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**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** |
| **Shebat 27, 5782 / January 28-29, 2022** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

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

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

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His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

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

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

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

Special Requests from His Eminence Hakham Dr. Yosef ben Haggai:

Mi Sheberach He Who blessed our holy matriarchs, Sarah, Rebecca, Rachel and Leah, Miriam the Prophetess. Abigail, and Esther, daughter of Abigail – may He bless the sick HH Giberet Dr. Elisheba bat Sarah HaRabbanit (the beloved wife of His Eminence Rabbi Dr. Eliyahu ben Abraham) who has lost 45% of her kidneys’ function and send her a complete recovery in all her organs and all her blood vessels. Please HaShem, heal her now. Please HaShem, heal her now. Please HaShem, heal her now among the other sick people of Your people Israel. And so may it be His will, and for the sake of the Holy One of Yisrael, and we all say with one voice: AMEN ve AMEN!

He Who blessed our holy matriarchs, Sarah, Rebecca, Rachel, and Leah, Miriam the Prophetess. Abigail, and Esther daughter of Abigail – may He bless the sick mother of three children HE Giberet Hannah bat Sarah (the much-loved niece of HH Giberet Giborah bat Sarah) and send her a complete recovery in all her organs and all her blood vessels. Please HaShem, heal her now. Please HaShem, heal her now. Please HaShem, heal her now among the other sick people of Your people Israel. And so may it be His will, and we all will say with one voice: AMEN ve AMEN

He Who blessed our holy matriarchs, Sarah, Rebecca, Rachel, and Leah, Miriam the Prophetess. Abigail, and Esther daughter of Abigail – may He bless the sick daughter of HH Giberet Karmela bat Sarah, HE Giberet Kelly and send her a complete recovery in all her organs and all her blood vessels. Please HaShem, heal her now. Please HaShem, heal her now. Please HaShem, heal her now among the other sick people of Your people Israel. And so may it be His will, and we all will say with one voice: AMEN ve AMEN.

**A Prayer for Israel**

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

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

**Shabbat: “Rav Lakhem” – “Long [enough] to you” -**

**Sabbath of the proclamation of the New Moon of 1 Adar**

**(Evening of Tuesday, Feb. 1, 2022 – Wednesday, Feb. 2, 2022)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **רַב-לָכֶם** |  | **Saturday Afternoon** |
| **“Rav Lakhem”** | Reader 1 – D’barim 2:2-4 | Reader 1 – D’barim 2:31-33 |
| **“Long [enough] to you”** | Reader 2 – D’barim 2:5-9 | Reader 2 – D’barim 2:34-36 |
| **“Harto habéis¨** | Reader 3 – D’barim 2:9-13 | Reader 3 – D’barim 2:31-37 |
| D’barim (Deut.) 2:2-30  B’Midbar (Num.) 28:9-15 | Reader 4 – D’barim 2:14-16 |  |
| Ashlamatah: Obad 1:21 +  Micah 3:9 – 4:5 | Reader 5 – D’barim 2:17-19 | **Monday and Thursday Mornings** |
| Special Ashlamatah: 1 Sam 20:18 & 42 | Reader 6 – D’barim 2:20-23 | Reader 1 – D’barim 2:31-33 |
| Psalms: 107: 33-43 | Reader 7 – D’barim 2:24-30 | Reader 2 – D’barim 2:34-36 |
| Mk 13:14-20: Luke 21:20-24 | Maftir: D’barim 2:28-30 | Reader 3 – D’barim 2:31-37 |

**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

**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. |

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:9-15**

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| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| 9. On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9. but on the day of Shabbat two lambs of the year without blemish, and two‑tenths of flour mixed with olive oil for the mincha and its libation. |
| 10. This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11. At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish. | 11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12. And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13. And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the LORD. |
| 14. Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14. And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15. And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |

**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.

**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 northward. 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 107:33-43**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Give thanks to the Lord because He is good, for His kindness is eternal. | 1. Sing praise in the presence of the LORD, for He is good, for His goodness is forever. |
| 2. Those redeemed by the Lord shall say it, those whom He redeemed from the hands of an oppressor. | 2. The redeemed of the LORD will say it, whom He redeemed from the hand of the oppressor. |
| 3. And gathered them from lands, from the east and from the west, from the north and from the sea. | 3. And whom He gathered from the lands, from the east, and from the west, and from the north, and from the sea in the south. |
| 4. They strayed in the desert, on a road of desolation; they did not find an inhabited city. | 4. Concerning the people of the house of Israel He prophesied and said, "The people of the house of Israel have wandered in the wilderness in a desolate path; they did not find an inhabited city." |
| 5. Hungry as well as thirsty, their soul enwraps itself in them. | 5. Thirsty, yes, and hungry, their souls will grow weary. |
| 6. And they cried out to the Lord in their distress; from their straits He rescued them. | 6. And they prayed in the presence of the LORD when it went ill with them; He delivered them from their distress. |
| 7. And He led them on a straight road, to go to an inhabited city. | 7. And He guided them on a straight way, to come to Jerusalem, the inhabited city. |
| 8. They shall give thanks to the Lord for His kindness, and for His wonders to the children of men. | 8. Let them give thanks in the presence of the LORD because of His kindness, and tell His wonders to the sons of men. |
| 9. For He sated a yearning soul, and a hungry soul He filled with goodness. | 9. For He has satisfied the soul of the empty, and filled with good things the soul of the hungry. |
| 10. Those who sit in darkness and the shadow of death, prisoners of affliction and iron. | 10. Concerning Zedekiah and the leaders of Israel He prophesied and said, "O Zedekiah and the leaders of Israel, who were exiled to Babylon and dwelt in darkness and the shadow of death, and became prisoners in the pain of iron fetters." |
| 11. For they rebelled against the words of God, and they scorned the counsel of the Most High. | 11. For they rebelled against the word of God, and rejected the counsel of the Most High. |
| 12. And He humbled their heart with toil; they stumbled with no one to help them. | 12. And He broke their heart with toil; they stumbled, and there was none to help. |
| 13. And they cried out to the Lord in their distress; from their straits He saved them. | 13. And they prayed in the presence of the LORD when it went ill with them; He redeemed them from their distress. |
| 14. He took them out of darkness and the shadow of death, and He broke open their bonds. | 14. He brought them out of darkness and the shadow of death; and He will break their chains. |
| 15. They shall give thanks to the Lord for His kindness, and for His wonders to the children of men. | 15. They will give thanks in the presence of the LORD because of His kindness, and tell His wonders to the sons of men. |
| 16. For He broke copper doors, and cut off iron bars. | 16. For He shattered the doors of bronze, and cut down the bars of iron. |
| 17. Fools, because of the way of their transgression and because of their iniquities, are afflicted. | 17. Concerning Hezekiah, king of the tribe of the house of Judah, He prophesied and said, "Hezekiah, king of the house of Judah, who refused to take a wife, was punished as the fools are punished because of their rebellious way and because of their iniquities." |
| 18. Their soul despises all food, and they reach the portals of death. | 18. Their soul will reject all food, and they arrive at the portals of death. |
| 19. And they cried out to the Lord in their distress; from their straits He saved them. | 19. And they prayed in the presence of the LORD when it went ill with them, and He will redeem them from their distresses. |
| 20. He sent His word and healed them, and extricated them from their pit. | 20. He will send the words of His healing and will heal them, and deliver them from being harmed. |
| 21. They shall give thanks to the Lord for His kindness, and for His wonders to the children of men. | 21. They will give thanks in the presence of the LORD because of His kindness, and tell His wonders to the sons of men. |
| 22. And they shall slaughter sacrifices of thanksgiving, and they shall tell of His deeds with song. | 22. And they will sacrifice thanksgiving sacrifices, and will tell of His deeds in gladness. |
| 23. Those who go down to the sea in ships, who do work in mighty waters. | 23. Concerning the sailors of Jonah son of Amittai, he prophesied and said, "The sailors, those who go down to the sea in ships, those who do work on many waters. |
| 24. They saw the deeds of the Lord and His wonders in the deep. | 24. They saw the deeds of the LORD, and His wonders in the deep." |
| 25. He spoke, and He set up a tempest, and it raised its waves. | 25. And He gave command by His word, and raised up the storm and the gale, and its waves were lifted up high. |
| 26. They went up to the heavens, they came down to the depths; their soul melted with trouble. | 26. They go up towards heaven, they go down to the depths of the abysses; their souls will melt in misery. |
| 27. They were frightened and staggered like a drunkard, and all their wisdom was destroyed. | 27. They will tremble, they will totter like a man drunk with wine; and all their wisdom is destroyed. |
| 28. They cried out to the Lord from their distress, that He take them out of their straits. | 28. And they prayed in the presence of the LORD when it went ill with them, and He will bring them out of their troubles. |
| 29. The tempest He had set up [settled] into a calm, and their waves were stilled. | 29. He will make the wind cease to quietness, and their waves will be silent. |
| 30. They rejoiced that they were stilled, and He led them to the region of their desire. | 30. And they rejoiced, for they are silent; and He led them to the harbor they desired. |
| 31. They shall thank the Lord for His kindness, and for His wonders to the children of men. | 31. They will give thanks in the presence of the LORD because of His kindness, and tell His wonders to the sons of men. |
| 32. And they shall exalt Him in an assembly of people, and in a sitting of elders, praise Him. | 32. And they exalt Him in the assembly of the people, the house of Israel; and in the Sanhedrin of the wise they will praise Him. |
| 33. He makes rivers into a desert, and springs of water into an arid place; | 33. Concerning the generation of Joel son of Pethuel He prophesied and said: "When the house of Israel rebelled in the days of Joel the prophet, He brought a drought into the world; He made the rivers like the desert, and the sources of water like thirst." |
| 34. A fruitful land into a salty waste, because of the evil of its inhabitants. | 34. The land of Israel that produces fruit became a waste like Sodom, which was overthrown because of the evil of its inhabitants. |
| 35. He makes a desert into a pool of water, and a wasteland into springs of water. | 35. When they returned to the Torah, He made the desert like a channel of water, and the parched land became sources of water. |
| 36. And He settles the hungry there, and they establish an inhabited city. | 36. And He made the hungry dwell there, and they set up an inhabited city. |
| 37. And they sow fields and plant vineyards, which produce fruits and grain. | 37. And they sowed fields and planted vineyards, and they yielded fruit of produce. |
| 38. And He blessed them, and they multiplied exceedingly, and their animals did not decrease. | 38. And He blessed them and they multiplied greatly, and their livestock will not diminish. |
| 39. Whereas they were few and they sank down from dominion, trouble, and sorrow. | 39. And when they sinned, they diminished and became poor because of the affliction of misery and pain. |
| 40. He pours contempt upon princes and leads them astray in a wasteland where there is no path. | 40. He pours contempt on the leaders, and made them wander in a void without a path. |
| 41. And He strengthened the needy from poverty and made him families like flocks. | 41. But when they returned to the Torah, He exalted the needy from poverty, and made them like the flocks of the well-born families. |
| 42. The upright see and rejoice, and all injustice shuts its mouth. | 42. The upright will see and rejoice, but every liar's mouth is closed and sealed. |
| 43. **He who is wise will keep these in mind, and they will ponder the kind deeds of the Lord.** | 43. **Would that the wise man keep these things, and discern the kindnesses of the LORD!** |
|  |  |

**Rashi’s Commentary for: Psalm 107:33-43**

**33 He makes rivers into a desert** That is to say that He makes the settlements of the nations into ruins.

**34 into a salty waste** To be like a salty land insofar as it does not produce fruit.

**35 He makes a desert into a pool of water** He makes a ruined settlement into a building and restores it to its original state.

**39 Whereas they were few and they sank down** But they, from the beginning, sank down and were few because of dominion, trouble, and sorrow.

**41 and made him families like flocks** He made [for] the needy the families of his children as numerous as flocks.

**42 shuts** Heb. קפצה , closes up, like (Deut. 15:7): “and not close up (תקפץ) your hand.”

**Meditation from the Psalms**

**Psalms ‎‎107: 33-43**

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

This hymn of thanksgiving opens the fifth and final Book of Psalms. Primarily, this composition expresses the thanks of those who were in places of danger but were rescued and arrived home safely. As such, these verses relate to a number of historical settings. *Alshich* says that the Psalmist is amplifying the thanks which Israel offered to G-d when they were redeemed from the dangers of Egyptian bondage, where they were threatened by the hazards of both the scorched wilderness[[1]](#footnote-1) and the deep sea.

*Ibn Yachya* relates this work to David's life.[[2]](#footnote-2) The Philistines captured the Holy Ark, and it was endangered in countless ways. When David returned the Ark to a haven of safety and sanctity, he composed this hymn of thanks.

*Sforno* says that the Psalmist echoes those who will be redeemed from the present exile. Throughout the centuries they have endured all kinds of danger, only to be ultimately confronted with the greatest danger of all — the war of Gog and Magog, which will threaten to tear the entire world asunder.

The Talmud[[3]](#footnote-3) derives a practical rule of Jewish conduct from this psalm: Four people must offer thanks to God — he who traveled over the sea; he who journeyed through the desert; he who was sick and then healed; and he who was jailed and then released. All four of these perilous situations are vividly described in this psalm.[[4]](#footnote-4)

Psalms chapter 107 contains a summation of history, therefore, let us continue what we started last week, and look a bit more at how the process is playing out in our days.[[5]](#footnote-5)

As we see today, the media speak about the terrible cruelty and killings which Islamic extremists are performing around the world, even within their own people. Of course, there is the focus of carrying out these atrocious acts in Israel. It appears that we are now in the fifth galut: Galut Ishmael, the Arab exile. As Rav Chaim Vital[[6]](#footnote-6) continues and writes, that this will be the worst of all exiles. The situation will get so bad that our only salvation will be for us to cry out to HaShem and HaShem will listen and bring the redemption. This last statement was always puzzling. how is it possible that all Israel will put their differences aside and unite as one people to cry out to HaShem? Now we can see that brutality will bring us together.

The situation that is responsible for current events is that the satan[[7]](#footnote-7) is dying. When we do mitzvot, the kedusha comes to Klal Israel,[[8]](#footnote-8) and we grow thereby. If we sin, the kedusha goes to the satan, and he grows thereby. When Israel is up, then Esav and the satan are down, and vice versa.

To rectify creation, the tikkun, we must take back all of the kedusha from the satan. This will kill the satan. At this time, the satan is dying. Let’s look at some of the pieces that are used in the tikkun.

There are two **Meshichim[[9]](#footnote-9)** with two different missions:

1. Mashiach ben Yosef – Take back the kedusha by eliminating sin.
2. Mashiach ben David – To bring down the rest of the kedusha by encouraging mitzvot.

The **tikkun**, the correction, is accomplished using the following methods:

1. Teshuva – repentance.
2. Doing the mitzvot. This was supposed to be the main vehicle for tikkun, but, we failed.
3. Suffering will undo our sins and bring Klal Israel strength. This is now the main path for tikkun.

There are three **strategies**, in war, when supplies are running low. All of them have been employed by the satan as he has lost kedusha due to the suffering of the Jewish people.

1. **The big bluff using shock and awe**. The holocaust is an example where the nations of the world ganged up to kill the Jews. The goal was to discourage other Jews and cause them to sin. This failed.
2. **Discourage the enemy**. Using dissidents, the Erev Rav[[10]](#footnote-10) to discourage the Jews. This also failed.
3. **Call in an ally for replenishments**. Ishmael, the Arabs, the Muslim, are the only other nation which can draw down kedusha. Avraham said, “may Ishmael live before you”. HaShem said, “I have heard”. Ishmael wants to be the Bechor, the firstborn. The Maharal of Prague says that Ishmael does not belong to the four kingdoms - Medes, Babylonians, Persians and Edomites. According to the Maharal, Ishmael comes after them. He is not part of the four kingdoms because he has extremely powerful spiritual strength that he inherited from Abraham. Precisely for this reason he is probably the hardest and most threatening of them all.

These three strategies were employed beginning in approximately 1990 (5750). At that time, the world began to change. This was ‘Friday noon of the sixth day of creation’. This is when the sun begins to set. September of 1989 is when this began. This is when the Berlin wall collapsed.[[11]](#footnote-11) The Soviet Union collapsed shortly thereafter.[[12]](#footnote-12) This is when the intifada began.[[13]](#footnote-13) When Ishmael (Arabs) takes over, Edom begins to collapse.

Now the Arabs / Islam are taking over Europe and beginning to rise in the United States, the greatest part of Edom. Islam (AKA Ishmael) is the fastest growing religion.[[14]](#footnote-14)

Edom is represented by the pig, which is NOT KOSHER now, but will become kosher in the future:

*Why is the pig called [in Hebrew] chazir? Because in the future, G‑d will return [le-hachazir] it to Israel.[[15]](#footnote-15)*

***Bereshit Rabbah 63:8*** *Rabbi Isaac said: “[God declared]: ‘You have given a name to your swine [Esau]; then I too will name My firstborn, as it says, Thus says the Lord: Israel is My son, My firstborn.*

***Bereshit Rabbah 65:1*** *Why does he compare it [the Roman State] to a swine? For this reason: when the swine is lying down it puts out its hoofs, as if to say, "I am clean," so does this wicked State rob and oppress, yet pretend to be executing justice. So for forty years Esau used to ensnare married women and violate them, yet when he attained forty years he compared himself to his father, saying, "As my father was forty years old when he married, so I will marry at the age of forty”.[[16]](#footnote-16)*

The pig is an allusion to Edom [Rome]... And why is the last-named called *hazir?* Because it will yet restore (hazar) the crown to its owner. This is indicated by what is written:

***Ovadia (Obadiah) 1:21*** *And saviors shall come up on Mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's*.

Thus, if the pig becomes kosher, then so also does Esav become kosher. Thus, Esav, and specifically the United States, will eventually have a purification. This idea is brought into further clarification by the following Targum:

***Targum Yonatan, Genesis 50:13*** *In the Cave of Machpelahin Hebron (the burial place of the Patriarchs) . . . Esau’s head lies in the bosom of Isaac.*

This indicates that there is part of Edom which is good, and it is the place where Chakma, wisdom, resides. The head of any organization is the leader. The United States is the undisputed leader of the world today. Thus, the good part of Esav, the head, seems to be the United States.

In the era of Mashiach the world at large will be purified and achieve a higher spiritual level, so that the pig will become permissible for food. (How does this square with one of the basic beliefs of Judaism, that the laws of the Torah will never change? Rabbi Chaim ibn Attar[[17]](#footnote-17) suggests that G-d will alter the pig’s physiology so that indeed it chews its cud and therefore bears both kosher signs.)

Esav (Edom), and western civilization, has four characteristics:

1. **Arrogance and atheism**. Russia took on these attributes. Russia has begun to fall. The czar has fallen and communism is in decline. There may be some good left as Russia loses its anti-Semitism and works with America.
2. **He was a fraud**. Europe took on this attribute. Europe’s Muslims are causing the end of the Schengen zone;[[18]](#footnote-18) they are causing it to fall. Brexit[[19]](#footnote-19) is destroying their unity.
3. **Materialism and pleasure seeking**. The United States took on this attribute. The good part of Esav. America will flourish under Donald Trump.
4. **Parents are honored**. The United States and Esav both honored parents[[20]](#footnote-20) (Mother’s Day and Father’s Day is unique to America). They have also given tremendous charity and foreign aid. Their charity sponsors much Torah study.

The goal of the Christians is to convert the Jews. This makes them an ally of the Arabs (Ishmael) to make the Jews sin. Obama became the king of Edom and he was a Muslim or at least a very strong sympathizer of the Muslims. Obama’s election in 2008 was a miracle given that he had no particular talent or background that qualified him. He was a community organizer. His friends were mostly radical communists and Muslims.

The gematria of Obama is the gematria of Mashiach and of nachash (serpent).[[21]](#footnote-21) This means that he has a role in the messianic process, to bring the Mashiach. His role is to destroy the Mashiach and derail the messianic process. Obama has designated the end-of-time; this is one of the main reasons that he rose to power. Mashiach ben David *has to come* by 5790. Mashiach ben Yosef has to come earlier. In July, of 2015 (5775), Obama gave Iran the right to build an atomic bomb through an agreement. The agreement legitimizes their right to have atomic bombs within 15 years. This means that they will have a legal atomic bomb in 2030 (5790), right on time according to the midrash. This will lead to the last war, as designated by Obama. This will lead to a clash of civilizations.

Yaaqob was to bring down kedusha. Esav’s job was to subdue evil. Trump will play Esav’s role to subdue evil. Additionally, he will undo the legacy of the democratic party. At the same time, he is destroying the media and the leftist liberals.

Obama, as a concealed Muslim in a Christian nation, had six jobs:

1. **Allow the satan to survive**.
2. **Destroy the United States (Edom)**. His meteoric rise was indicator that He was HaShem’s choice.
3. **Defend Moslems:** Raise and empower Ishmael. Empower extremist Muslims. (by giving Iran the atomic bomb and designating the end-of-time.)
4. **Designate the end of time.**
5. **He initiated Gog u’Magog**.
6. **Destroy Israel**.

We can see that Obama’s mission was laying the groundwork for the *final war* with Iran (Persia):

**Yalkut Shimoni Remez Yeshayahu 499:** *Rabbi Yitzchak said: In the year that Melech HaMashiach will be revealed, all the kings (leaders) of the nations will be struggling against each other. The leader of Iran will contest with the leader of Arabia, and the leader of Arabia will go to Aram or Edom (depending on the edition) to get council from them.* ***The leader of Persia will respond and destroy the entire world.*** *All the nations of the world will be trembling and shaking and falling on their faces. They will be seized by pains like labor pains.*

*The Jewish people will be trembling and quaking and saying: "Where can we go? Where can we go?" And [HaShem] will say to them: My children, do not fear! Everything I did I did only for you! Why are you frightened? Don't be afraid--the time of your redemption has arrived!"*

**Talmud Yoma 10a** *- "Rebbi states that Rome is destined to fall at the hands of Persia. Rav states that Persia is destined to fall at the hands of Rome. Question: Can the builders (Persia [Iran], who permitted the rebuilding of the Holy Temple) fall before the destroyers (Rome, who destroyed the Temple)? The sages answer: If the King (Hashem) so decrees."*

Rearranging the Hebrew letters of the word “Islam” gives you the word “Samael”,[[22]](#footnote-22) the angel of death.

The Talmud,[[23]](#footnote-23) states that the nation of Edom (which, according to the mystics, refers to the Western nations such as the U.S. etc.) and the nation of Paras (Persia/Iran) will be the last two powerful nations standing just before the coming of the Messiah. And the Talmud[[24]](#footnote-24) discusses whether Edom will fall into the hands of Paras during the wars preceding the coming of the Messiah, or vice-versa.

The Middle East Arabic nations are imploding: Somalia,[[25]](#footnote-25) Tunisia,[[26]](#footnote-26) Egypt,[[27]](#footnote-27) Yemen,[[28]](#footnote-28) Libya,[[29]](#footnote-29) Iraq,[[30]](#footnote-30) Afghanistan,[[31]](#footnote-31) Syria,[[32]](#footnote-32) and Lebanon.[[33]](#footnote-33) This is the collapse of Ishmael. This situation is compounded by the use of fracking in America. As we reduce our dependence on Middle Eastern oil, so we reduce their income and hasten their collapse. This situation is further exacerbated by the finding of natural gas[[34]](#footnote-34) and oil[[35]](#footnote-35) in Israel. As Israel gains energy independence, Ishmael is further weakened and the collapse is hastened.

Since the Arabs have contributed almost nothing to the world, in the last 1500 years, except oil. If they lose this oil they become expendable. In Saudia Arabia, for example, the current oil fields are predicted to run out in 5782AM (2022). This is driving the satan crazy as he watches his resources decline. He starts to exploit the baseless hatred that exists between Jews.[[36]](#footnote-36) The rise of Yair Lapid, with his 19 seats in the Knesset and his influence has brought about a "spiritual holocaust" as he attempts to divert Haredim[[37]](#footnote-37) from their Torah studies, and into the army. He also is attempting to take away government funds from the kollels,[[38]](#footnote-38) which will cause them to collapse as the Haredim have to go to work. Finally, he is attempting to make the Jewish day schools teach secular topics and cease, or minimize, their Torah studies. HaShem sees that we want to hate each other, so He sent Lapid (Erev Rav) to deepen the hatred and force us to abandon the mitzvot. This will benefit the satan and provide his kedusha. Lapid coming out of nowhere is a signal of the hand of HaShem moving in this matter.

Once Lapid and his 19 seats became available, the ruling coalition no longer needed the religious parties to enable them to rule. This diminished their influence and revealed the deep antipathy that existed toward them. As the rulers increased their sins, so the satan was nourished from their sins. Lapid, as one of the greatest anti-Semites in history, was used by HaShem to bring about His will.

Lapid’s negative force on Klal Israel was balanced when the Palestinians kidnapped three teenagers.[[39]](#footnote-39) This crime touched the hearts of Jews everywhere and produced unity and love amidst the Jewish people. This was an effective counter-balance to the baseless hatred being fostered by Lapid and his cohorts. The end result is that New elections were called where Netanyahu expelled Lapid and his seats from the ruling coalition.

When Lapid fell, the satan sought a new source of nourishment. He caused the rise of the reform movement (Erev Rav) in Israel. This was manifest by the legitimizing of the “Women of the Wall”. The goal of the reform movement is to distance Jews from the Torah, to bring sins instead of mitzvot.

Now let’s look at more recent events and how they play into the events of the last days.

Trump came on the political scene and was treated as a joke. He was universally disparaged in the press and he became the fodder for late night comedians. His selection as the Republican candidate was nothing short of a miracle. He displaced sixteen well known heavy weights in the Republican party. His election was a miracle of miracles. All the polls showed him losing, yet he became the winner. Why did he win?

Donald Trump won because he was not part of the administration, Democrats and Republicans, who had lied to the people and made promises that they never intended to keep. The Republicans advanced the Democrat’s goals to the detriment of the people who elected them. They wanted an outsider who would look at the country as they looked at it. They wanted someone who was not a liar. Someone who sees the problems that they see. Trump is a business man who has become the champion of the common man. As a billionaire he is not dependent on contributions from influence peddlers. Because he can be his own man and do what he wants to do without losing his financing, he has great power.

Trump is a real estate guy in New York and has developed many relationships with Jews because there are many Jews in the real estate business. This has given him a desire to assist Jews. This desire has been enhanced by the fact that his daughter, son-in-law (Jared Kushner),[[40]](#footnote-40) and grandchildren are Jewish. His appreciation of Jews is also reflected in the advisers that he has surrounding him. However, there is a down side: Those who hate him or his policies will transfer that hate to Jews. This will almost certainly lead to a rise in anti-Semitism.

Trump has made overtures to the Arabs to bring them together for peace. As a deal maker, he will, or already has, realized that they don’t want a compromise, they want the whole enchilada. They will settle for nothing less than the complete destruction of the Jews and of Israel. The Arabs, and specifically the Muslims, cannot make peace for the following reasons:

1. Theologically (in the Koran) they are forbidden from giving up land that they have once inhabited, and this includes Israel.
2. If an Arab leader makes peace his own people will kill him the next day. This is no idle threat.
3. The peace will become international law and then when they want to renege, the nations of the world will be united against them because now Israel has become a recognized state. So, if they attack Israel, then Israel has the full backing of international law to destroy them. They no longer need to restrain themselves.

A Middle East peace is therefore impossible.

The primary reason that HaShem chose Trump appears to be his big ego. He is an ego maniac. Every organization or building is called ‘Trump’. This ego gives him the strength to defy everybody. He will do what he wants, regardless of what people say or do. He is the epitome of defiance. This gives him the strength that very few ever have. He does what he wants to do and nothing stands in his unapologetic way. His essential role as President, is to defy the world and do the job that only the defiant can do. He will do the jobs that intimidated the politicians and frustrated the diplomats by being neither a politician nor a diplomat, but being an ego centric, self-willed, defiant leader.

The Republicans hate Donald Trump because they cannot control him. The Democrats hate him because they cannot control or even influence him. When he decides to act, he is accountable to no one but himself.

America is the good side of Esav. Japan is a great country because they rescued and saved Jews during world war two, despite being Hitler’s Axis powers.[[41]](#footnote-41) Japan is now the third largest economy of the world.[[42]](#footnote-42) Why did they save Jews? Why did they treat the Jews with such kindness? The answer to both questions is that they were grateful to Jacob Henry Schiff for his loan many years earlier.[[43]](#footnote-43)

Trump is perfect for America (Edom) because he wants to make it great again. HaShem wants them to be great because they sponsor the Jews to learn Torah and America provides support for Torah to spread around the world. Further, they are the greatest distributors of foreign aid in the world. Their tzedaka benefits the entire world. Because of these merits, HaShem wants to restore their fortunes and provide the wherewithal to continue these good works. It is like a traveling salesman who gets an expense account as long as he makes good deals. He can eat fancy foods, wear the best clothes, and live is the best hotels as long as he brings home the deals. In the same way, as long as America provides for the Jews and for the world, HaShem will give America what she needs to continue her good works.

Trump will:

1. Overturn all of Obama’s negativity.
2. Destroy the Clintons for their sins.
3. Be the champion to destroy Iran and the Arabs. HaShem needs a champion to defend and protect Israel from the rest of the world.

To understand what HaShem is doing it is necessary to review a bit of history. Let’s start with Japan’s bombing of Pearl Harbor. Why did they do this, given that their top advisor warned them against doing it because it would awaken the sleeping giant who was avoiding the war. The bombing of Pearl Harbor surprised even Germany. Although Hitler had made an oral agreement with his Axis partner Japan that Germany would join a war against the United States, he was uncertain as to how the war would be engaged. Japan’s attack on Pearl Harbor answered that question. On December 8, 1941, Japanese Ambassador Oshima went to German Foreign Minister von Ribbentrop to nail the Germans down on a formal declaration of war against America. Von Ribbentrop stalled for time; he knew that Germany was under no obligation to do this under the terms of the Tripartite Pact, which promised help if Japan was attacked, but not if Japan was the aggressor. Von Ribbentrop feared that the addition of another antagonist, the United States, would overwhelm the German war effort. But Hitler thought otherwise. He was convinced that the United States would soon beat him to the punch and declare war on Germany. The U.S. Navy was already attacking German U-boats, and Hitler despised Roosevelt for his repeated verbal attacks against his Nazi ideology. He also believed that Japan was much stronger than it was, that once it had defeated the United States, it would turn and help Germany defeat Russia. So, at 3:30 p.m. (Berlin time) on December 11, the German charge d’affaires in Washington handed American Secretary of State Cordell Hull a copy of the declaration of war.[[44]](#footnote-44)

Thus, Japan’s attack on Pearl Harbor led directly to the war with Germany and the ultimate liberation of Jews from the death camps and the establishment of Israel as a place to take care of the Jews. To put it another way, Edom’s good side was forced to save the Jews.

If we look at what happened with the attack on the World Trade towers we can also see the hand of HaShem. What was the point? Ultimately, this attack alerted America to the danger of the Arabs (Ishmael) and Islam and awoke the sleeping giant to begin a war with Israel’s enemies, thereby aiding the Jews in their war with Ishmael.

These two historical examples illustrate that HaShem is manipulating history in favor of His plan. He is moving the world to its final conclusion, slowly, but surely. These historical precedents suggest that HaShem has put Trump in place to aid the Jews against the Arabs (Ishmael).

Trump is a man of truth. It would be nearly impossible to become a billionaire if you were dishonest. We are also seeing his honesty in the opening days of his presidency where he has faithfully acted according to his campaign words. Because of his ego it is likely that he will go down as the greatest president that this country has ever had. The man who wants his name on every building and casino surely wants to make America great again and have this accomplishment ascribed to him. Further, there is much anecdotal evidence that he has a great deal of chesed, kindness, towards his fellow man. This will go a long way towards endearing him to HaShem.

Anyone who visited Israel in the 1970’s found the Arabs to be cordial and not at all antagonistic. Today, quite the opposite is true. The Arabs are openly hostile and antagonistic towards the Jews. The Arabs no longer fear the Jews. Why?

The election of Bill Clinton led to the Oslo accords. Why did HaShem want scandal ridden Bill Clinton to be President? The answer is that HaShem needed a womanizer and Bill Clinton was tailor made to fill this role. Clinton’s rival, George H.W. Bush had an 88% approval rating. For him to lose to Clinton was an open miracle. Clinton won because he understood that the primary issue concerning the citizens was the economy. Bush did not understand this. So, Clinton the womanizer gets himself embarrassed and degraded in the incident with Monica. A degraded man always looks for a way to make a positive mark on the world to attempt to erase their degradation. Clinton’s degradation led him to seek a legacy, and peace between the Israelis and Arabs was the low hanging fruit.

In this regard, Clinton attempted to give the Arabs everything, via the Oslo Accords, and the Israelis nothing. In the end he legitimizes Arafat and brings him to the White House more than any previous President. Thus, HaShem wanted Bill Clinton to be degraded so that he would seek a legacy to cover his degradation. This, in turn, led to the Oslo peace process that elevated the Arabs and lowered the Jews. The lowered Jews, then began to fear America and let the Arab’s run over the Jews with impunity. Thus, the Arabs lost their fear of the Jews and reverted to rebellious behavior.

The Oslo accords gave the Arabs half of the land of Israel, and Rabin agreed to this! This was the first time that Jews ceded land to the Arabs, thereby legitimizing their claim of ownership. Fortunately, Arafat refused to accept the extensive land area that was offered. This shows HaShem’s protection for His land.

Each subsequent war with the Arabs led to a decrease in their fear of the Jews, as the Americans pressured Israel to do a sub-standard job in their war effort. As the Arabs sent missiles into Israel, the Jews fled before them. In the end, the Arabs no longer feared the IDF. These actions brought a sense of equality between the Arabs and the Jews, to the extent that the Israeli Atomic bomb is now going to be balanced by the Iranian atomic bomb. Thus, step-by-step the Arabs lose their fear of the Jews so that they will feel able to initiate a final war with the Jews where they have confidence in their strength and the support of America.

**Techiyat HaMetim (Resurrection of the Dead)**

The duration from death to resurrection will be the same for everyone, but the time of death will not be the same for everyone, and thus the period of time of the deaths and resurrections for the entire generation will continue for a long period of time. However, righteous people who have died previously will resurrect immediately after the 40 years from Kibbutz Galiot, the ingathering of the exiles.[[45]](#footnote-45) This is what it says in Midrash Ne’elam:[[46]](#footnote-46) There will be many resurrections, and the duration of time will be, according to Rebbi Yehudah, from 40 years after Kibbutz Galiot, at which time the first resurrection will occur, and the resurrections will continue from then until the last resurrection for 210 years. According to Rebbi Yitzchak, 214 years …[[47]](#footnote-47)

According to the Zohar, the entire period of time allotted for Techiyat HaMetim is between 210-214 years in advance of 6000 (2240 A.D.). These are not the opinions of obscure rabbis, but of Rabbi Yehudah HaNasi, the author of the Mishna, and Rebbi Yitzchak, a central figure of the same time period. They are, therefore, mainstream opinions, with which no one argues, at least not in the Zohar. As hard as this may be to fathom, that Techiyat HaMetim may be only 8 to 12 years away (in 5778), there really is no reason not to believe it.

Mashiach ben Yosef comes first, then Mashiach ben David comes and brings Techiyat HaMetim. The more materialism a person has absorbed, the longer it takes before he is resurrected. Thus, not all the righteous will stand immediately, but rather they will be resurrected over a long period of time.

Given this scenario, the following events have to take place before 5790 (2030):

1. The clash of civilizations between Ishmael and Edom and Ishmael and the Jews.
2. The entrance of Mashiach ben Yosef to bring the Jews back to Israel, rebuild the Temple, reveal the messianic light, and engage in the war between Gog u’Magog.

All these events have to take place in the next 12 years!

Next, Mashiach ben David appears and wipes out Gog u’Magog. (Hezekiah and Senacharib could have been the war of Gog u’Magog, except Hezekiah did not sing a song. There was another attempt in the days of Purim. Ezra would have been Mashiach ben Yosef. Chanukah was another attempt. Germany could also have been the war of Gog u’Magog. Rabbi Wasserman said the Gog u’Magog is divided into three parts. WWI, WWII, and the final war.

Because the time period is so short, we are going to see many events going on at the same time. We will see the steep descent into immorality and immoral behavior. This is manifest as transgenders in the army and having general acceptance, the move to allow either gender into bathrooms and locker rooms, the open and legal acceptance of gays and forcing others to accept their behavior.[[48]](#footnote-48)

At the same time, Kabbala and the mystical study of the Torah will become increasingly popular and will proliferate through secular culture.

We will also see the proliferation of the internet and technology to every land so that Mashiach can teach the whole world.

**Brexit**

Britain is the second largest European economy after Germany, and the greatest militarily. The exit of Britain, from the European union, diminishes many aspects of Europe. With the exception of France and Germany, the rest of the states are all bit players. What is HaShem doing by Brexit and the diminishment of Europe? This is a punishment for Europe’s anti-Semitism. This will severely diminish their clout vis-à-vis Israel.

There also appears to be a great deal of interest, by the French, to leave the European Union. If that happens it is unlikely the EU will survive. The collapse of the EU suggests that the wickedness of Europeans towards the Jews is about to be punished, thus providing a tikkun. This represents a partial collapse of Edom.

**Russia**

Russia has killed a lot of Jews and destroyed Judaism. This has been Russia’s heritage for many generations. This was the communist plan. They wanted to destroy religion. The history of Russia is the history of anti-Semitism.

Vladimir Putin is a very interesting man. He has *suppressed* violent anti-Semitism. He has *passed* laws to *promote* Judaism and *against* anti-Semitism. He has been attending Jewish functions, like Chanukah, and committed both state funds and his own funds to Jewish causes. He hangs out with rabbis. Thus, Putin is a non-typical Russia. There is no rational explanation for Putin’s attitude towards the Jews. Russia, now, has a very low incidence of anti-Semitism.

In Putin’s youth he was befriended by a frum family and treated like a son. His judo teacher, for fifteen years, was also Jewish. He also had a teacher who was Jewish. His attachment to this teacher was so strong that when he visited her in Israel and saw that she lived in a run-down building, he bought her a new home in the heart of Tel Aviv. Thus, the tremendous chesed of the Jews of his youth had a profound impact on him and gave him a special affinity for the Jews.

Putin has many of the same characteristics of President Trump. Both are very defiant, strong-willed men who have a special relationship with Jews.

Why the Russian turn-around? Clearly Putin has been chosen for a very special mission, just as Trump was chosen for his mission. Their mission is to defy the world. Why? Israel will war with Iran that will involve most Arabs including the Israeli Arabs. The rest of the world will condemn Israel. Then Israel will evict the Arabs for their own survival. With the EU diminished, they will have diminished ability to condemn Israel when they start to defend themselves. America (Trump) will defend Israel. And for the first time, Russia will not obstruct Israel, as she has done for 50 years, till about the year 2000.[[49]](#footnote-49) Instead Russia will defend Israel! What a turnaround, HaShem is weakening the enemies of the Jews.

Esav will eventually have a purification.

What is going to happen? (Speculations on the future of HaShem’s plan.)

*Yalkut Shimoni[[50]](#footnote-50)*

*What is “by your light we see light” (Psa 36:10)? This is the light of Messiah, as it is said, “God saw the light, that it was good” (Genesis 1:4).*

*This teaches that before the world was created, the Holy One, blessed is he, looked forward to the generation of Messiah and its deeds. He hid [the primordial light] for Messiah and his generation beneath his throne of glory.*

*Satan said to the Holy One, blessed is he, “Master of the universe, for whom is the light that you hid beneath your throne of glory?”*

*He responded, “It is for him who will ultimately refute and shamefully rebuke you.”*

*“Master of the universe, show him to me,” he said.*

*He responded, “Come and see him.”*

*As soon as he saw him he became frightened and fell on his face, saying, “Certainly this is Messiah, who will ultimately cause my downfall, as well as all of the princes of the idolaters in Gehinnom. As it is said, ‘He will swallow up death forever, and the HaShem God will wipe away the tears from every face’ (Isaiah 25:8).”*

*On this the Messiah says: Lord of the world, with gladness and joy of heart I take it upon Me, on condition that not one of Israel should perish, and that not only those alone should be saved who are in My days, but also those who are hid in the dust; and that not only the dead should be saved who are in My days, but also those who have died from the days of the first Adam till now; and not those, but also those who have been prematurely born. And only these, but also those who have come into Thy knowledge to create them, but have not yet been created. Thus I agree, and thus I take all upon Me.*

*In the hebdomad[[51]](#footnote-51) when the Son of David comes, they shall bring beams of iron, and shall make them a yoke to* *His neck, until His stature is bent down. But He cries and weeps, and lifts up His voice on high, and says before* *Him: Lord of the world, what is My strength, My spirit, and My soul, and My members? Am I not flesh and* *blood? In that honor David (the Son of David) weeps, and says: 'My strength is dried up like a potsherd.'*

*In that hour the Holy One, blessed be His Name, says: Ephraim the Messiah, My righteous one, Thou hast already taken this upon Thee before the six days of the world, now Thy anguish shall be like My anguish; for from the time that Nebuchadnezzar, the wicked one, has come up and destroyed My house, and burned My Sanctuary, and I have sent into captivity My children among the children of the Gentiles, by My life, and by the life of Thy head, I have not sat down on My throne. And if Thou wilt not believe Me, see the dew which is on My head, as it is said (Cant. v. 2) 'My head is filled with dew.'*

*In that hour the Messiah answers Him: Lord of the world, now I am quieted, for it is enough for the servant that he is as his Master*.[[52]](#footnote-52)

*Yalkut Shimoni[[53]](#footnote-53) states:*

*“Rabbi Yitzchak said that the year the Messiah will arrive when all the nations of the world will antagonize each other and threaten with war. The king of Persia (Iran antagonizes the King of Arabia - Saudi Arabia) with war. The King of Arabia goes to Edom (The Western Countries, headed by USA) for advice. Then the King of Persia destroys the world (and since that cannot be done with conventional weapons it must mean nuclear which can destroy most of the world). And all the nations of the world begin to panic and are afraid, and Israel too is afraid as to how to defend from this. G-d then says to them, ‘Do not fear for everything that I have done is for your benefit, to destroy the evil kingdom of Edom and eradicate evil from this world so that the Messiah can come, your time of redemption is now’.” [Persia and Ishmael are one people according to the Maharal. Persia[[54]](#footnote-54) represents the Syrians, Lebanese, and Arabians.]*

In this next part we see that Mashiach ben Ephraim will take on the sins of the Jews who were unable to obtain an atonement through suffering, dying, or any other method. The mechanism that Mashiach ben Ephraim uses to suffer for the sins of others is the fact that all Jews (Israel) are really parts of a whole. We are all responsible for each other. Thus, Mashiach ben Ephraim can take on the sins of those who are unable to obtain an atonement for themselves.

*“The iniquities of those who are hidden with you will ultimately bring you into an iron yoke, and they will do to you like this calf, darkening its eyes; they will choke your breath with the yoke and with their iniquities. Your tongue will ultimately cling to the roof of your mouth. Are you willing on these terms?”*

*Messiah said before the Holy One, blessed is he, “Master of the universe, will this suffering last for many years?”*

*The Holy One, blessed is He, said to him, “By your life and the life of your head, I have decreed a week upon you; if your soul is in pain, I will expel the suffering at this time.”*

*He said to him, “Master of the universe, with a joyful and glad heart, I will accept upon myself on condition that not one of Israel will perish.”*

In the following pasuk we see that Mashiach ben Ephraim died for all those who were responsible for the tikkun between Adam HaRishon and Avraham.

*"Great will be the suffering the Messiah of the tribe of Ephraim has to undergo for seven years at the hand of the nations, who lay iron beams upon him to crush him so that his cries reach heaven; but he willingly submits for the sake of his people, not only those living, but also the dead, for all those who died since Adam; and G-d places the four beasts of the heavenly throne-chariot at his disposal to bring about the great work of resurrection and regeneration against all the celestial antagonists".[[55]](#footnote-55)*

***Sanhedrin 98b*** *'Ulla said; Let him [The Messiah] come, but let me not see him. Rabbah said likewise: Let him come, but let me not see him. R. Joseph said: Let him come, and may I be worthy of sitting in the shadow of his ass's saddle.*[*5*](http://www.come-and-hear.com/sanhedrin/sanhedrin_98.html#98b_5) *Abaye enquired of Rabbah: 'What is your reason [for not wishing to see him]? Shall we say, because of the birth pangs [preceding the advent] of the Messiah?*[*6*](http://www.come-and-hear.com/sanhedrin/sanhedrin_98.html#98b_6) *But it has been taught, R. Eleazar's disciples asked him****: 'What must a man do to be spared the pangs of the Messiah?' [He answered,] 'Let him engage in study and benevolence; and you Master do both.'***

***Tehillim (Psalms) 107:41*** *Yet sets He the needy on high from affliction, and makes his families like a flock.* ***42*** *The upright see it, and are glad; and all iniquity (Lawlessness) stops her mouth.* ***43******Whosoever is wise, let him observe these things, and let them consider the mercies of HaShem.***

**Ashlamatah: Ashlamatah: Obad 1:21 + Micah 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 Of the word of the Lord from Jerusalem.** |
| 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 forever.** 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.

**Special Ashlamatah - 1 Sam 20:18 & 42**

18. And Jonathan said to him, Tomorrow is the new moon, and you will be expected, for your seat will be empty.

42. And Jonathan said to David, Go in peace, because we have sworn, the two of us, in the name of Ha-Shem, saying, Ha-Shem will be between you and me, and between my seed and your seed forever. And he rose up and went. And Jonathan went into the city.

**Verbal Tallies**

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

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

**Debarim (Deuteronomy) 2:2-30**

**Tehillim (Psalms) 107:33-43**

**Obadia 1:21 + Micah 3:9 – 4:5**

**Mk 13:14-20, Lk 21:20-24**

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

LORD - יחוח, Strong’s number 03068.

Dwell - ישב, Strong’s number 03427.

Good / Greatly - מאד, Strong’s number 03966.

Heed / Observe - שמר, Strong’s number 08104.

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

LORD - יחוח, Strong’s number 03068.

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

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

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

**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, **saying <0559> (8800)**, Ye are to pass through the coast of your brethren the children of Esau, which **dwell <03427> (8802)** in Seir; and they shall be afraid of you: take ye **good <03966>** **heed <08104> (8738)** unto yourselves therefore:

**Tehillim (Psalms) 107:34** A fruitful land into barrenness, for the wickedness of them that **dwell <03427> (8802)** therein.

**Tehillim (Psalms) 107:38** He blesseth them also, so that they are multiplied **greatly <03966>**; and suffereth not their cattle to decrease.

**Tehillim (Psalms) 107:43** Whoso is wise, and will **observe <08104> (8799)** these things, even they shall understand the lovingkindness of the **LORD <03068>**.

**Obadia 1:21** And saviours shall come up on **mount <02022>** Zion to judge the **mount <02022>** of Esau; 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 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.

**Hebrew**

| **Hebrew** | **English** | **Torah Reading**  **Deut. 2:2-30** | **Psalms**  **107:33-43** | **Ashlamatah**  **Obad 1:21 +**  **Micah 3:9 – 4:5** |
| --- | --- | --- | --- | --- |
| **~yhil{a/** | God | Deut. 2:7 Deut. 2:29 Deut. 2:30 |  | Mic. 4:2 Mic. 4:5 |
| **rm;a'** | saying | Deut. 2:2 Deut. 2:4 Deut. 2:9 Deut. 2:17 Deut. 2:26 |  | Mic. 3:11 Mic. 4:2 |
| **#r,a,** | land, earth | 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. 107:34 Ps. 107:35 |  |
| **%rB** | blessed | Deut. 2:7 | Ps. 107:38 |  |
| **rBeDI** | spoke | Deut. 2:17 |  | Mic. 4:4 |
| **rb'D'** | nothing, words | Deut. 2:7 Deut. 2:26 |  | Mic. 4:2 |
| **%r,D,** | road, way | Deut. 2:8 Deut. 2:27 | Ps. 107:40 | Mic. 4:2 |
| **%l;h'** | come | Deut. 2:14 |  | Mic. 4:2 |
| **rh;** | mountain, mount | Deut. 2:3 Deut. 2:5 |  | Obad. 1:21 Mic. 3:12 Mic. 4:1 Mic. 4:2 |
| **hw"hoy>** | 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. 107:43 | Obad. 1:21 Mic. 3:11 Mic. 4:1 Mic. 4:2 Mic. 4:4 Mic. 4:5 |
| **~Ay** | time, day | Deut. 2:14 Deut. 2:18 Deut. 2:22 Deut. 2:25 Deut. 2:30 |  | Mic. 4:1 |
| **$l;y"** | trudging, keep, walk | Deut. 2:7 Deut. 2:27 |  | Mic. 4:2 Mic. 4:5 |
| **ac'y"** | came, come | Deut. 2:23 |  | Mic. 4:2 |
| **bv;y"** | live, dwell | 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 | Ps. 107:34 Ps. 107:36 | Mic. 4:4 |
| **rv'y"** | righteous |  | Ps. 107:42 | Mic. 3:9 |
| **laer'f.yI** | Israel | Deut. 2:12 |  | Mic. 3:9 |
| **!WK** | establish |  | Ps. 107:36 | Mic. 4:1 |
| **@s,K,** | money | Deut. 2:6 Deut. 2:28 |  | Mic. 3:11 |
| **daom.** | carefully, greatly | Deut. 2:4 | Ps. 107:38 |  |
| **rB'd>mi** | wilderness | Deut. 2:7 Deut. 2:8 Deut. 2:26 | Ps. 107:33 Ps. 107:35 |  |
| **~yIm;** | water | Deut. 2:6 Deut. 2:28 | Ps. 107:33 Ps. 107:35 |  |
| **hm'x'l.mi** | battle, war | Deut. 2:9 Deut. 2:14 Deut. 2:16 Deut. 2:24 |  | Mic. 4:3 |
| **lw<[,** | iniquity |  | Ps. 107:42 | Mic. 3:10 |
| **~[;** | people | Deut. 2:4 Deut. 2:10 Deut. 2:16 Deut. 2:21 Deut. 2:25 |  | Mic. 4:1 Mic. 4:3 Mic. 4:5 |
| **hf'['** | do,did, done, make, made | Deut. 2:12 Deut. 2:22 Deut. 2:29 | Ps. 107:37 |  |
| **wf'[e** | Esau | Deut. 2:4 Deut. 2:5 Deut. 2:8 Deut. 2:12 Deut. 2:22 Deut. 2:29 |  | Obad. 1:21 |
| **hP,** | mouth |  | Ps. 107:42 | Mic. 4:4 |
| **br,q,** | midst, among | Deut. 2:14 Deut. 2:15 Deut. 2:16 |  | Mic. 3:11 |
| **ha'r'** | look, see | Deut. 2:24 | Ps. 107:42 |  |
| **br;** | enough, numerous, many | Deut. 2:3 Deut. 2:10 Deut. 2:21 |  | Mic. 4:2 Mic. 4:3 |
| **[r;** | wickedness, affliction, harm |  | Ps. 107:34 Ps. 107:39 | Mic. 3:11 |
| **hd,f'** | fields |  | Ps. 107:37 | Mic. 3:12 |
| **[m;v'** | hear | Deut. 2:25 |  | Mic. 3:9 |
| **rm;v'** | watch, observe | Deut. 2:4 | Ps. 107:43 |  |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading** | **Psalms** | **Ashlamatah** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude** | **Tosefta of**  **Luke** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἀγρός** | fields |  | Ps 107:37 | Mic. 3:12 | Mk. 13:16 |  |
| **γαστήρ** | pregnant |  |  |  | Mk. 13:17 | Lk. 21:23 |
| **γῆ** | land, earth | 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 107:34 Ps 107:35 |  |  | Lk. 21:23 |
| **ἔθνος** | nation | Deu 2:10  Deu 2:21  Deu 2:25 |  | Mic 4:2 Mic 4:3 |  | Lk. 21:24 |
| **εἴδω** | knows |  |  |  | Mk. 13:14 | Lk. 21:20 |
| **εἰσέρχομαι** | entered |  |  | Mk. 13:15 |  | Lk. 21:21 |
| **ἐπιστρέφω** | turn | Deu 2:3 Deu 2:8 |  |  | Mk. 13:16 |  |
| **ἐρήμωσις** | desolation |  |  |  | Mk. 13:14 | Lk. 21:20 |
| **ἡμέρα** | time, day | Deut. 2:14 Deut. 2:18 Deut. 2:22 Deut. 2:25 Deut. 2:30 |  | Mic. 4:1 | Mk. 13:17 Mk. 13:19 Mk. 13:20 | Lk. 21:22 Lk. 21:23 |
| **θεός** | God | Deut. 2:7 Deut. 2:29 Deut. 2:30 |  | Mic. 4:2 Mic. 4:5 | Mk. 13:19 |  |
| **θηλάζω** | nursing babies |  |  |  | Mk. 13:17 | Lk. 21:23 |
| **θλίψις** | affliction |  | Ps107:39 |  | Mk. 13:19 |  |
| **κυκλόω** | encircled | Deu 2:3 [ |  |  |  | Lk. 21:20 |
| **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 107:43 | Obad. 1:21 Mic. 3:11 Mic. 4:1 Mic. 4:2 Mic. 4:4 Mic. 4:5 | Mk. 13:20 |  |
| **λαός** | people | Deut. 2:4 Deut. 2:10 Deut. 2:16 Deut. 2:21 Deut. 2:25 |  | Mic. 4:1 Mic. 4:3 Mic. 4:5 |  | Lk. 21:23 |
| **μέγας** | great | Deu 2:7  Deu 2:10  Deu 2:21 |  |  |  | Lk. 21:23 |
| **μέσος** | midst | Deu 2:15  Deu 2:16 |  |  |  | Lk. 21:21 |
| **ὄρος** | mountain, mount | Deut. 2:3 Deut. 2:5 |  | Obad. 1:21 Mic. 3:12 Mic. 4:1 Mic. 4:2 | Mk. 13:14 | Lk. 21:21 |
| **οὐαί** | woe |  |  |  | Mk. 13:17 | Lk. 21:23 |
| **πίπτω / πέτω** | fell, fall | Deu 2:16 |  |  |  | Lk. 21:24 |
| **πληρόω** | fulfilled |  |  |  |  | Lk. 21:22 Lk. 21:24 |
| **προφήτης** | prophet |  |  | Mic 3:11 | Mk. 13:14 |  |
| **στόμα** | mouth, edge |  | Ps 107:42 | Mic. 4:4 |  | Lk. 21:24 |
| **φεύγω** | flee |  |  |  | Mk. 13:14 | Lk. 21:21 |

**Nazarean Talmud**

**Sidra of D’barim 2:2-30**

**“Rav Lakhem” “Long [enough] to you”**

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta**  **Luqas (LK)** | **School of Hakham Tsefet’s Peshat**  **Mordechai (Mk)** |
| **“But when you see Yerushalayim surrounded by armies, then** you **know that its desolation has come near. Then those in Yehudah must flee to the mountains, and those inside it must depart, and those in the fields must not enter into it, because these are days of vengeance, so that all the things that are written can be fulfilled. Woe to those who are pregnant and to those who are nursing their babies in those days! For there will be great distress on the Land and wrath against this people, and they will fall by the edge of the sword, and will be led captive into all the nations, and Yerushalayim will be trampled down by the Gentiles until the times of the Gentiles are fulfilled.** | **¶ But when you see the desolation of sacrilege standing where it is illegal** (contrary to the Torah)**, let the reader understand,[[56]](#footnote-56) then those in Judea escape to the mountains.**[[57]](#footnote-57) **Then the one on the housetop should not go down into the house to remove anything from his houses; And the** (one) **in the field should not turn back to remove his clothing. Woe to those expecting a child, and those nursing** (infants) **in those days! Petition** (G-d) **that this does not occur during the winter rains. For in those days** (there will) **be** violent **persecution** (and anguish) **such as has not been from the beginning of creation, which G-d created until now and** (will) **not be again. If the LORD had not cut** (short) **those days, no flesh[[58]](#footnote-58) would survive; only for the elect** (the Jews) **which He** (the LORD) **has chosen, has He cut** (short) **those days**. |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| 145 – Deut. 2:2-30 | 107:33-43 | Obad 1:21 + Micah 3:9 – 4:5 | Mk 13:14-20 | Lk 21:20-24 |

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

**THE DIVINE PRESENCE AND THE RUACH HAKODESH**

**But, whenever you are brought to (trial), do not worry beforehand what you should say; answer honestly in that time according to the divine presence (breathing out of my mesorah – i.e., the oral torah), and not with your own answer.**

Last week’s pericope gave instruction on how to answer in the Gentile courts of law. This week Hakham Shaul picks up on what Hakham Tsefet has taught about being filled with the spirit and the “spirituality” of the Torah

The vocabulary reveals the author. **προμεριμνάω** *promerimnao* is the invention of Hakham Tsefet. Mann suggests Markan invention,[[59]](#footnote-59) which is all the same. Here we have noted his comment because in the past we have purported Hakham Shaul to have been a talmid of Hakham Tsefet.[[60]](#footnote-60) This is important because the phrase **προμεριμνάω** – *promerimnao* is Hakham Tsefet’s invention. The word does not appear in the LXX nor does it appear in other classic sources. ONLY Hakham Shaul follows this example of inventing Greek compound words to convey his Hebrew thoughts.[[61]](#footnote-61) We purport that he has learned this technique from Hakham Tsefet and the Sofer, Silvanus (Luke) given to Hakham Shaul by Hakham Tsefet.

The Theological Dictionary of the New Testament describes the Greek word for abomination, βδέλυγμα *bdelugma* derived from the stem βδελυρ, in the following way.

The constructions deriving from the stem **βδελυρ**— are not found in the Bible because the Bible is not concerned to emphasize the abhorrent nature of things but to describe in a plastic and anthropomorphic expression the attitude and judgment of God in relation to things, which He hates. Fundamental to the concept **βδέλυγμα, βδελύττεσθαι** in the LXX is the fact that God has a contrary mind and rejects; this is the guiding rule for the people Israel. In the legal parts of the Bible the reference may be to things, which are cultically (aesthetically) “unclean,” “repugnant” or “abhorrent,” and especially to certain pagan things which are particularly abominable to the God of the OT. Thus idols themselves may be called **βδελύγματα**. This usage is found in the writing prophets (Ἰερ. 13:27; 39:35; 51:22; Ez. 5:9, 11; 6:9 etc.), but in them there is an extension, which makes **βδέλυγμα** parallel to ἀνομία (Jer. 4:1; Ez. 11:18; 20:30: Am. 6:8; ψ 5:7; 13:1; 52:1; 118:163; Job 15:16). In the Wisdom literature this development leads to the point where the opposition to paganism disappears and the word simply denotes God’s hostility to evil (Prv. 8:7; 11:1, 20; 12:22; 15:8 f., 26; 20:17; 21:27).

Therefore, anything in a place of holiness that does not belong there is an abomination. While the intended events of Mordechai 13:14 have NOT taken place, we understand that the edifice standing over the “Eben shitiach”[[62]](#footnote-62) is an abomination. Likewise, the Church that was originally built over that spot was also an abomination. The reason that the present edifice does NOT qualify as the ***DESOLATION OF SACRILEGE*** is that there is no Temple or edifice of G-d in that place at present. Gentile authority presently occupies the whole of the Temple mount. While this is a complex issue, we must understand that anything there beside an edifice of G-d is an abomination.

An abomination of sacrilege equal in status would be for someone to bring a ham and cheese sandwich into a Synagogue. Or, I might say that it would be an abomination of sacrilege for a Jew to eat a ham and cheese sandwich under normal circumstances.

**Days Cut Short**

Here we must first begin with a preemptory statement. The things alluded to in these passages **took place as a rehearsal[[63]](#footnote-63)** when the Temple was destroyed in 70 C.E. Just as all the Festivals (Moedim – Divine Appointments) reoccur each year at the appointed time, and are rehearsals for future events, the Great Tribulation will occur in the future right on schedule. In other words, the Festivals are a rehearsal of the eventual Festival we will keep with the Master, so is the Great Tribulation, which will be the birth of a new Era. Furthermore, as we stated last week, the birth pangs are the birthing of the new era and must take place for it to begin.

C. Mann notes that the language, and the inclusion of the description of creation chaos is to demonstrate the magnitude of the calamity that will occur when these events occur. He further understands the language to be eschatological.[[64]](#footnote-64)

The construction of Mordechai is always climatic. In the previous pericope, we saw only the “prominent” sing of birth pangs. In this conclusory statement, we see the violence of beginnings and birth. Birth is such a violent event that it jeopardizes two lives at the same time. Consequently, Hakham Tsefet notes the extreme measure of the violence, which will accompany the Great Tribulation, nevertheless though what happens to the Gentiles will influence the Jewish people, G-d most blessed be He declares in the Ashlamatah – “and your (Jewish) **sons** I will save” (Is. 49:25)

**THE ELECT**

**Only for the elect (the jews) which he (the lord) has chosen**

The language of this final verse in our pericope is very impressive and loaded with content. The phrase **ἐκλεκτοὺς οὓς ἐξελέξατο** *eklektous ous exelexato* is profound.

Out of the endless stream of Adam HaRishon’s seed, G-d selected and chose the Jews for Himself. Both Greek words *eklektous* and *exelexato* are better understood when the lexical information is detailed. Both words are profound without their dissection. However, when they are dissected they reveal their true meaning.

Both words are given the Greek prefix **εκ - εξ (**ek ex). This Greek prefix **εκ - εξ** (ek ex) is defined as follows by the Strong’s Concordance.

**G1537 εκ - ε ξ** (ek ex)

Etymology: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote);

Therefore, we understand the prefix εκ εξ (ek ex) to determine the point of origin which an even took place. The latter part of the first word ἐκλεκτοὺς *eklektous,* when its etymological root is traced is the Greek word “*logos*”.

**G3004 λέγω** (legō)

properly, to "lay" forth, i.e. (figuratively) relate (in words (usually of systematic or set discourse; whereas G2036 and G5346 generally refer to an individual expression or speech respectively; while G4483 is properly to break silence merely, and G2980 means an extended or random harangue); - by implication, to mean;

The fascinating point is that both words follow the exact same etymological root. Hence, we must explain the selection and choosing of the Jews from the vocabulary at present. This is not to say that the Hebrew or Aramaic would not reveal these points.

At what point of history did G-d speak to or give “discourse” to the Jews? At what point in history did G-d choose by “discourse and conversation” the Jewish people? We do not need to circumvent Peshat for an answer. At Har Sinai G-d spoke to the B’ne Yisrael. There, at Har Sinai G-d selected and chose His “Elect,” through the discourse of Matan HaTorah.[[65]](#footnote-65) Midrashic maxims further explain the details. However, we cannot deal with Midrashic content at present. Hakham Shaul suggests that these events took place “before the foundation of the earth (Land).”[[66]](#footnote-66) If we translate “Land” rather than “earth” it is obvious that the foundation refers to the events at Har Sinai which gave the Israelites a passport to the “Land”.

Ezra Gould notes that the language of our two verses is an event that already existed in “Divine decree.”[[67]](#footnote-67) The beauty of the passage notes a bimodal aspect of the selection and election. That aspect looks to the “beginning of creation” where G-d was able to see that He would create the world and “sow light for the righteous” (i.e. the elect).[[68]](#footnote-68) The other aspect of this verse looks at Har Sinai where G-d, through “Divine decree” established Yisrael as His Elect and Chosen special treasure.[[69]](#footnote-69)

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Sabbath:**

**Shabbat: “R’eh HaChiloti” –“See, I have begun”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **רְאֵה הַחִלֹּתִי** |  | **Saturday Afternoon** |
| **“****R’eh HaChiloti”** | Reader 1 – D’barim 2:31-35 | Reader 1 – D’barim 3:23-25 |
| **“****See, I have begun”** | Reader 2 – D’barim 2:36-38 | Reader 2 – D’barim 3:26-29 |
| **“He aquí yo he comenzado ¨** | Reader 3 – D’barim 3:1-4 | Reader 3 – D’barim 3:23-29 |
| D’barim (Deut.) 2:31- 3:22 | Reader 4 – D’barim 3:5-7 |  |
| Ashlamatah: Josh 10:12-21 | Reader 5 – D’barim 3:8-11 | **Monday and Thursday Mornings** |
| Psalms: 108:1-14 | Reader 6 – D’barim 3:12-17 | Reader 1 – D’barim 3:23-25 |
| Mk 13:21-23: Luke 17:27-37 | Reader 7 – D’barim 3:18-22 | Reader 2 – D’barim 3:26-29 |
|  | Maftir: D’barim 3:20-22 | Reader 3 – D’barim 3:23-29 |



**Hakham Dr. Yosef ben Haggai**

**Rabbi Dr. Hillel ben David**

**Rabbi Dr. Eliyahu ben Abraham**

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

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Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

Please e-mail any comments to [chozenppl@gmail.com](mailto:chozenppl@gmail.com)

1. Wilderness - מדבר, Strong’s number 04057, is our verbal tally with the Torah portion. [↑](#footnote-ref-1)
2. Our psalm is not ascribed to a particular author. Never the less some commentators suggest that it speaks of David’s life. [↑](#footnote-ref-2)
3. Berachot 54b [↑](#footnote-ref-3)
4. 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-4)
5. Much of this study is based on a Tisha B’Av shiur, and others, by Rabbi Mendel Kessin. [↑](#footnote-ref-5)
6. Hayyim ben Joseph Vital (Safed, October 11, 1542) was a rabbi in Safed and the foremost disciple of Isaac Luria. He recorded much of his master's teachings. After Vital's death his writings spread having a "powerful impact on various circles throughout the Jewish world". [↑](#footnote-ref-6)
7. The first time a form of the word ‘Satan’ appears is in Bamidbar 22:22 where an angel of G-d stood in front of Bilam and his donkey to obstruct them, to block their path. The word “l’satan”, therefore, means to be an obstacle, an obstruction, a roadblock, an adversary, etc. The rabbis teach in the Talmud that Satan basically resides inside of us, and it’s called the Yetzer Hara (Inclination Toward Evil). The rabbis say that this Satanic force is the greatest blessing that G-d ever gave us! Satan is the loyal opposition. It helps us build our spiritual muscles by giving us resistance to our spiritual progress. [↑](#footnote-ref-7)
8. Klal Israel means: “All of Israel". [↑](#footnote-ref-8)
9. Meshichim: anointed ones = Messiahs. [↑](#footnote-ref-9)
10. The Jews that want to destroy Judaism, the leaders of the liberal political parties in Israel, the leaders of the conservative and reform movements. They are like a cancer, like a group of cells proliferating to the destruction of the body. Like cancer cells, the Erev Rav are not recognized as enemies of the body. Therefore, the body does not defend itself against them. The Erev Rav always become great along with the rise of the Mashiach, like a counter-balanced force. [↑](#footnote-ref-10)
11. The Berlin wall was ‘officially’ opened in November of 1989. [↑](#footnote-ref-11)
12. On December 25, 1991, the Soviet hammer and sickle flag lowered for the last time over the Kremlin, thereafter replaced by the Russian tricolor.  [↑](#footnote-ref-12)
13. The first intifada lasted from December 9, 1987 until the Madrid Conference in 1991. From 1989-1992, the *intifada* claimed the lives of nearly 1,000 Palestinians. [↑](#footnote-ref-13)
14. 23% of the global population are known as Muslims. [↑](#footnote-ref-14)
15. This idea appears in various medieval biblical and Talmudic commentaries, but is not found anywhere in any Talmudic-era source. See Likutei Sichot 29:128, where several versions of this adage are cited. [↑](#footnote-ref-15)
16. Midrash Rabbah – Leviticus 13:5 [↑](#footnote-ref-16)
17. Ohr ha-Chaim, Leviticus 11:7. [↑](#footnote-ref-17)
18. The Schengen Area is an area comprising 26 European states that have officially abolished passport and all other types of border control at their mutual borders. The area mostly functions as a single jurisdiction for international travel purposes, with a common visa policy. [↑](#footnote-ref-18)
19. Brexit is the prospective withdrawal of the United Kingdom (UK) from the European Union (EU). In a referendum on 23 June 2016, 51.9% of the participating UK electorate voted to leave the EU, out of a turnout of 72.2%. On 29 March 2017, the UK government invoked Article 50 of the Treaty on the European Union. The UK is thus due to leave the EU at 11 pm on 29 March 2019 UTC. [↑](#footnote-ref-19)
20. Devarim Rabbah 1:15. For further sources indicating the high esteem the Sages held for Esav in the performance of this command, i.e. honoring parents, see Ishei HaTanach, Esav, Kavod Aviv. [↑](#footnote-ref-20)
21. Trump is the gematria of Mashiach ben David. [↑](#footnote-ref-21)
22. Samael (Hebrew: סַמָּאֵל‎, "Venom of God" or "Poison of God," or "Blindness of God" Samael or Samil) is an important archangel in Talmudic and post-Talmudic lore, a figure who is an accuser (satan), seducer, and destroyer, and has been regarded as both good and evil. Rabbinical writings describe Samael as the guardian angel of Esau and a patron of Edom. He is considered in Talmudic texts to be a member of the heavenly host (with often grim and destructive duties). One of Samael's greatest roles in Jewish lore is that of the main archangel of death. He remains one of HaShem’s servants even though he condones the sins of man. As an angel, Samael resides in the seventh heaven, although he is declared to be the chief angel of the fifth heaven, the reason for this being the presence of the throne of glory in the seventh heaven. [↑](#footnote-ref-22)
23. Avodah Zarah 2b [↑](#footnote-ref-23)
24. Yoma 10a [↑](#footnote-ref-24)
25. 1990s  [↑](#footnote-ref-25)
26. Within two years of 2011. [↑](#footnote-ref-26)
27. Within two years of 2011. [↑](#footnote-ref-27)
28. Within two years of 2011. [↑](#footnote-ref-28)
29. Within two years of 2011. [↑](#footnote-ref-29)
30. 1990s  [↑](#footnote-ref-30)
31. 1978 to present. [↑](#footnote-ref-31)
32. March of 2011. [↑](#footnote-ref-32)
33. The great Sunni Arab implosion that began with the 2011 “Arab Spring” was unforeseen in its suddenness, violence, and extent. [↑](#footnote-ref-33)
34. In the Mediterranean Sea off the coast of Israel. [↑](#footnote-ref-34)
35. In the Golan. [↑](#footnote-ref-35)
36. Baseless hatred caused the destruction of Temple. [↑](#footnote-ref-36)
37. Haredim are members of any of various Orthodox Jewish sects characterized by strict adherence to the traditional form of Jewish law and rejection of modern secular culture, some of whom do not recognize the modern state of Israel as a spiritual authority. [↑](#footnote-ref-37)
38. A kolel or kollel (a "gathering" or "collection" [of scholars]) is an institute for full-time, advanced study of the Talmud and rabbinic literature. Like a yeshiva, a kollel features shiurim (lectures) and learning sedarim (sessions); unlike a yeshiva, the student body of a kollel consists of married men for the most part. A Kollel generally pays a regular monthly stipend to its members. [↑](#footnote-ref-38)
39. On June 12, 2014, three Israeli teenagers were kidnapped at the bus/hitchhiking stop at the Israeli settlement of Alon Shvut in Gush Etzion, in the West Bank, as they were hitchhiking to their homes. The three teens were Naftali Frenkel (16, from Nof Ayalon), Gilad Shaer (16, from Talmon), and Eyal Yifrah (19, from Elad). [↑](#footnote-ref-39)
40. Jared Kushner’s merit to receive his high position comes from his family’s merit. The entire Kushner clan were the sole sponsors of the ArtScroll Nusach Ashkenaz SUKKOT MACHZOR, the machzor in whose pages we read about the final chapters of GogUMagog at the end of the nine months of when the 70 nations, at least, try to gather against Yerushalayim! They named the Sukkot Machzor: Machzor Beit Yosef in the merit of their father and grandfather Yoseph Kushner zt"l. Think of the Torah they are responsible for spreading in this Machzor which are contained in its very pages! [↑](#footnote-ref-40)
41. Look at what the Jews of Kobe did and how they provided extreme chesed at a time when the Jews needed it the most. <https://en.wikipedia.org/wiki/History_of_the_Jews_in_Kobe> [↑](#footnote-ref-41)
42. The economy of Japan is the third largest in the world by nominal GDP, the fourth largest by purchasing power parity and is the world's second largest developed economy. According to the International Monetary Fund, the country's per capita GDP (PPP) was at $36,899, the 22nd-highest in 2013. [↑](#footnote-ref-42)
43. This is a fantastic story that is well worth reading in: *Pepper, Silk & Ivory*, by Rabbi Marvin Tokayer and Ellen Rodman Ph.D. [↑](#footnote-ref-43)
44. This last part was excerpted from the History channel’s web site. [↑](#footnote-ref-44)
45. The conquest and development of Eretz Yisrael by the Jewish People is one of the main responsibilities of Mashiach ben Yosef. [↑](#footnote-ref-45)
46. Zohar, Parashat Toldot 140a [↑](#footnote-ref-46)
47. Drushei Olam HaTohu, Chelek 2, Drush 4, Anaf 12, Siman 9 [↑](#footnote-ref-47)
48. One of the main reasons for the Mabul (the flood) was because of homosexuality. [↑](#footnote-ref-48)
49. They were the ones who came up with the saying that “Zionism is the same as racism”. The third edition of the thirty-volume Great Soviet Encyclopedia (Большая Советская энциклопедия, БСЭ), published in 1969-1978, qualifies Zionism as racism. Paul Johnson and other historians have also argued that United Nations General Assembly Resolution 3379 of 10 November 1975 that equated "Zionism" with "racism" was orchestrated by the Soviet Union. Resolution 3379 was pioneered by the Soviet Union and passed with numerical support from Arab, Muslim and African states amidst accusations that Israel was supportive of the apartheid regime in South Africa. [↑](#footnote-ref-49)
50. Yalkut (ii. p. 66 *c*, end) [↑](#footnote-ref-50)
51. “group of seven”, a reference to the sabbatical years. [↑](#footnote-ref-51)
52. his reminding us of our Yeshua’s saying, Matthew 10:25 [↑](#footnote-ref-52)
53. Yalkut Shimoni, Yeshayahu (Isaiah) 60 [↑](#footnote-ref-53)
54. Ultimately, Paras will keep pushing to be a superpower and come into conflict with Russia. In the end, both nations will crumble in an ensuing war between them, which is the Edom vs. Paras war referenced in the Talmud. [↑](#footnote-ref-54)
55. Pesachim R. 36 [↑](#footnote-ref-55)
56. This is one of the various texts in the writings of Hakham Tsefet by the hand of his scribe Mordechai that shows clearly that this body of literature was to be red in public on a weekly basis. [↑](#footnote-ref-56)
57. This Peshat reference has allegorical implications. Allegorically speaking the mountain refers to the Governments of the Nations. Therefore, we could read this verse to say: “when the Government of the Jewish people collapses, you will need to flee into the nations.” This fits our allegorical pericope well. [↑](#footnote-ref-57)
58. Cf. Ashlamatah – Isaiah 49:26 [↑](#footnote-ref-58)
59. Mann, C. (1986). *Mark, A New Translation with Introduction and Commentary (The Anchor Bible)*. New York: Bantam Doubleday Dell Publishing Group Inc. pp. 518 [↑](#footnote-ref-59)
60. See [Silvanus the Scribe of Peter and Paul](about:blank). Exactly how long he was his talmid remains a matter of conjecture. Hakham Shaul says (in Remes) that he spent fifteen days with Tsefet. (Gal. 1:18) Here we realize that the word “fifteen” is Remes, a hint to something deeper. It is not the scope of this commentary to venture into Remes. [↑](#footnote-ref-60)
61. Here I would further note that Hakham Shaul follows this practice as the author of Luke. For arguments that Hakham Shaul was the author of Luke see, Wyman & Sons, 1884 [↑](#footnote-ref-61)
62. Even shitiach – foundation stone [↑](#footnote-ref-62)
63. Our comments should not be understood to say that there was an idol or any pagan deity set up in the Temple courtyards. This happened before with Antiochus IV. However, the courts o the Temple complex was breached and the Roman hoards, invading sanctified areas destroyed the sanctuary of G-d. Therefore, in rehearsal, the scene as is as it is seen today. [↑](#footnote-ref-63)
64. Mann, C. (1986). Mark, *A New Translation with Introduction and Commentary (The Anchor Bible)*. New York: Bantam Doubleday Dell Publishing Group Inc. p. 524 [↑](#footnote-ref-64)
65. Giving the Torah, the gift of the Torah. [↑](#footnote-ref-65)
66. Cf. Eph. 1:4 [↑](#footnote-ref-66)
67. Gould, E. P. (1922). *A Critical and Exegetical Commentary on the Gospel according to St. Mark. .* New York: C. Scribner's sons. p. 248 [↑](#footnote-ref-67)
68. Cf. Ps. 97:11 [↑](#footnote-ref-68)
69. Cf. Ex. 19:5 [↑](#footnote-ref-69)