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

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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Adar 02, 5775 – Feb 20/21, 2015** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Feb 20 2015 – Candles at 6:16 PM  Sat. Feb 21 2015 – Habdalah 7:13 PM | **Austin & Conroe, TX, U.S.**  Fri. Feb 20 2015 – Candles at 6:05 PM  Sat. Feb 21 2015 – Habdalah 7:00 PM | **Brisbane, Australia**  Fri. Feb 20 2015 – Candles at 6:11 PM  Sat. Feb 21 2015 – Habdalah 7:03 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Feb 20 2015 – Candles at 6:11 PM  Sat. Feb 21 2015 – Habdalah 7:07 PM | **Everett, WA. U.S.**  Fri. Feb 20 2015 – Candles at 5:21 PM  Sat. Feb 21 2015 – Habdalah 6:28 PM | **Manila & Cebu, Philippines**  Fri. Feb 20 2015 – Candles at 5:44 PM  Sat. Feb 21 2015 – Habdalah 6:34 PM |
| **Miami, FL, U.S.**  Fri. Feb 20 2015 – Candles at 5:59 PM  Sat. Feb 21 2015 – Habdalah 6:52 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Feb 20 2015 – Candles at 5:21 PM  Sat. Feb 21 2015 – Habdalah 6:19 PM | **Olympia, WA, U.S.**  Fri. Feb 20 2015 – Candles at 5:25 PM  Sat. Feb 21 2015 – Habdalah 6:31 PM |
| **San Antonio, TX, U.S.**  Fri. Feb 20 2015 – Candles at 6:09 PM  Sat. Feb 21 2015 – Habdalah 7:03 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Feb 20 2015 – Candles at 5:10 PM  Sat. Feb 21 2015 – Habdalah 6:12 PM | **Singapore, Singapore**  Fri. Feb 20 2015 – Candles at 7:03 PM  Sat. Feb 21 2015 – Habdalah 7:52 PM |
| **St. Louis, MO, U.S.**  Fri. Feb 20 2015 – Candles at 5:26 PM  Sat. Feb 21 2015 – Habdalah 6:25 PM | **Tacoma, WA, U.S.**  Fri. Feb 20 2015 – Candles at 5:23 PM  Sat. Feb 21 2015 – Habdalah 6:29 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

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

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

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

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

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

**Shabbat “Rab-Lakhem” – “Much to you”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **רַב-לָכֶם** |  |  |
| **“Rab-Lakhem”** | Reader 1 – D’barim 2:2-4 | Reader 1 – D’barim 2:31-33 |
| **“Much to you”** | Reader 2 – D’barim 2:5-8 | Reader 2 – D’barim 2:34-37 |
| **“Mucho habeis”** | Reader 3 – D’barim 2:9-13 | Reader 3 – D’barim 2:31-37 |
|  | Reader 4 – D’barim 2:14-16 |  |
| **D’barim** (Deut.) 2:2 – 2:30 | Reader 5 – D’barim 2:17-19 |  |
| **Psalm:** 108:1-14 | Reader 6 – D’barim 2:20-23 | Reader 1 – D’barim 2:31-33 |
| **Ashlamatah:**  Obadiah 1:21 + Micah 3:9-4:5 | Reader 7 – D’barim 2:24-30 | Reader 2 – D’barim 2:34-37 |
|  | Maftir – D’barim 2:28-30 | Reader 3 – D’barim 2:31-37 |
| **N.C.:** Mk 14:10-11; Lk 22:3-6;  Romans 8:31-39 | - Obadiah 1:21 +  Micah 3:9-4:5 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* Round Mount Seir – Deuteronomy 2:2-8a
* On the Border of Moab – Deuteronomy 2:8b-12
* The Crossing of Zered – Deuteronomy 2:13-15
* Ammonites and Amorites – Deuteronomy 2:16-25
* Victory over Sihon – Deuteronomy 2:26-30

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 15: Deuteronomy – I – Admonition**

By: Rabbi Yitzchaq Behar Arguiti

Published by: Moznaim Publishing Corp. (New York, 1984)

Vol. 15 – “Deuteronomy – I – Admonition,” pp. 158-201.

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deuteronomy) 2:2 – 2:30‎**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 2. And the Lord spoke to me, saying, | 2. And the LORD spoke to me, saying: |
| 3. You have circled this mountain **long enough**; turn northward. | 3. It is **enough for you** to have dwelt about this mountain: turn you to the north, |
| 4. And command the people saying, You are about to pass through the boundary of your kinsmen, the children of Esau, who dwell in Seir, and they will be afraid of you. Be very careful. | 4. and command the people, saying, You are to pass by the border of your brethren, the children of Esau, who dwell in Gebala, and they will be afraid of you; be very heedful therefore; |
| 5. You shall not provoke them, for I will not give you any of their land not so much as a foot step, because I have given Mount Seir to Esau for an inheritance. | 5. provoke them not; for of their land I have not given you as much as the sole of the foot; for I have given Mount Gebal an inheritance unto Esau on account of the honour which he did unto his father. |
| 6. You shall buy food from them with money, that you may eat, and also water you shall buy from them with money, that you may drink. | 6. You will buy fresh provision of them for silver, that you may eat, and water will you buy with silver, to drink. |
| 7. For the Lord, your God, has blessed you in all the work of your hand; He knows of your walking through this great desert; these forty years that the Lord your God has been with you, you have lacked nothing. | 7. Be careful that you vex them not : for the LORD your God has blessed you in all the works of your hands, He hath supplied your wants in your journeying in the great wilderness; these forty years has the Word of the LORD your God been your helper; you have not wanted anything. |
| 8. And we departed from our kinsmen, the children of Esau, who dwelt in Seir, by way of the plain from Elath and from Etzion Geber, and we turned and passed through the way of the desert of Moab. | 8. So we passed by our brethren the sons of Esau, who dwell in Gebala, from Elath and the fortress of Tarnegola and turned and went by the way of the wilderness of Moab |
| 9. And the Lord said to me, Do not distress the Moabites, and do not provoke them to war, for I will not give you any of their land [as] an inheritance, because I have given Ar to the children of Lot [as]an inheritance. | 9. And the LORD spoke to me, saying: You will not aggrieve the Moabaee, nor make war against them; for I have not given you their land to inherit, because I have given Lachaiath for a possession to the children of Lot. |
| 10. The Emim dwelt there formerly, a great and numerous people, and tall [in stature], as the Anakim; | 10. The Emthanaia dwelt in it of old, a people great and many, and mighty as the giants. |
| 11. They also are considered Rephaim, as the Anakim; but the Moabites call them Emim. | 11. The giants who dwelt in the plain of Geyonbere were also reputed as the giants who perished in the Flood; but the Moabites called them Emethanee. |
| 12. And the Horites formerly dwelt in Seir, and the children of Esau were driving them out, and they exterminated them from before them and dwelt in their stead, just as the Israelites did to the land of their inheritance, which the Lord gave them. | 12. And in Gebala dwelt the Genosaia in old times, and the Bene Esau drove them out and destroyed them, and dwelt in their place; as did Israel in the land of their inheritance, which the LORD gave to them. |
| 13. Now get up and cross the brook of Zered. So we crossed the brook of Zered. | 13. Now arise, and pass over the stream of Tarvaja. And we crossed the stream of Tarvaja. |
| 14. And the days when we went from Kadesh Barnea, until we crossed the brook of Zered, numbered thirty eight years, until all the generation of the men of war expired from the midst of the camp, just as the Lord swore to them. | 14. And the days in which (from the time) we came from Rekem Giah till we crossed the stream of Tarvaja, were thirty and eight years, until all the generation of the men of war were wasted out from the camp, as the LORD had sworn to them. |
| 15. Also the hand of the Lord was upon them, to destroy them from the midst of the camp, until they were consumed. | 15. But a plague also from the LORD had scourged them to consume them from the host, until they were brought to an end. |
| 16. So it was, when all the men of war finished dying from among the people, | 16. And when all the men of war, the makers of the high places, were consumed by dying out of the host, |
| 17. that the Lord spoke to me saying, | 17. the LORD spoke with me, saying: |
| 18. Today you are crossing the boundary of Moab at Ar. | 18. You are this day to pass the border of Moab towards Lechaiath. |
| 19. And when you approach opposite the children of Ammon, neither distress them, nor provoke them, for I will not give you of the land of the children of Ammon as an inheritance, because I have given it to the children of Lot as an inheritance. | 19. But coming near over against the children of Ammon, you are not to vex, nor provoke them to war; for I have not given you the land of the Bene Ammon for a possession: I have given it an inheritance to the children of Lot, for the sake of Abraham's righteousness/generosity. |
| 20. It too is considered a land of Rephaim; Rephaim dwelt therein formerly, and the Ammonites call them Zamzummim. | 20. That also was accounted a land of giants; in old time the giants dwelt in it, and the Ammonites called them Zimthanee, |
| 21. A great, numerous and tall people as the Anakim, but the Lord exterminated them before them, and they drove them out and dwelt in their stead. | 21. a people great and mighty as giants: but the Word of the LORD destroyed them, and drove them out before them, and they dwelt in their place; |
| 22. As He did to the children of Esau, who dwell in Seir, when He exterminated the Horites from before them; and they drove them out and dwelt in their stead even to this day. | 22. {as He did for the Bene Esau who dwell in Seir: for He destroyed the Horaee before them, and drove them out, and they dwell in their place} to this day. |
| 23. But the Avim, who dwell in open cities, up till Gazathe Caphtorites, who came forth of Caphtor, exterminated them, and dwelt in their stead. | 23. And the rest of the escaped of the Kenaanah which dwelt in the cities of Dephia to Gaza, the Kapotkaee who came out of Kapotkaia destroyed them, and dwelt in their place. |
| 24. Get up, journey, and cross the river Arnon. Behold, I have delivered into your hand Sihon the Amorite, king of Heshbon, and his land: Begin to possess it, and provoke him to war. | 24. Arise, take your journey, and pass over the river Arnona; behold, I have delivered into your hands Sihon the king of Heshbon and the Amoraah, and his land: begin to drive them out, and to provoke him to wage war. |
| 25. Today I will begin to put the dread of you and the fear of you upon the nations that are under the entire heaven, who will hear reports of you and shake and be in trepidation because of you. | 25. Today I will begin to put your terror and fear upon the faces of all the peoples which are under the whole heavens who will hear the report of your virtue, that the sun and moon have stood still, and have ceased from speaking (their) song for the space of a day and a half, standing still in their habitation until you have done battle with Sihon; and they will shiver and tremble before you. |
| 26. So I sent messengers from the desert of Kedemoth to Sihon, king of Heshbon, with words of peace, saying, | 26. And I sent messengers from Nehardea, which is by the wilderness of Kedemoth, to Sihon king of the Amorites, with words of peace, saying, |
| 27. Allow me to pass through your land: I will go along by the highway, I will turn neither to the right nor to the left. | 27. I would pass through your land; by the way which is the beaten road will I go; I will not turn aside to do you harm on the right hand or the left. |
| 28. You shall sell me food for money, that I may eat; and give to me water for money, that I may drink; I will only pass through by my feet. | 28. I will buy fresh provision with silver, to eat, and you will give me water for silver, to drink; I will only pass through: |
| 29. Just as the children of Esau who dwell in Seir, and the Moabites who dwell in Ar, did for me; until I cross the Jordan to the land which the Lord our God is giving us. | 29. as the Bene Esau, who dwell in Gebal, and the Moabaee, who dwell in Lechaiath have done to me, until the time that I pass over the Jordan into the land which the LORD our God gives us. |
| 30. But Sihon, king of Heshbon, did not wish to let us pass by him, for the Lord your God caused his spirit to be hardened and his heart to be obstinate, in order that He would give him into your hand, as this day. | 30. But Sihon the king of Heshbon was not willing to allow us to pass through his borders; for the LORD our God had hardened the form of his spirit, and made his heart obstinate, to deliver him into your hand as at this day. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: ‎** **D’barim (Deuteronomy) 2:2-30‎‎‎**

**3 turn northward** Turn along the eastern side [of Moab], from the south to the north, facing northerward. Consequently, they were traveling in an easterly direction, and this is what is meant by “And they came from the sun rise [i.e., east side] to the land of Moab” (Jud. 11:18).

**4 Be very careful** And what is this "being careful"? “You shall not provoke them.”

**5 not so much as a foot step** meaning, even only for the sole of the foot to tread a single step, I do not permit you to enter their land without permission. An Aggadic interpretation is: [I will not give you of their land] until the day arrives when the foot will tread upon the Mount of Olives [the Messianic era], as it said: “And His [God’s] feet will [figuratively] stand [on that day upon the Mount of Olives]” (Zech. 14:4).

**[I have given Mount Seir] to Esau for an inheritance** from Abraham. I gave ten nations to Abraham, seven of them for you [the seven of Canaan], and the Kenites, the Kenizzites, and the Kadmonites (Gen. 16:18-21), who are Ammon, Moab, and Seir. One of them is for Esau, and the other two are for the children of Lot (Gen. Rabbah 44). As a reward [for Lot] for going with him [Abraham] to Egypt and for keeping silent when Abraham said, regarding his wife, “She is my sister,” He treated him [Lot] as his [Abraham’s] son [to inherit part of the land promised to Abraham] (Gen. Rabbah 44).

**6 you shall buy** Heb. תִּכְרוּ . This is an expression of purchase. Similar is (Gen. 50:5),"which I have purchased (כָּרִיתִי) for myself." In the coastal cities, for “selling” (מְכִירָה) , they use the word “ כִּירָה ” (Rosh Hashanah 26a).

**7 For the Lord, your God, has blessed you** Therefore you should not be ungrateful for His goodness [to you] by acting as though you were poor. Rather, show yourselves as rich people.

**8 and we turned and passed towards the north;** we turned to proceed on the eastern side.

**9 and do not provoke them to war** God forbade Israel only to wage war against Moab. However, Israel did frighten them, appearing before them, armed for battle. Therefore, it is written, “And Moab was very frightened of the people” (Num. 22:3) because Israel plundered and looted them. Regarding the children of Ammon, however, it says (verse 19),"Do not provoke them"—with any kind of provocation, as a reward for the modesty shown by their ancestress [Lot’s younger daughter], who did not publicize her father’s conduct, as did his elder daughter, who named her son Moab [ מוֹאָב like מֵאָב , from the father] (Baba Kamma 38b).

**Ar** The name of the province.

**10 The Emim dwelt there formerly-** You might think that this is the land of Rephaim which I gave [promised] to Abraham (Gen. 15:20), because the Emim, who are Rephaim, dwelt there before, but this is not that one, for those Rephaim I drove out and made the children of Lot settle there in their stead.

**11 They... are considered Rephaim...** These Emim were considered Rephaim, just as the Anakim, who were called Rephaim, because whoever beheld them—his hands became weak (מִתְרַפּוּת) (Gen. Rabbah 26).

**Emim** so called, because their fear (אֵימָה) was cast over mankind. And similarly (verse 12),"The Horites dwelt in Seir" and [just as I gave the Rephaim over to the children of Lot,] I gave them [the Horites] over to the children of Esau.

**12 were driving them out** Heb. יִירָשׁוּם [This is expressed in] the present tense, as if to say, I gave them power to go on constantly driving them out.

**15 [Also the hand of the Lord] was against them** to quickly destroy them within a period of forty years, so that they would not cause their children to tarry any longer in the desert.

**16 So it was, when [all the men of war] finished...**

**17 that the Lord spoke to me** But since the spies were sent until now, the word וַיְּדַבֵּר [denoting God’s speaking to Moses with endearment] is not mentioned in [this] section, only וַיּֽאמֶר [denoting a less endearing form of communication], to teach us that during those entire thirty-eight years during which time the Israelites were under ban by God, the Divine speech was not directed towards him in an expression of affection, face to face, and with peace of mind—to teach us that the Divine Presence rests upon the prophets only for Israel’s sake (Sifrei, Lev. 6).

**the men of war** [i.e.,] men from twenty years of age, who go forth to war.

**18-19 Today you are crossing the boundary of Moab... And when you approach opposite the children of Ammon** from here [we deduce] that the land of Ammon was towards the north.

**20 It too is considered a land of Rephaim** It too is considered a land of Rephaim because the Rephaim dwelt there formerly, but this is not the one I gave to Abraham.

**23 But the Avim who dwell in open cities** The Avim are of the Philistine people, for they are listed together with them in the Book of Joshua (13:3), as it says, “The five Philistine lords.” The Gazites, the Ashdodites, the Ashkelonites, the Gittites, the Ekronites, and the Avim." But because of the oath which Abraham had sworn to Abimelech, (Gen. 21: 23-24), the Israelites were unable to take their land away from them; so I brought the Caphtorites against them, and they destroyed them and dwelt in their stead. Now, you are permitted to take it [the land of the Avim] from their [the Caphtorites’] possession (Chullin 60b).

**25 under the entire heaven** This [statement that nations under the whole heaven will fear the Israelites] teaches that the sun stood still for Moses on the day of the battle with Og, [Other editions: Sihon,] and the matter became [consequently] known under the entire heaven [that is, to the whole world] (Avodah Zarah 25a).

**26 [And I sent messengers] from the desert of Kedemoth** Even though the Omnipresent had not commanded me to call to Sihon in peace, I learned to do so from the incident at the desert of Sinai, i.e., relating to the Torah which preceded (קָדְמָה) the world. When the Holy One, blessed be He, was about to give the Torah to Israel, He took it to Esau and Ishmael. Although it was clear to Him that they would not accept it, nevertheless, He began with them in peace. So too, I first called to Sihon with words of peace. Another explanation מִמִּדְבַּר קְדֵמוֹת Moses said to God, "I learned this from You, Who preceeded (קָדַמְתָּ) the world. You could have sent one flash of lightning to consume the Egyptians, but instead, You sent me from the desert to Pharaoh. saying, (Exod. 5:1) ‘Let my people go’ patiently." (Midrash Tanchuma)

**29 Just as the children of Esau...did for me** This is not referring to permission to pass through their land, [for Edom refused,] rather it refers to the selling of food and water.

**until I cross the Jordan** This refers to [Moses’ earlier request] “Allow me to pass through your land.” (verse 27)

**Ketubim: Psalm 108:1-14**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A song, a psalm of David. | 1. A song and psalm composed by David. |
| 2. **My heart is steadfast**, O God; I shall sing and play music, even my glory. | 2. **My heart is firm,** O God; I will praise and sing indeed, my glory. |
| 3. Awaken, you psaltery and harp; **I shall awaken the dawn.** | 3. Sing praise, O harp and lyre; **I will sing praise at dawn.** |
| 4. I shall thank You among the peoples, O Lord, and I shall play music to You among the kingdoms. | 4. I will give thanks in Your presence among the peoples, O LORD, and I will sing praise to You among the nations. |
| 5. For Your kindness is great above the heavens, and Your truth is until the skies. | 5. For Your goodness is great above the heavens, and Your truth reaches to the sky. |
| 6. Lift Yourself above the heavens, O Lord, and over all the earth is Your glory. | 6. Be exalted above the heavens, O God, and may Your glory be on all the inhabitants of the earth. |
| 7. In order that Your beloved ones be released, save with Your right hand and answer me. | 7. So that Your beloved ones will be delivered; redeem with Your right hand and answer me. |
| 8. God spoke with His holiness, that I would rejoice, that I would allot a portion, and that I would measure the valley of Succoth. | 8. God speaks from the place of His presence; I will be glad, I will divide spoil with the inhabitants of Shechem; and with the inhabitants of the plain of Succoth I will measure the border. |
| 9. Gilead is mine, Manasseh is mine, and Ephraim is the strength of my head; **Judah is my prince.** | 9. Mine is Gilead, mine is Manasseh; those of the house of Ephraim are the strength of My head, **and My scribe is from those of the house of Judah.** |
| 10. Moab is my wash basin, on Edom I shall cast my shoe; on Philistia I shall shout. | 10. I have trampled the Moabites like my washing-pot; I will cast my sandal over the kingdom of Edom; I will shout over the kingdom of the Philistines. |
| 11. Who will bring me to the fortified city? He Who led me up to Edom. | 11. And now because I sinned, who will lead me to the fortress of wicked Rome? Who led me to Constantinople of Edom? |
| 12. Is it not You, O God, Who has forsaken us, and does not go, O Lord, in our hosts? | 12. Behold, because we have sinned in the presence of the LORD He has forsaken us, and His presence does not go out with our armies. |
| 13. Give us help against the adversary, for man's salvation is futile. | 13. Give us help from the oppressor, for vain is the redemption of the son of man. |
| 14. With God we shall gather strength and He will trample our adversaries. | 14. In God we shall show might, and He will trample our oppressors. |
|  |  |

**Rashi Commentary for: Psalm 108:1-14**

**2 My heart is steadfast** **faithful with You.**

**even my glory** Even my glory is what I sing to You. Another explanation:

**Even my glory** Even according to my honor, I shall not hesitate to sing to Him, and I shall not take glory for myself.

**3 I shall awaken the dawn It is the custom of other kings that the dawn awakens them, but I awaken the dawn, for I rise at midnight, when the psaltery and the harp awaken me,** as our Rabbis said (Ber. 3b): A harp was suspended above David’s bed. As soon as midnight arrived, the north wind would blow on it and it would play by itself.

**5 above the heavens** and one verse says (above 57:11): **“is up to the heavens.” Our Rabbis explained: This one speaks of those who perform [a commandment] for its sake [i.e., for the sole purpose of obeying the Torah], and that one deals with those who perform [the commandments] with ulterior motives.**

**7 and answer me** **for all Your people and Your beloved ones are dependent upon me.**

**8 God spoke with His holiness** that I would reign and that the time would come that I would rejoice in His word.

**that I would allot a portion** I shall divide the land of my enemies to Israel, like (Gen. 48:22): “one portion (שכם) more than your brethren.”

**10 Moab is my washbasin** i.e., my slaves and my servants, like a utensil that people use.

**on Edom I shall cast** my servitude, that their kings should put my shoes on my feet.

**I shall shout** I shall raise my voice to them to frighten them.

**and may He cut off their remembrance from the earth** [the remembrance] of Esau and his chieftains.

**11 Who will bring me** in the time of the Messiah, to stretch forth my hand upon Esau in his fortified cities?

**He Who** Who led us already upon Edom, that I smote them in the Valley of Salt, eighteen thousand.

**Meditation from the Psalms**

**Psalms ‎‎108: 1-14**

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

The superscription of our psalm declares that David is the author. This composition is unique in that it is almost an exact replica of sections of previous psalms. Verses 2-6 of this psalm are closely patterned after verses 8-12 of psalm 57, and verses 7-14 of this psalm correspond almost totally to verses 7-14 of psalm 60.

Radak explains that the earlier psalms relate to David’s desperate flight from Saul and his ultimate salvation. Psalm 60 tells of David’s conquest of Aram. Here these verses take on new meaning, for they refer to the fortunes of Israel as a whole. In the future, the Messiah, scion of David, will deliver Israel from exile and will lead the Jews in triumphant conquest of their enemies.

At that time the refrain of Israel’s song will be, Grant us help against the oppressor; futile is the aid of man. Through God we shall form an army, and He will trample our oppressors.[[1]](#footnote-1) Several of our oppressors are named in both our Torah portion and in our Psalm. I would like to take a look at what we can learn from our psalm as it speaks of these oppressors.

Let’s start by looking at Moab. Moab, along with Midian, was the instigator for hiring Bilaam to curse the Bne Israel when they came out of Mitzrayim. They also refused to provide the Bne Israel bread and water when they came out of Mitzrayim. These were wicked people.

Moab was the son of Lot and his eldest daughter.[[2]](#footnote-2) Lot’s daughters committed incest with their father because they believed that everyone else on earth was dead. In fact, the only reason they were alive was because Avraham Avinu had prayed for them.[[3]](#footnote-3) The Moabites, therefore, owed a debt of gratitude to the Jewish people. This character trait of ungratefulness is such a serious flaw that the Torah mentions it before the cursing of Balaam:

***Devarim (Deuteronomy) 23:3-4****An Ammonite or Moabite shall not enter into the congregation of HaShem; even to their tenth generation shall they not enter into the congregation of HaShem for ever: Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.*

By the time the Bne Israel came out of Mitzrayim,[[4]](#footnote-4) ungratefulness and immorality had become part and parcel of the national character of Moab.[[5]](#footnote-5) Moabites, therefore, are a picture of those who rebel against HaShem. They are ungrateful for what He has given them and turn instead to false gods.

It is therefore quite remarkable to encounter a Moabitess, Ruth, who was the epitome of kindness. Ruth was a princess, the daughter of Eglon, King of Moab, according to our Sages.[[6]](#footnote-6) Moab typifies an immoral people who have left the ways of HaShem and lack kindness. Because of their apostasy, the Sages decreed that it was forbidden for an Israelite to marry a Moabite man.[[7]](#footnote-7) Ruth, though a Moabitess, demonstrated kindness par excellence! So great was this kindness that she merited becoming an ancestor of King David and an ancestor of the Kingly line. Therefore, Moab = ungratefulness. Because of this quality, our psalm calls Moab G-d’s wash pot. But why should they be called a ‘washpot’? Our Sages teach that this term is used to embarrass the Moabites. There is a famous passage in II Kings which speaks of the embarrassment of Naaman who was told to wash in the Jordan to be cleansed of his leprosy. Naaman was incensed that he should go to such a pitiful stream when there were much more illustrious rivers in his homeland.[[8]](#footnote-8) Radak puts it this way: “I will treat Moab with contempt, like the putrid water of the chamber pot which is cast away in disgust”.

There is also a reference to Mashiach in the passage concerning Bilaam, who prophesies, for Balak king of Moab, about the two anointed kings. The first anointed king, David, who saved Israel from her oppressors, and the final anointed king who will arise from among his descendants and save Israel at the End of Days. The following phrases are from that passage:[[9]](#footnote-9)

“I see it, but not now” - This refers to David; “I perceive it, but not in the near future” - This refers to King Mashiach.

“A star shall go forth from Yaakov” - This refers to David; “and a staff shall arise in Israel” - This refers to King Mashiach.

“He shall crush all of Moab’s princes” - This refers to David, (as it is written,[[10]](#footnote-10) “He smote Moab and measured them with a line”); “he shall break down all of Seth’s descendants” - This refers to King Mashiach, (about whom it is written,[[11]](#footnote-11) “He will rule from sea to sea”).

“Edom will be demolished” - This refers to David, (as it is written,[[12]](#footnote-12) “Edom became the servants of David”); “his enemy, Seir, will be destroyed” - This refers to Mashiach, (as it is written,[[13]](#footnote-13) “Saviors will ascend Mount Zion [to judge the mountain of Esau....]”).

We will look at Edom a bit later. First lets look more closely at Naaman and Chazal’s look at “Moab is my washpot”. Naaman is understood as *Moab* in the expression “Moab is my washpot”,[[14]](#footnote-14) which the Rabbis regard as an allusion to Naaman’s bathing in the Jordan; the appellation “Moab” is a play on the word “abi” (= “my father”), by which Naaman was addressed by his servants in II Melachim (Kings) 5:13.[[15]](#footnote-15) Naaman was a “ger toshab”, that is, he was not a perfect proselyte, having accepted only some of the commandments.[[16]](#footnote-16)

According to the Rabbis, Naaman was the archer who drew his bow at a venture and mortally wounded Ahab, King of Israel.[[17]](#footnote-17) This event is alluded to in the words “because by him the Lord had given deliverance unto Syria”,[[18]](#footnote-18) and therefore the Syrian king, Naaman’s master, was Benhadad.[[19]](#footnote-19) Naaman is represented as vain and haughty, on account of which he was stricken with leprosy.[[20]](#footnote-20) Tanchuma, Tazria,[[21]](#footnote-21) however, says that Naaman was stricken with leprosy for taking an Israelite maiden and making her his wife’s servant.[[22]](#footnote-22) The Mechilta,[[23]](#footnote-23) however, places Naaman’s conversion above Jethro’s.

The Gemara and the Midrash[[24]](#footnote-24) suggest that “Moab is my Washpot” alludes to Gehazi who took payment from Naaman for Elisha’s advice to wash seven times in the Jordan river.[[25]](#footnote-25)

***Sanhedrin 104b*** *The Doreshe Reshumoth[[26]](#footnote-26) maintained: All of them will enter the world to come, as it is written, Gilead is mine, Manasseh is mine;[[27]](#footnote-27) Ephraim also is the strength of mine head; Judah is my lawgiver,’ Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.[[28]](#footnote-28) [Thus:] ‘Gilead is mine’ this refers to Ahab, who fell at Ramoth-gilead; ‘Manasseh’ is literally meant;[[29]](#footnote-29) ‘Ephraim also is the strength of mine head’ — this alludes to Jeroboam, a descendant of Ephraim; ‘Judah is my lawgiver’ — this refers to Ahitophel, who is descended from Judah; ‘Moab is my washpot,’ to Gehazi, who was smitten on account of matters connected with bathing; ‘over Edom will I cast out my shoe’[[30]](#footnote-30) — to Doeg the Edomite; ‘Philistia, triumph thou because of me,’ The ministering Angels exclaimed before the Holy One, blessed be He, ‘Sovereign of the Universe! If David comes, who slew the Philistine and gave possession of Gath to thy children. [and complains at Thy giving a share in the world to come to Doeg and Ahitophel], what wilt thou do with him?’ He replied, ‘It is My duty to make them friends with each other’.[[31]](#footnote-31)*

The Zohar brings another interesting perspective on Moab.

***Zohar Balak 189*** *Come and see that everything stemmed from Midian; the thrust of their counsel was about Moses, and with the advice of Midian they hired Balaam. When they realized that Balaam was incapable, they followed another wicked idea, and they freely offered their women and daughters even more than Moab. About the women of Midian, it is written: “Behold, these caused the children of Israel.” (Num. 31:16) Everything stemmed from Midian. They took counsel with their chief that he should let loose his daughter, since they were plotting to ensnare Moses in their net. They adorned her with how many spells, so she should successfully catch the heads.*

*Everything originated in Midian in several ways. Therefore, Midian was punished and the Holy One, blessed be He, said to Moses, “Execute the vengeance of the children of Israel on the Midianites”. (Num. 31:2) For you, it is appropriate and becoming. As for Moab, I leave them alone until the two jewels will come out from among them. Here’s David son of Yishai who will take revenge on Moab, and will rinse the loaded pot of filth from Pe’or. This is what it says, “Moab is my washpot”[[32]](#footnote-32) assuredly. As long as these two jewels[[33]](#footnote-33) did not come out of there, they were not punished. As soon as they emerged, David came and washed clean the pot from their filth, and all received their punishment, Midian during the time of Moses and Moab during the time of David.*

Thus we see that until Ruth the Moabitess and Naamah the Ammonitess came and joined the House of Israel, HaShem did not allow the Bne Israel to mess with Moab and Ammon. However, after Ruth came and joined the House of Israel, David surely messed with them big time.

David had good cause to despise Moab, as the Midrash[[34]](#footnote-34) explains: When Saul’s pursuit forced David to flee from the land of Israel, he placed his father and mother under the protection of the king of Moab.[[35]](#footnote-35) David had more confidence in the Moabites than he had in Saul, because his grandmother was Ruth the Moabite; but the king of Moab killed the entire family.[[36]](#footnote-36)

Therefore, Moab is likened to a *cooking pot*, for just as a pot dissolves meat, so was the flesh of David’s family devoured in Moab. Only one of David’s brothers escaped to Nachash, king of Ammon, who refused to heed the king of Moab’s demands that the refugee be returned. Later David punished Moab for their treachery, as we read:

***II Shmuel (Samuel) 8:2*** *And he smote Moab, and measured them with the line, making them lie down on the ground, and he measured out two lines [two-thirds of the populace] to be put to death and one full line [one-third] to keep alive.*

*Sforno* adds that Moab was near *Eretz Israel.* Because it was under David’s constant surveillance, he could humiliate Moab without fearing a revolt.

**Edom**

Now, lets look at Edom which is also the subject of our Torah portion and our Psalm. Our psalm introduces Edom with the following statement:

***Tehillim (Psalms) 108:10****Moab is my washpot****; upon Edom do I cast my shoe****;[[37]](#footnote-37) over Philistia do I cry aloud.*

The Midrash gives us the following insight:

***Midrash Rabbah - Numbers XIV:1*** *Upon Edom do I cast my shoe.’ What will I do? I will draw off My shoes and tread upon them and trample them down with My heel. In the same strain it says, I have trodden the winepress[[38]](#footnote-38) alone, etc. (Isa. LXIII, 3). This has been illustrated by a parable. To what may it be compared? It may be compared to a mortal king who built four palaces in four cities. He went into one of them, and ate and drank without drawing off his shoes. He did the same thing in the second palace and the third. When he came to the fourth he ate and drank and did draw off his shoes, saying to his attendants: ‘Go and bring me all the prominent men in this city and let them set food before me.’ They asked him: ‘How is it that when you entered the previous one you ate and drank without drawing off your shoes, while here you drew off your shoes when you ate and drank?’ He said to them: ‘When I entered the first palace my mind was not at ease; and the same was the case with the second and the third. Every moment I thought: When shall I see the hour in which I can enter into the last one? Now that I have entered, my mind has immediately been put at ease.’ It was the same with the Holy One, blessed be He. He made war against Pharaoh, Amalek, Sisera, Sennacherib, Nebuchadnezzar, Haman, and the kings of the Greeks,[[39]](#footnote-39) but His mind will not be calmed until He will Himself execute vengeance upon Edom. This explains, ‘Upon Edom will I cast my shoe; Philistia (pelesheth) cry aloud (hithro’a’i) because of me!’ which means: I will cast down the foundations of Edom and will encompass your redemption.[[40]](#footnote-40)*

Obviously the Midrash sees a very bad end for Edom. Before we get into looking at Edom, lets first explore the Gemara’s statement that we looked at above.

The Gemara[[41]](#footnote-41) teaches us that our psalm’s statement alludes to Doeg the Edomite. So, who is Doeg the Edomite?

Doeg was a key figure in King Saul’s court at the end of his reign, as the future King David entered the national spotlight. Doeg was there when David killed Goliath, and he was central to King Saul’s pursuit of David.

The main description of Doeg in Tanach is in I Shmuel (Samuel) 21-22, during the pursuit of David. On the advice of King Saul’s son, Yehonatan, David had fled. He headed to Nob, which is a city populated by Priests. On arriving in Nob, David encountered Achimelech and asked for support. He told Achimelech that he was on a secret mission from King Saul, and Achimelech gave David the showbread from the Mishkan, which was the portion of the Priests. Achimelech also gave David the sword of Goliath.

Doeg was in the town at this time, and he reported to King Saul that the town of Nob had been complicit in David’s escape. King Saul ordered his men, and specifically Doeg, to wipe out the town; they did so.

Doeg’s “surname” is intriguing; was he an Edomite? His position, which we’ll describe momentarily, would indicate that he was Jewish. Radak[[42]](#footnote-42) suggests that Doeg was simply from the land of Edom. We have several similarly named people in Tanach. Uriah haChiti was not a Hittite; he came from there. Iti haGitti was from Gat, but he was not a Philistine.

When Doeg is introduced, in I Shmuel (Samuel) 21, he is identified as “Abir haRoim”, the most powerful of the shepherds. The juxtaposition of this title with his position at King Saul’s ear is odd, and the commentators look to the broader meaning of “shepherd” within Tanach. Classically, our patriarchs were identified as shepherds. This leads Rashi to comment on “Abir haRoim” that Doeg was the Av Beit Din, the head of the High Court.[[43]](#footnote-43)

In Tehillim 3:2, King David turns to G-d and says, “Great ones stand against me”. This may be understood as a reference to great numbers, or to great figures. Rashi comments that “Great” means foes who are great in Torah, great in wisdom, great in wealth, and great in physical strength, and Rashi numbers Doeg in that list of enemies.

The Midrash[[44]](#footnote-44) considers Doeg a formidable character in the politics of the time. King Saul tells Shmuel that he had not wiped out Amalek, “because I feared the nation”. The Midrash indicates that Doeg was the one who King Saul feared.

Doeg was a leading Torah sage. The Gemara[[45]](#footnote-45) indicates that Doeg, along with Achitophel, was able to come up with 300 questions regarding a complicated, intricate section of law. The Gemara also indicates[[46]](#footnote-46) that Doeg may have been somewhat frustrated, as the law did not follow his conclusions.

Doeg seems to have come up against David on a couple of occasions, aside from the Nob Massacre.

The first was after David defeated Goliath. King Saul turned to his entourage, and asked, “Who is this boy?” We know, from the context, that King Saul already knew David. He was actually asking whether David came from a line which could produce royalty.[[47]](#footnote-47) Doeg responded, “Ask whether he is even Jewish!” Doeg was referring to David’s ancestress, Ruth the Moabitess, and the prohibition against Jews marrying Moabites. Abner, a general, objected that the prohibition extended only to male Moabites, for reasons related to the original prohibition’s specifics. The debate dragged out, until Abner cited Shmuel himself as saying that the prohibition was only against males, and so Ruth was all right.

This debate did have fallout for David on a second occasion, though. King Saul had promised his daughter, Michal, to the man who would defeat Goliath. Basing himself on Doeg’s argument,[[48]](#footnote-48) King Saul refused to let David marry Michal, and instead tried to marry her to Palti ben Layish.

Doeg also tried another tack against David, complimenting him to King Saul in order to incite King Saul’s jealousy.[[49]](#footnote-49)

Now we know about Doeg the Edomite. He is the Ab Beit Din with a hatred for David.

Lets turn our attention to Edom proper and try to get a better idea for the Psalm and Torah portions to speak so negatively about Edom. The first mention of the word Edom is found in:

***Beresheet (Genesis) 25:30*** *And Esau said to Yaaqov, Feed me, I pray thee, with that same red [pottage]; for I [am] faint: therefore was his name called Edom.*

Edom is the name which was given to Esau, the first-born son of Yitzchak, on the day he sold his birthright to Yaaqov for a mess of pottage, the reddish color of which gives it its name: ‘Adom’.

The Torah’s first use of the word Edom, sets the word in the context of two brothers mourning the death of Avraham Avinu. One has just returned from a day of raping and murder, the other has spent the day mourning and preparing the traditional mourner’s meal of lentils. Both events center around the color red. Edom is shedding blood whilst Yaaqov is cooking red lentils. This will be an important understanding as we progress in this study.

The Torah repeats the association of Edom with Esau in:

***Beresheet (Genesis) 36:1*** *Now these [are] the generations of Esau, who [is] Edom.*

***Beresheet (Genesis) 36:8*** *Thus dwelt Esau in mount Seir: Esau [is] Edom.*

***Beresheet (Genesis) 36:43*** *Duke Magdiel, duke Iram: these [be] the dukes of Edom, according to their habitations in the land of their possession: he [is] Esau the father of the Edomites.*

Now we know that when Torah repeats a matter it is to emphasize the connection. Thus Torah is connecting Esau to Edom.

This encounter shows that Esau is more concerned for this world than for the next world:

***Beresheet (Genesis) 25:32*** *Esau cried out, “Why do I need the birthright?”*

***Midrash HaGadol 25:32*** *A Heavenly Voice echoed, “Why do you need the blessing?”*

Blessings made the difference between living ONLYin this world and also living in the Olam HaBa, the World to Come:

Yitzchak avoided using HaShem’s Name in Esau’s blessing since the purpose of Esau’s blessing was to grant him his full reward in this world so that he should be excluded from the blessings of the World to Come.[[50]](#footnote-50)

For, that is what Edom is all about, **THIS WORLD,** even at the cost of eternity. Thus, by extension, Galut Edom, the fourth and final exile of the Jewish people has been meant to endure in advance of Mashiach’s arrival, is one that eternalizes the temporal.

Our Sages teach us that the lives of the forefathers foreshadow events in the lives of their descendants. To understand the events of history, relative to Israel, all we need to do is study the lives of the Patriarchs.

***The Ramban calls Beresheet (Genesis), Sefer Simanim, the book of signs. Beresheet is not just the story of what happened, it also foretells what will happen!***

The Rambam tells us that the Torah’s purpose in writing about the encounter between Esau and Yaaqov, in Beresheet 32, is to tell us that Esau will never defeat Yaaqov, though he will try with all of his might.

Yaaqov’s life-and-death struggle with Esau is to characterize all of subsequent Jewish history. The night (exile) will be long and the battle will be intense.

The Zohar comments on the verse

***Beresheet (Genesis) 25:26*** *“And afterwards his brother came out and his hand was holding on to the heel of Esav; and his name was called Yaakov”.*

The Zohar[[51]](#footnote-51) states that Esau is compared to the Original Snake (nachash kadmoni). The force in this world that represents the Original Snake, in the Garden of Eden, that tricked Adam and Chava into eating from the Tree of the Knowledge of Good and Evil, the personification of that Snake in this world, is Esau. This gives us a bit of a hint into what Edom really is.

The Zohar says that when the verse tells us that Yaaqov’s hand was holding Esau’s heel, the Torah is setting the stage and is telling us how Yaaqov Avinu, in the future, will have to deal with Esau. He is going to have to deal with him by attacking at the heel; he is going to have to deal with him, sometimes, deceitfully and surreptitiously. That is the only way one can deal with that snake.

Our Sages taught the meaning of this verse:

***II Shmuel (Samuel) 22:27*** *“With a pure one, You show Yourself pure; but with a perverse one, You deal crookedly.”*

They taught that you cannot always be up front and straight forward with a person who is a liar. Even Yaaqov, the man of truth, has a mandate from the Torah, that the way to deal with Esau is by ‘heel,’ which is connoted in Yaaqov’s name.

Yaaqov’s meeting with Esau represented the paradigm of how Jews must deal with the non-Jewish world.

The Sforno writes: The events which occurred to Yaaqov when he first left his father’s house foreshadow Jewish history during the first exile, while **the events which occurred to him after he returned to his father’s house foreshadow Jewish history during the Second Temple and subsequent exile and the redemption at the end of time**”.

I have more to say about Philistia, but I am already being a bit long winded, so I’ll leave you with just a thought:

Many Rabbis teach that "Palestinians" are the same as the Philistines.

Today, 3400+ years ago, HaShem sent the plague of darknes to afflict the Egyptians. Today we still see many people in darkness simply because they don’t want to draw near to HaShem. Both our psalm and our Torah portion speak of various peoples. We have looked at a couple of those peoples. It is fitting, therefore, that ‘people’ be our verbal tally.[[52]](#footnote-52) Our psalmist then declares:

***Tehillim (Psalms) 108:3*** *I will praise thee, HaShem, among the* ***people****: and I will sing praises unto thee among the nations.*

Concerning this month, Chazal teach that, “at the onset of **Adar**, Joy (simcha) is **increased”**.[[53]](#footnote-53) When we see what HaShem has in store for our enemies, we can surely increase our joy. This is the month which will see the downfall of Haman a descendant of Esau. No wonder our psalm and Torah portion speak on this issue!

As a matter of interest, Our next psalm, Psalms chapter 109, is said by the Siddur Avodat Israel to be the mizmor for Shabbat Zachor, which is next Shabbat. HaShem willing, we will be commenting on Psalms chapter 109 on the first Shabbat after Shabbat Zachor.

**Ashlamatah: Obad. 1:21+Mic. 3:9-4:5‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. The vision of Obadiah; So said the Lord God concerning Edom; We have heard tidings from the Lord, and a messenger has been sent among the nations, "Arise and let us rise up against them in war!" | 1. The prophecy' of Obadiah. Thus says the LORD God concerning Edom: We have heard tidings from the LORD, and an envoy has been sent out among the nations. rise up! Let us stand against her in battle. |
| 2. Behold I have made you small among the nations; you are very despised. | 2. Behold I have made you weak among the nations! You are most despised. |
| 3. The wickedness of your heart enticed you, who dwell in the clefts of the rock, whose habitation is high, who says to himself, "Who will bring me down to the earth?" | 3. The wickedness of your heart has led you astray; for you are like the eagle, which dwells in the clefts of the rock, whose abode is on high, who says in his heart: “Who can bring me down to the ground?” |
| 4. If you go up high like an eagle, and if you place your nest among the stars, from there I will bring you down, says the Lord. | 4. Though you soar as high as the eagle, and set your dwelling among the stars, even from there I will bring you down by My Memra says the LORD. |
| 5. Did thieves come upon you, did plunderers of the night? How were you silent? Will they not steal till they have enough? If vintagers came upon you, would they not leave over some gleaning grapes? | 5. If thieves were to come to you, plunderers by night, how would you sleep until they had stolen all they wanted? If robbers like vintagers came to you, would they not leave some gleanings? |
| 6. How Esau was searched out, how his hidden things were revealed! | 6. How Esau is ransacked, how his hidden things are uncovered! |
| 7. Until the border all your allies escorted you; your friends enticed you, yea prevailed against you; your food they lay as a wound under you; there is no discernment in them. | 7. All you allies have banished you beyond the frontier; your confederates have duped and overcome you; those who ate at your table have planted a snare under you; for there is no understanding in you! |
| 8. Shall I not in that day-says the Lord-destroy wise men from Edom and discernment from the mountain of Esau? | 8. At that time, says the LORD, will I not destroy the wise from Edom and the man of intelligence from Esau's citadel? |
| 9. And your mighty men shall be dismayed, O dwellers of the southland, in order that every man be cut off from the mountain of Esau by slaughter. | 9. Your warriors, O inhabitants of the south shall be crushed, so that every man who has need will be wiped out from Esau's citadel because of the slaughter. |
| 10. Because of the violence of your brother Jacob, shame shall cover you, and you shall be cut off forever. | 10. For the violence done to your brother Jacob, shame shall cover you and you shall be wiped out for ever. |
| 11. On that day you stood from afar, on the day strangers captured his possessions, and foreigners came into his cities, and on Jerusalem they cast lots; you, too, are like one of them. | 11. On the day when you stood aloof, on the day when Gentiles plundered his goods, and foreigners entered his cities" and cast lots for Jerusalem, you were like one of them. |
| 12. And you should not have looked on the day of your brother on the day of his being delivered, and you should not have rejoiced about the children of Judah on the day of their destruction, and you should not have spoken proudly on the day of distress. | 12. How you gloated over the day of your brother, on the day of his destruction, and how you rejoiced over the people of Judah on the day of their destruction. How you excelled in boasting in the time of distress. |
| 13. You should not have come into the gate of My people on the day of their misfortune; you too should not have looked at their affliction on the day of their misfortune, and you should not have stretched out [your hand] upon their possessions on the day of their misfortune. | 13. How you entered the gates of My people on the day of their destruction, how you too gloated over their disaster on the day of their destruction, and laid your hands on their goods on the day of their destruction. |
| 14. And you should not have stood by the gap to cut off their fugitives, neither should you have delivered their survivors on the day of distress. | 14. How you stood at the crossroads to wipe out their fugitives and how betrayed their refugees in the time of distress. |
| 15. For the day of the Lord over all the gentiles is close; as you have done shall be done to you; your recompense shall be returned upon your head. | 15. For the day that will come from the LORD against all the Gentile nations is at hand. As you did, so shall it be done to you. Your deeds will return on your own head. |
| 16. For, as you drank on My Holy Mount, shall all the gentiles drink constantly, and they shall drink and be stunned, and they shall be as though they were not. | 16. For as you rejoiced over the laying low of My holy mountain, so all the peoples shall drink the cup of their punishment unceasingly, and they shall drink and be swallowed up and become as though they have never been. |
| 17. And on Mount Zion there shall be a remnant, and it shall be holy, and the house of Jacob shall inherit those who inherited them. | 17. But on Mount Zion there shall be survivors and they shall be holy. And the people of the house of Jacob shall take possession of the goods of the goods of the Gentiles who were dispossessing them. |
| 18. And the house of Jacob shall be fire and the house of Joseph a flame, and the house of Esau shall become stubble, and they shall ignite them and consume them, **and the house of Esau shall have no survivors**, **for the Lord has spoken.** | 18. The people of the house of Jacob shall be strong as fire, and the people of the house of Joseph as mighty as flame, but the people of the house of Esau shall be as weak as straw; and they shall have dominion over them and slaughter them, **and there shall be no survivor left of the house of Esau**, **for through the Memra of the Lord it has been decided thus.** |
| 19. And [the inhabitants of] the southland shall inherit the mountain of Esau, and [the inhabitants of] the plain, the Philistines, and they shall inherit the field of Ephraim and the field of Samaria, and Benjamin [with the inhabitants of] Gilead. | 19. The inhabitants of the south shall possess the citadel of Esau, and the inhabitants of the Shephelah the land of the Philistines. And they shall possess the cities of Ephraim and the cities of Samaria, and the people of the house of Benjamin shall possess the cities of the inhabitants of the land of Gilead. |
| 20. And this exiled host of the children of Israel who are [with] the Canaanites as far as Zarephath **and the exile of Jerusalem which is in Sepharad shall inherit the cities of the southland**. | 20. Exiles of this people of the Israelites (shall possess) what is in the land Canaan as far as Zarephath, **while the exiles of Jerusalem who are in Spain shall possess the cities of the land of the south.** |
| 21. **And saviors shall ascend Mt. Zion to judge the mountain of Esau, and the Lord shall have the kingdom. {P}** | 21. **Liberators shall go up to Mount Zion to judge the citadel of Esau, and the kingdom of the LORD shall be revealed over all the inhabitants of the earth.** |
|  |  |
| 9. **Hearken now to this, you heads of the house of Jacob and you rulers of the house of Israel, who condemn justice and pervert all that is straight**. | 9. **Hear this, you leaders of the house of Jacob, you rulers of the house of Israel, who corrupt the ways of justice and pervert all that is right**, |
| 10. **Each one builds Zion with blood and Jerusalem with injustice.** | 10. **who build their houses in Zion with shed blood and Jerusalem with deceit.** |
| 11. **Its heads judge for bribes, and its priests teach for a price; and its prophets divine for money, and they rely on the Lord, saying, "Is not the Lord in our midst? No evil shall befall us."** | 11. **Her leaders judge for bribes, her priests give instruction for money and her prophets teach for silver; yet they rely on the Memra of the LORD, saying, “Is not the Shekinah of the LORD in our midst? Evil will not come upon us", they say.** |
| 12. Therefore, because of you, Zion shall be plowed as a field; Jerusalem shall become heaps, and the Temple Mount like the high places of a forest. **{P}** | 12. Therefore on account of your sins Zion shall be ploughed as a field and Jerusalem shall become heaps of ruins, and the Sanctuary mount shall be a thicket of the forest. |
|  |  |
| 1. And it shall be at the end of the days, that the mountain of the Lord's house shall be firmly established at the top of the mountains, and it shall be raised above the hills, and peoples shall stream upon it. | 1. It shall come to pass in the latter days that the mountain of the LORD's Sanctuary shall be established as the highest of the mountains, and shall be raised up above the hills. All the kingdoms shall turn to worship upon it. |
| 2. And many nations shall go, and they shall say, "Come, let us go up to the Lord's mount and to the house of the God of Jacob, and let Him teach us of His ways, and we will go in His paths," for out of Zion shall the Torah come forth, and the word of the Lord from Jerusalem. | 2. And many Gentiles shall come and say: “Come, let us go up to the mountain of the LORD's Sanctuary and to the house of the Shekinah of the God of Jacob, that He may teach us ways which are right before Him, and that we may walk in the teaching of His Law. For out of Zion shall go forth the law, and the teaching Of6 the word of the Lord from Jerusalem. 3. |
| 3. **And he shall judge between many peoples** **and reprove mighty nations afar off**; and they shall beat their swords into plowshares, and their spears into pruning hooks; nations shall not lift the sword against nation; neither shall they learn war anymore. | 3. **He shall judge between many peoples, and shall arbitrate for mighty kings for ever.** They shall beat their swords into ploughshares and their spears into sickles. Nation shall not raise arms against nation, nor shall they learn war any more. |
| 4. And they shall dwell each man under his vine and under his fig tree, and no one shall make them move, for the mouth of the Lord of Hosts has spoken. | 4. But every man shall sit under the fruit of his vines and under the fruit of his fig-trees with no one to frighten him. For by the Memra of the LORD of Hosts has it been decreed so. |
| 5. For all peoples shall go, each one in the name of his god, but we will go in the name of the Lord, our God, forever and ever. **{P}** | 5. Though all the peoples shall be guilty because they worshipped idols, we, however, shall rely on the name of the LORD our God for ever and ever. |
|  |  |

**Rashi’s Commentary on Obad. 1:21+Mic. 3:9-4:5**

**21** **shall ascend** -Princes of Israel as saviors on Mt. Zion.

**to judge the mountain of Esau** -to exact retribution from the mountain of Esau for what they did to Israel.

**to judge** Heb. לִשְׁפֹּט. *joustiser* in O.F.

**the mountain of Esau** - *Jonathan* renders: the great city of Esau.

**and the Lord shall have the kingdom** -This teaches you that His kingdom will not be complete until He exacts retribution from Amalek.

**Micah Chapter 3**

**12** **Jerusalem shall become heaps** Heb. עִיּין.

**Micah Chapter 4**

**1** **shall stream** Heb. וְנָהֲרוּ. And they shall gather there together like rivers flowing into the sea.

**3** **And he shall judge** -This judgment is an expression of reproof, *derajjnement* in O.F. [Isa 2:4]

**4** **for the mouth of the Lord of Hosts has spoken** -Now where has He spoken? (Lev. 26:6) “And I will place peace in the land, etc.” [from *Mechilta* to Exodus 12:25]

**5** **For all peoples shall go, each one in the name of his god** -Shall go to destruction because they worshipped idols. So did *Jonathan* render it.

**Verbal Tallies**

**By: HEm Rabbi Dr. Hillel ben David**

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

**Debarim (Deuteronomy) 2:2 – 2:30**

**Tehillim (Psalms) 108**

**Obadiah 1:21 + Micah 3:9 – 4:5**

**Mk 14:10-11, Lk 22:3-6, Rm 8:31-39**

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

LORD - יהוה, Strong’s number 03068.

People - עם, Strong’s number 05971.

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

LORD - יהוה, Strong’s number 03068.

Mountain / Mount - הר, Strong’s number 02022.

Esau - עשו, Strong’s number 06215.

Spake / Say / Saying - אמר, Strong’s number 0559.

Long enough / Many - רב, Strong’s number 07227.

People - עם, Strong’s number 05971.

Dwell / Sit - ישב, Strong’s number 03427.

**Debarim (Deuteronomy) 2:2** And the **LORD <03068>** **spake <0559> (8799)** unto me, **saying <0559> (8800)**,

3 Ye have compassed this **mountain <02022>** **long enough <07227>**: turn you northward. 4 And command thou the **people <05971>**, **saying <0559> (8800)**, Ye are to pass through the coast of your brethren the children of **Esau <06215>**, which **dwell <03427> (8802)** in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

**Tehillim (Psalms) 108:3** I will praise thee, O **LORD <03068>**, among the **people <05971>**: and I will sing praises unto thee among the nations.

**Obadiah 1:21** And saviours shall come up on **mount <02022>** Zion to judge the **mount <02022>** of **Esau <06215>**; and the kingdom shall be the **LORD’S <03068>**.

**Micah 3:11** The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the **LORD <03068>**, and **say <0559> (8800)**, Is not the **LORD <03068>** among us? none evil can come upon us.

**Micah 3:12** Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the **mountain <02022>** of the house as the high places of the forest.

**Micah 4:1** But in the last days it shall come to pass, that the mountain of the house of the **LORD <03068>** shall be established in the top of the mountains, and it shall be exalted above the hills; and **people <05971>** shall flow unto it.

**Micah 4:2** And **many <07227>** nations shall come, and **say <0559> (8804)**, Come, and let us go up to the **mountain <02022>** of the **LORD <03068>**, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the **LORD <03068>** from Jerusalem.

**Micah 4:4** But they shall **sit <03427> (8804)** every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the **LORD <03068>** of hosts hath spoken it.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Deu 2:2 – 2:30** | **Psalms**  **Psa 108:1-13** | **Ashlamatah**  **Obad 1:21 +**  **Micah 3:9 – 4:5** |
| --- | --- | --- | --- | --- |
| vyai | man, men | Deut. 2:14 Deut. 2:16 |  | Mic. 4:4 Mic. 4:5 |
| ~yhil{a/ | GOD | Deut. 2:7 Deut. 2:29 Deut. 2:30 | Ps. 108:1 Ps. 108:5 Ps. 108:7 Ps. 108:11 Ps. 108:13 | Mic. 4:2 Mic. 4:5 |
| rm;a' | saying, spoke | Deut. 2:2 Deut. 2:4 Deut. 2:9 Deut. 2:17 Deut. 2:26 |  | Mic. 3:11 Mic. 4:2 |
| @a; | also, too | Deut. 2:11 Deut. 2:20 | Ps. 108:1 |  |
| #r,a, | land, earth, ground | Deut. 2:5 Deut. 2:9 Deut. 2:12 Deut. 2:19 Deut. 2:20 Deut. 2:24 Deut. 2:27 Deut. 2:29 | Ps. 108:5 |  |
| lAdG" | great | Deut. 2:7 Deut. 2:10 Deut. 2:21 | Ps. 108:4 |  |
| rb;D' | spoke, speak | Deut. 2:17 | Ps. 108:7 | Mic. 4:4 |
| rb'D' | thing, word | Deut. 2:7 Deut. 2:26 |  | Mic. 4:2 |
| %r,D, | road, way | Deut. 2:8 Deut. 2:27 |  | Mic. 4:2 |
| hy"h' | became, become | Deut. 2:16 |  | Mic. 3:12 Mic. 4:1 |
| %l;h' | wanderings,  travel, come, walk | Deut. 2:7 Deut. 2:14 Deut. 2:27 |  | Mic. 4:2 Mic. 4:5 |
| rh; | mountain, mount | Deut. 2:3 Deut. 2:5 |  | Obad. 1:21 Mic. 3:12 Mic. 4:1 Mic. 4:2 |
| hz< | this | Deut. 2:3 Deut. 2:7 Deut. 2:22 Deut. 2:25 |  | Mic. 3:9 |
| hwhy | LORD | Deut. 2:2 Deut. 2:7 Deut. 2:9 Deut. 2:12 Deut. 2:14 Deut. 2:15 Deut. 2:17 Deut. 2:21 Deut. 2:29 Deut. 2:30 | Ps. 108:3 | Obad. 1:21 Mic. 3:11 Mic. 4:1 Mic. 4:2 Mic. 4:4 Mic. 4:5 |
| ~Ay | time, day, today | Deut. 2:14 Deut. 2:18 Deut. 2:22 Deut. 2:25 Deut. 2:30 |  | Mic. 4:1 |
| ac'y" | came, come | Deut. 2:23 | Ps. 108:11 | Mic. 4:2 |
| !ymiy" | right | Deut. 2:27 | Ps. 108:6 |  |
| bv;y" | live, lived | Deut. 2:4 Deut. 2:8 Deut. 2:10 Deut. 2:12 Deut. 2:20 Deut. 2:21 Deut. 2:22 Deut. 2:23 Deut. 2:29 |  | Mic. 4:4 |
| [v;y" | save |  | Ps. 108:6 | Obad. 1:21 |
| laer'f.yI | Israel | Deut. 2:12 |  | Mic. 3:9 |
| !WK | steadfast, established |  | Ps. 108:1 | Mic. 4:1 |
| yKi | because | Deut. 2:5 Deut. 2:9 Deut. 2:19 |  | Mic. 4:5 |
| lKo | all, whole,  entire, every | Deut. 2:7 Deut. 2:14 Deut. 2:16 Deut. 2:25 | Ps. 108:5 | Mic. 3:9 Mic. 4:5 |
| @s,K, | money | Deut. 2:6 Deut. 2:28 |  | Mic. 3:11 |
| ba'Am | Moab | Deut. 2:8 Deut. 2:9 Deut. 2:18 | Ps. 108:9 |  |
| hm'x'l.mi | war | Deut. 2:9 Deut. 2:14 Deut. 2:16 Deut. 2:24 |  | Mic. 4:3 |
| !mi | any, away,  above, because | Deut. 2:5 Deut. 2:8 Deut. 2:9 Deut. 2:19 Deut. 2:25 | Ps. 108:4 Ps. 108:12 | Mic. 4:1 Mic. 4:2 |
| wf'[e | Esau | Deut. 2:4 Deut. 2:5 Deut. 2:8 Deut. 2:12 Deut. 2:22 Deut. 2:29 |  | Obad. 1:21 |
| ab'c' | armies |  | Ps. 108:11 | Mic. 4:4 |
| br,q, | within, inward | Deut. 2:14 Deut. 2:15 Deut. 2:16 |  | Mic. 3:11 |
| vaor | head |  | Ps. 108:8 | Mic. 3:9 Mic. 3:11 Mic. 4:1 |
| ~Wr | tall | Deut. 2:10 Deut. 2:21 | Ps. 108:5 |  |
| ~yIm;v' | heaven | Deut. 2:25 | Ps. 108:4 Ps. 108:5 |  |
| [m;v' | hear, heard | Deut. 2:25 |  | Mic. 3:9 |
| tx;T; | place | Deut. 2:12 Deut. 2:21 Deut. 2:22 Deut. 2:23 Deut. 2:25 |  | Mic. 4:4 |
| ~[; | people | Deut. 2:4 Deut. 2:10 Deut. 2:16 Deut. 2:21 Deut. 2:25 | Ps. 108:3 | Mic. 4:1 Mic. 4:3 Mic. 4:5 |
| hf'[' | did, do, make | Deut. 2:12 Deut. 2:22 Deut. 2:29 | Ps. 108:13 |  |
| br' | enough, numerous | Deut. 2:3 Deut. 2:10 Deut. 2:21 |  | Mic. 4:2 Mic. 4:3 |

**Greek:**

| **Greek** | **English** | **Torah Seder**  **Deu 2:2 – 2:30** | **Psalms**  **Ps 108:1-13** | **Ashlamatah**  **Obad 1:21 +**  **Mic 3:9 – 4:5** | **Peshat**  **Mk/Jude/Pet**  **Mk 14:10-11** | **Remes 1**  **Luke**  **Lk 22:3-6** | **Remes 2**  **Acts/Romans**  **Rm 8:31-39** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀκούω** | heard, hear | Deut. 2:25 |  | Mic. 3:9 | Mk. 14:11 |  |  |
| **ἀπέρχομαι** | went |  |  |  | Mk. 14:10 | Lk. 22:4 |  |
| **ἀποθνήσκω** | die | Deu 2:14 Deu 2:16 |  |  |  |  | Rom. 8:34 |
| **ἀργύριον** | silver | Deu 2:6 Deu 2:28 |  | Mic 3:11 | Mk. 14:11 | Lk. 22:5 |  |
| **ἀρχιερεύς** | chief priests |  |  |  | Mk. 14:10 | Lk. 22:4 |  |
| **δεξιός** | right | Deut. 2:27 | Ps. 108:6 |  |  |  | Rom. 8:34 |
| **δίδωμι** | give, appoint | Deu 2:5 Deu 2:9  Deu 2:12  Deu 2:19  Deu 2:25  Deu 2:29 | Psa 108:12 |  | Mk. 14:11 | Lk. 22:5 |  |
| **δύναμις** | power, force |  | Psa 108:11  Psa 108:13 |  |  |  | Rom. 8:38 |
| **δώδεκα** | twelve |  |  |  | Mk. 14:10 | Lk. 22:3 |  |
| **ἐξομολογέω** | acknowledgement, consented |  | Psa 108:3 |  |  | Lk. 22:6 |  |
| **ζητέω** | sought, seek |  |  |  | Mk. 14:11 | Lk. 22:6 |  |
| **ἡμέρα** | days | Deut. 2:14 Deut. 2:18 Deut. 2:22 Deut. 2:25 Deut. 2:30 |  | Mic. 4:1 |  |  | Rom. 8:36 |
| **θεός** | GOD | Deut. 2:7 Deut. 2:29 Deut. 2:30 | Ps. 108:1 Ps. 108:5 Ps. 108:7 Ps. 108:11 Ps. 108:13 | Mic. 4:2 Mic. 4:5 |  |  | Rom. 8:31 Rom. 8:33 Rom. 8:34 Rom. 8:39 |
| **Ἰουδάς** | Judas |  |  |  | Mk. 14:10 | Lk. 22:3 |  |
| **Ἰσκαριώτης** | Iscariot |  |  |  | Mk. 14:10 | Lk. 22:3 |  |
| **κύριος** | LORD | Deut. 2:2 Deut. 2:7 Deut. 2:9 Deut. 2:12 Deut. 2:14 Deut. 2:15 Deut. 2:17 Deut. 2:21 Deut. 2:29 Deut. 2:30 | Ps. 108:3 | Obad. 1:21 Mic. 3:11 Mic. 4:1 Mic. 4:2 Mic. 4:4 Mic. 4:5 |  |  | Rom. 8:39 |
| **λαλέω** | speak, spoke | Deut. 2:17 | Ps. 108:7 | Mic. 4:4 |  |  |  |
| **λέγω** | say, speak | Deut. 2:2 Deut. 2:4 Deut. 2:9 Deut. 2:17 Deut. 2:26 |  | Mic. 3:11 Mic. 4:2 |  |  | Rom. 8:31 |
| **λογίζομαι** | consider | Deu 2:11 Deu 2:20 |  |  |  |  | Rom. 8:36 |
| **παραδίδωμι** | delivered | Deu 2:24 Deu 2:30 |  |  | Mk. 14:10 Mk. 14:11 | Lk. 22:4 Lk. 22:6 | Rom. 8:32 |
| **πᾶς** | all, whole, entire, every | Deut. 2:7 Deut. 2:14 Deut. 2:16 Deut. 2:25 | Ps. 108:5 | Mic. 3:9 Mic. 4:5 |  |  | Rom. 8:32 Rom. 8:37 |
| **ποιέω** | did, do, make | Deut. 2:12 Deut. 2:22 Deut. 2:29 | Ps. 108:13 |  |  |  |  |
| **πολύς / πολλός** | many much, high | Deu 2:10  Deu 2:21 |  | Mic 4:2 Mic 4:3 |  |  |  |
| **υἱός** | sons | Deu 2:4  Deu 2:8  Deu 2:9  Deu 2:12  Deu 2:19  Deu 2:22  Deu 2:29 |  |  |  |  | Rom. 8:32 |
| **χαίρω** | glad |  |  |  | Mk. 14:11 | Lk. 22:5 |  |

**Nazarean Talmud**

**Sidra of “D’barim?” (Deut.) “2:2 — 2:30”**

**“Rab-Lakhem” “Much to you”**

**By: H. Em Rabbi Dr. Eliyahu ben Abraham &**

**H. Em. Hakham Dr. Yosef ben Haggai**

|  |  |  |
| --- | --- | --- |
| **School of Hakham Shaul’s Tosefta**  **Luqas (LK)**  Mishnah **א:א** | | **School of Hakham Tsefet’s Peshat**  **Mordechai (Mk)**  Mishnah **א:א** |
| **And the adversary arose in Yehudah, the one called Ish** **Keriyoth, who was of the number of the twelve** talmidim**. And he went away** and **conferred with the Principal Kohanim and officers of the temple guard**s **how he could betray[[54]](#footnote-54) him** (Yeshua) **to them. And they were delighted, and came to an agreement with him to give** him **money. And he agreed, and began looking for a favorable opportunity to betray him to them apart from the congregation.** | **And Yehudah Ish Keriyoth, one of the twelve** talmidim **went out to the Kohen Gadol in order to hand** (betray) **him[[55]](#footnote-55)** (Yeshua) **to them. And they** (the Kohen Gadol and his soferim) **were delighted** (greatly) **and promised to give him money.[[56]](#footnote-56) Then he** (Yehudah Ish Keriyoth) **sought how he might find** a **convenient opportunity to deliver[[57]](#footnote-57)** (betray) **him** (Yeshua) to them. | |

|  |
| --- |
| **School of Hakham Shaul’s Remes**  **Romans**  Mishnah **א:א** |
| **What then will we say[[58]](#footnote-58) about these things? If God is for us,** the Jewish people,[[59]](#footnote-59) **who can be against us? He** (God) **who did not hold back** as a special treasure for Himself,[[60]](#footnote-60) **His own son**[[61]](#footnote-61)(Israel/Messiah)**, but handed him down[[62]](#footnote-62)** as a living Mesorah **for us all**, **how will He not with[[63]](#footnote-63) him** (Messiah) **also show us His** (God's) **loving kindness**? **Who will set himself against th**e **chosen of God? It is God who takes up our fight[[64]](#footnote-64)** (cause) and **renders a favorable verdict for us. Who but God has the power[[65]](#footnote-65)** (right hand[[66]](#footnote-66) - authority) **to judge us?** It is **Messiah who died, and furthermore is risen**, **who also makes intercession[[67]](#footnote-67) for us. Who** then **will separate us from the love of Messiah?** Will **tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: "But for Your sake we are killed all day[[68]](#footnote-68) long; We are considered as sheep to be slaughtered."**(Psa 44:22) **Yet in all these things, we are more than conquerors through Him** (God) **who loved us. For I am persuaded that neither death[[69]](#footnote-69) nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, will be able to separate us from the love of God which is in Yeshua HaMashiach our master.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Deut 2:2 – 2:30 | Ps 108 | Obad 1:21 + Micah 3:9 – 4:5 | Mordechai 14:10-11 | 1 Luqas 22:3-6 | Romans 8:31-39 |

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

**One of the twelve talmidim**

That ***Yehudah Ish Keriyoth*** is “one of the twelve” is troubling for scholars. Even in the selection of the “twelve,”[[70]](#footnote-70) we have the troubling statement that ***Yehudah Ish Keriyoth*** will be a “betrayer.”[[71]](#footnote-71) This incorporation of ***Yehudah Ish Keriyoth*** demonstrates Yeshua’s prophetic skills from before the selection of the twelve. This is not to limit his prophetic insights to the years of his ministry only. This is another matter to be discussed else ware.

**Motive**

When we search Mordechai for a motive to explain **Yehudah Ish Keriyoth** actions, superficially, we draw a blank. Scholars suggest avarice, mutiny and disappointment. For whatever reason, Hakham Tsefet does not feel like we need this information at present. We may be able to draw some inferences, however, these would be more in line with speculation, rather than honest hermeneutic. The text merely reads **And Yehudah Ish Keriyoth, one of the twelve** talmidim **went out to the Kohen Gadol in order to hand** (betray) **him** (Yeshua) **to them.** **And they** (the Kohen Gadol and his soferim) **were delighted** (greatly) **and promised to give him money.**

Note that the text does not tell us that he “asked for money.” It ONLY tells us that they **“promised to give him money**.” This is not to say that Yehudah did or did not ask for money. The text simply does not tell us that. If this is the motive, we must draw on other Peshat materials to derive this conclusion.

Here we would suggest that it is plausible to believe that there was some other motive. However, this does not rule out avarice as a potential motive.

Others suggest that Yehudah may have been disenchanted about Yeshua as Messiah. They suggest the possibility that Yehudah lost his confidence in Yeshua as the promised Davidic Messiah. Again, we reiterate all of this is conjecture drawing from other “Gospels” circumventing Peshat.

**Betrayal / Hand Over**

The in the present context is the real meaning of the Greek phrase, “**παραδίδωμι –** *paradidomi* means, “to hand over.” However we will look into this word in the Remes commentary with greater diligence. Here, betrayal is by inference rather than direct definition. We must admit that we want to call Yehudah the “barking dog.”[[72]](#footnote-72) However, in the present pericope there does not seem to be any real “barking.” Mordechai will illustrate in the future just how Yehudah accomplishes his “handing over,” but he does not yet disclose this information.

It appears that Hakham Tsefet plays down the role of Yehudah in his Mesorah. Exactly why is a mystery. To conjecture would be pure supposition. There is nothing wrong with conjecture so long as there is some sufficient hint to make a possible thesis.

**The man from Keriyoth**

Yehudah’s identity is been clouded in mystery for most readers. In the list of commentaries, only two make note the possible identity of Yehudah.

France[[73]](#footnote-73) notes that Yehudah is not a “Galilean.” Here France wants us to know that Yehudah was not a “hometown” boy from Galilee, and therefore suspicious.[[74]](#footnote-74) France correctly translates Ισκαριώτης *Iskariotes* as “Man from Keriyoth.”[[75]](#footnote-75) However, France misses that fact the Yehudah was from Moab rather than Eretz Yisrael.[[76]](#footnote-76)

Taylor[[77]](#footnote-77) in her article, “*The Name “Iskarioth” (Iscariot)*” notes the complexity of trying to translate this name.

Overall, this appears to indicate that “Judas” was designated by a Hebrew or Aramaic name transliterated as **Ἰσκαριώθ** and rendered in Greek form as **Ἰσκαριώτης**. There is more of a tendency to standardize the epithet in Greek form rather than to retrieve or preserve the Hebrew or Aramaic form.

The leading theory is…

The epithet translates Hebrew, אִישׁ קְרִיּוֹת- ish kerioth, meaning “a man from Qarioth”, this place being attested in Eusebius, Onom. 120.1; cf. Jer 48:24, 41; Amos 2:2. The interpretation has been supported by Paul Billerbeck, Julius Wellhausen, Donatus Haugg, and Gustaf Dalman.[[78]](#footnote-78) As a variant of this proposal, the epithet is taken to mean “a man of towns,” a town-dweller—the town in question being Jerusalem (Günther Schwartz).[[79]](#footnote-79)

Taylor also cites another possible translation based on the work of Jewish scholar Yoel Abreitman…

The epithet is derived from an Aramaic word for “red color,” on the basis of the root rqs, so that it means a “redhead” or “ruddy-colored,” as in Arabic, where šuqra can mean “a ruddy complexion” (Harald Ingholt),[[80]](#footnote-80) or “red dyer,” supposedly saqqara, as Albert Ehrman suggests.[[81]](#footnote-81) The most careful argument has been provided by Yoel Arbeitman.[[82]](#footnote-82) The reference is then simply to Judas’s employment or appearance.[[83]](#footnote-83)

Cane in his work labeled “*The place of Judas Iscariot in Christology”* notes another possible interpretation of “Iscariot.”

The relevant critical discussion involves understanding that in the New Testament Judas' name takes two forms, either having a Semitic ending (three times) or a Greek ending (nine times, in Matthew, Luke and John). Scholars differ as to which is the original, but the Greek ending seems to have the more convincing arguments in favor. C.C. Torrey (The Name "Iscariot ' in Harvard Theological Review 36, 1943. p56) argues that a scribe would hardly likely to alter a good Hebrew ending for a Greek, whilst the converse move might be understood as an 'improvement'. Yoel Arbeitman ('The suffix of Iscariot' in Journal Biblical Literature 99, 1980, p. 123 argues that the name Iscariot was the product of authors familiar both with Aramaic and Greek putting an Aramaic actor noun for '(red) dyer' into Greek form. This suggestion from a Jewish scholar, is striking in its prosaic plausibility, especially when compared with the wide range of other proposals.[[84]](#footnote-84)

Thus, the apparent possible suggestions for Yehudah Ish Keriyoth are numerous. The whole list includes the idea of a robber and a liar and dagger man etc.

In favor of the leading opinion, Taylor[[85]](#footnote-85) remarks…

In favor of this suggestion is the fact that it may possibly be related to an early Western text manuscript tradition relating to the Gospel of John, which might satisfy the final criterion. So, for example, in John 6:71a the f13 family of manuscripts along with the uncorrected \* (Sinaiticus, fourth century) and Θ (Koridethi, ninth century) have ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος ἀπὸ Καρυώτου. This occurs also in a Greek marginal reading of the Harclean Syriac version. In John 12:4, for Ἰούδας ὁ Ἰσκαριώτης εἷς ἐκ τῶν μαθητῶν αὐτοῦ, D (followed by its Latin part) has εἷς ἐκ τῶν μαθητῶν αὐτοῦ Ἰούδας ἀπὸ Καρυώτου. For John 13:2, D has Ἰούδα Σίμωνος ἀπὸ Καρυώτου; for John 3:26, Ἰούδα Σίμωνος ἀπὸ Καρυώτου; and likewise for John 14:22, Ἰούδας οὐχ ὁ ἀπὸ Καρυώτου. With the original hand of Sinaiticus attesting this interpretation, it must be traced as far back as the fourth century, and this opens up at least the possibility that some ancient tradition is reflected in the copyist’s choice, which would have Judas’s epithet relating to his provenance. A possible reflection of the same interpretation appears to be found in a couple of Latin manuscripts of the Synoptic Gospels so that the name “Cariotha” appears in Mark 3:19 (italic e: Palatinus, fifth century), and “Carioth” in Matt 10:4 (italic aur: Aureus, seventh century), though here there is no preposition and an upsilon would be rendered as Latin i.[[86]](#footnote-86)

Miller,[[87]](#footnote-87) playing on the possibility of the “red man” suggests that the “red man” or “red headed man” is an association with Esau, the “red man” or redheaded brother of Yaakov.

In concluding that Yehudah Ish Keriyoth is the man from Keriyoth located in Moab this makes him a full convert to Judaism and a talmid of the Master. This speaks volumes to those who will hear. As for the reasoning behind his betrayal of the Master, this is a matter for deeper research on a higher plane of hermeneutic.

**Commentary to Hakham Shaul’s School of Remes**

**Textual Discussion and continuity to the Peshat of Hakham Tsefet**

As is usual we need to look at some of the translation mechanics and hermeneutics. Verbal and thematic tallies are prevalent throughout the Nazarean texts this week. We will draw attention to the Greek word **παραδίδωμι** - paradidomi. This word or a derivative appears in several places this week. We will refer the reader to the verbal connections mentioned in the footnotes and listed tallies above. The usual translation of verse 32 reads **“but delivered him up for us all, how shall He not with Him also freely give us all things?”** While there is a definite Peshat sense of being “delivered up,” the true Remes answer and translation should not say “delivered up” but “handed down!” The Gingrich Greek Lexicon[[88]](#footnote-88) entries 3-4 shows that **παραδίδωμι** – paradidomi is associated with the idea of “handing down, pass on, transmit, relate, teachoral or written tradition.” Entry #4 is associated with the Rabbinic activity of “binding i.e. forbidding or restraining and loosing i.e. allowing and permitting. The Theological Dictionary of the New Testament in entry #6 sees **παραδοῦναι** “as a technical term when its object is teaching etc. Thus it is used of the Halachic tradition of the Jews.” It is also used of the matter of the Gospel (Mesorah) in Lk. 1:2, and of the commands (**δόγματα**) of the apostolic council.”[[89]](#footnote-89) The “Liddell Scott” Greek English Lexicon[[90]](#footnote-90) associates **παραδίδωμι** – paradidomi with the Persian postal couriers and those who ran with the torch for the games. Interestingly, this word binds the entire Torah Seder together as noted in the footnotes.

Consequently, this means that as a principal matter, the Master was to be a “Mesorah handed down” as a living Mesorah. G-d did not “hold back” – spare the special treasure of His son. Allegorically speaking we can see that Messiah is the son of G-d, but this truth also depicts the B’ne Yisrael as B’ne Elohim, i.e. “sons of G-d.” We might say that Messiah is a living personification of the B’ne Yisrael and, that the B’ne Yisrael is a collective personification of Messiah. This allegory also reveals that just as Messiah is a living personification of the Torah, Oral and written, so are the B’ne Yisrael. Therefore, just as the Master is “handed down” to or for the glory of us all (the Jewish people) we are also handed down to the Gentiles as a living Mesorah. Be it, butcher or baker we are a living Mesorah. A butcher demonstrates the Mesorah as a living model of how to prepare food. Likewise, the Baker is a Mesorah for bread etc.

When we break down the compound word “**παραδίδωμι,” -** paradidōmi, we can see from its parts other truths. Its compounded parts are **παρά -** para and **δίδωμι** - didōmi. **Δίδωμι** - didōmi has forty-two possible parallels in Hebrew as used by the LXX chief of which is “halakhah.” All of these small pieces to the puzzle show us that Messiah and the Jewish people are walking Mesoroth presented to the Gentiles.

Messiah’s suffering is often exaggerated. Here we do not want to diminish the sufferings of the Master nor their precious value. Here we are pointing out that every Jewish soul carries the pain of a persecuted history in his DNA. The Master as a prototypical Jew died and was resurrected as a testimony of what we wait for. The coming ages “Y’mot HaMashiach” is then not just only an exaltation of Messiah, but also an adulation of those who have followed in his foot steps and conducted their lives in the very same way as the Master. In other words, we are as responsible for the “Y’mot HaMashiach” as is the Master. Again, the reader must not think that we are in any way demeaning the Master. As Messiah has suffered and triumphed, so will we. **As it is written: "But for Your sake we are killed all day[[91]](#footnote-91) long; We are considered as sheep to be slaughtered.** (Psa 44:22)”

**The Canaan connection – More than Conquerors**

**Tehillim** - Psa 44:2-3 **You drove out the nations with Your hand, But them You planted; You afflicted the peoples, and cast them out. For they did not gain possession of the land by their own sword, Nor did their own arm save them; But it was Your right hand, Your arm, and the light of Your countenance, Because You favored them.**

Hakham Shaul cites as a paraphrase Psalms 44:22. It may be better said that Hakham Shaul cited a piece of the Psalm referring to the whole, i.e. pars pro toto. A brief overview of the Psalm shows numerous connections both verbal and thematic. The Psalmist looks forward to the day when the Jewish people are settled in Eretz Yisrael and freed from the tyranny of its oppressors. It would appear that Hakham Shaul sees beyond the sons of Korah in that Eretz Yisrael is the whole earth rather than a small stretch of land along the Mediterranean.

However, what is Hakham Shaul trying to say when he informs us that the Jewish people are more than conquerors?

We find two principal things that demonstrate and explain what Hakham Shaul is saying. Firstly, we note in verse 5 of the present Torah Seder (D’barim 2:5) that G-d speaks telling the B’ne Yisrael not to set one foot in the territory of Esau. In verse 9 G-d furthers his instruction telling them not to harass Moab. Careful attention shows that these are the neighboring lands. What strikes our attention is that fact that Yehudah Ish Kerioth is associated with these lands. When Psalm 44 is read in conjunction with the present Pericope of Romans, Mordechai (Mark) and Luqas (Luke) and the present Torah Seder the staggering truth becomes evident. Being more than a conqueror means that G-d is the victor. This is not to say that we do not have to do our part. Not setting “one foot” in the lands of others means that we realize that we do not have to. Here our intention is that we can say that we have enough because G-d is our “peace.” Another Hebrew possibility for the Greek word **δίδωμι** - didōmi discussed above is Shalam – i.e. Shalom. Here we learn that the B’ne Yisrael do not have to go on expeditions of forced conversions etc. being more than a conqueror means that the Jewish people want to live in peace devoted to Torah observance. We conquer what is needful for peace and no more.

Rashi comments of the wording of D’barim 2:4 -5 **Be very careful**: And what is this "being careful"? “You will not provoke them.” And verse 5 **not so much as a foot:** step meaning, even only for the sole of the foot to tread a single step, I do not permit you to enter their land without permission. An Aggadic interpretation is: [I will not give you of their land] until the day arrives when the foot will tread upon the Mount of Olives [the Messianic era], as it said: “And his [God’s agent] feet will [figuratively] stand [on that day upon the Mount of Olives]” (Zech. 14:4).

**Seven and Ten**

The pericope of Romans is especially suited to the opening passages of the Torah Seder. D’barim 2:3 “You have **circled** this mountain long enough; **turn northward**.”

Hakham Shaul takes note and uses a bulleted list of **ten** words to suggest how the Nazareans will enter the Y’mot HaMashiach. Key to our pericope are the words “height, depth and anything.”

Prayerfully we do not need to point out that the list of seven and ten relate to the Ten and the seven men of the Esnoga. The ten men can only be complete when there are seven Paqidim to function in their offices.

The first list of seven represents experiential troubles that will be faced in the Diaspora. As such, the counterparts to these troubles are the cure of Seven Paqidim. These plenipotentiary agents are the designated resolution to each of the troubles Hakham Shaul has listed. It should also be evident that these “seven” troubles align themselves with trumpets, seals, bowls, and plagues of the Revelation.

|  |  |
| --- | --- |
| **Seven Troubles** | **Seven Paqidim** |
| Tribulation | Hesed - Masoret |
| Distress | Gevurah – Hazan |
| Persecution | Teforet – Darshan (Prophet) |
| Famine | Netzach – Parnas #1 |
| Nakedness | Hod – Parnas #2 |
| Peril | Yesod – Parnas #3 (Female) |
| Sword | Malchut – Moreh |

Table #1

The match is overwhelmingly thorough.

|  |  |  |
| --- | --- | --- |
| **Ten Cosmic powers** | **Ten men of the Esnoga** | **Relational Malakhim** |
| Life | Hokhmah – Chief Hakham - Apostle | Holy Chayyoth – living beings |
| Death | Binah – 2nd on the bench of 3 - Apostle | Ofanim - Spheres |
| Angels | Da’at – 3rd on the bench of 3 - Apostle | Er’elim – Great Ones |
| Present things | Hesed - Masoret | Chashmalim – Fiery beings |
| Height | Gevurah - Hazan | Serafim – Burned (burning) Ones |
| Things to come | Tiferet – Darshan (Prophet) | Mal’achim - Emissaries |
| Powers | Netzach – Parnas #1 | Elohim - Judges |
| Principalities | Hod – Parnas #2 | B’ne Elohim - Sons of the Judges |
| Depth | Yesod – Parnas #3 (Female) | Keruvim – Kings/Queens |
| Creation | Malkhut – Moreh | Ishim - Men |

Table #2

The above table shows how Hakham Shaul viewed the Esnoga and Ecclesiology in relation to cosmological powers and government. Each office is especially suited to a corresponding “power.” Again, Hakham Shaul is prophetically confident that the Jewish people, even as they walked into the Diaspora, maltreated and persecuted, in the end they would survive and flourish as the “son of G-d.” This is because they had leaders like Hakham Tsefet, Hakham Shaul and others who had the prophetic foresight to see the coming of this long exile for the sake of a cosmic tikun.

**Some Questions to Ponder:**

1. From all the readings for this Shabbat, which reading touched your heart and fired your imagination?
2. What part of the Torah Seder fired the heart and imagination of the Psalmist for this week?
3. What part of the Torah Seder fired the heart and the imagination of the prophet this week?
4. What part/s of the Torah Seder, Psalm, and the prophets fired the heart and the imagination of Hakham Tsefet for this week?
5. After taking into consideration all the above texts and our Torah Seder, what would you say is the general prophetic message from the Scriptures for this coming week?

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Coming Festivals:**

**Fast of Esther**

**Adar 13, 5775 – Wednesday 4th of March, 2015**

**For further information see:** [**http://www.betemunah.org/esther.html**](http://www.betemunah.org/esther.html)

**Purim**

**Adar 14, 5775 – Thursday 5th of March, 2015**

**For further information see:** [**http://www.betemunah.org/allegories.html**](http://www.betemunah.org/allegories.html) **;** [**http://www.betemunah.org/purim.html**](http://www.betemunah.org/purim.html) **;**

[**http://www.betemunah.org/purims.html**](http://www.betemunah.org/purims.html) **&** [**http://www.betemunah.org/r2r.html**](http://www.betemunah.org/r2r.html)

**Next Shabbat:**

**Shabbat “Zakhor” – “Remember”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **זָכוֹר** |  |  |
| **“Zakhor”** | Reader 1 – Debarim 24:19-22 | Reader 1 – D’barim 2:31-33 |
| **“Remember”** | Reader 2 – Debarim 25:1-4 | Reader 2 – D’barim 2:34-37 |
| **“Acuérdate”** | Reader 3 – Debarim 25:5-7 | Reader 3 – D’barim 2:31-37 |
| Debarim (Deut.) 24:19 – 25:19 | Reader 4 – Debarim 25:8-10 |  |
| Ashlamatah: I Samuel 15:1-34 | Reader 5 – Debarim 25:11-13 |  |
|  | Reader 6 – Debarim 25:14-16 | Reader 1 – D’barim 2:31-33 |
| Psalm 2:1-12 | Reader 7 – Debarim 25:17-19 | Reader 2 – D’barim 2:34-37 |
|  | Maftir – Debarim 25:17-19 | Reader 3 – D’barim 2:31-37 |
| N.C.: Rev. 13:11 – 14:12; 15:2-4 | I Samuel 15:1-34 |  |

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. verses 13-14. - These opening remarks are 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. [↑](#footnote-ref-1)
2. Beresheet (Genesis) 19:30-38. [↑](#footnote-ref-2)
3. Beresheet (Genesis) chapter 18. [↑](#footnote-ref-3)
4. Egypt [↑](#footnote-ref-4)
5. Bamidbar (Numbers) 25:1-9. [↑](#footnote-ref-5)
6. Nazir 23b [↑](#footnote-ref-6)
7. Yevamoth 76b [↑](#footnote-ref-7)
8. Syria [↑](#footnote-ref-8)
9. Bamidbar (Numbers) 24:17-18 [↑](#footnote-ref-9)
10. II Shmuel (Samuel) 8:2 [↑](#footnote-ref-10)
11. Zechariah 9:10 [↑](#footnote-ref-11)
12. Cf. II Shmuel (Samuel) 8:6 and 8:14 [↑](#footnote-ref-12)
13. Ovadiah 1:21 [↑](#footnote-ref-13)
14. Tehillim (Psalms) 108:10 [↑](#footnote-ref-14)
15. Numbers Rabbah 14:4 [↑](#footnote-ref-15)
16. Giṭtim 57b; Deuteronomy Rabbah 2. [↑](#footnote-ref-16)
17. I Melachim (Kings) 22:34. [↑](#footnote-ref-17)
18. II Melachim (Kings) v. 1 [↑](#footnote-ref-18)
19. Midrash Shocher Ṭob to. Ps. lx.; Arama, “‘Aḳedat Yiẓḥaḳ,” ch. lxi. [↑](#footnote-ref-19)
20. Numbers Rabbah 7:5; comp. Arama, *l.c* [↑](#footnote-ref-20)
21. End [↑](#footnote-ref-21)
22. Compare II Melachim (Kings) v. 2 [↑](#footnote-ref-22)
23. Yitro, Amalek, 1 [↑](#footnote-ref-23)
24. Midrash Rabbah - Numbers XIV:1 has virtually the same remarks as the Gemara. [↑](#footnote-ref-24)
25. II Melachim (Kings) 5:20-24. [↑](#footnote-ref-25)
26. רשומות דורש lit., ‘interpreters of signs,’ i.e., those who interpret the law symbolically, for the sake of edification and instruction, a school of exegetes belonging to a period anterior to that of Hillel and Shammai and of Palestinian origin. For a full discussion of the term, v. Lauterbach, J.Q.R. (N.S.) I, pp. 291ff. and 503ff. [↑](#footnote-ref-26)
27. I.e., it is for me to bear their iniquities that they may enter into the coming world. [↑](#footnote-ref-27)
28. Tehillim (Psalms) 60:9f. [↑](#footnote-ref-28)
29. Viz., the son of Hezekiah. [↑](#footnote-ref-29)
30. נעלי (E.V. ‘my shoe’) is connected with root meaning ‘to lock’ and the phrase is taken to denote, ‘I will lock him up in Paradise.’ [↑](#footnote-ref-30)
31. התרועעי hithro’a’i (E.V. ‘triumph thou’) is thus derived from רע and translated ‘make thyself a friend’. It may be observed that it is not taught here that they actually have a portion in the world to come as a right, but that they will nevertheless enter therein, God bearing their iniquities to make this possible (v. n. 1). This is in accordance with the general attitude of Judaism that punishment is not everlasting. Cf. M. Joseph. Judaism as Creed and Life, pp. 146-147. [↑](#footnote-ref-31)
32. Tehillim (Psalms) 108:10 [↑](#footnote-ref-32)
33. The Talmud calls these two ‘jewels’ are called ‘good doves’. [↑](#footnote-ref-33)
34. Bamidbar Rabbah 14:1 [↑](#footnote-ref-34)
35. 1Shmuel (Samuel) 22:3-4 [↑](#footnote-ref-35)
36. *Alshich* perceives in the phrase *Moab is my washbasin* an allusion to the taint of Moabite ancestry on David’s lineage. David spent his life *washing* his soul and cleansing it from any trace of gentile association. The Talmud, in Yoma 22b, states that no leader should be appointed to a position of authority over the community unless he has a basketful of ‘creeping reptiles’ tied to his back, meaning that his family tree should have some lowly ancestry. Then, if he grows excessively proud, people can taunt him, ‘Turn around and see from whence you came.’ The proof of this is that since Saul’s pedigree was perfect, he disregarded admonition and fell; but David’s Moabite ancestry always haunted him and caused him to be more humble and cautious in his affairs (see *Rashi, Yoma* 22b). [↑](#footnote-ref-36)
37. The Zohar (Parashat Balak) explains that this is said for a faraway time, which implies the End of Days. [↑](#footnote-ref-37)
38. Metaphorical reference to Edom; v. Isa. LXIII, 1. [↑](#footnote-ref-38)
39. This probably refers to Antiochus Epiphanes, king of Syria (so called because of his attempted Hellenization of the Jews). [↑](#footnote-ref-39)
40. אתרועעי is thus probably connected with רעע ‘to be favorably inclined’. [↑](#footnote-ref-40)
41. Sanhedrin 104b [↑](#footnote-ref-41)
42. I Shmuel (Samuel) 21:8 [↑](#footnote-ref-42)
43. The Midrash Tehillim 3:4 is likely Rashi’s source for this conclusion. [↑](#footnote-ref-43)
44. Midrash Shmuel (Samuel) 18:4 [↑](#footnote-ref-44)
45. Chagigah 15b [↑](#footnote-ref-45)
46. Sanhedrin 106b [↑](#footnote-ref-46)
47. Yevamot 76b-77a [↑](#footnote-ref-47)
48. Beresheet Rabbah 32:1 [↑](#footnote-ref-48)
49. Sanhedrin 93b [↑](#footnote-ref-49)
50. Midrash Pliah [↑](#footnote-ref-50)
51. Soncino Zohar, Beresheet, Section 1, Page 166b [↑](#footnote-ref-51)
52. People - עם, Strong’s number 05971. [↑](#footnote-ref-52)
53. Ta'anith 29a [↑](#footnote-ref-53)
54. Key verbal tally to D’barim 2:24, Mk. 14:10, and Rm. 8:32 [↑](#footnote-ref-54)
55. Key verbal tally to D’barim 2:24, Mk. 14:10, and Rm. 8:32 [↑](#footnote-ref-55)
56. Verbal connection to D’barim 2:6 [↑](#footnote-ref-56)
57. Verbal connection to D’barim 2:5 [↑](#footnote-ref-57)
58. Verbal Tally to D’barim 2:2 [↑](#footnote-ref-58)
59. Contextually we MUST read the "Jewish people" because we as the Jewish people are the great treasure of G-d. [↑](#footnote-ref-59)
60. Keep or hold back as a treasure for Himself [↑](#footnote-ref-60)
61. Verbal Tally to D’barim 2:4 [↑](#footnote-ref-61)
62. Key verbal tally to D’barim 2:24, Mk. 14:10, and Lk. 22:4 [↑](#footnote-ref-62)
63. Here we see that Messiah is the tool or agent whereby G-d will accomplish his “goal” – **τέλος,** Cf. Romans 10:4. G-d will extend to us His loving-kindness. However, His loving kindness through Messiah is found to be merited through obedience to the Mesorah of the Master. Loving-kindness is merited through faithful obedience. [↑](#footnote-ref-63)
64. "**to take up a legal cause, show justice, do justice, take up a cause"** Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wrterbuch zu den Schriften des Neuen Testaments und der frhchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.). Chicago: University of Chicago Press. p. 249 [↑](#footnote-ref-64)
65. Here **δεξιός,** means “right.” In literal terms, i.e. Peshat we know that **δεξιός**, usually refers to things on the right or the right hand. However, in Remes the phrase takes up allegorical meanings such as “authority” etc. The three columns of right, left and center are Remes for the “Creator of the Universe, “creative power” and “royal power.” Here then we see that Hakham Shaul id focusing on “Royal power” or the “powers of the right column.” Cf. Philo’s discussion on Abraham 1:119-132 [↑](#footnote-ref-65)
66. Verbal connection to D’barim 2:14 [↑](#footnote-ref-66)
67. One should not think that “intercession” is only for the positive. **Ẻντυγχάνω** means appeal to and or complain against. Intercession can be on one’s behalf or against disobedient actions. [↑](#footnote-ref-67)
68. Verbal connection to D’barim 2:14 [↑](#footnote-ref-68)
69. Verbal connection to D’barim 2:14 [↑](#footnote-ref-69)
70. Cf. Mar 3:19 [↑](#footnote-ref-70)
71. Literally, meaning the one who handed (**παραδίδωμι** Yeshua) over. We will discuss this idea further in the Remes commentary below. [↑](#footnote-ref-71)
72. Here we intend to imply that Yehudah was a Gentile who betrayed the Master and his talmidim like some spy bought by the defuncet Kohanim. [↑](#footnote-ref-72)
73. France, R. (2002). *The New International Greek Testament Commentary, The Gospel of Mark.* (p. 556) Grand Rapids MI: Wm. B. Eerdmand Publishing Co. [↑](#footnote-ref-73)
74. My interpretation of France’s intention [↑](#footnote-ref-74)
75. Ibid p. 163 [↑](#footnote-ref-75)
76. Ibid [↑](#footnote-ref-76)
77. Joan Taylor, *The Name “Iskarioth” (Iscariot)* JBL 129/2 (2010) 367–83, copyright © 2010 by the Society of Biblical Literature. [↑](#footnote-ref-77)
78. Str-B 1:536–37; Wellhausen, *Das Evangelium Marci* (Berlin: Georg Reimer, 1903); Haugg, *Judas Iskarioth in den neutestamentlichen Berichten* (Freiburg: Herder, 1930); and Dalman, *Jesus-Jeshua: Studies in the Gospels* (trans. Paul Levertoff; London: SPCK, 1929; German orig., 1922). [↑](#footnote-ref-78)
79. Ibid [↑](#footnote-ref-79)
80. Ingholt, “The Surname of Judas Iscariot,” in *Studia Orientalia Ioanni Pedersen Septuagenario* (Copenhagen: Munksgaard, 1953), 152–62. [↑](#footnote-ref-80)
81. A. Ehrman, “Judas Iscariot and Abba Saqqara,” JBL 97 (1978): 572–73. [↑](#footnote-ref-81)
82. Yoel Arbeitman, “The Suffix of Iscariot,” JBL 99 (1980): 122–24 [↑](#footnote-ref-82)
83. Joan Taylor, *The Name “Iskarioth” (Iscariot)* JBL 129/2 (2010) 367–83, copyright © 2010 by the Society of Biblical Literature. [↑](#footnote-ref-83)
84. Cane, A. (2005). *The place of Judas Iscariot in Christology.* (pp. 16-17) Ashgate Publishing, Ltd. [↑](#footnote-ref-84)
85. The title can be misleading. Joan Taylor actually has another proposal, which she presents at the end of her paper. [↑](#footnote-ref-85)
86. Joan Taylor, *The Name “Iskarioth” (Iscariot)* JBL 129/2 (2010) 367–83, copyright © 2010 by the Society of Biblical Literature. [↑](#footnote-ref-86)
87. Miller, D. (1990). *The Gospel of Mark as Midrash on Earlier Jewish and New Testament Litrature* (p. 129) (Vol. 21). Lewiston, New York: The Edwin Mellen Press. [↑](#footnote-ref-87)
88. Bauer, Walter, and F. Wilbur Gingrich. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature, Second Edition*. Edited by William F. Arndt and Frederick W. Danker. 2nd edition. Chicago: The University Of Chicago Press, 1979. p. 148 [↑](#footnote-ref-88)
89. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. p. 2:171 [↑](#footnote-ref-89)
90. Liddell, H. G., and Robert Scott, eds. *An Intermediate Greek-English Lexicon: Founded upon the Seventh Edition of Liddell and Scott’s Greek-English Lexicon*. 7 edition. Oxford: Oxford University Press, 1945. p. 128 [↑](#footnote-ref-90)
91. Verbal connection to D’barim 2:14 [↑](#footnote-ref-91)