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Edom

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In this paper I would like to [study](study.html) the import of Edom. I would like to understand the purpose of Edom and I would like to understand the [tikkun](tikkun.html), the correction, for Edom.

# I. Background

The [first](one.html) mention of the word Edom is found in:

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

Edom is the [name](name.html) which was given to Esau, the [first](one.html)-born son of [Yitzchak](isaac.html), on the [day](day.html) he sold his birthright to [Yaaqov](israelja.html) for a mess of pottage, the reddish color of which gives it its [name](name.html)—‘Adom’.

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

The Torah repeats the association of Edom with Esau in:

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

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

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

Now we [know](daat.html) that when Torah repeats a matter it is to emphasize the [connection](connection.html). Thus Torah is connecting Esau to Edom.

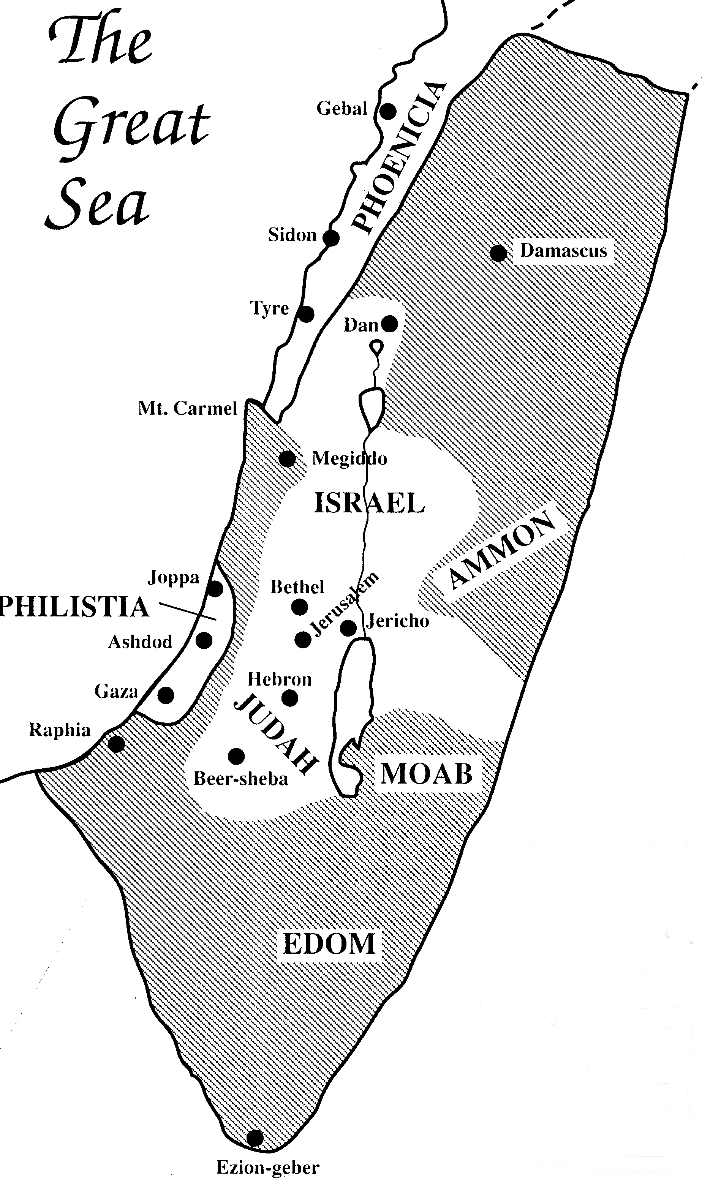
This encounter shows that Esau is more concerned for this [world](worlds.html) than for the next [world](worlds.html):

***Bereshit (Genesis) 25:32*** *Esau cried out, “Why do I need* [*the birth*](thebirth.html)*right?”*

[***Midrash***](file:///F:\Word\CHANUKAH\orallaw.html)[***HaGadol***](file:///F:\Word\CHANUKAH\hagadol.html) ***25:32*** *A Heavenly Voice echoed, “Why do you need the blessing?”*

Blessings made the difference between living ONLYin this [world](worlds.html) and also living in the [Olam HaBa](futures.html), the [World](futures.html) to Come:

[Yitzchak](isaac.html) avoided using [HaShem’s](hashem.html) [Name](name.html) in Esau’s blessing since the purpose of Esau’s blessing was to grant him his full reward in this [world](worlds.html) so that he should be excluded from the blessings of the [World](futures.html) to Come.[[1]](#footnote-1) We have examined this issue in greater detail in the [study](study.html) titled: [WICKED](wicked.html).



For, that is what Edom is all about, **THIS** [**WORLD**](worlds.html)**,** even at the cost of [eternity](eternal.html). Thus, by extension, [Galut](galuyot.html) Edom, the [fourth](four.html) and final [exile](galuyot.html) of the [Jewish](gen-jew.html) people has been meant to endure in advance of [Mashiach’s](mashiach.html) arrival, is [one](one.html) that eternalizes the temporal.

Midrash PESIQTA deRAB KAHANA, Pisqa Seven: R. Levi, son-in-law of R. Zechariah, in the name of R. Berekhiah said, "As at the news concerning Egypt, so they shall be startled at the fall of the adversary (Is. 23:5)." ‎Said R. Eliezer, "**Whenever the name of Tyre is written in Scripture, if it is written out [with all of the letters], then it refers to the province of Tyre. Where ‎it is written without all of its letters (and so appears identical to the word for enemy). the reference of Scripture is to Rome. [So the sense of the verse is ‎that Rome will receive its appropriate reward.]"** ‎

# II. The Lives of Our Forefathers

Our Sages [teach](teacher.html) us that the lives of the [forefathers](fathers.html) foreshadow [events](feasts.html) in the lives of their descendants. To understand the [events of history](feasts.html), relative to [Israel](gen-jew.html), all we need to do is [study](study.html) the lives of the Patriarchs.

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

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

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

The [Zohar](orallaw.html) comments on the verse

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

The [Zohar](orallaw.html)[[2]](#footnote-2) states that Esau is compared to the Original Snake (nachash kadmoni). The force in this [world](worlds.html) that represents the Original Snake, in the [Garden of Eden](eden.html), that tricked [Adam](adam.html) and Chava into [eating](eating.html) from the [Tree of the Knowledge of Good and Evil](knowledge.html), the personification of that Snake in this [world](worlds.html), is Esau. This gives us a bit of a hint into what Edom really is.

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

Our Sages [taught](teacher.html) the meaning of this verse:

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

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

[Yaaqov’s](israelja.html) meeting with Esau represented the paradigm of how [Jews](gen-jew.html) must deal with the [non-Jewish](gen-jew.html) [world](worlds.html).

The Sforno writes: The [events](feasts.html) which occurred to [Yaaqov](israelja.html) when he [first](one.html) left his father’s house foreshadow [Jewish history](gen-jew.html) during the [first](one.html) [exile](galuyot.html), while **the** [**events**](feasts.html) **which occurred to him after he returned to his father’s house foreshadow** [**Jewish**](gen-jew.html) **history during the Second** [**Temple**](temple.html) **and subsequent** [**exile**](galuyot.html) **and the** [**redemption**](redemption.html) **at the end of** [**time**](time.html)”.

# III. In the [Womb](thebirth.html)

[Yaaqov](israelja.html) and Esau started fighting before they were born:

***Bereshit (Genesis) 25:21-23*** *And* [*Isaac*](isaac.html) *entreated* [*HaShem*](hashem.html) *for his wife, because she [was] barren: and* [*HaShem*](hashem.html) *was entreated of him, and Rebekah his wife conceived. And the children struggled together within her; and she said, If [it be] so, why [am] I thus? And she went to inquire of* [*HaShem*](hashem.html)*. And* [*HaShem*](hashem.html) *said unto her,* [*Two*](two.html)[*nations*](nations.html) *[are] in thy* [*womb*](thebirth.html)*, and* [*two*](two.html) *manner of people shall be separated from thy bowels; and [the* [*one*](one.html)*] people shall be stronger than [the other] people; and the elder shall serve the younger.*

These [two](two.html), [Yaaqov](israelja.html) and Esau, are going to be fighting throughout history. Later, these powers coalesce; Rome gives rise to the Western culture and its religion and it continues to fight the [Jewish](gen-jew.html) people.

\* \* \*

[Avraham](avraham.html) paved the way for [Galut](galuyot.html) Mitzrayim ([Egyptian exile](galuyot.html)), [Yitzchak](isaac.html) for [Galut](galuyot.html) [Bavel](bavel.html) ([Babylonian](bavel.html) [exile](galuyot.html)), and [Yaaqov](israelja.html), for [Galut](galuyot.html) Edom (our current [exile](galuyot.html)).



*Petra in Edom*

Petra is also [known](daat.html) as Mount Seir, Mount [Hor](stages.html), Selah, and is Edom’s strong [city](city.html).

\* \* \*

‘The deeds of the [forefathers](fathers.html) are a blueprint for the children’, our Sages have said. Therefore lets observe how [Yaaqov](israelja.html) acted towards Edom:

***Bereshit (Genesis) 32:13-20*** *And he lodged there that same night; and took of that which came to his* [*hand*](fourteen.html) *a present for Esau his brother;* [*Two*](two.html) *hundred she goats, and* [*twenty*](twenty.html) *he goats,* [*two*](two.html) *hundred ewes, and twenty rams,* [*Thirty*](thirty.html) *milch camels with their colts,* [*forty*](forty.html) *kine, and* [*ten*](ten.html) *bulls, twenty she asses, and* [*ten*](ten.html) *foals. And he delivered [them] into the* [*hand*](fourteen.html) *of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose [art] thou? and whither goest thou? and whose [are] these before thee? Then thou shalt say, [They be] thy servant* [*Jacob’s*](israelja.html)*; it [is] a present sent unto my lord Esau: and, behold, also he [is] behind us. And so commanded he the second, and the* [*third*](three.html)*, and all that followed the droves, saying, On this manner shall ye* [*speak*](mashal.html) *unto Esau, when ye find him. And say ye moreover, Behold, thy servant* [*Jacob*](israelja.html) *[is] behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his* [*face*](body.html)*; peradventure he will accept of me.*

***Bereshit (Genesis) 33:1-17*** *And* [*Jacob*](israelja.html) *lifted up his* [*eyes*](body.html)*, and looked, and, behold, Esau came, and with him* [*four*](four.html) *hundred men. And he divided the children unto Leah, and unto Rachel, and unto the* [*two*](two.html) *handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and* [*Joseph*](joseph.html) *hindermost. And he passed over before them, and bowed himself to the ground* [*seven*](seven.html) *times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his* [*neck*](body.html)*, and* [*kissed*](mashal.html) *him: and they* [*wept*](mashal.html)*. And he lifted up his* [*eyes*](body.html)*, and saw the women and the children; and said, Who [are] those with thee? And he said, The children which God hath graciously given thy servant. Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves: and after came* [*Joseph*](joseph.html) *near and Rachel, and they bowed themselves. And he said, What [meanest] thou by all this drove which I met? And he said, [These are] to find* [*grace*](grace.html) *in the sight of my lord. And Esau said, I have enough, my brother; keep that thou hast unto thyself. And* [*Jacob*](israelja.html) *said, Nay, I* [*pray*](prayer.html) *thee, if now I have found* [*grace*](grace.html) *in thy sight, then receive my present at my* [*hand*](fourteen.html)*: for therefore I have seen thy* [*face*](body.html)*, as though I had seen the* [*face*](body.html) *of God, and thou wast pleased with me. Take, I* [*pray*](prayer.html) *thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took [it]. And he said, Let us take our* [*journey*](stages.html)*, and let us go, and I will go before thee. And he said unto him, My lord knoweth that the children [are] tender, and the flocks and herds with young [are] with me: and if men should overdrive them* [*one*](one.html) *day, all the flock will die. Let my lord, I* [*pray*](prayer.html) *thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir. And Esau said, Let me now leave with thee [some] of the folk that [are] with me. And he said, What needeth it? let me find* [*grace*](grace.html) *in the sight of my lord. So Esau returned that day on his way unto Seir. And* [*Jacob*](israelja.html) *journeyed to* [*Succoth*](succoth.html)*, and built him an house, and made booths for his cattle: therefore the* [*name*](name.html) *of the place is called* [*Succoth*](succoth.html)*.*

[Yaakov](israelja.html)’s strategy here is a [sign](signs.html) that in the [times](time.html) of [Mashiach](mashiach.html) (which this episode portends), the Erev Rav (the mixed multitude) will lead [all Israel](gen-jew.html) (a curse that we are experiencing today), the ordinary people will be next in line and the talmidei-Hakhamim last.

# IV. The [Number](nchart.html) [Four](four.html)

**The** [**number**](nchart.html)[**four**](four.html) **signifies completion or fullness in this** [**world**](worlds.html)**.**

The Sages often use the following pasuk to help us understand the [number](nchart.html) [four](four.html) as it relates to [Pesach](passover.html):

***Shemot (***[***Exodus***](exodus.html)***) 6:6-7*** *Wherefore say unto the children of Israel, I [am]* [*HaShem*](hashem.html)*, and*

*1. I will bring you out from under the burdens of the Egyptians, and*

*2. I will rid you out of their bondage, and*

*3. I will* [*redeem*](redemption.html) *you with a stretched out arm, and with great judgments: And*

*4. I will take you to me for a people, and I will be to you a God: and ye shall* [*know*](daat.html) *that I [am]* [*HaShem*](hashem.html) *your God, which* [*bringeth you out*](thebirth.html) *from under the burdens of the Egyptians.*

|  |  |
| --- | --- |
|  | **Sanctification** |
| **“I am** [**HaShem**](hashem.html) **and I will separate you from** [**Egyptian bondage**](thebirth.html)**,** |  |
|  | **Deliverance** |
| **I will deliver you (through** [**plagues**](plagues.html)**),** |  |
|  | [**Redemption**](redemption.html) |
| **I will** [**redeem**](redemption.html) **you with an outstretched arm,** |  |
|  | **Completion** |
| **I will take you as My own people and**  **I will be your God.”** |  |

Our Sages [teach](teacher.html) us that the [four](four.html) statements [speak](mashal.html) to [four](four.html) [exiles](galuyot.html) of [Babylon](bavel.html), Media-Persia, Greece, and Rome:

|  |  |
| --- | --- |
| *I will bring you out* | [Babylon](bavel.html) |
| *I will rid you out of their bondage* | Persia |
| *I will* [*redeem*](redemption.html) *you* | Greece |
| *I will take you to me for a people* | Rome (Edom) |

[***Midrash***](orallaw.html) ***Rabbah - Genesis LXXXVIII:5*** *On what grounds did the Sages institute the* [*four cups*](four.html) *of* [*Passover*](passover.html)*? R. Huna said in R. Banayah’s* [*name*](name.html)*: [They instituted them] in allusion to the* [*four*](four.html) *expressions of* [*redemption*](redemption.html) *which occur in* [*connection*](connection.html) *with Egypt: I will* [*bring you out*](thebirth.html)*... and I will deliver you... and I will* [*redeem*](redemption.html) *you... and I will take you (Ex. VI, 6 f.). R. Samuel b. Nahman said: In allusion to the* [*four*](four.html) *cups mentioned in our text: AND PHARAOH’S CUP WAS IN MY* [*HAND*](fourteen.html)*; AND I TOOK THE GRAPES, AND PRESSED THEM INTO PHARAOH’S CUP, AND I GAVE THE CUP INTO PHARAOH’S* [*HAND*](fourteen.html)*... AND THOU SHALT GIVE PHARAOH’S CUP INTO HIS* [*HAND*](fourteen.html) *(XL, II, 13). R. Levi said: In allusion to the* [*four*](four.html) *empires. R. Joshua b. Levi said: In allusion to the* [*four*](four.html) *cups of fury which the Holy* [*One*](one.html)*, blessed be He, will make the* [*nations*](nations.html) *of the* [*world*](worlds.html) *to drink, as it says, For thus saith the Lord, the God of Israel, unto me: Take this cup of the wine of fury, etc. (Jer. XXV, 15);* [*Babylon*](bavel.html) *hath been a golden cup in the Lord’s* [*hand*](fourteen.html) *(ib. LI, 7); For in the* [*hand*](fourteen.html) *of the Lord there is a cup (Ps. LXXV, 9); And burning wind shall be the portion of their cup (ib. XI, 6). Corresponding to these the Holy* [*One*](one.html)*, blessed be He, will give Israel to drink* [*four*](four.html) *cups of* [*salvation*](salvation.html) *in the Messianic* [*future*](future.html)*, as it says, O Lord, the portion of mine* [*inheritance*](inherit.html) *and of my cup, Thou maintainest my lot (ib. XVI, 5); Thou preparest a table before me in the presence of mine enemies; Thou hast anointed my* [*head*](body.html) *with oil; my cup runneth over (ib. XXIII, 5); I will lift up the cup of salvations, and call upon the* [*name*](name.html) *of the Lord (ib. CXVI, 13): it does not say ‘The cup of* [*salvation*](salvation.html)*,’ but ‘The cup of salvations’--*[*one*](one.html) *in the days of the Messianic* [*future*](future.html) *and* [*one*](one.html) *in the days of Gog and Magog.*

[***Midrash***](orallaw.html) ***Rabbah -*** [***Exodus***](exodus.html) ***XV:6*** *THIS* [*MONTH*](chodesh.html) *SHALL BE UNTO YOU (XII, 2). Another interpretation: It is written: Who is she that looketh forth as the dawn? (S.S. VI, 10).* [*Four*](four.html) *eulogies of Israel are mentioned here, corresponding with the* [*four*](four.html)[*exiles*](galuyot.html)*, throughout which* [*Israel*](gen-jew.html) *did not deny God. How do we* [*know*](daat.html) *that this was so in the* [*Babylonian*](bavel.html)[*exile*](galuyot.html)*? Because it is said: ‘ Who is she that looketh forth as the dawn?’ Nebuchadnezzar used to worship the* [*sun*](hachama.html)*, as it says: How art thou fallen from* [*heaven*](heaven.html)*, O day-*[*star*](mazaroth.html)*, son of the morning (Isa. XIV,12), but Daniel used to rise early and* [*pray*](prayer.html) *unto the Omnipresent, for it says: Now his windows were open in his upper chamber toward* [*Jerusalem*](city.html) *(Dan. VI, 11), evening, morning, and noon. Why did he get up early and* [*pray*](prayer.html)*? So that God should have compassion on Israel. Concerning him does Solomon say: He that early [E.V. ‘diligently’] seeketh good seeketh favour (Prov. XI, 27). For this reason was God with them in the* [*time*](time.html) *of their trouble, as it is said: I love them that love me (ib. VIII, 17).6 And so we find that when Daniel was cast into the lions’ den, he was not harmed, for it says: My God hath sent His* [*angel*](angels.html)*, and hath shut the lions’* [*mouths*](body.html)*, and they have not hurt me (Dan. VI, 23). Hananiah, Mishael, and Azariah were cast into the* [*fiery*](fire.html)[*furnace*](furnace.html) *but were not harmed, for it says: Nor was the* [*hair*](hair.html) *of their* [*head*](body.html) *singed... nor had the* [*smell*](body.html) *of* [*fire*](fire.html) *passed on them (ib. III, 27).7 Instead of which they gave light to the* [*world*](worlds.html)*, like the dawn which gives light to the* [*world*](worlds.html)*; therefore does it say: ‘ that looketh forth as the dawn.’ Moreover, they made* [*idol*](idolatry.html)*-worshippers recognise God and praise Him; for when Hananiah, Mishael, and Azariah emerged from the* [*furnace*](furnace.html)*, Nebuchadnezzar said: Blessed be the God of Shadrach, Meshach, and Abed-nego, the servants of the God on High (ib28). So, too, Darius, when Daniel fell into the lions’ den, said: Let men tremble and fear the God of Daniel; for He is the living God (ib. VI, 27). Hence does it say:’ Who is she that looketh forth as the dawn?’*

*‘Fair as the* [*moon*](chodesh.html)*’ (S.S. loc. cit.)--during the Median [i.e. Persian] captivity. You find that if the* [*moon*](chodesh.html) *does not appear in the sky at night, the* [*world*](worlds.html) *is so dark that a man cannot* [*walk*](walking.html) *about even within the* [*city*](city.html)*, but as soon as the* [*moon*](chodesh.html) *appears in the sky, all rejoice and* [*walk*](walking.html) *about. So it was in the days of Ahasuerus who decreed that* [*Israel*](gen-jew.html) *should be destroyed, slain, and made to perish; but* [*Esther*](esther.html) *came and brought light to Israel, for it says: The* [*Jews*](gen-jew.html) *had light and gladness, and joy and honour (Est. VIII, 16). ‘ Fair as the* [*moon*](chodesh.html) *‘refers, therefore, to the Median captivity. Should you inquire why* [*Esther*](esther.html) *is compared to the* [*moon*](chodesh.html)*, the answer is that just as the* [*moon*](chodesh.html) *renews itself every* [*thirty*](thirty.html) *days, so did* [*Esther*](esther.html) *say: But I have not been called to come in unto the king these* [*thirty*](thirty.html) *days (ib. IV, 11). ‘Fair as the* [*moon*](chodesh.html)*’ refers, therefore, to the Median captivity. ‘Clear as the* [*sun’*](hachama.html) *(S.S. Ioc. cit.) refers to the Greek kingdom. Alexander the son of Helios was his* [*name*](name.html)*, and the* [*Sun*](hachama.html) *is called a hero, as it is said, He rejoiceth as a strong man to run his course (Ps. XIX, 6). During the summer* [*cycle*](cycles.html) *all flee from it [the* [*sun*](hachama.html)*], for who can endure its scorching rays, as it says: And there is nothing hid from the heat thereof (ib. 7)? Thus it was with the Greek kingdom; all were afraid of it. But* [*Mattathias*](chanukah.html) *the* [*priest*](priests.html) *and his sons stood firm in their faith in God, with the result that the Greek legions fled from before them and were all slain. Hence God said unto them: Beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say: I am strong (Joel IV, 10), the verse: So perish all Thine enemies, O Lord; but they that love Him be as the* [*sun*](hachama.html) *when he goeth forth in his might (Judg. v, 31) corroborating the words, ‘clear as the* [*sun*](hachama.html)*.*

*They were terrible as an army with* [*banners*](month.html) *(S.S. VI, 10) in Edom; and why is she [*[*Israel*](gen-jew.html)*] called ‘terrible ‘? Because she was placed in a kingdom which inspired awe; for it says: And behold a* [*fourth*](four.html) *beast, dreadful and terrible, and strong exceedingly (Dan. VII, 7).*

The Shulchan Aruch explicitly says that it is possible to add more cups[[3]](#footnote-3) to the [seder](haggada.html) at [Pesach](passover.html). The [one](one.html) exception is that it is forbidden to add cups of wine between the [third](three.html) and [fourth](four.html) cups.[[4]](#footnote-4) The Maharal explains that this [halacha](walking.html) is [connected](connection.html) to the [four](four.html) [stages](stages.html) of [redemption](redemption.html). It is possible to “interrupt” between the [first](one.html) [three](three.html) [stages](stages.html). But it is forbidden to interrupt between the [third](three.html) and [fourth](four.html) [stages](stages.html). The national independence of the [Jewish](gen-jew.html) people, “I will [redeem](redemption.html) you”, has meaning only in context of our identity as [HaShem’s](hashem.html) [nation](nations.html) as the recipients of His Torah: “And I will take you to me as a [nation](nations.html), and I will be to you as G-d” -when we accept the [Torah](law.html).[[5]](#footnote-5)

The [four](four.html) expressions of the Egyptian [Passover](passover.html) have their counterparts in the Messianic [redemption](redemption.html):

***Yehezekel (Ezekiel) 34:13-14******I will*** *bring them* [*out from the nations*](nations.html) *and* [*gather*](gather.html) *them from the countries, and* ***I will*** *bring them into their own land.* ***I will*** *pasture them on the* [*mountains of Israel*](city.html)*, in the ravines and in all the settlements in the land.* ***I will*** *tend them in a good pasture, and the mountain* [*heights of Israel*](city.html) *will be their grazing land. There they will lie down in good grazing land, and there they will feed in a rich pasture on the mountains of Israel.*

The [number](nchart.html) [four](four.html) signifies the completion of our [exiles](galuyot.html). The [nation](nations.html) of Israel became full and complete upon the fulfillment of the [fourth](four.html) utterance of [redemption](redemption.html), this [fourth](four.html) and final stage in their development.

# V. The [Exiles](galuyot.html)

According to our Sages, Edom is [one](one.html) of the [four](four.html) great [exiles](galuyot.html): [Babylonian](bavel.html), Persian, Greek and Edom. The pattern for these [four](four.html) major [exiles](galuyot.html) is found in the account of the [four](four.html) kings versus the [five](five.html) kings:

***Bereshit (Genesis) 14:1-9*** *And it came to pass in the days of Amraphel king of* [*Shinar*](bavel.html)*, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of* [*nations*](nations.html)*: [That these] made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. All these were joined together in the vale of Siddim, which is the salt sea.* [*Twelve*](twelve.html) *years they served Chedorlaomer, and in the* [*thirteenth*](thirteen.html) *year they rebelled. And in the* [*fourteenth*](fourteen.html) *year came Chedorlaomer, and the kings that [were] with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, And the Horites in their mount Seir, unto El-paran, which [is] by the wilderness. And they returned, and came to En-mishpat, which [is]* [*Kadesh*](stages.html)*, and smote all the country of the* [*Amalekites*](amalek.html)*, and also the Amorites, that dwelt in Hazezon-tamar. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same [is] Zoar;) and they joined battle with them in the vale of Siddim; With Chedorlaomer the king of Elam, and with Tidal king of* [*nations*](nations.html)*, and Amraphel king of Shinar, and Arioch king of Ellasar;* [*four*](four.html) *kings with* [*five*](five.html)*.*



The narrative, in Bereshit 14, describes the battle between the [four](four.html) kings and the [five](five.html) kings. Who were these kings and their subjects? The [five](five.html) kings were kings of cities in the [Jordan](stages.html) Valley plains. The [four](four.html) kings were kings of cities in [Babylon](bavel.html) and Assyria. The armies of the [five](five.html) kings lost to the armies of the [four](four.html), and subsequently served the strongest of the victors, Chedorlaomer.[[6]](#footnote-6)

It is worth noting that the [Amalekites](amalek.html) are mentioned in the above pasuk long before [Amalek](amalek.html) was even born! Concerning this anomaly, the [Midrash](orallaw.html) writes:

[***Midrash***](orallaw.html) ***Rabbah - Genesis XLII:7*** *AND THEY TURNED BACK, AND CAME TO EN - MISHPAT-THE SAME IS* [*KADESH*](stages.html) *(XIV, 7). R. Aha said: They came only in order to* [*attack*](attacks.html) *the eyeball of the* [*world*](worlds.html)*; the* [*eye*](body.html) *which executed judgment in the* [*world*](worlds.html) *they* [*desire*](needs.html) *to blind! THE SAME (HI) IS* [*KADESH*](stages.html)*: R. Aba said: This is written hu (he): it was he [*[*Abraham*](avraham.html)*] that sanctified (kiddash) the* [*name*](name.html) *of the Holy* [*One*](one.html)*, blessed be He, in the* [*fiery*](fire.html)[*furnace*](furnace.html)*.1 AND THEY SMOTE ALL THE COUNTRY OF THE* [*AMALEKITES*](amalek.html)*.* [*Amalek*](amalek.html) *had not yet arisen, yet you say, AND THEY SMOTE ALL THE COUNTRY OF THE* [*AMALEKITES*](amalek.html)*! But, He declareth the end from the beginning (Isa. XLVI, 10). AND ALSO THE AMORITES, THAT* [*DWELT*](dwelling.html) *IN HAZAZON--TAMAR: this means, in En-gedi of the palm-trees.3 AND THERE WENT OUT THE KING OF SODOM...* [*FOUR*](four.html) *KINGS AGAINST THE* [*FIVE*](five.html) *(XIV, 8 f.).* [*Four*](four.html) *kings waged war with* [*five*](five.html) *and defeated them.*

Alternatively, this was not a battle between [two](two.html) alliances of cities. Rather, this was a battle between a coalition of [five](five.html) cities and a confederation of [four](four.html) countries. The [four](four.html) kings joined forces in order to conquer the [world](worlds.html). The reason, therefore, that the [five](five.html) kings paid tribute to Chedorlaomer, wasn’t because he was the strongest of the [four](four.html) kings, but rather because the territory of their [five](five.html) cities fell out in his lot of the [world](worlds.html)[[7]](#footnote-7).

The war was fought over only [one](one.html) thing, money.

It was midnight, we are told, when [Avraham](avraham.html) reached northern Israel and battled the [four](four.html) kings. [Avraham](avraham.html)’s deliverance came at midnight, as we read in the [haggada](haggada.html). The idea of midnight is the that this is a [time](time.html) for [prayer](prayer.html) to be heard and [redemption](redemption.html) to be accomplished. Night [time](time.html) also alludes to the [galut](galuyot.html), the [exile](galuyot.html).

[***Midrash***](orallaw.html) ***Rabbah - Genesis XLII:2*** *R. Abin said: Just as he commenced with* [*four*](four.html) *kings, so will he conclude with* [*four*](four.html) *kings. [He commences with* [*four*](four.html) *kings, viz.]: With Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar (Gen. XIV, 9); so he ends with* [*four*](four.html) *kingdoms: the kingdom of* [*Babylon*](bavel.html)*, the kingdom of Media, the kingdom of Greece, and the empire of Edom [i.e. Rome]. R. Phinehas quoted in R. Abin’s* [*name*](name.html)*: But they* [*know*](daat.html) *not the thoughts of the Lord, neither understand they His counsel, for He hath* [*gathered*](gather.html) *them as the sheaves to the* [*threshing- floor*](temple.html) *(Micah IV, 12). Thus, why Came all these as allies (Gen. XIV, 3)? In order that they might come and fall by the* [*hands*](fourteen.html) *of* [*Abraham*](avraham.html)*; hence it is written, AND IT CAME TO PASS lN THE DAYS OF AMRAPHEL, etc.*

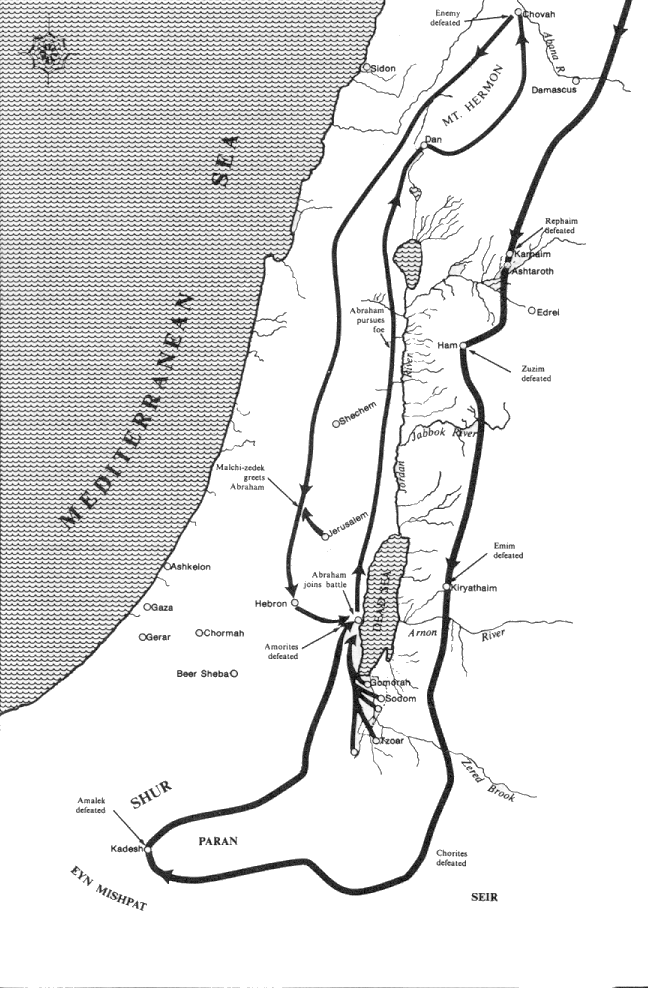


|  |  |  |
| --- | --- | --- |
| **King’s** [**Name**](name.html) | **Peshat Kingdom** | **Drash Kingdom** |
| **Amraphel** (aka Nimrod)  *amar pol, meaning, “he said ‘fall’”* | **Shinar** | [Babylon](bavel.html) |
| **Arioch**  *Lion-like Man* | **Elasaar** | Media |
| **Chedorlaomer** (Elam son of Shem)  *A Handful of Sheaves* | **Eylam**  *Hidden or distant* | Greece |
| **Tidal**  *Fear or Reverence* | [**Goyim**](gen-jew.html)  [*Gentile*](gen-jew.html)[*nations*](nations.html) | Rome |

[***Midrash Rabbah***](orallaw.html) ***- Genesis XLII:4*** *AND IT CAME TO PASS IN THE DAYS OF AMRAPHEL. He was called by* [*three*](three.html) *names: Cush, Nimrod, and Amraphel. Cush, because he was indeed a Cushite; Nimrod, because he incited the* [*world*](worlds.html) *to revolt (himrid) Amraphel denotes: he made a declaration (amar imrah), ‘ I will cast down (appilah).’ [Another interpretation is] that he made sport of (amar we-afle) the* [*world*](worlds.html)*, also that he made sport of* [*Abraham*](avraham.html)*; again, that he ordered* [*Abraham*](avraham.html) *to be thrown (amar we-hippil) into the* [*furnace*](furnace.html)*. ARIOCH KING OF ELLASAR. R. Jose of Milhaya said: Why are they [hazel-nuts] called elsarin? Because [they grow in the territory] of Ellasar. CHEDORLAOMER KING OF ELAM, AND TIDAL KING OF GOIIM. R. Levi said: There is a place which is so called there [sc. in* [*Babylon*](bavel.html)*], and [its inhabitants] took a certain man and made him king over them. R. Johanan said: And his* [*name*](name.html) *was Tidal. Another interpretation: AND IT CAME TO PASS IN THE DAYS OF AMRAPHEL KING OF SHINAR: this alludes to* [*Babylon*](bavel.html)*; ARIOCH KING OF ELLASAR: that alludes to Greece; CHEDORLAOMER KING OF ELAM: that is Media; AND TIDAL THE KING OF* [*GOYIM*](gen-jew.html) *[lit. ‘*[*nations*](nations.html)*’]: this alludes to the* [*wicked*](wicked.html) *Power [i.e. Rome] which levies troops from all the* [*nations*](nations.html) *of the* [*world*](worlds.html)*. R. Eleazar b. R. Abina said: When you see the Powers fighting each other, look for the* [*coming*](coming.html) *[lit. ‘* [*feet*](heel.html) *‘] of the King* [*Messiah*](mashiach.html)*. The proof is that in the days of* [*Abraham*](avraham.html)*, because these Powers fought against each other, greatness came to* [*Abraham*](avraham.html)*.*

*Tidal being called the King of* [*nations*](nations.html) *brought to mind the ‘melting pot’ that is now leading a coalition in war against a king, or kings, in the Middle* [*East*](east.html) *(The Gulf War)…*

At the [time](time.html), [Abram’s](avraham.html) [star](mazaroth.html), Jupiter, was on the ascendancy, giving him additional power for success.

[[8]](#footnote-8)

**“Ma’aseh Avot siman l’banim”**

The actions of the [father](fathers.html) are a [sign](signs.html) for the children.

The [four](four.html) kings represent a [world](worlds.html)-view where everything in [creation](bara.html) is subsumed under the “forces of nature.” This view holds that there is nothing else in this [world](worlds.html), except this [world](worlds.html). [Four](four.html) always denotes a complete set or fullness in this [world](worlds.html).

[Avraham](avraham.html) and the [five](five.html) kings were focused on an existence beyond this [world](worlds.html). This is the [world](worlds.html) view represented by the [number](nchart.html) [five](five.html). [Five](five.html) in [Hebrew](hebrew.html) is represented by the [letter](letters.html) v *heh*. If you look at the [letter](letters.html) v *heh*, you will see that it is composed of the [letter](letters.html) s *dalet* (which stands for [four](four.html)) plus the [letter](letters.html) h *yud*. h *Yud* is a unique [letter](letters.html). It is the only [letter](letters.html) which doesn’t touch the line on which you write. It is no more than the smallest dot floating above the line, representing intangible, [spiritual](physical.html) existence. The written [letter](letters.html) v *heh*, then, is a pictogram of this [world](worlds.html) focused and revolving around that which is above this [world](worlds.html) — the s *dalet* (the “[four](four.html)” of this [world](worlds.html)) with the h *yud* of spirituality at its axis. [Avraham](avraham.html) fought on behalf of the [five](five.html) kings against the [four](four.html) kings. [Avraham](avraham.html) was the [first](one.html) person to look at this [world](worlds.html) and see an existence beyond. If there was a [creation](bara.html), there had to be a Creator. After Avram fought the war against the [four](four.html) kings, [HaShem](hashem.html) added a [letter](letters.html) to his [name](name.html). Not surprisingly, that [letter](letters.html) was the [letter](letters.html) v *heh*. For [Avraham](avraham.html) stood for all that the v *heh* represents, that this [world](worlds.html) revolves around a Higher Existence.

The [number](nchart.html) [five](five.html) thus represents the perfection of the natural order (the [number](nchart.html) [four](four.html)), with the addition of [one](one.html): [HaShem](hashem.html) Himself.

Bereshit chapter 14 contains the Torah account of a cosmic battle which will reverberate till we hear the [footsteps](heel.html) of the [Mashiach](mashiach.html). This was the cataclysmic battle of ascendancy of the great forces of the [world](worlds.html).

The battle of the [four](four.html) kings against the [five](five.html) kings leads to victory for the [four](four.html) kings. These [four](four.html) kings, in turn, are defeated by [Avraham](avraham.html) and his trusty servant, Eliezer.

The Torah is foreshadowing [Jewish](gen-jew.html), and [world](worlds.html), history. There will be [four](four.html) kingdoms that will rule the [world](worlds.html). These [four](four.html) will ultimately be conquered by [Avraham](avraham.html)’s descendents.

In the [end of days](lastdays.html) this battle will occur again. As in the beginning, so it will be in the end. The kings of the [world](worlds.html) will fight against each other and the redeemer of the [Children of Israel](gen-jew.html) will defeat the victors. The captives will be set free and a tithe will be paid to the King of Righteousness.

In this next pasuk we see [one](one.html) of the keys to understand Edom:

***Bereshit (Genesis) 25:26*** *And after that came his brother out, and his* [*hand*](fourteen.html) *took hold on Esau’s* [*heel*](heel.html)*; and his* [*name*](name.html) *was called* [*Jacob*](israelja.html)*: and* [*Isaac*](isaac.html) *[was] threescore years old when she bare them.*

The final [exile](galuyot.html) is called ‘[Galut](galuyot.html) Edom,’ the ‘[Exile](galuyot.html) of Edom’. The [exile](galuyot.html) of Edom, who descended from Esau, coincides with the last 2,000 years of history referred to by the [Talmud](orallaw.html) as, the [‘Footsteps of Mashiach](mashiach.html)!’

***Sanhedrin 97a*** *[Wherewith thine enemies have reproached, O Lord,’ wherewith they have reproached the footsteps of thine anointed.] it has been* [*taught*](teacher.html)*, R. Judah said: in the* [*generation*](toldot.html) *when the son of David comes, the house of assembly will be for harlots, Galilee in ruins, Gablan lie desolate, the border inhabitants wander about from* [*city*](city.html) *to* [*city*](city.html)*, receiving no hospitality, the wisdom of scribes in disfavour, God-fearing men despised, people be dog-faced, and truth entirely lacking, as it is written, Yea, truth faileth, and he that departeth from evil maketh himself a prey. What is meant by ‘yea, truth faileth [ne’edereth ]’? — The Scholars of the School of Rab said: This* [*teaches*](teacher.html) *that it will split up into separate groups and depart. What is the meaning of ‘and he that departeth from evil maketh himself a prey [mishtollel ]’? — The School of R. Shila said: He who departs from evil will be dubbed a fool by his fellow-men.*

Thus we see that the [Mashiach](mashiach.html) will come at the end of the [galut](galuyot.html) Edom.

In the [Midrash](file:///D:\Word\Stars\orallaw.html) we have a similar idea with a bit of elaboration:

**Pesiqta deRab Kahana, Midrashic sermons for** [Shabbat](file:///D:\Word\Stars\sabbath.html) **HaChodesh V:IX** And Rabbis say, In the septennate in which the son of David comes, in the [first](file:///D:\Word\Stars\one.html) of the [seven](file:///D:\Word\Stars\seven.html) year spell, *I shall cause it to rain on* [*one*](file:///D:\Word\Stars\one.html) *town and not on another* (Amos 4:7). In the second, the arrows of [famine](file:///D:\Word\Stars\famine.html) will be sent forth. In the [third](file:///D:\Word\Stars\three.html) there will be a great [famine](file:///D:\Word\Stars\famine.html), and men, women, and children will die in it, and the Torah will be forgotten in Israel. In the [fourth](file:///D:\Word\Stars\four.html), there will be a [famine](file:///D:\Word\Stars\famine.html) which is not really a [famine](file:///D:\Word\Stars\famine.html), and plenty which is not plentiful. In the [fifth](file:///D:\Word\Stars\five.html) year, there will be great plenty, and people will [eat](file:///D:\Word\Stars\eating.html) and drink and rejoice, and the Torah will again be renewed. In the [sixth](file:///D:\Word\Stars\six.html) there will be great thunders. In the seventh there will be wars. And at the end of the seventh year of that septennate, the son of David will come. Said R. Abbaye, How many septennates have there been like this [one](file:///D:\Word\Stars\one.html), and yet he has not come! But matters accord with what R. Yohanan said, In the [generation](file:///D:\Word\Stars\toldot.html) in which the son of David comes, disciples of sages will perish, and those that remain will have faint vision, with suffering and sighing, and terrible troubles will come on the people, and harsh decrees will be renewed. Before the [first](file:///D:\Word\Stars\one.html) such decree is carried out, another will be brought along and joined to it. Said R. Abun, In the [generation](file:///D:\Word\Stars\toldot.html) in which the son of David comes, the [meeting place](file:///D:\Word\Stars\settimes.html) will be turned over to prostitution, the Galilee will be destroyed, Gablan will be desolate, and the Galileans will make the rounds from town to town and find no comfort. Truthful men will be [gathered](file:///D:\Word\Stars\gather.html) up, and the truth will be fenced in and go its way. Where will it go? A member of the [household](file:///D:\Word\Stars\househld.html) of R. Yannai said, It will go and [dwell](file:///D:\Word\Stars\dwelling.html) in small flocks in the wilderness, in line with this verse of Scripture: *Truth will be among bands* (Is. 59:15). Said R. Nehorai, In the [generation](file:///D:\Word\Stars\toldot.html) in which the son of David comes, youths will humiliate old men, sages will rise before youths, a slave girl will abuse her mistress, a daughter-in-[law](file:///D:\Word\Stars\law.html) her mother-in-[law](file:///D:\Word\Stars\law.html), a man’s enemies will be his own householders, a son will not be ashamed for his father, the wisdom of scribes will turn rotten, the vine will give its fruit but wine will be expensive. Said R. Abba bar Kahana, The son of David will come only to a [generation](file:///D:\Word\Stars\toldot.html) which is liable for total extermination. Said R. Yannai, The son of David will come only to a [generation](file:///D:\Word\Stars\toldot.html) the principal leaders of which are like dogs. Said R. Levi, If you see [one](file:///D:\Word\Stars\one.html) [generation](file:///D:\Word\Stars\toldot.html) after another blaspheming, look for the footsteps of the [messiah](file:///D:\Word\Stars\mashiach.html)-king. What verse of Scripture indicates it? *Remember Lord the taunts hurled at your servant, how I have borne in my* [*heart*](file:///D:\Word\Stars\body.html) *the calumnies of the* [*Gentiles*](file:///D:\Word\Stars\gen-jew.html)*; so have your enemies taunted us, 0 Lord, taunted the successors of your anointed king* (Ps. 89:5 1). What follows? *Blessed is the Lord for ever, amen, amen* (Ps. 89:52).

The present [exile](galuyot.html) is seen as an extension of the Roman [exile](galuyot.html) (Edom is Rome), since culturally and legally, Western civilization shares the values and worldview of ancient Rome. A subset of this [exile](galuyot.html) is that of Ishmael, the Arabs, who are seen as an antithesis of Roman civilization and values, and who will rule over the [Jewish](gen-jew.html) people for a [time](time.html) concurrently with the [exile](galuyot.html) of Rome.

The [exile](galuyot.html) of Ishmael and the [exile](galuyot.html) of Edom are represented by the [legs](body.html) in the vision interpreted by Daniel:

|  |  |
| --- | --- |
|  | [**Babylon**](bavel.html) |
| **Media** |
| **Greece** |
| **Rome**  **(Edom)** |

***Daniel 2:31-34*** *Thou, O king, sawest, and behold a great image. This great image, whose brightness [was] excellent, stood before thee; and the form thereof [was] terrible. This image’s* [*head*](body.html) *[was] of fine gold, his breast and his* [*arms*](body.html) *of silver, his belly and his thighs of brass, His* [*legs*](body.html) *of iron, his* [*feet*](heel.html) *part of iron and part of clay. Thou sawest till that a stone was cut out without* [*hands*](fourteen.html)*, which smote the image upon his* [*feet*](heel.html) *[that were] of iron and clay, and brake them to pieces.*

In this vision, our Sages see [Babylonia](bavel.html) as corresponding to the [head](body.html), as it is written:

***Daniel 2:38*** *“… You are the* [*head*](body.html) *of gold.”*

Some of our Sages see Media and Persia corresponding to the [two](two.html) [arms](body.html), Greece corresponds to the [body](body.html), and Edom and Ishmael correspond to the [two](two.html) [legs](body.html). This is why the latter [two](two.html) [exiles](galuyot.html) are long. These [two](two.html) [exiles](galuyot.html) run concurrently. Thus we are simultaneously in the [exile](galuyot.html) of Edom and the [exile](galuyot.html) of Ishmael.

My [Teacher](teacher.html), Hakham [Yosef](joseph.html) ben Haggai, and many other Sages see Edom as having [two](two.html) [legs](body.html):

“In Daniel we see Esav as being identified as the “([two](two.html)) [legs](body.html) of iron, his ([two](two.html)) [feet](heel.html) made part of iron and part of clay” of the great image the King saw. These are the [two](two.html) divisions of the Esav empire today [known](daat.html) as “the West” with a “Western leg” headed by the U.S. and the U.K. and the “[Eastern](east.html) leg” headed by Russia and Greece. These are also [known](daat.html) as the Christian [nations](nations.html) – the Western leg largely under the Roman Catholic [Church](church.html) and the [Eastern](east.html) leg largely under the Russian and Greek Orthodox churches. [Messiah](mashiach.html) further tells us that these [two](two.html) groups of peoples are like blind men with many sincere souls found amongst them. The task of Yehuda embodied by [Mashiach](mashiach.html) ben [Yosef](joseph.html) is to heal the blindness of all sincere souls found in the midst of the [nations](nations.html) symbolized by these [two](two.html) [legs](body.html) and [feet](heel.html). Interestingly, the peoples of the Western [nations](nations.html) which the Sages of the [Talmud](orallaw.html) identify as drinking from the [breasts](body.html) of Rome before the Empire and the Catholic [Church](church.html) split in [two](two.html) (the embodiment of Esav in Rabbinic literature), have largely provided the bulk of converts to Judaism something which Islam forbade under the penalty of death. The Hakhamim identify the Muslim [nation](nations.html) (i.e. all [nations](nations.html) that follow Islam), with various notable exceptions, as being the descendants of Yishmael since they have partaken by converting to Islam, largely of his (Yismael’s) religion, culture and heritage.”

According to [Jewish](gen-jew.html) tradition we are presently in the Diaspora of Edom, the last of the [four](four.html) Diasporas, the [one](one.html) immediately preceding the arrival of the [Mashiach](mashiach.html). The Torah tells us that Esau is synonymous with Edom. *And these are the descendants of Esau, he is Edom.* (Bereshit 38:1) This Diaspora is also [known](daat.html) as the Roman Diaspora. It began with the destruction of the second [Temple](temple.html) by the Romans, and the cultural and [spiritual](physical.html) basis of the Western [world](worlds.html), the broader venue of this entire Diaspora was the Holy Roman Empire. The destruction of the second [Temple](temple.html) is also coincident with the [birth](thebirth.html) and rise of Christianity, the cornerstone of Western morality and ethics.

[Jewish](gen-jew.html) tradition gives us the following formula:

**Esau=Edom=Rome=Christianity.**

The [name](name.html) “Edom” is also used by the Sages of the [Talmud](orallaw.html) for the Roman empire, and they applied to Rome every passage of the Bible referring to Edom or to Esau. In Leviticus Rabbah 23 Rome, under the [name](name.html) of “Edom,” is compared to a boar:

[***Midrash Rabbah***](orallaw.html) ***- Leviticus XIII:5*** *R. Phinehas and R. Hilkiah, in the* [*name*](name.html) *of R. Simeon, said: Out of all the prophets, only* [*two*](two.html)*, namely Asaph and Moses, named it [i.e. the* [*fourth*](four.html) *beast]. Asaph said: The boar (hazir) out of the wood doth ravage it (Ps. LXXX, 14), Moses said: AND THE SWINE (HAZIR) BECAUSE IT PARTETH THE HOOF, AND IS CLOVEN FOOTED, BUT CHEWETH NOT THE CUD, HE IS UNCLEAN TO YOU (XI, 7). Why is it [i.e. Edom or Rome] compared to a ‘hazir’ [swine or boar]?-To tell you this: Just as the swine when reclining puts forth its hooves as if to say: See that I am* [*clean*](purity.html)*, so too does the empire of Edom [Rome] boast as it commits violence and robbery, under the guise of establishing a judicial tribunal. This may be compared to a governor who put to death the thieves, adulterers, and sorcerers. He leaned over to a counselor and said: ‘I myself did these* [*three*](three.html) *things in* [*one*](one.html) *night.’*

The Romans destroying the Holy [Temple](temple.html), and then the wars of Christianity against Judaism – imposing their religion ‘by the sword’, are all manifestations of Esau’s gevurah approach in his battles with the [world](worlds.html).

Additionally, Seir is also seen as a synonym for Edom:

***Bereshit (Genesis) 32:3*** *And* [*Jacob*](israelja.html) *sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.*

[Galut](galuyot.html) ([exile](galuyot.html)), although appearing to us to be a negative phenomenon, actually carries the potential for the highest good. And now that we are in the [last days](lastdays.html) of the final [exile](galuyot.html), we approach an era of unprecedented spirituality and goodness, for although the [first](one.html) and second [Temples](temple.html) were eventually destroyed, the [third](three.html) [Temple](temple.html) is to stand forever, and our [coming](coming.html) [redemption](redemption.html) will have no [exile](galuyot.html) to follow.

# VI. The Land of Edom

***Bereshit (Genesis) 36:20-31*** *These [are] the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, And Dishon, and Ezer, and Dishan: these [are] the dukes of the Horites, the children of Seir in the land of Edom. And the children of Lotan were Hori and Hemam; and Lotan’s sister [was] Timna. And the children of Shobal [were] these; Alvan, and Manahath, and Ebal, Shepho, and Onam. And these [are] the children of Zibeon; both Ajah, and Anah: this [was that] Anah that found the mules in the wilderness, as he fed the* [*asses*](chamor.html) *of Zibeon his father. And the children of Anah [were] these; Dishon, and Aholibamah the daughter of Anah. And these [are] the children of Dishon; Hemdan, and Esh-ban, and Ithran, and Cheran. The children of Ezer [are] these; Bilhan, and Zaavan, and Akan. The children of Dishan [are] these; Uz, and Aran. These [are] the dukes [that came] of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah, Duke Dishon, duke Ezer, duke Dishan: these [are] the dukes [that came] of Hori, among their dukes in the land of Seir. ¶ And these [are] the kings that reigned in the land of Edom, before there reigned any king over the* [*children of Israel*](gen-jew.html)*.*

Of what interest are all the names of the Children of Seir, asks the Gra?

Simple, he replies. All the [names](name.html) of the Children of Seir were also names of towns in Seir which fell into the [hands](fourteen.html) of Esau. And that’s what makes them important, because even though Esau’s territory was [one](one.html) of the [ten](ten.html) lands promised to [Avraham’s](avraham.html) children:

***Bereshit (Genesis) 15:18-21*** *In the same day* [*HaShem*](hashem.html) *made a* [*covenant*](covenant.html) *with* [*Abram*](avraham.html)*, saying, Unto thy* [*seed*](flower.html) *have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.*

The land of Edom was [one](one.html) of the [three](three.html) that would not be given to them until the days of [Mashiach](mashiach.html). Until then, it was given to Esau. It is therefore necessary to tell us the names, so that we should [know](daat.html) which lands not to conquer.

Rashi gives us some more [insight](insights.html) into these [three](three.html) lands:

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

# VII. Juxtaposition

The way that [HaShem](hashem.html) has arranged the passages in the Torah is meant to clarify and explain [events](feasts.html). The Torah has juxtaposed the ordinance of the red [heifer](heifer.html) with the “water from the rock” with the near war with Edom. This suggests that by understanding the [red heifer](heifer.html) we can understand the incident at Meribah. And by understanding Meribah we can then understand the war with Edom. [[9]](#footnote-9)

The Brisker Rav[[10]](#footnote-10) said that it is **THIS** specific [mitzva](cmds613.html), the [mitzva](cmds613.html) of the **RED** [**HEIFER**](heifer.html) that is the key to ending the final [exile](galuyot.html), [Galut](galuyot.html) Edom, the ‘[Exile](galuyot.html) of Edom,’ and bringing on the ‘Final [Redemption](redemption.html)‘.

The red [heifer](heifer.html) occurs [first](one.html) to give us the cure:

***Bamidbar (***[*Numbers*](nchart.html)***) 19:1-2*** *And* [*HaShem*](hashem.html) *spake unto Moses and unto Aaron, saying, This [is] the ordinance of the* [*law*](law.html) *which* [*HaShem*](hashem.html) *hath commanded, saying,* [*Speak*](mashal.html) *unto the children of Israel, that they bring thee a red* [*heifer*](heifer.html) *without spot, wherein [is] no blemish, [and] upon which never came yoke:*

Rashi indicates that the red [heifer](heifer.html) was meant as an [atonement](atonemen.html) for the [sin](sin.html) of the [golden calf](fathers.html).

The Arizal suggested that the giving of the [law](law.html) at Mt. [Sinai](stages.html) was the same as returning to [Gan Eden](eden.html) before the fall. In other words, the Children of [Israel](gen-jew.html) attained sinlessness when they accepted the Torah. At that point they were ready to usher in the [Messianic age](futures.html).

The way that [HaShem](hashem.html) has arranged the passages in the Torah is meant to clarify and explain [events](feasts.html). Edom is mention in the passage adjoining the [one](one.html) of Moshe’s most fateful days:

***Bamidbar (***[***Numbers***](nchart.html)***) 20:11-13*** *And Moses lifted up his* [*hand*](fourteen.html)*, and with his* [*rod*](staff.html) *he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts [also]. And* [*HaShem*](hashem.html) *spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the* [*eyes*](body.html) *of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. This [is] the water of Meribah, because the children of Israel strove with* [*HaShem*](hashem.html)*, and he was sanctified in them.*

[HaShem](hashem.html) told Moshe and Aharon, “Since you did not believe in Me to sanctify Me...” (Bamidbar 20:12) That is, you did not believe that I would bring the water out from the rock, an impossible situation, by [speaking](mashal.html) to the rock, by simply working the [spiritual](physical.html) controls. Survival in [Eretz Israel](city.html) means using [one](one.html)’s [spiritual](physical.html) abilities to accomplish [physical](physical.html) goals.

What follows this episode in the Torah?

***Bamidbar (***[***Numbers***](nchart.html)***) 20:14-21*** *And Moses sent messengers from* [*Kadesh*](stages.html) *unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us: How our* [*fathers*](fathers.html) *went* [*down into Egypt*](thebirth.html)*, and we have* [*dwelt*](dwelling.html) *in Egypt a long* [*time*](time.html)*; and the Egyptians vexed us, and our* [*fathers*](fathers.html)*: And when we cried unto* [*HaShem*](hashem.html)*, he heard our voice, and sent an* [*angel*](angels.html)*, and hath brought us forth* [*out of Egypt*](thebirth.html)*: and, behold, we [are] in* [*Kadesh*](stages.html)*, a* [*city*](city.html) *in the uttermost of thy border: Let us pass, I* [*pray*](prayer.html) *thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink [of] the water of the wells: we will go by the king’s [high] way, we will not turn to the right* [*hand*](mashal.html) *nor to the left, until we have passed thy borders. And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without [doing] any thing [else], go through on my* [*feet*](heel.html)*. And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong* [*hand*](fourteen.html)*. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.*

What follows this episode in the Torah? Near war with Edom, which many commentaries say is an allusion to the war with Edom at the End-of-Days. As Rashi points out more than once, sections of the Torah are placed together because their context is often a clue to their meaning and deeper message for the [Children of Israel](gen-jew.html) throughout history.

Hence, on [one](one.html) side of the episode is the red [heifer](heifer.html), which the Brisker Rav said is a key to ending [Galut](galuyot.html) Edom, and on the other side is an actual unfriendly confrontation with the people of Edom themselves, which many say is an allusion to the [future](future.html) and final [exile](galuyot.html) itself! Sandwiched between the [two](two.html) is the tragic episode of Moshe hitting the rock, and the last chance for the [Jewish](gen-jew.html) people to bring the Final [Redemption](redemption.html) in Moshe Rabbeinu’s [time](time.html), and more than likely, until the End-of-Days since Moshe is the only who possessed the ability to actually bring it early.

We must be ready to forsake this [world](worlds.html) for [Olam HaBa](futures.html), the [world](futures.html) to come, or else we are doomed to lose the [Olam HaBa](futures.html) as we succumb to this [world’s](worlds.html) allures.

\* \* \*

Eliphaz, from the book of Iyov (Job) [one](one.html) a descendant of Esau:

***Bereshit (Genesis) 36:16*** *Duke Korah, duke Gatam, [and] duke* [*Amalek*](amalek.html)*: these [are] the dukes [that came] of Eliphaz in the land of Edom; these [were] the sons of Adah.*

The kings of Edom precede the kings of Israel:

***Bereshit (Genesis) 36:31*** *And these [are] the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.*

The Children of Israel became greatly discouraged because they were not allowed, by the Edomites, to pass through Edom:

***Bamidbar (***[***Numbers***](nchart.html)***) 20:18*** *And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.*

***Bamidbar (***[***Numbers***](nchart.html)***) 20:20-21*** *And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong* [*hand*](fourteen.html)*. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.*

***Bamidbar (***[***Numbers***](nchart.html)***) 21:4*** *And they* [*journeyed*](stages.html) *from mount* [*Hor*](stages.html) *by the way of the* [*Red sea*](stages.html)*, to compass the land of Edom: and the soul of the people was much discouraged because of the way.*

Many commentaries say that the above passage is an allusion to the war with Edom at the [End-of-Days](futures.html).

# VIII. Escape

Our Sages have indicated that we need to [study](study.html) Bereshit 32 when ever we are struggling with Edom (Rome), as this passage [teaches](teacher.html) us how to deal wisely with these folks. These verse do contain the [secret](sod.html) to our survival as a [nation](nations.html):

***Bereshit (Genesis) 32:9*** *“And the remaining* [*camp*](stages.html) *will be able to escape”*

The Ramban writes that these are prophetic words which enabled the [Children of Israel](gen-jew.html) to survive despite the greatest persecutions. [Yaaqov](israelja.html) testified that Eisav would never be successful in wiping out the entire [Jewish](gen-jew.html) people.

The acts of the Patriarchs foreshadow the fate of their offspring. When [Yaaqov](israelja.html) uttered these words, it became part of [HaShem’s](hashem.html) plan: There will always be a remaining [camp](stages.html) that will escape destruction. The Ramban cites a [Midrash](orallaw.html): ‘If Esau comes to the [camp](stages.html) and smites them’, this refers to our brethren in the south, ‘... and the remaining [camp](stages.html) will be spared’, this refers to our brethren in the [exile](galuyot.html).

Thus [HaShem](hashem.html) has assured our survival by dividing His people into different camps.

# IX. The Fall of Edom

Edom will fall because of its transgressions:

***Amos 1:11-12*** *Thus saith* [*HaShem*](hashem.html)*; For* [*three*](three.html) *transgressions of Edom, and for* [*four*](four.html)*, I will not turn away [the punishment] thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever: But I will send a* [*fire*](fire.html) *upon Teman, which shall devour the palaces of Bozrah.*

Ah, but which [nation](nations.html) will cause the downfall of Edom?

***Yoma 10a*** *R. Joshua b. Levi in the* [*name*](name.html) *of Rabbi said: Rome is designed to fall into the* [*hand*](fourteen.html) *of Persia, as it was said: Therefore hear ye the counsel of the Lord, that He hath taken against Edom; and His purposes that He hath purposed against the inhabitants of Teman: surely the least of the flock shall drag them away, surely their habitation shall be appalled to them. Rabbah b. ‘Ullah demurred to this: What intimation is there that ‘the last of the flock’ refers to Persia? [Presumably] because Scripture reads: The ram which thou sawest having* [*two*](two.html) *horns, they are the kings of Media and Persia. But say [perhaps] it is Greece, for it is written, And the rough he-goat is the king of Greece? — When R. Habiba b. Surmaki came up, he reported this interpretation before a certain scholar. The latter said:* [*One*](one.html) *who does not understand the meaning of the passage asks a question against Rabbi. What does, indeed, ‘the least of the flock’ mean? The youngest of his brethren, for R.* [*Joseph*](joseph.html) *learnt that Tiras is Persia.*

*Rabbah b. Bar Hana in the* [*name*](name.html) *of R. Johanan, on the* [*authority*](authority.html) *of R. Judah b. Ila’i, said: Rome is designed to fall into the* [*hands*](fourteen.html) *of Persia, that may be concluded by inference a minori ad majus: If in the case of the* [*first Sanctuary*](mikdash.html)*, which the sons of Shem [Solomon] built and the Chaldeans destroyed, the Chaldeans fell into the* [*hands*](fourteen.html) *of the Persians, then how much more should this be so with the second* [*Sanctuary*](mikdash.html)*, which the Persians built and the Romans destroyed, that the Romans should fall into the* [*hands*](fourteen.html) *of the Persians. Rab said: Persia will fall into the* [*hands*](fourteen.html) *of Rome. Thereupon R. Kahana and R. Assi asked of Rab: [Shall] the builders fall into the* [*hands*](fourteen.html) *of the destroyers? — He said to them: Yes, it is the decree of the King. Others say: He replied to them: They too are guilty for they destroyed the* [*synagogues*](synagog.html)*. It has also been* [*taught*](teacher.html) *in accord with the above, Persia will fall into the* [*hands*](fourteen.html) *of Rome,* [*first*](one.html) *because they destroyed the synagogues, and then because it is the King’s decree that the builders fall into the* [*hands*](fourteen.html) *of the destroyers. Rab also said: The son of David will not come until the* [*wicked*](wicked.html) *kingdom of Rome will have spread [its sway] over the whole* [*world*](worlds.html) *for* [*nine*](nine.html) *months, as it is said: Therefore will He give them up, until the* [*time*](time.html) *that she who travaileth hath brought forth; then the residue of his brethren shall return with the children of Israel.*

***Bamidbar (***[***Numbers***](nchart.html)***) 24:18*** *And Edom shall be a possession, Seir also shall be a possession for his enemies; and* [*Israel*](gen-jew.html) *shall do valiantly.*

***1 Shmuel (Samuel) 14:47*** *So Saul took the kingdom over Israel, and fought against all his enemies on every side, against* [*Moab*](stages.html)*, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed [them].*

***2 Shmuel (Samuel) 8:14*** *And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became* [*David’s*](fathers.html) *servants. And* [*HaShem*](hashem.html) *preserved David whithersoever he went.*

***1 Divre Hayamim (Chronicles) 18:11*** *Them also king David dedicated unto* [*HaShem*](hashem.html)*, with the silver and the gold that he brought from all [these]* [*nations*](nations.html)*; from Edom, and from* [*Moab*](stages.html)*, and from the children of Ammon, and from the Philistines, and from* [*Amalek*](amalek.html)*.*

***1 Divre Hayamim (Chronicles) 18:13*** *And he put garrisons in Edom; and all the Edomites became David’s servants. Thus* [*HaShem*](hashem.html) *preserved David whithersoever he went.*

***Tehillim (***[***Psalm***](psalms1.html)***) 137:7*** *Remember,* [*HaShem*](hashem.html)*, the children of Edom in the day of* [*Jerusalem*](city.html)*; who said, Rase [it], rase [it, even] to the foundation thereof.*

***Yeshayahu (Isaiah) 11:14*** *But they shall fly upon the* [*shoulders*](body.html) *of the Philistines toward the west; they shall spoil them of the* [*east*](east.html) *together: they shall lay their* [*hand*](fourteen.html) *upon Edom and* [*Moab*](stages.html)*; and the children of Ammon shall obey them.*

***Yeshayahu (Isaiah) 34:5*** *For my sword shall be bathed in* [*heaven*](heaven.html)*: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.*

***Yeshayahu (Isaiah) 34:6*** *The sword of* [*HaShem*](hashem.html) *is filled with* [*blood*](body.html)*, it is made fat with fatness, [and] with the* [*blood*](body.html) *of lambs and goats, with the fat of the* [*kidneys*](body.html) *of rams: for* [*HaShem*](hashem.html) *hath a* [*sacrifice*](korbanot.html) *in Bazrah, and a great slaughter in the land of Idumea.*

***Yeshayahu (Isaiah) 63:1*** *Who [is] this that cometh from Edom, with dyed garments from Bazrah? this [that is] glorious in his apparel, travelling in the greatness of his strength? I that* [*speak*](mashal.html) *in righteousness, mighty to* [*save*](salvation.html)*.*

If Esau / Edom’s success is inversely proportional to that of [Yaaqov](israelja.html) / [Israel](gen-jew.html), then it follows naturally that the punishment of Edom who now enslaves us in [exile](galuyot.html) will come at the same [time](time.html) as the [redemption](redemption.html).

The small book written by the prophet Ovadiah contains a prophecy regarding the end of Edom:

***Ovadiah 1:17-21*** *But upon mount Zion shall be deliverance, and there shall be holiness; and the* [*house of Jacob*](israelja.html) *shall possess their possessions. And the house of* [*Jacob*](israelja.html) *shall be a* [*fire*](fire.html)*, and the house of* [*Joseph*](joseph.html) *aflame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be [any] remaining of the house of Esau; for* [*HaShem*](hashem.html) *hath spoken [it].And [they of] the south shall possess the mount of Esau; and [they of] the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and* [*Benjamin*](benyamin.html) *[shall possess]Gilead. And the captivity of this host of the children of Israel [shall possess] that of the Canaanites, [even] unto Zarephath; and the captivity of* [*Jerusalem*](city.html)*, which [is] in Sepharad, shall possess the cities of the south. And* [*saviours*](salvation.html) *shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be* [*HaShem*](hashem.html)*’s.*

It is interesting to note that Ovadiah was also an Edomite according to the [Talmud](orallaw.html):

***Sanhedrin 39b*** *Ephraim Maksha’ah, the disciple of R. Meir, said on the* [*authority*](authority.html) *of R. Meir: Obadiah was an Edomite proselyte: and thus people say, From the very forest itself comes the [handle of the] axe [that fells it].*

The book of Ovadiah is read, in the [*annual* cycle](cycles.html), as the Haftorah for parsha [*Vayishlach*](annual.html) (Bereshit 32:4 – 36:43). this portion is normally read a week or [two](two.html) before [Chanukah](chanukah.html).

The book of Ovadiah is read, in the [triennial cycle](shmita.html), as the haphtarah for parsha *Vayishlach* (Bereshit 32:4 – 36:43). This portion is normally read around the [time](time.html) of [Succoth](succoth.html), in the [first](one.html) year of the [cycle](cycles.html).

The readings for this [time](time.html), in the [triennial cycle](shmita.html) are:

|  |  |
| --- | --- |
| Torah: | Bereshit (Genesis) 32:4-33:17 |
| Haftorah: | Ovadiah (Obadiah) 1:1-21 |
| [Psalm](psalms1.html): | 27 |
| N.C. | Matityahu 9:27-31 |

We have a tradition from our ancestors that the weekly Parasha, for both the [annual](annual.html) and the [triennial portions](shmita.html), and its latent messages relate and are integrally connected to the [time](time.html) of year during which the Parasha is read. This gives us a [time](time.html) frame for the beginning and the completion of the [events](feasts.html) related to Edom.

In the end, after the destruction of the Edomite, Israel will [inherit](inherit.html) Edom’s territory.

In Bereshit 15:19 Rashi tells us that when [HaShem](hashem.html) promised [Avraham](avraham.html) that his descendants will [inherit](inherit.html) [Eretz Israel](city.html), He listed the [ten](ten.html) lands which would become part of it. [HaShem](hashem.html) told Moshe Rabeinu that they would [inherit](inherit.html) only [seven](seven.html) [nations](nations.html) (Devarim 7:1), as happened in the days of Yehoshua. The other [three](three.html) [nations](nations.html), Kenites, Kenizzites, and Kadmonites, will be given to us in the days of [Mashiach](mashiach.html). These [three](three.html) lands are better [known](daat.html) by the names, Edom, Moav, and Ammon. [HaShem](hashem.html) later promised that He would eventually give these [three](three.html) lands to us when He said (Devarim 12:20), “[HaShem](hashem.html) your G-d will enlarge your border as He has promised you....”

# X. Edom in the Targum

Reading From the Targums

And [Jacob](israelja.html) sent messengers before him to Esau his brother in the land of Gabla the territory of the Edomites, and instructed them to say, Thus shall you [speak](mashal.html) to my lord Esau: Thus saith thy servant [Jacob](israelja.html), With Laban have I [dwelt](dwelling.html), and have tarried until now. And of all that in which my father blessed me there is nothing in my [hand](fourteen.html); but I have a few oxen and [asses](chamor.html), sheep, and servants and handmaids; and I have sent to tell my lord that that blessing hath not profited me; that I may find mercy in thine [eyes](body.html) and that thou mayest not maintain (enmity) against me on account thereof.

And the messengers returned to [Jacob](israelja.html), saying, We came to thy brother, to Esau, and he also cometh to meet thee, and [four](four.html) hundred chief-warriors with him. [[Jerusalem](city.html). And [four](four.html) hundred men, warlike leaders with him.] And [Jacob](israelja.html) was greatly afraid, because for twenty years he had not been mindful of the glory of his father: and he had anxiety; and he divided the people who were with him, the sheep, and oxen, and camels, into [three](three.html) troops, for a portion. to Leah, and a portion to Rachel. And he said, If Esau come to the [one](one.html) troop of them and smite it, the remaining troop may escape. And [Jacob](israelja.html) said, God of my father [Abraham](avraham.html), Thou, the God of my father [Yitzchak](isaac.html), the Lord, who saidst to me, Return to thy country and to thy kindred, and I wilt do thee good: I am altogether less than any of the (acts of) goodness and truth which Thou hast exercised towards Thy servant: for with my [staff](staff.html), alone, I passed this Jardena, and now I am become [two](two.html) bands.

Deliver me I [pray](prayer.html), from the [hand](fourteen.html) of my elder brother, from the [hand](fourteen.html) of Esau, for I fear him: for he hath been mindful of the glory of his father; lest he come and smite the mother with the children. But Thou hast promised, I Will surely do thee good, and will make thy sons many as the sand of the sea be numbered for that cannot be numbered for multitude.

And he abode there that night; and he took what was ready at his [hand](fourteen.html) a present for Esau his brother: she-goats [two](two.html) hundred, and he-goats twenty; ewes [two](two.html) hundred and rams [twenty](twenty.html): milch camels with their young ones [thirty](thirty.html); cows [forty](forty.html), and bulls [ten](ten.html), small colts [ten](ten.html)..[[Jerusalem](city.html). Arid small colts [ten](ten.html).] And he made them ready by the [hand](fourteen.html) of his servants in flocks apart, and said to his servants, Pass over before me, and put much (room) between flock and flock. And he instructed the [first](one.html), Saying, When Esau my brother shall meet thee, and ask of thee, saying, Whose art thou, and whither art thou journeying and whose are these before thee? Thou halt and sayth it is a gift of thy servant [Jacob](israelja.html), which he sends to my lord Esau, and, behold, he also cometh after us. And so he instructed the second, and the [third](three.html), and all them who followed the flock, saying According to these words You must [speak](mashal.html) with Esau when you find him, and say, And, behold, thy servant [Jacob](israelja.html) also cometh after us. For he said, I will make his countenance friendly by the gift which goeth before me, and afterward will seehis [face](body.html): peradventure he may accept me. And the present passed over before him, and he abode that night in [camp](stages.html) And the night in the [camp](stages.html). And he arose in the night and took his [two](two.html) wives, and his [two](two.html) concubines, and [eleven](eleven.html) children, and went over the ford Jubeka. And taking them he made them pass over the torrent, and all that he had went over.

And [Jacob](israelja.html) remained alone beyond the Jubeka; and an [Angel](angels.html) contended with him in the likeness of a man. And he said, Hast thou not promised to give the tenth of all that is thine? And, behold, thou hast [ten](ten.html) sons and [one](one.html) daughter: nevertheless thou hast not tithed them. Immediately he set apart the [four](four.html) firstborn of the [four](four.html) mothers, and there remained [eight](eight.html). And he began to [number](nchart.html) from Shimeon, and Levi came up for the tenth.

[Michael](angels.html) answered and said, Lord of the [world](worlds.html) is Thy lot. And on account of these things he ([Michael](angels.html)) remained from God at the torrent till the column of the morning was ascending. And he saw that he had not power to hurt him, and he touched the hollow of his thigh, and the hollow of [Jacob](israelja.html)’s thigh was distorted in his contending with him.

And he said, Let me go, for the column of the morning ascendeth; and the hour cometh when the [angels](angels.html) on high offer praise to the Lord of the [world](worlds.html): and I am [one](one.html) of the [angels](angels.html) of praise, but from the day that the [world](worlds.html) was created my [time](time.html) to praise hath not come until now.

And he said, I will not let thee go, until thou bless me. [[JERUSALEM](city.html). And the hollow of [Jacob](israelja.html)’s thigh was displaced in contending with him. And he said, Send me away, for the column of the dawn ariseth, and, behold, the hour cometh for the [angels](angels.html) to praise. And he said, I will not release thee until thou bless me.]

And he said, What is thy [name](name.html)? He answered, [Jacob](israelja.html). And he said, Thy [name](name.html) shall be no more called [Jacob](israelja.html) but [Israel](israelja.html), because thou art magnified with the [angels](angels.html) of the Lord and with the mighty, and thou hast prevailed with them. And [Jacob](israelja.html) asked and said, Show me now thy [name](name.html). And he said, Why dost thou ask for my [name](name.html)? And he blessed [Jacob](israelja.html) there.

And [Jacob](israelja.html) called the [name](name.html) of the place Peniel; for he said, I have seen the [Angels](angels.html) of the Lord [face](body.html) to [face](body.html), and my soul is saved. And the [sun](hachama.html) rose upon him before his [time](time.html), (the [sun](hachama.html)) which on his account had set before his [time](time.html), on his going out from Beersheba, as he crossed over Peniel. And he began to [journey](stages.html), and was lame upon his thigh. Therefore the sons of Israel [eat](eating.html) not the sinew which shrank, which is in the hollow of the thigh of cattle and of wild animals, until this day; because the [angel](angels.html) touched and laid hold of the hollow of the right thigh of [Jacob](israelja.html), in the place of the sinew which shrank.

XXXIII. And [Jacob](israelja.html) lifted up his [eyes](body.html) and looked, and, behold, Esau came, and with him [four](four.html) hundred men of war. And be divided the children unto Leah, and to Rachel, and to the [two](two.html) concubines, and placed the concubines and their sons foremost; for he said, If Esau come to destroy the children and abuse the women, he will do it with them, and meantime we will arise and encounter him in fight; and Leah and her children after, and Rachel and [Joseph](joseph.html) after them. And he himself went over before them, [praying](prayer.html) and asking mercy before the Lord; and he bowed upon the earth [seven](seven.html) times, until he met with his brother. And Esau ran to meet him, and embraced him, and fell upon his [neck](body.html) and kissed him, and they [wept](mashal.html). Esau wept on account of the pain of his [teeth](body.html) which were shaken; but [Jacob](israelja.html) wept because of the pain of his [neck](body.html). [[JERUSALEM](city.html). And Esau ran to meet him, and hugged him, and fell upon his [neck](body.html) and [kissed](mashal.html) him. Esau wept for the crushing of his [teeth](body.html), and [Jacob](israelja.html) [wept](mashal.html) for the tenderness of his [neck](body.html).

And he lifted up his [eyes](body.html) and saw the wives and the children, and said, Who are these with thee? And he said, They are the souls which have been given to me through mercy from before the Lord upon thy servant. And the concubines came near, they and their children, and bowed themselves; and Leah also approached, and her children, and bowed; and afterward [Joseph](joseph.html) came near and stood before Rachel, and hid her by his stature, and they bowed. And he said, What to thee is all this troop that I have met? And he said, It is a present I have sent to find mercy in the [eyes](body.html) of my lord. And Esau said, I have much substance, my brother; let what thou hast be confirmed to thee. And [Jacob](israelja.html) said, Say not so, I beseech thee. If now I have found favor in thy [eyes](body.html), accept my present from my [hand](fourteen.html); because I have seen the look of thy [face](body.html), and it is to me as the vision of the [face](body.html) of thy [angel](angels.html); for, lo, thou art propitious to me. Receive now the present which is brought to thee, because it hath been given me through mercy from before the Lord, and because I have much substance. And he urged upon him, and he received.

And he said, Let us [journey](stages.html) and proceed, and I will go along with thee, till thou come to the house of thy habitation. And he said to him, My lord knoweth that the children are tender, and the flocks and kine giving milk are with me; and if I overdrive them [one](one.html) day, all the flock may die. Let me beseech my lord to pass over and [journey](stages.html) before thy servant, and I will lead oil quietly alone, according to the [foot](heel.html) of the work which is before me, and according to the [foot](heel.html) of the instruction of the children; until the [time](time.html) that I come to my lord at Gabla. [[JERUSALEM](city.html). That the children are tender.]

And Esau said, Let me now leave with thee some of the soldiers who are with me. But he said, Why this? Let me find favour before thee, my lord. And a miracle was wrought for [Jacob](israelja.html), and that day Esau returned on his way to Gabla.

And [Jacob](israelja.html) journeyed to [Succoth](succoth.html), and sojourned there the [twelve](twelve.html) months of the year; and he builded in it a midrasha, and for his flocks he made booths; therefore he called the [name](name.html) of the place [Succoth](succoth.html).

# XI. Edom in Sefer HaYashar

*Chapter 32:1-73*

1. And at that [time](time.html) [Jacob](israelja.html) sent messengers to his brother Esau toward the land of Seir, and he [spoke](mashal.html) to him words of supplication.
2. And he commanded them, saying, Thus shall ye say to my lord, to Esau, Thus saith thy servant [Jacob](israelja.html), Let not my lord imagine that my father’s blessing with which he did bless me has proved beneficial to me.
3. For I have been these twenty years with Laban, and he deceived me and changed my wages [ten](ten.html) times, as it has all been already told unto my lord.
4. And I served him in his house very laboriously, and God afterward saw my affliction, my labor and the work of my [hands](fourteen.html), and he caused me to find [grace](grace.html) and favor in his sight.
5. And I afterward through God’s great mercy and kindness acquired oxen and asses and cattle, and men servants and maid servants.
6. And now I am [coming](coming.html) to my land and my home to my father and mother, who are in the land of Canaan; and I have sent to let my lord [know](daat.html) all this in order to find favor in the sight of my lord, so that he may not imagine that I have of myself obtained wealth, or that the blessing with which my father blessed me has benefited me.
7. And those messengers went to Esau, and found him on the borders of the land of Edom going toward [Jacob](israelja.html), and [four](four.html) hundred men of the children of Seir the Horite were [standing](mashal.html) with drawn swords.
8. And the messengers of [Jacob](israelja.html) told Esau all the words that [Jacob](israelja.html) had spoken to them concerning Esau.
9. And Esau answered them with pride and contempt, and said unto them, Surely I have heard and truly it has been told unto me what [Jacob](israelja.html) has done to Laban, who exalted him in his house and gave him his daughters for wives, and he begat sons and daughters, and abundantly increased in wealth and riches in Laban’s house through his means.
10. And when he saw that his wealth was abundant and his riches great he fled with all belonging to him, from Laban’s house, and he led Laban’s daughters away from the [face](body.html) of their father, as captives taken by the sword without telling him of it.
11. And not only to Laban has [Jacob](israelja.html) done thus but also unto me has he done so and has twice supplanted me, and shall I be silent?
12. Now therefore I have this day come with my camps to meet him, and I will do unto him according to the [desire](needs.html) of my [heart](body.html).
13. And the messengers returned and came to [Jacob](israelja.html) and said unto him, We came to thy brother, to Esau, and we told him all thy words, and thus has he answered us, and behold he cometh to meet thee with [four](four.html) hundred men.
14. Now then [know](daat.html) and see what thou shalt do, and [pray](prayer.html) before God to deliver thee from him.
15. And when he heard the words of his brother which he had spoken to the messengers of [Jacob](israelja.html), [Jacob](israelja.html) was greatly afraid and he was distressed.
16. And [Jacob](israelja.html) [prayed](prayer.html) to the Lord his God, and he said, O Lord God of my [fathers](fathers.html), [Abraham](avraham.html) and [Isaac](isaac.html), thou didst say unto me when I went away from my father’s house, saying,
17. I am the Lord God of thy father [Abraham](avraham.html) and the God of [Isaac](isaac.html), unto thee do I give this land and thy [seed](flower.html) after thee, and I will make thy [seed](flower.html) as the [stars](mazaroth.html) of [heaven](heaven.html), and thou shalt spread forth to the [four](four.html) sides of [heaven](heaven.html), and in thee and in thy [seed](flower.html) shall all the families of the earth be blessed.
18. And thou didst establish thy words, and didst give unto me riches and children and cattle, as the utmost wishes of my [heart](body.html) didst thou give unto thy servant; thou didst give unto me all that I asked from thee, so that I lacked nothing.
19. And thou didst afterward say unto me, Return to thy parents and to thy [birth](birth.html) place and I will still do well with thee.
20. And now that I have come, and thou didst deliver me from Laban, I shall fall in the [hands](fourteen.html) of Esau who will slay me, yea, together with the mothers of my children.
21. Now therefore, O Lord God, deliver me, I [pray](prayer.html) thee, also from the [hands](fourteen.html) of my brother Esau, for I am greatly afraid of him.
22. And if there is no righteousness in me, do it for the sake of [Abraham](avraham.html) and my father [Isaac](isaac.html).
23. For I [know](daat.html) that through kindness and mercy have I acquired this wealth; now therefore I beseech thee to deliver me this day with thy kindness and to answer me.
24. And [Jacob](israelja.html) ceased [praying](prayer.html) to the Lord, and he divided the people that were with him with the flocks and cattle into [two](two.html) camps, and he gave the half to the care of Damesek, the son of Eliezer, [Abraham](avraham.html)’s servant, for a [camp](stages.html), with his children, and the other half he gave to the care of his brother Elianus the son of Eliezer, to be for a [camp](stages.html) with his children.
25. And he commanded them, saying, Keep yourselves at a distance with your camps, and do not come too near each other, and if Esau come to [one](one.html) [camp](stages.html) and slay it, the other [camp](stages.html) at a distance from it will escape him.
26. And [Jacob](israelja.html) tarried there that night, and during the whole night he gave his servants instructions concerning the forces and his children.
27. And the Lord heard the [prayer](prayer.html) of [Jacob](israelja.html) on that day, and the Lord then delivered [Jacob](israelja.html) from the [hands](fourteen.html) of his brother Esau.
28. And the Lord sent [three](three.html) [angels](angels.html) of the [angels](angels.html) of [heaven](heaven.html), and they went before Esau and came to him.
29. And these [angels](angels.html) appeared unto Esau and his people as [two](two.html) thousand men, riding upon horses furnished with all sorts of war instruments, and they appeared in the sight of Esau and all his men to be divided into [four camps](four.html), with [four](four.html) chiefs to them.
30. And [one](one.html) [camp](stages.html) went on and they found Esau [coming](coming.html) with [four](four.html) hundred men toward his brother [Jacob](israelja.html), and this [camp](stages.html) ran toward Esau and his people and terrified them, and Esau fell off the horse in alarm, and all his men separated from him in that place, for they were greatly afraid.
31. And the whole of the [camp](stages.html) shouted after them when they fled from Esau, and all the warlike men answered, saying,
32. Surely we are the servants of [Jacob](israelja.html), who is the servant of God, and who then can stand against us? And Esau said unto them, O then, my lord and brother [Jacob](israelja.html) is your lord, whom I have not seen for these twenty years, and now that I have this day come to see him, do you treat me in this manner?
33. And the [angels](angels.html) answered him saying, As the Lord liveth, were not [Jacob](israelja.html) of whom thou speaketh thy brother, we had not let [one](one.html) remaining from thee and thy people, but only on account of [Jacob](israelja.html) we will do nothing to them.
34. And this [camp](stages.html) passed from Esau and his men and it went away, and Esau and his men had gone from them about a league when the second [camp](stages.html) came toward him with all sorts of weapons, and they also did unto Esau and his men as the [first](one.html) [camp](stages.html) had done to them.
35. And when they had left it to go on, behold the [third](three.html) [camp](stages.html) came toward him and they were all terrified, and Esau fell off the horse, and the whole [camp](stages.html) cried out, and said, Surely we are the servants of [Jacob](israelja.html), who is the servant of God, and who can stand against us?
36. And Esau again answered them saying, O then, [Jacob](israelja.html) my lord and your lord is my brother, and for twenty years I have not seen his countenance and hearing this day that he was [coming](coming.html), I went this day to meet him, and do you treat me in this manner?
37. And they answered him, and said unto him, As the Lord liveth, were not [Jacob](israelja.html) thy brother as thou didst say, we had not left a remnant from thee and thy men, but on account of [Jacob](israelja.html) of whom thou speakest being thy brother, we will not meddle with thee or thy men.
38. And the [third](three.html) [camp](stages.html) also passed from them, and he still continued his road with his men toward [Jacob](israelja.html), when the [fourth](four.html) [camp](stages.html) came toward him, and they also did unto him and his men as the others had done.
39. And when Esau beheld the evil which the [four](four.html) [angels](angels.html) had done to him and to his men, he became greatly afraid of his brother [Jacob](israelja.html), and he went to meet him in peace.
40. And Esau concealed his hatred against [Jacob](israelja.html), because he was afraid of his life on account of his brother [Jacob](israelja.html), and because he imagined that the [four camps](four.html) that he had lighted upon were [Jacob](israelja.html)’s servants.
41. And [Jacob](israelja.html) tarried that night with his servants in their camps, and he resolved with his servants to give unto Esau a present from all that he had with him, and from all his property; and [Jacob](israelja.html) rose up in the morning, he and his men, and they chose from amongst the cattle a present for Esau.
42. And this is the amount of the present which [Jacob](israelja.html) chose from his flock to give unto his brother Esau: and he selected [two](two.html) hundred and [forty](forty.html) [head](body.html) from the flocks, and he selected from the camels and [asses](chamor.html) [thirty](thirty.html) each, and of the herds he chose fifty kine.
43. And he put them all in [ten](ten.html) droves, and he placed each sort by itself, and he delivered them into the [hands](fourteen.html) of [ten](ten.html) of his servants, each drove by itself.
44. And he commanded them, and said unto them, Keep yourselves at a distance from each other, and put a space between the droves, and when Esau and those who are with him shall meet you and ask you, saying, Whose are you, and whither do you go, and to whom belongeth all this before you, you shall say unto them, We are the servants of [Jacob](israelja.html), and we come to meet Esau in peace, and behold [Jacob](israelja.html) cometh behind us.
45. And that which is before us is a present sent from [Jacob](israelja.html) to his brother Esau.
46. And if they shall say unto you, Why doth he delay behind you, from [coming](coming.html) to meet his brother and to see his [face](body.html), then you shall say unto them, Surely he cometh joyfully behind us to meet his brother, for he said, I will appease him with the present that goeth to him, and after this I will see his [face](body.html), peradventure he will accept of me.
47. So the whole present passed on in the [hands](fourteen.html) of his servants, and went before him on that day, and he lodged that night with his camps by the border of the brook of [Jabuk](torahy2k.html), and he rose up in the midst of the night, and he took his wives and his maid servants, and all belonging to him, and he that night passed them over the ford Jabuk.
48. And when he passed all belonging to him over the brook, [Jacob](israelja.html) was left by himself, and a man met him, and he wrestled with him that night until the breaking of the day, and the hollow of [Jacob](israelja.html)’s thigh was out of joint through wrestling with him.
49. And at the break of day the man left [Jacob](israelja.html) there, and he blessed him and went away, and [Jacob](israelja.html) passed the brook at the break of day, and he halted upon his thigh.
50. And the [sun](hachama.html) rose upon him when he had passed the brook, and he came up to the place of his cattle and children.
51. And they went on till midday, and whilst they were going the present was passing on before them.
52. And [Jacob](israelja.html) lifted up his [eyes](body.html) and looked, and behold Esau was at a distance, [coming](coming.html) along with many men, about [four](four.html) hundred, and [Jacob](israelja.html) was greatly afraid of his brother.
53. And [Jacob](israelja.html) hastened and divided his children unto his wives and his handmaids, and his daughter Dinah he put in a chest, and delivered her into the [hands](fourteen.html) of his servants.
54. And he passed before his children and wives to meet his brother, and he bowed down to the ground, yea he bowed down [seven](seven.html) times until he approached his brother, and God caused [Jacob](israelja.html) to find [grace](grace.html) and favor in the sight of Esau and his men, for God had heard the [prayer](prayer.html) of [Jacob](israelja.html).
55. And the fear of [Jacob](israelja.html) and his terror fell upon his brother Esau, for Esau was greatly afraid of [Jacob](israelja.html) for what the [angels](angels.html) of God had done to Esau, and Esau’s anger against [Jacob](israelja.html) was turned into kindness.
56. And when Esau saw [Jacob](israelja.html) running toward him, he also ran toward him and he embraced him, and he fell upon his [neck](body.html), and they [kissed](mashal.html) and they [wept](mashal.html).
57. And God put fear and kindness toward [Jacob](israelja.html) in the hearts of the men that came with Esau, and they also kissed [Jacob](israelja.html) and embraced him.
58. And also Eliphaz, the son of Esau, with his [four](four.html) brothers, sons of Esau, wept with [Jacob](israelja.html), and they kissed him and embraced him, for the fear of [Jacob](israelja.html) had fallen upon them all.
59. And Esau lifted up his [eyes](body.html) and saw the women with their offspring, the children of [Jacob](israelja.html), [walking](walking.html) behind [Jacob](israelja.html) and bowing along the road to Esau.
60. And Esau said unto [Jacob](israelja.html), Who are these with thee, my brother? are they thy children or thy servants? and [Jacob](israelja.html) answered Esau and said, They are my children which God hath graciously given to thy servant.
61. And whilst [Jacob](israelja.html) was [speaking](mashal.html) to Esau and his men, Esau beheld the whole [camp](stages.html), and he said unto [Jacob](israelja.html), Whence didst thou get the whole of the [camp](stages.html) that I met yesternight? and [Jacob](israelja.html) said, To find favor in the sight of my lord, it is that which God graciously gave to thy servant.
62. And the present came before Esau, and [Jacob](israelja.html) pressed Esau, saying, Take I [pray](prayer.html) thee the present that I have brought to my lord, and Esau said, Wherefore is this my purpose? keep that which thou hast unto thyself.
63. And [Jacob](israelja.html) said, It is incumbent upon me to give all this, since I have seen thy [face](body.html), that thou still livest in peace.
64. And Esau refused to take the present, and [Jacob](israelja.html) said unto him, I beseech thee my lord, if now I have found favor in thy sight, then receive my present at my [hand](fourteen.html), for I have therefore seen thy [face](body.html), as though I had seen a god-like [face](body.html), because thou wast pleased with me.
65. And Esau took the present, and [Jacob](israelja.html) also gave unto Esau silver and gold and bdellium, for he pressed him so much that he took them.
66. And Esau divided the cattle that were in the [camp](stages.html), and he gave the half to the men who had come with him, for they had come on hire, and the other half he delivered unto the [hands](fourteen.html) of his children.
67. And the silver and gold and bdellium he gave in the [hands](fourteen.html) of Eliphaz his eldest son, and Esau said unto [Jacob](israelja.html), Let us remain with thee, and we will go slowly along with thee until thou comest to my place with me, that we may [dwell](dwelling.html) there together.
68. And [Jacob](israelja.html) answered his brother and said, I would do as my lord speaketh unto me, but my lord knoweth that the children are tender, and the flocks and herds with their young who are with me, go but slowly, for if they went swiftly they would all die, for thou knowest their burdens and their fatigue.
69. Therefore let my lord pass on before his servant, and I will go on slowly for the sake of the children and the flock, until I come to my lord’s place to Seir.
70. And Esau said unto [Jacob](israelja.html), I will place with thee some of the people that are with me to take care of thee in the road, and to bear thy fatigue and burden, and he said, What needeth it my lord, if I may find [grace](grace.html) in thy sight?
71. Behold I will come unto thee to Seir to [dwell](dwelling.html) there together as thou hast spoken, go thou then with thy people for I will follow thee.
72. And [Jacob](israelja.html) said this to Esau in order to remove Esau and his men from him, so that [Jacob](israelja.html) might afterward go to his father’s house to the land of Canaan.
73. And Esau hearkened to the voice of [Jacob](israelja.html), and Esau returned with the [four](four.html) hundred men that were with him on their road to Seir, and [Jacob](israelja.html) and all belonging to him went that day as far as the extremity of the land of Canaan in its borders, and he remained there some [time](time.html).

# XII. My [Teacher](teacher.html)’s comments

In Sefer Mishlei (Book of Proverbs) we read: ***“As a troubled fountain and a corrupted spring, so is the righteous man (Heb. Tzadik) that gives way before the*** [***wicked***](wicked.html)***. It is not good to*** [***eat***](eating.html) ***much honey; so for men to search out their own glory is not glory”*** (Mishlei 25:26-27. The [Midrash](orallaw.html) comments on the [first](one.html) verse:

***Bereshit Rabba 75.2*** *R. Judah b. R. Simon commenced his discourse: As a troubled fountain, and a corrupted spring, so is a righteous man that giveth way before the* [*wicked*](wicked.html) *(Prov. XXV, 26). As a fountain cannot be [permanently] troubled [muddied] nor a spring [permanently] corrupted, so is it impossible for the righteous to sink [permanently] before the* [*wicked*](wicked.html)*; and as a troubled fountain and a corrupted spring, so is a righteous man who abases himself before the* [*wicked*](wicked.html) *[It is unworthy for a righteous man to act thus. The word ‘permanently’ is added in order to reconcile what is otherwise an obvious contradiction. Th., however, proposes that the passage be emended: As it is possible for a fountain to be troubled, etc]. Said the Holy* [*One*](one.html)*, blessed be He, to him [*[*Jacob*](israelja.html)*]: ‘He [Esau] was going his own way, yet thou didst send to him, saying, THUS SAITH THY SERVANT* [*JACOB*](israelja.html)*.’*

R. Judah is correctly reading Mishlei 25:26 based upon the statement of King Shlomo in the previous chapter of his work – Mishlei 24:16 – ***“For a righteous man (Heb. Tzadik) falls*** [***seven***](seven.html) ***times, and rises up again, but the*** [***wicked***](wicked.html) ***stumble under adversity.”*** Hakham Bachya ben Asher of blessed memory joins these [two](two.html) passages together with a parable:

***Mishlei (Proverbs) 25:26 with 24:16*** *“For the righteous will rise even if he falls* [*seven*](seven.html) *times.” In the end he will regain his composure and his honour and dignity. The whole matter can be compared to a well of spring water which someone steps into and momentarily causes the water in that well to become murky. After a short while of leaving those waters to themselves they will become clear again. Similarly, the righteous will regain his composure and hence his dignity. The* [*wicked*](wicked.html) *is unable to permanently suppress the superior qualities of the righteous.”*

And concerning Mishlei 25:27, Hakham Bachya comments:

“Having told us that it is impossible to permanently sully and debase the reputation of a righteous person, just as it is impossible to permanently pollute such waters as he had described, Solomon goes on to say that [one](one.html) must investigate, i.e. seek out and praise the good qualities of the righteous. He describes the more ethical value of discovering these good qualities of the righteous by a conscious effort to find these qualities as something better than [eating](eating.html) a lot of honey. Whereas the consumption of too much honey is not beneficial, spending a lot of effort in finding the good character qualities of the righteous is a very worthwhile discipline and trains a person to think along the right lines. There can be no question that praising the character of a righteous person is the result of a good nature, [one](one.html) that seeks out the good in a person rather than the negative qualities he may have. This is why Solomon describes the [time](time.html) spent extolling the righteous, the virtuous, as better than the [time](time.html) spent [eating](eating.html) honey. The reverse is true of someone who praises good qualities he has found in a [wicked](wicked.html) person. This reflects bad characteristics of the person doing so and if persisted in will lead to the [one](one.html) who thought he had discovered “goodness” in the [wicked](wicked.html) person praising him altogether, not just a particular good characteristic he had discovered in such a person. It is a psychological truth that a person is apt to extol the virtues of people whose general characteristics he shares, i.e. when you hear who praises whom you [know](daat.html) that they are “birds of a feather.” In Chapter 28:4-5 of his Book of Proverbs Solomon is on record stating:

“They that forsake the Torah praise the [wicked](wicked.html); but such as keep the Torah contend with them. Evil men understand not justice; but they that seek [HaShem](hashem.html) understand all things.”

That is, “praising a [wicked](wicked.html) person is typical of someone who has abandoned the path of Torah.” The reason is simply that people have a habit of praising those with whom they have the most in common. Kind David already made the same point in [Psalms](psalms1.html) 15:4, when he said: “but who honours those that fear Ha-Shem.” Our Sages in Makkot 24 understood this verse to apply to Yehoshaphat, King of Yehudah, who used to rise from his chair when he saw a Torah Scholar and who would embrace him and [kiss](mashal.html) him and call him ‘my [teacher](teacher.html).’ …

We must remember that when [Yaakov](israelja.html) displayed a demeaning attitude when bowing repeatedly to Esau the [wicked](wicked.html) and addressing him as “my master,” as well as when sending gifts to him, this was all part of [Yaakov](israelja.html)’s momentary weakness though in the end he roused himself and assumed the posture fitting to a man of his stature.”

We started this [new](teruah.html) year and this month of [Tishri](feasts.html) with a slice of apple dipped in honey, not only to wish our loved ones, Israel and ourselves a sweet year but also to symbolize that we start the year by recommitting ourselves to “investigate, i.e. seek out and praise the good qualities of the righteous” which are more profitable and precious than honey. Surely all Tzaddikim have [sins](sin.html) and imperfections but their good traits and virtues fall outweigh and excel all their [sins](sin.html) and imperfections put together.

Interestingly we also find in our portion of Matityahu for this [Shabbat](sabbath.html) this theme of “seeking out and praising the good qualities of the righteous.” There we read:

***Matityahu 9:27-31*** *“And as* [*Yeshua*](yeshua.html) *passed by from thence,* [*two*](two.html) *blind men followed him,* [*crying*](mashal.html) *out, and saying, ‘Have mercy on us, you son of David.’ And when he was come to the house, the blind men came to him. And* [*Yeshua*](yeshua.html) *says to them, ‘Do you believe that I am able to do this?’ They say to him, ‘Yes, Master.’ Then he touched their* [*eyes*](body.html)*, saying, ‘According to your faith be it done unto you.’ And their* [*eyes*](body.html) *were opened. And* [*Yeshua*](yeshua.html) *sternly charged them, saying, ‘See that no man* [*know*](daat.html) *this.’ They, however, going forth, made him* [*known*](daat.html) *throughout the whole of that land.”*

There is a most interesting statement on the part of [Yaaqov](israelja.html) made in Bereshit 32:6 – *“and I have oxen, and* [*asses*](chamor.html)*, sheep, and bondmen, and bondwomen; and I have sent to tell my Master, that I may find favour in your* [*eyes*](body.html)*.”* Hakham Bachya comments on this statement:

“[Yaaqov](israelja.html) mentioned his great wealth by understating it, i.e. as if he had only acquired a single ox, and a single [donkey](chamor.html), etc., as he did not want to appear boastful. He followed the dictates of Jeremiah 9:22 – “let not the wealthy boast of his wealth.” It is customary for all righteous people to belittle themselves and their belongings. The [wicked](wicked.html) by contrast, boast of their wealth as we see from Esau who claimed “I own a great deal” (Bereshit 33:9). Actually if the Torah had followed its own [rules](rules.html), it would have mentioned the sheep [first](one.html), seeing that the category of sheep and goats, is the most superior species amongst the animals. We find that the Torah does so in the case of [Avraham](avraham.html) (Bereshit 12:16) – “and he treated Avram well on her account so the he acquired (flocks of) sheep and (herds of) cattle, etc.” We find a similar sequence in the way the Torah describes [Yitzchak’s](isaac.html) wealth (Bereshit 26:14) – “he acquired flocks of sheep and herds of cattle.” We also find this order of [Yaaqov](israelja.html)’s wealth when the Torah describes it in 30:43 – “ he acquired many sheep and maid-servants and men-servants and camels and donkeys.” You will note that in all of these instances the sheep (and goats) are mentioned [first](one.html). If [Yaaqov](israelja.html) did not want to mention [first](one.html) this was because Esau had “lost” his blessing on account of these goats. Rivka had sent [Yaaqov](israelja.html) to the herds instructing him to select [two](two.html) good goats to prepare a meal for [Yitzchak](isaac.html) which could compete with the venison Esav was expected to hunt (Bereshit 27:9). Mentioning the goats [first](one.html) would have sounded like rubbing salt in Esav’s wound. It is interesting to note that after the [angels](angels.html) (ministers) had returned to [Yaaqov](israelja.html) with their report of Esav approaching in a hostile manner, the Torah describes [Yaaqov](israelja.html) as dividing his earthly possessions into [two](two.html) camps (Bereshit 32:8) Again the Torah lists the flocks of sheep and goats [first](one.html) before any other livestock. Even after [Yaaqov](israelja.html) and Esav had reconciled and Esav had accepted [Yaaqov](israelja.html)’s gifts as a [sign](signs.html) of reconciliation, the Torah again lists the flocks of sheep and goats [first](one.html) in Bereshit 33:13.

A [Midrashic](orallaw.html) (Tanchuma Vayishlach 1 – a Halachic [Midrash](orallaw.html)) approach to our question: “Why did [Yaaqov](israelja.html) [first](one.html) mention the fact that he had acquired “oxen”? He hinted that [Yosef](joseph.html), who was to be [known](daat.html) as “SHUR” (ox), had already been born. [Yosef](joseph.html) was to be the natural enemy of Esav and what Esav represented. When describing [future](future.html) [events](feasts.html), the prophet Ovadiah 1:18 uses [Yosef](joseph.html) as symbolic of the entire [Jewish people](gen-jew.html) when he predicts: “and the house of [Yosef](joseph.html) [flame](fire.html), and the house of Esav straw; they shall burn it and devour it, and no survivor will be left of the house of Esav, for [HaShem](hashem.html) has spoken.” In Devarim 33:17, when Moshe blesses the [Jewish](gen-jew.html) people, he wrote of [Yosef](joseph.html): “like the firstling bull in [his majesty](yeshua.html), he has horns like the horns of a wild ox.”

Back again, our portion of Matityahu in a parable identifies also Esav as consisting of [two](two.html) peoples who are stricken with the same disease. Similarly in Daniel we see Esav as being identified as the “([two](two.html)) [legs](body.html) of iron, his ([two](two.html)) [feet](heel.html) made part of iron and part of clay” of the great image the King saw. These are the [two](two.html) divisions of the Esav empire today [known](daat.html) as “the West” with a “Western leg” headed by the U.S. and the U.K. and the “[Eastern](east.html) leg” headed by Russia and Greece. These are also [known](daat.html) as the Christian [nations](nations.html) – the Western leg largely under the Roman Catholic [Church](church.html) and the [Eastern](east.html) leg largely under the Russian and Greek Orthodox churches. [Mashiach](mashiach.html) further tells us that these [two](two.html) groups of peoples are like blind men with many sincere souls found amongst them. The task of Yehuda embodied by [Mashiach](mashiach.html) ben [Yosef](joseph.html) is to heal the blindness of all sincere souls found in the midst of the [nations](nations.html) symbolized by these [two](two.html) [legs](body.html) and [feet](heel.html). Interestingly, the peoples of the Western [nations](nations.html) which the Sages of the [Talmud](orallaw.html) identify as drinking from the [breasts](body.html) of Rome before the Empire and the Catholic [Church](church.html) split in [two](two.html) (the embodiment of Esav in Rabbinic literature), have largely provided the bulk of converts to Judaism something which Islam forbad under the penalty of death. The Hakhamim identify the Muslim [nation](nations.html) (i.e. all [nations](nations.html) that follow Islam), with various notable exceptions, as being the descendants of Yishmael since they have partaken by converting to Islam, largely of his (Yismael’s) religion, culture and heritage.

What is more important though is the way that Yehuda will heal the blindness of the sincere souls of these [two](two.html) [legs](body.html) of Esav. On a [Peshat](remez.html) Level through literacy, technological and medical advances (something which the West - including the [nations](nations.html) of the [Eastern](east.html) Roman empire excel over all the Islamic [nations](nations.html) put together), and from a Drash level through the [teaching](teacher.html) of Torah (both Written and [Oral](orallaw.html)) to all men of good will. This places a great calling upon those who call themselves Nazareans to be among the best in their profession or trade as well as the calling to be the best teachers of Torah to the [Gentiles](gen-jew.html) (a perfect embodiment of [Mashiach](mashiach.html) ben [Yosef](joseph.html)).

There is also here in the [Midrash](orallaw.html) of Matityahu a wonderful play on words between the [Hebrew](hebrew.html) words “Shur” (Strong’s # 7789 = “to appear” or “to be seen”) and “Shor” (Strong’s # 7794 = “ox”) which are spelled the same except for the pointing in the [letter](letters.html) “vav” in a pointed [Hebrew](hebrew.html) text. The gifts, given prior to the meeting between [two](two.html) dignitaries, are like the offerings made when [one](one.html) appears before [HaShem](hashem.html) on the [festivals](festivals.html), called in the [Mishna](orallaw.html) *olat re’iyah*. The root of re’iyah means “to see”. So too the biblical word teshura (I Sam. 9:7), meaning present or gift, comes from the root sh-u-r, meaning to appear, be seen. In other words, he who gives the gift of sight (both [physical](physical.html) and [spiritual](physical.html)) – “sh-u-r” - also is the [physical](physical.html) manifestation of the “sh-o-r” – “ox” – ([Mashiach](mashiach.html) ben [Yosef](joseph.html)).

With these explanations in mind it now becomes rather easy to understand the Prophecy of Sefer Ovadiah (Book of Obadiah). Please remember that the [nations](nations.html) of Christian West and [East](east.html) are the [two](two.html) [legs](body.html) of Esav, and that the [nation](nations.html) of Islam (the majority of [nations](nations.html) following Islam) are represented by Ishmael. In fact, the Rambam (Maimonides) of blessed memory calls the founder of Islam in his treatise on “The [Laws](law.html) of Kings”: “that Ishmaelite.” Perhaps then after reading this short book with this understanding we can see more clearly the meaning of present [events](feasts.html) as well as those over the last [two](two.html) weeks.

Hakham Dr. [Yosef](joseph.html) ben Haggai

# XIII. The Song of Moses

According to [Jewish](gen-jew.html) Tradition, this Song relates to the [Future](future.html), the “Acharit HaYamim,” the [End of Days](lastdays.html), the [Time](time.html) of the [Mashiach](mashiach.html):

***Shemot (***[***Exodus***](exodus.html)***) 15:1-19*** *Then sang Moses and the children of Israel this song unto* [*HaShem*](hashem.html)*, and spake, saying, I will sing unto* [*HaShem*](hashem.html)*, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.* [*HaShem*](hashem.html) *[is] my strength and song, and he is become my* [*salvation*](salvation.html)*: he [is] my God, and I will prepare him an habitation; my father’s God, and I will exalt him.* [*HaShem*](hashem.html) *[is] a man of war:* [*HaShem*](hashem.html) *[is] his* [*name*](name.html)*. Pharaoh’s chariots and his host hath he cast into the sea: his chosen captains also are drowned in the* [*Red sea*](stages.html)*. The depths have covered them: they sank into the bottom as a stone. Thy right* [*hand*](mashal.html)*,* [*HaShem*](hashem.html)*, is become glorious in power: thy right* [*hand*](mashal.html)*,* [*HaShem*](hashem.html)*, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, [which] consumed them as stubble. And with the blast of thy nostrils the waters were* [*gathered*](gather.html) *together, the floods stood upright as an heap, [and] the depths were congealed in the* [*heart*](body.html) *of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my* [*hand*](fourteen.html) *shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who [is] like unto thee,* [*HaShem*](hashem.html)*, among the gods? who [is] like thee, glorious in holiness, fearful [in] praises, doing wonders? Thou stretchedst out thy right* [*hand*](mashal.html)*, the earth swallowed them. Thou in thy mercy hast led forth the people [which] thou hast* [*redeemed*](redemption.html)*: thou hast guided [them] in thy strength unto thy holy habitation. The people shall hear, [and] be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of* [*Moab*](stages.html)*, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be [as] still as a stone; till thy people pass over,* [*HaShem*](hashem.html)*, till the people pass over, [which] thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine* [*inheritance*](inherit.html)*, [in] the place,* [*HaShem*](hashem.html)*, [which] thou hast made for thee to* [*dwell*](dwelling.html) *in, [in] the* [*Sanctuary*](mikdash.html)*,* [*HaShem*](hashem.html)*, [which] thy* [*hands*](fourteen.html) *have established.* [*HaShem*](hashem.html) *shall reign for ever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and* [*HaShem*](hashem.html) *brought again the waters of the sea upon them; but the children of Israel went on dry [land] in the midst of the sea.*

\* \* \*

***Shoftim 5:4***[*HaShem*](hashem.html)*, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the* [*heavens*](heaven.html) *dropped, the clouds also dropped water.*

***Shoftim 11:17*** *Then* [*Israel*](gen-jew.html) *sent messengers unto the king of Edom, saying, Let me, I* [*pray*](prayer.html) *thee, pass through thy land: but the king of Edom would not hearken [thereto]. And in like manner they sent unto the king of* [*Moab*](stages.html)*: but he would not [consent]: and Israel abode in* [*Kadesh*](stages.html)*.*

***Shoftim 11:18*** *Then they went along through the wilderness, and compassed the land of Edom, and the land of* [*Moab*](stages.html)*, and came by the* [*east*](east.html) *side of the land of* [*Moab*](stages.html)*, and pitched on the other side of Arnon, but came not within the border of* [*Moab*](stages.html)*: for Arnon [was] the border of* [*Moab*](stages.html)*.*

***1 Melachim 9:26*** *And king Solomon made a navy of ships in Ezion-geber, which [is] beside Eloth, on the shore of the* [*Red sea*](stages.html)*, in the land of Edom.*

***1 Melachim 11:14*** *And* [*HaShem*](hashem.html) *stirred up an adversary unto Solomon, Hadad the Edomite: he [was] of the king’s* [*seed*](flower.html) *in Edom.*

***1 Melachim 11:15*** *For it came to pass, when David was in Edom, and* [*Joab*](israelja.html) *the captain of the host was gone up to bury the slain, after he had smitten every* [*male*](male+female.html) *in Edom;*

***1 Melachim 11:16*** *(For* [*six*](six.html) *months did Joab remain there with all Israel, until he had cut off every* [*male*](male+female.html) *in Edom:)*

***1 Melachim 22:47*** *[There was] then no king in Edom: a deputy [was] king.*

***2 Melachim 3:8*** *And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.*

***2 Melachim 3:9*** *So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of* [*seven*](seven.html) *days’* [*journey*](stages.html)*: and there was no water for the host, and for the cattle that followed them.*

***2 Melachim 3:12*** *And Jehoshaphat said, The word of* [*HaShem*](hashem.html) *is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.*

***2 Melachim 3:20*** *And it came to pass in the morning, when the meat* [*offering*](korbanot) *was offered, that, behold, there came water by the way of Edom, and the country was filled with water.*

***2 Melachim 3:26*** *And when the king of* [*Moab*](stages.html) *saw that the battle was too sore for him, he took with him* [*seven*](seven.html) *hundred men that drew swords, to break through [even] unto the king of Edom: but they could not.*

***2 Melachim 8:20*** *In his days Edom revolted from under the* [*hand*](fourteen.html) *of Judah, and made a king over themselves.*

***2 Melachim 8:22*** *Yet Edom revolted from under the* [*hand*](fourteen.html) *of Judah unto this day. Then Libnah revolted at the same* [*time*](time.html)*.*

***2 Melachim 14:7*** *He slew of Edom in the valley of salt* [*ten*](ten.html) *thousand, and took Selah by war, and called the* [*name*](name.html) *of it Joktheel unto this day.*

***2 Melachim 14:10*** *Thou hast indeed smitten Edom, and thine* [*heart*](body.html) *hath lifted thee up: glory [of this], and tarry at home: for why shouldest thou meddle to [thy] hurt, that thou shouldest fall, [even] thou, and Judah with thee?*

***1 Divre Hayamim 1:43*** *Now these [are] the kings that reigned in the land of Edom before [any] king reigned over the* [*children of Israel*](gen-jew.html)*; Bela the son of Beor: and the* [*name*](name.html) *of his* [*city*](city.html) *[was] Dinhabah.*

***1 Divre Hayamim 1:51*** *Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth,*

***1 Divre Hayamim 1:54*** *Duke Magdiel, duke Iram. These [are] the dukes of Edom.*

***2 Divre Hayamim 8:17*** *Then went Solomon to Ezion-geber, and to Eloth, at the sea side in the land of Edom.*

***2 Divre Hayamim 25:20*** *But Amaziah would not hear; for it [came] of God, that he might deliver them into the* [*hand*](fourteen.html) *[of their enemies], because they sought after the gods of Edom.*

***Tehillim 60:1*** *{To the chief Musician upon Shushaneduth, Michtam of David, to* [*teach*](teacher.html)*; when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt* [*twelve*](twelve.html) *thousand.} o God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again.*

***Tehillim 60:8***[*Moab*](stages.html) *[is] my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.*

***Tehillim 60:9*** *Who will bring me [into] the strong* [*city*](city.html)*? who will lead me into Edom?*

***Tehillim 83:6*** *The* [*tabernacles*](succoth.html) *of Edom, and the Ishmaelites; of* [*Moab*](stages.html)*, and the Hagarenes;*

***Tehillim 108:9***[*Moab*](stages.html) *[is] my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.*

***Tehillim 108:10*** *Who will bring me into the strong* [*city*](city.html)*? who will lead me into Edom?*

***Yirmeyahu 9:26*** *Egypt, and Judah, and Edom, and the children of Ammon, and* [*Moab*](stages.html)*, and all [that are] in the utmost corners, that* [*dwell*](dwelling.html) *in the wilderness: for all [these]* [*nations*](nations.html) *[are]* [*uncircumcised*](circumcz.html)*, and all the house of Israel [are] uncircumcised in the* [*heart*](body.html)*.*

***Yirmeyahu 25:21*** *Edom, and* [*Moab*](stages.html)*, and the children of Ammon,*

***Yirmeyahu 27:3*** *And send them to the king of Edom, and to the king of* [*Moab*](stages.html)*, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the* [*hand*](fourteen.html) *of the messengers which come to* [*Jerusalem*](city.html) *unto Zedekiah king of Judah;*

***Yirmeyahu 40:11*** *Likewise when all the* [*Jews*](gen-jew.html) *that [were] in* [*Moab*](stages.html)*, and among the Ammonites, and in Edom, and that [were] in all the countries, heard that the king of* [*Babylon*](bavel.html) *had left a remnant of Judah, and that he had set over them* [*Gedaliah*](gedaliah.html) *the son of Ahikam the son of Shaphan;*

***Yirmeyahu 49:7*** *¶ Concerning Edom, thus saith* [*HaShem*](hashem.html) *of hosts; [Is] wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?*

***Yirmeyahu 49:17*** *Also Edom shall be a desolation: every* [*one*](one.html) *that goeth by it shall be astonished, and shall hiss at all the* [*plagues*](plagues.html) *thereof.*

***Yirmeyahu 49:20*** *Therefore hear the counsel of* [*HaShem*](hashem.html)*, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.*

***Yirmeyahu 49:22*** *Behold, he shall come up and fly as the eagle, and spread his wings over Bazrah: and at that day shall the* [*heart*](body.html) *of the mighty men of Edom be as the* [*heart*](body.html) *of a woman in her pangs.*

***Eicha 4:21*** *Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.*

***Eicha 4:22*** *The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into* [*captivity*](elul.html)*: he will visit thine iniquity, O daughter of Edom; he will discover thy* [*sins*](sin.html)*.*

***Yechezkel 25:12*** *Thus saith the Lord* [*HaShem*](hashem.html)*; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;*

***Yechezkel 25:13*** *Therefore thus saith the Lord* [*HaShem*](hashem.html)*; I will also stretch out mine* [*hand*](fourteen.html) *upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.*

***Yechezkel 25:14*** *And I will lay my vengeance upon Edom by the* [*hand*](fourteen.html) *of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall* [*know*](daat.html) *my vengeance, saith the Lord* [*HaShem*](hashem.html)*.*

***Yechezkel 32:29*** *There [is] Edom, her kings, and all her princes, which with their might are laid by [them that were] slain by the sword: they shall lie with the* [*uncircumcised*](circumcz.html)*, and with them that go down to the pit.*

***Yechezkel 35:15*** *As thou didst rejoice at the* [*inheritance*](inherit.html) *of the* [*house of Israel*](israelja.html)*, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, [even] all of it: and they shall* [*know*](daat.html) *that I [am]* [*HaShem*](hashem.html)*.*

***Yechezkel 36:5*** *Therefore thus saith the Lord* [*HaShem*](hashem.html)*; Surely in the* [*fire*](fire.html) *of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have* [*appointed*](settimes.html) *my land into their possession with the joy of all [their]* [*heart*](body.html)*, with despiteful minds, to cast it out for a prey.*

***Daniel 11:41*** *He shall enter also into the* [*glorious land*](city.html)*, and many [countries] shall be overthrown: but these shall escape out of his* [*hand*](fourteen.html)*, [even] Edom, and* [*Moab*](stages.html)*, and the chief of the children of Ammon.*

***Yoel 3:19*** *Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence [against] the children of Judah, because they have shed innocent* [*blood*](body.html) *in their land.*

***Amos 1:6*** *Thus saith* [*HaShem*](hashem.html)*; For* [*three*](three.html) *transgressions of Gaza, and for* [*four*](four.html)*, I will not turn away [the punishment] thereof; because they carried away captive the whole captivity, to deliver [them] up to Edom:*

***Amos 1:9*** *Thus saith* [*HaShem*](hashem.html)*; For* [*three*](three.html) *transgressions of Tyrus, and for* [*four*](four.html)*, I will not turn away [the punishment] thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly* [*covenant*](covenant.html)*:*

***Amos 1:11*** *Thus saith* [*HaShem*](hashem.html)*; For* [*three*](three.html) *transgressions of Edom, and for* [*four*](four.html)*, I will not turn away [the punishment] thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:*

***Amos 2:1*** *Thus saith* [*HaShem*](hashem.html)*; For* [*three*](three.html) *transgressions of* [*Moab*](stages.html)*, and for* [*four*](four.html)*, I will not turn away [the punishment] thereof; because he burned the bones of the king of Edom into lime:*

***Amos 9:12*** *That they may possess the remnant of Edom, and of all the heathen, which are called by my* [*name*](name.html)*, saith* [*HaShem*](hashem.html) *that doeth this.*

***Ovadiah 1:1*** *The vision of Obadiah. Thus saith the Lord* [*HaShem*](hashem.html) *concerning Edom; We have heard a rumor from* [*HaShem*](hashem.html)*, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.*

***Ovadiah 1:8*** *Shall I not in that day, saith* [*HaShem*](hashem.html)*, even destroy the wise [men] out of Edom, and understanding out of the mount of Esau?*

***Malachi 1:4*** *Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith* [*HaShem*](hashem.html) *of hosts, They shall build, but I will throw down; and they shall call them, The border of* [*wickedness*](wicked.html)*, and, The people against whom* [*HaShem*](hashem.html) *hath indignation for ever.*

# XIV. Ishmael

HaRav Elchonon Wasserman says every [event](feasts.html) that takes place in the [world](worlds.html) is intended exclusively for Israel (*Koveitz Maamorim, Zechor Yemos Olom*).

[**Galut**](galuyot.html) **Edom** (Edomite [exile](galuyot.html))

Despite the great hardships we are suffering at the [hands](fourteen.html) of the Arabs, i.e. Malchut Ishmael, we must keep in mind that we are in [Galut](galuyot.html) Edom, the last [*galut*](galuyot.html), which will continue until the arrival of [Mashiach](mashiach.html), as explained by Chazal in many places[[11]](#footnote-11).

**Malchut Yishmael**

Since we are in [Galut](galuyot.html) Edom, we must clarify the task of Malchut Ishmael during the [footsteps](heel.html) of the [Mashiach](mashiach.html) at the end of [*Galut*](galuyot.html)and the meaning behind the calamities we and the entire [world](worlds.html) are suffering at the [hands](fourteen.html) of the Ishmaelite Kingdom. The Maharal and *Pachad* [*Yitzchak*](isaac.html) explain why Malchut Ishmael was not among the [four](four.html) kingdoms (i.e. [*galuyot*](galuyot.html)) mentioned in *Daniel*: “The [four](four.html) kingdoms received their power as the result of the fall of [Israel](gen-jew.html) [according to the historical pattern of] [one](one.html) [nation](nations.html) falls and the next rises. Therefore when the people of Israel [sinned](sin.html) and descended from their [spiritual](physical.html) elevation, they fell into the [hands](fourteen.html) of each of the kingdoms and were enslaved. However Ishmael does not receive its power through the fall of Israel, but has a special power from [HaShem](hashem.html) Himself in the [merit](merit.html) of their descent from [Avraham](avraham.html) Avinu:

***Bereshit (Genesis) 17:20*** *And as for Ishmael I have heard thee. Behold, I have blessed him and will make him fruitful and will multiply him exceedingly . . .*

And this power allows them to overcome and oppose [Am Israel](gen-jew.html).”

**Understanding the Current Period**

The Ishmaelites have undermined the peace of mind of the materialistic life and have induced a worldwide state of fear of havoc and destruction.

This appears to be more than a temporary trend: various observers say that the [world](worlds.html) is heading toward a sharp polarization -- modern, Western culture versus traditional and conservative Arab culture, and that a collision between these [two](two.html) powers is inevitable.

(In fact the War of Gog and Magog is described as a war between Edom and Yishmael “because their beliefs are divergent” [*Malbim, Yechezkel* 32:17].) As bin Laden said, “Americanization pollutes the Islamic home” (quoted in Thomas Friedman’s *Luxury and the Olive Tree*).)

\* \* \*

Yalkut Shimoni (421): Rabbi Yishmael would say: [Three](three.html) **wars of confusion** will be waged by the **Bnei Yishmael** in the [future](future.html) at the [end of days](lastdays.html). [One](one.html) at sea and with drawn bow, [one](one.html) on dry land with drawn sword, and [one](one.html) **on a great** [**city**](city.html) **which is worse than the other** [**two**](two.html)**,** as it says, “and because of the severity of war” **and from there Ben David will sprout** and will see the destruction of these and those, **and from there he will come to** [**Eretz Yisrael**](city.html), as it says, “who is this who comes from Edom...why are your clothes red...for it is a day of vengeance in my [heart](body.html)... (Melachim [*remez*](remez.html)261).

\* \* \*

When Hagar had her child, [HaShem](hashem.html) told her to [name](name.html) him “ Ishmael,” which literally means that G-d listened to her [prayers](prayer.html). But the [Midrash](orallaw.html) informs us that this word means “Yishma Kel - G-d will listen,” for it prophetically revealed that Ishmael’s descendants, the Arabs, would generate many [Jewish](gen-jew.html) [prayers](prayer.html), causing [HaShem](hashem.html) to listen to the urgent cries of His people. How amazing! A boy is born to a former bondmaid and a prophecy is revealed that, thousands of years later, his myriad descendants would repeatedly cause [Tehillim](psalms1.html) to be said by [Jews](gen-jew.html) all around the [world](worlds.html).

Indeed the description of Ishmael is replete with amazing prophecy. The description that he will be a “a wild ([ass](chamor.html)-like) man” is a perfect description of the Arab mentality. Who else would send little children with rocks to confront high-tech tanks? Who else but a wild subhuman people would go on suicide mission after suicide mission? And what about the testimony of what the pasuk says, “And everyone’s [hands](fourteen.html) will be in him,” which the Targum translates to mean “That all will need him.” How [awesome](awesome.html) a prophecy this is, that [nations](nations.html) - [world](worlds.html) over - are in urgent need of Arab oil. And what about the verse that tells us “That he (Ishmael’s descendants) will [dwell](dwelling.html) on the [face](body.html) of all of his brethren.” How uncannily accurate is this description of how the Arabs totally encircle the [Jewish](gen-jew.html) people, literally camping upon all of their borders.

Ishmael’s (the Arabs of today) rights in [eretz Israel](city.html) can be exercised when the [Jews](gen-jew.html) do not exercise their blessing of clinging to [HaShem](hashem.html). Thus, our struggle with Ishmael for the rights to [Eretz Israel](city.html) is not simply a [physical](physical.html) struggle, but a [spiritual](physical.html) [one](one.html) as well. It will be successful when we realize the blessing of [spiritual](physical.html) connectedness that [HaShem](hashem.html) gave to [Avraham](avraham.html), and that was transmitted to us through our father [Yitzchak](isaac.html).

This is also why our sages refer to the final [stages](stages.html) of the [exile](galuyot.html) as “the [heels](heel.html) of the [Mashiach](mashiach.html),” for in that [time](time.html) it will be necessary to elevate [the Divine sparks] that have become enmeshed in the lowest elements [of these [exiles](galuyot.html)], the [feet](heel.html).

[***Zohar***](orallaw.html) ***Torah portion of Va’era page 32a*** *Come and see - for* [*four*](four.html) *hundred years the supervising* [*angel*](angels.html) *of Yishmael beseeched G-d. He said “whoever is* [*circumcised*](circumcz.html) *has a portion with you?” G-d replied, “Yes.” He said, “Well, Yishmael is* [*circumcised*](circumcz.html)*; how come he doesn’t have a portion with you like* [*Yitzchak*](isaac.html)*?” G-d replied, “This* [*one*](one.html) *(*[*Yitzchak*](isaac.html)*) is* [*circumcised*](circumcz.html) *properly, and this other* [*one*](one.html) *(Yishmael) is not. Also, this* [*one*](one.html) *does it properly on the* [*eighth*](eight.html) *day.” He asked him “And despite all this, even though he is* [*circumcised*](circumcz.html) *he gets no reward?” G-d responded by distancing the children of Yishmael from Himself in the upper* [*worlds*](worlds.html)*, and He gave them a portion below in the Holy land, because they are* [*circumcised*](circumcz.html)*. In the* [*future*](future.html)*, the children of Yishmael will rule over the Holy land for a long* [*time*](time.html) *while the land is empty, just as their* [*circumcision*](circumcz.html) *is empty and without completion. And they will hinder the children of Israel from returning to their place, until their* [*merit*](merit.html) *in the Holy land runs out. In the* [*future*](future.html) *the children of Yishmael will stir great wars in the* [*world*](worlds.html)*. And the children of Edom [the West] will* [*gather*](gather.html) *against them, and make war with them,* [*one*](one.html) *on the sea, and* [*one*](one.html) *on the land, and* [*one*](one.html) *by* [*Jerusalem*](city.html)*; and each* [*one*](one.html) *will prevail over the other but the Holy land will not fall to the* [*hands*](fourteen.html) *of Edom. At the same* [*time*](time.html)*, a* [*nation*](nations.html) *from the end of the* [*world*](worlds.html) *will be awakened against* [*wicked*](wicked.html) *Rome.(Rome here is said to refer to the*[*spiritual*](physical.html) *center of western civilization) and it will make war against her for* [*three*](three.html) *months, and many* [*nations*](nations.html) *will* [*gather*](gather.html) *there, and they will fall by her* [*hand*](fourteen.html)*, until all the children of Edom will* [*gather*](gather.html) *against her from all corners of the earth. And then G-d will awaken Himself against them, as it says, “a sacrificial slaughter for the Lord in Batzra”, and it says, “to shake the corners of the Land”. And after this, the children of Yishmael will be finished from the* [*world*](worlds.html)*. And all the supernal powers of the* [*nations*](nations.html) *will be broken, and no power will remain above except for the power of* [*Israel*](gen-jew.html) *alone.*

\* \* \*

“The Arabs will evoke many battles around the [world](worlds.html) invoking Edom [the descendents of Esav—another great bargain!] into fierce battles at sea, on land and near [Jerusalem](city.html). They will [attack](attacks.html) and conquer each other…and additional armies will join the battle…Until God ‘will grab the corners of the Land [and the [wicked](wicked.html) will be shaken from it]’ (Job 38:13). He will remove the children of Ishmael from the Land…Then, I will transform all the [nations](nations.html) into a [pure tongue](spirit.html), that all shall call in God’s [Name](name.html) and serve Him in unity (*Zephaniah* 3:9).”

All this is stated in the [Zohar](orallaw.html), written by Rabbi Shimon bar Yochai some 1800 years ago.

The lives of the Patriarchs foreshadow [events](feasts.html) in the lives of their descendants. Just as [Yaakov](israelja.html) emerged from his battle with Esav victoriously, so should we [merit](merit.html) [redemption](redemption.html) from our [exile](galuyot.html), and reach the heights of Yisrael.

If we ever wonder why [Jews](gen-jew.html) have so much ‘trouble’ from the Arabs, like everything else in [world](worlds.html) history, it can be traced back to “The actions of the Patriarchs foreshadow the actions that happen to the children.” This lack of compassion that was manifested by Sarah, in the treatment of Hagar. was the cause, as the Ramban points out, of the persecution manifested by the descendants of Ishmael to the [Jewish](gen-jew.html) people:

***Bereshit (Genesis) 16:4-6*** *And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her* [*eyes*](body.html)*. And Sarai said unto* [*Abram*](avraham.html)*, My wrong [be] upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her* [*eyes*](body.html)*:* [*HaShem*](hashem.html) *judge between me and thee. But* [*Abram*](avraham.html) *said unto Sarai, Behold, thy maid [is] in thy* [*hand*](fourteen.html)*; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her* [*face*](body.html)*.*

# XV. The Great battle

The Sages [speak](mashal.html) about a great battle between Edom and Ishmael. This great battle was foreshadowed by the Crusaders against the Turks in their battles for control of [Eretz Israel](city.html). The final battle between these [two](two.html) titans will make the crusades pale in significance. The final battle between these [two](two.html) peoples was mentioned in [Pirke De-Rabbi Eliezer](orallaw.html):

**PIRQE DE-RABBI ELIEZER*****§30 (END) according to*** *HUC MS.75 FOL. 44A-B R. Ishmael said: The Ishmaelites will do* [*fifteen*](fifteen.html) *things in the Land (of Israel) at the* [*End of Days*](lastdays.html)*, to wit: They will measure the Land with ropes, and make cemeteries (places) for the lodging of flocks and (for) dunghills, and they will measure from them and by them on the mountains. Deceit will increase and truth will be hidden, and royal coinage will be cancelled. They will confuse scarlet-dye and worm, and {paper and pen} will wither. They shall rebuild the roads and refurbish the destroyed* [*cities*](city.html)*. They shall* [*plant*](flower.html) *gardens and parks, and repair the holes in the walls of the houses of* [*study*](study.html)*. They shall build a structure at (the site of the)* [*Temple*](temple.html)*.* [*Two*](two.html) *brothers shall be installed over them as leaders.*

In those days the sons (sic!) of David will sprout up, as Scripture says: ‘and in the [time](time.html) of those kings the God of [heaven](heaven.html) will establish a kingdom etc.’ (Dan 2:44). R. Ishmael said: The Ishmaelites will fight [three](three.html) great battles at the [End of Days](lastdays.html), as Scripture affirms: ‘for they fled from swords’ (Isa 21:15); the expression ‘swords’ means ‘battles.’ [One](one.html) (will be) in the forest— ‘from the drawn sword’ (ibid.); [one](one.html) (will be) on the sea— ‘from the drawn bow’ (ibid.); and [one](one.html) (will be) in the great …(?), which is in Rome, for it (will be) more important than the (preceding) [two](two.html), as Scripture states: ‘from the glory (!) of battle’ (ibid.). From there (Rome) the son of David will sprout up and come to the [Land of Israel](city.html) and behold the destruction of both these and those, as Scripture states: ‘Who is this who comes from Edom, red of garment from Basra, this [one](one.html) majestic in his clothing etc.’ (Isa 63:1).

The [Zohar](orallaw.html) also speaks of this cosmic battle:

***Soncino*** [***Zohar***](orallaw.html)***, Shemoth, Section 2, Page 32a***[*Abram*](avraham.html)[*prayed*](prayer.html) *to God: “O that Ishmael might live before thee!” Now, although the Holy* [*One*](one.html)*, blessed be He, promised* [*Abraham*](avraham.html) *that he would beget* [*Isaac*](isaac.html)*, yet* [*Abraham*](avraham.html) *was so attached to Ishmael, that the Holy* [*One*](one.html) *had to promise him: “As for Ishmael, I have heard thee: behold, I have blessed him... and I will make him a great* [*nation*](nations.html)*” (Ibid. 20). Through his* [*circumcision*](circumcz.html) *Ishmael entered into the holy* [*covenant*](covenant.html) *before* [*Isaac*](isaac.html) *was born. Now, for* [*four*](four.html) *hundred years the supramundane representative of Ishmael stood before the Holy* [*One*](one.html)*, blessed be He, and pleaded thus with him: “He who is* [*circumcised*](circumcz.html)*, has he a portion in Thy* [*Name*](name.html)*? “ “Yes.” “But what then of Ishmael? Is he not* [*circumcised*](circumcz.html)*? Why then has he no portion in Thy* [*Name*](name.html)*, like* [*Isaac*](isaac.html)*?” The Holy* [*One*](one.html) *answered: “*[*Isaac*](isaac.html) *was* [*circumcised*](circumcz.html) *according to rule, [Tr. Note: i.e. with the peri’ah, or exposure of the flesh.] not so Ishmael; moreover the Israelites attach themselves to me from the* [*eighth*](eight.html) *day of their* [*birth*](birth.html)*, but the Ishmaelites for a long* [*time*](time.html) *are far from me.” Said he: “Yet, as Ishmael has been* [*circumcised*](circumcz.html)*, he ought to have a reward!’, Woe, woe, that Ishmael was born into the* [*world*](worlds.html) *and was* [*circumcised*](circumcz.html)*! What did the Holy* [*One*](one.html) *do? He banished the children of Ishmael from the heavenly communion and gave them instead a portion here below in the* [*Holy Land*](city.html)*, because of their* [*circumcision*](circumcz.html)*. And they are destined to rule over the land a long* [*time*](time.html)*, so long as it is empty, just as their form of* [*circumcision*](circumcz.html) *is empty and imperfect; and they will prevent Israel from returning to their own land until the* [*merit*](merit.html) *of the children of Ishmael shall have become exhausted. And the sons of Ishmael will fight mighty battles in the* [*world*](worlds.html)*, and the sons of Edom will* [*gather*](gather.html) *against them, and make war against them, some on land, others on sea, and some close to* [*Jerusalem*](city.html)*, and* [*one*](one.html) *shall prevail over the other, but the Holy Land will not be delivered to the sons of Edom. Then a* [*nation*](nations.html) *from the furthest ends of the earth will rise against* [*wicked*](wicked.html) *Rome and fight against her for* [*three*](three.html) *months, and many* [*nations*](nations.html) *will* [*gather*](gather.html) *there and fall into the* [*hands*](fourteen.html) *of that people, until all the sons of Edom will congregate against her from all the ends of the earth. Then the Holy* [*One*](one.html) *will rise against them, as it says: “A slaughter of the Lord in Basra and a great slaughter in the land of Edom” (Isa. XXXIV, 6). He will “take hold of the ends of the earth that the* [*wicked*](wicked.html) *might be shaken out of it” (Job XXXVIII, I3). He will wipe out the children of Ishmael from the Holy Land, and crush all the powers and principalities of the* [*nations*](nations.html) *in the supramundane* [*world*](worlds.html)*, and only* [*one*](one.html) *power will remain above to rule over the* [*nations*](nations.html) *of the* [*world*](worlds.html)*, namely the power representing Israel, as it is written: “The Lord is thy shadow at thy right* [*hand*](mashal.html)*” (Ps. CXXI, 5). For the Holy* [*Name*](name.html) *is at the Right, and the Torah is at the Right, and therefore all depends on the Right, and likewise the* [*future*](future.html)[*salvation*](salvation.html) *is at the Right, as it says: “*[*Save*](salvation.html) *with thy right* [*hand*](mashal.html)*” (Ps. LX, 7). Concerning that* [*time*](time.html) *it is written: “Then I will turn to the peoples a pure language that they may all call upon the* [*name*](name.html) *of the Lord to serve him with* [*one*](one.html) *consent” (Haggai III, 9), and on that day “will the Lord be* [*one*](one.html) *and his* [*name*](name.html)[*one*](one.html) *“ (Zech. XIV, 9). Blessed be the Lord for ever and ever. Amen and amen.’*

So, Ishmael and Edom will wage war against each other for [three](three.html) months and end up destroying each other. Wow!

Our [festival](festival.html) readings during [Succoth](succoth.html) also [speak](mashal.html) to the war between Edom and Ishmael. The Haftorot for both the [first](one.html) day of [Succoth](succoth.html), from Zechariah 14:1-21, and [Shabbat](sabbath.html) Chol HaMoed [Succoth](succoth.html). from Yechezkel 38:18 – 39:16, describe the wars of Gog and Magog, the battles preceding the advent of the Messianic Era. These battles revolve around [Jerusalem](city.html) with the chief combatants being Edom and Yishmael (see Malbim to *Yechezkel* 38:2). Certainly the recent tragic [events](feasts.html), once again pitting Christian (the traditional inheritors of the Edom dynasty) countries against Moslem (descendants of Yishmael) countries, are frightening reminders of the eventual fulfillment of these prophecies.

It is mentioned in the *Tur, Orach Chaim: 490*, in the [name](name.html) of Hai Gaon, that the war of Gog and Magog will break out during Chol HaMoed [Succoth](succoth.html), and the [resurrection of the dead](techiyat.html) will be in [Nisan](feasts.html).

I suspect. as well, that this cosmic battle will take place during [Succoth](succoth.html).

Abarbanel has an interesting perspective on the following verse:

***Zechariah 14:4*** *And his* [*feet*](heel.html) *shall stand in that day upon the* [*mount of Olives*](east.html)*, which [is] before* [*Jerusalem*](city.html) *on the* [*east*](east.html)*, and the* [*mount of Olives*](east.html) *shall cleave in the midst thereof toward the* [*east*](east.html) *and toward the west, [and there shall be] a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.*

Abarbanel says that the [events](feasts.html) described here, in Zechariah 14, are not to be taken literally, but rather are referring to the battle between Edom and Ishmael, which will take place on the [Mount of Olives](east.html), which will therefore be split between them. The reason this prophecy cannot be taken literally, is because [HaShem](hashem.html) does not do miracles for no reason (and there doesn’t seem to be any obvious reason why this miracle should be necessary).

The Abarbanel brings another possibility, that the description is literal, in the sense that the mountain will be levitated by the warring parties

# XVI. [Amalek](amalek.html)

Hashgacha Pratis - Divine Providence

The Rambam (Hilchot Ta’anith 1:3) warns against seeing [events](feasts.html) as being coincidental:

*“If they do not* [*cry*](mashal.html) *out and do not shout, but rather say ‘this thing happened to us through the natural course of* [*events*](feasts.html)*; this trouble came about by chance,’ this is the way of cruelty.”*

The Gulf war was an illogical war as it applied to the [Jew](gen-jew.html). Saddam, like Hitler and [Haman](esther.html), had no particular education, training, or noble [birth](birth.html) that he should be entitled to rule. It seems that his only qualification to rule was because [HaShem](hashem.html) wished to use his intense hatred of [Jews](gen-jew.html), just like [Amalek](amalek.html). When he wished to fight Kuwait and the allied army, he shot scud missiles at Israel. What an illogical reaction. This response, alone, should make us realize that [HaShem](hashem.html)’s [hand](fourteen.html) is behind it. The very lack of logic should cause us to see the [hand](fourteen.html) of [HaShem](hashem.html).

To a [physical](physical.html), illogical, and irrational, hatred that focuses on our [physical](physical.html) destruction, our response must be [spiritual](physical.html)! We must recognize that [HaShem](hashem.html) is behind this. We must see that our total response must be teshuva, repentance! We must not react [physically](physical.html).

**The Gulf War ceasefire -** [**Adar**](feasts.html) **14, 5751 (February 28, 1991)**

It is the morning of February 28, 1991. Inside the [synagogues](synagog.html), the Book of [Esther](esther.html) is read aloud. It is the story of a great turn of [events](feasts.html) for the [Jewish](gen-jew.html) people. The [wicked](wicked.html) viceroy of Persia, [Haman](esther.html), had plotted to murder all the [Jews](gen-jew.html) in the kingdom. Through a sequence of inexplicable and [miraculous events](feasts.html), the tables were turned, and through the efforts of the [Jewish](gen-jew.html) leaders Mordechai and [Esther](esther.html), [Haman](esther.html) was hanged on the very day that he chose to kill the [Jews](gen-jew.html). For 2,500 years, [Purim](Purim.html) has been a day to celebrate the triumph of good over evil.

The Gulf War started on [**Shevat**](feasts.html) **1, 5751** ([Sabbath](sabbath.html) reading: Bo, Ex 10:1-13:16 - Prophets: Jer 46:13-28), January 16 1991, when the allied forces began the aerial bombing of Iraq, following the Iraqi invasion of Kuwait the previous summer.

Iraqi troops invaded Kuwait on [**Av**](feasts.html) **11, 5750** ([Sabbath](sabbath.html) reading: [Va-Ethannan](annual.html), Deut 3:23-7:11 - Prophets: Isa 40:1-26, Nahamu), August 2 1990.

**War in Afghanistan begins –** [**Tishri**](feasts.html) **22, 5762 (October 9, 2002)**

George Bush attacked Afghanistan on the [22nd day of Tishre](feasts.html). After weeks of preparation and deliberation, George Bush Jr. finally let loose on Sunday, October 7th. However, according to the [Jewish calendar](gen-jew.html) in Israel, it was already (just barely) Monday, 22 of Tishre - [Hoshana Rabbah](hoshana.html) - the [one](one.html) day of the year that [HaShem](hashem.html) judges the [Gentile](gen-jew.html) [nations](nations.html) as well as the [Jewish](gen-jew.html) people.

**Things that don’t make sense:**

**A.** Iraq declared, “We will pull out of Kuwait, if the Israelis pull out of the ‘occupied’ territories”.

**B.** The whole [world](worlds.html), except Israel, fought against Iraq in the Gulf War. So who did Iraq [attack](attacks.html)? You guessed it – Israel!!!

**C.** 39 scuds fell on Israel and no more than [one](one.html) death that *may* be attributed to the [attacks](attacks.html). Open miracles were happening.

**D.** The crushing defeat of a mortal enemy of the [Jewish](gen-jew.html) people without [one](one.html) Israeli soldier firing a shot.

**Have we SEEN the miracle?**

The [Jews](gen-jew.html) who saw the splitting of the [Red Sea](stages.html) recited a Song of Praise (Shirah). We saw a miracle and we must recite a ‘Song of Praise’ as well.

# XVII. Palestinians

***Amos 1:4-6*** *Thus saith* [*HaShem*](hashem.html)*; For* [*three*](three.html) *transgressions of Gaza, and for* [*four*](four.html)*, I will not turn away [the punishment] thereof; because they carried away captive the whole captivity, to deliver [them] up to Edom: But I will send a* [*fire*](fire.html) *on the wall of Gaza, which shall devour the palaces thereof: And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine* [*hand*](fourteen.html) *against Ekron: and the remnant of the Philistines shall perish, saith the Lord* [*HaShem*](hashem.html)*.*

# XVIII. [Mashiach](mashiach.html)

There is also a reference [to [Mashiach](mashiach.html)] in the passage concerning Balaam, who prophesies about the [two](two.html) anointed [kings]: the [first](one.html) anointed [king][[12]](#footnote-12)[2], David, who saved [Israel](gen-jew.html) from her oppressors, and the final anointed [king] who will arise from among his descendants and [save](salvation.html) Israel [at the [End of Days](lastdays.html)][[13]](#footnote-13)[3]. The following [quoted] phrases are from that passage: [Bamidbar 24:17-18]

“I see it, but not now” - This refers to David; “I perceive it, but not in the near [future](future.html)” - This refers to King [Mashiach](mashiach.html).

“A [star](mazaroth.html) shall go forth from [Yaakov](israelja.html)“ - This refers to David; “and a [staff](staff.html) shall arise in Israel” - This refers to King [Mashiach](mashiach.html).

“He shall crush all of [Moab](stages.html)’s princes” - This refers to David, (as it is written [II Shmuel 8:2], “He smote [Moab](stages.html) and measured them with a line”); “he shall break down all of Seth’s descendants” - This refers to King [Mashiach](mashiach.html), (about whom it is written [Zechariah 9:10], “He will rule from sea to sea”).

“[Edom](edom.html) will be demolished” - This refers to David, (as it is written [Cf. II Shmuel 8:6 and 8:14], “Edom became the servants of David”); “his enemy, Seir, will be destroyed” - This refers to [Mashiach](mashiach.html), (as it is written [Ovadiah 1:21], “Saviors will ascend Mount Zion [to judge the mountain of Esau....]”).

\* \* \*

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1. [Midrash](file:///F:\Word\CHANUKAH\orallaw.html) Pliah [↑](#footnote-ref-1)
2. Soncino Zohar, Bereshit, Section 1, Page 166b [↑](#footnote-ref-2)
3. SA OC 473:3 [↑](#footnote-ref-3)
4. SA OC 479 [↑](#footnote-ref-4)
5. Based on Gevurot HaShem chapter 60 [↑](#footnote-ref-5)
6. Abarbanel [↑](#footnote-ref-6)
7. Malbim [↑](#footnote-ref-7)
8. The Living Torah by Arey Kaplan [↑](#footnote-ref-8)
9. This section was derived from a teaching by Hakham Pinchas Winston. [↑](#footnote-ref-9)
10. Bais HaLevi al HaHaggadah [↑](#footnote-ref-10)
11. see Bereshit Rabbah Chap. 44; [Vayikra Rabbah](orallaw.html) Chap. 29 [↑](#footnote-ref-11)
12. [↑](#footnote-ref-12)
13. [↑](#footnote-ref-13)