

We chose instead to blame each other and the serpent – and ultimately the Holy One Himself. Thus began the long prophetic season of *multiplied sorrow*, the *pain of childbirth*, of *desire without fulfillment*, and the *sweat of the brow*.

The Season of Sorrow, Pain, Unfulfilled Desire, and a Very Sweaty Brow

Now intimate communion with the Eternal One sometimes seems even harder to come by than grain that is fit for making bread. Now it seems our ears tend to be more familiar with and our hearts more tuned into *serpent speak* than to *Creator speak*. But it is totally unproductive. What ‘could have been’ is no longer a legitimate subject of discussion. Who is ‘at fault’ is now irrelevant. This is not theory; this is reality. This is not theology; this is life.

This is no time to sulk. This is no time to whine. This is no time to adopt a victim mentality, take up an offense, or cop an attitude. This is no time to banter over issues of religion or philosophy. This is no time to engage in silly, unproductive arguments over right and wrong, good and evil, fair and unfair. This is the time to take the skills and raw materials and the empowering force of the breath of life the Creator has given, and co-labor with Him to make the best world we can. The issue now on the table is whether mankind can and will - following the lead of the Creator, and lovingly guided by His Words – co-create something like unto the Garden of Eden in the desert landscape that surrounds us.

Can man make the desert areas of earth – and in fallen humanity - burst into bloom and teem with fruitfulness like Eden? With the empowerment of the Holy One, of course he can. And all creation groans in eager expectation for the sons of the Holy One to arise and assume their true identity, connect with their true mission, and engage their true destiny.

This is Adam and Chava’s new challenge, and this is their appointed time to deal with it. And so it is, Dear Reader, for you and for me. Take a look at the world – and at the people - around you. Look at each of the faces and lives and spheres of influence the Holy One has entrusted to you. This is your assigned territory. This is your *garden-in-waiting*. You only have a few days, weeks or years to bring the scent and the wisdom and the majesty of the Creator into it. Use your time, your energy, your passion, your gifts of cognitive thought and communication, and all the resources the Holy One puts in your hands wisely!

An Environment That Calls Forth and Empowers Overcomers

The Creator did not terminate Adam and Chava’s life. Neither did He terminate their agency, or cancel their mission. Indeed, because of the Fall their real mission

– and ours - is just beginning. The Holy One has simply assigned a new workstation. He has sent mankind out into the undeveloped world He had created with one additional task to perform – i.e. to *till* [Hebrew *abad*, meaning to labor in, for, or with] the *eretz* from which man was taken. **Genesis 3:23.**

In this new realm of responsibility, the Creator’s ‘*be fruitful and multiply*’ empowerment will take on a whole new dimension of meaning. This environment does not accommodate – much less reward – whiners, complainers, takers, quitters, victims, or even mere survivors. Nor does it cater to personal comfort or convenience. This is an environment where assessing fault, criticizing, and demanding one’s own way is both counter-intuitive and counter-productive; this is an environment where time is much better spent focusing on cooperation to develop, fine-tune, and implement workable real-time solutions. This is an environment where great thoughts and high-sounding ideas are useless without hands-on execution and persevering follow-through. This is an environment that calls for overcomers to arise.

Are you up for it, Dear Reader? Welcome to your identity, your mission, and the destiny for which you were born.

The Mercy and Kindness of the Holy One Remains and Sustains

The leisurely lifestyle of Eden is now just a faint memory for Adam and Chava – and for us. Sent out from the Creator’s beautiful Garden of Delight to a vastly different new environment we must learn to produce our own food – and food for the world - from soil that seems on the surface only capable of producing briars, thorns and thistles. But for all the problems they now experience, somehow by the amazing lovingkindness and forbearance of the Eternal One their Maker they yet live². The breath of life still pulses in and out of their lungs every few seconds. And as long as they have that breath of life, they have the hope of – and opportunity for - redemption. And so somehow in the aftermath of their exodus from Eden the prototypes of every man and woman who will ever live at least *found grace to forgive themselves and each other* for the foolish and tragic mistakes each had made that sealed their [and our] strategic decree of exile. Not only that, they apparently somehow found comfort in intimate relations with each other – even after playing the blame game with each other in a very destructive way back on the day they donned fig leaves.

Out of respect for the couple’s privacy the Divine Chronicler has graciously spared us the details of their reconciliation. We are not made privy to *how many tears they shed*, to *what words they exchanged*, to *what emotional roller coasters they rode*,

² Indeed Adam will go on living to the ripe age of 930 years.

or to *what pathway they took to bayit shalom*. All we are told about the matter is:

V'haAdam yada et-Chavah ishto v'tahar

The man was intimate with his wife Chava [Eve] and she conceived

[Genesis 4:1(a)]

Hence in today's aliyah the Divine Chronicler reports the first conception and the first birth. **Mazel Tov**, Adam and Chava! For unto us a child is born; unto us a son is given! This is *good news*. And good news is what Torah – and you and I – are all about.

Good News!

Adam and Chava's unbelievably *good news* means that, despite the events which just transpired in the garden, the Holy One has not changed or aborted the mission of the creature known as man one whit. Before the woman and man chose to **lo sh'ma**³ the Holy One, and **sh'ma** instead the serpent, the Holy One had declared mankind's purpose in Creation. As we have previously discussed, Genesis 1 teaches us that man was *designed* and *Divinely empowered* for six specific tasks⁴:

1. to be the Creator's 'shadow' upon the earth, revealing His characteristics and attributes into the world through real interactions in real time;
2. to 'bear fruit'
3. to multiply
4. to fill the earth
5. to subdue the elements
6. to rule over the other creatures the Eternal One created.

Even when Adam and Chava received from the Eternal One what we have come to think of as their 'curse', this six-pronged mission was not affected in the least. These things remain the purpose of mankind. These things remain the reason you and I are alive.

³ The Hebrew verb **sh'ma** [*shin, mem, ayin*, Strong's Hebrew word #8085] is one of the most frequently encountered verbs in the Bible. , Sometimes translated "*he listens*", sometimes "*he hears*", and sometimes "*he obeys*", this verb describes the proper response of man to the Voice of the Creator. To **sh'ma** means much more than either to listen or to hear. It means to *totally restructure one's life based solely upon what one has heard*, forsaking all other ways besides that way explicitly spoken by he who has spoken. In the case of Torah, the speaker is, of course, the Holy One Himself. An example of what it means to **sh'ma** is found in the way a mother of a newborn baby responds when her baby cries in the night. No matter how tired the mother is, or how inconvenient it may be, or who may tell her just to let the baby cry, it will be alright, she is driven to respond, and does respond. Her reaction to the baby's cry is a **sh'ma** response. She knows her baby's voice. When she hears it she drops everything and responds because of the depth of the relationship – the bond – she has with the baby. We are to **sh'ma** the Holy One's voice the way the mother responds to her baby's cry – drop everything, listen to no other counsel, and respond appropriately, in a manner consistent with the relationship. To **lo sh'ma**, as Chava did with regard to the Holy One is not to **sh'ma**.

⁴ See Genesis 1:28.

It seems that the Eternal One wants us to know from the very beginning that the fulfillment of His purposes and plans is not contingent upon our perfection. It never has been. It never will be. He, all by Himself, has more than enough ability and every intention of bringing about the fulfillment of His plans for His Creation - *with or without our cooperation.*

Procreation? Or Co-Creation?

The first birth was thus the *down payment* on the ultimate fulfillment of the mission of man. Man and woman participated, of course, as the Eternal One intended - but the Eternal One brought about the miracle. The Eternal One took the seed of woman and of man, blended them together, and designed and formed in Chava's womb a *new creation Adam*. This inaugurated a new type of creativity, one in which Man began to exercise the awesome privilege to 'co-create' with the Eternal One.

And so it goes today. The mission of man on the *eretz* is still being fulfilled by *co-creation*. And the reason is nothing more than the Eternal One's *chanan* [grace].

Could This Be the One – Or Should We Look For Another?

The Eternal One had promised, in Genesis 3:15, that the 'seed of woman' would come forth, and would crush the head of the serpent. As a result, in the conception and birth of every 'new creation person' the first man and woman co-created with the Eternal One was *the Messianic hope*.

With each onset of labor pains, Adam and Chava had to wonder – could *this* be the one? Could *this* be the 'seed of woman' the Eternal One promised? Could *this* be the One Who will crush the serpent's head? Is *this the Messiah* Who will make *tikkun* for the mess we made in the Garden? Could *this* be the One - or should we look for another? With this in mind let us look at Chava's words upon the first birth and meditate upon the name she gave her firstborn son. Here is how Torah records it:

V'tahar v'teled et-Kayin

She conceived and gave birth to Kayin.

V'tomer kaniti ish et-Adonai

And she said, 'I have gained a man with the Holy One.'

[Genesis 4:1(b)]

Chava thereby initiated a practice that would be followed for generations by the ancients and patriarchs – a tradition according to which the mother declared his or her name at or very near the moment of birth.

The practice Chava established regarding naming children was broken only upon the birth of Benyamin, when Ya'akov overrode Rachel's choice of the name **Ben-oni** (i.e. *son of my iniquity*, or *son of my trouble*), and renamed him **Ben-yamin**, or *son of my right hand*.

The names the Biblical matriarchs gave their children were not 'popular' names, nor were they 'family' names, or 'terms of endearment'. They were *descriptive* names. They were *prophetic declarations*. When the matriarch gave birth she *declared her innermost feelings* concerning the new life she, her husband, and the Holy One had co-created. And so we read in today's aliyah of Torah that Chava declared, upon the birth of the first baby, "***kaniti ish et-Adonai***", usually translated '*I have gained a man with the Holy One.*' **Genesis 4:1(b)**. Modifying the first word of her declaration [***kaniti***], she called the child "***Kayin***".

Kaniti is the first person possessive form of the Hebrew verb ***kanah***, *kuf, nun, hey*, Strong's Hebrew word #7069, pronounced *kaw-naw'*. This verb means to *have rights of possession over*, usually through *effort, purchase* or *barter*; hence, it is to acquire *at a price* [hence did Avraham ***kanah*** the cave of Machpelah as a place to bury Sarah⁵ and hence did Ya'akov ***kanah*** the field at Shechem⁶], or *by reason of creation* [hence does the Holy One ***kanah*** the heavens and the earth⁷]. In this case Chava makes it clear she claims possession of a son not by right of creation. And she acknowledges that the moving force that permitted her this joy was *none other than the Holy One*.

The name ***Kayin*** [traditional English Bibles 'Anglicize' it, rendering it 'Cain'] is *quf, yod, nun sofit*, Strong's Hebrew word #7014, pronounced ***kah'-yin***. The Hebrew consonants making up this name present a hieroglyphic picture, or mural. The picture is a stunning one. It is a picture of someone encircling, or surrounding, and entrapping [*quf*], with raised hand/fist [*yod*], the Messiah [*nun sofit*].

The prophetic implications of that name are vast. Now is not the time or place to delve into all of them. Permit me merely to point out at this point in our study that *Kayin definitely acted out his name*. And permit me to suggest as well that, in Kayin is the prototype of those who arranged and participated in the death of Messiah Y'shua, and of those who will always be jealous of, will rage against, and will attempt to destroy, everything and everyone associated with the promised seed of the Holy One.

⁵ See Genesis 25:10.

⁶ See Genesis 33:19.

⁷ See Genesis 14:19, 22.

In Kayin, you see, is the prototype of the heart and mind and soul of everything that is anti-Messiah. Kayin is not the One. We must look for another.

The Second Son Chava Bore

But we are not yet finished with miracles. Note that, in connection with the second birth, our text omits any mention of cohabitation between Adam and Chava leading to the birth of the second child. The text does not say, as it did before, that Adam knew his wife, and she conceived. This time, in connection with this birth, Torah merely says:

V'tosef laledet et-achiv et-Havel

Again she gave birth to [Kayin's] brother Hevel [Abel].

[Genesis 4:2]

Do not misunderstand me. I am not telling you that Hevel's was an 'immaculate conception'. But I am suggesting that the story of Hevel's birth is recorded in Torah in the manner it is precisely because it was intended to allude to and prophesy the manner of the birth of Messiah. And I am suggesting that Hevel is in many ways a *prototype of the Messiah to come*.

Note first of all that the name *Hevel* [traditional English versions shorten and "Anglicize" this name to 'Abel'] was an exception to the matriarchal naming approach discussed above with regard to Kayin and the children born to the patriarchs. Chava did not, it appears, name her second child, nor did she make any declaration at his birth. The way the text reads, it appears that it was the Holy One, as the author of Torah, who named this second child *Hevel*.

Let us look at the name *Hevel* to see if we can find any clues as to why the Holy One might have chosen it. *Hevel* [pronounced *heh'-vel*] is Strong's Hebrew word #1893. It is a Hebrew word made up of the consonants *hey*, *veit*, and *lamed*. The word means 'breath'. The same combination of Hebrew consonants is sometimes translated as 'vanity', in the sense of raising hopes that are 'vain', or are not fulfilled. This is, in fact, the very word *kohélet* [the 'preacher' of Ecclesiastes] uses over and over again to describe the efforts of man to find purpose and meaning and fulfillment in life. In the original Hebrew text 'the preacher's' famous declaration '*Vanity of Vanities, all is vanity*' is actually "*Hevel, hevel, all is hevel*". Ecclesiastes 1:2.

The Hebrew hieroglyphic presented by the name *Hevel* is that of a window [*hey*], through which the *ruach* - or breath of God – enters a household [*beit/veit*] to teach [*lamed*] something. I will let you sort that one out. But remember as you meditate on this hieroglyph that Hevel is a prototype of Messiah. And keep in mind what

Y'shua said about the Ruach in John 14:15-17 and 14:26:

*I will ask the Father,
And He will give you another Counselor, to be with you forever –
the Spirit of Truth.*

*The world cannot accept Him, because it neither sees Him nor knows Him.
But you know Him, for He lives with you, and will be in you.*

* * *

*[T]he Counselor, the Ruach HaQodesh,
whom the Father will send in my Name, will teach you all things,
and will remind you of everything I have said to you.”*

Oh, and you might note as well, how the Holy One described Hevel. Torah says:

... vayehi-Hevel ro'eh tzon
... and Hevel was a shepherd of sheep

Hmmmmn. Hevel is described in Torah as a ‘keeper’ [Hebrew, protector, guardian, tender] *of sheep*. Does this description sound familiar? It is the kind of stuff Psalms are made of.

Thorns and Thistles Start to Manifest In The Lives of Men

What we will quickly discover in the verses we study today is that the two sons of Chava are not exactly going to ‘yee-haw’ [Texan-talk for ‘get along with and help each other’]. Before we know it, they develop a serious interpersonal conflict.

This is to be expected if you think about it. Man is made from the *eretz*. And since what the *eretz* is now producing - absent intensive co-laboring with the Holy One - is thorns and thistles, it is natural that men’s lives and attitudes will produce thorns and thistles as well. In the context of the lives of men, thorns and thistles will take the form of *bad attitudes, negative emotions, critical speech, toxic flesh-indulgences, and self-obsessed and simultaneously self-destructive behavior*.

Do you recognize these *thorns and thistles, Dear Reader*? This too, is part of what we as the sons and daughters of the Holy One are called and empowered to *overcome*. The consequences of failure to overcome the challenges of interpersonal conflict are just too great to bear – as we are about to discover.

Extracting Valuable Lessons From the Narrative of the Prototypical Human Conflict

Consider the context in which the conflict between Kayin and Hevel manifests. It comes to the fore in connection with the different *manners of approaching and relating to the spiritual realm*.

This issue truly seems to bring out the worst in men. It was so in the beginning, and it will be so until the end. It seems all men think they are experts – and insist others do things their way.

What is truly inside a person always seems to come out in the context of conversations about or dealings with Him – or those things - which science and logic cannot explain. Some men truly want to worship their Creator and King. Others just want to use spirituality – or their concept of God or gods or religion - for their own selfish purposes. And the two approaches are always destined to collide, resulting in hard looks, harsh words, and all too often, absolute cruelty.

Nothing seems to make people meaner and harder to get along with than a little excursion into the intellectual realm of theology, philosophy, and/or ideology.

Be careful, therefore, how wise in regard to spiritual things you allow yourself to think you have become, Dear Reader. Be careful how dogmatic, self-righteous, and indignant you allow yourself to become about things of relatively small importance in comparison to our grand redemptive mission – i.e. relatively unimportant things like [a] labels and titles, [b] *halakah*, [c] sacred vs. pagan Names, [d] what traditional blessings should or should not be spoken when, [e] when the new moon is recognized, [f] what anyone's tribal or national origin is, [g] what is and is not 'worship', and [h] what *mikveh* vs. baptism or *kiddush-HaMotzee* vs. communion are supposedly supposed to look like. Be very careful how much you allow yourself to add to or subtract from the Creator's instruction manual. Be very careful to honor tradition without venerating it, and to enjoy spontaneity without idolizing it. Reverence, wonder, awe, and humility are always subject to the most vicious attacks by people obsessed with self-promotion, walking in arrogance, and steeped in forms of religion without acknowledging or expressing the substance thereof.

What does all this have to do with the 4th chapter of Genesis, you ask? Well consider that the narrative Torah is presenting to us today actually starts with Hevel seeking and reaching out to the Holy One. He does so with an attitude of pure awe and thanksgiving. He brings forth the firstfruits of his flock. He humbly worships the Creator of all things, expecting nothing in return. He was not making a religious show. He was not trying to impress anyone. He was not showing off his spirituality in front of Kayin. He was not trying to earn the Holy One's favor or manipulate Him into doing something for him. He was simply acknowledging – with humility and gratitude - the Holy One as the Source of everything good in his life.

That is the whole point of presenting firstfruits, Dear Reader. To make a presentation of firstfruits is a very significant action – an action that proclaims total trust in the Holy One’s goodness, kindness, and faithfulness to His Covenant undertaking to us. To give firstfruits or firstborn – when we have no guarantee that any further harvest is coming - is to declare that ‘even if I do not get any more than these from the earth, it is more than I deserve – and I trust you to provide exactly what I need according to your wisdom and your goodness’.

And then there is the approach of Kayin. Kayin did not set aside his firstfruits. He did not approach the Holy One with trust, gratitude, and humility. He waited until his crop was in. And then he proudly approached with ‘offerings’ of the crop he felt he had worked hard to produce.

The difference between firstfruits and ‘offerings’ from abundance is *huge*. All offerings other than firstfruits constitute merely portions of a greater whole chosen by the offeror from an existing supply. The offeror – unlike the presenter of firstfruits - knows how much he is going to be able to keep for himself. Giving offerings means a person considers the crop *as belonging to him* – and takes the attitude that he is being magnanimous, and doing the Holy One *a favor*, as it were, by presenting an offering from his much larger whole. A person who does this does not really exhibit any trust in the Holy One, and hence often does not really want, much less welcome, the Holy One’s involvement in his life. A person who gives an ‘offering’ in this manner often merely wants to do the minimum he thinks necessary to *appease* the Holy One, and *keep him ‘fat, happy, and out of his business’*. Why? Because in his heart he considers the crop he has produced in connection with his tilling of the ground to be the product of *his labor alone*, independent of the Holy One. He thus wants to ‘buy the Holy One off’ [keep Him out of his business] with a gift he, in his own judgment, determines appropriate.

Kayin’s approach is a common one today. It is an approach that says *human effort* is the important thing, and is what earns man whatever he gets. Kayin was therefore the first *humanist*, and the first *legalist*, and indeed the first ‘*religious*’ man. Hevel was the exact opposite. Hevel seemed to know and recognize that, if the Holy One did not choose to bless a man, all that man’s labor was for naught. The reason Hevel approached the Holy One with his firstfruits was not to appease the Holy One, or to earn His blessing, but simply and gratefully to share the joy of the coming harvest with Him. Hevel’s approach acknowledged the Holy One as the moving force behind everything. He saw the Holy One as the source of every good and perfect gift. And he saw man’s efforts in this life as at best an exercise of the awesome privilege to co-operate with the Almighty, and a precious opportunity

to work alongside the Master of Creation.

Hevel trusted *the Holy One*. Kayin trusted *only Kayin*. The two approaches to life are *totally incompatible*.

Where is the Holy One While All This Interpersonal Conflict is Raging On?

It is often thought that the Holy One somehow rejected Kayin [Cain] as a person, but this is clearly not so. While the Holy One did not “look with favor” on Kayin’s attempt to approach Him through “some of the fruits of the soil” (instead of *first* fruits, as were brought by Hevel), He never - even after the unthinkable act of violence Kayin committed - abandoned or rejected Kayin as a person.

Despite Kayin’s twisted way of looking at life the Holy One loved him every bit as passionately as He loved Hevel. The Holy One did not desert Kayin. He was actively engaging Kayin both before and after Kayin set a trap for Hevel and killed him. In verse 5 of our aliyah, when Kayin became angry and depressed and began to wallow in self-pity the Holy One visited him to give Kayin another option. He personally *sought Kayin out* and *spoke tenderly to Him*. He lovingly *called him out of his anger and depression* and *assured him that he was neither less loved nor less valuable to the Holy One than his brother*.

But the Holy One did not “mollycoddle” Kayin. The Holy One spoke in what we in this generation would call “tough love”, pointing out Kayin’s sin, and warning Kayin of the dangerous position in which he had placed himself by indulging himself in anger and resentment toward his brother and in self-pity instead of dealing with his real problem - his coldness and lack of love for the Holy One, and his pride in self-accomplishment.

Eternal Lessons for Dealing With Interpersonal Conflicts

We can see from this aliyah that the most important thing we can do when an interpersonal conflict arises is to find the Holy One, and discuss the matter with Him. We cannot control any other person’s actions or attitudes, but we ourselves can get the Holy One’s perspective, and “do what is right” [not, of course, what *we think* is right, but what *the Holy One says* is right]. We can cast off anger and resentment and self-pity as garments that are too “small” for us. We can focus on our relationship with the Holy One, and the purity of our heart, and let the relational “chips” fall wherever they fall.

Remember, Dear Reader, that neither your worth to the Holy One nor the divine plan the Holy One has for your life is defined by what any other person thinks of

you, whether any other person likes or dislikes or approves of you, or whether, in human eyes, you “measure up” to someone else’s expectations or standards. You are the Holy One’s. You are precious in His sight.

And learn from today’s aliyah this truth: *whatever the situation, the Holy One passionately desires to speak the truth into your innermost being.*

You don’t have time to indulge in such things as *anger, self-pity, or resentment.* You don’t have time to compare yourself with anyone else - either in pride or in shame. Bless the Holy One, and live the life for which He has called you. You simply can’t afford the consequences of letting yourself be offended. You *haven’t got time for the pain.* None of us do.

Questions For Today’s Study

1. What was the difference [in the Holy One’s eyes] between the firstfruit offering brought by Hevel and the “some of the fruit” offering brought by Kayin?

[A] What does each offering tell you about the heart and attitude of the one who brought it?

[B] Upon which did the Holy One look with favor and why?

2. Verses 6 & 7 are a direct revelation of the heart of the Holy One. What does this message from the Holy One to Kayin teach us about Him? About sin? About the Holy One’s will for us?

3. What did the Holy One say was crying to Him after Kayin killed Hevel?

4. What or who was cursed as a result of Hevel’s murder? What was the curse?

5. What did the Holy One do for Kayin in order to protect him from the punishment that was due for him?

6. In today’s Haftarah we are shown a picture of Israel when it, like Kayin, got caught up in its own ways and abandoned the ways of the Holy One.

*But this is a people robbed and plundered;
they are all of them snared in holes, and they are hid in prison-houses:
they are for a prey, and none delivers;
for a spoil, and none says, Restore.*

*Who is there among you who will give ear to this?
who will listen and hear for the time to come?
Who gave Ya`akov for a spoil, and Yisra'el to the robbers? Didn't the Holy One?
He against whom we have sinned, and in whose ways they would not walk,
neither would they **sh'ma** His Torah.*

*Therefore he poured on him the fierceness of his anger, and the strength of battle;
and it set him on fire round about, yet he didn't know;
and it burned him, yet he didn't lay it to heart.*

[Isaiah 42:22-25]

The Holy One did not “mollycoddle” or “baby” His beloved - He “poured out” His burning anger - a measured amount, that is - with a totally redemptive purpose. Yet they, like Kayin “did not take it to heart”.

[A] What did the Holy One do to Israel?

[B] What brought this on?

[C] What was His purpose in doing these things?

7. In today's B'rit Chadasha reading Yochanan [John] tells us that the Torah has been demonstrated for us in an earthly form, through the 33 years of the life of Y'shua HaMaschiach [the Messiah].

*The Torah became flesh, and lived among us. We saw his glory,
such glory as of the one and only Son of the Father, full of grace and truth.*

[John 1:14]

[A] What two things does Yochanan say the Torah has done?

[B] What does Yochanan say we as human beings have been able to see as a result of this?

[C] What two characteristics did Yochanan say Y'shua Ha-Maschiach manifested?

*May you see through all the interpersonal conflicts and stresses of life
to the Divine Purpose for which you were created,
and may you be enveloped in His grace and His truth.*

The Rabbi's son

Meditation for Today's Study

Job 36:32-37:13

*He covers his hands with the lightning, and commands it to strike the mark.
The noise of it tells about him, and the cattle also concerning the storm that comes up.*

*Yes, at this my heart trembles, and is moved out of its place.
Hear, oh, hear the noise of his voice, the sound that goes out of his mouth.
He sends it forth under the whole sky, and his lightning to the ends of the eretz.
After it a voice roars. He thunders with the voice of his majesty;
He doesn't hold back anything when his voice is heard.
God thunders marvelously with his voice.*

*He does great things, which we can't comprehend.
For he says to the snow, 'Fall on the eretz;'
Likewise to the shower of rain, and to the showers of his mighty rain.*

*He seals up the hand of every man, that all men whom he has made may know it.
Then the animals go into coverts, and remain in their dens.*

*Out of its chamber comes the storm, and cold out of the north.
By the breath of God, ice is given, and the breadth of the waters is frozen.
Yes, he loads the thick cloud with moisture
He spreads abroad the cloud of his lightning.
It is turned round about by his guidance,
that they may do whatever he commands them on the surface of the habitable world,
whether it is for correction, or for his land, or for lovingkindness, that he causes it to come.*