

Gaza, Rafah & Absolute Truth

REVISION 1.4.2

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 4 Ramadan, 1445 AH [Islamic → Hijri]

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לע"נ אבי מורי אורי'ש בן ר' חיים ז"ל ואמי מורתי נשיינא העניע בת ר' אריה לייב ז"ל

THE MASTER OF THE UNIVERSE IS NOT A “TRIBAL DEITY” (OF JEWS ALONE)

[Friday, March 8, 2024]

- The Hamas Attack of October 7th, 2023 was already predicted in the Torah millennia ago.
 The Five Books of Moses fixed the date of the “surprise” attack 3,300+ years ago.
 King David prophesied the attack in fine detail in The Book of Psalms 2,500 years ago.
- We discovered King David’s prophecy of the [proposed, potential, hopeful] ceasefire before the beginning of Ramadan, 2024.
 [Nearly 2 billion Muslims around the world will celebrate the Islamic holiday Ramadan, which is expected to begin on March 10 or 11, depending on the sighting of the moon. During the month of Ramadan, Muslims abstain from food, drink, smoking, gossip, and sexual relations from sunrise to sunset.]
- Normally, a discovered prophecy is of a stale event, “ancient history” – occurring long ago.
- Here, by contrast, we will see a LIVING PROPHECY, unfolding before our very eyes ... IN REAL TIME!
- In the context of the Israel-Hamas War, taking place in Gaza now, the city of Rafah is very much in the news.
- ‘Rafah’ in Hebrew is רַפְיָהּ (“Rafiah”), where the ‘h’ is pronounced aspirated like German ‘Ach’.
- The “GEMATRIA” (numerical value) of this place-name is 298, matching that of רֵצַח (*retzah*, “murder”) ... a morally damning equivalence, condemning both sides of the bitter conflict (i.e., Hamas, the I.D.F.)!
- Anagrams are legitimate methods of Torah interpretation.

9. When you rearrange the Hebrew letters of ‘Rafah’/“Rafiah”, you get the word יַפְרָח ("yifrah"), which means “[he] will flourish.”
10. This exact Hebrew word is found in the Book of Psalms, in Psalm 72:7 – beginning that verse.
11. This verse is King David’s prophecy of the [ostensibly possible] Ramadan ceasefire which I promised to deliver.
12. One distinguishing feature of newly discovered prophecies in familiar Scripture is that all existing translations don’t adequately address ALL of the verse’s (or passage’s) unique characteristics. Only NOW can we [retroactively] understand the author’s (Psalmist’s) intentions behind his various nuanced expressions.
13. Here is the native Hebrew of the verse, with interfolded English translation.

יַפְרָח בְּיָמָיו צַדִּיק
 May the righteous flourish in his days,
 וְרַב שָׁלוֹם
 and much peace
 עַד־בְּלִי יָרֵחַ.
 until there is no moon.

14. Rashi (1040-1105), the pre-eminent commentator to Bible and Talmud, explains that “the righteous” refers to the Jewish People.
15. We can challenge Rashi’s position: how could the Jewish People – represented here by the I.D.F. – possibly be labeled righteous when they are carpet-bombing starving and water-parched, displaced **NON-HAMAS** Gazans to oblivion as well? We’ll hold off on this key point while we examine the other Scriptural issues present in this verse, then return to it.
16. The “GEMATRIA” (numerical value) of בְּיָמָיו (*b’yamav*, “in his days”) is 68. King David dedicated Psalm 68 to the intricate prophecy of the Hamas attack of October 7th, 2023. The verse means: the Jewish People will blossom (“flourish”) from an in-depth knowledge of Psalm 68 internals.
17. The verse follows the veiled reference to Psalm 68 by predicting “and much peace.” Here’s Rashi’s comment here:

... this peace will last forever. Now all this prayer was fulfilled except this thing, because Solomon sinned; therefore, his kingdom did not endure...
18. The issue of King David’s incompletely fulfilled prayer does not end there. We have an explicit verse [1 Samuel 18:14], *And David was successful in ALL his ways, and Hashem was with him.* This Divine assurance of success in all his endeavors certainly did not diminish over time, as he aged. This indicates that his prayer may not have been fully realized in his son, King Solomon’s days, but its time will surely come to actualize all of King David’s prayerful intent/content. Because of the timely link of this verse to [beleaguered] Rafah City, we may justifiably conclude the time for its fruition has finally arrived. A shaky ceasefire leading ... to a lasting peace!
19. But how can Psalm 68 lead to lasting peace when Muslims believe The Book of Psalms (which they call Zabur) to be holy and, even so, Psalm 68 has NEVER led to lasting peace hitherto?! The answer is that Psalm 68, *when properly decoded*, proves God is NOT a tribal deity (of the Jews alone), Heaven Forbid! – but the Father of ALL mankind, including Palestinians, the Most-Fair Being of Absolute Truth. There is no doubt about this. I have already decoded much of Psalm 68, with God’s help, and I am an eyewitness to these facts, in possession of this knowledge.

20. The verse's reference to the moon is glossed over by previous interpretations who treat it as synonymous with 'forever'. However, Biblical Hebrew has several commonplace equivalents for this purpose. No compelling rationale for the deviation to a moon reference is presented. Moreover, the plain sense of the verse is openly contradicted by Psalm 89:37 – *“Like the moon, it shall be established forever, and a faithful witness in the sky, Selah ...* implying the moon is ETERNAL (i.e., there'll be no time without a moon!)
21. In our context, all this cloudiness dissipates. The Islamic calendar is lunar-based, with Ramadan being the 9th month. The Hebrew word for 'moon' can be revowelled to יָרַח (*yeraḥ*, “month”). The Hebrew word for 'until' can be revowelled to עַד (*eyd*, “witness”). Plugging these values into the original clause yields: *witness – there is no month*. What could this awkward phraseology mean? Simple. Anyone with insider knowledge of Islam can bear WITNESS that THERE IS NO MONTH *like Ramadan* – that singular month of the entire Muslim year. Moreover, the lesser numerical value (“Mispar Katan”) of the Hebrew word ‘month’ is 11, referring to the remainder months of the Hijri year. Furthermore, the lesser numerical value of the entire phrase “until there is no moon” is 28, the length in days of a lunar month, corresponding to the month-long fast's duration. The phrase “until there is no moon” refers to the waning of the moon at fast's end, before the New Moon of the following month.
22. [Timeliness] The Hebrew word for יִפְרַח (*yifrah*, “he will flourish”) has at its core the word פֶּרַח (*perah*, “flower”). Trees bud and flowers blossom/bloom in the Spring. As I write this, tomorrow night begins Eastern Daylight Time: “SPRING ahead ... fall back. In the “Spring” [season of the year], HOPE [for lasting peace] SPRINGS ETERNAL!
23. Lastly, we revisit our strong question on Rashi. In defense, Rashi artfully deflects the challenge by pointing out he's simply basing himself on Isaiah 60:21 – *And your people are ALL righteous; they shall inherit the Land forever; they are the branch of My planting, the work of My hands, in which to take pride*. So [the people] Israel's righteousness was dictated to Isaiah by Hashem Himself, certainly the Ultimate Unimpeachable Source! How do we square the Creator's own assessment with the I.D.F.'s ruthless willy-nilly campaign of devastation of active terrorists and “pareve” (neutral) innocent bystanders? The unexpected answer: there's a LOT going on in this verse below the laudatory surface!
24. The identification of the people Israel as righteous anchors Isaiah's verse 60:21 to King David's verse 72:7. They are “birds of a feather” – they speak of the identical matter. Thus, Isaiah, too, is referring to the Israel-Hamas War.
25. Adding chapter and verse numbers yields 81, which bears dual connotations. One: the Hebrew letter *pey/fey*'s full name is פ"א, of GEMATRIA (“numerical value”) 81. The key verses in Psalm 81 are 13-15a – *So I let them pursue the fantasies of their heart, that they may follow their own counsels. If only My people would heed Me, [if only] Israel would walk in My ways. In an instant I would subdue their foes, and I would turn My hand against their tormentors. Those who hate Hashem would lie to him...* Psalm 81:8b mentions *I tested you at the Waters of Strife* – in our context, this refers to the Palestinian claim: “from the River to the Sea.” Hashem's ways are peaceful and pleasant as it says of His holy Torah: [Proverbs 3:17] “*Her ways are ways of pleasantness, and all her paths are peace.*” Israel's warring ways constitute “their own counsels.” The Hebrew root of ‘fantasies’ is שָׁרִיר (*shrir*, “muscle”), which aptly summarizes Israel's heavy-handed “military option” of wholesale indiscriminate devastation and annihilation. Two: the GEMATRIA of אַף (*af*, “anger”) is 81, amply indicating Divine wrath over Bibi's approach.

26. The clause “they shall inherit the Land forever” reassures the Jewish Nation that DESPITE their cruel, heartless, anti-Torah, WICKED campaign, they nevertheless HAVE NOT FORFEITED their claim to the Holy Land. Even more so, through these unfortunate and tragic events, their God-given claim to the Promised Land will be corroborated and universally recognized/acknowledged forever.
27. The remainder of the verse – *they are the branch of My planting, the work of My hands, in which to take pride* – is pure SARCASM. How do we know this? Avos 5:21 teaches that everything is to be found within Torah – it’s only necessary to search adequately. This means that sarcasm, a natural feature of language, is there as well. But where to look? The GEMATRIA of סרקזם (“sarcasm”) is 407. This segues to Psalm 40:7, which contains the phrase *ears You have opened for me*. In other words, a special sensitivity and ability to “super-hear” Scripture is called for, a benevolent Divine gift appropriate for an art form.
28. We begin our study with *My planting, the work of My hands*. The Hebrew word מטעי (“planting”) can be revowelled as מטעי מעשה ידי (“from the errant ones amongst My handiwork”). This indicates that the Jewish People have erred, committing a *faux pas*. This refers to Israel’s egregious all-holds-barred all-out war.
29. The phrase *in which to take pride* is (mostly) literally dripping with SARCASM. God is so disappointed with this war and His People who are involved ... generating the very antithesis of PARENTAL/FAMILIAL PRIDE (“NACHAS”) = actual **shame** for the Creator. And yet, at one and the same time, the polar opposite is simultaneously true. The Sages assert [Shabbos 63a] that no Scripture departs from its plain sense. This means Hashem does have PRIDE from His People ... from those bucking the Establishment, swimming upstream against the current, opposing and protesting the brutal war.
30. IT IS WITH PROFOUND SORROW that I present next a fuller extent of Hashem’s deep disappointment with Torah-Judaism, which applies to Christianity & Islam as well. This refers to a wide chasm between laudatory early teachings and deplorable later attitudes and activities.
31. Torah-Judaism...

[A] Proverbs 25:21-22

If your enemy is hungry, give him food to eat; if he is thirsty, give him water to drink.

[Proverbs (by King Solomon) 25:21; cited partially in NT/Romans 12:20]

[B] Jeremiah 29:7

Seek the peace of the city to which I have exiled you
and pray for it to Hashem,
for through its peace you will have peace.

[Jeremiah 29:7]

Via rabbinic exegetical methods, this verse is an exhortation to pray for the welfare of one’s [personal] enemies. [Thus, Jeremiah, NOT Jesus, was the trailblazer in loving one’s enemies.]

[C] Rabbi Akiva [Avos 3:14] ~ π

He (Rabbi Akiva) used to say: Beloved is man for he was created in the image [of God]. Especially beloved is he for it was made known to him that he had been created in the image [of God], as it is said: “for in the image of God He made man” [Genesis 9:6].

[D] Rabbi Mattia ben Charash says: Be the first to greet every person [Avos 4:15].

Bartenura here:

"Be the first to greet every person": and even to a non-Jew in the marketplace.

Midrash Shmuel here:

He said, "Be the first to greet every person": That you should not say that it is enough to merely return a greeting to someone who asks how you are, but rather you should be the first to greet every person. And further, he meant that even for someone who in your eyes is lesser than you, you should be the first to greet him.

It is also possible to explain that what he means is even if you consider someone your enemy, nonetheless, greet him first. About this, King David said, "*Seek out peace and pursue it*", meaning even if peace flees from you, chase after it and you will attain it.

[E] Berachos 17a

Tangentially, the Gemara mentions that they said about Rabban Yoḥanan ben Zakkai that no one ever preceded him in issuing a greeting, not even a non-Jew in the marketplace, as Rabban Yoḥanan would always greet him first.

[F] Rabbi Obadiah ben Jacob Sforno (c. 1470/1475-1549) to Deut. 33:3

אף הוֹבֵב עַמִּים, he says to God that: "I am aware that You love other peoples also, as when You said that the Jewish people are the most precious מְכֻלֵּי הָעַמִּים, from among all the nations, You meant that the species of mankind is something precious to God, as our sages said in Avos 3:14 הַיְבִיב אָדָם שׁוֹנֵבֵרָא בְצֶלֶם, the species of man is especially dear to God among all of His creatures, seeing that only man has been created in the image of God." [sefaria.org, edited]

[G] Rabbi Elazar b. Shammua

Rabbi Elazar ben Shammua was once walking on the seashore when he saw the sole survivor of a sunken boat. The only survivor was a Roman, and he remained without clothes. Everyone from whom the Roman requested clothes cursed him, until the Roman met Rabbi Elazar ben Shammua. Rabbi Elazar gave him one of his garments, took him to his home, fed him, gave him money, and escorted him on his way. After a while, the Roman became king and issued many harsh decrees against the Jews. Rabbi Elazar was sent to intervene on behalf of the Jews. When he arrived before the king, he was immediately recognized, the decrees were abolished, and Rabbi Elazar was lavishly rewarded.

[Ecclesiastes Rabbah 11:1]

[Moral of the story:] "What goes around, comes around."

[Jesus' so-called Good Samaritan "Parable" is really a prophecy of Rabbi Elazar and this incident. Why did Jesus choose to depict Rabbi Elazar as a Samaritan? Because Samaritans have their own Pentateuch, differing from the Rabbinic (Masoretic) Pentateuch. Jesus was commenting (snidely) about how Rabbi Elazar's behavior stood out in contrast with his fellow Pharisees (pious Jews). It must be, Jesus suggested, *as-if* Rabbi Elazar followed his own Pentateuch, different than theirs, to guide his life.

Jesus was only following Scriptural precedent – following Moses’ and King David’s leads. Both use the word מרעים (m’reyim) to denote “the wicked.” The word may be treated homiletically as the plural of מרע"ה (“Moses, our Teacher, peace be upon him”). Perhaps the best rendering, along these lines, of מרעים into English is ‘*Mosesites*’, certainly a deprecatory label. These individuals ignore all directives outside The Five Books of Moses. For example, the Rabbis are ignorant of Jeremiah 29:7 & Proverbs 25:21-22 [both prophetic commands, therefore binding]. Even Moses himself puts such misguided persons down.]

The Gaza blockade is quite the diametric opposite of Proverbs 25:21-22 (supplying your enemy with food/drink). This verse is never mentioned by the religious leadership, including the politically powerful “religious parties.”

The chapter/verse number may be interpreted: כה [Thus shall ye do] in the 21st civil century – i.e., NOW.

Unfortunately, many pious Jews hold non-Jews in disdain. Eventually, this led to our situation where the learned Rabbis are silent on the sidelines in the face of war crimes instead of LEADING the Nation morally/ethically.

32. Christianity...

[נְצִיר (*neytzer*, "branch") related linguistically to נִצְרִי (*notzri*, Nazarene, Modern Hebrew: “a Christian”) re Christianity]

Jesus: Love your enemies. [NT/Matthew 5:44; NT/Luke 6:27]

Bad fruit: INQUISITION, CRUSADES, POGROMS INCITED BY RABID-PRIESTS, etc.

33. Islam...

The Torah admires Islam [its core] in MANY aspects.

Bad fruit: TERRORISM, RAPE, BEHEADING BABIES, BURNING ALIVE [like NAZI CREMATORIA], etc.

The Torah alludes prophetically to one particular mother of a Hamas’ terrorist and her warped parental “pride.” Seems he brutally wiped out an Israeli/Jewish family, graphically videotaping his grim accomplishment. He showed it off to his mother, who just gushed: “I’m so proud of you; you’re the best possible son, thank Allah!” The Prophet’s word ‘pride’ is a reflection on the Creator’s assessment of such a diseased reaction, a grotesque distortion of proper familial emotions.

34. Jesus said: “No good tree bears bad fruit” [NT/Matthew 7:18; NT/Luke 6:43].

Most sadly, the applicability of his saying to Torah-Judaism, Christianity & Islam has been borne out historically. God registers His disappointment with Torah-Judaism and its two daughter-religions, Christianity and Islam.

To be sure, there is a world of difference between Torah-Judaism, on the one hand, and Christianity & Islam, on the other. Judaism’s offenses have been mild vis-à-vis Christianity & Islam’s gory, torturous oppressive measures. However, the horrors of the Gaza War go away towards blurring the Omission-versus-Commission / Passive-versus-Active distinction.

35. Why is this writing especially important? Usually, Hashem has blessed me with 20/20 hindsight **after** an event, to identify its Torah source(s). Here, the insights came **before** the event.

Amos 3:6-8 teaches that this is a property of prophecy.

⁶ Is a trumpet blown in a city,
and the people are not afraid?
Does disaster come to a city,
unless Hashem has done it?
⁷ “For my Lord Hashem does nothing
without revealing His secret
to His servants, the prophets.
⁸ The lion has roared;
who will not fear?
My Lord Hashem has spoken;
who can but prophesy?”
[Amos 3:6-8, (ESV, edited)]

We can identify several elements of this passage which pertain to the current situation and this writing:

- ‘trumpet’ → **TODAY** is Rosh Chodesh Adar II, 5784.
[Trumpets were blown on Rosh Chodesh Days – Numbers 10:10; Psalm 81:4.]
- ‘disaster’ → I.D.F. nonstop aerial bombardment.
- ‘city’ → Rafah.
- ‘lion’ → pride (also, a family unit of lions) ~ Lion (my surname).

I’m sharing it so ALL can qualify as prophets [as in Joel 3:1].

¹ And it shall come to pass afterwards that
I will pour out My spirit upon all flesh,
and your sons and daughters shall prophesy;
your elders shall dream dreams,
your young men shall see visions.
² And even upon the slaves and the maidservants
in those days will I pour out My spirit.
[Joel 3:1, (chabad.org)]

Since Isaiah 60:21 is cited as a proof-text in the preface to each chapter of Avos, in a teaching ALL Israel merit Olam HaBo (the idyllic World to Come), it’s a welcome sign Olam HaBo is nearby!

36. For further exploration into Psalm 68’s prophecies, please take a look at my Facebook posts (under “Oded Lion”). For other samples of my writing, look up gtu.nyc, my website – especially the “9/11” essay which sheds much light on related integer 297, murder’s (i.e., integer 298’s) numeric “next-door-neighbor.” It’s all inter-connected.

37. [Pressure; documentation] I will TRY, with God’s help, to post a more thorough explanation of the Psalmic verses involved **soon after** the onset of Ramadan. In any event, I have arranged to have an electronic timestamp in CyberSpace documenting that all this was known and written-up *several days* prior to Ramadan 2024!

38. As I’m poised to post this, it’s the Eve of Ramadan, 2024 and the negotiations for a ceasefire have stalemated. I am frankly at a loss to explain how an OPEN PROPHECY can be thwarted and fail to materialize...

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The author welcomes feedback & questions e-mailed to: lecturer@gtu.nyc .
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