



**Esnoga Bet El**  
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**Triennial Cycle (Triennial Torah Cycle) / Septennial Cycle (Septennial Torah Cycle)**

Three and 1/2 year Lectionary Readings	Third Year of the Reading Cycle
Ellul 11, 5771 – Sept. 09/10, 2011	Third Year of the Shmita Cycle

**Candle Lighting and Havdalah Times:**

**Conroe & Austin, TX, U.S.**

Fri. Sept 09 2011 – Candles at 7:27 PM  
Sat. Sept 10 2011 – Havdalah 8:19 PM

**Brisbane, Australia**

Fri. Sept 09 2011 – Candles at 5:20 PM  
Sat. Sept 10 2011 – Havdalah 6:13 PM

**Bucharest, Romania**

Fri. Sept 09 2011 – Candles at 7:21 PM  
Sat. Sept 10 2011 – Havdalah 8:21 PM

**Chattanooga, & Cleveland, TN, U.S.**

Fri. Sept 09 2011 – Candles at 7:40 PM  
Sat. Sept 10 2011 – Havdalah 8:34 PM

**Jakarta, Indonesia**

Fri. Sept 09 2011 – Candles at 5:34 PM  
Sat. Sept 10 2011 – Havdalah 6:22 PM

**Manila & Cebu, Philippines**

Fri. Sept 09 2011 – Candles at 5:45 PM  
Sat. Sept 10 2011 – Havdalah 6:34 PM

**Miami, FL, U.S.**

Fri. Sept 09 2011 – Candles at 7:14 PM  
Sat. Sept 10 2011 – Havdalah 8:06 PM

**Olympia, WA, U.S.**

Fri. Sept 09 2011 – Candles at 7:19 PM  
Sat. Sept 10 2011 – Havdalah 8:21 PM

**Murray, KY, & Paris, TN, U.S.**

Fri. Sept 09 2011 – Candles at 6:54 PM  
Sat. Sept 10 2011 – Havdalah 7:50 PM

**Sheboygan & Manitowoc, WI, US**

Fri. Sept 09 2011 – Candles at 6:56 PM  
Sat. Sept 10 2011 – Havdalah 7:55 PM

**Singapore, Singapore**

Fri. Sept 09 2011 – Candles at 6:48 PM  
Sat. Sept 10 2011 – Havdalah 7:36 PM

**St. Louis, MO, U.S.**

Fri. Sept 09 2011 – Candles at 7:02 PM  
Sat. Sept 10 2011 – Havdalah 7:58 PM

For other places see: <http://chabad.org/calendar/candlelighting.asp>

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**Roll of Honor:**

**This Torah commentary comes to you courtesy of:**

His Honor Rosh Paqid Adon Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

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His Excellency Adon Ezra ben Abraham and beloved wife HE Giberet Karmela bat Sarah,

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His Honor Paqid Dr. Adon Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

Her Excellency Prof. Dr. Conny Williams & beloved family  
Her Excellency Giberet Gloria Sutton & beloved family

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

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

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

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### “Shabbat Nachamu V” (Fifth Sabbath of Consolation)

Shabbat	Torah Reading:	Weekday Torah Reading:
רב-לקם		
“Rav-Lakhem”	Reader 1 – D’barim 2:2-4	Reader 1 – D’barim 2:2-4
“Much to you”	Reader 2 – D’barim 2:5-8	Reader 2 – D’barim 2:5-8
“Bastante habéis”	Reader 3 – D’barim 2:9-13	Reader 3 – D’barim 2:9-11
D’barim 2:2-30	Reader 4 – D’barim 2:14-16	
Ashlam.: Obad. 1:21+Mic. 3:9-4:5	Reader 5 – D’barim 2:17-19	
Special: Isaiah 54:1-10	Reader 6 – D’barim 2:20-23	Reader 1 – D’barim 2:2-4
Psalms 108:1-14	Reader 7 – D’barim 2:24-30	Reader 2 – D’barim 2:5-8
Pirque Abot V:14	Maftir: D’barim 2:28-30	Reader 3 – D’barim 2:9-11
N.C.: Mordechai 14:10-11	- Isaiah 54:1-10	

### Blessing Before Torah Study

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

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

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

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

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

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

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

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

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when doing 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: Honouring 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!**

## **Rashi & Targum Pseudo Jonathan for: D’barim (Deuteronomy) 2:2-30**

<b>Rashi</b>	<b>Targum Pseudo Jonathan</b>
2. And the Lord spoke to me, saying,	2. And the LORD spoke to me, saying:
3. You have circled this mountain long enough; turn northward.	3. It is enough for you to have dwelt about this mountain: turn you to the north,
4. And command the people saying, You are about to pass through the boundary of your kinsmen, the children of Esau, who dwell in Seir, and they will be afraid of you. Be very careful.	4. and command the people, saying, You are to pass by the border of your brethren, the children of Esau, who dwell in Gebala, and they will be afraid of you; be very heedful therefore;
5. You shall not provoke them, for I will not give you any of their land not so much as a footstep, because I have given Mount Seir to Esau for an inheritance.	5. provoke them not; for of their land I have not given you as much as the sole of the foot; for I have given Mount Gebal an inheritance unto Esau on account of the honour which he did unto his father.
6. You shall buy food from them with money, that you may eat, and also water you shall buy from them with money, that you may drink.	6. You will buy fresh provision of them for silver, that you may eat, and water will you buy with silver, to drink.
7. For the Lord, your God, has blessed you in all the work of your hand; He knows of your walking through this great desert; these forty years that the Lord your God has been with you, you have lacked nothing.	7. Be careful that you vex them not : for the LORD your God has blessed you in all the works of your hands, He hath supplied your wants in your journeying in the great wilderness; these forty years has the Word of the LORD your God been your helper; you have not wanted anything.
8. And we departed from our kinsmen, the children of Esau, who dwelt in Seir, by way of the plain from Elath and from Etzion Geber, and we turned and passed through the way of the desert of Moab.	8. So we passed by our brethren the sons of Esau, who dwell in Gebala, from Elath and the fortress of Tarnegola and turned and went by the way of the wilderness of Moab

<b>Rashi</b>	<b>Targum Pseudo Jonathan</b>
9. And the Lord said to me, Do not distress the Moabites, and do not provoke them to war, for I will not give you any of their land [as] an inheritance, because I have given Ar to the children of Lot [as] an inheritance.	9. And the LORD spoke to me, saying: You will not aggrieve the Moabae, nor make war against them; for I have not given you their land to inherit, because I have given Lachaiath for a possession to the children of Lot.
10. The Emim dwelt there formerly, a great and numerous people, and tall [in stature], as the Anakim;	10. The Emthanaia dwelt in it of old, a people great and many, and mighty as the giants.
11. They also are considered Rephaim, as the Anakim; but the Moabites call them Emim.	11. The giants who dwelt in the plain of Geyonbere were also reputed as the giants who perished in the Flood; but the Moabites called them Emethanee.
12. And the Horites formerly dwelt in Seir, and the children of Esau were driving them out, and they exterminated them from before them and dwelt in their stead, just as the Israelites did to the land of their inheritance, which the Lord gave them.	12. And in Gebala dwelt the Genosaia in old times, and the Bene Esau drove them out and destroyed them, and dwelt in their place; as did Israel in the land of their inheritance, which the LORD gave to them.
13. Now get up and cross the brook of Zered. So we crossed the brook of Zered.	13. Now arise, and pass over the stream of Tarvaja. And we crossed the stream of Tarvaja.
14. And the days when we went from Kadesh Barnea, until we crossed the brook of Zered, numbered thirty eight years, until all the generation of the men of war expired from the midst of the camp, just as the Lord swore to them.	14. And the days in which (from the time) we came from Rekem Giah till we crossed the stream of Tarvaja, were thirty and eight years, until all the generation of the men of war were wasted out from the camp, as the LORD had sworn to them.
15. Also the hand of the Lord was upon them, to destroy them from the midst of the camp, until they were consumed.	15. But a plague also from the LORD had scourged them to consume them from the host, until they were brought to an end.
16. So it was, when all the men of war finished dying from among the people,	16. And when all the men of war, the makers of the high places, were consumed by dying out of the host,
17. that the Lord spoke to me saying,	17. the LORD spoke with me, saying:
18. Today you are crossing the boundary of Moab at Ar.	18. You are this day to pass the border of Moab towards Lechaiath.
19. And when you approach opposite the children of Ammon, neither distress them, nor provoke them, for I will not give you of the land of the children of Ammon as an inheritance, because I have given it to the children of Lot as an inheritance.	19. But coming near over against the children of Ammon, you are not to vex, nor provoke them to war; for I have not given you the land of the Bene Ammon for a possession: I have given it an inheritance to the children of Lot, for the sake of Abraham's righteousness/generosity.
20. It too is considered a land of Rephaim; Rephaim dwelt therein formerly, and the Ammonites call them Zamzummim.	20. That also was accounted a land of giants; in old time the giants dwelt in it, and the Ammonites called them Zimthane,.
21. A great, numerous and tall people as the Anakim, but the Lord exterminated them before them, and they drove them out and dwelt in their stead.	21. a people great and mighty as giants: but the Word of the LORD destroyed them, and drove them out before them, and they dwelt in their place;
22. As He did to the children of Esau, who dwell in Seir, when He exterminated the Horites from before them; and they drove them out and dwelt in their stead even to this day.	22. {as He did for the Bene Esau who dwell in Seir: for He destroyed the Horae before them, and drove them out, and they dwell in their place} to this day.
23. But the Avim, who dwell in open cities, up till Gazathe Capthorites, who came forth of Capthor, exterminated them, and dwelt in their stead.	23. And the rest of the escaped of the Kenaanah which dwelt in the cities of Dephia to Gaza, the Kapotkaee who came out of Kapotkaia destroyed them, and dwelt

Rashi	Targum Pseudo Jonathan
	in their place.
24. Get up, journey, and cross the river Arnon. Behold, I have delivered into your hand Sihon the Amorite, king of Heshbon, and his land: Begin to possess it, and provoke him to war.	24. Arise, take your journey, and pass over the river Arnona; behold, I have delivered into your hands Sihon the king of Heshbon and the Amoraah, and his land: begin to drive them out, and to provoke him to wage war.
25. Today I will begin to put the dread of you and the fear of you upon the nations that are under the entire heaven, who will hear reports of you and shake and be in trepidation because of you.	25. Today I will begin to put your terror and fear upon the faces of all the peoples which are under the whole heavens who will hear the report of your virtue, that the sun and moon have stood still, and have ceased from speaking (their) song for the space of a day and a half, standing still in their habitation until you have done battle with Sihon; and they will shiver and tremble before you.
26. So I sent messengers from the desert of Kedemoth to Sihon, king of Heshbon, with words of peace, saying,	26. And I sent messengers from Nehardea, which is by the wilderness of Kedemoth, to Sihon king of the Amorites, with words of peace, saying,
27. Allow me to pass through your land: I will go along by the highway, I will turn neither to the right nor to the left.	27. I would pass through your land; by the way which is the beaten road will I go; I will not turn aside to do you harm on the right hand or the left.
28. You shall sell me food for money, that I may eat; and give to me water for money, that I may drink; I will only pass through by my feet.	28. I will buy fresh provision with silver, to eat, and you will give me water for silver, to drink; I will only pass through:
29. Just as the children of Esau who dwell in Seir, and the Moabites who dwell in Ar, did for me; until I cross the Jordan to the land which the Lord our God is giving us.	29. as the Bene Esau, who dwell in Gebal, and the Moabae, who dwell in Lechaiath have done to me, until the time that I pass over the Jordan into the land which the LORD our God gives us.
30. But Sihon, king of Heshbon, did not wish to let us pass by him, for the Lord your God caused his spirit to be hardened and his heart to be obstinate, in order that He would give him into your hand, as this day.	30. But Sihon the king of Heshbon was not willing to allow us to pass through his borders; for the LORD our God had hardened the form of his spirit, and made his heart obstinate, to deliver him into your hand as at this day.

## Reading Assignment:

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

By: Rabbi Yitzchaq Behar Arguiti

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

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

## Summary of the Torah Seder – Deuteronomy 2:2-30

- Round Mount Seir – Deuteronomy 2:2-8a
- On the Border of Moab – Deuteronomy 2:8b-12
- The Crossing of Zered – Deuteronomy 2:13-15

- Ammonites and Amorites – Deuteronomy 2:16-25
- Victory over Sihon – Deuteronomy 2:26-30

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## Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

1. **Ḳal va-ḥomer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah**: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub eḥad**: Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
4. **Binyan ab mi-shene ketubim**: The same as the preceding, except that the provision is generalized from two Biblical passages.
5. **Kelal u-Perat and Perat u-kelal**: Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoze bo mi-maḳom aḥer**: Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-'inyano**: Interpretation deduced from the context.

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## Rashi's Commentary for: D'barim (Deuteronomy) 2:2-30

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

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

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

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

**6 you shall buy** Heb. תָּקַרְוּ . This is an expression of purchase. Similar is (Gen. 50:5),"which I have purchased

(פְּרִיָּתִי) for myself." In the coastal cities, for “selling” (מְכִירָה), they use the word “פִּירָה” (Rosh Hashanah 26a).

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

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

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

**Ar** The name of the province.

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

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

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

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

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

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

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

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

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

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

**23 But the Avim who dwell in open cities** The Avim are of the Philistine people, for they are listed together with

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

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

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

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

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

## Ketubim: Psalm 108:1-14

Rashi	Targum
1. A song, a psalm of David.	1. A song <i>and</i> psalm <i>composed</i> by David.
2. My heart is steadfast, O God; I shall sing and play music, even my glory.	2. My heart is firm, O God; I will praise and sing indeed, my glory.
3. Awaken, you psaltery and harp; <b><u>I shall awaken the dawn.</u></b>	3. <i>Sing praise</i> , O harp and lyre; <b><u>I will sing praise at dawn.</u></b>
4. I shall thank You among the peoples, O Lord, and I shall play music to You among the kingdoms.	4. I will give thanks in Your presence among the peoples, O LORD, and I will sing praise to You among the nations.
5. For Your kindness is great above the heavens, and Your truth is until the skies.	5. For Your goodness is great above the heavens, and Your truth reaches to the sky.
6. Lift Yourself above the heavens, O Lord, and over all the earth is Your glory.	6. Be exalted above the heavens, O God, and may Your glory be on all <i>the inhabitants of</i> the earth.
7. In order that Your beloved ones be released, save with Your right hand and answer me.	7. So that Your beloved ones will be delivered; redeem with Your right hand and answer me.
8. God spoke with His holiness, that I would rejoice, that I would allot a portion, and that I would measure the valley of Succoth.	8. God speaks <i>from the place of His presence</i> ; I will be glad, I will divide spoil <i>with the inhabitants of</i> Shechem; and <i>with the inhabitants of</i> the plain of Succoth I will measure <i>the border</i> .
9. Gilead is mine, Manasseh is mine, and Ephraim is the strength of my head; Judah is my prince.	9. Mine is Gilead, mine is Manasseh; <i>those of the house of</i> Ephraim are the strength of My head, and My scribe

Rashi	Targum
	<i>is from those of the house of Judah.</i>
10. Moab is my wash basin, on Edom I shall cast my shoe; on Philistia I shall shout.	10. <i>I have trampled the Moabites like my washing-pot; I will cast my sandal over the kingdom of Edom; I will shout over the kingdom of the Philistines.</i>
11. Who will bring me to the fortified city? He Who led me up to Edom.	11. <i>And now because I sinned, who will lead me to the fortress of wicked Rome? Who led me to Constantinople of Edom?</i>
12. Is it not You, O God, Who has forsaken us, and does not go, O Lord, in our hosts?	12. <i>Behold, because we have sinned in the presence of the LORD He has forsaken us, and His presence does not go out with our armies.</i>
13. Give us help against the adversary, for man's salvation is futile.	13. <i>Give us help from the oppressor, for vain is the redemption of the son of man.</i>
14. With God we shall gather strength and He will trample our adversaries.	14. <i>In God we shall show might, and He will trample our oppressors.</i>

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Rashi	Targum
1. The vision of Obadiah; So said the Lord God concerning Edom; We have heard tidings from the Lord, and a messenger has been sent among the nations, "Arise and let us rise up against them in war!"	1. The <i>prophecy</i> ' of Obadiah. Thus says the LORD <i>God</i> concerning Edom: We have heard tidings from the LORD, and an envoy has been sent out among the nations. rise up! Let us stand against her in battle.
2. Behold I have made you small among the nations; you are very despised.	2. Behold I have made you <i>weak</i> among the nations! You are most despised.
3. The wickedness of your heart enticed you, who dwell in the clefts of the rock, whose habitation is high, who says to himself, "Who will bring me down to the earth?"	3. The <i>wickedness</i> of your heart <i>has led you astray</i> ; for you are like the eagle, which dwells in the clefts of the rock, whose abode is on high, who says in his heart: "Who can bring me down to the ground?"
4. If you go up high like an eagle, and if you place your nest among the stars, from there I will bring you down, says the Lord.	4. Though you soar as high as the eagle, and set your <i>dwelling</i> among the stars, even from there I will bring you down by <i>My Memra</i> says the LORD.
5. Did thieves come upon you, did plunderers of the night? How were you silent? Will they not steal till they have enough? If vintagers came upon you, would they not leave over some gleanings?	5. If thieves were to come to you, plunderers by night, <i>how would you sleep until they had stolen</i> all they wanted? If <i>robbers like</i> vintagers came to you, would they not leave some gleanings?
6. How Esau was searched out, how his hidden things were revealed!	6. How Esau is ransacked, how his hidden things are <i>uncovered!</i>
7. Until the border all your allies escorted you; your friends enticed you, yea prevailed against you; your food they lay as a wound under you; there is no discernment in them.	7. All you allies have <i>banished</i> you <i>beyond</i> the frontier; your confederates have duped and overcome you; those who ate <i>at your table</i> have planted a snare under you; for there is no understanding in you!
8. Shall I not in that day-says the Lord-destroy wise men from Edom and discernment from the mountain of Esau?	8. At that <i>time</i> , says the LORD, will I not destroy the wise from Edom and <i>the man of</i> intelligence from Esau's <i>citadel</i> ?
9. And your mighty men shall be dismayed, O dwellers of the southland, in order that every man be cut off from the mountain of Esau by slaughter.	9. Your warriors, O <i>inhabitants of the south shall be crushed</i> , so that every man <i>who has need</i> will be wiped out from Esau's <i>citadel</i> because of the slaughter.
10. Because of the violence of your brother Jacob, shame shall cover you, and you shall be cut off forever.	10. For the violence done to your brother Jacob, shame shall cover you and you shall be wiped out for ever.
11. On that day you stood from afar, on the day strangers captured his possessions, and foreigners came into his cities, and on Jerusalem they cast lots; you, too, are like one of them.	11. On the day when you stood aloof, on the day when <i>Gentiles plundered</i> his goods, and foreigners entered his <i>cities</i> " and cast lots for Jerusalem, you were like one of them.
12. And you should not have looked on the day of your brother on the day of his being delivered, and you should not have rejoiced about the children of Judah on the day of their destruction, and you should not have spoken proudly on the day of distress.	12. <i>How you gloated</i> over the day of your brother, on the day of his <i>destruction</i> , and <i>how you rejoiced</i> over the people of Judah on the day of their destruction. <i>How you excelled in boasting</i> in the <i>time</i> of distress.

Rashi	Targum
13. You should not have come into the gate of My people on the day of their misfortune; you too should not have looked at their affliction on the day of their misfortune, and you should not have stretched out [your hand] upon their possessions on the day of their misfortune.	13. <i>How you entered the gates of My people on the day of their destruction, how you too gloated over their disaster on the day of their destruction, and laid your hands on their goods on the day of their destruction.</i>
14. And you should not have stood by the gap to cut off their fugitives, neither should you have delivered their survivors on the day of distress.	14. <i>How you stood at the crossroads to wipe out their fugitives and how betrayed their refugees in the time of distress.</i>
15. For the day of the Lord over all the gentiles is close; as you have done shall be done to you; your recompense shall be returned upon your head.	15. For the day <i>that will come</i> from the LORD against all the Gentile nations is at hand. As you did, so shall it be done to you. Your deeds will return on your own head.
16. For, as you drank on My Holy Mount, shall all the gentiles drink constantly, and they shall drink and be stunned, and they shall be as though they were not.	16. For as you <i>rejoiced over the laying low</i> of My holy mountain, so all the peoples shall drink <i>the cup of their punishment</i> unceasingly, and they shall drink and <i>be swallowed up</i> and become as though they have never been.
17. And on Mount Zion there shall be a remnant, and it shall be holy, and the house of Jacob shall inherit those who inherited them.	17. But on Mount Zion there shall be survivors and <i>they shall be holy</i> . And <i>the people of the house of Jacob</i> shall take possession of <i>the goods of the goods of the Gentiles</i> who were dispossessing them.
18. And the house of Jacob shall be fire and the house of Joseph a flame, and the house of Esau shall become stubble, and they shall ignite them and consume them, and the house of Esau shall have no survivors, <b><u>for the Lord has spoken.</u></b>	18. <i>The people of the house of Jacob shall be strong as fire, and the people of the house of Joseph as mighty as flame, but the people of the house of Esau shall be as weak as straw; and they shall have dominion over them and slaughter them, and there shall be no survivor left of the house of Esau, <b><u>for through the Memra of the Lord it has been decided thus.</u></b></i>
19. And [the inhabitants of] the southland shall inherit the mountain of Esau, and [the inhabitants of] the plain, the Philistines, and they shall inherit the field of Ephraim and the field of Samaria, and Benjamin [with the inhabitants of] Gilead.	19. <i>The inhabitants of the south shall possess the citadel of Esau, and the inhabitants of the Shephelah the land of the Philistines. And they shall possess the cities of Ephraim and the cities of Samaria, and the people of the house of Benjamin shall possess the cities of the inhabitants of the land of Gilead.</i>
20. And this exiled host of the children of Israel who are [with] the Canaanites as far as Zarephath <b><u>and the exile of Jerusalem which is in Sepharad shall inherit the cities of the southland.</u></b>	20. Exiles of this <i>people</i> of the Israelites (shall possess) what is <i>in the land</i> Canaan as far as Zarephath, <b><u>while the exiles of Jerusalem who are in Spain shall possess the cities of the land of the south.</u></b>
21. And saviors shall ascend Mt. Zion to judge the mountain of Esau, and the Lord shall have the kingdom. {P}	21. Liberators shall go up to Mount Zion to judge the <i>citadel</i> of Esau, and <i>the kingdom of the LORD shall be revealed over all the inhabitants of the earth.</i>
9. <b><u>Hearken now to this, you heads of the house of Jacob and you rulers of the house of Israel, who condemn justice and pervert all that is straight.</u></b>	9. <b><u>Hear this, you leaders of the house of Jacob, you rulers of the house of Israel, who corrupt the ways of justice and pervert all that is right,</u></b>
10. <b><u>Each one builds Zion with blood and Jerusalem with injustice.</u></b>	10. <b><u>who build their houses in Zion with shed blood and Jerusalem with deceit.</u></b>

Rashi	Targum
11. <b><u>Its heads judge for bribes, and its priests teach for a price; and its prophets divine for money, and they rely on the Lord, saying, "Is not the Lord in our midst? No evil shall befall us."</u></b>	11. <b><u>Her leaders judge for bribes, her priests give instruction for money and her prophets teach for silver; yet they rely on the Memra of the LORD, saying, "Is not the Shekinah of the LORD in our midst? Evil will not come upon us", they say.</u></b>
12. Therefore, because of you, Zion shall be plowed as a field; Jerusalem shall become heaps, and the Temple Mount like the high places of a forest. {P}	12. Therefore on account of <i>your sins</i> Zion shall be ploughed as a field and Jerusalem shall become heaps of ruins, and the <i>Sanctuary</i> mount shall be <i>a thicket of the forest</i> .
1. And it shall be at the end of the days, that the mountain of the Lord's house shall be firmly established at the top of the mountains, and it shall be raised above the hills, and peoples shall stream upon it.	1. It shall come to pass in the latter days that the mountain of the LORD's <i>Sanctuary</i> shall be established as the highest of the mountains, and shall be raised up above the hills. <i>All the kingdoms shall turn to worship upon it.</i>
2. And many nations shall go, and they shall say, "Come, let us go up to the Lord's mount and to the house of the God of Jacob, and let Him teach us of His ways, and we will go in His paths," for out of Zion shall the Torah come forth, and the word of the Lord from Jerusalem.	2. And many Gentiles shall come and say: "Come, let us go up to the mountain of the LORD's <i>Sanctuary</i> and to the house of the <i>Shekinah</i> of the God of Jacob, that He may teach us ways <i>which are right before Him</i> , and that we may walk in <i>the teaching of His Law</i> . For out of Zion shall go forth the law, and <i>the teaching Of6</i> the word of the Lord from Jerusalem. 3.
3. <b><u>And he shall judge between many peoples and reprove mighty nations afar off;</u></b> and they shall beat their swords into plowshares, and their spears into pruning hooks; nations shall not lift the sword against nation; neither shall they learn war anymore.	3. <b><u>He shall judge between many peoples, and shall arbitrate for mighty kings for ever.</u></b> They shall beat their swords into ploughshares and their spears into <i>sickles</i> . Nation shall not raise <i>arms</i> against nation, nor shall they learn war any more.
4. And they shall dwell each man under his vine and under his fig tree, and no one shall make them move, for the mouth of the Lord of Hosts has spoken.	4. But every man shall sit under <i>the fruit of</i> his vines and under <i>the fruit of</i> his fig-trees with no one to frighten him. For <i>by the Memra</i> of the LORD of Hosts <i>has it been decreed so</i> .
5. For all peoples shall go, each one in the name of his god, but we will go in the name of the Lord, our God, forever and ever. {P}	5. Though all the peoples <i>shall be guilty because they worshipped idols</i> , we, however, shall <i>rely</i> on the name of the LORD our God for ever and ever.

## Special Ashlamatah: Isaiah 54:1-10

Rashi	Targum
1. "Sing you barren woman who has not borne; burst out into song and jubilate, you who have not experienced birth pangs, for the children of the desolate one are more than the children of the married woman," says the Lord.	1. Sing, O Jerusalem who was as a barren woman who did not bear; shout in singing and exult, [you who were] as a woman who did not become pregnant! For the children of desolate Jerusalem will be more than the children of inhabited Rome, says the LORD.
2. Widen the place of your tent, and let them stretch forth the curtains of your habitations, do not spare; lengthen your cords and <b><u>strengthen</u></b> your stakes.	2. Enlarge the place of your camping, and cause the cities of your land to be inhabited; hold not back, increase the people of your armies and <b><u>strengthen</u></b> your

Rashi	Targum
	rulers.
3. For right and left <b>shall you prevail</b> , and your seed shall inherit nations and repeople desolate cities.	3. For you will be <b>strengthened</b> to the south and to the north, and your sons will possess peoples and will cause desolate cities to be inhabited.
4. Fear not, for you shall not be ashamed, and be not embarrassed for you shall not be put to shame, for the shame of your youth you shall forget, and the disgrace of your widowhood you shall no longer remember.	4. Fear not, for you will not be ashamed; be not confounded, for you will not be put to shame; for you will forget the shame of your youth, and the reproaches of your widowhood you will remember no more.
5. <b><u>For your Master is your Maker, the Lord of Hosts is His name, and your Redeemer, the Holy One of Israel, shall be called the God of all the earth. {P}</u></b>	5. <b><u>For your Maker is your husband, the LORD of hosts is His name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called.</u></b>
6. For, like a wife who is deserted and distressed in spirit has the Lord called you, and a wife of one's youth who was rejected, said your God.	6. For the Shekhinah of the LORD has summoned [you] like a wife forsaken and distressed in spirit, like a wife of youth who is cast off, says your God.
7. "For a small moment have I forsaken you, and with great mercy will I gather you. {P}	7. "In a little anger I forsook you, but with great compassion I will bring your exiles near.
8. With a little wrath did I hide My countenance for a moment from you, and with everlasting kindness will I have compassion on you," said <b>your Redeemer, the Lord.</b>	8. <b><u>In a brief hour, for a time, I took up the face of my Shekhinah from you, but with everlasting benefits which do not cease I will have compassion on you, says the LORD, your Redeemer.</u></b>
9. "For this is to Me [as] the waters of Noah, as I swore that the waters of Noah shall never again pass over the earth, so have I sworn neither to be wroth with you nor to rebuke you.	9. This is like the days of Noah before Me: as I swore by my Memra (Word) that the waters of the flood which were in the days of Noah should no more go over the earth, so I have sworn that my anger will not turn upon you and I will not rebuke you.
10. For the mountains shall depart and the hills totter, but My kindness shall not depart from you, neither shall the covenant of My peace totter," says the Lord, Who has compassion on you.	10. For the mountains may pass and the hills be split, but My goodness shall not pass from you, Jerusalem, and My covenant of peace shall not be cast away, says He who is about to have compassion on you, says the LORD.

## Verbal Tallies

By: HH Rosh Paqid Adon Hillel ben David  
& HH Giberet Dr. Elisheba bat Sarah

D'barim (Deuteronomy) 2:2-30  
Obadiah 1:21 + Micah 3:9-4:5  
Special: Yeshayahu (Isaiah) 54:1-10  
Tehillim (Psalms) 108:1-14  
Mordechai (Mark) 14:10-11

The verbal tallies between the Torah and the Ashlamata of Obadiah are:  
LORD - יהוה, Strong's number 03068.

Mountain / mount - הַר, Strong's number 02022.

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

LORD - יהוה, Strong's number 03068.

Spake / say / saying - אָמַר, Strong's number 0559.

Mountain / mount - הַר, Strong's number 02022.

Long enough / many - רַב, Strong's number 07227.

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

LORD - יהוה, Strong's number 03068.

Spake / say / saying / saith - אָמַר, Strong's number 0559.

Mountain / mount - הַר, Strong's number 02022.

Long enough / many / for more - רַב, Strong's number 07227.

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

LORD - יהוה, Strong's number 03068.

People - עַם, Strong's number 05971.

**D'barim (Deuteronomy) 2:2-3** And the LORD <03068> spake <0559> (8799) unto me, saying <0559> (8800), 3 Ye have compassed this mountain <02022> long enough <07227>: turn you northward <06828>. 4 And command thou the people <05971>, saying <0559> (8800), Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

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

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

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

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

**Yeshayahu (Isaiah) 54:1** Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more <07227> are the children of the desolate than the children of the married wife, saith <0559> (8804) the LORD <03068>.

**Yeshayahu (Isaiah) 54:10** For the mountains <02022> shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith <0559> (8804) the LORD <03068> that hath mercy on thee.

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

**Hebrew:**

Hebrew	English	Torah Seder Deu 2:2-30	Psalms Psa 108:1-14	Ashlamatah Oba 1:21+Mic 3:9-4:5	S. Ashlamatah Isa 54:1-10
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Hebrew	English	Torah Seder Deu 2:2-30	Psalms Psa 108:1-14	Ashlamatah Oba 1:21+Mic 3:9-4:5	S. Ashlamatah Isa 54:1-10
אִישׁ	men, man	Deut 2:14 Deut 2:16		Mic 4:4 Mic 4:5	
אֱלֹהִים	GOD	Deut 2:7 Deut 2:29 Deut 2:30	Ps 108:1 Ps 108:5 Ps 108:7 Ps 108:11 Ps 108:13	Mic 4:2 Mic 4:5	Isa 54:5 Isa 54:6
אָמַר	spoke, saying, said	Deut 2:2 Deut 2:4 Deut 2:9 Deut 2:17 Deut 2:26		Mic 3:11 Mic 4:2	Isa 54:1 Isa 54:6 Isa 54:8 Isa 54:10
אָרֶץ	Land, earth, ground	Deut 2:5 Deut 2:9 Deut 2:12 Deut 2:19 Deut 2:20 Deut 2:24 Deut 2:27 Deut 2:29	Ps 108:5		Isa 54:5 Isa 54:9
בָּן	sons, children	Deut 2:4 Deut 2:8 Deut 2:9 Deut 2:12 Deut 2:19 Deut 2:22 Deut 2:29			Isa 54:1
גְּבֻעָה	hills			Mic 4:1	Isa 54:10
גָּדוֹל	great	Deut 2:7 Deut 2:10 Deut 2:21	Ps 108:4		Isa 54:7
גוֹי	nations			Mic 4:2 Mic 4:3	Isa 54:3
	spoke,	Deut 2:17	Ps 108:7	Mic 4:4	
דְּבָר	thing,word	Deut 2:7 Deut 2:26		Mic 4:2	
דֶּרֶךְ	road, highway, ways	Deut 2:8 Deut 2:27		Mic 4:2	
הָיָה	came, become, come	Deut 2:16		Mic 3:12 Mic 4:1	
הִלָּךְ	wanderings, come, travel, walk	Deut 2:7 Deut 2:14 Deut 2:27		Mic 4:2 Mic 4:5	
הַר	mountain	Deut 2:3 Deut 2:5		Obad 1:21 Mic 3:12	Isa 54:10

Hebrew	English	Torah Seder Deu 2:2-30	Psalms Psa 108:1-14	Ashlamatah Oba 1:21+Mic 3:9-4:5	S. Ashlamatah Isa 54:1-10
				Mic 4:1 Mic 4:2	
יהוה	LORD	Deut 2:2 Deut 2:7 Deut 2:9 Deut 2:12 Deut 2:14 Deut 2:15 Deut 2:17 Deut 2:21 Deut 2:29 Deut 2:30	Ps 108:3	Obad 1:21 Mic 3:11 Mic 4:1 Mic 4:2 Mic 4:4 Mic 4:5	Isa 54:1 Isa 54:5 Isa 54:6 Isa 54:8 Isa 54:10
יום	time, day, today	Deut 2:14 Deut 2:18 Deut 2:22 Deut 2:25 Deut 2:30		Mic 4:1	Isa 54:9
ימין	right	Deut 2:27	Ps 108:6		Isa 54:3
יצא	came, forth	Deut 2:23	Ps 108:11	Mic 4:2	
ירש	dispossessed, take possession, possess	Deut 2:12 Deut 2:21 Deut 2:22 Deut 2:24			Isa 54:3
ישב	live, settle	Deut 2:4 Deut 2:8 Deut 2:10 Deut 2:12 Deut 2:20 Deut 2:21 Deut 2:22 Deut 2:23 Deut 2:29		Mic 4:4	Isa 54:3
ישע	save, delivers		Ps 108:6	Obad 1:21	
ישראל	Israel	Deut 2:12		Mic 3:9	Isa 54:5
בין	steadfast, establish		Ps 108:1	Mic 4:1	
כי	though, when because				
כל	all, every	Deut 2:7 Deut 2:14 Deut 2:16 Deut 2:25	Ps 108:5	Mic 3:9 Mic 4:5	Isa 54:5
כסף	money	Deut 2:6 Deut 2:28		Mic 3:11	

Hebrew	English	Torah Seder Deu 2:2-30	Psalms Psa 108:1-14	Ashlamatah Oba 1:21+Mic 3:9-4:5	S. Ashlamatah Isa 54:1-10
לא	no, never			Mic 4:3	Isa 54:1 Isa 54:4
מוֹאָב	Moab	Deut 2:8 Deut 2:9 Deut 2:18	Ps 108:9		
מַיִם	water	Deut 2:6 Deut 2:28			Isa 54:9
מִלְחָמָה	war	Deut 2:9 Deut 2:14 Deut 2:16 Deut 2:24		Mic 4:3	
מִן	any, against, about	Deut 2:5 Deut 2:8 Deut 2:9 Deut 2:19 Deut 2:25	Ps 108:4 Ps 108:12	Mic 4:1 Mic 4:2	Isa 54:1 Isa 54:9
עוֹד	more, again			Mic 4:3	Isa 54:4 Isa 54:9
עוֹלָם	everlasting			Mic 4:5	Isa 54:8
צְבָא	armies		Ps 108:11	Mic 4:4	Isa 54:5
קָרָא	call	Deut 2:11 Deut 2:20			Isa 54:5 Isa 54:6
קָרֵב	within, among, midst	Deut 2:14 Deut 2:15 Deut 2:16		Mic 3:11	
רֹאשׁ	head, leaders, chief		Ps 108:8	Mic 3:9 Mic 3:11 Mic 4:1	
רוּחַ	spirit	Deut 2:30			Isa 54:6
רָוֵם	tall, high	Deut 2:10 Deut 2:21	Ps 108:5		
שָׁבַע	sworn	Deut 2:14			Isa 54:9
שָׁלוֹם	peace	Deut 2:26			Isa 54:10
שֵׁם	name			Mic 4:5	Isa 54:5
שְׂמָאוֹל	left	Deut 2:27			Isa 54:3
שָׁמַיִם	heavens	Deut 2:25	Ps 108:4 Ps 108:5		
שָׁמַע	hear	Deut 2:25		Mic 3:9	
תַּחַת	place, under	Deut 2:12 Deut 2:21 Deut 2:22 Deut 2:23 Deut 2:25		Mic 4:4	
חַוִּיל	anguish, travailed	Deut 2:25			Isa 54:1
חֶסֶד	Loving-kindness		Ps 108:4		Isa 54:8 Isa 54:10

Hebrew	English	Torah Seder Deu 2:2-30	Psalms Psa 108:1-14	Ashlamatah Oba 1:21+Mic 3:9-4:5	S. Ashlamatah Isa 54:1-10
יָרָא	afraid, fear	Deut 2:4			Isa 54:4
עָבַר	pass	Deut 2:4 Deut 2:8 Deut 2:13 Deut 2:14 Deut 2:18 Deut 2:24 Deut 2:27 Deut 2:28 Deut 2:29 Deut 2:30			Isa 54:9
עִיר	city		Ps 108:10		Isa 54:3
עַם	people	Deut 2:4 Deut 2:10 Deut 2:16 Deut 2:21 Deut 2:25	Ps 108:3	Mic 4:1 Mic 4:3 Mic 4:5	
עָשָׂה	do, make	Deut 2:12 Deut 2:22 Deut 2:29	Ps 108:13		Isa 54:5
רַב	long, numerous, many	Deut 2:3 Deut 2:10 Deut 2:21		Mic 4:2 Mic 4:3	Isa 54:1

### Greek:

Greek	English	Torah Seder Deu 2:2-30	Psalms Psa 108:0-13	Ashlamatah Oba 1:21+Mic 3:9-4:5	S. Ashlamatah Isa 54:1-10	NC Mk 14:10-11
ἀκούω	hearing, hear	Deu 2:25		Mic 3:9		Mar 14:11
ἀργύριον	money, silver	Deu 2:6 Deu 2:28		Mic 3:11		Mar 14:11
δίδωμι	give, given, appoint, gave	Deu 2:5 Deu 2:9 Deu 2:12 Deu 2:19 Deu 2:25 Deu 2:29	Psa 108:12			Mar 14:11
παραδίδωμι	delivering up	Deu 2:24 Deu 2:30				Mar 14:10 Mar 14:11
πῶς	how	Deu 2:7				Mar 14:11

### Mishnah Pirque Abot V:14

“There are four attributes among those who sit before the Sages: The sponge, the funnel, the strainer, and

**the sifter. The sponge - which soaks up everything; the funnel - which takes in at this end and lets out at the other; the strainer - which lets out the wine and retains the lees; the sifter - which lets out the coarse flour and retains the fine flour.”**

### **Abarbanel on Pirqe Abot**

By: Abraham Chill

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Surely this Mishnah, which speaks about the characteristics of a scholar, would be more appropriately placed immediately after Mishnah 12 which speaks about the four attributes of students? In the view of Abarbanel this is not necessarily so because the Sage in that Mishnah discussed the talent of a student to understand and retain what he learns. Here, the Mishnah revolves around the ability of the student to be selective and discriminatory in what he should retain from the lectures and what he may reject and discard. Thus, our Mishnah tells us that there are four types of students, each with his own singular characteristic: The first is compared to a sponge that absorbs all the liquid with which it comes in contact and retains it - irrespective whether the liquid is valuable or useless. This type of student, too, absorbs everything that is taught to him and does not know how to differentiate between bad and good.

We are told in the Talmud (Bava Mezi'a 85a) that when Rabbi Zera came to Eretz Israel, he fasted for forty days and prayed that he should forget everything he had learned in Babylonia, because the knowledge he acquired there was full of errors. He hoped to rid himself of those mistakes so that his knowledge should be as pure as fine flour.

The second type of student is compared to a funnel. Even when only pure water is poured in from one end, it all gushes out from the other end. The funnel-like student, too, accepts everything poured into his mind, but quickly forgets it. Both types of students are receptive to knowledge, but one indiscriminately retains everything while the other abandons everything.

The third kind of student is analogous to a strainer which retains only the undesirable lees of the wine and permits the pure wine to pass through and go to waste. So it is with this type of student: he does not possess the talent to retain what is important, but preserves that which is unimportant.

The fourth type of student is the one who is compared to a sieve. In putting flour through a sieve it is possible to separate even the smallest speck of dust from the flour. This is the quality of the successful student. He accepts all knowledge that is taught to him but has the intellectual capacity to separate the chaff from the wheat.

Abarbanel points out that according to this Mishnah the two least desirable characteristics with regard to the selection of the truth are those of the sponge and the funnel. However, in the Mishnah which describes the attributes of students, these two types are the most desirable. The sponge is the student who is quick to absorb and slow to forget, who is described there as a Hakham, and the funnel learns quickly and forgets quickly. Thus, perfection, as far as selectivity is concerned, will only be found in the sieve, which lets the flour and dust pass through it and retains only the fine flour, which is the choice food.

While it is true that in the first instance these characteristics and talents are natural and inborn, there can be no doubt that, with the adoption of good study habits, they can be either changed or developed. What is the singular quality of a true scholar? It is his perseverance in his study habits. According to Abarbanel, the true scholar is not one who studies superficially, but rather one who learns, reviews, and reviews again many times until the subject matter becomes clear to him. It is with this in mind that the Sages of the Talmud taught, “There is a pronounced difference between one who studies a subject one hundred and one times and one who studies a subject one hundred times” (Hagigah 9b).

## Miscellaneous Interpretations

**Rashbatz:** *The sponge.* This product of the sea is capable of absorbing every kind of liquid with which it comes in contact - fresh clear water, as well as putrid contaminated water. In the same manner, there are students who lap up every vestige of learning that comes their way but are incapable of choosing what is essential and what is superfluous.

*The funnel.* This is the student who apparently absorbs everything, but funnel-like permits everything he absorbs to escape. In the view of Rashbatz, the funnel is superior to the sponge in the areas of scholarship and faith. It is better for a person to lose everything he has learned rather than for him to assimilate the wrong with the right, the good and the bad.

*The strainer.* This description fits one who is like the porous cloth that one places over the mouth of a barrel of wine. When emptying the barrel the dregs remain and the clear wine pours forth. Rashbatz cites Rambam whose opinion on this matter is the opposite of his. However, Rashbatz marshals Rashi in opposition to Rambam. He and Rashi concur that the strainer is preferable to the funnel because although the strainer does retain microscopic elements, it is of some value; the funnel has no value at all. So it is with students. On matters concerning faith, Rambam is justified in saying that nothing should be retained that is unacceptable; in matters concerning study, Rashi is correct in arguing that it is better for one to retain something. Incidentally, Rashi underscores the point that it is wrong to look askance at these disciples who are compared to a strainer. He bases his idea on a verse, "In accordance with his intelligence is a man praised, but he that is perverse of heart will come to be despised" (Proverbs 12:8). The message is: As long as man uses his intelligence he must not be abused. The one to be condemned is he who distorts what is true.

*The sieve:* Wheat is put through a sieve to remove the chaff again and again with finer and still finer implements. This process can be compared to the student who ingests all the knowledge available but after analyzing and dissecting the information time and again he deduces the refined thinking that he is capable of.

In conclusion, Rashbatz offers the observation that there is a fifth type of student - the one that cannot absorb any knowledge whatsoever. This type is not mentioned because our Mishnah is speaking of those who sit before the Sages. Such a student could hardly be put into that category.

**Me'iri:** To fully comprehend this Mishnah, Me'iri reflects on an conversation that a master might have with his disciples: "I am the butcher, knowledge is the sheep, you are the purchasers, and the masses are like hounds to whom one throws a bone. You, my students, may come and buy any part of the animal according to your means."

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### N.C.: Mark 14:10-11

MIT <sup>1</sup>	Magiera Peshitta NT <sup>2</sup>	Greek <sup>3</sup>	Delitzsch <sup>4</sup>
10. Judas Iscariot, one of the twelve, departed to go	10. And Judas Iscariot, one of the twelve, went to the	10. Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἰς τῶν	יְהוֹדָה אִישׁ־קַרְיֹת <sup>10</sup>

<sup>1</sup> MIT - The Idiomatic Translation of the New Testament, Copyright © 2006 by William Graham MacDonald.

<sup>2</sup> Magiera, J.M. (2009), Aramaic Peshitta New Testament: Vertical Interlinear, Light of the Word Ministry, Vol. III.

<sup>3</sup> Greek New Testament (Stephanus Text) as found in Rick Meyers (2009) E-Sword v. 9.5.1 - <http://www.e-sword.net/downloads.html>

<sup>4</sup> Delitzsch, <http://www.kirjasilta.net/ha-berit/>

MIT <sup>1</sup>	Magiera Peshitta NT <sup>2</sup>	Greek <sup>3</sup>	Delitzsch <sup>4</sup>
to the administrative priests that he might betray Jesus to their purposes.	chief priests to betray Jesus to them.	δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα παραδῶ αὐτὸν αὐτοῖς	אָחַד מִשְׁנַיִם הָעֵשָׂר הֵלֵךְ אֶל־רֵאשֵׁי הַכֹּהֲנִים לְמַסֵּר אוֹתוֹ אֲלֵיהֶם:
11. When they heard his story, they were elated; they promised to pay him in silver. So he sought how he could pull off this treachery at the best time.	11. And they, when they heard [him], rejoiced and promised to give him money. And he was seeking for himself an opportunity to betray him.	11. οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι καὶ ἐζήτει πῶς εὐκαιρῶς αὐτὸν παραδῶ.	וְהֵם כְּשִׂמְעֵם שָׂמְחוּ וַיֹּאמְרוּ לְתַת־לוֹ כֶּסֶף וַיִּבְקֶשׁ תְּאַנָּה לְמַסְרוֹ:

## HH Paqid Dr. Adon Eliyahu’s Rendition

**10. And Yehudah Ish Keriyoth, one of the twelve [talmidim] went out to the Kohen Gadol in order to give (betray) him (Yeshua) to them.**

**11. And when they (the Kohen Gadol and his soferim) were pleased (greatly) and promised to give him money. Then he (Yehudah Ish Keriyoth) sought how he might find opportunity to conveniently deliver him (Yeshua) [to them].**

## Hakham’s Commentary

**And Yehudah Ish Keriyoth** – Who is this man which the Christian Bibles mention as a disciple of Yeshua named “Judas Iscariot”? To answer this question we need to understand that of the twelve Talmidim (disciples) that Yeshua had, two were converts to Judaism. The first one was Shimon the Canaanite a Cushite (i.e. of Black African ethnicity – cf. Mark 3:18; Matt. 10:4), and the second one was Yeshudah Ish Keriyoth. The term "Ish Keriyoth" denotes that the person is not ethnically Jewish but either from the city of קיר / קיריית (Qir / Qiroth) of southern Moab. If Yehudah Ish Keriyoth was of Jewish descent then his name would have been Yehudah MiKeriyoth as Mary from Migdol was called Mary Magdalena. Therefore, Yehudah Ish Keriyoth was not ethnically a Jew, but rather a son of a Moabite Arab that had converted to Judaism – “Yehudah the son of Shimon Ish Keriyoth” (cf. John 6:71, 13:26).<sup>5</sup>

The Wikipedia describes this city of Moab as follows:

**Kir of Moab** Isaiah 15:1. The two strongholds of Moab were Ar and Kir, which latter is probably the Kir-haraseth (Isaiah 16:7,) following.

Kir Moab is also known in the Bible as as Kir, Kir Moab, Kir-Heres(eth), and Kerioth (cf. Isaiah 15:1; Jeremiah 48:24; Amos 2:2), this site (today Kerak) was the capital city of Moab. It is situated on an isolated hilltop, with a

<sup>5</sup> For further reference see: Jones, Vendyl M. (1983), *Will the Real Jesus Please Stand*, Arlington, Texas: Institute of Judaic-Christian Research, pp. 7-24 to 7-25. See also: Crew, Denver (2004), *Iraq and Tomorrow's World of 1000 Years*, Bloomington, Indiana: Author House, p.77ff.

view in all directions.<sup>6</sup>

Now, we have a principle in Peshat Hermeneutics that needs to be applied in this circumstance – i.e. **Dabar ha-lamed me-’inyano**: Interpretation deduced from the context (cf. above on p. 6 of 22). And the context for this pericope of Mark is a Torah Seder that deals in part with Moab – cf. Deuteronomy 2:8b-12. Therefore, because of this principle of context, we are obliged together with the information we shared above to conclude that Yehudah Ish Keriyoth was not an ethnical Jew (i.e. born from Jewish parents) but rather an ethnically Arab Moabite who had converted to Judaism.

**11. And when they (the Kohen Gadol and his soferim) were pleased (greatly) and promised to give him money. Then he (Yehudah Ish Keriyoth) sought how he might find opportunity to conveniently deliver him (Yeshua) [to them].**

It is very possible that Yehudah Ish Keriyoth was either a stooge for the Romans or a stooge for Herod who was also a fellow Arab from Edom who was forcibly converted to Judaism. Either possibility, and I am inclined towards the latter, explains why Yehudah Ish Keriyoth went to the Kohen Gadol (Caiphas) and his soferim to betray the Master.

The story then of Yehudah Ish Keriyoth as a plant of Herod, is one of an Arab revolt against the Master, and the Kingdom of G-d. It is also a revolt against the son of David and the Jewish people. In my opinion the betrayal of the Master by a Moabite Arab is one that is still in play to this very day. However, Jeremiah the prophet and Amos have prophesied what will be the end of this arab rebellion against the Master and the Jewish people.

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### Some Questions to Ponder:

1. From all the readings for this Shabbat, which reading touched your heart and fired your imagination?
2. What question/s were asked of Rashi in D’barim 2:3?
3. What question/s were asked of Rashi in D’barim 2:5?
4. What question/s were asked of Rashi in D’barim 2:6?
5. What question/s were asked of Rashi in D’barim 2:9?
6. What question/s were asked of Rashi in D’barim 2:11?
7. What question/s were asked of Rashi in D’barim 2:17?
8. What question/s were asked of Rashi in D’barim 2:23?
9. What question/s were asked of Rashi in D’barim 2:25?
10. What question/s were asked of Rashi in D’barim 2:29?
11. Why did G-d forbid the Jews to provoke Ammon?.
12. What important Halakhic principle can be understood from Debarim 2:6?
13. In your opinion, what critical reasons can you propose for Yehudah Ish Keruyoth to be identified as an Amonite?
14. In your opinion what is the intent of Hakham Tsefet’s pericope by the hand of his scribe Mordechai (Mark) for this Shabbat?
15. In what way does the Torah, Psalm, Prophetic reading of Obadiah + Micah, and Mark 14:10-11 point to the

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<sup>6</sup> See: <http://www.bibleplaces.com/moabedom.htm>

fact that this is the fifth of the seven Sabbaths of Consolation?

16. What part of the Torah Seder fired the heart and imagination of the Psalmist for this week?
17. What part of the Torah Seder fired the heart and the imagination of the prophets Obadiah and Micah this week?
18. What part of the Torah Seder fired the heart and the imagination of the prophet in the Special Ashlamata?
19. What part/s of the Torah Seder, Psalm, and the prophets fired the heart and the imagination of Hakham Tsefet for this week?
20. After taking into consideration all the above texts and our Torah Seder, what would you say is the general prophetic message from the Scriptures for this coming week?

### **Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,  
Ashér Natán Lánu Torát Emét, V’Chayéi Olám Natá B’Tochénu.**

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

**Blessed is Ha-Shem our God, King of the universe,  
Who has given us a teaching of truth, implanting within us eternal life.**

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

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

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**Next Sabbath: “Shabbat Nachamu VI”  
(Sixth Sabbath of Consolation)**

<b>Shabbat</b>	<b>Torah Reading:</b>	<b>Weekday Torah Reading:</b>
<b>רָאָה הַחִלּוֹתֵי תֵת</b>		
<b>“R’eh HaChiloti Tet”</b>	Reader 1 – D’barim 2:31-35	Reader 1 – D’barim 3:23-25
<b>“See, I have begun to give”</b>	Reader 2 – D’barim 2:36-38	Reader 2 – D’barim 3:25-27
<b>“He aquí yo he comenzado á dar”</b>	Reader 3 – D’barim 3:1-4	Reader 3 – D’barim 3:27-29
D’barim 2:31 – 3:22	Reader 4 – D’barim 3:5-7	
Ashlam.: Joshua 10:12-21	Reader 5 – D’barim 3:8-11	
Special: Isaiah 60:1-22	Reader 6 – D’barim 3:12-17	Reader 1 – D’barim 3:23-25
Psalms 109:1-31	Reader 7 – D’barim 3:18-22	Reader 2 – D’barim 3:25-27
Pirque Abot V:15	Maftir: D’barim 3:20-22	Reader 3 – D’barim 3:27-29
N.C.: Mordechai 14:12-16	- Isaiah 60:1-22	

Shalom Shabbat !

Hakham Dr. Yosef ben Haggai  
HH Rosh Paqid Adon Hillel ben David  
HH Paqid Dr. Adon Eliyahu ben Ab