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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** |
| **1 Adar 04, 5782 / February 4-5, 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

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

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| **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 (Deuteronomy) 2:31- 3:22 | Reader 4 – D’barim 3:5-7 |  |
| Ashlamatah: Joshua 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 17:22-37 | 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 |

**Contents of the Torah Seder**

* Victory Over Sihon – Deuteronomy 2:31-37
* Further Victories – Deuteronomy 3:1-7
* Allotment of the Conquered Land – Deuteronomy 3:8-17
* Mode of Conquest – Deuteronomy 3:18-22

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deuteronomy) 2:31 – 3:22**‎

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 31. And the Lord said to me, Behold I have begun to deliver Sihon and his land before you; begin to drive him out, that you may inherit his land. | 31. And the LORD said to me, See, within the space of a sun and a moon I have begun to deliver Sihon and his country into your hand; begin you to cast him out, to inherit his land. |
| 32. Then Sihon went forth towards us, he and all his people, to war at Jahzah. | 32. And Sihon came out to meet us, he and all his people, to do battle at Jehaz. |
| 33. And the Lord our God delivered him to us; and we smote him and his sons and all his people. | 33. And the LORD our God delivered him up before us, and we smote him, and his children, and all his people. |
| 34. And we conquered all his cities at that time, and utterly destroyed every city, the men, women, and the young children; we left over no survivor. | 34. And we subdued all his cities at that time, and destroyed all the towns, the men, women, and children, we left none to escape; |
| 35. Only the cattle we took for a prey unto ourselves with the spoil of the cities which we had taken. | 35. only the cattle took we for prey and the spoil of the towns which we subdued. |
| 36. From Aroer which is on the edge of the valley of Arnon, and from the city that is in the valley, even unto Gilead, there was not a city too high for us: the Lord our God delivered up all before us. | 36. From Aroer, on the bank of the river Arnona, and the city, which is built in the midst of the river, even unto Gilead, there was no city too strong for us, the LORD our God gave all of them up before us. |
| 37. Only to the land of the children of Ammon you came not near; all the side of the river Yabbok and the cities of the hill country, and wherever the Lord our God commanded us. | 37. Only to the land of the children of Ammon we went not near, nor to any place on the river Jobeka, nor to the cities of the mountain, according to all that the LORD our God had commanded us. |
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| 1. Then we turned and went up the way of Bashan, and Og, the king of Bashan, came forth toward us, he and all his people, to war at Edrei | 1. And turning, we went up by the way of Mathnan: and Og the king of Mathnan came out to meet us, he and all his people, to give battle in Edrehath. |
| 2. And the Lord said to me, "Do not fear him, for I have given him, all his people, and his land into your hand, and you shall do to him as you did to Sihon, king of the Amorites, who dwelt in Heshbon. | 2. And the LORD said to me, Fear him not; for into your hand, I have delivered him, and all his people, and his land; and you will do to him as you have done to Sihon king of the Amoraah, who dwelt in Heshbon. |
| 3. So the Lord, our God, delivered into our hands also Og, the king of Bashan and all his people, and we smote him until no remnant remained of him. | 3. And the Lord our God gave up into our hands Og the king of Mathnan, and all his people; and we smote him till no remnant remained to him. |
| 4. And we conquered all his cities at that time; there was not a town that we did not take from them sixty cities, all the territory of Argobthe kingdom of Og in Bashan. | 4. And we subdued all his cities at that time, there was no city which we took not from them, sixty cities, the whole boundary of Targona, the kingdom of Og in Mathnan. |
| 5. All these cities were fortified with high walls, double doors, and bolts, in addition to a great many unwalled cities. | 5. All these cities were fortified, surrounded with high walls, shut up with gates and bars; besides open towns very many. |
| 6. And we utterly destroyed them as we did to Sihon, king of Heshbon, utterly destroying every city the men, the women, and the young children. | 6. And we utterly destroyed their cities: as we did to Sihon king of Heshbon, so destroyed we with every city the men, women, and children. |
| 7. But all the beasts and the spoils of the cities, we took as spoil for ourselves. | 7. But all the cattle, and the prey of the cities, we made a spoil for ourselves. |
| 8. At that time we took the land out of the hands of the two kings of the Amorites who were on that side of the Jordan, from the brook of Arnon to Mount Hermon. | 8. And at that time we took from the power of the two kings of the Amorites the land beyond the Jordan, from the streams of Arnona unto Mount Hermon. |
| 9. The Sidonians call Hermon Sirion; and the Amorites call it Senir. | 9. The Sidonaee call Hermon the fruit-producing Mount, but the Amoraee call it the Snowy Mountain, because the snow never ceases from it either in summer or winter. |
| 10. All the cities of the plain, and all Gilead, and all Bashan, to Salchah and Edrei, cities of the kingdom of Og in Bashan. | 10. All the cities of the plain, and all Gilead, and all Mathnan, unto Selukia and Edrehi, cities of the kingdom of Og in Mathnan. |
| 11. For only Og, king of Bashan, was left from the remnant of the Rephaim. His bedstead was a bedstead of iron; is it not in Rabbah of the children of Ammon? Nine cubits was its length, and four cubits its breadth, according to the cubit of a man. | 11. For only Og king of Mathnan remained of the remnant of the giants who perished in the deluge. Behold, his bedstead was a bedstead of iron; behold, it is placed in the archive-house in Rabbath, of the Bene Ammon, nine-cubits its length, and four cubits its breadth, in the cubit of his own (stature). |
| 12. And this land, which we possessed at that time; from Aro'er, which is by the brook of Arnon, and half of Mount Gilead and its cities, I gave to the Reubenites and to the Gadites. | 12. And this land which we took in possession at that time, from Aroer unto the border of the river, and half of Mount Gilead, and the cities, I have given to the tribe of Reuben and Gad; |
| 13. And the rest of Gilead, and all Bashan, the kingdom of Og, I gave to the half tribe of Manasseh; all the territory of Argob, all of Bashan; that is called the land of Rephaim. | 13. but the remaining part of Gilead, and all Mathnan, the kingdom of Og, I have given to the half tribe of Menasheh; all the limit of the region of Targona, and all Mathnan, which is called the land of the giants. |
| 14. Jair the son of Manasseh took all the territory of Argob to the boundaries of the Geshurites and the MaÕachathites, and he called them, even Bashan, after his own name, villages of Jair, to this day. | 14. And Jair bar Menasheh took the whole limit of the region of Targona, unto the limit of Korze and Antikiros, and called them by his own name Mathnan, the towns of Jair, unto this day. |
| 15. And to Machir I gave Gilead. | 15. But I gave Gilead to Makir. |
| 16. And to the Reubenites and to the Gadites I gave from Gilead to the brook of Arnon, the midst of the brook and the border, until the brook of Jabbok, which is the boundary of the children of Ammon, | 16. To the tribe Reuben and the tribe Gad have I given from Gilead to the river Arnona, half of the valley and its limit, unto the stream of Jubeka on the limit of the children of Ammon, |
| 17. the plain, the Jordan and the border thereof, from Kinnereth to the sea of the plain the Sea of Salt, under the waterfalls of Pisgah, eastward. | 17. the plain also, the Jordan, the boundary from Genesar to the sea of the plain, and the city of Tebaria, which is by the Sea of Salt, the limit of the outflow of waters from the heights of the east. |
| 18. And I commanded you at that time saying, "The Lord, your God, has given you this land to possess it; pass over, armed, before your brothers, the children of Israel, all who are warriors. | 18. And I commanded you, the tribe of Reuben, and of Gad, and the half tribe of Menasheh, at that time, saying: The LORD your God has given this land to you to possess it; but you are to go over armed before your brethren, everyone girded for the host. |
| 19. But your wives, your young children, and your cattle for I know that you have much cattle shall dwell in your cities which I have given you, | 19. Only your wives, your children, and your cattle, (for I know that you have much cattle,) will abide in your cities which I have given you, |
| 20. until the Lord has given rest to your brothers, just as [He did] for you, and until they also possess the land which the Lord, your God, is giving them on the other side of the Jordan, then every man shall return to his possession, which I have given to you." | 20. until the time when the LORD will have given rest to your brethren as to you, that they also may possess that land which the LORD your God has conferred upon you; then will you return everyone to his inheritance which I have given you. |
| 21. And I commanded Joshua at that time, saying, "Your eyes have seen all that the Lord, your God, has done to these two kings. So will the Lord do to all the kingdoms through which you will pass. | 21. And I instructed Jehoshua at that time, saying: Your eyes have seen all that the LORD your God has done to these two kings; so, will the LORD do unto all the kingdoms to which you are passing over. |
| 22. Do not fear them, for it is the Lord, your God, Who is fighting for you." | 22. Fear them not, for the Word of the LORD your God fights for you. |

**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. 202-229.

**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) 2:31 – 3:22**‎‎‎

**31 I have begun to deliver... before you** God forced down the guardian angel of the Amorites from above, beneath Moses’ feet and made him tread upon his neck.

**32 Then Sihon went forth** He did not send for Og to assist him. This teaches us that they did not require each other’s assistance [so powerful was each one of them.]

**33 and his sons** It is written בנו [which can also be read as בְּנוֹ ] “his son” [although traditionally it is read בָָּנָיו “his sons”], for Sihon had a son who was as mighty as he (Midrash Tanchuma, Chukath 28; Num. Rabbah 32; Midrash Chaseroth Vietheroth, p. 279).

**34 the men** Heb. מְתִם , which means “men.” Referring to the spoil taken from Sihon it is stated (verse 35), בָּזַזְנוּ לָנוּ , an expression denoting plunder בִּזָה , because it was precious to them, and every man plundered for himself. When they came to the spoils of Og, however, they were already satisfied and full, and it was contemptible in their eyes. They tore into pieces and threw away cattle and garments and took only the silver and gold. Therefore, it states (3:7), בָּזוֹנוּ לָנוּ , which is an expression of “contempt.” It is also expounded in Sifrei, in the chapter beginning, “And Israel dwelt in Shittim” (Num. 25).

**37 all the side of the river Yabok** [means,] all the area beside the brook of Yabrok.

**Chapter 3**

**1 Then we turned and went up** The whole northern direction [from the wilderness toward Canaan] is an ascent.

**2 Do not fear him** In the case of Sihon [however] it was not necessary to state, “Do not fear him.” But [in the case of Og,] Moses feared lest the merit that he [Og] had rendered service to Abraham might stand by him, as it says, “And the fugitive came” (Gen. 14:13), and this was Og.

**4 [All] the territory of Argob** This is rendered in the Targum as כָּל בֵּית פֶּלֶךְ טְרָכוֹנָא , “the province of Trachona,” and I saw the Targum Yerushalmi of Megillath Esther, which calls a palace טְרָכוֹנִין . Hence, I derive from this that אַרְגּֽב חֶבֶל means “the province of the royal palace,” denoting that the province is called after its name. [Consequently] I learned that the province אַרְגּוֹב is the province of the king’s palace, i.e. [the province] after which the kingdom was named. Similarly, the אֶת אַרְגּוֹב found in (II) Kings (15:25) means that near the king’s palace, Pekah the son of Remaliah killed Pekahiah the son of Menahem.

**5 [in addition to...] unwalled cities-** Heb. הַפְּרָזִי , unconfined and open, i.e., without a wall. Similarly, “Jerusalem will be inhabited like unwalled towns” (Zech. 2:8).

**6 utterly destroy** Heb. הַחֲרֵם . This is the present tense: [i.e.,] continuously destroying.

**8 out of the hand** [I.e.,] from the possession.

**9 The Sidonians call Hermon, etc.** But in another passage, it states, “Until Mount Sion, which is Hermon” (Deut. 4:48). So we see that it had four names [Hermon, Sirion, Senir, and Sion]. Why was it necessary for all of them to be written [in the Scriptures]? To extol the praise of the land of Israel, that there were four kingdoms priding themselves in it—one saying, “It shall be called by my name,” and another saying, “It shall be called by my name.”

**Senir** This means “snow” in German and Slavish. (See Berliner, p. 427.)

**11 [Only Og... was left] from the remnant of the Rephaim** whom Amraphel and his allies killed in Ashteroth-Karnaim [see Gen. 14:5], and he [Og] escaped from the battle, as it is said, “And the fugitive came” (Gen. 14:13), and this is Og.-[Niddah 61a]

**according to the cubit of a man** I.e., according to the cubit of Og [from the elbow to the end of the middle finger].

**12 And this land, which we possessed at that time** The one mentioned above, “from the brook of Arnon to Mount Hermon” (verse 8).

**from Aro’er, which is by the brook Arnon** This is not to be connected with the beginning of the verse [defining “this land”], but with its conclusion, [namely,] “I gave to the Reubenites and to the Gadites.” Regarding the possession, however, that was “[from the brook of Arnon] to Mount Hermon” (verse 8).

**13 that is called the land of Rephaim** That is what I gave to Abraham.

**16 The midst of the brook and the border** The entire brook and [the land] on its opposite bank. As if to say, עַד , “until” [the brook of Arnon,] including [the brook itself, i.e., the brook itself is included in the words תּוֹךְ הַנַחַל ] and then a bit more [namely, the opposite bank, referred to by the word וּגְבֻל ].

**17 From Kinnereth** This was on the western side of the Jordan, and the inheritance of the children of Gad was on the eastern side of the Jordan; so the width of the Jordan adjoining their territory fell within their lot, and in addition, the land on its opposite bank until the Kinnereth. This is what it says, “And the Jordan and the border” of the Jordan and beyond it.

**18 And I commanded you** He was addressing the sons of Reuben and the sons of Gad.

**[pass over, armed] before your brothers** They would go in front of the [other] Israelites to battle, because they were mighty, and the enemies would fall before them, as it is said [of Gad], “He tears the arm together with the crown” (Deut. 33:20).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Meditation from the Psalms**

**Psalms ‎‎108: 1-14**

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

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

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

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

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

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

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

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

It is therefore quite remarkable to encounter a Moabitess, Ruth, who was the epitome of kindness. Ruth was a princess, the daughter of Eglon, King of Moab, according to our Sages.[[6]](#footnote-6) Moab typifies an immoral people who have left the ways of HaShem and lack kindness. Because of their apostasy, the Sages decreed that it was forbidden for an Israelite to marry a Moabite man.[[7]](#footnote-7) Ruth, though a Moabitess, demonstrated kindness par excellence! So great was this kindness that she merited becoming an ancestor of King David and an ancestor of the Kingly line. Therefore, Moab = ungratefulness. Because of this quality, our psalm calls Moab G-d’s wash pot. But why should they be called a ‘washpot’? Our Sages teach that this term is used to embarrass the Moabites. There is a famous passage in II Kings which speaks of the embarrassment of Naaman[[8]](#footnote-8) who was told to wash in the Jordan to be cleansed of his leprosy. Naaman was incensed that he should go to such a pitiful stream when there were much more illustrious rivers in his homeland.[[9]](#footnote-9) Radak puts it this way: “I will treat Moab with contempt, like the putrid water of the chamber pot which is cast away in disgust”.

There is also a reference to Mashiach in the passage concerning Bilaam, who prophesies, for Balak king of Moab, about the two anointed kings. The first anointed king, David, who saved Israel from her oppressors, and the final anointed king who will arise from among his descendants and save Israel at the End of Days. The following phrases are from that passage:[[10]](#footnote-10)

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

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

“He shall crush all of Moab’s princes” - This refers to David, (as it is written,[[11]](#footnote-11) “He smote Moab and measured them with a line”); “he shall break down all of Seth’s descendants” - This refers to King Mashiach, (about whom it is written,[[12]](#footnote-12) “He will rule from sea to sea”).

“Edom will be demolished” - This refers to David, (as it is written,[[13]](#footnote-13) “Edom became the servants of David”); “his enemy, Seir, will be destroyed” - This refers to Mashiach, (as it is written,[[14]](#footnote-14) “Saviors will ascend Mount Zion [to judge the mountain of Esau....]”).

Let’s look more closely at Naaman and Chazal’s look at “Moab is my washpot”. Naaman is understood as *Moab* in the expression “Moab is my washpot”,[[15]](#footnote-15) which the Rabbis regard as an allusion to Naaman’s bathing in the Jordan; the appellation “Moab” is a play on the word “abi” (= “my father”), by which Naaman was addressed by his servants in II Melachim (Kings) 5:13.[[16]](#footnote-16) Naaman was a “ger toshab”, that is, he was not a perfect proselyte, having accepted only some of the commandments.[[17]](#footnote-17)

According to our Hakhamim, Naaman was the archer who drew his bow at a venture and mortally wounded Ahab, King of Israel.[[18]](#footnote-18) This event is alluded to in the words “because by him the Lord had given deliverance unto Syria”,[[19]](#footnote-19) and therefore the Syrian king, Naaman’s master, was Benhadad.[[20]](#footnote-20) Naaman is represented as vain and haughty, on account of which he was stricken with leprosy.[[21]](#footnote-21) Tanchuma, Tazria,[[22]](#footnote-22) however, says that Naaman was stricken with leprosy for taking an Israelite maiden and making her his wife’s servant.[[23]](#footnote-23) The Mechilta,[[24]](#footnote-24) however, places Naaman’s conversion above Jethro’s.

The Gemara and the Midrash[[25]](#footnote-25) suggest that “Moab is my Washpot” alludes to Gehazi who took payment from Naaman for Elisha’s advice to wash seven times in the Jordan river.[[26]](#footnote-26)

***Sanhedrin 104b*** *The Doreshe Reshumoth[[27]](#footnote-27) maintained: All of them will enter the world to come, as it is written, Gilead is mine, Manasseh is mine;[[28]](#footnote-28) Ephraim also is the strength of mine head; Judah is my lawgiver,’ Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.[[29]](#footnote-29) [Thus:] ‘Gilead is mine’ this refers to Ahab, who fell at Ramoth-gilead; ‘Manasseh’ is literally meant;[[30]](#footnote-30) ‘Ephraim also is the strength of mine head’ — this alludes to Jeroboam, a descendant of Ephraim; ‘Judah is my lawgiver’ — this refers to Ahitophel, who is descended from Judah; ‘Moab is my washpot,’ to Gehazi, who was smitten on account of matters connected with bathing; ‘over Edom will I cast out my shoe’[[31]](#footnote-31) — to Doeg the Edomite; ‘Philistia, triumph thou because of me,’ The ministering Angels exclaimed before the Holy One, blessed be He, ‘Sovereign of the Universe! If David comes, who slew the Philistine and gave possession of Gath to thy children. [and complains at Thy giving a share in the world to come to Doeg and Ahitophel], what wilt thou do with him?’ He replied, ‘It is My duty to make them friends with each other’.[[32]](#footnote-32)*

The Zohar brings another interesting perspective on Moab.

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

*Everything originated in Midian in several ways. Therefore, Midian was punished and the Holy One, blessed be He, said to Moses, “Execute the vengeance of the children of Israel on the Midianites”. (Num. 31:2) For you, it is appropriate and becoming. As for Moab, I leave them alone until the two jewels will come out from among them. Here’s David son of Yishai who will take revenge on Moab and will rinse the loaded pot of filth from Peor. This is what it says, “Moab is my washpot”[[33]](#footnote-33) assuredly. As long as these two jewels[[34]](#footnote-34) did not come out of there, they were not punished. As soon as they emerged, David came and washed clean the pot from their filth, and all received their punishment, Midian during the time of Moses and Moab during the time of David.*

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

David had good cause to despise Moab, as the Midrash[[35]](#footnote-35) explains: When Saul’s pursuit forced David to flee from the land of Israel, he placed his father and mother under the protection of the king of Moab.[[36]](#footnote-36) David had more confidence in the Moabites than he had in Saul, because his grandmother was Ruth the Moabite; but the king of Moab killed the entire family.[[37]](#footnote-37)

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

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

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

**Edom**

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

***Tehillim (Psalms) 108:10*** *Moab is my washpot****; upon Edom do I cast my shoe****;[[38]](#footnote-38) over Philistia do I cry aloud.*

The Midrash gives us the following insight:

***Midrash Rabbah - Numbers XIV:1*** *Upon Edom do I cast my shoe.’ What will I do? I will draw off My shoes and tread upon them and trample them down with My heel. In the same strain it says, I have trodden the winepress[[39]](#footnote-39) alone, etc. (Isa. LXIII, 3). This has been illustrated by a parable. To what may it be compared? It may be compared to a mortal king who built four palaces in four cities. He went into one of them and ate and drank without drawing off his shoes. He did the same thing in the second palace and the third. When he came to the fourth, he ate and drank and did draw off his shoes, saying to his attendants: ‘Go and bring me all the prominent men in this city and let them set food before me.’ They asked him: ‘How is it that when you entered the previous one you ate and drank without drawing off your shoes, while here you drew off your shoes when you ate and drank?’ He said to them: ‘When I entered the first palace my mind was not at ease; and the same was the case with the second and the third. Every moment I thought: When shall I see the hour in which I can enter into the last one? Now that I have entered, my mind has immediately been put at ease.’ It was the same with the Holy One, blessed be He. He made war against Pharaoh, Amalek, Sisera, Sennacherib, Nebuchadnezzar, Haman, and the kings of the Greeks,[[40]](#footnote-40) but His mind will not be calmed until He will Himself execute vengeance upon Edom. This explains, ‘Upon Edom will I cast my shoe; Philistia (pelesheth) cry aloud (hithro’a’i) because of me!’ which means I will cast down the foundations of Edom and will encompass your redemption.[[41]](#footnote-41)*

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

The Gemara[[42]](#footnote-42) teaches us that our psalm’s statement alludes to Doeg the Edomite. So, who is Doeg the Edomite?

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

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

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

Doeg’s “surname” is intriguing; was he an Edomite? His position, which we’ll describe momentarily, would indicate that he was Jewish. Radak[[43]](#footnote-43) suggests that Doeg was simply from the land of Edom. We have several similarly named people in Tanach. Uriah haChiti was not a Hittite; he came from there. Iti haGitti was from Gat, but he was not a Philistine.

When Doeg is introduced, in I Shmuel (Samuel) 21, he is identified as “Abir haRoim”, the most powerful of the shepherds. The juxtaposition of this title with his position at King Saul’s ear is odd, and the commentators look to the broader meaning of “shepherd” within Tanach. Classically, our patriarchs were identified as shepherds. This leads Rashi to comment on “Abir haRoim” that Doeg was the Av Beit Din, the head of the High Court.[[44]](#footnote-44)

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

The Midrash[[45]](#footnote-45) considers Doeg a formidable character in the politics of the time. King Saul tells Shmuel that he had not wiped-out Amalek, “because I feared the nation”. The Midrash indicates that Doeg was the one who King Saul feared.

Doeg was a leading Torah sage. The Gemara[[46]](#footnote-46) indicates that Doeg, along with Achitophel, was able to come up with 300 questions regarding a complicated, intricate section of law. The Gemara also indicates[[47]](#footnote-47) that Doeg may have been somewhat frustrated, as the law did not follow his conclusions.

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

The first was after David defeated Goliath. King Saul turned to his entourage, and asked, “Who is this boy?” We know, from the context, that King Saul already knew David. He was actually asking whether David came from a line which could produce royalty.[[48]](#footnote-48) Doeg responded, “Ask whether he is even Jewish!” Doeg was referring to David’s ancestress, Ruth the Moabitess, and the prohibition against Jews marrying Moabites. Abner, a general, objected that the prohibition extended only to male Moabites, for reasons related to the original prohibition’s specifics. The debate dragged out, until Abner cited Shmuel himself as saying that the prohibition was only against males, and so Ruth was all right.

This debate did have fallout for David on a second occasion, though. King Saul had promised his daughter, Michal, to the man who would defeat Goliath. Basing himself on Doeg’s argument,[[49]](#footnote-49) King Saul refused to let David marry Michal, and instead tried to marry her to Palti ben Layish.

Doeg also tried another tack against David, complimenting him to King Saul in order to incite King Saul’s jealousy.[[50]](#footnote-50)

Doeg the Edomite was the Ab Beit Din[[51]](#footnote-51) with a hatred for David. It is almost impossible to fathom how this trait could exist in this office.

Let’s turn our attention to Edom proper and try to get a better idea for why the Psalm speaks so negatively about Edom. The first mention of the word Edom is found in:

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

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

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

The Torah repeats the association of Edom with Esau in:

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

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

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

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

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

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

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

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

Yitzchak avoided using HaShem’s Name in Esau’s blessing since the purpose of Esau’s blessing was to grant him his full reward in this world so that he should be excluded from the blessings of the World to Come.[[52]](#footnote-52)

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

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

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

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

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

The Zohar comments on the verse

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

The Zohar[[53]](#footnote-53) states that Esau is compared to the Original Snake (nachash kadmoni). The force in this world that represents the Original Snake, in the Garden of Eden, that tricked Adam and Chava into eating from the Tree of the Knowledge of Good and Evil, the personification of that Snake in this world, is Esau. This gives us a bit of a hint into what Edom really is.

The Zohar says that when the verse tells us that Yaaqob’s hand was holding Esau’s heel, the Torah is setting the stage and is telling us how Yaaqob Avinu,[[54]](#footnote-54) in the future, will have to deal with Esau. He is going to have to deal with him by attacking at the heel; he is going to have to deal with him, sometimes, deceitfully, and surreptitiously. That is the only way one can deal with that snake.

Our Sages taught the meaning of this verse:

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

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

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

The Sforno[[55]](#footnote-55) writes: The events which occurred to Yaaqob when he first left his father’s house foreshadow Jewish history during the first exile, while **the events which occurred to him after he returned to his father’s house foreshadow Jewish history during the Second Temple and subsequent exile and the redemption at the end of time**”.

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

Many Hakhamim teach that “Palestinians” are the same as the Philistines.

**Ashlamatah: Joshua 10:12-21‎**

| **Rashi** | **Targum** |
| --- | --- |
| 12. Then Joshua spoke to the Lord on the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, "Sun, stand still upon Gibeon, and Moon in the valley of Ajalon." | 12. Then Joshua sang praise before' the LORD on the day that the LORD gave over the Amorites before the sons of Israel. And he said in the sight of Israel: "Sun, tarry in Gibeon; and moon, in the plain of Aijalon." |
| 13. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is this not written in the book of Jashar? (which is the Torah)? So, the sun stood still in the midst of the heaven, and it did not hasten to go down exactly a whole day. | 13. And the sun tarried, and the moon stood still until the people of Israel were rescued from their enemies. Is it not written in the book of the Law? And the sun stood still in the half of the heavens, and it did not push on to set about a whole day. |
| 14. **And there was no day like that before it or after it, that the Lord hearkened to the voice of a man, for the Lord fought for Israel**. | 14. **And there was nothing like that day before it and after it, that the prayer of a man was accepted before the LORD, for the LORD by His Memra waged battle for Israel.** |
| 15. And Joshua returned, and all Israel with him, to the camp to Gilgal. | 15. And Joshua and all Israel with him returned to the camp, to Gilgal. |
| 16. And these five kings fled and hid themselves in a cave at Makkedah. | 16. And these five kings fled and hid themselves in the cave at Makkedah. |
| 17. And Joshua was told, saying, The five kings have been found hidden in a cave at Makkedah. | 17. And it was told to Joshua, saying: "The five kings have been found, hidden in the cave in Makkedah." |
| 18. And Joshua said, "Roll great stones to the mouth of the cave and appoint men by it to guard them. | 18. And Joshua said: "Bring near great stones to the mouth of the cave and appoint over it men to guard them. |
| 19. And don't you stay; pursue your enemies and smite the hindmost of them. Do not let them enter their cities, for the Lord your God has delivered them into your hand." | 19. And you, do not stay there. Pursue after your enemies and overtake them. Do not let them enter their cities, for the LORD your God had given them in your hand. |
| 20. And it was when Joshua and the children of Israel had made an end of slaying them with a very great slaughter until they were consumed, that the rest which remained of them entered the fortified cities. | 20. And when Joshua and the sons of Israel finished striking them a very great blow until they were wiped out, and those of them who escaped had escaped and entered the fortified cities, |
| 21. And all the people returned to the camp to Joshua to Makkedah in peace; none whetted his tongue against any of the children of Israel. | 21. all the people returned to the camp, unto Joshua, to Makkedah in peace. There was no harm for the sons of Israel, for a man to afflict himself |
| 22. And Joshua said, Open the mouth of the cave, and bring out those five kings to me from the cave. | 22. And Joshua said: "Open the mouth of the cave, and bring forth unto me these five kings from the cave." |
| 23. And they did so, and they brought forth those five kings to him from the cave; the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. | 23. And they did so and brought forth unto him these five kings from the cave - the king of Jerusalem, the king of Hebron, the king of Yarmuth, the king of Lachish, the king of Eglon. |
| 24. And it was when they brought out those kings to Joshua, that Joshua called for all the men of Israel, and said to the chiefs of the men of war that went with him, Come near, put your feet upon the necks of these kings. And they came near and put their feet upon their necks. | 24. And when they brought forth these kings unto Joshua, Joshua called to all the men of Israel and said to the rulers of the men making war who came with him: "Draw near, set your feet upon the necks of these kings." And they drew near and set their feet upon their necks. |
| 25. And Joshua said to them, **Fear not, nor be dismayed, be strong and of good courage, for thus shall the Lord do to all your enemies against whom you fight**. | 25. **And Joshua said to them: "Do not be afraid and do not be shattered. Be strong and powerful, for thus the LORD will do to all your enemies against whom you are waging battle.** |
| 26. And afterward Joshua smote them, and slew them, and hanged them on five poles; and they were hanging upon the poles until the evening. | 26. And Joshua struck them down afterwards and killed them and hanged them upon five gallows and they were hanged upon the gallows until evening. |
| 27. And it was at the time of the setting of the sun, that Joshua commanded, and they took them down off the poles, and cast them into the cave wherein they had been hidden and laid great stones on the mouth of the cave until this very day. **{S}** | 27. And at the time of sunset Joshua commanded, and they brought them down from upon the gallows and they cast them into the cave where they hid themselves, and they set great stones upon the mouth of the cave until this very day. |
|  |  |

**Rashi’s Commentary for: Joshua 10:12-21**

**12** **Then Joshua spoke** He recited a song instead of the sun, since he bade the sun, “Be silent,” i. e., be silent [by refraining] from reciting [your] song. And as long as it is silent, it stands still and does not continue on its orbit, for all the time of its revolution it recites [its] song. The simple explanation of the verse is, however, (דּוֹם) is an expression of waiting, like: “if they say thus to us, ‘wait!’” (דּוֹמוּ), and so, “wait (דּוֹם) for the Lord.”

**and moon in the valley of Ajalon** At that time, the moon was standing opposite the valley of Ajalon, which is far from Gibeon, for Gibeon is within the borders of Benjamin [in the south], and Ajalon is within the borders of Dan [in the north].

**13** **Is it not written [already] in the book of Jashar?** This matter is written in the Torah [i.e., the Pentateuch] that Jacob said to Joseph, “His seed [of Ephraim] will fill the nations.” When? On the day that the sun stood still for Joshua, the entire world was filled with Joshua’s fame, and the sun stood still in the midst of the heaven, and it did not hasten to go down exactly a whole day."

**18** **Roll** Heb. גֹּלּוּ, “roll (גַּלְגְּלוּ) great stones onto the mouth of the cave.”

**21** **none whetted his tongue against any of the children of Israel** This is a short verse, [the subject being absent in the original, meaning] no whetter whetted his tongue to any of the children of Israel.

**whetted** Heb. חָרַץ, an expression meaning speech of the tongue, and so: “no dog whetted (יֶחֱרָץ) its tongue.” And so: “Then shall you shout (תֶּחֱרָץ),” stated concerning David, “You shall call out, you shall shout a battle cry.”

**Verbal Tallies**

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

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

**Debarim (Deuteronomy) 2:31 – 3:22**

**Tehillim (Psalms) 108:1-14**

**Yehoshua (Joshua) 10:12-21**

**Mk 13:21-23, Lk 17:22-37**

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

LORD - יהוה, Strong’s number 03068.

Land / Earth - הרץ, Strong’s number 0776.

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

LORD - יהוה, Strong’s number 03068.

Said - אמר, Strong’s number 0559.

Give / Delivered up - נתן, Strong’s number 05414.

Before - פנים, Strong’s number 06440.

**Debarim (Deuteronomy) 2:31** And the **LORD <03068>** **said <0559> (8799)** unto me, Behold, I have begun to **give <05414> (8800)** Sihon and his **land <0776>** **before <06440>** thee: begin to possess, that thou mayest inherit his **land <0776>**.

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

**Tehillim (Psalms) 108:5** Be thou exalted, O God, above the heavens: and thy glory above all the **earth <0776>**;

**Yehoshua (Joshua) 10:12** Then spake Joshua to the **LORD <03068>** in the day when the **LORD <03068>** **delivered up <05414> (8800)** the Amorites **before <06440>** the children of Israel, and **he said <0559> (8799)** in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Deu 2:31 – 3:22** | **Psalms**  **108:1-13** | **Ashlamatah**  **Josh 10:12-21** |
| --- | --- | --- | --- | --- |
| vyai | standard, each, man | Deut.3:11 Deut. 3:20 |  | Jos. 10:14 Jos. 10:21 |
| ~yhil{a/ | God | Deut. 2:33 Deut. 2:36 Deut. 2:37 Deut. 3:3 Deut. 3:18 Deut. 3:20 Deut. 3:21 Deut. 3:22 | Ps. 108:1 Ps. 108:5 Ps. 108:7 Ps. 108:11 Ps. 108:13 | Jos. 10:19 |
| rm;a' | said | Deut. 2:31 Deut. 3:2 Deut. 3:18 Deut. 3:21 |  | Jos. 10:12 Jos. 10:17 Jos. 10:18 |
| yrImoa/ | Amorites | Deut. 3:2 Deut. 3:8 Deut. 3:9 |  | Jos. 10:12 |
| #r,a, | land, earth | Deut. 2:31 Deut. 2:37 Deut. 3:2 Deut. 3:8 Deut. 3:12 Deut. 3:13 Deut. 3:18 Deut. 3:20 | Ps. 108:5 |  |
| !Be | children, sons | Deut. 2:33 Deut. 2:37 Deut. 3:11 Deut. 3:14 Deut. 3:16 Deut. 3:18 |  | Jos. 10:12 Jos. 10:20 Jos. 10:21 |
| lAdG" | large, great |  | Ps. 108:4 | Jos. 10:18 Jos. 10:20 |
| d['l.GI | Gilead | Deut. 2:36 Deut. 3:10 Deut. 3:12 Deut. 3:13 Deut. 3:15 Deut. 3:16 | Ps. 108:8 |  |
| rBeDI | spoke, speak |  | Ps. 108:7 | Jos. 10:12 |
| aWh | with | Deut. 3:13 |  | Jos. 10:13 |
| lyIx; | valor, valiantly | Deut. 3:18 | Ps. 108:13 |  |
| #l;x' | armed | Deut. 3:18 | Ps. 108:6 |  |
| ycix] | half | Deut. 3:12 Deut. 3:13 |  | Jos. 10:13 |
| dy" | anywhere, hand | Deut. 2:37 Deut. 3:2 Deut. 3:3 Deut. 3:8 |  | Jos. 10:19 |
| hw"hoy> | LORD | Deut. 2:31 Deut. 2:33 Deut. 2:36 Deut. 2:37 Deut. 3:2 Deut. 3:3 Deut. 3:18 Deut. 3:20 Deut. 3:21 Deut. 3:22 | Ps. 108:3 | Jos. 10:12 Jos. 10:14 Jos. 10:19 |
| [;vuAhy> | Joshua | Deut. 3:21 |  | Jos. 10:12 Jos. 10:15 Jos. 10:17 Jos. 10:18 Jos. 10:20 Jos. 10:21 |
| ac'y" | came out, go out | Deut. 2:32 Deut. 3:1 | Ps. 108:11 |  |
| laer'f.yI | Israel | Deut. 3:18 |  | Jos. 10:12 Jos. 10:14 Jos. 10:15 Jos. 10:20 Jos. 10:21 |
| ~x;l' | fights | Deut. 3:22 |  | Jos. 10:14 |
| daom. | very | Deut. 3:5 |  | Jos. 10:20 |
| rc'b.mi | fortified |  | Ps. 108:10 | Jos. 10:20 |
| %l,M, | king | Deut. 3:1 Deut. 3:2 Deut. 3:3 Deut. 3:6 Deut. 3:8 Deut. 3:11 Deut. 3:21 |  | Jos. 10:16 Jos. 10:17 |
| hV,n:m. | Manasseh | Deut. 3:13 Deut. 3:14 | Ps. 108:8 |  |
| hk'n" | defeated, attacked, slaying | Deut. 2:33 Deut. 3:3 |  | Jos. 10:20 |
| !t;n" | give, gave, given | Deut. 2:31 Deut. 2:33 Deut. 2:36 Deut. 3:2 Deut. 3:3 Deut. 3:12 Deut. 3:13 Deut. 3:15 Deut. 3:16 Deut. 3:18 Deut. 3:19 Deut. 3:20 |  | Jos. 10:12 Jos. 10:19 |
| ry[i | city, town | Deut. 2:34 Deut. 2:35 Deut. 2:36 Deut. 2:37 Deut. 3:4 Deut. 3:5 Deut. 3:6 Deut. 3:7 Deut. 3:10 Deut. 3:12 Deut. 3:19 | Ps. 108:10 | Jos. 10:19 Jos. 10:20 |
| ~[; | people | Deut. 2:32 Deut. 2:33 Deut. 3:1 Deut. 3:2 Deut. 3:3 | Ps. 108:3 | Jos. 10:21 |
| qm,[e | valley |  | Ps. 108:7 | Jos. 10:12 |
| hf'[' | do, did, done, made, make | Deut. 3:2 Deut. 3:6 Deut. 3:21 | Ps. 108:13 |  |
| 6440 | over, face, before | Deut. 2:31 Deut. 2:33 Deut. 2:36 Deut. 3:18 |  | Jos. 10:12 Jos. 10:14 |
| bWv | turn, return | Deut. 3:20 |  | Jos. 10:15 Jos. 10:21 |
| ~yIm;v' | heaven |  | Ps. 108:4 Ps. 108:5 | Jos. 10:13 |
| dyrIf' | remaining | Deut. 2:34 Deut. 3:3 |  | Jos. 10:20 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Deu 2:31 – 3:22** | **Psalms**  **108:01:13** | **Ashlamatah**  **Josh 10:12-21** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 13:21-23** | **Tosefta of**  **Luke**  **Lk 17:22-37** |
| --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  |  |  |
| **ἀνήρ** | men, man | Deu 3:11 |  | Jos 10:18 |  |  |
| **ἄνθρωπος** | man |  | Ps108:12 | Jos 10:14 |  | Lk. 17:22 Lk. 17:24 Lk. 17:26 Lk. 17:30 |
| **ἀπάγω** | take away |  | Ps 108:10 |  |  |  |
| **ἀφίημι** | let. Left |  |  | Jos 10:19 |  | Lk. 17:34 Lk. 17:35 Lk. 17:36 |
| **γυνή** | wives, woman | Deut. 2:34 Deu 3:6  Deu 3:19 |  |  |  | Lk. 17:32 |
| **δίδωμι** | give, gave, given | Deut. 2:31 Deut. 2:33 Deut. 2:36 Deut. 3:2 Deut. 3:3 Deut. 3:12 Deut. 3:13 Deut. 3:15 Deut. 3:16 Deut. 3:18 Deut. 3:19 Deut. 3:20 |  | Jos. 10:12 Jos. 10:19 | Mk. 13:22 |  |
| **δυνατός** | mightier, able, possible | Deu 2:21 Deu 3:18 |  |  | Mk. 13:22 |  |
| **δύο** | two | Deu 3:8  Deu 3:21 |  |  |  | Lk. 17:34 Lk. 17:35 Lk. 17:36 |
| **εἴδω** | know, see, behold | Deu 3:19 |  |  |  | Lk. 17:22 |
| **εἷς** | one |  |  | Jos 10:13 |  | Lk. 17:34 Lk. 17:36 Jn. 18:14 |
| **εἰσέρχομαι** | enter |  |  | Jos 10:19  Jos 10:20 |  | Lk. 17:27 |
| **evxe,rcomai** | went, came forth, go forth | Deu2:32  Deu3:1 | Ps108:11 |  |  | Lk. 17:29 |
| **ἐπιστρέφω** | turn, return | Deut. 3:20 |  | Jos. 10:15 Jos. 10:21 | Mk. 13:21 | Lk. 17:22 Lk. 17:37 |
| **ἡμέρα** | day | Deu 3:14 |  | Jos 10:12  Jos 10:13  Jos 10:14 |  | Lk. 17:22 Lk. 17:24 Lk. 17:26 Lk. 17:27 Lk. 17:28 Lk. 17:29 Lk. 17:30 Lk. 17:31 |
| **θάλασσα** | sea | Deu 3:17 |  |  |  |  |
| **θεός** | God | Deut. 2:33 Deut. 2:36 Deut. 2:37 Deut. 3:3 Deut. 3:18 Deut. 3:20 Deut. 3:21 Deut. 3:22 | Ps. 108:1 Ps. 108:5 Ps. 108:7 Ps.108:11 Ps.108:13 | Jos. 10:19 |  |  |
| **ἰδού** | behold | Deu 2:31  Deu 3:11 |  |  | Mk. 13:21 Mk. 13:23 | Lk. 17:23 |
| **κλίνη** | bed | Deu 3:11 |  |  |  | Lk. 17:34 |
| **κύριος** | LORD | Deut. 2:31 Deut. 2:33 Deut. 2:36 Deut. 2:37 Deut. 3:2 Deut. 3:3 Deut. 3:18 Deut. 3:20 Deut. 3:21 Deut. 3:22 | Ps. 108:3 | Jos. 10:12 Jos. 10:14 Jos. 10:19 |  | Lk. 17:37 |
| **λαός** | people | Deut. 2:32 Deut. 2:33 Deut. 3:1 Deut. 3:2 Deut. 3:3 | Ps. 108:3 | Jos. 10:21 |  |  |
| **λέγω** | saying | Deu 3:18  Deu 3:21 |  | Jos 10:17 |  | Lk. 17:34 Lk. 17:37 |
| **ὁδός** | way, journey | Deu 3:1 |  |  |  |  |
| **οὐρανός** | heaven |  | Ps. 108:4 Ps. 108:5 | Jos. 10:13 |  | Lk. 17:24 Lk. 17:29 |
| **ποιέω** | do, did, done, made, make | Deut. 3:2 Deut. 3:6 Deut. 3:21 | Ps 108:13 |  |  |  |
| **σώζω** | deliver |  | Ps 108:6 |  |  | Lk. 17:33 |
| **υἱός** | children, sons | Deut. 2:33 Deut. 2:37 Deut. 3:11 Deut. 3:14 Deut. 3:16 Deut. 3:18 |  | Jos. 10:12 Jos. 10:20 Jos. 10:21 |  | Lk. 17:22 Lk. 17:24 Lk. 17:26 Lk. 17:30 |

**Nazarean Talmud**

**Sidra of D’BARIM (Deu.) “2:31 — 3.22”**

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

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Deut. 2:31 – 3:22 | Ps. 108:1-14 | Josh 10:12-21 | Mk 13:21-23 | Lk 17:22-37 |

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta**  **Luqas (LK)**  Mishnah **א:א** | **School of Hakham Tsefet’s Peshat**  **Mordechai (Mk)**  Mishnah **א:א** |
| **And he said to the Talmidim, “**the **Days are coming when you will desire to see one of the days of the Son of Man, and you will not see** it**. And they will say to you, ‘Behold, there!’ ‘Behold, here!’ Do not leave your ordinary occupation![[56]](#footnote-56) For just as the lightning shines forth, flashing from** one place **under heavens to** another place **under heavens, so the Son of Man will come on his day. But first it is necessary** for **him to suffer many** things**, and to be rejected by this generation. And just as it was in the days of Noach, so also it will be in the days of the Son of Man — they were eating, they were drinking, they were marrying, they were being given in marriage, until the day Noach entered into the ark, and the flood came and destroyed** them **all. Likewise, just as it was in the days of Lot—they were eating, they were drinking, they were buying, they were selling, they were planting, they were building. But on the day that Lot went out from Sodom, it rained fire and sulphur from heavens and destroyed** them **all. It will be just the same on the day that the Son of Man is revealed.[[57]](#footnote-57) On that day, whoever is on the housetop and his goods** are **in the house must not come down to take them away. And likewise the one who** is **in the field must not turn back. Remember Lot’s wife! Whoever seeks to preserve his life** (possessions) **will lose them, but whoever loses** them **will keep it. I tell you that in that night[[58]](#footnote-58) there will be two in one bed; one will be taken and the other will be left. There will be two** women **grinding at the same** place**; one will be taken and the other will be left.” --- And they answered** and **said to him, “Where, Master?” So he said to them, “Where the dead body** is**, there also the vultures will be gathered.”** | **And, if at the** end **time someone** (with authority) **predicts[[59]](#footnote-59) saying Behold[[60]](#footnote-60) Messiah is here or** Behold Messiah is **there. Do[[61]](#footnote-61) not believe** (trust) **him. For pseudo-messiahs and pseudo-prophets will rise up, giving signs[[62]](#footnote-62) and marvels to lead astray the elect** (the Jews) **if possible. But watch with discernment** for **I have foretold all** these **things.** |

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

Many people are constantly asking when Messiah will return. This question may be one of the most asked in the world today. Personally, we are not pre-occupied with those things. Many years ago, we asked our mentors about those things. The reply was to live life as if you could leave this planet at any time. Consequently, we have adopted the idea to live life to the best of our ability in accordance with the motto, "**Non, je ne regrette rien**"**!** When everyone else was buying water and food to sustain them for Y2K, we continued with the usual going to bed knowing that everything was in G-d’s hands. This is NOT to criticize those who possess such anxieties; we simply do not have those anxieties. This does not mean there is no cause for concern. What it means is that we should be occupied with the mission that G-d has given us to do and not entertain fables and distractions.

**Predictions with Authority**

We have translated **ειπη** (*eipē)* as “predicts with authority” based on *Exegetical dictionary of the New Testament[[63]](#footnote-63)* entry on **ειπη**. The idea of authority is not only implicit in the Greek vocabulary it is thematically implied, with the possibility of deceit. The voice of authority is the only voice, which even reaches the potential of deceiving the Elect (Jews). Because Jews have learned to think for themselves and ask questions in a Socratic method as taught by the Mishnah and the Talmud, they will not be as gullible as their Gentile counterparts. However, we must be ever wary of the “authorities” who have their “insights” into the future. During the seventies and eighties, many scholars sold the public on the fact that we would not live to the nineties. Recent authors (so called authorities) have sold millions of books on being “Left Behind.” These dimwitted works have only served to make the authors rich and foster fear in the eyes of the gullible public. We could venture to say that it was not Jews making those authors rich.

**If it were Possible**

Pseudo-prophets and messiahs have agendas. The agenda is not necessarily the deception of the people or the Elect (Jews). But, like today’s politicians with their agendas people are nothing more than cannon fodder and commodities to be exploited or merchandised. Similarly, today’s pastors are careless with their congregations. The congregation is nothing more than a pay-check. The genuine needs of the people are not considered. If the Gentile populace would adopt the Jewish worldview, they would not so easily be lead astray. The reasons for great alarm are easily solved when we come to understand that the final redemption will unfold just as the first (Exodus from Egypt) did.

**Do not worry, preoccupy yourselves with Torah study! G-d is in control, Baruch HaShem!**

**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: “VaEtChanan” – Sabbath “And I besought”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וָאֶתְחַנַּן** |  | **Saturday Afternoon** |
| **“VaEtChanan”** | Reader 1 – D’barim 3:23-25 | Reader 1 – D’barim 4:25-27 |
| **“And I besought”** | Reader 2 – D’barim 3:26-29 | Reader 2 – D’barim 4:28-30 |
| **“Y supliqué al SEÑOR¨** | Reader 3 – D’barim 4:1-4 | Reader 3 – D’barim 4:31-33 |
| D’barim (Deut.) 3:23 – 4:24 | Reader 4 – D’barim 4:5-10 |  |
| Ashlamatah: Is 33:2-6, 17, 19-22 | Reader 5 – D’barim 4:11-15 | **Monday and Thursday Mornings** |
|  | Reader 6 – D’barim 4:16-20 | Reader 1 – D’barim 4:25-27 |
| Psalms: 109:1-31 | Reader 7 – D’barim 4:21-24 | Reader 2 – D’barim 4:28-30 |
| Mk 13:24-31: Luke 21:25-33;  James 1:9-11 | Maftir: D’barim 4:21-24 | Reader 3 – D’barim 4:31-33 |

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

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. verses 13-14. - These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-1)
2. Bereshit (Genesis) 19:30-38. [↑](#footnote-ref-2)
3. Bereshit (Genesis) chapter 18. [↑](#footnote-ref-3)
4. Egypt [↑](#footnote-ref-4)
5. Bamidbar (Numbers) 25:1-9. [↑](#footnote-ref-5)
6. Nazir 23b [↑](#footnote-ref-6)
7. Yevamoth 76b [↑](#footnote-ref-7)
8. Melachim bet (2 Kings) chapter 5. [↑](#footnote-ref-8)
9. Syria [↑](#footnote-ref-9)
10. Bamidbar (Numbers) 24:17-18 [↑](#footnote-ref-10)
11. II Shmuel (Samuel) 8:2 [↑](#footnote-ref-11)
12. Zechariah 9:10 [↑](#footnote-ref-12)
13. Cf. II Shmuel (Samuel) 8:6 and 8:14 [↑](#footnote-ref-13)
14. Ovadiah 1:21 [↑](#footnote-ref-14)
15. Tehillim (Psalms) 108:10 [↑](#footnote-ref-15)
16. Numbers Rabbah 14:4 [↑](#footnote-ref-16)
17. Gittin 57b; Deuteronomy Rabbah 2. [↑](#footnote-ref-17)
18. I Melachim (Kings) 22:34. [↑](#footnote-ref-18)
19. II Melachim (Kings) v. 1 [↑](#footnote-ref-19)
20. Midrash Shocher Ṭob to. Ps. lx.; Arama, “Aḳedat Yiẓḥaḳ,” ch. lxi. [↑](#footnote-ref-20)
21. Numbers Rabbah 7:5; comp. Arama, *l.c* [↑](#footnote-ref-21)
22. End [↑](#footnote-ref-22)
23. Compare II Melachim (Kings) v. 2 [↑](#footnote-ref-23)
24. Yitro, Amalek, 1 [↑](#footnote-ref-24)
25. Midrash Rabbah - Numbers XIV:1 has virtually the same remarks as the Gemara. [↑](#footnote-ref-25)
26. II Melachim (Kings) 5:20-24. [↑](#footnote-ref-26)
27. רשומות דורש lit., ‘interpreters of signs,’ i.e., those who interpret the law symbolically, for the sake of edification and instruction, a school of exegetes belonging to a period anterior to that of Hillel and Shammai and of Palestinian origin. For a full discussion of the term, v. Lauterbach, J.Q.R. (N.S.) I, pp. 291ff. and 503ff. [↑](#footnote-ref-27)
28. I.e., it is for me to bear their iniquities that they may enter into the coming world. [↑](#footnote-ref-28)
29. Tehillim (Psalms) 60:9f. [↑](#footnote-ref-29)
30. Viz., the son of Hezekiah. [↑](#footnote-ref-30)
31. נעלי (E.V. ‘my shoe’) is connected with root meaning ‘to lock’ and the phrase is taken to denote, ‘I will lock him up in Paradise.’ [↑](#footnote-ref-31)
32. התרועעי hithro’a’i (E.V. ‘triumph thou’) is thus derived from רע and translated ‘make thyself a friend’. It may be observed that it is not taught here that they actually have a portion in the world to come as a right, but that they will nevertheless enter therein, God bearing their iniquities to make this possible (v. n. 1). This is in accordance with the general attitude of Judaism that punishment is not everlasting. Cf. M. Joseph. Judaism as Creed and Life, pp. 146-147. [↑](#footnote-ref-32)
33. Tehillim (Psalms) 108:10 [↑](#footnote-ref-33)
34. The Talmud calls these two ‘jewels’ are called ‘good doves’. [↑](#footnote-ref-34)
35. Bamidbar Rabbah 14:1 [↑](#footnote-ref-35)
36. 1Shmuel (Samuel) 22:3-4 [↑](#footnote-ref-36)
37. *Alshich* perceives in the phrase *Moab is my washbasin* an allusion to the taint of Moabite ancestry on David’s lineage. David spent his life *washing* his soul and cleansing it from any trace of gentile association. The Talmud, in Yoma 22b, states that no leader should be appointed to a position of authority over the community unless he has a basketful of ‘creeping reptiles’ tied to his back, meaning that his family tree should have some lowly ancestry. Then, if he grows excessively proud, people can taunt him, ‘Turn around and see from whence you came.’ The proof of this is that since Saul’s pedigree was perfect, he disregarded admonition and fell; but David’s Moabite ancestry always haunted him and caused him to be more humble and cautious in his affairs (see *Rashi, Yoma* 22b). [↑](#footnote-ref-37)
38. The Zohar (Parashat Balak) explains that this is said for a faraway time, which implies the End of Days. [↑](#footnote-ref-38)
39. Metaphorical reference to Edom; v. Isa. LXIII, 1. [↑](#footnote-ref-39)
40. This probably refers to Antiochus Epiphanes, king of Syria (so called because of his attempted Hellenization of the Jews). [↑](#footnote-ref-40)
41. אתרועעי is thus probably connected with רעע ‘to be favorably inclined’. [↑](#footnote-ref-41)
42. Sanhedrin 104b [↑](#footnote-ref-42)
43. I Shmuel (Samuel) 21:8 [↑](#footnote-ref-43)
44. The Midrash Tehillim 3:4 is likely Rashi’s source for this conclusion. [↑](#footnote-ref-44)
45. Midrash Shmuel (Samuel) 18:4 [↑](#footnote-ref-45)
46. Chagigah 15b [↑](#footnote-ref-46)
47. Sanhedrin 106b [↑](#footnote-ref-47)
48. Yevamot 76b-77a [↑](#footnote-ref-48)
49. Bereshit Rabbah 32:1 [↑](#footnote-ref-49)
50. Sanhedrin 93b [↑](#footnote-ref-50)
51. The ab beit din, the “chief of the court” or “chief justice” or “chief justice”, was the second highest-ranking member of the Sanhedrin during the Second Temple period and served as an assistant to the Nasi. The president, who bore the title Nasi “Prince”, was in a way the supervisor of the court, which consisted of seventy additional members. Any judgment issued by the Sanhedrin in the absence of the Nasi was invalid. The Ab Beit Din was known as the “Master of the Court”, and he was the most learned and important of these seventy members. [↑](#footnote-ref-51)
52. Midrash Pliah [↑](#footnote-ref-52)
53. Soncino Zohar, Bereshit, Section 1, Page 166b [↑](#footnote-ref-53)
54. Yaaqob Avinu = Jacob our Father. [↑](#footnote-ref-54)
55. Ovadia ben Jacob Sforno (Obadja Sforno, Hebrew: עובדיה ספורנו) was an Italian rabbi, Biblical commentator, philosopher and physician. He was born at Cesena about 1475 and died at Bologna in 1550. [↑](#footnote-ref-55)
56. Plummer, A. (1896). *A Critical and Exegetical Commentary on the Gospel According to S. Luke*. London: T&T Clark International. p. 407 [↑](#footnote-ref-56)
57. **ἀποκαλύπτω** – *apokalupto* [↑](#footnote-ref-57)
58. Allegorical reference to the dispersion and exile [↑](#footnote-ref-58)
59. Balz, H. R., & Schneider, G. (1990-c1993). *Exegetical dictionary of the New Testament. Translation of: Exegetisches Worterbuch zum Neuen Testament*. (1:393). Grand Rapids, Mich.: Eerdmans. [↑](#footnote-ref-59)
60. Verbal tally with Torah Seder [↑](#footnote-ref-60)
61. Verbal Tally with Torah Seder [↑](#footnote-ref-61)
62. ﻿m.﻿ Soṭa 9:15 [↑](#footnote-ref-62)
63. Balz, H. R., & Schneider, G. (1990-c1993). *Exegetical dictionary of the New Testament. Translation of: Exegetisches Worterbuch zum Neuen Testament*. (1:393). Grand Rapids, Mich.: Eerdmans. [↑](#footnote-ref-63)