundred and eighty-two years, and begat a son; | 28. And Lamech lived a hundred and eighty-two years and begot a son. |
| 29. And he named him Noah, saying, "This one will give us rest from our work and from the toil of our hands from the ground, which the Lord has cursed."29. ***He named him Noach, saying, “This one will let us rest from our toils and the tiring of our hands, from the ground which the LORD cursed.”*** | 29. and he called his name Noah, (Consolation,) saying, This shall console us for our works that are not prosperous, and for the labour of our hands with the earth which the LORD has cursed on account of the guilt of the sons of men. | 29. And he called his name Noah, saying: “This one will console us from our evil deeds and from the robbery of our hands, from the earth which has been cursed by a command from before the LORD. |
| 30. And Lamech lived after he had begotten Noah, five hundred and ninety five years, and he begot sons and daughters.30. ***Lemech lived, after he fathered Noach, five hundred and ninety-five years and he fathered sons and daughters.*** | 30. And Lemek lived after he had begotten Noah five hundred and ninety and five years, and begat sons and daughters. | 30. And Lamech lived after he had begotten Noah five hundred and ninety-five years, and in those years he begot sons and daughters. |
| 31. And all the days of Lamech were seven hundred and seventy seven years, and he died.31. ***All the days of Lemech were seven hundred and seventy-seven years, and he died.*** | 31. And all the days of Lemek were seven hundred and seventy and seven years; and he died. | 31. And all the days of Lamech were seven hundred and seventy-seven years, and he died and was gathered from the midst of the world. |
| 32. And Noah was five hundred years old, and Noah begot Shem, Ham, and Japheth.32. ***Noach was five hundred years old when he fathered Shem, Cham and Yephet.*** | 32. And Noah was the son of five hundred years, and Noah begat Shem, Cham, and Japhet. | 32. And Noah was five hundred years and Noah begot Shem, Ham and Japheth. |
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| 1. And it came to pass when man commenced to multiply upon the face of the earth, and daughters were born to them.1. ***So it was, that when man had begun to multiply upon the face powerful of earth, daughters were born to them.*** | 1. And it was when the sons of men began to multiply upon the face of the earth, and fair daughters were born to them;  | 1. And it came to pass that the sons of man began to multiply on the face of the earth and female daughters were born to them.  |
| 2. That the sons of the nobles saw the daughters of man when they were beautifying themselves, and they took for themselves wives from whomever they chose.2. ***The sons of the powerful saw that the daughters of man were good; so they took for themselves wives from wherever they chose.*** | 2. and the sons of the great saw that the daughters of men were beautiful, and painted, and curled, walking with revelation of the flesh, and with imaginations of wickedness; that they took them wives of all who pleased them. | 2. And the sons of the Judges sawthat the daughters of the sons of man were beautiful in appearance and they took wives for themselves from among whomsoever they chose. |
| 3. And the LORD said, "Let My spirit not quarrel forever concerning man, because he is also flesh, and his days shall be a hundred and twenty years."3. ***The LORD said, “My spirit will not strive with Me on account of man forever, for he, too, is flesh. His days will be one hundred and twenty years.”*** | 3. And the LORD said by His Word, All the generations of the wicked which are to arise will not be purged after the order of the judgments of the generation of the deluge, which will be destroyed and exterminated from the midst of the world. **Have I not imparted My Holy Spirit to them, (or, placed My Holy Spirit in them,) that they may work good works?** And, behold, their works are wicked. Behold, I will give them a prolongment of a hundred and twenty years, that they may work repentance, and not perish.JERUSALEM: And the Word of the LORD said, The generations which are to arise will not be judged after (the manner of) the generation of the deluge, (which is) to be destroyed, and exterminated, and finally blotted out. **Have I not imparted My Spirit to the sons of men, because they are flesh, that they may work good works?** But they do works of evil. Behold, I have given them a prolongment of a hundred and twenty years, that they may work repentance; but they have not done it.  | 3. And the LORD said: “None of the generations yet to arise will be judged according to the order of thejudgment of the generation of the flood. Behold, the order of the judgment of the generation of the flood has been sealed before Him to be destroyed and blotted out from the midst of the world. **Behold, I have put my spirit in the sons of man because they are flesh and their deeds are evil.** Behold, I have given the span of one hundred and twenty years (in the hope that) perhaps they might do repentance, but they have not done so.  |
| 4. The Nephilim were on the earth in those days, and also afterward, when the sons of the nobles would come to the daughters of man, and they would bear for them; they are the mighty men, who were of old, the men of renown.4. ***The Nephilim were in the land in those days and also later, when the sons of the powerful came to the daughters of man and they gave birth for them; these are the mighty ones of old, men of fame.*** | 4. Schamchazai and Uzziel, who fell from heaven, were on the earth in those days; and also, after the sons of the Great had gone in with the daughters of men, they bare to them: and these are they who are called men who are of the world, men of names. | 4. There were giants on the earth in those days and also later when the sons of the judges went into the daughters of the sons of man and they bore children to them. These are the giants that (were there) from the beginning of the world, giants of distinguished names. |
| 5. And the Lord saw that the evil of man was great in the earth, and every imagination of his heart was only evil all the time.5. ***The LORD saw that the evil of man was great on the earth and every inclination of his heart’s thoughts were only bad all day long.*** | 5. And the LORD saw that the wickedness of man was great in the earth, and all the imagery of the thought of his heart was only evil every day. | 5. And was manifest before the LORD that the wickedness of the sons of man had increased upon the earth and that every inclination of the thought of their heart meditated only on evil all the day. |
| 6. And the Lord regretted that He had made man upon the earth, and He became grieved in His heart.6. ***The LORD regretted that He made man in the earth and He was saddened.*** | 6. And it repented the LORD in His Word that He had made man upon the earth; and He passed judgment upon them by His Word.JERUSALEM: And there was repentance before the LORD in His Word that He had made man upon the earth.  | 6. And there was regret before the LORD that he had created Adam on the earth, and he got impatient and was quieted in his heart. |
| 7. And the Lord said, "I will blot out man, whom I created, from upon the face of the earth, from man to cattle to creeping thing, to the fowl of the heavens, for I regret that I made them."7. ***The LORD said, “I will obliterate mankind that I created from upon the face of the earth, from man to beast, to crawling creatures and to the birds of the skies; for I regretted that I made them.”*** | 7. And the LORD said, I will abolish by My Word man, whom I have created upon the face of the earth, from man to cattle, to the reptile, and to the fowl of the heavens; because I have repented in My Word that I have made them.JERUSALEM: And He said, and judged in His heart.  | 7. And the LORD said: “I will blot out Adam whom I have created from the face of the earth, from the sons of man to the beast, the creeping things and the birds of the heavens, because there has been regret before Me that I created them.” |
| 8. But Noah found favor in the eyes of the Lord.8. ***But Noach found favour in the LORD’s eyes.*** | 8. But Noah, who was righteous/generous, found favour before the LORD.JERUSALEM: But Noah, because he was righteous/ generous in his generation, found favour and mercy before the LORD. | 8. And Noah, since there was not a righteous man in his generation, found grace and mercy before the LORD.  |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Reading Assignment:**

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

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

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Vol. 1 – “Genesis,” pp. 305-334.

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

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

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

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

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

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

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

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

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

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

**Chapter 6**

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

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

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

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

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

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

**and his days shall be** Until a hundred and twenty years I will delay My wrath towards them, but if they do not repent, I will bring a flood upon them. Now if you ask: from the time that Japheth was born until the Flood are only a hundred years, [I will answer that] there is no [sequence of] earlier and later events in the Torah. This decree had already been issued twenty years before Noah begot children, and so we find in Seder Olam (ch. 28). There are many Aggadic midrashim on the words לֹא יָדוֹן , but this is its clear, simple explanation.

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

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

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

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

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

**the men of renown** Heb. אַנְשֵׁי הַשֵׁם Those who were called by name: Irad, Mechuiael, Methushael, who were so named because of their destruction, for they were wiped out ( מְחוּיָאֵל from נִמוֹחוּ ) and uprooted ( מְתוּשָׁאֵל from הוּתָּשׁוּ ). Another explanation: men of desolation (שִׁמָמוֹן) , who made the world desolate.-[from Gen. Rabbah 26:7]

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

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

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

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

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

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

**Ketubim: Psalms ‎4:1-9‎**

| **Rashi’s Translation &*****Keter Crown Bible - Chorev*** | **Targum** |
| --- | --- |
| 1. To the conductor with melodies, a song of David.1. ***For the conductor, on the stringed instruments, a psalm by David.*** | 1. For praise, with melodies. A hymn of David.  |
| 2. When I call, answer me, O God of my righteousness; in my distress You have relieved me, be gracious to me and hearken to my prayer.2. ***When I call, answer me, O GOD of my vindication. You have relieved me in my distress; be gracious to me, and hear my prayer.*** | 2. At the time of my prayer, accept it from me, O God of my righteousness/generosity; at the time of distress, You relieved me; pity me and accept my prayer. |
| 3. Sons of man, how long will my honor be disgraced? [How long] will you love futility? [How long] will you constantly seek lies?3. ***O sons of great men, how long more will you put my honor to shame, love vanity and seek deception?*** | 3. O sons of men, why is my glory for humiliation? You will love vanity; you will seek falsehood forever. |
| 4. You shall know that the Lord has set apart the pious man for Himself; the Lord shall hear when I call out to Him.4. ***Be aware that the LORD has set aside the devout one for Himself; the LORD will hear when I call to Him.*** | 4. And they will know, for the LORD has separated the righteous/generous man for Himself; the LORD will accept the prayer of David when He calls to him. |
| 5. Quake and do not sin; say [this] in your heart on your bed and be forever silent.5. ***Tremble and do not sin; reflect in your hearts while on your beds, and be utterly silent, always.*** | 5. Tremble for Him, and do not sin; utter your petition with your mouth and your request in your heart; and pray upon your beds and remember the days of death forever. |
| 6. Offer up sacrifices of righteousness and trust in the Lord.6. ***Slaughter offerings of righteousness, and trust in the LORD.*** | 6. Subdue your impulses and it will be reckoned to you as a righteous/generous sacrifice; and hope in the LORD. |
| 7. Many say, "Who will show us goodness?" Raise up over us the light of Your countenance, O Lord.7. ***Many say, Who will show us good? Let the light of Your face shine upon us, O LORD.*** | 7. Many say, "Who will show us good?" Lift on us the light of Your countenance, O LORD. |
| 8. You gave joy into my heart from the time that their corn and their wine increased.8. ***But You put gladness in my heart that is greater than theirs at the time that their grain and wine abound.*** | 8. You have placed joy in my heart when their grain and their wine has increased. |
| 9. In peace together, I would lie down and sleep, for You, O Lord, **would make me dwell alone in safety.**9. ***I will both lie down and sleep in peace, for You alone, O LORD, will make me dwell secure.*** | 9. In peace I both lay down and sleep, because You alone are the LORD; **in security You will make me dwell.** |
|  |  |

**Rashi’s Commentary on Psalm ‎4:1-9**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Meditation from the Psalms**

**Psalm 4:1-9**

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

David composed this psalm, too, as he fled from Avshalom.[[1]](#footnote-1) In the previous psalm, David called to God for salvation, but in this psalm he addressed his enemies, lecturing them to improve their morals and ethics. In v. 5, he tells his adversaries that it is the Evil Inclination who is the real enemy, not he. In verses 6 and 7, he rips away the false masks of Avshalom's followers, declaring that not one is motivated by true loyalty to the young upstart. Avshalom is really no more than a puppet, a tool in their selfish hands. His supporters merely exploit the opportunity to elevate themselves at David's expense.

The Yalkut[[2]](#footnote-2) tells us that the most flagrant example of this selfish opportunism was Avshalom's staunchest supporter, Achitophel. This eminent counselor had a dream wherein he saw that royalty was destined to emanate from him. He interpreted this to mean that he would someday sit on the throne.

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

All this David sees clearly, and he implores these men to save themselves from disaster through repentance. He displays the great generosity of his being: instead of seeking ruthless revenge from his enemies, he prefers reconciliation, and offers to guide them to true fortune and happiness.[[3]](#footnote-3)

Psalm four is the first of fifty-seven psalms which will be introduced by the phrase ‘for the conductor’. This means that these psalms were recited by the Levites, in the Temple, with a specific tune, while the sacrificial service was being offered.[[4]](#footnote-4) A tune elevates the status of a prayer. Radak writes:

“It seems that the conductor[[5]](#footnote-5) was the one in charge of the singers, and all the psalms were recited and chanted as directed by the conductor.”

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

***Berachot 4b*** *R. Joshua b. Levi says: Though a man has recited the Shema’ in the synagogue, it is a religious act to recite it again upon his bed. R. Assi says: Which verse [may be cited in support]? Tremble and sin not; commune with your own heart upon your bed, and be still, Selah.[[6]](#footnote-6)*

The Targum echoes this connection in v.2:

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

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

**The Structure of Beresheet as defined by the Toledot, generations.**

|  |
| --- |
| **HaShem Deals With Man** |
| **Genesis Chapter** | **Topic** |
| 1:1 – 2:3 | The story of the seven days of creation. |
| 2:4 | The **Toledot** of the heavens and the earth. |
|   |   |
| 5:1 | **Toledot** Adam |
|   |   |
| 6:9 | **Toledot** Noach |
|   |   |
| 10:1-32 | **Toledot** Sons of Noach – The 70 nations. |

From this structure we can see that each of these Toledot, these generations are handled by a separate septennial Torah Seder. We can also see that the Toledot seem to be progressing from highest to lowest. The world, and the men in it, are diminishing in stature and are heading for destruction by the deluge. The contraction of the world, in our current seder, is focused on Adam and his direct progeny. Adam was to be the pinnacle of creation. Yet, by the time of our seder he is already been diminished substantially because of his sin. His progeny have continued in Adam’s path and they are corrupting the world. His progeny have already committed murder and are going to diminish to the point of destruction. It is to this sad state of affairs that King David pens the following words:

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

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

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

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

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

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

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

Finally, some have observed that two of the three blessings of the Aaronic benediction are found in this psalm. In v.7 we see the two blessings found in the Aaronic benediction.[[7]](#footnote-7)

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

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

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

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

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

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

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

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

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

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

***Beresheet (Genesis) 4:3-7*** *In the course of time Cain brought some of the fruits of the soil as an offering to HaShem. But Abel brought fat portions from some of the firstborn of his flock[[8]](#footnote-8). HaShem looked with favor on Abel and his offering, but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast. Then HaShem said to Cain, “Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it.”*

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

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

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

***I Shmuel (Samuel) 15:24-25*** *Then Saul said to Shmuel (Samuel), “I have sinned. I violated HaShem’s command and your instructions. I was afraid of the people and so I gave in to them. Now I beg you, forgive my sin and come back with me, so that I may worship HaShem.”*

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

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

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

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

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

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

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

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

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

And again He said:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

and:

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

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

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

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

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

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

The same man who wrote Galatians also wrote Romans (Paul). If we look at Romans, Paul will give us more insight into “under the law”:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**The Bottom Line:**

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

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

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

| **Rashi’s Translation &*****Keter Crown Bible - Chorev*** | **Targum** |
| --- | --- |
| 9. ¶ Stop and wonder; they became blind and they blinded. They were intoxicated but not from wine; they reeled but not from strong wine.9. ***Ponder it and be astonished—they have been utterly blinded; they were drunk, but not from wine; they staggered, but not from liquor.*** | 9. Delay, be astounded, be confused and appalled! They are drunk, but not with wine; they stagger, but not with old wine! |
| 10. For the Lord has poured upon you a spirit of deep sleep, and He has closed your eyes; the prophets and your heads who stargaze, He has covered.10. ***For the L0RD has poured upon you a spirit of deep sleep, and He has closed your eyes; He has covered the false prophets and your chiefs, the visionaries.*** | 10. For the LORD cast among you a spirit of deception, and has hidden Himself from you, the prophets, the scribes and the teachers who ‎were teaching you the teaching of the Law He has hidden.  |
| 11. And the vision of everything has been to you like the words of a sealed book, which they give to one who can read, saying, "Now read this," and he shall say, "I cannot, for it is sealed."11. ***The true prophecy is to you all like the words of a sealed document, which one gives to a literate person, saying, “Please read this,” and he says, “I cannot, because it is sealed.”*** | 11. And all prophecy has become to you like the words of a book that is ‎sealed. When men give it to one who knows the book, saying, "Read this," he will say, "I cannot, for it is sealed." |
| 12. And if the book is given to one who cannot read, saying, "Now read this," he shall say, "I cannot read." **{S}**12. ***Then the document is given to an illiterate person, saying, “Please read this,” and he says, “I am illiterate.”*** | 12. And the book ‎will be given to one who does not know the book, saying, "Read this," and he will say, "I do not know the book." |
| 13. And the Lord said: "Because this people has come near; with their mouth and with their lips they honor Me, but their heart they draw far away from Me, and **their fear of Me has become a command of people**, **which has been taught.**13. ***The LORD said: Insofar as this people has drawn close, it has honored Me with its mouth and with its lips, yet it has distanced its heart from Me; their fear of Me is like rote learning of human commands.*** | 13. And the LORD ‎said: "Because this people exalts itself with their mouth and honour before Me with their lips, while their heart is far from My fear, and ‎**their fear before Me is as a commandment of men who teach;** |
| 14. Therefore, I will continue to perform obscurity to this people, obscurity upon obscurity, and the wisdom of his wise men shall be lost, and the understanding of his geniuses shall be hidden. **{S}**14. ***Therefore, see that I will continue to perform more wonders against this people, wonder upon wonder; the wisdom of its wise men will be lost, and the understanding of its sages will become concealed.*** | 14. therefore, behold, I will again strike this people with ‎comprehensive strokes; and the wisdom from their wise men will perish, and the discernment from their understanding will be hid." |
| 15. Woe to those who think deeply to hide counsel from the Lord, and their deeds are in the dark. And they said, "Who sees us and who knows us?"15. ***Woe to those who try to hide deep down to conceal counsel from GOD; the LORD, and their deeds are done in darkness; they say, “Who sees us’ and who knows us?”*** | 15. Woe to those who try to hide counsel before the LORD, and their deeds are as in the dark, and who say, "No one sees us. and no ‎one knows our deeds." |
| 16. Shall your perversion be regarded like the potter's clay? Shall the thing made say of him who made it, "He did not make me," and the impulse say to the One Who formed it, "He does not understand"?16. ***Shall your contrariness be considered like the potter’s clay? Can a product say of its maker, “He did not make me” or a molded item say of its molder, “He does not understand”?*** | 16. Are you seeking to turn your deeds upside down? Behold. as the clay in the potters hand. so are you ‎regarded before Me! Is it possible that the clay should say to its maker, "You did not make me;" or the creature say to its creator, "You ‎have no understanding of me"? |
| 17. Indeed, in a short time, the Lebanon shall be turned into a fruitful field, and the fruitful field shall be regarded as a forest.17. ***See, in just a little while the Lebanon forest will become farmland, and the farmland will be considered like forest!*** | 17. Is it not yet a very little while until Lebanon will return to be as a fruitful field, and the fruitful ‎field will cause many cities to be inhabited? |
| 18. And on that day the deaf shall hear the words of the book, and out of the obscurity and out of darkness shall the eyes of the blind see.18. ***On that day the deaf will hear the words of a book, and out of darkness and blackness the eyes of the blind will see.*** | 18. And in that time those who are as deaf will hear the sayings of a book, and out of ‎gloom and darkness the eyes of the blind will see. |
| 19. And those who suffered shall increase their joy in the Lord, and the impoverished people shall rejoice in the Holy One of Israel.19. ***The meek will increase their joy in the LORD, and the poor among the people will rejoice in the Holy One of Israel.*** | 19. And those who have accepted mortification will obtain fresh joy in the Memra ‎of the LORD, and the needy sons of men will exult in the Memra of the Holy One of Israel. |
| 20. For the tyrants have ended and the scornful have been destroyed, **and all those eager to commit violence shall be cut off.**20. ***For the fierce man is no more, and the scoffer has ceased to be, and all those who strive for iniquity will be cut off.*** | 20. For the one who distresses ceases ‎and the plunderer is destroyed, **and all who watch to rob cease,** |
| 21. **Those who cause man to sin by a word, and him who reproves in the gate they trap, and they mislead the righteous through fraud.** **{P}**21. ***Those who cause man to sin with a word, and ensnare the one who gives rebuke at the city gate, and mislead the righteous with falsehood.*** | 21. **who by their sayings make the sons of men sinners and seek the ‎stumbling of him who reproves them in the judgment house with words of the Law, and with deceit turn aside the judgment of the ‎innocent.** |
| 22. ¶ Therefore, so said the Lord to the House of Jacob, Who redeemed Abraham, **"Now Jacob shall not be ashamed, and now his face shall not pale.**22. ***Therefore, thus said the LORD, Who redeemed Avraham, to the House of Ya’akov: Ya’akov will not be ashamed now, and his face will not pale,*** | 22. Therefore thus says the LORD, who redeemed Abraham, concerning ‎ the house of Jacob: **"From now on those of the house of Jacob will not be ashamed, and from now on their face will not be changed. ‎‎** |
| 23. For, when he sees his children, the work of My hands, in his midst, who shall hallow My name, and they shall hallow the Holy One of Jacob, and the God of Israel they shall revere.23. ***for when he sees his children, the work of My hands, in their midst, who will sanctify My Name; they will sanctify the Holy One of Ya’akov, and revere the GOD of Israel.*** | 23. For when he sees the prodigies which is done for his sons, the benefits of Abraham for his seed after him upon their land, in their ‎midst, they will sanctify My name and say. The Holy One of Jacob is holy, and will say concerning the God of Israel, He is strong. |
| 24. **And those of straying spirit shall know understanding, and grumblers shall learn instruction. {S}**24. ***Those of misguided spirit will attain understanding, and complainers will take instruction.*** | 24. **And those who have not learned a spirit of understanding will know, and those who say. All these things are not, will listen to teaching."** |
|  |  |
| 1. "Woe to rebellious children," says the Lord, "to take counsel but not from Me, and to appoint a ruler but not of My spirit, in order to add sin upon sin.1. ***Woe, O wayward sons, declares the LORD, who take counsel, but not from Me, and who accept a ruler, but not of My spirit, in order to add sin upon sin;*** | 1. ‎"Woe to the rebellious sons," says the LORD, "who make a plan, but not of My Memra; and who take counsel, but do not ask of My prophets, ‎that they may add sins to the sins of their soul; |
| 2. Those who go to descend to Egypt, and they have not asked of My mouth, to strengthen themselves with the strength of Pharaoh and to take shelter in the shade of Egypt. 2. ***who are going down to Egypt but did not inquire of My mouth, to seek strength in Pharaoh’s stronghold and to take shelter in Egypt’s shade.*** | 2. who set out to go down to Egypt, without asking of the words of My prophets, to ‎strengthen themselves with the strength of Pharaoh, and to trust in the shadow of Egypt! |
| 3. And the strength of Pharaoh shall be to you for shame, and the shelter in the shade of Egypt for disgrace.3. ***Pharaoh’s stronghold will be a shame for you, and the shelter in Egypt’s shade will be a humiliation!*** | 3. And the strength of Pharaoh will turn to your ‎shame, and trust in the shadow of Egypt to humiliation. |
| 4. For his princes were in Zoan and his emissaries reached Hanes.4. ***For its officers were in Tzo’an; its messengers have reached Chaness.*** | 4. For though his princes are in Zoan and his messengers reach Hanes, |
| 5. They all disgraced themselves because of a people that will not avail them, neither for aid nor for avail, but for shame and also for disgrace. **{S}**5. ***Everyone has been shamed by this people who cannot benefit them; not of assistance and not of benefit, but for shame and even for disgrace.*** | 5. all of ‎them go to be ashamed. to the people who will not profit them, that brings neither help nor profit, but shame and disgraces." |
| 6. The burden of the beasts of the southland, in a land of trouble and anguish, the awesome lion and the crushing lion among them, the viper and the flying serpent; they carry their wealth on the shoulders of young donkeys and their treasures on the humps of camels, to a people that will not avail.6. ***They load animals to travel to the south, through a land of hardship and adversity, mature lion and young lion, among them viper and flying serpent; they carry their wealth on the shoulder of young donkeys, and their riches on the camel’s hump, to a people who cannot provide benefit.*** | 6. They bear ‎upon their beasts in the way of the south through a land of trouble and anguish, a place of the lion, of a son of lions. and of poisonous, ‎wounding serpents, they carry their possessions on the backs of asses, and bring what is in their treasures on the humps of camels, to a ‎people that cannot profit them. |
| 7. And the Egyptians help in vain and to no purpose, therefore, I called this, "They are haughty, idlers."7. ***As for Egypt, they will help with vanity and emptiness; therefore I say of this, “They are arrogant, sitting idle.”*** | 7. For the Egyptians are nothing and their help is emptiness, therefore I have summoned from them the ‎slain; I will bring the appointed ones upon them. |
| 8. Now, come write it on a tablet with them, and on a book engrave it, and it shall be for the last day, forever to eternity.8. ***Now go, and write this prophecy on a tablet in their presence, inscribe it in a book; and let it remain until the ultimate day, forever, for eternity.*** | 8. Now, go, write in their midst on a tablet, and in lines of a book inscribe, that it may ‎be for a day of judgment as a witness before Me forever. |
| 9. **For a rebellious people are they, lying children, children who would not hearken to the Lord's instruction.** 9. ***For it is a rebellious people, dishonest children; children who are not willing to hear the teaching of the LORD,*** | **9. For they are a disobedient people, lying sons, sons who will not listen to teaching ‎of the Law from the LORD;** |
| 10. **Who said to the seers, "You shall not see," and to the prophets, "You shall not prophesy for us true things. Speak to us with smooth talk; prophesy mockery.**10. ***who say to the visionaries, “Do not see,” and to the prophets, “Do not see true visions for us! Speak pleasant things to us! See fantasies for us!*** | **10. who say to the prophets, "Do not prophesy;" and to the teachers, "Do not teach us the Law; speak with us ‎sweet things, recount to us alterations,** |
| 11. Turn away from the road, turn away from the path, cease from before us the Holy One of Israel." **{S}**11. ***Deviate from the way, stray from the path! Remove from our presence the word of the Holy One of Israel!”*** | 11. turn us aside from the correct way, make us cease from the tradition, remove from before ‎us the Memra of the Holy One ‎ of Israel."  |
| 12. **Therefore, so said the Holy One of Israel, "Because you have despised this matter, and you have put your trust in oppression and a perverse one, and you have relied upon it.**12. ***Therefore, thus said the Holy One of Israel: Since you have despised this word, and you trusted in robbery and waywardness, and have depended upon it,*** | 12. **Therefore thus says the Holy One of Israel, "Because you despise this word, and trust in deceit and oppression and rely on ‎them;** |
| 13. **Therefore, this iniquity shall be to you as a breach of a falling [wall], revealed in a fortified wall, whose breach will come suddenly."**13. ***therefore, this sin will be for you like the breach of a fallen wall, like a bulge in a high wall, whose collapse comes with rapid suddenness.*** | 13. **therefore this sin will be to you like a fortress that is desolate and ruined, like a reinforced wall whose crash comes down ‎suddenly, in an instant;** |
| 14. And He shall break it like the breaking of a potter's jug, crushed without pity, and in its crushing shall not be found a shard, to scoop fire from a hearth, or to scoop water from a cistern. **{S}**14. ***GOD will break it, as one breaks the potter’s flask into fragments. He will have no pity; there will not be found among the fragments a shard to scrape a burning coal from a fire, or to scoop water from a cistern.*** | 14. and its breaking is like that of pottery which is smashed so ruthlessly that among its fragments not a shard is ‎found to rake fire from a hearth, or to dip up water from a brook." |
| 15. **For so said the Lord God, the Holy One of Israel; "With tranquility and restfulness shall you be saved, with quietude and trust shall be your might; but you did not want.**15. ***For thus said the LORD GOD, the Holy One of Israel: “You will be saved in stillness and peacefulness, your might will be in quiet and in confidence,” but you did not consent.*** | 15. **For thus said the LORD God, the Holy One of Israel, "I thought, You ‎will return to my Law, rest, be saved, be quiet, lie in safety, be mighty." And you would not,** |
| 16. And you said, 'No, but on horses will we flee.' Therefore, you shall flee. 'And on swift [steeds] will we ride.' Therefore, your pursuers shall be swift.16. ***And you said, “Not so! We will flee on a horse!” and so you will indeed flee; and, “We will ride upon fast animals,” so your pursuers will be faster.*** | 16. but you said, "No! We will flee upon ‎horses," therefore you will flee; and, "We will ride upon swift steeds," therefore your pursuers will be swift. |
| 17. One thousand, because of the shout of one, because of the shout of five, shall you flee, until you remain like a mast on a mountaintop and like a flagpole on a hill."17. ***One thousand will flee from the shout of a single one, and from the shout of five you will all flee, until you will be left like a mast on top of a mountain, and like a pole on top of a hill.*** | 17. A thousand at the threat ‎of one, at the threat of five you will flee, until you are left like a bonfire on the mountain top, like a signal on a hill. ‎ |
| 18. **Therefore, the Lord shall wait to be gracious to you, and therefore, He shall withdraw to have mercy upon you, for the Lord is a God of justice; fortunate are all who wait for Him.** **{P}**18. ***Therefore, the LORD will delay in showing you grace, and solace for therefore He will be aloof in showing you mercy. For the LORD is a GOD of justice; praiseworthy are those who yearn for Him.*** | 18. **Therefore the LORD is about to pity them; and He who will have mercy on you is strong. For the LORD is the God who performs the ‎judgment; blessed are the righteous/generous who hope for His deliverance. ‎** |
|  |  |

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

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

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

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

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

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

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

**22 Who redeemed Abraham** from Ur of the Chaldees.

**Now Jacob shall not be ashamed** of his father.

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

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

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

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

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

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

**Verbal Tallies**

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

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

**Beresheet (Genesis) 5:1 – 6:8**

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

**Tehillim (Psalm) 4:1-9**

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

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

God - אלהים, Strong’s number 0430.

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

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

Book - ספר, Strong’s number 05612.

Day - יום, Stong’s number 03117.

God - אלהים, Strong’s number 0430.

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

Name - שם, Strong’s number 08034.

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

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

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

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

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

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

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Gen 5:1-6:8** | **Psalms****Psa 4:1-9** | **Ashlamatah****Isa 29:18-24 + 30:15** |
| --- | --- | --- | --- | --- |
| **~d'a'** | man | Gen 5:1Gen 5:2Gen 6:1Gen 6:2Gen 6:3Gen 6:4Gen 6:5Gen 6:6Gen 6:7 |  | Isa 29:19Isa 29:21 |
| **~yhil{a/** | GOD | Gen 5:1Gen 5:22Gen 5:24Gen 6:2Gen 6:4 | Ps 4:1 | Isa 29:23 |
| **rm;a'** | saying | Gen 5:29Gen 6:3Gen 6:7 | Ps 4:4Ps 4:6 | Isa 29:22Isa 30:15 |
| **!Be**  | sons | Gen 5:4Gen 5:7Gen 5:10Gen 5:13Gen 5:16Gen 5:19Gen 5:22Gen 5:26Gen 5:28Gen 5:30Gen 5:32Gen 6:2Gen 6:4 | Ps 4:2 |  |
| **ajx** | sin |  | Ps 4:4 | Isa 29:21 |
| **bAj**  | fair, good | Gen 6:2 | Ps 4:6 |  |
| **dy"** | hands | Gen 5:29 |  | Isa 29:23 |
| **[dy**  | know |  | Ps 4:3 | Isa 29:24 |
| **hw"hoy>**  | LORD | Gen 5:29Gen 6:3Gen 6:5Gen 6:6Gen 6:7Gen 6:8 | Ps 4:3Ps 4:5Ps 4:6Ps 4:8 | sa 29:19Isa 29:22 |
| **~Ay**  | day | Gen 5:1Gen 5:2Gen 5:4Gen 5:5Gen 5:8Gen 5:11Gen 5:14Gen 5:17Gen 5:20Gen 5:23Gen 5:27Gen 5:31Gen 6:3Gen 6:4Gen 6:5 |  | Isa 29:18 |
|  **ble** | heart | Gen 6:5Gen 6:6 | Ps 4:7 |  |
| **hf,[]m;** | work, deed | Gen 5:29 |  | Isa 29:23 |
| **rp,se**  | book | Gen 5:1 |  | Isa 29:18 |
| **d[;** | how long, as far as | Gen 6:7 | Ps 4:2 |  |
| **!yI[;** | eyes | Gen 6:8 |  | Isa 29:18 |
| **~ynIP'**  | face | Gen 6:1Gen 6:7 | Ps 4:6 | Isa 29:22 |
| **ar'q'** | called | Gen 5:2Gen 5:3Gen 5:29 | Ps 4:1Ps 4:3 |  |
| **ha'r'** | saw | Gen 6:2Gen 6:5 | Ps 4:6 | Isa 29:18Isa 29:23 |
| **br;** | great | Gen 6:5 | Ps 4:6 |  |
| **bb;r'**  | multiply | Gen 6:1 | Ps 4:7 |  |
| **x;Wr**  | spirit | Gen 6:3 |  | Isa 29:24 |
| **~ve** | name | Gen 5:2Gen 5:3Gen 5:29Gen 6:4 |  | Isa 29:23 |
| **hx'm.fi** | gladness |  | Ps 4:7 | Isa 29:19 |
| **[m;v'** | hear  |  | Ps 4:1Ps 4:3 | Isa 29:18 |

**Greek:**

| **Greek** | **English** | **Torah Seder****Gen 5:1-6:8** | **Psalms****Ps 4:1-9** | **Ashlamatah****Isa 29:18-24 + 30:15** | **Peshat****Mk/Jude/Pet****Mk 1: 9-11** | **Remes 1****Luke****Lu 3:21-38** | **Remes 2****Acts/Romans****Acts 1:15-26** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἀγαπητός | beloved |   |   |   | Mar 1:11 | Luk 3:22 |   |
| ἅγιον | holy |   |   | Isa 29:23Isa 30:15 |   | Luk 3:22  | Act 1:16 |
| ἀνήρ | man |   |   |   |   |   | Act 1:16Act 1:21 |
| ἄρχομαι | began beginning | Gen 6:1 |   |   |   | Luk 3:23  | Act 1:22 |
| πρός | immersed |   |   |   | Mar 1:9  | Luk 3:21  |   |
| βίβλος | book | Gen 5:1  |   |   |   |   | Act 1:20 |
| γεννάω | procreated, begotten., engendered | Gen 5:3 Gen 5:4 Gen 5:6 Gen 5:7 Gen 5:9 Gen 5:10 Gen 5:12 Gen 5:13 Gen 5:15 Gen 5:16 Gen 5:18 Gen 5:19 Gen 5:21 Gen 5:22 Gen 5:25 Gen 5:26 Gen 5:28 Gen 5:30 Gen 5:32 Gen 6:1 Gen 6:4 |   |   |   |   |   |
| γίνομαι | become, came | Gen 5:4 Gen 5:5 Gen 5:8 Gen 5:11 Gen 5:14 Gen 5:17 Gen 5:20 Gen 5:23 Gen 5:27 Gen 5:31 Gen 6:1 |   | Isa 30:15  | Mar 1:9 Mar 1:11 | Luk 3:21Luk 3:22 | Act 1:16 Act 1:18 Act 1:19 Act 1:20 Act 1:22  |
| δίδωμι | put, gave |   | Psa 4:7  |   |   |   | Act 1:26  |
| δύο | two | Gen 5:18 Gen 5:20 Gen 5:26  |   |   |   |   | Act 1:23 Act 1:24 |
| εἴδω | beheld, behold | Gen 6:2 Gen 6:5 |   | Isa 29:23 | Mar 1:10  |   |   |
| εἴκοσι | twenty | Gen 6:3  |   |   |   |   | Act 1:15  |
| ἑκατόν | hundred | Gen 5:9Gen 5:12 Gen 5:15 Gen 5:18 Gen 5:21Gen 5:25 Gen 5:28Gen 6:3 |   |   |   |   | Act 1:15  |
| ἐκλέγομαι | chose | Gen 6:2  |   |   |   |   | Act 1:24  |
| ἐπικαλέομαι | call upon, calling |   | Psa 4:1  |   |   |   | Act 1:23 |
| ἔπω | said | Gen 6:3Gen 6:7  |   |   |   |   | Act 1:15Act 1:24  |
| ἔτος | years | Gen 5:3 Gen 5:4 Gen 5:5 Gen 5:6Gen 5:7 Gen 5:8 Gen 5:9 Gen 5:10 Gen 5:11 Gen 5:12 Gen 5:13 Gen 5:14 Gen 5:15 Gen 5:16 Gen 5:17 Gen 5:18 Gen 5:19 Gen 5:20 Gen 5:21 Gen 5:22 Gen 5:23 Gen 5:26 Gen 5:27 Gen 5:28 Gen 5:30 Gen 5:31 Gen 5:32 Gen 6:3  |   |   |   | Luk 3:23 |   |
| εὐδοκέω | pleasure |   |   |   | Mar 1:11 | Luk 3:22 |   |
| ἡμέρα | days | Gen 5:1 Gen 5:2 Gen 5:4 Gen 5:5 Gen 5:8 Gen 5:11 Gen 5:14 Gen 5:17 Gen 5:20 Gen 5:23 Gen 5:27 Gen 5:31 Gen 6:3 Gen 6:4 Gen 6:5  |   | Isa 29:18 | Mar 1:13  |   | Act 1:15 Act 1:22 |
| καταβαίνω | came down |   |   |   | Mar 1:10  | Luk 3:22  |   |
| κύριος | LORD | Gen 5:29Gen 6:3 Gen 6:5 Gen 6:8 | Psa 4:3Psa 4:5 Psa 4:6 Psa 4:8 | Isa 29:19 Isa 29:22 Isa 30:15 |   |   | Act 1:21 Act 1:24 |
| λαμβάνω | took, receive | Gen 6:2  |   |   |   |   | Act 1:20Act 1:25  |
| λέγω | called, saying | Gen 5:29 | Psa 4:4 Psa 4:6 | Isa 29:22 Isa 30:15 |   | Luk 1:24 |   |
| ὄνομα | name | Gen 5:2 Gen 5:3 Gen 5:29 |   | Isa 29:23  |   |   | Act 1:15 |
| οὐρανός | heavens |   |   |   | Mar 1:10 Mar 1:11  | Luk 3:21 Luk 3:22  |   |
| πᾶς | all | Gen 5:5 Gen 5:8 Gen 5:11 Gen 5:14 Gen 5:17 Gen 5:20 Gen 5:23 Gen 5:27 Gen 5:31 Gen 6:2 Gen 6:5  |   | Isa 29:21 |   |   | Act 1:18 Act 1:19 Act 1:21 Act 1:24  |
| περιστερά | dove |   |   |   | Mar 1:10  | Luk 2:24  |   |
| πνεῦμα | spirit | Gen 6:3 |   | Isa 29:24  | Mar 1:10  | Luk 3:22  |   |
| προσεύχομαι | praying |   |   |   |   | Luk 3:21 | Act 1:24  |
| τριάκοντα | thirty | Gen 5:3Gen 5:5 Gen 5:16 |   |   |   | Luk 3:23 |   |
| υἱός | sons | Gen 5:4 Gen 5:7 Gen 5:10 Gen 5:13 Gen 5:16 Gen 5:19 Gen 5:22 Gen 5:26 Gen 5:28 Gen 5:30 Gen 5:32 Gen 6:2 Gen 6:4 | Psa 4:2 |   | Mar 1:11 | Luk 3:22 Luk 3:23  |   |
| φωνή | voice |   |   |   | Mar 1:11  | Luk 3:22 |   |
| ψαλμός | psalms |   | Psa 4:0  |   |   |   | Act 1:20  |

**NAZAREAN TALMUD**

**Sidra Of B’resheet (Gen.) Gen. 5:1 – 6:8**

**“Tol’dot Adam” - “The generations of Adam”**

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

**Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta****(Luke 3:21-28)****Mishnah א** | **Hakham Tsefet’s School of Peshat****(Mark 1:9-11)****Mishnah א** |
| And now it happened when all the people were immersed and when Yeshua had also been immersed and was praying, the heavens opened, and the Ruach HaKodesh (Holy Spirit, holy breath)[[9]](#footnote-9) descended on him in the physical shape of a dove.[[10]](#footnote-10) And a [daughter of a] voice (bat kol) came from the heavens, saying You are my son, the beloved; with you I have delight.”[[11]](#footnote-11) | **And now it happened in those days, Yeshua came from the [city of] Branches**[[12]](#footnote-12) **of the Galil and was immersed by Yochanan in the Yarden. And immediately coming out of the water he saw the heavens torn apart and the spirit (ruach - breath) descending on him like a dove. And a [daughter of a] voice (bat kol) came from the heavens [saying], “You are my son, the beloved; with you I have delight[[13]](#footnote-13).”** |
| And Yeshua[[14]](#footnote-14) was about thirty years old[[15]](#footnote-15) and was the son of Yosef,[[16]](#footnote-16) son of Eli, son of Mattat, son of Levi, son of Mal’ki, son of Yannai, son of Yosef, son of Mattityah, son of Amotz, son of Nachum, son of Chesli, son of Naggai, son of Machat, son of ‎Mattityah, son of Shim’i, son of Yosef, son of Yodah, son of ‎Yochanan, son of Reisha, son of ‎Z’rubavel; son of Sh’altiel, son of Neri, son of Mal’ki, son of Addi, son of Qosam, son of Elm’dan, son of E’er, son of Yosei, son of Eli’ezer, son of Yorim, son of Mattat, son of Levi, son of Shim’on, son of Y’hudah, son of Yosef, son of Yonam, son of Elyaqim, son of Mal’ah, son of Manna, son of Mattattah, son of ‎Natan;‎ son of David, son of Yishai, son of Oved, son of Bo’az, son of Salmon, son of Nachshon son of ‎Amminadav, son of Aram, son of Chetzron, son of Peretz, son of Y’hudah son of Ya’aqov, son of Yitzchaq, son of Avraham; son of ‎ Terach, son of Nachor, son of S’rug, son of R’u, son of Peleg, son of Ever, son of Shalach, son of Elam, son of ‎Arpak’shad, son of.Shem, son of Noach, son of Lamekh, son of ‎M’tushelach, son of Chanokh, son of Yered, son of Mahalal’el, son of Qeinan, son of Enosh, son of Shet, son of Adam, son of ‎God. |
| **Hakham Shaul’s School of Remes****(2 Luqas (Acts). 1:15-26)****Pereq א** |
| **And in those days Hakham Tsefet stood up among the Talmidim with the faithfully obedient** (congregation of about one hundred and twenty)[[17]](#footnote-17) **and said, “men** (and brothers) **Scripture is fulfilled, which the spirit of prophecy through the mouth of David, who prophesied concerning Yehudah** (Ish Keriyoth)**,[[18]](#footnote-18) who was the one who lead those** (the Kohen Gadol and temple guards) **to arrest Yeshua, for he was considered one of us** (Yeshua’s Talmidim) **and was appointed his part in the** (Master’s) **service. Now he** (Yehudah Ish Keriyoth) **purchased a field with his payment for his lack of righteousness/generosity[[19]](#footnote-19)** (from the Kohen Gadol)**; and** (his body) **swelling,[[20]](#footnote-20) burst open in the middle and his bowels gushed out. All the residents of Yerushalayim knew this, so that the field was named in the dialect** (Mishnaic Hebrew) **the “Chakal-D’ma” meaning the “field of blood.” For it was written in Sefer Tehillim** (the book of Psalms), **Let their encampment be desolate; let none dwell in their tents.** (Ps. 69:26 [25]) **and Let his days be few; let another take his charge** (office)[[21]](#footnote-21) (Ps. 109:8**). So one of the men** (Paqidim) **of our Haberim[[22]](#footnote-22)** (companions in study) **during the time that the Master Yeshua went in an out among us, beginning with the immersion of Yochanan until the day he** (Yeshua) **was taken up from us, a witness to the resurrection, one must become like us”****Therefore, they** (the Talmidim) **proposed two: Yosef Bar-Sabba known as Justus, and Matityahu. And they** (Yeshua’s Talmidim) prayed saying LORD G-d **you know all things. Show us which one of these two to choose to take the place in this company of scholars and *sh’lachim*, which Yehudah turned away from to go to his place. So they cast purim** (lots) **for them and the pur (**lot) **fell on Matityahu; and he was added to the eleven** remaining **sh’lachim***.* |

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

**Discerning the meaning**

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

**First Question: What is a Mikveh?**

To understand the [Mikveh](http://www.jewishencyclopedia.com/view.jsp?artid=222&letter=B)[[23]](#footnote-23) in depth would take a great deal of time to explain. We will Endeavour to minimize this information for the sake of time and space. We would like to include a simple prayer that is recited when we wash our hands. Hand washing occurs at various times such as before eating ritual foods .i.e. bread and upon exiting the bathroom. Likewise, we wash our hands upon rising from sleep, which is a picture of death. The Kohanim[[24]](#footnote-24) washed their hands each morning before entering service at the Bet Mikdash.[[25]](#footnote-25) Was this hand washing done because their hands were dirty? Do we wash our hands each morning because they are dirty? Why wash the hands?

***The Blessing:***

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

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

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

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

What is Hakham Shaul[[26]](#footnote-26) speaking of in this passage? Is he wanting men to lift their hands in some sort of praise or prayer?

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

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

**Ritual**

Many people are afraid of ritual practices such as the hand washing mentioned above. However, Christianity is permeated with ritual. Why? Ritual is the physical enactment of a spiritual truth or reality. In other words, every ritual is the realization of some spiritual truth or point. Why do we go through the “ritual” of Marriage, baptism, and funerals? Each of these rituals enacts some spiritual truth. So, what truth are we to learn from hand washing and the mikveh?

**Water**

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

**Elevation**

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

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

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

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

**Yeshua and Yochanan**

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

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

**Reason #1**

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

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

Keeping in mind that immersion is an elevation to a higher purpose or office we can see that Yochanan was calling for a change status. Yochanan was not calling for repentance simply because people had sinned. Yochanan was calling for a “turning towards”[[27]](#footnote-27) a new system that was dawning and would deeply transform Yisrael. That system was the governance of G-d through the Hakhamim (The Sages). Therefore, one reason Yeshua submits to Yochanan’s immersion is that he is now devoting himself strictly to this purpose and cause.

The opening pericope of Mark should be translated as follows.

**Mark 1:1-3**. ¶ The beginning {The choicest or chief part} of the Masorah (Tradition/Oral Law) is Yeshuah the Messiah, the Son of G-d (i.e. Ben Elohim = the Judge); 2 As it is written in the prophets, Behold, I send my messenger before your face, which will prepare your way (Hebrew: Derekh/Halakha) before you (Exodus 23:30; & Malachi 3:1).[[28]](#footnote-28) (As translated by His Eminence Rabbi Dr, Yosef ben Haggai)

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

**Reason #2**

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

**Peroration: A Carpenter or Messiah**

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

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

**Remes Commentary to Hakham Shaul**

**Mishnah I:1 ‎**

**“Moshe received the Torah from Sinai and transmitted it to ‎Yehoshua, and Yehoshua to the Elders, the Elders to the Prophets, and the Prophets transmitted it to the Men of the ‎Great Assembly. They [the Men of the Great Assembly] ‎emphasized three things: Be cautious in judgment, raise up many disciples (making them stand), and ‎make a fence around the Torah.”**

**הֵם אָמְרוּ שְׁלשָׁה דְבָרִים, הֱווּ מְתוּנִים בַּדִּין, וְהַעֲמִידוּ תַלְמִידִים הַרְבֵּה, וַעֲשׂוּ סְיָג לַתּוֹרָה**

RAISE UP MANY DISCIPLES: If caution in judgment concerns itself with the otherness of each individual and the judge's sacred responsibility to respect this otherness, raise up ‎many disciples is concerned with the hierarchy in society, and the possible development of the class of the intelligent and the class of the ignorant. Normally, those in positions ‎of power and influence desire to protect such position, by denying others the means for encroaching. In Jewish life, no ‎one occupies a more esteemed and respected position than the scholar. The acknowledged scholar is looked to for leadership, and is followed when rendering a decision. ‎Protectionism, however, has no place in the hierarchy of wisdom. The scholar who has acquired knowledge is obliged to share that knowledge, to raise up many disciples, to ‎try as hard as possible to make dependency on the one scholar unnecessary. The scholar attained this rank because others shared their wisdom. The scholar is thus obliged to ‎extend that very process. Law and its wisdom do not belong to the privileged few, they are the inheritance of the entire community.[[29]](#footnote-29)

**Marqos - ג:א And now it happened in those days, Yeshua came from the [city of] Branches of the Galil and was immersed by Yochanan in the Yarden.**

2 Luqas **ג:א** And in those days Hakham Tsefet stood up among the Talmidim with the faithfully obedient (congregation of about one hundred and twenty).

This Mishnah of Marqos lays the foundation for Remes/Gemara materials of Hakham Shaul. The present materials form a highly sophisticated relationship between the Nazarean Codicil and the Torah Seder. The “generations of Adam” demonstrate the elevation of some individuals and the “depravity” of others. Consequently, we cannot accept the Calvinistic concept of “total depravity.” The Torah clearly teaches us that there are men of depravity. However, it does not place “ALL” men in that category. Men who follow and teach these concepts have troubles when they encounter passages, which elevate certain men to a status of G-dly approbation.

Understanding the Mesorah of the Master means that Yeshua was the personification of the Torah **MiSinai** and the **Torah Shebe’al Peh** or the Oral Torah i.e. **Mesorah.** Therefore, by investigating the life and actions of the Master, we are able to better elucidate the Torah MiSinai and the Torah Shebe’al Peh. The Nazarean Codicil is the toolbox for “investigating” Messiah. As a personification of the Torah, we see the Master enacting the Torah and the Oral Torah as a means of elucidation. The late Vendyl Jones, may his memory be blessed, suggested that we view the life of Yeshua as an actor on stage acting out the Torah.[[30]](#footnote-30) This fits the words of Yochanan (John) who tells us the “Word was with G-d in the beginning.”[[31]](#footnote-31) While these words are sublime in nature, Yochanan is telling us that we are to look at the life of Yeshua as a personification of the Torah, and by extension anyone who claims to be a Rabbi or Hakham.

We also opine that these words refer to the personification of the Mesorah. In other words, Yeshua personifies the Mesorah and the Written Torah. The Nazarean Codicil is a revelation of this enactment. This “enactment” becomes vital when we understand that it is demonstrative. This statement reflects the truth that the Oral traditions (Mesorah) are permanently inscribed on the pages of eternity. As a personification of the Torah and Oral Torah, Yeshua like any other Rabbi or Hakham becomes a walking talking Torah and Oral Torah (Mesorah). Again, his life is exemplary in all matters of Torah, making halakhic statements and decision by his conduct.

The above Mishnah of Pirqe Abot reflects the enactment of the Master concerning his Talmidim. From this, we derive a halakhic mitzvah. Namely, **it is the duty of every Nazarean Hakham to raise up many talmidim and making them stand by themselves**.

The statement of our present Gemara/Remes of 2 Luqas, “And in those days Hakham Tsefet stood up” demonstrates the investment of the Nazarean Hakham, Yeshua in the talmid Tsefet. We now refer to Tsefet as, “Hakham Tsefet” because Yeshua raised him up and made him to stand by himself.

From the Peshat we see that Adam begot a son in “his own image.”[[32]](#footnote-32) In similar fashion, the “son” of the Hakham is his Talmid, who mentally and spiritually should resemble his teacher.

**m. Bearkhot 1:1** …His [Gamaliel’s] sons (talmidim) returned from a banquet hall [after midnight]. They said to him, “We did not [yet] recite the ﻿Shema﻿. He said to them, “If the dawn has not yet risen, you are obligated to recite [the ﻿Shema﻿]. “And [this applies] not only [in] this [case]. Rather, [as regards] all [commandments] which sages said [may be performed] ‘Until midnight,” the obligation [to perform them persists] until the rise of dawn.”

**m. Baba Mesia 2:11** [If he (a talmid) has to choose between seeking] what he has lost and what his father has lost, his own takes precedence. … what he has lost and what his master (his Hakham) has lost, his own takes precedence. … what his father has lost and what his master has lost, that of his master (his Hakham) takes precedence. For his father brought him into this world. But his master (his Hakham), who taught him **wisdom (hokmah)**, will bring him into the life of the world to come. But if his father is a sage (Hakham), that of his father takes precedence. [If] his father and his master (his Hakham) were carrying heavy burdens, he removes that of his master (his Hakham), and afterward removes that of his father. [If] his father and his master (his Hakham) were taken captive, he ransoms his master (his Hakham), and afterward he ransoms his father. But if his father is a sage (Hakham), he ransoms his father, and afterward he ransoms his master (his Hakham).[[33]](#footnote-33)

From these Mishnaot and the relationship of Yeshua to his talmidim, we find another halakhic principle, namely, that **it is the duty of every Nazarean Hakham to teach his talmidim all the levels of PaRDeS.** **And, by this teaching the talmid is carried into the Olam HaBa as it is stated** “**But his master (his Hakham), who taught him wisdom (hokhmah), will bring him into the life of the world to come**.”

When we contemplate the depths of these materials, we realize that the Nazarean Hakham should teach his talmidim how to enter and exit the Garden unscathed.

If we are to derive from the activities of Adam’s sons Kayin and Hebel that Adam taught his sons hokhmah,[[34]](#footnote-34) we should note that it is the duty of the father to be the Hakham of his children. If the father is not able to be the Hakham to his children, he should seek out and raise up talmidim making them stand.

From these statements we should also derive another halakhic principle, namely, it is the duty of every Nazarean Jew to seek out a Hakham whereby he may learn Torah, the Mesorah and the Rabbinic hermeneutics of PaRDeS. It is also the duty of the Nazarean Talmid to honor his Hakham with the appropriate actions and conduct.

**On what authority**

**b. Berakhot 2a** *On what basis does the Tannaite authority stand when he begins by teaching the rule,* **“From what time...,”**

On what authority does Hakham Tsefet make his assessment that Yehudah Ish Keriyoth needed to be replaced? Firstly, we must understand that Yehudah Ish Keriyoth was in a status of cursing his Master Yeshua, and in need of strangulation.

**m. San. 7:8** He who curses his father and his mother [M. 7:4F] is liable only when he will have cursed them by the divine Name. [If] he cursed them with a euphemism, R. Meir declares him liable. And sages declare him exempt.

We deduce by Ḳal va-ḥomer: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori, that a talmid who reviles his Hakham is liable for strangulation.

**b. San 50a** Stoning is severer than strangulation, since it is the penalty of the blasphemer and the idol worshipper, the enormity of whose offence has already been stated. On the contrary, is not strangulation severer, since it is the punishment of one who smites his father or mother, the greater seriousness of whose offence lies in the fact that their honour is assimilated to that of the Omnipresent?[[35]](#footnote-35)

While we are not, in any way advocating that the rebellious talmid be strangled, we are demonstrating from halakhic sources the severity of Yehudah Ish Keriyoth’s crime as deduced from Ḳal va-ḥomer.

Secondly, Hakham Tsefet states, “for he was considered one of us (Yeshua’s talmidim) and was appointed his part in the (Master’s) service.”

**Peroration**

The present Gemara illustrates Yeshua’s investment in Hakham Tsefet. Hakham Tsefet “stands” as the new Hakham of the Nazarean community of scholars. His homily demonstrates hermeneutic logic and scriptural exegesis. We see a clear resolution to press forward as the agents of the master. Yeshua’s twelve talmidim is now one hundred and twenty Torah Scholars. The Mesorah of the Master has expanded and exploded by means of the dynamic power which is coming ever closer as they approach Lag B’ Omer and Shavout.As Yeshua’s talmidim approach Lag B’ Omer they will demonstrate a community of Nazarean scholars who are appropriately organized and ready to receive the Torah of Shavout. These scholars will be the students (Hakhamim) of the Torah. Their LOCKS (will be) BLACK LIKE A RAVEN: **these are the** (Yeshua’s Nazarean trained) **Hakhamim**; they look repulsive and black in this world, but in the time (world) to come (or in the realm of the spirit – Torah), **The appearance of them will be like torches, they [will] run to and fro like the lightnings** (Nah. II, 5).[[36]](#footnote-36)

Amen v’amen

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. Taking into consideration all the readings for this Shabbat what is the prophetic statement 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: “Tol’dot Noach – The generations of Noah”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **תּוֹלְדֹת נֹחַ** |  |  |
| **“Tol’dot Noach”** | Reader 1 – B’resheet 6:9-12 | Reader 1 – B’resheet 8:1-3 |
| **“The generations of Noah”** | Reader 2 – B’resheet 6:13-16 | Reader 2 – B’resheet 8:4-7 |
| **“Las generaciones de Noé”** | Reader 3 – B’resheet 6:17-22 | Reader 3 – B’resheet 8:1-7 |
| B’resheet (Gen.) Gen. 6:9 – 7:24 | Reader 4 – B’resheet 7:1-5 |  |
| Ashlamatah: Is. 54:9-17 + 55:5 | Reader 5 – B’resheet 7:6-9 |  |
|  | Reader 6 – B’resheet 7:10-16 | Reader 1 – B’resheet 8:1-3 |
| Psalms 5:1-13  | Reader 7 – B’resheet 7:17-24 | Reader 2 – B’resheet 8:4-7 |
|  |  Maftir – B’resheet 7:21-24 | Reader 3 – B’resheet 8:1-7 |
| N.C.: Mark 1:12-13Luke 4:1-13 & Acts 2:1-13 |  Is. 54:9-17 + 55:5 |   |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Radak [↑](#footnote-ref-1)
2. II Shmuel (Samuel) ch. 16 [↑](#footnote-ref-2)
3. The above section is an edited excerpted section from *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. chief Musician [↑](#footnote-ref-3)
4. *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-4)
5. *menatzeach -*  מנצח [↑](#footnote-ref-5)
6. Psalm 4:5 [↑](#footnote-ref-6)
7. “The Bible – Psalms with the Jerusalem Commentary”, volume one. By Amos Hakham. [↑](#footnote-ref-7)
8. The Midrash Pirke D’Rabbi Eliezer (ch.21) relates: Kayin enjoyed working the ground and Hevel enjoyed shepherding sheep. This one gave the fruits of his labor to the other one to eat, and the other one gave the fruits of his labor to the first one to eat. When the night of Pesach arrived, Adam said to his sons, “On this night Israel is destined to offer Pesach offerings. You, too, should offer offerings before your Creator.” Kayin brought the leftovers of his meal--flax seed, while Hevel brought the best of his flocks--lambs which had never been shorn. Kayin’s gift was despised by HaShem and Kayin’s gift was found to be desirable, as is written (verse 4), “HaShem turned to Hevel and to his offering.” [↑](#footnote-ref-8)
9. The phrase “Ruach HaKodesh” is the “**breath of holiness**.” How are we to understand the “breath of holiness?” The “breath of holiness” can only refer to the ***Torah******Shebe’al Peh*** or the Oral Torah i.e. Mesorah. [↑](#footnote-ref-9)
10. In Jerome, *Commentary on Isaiah 11:2*)--When the Master ascended from the water, the whole fount of the Holy Spirit descended and rested upon him, and said to him, "My son, in all the prophets I was waiting for you, that you might come, and that I might rest in you. For you are my *rest*; and you are my ***firstborn son***, who reigns forever. [See tally of “rest” with Noah.] Philo sees the “dove” as allegorically representing the “logos” (Oral Torah), the “Nous” (mind), and “Sophia” (wisdom). [↑](#footnote-ref-10)
11. See note above. [↑](#footnote-ref-11)
12. There is a great deal of controversy concerning the title “Nazareth” as the place where Yeshua “grew up” or resided during his early years. Nazareth is not mentioned in any Jewish literature i.e. Mishnah, Talmud, Midrash or Josephus. The etymology of the word seems to be related to the idea that Messiah would be from the stock or “branch” of David. Further research shows that **נָצַר** also means to guard or watch. Therefore, it is suggested that the “City of Branches” or the “City of “Guardians” or “City of Watchmen” is Tzfat. Consequently, this would make Tzfat the actual place of Yeshua’s early residence. This interpretation seems to be more in line with the thought of Yeshua being from the “branch” of Jessie (Davidic stock). Given the Remes interpretation of the present materials we would suggest that Yeshua was the “guardian, watchman of the “soul,” “Oral Torah,” “Wisdom” – Hokhmah and Tzfat was the “secret garden” or “garden of secrets” (So’od). [↑](#footnote-ref-12)
13. A verbal tally with Gan Eden (i.e. Garden of Delight), implying that Yeshua would be the key to enter PaRDeS (Paradise). [↑](#footnote-ref-13)
14. In the following list of names, excluding Yeshua and G-d we have 75 names, which is the Gematria for Hillel, the list therefore implying that Yeshua was related to R. Hillel, and that he was one of his son (R. Shim’on ben Hillel) disciples. [↑](#footnote-ref-14)
15. The age to enter the priesthood, cf. Numbers 4:3, Numbers 4:47 (particularly, in view that the word Kohen in Gematria = 75, corresponding to the number of generations cited in this list except for Yeshua and G-d); also David started his reign when he was 30 years old (2 Samuel 5:4).. [↑](#footnote-ref-15)
16. The text says clearly “son of Joseph” not “son of Mary.” Therefore this genealogy could not be that of Mary as some propose, and the expression “son of Joseph” invalidates any possibility of a virgin birth. [↑](#footnote-ref-16)
17. **m. San 1:6** And how many residents must there be in a town so that it may be suitable for a sanhedrin? One hundred and twenty. [↑](#footnote-ref-17)
18. Judas Iscariot [↑](#footnote-ref-18)
19. **ἀδικία** *adikia* – lack of righteous/generosity, **wickedness.** We have chosen this translation to demonstrated the wickedness of those who fail to be righteous/generous. [↑](#footnote-ref-19)
20. **17.20** **πρηνής**, **ές**, genitive. **οῦς**: pertaining to being stretched out in a position facedown and headfirst—‘prostrate, headlong, headfirst.’ πρηνὴς γενόμενος ‘falling headlong’ Ac 1.18.

It is also possible that in Ac 1.18 πρηνής could have the meaning of ‘swollen’ or ‘distended,’ a meaning which is linguistically possible, but not widely witnessed to (see apparatus).

Cf. Louw, J. P., & Nida, E. A. (1996, c1989). *Greek-English lexicon of the New Testament: Based on semantic domains* (1:216-217). New York: United Bible societies. 17:20 **πρηνής**, **ές** [↑](#footnote-ref-20)
21. In this case “Bishoprick” or the office of a פּ**ָקַד/**Paqid. [↑](#footnote-ref-21)
22. <http://www.jewishencyclopedia.com/articles/6981-haber> [↑](#footnote-ref-22)
23. See the article concerning Baptism and the Mikveh at the Jewish Encyclopedia.com [↑](#footnote-ref-23)
24. Priests [↑](#footnote-ref-24)
25. The Temple [↑](#footnote-ref-25)
26. Paul [↑](#footnote-ref-26)
27. The Hebrew word for repentance is “teshuvah.” This word is based on the idea of turning. Teshuvah can mean return to G-d because one has fallen into sin. However, it’s simple meaning is to turn towards… [↑](#footnote-ref-27)
28. http://www.betemunah.org/sederim/heshvan369.html [↑](#footnote-ref-28)
29. Bulka, R. P. (1993). *The Chapters of the Fathers, A Psychological Commentary on Pirkey Avoth.* Jason Aronson Inc. pp. 19-22 [↑](#footnote-ref-29)
30. Jones, Vendyl,. *Will the Real Jesus Please Stand,.* (p. 5-11) Institute of Judaic-Christian Research, 1983. [↑](#footnote-ref-30)
31. Cf. John 1:1—14 [↑](#footnote-ref-31)
32. Cf. B’resheet 5:3 [↑](#footnote-ref-32)
33. Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 533 [↑](#footnote-ref-33)
34. Cf. B’resheet 4:1ff (see last week’s parsha) [↑](#footnote-ref-34)
35. Cf. Honour your father and your mother (Ex. XX, 12) with Honour the Lord with your substance (Prov. III, 9). [↑](#footnote-ref-35)
36. Midrash Rabbah - The Song of Songs V:14 [↑](#footnote-ref-36)