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| **Esnoga Bet Emunah****1101 Surrey Trace SE,****Tumwater, WA 98501****United States of America****© 2012**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** |  | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2012**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

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| **Three and 1/2 year Lectionary Readings** | **Fourth Year of the Reading Cycle** |
| **Adar 09, 5772 – March 02/03, 2012** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**Fri. Mar 02 2012 – Candles at 6:13 PMSat. Mar 03 2012 – Havdalah 7:07 PM | **Brisbane, Australia**Fri. Mar 02 2012 – Candles at 6:01 PMSat. Mar 03 2012 – Havdalah 6:53 PM | **Bucharest, Romania**Fri. Mar 02 2012 – Candles at 5:47 PMSat. Mar 03 2012 – Havdalah 6:49 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Mar 02 2012 – Candles at 6:20 PMSat. Mar 03 2012 – Havdalah 7:17 PM | **Jakarta, Indonesia**Fri. Mar 02 2012 – Candles at 5:54 PMSat. Mar 03 2012 – Havdalah 6:42 PM | **Manila & Cebu, Philippines**Fri. Mar 02 2012 – Candles at 5:46 PMSat. Mar 03 2012 – Havdalah 6:36 PM |
| **Miami, FL, U.S.**Fri. Mar 02 2012 – Candles at 6:05 PMSat. Mar 03 2012 – Havdalah 6:58 PM | **Olympia, WA, U.S.**Fri. Mar 02 2012 – Candles at 5:41 PMSat. Mar 03 2012 – Havdalah 6:46 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Mar 02 2012 – Candles at 5:32 PMSat. Mar 03 2012 – Havdalah 6:29 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. Mar 02 2012 – Candles at 5:23 PMSat. Mar 03 2012 – Havdalah 6:25 PM | **Singapore, Singapore** Fri. Mar 02 2012 – Candles at 7:02 PMSat. Mar 03 2012 – Havdalah 7:50 PM | **St. Louis, MO, U.S.**Fri. Mar 02 2012 – Candles at 5:37 PMSat. Mar 03 2012 – Havdalah 6:36 PM |

**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

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

His Honor Paqid Adon Mikha ben Hillel

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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

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Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

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

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

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

**“Shabbat Zakhor”**

**(“Remember”)**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **זָכוֹר** |  |  |
| **“Zakhor”** | Reader 1 – Debarim 24:19-22 | Reader 1 – D’barim 33:1-3 |
| **“Remember”** | Reader 2 – Debarim 25:1-4 | Reader 2 – D’barim 33:4-6 |
| **“Acuérdate”** | Reader 3 – Debarim 25:5-7 | Reader 3 – D’barim 33:1-6 |
| Debarim (Deut.) 24:19 – 25:19 | Reader 4 – Debarim 25:8-10 |  |
| Ashlamatah: I Samuel 15:1-34 | Reader 5 – Debarim 25:11-13 |  |
|  | Reader 6 – Debarim 25:14-16 | Reader 1 – D’barim 33:1-3 |
| Psalm 2:1-12 | Reader 7 – Debarim 25:17-19 | Reader 2 – D’barim 33:4-6 |
|  |  Maftir – Debarim 25:17-19 | Reader 3 – D’barim 33:1-6 |
| N.C.: Rev. 13:11 – 14:12; 15:2-4 |  I Samuel 15:1-34 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when doing acts of kindness; and there is no maximum amount of Torah that a person must study.**

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honouring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

**Contents of the Torah Seder**

* Generosity to the Landless – Deut. 24:19-23
* Against Excessive Punishment – Deut. 25:1-3
* Kindness to Animals – Deut. 25:4
* Levirate Marriage – Deut 25:5-10
* Flagrant Immodesty – Deut. 25:11-12
* Honest Weights and Measures – Deut. 25:13-16
* Remembering Amalek – Deut. 25:17-19

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deut.) 24:19 – 25:19**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 19. When you reap your reaping in your field, and you forget a sheaf in the field, you may not return to take it; **for the proselyte, for the orphan, and for the widow let it be; in order that Adonai, your G-d, will bless you in all your endeavours.** | 19. When you have reaped your harvests in your fields, and have forgotten a sheaf in the field, you will not return to take it; **let it be for the stranger, the orphan, and the widow, that the Word of the Lord your God may bless you in all the works of your hands**.  |
| 20. When you harvest your olive tree, you may not strip it of its glory behind you, f**or the proselyte, for the orphan, and for the widow let it be**. | 20. When you beat your olive trees, you will not search them after (you have done it); **for the stranger, the orphan, and widow, let it be**. [JERUSALEM. When you beat your olive trees, search them not afterward; **let them be for the stranger, the orphan, and the widow.]**  |
| 21. When you harvest your vineyard you may not harvest pygmy vines behind you; **for the proselyte, for the orphan, and for the widow let it be**.  | 21. When you gather in your vineyard, you will not glean the branches after you; **they will be for the stranger, the orphan, and widow**. [JERUSALEM. When you gather your vines, search not their branches afterwards **let them be for the stranger and the widow**.]  |
| 22. **Remember that you were a slave in the land of Egypt; that is why I am commanding you to do this thing**. | 22. **So remember that you were bondservants in the land of Mizraim; therefore I command you to do this thing**. |
|   |  |
| 1. If a quarrel should occur among men and they bring it to court and they judge them and they determine who is righteous/generous and they convict the villain.  | 1. If there be a controversy, between two men, then they will come to the judges, and they will judge them, and give the decision (or outweighing of) righteousness/generosity to the innocent, and of condemnation to the guilty.  |
| 2. Should the wicked/lawless one deserve flogging, the judge will incline him and have him flogged before him in the amount befitting his crime, with the number near.  | 2. And if the wicked/lawless deserve stripes, the judge will make him lie down, and they will scourge him in his presence by his judgment, according to the measure of his guilt. [JERUSALEM. And if it be needful to scourge the guilty, the judge will make him lie down, and they will smite him in his presence, according to the measure of his guilt, by number.]  |
| 3. Forty is he to have him flogged, he may not add; lest he additionally flog him over these, a great flogging, **when your brother will be slighted before you**.  | 3. Forty (stripes) may be laid upon him, but with one less will he be beaten, (the full number) will not be completed, **lest he should add to smite him beyond those thirty and nine, exorbitantly, and he be in danger ; and that your brother may not be made despicable in your sight**.  |
| 4. You may not muzzle an ox while it threshes.  | 4. You will not muzzle the mouth of the ox in the time of his treading out; [JERUSALEM. Sons of Israel, My people, you will not muzzle the ox in the hour of his treading;] nor the wife of the (deceased) brother, who would be mated with one smitten with an ulcer, and who is poorly related, shalt thou tie up with him. |
| 5. If brothers reside together, and one of them dies having no son, let the wife of the dead man not marry outside [the family] to a strange man; her brother-in-law will consummate with her thus marrying her to be his wife, and perform levirate marriage with her. | 5. When brethren from the (same) father inhabit this world at the same time, and have the same inheritance, the wife of one of them, who may have died, will not go forth into the street to marry a stranger; her brother-in-law will go to her, and take her to wife, and become her husband.  |
| 6. It shall be that the firstborn, when she is capable of bearing children, shall be established in place of his deceased brother, **so that his name may not be obliterated from Yisrael**. | 6. And the first-born whom she bears will stand in the inheritance in the name of the deceased brother, **that his name may not be blotted out from Israel.**  |
| 7. But if the man will not want to marry his sister-in-law; his sister-in-law must go up to the portal, to the judges, and say, "My brother-in-law refuses to establish for his brother a name in Yisrael; he is unwilling to do perform levirate marriage with me." | 7. But if the man be not willing, to take his sister-in-law, then will his sister-in-law go up to the gate of the bet din before five of the sages, three of whom will be judges and two of them witnesses, and let her say before them in the holy language: My husband's brother refuses to keep up the name of his brother in Israel, he not being willing to marry me.  |
| 8. The judges of his city will call him and converse with him. He shall stand and say, "I do not want to marry her." | 8. And the elders of his city will call him and speak with him, with true counsel; and he may rise up in the house of justice, and say in the holy tongue, I am not willing to take her.  |
| 9. And his sister-in-law will approach him in the sight of the judges, and she will remove his shoe from upon his foot, and spit before him; and she will say aloud, **"This is done to the man who will not build his brother's family."** | 9. Then will his sister-in-law come to him before the sages, and there will be a shoe upon the foot of the brother-in-law, a heeled sandal whose lachets are tied, the latchets at the opening of the sandal being fastened; and he will stamp on the ground with his foot; and the woman will arise and untie the latchet, and draw off the sandal from his foot, and afterward spit before him, as much spittle as may be seen by the sages, and will answer and say, **So is it fit to be done to the man who would not build up the house of his brother**.  |
| 10. And it will be entitled in Yisrael, the house of the divestiture of the shoe. | 10. And all who are standing there will exclaim against him, and call his name in Israel the House of the Unshod. [JERUSALEM. And his name in Israel will be called the House of him whose shoe was loosed, and who made void the law of Yeboom. ] |
| 11. If men engage in an altercation, a man and his brother, and the wife of one approaches to save her husband from his assailant, and she puts out her hand and grasps his genitals, | 11. While men are striving together, if the wife of one of them approach to rescue her husband from the hand of him who smites him, and putting forth her hand lays hold of the place of his shame, [JERUSALEM. If she put forth her hand, and lay hold by the place of his shame.] |
| 12. You shall sever her hand; you are not to have compassion. | 12. you will cut off her hand; your eyes will not pity. |
| 13. You are not to have for yourself in your pouch varying weight-stones, large and small. | 13. You will not have in your bag weights that are deceitful; great weights to buy with, and less weights to sell with.  |
| 14. You shall not have in your house varying measures, large and small. | 14. Nor will you have in your houses measures that deceive; great measures to buy with, and less measures to sell with. [JERUSALEM. You will not have in your houses measures and measures; great .ones for buying with, and small ones to sell with.]  |
| 15. A fully accurate, just weight, you shall have, you are to have whole and honest measures; **in order that you live long on the land that Adonai, your G-d, is giving you.** | 15. Perfect weights, and true balances shalt thou have, perfect measures and scales that are true will be yours, **that your days may be multiplied on the land which the Lord your God gives you**.  |
| 16. Because Adonai, your G-d's abomination, are all who do these [things]; all who do falsehood. | 16. For whosoever commits these frauds, every one who acts falsely in trade, is an abomination before the Lord. |
| 17. **Remember what Amalek perpetrated against you on the way when you were going out of Egypt**.  | 17. **Keep in mind what the house of Amalek did unto you in the way, on your coming up out of Mizraim;**  |
| 18. **When they chanced upon you en route struck down your appendage--- all the feeble ones behind you--- and you were exhausted and wearied, and they had no fear of G-d.** | 18. how they overtook you in the way, and slew every one of those among you who were thinking to go aside from My Word; the men of the tribe of the house of Dan, in whose hands were idols (or things. of strange worship), and the clouds overcast them, and they of the house of Amalek took them and mutilated them, and they were cast up: but you, O house of Israel, were faint and weary from great servitude of the Mizraee, and the terrors of the waves of the sea through the midst of which you had passed. Nor were the house of Amalek afraid before the Lord. [JERUSALEM. Who overtook you in the way, and slew among you those who were thinking to desist from My Word, the cloud overcast him, and they of the house of Amalek took him and slew him. But you, people of the sons of Israel, were weary and faint; nor were they of the house of Amalek afraid before the Lord.]  |
| 19. When Adonai, your G-d, has given you repose from all your enemies around, in the land that Adonai, your G-d, is giving you as territory to inherit, **you shall obliterate the memory of Amalek from beneath the sky; do not forget.** | 19. Therefore, when the Lord has given you rest from all your enemies round about in the land that the Lord Your God gives you to inherit for a possession, **you will blot out the memory of Amalek from under the heavens; but of the days of the King Messiah you will not be unmindful**. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

**1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

**2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

**4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.

**5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

**7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

**Rashi’s Commentary on D’barim (Deut.) 24:19 – 25:19**

**19 and forget a sheaf** but not a stack. [That is, if someone forgot a stack of grain, he may go back to retrieve it.] (Sifrei 24:149). Hence, [our Rabbis] said: (Pe’ah 6:6) A sheaf containing two se’ah, which someone forgot, is not considered שִׁכְחָה [that is, the harvester is permitted to go back and retrieve it].

**[When you reap your harvest in your field and forget a sheaf] in the field** [Why the repetition of the word "field"? This comes] to include שִׁכְחָה of standing grain, part of which the harvester had forgotten to reap, [not only bound up sheaves standing in the field]. -[Sifrei 24:149]

**you shall not go back to take it** From here, [our Rabbis] said: Whatever is behind him is considered שִׁכְחָה , “forgotten” [and may not be retrieved]. Whatever is in front of him, is not considered “forgotten” [and may still be retrieved], since it does not come under the law of “you shall not go back to take.” - [Pe’ah 6:4]

**so that [the Lord, your God,] will bless you** Although [the forgotten sheaf came into his hand without intention [of the owner]. How how much more so [will one be blessed] if he did it liberately! Hence, you must say that if someone dropped a sela, and a poor man found it and was sustained by it, then he [who lost the coin] will be blessed on its account.-[Sifrei 24:149]

**20 you shall not deglorify it [by picking all its fruit] after you** Heb. לֹא־תְפַאֵר , [This word is derived from פְּאֵר or תִּפְאֶרֶת , “glory.” The “glory” of an olive-tree is its fruit. Thus, the meaning is: “You shall not take its glory” (תִּפְאֶרֶת) from it. [I.e., do not remove all its fruit.] Hence, [our Rabbis derive that [in addition to the harvest of grain and produce, in fruit-bearing trees also], one must leave behind פֵּאָה , [fruits at the end of the olive harvest].-[Chul. 131b]

**after you** This refers to שִׁכְחָה , forgotten fruit [in the case of a fruit-bearing tree, that one must leave the forgotten fruit for the poor to collect].-[Chul. 131b]

**21 [When you pick the grapes of your vineyard,] you shall not glean** i.e., if you find עוֹלְלוֹת , small clusters therein, you shall not take them. Now what constitutes עוֹלְלוֹת [thus necessitating them to be left for the poor]? Any cluster of grapes which has neither a כָּתֵף , “shoulder” or a נָטֵף , “drippings.” But if it has either one of them, it belongs to the householder.-[Pe’ah 7:4] I saw in the Talmud Yerushalmi (Pe’ah 7:3): “What is a כָּתֵף , shoulder?” It is [a cluster of grapes] in which the sprigs of grapes pile one on top of the other [at the top of the cluster, together taking on the shape of a shoulder. And what is] a נָטֵף , “drippings?” These are the grapes suspended from the central stalk [of the cluster, as though dripping down].

**Chapter 25**

**1 If there is a quarrel** they will eventually go to court. We learn from this, that peace cannot result from quarrel. [Just think,] what caused Lot to leave the righteous man [Abraham] (Gen. 13:7-12)? Clearly, it was quarrel.-[Sifrei 25:152]

**and condemn the guilty one** [Since the next verse continues, "the judge shall... flog him,"] one might think that all those convicted by the court must be flogged. Therefore, Scripture teaches us, “and it shall be, if the guilty one has incurred [the penalty] of lashes...” (verse 2). [From here, we see that] sometimes [a convicted party] is given lashes, and sometimes he is not. Who receives lashes is derived from the context, as follows: [Some negative commandments are mitigated by positive commandments which relate to the same matter, for example, the law of sending away the mother bird (Deut. 22:6-7). Scripture (22:6) states the negative commandment: “you shall not take the mother upon the young,” and immediately, Scripture (22:7) continues to state the positive commandment of: “You shall send away the mother.” Here, the negative commandment is mitigated by the positive commandment. How so? If someone transgressed the negative commandment and took the mother bird from upon her young, he may clear himself of the punishment he has just incurred, by fulfilling the positive commandment of sending the mother bird away from the nest. This is an example of “a negative commandment mitigated by a positive commandment.” (see Mishnah Mak. 17a) Now, in our context, immediately after describing the procedure of flogging in court, the next verse (4) continues with the negative commandment of:] “You shall not muzzle an ox when it is threshing [the grain],” a negative commandment which is not mitigated by a positive one. [Therefore, from the very context of these verses, we learn that only for transgressing a “negative commandment which is not mitigated by a positive commandment,” is one punished by lashes.]-[see Mak. 13b]

**2 the judge shall make him lean over** This teaches [us] that they [the judges] do not flog [the guilty party while [the latter is] standing or sitting, but, [when he is] leaning over.-[Mak. 22b]

**[The judge shall... flog him] in front of him, commensurate with his crime** Heb., כְּדֵי רִשְׁעָתוֹ [singular—meaning one punishment before him -] and behind him twice that number. From here they [the Rabbis] said: “They must give him two thirds [of his lashes] behind him [i.e., on his back], and one third in front of him [i.e., on his chest]” (Mak. 22b)

**in number** Heb. בְּמִסְפָּר , but it is not vowelized בַּמִּסְפָּר , in the number. This teaches us that the word בְּמִסְפָּר is in the construct state, [qualifying the word following it which is the first word of the next verse, namely, אַרְבָּעִים ], to read: בְּמִסְפָּר אַרְבָּעִים , that is, “[and flog him...] the number of forty,” but not quite a full quota of forty, but the number that leads up to the full total of forty, i.e., “forty-minus-one.”-[Mak. 22b]

**3 He... shall not exceed** From here, we derive the admonition that one may not strike his fellow man. - [Keth. 33a, San. 85a]

**and your brother will be degraded** All day [that is, throughout the entire procedure], Scripture calls him רָשָׁע , “wicked,” but, once he has been flogged, behold, he is “your brother.”-[Sifrei 25:153]

**4 You shall not muzzle an ox** Scripture is speaking here in terms of what usually occurs [i.e., one usually uses an ox for threshing grain]. However, the law applies equally to any species of domestic animal, non-domesticated animal, or bird, and in any area of work in the process of preparing food. If so, why does Scripture specify an ox? To exclude man [from this law. That is, if it is a human who is performing the work, his employer is permitted to “muzzle” him, that is, to prevent the worker from eating from the produce. Nevertheless, it is a mitzvah to allow him to eat from the employer’s produce.]-[Sifrei 25:154]

**when it is threshing [the grain]** One might have thought that it is permissible to muzzle the animal outside [the work area, i.e., before it starts threshing]. Therefore, Scripture says, "You shall not muzzle an ox!"—i.e., at any time [even before the actual threshing] (see B.M. 90b). Why then, is threshing mentioned? To tell you that, just as threshing [has two specific features]: a) It is a thing that does not represent the completion of its process [rendering the product liable for tithing and challah], and b) it [namely, grain] grows from the ground, likewise, any [work] which resembles it [in these two features, is included in this law]. Thus, excluded [from this prohibition] is the labor of milking, cheese-making, or in churning [milk, to produce buttermilk], all of which deal with an item that does not grow from the ground. Also excluded is the labor of kneading [dough], or in rolling out the dough to shape, for these procedures do in fact complete the process, rendering the product liable for challah to be taken. A further exclusion to this prohibition is the labor of separating dates and figs [that is, when spreading out dates and figs on a roof or the like, so that they dry, the fruit may adhere into one mass. Here, the procedure is to separate individual dates or figs from the mass, a procedure] which completes the preparation process, rendering the fruit liable for tithing.-[B.M. 89a]

**5 If brothers reside together** [meaning] that they were both alive at the same time, [lit. that they had one dwelling in the world]. It excludes the wife of his brother who was no longer in the world [when he was born]. [This means as follows: If a man dies, and his brother is born after his death, his widow may not marry the brother of her deceased husband.] -[Sifrei 25:155, Yev. 17b]

**together** [This law applies only to brothers] who share in the inheritance “together” [namely, paternal brothers]. This excludes maternal brothers. -[Sifrei 25:155, Yev. 17b]

**having no son** Heb. וּבֵן אֵין־לוֹ [Literally, “and he has no son.” Here, the word אֵין can be read also as עַיִן , meaning to “investigate,” because an א is interchangeable with an ע (see Yev. 22b). Thus, the verse also teaches us:] Investigate him [if he has progeny of any sort]—whether he has a son or a daughter, or a son’s son or a son’s daughter, or a daughter’s son or a daughter’s daughter. [And if he has any of these, the law of יִבּוּם does not apply.]

**6 the eldest brother** Heb. הַבְּכוֹר , [literally “the firstborn.” However, here it means that] the eldest brother [of the deceased] should perform the levirate marriage with the widow.-[Sifrei 25:156, Yev. 24a]

**she [can] bear** Heb. אֲשֶׁר תֵּלֵד [literally, “who will give birth.”] This excludes a woman incapable of conception. - [Sifrei 25:156, Yev. 24a]

**will succeed in the name of his deceased brother** [literally, “will rise in the name of his brother.”] The one who marries his wife, is to take the share of his deceased brother’s inheritance of their father’s property [in addition to his own share]. -[Yev. 24a]

**so that his name shall not be obliterated** This excludes [from the obligation of יִבּוּם ] the wife of a eunuch whose name [was already] obliterated. -[Yev. 24a]

**7 to the gate** [Not to the gate of the city, but,] as the Targum [Onkelos] renders it: to the gate of the court.

**8 and he shall stand up** [He must make this declaration] in a standing position. -[Sifrei 25:158] **and say** in the Holy Language. She too shall make her statement in the Holy Language.-[Yev. 106b]

**9 And she shall spit before his face** on the ground, [not in his face].-[Yev. 106b]

**[Thus shall be done to the man] who will not build up [his brother’s household]** From here, [we learn] that one who has undergone the rite of chalitzah [described in these verses], cannot change his mind and marry her, for it does not say, “[Thus will be done to that man] who did not build up [his brother’s household],” but,"who will not build up [his brother’s household]." Since he did not build it up [when he was obliged to do so], he will never again build it up.-[Yev. 10b]

**10 And his name shall be called [in Israel**] It is the duty of all those standing there to proclaim: חֲלוּץ הַנָּעַל - “you, who have had your shoe removed!”-[Yev. 106b]

**11 If... men... are fighting together** they will eventually come to blows, as it is said: “[to rescue her husband] from his assailant.” [The moral here is:] Peace cannot result from strife.-[Sifrei 25:160]

**12 You shall cut off her hand** [This verse is not to be understood literally, but rather, it means:] She must pay monetary damages to recompense the victim for the embarrassment he suffered [through her action. The amount she must pay is calculated by the court,] all according to the [social status] of the culprit and the victim (see B.K. 83b). But perhaps [it means that we must actually cut off] her very hand? [The answer is born out from a transmission handed down to our Rabbis, as follows:] Here, it says לֹא תָחוֹס , “do not have pity,” and later, in the case of conspiring witnesses (Deut. 19:21), the same expression, לֹא תָחוֹס , is used. [And our Rabbis taught that these verses have a contextual connection:] Just as there, in the case of the conspiring witnesses, [the literal expressions in the verse refer to] monetary compensation (see Rashi on that verse), so too, here, [the expression “You must cut off her hand” refers to] monetary compensation.-[Sifrei 25:161]

**13 two different weights** [This term is not to be understood literally as “stones,” but rather, it refers to specific stones, namely:] weights [used to weigh merchandise in business].

**one large and one small** [literally, “big and small.” This means:] the big stone “contradicts” [i.e., is inconsistent with] the small one. [That is to say, you must not have two weights which appear to be the same, but in fact, are unequal, allowing you] to purchase goods with the larger weight [thereby cheating the purchaser], and to sell with the smaller one [thereby cheating the buyer].-[Sifrei 25:162]

**14 You shall not keep** Heb. לֹא־יִהְיֶה לְךָ , literally, “You will not have.” That is, the verse literally reads: “If you keep... two different weights, you will not have.” This teaches us that] if you do this, You will not have anything! -[Sifrei 25:162] [However,]

**15 you shall have a full and honest weight** [Literally, “If you keep a full and honest weight, you will have.” That is to say,] if you do this, you will have much.-[Sifrei 25:162]

**17 You shall remember what [Amalek] did to you** [The juxtaposition of these passages teaches us that] if you use fraudulent measures and weights, you should be worried about provocation from the enemy, as it is said: “Deceitful scales are an abomination of the Lord” (Prov. 11:1), after which the [next] verse continues, “When willful wickedness comes, then comes disgrace.” [That is, after you intentionally sin by using deceitful scales, the enemy will come to provoke you into war, and this will be a disgraceful matter to you].-[Tanchuma 8]

**18 how he happened upon you on the way** Heb. קָרְךָ , an expression denoting a chance occurrence (מִקְרֶה) . -[Sifrei 25:167] Alternatively, an expression denoting seminal emission (קֶרִי) and defilement, because Amalek defiled the Jews by [committing] homosexual acts [with them].-[Tanchuma 9] Yet another explanation: an expression denoting heat and cold (קוֹר) . He cooled you off and made you [appear] tepid, after you were boiling hot, for the nations were afraid to fight with you, [just as people are afraid to touch something boiling hot]. But this one, [i.e., Amalek] came forward and started and showed the way to others. This can be compared to a bathtub of boiling water into which no living creature could descend. Along came an irresponsible man and jumped headlong into it! Although he scalded himself, he [succeeded to] make others think that it was cooler [than it really was].-[Tanchuma 9]

**and cut off** [The word וַיְזַנֵּב is derived from the word זָנָב , meaning “tail.” Thus, the verse means: Amalek] “cut off the tail.” This refers to the fact that Amalek cut off the members [of the male Jews,] where they had been circumcised, and cast them up [provocatively] towards Heaven [exclaiming to God: “You see! What good has Your commandment of circumcision done for them?”]-[Tanchuma 9]

**all the stragglers at your rear** Those who lacked strength on account of their transgression. [And because these Jews had sinned,] the cloud [of glory] had expelled them [thereby leaving them vulnerable to Amalek’s further attack]. -[Tanchuma 10]

**you were faint and weary** faint from thirst, as it is written, “The people thirsted there for water” (Exod. 17:3), and [immediately] afterwards it says, “Amalek came [and fought with Israel]” (verse 17:8). -[Tanchuma 10]

**and weary** from the journey. -[Tanchuma 10]

**He did not fear [God]** i.e., Amalek did not fear God [so as to refrain] from doing you harm.-[Sifrei 25:167]

**19 you shall obliterate the remembrance of Amalek** Both man and woman, infant and suckling, ox and sheep [camel and donkey] (God’s command to King Saul: see I Sam. 15: 3), so that the name of Amalek should never again be mentioned (נִזְכָּר) , from the word (זֵכֶר) , even regarding an animal, to say: “This animal was from Amalek.”-[Midrash Lekach Tov]

**Pesiqta deRab Kahana**

**Midrashic Homilies for Shabbat Zakhor**

**Pisqa Three**

***Remember [what the Amalekites did to you on your way out of Egypt, how they met you on the road when you were faint and weary and cut off your rear, which was lagging behind exhausted; they showed no fear of God. When the Lord your God gives you peace from your enemies on every side, in the land which he is giving you to occupy as your patrimony, you shall not fail to blot out the memory of the Amalekites from under heaven] (Deut. 25:17-19).***

**III:I**

“Remember [what the Amalekites did to you on your way out of Egypt, how they met you on the road when you were faint and weary and cut off your rear, which was lagging behind exhausted; they showed no fear of God. When the Lord your God gives you peace from your enemies on every side, in the land which he is giving you to occupy as your patrimony, you shall not fail to blot out the memory of the Amalekites from under heaven]” (Deut. 25:17-19). “May the sins of his forefathers be remembered [and his mother’s wickedness/lawlessness never be wiped out! May they remain on record before the Lord but may He extinguish their name from the earth]” (Ps. 109:14-15). [Since Ps. 109:17 refers to one’s not delighting in the blessing, and since, as we shall see, Amalek is identified with Esau, we assume that the cited passage refers to Esau, who rejected the birthright, and so ask:] now were the forebears of Esau wicked/lawless? Were they not utterly righteous/generous? Abraham, after all, was his grandfather, Isaac his father, and yet you say, May the sins of his forefathers be remembered! But [the sense is,] the sin that he committed was against his forefathers. And what is the sin that he committed against his forefathers? You find that Isaac represented Abraham. Now Isaac lived a hundred and eighty years, while Abraham lived only one hundred seventy-five years. [We shall now see that the loss of those five years to Abraham’s loss is attributed to the behavior of Esau.] R. Yudan in the name of R. Aibu, R. Phineas in the name of R. Levi: ‘In the five years that were withheld from the life of Abraham, Esau, that wicked man, committed two severe transgressions. He had sexual relations with a betrothed maiden, and he committed murder.’ [Abraham then was taken away five years earlier than he should have been, so that he would not have to witness these sins, and Isaac suffered in like manner on that same account.] That is in line with this verse: “Esau came from the field” (Gen. 25:29), and the word “field” stands only for a betrothed maiden, as it is said, “and f it is in the field that the man found the betrothed maiden” (Deut. 22:25). “And he was tired” (Gen. 25:29), and. the word tired stands only for murder, as it is said, “For my soul is tired like the soul of a murderer” (Jer. 4:31). R. Zakkai the Elder says, ‘He also had stolen.’ Said the Holy One, blessed be He, I promised Abraham, “And you will come to your fathers in peace” (Gen. 15:15). Would it be a good old age for this man to see his son’s son fornicating, murdering, and stealing? Is that good old age? It is better for that righteous/generous man to be gathered up in peace: “For your loving-kindness is better than life” (Ps. 63:4). And what is the sin that he committed against his father? He caused his eyes to weaken. On the basis of that case, they have said: ‘Whoever brings up a wicked/lawless son or a wicked/lawless disciple in the end will suffer from weak eyes.’ The case of the wicked/lawless son derives from our father, Isaac: “And when Isaac got old, his eyes grew so weak that he could not see” (Gen. 27:1). Why? Because he had raised a wicked/lawless son, Esau. The rule of the wicked/lawless disciple comes from the case of Ahiah the Shilonite: “And Ahiah the Shilonite could not see, because his eyes had grown weak on account of old age” (1 Kgs. 14:4). Why? Because he had raised a wicked/lawless disciple. And who was it? It was Jeroboam son of Nabat, who committed sin and who caused the Israelites to sin. Therefore his eyes grew dim.

What was the sin that he committed against his mother [to whom reference is made in the intersecting-verse, . ..and his mother’s wickedness never be wiped out]? R. Tanhum bar Abun and R. Judah and R. Nehemiah and rabbis: R. Judah says, When he was coming out of his mother’s womb, he cut off her uterus, so that she should not give birth again. That is in line with this verse of Scripture [in the translation of Braude and Kapstein]: “Because he pursued his brother with a sword, he destroyed the womb whence he came” (Amos 1:11). Said R. Berekhiah, You should not conclude that it was merely [adventitious, that is,] because he was coming forth from his mother’s womb, but as he was coming out of his mother’s womb, his fist was [deliberately] stretched out toward [his brother, and this was intentional]. What verse of Scripture so indicates? [In the translation of Braude and Kapstein:] “The wicked have a fist from the womb, liars go astray as soon as they are born” (Ps. 58:4). R. Nehemiah says, “He caused her not to produce the twelve tribes. For R. Huna said, Rebecca was worthy of producing all the twelve tribes, a fact indicated by this verse: And the Lord said to her, “Two nations are in your womb” (Gen. 25:23). Lo, there are two. “And two peoples will separate from your belly” (Gen. 25:23), thus four. “One people shall be stronger than the other” — so six; “the elder shall serve the younger” — eight; “And when her days to be delivered were fulfilled, behold there were twins in her womb,” then ten; “And the first came forth. ...and after that came forth his brother...” — twelve in all.” There are those who prove the same proposition from this verse of Scripture: “If this is the way my childbearing is to go, why should I bear this” (Gen. 25:22). The word for this is composed of the letters Z and H, the numerical value of which is seven and five, respectively, thus twelve. And rabbis say, [Esau] caused her bier not to be carried out in public. You find that when Rebecca died, people said, ‘Who is going to go forth before the bier? Abraham is dead, Isaac is blind and stays at home, Jacob has fled before Esau. Will the wicked Esau be permitted to go forth before her bier?’ People will say, ‘Cursed be the teats that suckled that one.’ What did they do? They brought out her bier by night [without public display]. Said R. Yose bar Haninah, And since her bier was not carried out in public, Scripture too dealt with her death only obliquely: “Deborah, Rebecca’s nurse died. ...and was buried below Beth-el under the oak, which was called allon-bacuth [bacuth being understood to mean weeping] (Gen. 35:8).” What is the meaning of allon? R. Simeon bar Nahman in the name of R. Jonathan, It is a word in Greek, meaning, another. [Hence the sense of the name of the oak is, another weeping. The first, then, was for Rebecca. So it is only obliquely that we learn that she had died, as is made clear in the immediately-following verse of Scripture.] While Jacob was sitting and observing the lamentation for his nursemaid, news came to him about his mother: “God appeared to Jacob again when he came from Paddan-aram and blessed him” (Gen. 35:9). What is the blessing that he bestowed on him? R. Aha in the name of R. Jonathan, It was the blessing that is bestowed upon mourners.

Said the Holy One, His father could have paid him back with evil, his mother could have paid him back with evil, his brother [Jacob] could have paid him back with evil, his grandfather could have paid him back with evil. Now you [Israel] pay him back with evil, so will I pay him back with evil. You make mention of his name down below, and I will wipe out his name up above: May they remain on record before the Lord but may He extinguish their name from the earth. “Remember what the Amalekites did to you.”

**III:II**

R. Tarthum bar Hanilai opened [discourse by citing the following intersecting-verse]: “Your memorials will be like unto ashes, your eminences to eminences of clay” [New English Bible: “your pompous talk is dust and ashes, your defenses will crumble like clay”] [Braude and Kapstein, p. 46: Your acts of remembering Amalek, followed by repentance for your sins, will be like ‘ashes,’ but when you deserve visitation [for sin], visitation in ‘clay’ will be your punishment] (Job 13:12). Said the Holy One, blessed be He, to Israel [with reference to the verse’s statement about memorials, that is, acts of remembering], As to those two acts of remembrance that I inscribed for you in Scripture, be meticulous about them: “Blot out the memory of Amalek” (Deut. 25:19), “For I shall certainly blot out the memory of Amalek” (Ex. 17:14). “...will be like unto ashes:” that is, are comparable to ashes. If you have acquired merit, lo, you are the children of Abraham, the one who compared himself to ashes: “For I am dust and ashes” (Gen. 18:27). And if not: “your eminences to eminences of clay,” that is, prepare yourselves for the subjugation of Egypt. For what is written with respect to Egypt: “They embittered their lives with hard work in clay” (Ex. 1:14).

**III:III**

R. Judah in the name of R. Aibu opened discourse by citing the following verse of Scripture: Do not behave like horse or mule, unreasoning creatures, whose course must be checked with bit and bridle. [Many are the torments of the ungodly; but unfailing love enfolds him who trusts in the Lord] (Ps. 32:9-10). Six matters have been stated with reference to a horse: it eats a lot, excretes a little, loves fornication, loves war, despises sleep, and displays arrogance. And some say, “In battle it also kills its owner.” Do not behave like horse: as to a horse, when you bridle it, it kicks, when you pat it, it kicks, when you ornament it, it kicks, when you feed it barley, it kicks If you do not get near it, it kicks. You should not be like that. Rather, be conscientious about responding to good with good, and responding to evil with evil. Paying back good with good: “You will not abominate the Edomites” (Deut. 23:8). Paying back evil with evil: “Remember what Amalek did to you” (Deut. 25:17).

**III:IV**

R. Banai in the name of R. Huna commenced discourse by citing the following verse: “A false balance is an abomination to the Lord [but a just weight is his delight. When pride comes, then comes disgrace] (Prov. 11:1-2).” Said R. Banai in the name of R. Huna, If you have seen a generation, the measures of which are perverted, know that the government is going to come and declare war against that generation. What verse of Scripture so indicates? “A false balance is an abomination to the Lord.” And what is written immediately following? “When pride comes, then comes disgrace” [Braude and Kapstein: “The insolent (kingdom) will come and bring humiliation (to Israel)”].

R. Berekhiah in the name of R. Abba bar Kahana, “It is written: “Will I acquit the man with wicked scales and with a bag of deceitful weights” (Micah 6:11). “Will I acquit the man with wicked scales:” is it possible even to imagine that God would acquit one with perverted scales? But: “a bag of deceitful weights” [means, even in your own bag, they will remain deceitful weights].

Said R. Levi, So Moses gave an indication to Israel in the Torah: “You will not have in your bag a large stone and a small one, you will not have in your house two ephah-measures, one large, one small” (Deut. 25:13-14). If you have done so, know that the government is going to come and declare war against that generation. What verse of Scripture so indicates? “A false balance is an abomination to the Lord.” And what is written immediately following [Deut. 25:13-14]? “Remember what Amalek did to you” (Deut. 25:17).

**III:V**

R. Levi commenced discourse by citing the following verse of Scripture: “You have rebuked the nations, You have destroyed the wicked/lawless, You have blotted out their name forever and ever (Ps. 9:5): “You have rebuked the nations” refers to Amalek, concerning whom it is written: “Amalek was the first of the gentiles” (Num. 24:20). “...You have destroyed the wicked/lawless,” refers to the wicked/lawless Esau, concerning whom it is written, “Edom will be called the border of wickedness/lawlessness” (Mal. 1:4). If one would say to you, even Jacob is covered by that statement, say to him, “You have destroyed the wicked/lawless,” [which cannot possibly speak of Jacob, for] what is written is not wicked/lawless ones, in the plural, but the wicked/lawless one, in the singular, which refers to the wicked/lawless Esau. “...You have blotted out their name forever and ever:” [this speaks of Amalek, as it is said,] “Blot out the remembrance of Amalek” (Deut. 25:17).

**III: VI**

“Return sevenfold into the bosom of our neighbors the taunts with which they have taunted You, O Lord (Ps. 79:12): R. Judah bar Guria said, Let what they did to us in respect to the circumcision, which was assigned to the bosom of Abraham, be remembered against them. This accords with that which R. Hinenah bar Silqah, R. Joshua of Silchnin, and R. Levi in the name of R. Yohanan said, What were the members of the household of Amalek doing? They cut off the circumcised penises of the Israelites and tossing them upward, saying. ‘Is this what you have chosen? Here is what you have chosen!’

And R. Joshua b. Levi: Let what they did to us with respect to the Torah be remembered against them. For concerning the Torah it is written: “It is refined seven times” (Ps. 12:7). So: “Return sevenfold into the bosom of our neighbors the taunts with which they have taunted You, O Lord” (Ps. 79:12).

Rabbis say, Let what they did to us with regard to the sanctuary, which is set in the bosom of the world, be remembered against them [for they razed the Temple to its foundations, which are at the bosom of the earth (Braude and Kapstein, p. 48). For R. Huna said, From the bottom of the ground (bosom of the earth, to the lower settle will be two cubits” (Ez. 43:14).

Now Samuel came along and paid them back: “Samuel cut Agag apart before the Lord in Gilgal” (1 Sam. 15:33). What did he do to him? R. Abba bar Kahana said, He chopped off his flesh in small bits, the size of an olive’s bulk, and fed it to the ostriches: “Pieces of his body will be devoured, yes, the firstborn of death shall devour pieces of his flesh” (Job 18:13). He chose for him a bitter form of death. And rabbis say, He set up four stakes in the ground and tied him on them. [Agag] was saying, “Surely the most bitter of deaths is at hand” (1 Sam. 15:32). Do people put princes to death in such a way, with so harsh a form of death?

R. Samuel bar Abidimi said, They judged him in accord with the law of the nations of the world, that is, without appropriately cross-examined testimony of witnesses, and without an admonition in advance. R. Isaac said, They castrated him: Samuel said, “As your sword has made women childless, so shall your mother be childless among women” (1 Sam. 15:33), reading the word for mother as if the letters meant penis, hence, the penis of that man [shall not produce children].

Said R. Levi, So in the Torah Moses gave an indication of the same matter to Israel: When men fight with one another and the wife of the one draws near to rescue her husband from the hand of him who is beating him and puts out her hand and seizes him by the private parts, then you shall cut off her hand; your eye shall have no pity (Deut. 25:11-12). What is written thereafter: “Remember what Amalek did to you on the way as you came out of Egypt” (Deut. 25:17).

**III: VII**

“Remember [what Amalek did to you on the way as you came out of Egypt]” (Deut. 25:17): Said R. Berekhiah, You say to us, “Remember!” You do the remembering. For we are often forgetful, but You, who are never forgetful, You are the one to do the remembering “of what Amalek did to you on the way as you came out of Egypt” (Deut. 25:17).

“[Remember] what [Amalek] did to you [on the way as you came out of Egypt]” (Deut. 25:17): Said R. Isaac, Did he do it to us and not to You? “Remember, O Lord, against the children of Edom, the day of Jerusalem [the day they said, raze it, raze it]” (Ps. 137:7).

“[Remember, O Lord, against the children of Edom, the day of Jerusalem the day they said,] raze it, raze it” (Ps. 137:7): R. Abba bar Kahana said, The meaning of the Hebrew word translated “raze it” follows the sense of the same word as it occurs in the following verse: “The broad walls of Babylon will be utterly razed” (Jer. 51:58). R. Levi said, The meaning of the Hebrew word translated “raze it” should be rendered as “empty it, empty it,” for it follows the sense of the same word as it occurs in the following verse: “She hastened and emptied her pitcher into the trough” (Gen. 24:20). In the view of R. Abba bar Kahana, who holds that the word means “raze it, raze it,” the sense is that they went down to the very foundations, to the base. In the view of R. Levi, who holds that the word means, “empty it out, empty it out,” the sense is that they cut away the foundations, taking them away.

**III: VIII**

“[Remember what] the Amalekites [did to you on your way out of Egypt, how they met you on the road when you were faint and weary and cut off your rear, which was lagging behind exhausted; they showed no fear of God. When the Lord your God gives you peace from your enemies on every side, in the land which he is giving you to occupy as your patrimony, you shall not fail to blot out the memory of the Amalekires from under heaven]” (Deut. 25:17-19): The word for “Amalek” is to be divided into two components, bearing the meanings “am” = people, and “yeleq,” = locust. It flew down like the zahla-locust. Another interpretation: the nation of Amalek came down to lick up the blood of Israel like a dog.

R. Levi in the name of R. Simeon b. Halapta: To what may Amalek be compared? To a fly that was lusting for an open wound. So Amalek was lusting after Israel like a dog.

It was taught in the name of R. Nathan, Four hundred parasangs did Amalek leap in coming to make war against Israel at Rephidim.

**III:IX**

“Remember [what the Amalekites did to you] on your way out of Egypt, how they me: you on the road when you were faint and weary and cut off your rear, which was lagging behind exhausted; they showed no fear of God. When the Lord your God gives you peace from your enemies on every side, in the land which he is giving you to occupy as your patrimony, you shall not fail to blot out the memory of the Amalekites from under heaven]” (Deut. 25:17-19): Said R. Levi, They came against you on the way like highwaymen. The matter may be compared to the case of a king who had a vineyard, and he surrounded it with a wall and the king put in the vineyard a vicious dog. Said the king, The dog will bite anyone who comes and breaks through the wall. Then the son of the king came along and broke through the wall, and the dog bit him. Whenever the king wanted to remind the son about the sin that he had committed in the vineyard, he said to him, Remember how the dog bit you. So whenever the Holy One, blessed be He, wanted to remind the Israelites of the sin that they had committed in Rephidim, saying, “Whether God is in our midst or not” (Ex. 17:7), He says to them, “Remember what Amalek did to you” (Deut. 25:17).

**III:X**

“Remember [what the Amalekites did to you on your way out of Egypt, how they met you on the road when you were faint and weary and cut off your rear, which was lagging behind exhausted; they showed no fear of God. When the Lord your God gives you peace from your enemies on every side, in the land which he is giving you to occupy as your patrimony, you shall not fail to blot out the memory of the Amalekites from under heaven]” (Deut. 25:17-19): R. Judah, R. Nehemiah, and rabbis: R. Judah said, The letters for words, “how they met you,” can be read, how they made you unclean [Mandelbaum: through pederasty], in line with this verse, in which the same letters bear that meaning: “Any man who is not clean because of a seminal emission by night” (Deut. 23:11). R. Nehemiah says, The letters for words, “how they met you,” can be read to mean read, thus: “They read up on you.” What did Amalek do? He went into the archives in Egypt and took the volumes of genealogies of the tribes which were located there in their names. He came and stood outside of the cloud and announced, ‘Reuben. Simeon, Levi, Judah, I am your brother. Come out, for I want to do business with you.’ When one of them came out, he would kill him. Rabbis say, The letters for words, “how they met you,” can be read to mean, “to cool,” that is, he made them look cold [and not heated up for battle and good fighters] before the nations of the world. Said R. Hunia, The matter may be compared to the case of a scalding-hot bath, into which no one could dip himself. One son of Beliel came along and jumped in; even though he was burned, he made it appear cool for others [who followed him in and got burned]. So when the Israelites had gone forth from Egypt, “fear of them fell upon all the nations of the world: Then were the chiefs of Edom frightened...terror and dread fell on them” (Ex. 15:15-16). But when Amalek attacked them and made war against them, even though he got his from them, he made them look cold before the nations of the world.

**III:XI**

“Remember (what the Amalekites did to you on your way out of Egypt, how they met you on the road when you were faint and weary] and cut off your rear, which was lagging behind exhausted; they showed no fear of God. When the Lord your God gives you peace from your enemies on every side, in the land which he is giving you to occupy as your patrimony, you shall not fail to blot out the memory of the Amalekites from under heaven]” (Deut. 25:17-19): [The word, “how he cut off your rear,” means] how we smote you with a blow to the “tail” [penis]. This accords with that which R. Hinenah bar Silqah, R. Joshua of Sikhnin, and R. Levi in the name of R. Yohanan said, What were the members of the household of Amalek doing? They cut off the circumcised penises of the Israelites and tossing them upward, saying, ‘Is this what you have chosen? Here is what you have chosen!’ For the Israelites did not know about the character of the “branch”: Lo, they put the branch to their nose (Ez. 8:17). When Amalek came along, he taught it to them. From whom had he learned it? From our forefather Esau: “Is he not rightly named Jacob” (Gen. 27:36). He cleared his throat and produced the “branch” [penis, as a gesture of disrespect].

**III:XII**

“Remember [what the Amalekites did to you on your way out of Egypt, how they met you on the road when you were faint and weary and cut off your rear, which was lagging behind exhausted; they showed no fear of God. When the Lord your God gives you peace from your enemies on every side, in the land which he is giving you to occupy as your patrimony, you shall not fail to blot out the memory of the Amalekites from under heaven]” (Deut. 25:17-19): R. Judah, R. Nehemiah, and rabbis: R. Judah said, Whoever hung back was cut off. R. Nehemiah said, Whomever the cloud expelled was cut off. Rabbis say, This refers to the tribe of Dan, which the cloud expelled. For all of them worshipped idolatry.

Another interpretation of the clause: “... [when you were faint and weary and cut off your rear,] which was lagging behind exhausted:” Said R. Isaac, All those who were whispering in Your rear [against You, that is, against God, as will now be spelled out].

R. Judah, R. Nehemiah, and Rabbis: R. Judah said, They said, ‘If He is the lord of all His works as He is lord over us, we will worship Him, and if not, we will rebel against Him.’ R. Nehemiah said, They said, ‘If He provides our food the way a king does in his capital, so that the city lacks nothing, we shall worship Him, and if not, we shall rebel against Him.’ And rabbis say, They said, ‘If we reflect in our hearts and He knows what we are thinking, we shall serve Him, and if not, we shall rebel against Him.’

R. Berekhiah in the name of R. Levi: In their hearts they would reflect, and the Holy One would give them what they wanted. What verse of Scripture shows it? “And in their hearts they tested God, asking food for their soul” (Ps. 78:18). What then is written there? “And they ate and were most sated because He brought them what they craved” (Ps. 78:29).

**III:XIII**

“Remember [what the Amalekites did to you on your way out of Egypt, how they met you on the road] when you were faint and weary [and cut off your rear, which was lagging behind exhausted; they showed no fear of God. When the Lord your God gives you peace from your enemies on every side, in the land which he is giving you to occupy as your patrimony, you shall not fail to blot out the memory of the Amalekites from under heaven]” (Deut. 25:17-19): “faint:” from thirst. “and weary:” from the journey.

“they showed no fear of God:” R. Phineas in the name of R. Samuel bar Nahman, There is a tradition concerning the narrative that the seed of Esau will fall only by the hand of the sons of Rachel. “Surely the youngest of the flock shall drag them” (Jer. 49:20). Why does he refer to them as “the youngest of the flock”? Because they were the youngest of all the tribes. [Now we shall see the connection to the downfall of Esau=Amalek=Rome:] This one is called “a youth,” and that one is called “young.” This one is called “a youth:” “And he was a youth” (Gen. 37:2). And that one is called “young:” “Lo, I have made you the youngest among the nations” (Ob. 1:2). This one [Esaul grew up between two righteous/generous men and did not act like them, and that one [Joseph] grew up between two wicked/lawless men and did not act like them. Let this one come and fall by the hand of the other. This one showed concern for the honor owing to his master, and that one treated with disdain the honor owning to his master. Let this one come and fall by the hand of the other. In connection with this one it is written, “And he did not fear God” (Deut. 25:18), and in connection with that one it is written, “And I fear God” (Gen. 42:18). Let this one come and fall by the hand of that one.

**III:XIV**

“...When the Lord your God gives you peace from your enemies on every side, in the land which he is giving you to occupy as your patrimony, you shall not fail to blot out the memory of the Amalekites from under heaven” (Deut. 25:17-19): R. Azariah, R. Judah bar Simon in the name of R. Judah bar Ilai: When the Israelites entered the Land, they were commanded in three matters: to appoint a king, to build the chosen house, “And they shall make me a sanctuary” (Ex. 25:8), and to wipe out the memory of Amalek.

**III:XV**

R. Joshua b. Levi in the name of R. Alexandri: One verse of Scripture says, “You will not fail to blot out the memory of the Amalekites from under heaven” (Deut. 25:17-19), and another verse of Scripture says, “For I will surely wipe out the memory of Amalek” (Ex. 17:14). How can both verses be carried out? [Either Israel will do it or God will do it.] Before Amalek laid his hand on God’s throne [with reference to And Moses built an altar and called the name of it, The Lord is My banner, saying, “A hand upon the throne of the Lord. The Lord will have war with Amalek from generation to generation” (Ex. 17:15-16)], “You will not fail to blot out the memory of the Amalekites.” Alter he had laid hands on God’s throne, For “I will surely wipe out the memory of Amalek” [God is victim of Amalek, as much as Israel is.] Now is it really possible for a mortal to lay hands on the throne of the Holy One, blessed be He? But because he was going to destroy Jerusalem, concerning which it is written, “At that time Jerusalem will be called the throne of the Lord” (Jer. 50:17), therefore: “For I will surely wipe out the memory of Amalek” (Ex. 17:14).

**III:XVI**

“[And Moses built an altar and called the name of it, The Lord is my banner,] saying, A hand upon the throne of the Lord. The Lord will have war with Amalek from generation to generation” (Ex. 17:15-16): It was taught in the name of R. Ilai: The Holy One, blessed be He, took an oath: ‘By my right hand, by my right hand, by my throne, by my throne, if proselytes come from any of the nations of the world, I will accept them, but if they come from the seed of Amalek I will never accept them.’ And so was the case with David: “And David said to the youth who told him [that Saul and Jonathan had died], Where do you come from? And he said, I am the son of an Amalekite convert” (2 Sam. 1:13). Said R. Isaac, He was Doeg the Edomite. “And David said to him, Your blood be upon your own head” (2 Sam. 1:16). Said R. Isaac, What is written is, “your bloods,” meaning, he said to him, ‘You [Doeg] have shed much blood in Nob, city of the priests.’

“...from generation to generation” (Ex. 17:15-16): Said the Holy One, blessed be He, ‘From one generation to the next I am after him, for generations.’

R. Eliezer, R. Joshua, and R. Yose: R. Eliezer says, It was from the generation of Moses to the generation of Samuel [but not beyond that point]. R. Joshua says, It was from the generation of Samuel to the generation of Mordecai and Esther. R. Yose says, ‘It was from the generation of Mordecai and Esther to the generation of the Messiah-King, which is three generations.’ And how do we know that to the generation of the Messiah-King it is three generations? As it is written, “They will fear you while the sun endures, and as long as the moon, a generation, generations” (Ps. 72:5). A generation — one, then generations — two, lo, three in all.

R. Berekhiah in the name of R. Abba bar Kahana: So long as the seed of Amalek endures in the world, it is as if a wing covers the face [of God]. When the seed of Amakk perishes from the world, Your teacher will not hide himself any more, but your eyes shall see your teacher (Is. 30:20).

R. Levi in the name of R. Huna bar Hanina: So long as the seed of Amalek endures in the world, the Name of God is not whole, and the throne is not whole. When the seed of Amalek perishes from the world, the Name of God is whole, and the throne is whole. What verse of Scripture indicates it? “The enemy have vanished in everlasting ruins, their cities you have rooted out, the very memory of them has perished” (Ps. 9:6). What is written immediately therefore: “But the Lord sits enthroned for ever, He has established His throne for judgment, [and He judges the world with righteousness/generosity, He judges the peoples with equity]” (Ps. 9:7-8).

**Ketubim: Targum Tehillim (Psalms) 2:1-12**

| **Rashi** | **TARGUM** |
| --- | --- |
| 1. Why have the Gentiles gathered and [why do] kingdoms think vain things?  | 1. Why are the Gentiles disturbed, and the nations murmuring vanity? |
| 2. Kings of a land stand up, and nobles take counsel together against the LORD and against His Messiah? | 2. The kings of the earth arise and the rulers will join together to rebel in the LORD’s presence, and to strive against His Anointed (Messiah). |
| 3. “Let us break their bands and cast off their cords from us.” | 3. They say, “Let us break their bonds, and let us throw off their chains from us.” |
| 4. He Who dwells in Heaven laughs; the LORD mocks them. | 4. The one who sits in heaven will laugh; the Word of the LORD will mock at them. |
| 5. Then He speaks to them in His wrath; and He frightens them with His sore displeasure. | 5. Then He will speak to them in his strength, and in His wrath he will frighten them. |
| 6. "But I have enthroned My king on Zion, My holy mount." | 6. I have anointed my king, and appointed him over My sanctuary. |
| 7. I will tell of the decree; The LORD said to me, “You are My son; this day have I begotten you. | 7. I will tell of the covenant of the LORD. He said: “You are as dear to me as a son to a father (abba), pure as if this day I had created you.” |
| 8. Request of Me, and I will make the Gentiles your inheritance, and the ends of the earth your possession. | 8. Ask me and I will give the riches of the Gentiles as your inheritance, the rulers of the ends of the earth as your holding. |
| 9. You will break them with an iron rod; like a potter's vessel you shall shatter them.” | 9. You will shatter them as with a rod of iron, like a potter’s vessel you will break them. |
| 10. And now, [you] kings, be wise; be admonished, [you] judges of the earth. | 10. And now, O kings, grow wise; accept discipline, O princes of the earth. |
| 11. Serve the LORD with fear, and rejoice with trembling. | 11. Worship in the presence of the LORD with fear, and pray with trembling.  |
| 12. Arm yourselves with purity lest He become angry and you perish in the way, for in a moment His wrath will be kindled; the praises of all who take refuge in Him. | 12. Accept instruction lest He be angry, and you lose your way; for His wrath will tarry a little. Happy all who trust in His Word! |
|  |  |

**Rashi Commentary for: Psalm 2:1-12**

**1** **Why have nations gathered** Our Sages (Ber. 7b) expounded the passage as referring to the King Messiah, but according to its apparent meaning, it is proper to interpret it as referring to David himself, as the matter is stated (II Sam. 5:17): “And the Philistines heard that they had anointed David as king over Israel, and all the Philistines went up to seek, etc.,” and they fell into his hands. Concerning them, he says, “Why have nations gathered,” and they all gathered.

**and kingdoms think** vain things in their heart.

**and kingdoms** Heb. וּלְאֻמִּים. Menachem interprets לְאֻמִּים, אמות, and גוֹיִם as all closely related.

**2** **Kings of a land stand up and nobles take counsel, etc.** Heb. רוֹזְנִים, senors (seigneurs) in Old French, lords.

**take counsel** Heb. נוֹסְדוּ, an expression of counsel (סוד), furt konsilez in Old French (furent conseilles), they hold counsel (see below 55:15). And what is the counsel?

**3** **Let us break their bands** Deronproms lor koyongles in Old French (as in Jer. 27:2). These are the bands with which the yoke is tied.

**their cords** Heb. עֲבֹתֵימוֹ, lor kordes (leur cordes) in Old French.

**4** **laughs...mocks...speaks** They are meant as the present tense.

**5** **Then He speaks to them** Heb. אֵלֵימוֹ, like אליהם. And what is the speech?

**6** **But I have enthroned My king** Why have you gathered together? I have appointed this one for Me to govern and to reign on Zion, My holy mount.

**7** **I will tell of the decree** Said David, “This is an established decree, and [one] that I have received to tell this and to make known.”

**The Lord said to me** through Nathan, Gad, and Samuel.

**You are My son** The head over Israel, who are called “My firstborn son” (Exodus 4:22). And they will endure through you, as is stated concerning Abner (II Sam. 3:18): “for God said, etc., ‘By the hand of My bondsman David will I deliver ... Israel.’” And for their sake, you are before Me as a son because they are all dependent upon you.

**this day have I** for I have enthroned you over them.

**begotten you** to be called My son and to be beloved to Me as a son for their sake, as it is stated (II Sam. 7:14) concerning Solomon: “I will be to him a father, and he will be to Me a son.” We find further concerning David (Ps. 89:27) “He will call Me, ‘You are my Father, my God, and the Rock of my salvation.’”

**8** **Request of Me** Pray to Me whenever you come to battle your enemies.

**9** **You will break them** Heb. תְּרֹעֵם.

**with an iron rod** That is the sword.

**you will shatter them** Heb. תְּנַפְּצֵם, you will break them, and that is the expression of נפוץ throughout the Scriptures, a potsherd that is broken into fine pieces.

**10** **And now, [you] kings, be wise** The Jewish prophets are merciful people. They reprove the heathens to turn away from their evil, for the Holy One, blessed be He, extends His hand to the wicked/Lawless and to the righteous/generous.

**11** **and rejoice with quaking** When the quaking, about which it is written (Isa. 33:14): “Trembling seized the flatterers,” comes, you will rejoice and be happy if you have served the LORD.

**12** **Arm yourselves with purity** Arm yourselves with purity of the heart. Some explain נַשְּׁקוּ as garnimont in Old French, equipping. (This is from the verb, garnir. Garnimont means to provide, as in Gen. 41:40). Menachem (p. 179) interprets it as an expression of desire, as (in Gen. 3:16): “Your longing (תְּשׁוּקָתֵךְ) will be for your husband.”

**lest He become angry** Heb. יֶאֱנַף, lest He become angry.

**and you perish in the way** Like the matter that is stated (above 1:16): “but the way of the wicked/Lawless will perish.”

**for in a moment His wrath will be kindled** For in a short moment His wrath will suddenly be kindled against them, and at that time, the praises of all those who take refuge in Him will be discerned, the praises of all who take refuge in Him.

**Ashlamatah: I Samuel 15:1-34**

| **Rashi** | **Targum** |
| --- | --- |
| 1. 1 And Samuel said unto Saul: 'The LORD sent me to anoint thee to be king over His people, over Israel; now therefore hearken thou unto the voice of the words of the LORD. {S} | 1. And Samuel said to Saul: “The LORD sent me to appoint you to be the king over His people, over Israel; and now accept the speaking of the Memra of the LORD |
| 2. Thus says the LORD of hosts: I remember that which Amalek did to Israel, how he set himself against him in the way, when he came up out of Egypt. | 2. Thus said the LORD of hosts: *“I remember* what Amalek did to Israel, that it *ambushed* it on the way in its going up from Egypt.  |
| 3. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.' {S} | 3. Now go, and you shall strike down *those of the house of Amalek:* and destroy utterly all that is *theirs* and you shall not spare *them,* and you shall kill from man unto woman, from youngster unto infant, from ox unto sheep, from camel unto ass." |
| 4. And Saul summoned the people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. | 4. And Saul *gathered* the people and mustered them *by the lambs of Passover* 200,000 men on foot and 10,000 men of Judah. |
| 5. And Saul came to the city of Amalek, and lay in wait in the valley. | 5. And Saul came unto the city of *those of the house of Amalek* and *set up his camp* in the valley. |
| 6. And Saul said unto the Kenites: 'Go, depart, get you down from among the Amalekites, lest I destroy you with them; for you showed kindness to all the children of Israel, when they came up out of Egypt.' So the Kenites departed from among the Amalekites. | 6. And Saul said to the *Shalmaite:* "Go, turn aside, *separate yourself* from the midst of the Amalekite lest I destroy you with him. And you did good with all the sons of Israel when they went up from Egypt." And *the Shalmaite separated himself* from the midst of the Amalekite. |
| 7. And Saul smote the Amalekites, from Havilah as you go to Shur, that is in front of Egypt. | 7. And Saul struck down *those of the house of Amalek* from Havilah *to the ascent of Hagra's* which is facing Egypt. |
| 8. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. | 8. And he took Agag, the king *of those of the house of Amalek while* he was alive, and he destroyed all the people by the edge of the sword. |
| 9. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, even the young of the second birth, and the lambs, and all that was good, and would not utterly destroy them; but every thing that was of no account and feeble, that they destroyed utterly. {P} | 9, And Saul and the people spared Agag and the best of the sheep and oxen and fatlings and *stout ones* and everything that was good; and they were not willing to destroy them. And everything that was base and that was despised, that they destroyed. |
| 10. Then came the word of the LORD unto Samuel, saying:  | 10. And *the word of prophecy from before the LORD was with* Samuel, saying: |
| 11. 'It repents Me that I have set up Saul to be king; for he is turned back from following Me, and has not performed My commandments.' And it grieved Samuel; and he cried unto the LORD all night. | 11. "I have regretted *My word* that I made Saul king *to be the king* for he has turned from after *My service* and he has not fulfilled My words." And *it was hard* for Samuel, and he *prayed before* the LORD all night. |
| 12. And Samuel rose early to meet Saul in the morning; and it was told Samuel, saying: 'Saul came to Carmel, and, behold, he is setting him up a monument, and is gone about, and passed on, and gone down to Gilgal.' | 12. And Samuel got up early to meet Saul in the morning, and it was told to Samuel, saying: "Saul came to Carmel, and behold he set up for himself there *a place in which to divide up the spoil."* and he turned around and passed over and went down to Gilgal." |
| 13. And Samuel came to Saul; and Saul said unto him: 'Blessed be you of the LORD; I have performed the commandment of the LORD.' | 13. And Samuel came unto Saul, and Saul said to him: "Blessed are you *before* the LORD; I have fulfilled the word of the LORD." |
| 14. And Samuel said: 'What means then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?' | 14. And Samuel said: "And *if you have fulfilled it,* what is the sound of this sheep in my ears and the sound of the oxen that I am hearing?" |
| 15. And Saul said: 'They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD your God; and the rest we have utterly destroyed.' {P} | 15. And Saul said: "From the Amalekite they brought them, for the people spared the best of the sheep and oxen in order to sacrifice *before* the LORD your God; and we destroyed the rest." |
| 16. Then Samuel said unto Saul: 'Stay, and I will tell you what the LORD has said to me this night.' And he said unto him: 'Say on.' {S} | 16. And Samuel said to Saul: "Wait, and I will tell you *what was spoken from before the LORD with me* by night." And he said to him: "Speak." |
| 17. And Samuel said: 'Though you be little in your own sight, art you not head of the tribes of Israel? And the LORD anointed you king over Israel;  | 17. And Samuel said: *"And were you not from your beginning base and weak in the eyes of your own self? But the merit of the tribe of Benjamin your father was the cause for you, for he sought to pass in the sea before the sons of Israel. On account of this the LORD has elevated you to be the king over Israel.*  |
| 18. and the LORD sent you on a journey, and said: Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. | 18. And the LORD sent you on the way, and said: ‘Go, and destroy the sinners, *those of the house of Amalek* and you will *wage battle against them* until you put an end to them.' |
| 19. Wherefore then did you not hearken to the voice of the LORD, but did fly upon the spoil, and did that which was evil in the sight of the LORD?' {S} | 19. And why did you not *accept the Memra of the LORD?* And you turned yourself to plunder, and you did what was evil *before* the LORD." |
| 20. And Saul said unto Samuel: 'Yes, I have hearkened to the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. | 20. And Saul said to Samuel that *“I accepted the Memra of the LORD* and went on the way that the LORD sent me, and I brought Agag the king of *the house of Amalek* and destroyed *those of the house of Amalek.* |
| 21. But the people took of the spoil, sheep and oxen, the chief of the devoted things, to sacrifice unto the LORD your God in Gilgal.' {S} | 21. And the people *separated out* from the plunder sheep and oxen *before they destroyed them* to sacrifice *before* the LORD your God in Gilgal." |
| 22. And Samuel said: 'Has the LORD as great delight in burnt-offerings and sacrifices, as in hearkening to the voice of the LORD? Behold, **to obey is better than sacrifice, and to hearken than the fat of rams.**  | 22. And Samuel said: "Is there delight *before* the LORD in holocausts and *holy offerings* as in *accepting the Memra of the LORD?* ***Behold accepting His Memra* is *better than holy offerings; to listen to the words of His prophets* is *better than the fat of fatlings****.* |
| 23. **For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim.** Because you have rejected the word of the LORD, He has also rejected you from being king.' {S} | 23. ***For like the guilt of men who inquire of the diviner,* so is *the guilt of every man who rebels against the words of the Law; and like the sins of the people who* go *astray after idols,* so is *the sin of every man who cuts out or adds to the words of the prophets****. Because you rejected the service of the LORD, he has removed you from being the king."* |
| 24. And Saul said unto Samuel: 'I have sinned; for I have transgressed the commandment of the LORD, and your words; because I feared the people, and hearkened to their voice.  | 24. And Saul said to Samuel: "I have sinned, because I transgressed *against the Memra of the LORD* and *despised your word,* because I feared the people and *accepted their word.* |
| 25. Now therefore, I pray, pardon my sin, and return with me, that I may worship the LORD.' | 25. And now *pardon* my sin, and return with me, and I will worship *before* the LORD." |
| 26. And Samuel said unto Saul: 'I will not return with you; for you have rejected the word of the LORD, and the LORD has rejected you from being king over Israel.' {S} | 26. And Samuel said to Saul: "I will not return with you, because you rejected the Word of the LORD and the LORD *removed* you from being the king over Israel." |
| 27. And as Samuel turned about to go away, he laid hold upon the skirt of his robe, and it rent. {S} | 27. And Samuel turned around to go, and he took hold of the edge of his robe, and it was torn. |
| 28. And Samuel said unto him: 'The LORD has rent the kingdom of Israel from you this day, and has given it to a neighbor of yours, that is better than you. {S}  | 28. And Samuel said to him: "The LORD has *taken* the kingdom of Israel from you this day and given it to your companion *whose deeds are better* than yours. |
| 29. And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'  | 29. *And if you say: ‘I will turn from my sins and it will be forgiven to me in order that I and my sons may exercise kingship over Israel forever,' already it is decreed upon you from before the LORD of Israel's glory before whom there is no deception, and He does not turn from whatever He says; for He is not like the sons of men who say and act deceitfully, decree and do not carry out."* |
| 30. Then he said: 'I have sinned; yet honor me now, I pray, before the elders of my people, and before Israel, and return with me, that I may worship the LORD your God.' | 30. And he said: "I have sinned; now honor me before the elders of my people and before Israel, and return with me, and I will worship *before»* the LORD your God." |
| 31. So Samuel returned after Saul; and Saul worshipped the LORD. {S} | 31. And Samuel turned back after Saul, and Saul worshipped *before* the LORD. |
| 32. Then said Samuel: 'Bring hither to me Agag the king of the Amalekites.' And Agag came unto him in chains. And Agag said: 'Surely the bitterness of death is at hand.' {S}  | 32. And Samuel said: "Bring near unto me Agag the king of *those of the house of Amalek."* And Agag came unto him *imperiously.* And Agag said: *"Please, my master, death is bitter."* |
| 33. And Samuel said: As your sword has made women childless, so shall your mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal. {S} | 33. And Samuel said: "Just as your sword has left women childless, so your mother will be left childless among women." And Samuel split up Agag before the LORD in Gilgal. |
| 34. Then Samuel went to Ramah; and Saul went up to his house to Gibeath-shaul.  | 34. And Samuel went to Ramah, and Saul went up to his house to Gibeah of Saul. |
| 35. And Samuel never beheld Saul again until the day of his death; for Samuel mourned for Saul; and the LORD repented that He had made Saul king over Israel. {P} | 35. And Samuel did not see Saul any more until the day of his death, for Samuel grieved over Saul. And the LORD *regretted His Memra* that he made Saul king over Israel. |
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**Correlations**

**By: Giberet Dr. Elisheba bat Sarah**

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Deu 24:19-25:19** | **Psalms****Psa 2:1-12** | **Ashlamatah****1 Sam 15:1-34** |
| --- | --- | --- | --- | --- |
| **אָבָה** | willing | Deut. 25:7 |  | 1 Sam. 15:9 |
| **אַחַר** | following, again | Deut. 24:20 |  | 1 Sam. 15:11  |
| **אִישׁ** | men, man | Deut. 25:1 |  | 1 Sam. 15:3 |
| **אֱלֹהִים** | GOD | Deut. 24:19 |  | 1 Sam. 15:15  |
| **אִם** | if, though | Deut. 25:2 |  | 1 Sam. 15:17 |
| **אָמַר** | say, said | Deut. 25:7 | Ps. 2:7 | 1 Sam. 15:1 |
| **אֶרֶץ** | land, earth | Deut. 24:22 | Ps. 2:2 |  |
| **אִשָּׁה** | wife, woman | Deut. 25:5 |  | 1 Sam. 15:3 |
| **אֲשֶׁר** | whom, which | Deut. 25:6 |  | 1 Sam. 15:2 |
| **בּוֹא** | go, came | Deut. 25:5 |  | 1 Sam. 15:5 |
| **בַּיִת** | house | Deut. 25:9 |  | 1 Sam. 15:34 |
| **בֵּן** | deserves, son | Deut. 25:2 | Ps. 2:7 | 1 Sam. 15:6 |
| **בָּרַךְ** | bless | Deut. 24:19 |  | 1 Sam. 15:13 |
| **דָּבַר** | speak | Deut. 25:8 | Ps. 2:5 | 1 Sam. 15:16 |
| **דָּבָר** | thing, words | Deut. 24:22 |  | 1 Sam. 15:1 |
| **דֶּרֶךְ** | way | Deut. 25:17 | Ps. 2:12 | 1 Sam. 15:2 |
| **הָיָה** | shall not have, came | Deut. 25:13 |  | 1 Sam. 15:10 |
| **זֶה** | this | Deut. 24:22 |  | 1 Sam. 15:14 |  |
| **זָקֵן** | elders | Deut. 25:7 |  | 1 Sam. 15:30 |
| **חָזַק** | siezed | Deut. 25:11 |  | 1 Sam. 15:27 |
| **יָד** | hand | Deut. 24:19 |  | 1 Sam. 15:12 |
| **יהוה** | LORD | Deut. 24:19 | Ps. 2:2 | 1 Sam. 15:1 |
| **יוֹם** | day | Deut. 25:15 | Ps. 2:7 | 1 Sam. 15:28 |
| **יָלַד** | bares, begotten | Deut. 25:6 | Ps. 2:7 |  |
| **יָשַׁב** | lives, sits together | Deut. 25:5 | Ps. 2:4 |  |
| **יִשְׂרָאֵל** | Israel | Deut. 25:6 |  | 1 Sam. 15:1 |
| **כִּי** | surely, indeed, when | Deut. 24:19 | Ps. 2:7 | 1 Sam. 15:24 |
| **כֹּל** | all  | Deut. 24:19 | Ps. 2:12 | 1 Sam. 15:3 |
| **כֵּן** | therefore, so | Deut. 24:22 |  | 1 Sam. 15:33 |
| **לָקַח** | get, took | Deut. 24:19 |  | 1 Sam. 15:21 |
| **מָה** | what, why |  | Ps. 2:1 | 1 Sam. 15:14 |
| **מוּת** | die, death | Deut. 25:5 |  | 1 Sam. 15:3 |
| **מֶלֶךְ** | king |  | Ps. 2:2 | 1 Sam. 15:1 |
| **מִנִּי** | both, off | Deut. 25:9 |  | 1 Sam. 15:3 |
| **מִצְרַיִם** | Egypt | Deut. 24:22 |  | 1 Sam. 15:2 |
| **נָגַשׁ** | come, bring | Deut. 25:1 |  | 1 Sam. 15:32 |
| **נַחֲלָה** | inheritance | Deut. 25:19 | Ps. 2:8 |  |
| **נָכָה** | beaten, beat | Deut. 25:2 |  | 1 Sam. 15:3 |
| **נָתַן** | gives | Deut. 25:15 | Ps. 2:8 | 1 Sam. 15:28 |
| **עַיִן** | eyes | Deut. 25:3 |  | 1 Sam. 15:17 |
| **עַל** | over, against, therefore | Deut. 24:22 | Ps. 2:2 | 1 Sam. 15:1 |
| **עָלָה** | go, coming | Deut. 25:7 |  | 1 Sam. 15:2 |
| **עֲמָלֵק** | Amalek | Deut. 25:17 |  | 1 Sam. 15:2 |
| **עַתָּה** | now |  | Ps. 2:10 | 1 Sam. 15:1 |
| **פָּנֶה** | east, in his presence | Deut. 25:2 |  | 1 Sam. 15:7 |
| **קוּם** | assume, carried | Deut. 25:6 |  | 1 Sam. 15:11 |
| **שֵׁבֶט** | rod, staff, tribe |  | Ps. 2:9 | 1 Sam. 15:17 |
| **שׁוּב** | shall not go, turned back | Deut. 24:19 |  | 1 Sam. 15:11 |
| **שׁוֹר** | ox | Deut. 25:4 |  | 1 Sam. 15:3 |
| **שָׁלַח** | puts, sent | Deut. 25:11 |  | 1 Sam. 15:1 |
| **שָׁמַיִם** | heaven | Deut. 25:19 | Ps. 2:4 |  |
| **שָׁפַט** | judges | Deut. 25:1 | Ps. 2:10 |  |
| **arey"** | fear | Deut. 25:18 |  | 1 Sam. 15:24 |
| **ry[i** | city | Deut. 25:8 |  | 1 Sam. 15:5 |
| **hf'['** | acts, did | Deut. 24:22 |  | 1 Sam. 15:2 |

**Greek**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Greek** | **English** | **Torah Seder****Deu 24:19-25:19** | **Psalms****Psa 2:1-12** | **Ashlamatah****1 Sam 15:1-34** | **NC****Rev 13:11-14:12, 15:2-4** |
| **ἅγιον** | holy |  | Psa 2:6  | 1Sa 15:1  | Rev 14:2  |
| **ἀκούω** | hear, heard |  |  | 1Sa 15:1  | Rev 14:2 |
| **ἀληθινός** | true | Deu 25:15 |  |  | Rev 15:3 |
| **ἀναβαίνω** | ascending | Deu 25:7 |  | 1Sa 15:2 | Rev 13:11 |
| **ἄνθρωπος** | men, man | Deu 25:1 |  | 1Sa 15:29 | Rev 13:13  |
| **ἀπαρχή** | first-fruits |  |  | 1Sa 15:21 | Rev 14:4  |
| **ἀποκτείνω** | killed |  |  | 1Sa 15:3 | Rev 13:15  |
| **ἀριθμός** | number | Deu 25:3 |  |  | Rev 13:17  |
| **βασιλεύς** | king |  | Psa 2:2  | 1Sa 15:1  | Rev 15:3  |
| **γῆ** | land, earth, ground | Deu 24:22  | Psa 2:2 |  | Rev 13:11 |
| **γυνή** | women, woman, wife | Deu 25:5 |  | 1Sa 15:3  | Rev 14:4 |
| **δίδωμι** | gives | Deu 25:15  | Psa 2:8 | 1Sa 15:28 | Rev 13:14 |
| **δίκαιος** | just | Deu 25:1 | Psa 2:12  |  | Rev 15:3  |
| **δοξάζω** | glorify |  |  | 1Sa 15:30  | Rev 15:4  |
| **δύο** | two | Deu 25:11 |  | 1Sa 15:29  | Rev 13:11  |
| **ἔθνος** | Nations/ Gentiles |  | Psa 2:1 |  | Rev 14:6 |
| **εἴδω** | see, saw, behold |  |  | 1Sa 15:35  | Rev 13:11 |
| **ἔργον** | works | Deu 24:19 |  | 1Sa 15:9  | Rev 3:15  |
| **ἔρχομαι** | came |  |  | 1Sa 15:5  | Rev 14:7 |
| **ζάω** | lived, alive |  |  | 1Sa 15:8  | Rev 13:14  |
| **ἥκω** | comes |  |  | 1Sa 15:12  | Rev 15:4 |
| **ἡμέρα** | day |  |  | 1Sa 15:35 | Rev 14:11 |
| **θάνατος** | death |  |  | 1Sa 15:32 | Rev 13:12  |
| **θεός** | GOD |  |  | 1Sa 15:15  | Rev 14:4 |
| **θυμός** | wrath, rage |  | Psa 2:5 |  | Rev 14:8  |
| **ἰδού** | behold |  |  | 1Sa 15:12  | Rev 14:1  |
| **ἵστημι** | established, standing | Deu 25:8  |  | 1Sa 15:13 | Rev 14:1 |
| **καταβαίνω** | down |  |  | 1Sa 15:12  | Rev 13:13 |
| **κατοικέω** | dwelling | Deu 25:5 | Psa 2:4  |  | Rev 13:12  |
| **κέρας** | horns |  |  | 1Sa 15:34  | Rev 13:11 |
| **κρίσις** | judgment | Deu 24:17  |  |  | Rev 14:7 |
| **κύριος** | LORD | Deu 24:19  | Psa 2:2 | 1Sa 15:1  | Rev 15:3  |
| **λαλέω** | spoke, speak |  | Psa 2:5  | 1Sa 15:13  | Rev 13:11  |
| **λαμβάνω** | receives, take, took | Deu 24:19  |  | 1Sa 15:21  | Rev 14:9  |
| **λαός** | people |  | Psa 2:1  | 1Sa 15:1 | Rev 14:6  |
| **λέγω** | saying |  |  | 1Sa 15:10 | Rev 13:14  |
| **μέγας** | great | Deu 25:13  |  |  | Rev 13:13  |
| **μικρόν** | small | Deu 25:13 |  | 1Sa 15:17 | Rev 13:16  |
| **νύξ** | night |  |  | 1Sa 15:11  | Rev 14:11  |
| **ὁδός** | ways | Deu 25:17  | Psa 2:12  | 1Sa 15:2  | Rev 15:3  |
| **ὄνομα** | name | Deu 25:6  |  |  | Rev 13:17 |
| **ὀργή** | wrath, anger |  | Psa 2:5  |  | Rev 14:10 |
| **ὄρος** | Mount Zion |  | Psa 2:6  |  | Rev 14:1  |
| **ὅσος** | as many as | Deu 25:17 |  | 1Sa 15:13  | Rev 13:15  |
| **οὐρανός** | heaven | Deu 25:19  | Psa 2:4  |  | Rev 13:13 |
| **πᾶς** | every, all | Deu 24:19  | Psa 2:10 | 1Sa 15:3  | Rev 13:12  |
| **ποιέω** | executes, did | Deu 24:22  |  | 1Sa 15:2  | Rev 13:12  |
| **πολύς** | more, many | Deu 25:3  |  |  | Rev 14:2  |
| **πρεσβύτερος** | elders |  |  | 1Sa 15:30  | Rev 14:3 |
| **προσκυνέω** | obeisance |  |  | 1Sa 15:25 | Rev 13:12 |
| **πτωχός** | poor | Deu 24:19 |  |  | Rev 3:17 |
| **στόμα** | mouth |  |  | 1Sa 15:8  | Rev 14:5  |
| **τεσσαράκοντα** | forty | Deu 25:3 |  |  | Rev 14:1  |
| **φοβέω** | fear |  |  | 1Sa 15:24 | Rev 14:7 |
| **φυλή** | tribes |  |  | 1Sa 15:17  | Rev 14:6 |
| **φωνή** | sound, voice |  |  | 1Sa 15:1 | Rev 14:2 |
| **χείρ** | hand | Deu 24:19 |  | 1Sa 15:12  | Rev 13:16 |
| **χιλιάς** | thousand |  |  | 1Sa 15:4  | Rev 14:1  |

**Revelation 13:11 – 14:12, 15:1-4**

**Paqid Dr. Adon Eliyahu’s & Hakham’s Rendition**

11 ¶ And [I] saw another beast of prey rising up out of the earth, and having two horns, similar to a lamb, and speaking as a dragon (serpent).

12 And he executes all the authority of the first beast of prey in his presence, (in the presence of the first beast of prey) and he makes the earth and its inhabitants prostrate in worship before the first beast, whose deadly wound was healed,

13 And he performs great signs, in order to make fire to come down out of the heavens to the earth in the presence of men.

14 **And leads astray [all] the inhabitants of the earth** by means of signs given to him to perform in the presence of the [first] beast of prey; saying to the inhabitants of the earth, make a statue (image - icon) of the [first] beast of prey that had the wound of the sword and lived.

15 And to him was given [ability] to grant spirit (life-breath) to the image of the beast of prey, in order for the statue (image - icon) to speak (as a Golem), and to make as many as would not worship the image (icon) of the beast of prey to be put to death.

16 **And (he – the image/icon) makes all small, the great, the rich, the poor, the free, and the bond slave to place an image (stamp, emblem or stigmata) [bite of the snake] on his right hand or [and] on his forehead;**

17 and in order not to buy or sell if [he did] not have the image (stamp, emblem or stigmata) [bite of the snake] or name (remembrance) [usually שֵם shem in Hebrew however in D’varim 25:19 זֵכֶר zeker] or the beast of prey or a fixed number of his name (remembrance) [usually שֵם shem in Hebrew however in D’varim 25:19 זֵכֶר z¢ker].

18 Here is the wisdom (chokhma) **let the one having understanding (bina) make a judgment [concerning] the number or the beast of prey for it is the number of man and the number of it [is] six hundred, sixty [and] six. (666) [cf. Kohelet/Ecclesiastes 7:25-29, the very antithesis to Divine Chokhma and Bina]**.

1 ¶ And I looked and behold [a] lamb standing on the mountain [of] Tzion and with him 144, 000’s having the name (remembrance) of the Father having been written on their foreheads.

2 And I heard a voice out of the Heavens as [a] sound of many waters and as [a] sound of great thunder [voices] and the sound of Lyres (harp) singers playing in [on] their lyres (harps).

3 And they sang a new song before the throne and before the four chayot, (living creatures) and before the Elders (Zekenim) and no one could learn (perceive the understanding or meaning of) the song except the 144,000’s set free (redeemed) the earth.

4 These are [those] who were not rendered ritually impure by [foreign] women, chaste (uncontaminated from apostasy) for they are the talmidim of (following) the lamb wherever it may lead (ones following the Mesorah of the lamb, lit. under the Lamb’s guidance). These are bought (purchased or redeemed) from the first fruits of royal men (ish) to G-d and the lamb.

5 And in their mouth was not found any deceit, for they are present before the throne of G-d.

6 ¶ And I saw another messenger rushing (davening) at midday (highest part of the Sun’s circuit) [Prayer at Minchah dressed with Talit] having the eternal Mesorah heralding the Mesorah to the ones sitting on the earth, and [to] every (non-Jewish) nation and [to every] race, language and people.

7 Saying with a loud voice being in reverential awe of G-d (worship): give Glory to Him because the hour of His judgment (decision) [has come] and prostrate yourselves before the Maker of the Heavens and the earth and the sea and springs (fountains) of waters.

8 And another messenger accompanying (follows) saying it falls it falls Babylon the great city because out of the wine of fury (wrath) of her prostitution (apostasy) she has made the Gentiles drunk (saturated with apostasy).

9 And a third messenger accompanying (follows) them, speaking in a loud voice (saying) **if anyone [is] worshiping (prostrating before) the statue/icon [of the] beast of prey and received the image (stamp, emblem or stigmata) on the forehead or on his hand,**

10 **The same shall drink the wine of G-d’s wrath being undiluted and blended with the cup of His punishment, [and they] shall be tormented in the fire and sulphur in the presence (in the judgment) of the holy messengers (Prophets) and [in] the presence (judgment) [of the] Lamb.**

11**And the smoke of their torment [will be] forever and ever unceasing day and night (for) the ones (who) worshiped the beast of prey and its statue/icon and received the image (stamp, emblem or stigmata) of its name (remembrance).**

12 **Here is the perseverance of the Righteous/Generous, the ones keeping the mitzvoth (commandments) of G-d and faithful to Yeshua’s [example and teachings]!**

1. ¶ And I saw another sign in the heavens, great and wonderful, seven messengers having the seven last plagues, because in these was completed the wrath of God,

2 And I saw a sea of glass mixed with fire, (and) **those who gain the victory over the beast of prey and over his statue/icon and the number (calculations) of its name (remembrance)** standing on the sea of glass having the Lyres (harp) of G-d.

3 And they sang the song of Moshe the servant of G-d and the song of the Lamb, saying great and wonderful are Your acts Adonai, L-Rd G-d Almighty (El Shaddai), righteous/generous and faithful are Your ways [Halakhot], King of the Tsadiqim

4. Who may not fear You, O LORD, and glorify Your name? Because You alone are God, because all the ‎Gentiles will come and bow before You, because Your righteous/generous actshas been made known..

**Hakham’s Comments:**

For further study on this section of the Book of Revelation please see:

<http://www.betemunah.org/tefillin.html>

It seems to me that these four pericopes of the Book of Revelation are connected to the readings for the special Sabbath of Remembering Amalek before Purim.

According to the Book of Genesis and 1 Chronicles, Amalek (Hebrew: **עֲמָלֵק**), was the son of Eliphaz and the grandson of Esau (Gen. 36:12; 1 Chr. 1:36); the chief of an Edomite tribe (Gen. 36:16). His mother was a Horite, a tribe whose territory the descendants of Esau had seized. According to the genealogy in Gen. 36:12; 1 Chr. 1:36. Amalek is a son of Esau's son Eliphaz and of the concubine Timna, a Horite and sister of Lotan. Gen. 36:16 refers to him as the "chief of Amalek" thus his name can be understood to be a title derived from that of the clan or territory over which he ruled.

It is not clear if the historical Amalekites were exterminated or not. 1 Samuel 15:7-8 implies ("He took Agag king of the Amalekites alive, and all his people he totally destroyed with the sword.") that - after Agag was also killed - the Amalekites were extinct, but in a later story in the time of Hezekiah, the Simeonites annihilated some Amalekites on Mount Seir, and settled in their place: "And five hundred of these Simeonites, led by Pelatiah, Neariah, Rephaiah and Uzziel, the sons of Ishi, invaded the hill country of Seir. They killed the remaining Amalekites who had escaped, and they have lived there to this day." (1 Chr. 4:42-43).

In the Book of Esther, the arch villain is Haman, an Amalekite (his origin is evident from epithet the Agagite – i.e. descendant of the agags, Amalekite kings – cf. Esther 3:1,10; 8:3,5; 9:24) that led the plot to kill the Jews. Because the LORD promised to "blot out the name" of Amalek (Exodus 17:14), it is customary when the book of Esther is read at the Purim festival, for the audience to make noise whenever "Haman" is mentioned, so that his name is not heard.

According to the Jewish Encyclopedia[[1]](#footnote-1) it is stated:

“Amalek—the first foe to attack the people of Israel after they had come out of Egypt as a free nation; twice designated in the Pentateuch (Ex. xvii. 14-16, Deut. xxv. 19) as the one against whom war should be waged until his memory be blotted out forever—became in rabbinical literature the type of Israel's arch-enemy. **In the tannaitic Haggadah of the first century Amalek stands for Rome** (Bacher, "Ag. Tan." i. 146 *et seq.*, 211 *et seq.*); and so does Edom (Esau), from whom Amalek descended (Gen. xxxvi.). A kinsman of the Israelites, Amalek nevertheless displayed the most intense hatred toward them: he inherited Esau's hostility to his brother Jacob. When other nations hesitated to harm God's chosen ones, his evil example induced them to join him in the fray. "Like a robber he waylaid Israel"; "like a swarm of locusts"; "like a leech eager for blood"; "like a fly looking for sores to feed on"; Amalek ('*am laḳ* = the people which licketh) hurried over hundreds of miles to intercept Israel's march:(Tan. Ki Teẓe, ix., and Pesiḳ. iii. 26*b*).”

Amalek, whatever be its etymology, can also be said to men A = No, and Melek = King. That is, Amalek in essence denies that Ha-Shem, most blessed be He, is King and Sovereign over all of His creation, and thereby denying that He has made a most sacred covenant with all Israel. In favour of this etymology is Rashi’s comment on Deut. 25:18

**and cut off** [The word וַיְזַנֵּב is derived from the word זָנָב , meaning “tail.” Thus, the verse means: Amalek] “cut off the tail.” This refers to the fact that Amalek cut off the members [of the male Jews,] where they had been circumcised, and cast them up [provocatively] towards Heaven [exclaiming to God: “You see! What good has Your commandment of circumcision done for them?”]-[Tanchuma 9]

Similarly the “beasts” that we read about in our four pericopes of the Book of Revelation, are despotic/dictatorship governments that rise from the earth and whose essential purpose is to prevent anyone from worshipping G-d and following the precepts of the Torah. The last “beast” goes so far as to prescribe an alternative system of worship with alternative Tephilin and alternative festivals to those commanded by G-d Himself.

Three important points are made by Hakham Yochanan in these four pericopes:

1. That all Gentiles from birth have been made partakers by force of the will and commandments of this last beast. No Gentile has escaped from this.
2. That it is in the power of every man and woman to **“gain the victory over the beast of prey and over his statue/icon and the number (calculations) of its name (remembrance)”**
3. This is to be done by emulating and practicing **the perseverance of the Righteous/Generous, the ones keeping the mitzvoth (commandments) of G-d and faithful to Yeshua’s [example and teachings]!**

Amalek, therefore is still well alive in our days. It is therefore incumbent on all “to gain the victory” and erase from their lives all traces of Amalek, may his name and authority perish forever, AMEN VE AMEN!

**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. Deut. 24:19, an open paragraph (setumah) by itself opens our Torah Seder, and Deut. 25:17-19, a closed paragraph (Petucha) concludes our Torah Seder for this week. Based on the principle that the beginning is contained in the end and the end in the beginning, what is the relationship between Deut 24:19 and Deut. 25:17-19?
3. According to the statements of the Torah: “you will not go back to take …” (Deut. 24:19), and “you will not deglorify it … after you” (Deut. 24:20) what important ethical principles are herein contained?
4. What question/s were asked of Rashi regarding Deut. 24:20?
5. What question/s were asked of Rashi regarding Deut. 25:1? And what important principle does Rashi learns as to when a Bet Din can mandate lashes and when it cannot?
6. What question/s were asked of Rashi regarding Deut. 25:3, and how do our Sages learn from this verse that one may not strike his fellow-man?
7. What question/s were asked of Rashi regarding Deut. 25:9 and what important principle is contained in the words: “Thus will be done to the man who will not buil up his brother’s household”?
8. What question/s were asked of Rashi regarding Deut. 25:12?
9. What question/s were asked of Rashi regarding Deut. 25:17?
10. What question/s were asked of Rashi regarding Deut. 25:18?
11. What question/s were asked of Rashi regarding Deut. 25:19?
12. What in the Torah Seder this week fired the imagination of the Psalmist as he penned Psalm 2:1-12?
13. What in the Torah Seder this week fired the imagination of the prophet in the Ashlamatah of I Sam 15:1-34?
14. What in the Torah Seder, Psalm and Prophetic Lesson for this week fired the imagination of Hakham Yochanan as he penned ‎Apocalypse (Revelation) 13:11 – 14:12, 15:1-4‎?
15. According to R. Levi how is the dictum in Deut. 25:13-14 related to the statement of Deut 25:17?
16. According to R. Levi how is the dictum in Deut. 25:11-12 related to the statement in Deut. 25:17?
17. In your opinion what key message/s did Hakham Yochanan try to convey this week?
18. Exodus 17:16 reads: “And he said: 'The hand upon the throne of the LORD: the LORD will have war with Amalek from generation to generation.'” That is, this war against Amalek is still with us to this very day. Who is Amalek today, and how can we fight him and contribute to the eradication of his name (i.e. authority)?
19. The Sages of the Talmud Babli state: “R. Jose taught, ‘Three commandments were given to Israel when they entered the land: (1) to appoint a King Messiah; (2) to cut off the seed of Amalek; and (3) to build themselves the Chosen House (i.e. the Temple), and I do not know which of them had priority.’” Is it possible that these three commandments coalesce into one commandment? If so, which would be this commandment that includes all of the above three obligations amongst other similar obligations?
20. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

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

**Blessed is Ha-Shem our God, King of the universe,**

**Who has given us a teaching of truth, implanting within us eternal life.**

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

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Fast of Esther – Adar 13, 5772**

**Wednesday 7th of March, 2012**

**Exo. 32:11-14, 34:1-10 + Isaiah 55:6 – 56:8**

**Purim – Adar 14, 5772**

**Wensday Evening March 7 – Thursday Evening March 8, 2012**

Torah Reading: Exodus 17:8-16

Reader 1 – Exodus 17:8-10

Reader 2 – Exodus 17:11-13

Reader 3 – Exodus 17:14-16

The Book of Esther

**For further study see:** [**http://www.betemunah.org/esther.html**](http://www.betemunah.org/esther.html)**;** [**http://www.betemunah.org/allegories.html**](http://www.betemunah.org/allegories.html)**;** [**http://www.betemunah.org/purim.html**](http://www.betemunah.org/purim.html)**; &** [**http://www.betemunah.org/r2r.html**](http://www.betemunah.org/r2r.html)

**Next Sabbath:**

**Shabbat: “V’Zot HaB’rakha & Simchat Torah”**

**(“And This Is The Blessing & Rejoicing Of the Torah”)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְזֹאת הַבְּרָכָה** |  |  |
| **“V’Zot HaB’rakha”** | Reader 1 – D’barim 33:1-7 | Reader 1 – B’resheet 1:1-5 |
| **“And this is the blessing”** | Reader 2 – D’barim 33:8-12 | Reader 2 – B’resheet 1:6-8 |
| **“Y ésta es la bendición”** | Reader 3 – D’barim 33:13-17 | Reader 3 – B’resheet 1:1-8 |
| D’barim (Deut.) 33:1 – 34:12 &  (B’resheet) Gen. 1:1-5 | Reader 4 – D’barim 33:18-21 |  |
| Ashlamatah: Joshua 1:1-9  | Reader 5 – D’barim 33:22-29 |  |
|  | Reader 6 – D’barim 34:1-6 | Reader 1 – B’resheet 1:1-5 |
| Psalms 146-147 | Reader 7 – D’barim 34:7-12 | Reader 2 – B’resheet 1:6-8 |
| N.C.:  |  Maftir: B’Resheet 1:1-5  | Reader 3 – B’resheet 1:1-8 |
|  |   |   |

Shalom Shabbat !

Hakham Dr. Yosef ben Haggai

HH Rosh Paqid Adon Hillel ben David

HH Paqid Dr. Adon Eliyahu ben Abraham

1. <http://www.jewishencyclopedia.com/view.jsp?artid=1351&letter=A&search=amalek> [↑](#footnote-ref-1)