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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2022**  [**https://www.betemunah.org/**](https://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2022**  [**https://torahfocus.com/**](https://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Shevat 20, 5782 / January 21-22, 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: “****Eleh HaD’barim” – “****These [are] the words”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אֵלֶּה הַדְּבָרִים** |  | **Saturday Afternoon** |
| **“****Eleh HaD’barim”** | Reader 1 – D’barim 1:1-5 | Reader 1 – D’barim 2:2--4 |
| **“****These [are] the words”** | Reader 2 – D’barim 1:6-10 | Reader 2 – D’barim 2:5-7 |
| **“Estas *son* las palabras** | Reader 3 – D’barim 1:11-18 | Reader 3 – D’barim 2:8-10 |
| D’barim (Deuteronomy) 1:1 - 2:1 | Reader 4 – D’barim 1:19-21 |  |
| Ashlamatah:  Zechariah 8:16-23 + 9:9-10 | Reader 5 – D’barim 1:22-25 | **Monday and Thursday Mornings** |
|  | Reader 6 – D’barim 1:26-38 | Reader 1 – D’barim 2:2--4 |
| Tehillim (Psalms) 107:1-32 | Reader 7 – D’barim 1:39 – 2:1 | Reader 2 – D’barim 2:5-7 |
| Mk 13:9-13: Luke 12:11-12; 21:12-19 | Maftir: D’barim 1:45 – 2:1 | Reader 3 – D’barim 2:8-10 |

**Contents of the Torah Seder:**

* Introduction – Deuteronomy 1:1-5
* Command to Start from Horeb – Deuteronomy 1:6-8
* Appointment of Assistants – Deuteronomy 1:9-18
* From Horeb to Kadesh Barnea – Deuteronomy 1:19 – 2:1

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deuteronomy) 1:1 – 2:1**‎

| **Rashi** | **Targum Pseudo Jonathan** |
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| 1. These are the words which Moses spoke to all Israel on that side of the Jordan in the desert, in the plain opposite the Red Sea, between Paran and Tofel and Lavan and Hazeroth and Di Zahav. | 1. These are the words of admonition which Mosheh spoke with all Israel. He gathered them together to him while they were beyond the Jordan, and answered and said to them: Was it not in the wilderness at the mountain of Sinai that the Law was given to you? And in the plains of Moab you were made to understand how many miracles and signs the Holy One, blessed be He, had wrought for you, from the time that you passed over the border of the Weedy Sea, where He made for you a way for every one of your tribes. But you declined from His word, and wrought provocation before Him, in Pharan, on account of the words of the spies, and put together lying words against Him, and murmured about the manna, which He had made to come down for you, white from the heavens; in Hazeroth you demanded flesh, and made yourselves deserving to perish from the midst of the world, but for the memory, on your behalf, of the merit of your righteous fathers, the tabernacle of ordinance, and the ark of the covenant, and the holy vessels which you had covered with pure gold, and made atonement for you on account of the sin of the golden calf.    [JERUSALEM. These are the words which Mosheh, spoke with all Israel, reproving them, while as yet they were situated beyond the Jordan. Mosheh answering said to them: Was it not in the wilderness at Mount Sinai, that the Law was given to you? and on the plains of Moab was shown you what miracles and mighty acts the Word of the LORD had wrought on your behalf. When you stood by the Weedy Sea, the sea was divided before you, and there were made twelve ways of one way, (a path) for each tribe. Yet you provoked Him at the sea, and rebelled at the Sea of Suph. On account of the matter of the spies who had been sent from the wilderness of Pharan, the decree (came forth) against you, that you should not enter into the land of Israel; and for that of the manna, of which you said, Our soul is afflicted with this bread, whose eating is too light, the serpents were let loose upon you; and in Hazeroth, where your carcasses fell on account of the flesh, and concerning the calf that you had made, He would have spoken in His Word to destroy you, had He not been mindful of the covenant which He swore to your fathers, Abraham, Izhak, and Jakob, and of the tabernacle of ordinance which you had made unto His name, and the ark of the covenant of the Lord, and of your burnt sacrifices in the midst (of the tabernacle and the ark) which you covered with purified gold. A journey of eleven days is it from Mount Horeb by way of Mount Gebal unto Rekem Giah; yet, because you sinned and provoked anger before Him, you have been delayed, and have been journeying for forty years. And it was at the end of forty years.] |
| 2. "It is eleven days' journey from Horeb by way of Mount Seir to Kadesh Barnea." | 2. It is a journey of eleven days (only) from Horeb by the way of Mount Gebal unto Rekem Giah; but because you declined and provoked the LORD to displeasure, you have been retarded forty years. |
| 3. It came to pass in the fortieth year, **in the eleventh month, on the first of the month**, that Moses spoke to the children of Israel according to all that the Lord had commanded him regarding them; | 3. And it was at the end of forty years, **in the eleventh month, the month of Shebat, on the first of the month**, that Mosheh spoke with the sons of Israel according to all that the Lord had given him commandment for them. |
| 4. After he had smitten Sihon, king of the Amorites, who dwelt in Heshbon, and Og, king of the Bashan, who dwelt in Ashtaroth in Edrei. | 4. After He had smitten Sihon king of the Amorites, who dwelt in Heshbon, and Og the king of Mathnan, who dwelt at Astarvata in Edrehath, |
| 5. On that side of the Jordan, in the land of Moab, Moses commenced [and] explained this Law, saying, | 5. beyond Jordan, in the land of Moab, began Mosheh to speak the words of this Law, saying: |
| 6. "The Lord our God spoke to us in Horeb, saying, 'You have dwelt long enough at this mountain. | 6. The LORD our God spoke with us (and not I, of my own mind) in Horeb, saying: It is enough for you, and has been profitable for you until this time (during) which you have received the Law, and have made the tabernacle and its vessels, and appointed your princes over you; but now it would be evil for you to tarry longer at this mount. |
| 7. Turn and journey, and come to the mountain of the Amorites and to all its neighboring places, in the plain, on the mountain, and in the lowland, and in the south and by the seashore, the land of the Canaanites, and the Lebanon, until the great river, the Euphrates River. | 7. Turn you, and journey to Arad and Hormah, and go up to the mountain of the Amorites; and to the dwelling-places of Ammon, Moab, and Gebala, in the plains of the forests, in mountain and valley, and by the south on the shore of the sea, Ashkelon and Kiserin, the land of the Kenaanite unto Kaldohi, and Lebanon, the place of the mountain of the sanctuary, to the great river, the River Phrat. |
| 8. See, I have set the land before you; come and possess the land which the Lord swore to your forefathers, to Abraham, to Isaac, and to Jacob, to give them and their descendants after them. | 8. See, I have given up the inhabitants of the land before you; nor will it be needful to carry arms; go in and possess the land, and appoint the allotters, and divide it, even as the LORD swore to your fathers, to Abraham, Izhak, and Jakob, that He would give it unto them and their sons after them. |
| 9. And I said to you at that time, saying, 'I cannot carry you alone. | 9. And I spoke to you at that time, saying: We will not leave you with but one judge, for I am not able to bear you alone. |
| 10. The Lord, your God, has multiplied you, and behold, you are today as the stars of the heavens in abundance. | 10. The Word of the LORD our God has multiplied you; and, behold, you are today as the stars of heaven for multitude. |
| 11. May the Lord God of your forefathers add to you a thousandfold as many as you are, and may He bless you, as He spoke concerning you! | 11. The LORD God of your fathers increase you a thousand fold on account of this my benediction, and bless you beyond numbering as He has said unto you. |
| 12. How can I bear your trouble, your burden, and your strife all by myself? | 12. But how can I alone sustain the labour, your sensuality, your evil thoughts, your words of strife, your offering one shekel for two? |
| 13. Prepare for yourselves wise and understanding men, known among your tribes, and I will make them heads over you. | 13. Present, then, from among you wise men, prudent in their thinking, men of wisdom, by your tribes, and I will appoint them to be chiefs over you. |
| 14. And you answered me and said, **'The thing you have spoken is good for us to do.'** | 14. And you answered me and said: **The thing that you have spoken it is right for us to do.** |
| 15. So I took the heads of your tribes, men wise and well known, and I made them heads over you, leaders over thousands, leaders over hundreds, leaders over fifties, and leaders over tens, and officers, over your tribes. | 15. So I took the chiefs of your tribes, and moved them kindly with words; wise men, masters of knowledge, but prudent in their thoughts, I found not; and I appointed them chiefs over you, rabbans of thousands, of hundreds, of fifties; twelve thousand rabbans of tens, six myriads, officers of your tribes. |
| 16. And I commanded your judges at that time, saying, "Hear [disputes] between your brothers and judge justly between a man and his brother, and between his litigant. | 16. And I charged your judges at that time with the orders of judgments, saying: So hear your brethren that one may not (be permitted to) speak all his words, while another is compelled to cut his words short; and so hearken to their words, as that it may be impossible for you not to judge them, and deliver judgment in truth, and to resolve (a matter) completely between a man and his brother, and between him who hires words of litigation. |
| 17. You shall not favor persons in judgment; [rather] you shall hear the small just as the great; you shall not fear any man, for the judgment is upon the Lord, and the case that is too difficult for you, bring to me, and I will hear it." | 17. You will not have respect to persons in a judgment; you will hear little words as well as great ones, nor be afraid before the rich man and the ruler; for a judgment is from before the LORD, and He sees every secret. But the thing that is too hard for you bring to me, and I will hear it. |
| 18. And I commanded you at that time all the things you should do. | 18. And at that time I taught you all the Ten Words which you are to practice about judgments of money, and judgments of life. |
| 19. And we journeyed from Horeb and went through all that great and fearful desert, which you saw, by the way of the mountain of the Amorites, as the Lord, our God, commanded us; and we came up to Kadesh barnea. | 19. And we journeyed from Horeb, and came through all that great and fearful desert, where you saw serpents like boughs, and loathsome scorpions darting at you like arrows, on the way of the mountain of the Amoraah, as the LORD our God had commanded us, and came to Rekem Giah. |
| 20. And I said to you, "You have come to the mountain of the Amorites, which the Lord, our God, is giving us. | 20. And I said to you, You have come to the mountain of the Amoraah, which the LORD our God will give to us. |
| 21. Behold, the Lord, your God, has set the land before you; go up and possess it, as the Lord, God of your fathers has spoken to you; you shall neither fear nor be dismayed." | 21. Behold, the LORD our God has given you the land; arise and possess it, as the LORD your God has told you; fear not, nor be dismayed (broken). |
| 22. And all of you approached me and said, "Let us send men ahead of us so that they will search out the land for us and bring us back word by which route we shall go up, and to which cities we shall come." | 22. And all of you came to me in a body, and said, We will send men before us to examine the land for us, and bring us back word by what way we will go up to it, and the cities we should enter. |
| 23. And the matter pleased me; so I took twelve men from you, one man for each tribe. | 23. And the thing was proper in my eyes; and I took from you twelve chosen men, one man for a tribe, |
| 24. And they turned and went up to the mountain, and they came to the valley of Eshkol and spied it out. | 24. and they turned and went up into the mountain, and came to the stream of Ethkela, and explored it.  [JERUSALEM. And they prepared and went up into the mountain, and came to the stream of the Grapes, and surveyed it.] |
| 25. And they took some of the fruit of the land in their hand[s] and brought it down to us, brought us back word, and said, "The land the Lord, our God, is giving us is good." | 25. And they took in their hands of the produce of the land and brought to us. And they returned us word; and Kaleb and Jehoshua said, The land which the LORD our God has given us is good. |
| 26. But you did not want to go up, and you **rebelled against the commandment of the Lord, your God**. | 26. But you were not willing to go up, but believed the words **of the ten wicked ones**, and **rebelled against the Word of the LORD your God**. |
| 27. **You murmured in your tents** and said, '"Because the Lord hates us, He took us out of the land of Egypt, to deliver us into the hand[s] of the Amorites to exterminate us. | 27. **And you cried in your tents**, taking your sons and your daughters to your breasts, saying, Woe to you, you stricken ones! Tomorrow ye will be slain. Why has the LORD hated us, to have brought us out of the land of Mizraim, to deliver us into the hand of the Amorites to destroy us? |
| 28. Where shall we go up? Our brothers have discouraged us, saying, "A people greater and taller than we; cities great and fortified up to the heavens, and we have even seen the sons of Anakim there." | 28. How will we go up? Our brethren have dissolved our hearts, saying, The people are greater and mightier than we; their cities are vast, and walled to the height of heaven, and we saw there also the sons of Ephron the giant. |
| 29. And I said to you, "Do not be broken or afraid of them. | 29. And I said to you, Be not broken down, nor be afraid of them: |
| 30. The Lord, your God, Who goes before you He will fight for you, just as He did for you in Egypt before your very eyes, | 30. the Word of the LORD your God who goes before you will Himself fight for you, according to all that He did for you in Mizraim before your eyes. |
| 31. and in the desert, where you have seen how the Lord, your God, has carried you as a man carries his son, all the way that you have gone, until you have come to this place. | 31. And in the desert, where you saw burning serpents full of deadly venom, the LORD your God bare you with the glorious clouds of His Shekinah, as a man carries his child, all the way that you went, until you have come to this place. |
| 32. But regarding this matter, you do not believe the Lord, your God, | 32. But in this thing you believed not in the Word of the LORD your God, |
| 33. Who goes before you on the way, to search out a place for you, in which to encamp, in fire at night, to enable you to see on the way you should go, and in a cloud by day." | 33. who led before you in the way to prepare for you the place of your encampments, in the pillar of fire by night to light you in the way you should go, and in the pillar of the cloud by day. |
| 34. And the Lord heard the sound of your words, and He became angry and swore, saying, | 34. And the voice of your words was heard before the LORD, and He was displeased, and did make oath saying, |
| 35. 'If any of these men of this evil generation sees the good land, which I swore to give your forefathers, | 35. If any one of the men of this evil generation will see the good land which I covenanted to give unto their fathers, |
| 36. except Caleb the son of Jephunneh he will see it, and I will give him the land he trod upon, and to his children, because he has completely followed the Lord." | 36. except Kaleb bar Jephunneh, who will see it, and to whom I will give the good land, the land of Hebron through which he walked, and to his children, because he has followed with integrity the fear of the LORD. |
| 37. The Lord was also angry with me because of you, saying, "Neither will you go there. | 37. Against me also was there displeasure before the LORD on your account, saying, You too are not to go in thither; |
| 38. But Joshua the son of Nun, who stands before you he will go there; strengthen him, for he will cause Israel to inherit it. | 38. Jehoshua bar Nun, who ministers in your house of instruction, he is to go in thither: strengthen him, for he is to make Israel possess it. |
| 39. [Moreover] your little ones, whom you said will be prey, and your children, who on that day did not know good and evil they will go there and I will give it to them, and they will possess it. | 39. But your little ones, of whom you said, They will be for prey, and your children, who as yet know not between good and evil, they will go in thither: I will give it to them, and they will possess it for an inheritance. |
| 40. But as for you, turn yourselves around and journey into the desert by way of the Red Sea." | 40. As for you, turn, and go (back) into the wilderness by the way of the Weedy Sea. |
| 41. Then you answered and said to me, "We have sinned against the Lord; we will go up and fight, according to all that the Lord, our God, has commanded us." So every one of you girded his weapons, and you prepared yourselves to go up to the mountain. | 41. Then answered you, and said to me, We have sinned before the LORD; we will go up and fight according to all that the LORD our God commanded us. And you girded on every man his arms, and began to ascend the mountain. |
| 42. And the Lord said to me, "Say to them, 'Neither go up nor fight, for I am not among you, lest you be struck down before your enemies.' " | 42. But the LORD said to me, Say to them, Go not up, nor prepare for battle, for My Shekinah goes not among you; that you be not crushed before your enemies. |
| 43. So I spoke to you, but you did not listen, and you rebelled against the command of the Lord, and you acted wickedly and went up to the mountain. | 43. And I spoke with you, but you would not obey but were rebellious against the Word of the LORD, and did wickedly, and went up to the mountain. |
| 44. And the Amorites, dwelling in that mountain, came out towards you and pursued you as bees do, and beat you down in Seir, as far as Hormah. | 44. And the Amoraah who dwelt in that mountain came out to meet you, and pursued you, as they drive away and destroy hornets, and smote you from Gebal unto Hormah.  [JERUSALEM. And they chased you as bees are chased, and slew you in Gebal unto destruction.] |
| 45. So you returned and wept before the Lord, but the Lord would not hear your voice, nor would he listen to you. | 45. And you returned, and wept before the LORD: but the LORD would not receive your prayers, nor hearken to your words. |
| 46. And you dwelled in Kadesh many days, as the days that you dwelled. | 46. So you abode in Rekem many days, according to the days that you abode. |
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| 1. Then we turned and journeyed into the desert by way of the Red Sea, as the Lord had spoken to me, and we circled Mount Seir for many days. | 1. And turning we journeyed into the wilderness, by the way of the Sea of Suph, as the LORD had bidden me, and we compassed Mount Gebal many days. |

**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. xi-158.

**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) 1:1 – 2:1**‎‎‎

**1 These are the words** Since these are words of rebuke and he [Moses] enumerates here all the places where they angered the Omnipresent, therefore it makes no explicit mention of the incidents [in which they transgressed], but rather merely alludes to them, [by mentioning the names of the places] out of respect for Israel (cf. Sifrei).

**to all Israel** If he had rebuked only some of them, those who were in the marketplace [i.e., absent] might have said, “You heard from [Moses] the son of Amram, and did not answer a single word regarding this and that; had we been there, we would have answered him!” Therefore, he assembled all of them, and said to them, “See, you are all here; if anyone has an answer, let him answer!” - [from Sifrei]

**in the desert** [At that time]they were not in the desert, but in the plains of Moab. [Accordingly,] what is [the meaning of] בַּמִּדְבָּר , in the desert? It means that he rebuked them for their having angered Him in the desert by saying, “If only we had died [by the hand of God]” (Exod. 16:3).

**in the plain** in the plain [He rebuked them] regarding the plain, for they had sinned with [the worship of] Baal-Peor at Shittim in the plains of Moab (Num. 25:1-9). [from Sifrei]

**opposite the Red Sea** [He rebuked] them regarding their rebellion at the Red Sea. When they arrived at the Red Sea, they said, “Is it because there are no graves in Egypt [that you have taken us to die in the desert?]” (Exod. 14:11) Likewise, [they sinned] when they traveled from the midst of the sea, as it is said, “and they were rebellious by the sea, by the Red Sea” (Ps. 106:7), as is found in Arachin (15a).

**Between Paran and Tofel and Lavan** Rabbi Yochanan said: We have reviewed the entire Bible, but we have found no place named Tofel or Lavan! However, [the explanation is that] he rebuked them because of the foolish things they had said (תָּפְלוּ) about the manna, which was white (לָבָן) , saying “And our soul loathes this light bread” (Num. 21:5), and because of what they had done in the desert of Paran through the spies. [from Eileh Hadevarim Rabbah, Lieberman]

**and Hazeroth** Concerning the insurrection of Korach [which took place in Hazeroth] (Eileh Hadevarim Rabbah, Lieberman). Another explanation: He said to them, “You should have learned from what I did to Miriam at Hazeroth because of slander; [nevertheless,] you spoke against the Omnipresent” (Sifrei).

**and Di-Zahav** -(lit., enough gold). He rebuked them for the calf they had made as a result of their abundance of gold, as it is said: “and I gave her much silver and gold, but they made it for Baal” (Hosea 2:10). (cf. Sifrei ; Ber. 32a, Eileh Hadevarim Rabbah, Lieberman).

**2 It is eleven days journey from Horeb** Moses said to them: “See what you caused! There is no shorter route from Horeb to Kadesh-Barnea than the way through Mount Seir, and even that is a journey of eleven days. But you traversed it in three days!” For they traveled from Horeb on the twentieth of lyar, as it is said, “And it came to pass in the second year, in the second month, on the twentieth of the month [... the children of Israel traveled...]” (Num. 10:11-12). And on the twenty-ninth of Sivan, they sent out the spies from Kadesh Barnea, (an interval of 40 days; cf. Ta’anith 29a). Subtract from them the thirty days they spent at Kivroth Hataavah (Num. 11:34), where they ate the meat a “month of days,” and the seven days they spent at Hazeroth for Miriam to be confined [as a mezora’ath] (Num. 12:15); we find therefore, that this entire journey [from Horeb to Kadesh-Barnea] took [only] three days. And to such an extent did the Shechinah exert itself to hasten your arrival to the land of Canaan, but because you sinned, He made you travel around Mount Seir for forty years. [from Sifrei]

**3 And it came to pass in the fortieth year, in the eleventh month, on the first of the month** [... Moses spoke] This teaches us that he rebuked them only a short while before his death. From whom did he learn [to do] this? From Jacob, who rebuked his sons only a short while before his death. He said, "Reuben, my son, I will tell you why I have not reproved you [for your shortcomings] during all these years: So that you would not leave me and join my brother, Esau." And for four reasons, one should not reprimand a person except shortly before one’s death: So that one should not rebuke and again have to rebuke him, so as not to cause his friend to feel ashamed when he sees him; etc. These appear in Sifrei. And similarly, Joshua rebuked Israel only shortly before his death (cf. Joshua 24:1-29), and so, Samuel, as it is said, “Behold, testify against me” (I Sam. 12:3) and so, also, David rebuked his son Solomon only shortly before his death (see I Kings 2:1-10).

**4 After He had smitten [Sihon]** Moses said: If I rebuke them before they enter [at least] part of the land, they will say, "What [claim] has this [man] on us? What good has he ever done for us? He has come only to vex us and to find some pretext, for he does not have the power to bring us into the land." Therefore he [Moses]waited until he had defeated Sihon and Og before them and had given them possession of their land, and [only] afterwards did he rebuke them. [Sifrei]

**Sihon... who dwelt in Heshbon** -"Even if Sihon himself had not been powerful, but had dwelt in Heshbon, he would have [nevertheless] been powerful because the city was a powerful one; and even had it been another city, and Sihon had dwelt in it, it would have [also] been powerful because the king was powerful. How much more so now, since both the king and the city were powerful!" [Sifrei]

**[And Og...] who dwelt in Ashtaroth** [Here, too,] the king was powerful, and the city was powerful. [Sifrei]

**Ashtaroth** This is an expression denoting sharp cliffs and strength, just as “Ashteroth-karnaim” (Gen. 14:5) [the hard rocks of Karnaim]. And the Ashtaroth [referred to here] is indeed that same Ashteroth-karnaim where the Rephaim [the giants] were, whom Amraphel smote, as it is said, “And they smote the Rephaim in Ashteroth-karnaim ” (Gen. 14:5). And Og escaped from them, and that is the meaning of that which is stated, “And the fugitive came” (Gen. 14:13), and Scripture states (further, 3:11) “For only Og, king of the Bashan, remained from the remnant of the Rephaim.” in Edrei the name of the kingdom. [Sifrei]

**5 commenced,** Heb. הוֹאִיל , he commenced, just as “Behold, now I have commenced (הוֹאַלְתִּי) ” (Gen. 18:27). [based on Sifrei]

**explained this Law** He explained it to them in seventy languages. [from Midrash Tanchuma 2; Gen. Rabbah 49; see Sotah 32a). Hakethav Vehakabbalah explains this to mean that Moses gave them seventy interpretations to every passage.

**6 You have dwelt long enough [at this mountain]** [This is to be interpreted] according to its simple meaning. But there also is an Aggadic explanation: I have given you much greatness and reward for your having dwelt at this mountain: you made the Mishkan, the menorah, and the [other] furnishings; you received the Torah; you appointed a Sanhedrin for yourselves, and captains over thousands and captains over hundreds. [Sifrei]

**7 Turn and journey** This is the way to Arad and Hormah.

**and come to the mountain of the Amorites** This is to be understood literally.

**and to all its neighboring places** Ammon, Moab, and Mount Seir.

**in the plain** This refers to the forested plain. on the mountain This is the king’s mountain.

**and in the lowland** This is the southern lowland.

**and in the south, and by the seashore** [This refers to] Ashkelon, Gaza and Caesarea, etc., as is stated in Sifrei.

**until the great river** [the Euphrates] Since it [the Euphrates] is mentioned [in association] with the Land of Israel it is referred to as “great.” A popular parable says: A king’s servant is a king. Associate yourself with the ruler, and [people] will bow down to you; attach yourself to a person anointed [with oil] and you will become anointed [with oil yourself] (Shevuoth 47b).

**8 Behold! I have set [the land before you]** With your own eyes you can see [this]: I do not tell you this from guessing or hearsay (Sifrei).

**Go in and possess [the land]** No one will contest the matter, and you will not need to go to war. If they [the Israelites] had not sent the spies, [but had trusted God] they would not have needed weapons of war (Sifrei).

**to your forefathers** Why does he [Moses] further mention Abraham, Isaac, and Jacob [when the reference “your forefathers” clearly indicates them]? [Their names are mentioned to show that] Abraham is worthy [of God’s oath] by himself, Isaac is worthy by himself, [and] Jacob is worthy by himself (Sifrei).

**9 And I said to you at that time,** saying Heb. לֵאמֽר . What is the meaning of לֵאמֽר ? Moses said to them, "Not by my own accord do I speak to you [and tell you that I cannot carry you alone] but by the command of the Holy One, blessed is He (Sifrei).

**I cannot alone** Is it possible that Moses could not judge Israel? The man who brought them out of Egypt, split the sea for them, brought down the manna, and caused the quails to fly, could not judge them? Rather, he said to them: "The Lord, your God, has multiplied you"—[i.e.,] He has made you superior and elevated you higher than your judges. He took the punishment away from you and imposed it upon the judges [in cases where they could have prevented your wrongdoing and did not]. Solomon made a similar statement: “For who is able to judge Your great people?” (I Kings 3:9) Is it possible that he [i.e., Solomon] of whom it is said (I Kings 5:11), “He was wiser than all men,” could say, “Who is able to judge?” But this is what Solomon meant: The judges of this people are not like the judges of other peoples, for if [one of the judges of other nations] gives judgment and sentences a person to death, to lashes, or to strangulation, or perverts judgment and robs him, it means nothing; if, however, I cause a person to pay unjustly, I am liable with my life, as it is said (Proverbs 22:23), “And He robs the life of those who rob them” (Sifrei, San. 7a).

**10 And, behold, you are today as the stars of the heavens** But were they [the Israelites] on that day as [many as] the stars of the heavens? Were they not only six hundred thousand? What, then, is [the meaning of] “And, behold, you are today...?” [It means]—Behold, you are compared to the sun, [signifying that you will] exist forever as do the sun, the moon, and the stars (cf. Sifrei).

**11 May... add to you a thousandfold as many as you are** What is [the purpose of] repeating further [in the verse]: “And He will bless you, as He has spoken concerning you?” They [the Israelites] said to him, “Moses, you are limiting our blessings [i.e., our numbers being multiplied only a thousandfold]. The Holy One, blessed is He, already promised to Abraham (Gen. 13:16), 'so that if a man will be able to count [the dust of the earth, so will your seed be counted]!’” [Moses] replied to them: “This [blessing of a thousandfold] is mine, but He will bless you as He spoke concerning you!” (Sifrei)

**12 How can I bear...all by myself?** [Even] if I were to say, “I will do so in order to receive a reward,” I cannot do so. This is what I have already said to you, “Not by my own decision do I tell you [that I am unable to bear your trouble], but by the command of the Holy One, blessed is He.”

**your trouble** This teaches us that the Israelites were troublesome [people]; if one saw his opponent in a lawsuit about to win, he would say, "I have [other] witnesses to bring, [more] evidence to introduce, I [will exercise my right to] add judges to you [in your tribunal]".

**and your burden** This teaches that they [the Israelites] were heretics: If Moses was early leaving his tent they would say, “Why does the son of Amram leave so early? Perhaps he is not at ease inside his house?” If he left late, they would say, "Why does the son of Amram not leave? What do you think? He is [probably] sitting and devising evil schemes against you, and is thinking up plots against you. [Other editions of Rashi have “commandments and reckonings.”]

**and your strife** This teaches that they [the Israelites] were contentious (Sifrei).

**13 prepare for yourselves** Heb. הָבוּ לָכֶם . Prepare yourselves for this matter.

**men-** Would it enter your mind [that] women [could be chosen]? What does [specifying] “men” teach us? [It signifies that they should pick] righteous men. (Sifrei).

**wise [men]** Desirable [men]. [According to the glosses of Rabbi Akiva Eiger on Sifrei, bashful men, men who are ashamed of doing anything wrong.] [According to Heidenheim, the word כְּסוּפִים is the definition of אֲנָשִׁים , not of חֲכָמִים According to him, the next heading reads:

**wise and understanding [men].**] understanding [men] [I.e., men] who understand [and derive] one thing from another. This is what Arius asked Rabbi Yose: “What is the difference between wise men and understanding men?” [Rabbi Yose said] "A wise man is like a rich money changer: When people bring him dinars to examine, he examines them. When they do not bring [money] to him, he sits doing nothing. An understanding man, however, is like a merchant money changer: When they bring him money to examine, he examines it, and when they do not bring it to him, he goes out and brings his own [money—i.e., he does not wait for people to come to him—he goes to them] (Sifrei)

**well- known among your tribes** Men whom you recognize, for if one were to come before me wrapped in his tallith, I would not know who he is and of what tribe he is, and whether he is suitable. But you know him, for you have raised him. Therefore, it says, “well-known among your tribes.” (Sifrei)

**and I will make them heads over you** As chiefs and respected persons over you, i.e., you should act towards them with respect and reverence.[The word] וַאֲשִׂמֵם lacks a י [after the שׂ ; our editions, however, have it]: This teaches us that Israel’s transgressions (אָשָׁם) are hung over the heads of their judges, since they [the judges] should have prevented them [from sinning], and directed them along the right path (Sifrei).

**14 And you answered me** You decided the matter for your benefit. You should have replied, "Our teacher, Moses! From whom is it proper to learn, from you or from your disciple? Is it not [better to learn] from you, who have taken such pains about them?" However, I knew your thoughts; you were saying [to yourselves], “Many judges will now be appointed over us; if one does not know us, we shall bring him a gift, and he will show us favor.” (Sifrei)

**to do** If I was sluggish, you said, “Act quickly.” (Sifrei)

**15 So I took the heads of your tribes** I attracted them through [fine] words: "How fortunate you are! Over whom are you to be appointed? Over the children of Abraham, Isaac and Jacob—over the children of people who are called brothers and friends, [God’s] portion and inheritance, and every term of endearment." (Sifrei)

**[So I took...] men wise and well-known** But understanding men I could not find (Ned. 20b.). This is one of the seven qualities which Jethro described to Moses (Exod.18:21), but Moses found only three [of them]—righteous, wise, and well-known [men]. (Sifrei).

**[And I made them] heads over you** You should respect them—[think of them as] chiefs in buying, chiefs in selling, chiefs in all business matters, last to enter(the synagogue from his home) and first to leave [so that everyone should stand up out of respect] (Sifrei).

**leaders over thousands** one who is appointed over one thousand.

**leaders over hundreds** one who is appointed over one hundred.

**and officers** I appointed [court officers] over you, for your tribe. These are the ones who bind and lash with a whip at the judges’ order (Sifrei).

**16 And I commanded your judges** I said to them: "Be patient in passing judgment. If a case comes before you once, twice, three times, do not say, ‘This [case] has already appeared before me several times,’ but debate it over again.’" (Sifrei)

**[And I commanded your judges] at that time** When I appointed them, I said to them, "Now is not like the past. Previously, you were your own masters, now you are subservient to the community."-[Sifrei]

**Hear** Heb. שָׁמֽעַ Present tense: odant in Old French, [always be] hearing, as in זָכוֹר , remembering, and שָׁמוֹר , keeping.

**and between his litigant** Heb. גֵּרוֹ . This (גֵּרוֹ) is his opponent in the lawsuit who accumulates (אוֹגֵר) arguments against him. Another explanation: (וּבֵין גֵּרוֹ) : Even in undertakings concerning a residence [ גּוּר meaning to dwell], in the division of [property between inheriting] brothers, even if it is a dispute about [such minor things as] an oven and a stove (Sifrei ; San. 7b).

**17 You shall not favor persons in judgment** This refers to the person who appoints judges, that he should not say, “So-and-so is handsome or strong; I will appoint him as a judge” [or] “So-and-so is my relative; I will appoint him as a judge in the city,” even if he is not expert in the laws, and consequently he condemns the innocent and acquits the guilty. [God says:] I will hold it against the one who appointed him [this judge] as though he [himself] had shown partiality in judgment (Sifrei).

**You shall hear the small just as the great** A case regarding a perutah [small coin] should be as important to you as [a case] regarding a hundred maneh [a large sum], so that if it [the former] is presented before you first, do not postpone it for last (San. 8a). Another explanation of “You shall hear the words of the small as you do those of the great,” as per the Targum [The words of the small you shall hear like the words of the great]: You shall not say: “This is a poor man, and his friend [opponent] is rich, and it is a mitzvah to support him [the poor man]. I will favor the poor man, and he will thus be supported respectably.” Another explanation: You shall not say, "How can I affront the honor of this rich man because of one dinar ? I will favor him now and when he goes outside [leaves the court] I will tell him, 'Give it to him [to the poor man], for you really owe it to him!’" (Sifrei)

**You shall not fear any man** Heb. לֹא תָגוּרוּ , meaning you shall not fear. Another explanation: You shall not gather in [stifle] your words because of any man. As in (Prov. 10:5),"It gathers (אוֹגֵר) in summer." (See Sifrei.)

**for the judgment is upon the Lord** Whatever you unjustly take from one, you will oblige Me to return to him. Consequently you have perverted a judgment against Me (San. 8a).

**[And the case that is too difficult for you] bring to me** Because of this [presumptive] statement, Moses forgot the law regarding the daughters of Zelophchad [in Num. 27:1-5](San. 8a). Similarly, Samuel answered Saul and said (I Sam. 9:19),"I am the seer." Whereupon, the Holy One, blessed is He, said to him, “By your life, I will let you know that you do not [always] see [with the holy spirit].” And when did He let him know [this]? When he came to anoint David, “And he saw Eliab [and] he said, ‘Surely, before the Lord is His anointed’ ” (I Sam. 16:6-7). The Holy One, blessed is He, said to him: “Did you not say, ‘I am the seer?’ Look not upon his appearance.” (Sifrei)

**18 [And I commanded you...] all the things which you should do** These are the ten things that distinguish monetary cases from capital cases (Sifrei.).

**19 [that] great and fearful desert** [It is termed fearful] because in it were serpents as [thick as] beams and scorpions as [big as] bows (Sifrei).

**22 And you approached me—all of you:** in a state of disorder. But further on (Deut. 5:20-21) it says, “You approached me, all the heads of your tribes and your elders, and you said, Behold [the Lord, our God] has shown us [His glory and His greatness].” That approach to me was proper—young people respecting their elders, sending these before them. Here, however, you approached me all of you, in a state of disorder, the young pushing aside their elders, the elders pushing aside their heads.

**and bring us back word** [meaning that they will report] which language they [the Canaanites] speak.

**by which route we shall go up** There is no road without a crooked portion.

**and to which cities we shall come first,** to capture (Sifrei).

**23 And the matter pleased me** -"It pleased me, but it did not please the Omnipresent." But if it pleased Moses, why does he mention it in his rebukes? This may be compared to a man who says to his friend, “Sell me this donkey of yours.” He replies to him, “Yes.” "Will you give it to me to test it?" He replies, “Yes.” "May I test it on mountains and hills?" Again he replies, “Yes.” When he sees that his friend does not withhold anything from him, the purchaser thinks to himself, “This man is certain that I shall not find any defect in the donkey,” and he immediately says to him, “Take your money; I need not test it now.” I too, consented to your words, thinking that you would perhaps reconsider when you saw that I do not withhold it from you, but you did not reconsider (Sifrei).

**so I took... from you-** from the select that were among you, of the finest that were among you (Sifrei).

**twelve men... one man for each tribe** [This] tells [us] that the tribe of Levi was not with them. (Sifrei).

**24 [And they came] to the valley of Eshkol** [This] tells us that it [here it was so called] on account of a future event [that the spies took from there a cluster (אֶשְׁכּֽל) of grapes]. (Sifrei).

**and [they] spied it out** This teaches us that they traversed through it along four lines, along the length and the breadth (Sifrei.).

**25 and brought it down to us** This tells us that the land of Israel is higher than all other lands (Sifrei).

**And they said, The land... is good** Who were the ones who spoke about its goodness? Joshua and Caleb (Sifrei.).

**26 and you rebelled** Heb. וַתַּמְרוּ . This is an expression denoting confrontation; you confronted His words.

**27 You murmured** Heb. וַתֵּרָגְנוּ . This is an expression denoting slander. It is similar to (Prov. 18:8)"The words of a נִרְגָּן " i.e., of a slanderer.

**Because the Lord hates us** Really, however, He loves you, but you hate Him. A common parable says: What is in your own heart about your friend, [you imagine] is in his heart about you (Sifrei).

**Because the Lord hates us, He took us out of the land of Egypt-** His taking us out was due to hatred [they claimed]. This may be compared to a mortal king who had two sons and two fields, one well irrigated, the other dependent upon rain only. To the son he loved, he gave the well irrigated field, and to the one he hated, he gave the one dependent upon rain only. The land of Egypt is a well irrigated country, for the Nile rises and irrigates it, while the land of Canaan is dependent upon rain only. He took us out of [the irrigated] Egypt to give us the arid land of Canaan (Num. Rabbah 17).

**28 The cities are great and fortified up to the heavens** The Scriptural text here is talking in exaggerated terms (Sifrei ; Chullin 90b).

**29 Do not be broken** Heb. לֹא תַעַרְצוּן . This is an expression denoting breaking, as the Targum renders it: [Do not be broken], and similar to it (Job 30:6),"To dwell in the cleft of the valleys (555 ohˆk¨j±b.Urg©£C)," i.e., to break through the valleys.

**30 will fight for you** Heb. יִלָּחֵם לָכֶם —[ לָכֶם means] on your behalf.

**31 and in the desert, where you have seen** This refers to the preceding verse: “just as He did for you in Egypt,” and also what He did “in the desert, where you have seen how the Lord, your God, has carried you, etc.”

**as a man carries his son** As I explained regarding [the verses]: “And the angel of God who went before the camp of the Israelites traveled and went behind, etc.” (Exod. 14:19-20). This may be compared to one who is traveling on a road, with his son in front of him. If bandits come to kidnap [the son, he removes him from in front of him and places him behind him].

**32 Yet regarding this matter** that He promises you to bring you to the Land, you do not believe Him.

**33 to enable you to see** Heb. לַרְאוֹתְכֶם , like לְהַרְאוֹתְכֶם , and similarly, “to cause it to lead them (לַנְחֽתָם) on the way” (Exod. 13:21) [like (לְהַנְחֽתָם) ] and also, “To proclaim (לַשְׁמִעַ) ) thanksgiving with a loud voice” (Ps. 26:7), [like לְהַשְׁמִיעַ ], and so, “to go to tell (לַגִּיד) in Jezreel” (II Kings 9:15), [like לְהַגִּיד ].

**36 [And to him will I give the land] that he trod upon** [i.e.] Hebron, as it says,, “And he [Caleb] came to Hebron” (Num. 13:22).

**37 Was angry** Heb. הִתְאַנַּף , became filled with anger.

**40 turn yourselves** I thought [previously] to let you pass through the breadth of the land of Edom northward, to enter the Land, but you sinned and caused delay for yourselves.

**turn yourselves** Backwards, and proceed through the desert towards the Red Sea, for the desert in which they were traveling was south of Mount Seir, separating the Red Sea from Mount Seir. Now turn in the direction of the Sea and go around Mount Seir, along its entire southern side from west to east.

**41 and you prepared yourselves** Heb. וַתָּהִינוּ , an expression of “Here we are (הִנֶּנּוּ) and we will go up to the place” (Num. 14:40). This expression which you used, denotes, “Yes” (הֵן) , as if to say: You prepared [to go up to the mountain].

**42 Neither go up** There will be no ascent [victory] for you, but only a descent [defeat].

**44 As bees do-** Just as a bee dies instantly after stinging a person, they too [the Amorites], upon touching you, died immediately.

**45 But the Lord would not hear your voice** As if possible [to say of God], you made His attribute of mercy as though it were cruel.

**46 And you dwelled in Kadesh many days-** Nineteen years, as it says, “as the days that you dwelled” in the other stations. They totaled thirty-eight years; nineteen of them were spent at Kadesh, and for nineteen years they were continually wandering about, and they returned to Kadesh, as it says, (Num. 32:13),"And He made them wander about in the desert"—thus I have found in Seder Olam (ch. 8).

**Ketubim: Psalm 107:1-32**

| **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. |
|  |  |

**Rashi’s Commentary for: Psalm 107:1-32**

**1 Give thanks to the Lord because He is good, etc.**

**2 Those redeemed by the Lord** shall say it when He redeems them from the hands of an oppressor.

**4 They strayed in the desert, on a road of desolation, etc.** Those who travel in the deserts must also give thanks because sometimes they stray and suffer from hunger and thirst.

**7 And He led them** And He led them; therefore, they shall give thanks to the Lord for His kindness.

**10 Those who sit in darkness and the shadow of death** Also those imprisoned in a dungeon are required to give thanks when they emerge from their prison.

**11 For they rebelled against the words of God** Trouble does not befall a person except because of his iniquity.

**16 For He broke copper doors** that were shut before them.

**17 Fools, because of the way of their transgression and because of their iniquities, are afflicted** with the agonies of illnesses. They too are among those who are required to give thanks. There are markers in this chapter (i.e., six inverted “nuns” are written) and they come to be expounded upon instead of “buts” and “onlys” to limit [the power of the verse] meaning that if they [the prisoners] cry out before the verdict has been promulgated, they are answered; after the verdict has been promulgated, they are not answered.

**27 They were frightened** Heb. יחוגו . This is an expression of breaking. Similarly (Song 2:14): “in the clefts of (בחגוי) the rock”; and similarly (Isa. l9:17), “And the land of Judah will be to Egypt for a dread (לחגא) .”

**30 They rejoiced that they were stilled** The waves.

**the region** Heb. מחוז , an expression of a border, and Menachem (p. 86) associated it with (Isa. 28:18): “and your limit (וחזותכם) with the grave,” your limit, that it should not enter our boundary. Similarly (I Kings 7:4): “an edge (מחזה מול מחזה) opposite an edge,” three times. In Tanchuma, I found [this].

**32 And they shall exalt Him** in an assembly of people He must give thanks in the presence of ten.

**and in a sitting of elders** And two of them must be rabbinical scholars.

**Meditation from the Psalms**

**Psalms ‎‎107: 1-32**

**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)

As we begin our study of this fifth book of Psalms it seems appropriate that we should spend a moment to reflect on the books of the Tanach which are divided into five books. There are the five books of the Torah, where we see HaShem speaking to man. Next, we have the five books of Psalms where we have man speaking to HaShem. Thus, we have the following summary:

**HaShem speaking to Man - Torah**

**Man speaking to HaShem - Psalms**

Given that each of these contains five books, we would expect that they would have an explicit relationship to each other.[[5]](#footnote-5) In our study of Psalms we have noted that the psalmist is commenting on the corresponding Torah portion. Now we can understand the psalmist perspective with his commentary. The psalmist is commenting on the Torah portion as a way of speaking to HaShem. In a sense, the psalmist is praising HaShem for that particular Torah portion, or rather what HaShem has spoken to us in the corresponding Torah portion.

***Midrash Psalms 1:1*** *The foremost among the prophets - he is Moses ... [and foremost among the kings - he is David. You find that whatever Moses did, David did. As Moses led Israel out of Egypt, so David led Israel out of servitude to Goliath. As Moses fought the battles of the Lord against Sihon and Og, so David fought the battles of the Lord in all the regions around him ... As Moses became king in Israel and in Judah ... so David became king in Israel and in Judah. As Moses divided the Red Sea for Israel, so David divided the rivers of Aram for Israel, as it is said 4\*David ... divided the rivers of Aram”.[[6]](#footnote-6) As Moses built an altar, so David built an altar. As the one brought offerings, so the other brought offerings. As Moses gave five books of Law to Israel, so David gave five books of Psalms to Israel ... Finally, as Moses blessed Israel with the words "Blessed art you. O Israel”,[[7]](#footnote-7) so David blessed Israel with the words "Blessed is the man.”’*

This reinforces the idea that the five books of the Torah were given by HaShem through Moses and reciprocally the five books of the Psalms came from David.

Psalms chapter 107 begins with a summation of history, therefore, let us continue what we started with the end of Psalms chapter 106, and look a bit more at how the process is playing out in our days.[[8]](#footnote-8)

5750 A.M. (September 1989) on the cosmic weekly calendar corresponds to 12:00 noon. At that time the sun begins to set. 5750A.M. begins the change over to the final climax. We are expecting the following events:

1. ikvot HaMashiach – the footsteps of the Messiah - The time immediately before Mashiach.[[9]](#footnote-9)
2. Atchalta d’Geula[[10]](#footnote-10) – the release of Mashiach ben Yosef from captivity.
3. Yemot HaMashiach[[11]](#footnote-11) – Messianic days.

September 1989, 5751 A.M., is Friday noon[[12]](#footnote-12) (between the eves). Thus, the intensity of Ohr HaMashiach[[13]](#footnote-13) is rapidly increasing. This time frame saw the collapse of the Berlin wall and the beginning of the demise of communism in Russia. It is also the time when the internet opened up. By 9/11/2001 the World Trade Center collapses after the most dramatic terrorist event in history. It was also the deadliest.

We are now at approximately 12:55 PM, in 5782. Every hour is 41 years and 8 months. (At the time of evening there will be light.) Six and a half hours after dawn.

In our day we are seeing 7500 journal articles published every single day! These all represent new ideas and understanding in the many fields of science. That’s how fast science is growing. The sum total of man’s knowledge doubles every 5.5 years. Nine out of ten scientists, that have ever lived, live today because of the tremendous outpouring of the Ohr Rishon. The acceleration of human knowledge is astounding! Just remember: This all brings the Geula, the redemption, by preparing the world and effecting the needed tikkun.[[14]](#footnote-14)

This is all necessary to prepare the world for the outpouring of Chokma, wisdom, that will come with Mashiach. Remember what happened at Mt. Sinai when the Bne Israel were blasted back 12 mil?[[15]](#footnote-15) We need to be prepared, and this out-pouring of the Ohr Rishon[[16]](#footnote-16) is necessary so that we are able to withstand the Chokma of the messianic age. It is not just the Jewish world that needs to be prepared, it is also the Gentile world that needs to be prepared.

This preparation includes movies which are highly spiritual and messianic in nature. Consider Star Wars and “the force”. Its similarity to kedusha[[17]](#footnote-17) or tumah, impurity, is so obvious that it is concealed only from the naïve. Yet, they are gaining the Chakma, the messianic understanding to prepare them for the Ohr Rishon. Hollywood is teaching kabbalistic concepts in a manner that is palatable to the general public, via movies and videos. Many movies are so strongly kabbalistic that the wise have no problem discerning it. What is remarkable is that these movies are being shown throughout the world and are translated into many other languages, all to prepare the world for the messianic age. HaShem is using the tumah, the impurity, of Hollywood movies to convey deep spiritual concepts in a form that is acceptable to the Gentiles; so that the whole world is prepared for Mashiach. They are learning the concepts of redemption, of Messiah, of kedusha, and evil vs. good.

***Iyov (Job) 14:4*** *Who can bring a clean thing out of an unclean?*

Eventually, when the world is properly prepared, the unclean will be removed and only the clean will remain.

In the Torah world, we are now seeing books on the Gemara from ArtScroll that fully explain the Gemara, in English. The books contain background and explanations that are difficult to come by. We have never had such publications in the past. This suggests that Torah is emerging from the klipah, the husks that have made learning so difficult in the past. The whole concept of daf yomi’s popularity revolves around the ArtScroll Gemara’s accessibility to those who were not able to attend Yeshiva. Because HaShem is freeing Torah from the klipot, we are getting all of these astounding publications, which are bringing Torah to a much wider audience.

As we said before, the Ohr Rishon will have three components to notice:

1. The topics
2. The forms
3. The methods

ArtScroll is completely remaking the form into that which is much more comprehensible with less research and providing expert insights at the tips of your fingers.

Kabbalah, together with scientific discovery and its technology, is essential in ushering in, and even accelerating, the incoming and final stage of global evolution, traditionally referred to as the Messianic Era. Thus, modern science and technology are one of the manifestations of the messianic process itself. The doctrine of (combined and intertwined) “Kabbalah and science” securely grabs hold of both extremities of the separate, and often opposing, disciplines of ancient *religious truth* and evolving *scientific knowledge*. Accordingly, the true confluence and interpenetration of these systems will only emerge when these two things happen. Paradoxically, the newly discovered models and metaphors provided by the “external wisdom” of science will help illuminate the deepest secrets of the ancient mysteries of the “internal wisdom” of the Kabbalah. Reciprocally, those same ancient mysteries of the Kabbalah’s “internal wisdom” will define, explain, and help reshape our perception of the entire phenomenon of the external physical world.

There is even more to the unique vision of the role that secular wisdom must play in the messianic unfolding. Not only do science and technology play a prophetic and mystical role, alongside the ancient mystical teachings of Judaism but, according to this tradition of the Talmudic Sage-Mystics, this synthesis depends upon the Jewish nation being re-centered in a rebuilt Jerusalem.

The satan is dying because after 2000 years the Jews have suffered enough.[[18]](#footnote-18) This means that all of the kedusha, holiness, given to the satan and to the Gentiles is being taken back by the Jews. The monumental suffering of the holocaust[[19]](#footnote-19) greatly speeded up the tikkun. Consider that during the holocaust every nation was involved in the killing of the Jews, whether overtly or covertly by denying them safety (The east may be an obvious exception[[20]](#footnote-20)). This was the satan’s first strategy, kill the Jews and bring them such suffering that they no longer perform mitzvot.The satan’s second strategy was to use the Erev Rav[[21]](#footnote-21) to divert the Jews from mitzvot.[[22]](#footnote-22) The Erev Rav[[23]](#footnote-23) believes that pickled herring, gefilte fish, and Jewish culture are what makes a Jew, not Torah. The Erev Rav[[24]](#footnote-24) are the reformed, conservative, and reconstructionist ***leaders*** of the Jews.

Consider that modern Israel was not formed by Torah observant Jews; rather it was formed by secular[[25]](#footnote-25) Jewish leaders.[[26]](#footnote-26) They were trying to destroy Torah Jews. They are a fifth column[[27]](#footnote-27) within the ranks of the Jewish people. They were not seen as enemies, rather they were our brothers.

Rome has been providing the satan the kedusha he requires … until they become so wicked that he can no longer suck from this source. The satan needed kedusha from another place so he goes to his ‘ally’, Ishmael.[[28]](#footnote-28) Ishmael has some kedusha because it was put into him by Avraham when he pleaded with HaShem to give him life:

***Bereshit (Genesis) 17:18*** *And Abraham said unto G-d, O that Ishmael might live before thee! 19 And G-d said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.*

So, Ishmael had kedusha, but Ishmael wants a quid pro quo.[[29]](#footnote-29) Instead of the satan working with Edom (Rome),[[30]](#footnote-30) Ishmael wants the satan’s exclusive help for himself. Ishmael’s nation is destined to supplant the Roman nations. Thus, the Muslims are taking over Israel, Europe, and even the United States. They want a Moslem like president (Obama) in the US. The job of the American administration is to destroy Rome and thereby elevate Ishmael. This administration has to support the Palestinians. Obama supports Morsi who self-destructs. This administration must elevate and empower Iran. Yet Ishmael is running out of kedusha as seen by the collapse of multiple Arab states, Yemen, Iraq, Afghanistan, Libya, Lebanon, and Syria all indicate that Ishmael is running out of kedusha.

In a recent lecture, Rav Moshe Wolfson shlita, the esteemed mashgiach[[31]](#footnote-31) of Yeshivat Torah V’Daat said that the fall of a nation is preceded by the fall of it’s sar, or administering angel. Once the sar falls, then the nation will fall. This is based on the Zohar[[32]](#footnote-32) which says that what the Jews saw on the banks of the Yam Suf was the sar of Egypt dying.

Israel has discovered oil[[33]](#footnote-33) and gas[[34]](#footnote-34) which will cause them to grow stronger as the Arab states implode (If we can’t get oil from the Arabs, then we will surely buy from Israel). Because Ishmael[[35]](#footnote-35) knows he is dying, he must go super-nova by creating ISIS[[36]](#footnote-36) which is the death throes of Ishmael. ISIS is a banding together of many nations of Muslims[[37]](#footnote-37) in one desperate move to survive.

At the Reed Sea:

***Shemot (Exodus) 14:13-14*** *HaShem shall fight for you, and ye shall hold your peace. And Moses said unto the people, Fear ye not, stand still, and see the salvation of HaShem, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. HaShem shall fight for you, and ye shall hold your peace.*

In modern times this manifest as Israel stands on the sidelines while the Arabs destroy each other. Israel is just protecting their borders while the Arabs kill each other without any help from Israel. It means we are approaching the end[[38]](#footnote-38) where HaShem is able to openly manifest His power. Further, the Arabs are now killing Christians (Edom).

A piece of rabbinic literature [written 2000 years ago] known as the Yalkut Shimoni[[39]](#footnote-39) touches on many future scenarios both for the nation of Israel and for the world. In its section on the biblical Book of Isaiah and the prophecies contained therein, a rabbi cited by the Yalkut Shimoni[[40]](#footnote-40) 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[[41]](#footnote-41) represents the Syrians, Lebanese, and Arabians.]*

Paras[[42]](#footnote-42) will incite a war against other Arabs. Edom will seek counsel before Paras destroys Edom.[[43]](#footnote-43) The last great war is Paras[[44]](#footnote-44) vs. Edom.[[45]](#footnote-45) The great city of Rome (New York?) will be terrorized. Then Mashiach ben David will sprout. It sounds like Mashiach is born in America. To do this Iran needs the atomic bomb. At the end of Yoel we see Edom vs. Ishmael. Obama’s American government is Ishmael’s savior. He is giving them the bomb by the year 5790 AM (2030 CE). The American President, as a Muslim sympathizer, must empower the Iranians with missile and bomb technology. Iran (Shiites) wants to destroy the world to bring the 12th Imam.[[46]](#footnote-46) (Note that Ishmael has twelve sarim based on the fact that he had twelve sons.[[47]](#footnote-47)) Some say that this is the war of Gog u’Magog, with Paras (Iran) being Gog. The whole world (Magog) will be the United Nations.

The war of Gog u’Magog, as prophesied in Yehezechel chapter 38, has been brought to fulfillment by the UN. Because the UN represents the 70 root nations (193 political entities), when the UN takes an action it is an action of all 70 nations. In this scenario, the 70 nations are Magog and the leader of these nations is Obama. Obama is Gog.

The latest UN anti-settlement resolution, number 2334,which condemned Israel was HaShem’s way of showing the heart of the nations. Many times, their hatred is concealed and their bad acts are done under cover to conceal their sins from the world. Now that their hearts have been revealed, when it is time for punishment the whole world will be guilty and show that they deserve what HaShem is handing out.

The latest UN anti-settlement resolution, number 2334,which condemned Israel was HaShem’s way of ending the “two-state” solution to the war with the Palestinians. Since Judea and Samaria have been given to the Palestinians, there is no longer any way for Israel to negotiate with the Palestinians by offering them some land. The UN gave away Israel’s bargaining position.

This is the last war. The last war deals with Iran! Iran could only do this if they have an atomic bomb. This will enable them to make war against Israel and the entire Middle East. In this war the Israeli Arabs will side with Arabs elsewhere, against the Jews. As a result, the Jews will completely expel the Arabs from Israel. Israel will then contain Jews only. This begs the question: Why don’t the Jews expel the Arabs now? The answer is that Israel is afraid of the reaction of the rest of the world. Until the Jews are attacked in a wholesale manner from within and without, until that time they must do what the world wants. But, after they are attacked in such a manner, then they will be free to destroy and expel every last Arab. In this war they will have America as its ally because Trump does not tolerate those who refuse to make a deal. He will have already seen that they cannot make peace and he will realize that the Arabs need to be destroyed or expelled from Israel.

One of the ways that we recognize the hand of HaShem is when the actions of our leaders do not make sense. This is clearly the case with Iran. The leaders of Iran have shouted “death to America” and “death to Israel” many times. In the midst of this kind of talk, Obama wants to give them an atomic bomb. This does not make any sense, rather it is idiotic, bordering on insane. Yet, that is exactly what is happening.

Edom must be weakened because they have given the Jews the ability to study Torah. This strength must be weakened by the Supreme Court to legitimize same-sex marriage. Rampant immorality is what Rabbi Nachman[[48]](#footnote-48) says will flood the world. The flood destroyed the world partly for this reason.[[49]](#footnote-49) The rest of the world is following the lead of the US. Except Ishmael kills homosexuals to their credit! The end game is the end of the exile, of Ishmael, of Edom, and the Erev Rav. This is Tisha B’Av. The American government’s job is to destroy Edom in favor of Ishmael. Thus, the American government acts foolish in order to accomplish this task. Thus, the satan will bring the Mashiach.

In Esther we see that everyone, and every action, brings the Geula, the redemption. Mordechai because he serves HaShem, gets a reward. Haman brings the Geula and is destroyed because he wants to destroy the Jews.

Klal[[50]](#footnote-50) Israel is at their lowest point because of intermarriage and mitzvot. They have greatly descended. They need to be brought low so that they are not culpable for their sins and HaShem can save them despite their sins. Like Avraham who descended to his lowest point when Paro took Sarah,[[51]](#footnote-51) but that turned out to be his greatest reward. The Jews must be uplifted to be able to do Torah and mitzvot, otherwise when Mashiach comes they will be destroyed by his kedusha.

**Exiles**

There are four major nations, and their corresponding exiles, mentioned in Daniel chapter 2. Ishmael is not on the list. However, the four are really 8. The final exile is Edom according to the *Midrash Shacher Tov*.[[52]](#footnote-52) the bottom of the feet is represented by Ishmael and Edom. The four exiles, among the eight kingdoms are:

1) Babylon-Chaldea,

2) Media-Persia,

3) Macedonia-Greece,

4) Edom[[53]](#footnote-53) (= Rome = the western world) and Ish­mael[[54]](#footnote-54) ( = Arabs).

The eight total nations to subjugate the Jews are:

Egypt

Babylon

Persia

Greece

Rome (the greatest) = Edom = Esav = Christianity

Ishmael - Moslem

Amalekites

Erev Rav - enemy within

The secret of these kingdoms is found in Chad Gadya[[55]](#footnote-55) which is read by Ashkenazim[[56]](#footnote-56) (and some Sephardim[[57]](#footnote-57)) at the end of the Pesach seder. Israel is the kid. The two zuzim are the two Luchot. There are eight nations between the kid and HaShem, as delineated by Rabbi Mendel Kessin:

Nebuchadetzer (Babylon) = cat

Belshazzar (Babylon) = dog

Modai (Media) = stick

Achashverosh (Babylon) = fire

Macedonians (Greece) = water

Greece = ox

Rome / Edom = Slaughterer

Ishmael = Angel of Death

**A second opinion:**

The ten stanzas of Chad Gadya, according to Ohr Samayach, correspond to the ten kingdoms that will rule from before the beginning of time until the end of the world. They are:

HaShem alone before the creation.

The Babylon of Nimrod

Egypt

Yisrael until the destruction of the First Temple

The Babylon of Nebuchadnezzar

Persia and Media

Greece and Macedonia

Rome

Mashiach

HaShem alone

**A third opinion:**

The symbolic meaning of this sequence of people, animals and objects remained obscure until the Vilna Gaon presented the following interpretation of the famous Pesach summation of “A Kid a Kid…”. Each verse alludes to one person or event in Jewish history:

The **kid** is the **birthright** mentioned in Genesis 25. This is the right to take the baton that had been passed from Abraham to Isaac, to continue Abraham’s mission to build a world full of loving kindness and monotheism and devoid of idolatry, child sacrifice and other evils.

My **father** is **Yaaqob** who bought the birthright from his twin brother Esau, who had been born first and thus had the natural right to the birthright.

The **two zuzim** are the **bread and stew Yaaqob paid Esau** for the birthright.

The **cat** represents the **envy of Yaaqob’s sons** toward their brother Joseph’s, leading them to sell him into slavery in Egypt.

The **dog** is **Egypt**, where Joseph landed, and where eventually the entire clan of **Yaaqob** and the subsequent Israelite nation lived, were enslaved and were redeemed.

The **stick** is the famous **staff of Moses**, used to call forth various plagues and part the waters of the Sea for the Israelites to cross.

The **fire** represents the **thirst for idolatry among Israelites** that proved to be a persistent bane for over 800 years, from the year they left Egypt until the destruction of the First Temple in the Fifth Century BCE.

The **water** represents the **Fourth Century BCE sages** who eradicated idolatry.

The **ox** is **Rome** (Esau’s descendent) who destroyed the 2nd Temple in 70 CE.

The **butcher** is the **“Messiah Son of Joseph” (Mashiach Ben-Yoseph)** who will restore full Jewish sovereignty in the Land of Israel.

The **Angel of Death** needs no introduction; in this song he represents the **death of Messiah Ben-Yoseph**

The **Holy One** of course also needs no introduction; here **He arrives with Messiah Ben-David**.

The repetition in each stanza underscores the ebb and flow of Jewish history – sometimes we’re down, but then we rise up. While most of the song looks backwards, it ends with an optimistic view toward the future, a fitting conclusion to the Seder.

Our Hakhamim have associated the opening words of Genesis with the four exiles.

***Bereshit (Genesis) 1:2*** *And the earth was without form (tohu), and void (bohu); and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*

With respect to this seemingly uninformative verse, our Hakhamim have explained the words this way:

***Midrash Rabbah - Genesis II:4*** *R. Simeon b. Lakish applied the passage to the [foreign] Powers. NOW THE EARTH WAS TOHU (E.V. ‘UNFORMED’) symbolizes Babylonia: I beheld the earth, and, lo, it was tohu-E.V. ‘waste’ (Jer. IV, 23)[[58]](#footnote-58); AND BOHU (E.V. ‘VOID’) symbolizes Media: They hastened (wa-yabhillu) to bring Haman (Est. VI, 14).[[59]](#footnote-59) AND DARKNESS symbolizes Greece, which darkened the eyes of Israel with its decrees, ordering Israel, ‘Write on the horn of an ox that ye have no portion in the God of Israel.’[[60]](#footnote-60) UPON THE FACE OF THE DEEP - this wicked State[[61]](#footnote-61):just as the great deep cannot be plumbed, so one cannot plumb [the depths of iniquity of] this wicked State. AND THE SPIRIT OF GOD HOVERED: this alludes to the spirit of Messiah, as you read, And the spirit of the Lord shall rest upon him (Isa. XI, 2). In the merit of what will [this spirit] eventually come? [For the sake of that which] HOVERED OVER THE FACE OF THE WATERS, i.e. in the merit of repentance which is likened to water, as it is written, Pour out thy heart like water (Lam. II, 19). R. Haggai said in the name of R. Pedath: A covenant was made with water[[62]](#footnote-62) that even in the hot season a breeze stirs over it.[[63]](#footnote-63)*

Within this single and ominous verse, there is an allusion to all four exiles that the Jewish people were destined to experience throughout their long history until the Messianic time, which has still yet to occur. And without exception, all of them have come to pass as predicted, with the final exile, the “Roman Exile” (Edom) still in progress.

HaShem hinted to these four exiles in the story of creation, as we saw earlier. At the beginning of creation, it is written that, “The world was tohu and bohu, and darkness covering the deep.” The four phrases:

1) “tohu”,

2) “bohu”,

3) “darkness”, and

4) “covering the deep”

The four phrases hint to the four exiles (The following image depicts Daniel 2:33–34, 41–43):

|  |  |  |
| --- | --- | --- |
|  | **Galut - Exile** | **Klipot** |
| http://www.betemunah.org/edom_files/image017.jpg | **Babylon** | Tohu - Formless |
| **Media - Persia** | Bohu - Void |
| **Greece** | Darkness |
| **Rome**  **(Edom)** | Covering the deep |

From Daniel we see that the Jews will endure only four exiles before Mashiach comes. However, Rav Chaim Vital, who is the disciple of the Arizal, writes something very fascinating. He teaches that there will be a fifth galut which will sprout out from the exile of Edom, called galut Ishmael. When Ishmael falls Mashiach will come.

There is much more, perhaps next week. 😊

**Ashlamatah: Zecharyah (Zechariah) 8:16-23 + 9:9-10**

| **Rashi** | **Targum** |
| --- | --- |
| 14. For so said the Lord of Hosts: As I planned to do evil to you when your forefathers provoked Me-said the Lord of Hosts-and I did not repent, | 14. For thus says the LORD of Hosts, As I purposed to do evil to you when your fathers provoked before Me, says the LORD of Hosts, and My Memera did not repent, |
| 15. so have I turned about. I have planned in these days to do good to Jerusalem and to the house of Judah; do not fear. | 15. so I have purposed again in in these days to do good to the inhabitants of Jerusalem and to the people of the house of Judah. Fear not! |
| 16. **These are the things that you shall do: Speak the truth each one with his neighbor; truth, and judgment of peace you shall judge in your cities.** | 16. **These are the things that you will do: Speak every man the truth with his neighbour; execute the judgment of truth and peace in your gates;** |
| 17. **And let no one think evil of his neighbors in your heart, nor shall you love a false oath-for all these are what I hate, says the Lord. {S}** | 17. **and let none of you devise evil/lawlessness in your hearts against his neighbour; and love no false oath; for all these are things that I hate, says the LORD.'** |
| 18. And the word of the Lord of Hosts came to me, saying: | 18. And the word of the LORD of hosts came unto me, saying: |
| 19. So said the Lord of Hosts: The fast of the fourth [month], the fast of the fifth [month], the fast of the seventh [month], and the fast of the tenth [month] shall be for the house of Judah for joy and happiness and for happy holidays-but love truth and peace. **{P}** | 19. Thus says the LORD of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, will be to the house of Judah joy and gladness, and cheerful seasons; therefore love truth and peace. |
| 20. So said the Lord of Hosts: [There will] yet [be a time] that peoples and the inhabitants of many cities shall come. | 20. Thus says the LORD of hosts: It will yet come to pass, that there will come peoples, and the inhabitants of many cities; |
| 21. And the inhabitants of one shall go to another, saying, "Let us go to pray before the Lord and to entreat the Lord of Hosts. I, too, will go." | 21. and the inhabitants of one city will go to another, saying: Let us go speedily to entreat the favour of the LORD, and to seek the LORD of hosts; I will go also. |
| 22. And many peoples and powerful nations shall come to entreat the Lord of Hosts in Jerusalem, and to pray before the Lord. **{S}** | 22. Yes, many peoples and mighty nations will come to seek the LORD of hosts in Jerusalem, and to entreat the favour of the LORD. |
| 23. **So said the Lord of Hosts: In those days, when ten men of all the languages of the nations shall take hold of the skirt of a Jewish man, saying, "Let us go with you, for we have heard that God is with you." {S}** | 23. **Thus says the LORD of hosts: In those days it will come to pass, that ten men will take hold, out of all the languages of the Gentiles, will even take hold of the skirt (Tsitsit) of him that is a Jew, saying: We will go with you, for we have heard that God is with you.'** |
|  |  |
| 9. **Be exceedingly happy, O daughter of Zion; Shout, O daughter of Jerusalem. Behold! Your king shall come to you. He is just and victorious; humble, and riding a donkey and a foal, the offspring of [one of] she-donkeys.** | 9. **Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem; behold, your king comes unto you, he is triumphant, and victorious, lowly, and riding upon an ass, even upon a colt the foal of an ass.** |
| 10. And I will cut off the chariots from Ephraim, and the horses from Jerusalem; and the bow of war shall be cut off. **And he shall speak peace to the nations, and his rule shall be from the sea to the west and from the river to the ends of the earth.** | 10. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow will be cut off, and **he will speak peace unto the Gentiles; and his dominion will be from sea to sea, and from the River to the ends of the earth.** |
| 11. You, too-with **the blood of your covenant** I have freed your prisoners from a pit in which there was no water. | 11. You also, **for whom a covenant was made by blood**, I have delivered you from bondage to the Egyptians, I have supplied your needs in a wilderness desolate as an empty pit in which there is no water. |
| 12. Return to the stronghold, you prisoners of hope. Also today, I will restore to you a double promise. | 12. Be strong cities once again, O prisoners who hope for your deliverance; even today I send to declare to you that I will bring you double the blessings which I promised you. |
| 13. For I bend Judah for Me like a bow; I filled [the hand of] Ephraim, and I will arouse your children, O Zion, upon your children, O Javan; and I will make you as the sword of a mighty man. | 13. For I have strengthened the people of the house of Judah before Me like a drawn bow; I have filled the house of Israel with strength like a quiver, and I will strengthen your children, O Zion, against the children of the Gentiles, and I will make you like a sword in the hand of a hero. |
| 14. And the Lord shall appear over them, **and his arrows shall go forth like lightning**. And the Lord God shall sound the shofar, and He shall go with the whirlwinds of the south. | 14. And the LORD will reveal himself over them and **His words will go forth like lightnings**, and the trumpet will be sounded before the LORD God, and He will go forth in the whirlwind of the south. |
| 15. The Lord of Hosts shall protect them, and they shall devour. And they shall tread the sling-stones, and they shall drink. They shall make a noise like [those who drink] wine, and they shall become full like the basin, like the corners of the altar. | 15. And the LORD of Hosts will have mercy upon them, and they will rule over the nations and will slay them and destroy the remainder of them just as they cast a stone in a sling, and they will plunder their goods and be satisfied with them as one who drinks wine, and they will be filled with delicacies like a bowl which is filled with flour and oil; and they shall shine like the blood which shines upon the wall of the altar. |
| 16. **And the Lord their God shall save them on that day like the flocks of His people, for crown stones are exalted on His land.** | 16. **And the LORD their God will ‎deliver them at that time, because His people were scattered like a flock; for He will choose them like the stones of the ephod, and will bring them near ‎to their land.** |
| 17. **For how [great] is their goodness and how [great] is their beauty! Corn [will give strength to] young men, and new wine will cause maids to speak.** | 17. **For how good and how proper is the teaching of the Law for the leaders, and true judgment promulgated in the synagogues! ‎** |
|  |  |

**Rashi’s Commentary for: Zechariah 8:16-23, 9:9-10**

**14** **and I did not repent** of what I had planned to bring upon you, [or] retract it; but I brought it. Neither will I repent of the good that I have planned for you.

**16** **and judgment of peace** I.e., compromise.

**17** **And let no one think evil of his neighbors** He warned them concerning hatred without cause, which brought about the destruction of the Second Temple.

**19** **the fast of the fourth [month]** The fast of Tammuz, which is the fourth of the months.

**the fast of the fifth [month]** of Av.

**the fast of the seventh [month]** The third of Tishri, when Gedaliah was assassinated.

**and the fast of the tenth [month]** Of Teveth.

**23** **ten men** from the seventy nations. This equals seven hundred for each corner. For the four corners of the tallith there will be two thousand and eight hundred.

**9** **Behold! Your king shall come to you** It is impossible to interpret this except as referring to the King Messiah, as it is stated: “and his rule shall be from sea to sea.” We do not find that Israel had such a ruler during the days of the Second Temple.

**just and victorious** saved by the Lord.

**and riding a donkey** This is a symbol of humility.

**and a foal of she-donkeys** as in (Gen. 32:16) "and ten foals.

**10** **And I will cut off the chariots** for they will not need them.

**and his rule**  וּמָשְׁלוֹ

**from the sea to the west** From its sea to the west, to the end of the world.

**and from the river** The Euphrates.

**11** **You, too** shall be saved with him, as he is just and victorious. For with the blood of your covenant, I prophesied for you for the future; and for now, too, from the Babylonian exile in which you are now found.

**with the blood of your covenant** With the merit of the blood of the covenant that was sprinkled upon you at Sinai, as it is written (Exod. 24:8): “Behold the blood of the covenant that the Lord has made.”

**I have freed your prisoners** from the exile.

**12** **Return to the stronghold** To your strength and to your glory, even though you are now under the rule of the kings of Persia.

**you prisoners of hope** who hoped for Me until now that My words [would] be fulfilled at the end of seventy years.

**Also today, I will restore to you a double promise** Today I will yet tell you second tidings, besides those of the building. And what is the second narrative that I am returning to repeat to you?

**13** **For I bend Judah for Me** Eventually, the Greeks will wrest the kingdom from the Persian kings and inflict harm upon you, and I will bend Judah to be a war bow for me; and Judah will wage war against the Greeks in the days of the Hasmoneans.

**a bow; I filled [the hand of] Ephraim** This is an elliptical verse: Like a bow, I filled the hand of Ephraim; as (II Kings 9: 24), “And Jehu put all his strength into his bow.” Ephraim shall be as a quiver full of arrows to Me.

**and I will arouse your children, O Zion** The children of Zion on the children of Javan.

**14** **And the Lord shall appear over them** In the book of Josippon (chap. 18), we find that at that time a sign appeared to the people of Jerusalem.

**shall sound the shofar** He shall thunder.

**and He shall go with the whirlwinds of the south** To storm the people of the south; they are the Greeks. And some of our Sages interpreted [the phrase] as referring to Edom in the future.

**15** **and they shall devour** the spoils of their enemies.

**and they shall tread** under them.

**sling- stones** They are the Greeks, who are trained to use the bow and to sling stones.

**They shall make a noise like [those who drink] wine** They shall make noise with a voice of joy and happiness, as those who have drunk much wine make noise.

**and they shall become full** Their souls shall become full of all good.

**like the basin** that is full of blood. before the altar.

**like the corners of the altar** where wine is libated. The wine would flow upon it, as we learned in tractate Sukkah (49b). This is an expression of satiety, an expression of drunkenness.

**16** **like the flocks of His people** Like the flocks that He caused to travel from Egypt to become His people.

**for crown stones are exalted on His land** For the priests, the sons of the Hasmoneans, who boast of the crown stones in the rows of the breast-plate and the ephod, will be exalted with miracles on their land.

**17** **For how** How great is the goodness laid out for that generation.

**Corn... young men** Whch gives strength to young men.

**and new wine** Which causes maids to speak in song and joy. Others interpret יְנוֹבֵב [as that] which will be fruitful and grow in virgin soil, which is superior wine.

**Verbal Tallies**

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

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

**Debarim (Deuteronomy) 1:1 – 2:1**

**Tehillim (Psalms) 107:1-32**

**Zechariah 8:16-23 + 9:9-10**

**Mk 13:9-13, Lk 12:11-12, Lk 21:12-19**

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

Words / Things - דבר, Strong’s number 01697.

Wilderness - מדבר, Strong’s number 04057.

Way - דרך, Strong’s number 01870.

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

Words / Things - דבר, Strong’s number 01697.

Spoke / Speak - דבר, Strong’s number 01696.

One / Another - אחד, Strong’s number 0259.

Day - יום, Strong’s number 03117.

**Devarim (Deuteronomy) 1:1** These be the **words <01697>** which Moses **spake <01696> (8765)** unto all Israel on this side Jordan in the **wilderness <04057>**, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (There are **eleven <0259>** **days <03117>**’ journey from Horeb by the **way <01870>** of mount Seir unto Kadeshbarnea.)

**Tehillim (Psalms) 107:4** They wandered in the **wilderness <04057>** in a solitary **way <01870>**; they found no city to dwell in.

Ps 107:33 He turneth rivers into a wilderness, and the watersprings into dry ground;

**Tehillim (Psalms) 107:20** He sent his **word <01697>**, and healed them, and delivered them from their destructions.

**Zecharia 8:16** These are the **things <01697>** that ye shall do; **Speak <01696> (8761)** ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

**Zecharia** **8:21** And the inhabitants of **one <0259>** city shall go to **another <0259>**, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

**Zecharia** **8:23** Thus saith the LORD of hosts; In those **days <03117>** it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Deut. 1:1 – 2:1** | **Psalms**  **107:1-32** | **Ashlamatah**  **Zech 8:16-23 + 9:9-10** |
| --- | --- | --- | --- | --- |
| dx'a, | eleven, one | Deut. 1:2 Deut. 1:3 Deut. 1:23 |  | Zech. 8:21 |
| vyai | man | Deut. 1:16 Deut. 1:17 Deut. 1:23 Deut. 1:31 Deut. 1:35 Deut. 1:41 |  | Zech. 8:16 Zech. 8:17 Zech. 8:23 |
| ~yhil{a/ | God | Deut. 1:6 Deut. 1:10 Deut. 1:11 Deut. 1:17 Deut. 1:19 Deut. 1:20 Deut. 1:21 Deut. 1:25 Deut. 1:26 Deut. 1:30 Deut. 1:31 Deut. 1:32 Deut. 1:41 |  | Zech. 8:23 |
| rm;a' | saying | Deut. 1:5 Deut. 1:6 Deut. 1:9 Deut. 1:14 Deut. 1:16 Deut. 1:20 Deut. 1:22 Deut. 1:25 Deut. 1:27 Deut. 1:28 Deut. 1:29 Deut. 1:34 Deut. 1:37 Deut. 1:39 Deut. 1:41 Deut. 1:42 | Ps. 107:2 Ps. 107:25 | Zech. 8:18 Zech. 8:19 Zech. 8:20 Zech. 8:21 Zech. 8:23 |
| vAna/ | men | Deut. 1:13 Deut. 1:15 Deut. 1:22 Deut. 1:23 Deut. 1:35 |  | Zech. 8:23 |
| #r,a, | land, earth | Deut. 1:5 Deut. 1:7 Deut. 1:8 Deut. 1:21 Deut. 1:22 Deut. 1:25 Deut. 1:27 Deut. 1:35 Deut. 1:36 | Ps. 107:3 | Zech. 9:10 |
| aAB | come, go | Deut. 1:7 Deut. 1:8 Deut. 1:19 Deut. 1:20 Deut. 1:22 Deut. 1:24 Deut. 1:31 Deut. 1:37 Deut. 1:38 Deut. 1:39 |  | Zech. 8:20 Zech. 8:22 Zech. 9:9 |
| !Be | children, son | Deut. 1:3 Deut. 1:28 Deut. 1:31 Deut. 1:36 Deut. 1:38 Deut. 1:39 | Ps. 107:8 Ps. 107:15 Ps. 107:21 Ps. 107:31 | Zech. 9:9 |
| rBeDI | spoke, said, say, speak | Deut. 1:1 Deut. 1:3 Deut. 1:6 Deut. 1:11 Deut. 1:14 Deut. 1:21 Deut. 1:43 Deut. 2:1 |  | Zech. 8:16 Zech. 9:10 |
| rb'D' | words | Deut. 1:1 Deut. 1:14 Deut. 1:17 Deut. 1:18 Deut. 1:22 Deut. 1:23 Deut. 1:25 Deut. 1:32 Deut. 1:34 | Ps. 107:20 | Zech. 8:16 Zech. 8:18 |
| %r;D' | walked | Deut. 1:36 | Ps. 107:7 |  |
| %r,D, | way, jorney | Deut. 1:2 Deut. 1:19 Deut. 1:22 Deut. 1:31 Deut. 1:33 Deut. 1:40 Deut. 2:1 | Ps. 107:4 Ps. 107:7 Ps. 107:17 |  |
| %l;h' | goes, walk | Deut. 1:30 Deut. 1:31 Deut. 1:33 |  | Zech. 8:21 |
| qz:x' | encourage, grasp | Deut. 1:38 |  | Zech. 8:23 |
| bAj | good | Deut. 1:14 Deut. 1:25 Deut. 1:35 Deut. 1:39 | Ps. 107:1 Ps. 107:9 | Zech. 8:19 |
| dy" | hands | Deut. 1:25 Deut. 1:27 | Ps. 107:2 |  |
| hw"hoy> | LORD | Deut. 1:3 Deut. 1:6 Deut. 1:8 Deut. 1:10 Deut. 1:11 Deut. 1:19 Deut. 1:20 Deut. 1:21 Deut. 1:25 Deut. 1:26 Deut. 1:27 Deut. 1:30 Deut. 1:31 Deut. 1:32 Deut. 1:34 Deut. 1:36 Deut. 1:37 Deut. 1:41 Deut. 1:42 Deut. 1:43 Deut. 1:45 Deut. 2:1 | Ps. 107:1 Ps. 107:2 Ps. 107:6 Ps. 107:8 Ps. 107:13 Ps. 107:15 Ps. 107:19 Ps. 107:21 Ps. 107:24 Ps. 107:28 Ps. 107:31 | Zech. 8:17 Zech. 8:18 Zech. 8:19 Zech. 8:20 Zech. 8:21 Zech. 8:22 Zech. 8:23 |
| ~Ay | days | Deut. 1:2 Deut. 1:10 Deut. 1:39 Deut. 1:46 Deut. 2:1 |  | Zech. 8:23 |
| $l;y" | go, went, | Deut. 1:19 Deut. 1:33 | Ps. 107:7 | Zech. 8:21 Zech. 8:23 |
| ~y" | seacoast, sea | Deut. 1:7 Deut. 1:40 Deut. 2:1 | Ps. 107:3 Ps. 107:23 | Zech. 9:10 |
| ac'y" | brought out | Deut. 1:27 Deut. 1:44 | Ps. 107:14 Ps. 107:28 |  |
| dr;y" | go down | Deut. 1:25 | Ps. 107:23 Ps. 107:26 |  |
| bv;y" | dwelt, dwell | Deut. 1:4 Deut. 1:6 Deut. 1:44 Deut. 1:46 | Ps. 107:10 | Zech. 8:20 Zech. 8:21 |
| [v;y" | save, deliver |  | Ps. 107:13 Ps. 107:19 | Zech. 9:9 |
| bb'le | heart | Deut. 1:28 |  | Zech. 8:17 |
| rB'd>mi | wilderness | Deut. 1:1 Deut. 1:19 Deut. 1:31 Deut. 1:40 Deut. 2:1 | Ps. 107:4 |  |
| alem' | wholly, fills | Deut. 1:36 | Ps. 107:9 |  |
| hm'x'l.mi | war | Deut. 1:41 |  | Zech. 9:10 |
| %l,M, | king | Deut. 1:4 |  | Zech. 9:9 |
| hr'm' | rebelled | Deut. 1:26 Deut. 1:43 | Ps. 107:11 |  |
| jP'v.mi | judgment | Deut. 1:17 |  | Zech. 8:16 |
| rh'n" | river | Deut. 1:7 |  | Zech. 9:10 |
| ry[i | cities | Deut. 1:22 Deut. 1:28 | Ps. 107:4 Ps. 107:7 | Zech. 8:20 |
| hl'[' | go up | Deut. 1:21 Deut. 1:22 Deut. 1:24 Deut. 1:26 Deut. 1:28 Deut. 1:41 Deut. 1:42 Deut. 1:43 | Ps. 107:26 |  |
| ~[; | people | Deut. 1:28 | Ps. 107:32 | Zech. 8:20 Zech. 8:22 |
| dm;[' | stands | Deut. 1:38 | Ps. 107:25 |  |
| hf'[' | do, did, done, make, made | Deut. 1:14 Deut. 1:18 Deut. 1:30 Deut. 1:44 | Ps. 107:23 | Zech. 8:16 |
| rf,[, | tens | Deut. 1:15 |  | Zech. 8:23 |
| ~ynIP' | before, face | Deut. 1:8 Deut. 1:17 Deut. 1:21 Deut. 1:22 Deut. 1:30 Deut. 1:33 Deut. 1:38 Deut. 1:42 Deut. 1:45 |  | Zech. 8:21 Zech. 8:22 |
| ha'r' | see, saw | Deut. 1:8 Deut. 1:19 Deut. 1:21 Deut. 1:28 Deut. 1:31 Deut. 1:33 Deut. 1:35 Deut. 1:36 | Ps. 107:24 |  |
| br; | long, many, great | Deut. 1:6 Deut. 1:46 Deut. 2:1 | Ps. 107:23 | Zech. 8:20 Zech. 8:22 |
| ~Wr | taller, lifts up, exalt | Deut. 1:28 | Ps. 107:25 Ps. 107:32 |  |
| [r; | evil, wicked | Deut. 1:35 Deut. 1:39 | Ps. 107:26 | Zech. 8:17 |
| xl;v' | send, sent | Deut. 1:22 | Ps. 107:20 |  |
| ~yIm;v' | heaven | Deut. 1:10 Deut. 1:28 | Ps. 107:26 |  |
| [m;v' | hear, heard | Deut. 1:16 Deut. 1:17 Deut. 1:34 Deut. 1:43 Deut. 1:45 |  | Zech. 8:23 |
| r[;v; | gates |  | Ps. 107:18 | Zech. 8:16 |
| jp;v' | judge | Deut. 1:16 |  | Zech. 8:16 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Deut. 1:1 – 2:1** | **Psalms**  **107:1-32** | **Ashlamatah**  **Zech 8:16-23 + 9:9-10** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 13:9-13** | **Tosefta of**  **Luke**  **Lk 12:9-11** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἅγιον** | holy |  |  |  | Mar 13:11 | Luk 12:10 |
| **ἀδελφός** | brother | Deu 1:16 Deu 1:28 |  |  | Mk. 13:12 |  |
| **ἄνθρωπος** | man, men | Deut. 1:16 Deut. 1:17 Deut. 1:23 Deut. 1:31 Deut. 1:35 Deut. 1:41 |  | Zech. 8:16 Zech. 8:17 Zech. 8:23 |  | Lk. 12:9 Lk. 12:10 |
| **βασιλεύς** | king | Deut. 1:4 |  | Zech. 9:9 | Mk. 13:9 |  |
| **δίδωμι** | give, appoint | Deu 1:8  Deu 1:13  Deu 1:20  Deu 1:25  Deu 1:36  Deu 1:39 |  |  | Mk. 13:11 |  |
| **ἔθνος** | nation | Deu 1:28 |  | Zec 8:22  Zec 8:23 Zec 9:10 | Mk. 13:10 |  |
| **ἔπω** | said | Deut. 1:5 Deut. 1:6 Deut. 1:9 Deut. 1:14 Deut. 1:16 Deut. 1:20 Deut. 1:22 Deut. 1:25 Deut. 1:27 Deut. 1:28 Deut. 1:29 Deut. 1:34 Deut. 1:37 Deut. 1:39 Deut. 1:41 Deut. 1:42 | Ps. 107:2 Ps. 107:25 | Zech. 8:18 Zech. 8:19 Zech. 8:20 Zech. 8:21 Zech. 8:23 |  | Lk. 12:11 |
| **θάνατος** | death |  | Ps 107:10  Ps 107:14  Ps 107:18 |  | Mk. 13:12 |  |
| **θεός** | God | Deut. 1:6 Deut. 1:10 Deut. 1:11 Deut. 1:17 Deut. 1:19 Deut. 1:20 Deut. 1:21 Deut. 1:25 Deut. 1:26 Deut. 1:30 Deut. 1:31 Deut. 1:32 Deut. 1:41 | Ps 107:11 | Zech. 8:23 |  | Lk. 12:9 |
| **ἵστημι** | establish, stood |  | Ps 107:25  Ps 107:29 |  | Mk. 13:9 |  |
| **κηρύσσω** | proclaim, preach |  |  | Zec 9:9 | Mk. 13:10 |  |
| **λαλέω** | spoke, said, say, speak | Deut. 1:1 Deut. 1:3 Deut. 1:6 Deut. 1:11 Deut. 1:14 Deut. 1:21 Deut. 1:43 Deut. 2:1 |  | Zech. 8:16 Zech. 9:10 | Mk. 13:11 |  |
| **λόγος** | words | Deut. 1:1 Deut. 1:14 Deut. 1:17 Deut. 1:18 Deut. 1:22 Deut. 1:23 Deut. 1:25 Deut. 1:32 Deut. 1:34 | Ps. 107:20 | Zech. 8:16 Zech. 8:18 |  | Lk. 12:10 |
| **μισέω** | detested, hated | Deu 1:27 |  | Zec 8:17 | Mk. 13:13 |  |
| **παραδίδωμι** | delivered | Deu 1:8 Deu 1:21  Deu 1:27 |  |  | Mk. 13:9 Mk. 13:11 Mk. 13:12 |  |
| **πατήρ** | fathers | Deu 1:8  Deu 1:11  Deu 1:21  Deu 1:35 |  |  | Mk. 13:12 |  |
| **πνεῦμα** | spirit, wind |  | Psa 107:25 |  | Mk. 13:11 | Lk. 12:10 |
| **συναγωγή** | gathering |  |  |  | Mk. 13:9 | Lk. 12:11 |
| **σώζω** | save, deliver |  | Ps. 107:13 Ps. 107:19 | Zech. 9:9 | Mk. 13:13 |  |
| **υἱός** | children, son | Deut. 1:3 Deut. 1:28 Deut. 1:31 Deut. 1:36 Deut. 1:38 Deut. 1:39 | Ps. 107:8 Ps. 107:15 Ps. 107:21 Ps. 107:31 | Zech. 9:9 |  | Lk. 12:10 |

**Nazarean Talmud**

**Sidra of D’barim (Deut.) “1:1 – 2:1”**

**“Eleh HaD’barim” – “These [are] the words”**

**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 they bring you before their assemblies and rulers and the authorities, do not be anxious how or what you should speak in your own defense or what you should say, for the Divine Presence will teach you in** that **same hour what it is necessary to say.”**  **¶ “But before all these** things**, they will lay their hands on you and will persecute *you*, handing** you **over to their unlawful gatherings and prisons. You will be brought before kings and governors because of my authority** (name). **This will become for you a** time of **witness. Therefore make up your minds not to prepare in advance to speak in your own defense, for I will give you a mouth and Hokhmah** (wisdom) **that all your opponents will not be able to resist or contradict** you**. And you will be handed over even by parents and brothers and relatives and friends, and they will put** some **of you to death. And you will be hated by all because of my authority** (name)**.** Not **even a** single **hair of your head will perish! By your patient endurance you will gain your lives.** | **¶ But you yourselves, watch with discernment;** for **you will be** (**betrayed** and) **handed to their,** Gentile **courts** **and receive stripes in their** Gentile **courts; and stand before** Gentile **governors and kings because of your relationship to me as a testimony to them** (i.e. the Gentile authorities). **The first** (or, as a matter of first priority), **is** that **my Mesorah must be proclaimed to all the Nations** (Gentiles). **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. Brother will** **betray** **brother to death and the father his child and children will rebel against their parents, having them** (put to) **death;** **And** (you will be) **hated by everyone because of my name** (authority). **But, only those who keep** (guard and teach the Mesorah) **until they achieve the goal will be whole** (experience Shalom). |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| 144 – Deut. 1:1 – 2:1 | Ps.107:1-32 | Zech 8:16-23 + 9:9-10 | Mk 13:9-13 | Lk 12:11-19 |

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

When we review the commentaries on the present pericope of Mordechai (Mark) it is interesting, to say the least, to note the anti-Semitisms of the so-called scholars. Titles to commentary notes appear such as “Persecution by Jews” and “Witness to the Gentiles.”[[64]](#footnote-64) These titles are at minimum misleading and anti-Semitic. The title heading circumvents the contextual thought of the text. With these subliminal headings, the germ of anti-Semitism is easily propagated.

However, we do find some material worth citing in the following works.

J. A. Brooks notes the possible accounts from the Nazarean Codicil in relation to the above-cited passage.

The “governors” would include such persons as Sergius Paulus (Acts 13:7), Gallio (Acts 18:12), Felix (Acts 24), and Festus (Acts 25–26). The kings would include Jewish client-kings such as Herod Agrippa I (Acts 12) and Herod Agrippa II (Acts 25–26) and perhaps even the emperor himself (Acts 25:11–12; 27:24). The last words of the verse could be translated either “witnesses to them” as in the NIV or “witnesses against them.”[[65]](#footnote-65)

Ezra Gould notes that the Greek word ἡγεμόνων *hegemonon,* which is a Gentile governor or gentile court, designates a Gentile Municipal court.

**The municipal court**. ἡγεμόνων—the word used in Greek to denote the Roman provincial governors. ἡγεμόνες and βασιλεῖς were Gentile rulers. They were to be brought before both. ἕνεκεν ἐμοῦ—for my sake. This was the Divine purpose of their appearance before earthly tribunals. They were to stand there to testify to his majesty King Yeshua.[[66]](#footnote-66)

Teaching active participation and observance of the Mesorah is not a popular message. It has been the practice of Christianity to teach and preach a static religion. Dynamic observance of the Mishnah and Torah is seldom the basis of sermonic materials. If these messages are the preeminent priority of Messiah’s heralds, the self-determined heralds have failed their mission. Not only do they fail their mission they do so on a regular basis as an affront to Messiah’s present mitzvah. This accusation not only fits the “Christian preachers” it fits all the so-called “Messianic congregations,” who like to cast off rabbinic authority. This turns out to be another charade and costume party where it is more fun to play “make believe.” Today’s Nazarean Community, which follows the Mesorah of the Master, is truly rejected as it was in antiquity.

While we have found disapproval for those who fail to observe the Master’s Mesorah, we encourage all the followers of the Master to take this material and message to heart. Nothing could be of greater import than following, observing and proclaiming the Master’s Mesorah!

**my Mesorah must be proclaimed to all the nations (Gentiles)**

It is evident from second Lukas (Acts) that Yeshua’s talmidim took this command seriously. The entire book is devoted to Hakham Tsefet and Hakham Shaul’s incorporation of the Gentiles into the community of the Nazarean Jews.

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

|  |  |  |
| --- | --- | --- |
| **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 | 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** |
|  | 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 |

**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!”**

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Description automatically generated**

Hakham Dr. Yosef ben Haggai

Hakham Dr. Hillel ben David

Hakham 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. 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. I strongly suspect that the five Megilot also have a relationship to the Torah simply because there are five of them. [↑](#footnote-ref-5)
6. Tehillim (Psalms) 60:1- 2. [↑](#footnote-ref-6)
7. Debarim (Deuteronomy) 33:29. [↑](#footnote-ref-7)
8. Much of this study is based on a Tisha B’Av shiur, and others, by Rabbi Mendel Kessin. [↑](#footnote-ref-8)
9. The time appointed by G‑d for the Messianic redemption is a closely guarded secret. (Pesachim 54b; Midrash Tehillim 9:2. See Zohar Chadash, Bereshit, 8a.) Nonetheless, we are offered many hints to recognize its proximity: when certain conditions come about, await the imminent coming of Mashiach. Most of these conditions are quite disturbing, clearly displaying a situation of the very “bottom of the pit.” (Midrash Tehillim 45:3. See Ma’amarei Admur Hazaken-Ethalech, p. 103f.; and Besha’ah Shehik-dimu-5672, vol. Ip. 551; relating this to the principle (Midrash Tehillim 22:4; Zohar II:46a) that the darkest moments of the night are immediately before daybreak. Cf. Zohar I:170a. For this analogy see also the comment of R. Elijah, the Vilna Gaon, cited in Even Shelemah, ch. 11:5.) One major source describes the world-condition in those days as follows: increase in insolence and impudence; oppressing inflation; unbridled irresponsibility on the part of authorities; centers of learning will turn into bawdy houses; wars; many destitutes begging, with none to pity them; wisdom shall be putrid; the pious shall be despised; truth will be abandoned; the young will insult the old; family-breakup with mutual recriminations; impudent leadership. (Sotah 49b) [↑](#footnote-ref-9)
10. The beginning of the redemption. [↑](#footnote-ref-10)
11. The days of the messiah. [↑](#footnote-ref-11)
12. According to this paradigm, the year 5751 (October 1990–September 1991) equates with high noon on the sixth day (the sixth millennium). The year 5751 begins an entirely new era. Just as on Friday afternoon we begin the mad rush to prepare for the Shabbat day, so too, all the wonders you see from this year are nature’s frenzy to prepare for a time beyond time. We have entered what the ancient sages referred to as the Era of Mashiach. [↑](#footnote-ref-12)
13. Ohr Mashiach = The Messianic Light [↑](#footnote-ref-13)
14. Tikkun = correction [↑](#footnote-ref-14)
15. Shabbat 88b [↑](#footnote-ref-15)
16. Ohr Rishon = The Divine Primal Light [↑](#footnote-ref-16)
17. Kedusha means holiness [↑](#footnote-ref-17)
18. *Maharal*, in a telling parable, describes the relationship between the embryonic “kingdom of Israel” and its “Edomite” environment: Fruit grows within a husk; when the fruit ripens the husks falls off... So, it is with Israel. Their kingdom emerges and grows from within the kingdom of the nations i.e., from the existential power of the kingdom of the nations, and from their level, it raises itself to a higher level. And when the kingdom of Israel reaches complete maturity the kingdom of nations is removed, just as the husk is removed, and falls off when the fruit reaches its perfection. ...**The Messianic revolution will take place in the hearts and minds of the people**. The “falling off of the husk” does not refer to a political or military event, nor does “kingdom of the nations” refer to a political entity. **The husk refers to the value system of the Western world.** The falling off of the husk signifies the victory of spirituality over materialism, faith in G-d over unbounded trust in one’s own power, and awareness of divine providence over belief in blind chance.

    Yet it appears that the “kingdom of Israel” in its infancy (and here “kingdom” means both state and cultural entity) is still definitely “attached to Edom”. Could Maharal, from his 16th century vantage point, be referring to the reality of the State of Israel today? [↑](#footnote-ref-18)
19. The Holocaust (from the Greek ὁλόκαυστος holókaustos: hólos, "whole" and kaustós, "burnt"), also referred to as the Shoah (Hebrew: השואה, HaShoah, "the catastrophe"), was a genocide in which Adolf Hitler's Nazi Germany and its collaborators killed about six million Jews. The victims included 1.5 million children and represented about two-thirds of the nine million Jews who had resided in Europe. Some definitions of the Holocaust include the additional five million non-Jewish victims of Nazi mass murders, bringing the total to about 11 million. Killings took place throughout Nazi Germany, German-occupied territories, and territories held by allies of Nazi Germany. [↑](#footnote-ref-19)
20. Read up on the history of the Jews in Kobe, Japan to see how China and Japan went out of their way to help and preserve the Jews. This points to the fact that Adam’s sin affected primarily the ‘west’ or left side. That is why anti-Semitism has been largely absent in the east. [↑](#footnote-ref-20)
21. Interestingly enough, another name for the Erev Rav was “HaAm,” or “the people,” as noted above. In fact, Chazal say that every time the Torah refers only to HaAm, which, on a simple level, can apply to the Jewish people as well, it is really a direct reference to the Erev Rav themselves. Hence, when the verse says: Shemot (Exodus) 13:17 After Pharaoh sent the people away. HaShem did not lead them through the land of the Philistines. The Ohr HaChaim HaKadosh says that it refers to the Erev Rav, whom Pharaoh sent along with the Jewish people to cause precisely the kind of trouble they cause in parshah Ki Tisa. **The general understanding is that the Erev Rav are Jews who wish to divert us from Torah and mitzvot.** The Erev Rav made their first appearance at the redemption in Egypt. From this we learn to expect them whenever we experience redemption. This happens because the sparks of kedusha have coalesced in the Jews and that is where the impure force must go to get the Jews to sin and give up the kedusha. [↑](#footnote-ref-21)
22. In its primary meaning, the Hebrew word mitzvah, refers to precepts and commandments commanded by God. [↑](#footnote-ref-22)
23. If the Bne Israel had made the calf themselves, they would have said ‘this is our god’ (Instead of ‘this is your god’.). The Torah’s language - together with a whole bunch of additional commentaries by our sages - makes it clear that the Erev Rav were responsible for leading the authentic Am Yisrael away from the service of G-d, with devastating consequences. And they are still doing that today. The Vilna Gaon expounds on this at length in Kol HaTor, Chapter 2, Section 2, Letter bet: “Erev Rav” is a concept, and is a title that can be given to any Jew that tries to dissuade other Jews from belief in Sinaitic Torah, and the Final Redemption. That’s what the Erev Rav did in the desert, and that is what the Erev Rav has done in every generation. In *Toldot Yakov Joseph* (Parshat Naso) written by Rav Yaakov Joseph of Polnoye, of blessed memory, says that now in the years of the coming of Mashiach the evil inclination concentrates on the leaders and Rabbis and not on each individual, because if the leaders fall into the net of the evil inclination thereby straying from the right path, then they will bring down with them the masses that follow those leaders. “...And they are called Erev Rav, because they are the heads (leaders) of the Jews in the exile and therefore they are called RAV.” (Likutim Ha GRA) [↑](#footnote-ref-23)
24. “…. the Erev Rav is our greatest enemy, the one who separates the two Mashiachs. The klipah of the Erev Rav works only through deception and roundabout ways. Therefore, the war against the Erev Rav is the most difficult and bitterest of all. We must strengthen ourselves for this war; anyone who does not participate in the battle against the Erev Rav becomes, de facto, a partner with the klipah of the Erev Rav, and was better off not being born in the first place.” [↑](#footnote-ref-24)
25. I think we are very close to the moment in time when real Torah-faithful Jews will let go of the “Religious-Zionism” term and the *Erev Rav* among us who are part of that group will cling ever more tenaciously to it as it really defines them. Because, let’s face it. Zionism created a way to be Jewish without the *Torah*. And if you want to appear “religious” or even be a rabbi without obligating yourself to those *mitzvot* which are impossible to reconcile with Western values, there’s no better home for you than Religious-Zionism. [↑](#footnote-ref-25)
26. The Chazon Ish was clear that the “Zionist secular government” would fall before the Messiah would come, and this fall, he believes, will be facilitated by. [↑](#footnote-ref-26)
27. A fifth column is any group of people who undermine a larger group—such as a nation or a besieged city—from within, usually in favor of an enemy group or nation. [↑](#footnote-ref-27)
28. Ishmael is a figure in the Torah who was Abraham's first son. ***Ishmael is the Arab world and Islam.*** [↑](#footnote-ref-28)
29. Quid pro quo (“something for something” in Latin) means an exchange of goods or services, where one transfer is contingent upon the other. English speakers often use the term to mean “a favor for a favor”; phrases with similar meaning include: “give and take”, “tit for tat”, “you scratch my back, and I’ll scratch yours”. [↑](#footnote-ref-29)
30. Esav = Edom. The Talmud (Sanhedrin 98a) teaches that Mashiach sits at the gates of Rome. The Maharal explains that this means that Mashiach will only appear when the power of Rome comes to an end. The Roman Empire does not exist today, but as a world power it still exists among the descendants of Edom. Says Rabbi Dessler, our modern civilization has been developed over many centuries, but its cradle stood in the Roman Empire. It is understood that ‘Rome’ means western civilization and in particular it’s religions that include Christianity and Islam. [↑](#footnote-ref-30)
31. Spiritual Dean. [↑](#footnote-ref-31)
32. Zohar section 2, page 18a – LB. [↑](#footnote-ref-32)
33. In the Golan Heights. [↑](#footnote-ref-33)
34. The Leviathan and Tamar gas fields. [↑](#footnote-ref-34)
35. They way one ascertains whether something is still alive is whether it has a self preservation instinct. Edom and Ishmael no longer have the self preservation instinct, which indicates they are near death. This is why America, and Europe and Russia will do nothing to stop Iran from getting the bomb, nor will they do anything to prevent the spread of ISIS. [↑](#footnote-ref-35)
36. The Islamic State of Iraq and the Levant (ISIL), also known as the Islamic State of Iraq and Syria (ISIS), Islamic State (IS), and by its Arabic language acronym Daesh, is a Salafi jihadist unrecognized state and militant group that follows a fundamentalist, Wahhabi doctrine of Sunni Islam. [↑](#footnote-ref-36)
37. According to the Center for Nonproliferation Studies, "Moslem and Muslim are basically two different spellings for the same word”. But the seemingly arbitrary choice of spellings is a sensitive subject for many followers of Islam. Whereas for most English speakers, the two words are synonymous in meaning, the Arabic roots of the two words are very different. A Muslim in Arabic means “one who gives himself to God”, and is by definition, someone who adheres to Islam. By contrast, a Moslem in Arabic means “one who is evil and unjust” when the word is pronounced, as it is in English, Mozlem with a z. [↑](#footnote-ref-37)
38. Rashi’s Commentary for: Yeshayahu (Isaiah) ‎40:2 **for she has taken etc.** [Jonathan paraphrases:] For she has received a cup of consolation from before the Lord as though she has been punished doubly for all her sins. According to its simple meaning, it is possible to explain, ‘for she received double punishment.’ Now if you ask, how is it the standard of the Holy One, blessed be He, to pay back a person double his sin, I will tell you that we find an explicit verse (Jer. 16:18): “And I will pay first the doubling of their iniquity and their sin”. [↑](#footnote-ref-38)
39. Yalkut Shimoni (Hebrew: ילקוט שמעוני) or simply Yalkut is an aggadic compilation on the books of the Hebrew Bible. [↑](#footnote-ref-39)
40. Yalkut Shimoni, Yeshayahu (Isaiah) 60 [↑](#footnote-ref-40)
41. 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-41)
42. Iran (Persia). [↑](#footnote-ref-42)
43. The Gemara in Yoma 10a is clear – at the End of Days, Edom (lead by US) will fight Paras (Persia, Iran). [↑](#footnote-ref-43)
44. The Maharal writes that Ishmael is included in Paras, because the attribute of Paras is *tyvvah* (lusts), as it is with Ishmael. Thus, Paras is really the power of Ishmael. [↑](#footnote-ref-44)
45. According to the ancient Midrash Pesikta Rabbati, there will *first* be a conflict between Edom and Paras, *followed* by an “alliance” between Edom and Ishmael (i.e., Edom and Paras, as Paras is Ishmael, according to the Maharal). Can you imagine the West, Russia, the Arabs, and the Persians on the same team? This is Gog u’Magog. [↑](#footnote-ref-45)
46. Muhammad ibn Hasan al-Mahdī is believed by Twelver Shī‘a Muslims to be the Mahdī, an ultimate savior of humankind and the final Imām of the Twelve Imams who will emerge with Isa (Jesus Christ) in order to fulfill their mission of bringing peace and justice to the world. [↑](#footnote-ref-46)
47. Bereshit (Genesis) 17:20 [↑](#footnote-ref-47)
48. Nachman of Breslov, also known as Reb Nachman of Bratslav, Reb Nachman Breslover, Nachman from Uman (April 4, 1772 – October 16, 1810), was the founder of the Breslov Hasidic movement. [↑](#footnote-ref-48)
49. What were the root causes of the Flood? Rashi cites sexual immorality and idolatry. Following the Gemara in Sanhedrin, Rashi adds that “Hamas” or theft sealed the generation’s fate. [↑](#footnote-ref-49)
50. The Hebrew word Klal means both “law” and “collective”. In this sense, Klal means the whole collective of Israel. [↑](#footnote-ref-50)
51. Bereshit (Genesis) chapter 12. [↑](#footnote-ref-51)
52. Midrash Tehillim or Midrash to Psalms is a haggadic midrash known since the 11th century, when it was quoted by Nathan of Rome in his Aruk (s.v. סחר), by R. Isaac ben Judah ibn Ghayyat in his Halakot (1b), and by Rashi in his commentary on I Sam. xvii. 49, and on many other passages. This midrash is called also "Agadat Tehillim" (Rashi on Deut. xxxiii. 7 and many other passages), or "Haggadat Tehillim" (Aruk, s.v. סער, and in six other passages). From the 12th century it was called also Shocher Tov (see Midrash Tehillim, ed. S. Buber, Introduction, pp. 35 et seq.), because it begins with the verse Prov. xi. 27, "שחר טוב יבקש רצון ודרש רעה תבואנו", etc. [↑](#footnote-ref-52)
53. Byzantium/Christianity [↑](#footnote-ref-53)
54. Arabs/Islam [↑](#footnote-ref-54)
55. Chad Gadya or Had Gadya (Aramaic: חַד גַדְיָא chad gadya, "one little goat, or "one kid"; Hebrew: "גדי אחד gedi echad") is a playful cumulative song in Aramaic and Hebrew. It is sung at the end of the Passover Seder, the Jewish ritual feast that marks the beginning of the Jewish holiday of Passover. [↑](#footnote-ref-55)
56. A Jew of central or eastern European descent. [↑](#footnote-ref-56)
57. Jews of Spanish or Portuguese descent. [↑](#footnote-ref-57)
58. Jeremiah refers to the desolation wrought by the conquering might of Babylonia. Tohu and bohu are applied to Babylonia and Media (Persia) respectively in the sense that they caused chaos and destruction. [↑](#footnote-ref-58)
59. This happened in Media, and wa-yabhillu is linked up with ‘bohu’. Or possibly wa-yabhillu is read: wayabo bohu lo, and they brought desolation to him. -Mah. [↑](#footnote-ref-59)
60. The reference is to Antiochus who endeavored to annihilate Judaism and implant Hellenism in its stead; ‘write on the horn of an ox’ probably implies a public disavowal of Judaism. [↑](#footnote-ref-60)
61. Pesik. R.: to the wicked State of Edom-i.e. Rome. [↑](#footnote-ref-61)
62. I.e. it is the eternal nature of water. [↑](#footnote-ref-62)
63. He translates ‘ruah’ literally, wind, and also stresses the present tense of merahefeth, lit. ‘hovers’; thus, the verse means that at all times a breeze, caused by God, stirs over the waters. [↑](#footnote-ref-63)
64. McKenna, D. L., & Ogilvie, L. J. (1982). The Preacher's Commentary Series, Volume 25 : Mark. Formerly The Communicator's Commentary. The Preacher's Commentary series. Nashville, Tennessee: Thomas Nelson Inc. p. 275 [↑](#footnote-ref-64)
65. Brooks, J. A. (1991). *The New American Commentary, Vol. 23: Mark*. Nashville: Broadman & Holman Publishers. p. 201 [↑](#footnote-ref-65)
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