

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

Esnoga Bet Emunah

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

Three and 1/2 year Lectionary Readings	First Year of the Triennial Reading Cycle
Iyar 13, 5779 – May 17/18, 2019	Fourth Year of the Shmita Cycle

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

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

Roll of Honor:

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

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

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

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

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

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

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

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

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

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

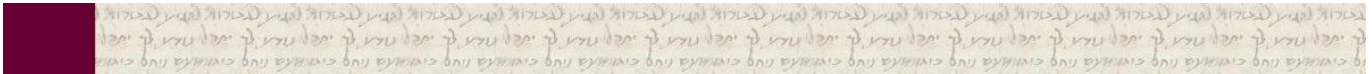
recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly soon, and we pray amen ve amen!

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

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

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

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



**Friday Evening May 17, 2019
Evening: Counting of the Omer Day 28**

Evening Counting of the Omer Day 28

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

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

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

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
28	Parnas 1/Moreh ¹	Iyar 13	4:29	Confidence united with humility

Ephesians 4:29 Let not any of your former speech² come out of your mouth,³ but speak only what is good to building up in showing favor,⁴ that it may only show God’s loving-kindness to the hearers.

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

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

Contents of the Torah Seder

- The Building of the Ark – Genesis 6:9-22
- Entering the Ark – Genesis 7:1-9
- The Windows of Heaven Were Opened – Genesis 7:10-24

¹ **Moreh** = Hebrew for School Teacher.

² **σαρπός** – *sapros* clearly means “corrupt,” with regard to speech etc. However, what most scholars overlook is the fact that those addressed are the Gentile converts. Therefore, we see that Hakham Shaul is telling them that they cannot talk as they used to talk. Nor can they speak in any degrading manner as members of the Congregation.

³ The teachings of the Moreh united with the 1st Parnas train the Gentile in how to speak within the Congregation. The Gentile proselyte needs to learn from the Moreh and the Parnas the appropriate manner of speech. He cannot talk or use the vocabulary of the past. Likewise, when the proselyte learns the language of the Torah/Mesorah his perspective changes so that he is a member that edifies the Congregation. Furthermore, the Gentile converts cannot offer any degrading communication towards the Jewish people since he has joined himself to the Community of G-d’s elect.

⁴ Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. p. 317

Rashi & Targumim for: B’Resheet (Gen.) 6:9 – 7:24

Rashi & <i>Keter Crown Bible - Chorev</i>	Targum Pseudo Jonathan	Targum Neofiti 1
<p>9. This is the history of Noach. Noach was a righteous/generous man, flawless in his generation; Noach walked with Elohim. 9. These are the descendants of Noach; Noach was a righteous, wholehearted man in his generations, and Noach walked with GOD.</p>	<p>9. These are the genealogies of the race of Noah. Noah was a just man, complete in good works in his generation, (and) in the fear of the Lord walked Noah.</p>	<p>9. This is the genealogical pedigree of Noah: Noah was a just man. He was perfect in good works in his generations;" Noah served before the LORD in truth.</p>
<p>10. Noach fathered three sons, Shem, Cham and Yafet. 10. Noach fathered three sons: Shem, Cham and Yephet.</p>	<p>10. And Noah begat three sons, Shem, Cham, and Japheth.</p>	<p>10. And Noah begot three sons— Shem, Ham, and Japheth.</p>
<p>11. The earth was corrupted before Elohim, and the earth was filled with violent crime. 11. The earth was corrupted before god and the earth was filled with violence.</p>	<p>11. And the earth was corrupted through the inhabitants thereof, who had declined from the ways of righteousness/generosity before the Lord; and the earth was filled with rapine. [JERUSALEM. And the earth was filled with violences and frauds.]</p>	<p>11. And the inhabitants of the earth had corrupted their works before the LORD, and the earth was filled with deeds of violence and with robbers.</p>
<p>12. Elohim saw the earth and beheld that it was corrupt, for all flesh had corrupted its way on the earth. 12. God saw the earth and indeed, it was corrupt; for all flesh had corrupted its way upon the earth.</p>	<p>12. And the Lord beheld the earth; and, lo, it was corrupt; for all flesh had every one corrupted his way upon the earth.</p>	<p>12. And the earth was manifest before the LORD and behold it had become corrupted, because all flesh had corrupted its way upon the earth.</p>
<p>13. Elohim said to Noach, The end of all flesh has come before Me. The earth is filled with violent crime because of them, and so, I will destroy them with the earth. 13. GOD said to Noach, "The end of all flesh has come before Me, because the earth was filled with violence on account of them, so I will now destroy them with the earth.</p>	<p>13. And the Lord said to Noah, The end of all flesh cometh before Me, because the earth is filled with rapine by their evil works; and, behold, I will destroy them with the earth.</p>	<p>13. And the LORD said to Noah: "The outcry of all flesh has come up before Me, because the earth has become filled with violent men and robberies before them. Behold I am going to destroy both themselves and the earth.</p>
<p>14. Make for yourself an ark of cedar wood. Make the ark into compartments and caulk the inside and outside with tar. 14. Make for yourself an ark of</p>	<p>14. Make for yourself an ark of the wood of cedars; and you will protect it within and without with pitch.</p>	<p>14. Make an ark (of) timbers of cedar, you will make the ark as having compartments, and plaster it inside and outside with asphalt.</p>

Rashi & Keter Crown Bible - Chorev	Targum Pseudo Jonathan	Targum Neofiti 1
<i>gopher wood; make the ark with rooms and seal it with pitch on the inside and on the outside.</i>		
15. This is how you should make it; the ark's length shall be three hundred amot, its width fifty amot and its height thirty amot. <i>15. This is how you shall make it: the length of the ark, three hundred cubits; its breadth shall be fifty cubits and its height, thirty cubits.</i>	15. a hundred and fifty cells will you make to the ark in its left side, and thirty and six in its breadth; and ten cabins in the midst, to lay up in them provision; and five repositories on the right, and five on the left;	15. According to this plan will you make it: the length of the ark will be three hundred cubits, fifty cubits its breadth, and thirty cubits the measure of its height.
16. Make a skylight for the ark, and finish it to one amah at the top. Place the opening of the ark in its side. Make a lower deck, a second and a third deck. <i>16. Make a light-source for the ark, taper it to a cubit from above, and place the entrance to the ark in its side; make it with a lower floor, second floor and third floor.</i>	16. Go you unto Phison, and take from thence a precious stone, and fix it in the ark to illuminate you: with the measure of a cubit (or span) will you complete it above. And a door will you set in the side of the ark; and with dwelling-places, inferior, second, and third, will you make it.	16. 16. You shall make a window for the ark; and you shall bring it to completion to the distance of one cubit from above, and you shall put the door of the ark at the side. You will make it with a ground story, a second, and a third one.
17. Behold I am bringing the flood waters on the earth, to destroy all flesh in which there is the breath of life, from under the heavens. Everything that is on the land will perish. <i>17. As for Me, I am bringing the flood of waters upon the earth to destroy all flesh in which there is a spirit of life beneath the skies; all that is in the earth will expire.</i>	17. And I, behold, I bring a flood of waters upon the earth to swallow up all flesh which has in it the spirit of life from under the heavens: whatever is upon the earth will be swept away.	17. And behold, I am bringing the flood of waters upon the earth to destroy from under the heavens all flesh in which there is the breath of life; everything that is on the earth will be blotted out.
18. I will establish my covenant with you. You shall go into the ark, you, your sons, your wife and your son's wives, with you. <i>18. I will establish My covenant with you; you will enter the ark: you, your sons, your wives and your son's wives with you.</i>	18. But I will establish my covenant with you; and you will go into the ark, you, and your sons, and your wife, and the wives of your sons with you.	18. And I will establish My covenant with you and you will enter the ark: you and your wife and the wives of your sons.
19. From all living things, from all flesh, two of each shall you bring to the ark, to keep them alive with you. They shall be male and female. <i>19. You shall bring two of each</i>	19. And of all that lives of all flesh, two of every (kind) will go into the ark, to be preserved alive with you: male and female will they be.	19. You will cause to enter the ark with you, to survive with you, from all living creatures, from all flesh, two from each (species); they will be male and female;

Rashi & <i>Keter Crown Bible - Chorev</i>	Targum Pseudo Jonathan	Targum Neofiti 1
<i>from all that lives, from all flesh, into the ark to preserve alive with you; they shall be male and female.</i>		
20. From the birds of their kind, from the animals of their kind, from every creeping thing of the earth of its kind, two of each will come to you to be kept alive. 20. From the birds according to its kind, from the beasts according to its kind, from every crawling thing upon the earth according to its kind, two of each shall come to you to be kept alive.	20. Of the fowl after its kind, and of all cattle after its kind, and of every reptile of the earth after its kind, two of every (sort) will enter to you by the hand of the angel, who will take and cause them to enter to you, to be preserved.	20. from the birds of the air according to their species, and from the cattle according to their species, and from every creeping thing of the earth according to its species, two of each shall go in to you so as to survive.
21. You shall take for yourself from all [the] foods that are eaten, and gather it to yourself, and it will be food for you and for them. 21. As for you, take for yourself from all food that is eaten and gather [it] to you, that there may be for you and for them to eat.”	21. And you, take to yourself of all food that is eaten, and let it be to you and to them for food.	21. And, as for you, take to yourself of all the food that can be eaten, and gather (it) to you so that it may serve you and them as food.”
22. Noah did so. All that he was commanded by El-him, he did. 22. Noah did so; he did in accordance with everything that GOD had commanded him.	22. And Noah did according to all that the LORD had instructed him.	22. And Noah did all that the LORD had commanded him. Thus he did.
1. Adonai said to Noah, Come into the ark, you and your household , for I have seen that you are righteous/generous before Me, in this generation. 1. The LORD said to Noah, “You and all your household enter the ark; for I have seen that you are righteous before Me in this generation.	1. And the Lord said to Noah, Enter, you, and every one of your house , into the ark; for you have I seen righteous/generous before Me in this generation.	1. And the LORD said to Noah: “Go into the ark, you and the men of your house , because I have seen that you are righteous before Me in this generation.
2. Of every [ritually] clean animal , take to yourself seven pairs, male and its mate. Of every animal that is not clean , [take] two, the male and its mate. 2. From every [kind of] pure animal take seven [and] seven,	2. Of all clean cattle take you seven by seven, male and female, and of all cattle not clean , two (and two), male and female.	2. You shall take with you seven pairs of all clean animals, male and female and two of all the animals that are not clean , male and female;

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<i>male and female, and from the beast that is not pure, two: male and female.</i>		
3. Also of the birds of the heaven, [take] seven pairs, male and female; to keep seed alive upon the face of the earth. 3. Also from the bird of the skies, seven [and] seven, male and female, to maintain offspring on the face of the entire earth.	3. But of birds of the heaven, seven by seven, male and female, to preserve from them seed upon the earth.	3. also seven pairs of the birds of the heaven, male and female, to keep alive on the face of the earth.
4. Because in another seven days I will bring rain on the earth [and it will rain] forty days and forty nights , and I will obliterate every living substance that I have made, from the face of the earth. 4. For in another seven days I will rain down on the earth for forty days and forty nights; I will obliterate all the living things that I made from upon the face of the earth.”	4. For, behold, I give you space of seven days; if they will be converted, it will be forgiven them; but if they will not be converted, after a time of days yet seven, I will cause rain to come down upon the earth forty days and forty nights , and will destroy all bodies of man and of beast upon the earth.	4. For, behold, after seven days I am going to make rain fall on the earth for forty days and forty nights , and I will blot out from the face of the earth all its creatures which I have created.”
5. Noah did all that Adonai commanded him. 5. Noah did everything that the LORD had commanded him.	5. And Noah did according to all that the LORD had commanded him.	5. And Noah did everything that the LORD commanded him..
6. Noah was six hundred years old when the flood waters were on the earth. 6. Noah was six hundred years old and the flood came as water upon the earth.	6. And Noah was the son of six hundred years when the deluge of waters was upon the earth.	6. And Noah was six hundred years old when the flood—the waters—came upon the earth.
7. Noah went in, and his sons, his wife, and his son's wives, with him, into the ark, because of the waters of the Flood. 7. Noah entered with his sons, his wife and his sons’ wives into the ark, because of the floodwaters.	7. And Noah entered, with his sons and his wife and the wives of his sons with him, into the ark, from before the waters of the deluge.	7. And Noah and his sons, his wife and his sons’ wives with him, entered the ark from the waters of the flood.
8. Of the [ritually] clean animals , and the animals that are not [ritually] clean , of the birds, and of everything that creeps on the earth. 8. From the pure animals and from the animals that are not pure;	8. Of all cattle clean , and of cattle unclean , of birds, and of whatever creeps upon the earth,	8. Of the animals that are clean , and of the animals that are not clean , and of the birds and of everything that creeps upon the earth,

Rashi & Keter Crown Bible - Chorev	Targum Pseudo Jonathan	Targum Neofiti 1
<i>from the birds and all that creeps upon the earth.</i>		
9. Two by two they came to Noach into the ark, male and female, as Elohim had commanded Noach. 9. Two by two they came to Noach into the ark, male and female, as god commanded Noach.	9. two and two they entered unto Noah into the ark, male and female, as the Lord had instructed Noah.	9. two pairs entered into the ark with Noah, male and its mate, as the LORD had commanded Noah.
10. Seven days had passed, and the flood waters were on the earth. 10. And after seven days, the floodwaters came upon the earth.	10. And it was at the time of seven days after the conclusion of the mourning for Methushelach, that the Lord beheld, and, lo, the sons of men had not turned. And the waters of the deluge came down hotly from the heavens upon the earth.	10. And at the end of seven days of the mourning of Methusaleh the waters of the flood came upon the earth.
11. In the six hundredth year of Noach's life, in the second month, on the seventeenth day of the month, on that day, all the wellsprings of the great deep, burst open, and the windows of the heavens were opened. 11. In the six hundredth year of Noach's life, in the second month, on the seventeenth day of the month, on that day, all the springs of the great deep burst open and the floodgates of the heavens opened.	11. In the six-hundredth year of the life of Noah, in the second month, which was the month of Marchesvan, for hitherto the months had been numbered from Tishri which was the beginning of the year at the completion of the world, in the seventeenth day of the month, in that day were all the fountains of the great deep broken up. And the giants were gathered there together with their sons and perturbed them, and afterwards the windows of heaven were opened. [JERUSALEM. And the windows of heaven were opened.]	11. And at the end of six hundred years of the life of Noah, in the second month, on the seventeenth day of the month, on that very day, all the spring of the great abyss were rent and the apertures of the heavens were opened.
12. There was rain on the earth forty days and forty nights. 12. The rain was upon the earth for forty days and forty nights.	12. And the rain came down upon the earth forty days and forty nights.	12. And the rain fell upon the earth for forty days and forty nights.
13. On that very day, Noach came along with Shem, Cham, and Yafet, the sons of Noach; Noach's wife and the three wives of his sons, with them, into the ark. 13. On that same day Noach, and the sons of Noach: Shem, Cham and Yephet, Noach's wife and the three wives of his sons with them, entered the ark.	13. In that same day entered Noah, and Shem, and Cham, and Yapheth, the sons of Noah, and the wife of Noah, and the three wives of his sons with him, into the ark:	13. And on the very same day, Noah and Shem, Ham and Japheth, the sons of Noah, and the wife of Noah, and the three wives of his sons with them, went into the ark,

Rashi & Keter Crown Bible - Chorev	Targum Pseudo Jonathan	Targum Neofiti 1
<p>14. They, and every beast of its kind, and every animal of its kind, and every creeping thing that creeps on the earth of its kind; and every flying creature of its kind, every bird, every winged creature.</p> <p>14. They, with every wild beast according to its kind, every domesticated animal according to its kind, every crawling thing that creeps upon the earth according to its kind, and every bird according to its kind, every bird of every sort.</p>	<p>14. they, and every animal after his kind, and all cattle after their kind, and every reptile that creepeth upon the earth after his kind, and every fowl after its kind, every bird which flieth.</p>	<p>14. they and every beast according to its species, and all the cattle according to their species, and every creeping thing that creeps upon the earth according to its species, and all the birds according to their species, and everything that flies and everything that hovers.</p>
<p>15. They came to Noach, to the ark, two by two of all the flesh in which there was a breath of life.</p> <p>15. They came to Noach into the ark, two by two of every flesh in which there is a living spirit.</p>	<p>15. And they entered to Noah into the ark, two and two of all flesh in which was the breath of life.</p>	<p>15. They went into the ark with Noah, two pairs of all flesh in which there is the breath of life.</p>
<p>16. Those that came were male and female, of all flesh they came, as Elohim had commanded him. Adonai then [protectively] shut him in [the ark.]</p> <p>16. Those coming in were male and female from every flesh, as GOD had commanded him; and the LORD shut him in.</p>	<p>16. And they coming entered, male and female, of all flesh unto him, as the Lord had instructed him; and the Word of the Lord covered over the door of the ark upon the face thereof. [JERUSALEM. And the Word of the Lord was merciful upon him.]</p>	<p>16. And they that went in, male and female from all flesh, went in as the LORD had commanded him and the LORD protected him in His good mercies.</p>
<p>17. There was a Flood on the earth for forty days. The waters increased and lifted the ark, and it rose [high] above the earth.</p> <p>17. The flood was upon the earth for forty days; the water increased and lifted the ark so that it was raised from the earth.</p>	<p>17. And there was a flood forty days upon the earth, and the waters were multiplied and bare up the ark, and it was lifted from the earth.</p>	<p>17. And for forty days the flood was upon the earth; and the waters increased and bore the ark and it rose high above the earth.</p>
<p>18. The waters were powerful and increased greatly over the earth, and the ark moved on the surface of the waters.</p> <p>18. The waters grew higher and increased greatly upon the earth, and the ark floated on the surface of the water.</p>	<p>18. And the waters waxed mighty and increased greatly upon the earth, and the ark went floating upon the face of the waters.</p>	<p>18. And the waters grew strong and increased greatly upon the earth and the ark moved on the surface of the waters.</p>
<p>19. The waters were very powerful over the earth, and they covered all</p>	<p>19. And the waters prevailed greatly upon the earth, and all the</p>	<p>19. And the waters grew so strong upon the surface of the earth that</p>

Rashi & Keter Crown Bible - Chorev	Targum Pseudo Jonathan	Targum Neofiti 1
<p>the high mountains which were under all the heavens. 19. The waters became very, very high over the earth and they covered all the high mountains that are beneath all the heavens.</p>	<p>high hills which were under the heavens were covered:</p>	<p>all the high mountains that are under all the heavens were covered.</p>
<p>20. Fifteen amoht above them [the mountains] did the waters prevail and they covered the mountains. 20. The waters rose fifteen cubits high, and the mountains were covered.</p>	<p>20. fifteen cubits higher did the waters prevail, and the mountains were covered.</p>	<p>20. The waters increased fifteen cubits higher and covered the mountains.</p>
<p>21. All flesh that moved on the earth perished; birds, animals, beasts, and all creeping creatures that creep on the earth and every man. 21. All flesh creeping upon earth perished — fowl, domesticated animal, wild beast and every swarming thing that swarms upon earth — and all mankind.</p>	<p>21. And all flesh expired which moves upon the earth; of fowl, and of cattle, and of wild beasts, and every moving thing that moves upon the earth, and all the sons of men,--</p>	<p>21. And an end to all flesh that creeps upon the earth: birds, cattle, all wild beasts, all creeping things that creep upon the earth and all the sons of man.</p>
<p>22. All that has a breath of the spirit of life--- everything on dry land--- died. 22. All which had the breath of a living spirit in its nostrils, everything on dry land, died.</p>	<p>22. everything in whose nostrils was the breath of life, of all on the dry land, died.</p>	<p>22. Everything that had the breath of life in its nostrils, from among whatsoever was on the dry land, died.</p>
<p>23. [He] obliterated every being that was on the surface of the ground; from man to animals, to creeping creatures, and to the birds of the heaven. They were obliterated from the earth. Only Noach and those with him in the ark survived. 23. He obliterated all the living things that were on the face of the earth, from man to beast, to crawling creatures, and to the birds of the skies—they were obliterated from the earth; only Noach and those with him in the ark remained.</p>	<p>23. And all the bodies of men and of beasts upon the face of the earth, from man to cattle, to creeping thing, and to the fowl which wings in the air of heaven, perished from the earth; and Noah only was left, and they who were with him in the ark.</p>	<p>23. And he blotted out all the creatures that were on the face of the earth, from the sons of man to beasts, the creeping things and the birds of the heavens; they were blotted out from the earth and Noah alone was left, and whoever was with him in the ark.</p>
<p>24. The waters prevailed over the earth for one hundred and fifty</p>	<p>24. And the waters prevailed upon the earth a hundred and fifty days.</p>	<p>24. And the waters swelled strong above the earth for one hundred</p>

Rashi & <i>Keter Crown Bible - Chorev</i>	Targum Pseudo Jonathan	Targum Neofiti 1
days. 24. <i>The water rose over the earth for one hundred and fifty days.</i>		and fifty days.

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-yoṣe 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 I

By: Rabbi Ya’aqob Culi

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

Vol. I, pp. 337-364

Rashi’s Commentary for: B’resheet (Genesis) 6:9 – 7:24

Verse 9: Question 1 What does it mean “the progeny of Noach”?

Response:

נח, תולדתו This is the progeny of Noach. Since [the text] mentions him, it tells of his praiseworthiness. As it is said: “The mention of a righteous/generous person is a blessing” (Prov. 10:7). An alternate explanation: This (.e., the fact that after saying, “These are the progeny of Noach,” it does not immediately mention the names of the children) teaches that the main progeny of the righteous/generous are their good deeds (Ber. Rab. 30, 6).

Verse 9: Question 2 - What about other generations?

Response:

בְּדוֹרָתוֹIn his generation. There are those among our Sages who infer from it to his praise (i.e., he was righteous/generous even in his generation when everyone else was not). Certainly, had he lived in a righteous/generous generation he would have been [even] more righteous/genrou. There are others who infer from it to his discredit (i.e., only in his generations would he be considered righteous/generous). Relative to his generation he was righteous/generous, but had he lived in the generation of Abraham he would not have been considered significant (Ber. Rab. 30, 9).

Verse 9: Question 3 Why concerning Noah it is said “walked with Elohim” but concerning Abraham Abinu it is said: “G-d before whom I walked”?

Response:

וַיֵּלֶךְ אִתּוֹ אֱלֹהִיםNoach walked with Elohim. Whereas, concerning Abraham [Scripture] says: [“G-d,] before whom I walked” (Ber. 24, 40). [This is because] Noach required [G-d's] support to uphold him [in his righteousness/generosity] whereas, Abraham drew strength from within himself and walked in his righteousness/generosity by himself.

Verse 9: Question 4

Response:

וַיֵּלֶךְWalked. Why in the past tense and not in the future tense?

[HIT’HALEKH, here is] in the past tense. That is the usage of the Hithpael form. One form can be used for future and for past. [For example,] “Arise, walk!” (Gen. 13:17) is future (the imperative being in the future since it calls for an action in the future), “Noach walked” is past. “Pray for your servants,” (2 Sam. 14:19) is future. “Come and pray in this house” (1 Kings 8:42) is past, but the vav at the beginning [of the word changes the tense] to the future (according to the rule that a vav at the beginning of a verb in the past tense changes it to the future tense).

Verse 11: Question 5 What does “Tishachat” (sin) alludes to?

Response:

וַתִּשְׁחַת הָאָרֶץThe earth was corrupt. Meaning lewdness and idolatry (wherever Scripture refers to sin as TISHACHAT it refers to lewdness and idolatry - Sanhedrin 56b v. Rashi ibid.), as in the verse: “Lest you become corrupt” (Deut. 4:16); “All flesh had become corrupted” (Gen. 6:12).

Verse 11: Question 6

Response: What kind of “violent crime” is the Torah alluding to?

וַתִּמְלֵא הָאָרֶץ, חָמָסAnd the earth was filled with violent crime. [Meaning] robbery.

Verse 12: Question 7 - Why does it not say KOL HA-ADAM ---all people?

Response:

כָּל-בְּשָׂרַי For all flesh had corrupted. Even cattle, beasts and fowl consorted with dissimilar species (Sanhedrin 108a, Tanchuma Noach 12).

Verse 13: Question 8 - It is inconceivable that absolutely all flesh became corrupt, why then does the Torah say "all flesh"?

Response:

קֵץ כָּל-בְּשָׂרַי The end of all flesh. Wherever you find lewdness and idolatry upheaval comes upon the world killing the good and the bad [alike] (Ber. Rab. 26, 5).

Verse 13: Question 9 - If mankind was totally corrupt, why is only robbery singled out?

Response:

כִּי-מִלְאָהּ הָאָרֶץ חַמָּס The earth was filled with violent crime. Their fate was sealed only because of robbery (Sanhedrin 108a).

Verse 14: Question 9 There are many ways to bring relief and deliverance available to Him. Why, then, did He burden him [Noach] with this construction [of the ark]?

Response:

עָשֵׂה לָּךְ תַּבֵּת Make yourself an ark. So that the people of the Flood generation see that he is occupied by it for one hundred twenty years and ask him "For what do you need this?" And he would respond to them: "G-d is destined to bring a flood upon the world. Perhaps they will repent" (Tanchuma 58).

Cf. Hakham Tsefet's comment: "who sometime were disobedient, when once the long-suffering (patience) of God did wait, in [the] days of Noah--an ark being preparing--in which few, that is, eight souls, were saved through water" (1 Pet. 3:20).

Verse 14: Question 10 - Why from this substance [גֹּפֶר - GOFER]?

Response:

עֵצֵי-גֹפֶר Of cedar wood. Because of its name relating to GOFERIT [sulfur] with which it was decreed that they be destroyed (the waters of the flood were boiling hot, heated by sulphur).

Verse 14: Question 11 Why "separate compartments"?

Response:

קְנִיּוֹת Compartments. Separate compartments for every animal and beast (Ber. Rab. 31, 10).

Verse 14: Question 12 Why did Noach covered the ark with tar both on the outside and on the inside?

Response:

בַּכֶּפֶר **With tar.** This is the Aramaic word for tar. We find in the Talmud the same noun [for tar] (Shabbat 67a). Where the ark [cradle] of Moshe was concerned, because the waters were calm, it was sufficient to have clay on the inside and tar on the outside (Ber. Rab. 31, 10). Another reason (that there was no tar on the inside of Moshe's ark): so that that righteous/generous man [Moshe] not be subjected to the foul odour of tar, But, here [at the Flood], because of the force of the water, he tarred it on the inside and the outside.

Verse 16: Question 13 Why a precious stone and not a window?

Response:

צֶהָר **A skylight.** Some say this was a window. Others say it was a precious stone that supplied them with light (Ber. Rab. 31, 11; Sanhedrin 108b. The latter opinion holds that a window would have served no purpose since the sun and moon provided no light during the flood).

Verse 17: Question 14 With whom did G-d consult?

Response:

וְאָנֹכִי, הִנְנִי מְבִיא **Behold I am bringing.** [Meaning:] “I am now prepared to agree with those (i.e. the angels) who urged me long ago (when I was about to create man) “What is man that You should consider him” (Tehillim 8, 5; Ber. Rab. 31, 12).

Verse 17: Question 15

Response: What are the three etymologies of the Hebrew word Mabul?

מַבּוּל-הַמַּבּוּל **Flood waters.** There are three versions for the etymology of MABUL:

- 1) It ruined everything, [בלה],
- 2) It confused everything, [בלל],
- 3) It brought everything from higher levels to lower levels [הוביל].

This (the last version) is the basis for Onkelos translation because it caused everything to float and brought it to Babylon which is a low-lying land. It is for this reason that it is called SHINAR because there were “shaken out” all those who died in the flood (Ber. Rab. 37, 4; Shabbat 113b).

Verse 18: Question 16 Why was a covenant necessary?

Response:

וְהִקְמַתִּי אֶת-בְּרִיתִי **And I will establish my covenant.** A covenant was necessary for the fruits, so that they not rot and become putrid and so that the evil people of that generation not kill him (Ber. Rab. 31, 12).

Verse 18: Question 17 How do we learn that marital relations were prohibited during confinement in the ark?

Response:

וּבְנֵיהֶם וְאִשְׁתֵּיהֶם **You, your sons, your wife.** The men separate and the women separate. [we derive] from this that marital relations were prohibited to them during their confinement in the ark [While in the ark. It would be unseemly to propagate while the world is being destroyed. (Sanhedrin 108b, Ber. Rab. 31, 12; Tanchuma 11)].

Verse 1: Question 18

Response: What principle do we learn about telling of the merits of a person?

כִּי-אֶתֵּן לְרְאִיתִי צְדִיק For I have seen that you are righteous/generous. Here it does not state “righteous/generous and wholehearted”! [We learn] from this that we tell only part of a man's qualities in his presence, and all of them when he is not present (above when the Torah tells us of Noach it relates all his qualities, “righteous/generous and wholehearted,” but here, G-d is addressing Noach and, therefore, tells him only some of his qualities, omitting. “wholehearted.”

Verse 2: Question 19

Response: How did Noach learn what was clean (permitted) and what was unclean (prohibited) food to eat?

הַטְּהוֹרָה [Ritually] clean. [The distinction between the “clean” and “unclean” animals was not made until the giving of the Torah!] I.e., that is destined to be “clean” [and permitted] for Israel. We learn [from this] that Noach studied Torah (Zevachim 116a. Otherwise, how could Noach have known which are “clean”?).

Verse 2: Question 20 - Why were more of the clean animals saved in the ark?

Response:

שִׁבְעָה שִׁבְעָה Seven pairs. So that he might use some as sacrifices upon leaving [the ark] (Ber. Rab. 34, 9).

Verse 3: Question 21 - Earlier (6:20) it states that there were two of each and now seven, how do we explain this difference?

Response:

גַּם מֵעוֹף הַשָּׁמַיִם Also of the birds of the heaven, etc. This verse is speaking of the “clean” [fowl] in following the [Mishnaic] principle that states: what is not explicit can be learned from that which is explicit. [Though, here Scripture does not state which of the fowl were saved seven per specie. We derive this from v. 2 where we see that only the "clean" animals were saved, seven per specie.]

Verse 4: Question 22 - Why the "extra" word עוֹד? The inference is that an additional seven days were given.

Response:

עוֹד שִׁבְעָה Because in another seven days. This refers to the seven days of mourning for Metushelach, the righteous/generous one, for whose honour G-d had regard and postponed punishment [so that there will be someone to eulogize him. (Sanhedrin 108b)]. Go and calculate the years of Metushelach and you will find that they ended during the six hundredth year of Noach's life [The year of the Flood. Let us calculate: Metushelach was 187 when Lemech was born. Lemech was 82 when Noach was born. Thus, Metushelach was 369 when Noach, his grandson, was born. Metushelach was 969 at his death, making Noach 600 years old at the death of Metushelach.] [We may learn all this from the additional word עוֹד].

Verse 4: Question 23 - Why [the word] עוֹד?

Response:

כי לימים עוד שבועה Because in another seven days. [It is] a period of time following a period of time, that which was added to the 120 years.

Verse 4: Question 24 - Why [the word] עוד?

Response:

אַרבעים יום Forty days. This corresponds to the period of a fetus' formation for they had sinned by troubling their Creator to form embryos for illegitimate children (Nidah 83a).

Verse 11: Question 25 – Which month precisely?

Response:

בחדש השני In the second month. R. Eliezer says: this refers to Cheshvan (Cheshvan is second to Tishri). R. Yehoshua says: this refers to Iyar (Iyar is second to Nissan. This is based on their argument in Rosh Hashanah 11b. R. Eliezer holds that the world was created in Tishri, R. Yehoshua--Nissan).

Verse 11: Question 26

Response:

ונבקעו Burst open. To release their waters.

Verse 11: Question 27

Response:

ההוה רב The great deep. [A punishment] measure for measure; they sinned with “Great is the evil of man” (Gen. 6:5) and they were punished with “the Great deep” (Sanhedrin 108a).

Verse 12: Question 28 - Why further on (v.17) it states: “And the Flood was”?

Response:

על-הארץ ויהי הגשם, There was rain on the earth. But, [it should be explained thusly:] When He [G-d] brought them [flood waters] down He [first] brought them down mercifully so that if they repent they would yet be rains of blessing. And when they did not repent they became flood waters (Ber. Rab. 31, 12).

Verse 12: Question 29

Response:

אַרבעים יום Forty days The first day is not included in this number because its night (i.e., the preceding night which is considered as the beginning of the following day) was not included with it, for it is written: [v. 11] “On that day all the wellsprings ... burst open” (Meaning literally during the daytime. Thus, during the first night there was no flood.). Consequently, the forty days ended on the twenty-eighth day of Kislev according to R. Eliezer's [opinion] – [See verse 11. According to R. Yehoshua the forty days ended 28 Sivan], for when the months are counted regularly [then] one is complete and one deficient [the lunar month can have either 30 days---("complete") or 29 days--- ("deficient")], so, there are 12 days of Cheshvan (i.e., it rained 12 days in Cheshvan for it rained from

the 17th of Cheshvan until the 29th) and 28 days of Kislev.

Verse 13: Question 30 - Why would it have been insufficient to just say "On this day"? Why the addition of B’ETSEM?

Response:

הַיּוֹם הַזֶּה **On that very day.** Scripture teaches that the people of his generation were saying: “If we see him entering the ark we will break it up and kill him.” So G-d said: “I will bring him in before the eyes of everyone, then we will see whose word prevails” (Sifri, Ha'azinu 337; Ber. Rab. 32, 8).

Verse 16: Question 31 - 1) Why did not Noah himself close the ark? 2) Why the stress, that the ark was closed for Noah's sake?

Response:

וַיִּסְגֹּר יְהוָה, בַּעֲדוֹ **Ha-Shem shut him in.** He protected it so they would not break it (cf. v.13). He surrounded the ark with bears an lions which killed some of them (Ber. Rab. 32, 8). The simple explanation of the verse is that He shut the door before him against the waters.

Ketubim: Targum Tehillim (Psalms) 5

JPS TRANSLATION	TARGUM	Keter Crown Bible (Chorev)
1. For the Leader; upon the Nehiloth. A Psalm of David.	1. ¶ For praise, with dancing. A hymn of David.	1. For the conductor, on the flutes, a psalm by David.
2. Give ear to my words, O LORD, consider my meditation.	2. Hear my utterance, O LORD, consider my murmuring.	2. Hear my words, O LORD, perceive my thoughts.
3. Harken unto the voice of my cry, my King, and my God; for unto You do I pray.	3. Hear the sound of my petition, my king and God, for I will pray in Your presence.	3. Harken to the sound of my outcry, my King and my GOD, for to You do I pray.
4. O LORD, in the morning will You hear my voice; in the morning will I order my prayer unto You , and will look forward.	4. O LORD, in the morning hear my voice; in the morning I set myself before You and keep watch.	4. O LORD, hear my voice in the morning, as I arrange my prayer before You in the morning , and I wait expectantly.
5. For You are not a God that has pleasure in Lawlessness; evil will not sojourn with You.	5. Because You are not a God who takes pleasure in wickedness/ Lawlessness; evil does not abide with You.	5. For You are not a GOD Who desires wickedness; no evil abides with You.
6. The boasters will not stand in Your sight; You hate all workers of Lawlessness.	6. Scoffers will not stand before Your eyes; You hate all deeds of falsehood.	6. Revelers cannot stand firm before Your eyes; You despise all evildoers.
7. You destroy them that speak falsehood; the LORD abhors the man of blood and of deceit.	7. ¶ You will destroy tellers of lies; the LORD will loath the man who sheds innocent blood and the deceiver.	7. May You doom the speakers of deception; the LORD abhors a bloodthirsty and deceitful man.
8. But as for me, in the abundance of Your loving-kindness will I come into Your house; I will bow down	8. And I, through Your great goodness, will enter Your house; I will bow down to Your holy temple	8. As I/me, through Your abundant kindness I will enter Your righteous house; I will prostrate myself

JPS TRANSLATION	TARGUM	<i>Keter Crown Bible (Chorev)</i>
toward Your holy temple in the fear of You.	in awe of you.	toward Your holy House in awe of You.
9. O LORD, lead me in Your righteousness/ generosity because of them that lie in wait for me; make Your way straight before my face.	9. O LORD, guide me by your righteousness/ generosity; because of my hymn, make firm Your paths before me.	9. O LORD, guide me in Your righteousness, because of my watchful enemies; make Your way straight before me.
10. For there is no sincerity in their mouth; their inward part is a yawning gulf, their throat is an open sepulchre; they make smooth their tongue.	10. Because there is no reliability in the mouths of the wicked/Lawless; their bodies are full of tumult; like Sheol, their throat is open; their tongues flatter.	10. For there is no sincerity in the mouth of any of them, their inner thought is treacherous; their throat is an open grave, their tongue is glib.
11. Hold them guilty, O God, let them fall by their own counsels; cast them down in the multitude of their transgressions; for they have rebelled against You.	11. God has accused them; they will be done away with by their counsel; for their great sin He overturned them, for they rebelled against Your command.	11. Declare them guilty, O GOD, may they fall short in the schemes; cast them away because of their many sins, for they have rebelled against You.
12. So will all those that take refuge in You rejoice, they will ever shout for joy, and You will shelter them; let them also that love Your name exult in You.	12. And all who trust in Your Word will rejoice forever; they will give praise and You will protect them; and those who love Your Name will rejoice in You.	12. But all who take refuge in You will rejoice, they will sing joyously forever, You will shelter them; and those who love Your Name will exult in You.
13. For You do bless the righteous/generous; O LORD, You do encompass him with favor as with a shield.	13. Because You will bless the righteous/generous, O LORD; as with a shield, You will crown him with good will.	13. When You will bless the righteous, O LORD, You will envelop him with favor like a shield.

RASHI’S COMMENTARY ON PSALMS

Psalm Five

1. ON NEHILOTH. Menahem [b. Jacob Ibn Saruq] explained that all of the terms nehiloth, alamoth (Ps. 46:1), gittith (Ps. 8:1; 81:1; 84:1), and Jeduthun (Ps. 39:1; 62:1; 77:1) are names of musical instruments and that the melody for the psalm was made appropriate to the music characteristic of the particular instrument named in the title of the particular psalm. An aggadic midrash on the Book [of Psalms] interpreted **nehiloth** as a synonym of **nachalah** “inheritance,” but this is not the meaning of the word. Moreover, the subject matter of the psalm does not refer to inheritance. It is possible to interpret **nehiloth** as a synonym of **gayasót** “military troops” as is suggested by the expression **nachil shel deborim** “swarm of bees.” [Thus our psalm could be understood as] a prayer referring to enemy troops who attack Israel. The poet has composed this psalm on behalf of all Israel.

2a. GIVE EAR TO MY SPEECH when I have the strength to ask of You what I need, but when I do not have the strength to pray to You and anguish is locked in my heart

2b. UNDERSTAND MY THOUGHT [i.e.], understand the thought of my heart; so is it interpreted in a midrash. Throughout the Bible every example of [the verb] bináh has the stress under the bét [i.e., on the penultimate syllable].

3a. HEAR MY VOICE ... AT DAYBREAK. AT DAYBREAK I call to You concerning them because that is the time appointed for the punishment of the wicked/Lawless just as it is said, “Each morning I will destroy all the wicked/Lawless of the land” (Ps. 101:8); “Be their arm every morning” (Isa. 33:2); “Each morning it [disaster] will pass by” (Is. 28:19).

3b. AT DAYBREAK I PLEAD BEFORE YOU concerning this, **AND WAIT** for You to punish them.

5a. FOR YOU ARE NOT... WHO DESIRES WICKEDNESS/LAWLESSNESS, and it pleases You to eliminate the wicked/Lawless from the world.

5b. EVIL CANNOT ABIDE WITH YOU. It will not abide near You.

6. holelim “MAD PEOPLE.” [i.e.], “people who act like imbeciles.”

7. MURDEROUS, DECEITFUL MEN. This refers to Esau and his progeny.

8. BUT I, THROUGH YOUR ABUNDANT LOVE, ENTER YOUR HOUSE to bow down to acknowledge You **FOR YOUR ABUNDANT LOVE** that You have worked wonders for us so as to cause us to experience vindication from them [Esau and his progeny].

9. MY WATCHFUL FOES. [i.e.], those who look at me with enmity [**oyenai**] watching to see if we [Israel] will rebel against You so that You will abandon us. [The word] **shor’rai** “MY WATCHFUL FOES” comes from the same root as [the verb ashurennu “I will see him” in Num. 24:17]: “I will see him but not soon.”

10. FOR THERE IS NO SINCERITY ON THEIR LIPS. They appear to be friends, but they are enemies. **THEIR HEART IS MALICE.** Their design is treachery. **THEIR THROAT IS AN OPEN GRAVE** [ready] to swallow the wealth of other persons like a grave, which swallows the body. **THEIR TONGUE MAKES SMOOTH TALK** [i.e.], words of flattery.

11. BY THEIR OWN DEVICES, which they devise against Israel, and

12a. then ALL WHO TAKE REFUGE IN YOU WILL REJOICE.

12c. AS YOU SHELTER THEM [i.e.], as You put a shield and a canopy over them.

12d. WILL EXULT IN YOU when they see that

13a. YOU BLESS THE RIGHTEOUS MAN [i.e.], Jacob and his progeny.

13c LIKE A SHIELD, which encompasses three sides of a person, ratsón “FAVOR” [i.e.], nachalat ruach “satisfaction;”

13b. ENCOMPASSING HIM [i.e.], You encircle him. The verb employed here is the same verb as is employed in “Saul and his men were surrounding David and his men ...” (1 Sam. 23:2).

**Meditation from the Psalms
Psalm 5:1-13**

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

In the previous psalm, David spoke to the masses who followed Absalom.⁵ He admonished them for adopting alien, Gentile values. In this psalm he describes the ideologists of the revolt, specifically Achitophel,⁶ whose crime surpasses that of the masses. Achitophel has not imitated foreign ways; rather he has taken the most authentic of Jewish concepts, the Holy Torah itself, and grotesquely distorted it to serve his own ends. Instead of studying Torah for the sake of pure truth which penetrates to the very core of one’s being, filling it with a love and awareness of HaShem, Achitophel learned only for the sake of presenting an outer appearance of brilliance and originality. Inwardly he yearned only for power and honor. Because he sought to impress people with his ability to be a self-made man, he never accepted the authority and discipline of a ‘Hakham’, a teacher and so he had no link with tradition.

Achitophel closely resembled another arch enemy of David, Doeg⁷ the Edomite, a great prodigy and scholar. He, too, was insincere and hated the successful David with a passion. He, too, resorted to bloodshed and deceit in an attempt to obliterate David’s name.

Thus, we can well appreciate why this psalm is dedicated to Nechilot - נחילות, which Midrash Shocher Tov⁸ renders as נחלות ‘an estate, an eternal inheritance’. This refers, we are told, to the Torah which is an inheritance for all of Israel, for all times. The Midrash continues: ‘Rav Chanan said: The Torah mourns because Torah scholars are impoverished. Hasn’t it been promised otherwise, that those who engage in Torah will receive riches and honor?’ To this the Holy Spirit replies: ‘That I may cause those who love me to inherit a substance of value.’⁹ ‘I keep the scholars impoverished now so that riches should not corrupt them and lure them away to material pursuits causing them to forget their Torah.’

For Doeg and Achitophel the Torah was not an ‘inheritance’. They were too proud to receive it from teachers, so their Torah was not genuine. They were ruined by the lure of riches and fame and so their studies did not remain with them as an ‘estate’ for all time.

Since this psalm is dedicated to condemning the insincere, David presents a sharp contrast to them in the four opening verses where he describes the man of faith who calls out to HaShem in total sincerity.¹⁰

The superscription for this psalm attributes it to King David. Some¹¹ have suggested that this psalm is an admonishment against those who followed Absalom, like Achitophel, David’s counsellor. Our Sages teach that Achitophel had no teacher because he studied Torah only to demonstrate his own brilliance and originality.¹² This

⁵ Avshalom (אַבְשָׁלוֹם), meaning "Father of Peace" or "my father is peace".

⁶ Achitophel (אַחִיתּוֹפֵל), meaning "my brother is foolish (folly)".

⁷ Doeg (דּוּיֵג), meaning "Fearing".

⁸ Midrash Tehillim (Hebrew: מִדְרַשׁ תְּהִלִּים) or Midrash to Psalms is a haggadic midrash known since the 11th century, when it was quoted by Nathan of Rome in his Aruk (s.v. סוֹחַר), by R. Isaac ben Judah ibn Ghayyat in his Halakot (1b), and by Rashi in his commentary on I Sam. xvii. 49, and on many other passages. This midrash is called also "Agadat Tehillim" (Rashi on Deut. xxxiii. 7 and many other passages), or "Haggadat Tehillim" (Aruk, s.v. סַעַר, and in six other passages). From the 12th century it was called also Shocher Tov (see Midrash Tehillim, ed. S. Buber, Introduction, pp. 35 et seq.), because it begins with the verse Prov. xi. 27, "שֹׁחֵר טוֹב יִבְקֹשׁ רֵצוֹן וְדָרַשׁ רַעַה תְּבוֹאֲנוּ".

⁹ Mishlei (Proverbs) 18:21.

¹⁰ This section, above, was excerpted and edited from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

¹¹ Ibid. 10

¹² Ibid. 1

meshes well with our Torah portion where we see Noah preaching to his generation the whole time he was building the ark. Rashi indicated that it took one hundred and twenty years to build the ark.¹³ The people of Noah’s generation did not want a teacher any more than did Achitophel.

King David connects this psalm to our Torah portion with his constant references to the wicked of the world. V.4 in particular speaks directly to the generation of the flood:

Tehillim (Psalm) 5:4 *For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.*

This psalm contains several references¹⁴ to the destruction of the wicked which correlates well with the destruction of the wicked by the flood.

As I reviewed Our Torah portion and Psalm 5, I noticed that our *Torah portion* repeatedly uses ‘Elohim - אלהים’ as the name of G-d. This name is the name that G-d used when He is exercising the attribute of strict justice. The only time the name became ‘HaShem’, is when G-d was dealing with Noah rather than the wicked of his generation.

However, when I reviewed our chapter of *psalms*, I noted that G-d used the name of ‘HaShem’ repeatedly when he was dealing with King David. The only times that He switched to the name ‘Elohim’ was when He was dealing with the wicked. Thus, to connect our psalm to our Torah portion, only the name of ‘Elohim’ is found in the opening words of our Torah portion. Clearly our Torah portion focuses on the judgment of the wicked.

Never the less, the verbal tally also connects the Ish - איש, the noble man with the tzadik - צדיק, the righteous/generous. Thus, we connect Noah and King David using two terms for the upright.

Our Torah portion, in v.11, speaks of the seventeenth day of the second month,¹⁵ which is a date very close to the Shabbat (the twentieth day of the second / eighth month) on which we read this portion. In fact, our Sages teach that Heshvan / Iyar 18 was the first full day of the flood. What makes this date so interesting is that this is the Shabbat which is normally closest to Iyar 18. Further, Iyar 18 is also known a Lag B’Omer, the thirty-third day of the counting of the omer. Most Jews celebrate Lag B’Omer as the most important day of the omer count.

Most folks understand that the word ‘omer’ is a unit of measure. However, ‘omer’ also means ‘ear’ or ‘sheaf’. Our psalm contains a hint to the word ‘omer’ in the second verse of our psalm. The direct object האזינה, “give ear to”. The form of this noun (האזינה) in the absolute state is אמר, omer, with a holam.¹⁶ What makes this so fascinating is that during the Middle Ages, Lag B’Omer became a special holiday for Hakhamim and Rabbinical students and was called the *Scholar’s festival*.¹⁷ This name is surely related to the fact that only the most diligent talmid can

¹³ Rashi on 6:14.

¹⁴ Verses 5, 6, 7, 10, and 11

¹⁵ Chazal understand that the “second month” is referring to Heshvan because the order of the months was changed in Shemot (Exodus) 12:2. Never the less, because of the bi-modality of the month we understand that the “second month” also refers to Iyar.

¹⁶ “The Bible – Psalms with the Jerusalem Commentary”, volume one. By Amos Hakham. - Holam (Hebrew: חולם holam, is a Hebrew niqqud vowel sign represented by a dot above the upper left corner of the consonant letter. For example, here the holam appears after the letter mem (מ): מֹ.

¹⁷ *Lag B’Omer* came to be known as “Scholar’s Festival” (Yevamot 62b) to remind those who devote themselves exclusively to the pursuit of Torah learning that there is more to Torah learning than book knowledge and text absorption. Another idea: Lag Ba-Omer is called a “scholar’s festival” because it commemorates a time when the Romans had forbidden Jews to study the Torah, but the Jews resisted the ban by continuing to study.

understand the secrets of the Torah as revealed in the Zohar, the esoteric part of the oral law. This adds emphasis to “give ear to - omer” that which is given orally. Thus, on the Shabbat closest to Lag B’Omer, the Scholar’s Holiday, King David beseeches HaShem, in v.2, to “give ear to” him. The only reason he has to expect HaShem to give him an ear is because he already gave ear to the oral law of HaShem.

It is worth noting that at the beginning of this commentary we noted that Our Sages teach that Achitophel had no teacher because he studied Torah only to demonstrate his own brilliance and originality.¹⁸ The above hint to the omer period and to Lag B’Omer in particular, suggests that Achitophel is specifically in King David’s mind as He contemplates Lag B’Omer as the holiday of the Zohar which can *only* be taught by a teacher to one student at a time. This environment does not lend itself to boasting about one’s knowledge.

Finally, the flood was a “do over”, of sorts, for Noach and his family. As it was in the days of Adam, so it was in the days of Noach. Noach’s family, like Adam and Eve, had a chance to start over in a new world. They had the opportunity to make the world into what HaShem desired. This “second chance” is also a hint to Pesach Sheni, the second Passover. Pesach Sheni is celebrated on Iyar fifteen, the fifteenth day of the second month. Pesach Sheni is a second chance to draw near to HaShem after one has been far away, whether because of a trip or because of sin. As man was given a second chance to make the world into a place where he could draw near to HaShem, so Pesach Sheni gave those who were far off the opportunity to draw near.

I would like to spend some time examining the ‘mouth’ as it appears in:

Tehillim (Psalms) 55:10 For there is no sincerity in their **mouth**; their inward part is a yawning gulf, their **throat** is an open sepulcher; they make smooth their **tongue**.

The mouth is composed of the following sephirot:

<i>Sefirah</i>	Part of Mouth
<i>Chachmah</i>	Palate
<i>Binah</i>	Throat
<i>daat</i>	Contact point of tongue and throat
<i>chesed</i>	Upper jaw and teeth
<i>Gevurah</i>	Lower jaw and teeth
<i>Tiferet</i>	Length of the tongue
<i>Netzach</i>	Upper lip
<i>hod</i>	Lower lip
<i>yesod</i>	Tip of the tongue
<i>malchut</i>	Cavity of the mouth

We know that everything that exists in the material world is paralleled in the spiritual world. Smell and taste refer to Torah and mitzvot. Taste and smell are the spiritual core and the living essence of everything and Torah and mitzvot are similarly the living essence of everything.

¹⁸ Ibid. 1

The dimple of the upper lip is the inclusion of the ten *sefirot* within the mouth.

The lips also hide a deep secret. This is the secret of our conscience which guides us in life. It is the secret that explains how a man might derive a novel understanding of the Torah that has not been explained by others. This secret is expressed in the body by the dimple of the upper lip. Chazal¹⁹ teach the following about this dimple:

Midrash Tanchuma (S. Buber Recension) for Vayikra (Leviticus) 12:1 – 13:28

4.1 Leviticus 12:lff, Part I

(Lev. 12:1-2) THEN THE LORD SPOKE UNTO MOSES, SAYING: SPEAK UNTO THE CHILDREN OF ISRAEL, SAYING: WHEN A WOMAN EMITS HER SEED AND BEARS A MALE. This text is related (to Job 29:2): O THAT I WERE AS IN THE MONTHS OF OLD, AS IN THE DAYS WHEN GOD WATCHED OVER ME! In regard to this verse, Job spoke it when the afflictions had come upon him. He said: O THAT I WERE [AS IN THE MONTHS OF OLD], and would that I had the days which I had when I was in my mother’s belly! AS IN THE DAYS WHEN GOD WATCHED OVER ME!

<These words> teach that the infant is watched over while it is in its mother’s belly.

[(Job 29:3) WHEN HIS LIGHT SHONE OVER MY HEAD. From here you learn that the infant has light in its mother’s belly.]

(Job 29:4) WHEN I WAS IN THE DAYS OF MY YOUTH (horef), [WHEN THE GOD’S COMPANY WAS OVER MY TENT. These words teach about the infant.] Just as the rain is at work in the soil for it to become muddy, so the infant is muddy in its mother’s womb. {WHEN THE GOD’S COMPANY WAS OVER MY TENT. These words teach about the infant.} Moreover, just as the infant stays muddy, [so is a person muddied] by sins, so that misfortunes come upon him. At that time <Job> said (in Job 29:2): O THAT I WERE AS IN THE MONTHS OF OLD, AS IN THE DAYS WHEN GOD WATCHED OVER ME, and would that I had the days which I had when I was in my mother’s belly! What does he finally say (in vs. 4)? WHEN I WAS IN THE DAYS OF MY YOUTH. R. Abbahu said: The infant comes out of the mother’s belly covered with slime and covered with blood; yet everyone praises and cherishes it, especially when it is a male. Ergo (in Lev. 12:2): WHEN A WOMAN EMITS HER SEED AND BEARS A MALE.

TONGUE

The *place of circumcision* is the medium through which man pours his physical life force into the universe, while the *tongue* is the medium through which man pours his thoughts and ideas into the world.²⁰ Chazal teach that a man has two male organs: The brit Milah (circumcised organ) and the brit lashon (tongue). **With the organ of the lower world we bring children into this world. With the organ of the upper world we bring children into the next world.**

¹⁹ Chazal or Ḥazal (Hebrew: חז"ל) is an acronym for the Hebrew "Ḥakhameinu Zikhronam Liv'rakha" (חכמינו זכרונם לברכה), "Our Sages, may their memory be blessed"), is a general term that refers to all Jewish sages of the Mishna, Tosefta, and Talmudic eras, essentially from the times of the final 300 years of the Second Temple of Jerusalem until the 6th century CE, or c. 250 BCE – c. 625 CE.

²⁰ Consider that with the organ of brit mila we bring children into this world and with the organ of brit lashon we bring children (talmidim) into the next world.

The life force in man is focused in three places, his intelligence, his organs of reproduction, and his heart. Two of these he has the obligation to circumcise. On the eighth day his parents circumcise his organ of reproduction. It is up to them to turn their child into a channel for HaShem’s goodness to enter the world through proper training and education. If they do their job well, parents can correct this defect.

It is up to the individual himself to circumcise his tongue, to employ his adult intelligence to open his eyes and ears to the positive in other people and in the world.

The circumcision of the heart is more complex and awaits the end of days. Yet, we have no access to the spiritual world except through the physical. Thus, we understand that the circumcision of the heart begins with the circumcision of the male organ.

Devarim (Deuteronomy 30:6) *The Lord your God will circumcise your heart and the heart of your offspring, to love the Lord your God, with all your heart and with all your soul, that you may live.*

This ultimate circumcision has the affect of removing the evil inclination entirely and shuts down the present era of human history by bringing free will to an end.

Midrash Tehillim Psalms 120:2-4 *In my distress I called unto the Lord ... Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.²¹ The children of Israel said to the Holy One, blessed be He: Even as You have delivered us from all kinds of distress, deliver us from this one, and we will have no other distress, for lying lips—in them is our distress. Hence it is said Deliver my soul, O Lord, from lying lips, etc.*

Of all the organs of a man’s body, some are fixed in place and some have freedom of movement; his feet make him free to come and go, his hands make it possible for him to give and take. Only the tongue is neither fixed nor free. Being set inside it is isolated and hemmed in. And yet the tongue can smite the great and the small, the near and the far. It could smite all the more fatally, if it were outside a man’s body, or if like some other parts it could give and take, or if like the feet it were free to come and go.

III. What will it profit you, or what will be added unto you, you false tongue?:²² What will your falseness profit you, or what good can it do you? The tongue sins, but not for its own advantage.

The Holy One, blessed be He, says to the tongue: When a thief steals, he steals to eat. Though it is written You will not steal,²³ a thief will steal for the need of the moment, as it is said Men do not despise a thief, if he steal to satisfy his soul when he is hungry.²⁴ And though it is written You will not commit adultery,²⁵ a man will commit adultery and for the moment satisfy his appetite, as is said He that commits adultery with a woman lacks understanding; he that does it destroys his own soul.²⁶ Though the adulterer destroys his own soul, yet for the moment he satisfies his lust. But you, O tongue, what good have you done yourself by your slaying? I will tell you, O evil/lawless tongue, how I am going to act towards you! Even as you did act towards the world from the beginning—as a serpent you spoke evil to Adam—so will I act towards you. You were also the serpent tongue of the wilderness, when, as it is written, The people spoke against God and

²¹ Tehillim (Psalms) 120:1-2

²² Tehillim (Psalms) 120:3

²³ Shemot (Exodus) 20:13

²⁴ Mishlei (Proverbs) 6:30

²⁵ Shemot (Exodus) 20:13

²⁶ Mishlei (Proverbs) 6:32

against Moses.²⁷ And how did the Lord act towards them? The Lord sent fiery serpents among the people.²⁸ Why serpents? Because it was a serpent that spoke evil/lawlessness, as is said They have sharpened their tongues like a serpent; vipers’ venom is under their lips.²⁹ And so I made those evil-tongued children of Israel into the dust that I had decreed for the serpent: Dust will you eat.³⁰

IV. What will it profit you, or what will be added unto you, you false tongue?³¹ The evil/lawless tongue is called “triple-slaying.” Why? Because it slays three: the one who owns it, the one who listens to it, and the one of whom it speaks. And so you find in the story of Doeg that it slew three. It slew Doeg himself, for he has no portion in the world-to-come; it slew Ahimelech the priest, for it is said And Nob the city of the priests [Doeg] smote with the edge of the sword;³² it also slew Saul, who listened to it and accepted its words, for it is said So Saul died, and his three sons³³ And the wicked/lawless kingdom (Rome) slays with its tongue as does a serpent, for it is said The voice thereof will go like a serpent.³⁴

The tongue is like an arrow. Why? Because if a man takes his sword in hand to slay his fellow, who thereupon pleads with him and begs for mercy, the would-be slayer can repent and return the sword to its sheath. But an arrow—once the would-be slayer aims and lets it go, he cannot bring it back even if he wants to bring it back. Hence it is said, “Sharp are the arrows of the mighty, like coals of broom,³⁵ for a broom-shrub once set on fire makes coals that cannot be extinguished”.

Once it happened that two men going through the wilderness sat down under a broom-shrub, gathered some fallen twigs of the broom, broiled for themselves what they wanted to eat, and ate their victuals. A year later when they came back into the wilderness to the place of the broom-shrub and found the ashes of the fire which they had kindled, they said: “It is now twelve months since we came through here and ate in this place.” Thereupon they raked up the ashes, and as they walked over them, their feet were burnt by the coals under the ashes, for they were still unextinguished. Hence the evil tongue is said to be like coals of broom, as in the verse Sharp are the arrows of the mighty, like coals of broom.³⁶

A wicked/lawless man can slay other men with his tongue. Like an arrow which a man is unaware of until it reaches him, so is the evil tongue. A man is unaware of it until its arrows from the kingdom of Esau come suddenly upon him. A man remains unaware of it until suddenly a sentence of death or imprisonment is released against him. For while the man is given over to his own affairs, the scribes libel him wherever he may be and so slay him. Hence it is said Sharp are the arrows of the mighty. Thus Moses said to Israel: You will not be afraid of the terror by night³⁷ —that is, of the terror of the kingdom of Esau; and he went on to say, Nor of the arrow that flies by day (ibid.)—that is, the arrow of the scribes of Esau. Hence it is said Sharp are the arrows of the mighty.

LIPS

²⁷ Bamidbar (Numbers) 21:5

²⁸ Bamidbar (Numbers) 21:6

²⁹ Tehillim (Psalms) 140:4

³⁰ Bereshit (Genesis) 3:14

³¹ Tehillim (Psalms) 120:3

³² 1 Shmuel (Samuel) 22:19

³³ 1 Shmuel (Samuel) 22:19

³⁴ Yirmeyahu (Jeremiah) 46:22

³⁵ Tehillim (Psalms) 120:4

³⁶ Tehillim (Psalms) 120:4

³⁷ Tehillim (Psalms) 91:5

The human body, on its surface, is peach or tan, while the inner lining is red. The lips, on the other hand, are the opposite. The inner red lining is revealed on the outside, while the outer tan part is covered over by the bottom lip. Hashem made the lips of a person different from all other parts of the body in order to stress this concept that the language of a person reflects his inner self. The lips are the final stage that one’s words must pass before being exposed to the outside. Symbolizing the fact that the words of a person reveal his true inner self, the lips are flipped inside out, revealing the inner part of the person.

TEETH

Teeth are used to reduce the bulk and consistency of food to a level that enables the digestive system to deal with it in an optimal manner. In fact, without the teeth, not only would eating not be a pleasure, but eating would be literally a “belly-ache”.

One of Jacob’s sons, Yehuda, received the blessings of “redness of eyes from wine, and whiteness of teeth from milk”. Just as wine promotes the expansion of veins in the eyes, it also allows the inner person to feel more at ease and also more pensive. “Wine” thus refers to the level of Torah where the “inner secrets” are located. Hence the teaching in the Talmud: “When wine enters, secrets are released”. *Whiteness* of teeth refers to the process of clarity (whiteness) of mind and emotion, refining these to conform with the *Chessed* (compassionate) nature of the universe. This involves the “chewing over” of one’s day or year at the appropriate moments, daily and annually.

Have you ever wondered why it is that when we wish to show warmth and friendliness to another person, we instinctively smile and reflexively display our teeth? If we were creating the body would you suggest opening your mouth and showing your teeth as a way to show friendship? Why did G-d make our bodies react in this manner? Why is displaying our teeth associated with being open and pleasant?

A hint may be found in the following Midrash about teeth.

***Yalkut Shimoni** Just as the strength of a person is held within his teeth (if one has no teeth or weak teeth, he cannot eat, and gain strength -ed.), so too, strength is found within the Torah.*

Teeth are linked here to wisdom.

We have thirty-two³⁸ (32) teeth³⁹ corresponding to the thirty-two paths of wisdom (often understood as the ten sefirot and the twenty-two letters of the Hebrew alphabet) as taught in Sefer Yetzirah.

A malfunction in a particular tooth must represent a malfunction in a particular aspect symbolized by one of the paths of wisdom. I have no idea which tooth corresponds to which path, although I would take note of functions (biting, grinding, etc.) as well as age of development (a good clue to the late-coming wisdom teeth).

“He established twenty-two letters fundamentally by the voice, formed by the breath of air and fixed them on five places in the human mouth, namely:

³⁸ According to the Ramchal, the Temple’s central Alter, measuring 32 by 32 cubits, is an energy pump dispersing shefa (life-giving energy throughout the Temple and our world. By comparison, our innermost alter is our Heart, Lev in Hebrew, which likewise has a numerical value of 32.

³⁹ We also have 32 vertebrae in our spines.

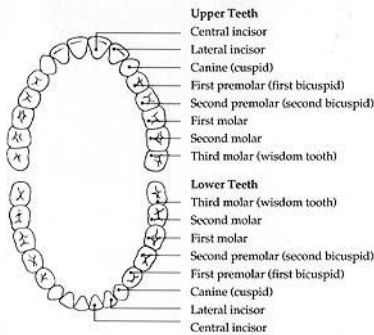
One at the throat {guttural sounds}, Aleph, Hay, Chet, Ayin.

Two at the palate {palatal sounds}, Gimel, Yod, Kaf, Qof.

Three, at the tongue {lingual sounds}, Dalet, Tet, Lamed, Nun, Tav.

Four, at the teeth {dental sounds}, Zain, Shin, Samech, Resh, Tzaddi.

Five, at the lips {labial sounds}, Bet, Vav, Mem, Peh.” (Sefer Yetzirah chapter two, section three.)



Tooth Name	Number
Central Incisors	Four (4)
Lateral Incisors	Four (4)
Cuspids (canine or eye teeth)	Four (4)
Second Bicuspids (2nd Premolars)	Four (4)
First Molars (6-year Molars)	Four (4)
Second Molars (12-year molars)	Four (4)
Third Molars – (Wisdom Teeth)	Four (4)

According to Chazal, our Sages, the number four signifies completion or fullness.

The letter *shin* has five definitions.⁴⁰ The first is *shein*, which means “tooth”, or “teeth”. The second is *lo shanisi*, meaning “steadfastness in one’s faith”. The third is *shinoy*, which is “to change for the good”. The fourth is *shuvah*, which means “to return”. The fifth is *shanah*, or “year”.

The general use of one’s teeth (*shein*) is to chew food. The teeth break up and grind food. This action represents an individual who carefully “chews over”, or is careful with his actions. Additionally, the teeth represent strength. Many times, if we don’t have the strength to break something with our hands, we use our teeth.

According to mystical sources there are 32 paths of wisdom. So too there are 32 sources of wisdom within a person (found in the head) which are channeled to each one of the entire set of 32 adult teeth. The number 32 has the *gematria*, the numerical value of the Hebrew word ‘lev’, which means ‘heart’. This means that our 32 teeth represent what is in our heart.

Teeth are linked to the heart and to wisdom. What does this all mean?

The wisdom of a human being begins with thoughts in the heart, but if it remains there the wisdom is self-serving. In order for that wisdom to make the world a better place it needs to be expressed through the mouth. When we open our mouths and speak, we share ourselves with the world. Smiling is a symbol of our willingness to open ourselves up to others.

Our many teeth represent the many thoughts that run through our heads; thoughts which have the potential to help others, to make a positive impact upon those around us and indeed the entire world.

⁴⁰ *Likutei Levi Yitzchak*, Commentary on *Tanach*, pp. 421-424.

When we open our mouths and smile at someone, we are communicating the following message: “I want to show you what is inside of me.” When we smile and display our teeth, we are showing others that there’s a lot inside that we want to share.

Whether we realize it or not, when we smile, we are showing a glimpse of our wisdom. HaShem created us so that when we are happy, we smile, we laugh, we show our teeth. This is as if to say, “I am in a wonderful mood”. I feel the grandeur of life. I am happy to be alive in this world. Thus, I am showing my teeth to the world, and through my teeth, I am displaying my wisdom. I have a precious role to play in this world by tapping into and utilizing my wisdom and sharing it with others. This is why I’m smiling; this is the reason I am showing you my teeth.”

When we greet someone, we are supposed to smile at them. Smiling exhibits our kindness and openness to relate to another person. When I frown, I close my mouth tightly; I hide my teeth. I am saying that I do not wish to open myself or my wisdom up to anyone. But when I smile, I say to my fellow man, “Yes, I want to get to know you. I want to share my wisdom, my insights, my personal contributions to this world with you. I am showing you my teeth, the window to my world and my wisdom, and I want you to partake in what I have to offer”.⁴¹

HaShem is referred to exclusively by the name *Elohim* in the account of creation, and this name is mentioned **exactly 32 times** in the course of this section of the Torah. As we said above, the 32 teeth correspond to the 32 paths of wisdom. This provides another connection to our psalm.

RASHI’S COMMENTARY ON PSALM THREE verse eight: YOU BREAK THE TEETH OF THE WICKED. [‘THE TEETH’ is a metaphor for] their might.

One who suffers from a toothache and other oral woes might find their remedy in the recitation of Kiddush Levana.⁴² Rabbi Chaim Kanievsky teaches⁴³ that for a toothache, it is a segula from early generations, to add several words to the Kiddush Levana at a specific point in the prayer for relief from toothaches. After one has recited the passage of “so too, may my enemies not be able to harm me”, one should immediately add “and I should no longer have a toothache”.

It seems that the Lubavitcher Rebbe concurred with the efficacy of this segula, as well.⁴⁴ This segula is also cited in the siddur “Beit Yaakov” of Rabbi Yaakov Emden. Rabbi Kanievsky adds that his father would recite these additional words not only for himself when needed, but also on behalf of others who were suffering from toothaches. The reason why teeth are associated with the moon and Kiddush Levana is because these words are all closely related to the word, *lavan*.⁴⁵

The upper and lower jaws with their two rows of teeth correspond to the two *sefirot* of *chesed* and *Gevurah* within the mouth. Chewing food is like processing an idea to make it digestible. This process depends upon the two primary emotive powers of the soul. Love, *chesed*, motivates the desire of the soul to “integrate” the sparks present in external reality. Might, *Gevurah*, performs the actual grinding of the teeth, breaking the food into digestible pieces, of which is said, “*malchut* [in our context, the mouth] is built [i.e., made able to perform its function to eat] out of the [states of] *Gevurah*”.

Similar to the upper and lower jaws and teeth, the upper and lower lips correspond to the two *sefirot* of *Netzach*

⁴¹ Rabbi Perl

⁴² The sanctification of the new moon.

⁴³ Derech Sicha Vol. 1 p. 144

⁴⁴ Igrot Kodesh, Vol. 10 p. 150

⁴⁵ These two paragraphs came from Rabbi Ari Enkin.

and *hod* within the mouth. These “guard” the entrance to the mouth from the outside (in Kabbalah, *Netzach* and *hod* are described as “outside the body”). In addition, the lips serve to convey an expression of the soul deeper than words, the kiss.⁴⁶ Here, they join together with the tip of the tongue, the union of the triplet *Netzach-hod-yesod* within the mouth. Just as “tongue” means “language,” so does “lip” (*safah*) mean “language” in Hebrew. This alludes to the language of the kiss.

We have thus completed the analysis of the inter-inclusion of the ten *sefirot* within the mouth.⁴⁷

Now we can begin to appreciate the depth of these simple words in our psalm. 😊

Ashlamatah: Yeshayahu (Isaiah) 54:9-17 + 55:5

Rashi’s Translation	Targum
1. ¶ "Sing you barren woman who has not borne; burst out into song and jubilate, you who have not experienced birth pangs, for the children of the desolate one are more than the children of the married woman," says the Lord.	1. ¶ 54.1 Sing, O Jerusalem who was as a barren woman who did not bear; shout in singing and exult, [you who were] as a woman who did not become pregnant! For the children of desolate Jerusalem will be more than the children of inhabited Rome, says the LORD.
2. Widen the place of your tent, and let them stretch forth the curtains of your habitations, do not spare; lengthen your cords and strengthen your stakes.	2. Enlarge the place of your camping, and cause the cities of your land to be inhabited; hold not back, increase the people of your armies and strengthen your rulers.
3. For right and left shall you prevail, and your seed shall inherit nations and repopulate desolate cities.	3. For you will be strengthened to the south and to the north, and your sons will possess peoples and will cause desolate cities to be inhabited.
4. Fear not, for you shall not be ashamed, and be not embarrassed for you shall not be put to shame, for the shame of your youth you shall forget, and the disgrace of your widowhood you shall no longer remember.	4. Fear not, for you will not be ashamed; be not confounded, for you will not be put to shame; for you will forget the shame of your youth, and the reproaches of your widowhood you will remember no more.
5. For your Master is your Maker, the Lord of Hosts is His name, and your Redeemer, the Holy One of Israel, shall be called the God of all the earth.	5. For your Maker is your husband, the LORD of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called.
6. For, like a wife who is deserted and distressed in spirit has the Lord called you, and a wife of one's youth who was rejected, said your God.	6. For the Shekhinah of the LORD has summoned [you] like a wife forsaken and distressed in spirit, like a wife of youth who is cast off, says your God.
7. "For a small moment have I forsaken you, and with great mercy will I gather you.	7. In a little anger I forsook you, but with great compassion I will bring your exiles near.
8. With a little wrath did I hide My countenance for a moment from you, and with everlasting kindness will I have compassion on you," said your Redeemer, the Lord. {S}	8. In a brief hour. for a time. I took up the face of my Shekhinah from you, but with everlasting benefits which do not cease I will have compassion on you, says the LORD, your Redeemer. {S}
9. "For this is to Me [as] the waters of Noah, as I swore that the waters of Noah shall never again pass over the	9. This is like the days of Noah before Me : as I swore by My Memra that the waters of the flood which were in

⁴⁶ Kissing is one of the three functions of the mouth. The other two are *eating* and *speaking*. These three functions, from this one organ, are really one function. They all speak to the act of *connecting*.

⁴⁷ The previous three paragraphs were written by HaRav Yitzchak Ginsburgh.

Rashi’s Translation	Targum
earth, so have I sworn neither to be wroth with you nor to rebuke you.	the days of Noah should no more go over the earth, so I have sworn that my anger will not turn upon you and I will not rebuke you.
10. For the mountains shall depart and the hills totter, but My kindness shall not depart from you, neither shall the covenant of My peace totter," says the Lord, Who has compassion on you. {S}	10. For the mountains may pass and the hills be split, but my goodness will not pass from you. Jerusalem, and My covenant of peace will not be cast away, says He who is about to have compassion on you, says the LORD. {S}
11. O poor tempestuous one, who was not consoled, behold I will set your stones with carbuncle, and I will lay your foundations with sapphires.	11. O needy one, suffering mortification, city concerning which the peoples say it will not be comforted, behold I am setting your pavement stones in antimony, and I will lay your foundations with good stones.
12. And I will make your windows of jasper and your gates of carbuncle stones, and all your border of precious stones.	12. I will make your wood as pearls and your gates of carbuncles, and all your border of precious stones.
13. And all your children shall be disciples of the Lord, and your children’s peace shall increase.	13. All your sons will be taught in the law of the LORD, and great will be the prosperity of your sons.
14. With righteousness shall you be established, go far away from oppression, for you shall not fear, and from ruin, for it will not come near you.	14. In innocence you will be established; be far from oppression, for you will not fear; and from breaking, for it will not come to you.
15. Behold, the one with whom I am not, shall fear, whoever mobilizes against you shall defect to you.	15. Behold, the exiles of your people will surely be gathered to you at the end; the kings of the peoples who are gathered to distress you, Jerusalem, will be cast in your midst.
16. Behold I have created a smith, who blows on a charcoal fire and produces a weapon for his work, and I have created a destroyer to destroy [it].	16. Behold, I have created the smith who blows fire in coals, and produces a vessel for its worth. I have also created the destroyer to destroy;
17. Any weapon whetted against you shall not succeed, and any tongue that contends with you in judgment, you shall condemn; this is the heritage of the servants of the Lord and their due reward from Me, says the Lord. {S}	17. no weapon that is prepared against you, Jerusalem, will prosper, and you will declare a sinner every tongue that rises against you in judgment. This is the heritage of the servants of the LORD, and their innocence before Me, says the LORD." {S}
1. Ho! All who thirst, go to water, and whoever has no money, go, buy and eat, and go, buy without money and without a price, wine and milk.	1. "Ho, everyone who wishes to learn, let him come and learn; and he who has no money, come, hear and learn! Come, hear and learn, without price and not with mammon, teaching which is better than wine and milk.
2. Why should you weigh out money without bread and your toil without satiety? Harken to Me and eat what is good, and your soul shall delight in fatness.	2. Why do you spend your money for that which is not to eat, and your labour for that which does not satisfy? Attend to My Memra diligently, and eat what is good, and your soul shall delight itself in that which is fat.
3. Incline your ear and come to Me, hearken and your soul shall live, and I will make for you an everlasting covenant, the dependable mercies of David.	3. Incline your ear, and attend to my Memra; hear, that your soul may live; and I will make with you an everlasting covenant, the sure benefits of David.
4. Behold, a witness to nations have I appointed him, a	4. Behold, I appointed him a prince to the peoples, a

Rashi’s Translation	Targum
ruler and a commander of nations.	king and a ruler over all the kingdoms.
5. Behold, a nation you do not know you shall call, and a nation that did not know you shall run to you, for the sake of the Lord your God and for the Holy One of Israel, for He glorified you. {S}	5. Behold, people that you know not will serve you, and people that knew you not will run to offer tribute to you, for the sake of the LORD your God, and of the Holy One of Israel, for he has glorified you. {S}
6. Seek the Lord when He is found, call Him when He is near.	6. Seek the fear of the LORD while you live, beseech before Him while you live;
7. The wicked shall give up his way, and the man of iniquity his thoughts, and he shall return to the Lord, Who shall have mercy upon him, and to our God, for He will freely pardon.	7. let the wicked forsake his wicked way and man who robs his conceptions: let him return to the service of the LORD, that He may have mercy upon him, and to the fear of our God, for he will abundantly pardon.
8. "For My thoughts are not your thoughts, neither are your ways My ways," says the Lord.	8. For not as my thoughts are your thoughts, neither are your ways correct as the ways of my goodness, says the LORD.
9. "As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts [higher] than your thoughts.	9. 55.9 For just as the heavens, which are higher than the earth, so are the ways of My goodness more correct than your ways, and My thoughts prove (to be) better planned than your thoughts.
10. For, just as the rain and the snow fall from the heavens, and it does not return there, unless it has satiated the earth and fructified it and furthered its growth, and has given seed to the sower and bread to the eater,	10. For as the rain and the snow, which come down from the heavens, and it is not possible for them that they should return thither, but water the earth, increasing it and making it sprout, giving seeds, enough for the sower and bread, enough for the eater,
11. so shall be My word that emanates from My mouth; it shall not return to Me empty, unless it has done what I desire and has made prosperous the one to whom I sent it.	11. so is the word of my goodness that goes forth before me; it is not possible that it will return before Me empty, but accomplishes that which I please, and prospers in the thing for which I sent it
12. For with joy shall you go forth, and with peace shall you be brought; the mountains and the hills shall burst into song before you, and all the trees of the field shall clap hands.	12. For you will go out in joy from among the Gentiles. and be led in peace to your land; the mountains and the hills before you will shout in singing, and all the trees of the field will clap with their branches.
13. Instead of the briar, a cypress shall rise, and instead of the nettle, a myrtle shall rise, and it shall be for the Lord as a name, as an everlasting sign, which shall not be discontinued." {P}	13. Instead of the wicked will the righteous/generous be established; and instead of the sinners shall those who fear sin be established; and it will be before the LORD for a name, for an everlasting sign which will not cease." {P}

Rashi’s Commentary for: Yeshayahu (Isaiah) 54:9-17 + 55:5

Chapter 54

1 Sing, you barren woman Jerusalem, who was as though she had not borne.

you who have not experienced birth pangs Heb. הָלָה, an expression of childbirth, for the woman in confinement gives birth with pains and writhing.

for the children of the desolate one The daughter of Edom.

2 and let them stretch forth far off.

lengthen your cords These are thin ropes that hang at the bottom of tents, and that are tied to stakes called ‘chevills’ in French, which are thrust into the ground.

3 shall you prevail Heb. תִּפְרָצִי, shall you prevail.

4 your youth Heb. עֲלוּמַיִךְ, your youth.

6 who was rejected When she is rejected at times that her husband is a little wroth with her.

8 With a little wrath Heb. קִצְפָּךְ. Menahem (Machbereth p. 179) interprets this as, “with kindling of wrath,” and Dunash (Teshuvot p. 20) states, “with a little wrath,” paralleling “For a small moment have I forsaken you,” and so did Jonathan render.

and with everlasting kindness that will exist forever.

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9 For this is to Me [as] the waters of Noah [i.e.,] it is an oath in My hand, and He proceeds to explain His words, “as I swore that the waters of Noah shall never again pass over the earth, etc.”

10 For the mountains shall depart Even if the merit of the Patriarchs and the Matriarchs is depleted, My kindness shall not depart from you.

11 tempestuous one whose heart storms with many troubles.

I will set with carbuncle I pave your floor with carbuncle stones.

12 jasper Heb. כִּרְזִיף, a kind of precious stone.

your windows Jonathan renders: your woodwork, and Menahem associated it with (Dan. 7:10): “ministered to Him (וַיִּשְׁמְשׁוּהוּ).” (Menahem, apparently renders: your utensils, i.e., the vessels that serve you.) And some interpret it as an expression of a sun (שֶׁמֶשׁ), windows through which the sun shines, and they make opposite it a barrier of kinds of colored glass for beauty, and Midrash Psalms interprets וַיִּשְׁמְשׁוּהוּ as well as וַיִּשְׁמְשׁוּהוּ (Ps. 84:12) as “the pinnacles of the wall.”

of carbuncle stones Heb. אֶקְדָּח. Jonathan renders: of gomer stones. Gumrin is the Aramaic translation of גְּחָלִים, coals. He interprets אֶקְדָּח as an expression similar to (supra 50:11) “who kindle (קִדְדִי) fire,” and they are a type of stones that burn like torches and that is the carbuncle (karbokle in O.F.), an expression of a coal. Others interpret it as an expression of a drill, i.e., huge stones of which the entire opening of the doorway is drilled, and the doorposts, the threshold, and the lintel are all hewn from the stone.

of precious stones Desirable stones [from Jonathan].

14 go far away from oppression [Although grammatically this is the imperative, here it is the future,] like (supra

52:2) “Shake yourself from the dust.” You will be far away from those who oppress you. Printed editions of Rashi contain the following addendum:

(go far away from oppression You will stay far from oppressing other peoples in the manner the wicked do, that they accumulate money through robbery, but you will not need to rob, for you will not fear poverty or straits, or ruin, for it shall neither come nor shall it approach you. [Abarbanel])

(With righteousness that you will perform, you will be established with an everlasting redemption, and you will be far from people’s oppression for you will not fear; you will not even have terror or fear of them, and you will be far from ruin, for it will not come near you. [Ayalah Sheluchah])

15 Behold, the one with whom I am not, shall fear Heb. גֹּר יְגֹר. Behold, he shall fear and dread evil decrees, he with whom I am not, i.e., Esau. ([Mss. read:] the wicked Esau and his ilk.)

whoever mobilizes against you Heb. גָּר. Whoever mobilizes against you for war. Alternatively, גָּר מִי [means:] whoever contends with you (וַיִּתְגַּדֵּר). And our Rabbis explained it as referring to the proselytes (גֵּרִים), [i.e.], to say that we will not accept proselytes in Messianic times. And even according to the simple meaning of the verse it is possible to explain: whoever became sojourners with you in your poverty, shall dwell with you in your wealth. Comp. (Gen. 25:18) “In the presence of all his brethren he dwelt (וַיִּדְבַּק).”

16 Behold I am He Who created a smith who devises a weapon, and I am He Who has created a destroyer that destroys it. That is, to say: I am He Who incited the enemy against you; I am He Who has prepared retribution for him.

and produces a weapon for his work For necessity. He completes it according to all that is necessary.

17 Any weapon whetted against you Any weapon that they will whet and sharpen for you, i.e., to battle with you. whetted Heb. יוֹצֵר, an expression similar to (Jos. 5: 2) “sharp knives (תְּרִבּוּתֵצִרִים),” also (Ps. 89:44) “You have also turned the edge of his sword (צוּר חֲרָבוֹ).”

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Chapter 55

1 Ho! All who thirst Heb. הוֹי. This word הוֹי is an expression of calling, inviting, and gathering, and there are many in Scripture, [e.g.,] (Zech. 2:10) “Ho! Ho! and flee from the north land.”

go to water to Torah.

buy Heb. שָׁבַר. Comp. (Gen. 42:3) “To buy (לְשַׁבֵּר) corn,” buy.

wine and milk Teaching better than wine and milk.

2 Why should you weigh out money Why should you cause yourselves to weigh out money to your enemies without bread?

3 the dependable mercies of David For I will repay David for his mercies.

4 a witness to nations A prince and a superior over them, and one who will reprove and testify of their ways to

their faces. ([Mss., however, read:] One who reproaches them for their ways to their faces.)

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5 Behold, a nation you do not know you shall call to your service, if you hearken to Me, to the name of the Lord that is called upon you.

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6 when He is found Before the verdict is promulgated, when He still says to you, “Seek Me.”

8 For My thoughts are not your thoughts Mine and yours are not the same; therefore, I say to you, “The wicked shall give up his way,” and adopt My way...

“**and a man of iniquity his thoughts**” and adopt My thoughts, to do what is good in My eyes. And the Midrash Aggadah (Tanhuma Buber, Vayeshev 11 explains:)

For My thoughts are not, etc. My laws are not like the laws of man [lit. flesh and blood]. As for you, whoever confesses in judgment is found guilty, but, as for Me, whoever confesses and gives up his evil way, is granted clemency (Proverbs 28:13).

9 As the heavens are higher, etc. That is to say that there is a distinction and a difference, advantages and superiority in My ways more than your ways and in My thoughts more than your thoughts, as the heavens are higher than the earth; you are intent upon rebelling against Me, whereas I am intent upon bringing you back.

10 For, just as the rain and the snow fall and do not return empty, but do good for you.

11 so shall be My word that emanates from My mouth to inform you through the prophets, will not return empty, but will do good to you if you heed them.

12 For with joy shall you go forth from the exile.

the mountains and the hills shall burst into song before you for they will give you their fruit and their plants, and their inhabitants shall derive benefit. ([Some editions read:] And their inhabitants shall sing.)

13 Instead of the briar, etc. Our Rabbis expounded [Targum Jonathan]: Instead of the wicked, righteous people shall arise.

briar...and...nettle They are species of thorns; i.e., to say that the wicked will be destroyed and the righteous will take their rule.

Verbal Tallies

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

**Bereshit (Genesis) 6:9 – 7:24
Yeshayahu (Isaiah) 54:9-17 + 55:5**

**Tehillim (Psalm) 5
Mk 1:12-13, Lk 4:1-13, Acts 2:1-13**

The verbal tallies between the Torah and the Ashlamata are:

Noah - נח, Strong’s number 05146.

God - אלהים, Strong’s number 0430.

The verbal tallies between the Torah and the Psalm are:

Just / Righteous - צדיק, Strong’s number 06662.

Man - איש, Strong’s number 0376.

God - אלהים, Strong’s number 0430.

Bereshit (Genesis) 6:9 These are the generations of Noah <05146>: Noah <05146> was a just <06662> man <0376> and perfect in his generations, and Noah <05146> walked with God <0430>.

Yeshayahu (Isaiah) 54:9 For this is as the waters of Noah <05146> unto me: for as I have sworn that the waters of Noah <05146> should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

Yeshayahu (Isaiah) 55:5 Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God <0430>, and for the Holy One of Israel; for he hath glorified thee.

Tehillim (Psalm) 5:2 Hearken unto the voice of my cry, my King, and my God <0430>: for unto thee will I pray.

Tehillim (Psalm) 5:6 Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man <0376>.

Tehillim (Psalm) 5:12 For thou, LORD, wilt bless the righteous <06662>; with favour wilt thou compass him as with a shield.

Hebrew:

Hebrew	English	Torah Reading Ge 6:9 – 7:24	Psalms 5:1-12	Ashlamatah Is. 54:9-17 + 55:5
אִישׁ	man, no one	Gen. 6:9 Gen. 7:2	Ps. 5:6	
אֱלֹהִים	God	Gen. 6:9 Gen. 6:11 Gen. 6:12 Gen. 6:13 Gen. 6:22 Gen. 7:9 Gen. 7:16	Ps. 5:2 Ps. 5:10	Isa. 55:5
אָמַר	saying, say, speak	Gen. 6:13 Gen. 7:1		Isa. 54:10
אָרֶץ	land, earth	Gen. 6:11 Gen. 6:12 Gen. 6:13 Gen. 6:17 Gen. 7:3 Gen. 7:4 Gen. 7:6 Gen. 7:10 Gen. 7:12 Gen. 7:14		Isa. 54:9

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

Hebrew	English	Torah Reading Ge 6:9 – 7:24	Psalms 5:1-12	Ashlamatah Is. 54:9-17 + 55:5
		Gen. 7:17 Gen. 7:18 Gen. 7:19 Gen. 7:21 Gen. 7:23 Gen. 7:24		
בוא	brings, come, go	Gen. 6:13 Gen. 6:17 Gen. 6:18 Gen. 6:19 Gen. 6:20 Gen. 7:1 Gen. 7:7 Gen. 7:9 Gen. 7:13 Gen. 7:15 Gen. 7:16	Ps. 5:7	
בית	house	Gen. 6:14 Gen. 7:1	Ps. 5:7	
בן	son, children	Gen. 6:10 Gen. 6:18 Gen. 7:6 Gen. 7:7 Gen. 7:13		Isa. 54:13
ברית	covenant	Gen. 6:18		Isa. 54:10
גור	dwel, assemble		Ps. 5:4	Isa. 54:15
דרך	way	Gen. 6:12	Ps. 5:8	
הר	hills, mountain	Gen. 7:19 Gen. 7:20		Isa. 54:10
חסד	mercy		Ps. 5:7	Isa. 54:10
יהוה	LORD	Gen. 7:1 Gen. 7:5 Gen. 7:16	Ps. 5:1 Ps. 5:3 Ps. 5:6 Ps. 5:8 Ps. 5:12	Isa. 54:10 Isa. 54:13 Isa. 54:17 Isa. 55:5
כּוּן	fathfulness, established		Ps. 5:9	Isa. 54:14
לשון	tongue		Ps. 5:9	Isa. 54:17
מים	floodwaters. Water	Gen. 6:17 Gen. 7:6 Gen. 7:7 Gen. 7:10 Gen. 7:17 Gen. 7:18 Gen. 7:19 Gen. 7:20 Gen. 7:24		Isa. 54:9
נח	Noah	Gen. 6:9 Gen. 6:10 Gen. 6:13 Gen. 6:22 Gen. 7:1 Gen. 7:5 Gen. 7:6 Gen. 7:7 Gen. 7:9 Gen. 7:11 Gen. 7:13 Gen. 7:15 Gen. 7:23		Isa. 54:9

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

Hebrew	English	Torah Reading Ge 6:9 – 7:24	Psalms 5:1-12	Ashlamatah Is. 54:9-17 + 55:5
נָפַל	fall		Ps. 5:10	Isa. 54:15
פָּנִים	before, face	Gen. 6:11 Gen. 6:13 Gen. 7:1 Gen. 7:3 Gen. 7:4 Gen. 7:7 Gen. 7:18 Gen. 7:23	Ps. 5:8	
פָּתַח	opened	Gen. 7:11	Ps. 5:9	
צַדִּיק	just, righteous	Gen. 6:9 Gen. 7:1	Ps. 5:12	
צְדָקָה	righteousness		Ps. 5:8	Isa. 54:14 Isa. 54:17
קָם	establish, rise	Gen. 6:18		Isa. 54:17
רָב	great, high	Gen. 7:11		Isa. 54:13
שָׂם	set, put	Gen. 6:16		Isa. 54:12
שָׁחַת	corrupted, destroy	Gen. 6:11 Gen. 6:12 Gen. 6:13 Gen. 6:17		Isa. 54:16

Greek:

Greek	English	Torah Ge 6:9 – 7:24	Psalms 5:1-12	Ashlamatah Is. 54:9-17 + 55:5	Mark, 1-2 Peter & Jude Mk 1:12-13	Luke Lk 4:1-13	Acts/Romans James Acts 2:1-13
άνηρ	man		Psa 5:6				Acts 2:5
άνθρωπος	man, men	Gen 6:9 Gen 6:13 Gen 7:21				Lk. 4:4	
γεννάω	procreated, begot	Gen 6:10					Acts 2:8
γλώσσα	tongues		Psa 5:9				Acts 2:3 Acts 2:4 Acts 2:11
έθνος	nations			Isa 55:5			Acts 2:5
έντελλομαι	give charge	Gen 6:22 Gen 7:5 Gen 7:9				Lk. 4:10	
ένώπιον	before, face		Psa 5:8			Lk. 4:7	
έπω	said	Gen 6:13 Gen 7:1		Isa. 54:10		Lk. 4:3 Lk. 4:6 Lk. 4:8 Lk. 4:9 Lk. 4:12	
ήμέρα	day	Gen 7:4 Gen 7:10 Gen 7:11 Gen 7:12 Gen 7:13 Gen 7:17 Gen 7:24			Mk. 1:13	Lk. 4:2	Acts 2:1
θεός	God	Gen. 6:9 Gen. 6:11 Gen. 6:12 Gen. 6:13	Ps. 5:2 Ps. 5:10	Isa. 55:5		Lk. 4:3 Lk. 4:4 Lk. 4:8 Lk. 4:9	Acts 2:11

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

Greek	English	Torah Ge 6:9 – 7:24	Psalms 5:1-12	Ashlamatah Is. 54:9-17 + 55:5	Mark, 1-2 Peter & Jude Mk 1:12-13	Luke Lk 4:1-13	Acts/Romans James Acts 2:1-13
		Gen. 6:22 Gen. 7:9 Gen. 7:16				Lk. 4:12	
θηρίον	wild beasts	Gen 6:19 Gen 7:8 Gen 7:14 Gen 7:21			Mk. 1:13		
ἴδου	behold	Gen 6:13 Gen 6:17		Isa 54:11 Isa 54:15 Isa 54:16 Isa 55:5			Acts 2:7
ἵστημι	establish	Gen 6:18				Lk. 4:9	
καιρος	times	Gen 6:13				Lk. 4:13	
κύριος	LORD	Gen. 7:1 Gen. 7:5 Gen. 7:16	Ps. 5:1 Ps. 5:3 Ps. 5:6 Ps. 5:8 Ps. 5:12	Isa. 54:10 Isa. 54:13 Isa. 54:17 Isa. 55:5		Lk. 4:8 Lk. 4:12	
λαλέω	speaking		Psa 5:6				Acts 2:4 Acts 2:6 Acts 2:7 Acts 2:11
λαμβάνω	take	Gen 6:21					
λέγω	saying, says			Is 54:17		Lk. 4:4	Acts 2:7 Acts 2:12 Acts 2:13
λίθος	stone			Isa 54:11 Isa 54:12		Lk. 4:3 Lk. 4:11	
μόνος	alone	Gen 7:23				Lk. 4:4 Lk. 4:8	
οἶκος	house	Gen. 6:14 Gen. 7:1	Ps. 5:7				Acts 2:2
ὄρος	hills, mountain	Gen. 7:19 Gen. 7:20		Isa. 54:10		Lk. 4:5	
οὐρανός	heaven	Gen 6:17 Gen 7:3 Gen 7:11 Gen 7:19 Gen 7:23					Acts 2:2 Acts 2:5
πληθος	multitude		Psa 5:7 Psa 5:10				Acts 2:6
πληθω	filled	Gen 6:11 Gen 6:13					Acts 2:4
πνεῦμα	spirit	Gen 6:17 Gen 7:15			Mk. 1:12	Lk. 4:1	Acts 2:4
πνοή	breath	Gen 7:22					Acts 2:2
προσήλυτος	converts, proselytes			Isa 54:15			Acts 2:10
προσκυνέω	obeisance		Psa 5:7			Lk. 4:7 Lk. 4:8	
πῦρ	fire			Isa 54:16			Acts 2:3
ρήμα	saying, words		Psa 5:1			Lk. 4:4	
σαρξ	flesh	Gen 6:12 Gen 6:17 Gen 6:19 Gen 7:15 Gen 7:16 Gen 7:21					

**BS'D (B'Siyata D'Shamaya)
Aramaic: With the help of Heaven**

Greek	English	Torah Ge 6:9 – 7:24	Psalms 5:1-12	Ashlamatah Is. 54:9-17 + 55:5	Mark, 1-2 Peter & Jude Mk 1:12-13	Luke Lk 4:1-13	Acts/Romans James Acts 2:1-13
συντελέω	complete	Gen 6:16				Lk. 4:2 Lk. 4:13	
τεσσαράκοντα	forty	Gen 7:4 Gen 7:12 Gen 7:17			Mk. 1:13	Lk. 4:2	
υἱός	son, children	Gen. 6:10 Gen. 6:18 Gen. 7:6 Gen. 7:7 Gen. 7:13		Isa. 54:13		Lk. 4:3 Lk. 4:9	
ύψηλός	high	Gen 7:19 Gen 7:20				Lk. 4:5	
φωνή	voice		Psa 5:3	Isa 54:17			Acts 2:6
χρόνος	time			Isa 54:9		Lk. 4:5	

NAZAREAN TALMUD

SIDRA OF B’RESHEET 6:9 – 7:24

ELEH TOL’DPT NOACH – THE ARE THE GENERATIONS OF NOACH

BY: H. EM RABBI DR. ELIYAHU BEN ABRAHAM

SCHOOL OF HAKHAM SHAUL

Tosefta

(Luke 4:14-15)

And Yeshua returned in the power (dynamic – expansive force) of the Ruach [HaKodesh] into the Galil: and his notoriety went out through the entire region round about. And he taught in the synagogues of that region, being honored of all.

SCHOOL OF HAKHAM TSEFET

Peshat

(Mark 1:14-15)

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

HAKHAM SHAUL’S SCHOOL OF REMES

(2 Luqas 3:11- 4:4)

And he held onto Hakham Tsefet and Hakham Yochanan, and all the people together ran to them at the portico called Sh’lomo’s Portico, in total astonishment. But when Hakham Tsefet saw this he began to speak to the people, (saying) “Men of Yisrael why do you marvel at this, or why do you watch us as if our own power or righteous/generosity made him walk? The God of Abraham, the God of Yitzchaq and the God of Ya’akov, and the God of our forefathers has glorified His servant Yeshua whom you handed over and rejected in the presence of Pilate, even though he decided to release him. But you rejected the Holy and Righteous/Generous One and asked to have a murderer forgiven by you and you killed the Prince of Life, who God raised from the dead. We are witnesses to this. And by faithful obedience to his authority as Hakhamim this man you see and know is made strong and faithfully obedient through Yeshua, who has given him unimpaired health in your presence.

And now brothers, I know you acted out of ignorance,⁴⁸ as your rulers did. Through this (ignorance), God fulfilled what He foretold through all the prophets,⁴⁹ that Messiah would suffer. Therefore, do Teshubah and return to God so that your sins may be wiped out, and so that the times of strengthening⁵⁰ (comforting) may come from the presence of the LORD, so He will send the Messiah Yeshua chosen for you. And behold, he must remain in the heavens until the restoration of all things, announced by God long ago through the prophets takes place. Moshe Rabbenu said the LORD your G-d will raise up to you a Prophet from the midst of you, of your brothers, One like me. To him you will listen, (De. 18:15) “I will raise them up a Prophet from among their brothers, one like you, and will put My words in his mouth.” “And He will speak to them all that I will command him.” (De. 18:18) And it will happen, whatever man will not listen to

⁴⁸ ἄγνοια (*agnoia*) without knowledge (Da’at) or against knowledge (Da’at). This expression can mean that they were devoid, spiritual understanding or that they acted against the “spiritual” knowledge that they possessed. The phrase explained as “uncivilized” demonstrating a connection with sin. In the initial case, we have simple ignorance, spiritual ignorance and awareness. With regard to the “rulers”, we see willful defiance connected with sin.

⁴⁹ Cf. b. San 98a

⁵⁰ Verbal connection with Isa 41:10

My Words which he will speak in My name, I will require⁵¹ it of him. (De. 18:19) And all the many prophets, spoke from Shemuel and those after him prophesied of these days. You are the sons of the prophets and an integral part of the covenant that God made with your forefathers saying to Abraham “And in your Seed will all the nations of the earth be blessed (grafted in)⁵², because you have obeyed My voice.” (Ge. 22:18) God raised His servant⁵³ (Messiah) and sent him first to bless you by turning each of you away from your wickedness⁵⁴ by his Mesorah.

Now while Hakham Tsefet and Hakham Yochanan were speaking to the people, the Kohanim (Priests) of the Tz’dukim (Sadducees) with the captain of the Bet HaMikdash (Temple guard)⁵⁵ and the Tz’dukim (Sadducees) came to them, being indignant because they (Hakham Tsefet and Hakham Yochanan) were teaching the people concerning Yeshua’s resurrection from the dead. And they laid their hands on them (arrested Hakham Tsefet and Hakham Yochanan) and put them in prison until the next day, for it was already evening (the sun was setting).⁵⁶ But many of those who heard⁵⁷ the teachings of Hakham Tsefet and Hakham Yochanan became faithfully obedient⁵⁸ to the Master’s Mesorah and they numbered about five-thousand.

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

Gen. 8:1– 9:17	Psalms 6:1-11	Habakkuk 3:2-10 + 19	Mark 1:14-15	Luke 4:14-15	2 Luqas 2:14-40
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COMMENTARY TO HAKHAM TSEFET’S SCHOOL OF PESHAT

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

⁵¹ Verbal connection to Ps. 10:13

⁵² In Rabbinic literature, in a couple of different places, such as Kelim 7:1 and Sotah 43A, this very word “*v’nivreku*” is translated as “**mixed**” or “**grafted**”. The Art Scroll Tanach Series [Vol. 1, pg. 432] says the following: “*There is an opinion shared by Rashbam, Chizkuni, Da’as Zekeinim and quoted by Tur, that the verb ‘ve-nivrechu’ in Genesis 12:3 is related to the root ‘barak’ as in the Mishnaic term ‘mavreek’ meaning to ‘intermingle’ or ‘graft.’ As Heidenheim explains it, this interpretation is inspired by the fact that nowhere else besides here do we find barak in the sense of blessing in the niphil conjugation, while in the sense of ‘grafting’ it is common in that form.*” Commonly the Hebrew word for “blessed” is “yivreku” not “nivreku”. Why then did Ha-Shem use this form instead of the common one? Hakham Shaul in Romans Chapter 11, discloses in the “so’od” (mystical hermeneutics) how this “blessing” would take place. With this in mind, we can legitimately translate Genesis 12:3 as follows: **And I will bless them that bless you, and him that curses you will I curse; and in you will all the families of the earth be grafted in.**

⁵³ Verbal connection to Ge. 14:15 & Isa. 41:8

⁵⁴ Verbal connection to Ge. 14:1-2

⁵⁵ **m. Middot 1:1** In three places do the priests keep watch in the sanctuary: (1) in the room of Abtinah, (2) in the room of the flame, and (3) in the room of the hearth. And the Levites [keep watch] in twenty-one places [I Chron. 26:17–18]: five at the five gates of the Temple mount; four at the four corners on the inside [of the Temple wall]; five at the five gates of the courtyard; four at the four corners on the outside [the wall of] the courtyard; and one at the office of the offering [M. 1:6], and one at the office of the veil, and one behind the Mercy Seat [outside of the western wall of the holy of holies, M. 5:1]. also a connection to Psa 11:4

⁵⁶ ἤν γὰρ ἐσπέρα ἦδη (*ēn gar espera ēdē*) for it was already evening (the sun was setting) anchors this pericope of 2 Luqas (Acts) into the Torah Seder with its shared components of the Nazarean Codicil. This makes a three-fold witness to the materials of the Torah Seder and the Nazarean Codicil being read according to the Triennial Torah Seder.

⁵⁷ Verbal connection to Isa 1:2

⁵⁸ Verbal connection to B’resheet 15:5

permitted to be written only in Greek.”⁵⁹

IT IS GREEK TO ME

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

AT HAND

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

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

και λεγων οτι πεπληρωται ο καιρος και ηγγικεν η βασιλεια του θεου μετανοειτε και πιστευετε εν τω ευαγγελιω
(*kai legōn oti peplērōtai o kairos kai ēggiken ē basileia tou theou metanoete kai pisteuete en tō euaggeliō*)

The Greek word ἐγγίζω (*eggizō*)⁶⁰ is used to give us information about the Governance of G-d. There are a number of ways that this phrase is translated such as, “at hand” and “come near.” Therefore, we ask questions of the phrase to determine its true meaning.

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

Use of cross-linguistic⁶¹ hermeneutic principles⁶² will help us determine the meaning of word contained in the Tanakh. Because the Hebrew Tanakh has been translated to Greek in the LXX, we have a dictionary of possible Hebrew/Greek parallels. In other words, we see that a specific Hebrew word has a number of Greek words used by the translators to translate Hebrew words or phrases. Furthermore, the reverse is equally applicable. We can

⁵⁹ Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 318

⁶⁰ ἐγγίζω is a verb of motion. Therefore, we see that the Mesorah is taking prominence in the life of Jews of the first century. Not only has the Kingdom come it is coming, or we might say that it is taking prominence.

⁶¹ **Cross-linguistic Hermeneutics:** Cross-linguistic hermeneutics is the exegesis of a piece of Scripture or word in one language i.e. Greek or Hebrew, trying to determine its meaning or deeper implications from the Hebrew Tanakh. This principle builds on Hillel's 3rd rule, **Binyan ab mi-katub ehad**.

⁶² By **hermeneutic principles**, we do not mean hermeneutic “rules.” Hermeneutic principles are guidelines that help us understand how to exegete a passage of text.

look at Greek words used in the Nazarean Codicil and see which Hebrew words that they parallel. Of all the possible Hebrew parallels to the Greek word ἐγγίζω (*eggizō*) the Hebrew word that best fits is קָרַב *qārab*.⁶³ Now that we have a Hebrew parallel, we can look at the Tanakh and better determine the idea that would have been conveyed in the Mishnaic Hebrew of the First Century.⁶⁴ The Hebrew parallel to the Greek word ἐγγίζω (*eggizō*) is found in Yesha’yahu 8:3.

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

Seeing the spatial locus needed for conception, we can now understand the reference to the Governance of G-d being “at hand.”⁶⁵ The “Governance of G-d” “at hand” means that the Governance is already intimately woven into the fabric of Judaism. Therefore, Yeshua was not saying the “Governance of G-d” is coming. His statement tells us that the Governance of G-d through Bate Din always was and always will be an essential part of Judaism whether by Hakhamim or by Priests and Kings.

PERORATION

The temporal context of the passage in question needs clarification.

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

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

From Hillel’s first rule **Kal va-ḥomer** we can derive the halakhic principle that if the Mesorah of the Master as he received it from Hillel was an essential part of Jewish life in the first century, how much more should we find relevance in the evening of our present diaspora?⁶⁶

REMES COMMENTARY TO HAKHAM SHAUL

⁶³ **H7126** קָרַב *qārab* to approach (causatively, bring near) for whatever purpose; as used by the Authorized Version, (cause to) approach, (cause to) bring (forth, near), (cause to) come (near, nigh), (cause to) draw near (nigh), go (near), be at hand, join, be near, offer, present, produce, make ready, stand, take.

⁶⁴ According to the 32nd rule of Midrash by R. Eliezer ben Yose ha-Galili, “in the Torah there is no before and after.” This principle is agreed with the 13 rules of Remes by R. Ishmael. Consequently, the language of Torah is not bound by time constraints. It language speaks to each generation as if it were written in that generation. Cf. Strack, H. L., & Stemberger, G. (1991). *Introduction to the Talmud and Midrash* (2 ed.). (M. Bockmuehl, Ed.) Minneapolis: Fortress Press. p. 30

⁶⁵ The use of the perfect tense indicates that this is not an announcement of something future, even imminent; the state of fulfilment already exists. France, R. T. (2002). *The Gospel of Mark: A commentary on the Greek text*. Grand Rapids, Mich.; Carlisle: W.B. Eerdmans; Paternoster Press. p. 91

⁶⁶ According to the 32nd rule of Midrash by R. Eliezer ben Yose ha-Galili, “in the Torah there is no before and after.” This principle is agreed with the 13 rules of Remes by R. Ishmael. Consequently, the language of Torah is not bound by time constraints. It language speaks to each generation as if it were written in that generation. Strack, H. L., & Stemberger, G. (1991). *Introduction to the Talmud and Misrash* (2 ed.). (M. Bockmuehl, Ed.) Minneapolis: Fortress Press. p. 30

Moshe Rabbenu said the **LORD your G-d will raise up to you a Prophet from the midst of you, of your brothers, One like me. To Him you will listen,** (De. 18:15) **“I will raise them up a Prophet from among their brothers, one like you, and will put My words in His mouth.” “And He will speak to them all that I will command Him.”** (De. 18:18) **And it will happen, whatever man will not listen to My Words which He will speak in My name, I will require it of him.** (De. 18:19)

The masterful Hakham Shaul (Paul) uses Remes to tell us that Yeshua is the Messiah. His hint from D’varim (Deuteronomy) 18:15-19 tells us Yeshua the Messiah must be a second Moshe. We derive three halakhic principles from this Remes.

1. Messiah MUST be like Moshe
2. Messiah MUST have G-d’s Word (Torah and Oral Torah) in his mouth
3. We MUST listen to and obey the Words of Torah that emanate from his mouth.

You are the sons of the prophets and part of the covenant that God made with your forefathers saying to Abraham **“And in your Seed will all the nations of the earth be blessed [grafted in], because you have obeyed My voice.”** (Ge. 22:18) God raised His servant (Messiah) and sent him first to bless you by turning each of you away from your wickedness [by his Mesorah].

The masterful cunning Hakham continues his Remes with the hint that Yeshua is the promised “Seed” that would produce blessing in the earth. This blessing comes when the Mesorah of the Master turns the heart away from wickedness. This Remes hint runs deeper than we may imagine. Yeshua as a **Jewish Messiah** brings **blessing** because he is Jewish and Torah observant. The “Seed” of Abraham are the **“Hebrews”** (Jews) who have crossed over, to the side of Monotheism per se. Consequently, the “Seed” which blesses the earth is a Remes hint to the Jewish People and their Siddur.

The wily Hakham Shaul has woven in materials of a deeper nature into his Remes commentary. The pasuk of B’resheet (22:18) is a stylistic quote of B’resheet 12:3 or a renewal of the blessing cited in B’resheet 12:3 which reads...

וְאַבְרָהָם מְבָרְכֵיךָ וּמְקַלְלֵךָ אֶאֱרָא וְנִבְרַכְוּ בְּךָ כָּל מְשֻׁפְחוֹת הָאָדָמָה:

Gen. 12:3 "Va'abarakah m'barakeikha umqaleikha a'or **v'nivreku** [to graft, kneel or bless] b'kha kol mishpechot ha'adamah."

Again, B’resheet 22:18 is a renewal of the blessing cited in B’resheet 12:3. The Brown Driver Briggs lexicon shows us that this Hebrew construction in the niph`al perfect נִבְרַכְוּ (**Nivreku**) only occurs in three places in Scripture (Genesis 12:3; Genesis 18:18; Genesis 28:14).⁶⁷

Gen 18:18 since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed [grafted in]?

Gen 28:14 "Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the

⁶⁷ Brown, F., Driver, S. R., & Briggs, C. A. (2000). *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*. Strong's, TWOT, and GK references Copyright 2000 by Logos Research Systems, Inc. (electronic ed.) (433). Oak Harbor, WA: Logos Research Systems.

earth be blessed [grafted in].

In each of these places repeats the refrain the nations or families **will be “grafted in.”** Therefore, the wily Hakham Shaul is alluding to the fact that those who convert to Judaism will take the name “Ben Abraham” (bat Sarah). And, that those gentile followers of Yeshua should become converts to Judaism as he, Yeshua is the “king of the Jews” i.e. Messiah of and for the Jews.

THE DIVINE PRESENCE – OCULAR DESIRE

The Divine presence of G-d is manifest in the world through many forms. We will discuss only two in these comments. This is not in any way an attempt at limiting G-d’s ability to manifest in the world nor is this a systematic “theology,” which tries to relegate G-d to limited perceptions.

- The first “manifestation of G-d is that of the Shekinah. The Shekinah is the Divine “neighboring presence.” This manifestation simply means that G-d has come near. We see this demonstrated in the giving of the Torah at Har Sinai. G-d descended on the mountain and it smoked as if with **fire**.⁶⁸ The Shekinah is also thought of as the Ruach HaQodesh.
- The second and most common manifestation of G-d is in His Word – i.e. Torah.

The Word of G-d (Oral Torah) was spoken into the world and became the life-giving principle of sustenance for every living creature. It was this Spoken Torah, which brought forth teeming creatures in the sea. It also produced plant and vegetation in abundance. The “Word” of G-d is known by many appellations. Through the “Word,” we see aspects of G-d that would otherwise be imperceptible. However, we must remember that we are now speaking in **Remes** (Hinting) at things, which also have higher meanings “and the wise will understand.”

The Greek “**Logos**”⁶⁹ (The Word)

- The word and concept of Logos is very common in theological circles. This word needs clarification as to when it is “spoken” and when it refers to the “Written Word.” We ascribe to this aspect the “Giving of the Torah” – “Noten HaTorah.” His Divine Mercy gave us the Torah.

Aramaic “**Memra**” corresponds best to the Greek **ῥῆμα** (*rhema*)

- *Memra* is not only distinguished from G-d, but evidently refers to G-d as revealing Himself.⁷⁰ We distinguish this aspect as the beauty of Torah, the Oral Torah.

The **Dabar Elohim** – The Word of G-d

⁶⁸ See Rashi’s comments to B’resheet 14:1

⁶⁹ The “word,” as spoken, is distinguished from the “Word” as speaking, or revealing Himself. The former is generally designated by the Aramaic term “*pithgama*” which corresponds to the Greek **ῥῆμα** (*rhema*) Thus in Gen. 15:1, “After these words (things) came the “*pithgama*” of Adonai to Abram in prophecy, saying, Fear not, Abram, My “*Memra*” will be your strength, and your very great reward.” Still, the term *Memra*, as applied not only to man, but also in reference to God, is not always the equivalent of “the LOGOS.”

⁷⁰ The various passages in the Targum of Onkelos, the Jerusalem, and the Pseudo-Jonathan Targum on the Pentateuch will be found enumerated and classified, as those in which it is a doubtful, a fair, or an unquestionable inference, that the word *Memra* is intended for God revealing Himself, in Appendix II.: ‘*Philo and Rabbinic Theology.*’ Edersheim, A. (1993). *The Life and Times of Jesus the Messiah*. Peabody : Henderson Publishers.

- As the Word of G-d (Elohim), the materials (Torah) should be read as G-d (Elohim) executing justice.

We must come to understand the statement we made in last week’s commentary. “The Mind of the Universe, that is to say, G-d, has for His abode His own Word (Torah – Oral Torah).”⁷¹ Therefore, these “manifestations of G-d” refer to G-d inhabiting His Word (Torah). **Any individual, who reads, speaks or teaches the Torah brings a “manifestation of G-d” into the world.** As such, Moshe Rabbenu brings a Divine Manifestation (revelation) of G-d into the world when he speaks and teaches us the Torah MiSinai and the Torah Sheba’al peh. In similar manner, Yeshua HaMashiach brings about a Divine Manifestation of G-d’s presence when he teaches and “walks” out the Torah, as we will see in the coming weeks. Those who desire to HEAR (Shema) G-d and listen with intent to do what they HEAR are the only ones able to apprehend these manifestations of G-d.

Our Ocular desire boards’ idolatry,⁷² therefore, we must maintain the statement that “G-d is in his Word” is apprehended in a metaphoric non-literal sense. Furthermore, any reference to “seeing G-d” is a non-literal expression interpreted in those hermeneutic principles and laws above Peshat. The Remes comments of Hakham Shaul demonstrate Moshe as an embodiment of the Torah. In similar manner, we see that this Remes hint applies the same imagery to Messiah. Therefore, the G-d in Moshe and Messiah are the “Word of G-d” vested with Divine presence metaphorically speaking. Our ocular desire to see G-d is accomplished by watching any Hakham, Talmid or Torah Observant individual “walk out” or teach the Torah.

Therefore, Hakham Shaul’s association of Yeshua with Moshe the giver of the “Word of G-d” does not deify Messiah. The “manifestation” of G-d is the Torah with Divine investiture. Again, we repeat, **any individual, who reads, speaks or teaches the Torah brings a “manifestation of G-d” into the world per se** and, is a manifestation of Moshe Rabbenu and Messiah.

אמן ואמן סלה

Questions for Understanding and Reflection

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

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V’Chayéi Olám Natá B’Tochénu.
Barúch Atáh Adonái, Notén HaToráh. Amen!
Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.
Blessed is Ha-Shem, Giver of the Torah. Amen!

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

⁷¹ Migration of Abraham 1:4, Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged*. Peabody: Hendrickson. p. 253

⁷² Boyarin, D. (2003). *Memra sparks of the Logos, Essays in Rabbinic Hermeneutics* (Vol. II). Boston, MA: Brill. p.15

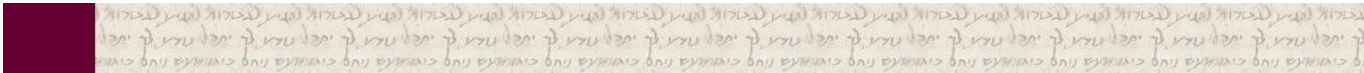
before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”

Shalom Shabbat!
Hakham Dr. Yosef ben Haggai
Rabbi Dr. Hillel ben David
Rabbi Dr. Eliyahu ben Abraham

Next Sabbath:

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

ויזכר אלהים, את-נוח		
“Vayizkor Elohim Et Noach”	Reader 1 – B’resheet 8:1-5	Reader 1 – B’resheet 9:18-20
“And G-d remembered Noah”	Reader 2 – B’resheet 8:6-14	Reader 2 – B’resheet 9:21-23
“Y se acordó Dio de Noé”	Reader 3 – B’resheet 8:15-19	Reader 3 – B’resheet 9:18-23
B’resheet (Gen.) Gen. 8:1– 9:17 B’Midbar (Num.) 28:9-15	Reader 4 – B’resheet 8:20-22	
Ashlamatah: Habakkuk 3:2-10 + 19	Reader 5 – B’resheet 9:1-7	
	Reader 6 – B’resheet 9:8-11	Reader 1 – B’resheet 9:18-20
Psalms 6:1-11	Reader 7 – B’resheet 9:12-17	Reader 2 – B’resheet 9:21-23
	Maftir – B’Midbar 28:9-15	Reader 3 – B’resheet 9:18-23
N.C.: Mark 1:14-18 Luke 4:14- 5:2 & Acts 4:5 – 5:16	Habakkuk 3:2-10 + 19	



**Saturday Evening May 18, 2019
Evening: Counting of the Omer Day 29**

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

Today is twenty-nine days of the Omer which are four weeks and one day.

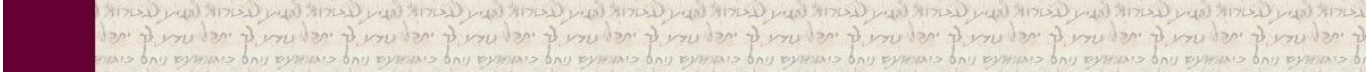
The Merciful One, may He return the service of the Temple to its place, speedily in our days, Amen!

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
29	Parnas 2/Massoret ⁷³	Iyar 14	4:30	Sincerity united with Loving-kindness

⁷³ Masoret = Hebrew for Enforcer of the Mesorah (traditions), and functions as the President of the Congregation, Chief Pastor

Ephesians 4:30 And do not frustrate the Nefesh Yehudi⁷⁴ from God, by whom you are sealed for the day of redemption.⁷⁵



Sunday Evening May 19, 2019
Evening: Counting of the Omer Day 30

Evening Counting of the Omer Day 30

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

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

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

Then read the following:

Day of the Omer	Ministry	Date	Ephesians	Attributes
30	Parnas 2/Chazan	Iyar 15	4:30	Sincerity united with Reverential Awe

Ephesians 4:30 Let all every form of outburst of resentment⁷⁶ and anger⁷⁷ and verbal abuse and slander be put away from you, with all malice.⁷⁸ And be kind to one another,⁷⁹ compassionate, being gracious to one another, just as God for Messiah's sake was gracious to you.

of the congregation and also as Catechist (i.e. teacher of converts together with the Moreh (School Teacher).

⁷⁴ Monotheistic vocabulary will not allow us to translate πνεῦμα τὸ ἅγιον in the traditional sense as “Holy Spirit” referring to the “Spirit” as if it were a member of polytheistic trinitarianism. The context here clearly demands that translation as the Nefesh Yehudi, the (Jewish) Soul/spirit from the heavens. Therefore, the passage as a whole speaks of the conversion process whereby the Gentile Convert is “sealed.” The general covenantal seal for Gentile men as converts is circumcision. Therefore, the “seal” proving that one is in possession of the Nefesh Yehudi is circumcision. Thielman notes the similarity of vocabulary with Yesha’yahu (Isaiah) 63:9-10. Because the vocabulary is only partially synonymous, we can determine that the “Holy Spirit” of those passages is the “Divine Agent” and not an aspect of “Deity.” The Yesha’yahu passages show that the “Holy Spirit” is the Divine “messenger” who was to go before the B’ne Yisrael (Shemot 23:23). Thielman, F. (2010). *Ephesians*. Grand Rapids: Baker Academic. p. 317

⁷⁵ Some sources suggest that the 2nd Pastor is equated with the idea of “surrender.” This passage clearly denotes this special quality. The Gentile New/Convert and those who would “build up” the Congregation must learn to surrender to the loving-kindness of G-d.

⁷⁶ This is an internal issue. Therefore, Hakham Shaul is showing that internal issues when externalized are a serious danger to the congregation.

⁷⁷ See ὀργή – orge above

⁷⁸ The 2nd Parnas and the Chazan join in controlling evil speech, temper tantrums and conflict in the congregation. When these two forces are joined, evil does not stand a chance. Their combined effort is Justice mixed with Justice. The 2nd Parnas is a symbol of surrender as we noted above. However, in the present case the surrender is not on the part of the Congregational Officers. The 2nd Parnas and the Chazan joined together bring all injustice under appropriate control.

However, outbursts of anger as applied here are not simple abusive tantrums. The 2nd Parnas and Chazan are dealing with legalism here. ὀργή, is always seen to be protecting something recognized to be right, becomes in the political life of the following period the characteristic and legitimate attitude of the ruler who has to avenge injustice. Because the 2nd Parnas, here described in the Greek word ὀργή – *orge* has a propensity for justice. Therefore, “anger” must not be allowed to progress into sin. That the two officers 2nd Parnas and the Chazan are in office here dealing with this problem shows the absolute mastery of their gift and office. The two officers demand a change in conduct.

⁷⁹ The element of growth and transformation now laid out for the converts by the 2nd Parnas with the Chazan who persuade the convert to accept loving-kindness as a lifestyle.