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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2020**  **<https://www.betemunah.org/>**  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2020**  **<https://torahfocus.com/>**  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three- and 1/2-year Lectionary Readings** | **First Year of the Triennial Reading Cycle** |
| **Tammuz 26, 5780- July 17/18, 2020** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times see: <http://www.chabad.org/calendar/candlelighting.htm>**

Roll of Honor:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

His Honor Paqid Adon Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

Her Excellency Giberet Jacquelyn Bennett

His Excellency Adon Ya'aqob ben David

His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

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

**Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**. **If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [chozenppl@gmail.com](mailto:chozenppl@gmail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

We pray for our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. **Mi Sheberach…**He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the sick person HE Rabbi Dr. Yosef ben Haggai, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

We pray also for my sister, Giberet Barty bat Noah who has a communication malfunction between her brain and her tongue. She knows what she wants to say but cannot say it. **Mi-Sheberach** - He Who blessed our holy and pure Matriarchs, Sarah, Rivkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

**Shabbat: “Im-Keséf Talvéh” – “If you lend money”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אִם-כֶּסֶף תַּלְוֶה** |  |  |
| **“Im-Kesef Talveh”** | Reader 1 – Sh’mot 22:24-26 | Reader 1 – Sh' mot 23:20-22 |
| **"If you lend money"** | Reader 2 – Sh' mot 22:27-30 | Reader 2 – Sh' mot 23:23-25 |
| **"Si prestares dinero"** | Reader 3 – Sh' mot 23:1-3 | Reader 3 – Sh' mot 23:26-28 |
| Sh' mot (Exodus) 22:24 – 23:19  Bamidbar 28:9-15 | Reader 4 – Sh' mot 23:4-6 |  |
| Ashlamatah: Ezekiel 18:17-23 +30-32 | Reader 5 – Sh' mot 23:7-10 |  |
| Special Ashmalath: I Samuel 20:18, 42 | Reader 6 – Sh' mot 23:11-14 | Reader 1 – Sh' mot 23:20-22 |
| Psalms 59:1-18 | Reader 7 – Sh' mot 23:15-19 | Reader 2 – Sh' mot 23:23-25 |
|  | Maftir – Sh' mot 23:15-19 | Reader 3 – Sh' mot 23:26-28 |
| N.C.: Mk 7:24-37; Ro 9:1-13 | Ezekiel 18:17-23 +30-32 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when 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: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

**Contents of the Torah Seder**

 **Loans and Pledges – Exodus 22:24-26**

 **Respect Towards G-d and Rulers – Exodus 22:27**

 **Offerings and First-Fruits – Exodus 22:28-29**

 **Unlawful Meat – Exodus 22:30**

 **Truth in Justice – Exodus 23:1-3**

 **Love of Enemy – Exodus 23:4-5**

 **Impartiality in Justice – Exodus 23:6-9**

 **The Sabbatical Year and the Sabbath Day – Exodus 23:10-12**

 **Not to Mention the Name of Other gods - Exodus 23:13**

 **The Three Annual Pilgrim Festivals – Exodus 23:14-18**

 **Mode of Presentation of First Fruits & Not to Eat Milk and Meat Together – Exodus 23:19**

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 22:24 – 23:19**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
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| 24. **When you lend money to My people, to the poor person [who is] with you, you shall not behave toward him as a lender; you shall not impose interest upon him.** | 24. ¶ **If you lend money to (one of) My people, to (one of) the humble of My people, you will not be to him as an usurer, neither lay it upon him that there will be witnesses against him, or that he give pledges, or equivalents, or usury.**  **JERUSALEM: If you lend money to My people, to the poor of your people, you will not be to him an oppressive creditor, or lay upon him either equivalents or usury.** |
| 25. If you take your neighbor's garment as security, until sunset you shall return it to him, | 25. If you take (at all) for a pledge the garment of your neighbor, you will restore it to him before sunset; |
| 26. for it is his only covering; it is his garment for his skin. With what shall he lie? And it shall be [that] if he cries out to Me, I will hear because I am gracious. | 26. for it may be his only clothes which alone covers him; (or) it is his only garment in which he rests, which falls upon his skin; and if you take the coverlet of the bed whereon he lies, and he be heard before Me, I will hearken to his prayer; for I am Elohim the Merciful. |
| 27. **You shall not curse a judge, neither shall you curse a prince among your people.** | 27. ¶ **Sons of Israel My people, you will not revile your judges, nor curse the rabbis who are appointed rulers among your people.** |
| 28. Your fullness offering and your heave offering you shall not delay; **the firstborn of your sons you shall give Me.** | 28. ¶ The firsts of your fruits, and the firsts of your winepress, you will not delay to bring up in their time to the place of My habitation. **The firstlings of your males you will separate before Me.** |
| 29. So shall you do with your cattle and with your sheep: seven days it shall be with its mother, on the eighth day you may give it to Me. | 29. So will you do with the firstlings of your oxen and sheep; seven days it will be suckled by its mother, and on the eighth day you will separate it before Me. |
| 30. And you shall be holy people to Me, and flesh torn in the field you shall not eat; you shall throw it to the dog[s]. | 30. ¶ And holy men, tasting unconsecrated things innocently, shall you be before Me; but flesh torn by wild beasts alive you may not eat, but throw it to the dog as his portion. |
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| 1. You shall not accept a false report; do not place your hand with a wicked person to be a false witness. | 1. 1 ¶ Sons of Israel My people, take not up lying words from a man who accuses his neighbor before you, nor put your hand with the wicked to become a false witness. |
| 2. You shall not follow the majority for evil, and you shall not respond concerning a lawsuit to follow many to pervert [justice]. | 2. **Sons of Israel My people, you will not go after the many to do evil, but to do good; and no one among you will restrain himself from affirming justly concerning his neighbor in the judgment, by saying, Behold, the judgment sides with the many.**  **JERUSALEM: Sons of Israel My people, you will not go after the multitude to do evil, but to do good; and no one of you will restrain himself from setting forth the just cause of his neighbor in the judgment, nor say in your heart, The judgment sides with the many.** |
| 3. Neither shall you glorify a poor man in his lawsuit. | 3. **And to the poor man who is guilty in his cause, you will not be partial in having compassion upon him; for there must not be respect of persons in judgment.** |
| 4. If you come upon your enemy's bull or his stray donkey, you shall surely return it to him. | 4. ¶ If you meet the ox of your enemy whom you dislike on account of the wickedness which you only know is in him, or an ass that wanders from the way, you will surely bring it to him. |
| 5. If you see your enemy's donkey lying under its burden would you refrain from helping him? You shall surely help along with him. | 5. If you see the ass of your enemy whom you dislike on account of the wickedness which you only know to be in him, lying under his burden, and you would refrain yourself from going near him, you will relinquish at once the dislike of your heart against (your enemy), and release and take care of the ass (or, charge yourself with him). |
| 6. You shall not pervert the judgment of your poor man in his lawsuit. | 6. ¶ Sons of Israel My people, you will not warp the judgment of the poor in his cause. |
| 7. Distance yourself from a false matter; and do not kill a truly innocent person or one who has been declared innocent, for I will not vindicate a guilty person. | 7. From a false matter keep distant. And when one has gone forth from your house of justice acquitted, and they (afterwards) find out his guilt; or one has been brought out condemned, and they (afterward) find out his innocence,-­you will not put him to death; for I will not hold (the former) innocent, nor the latter guilty. |
| 8. You shall not accept a bribe, for a bribe will blind the clear sighted and corrupt words that are right. | 8. And you may not receive a bribe; for a bribe blinds their eyes who have taken it, and casts down the wise from their seats, and pervert the right words which are written in the Law, and confounds the words that are in the mouth of the innocent in the hour of judgment. |
| 9. And you shall not oppress a stranger, for you know the feelings of the stranger, since you were strangers in the land of Egypt. | 9. ¶ You will not oppress the stranger; for you know the sigh of a stranger's soul; because you were sojourners in the land of Mizraim. |
| 10. Six years you may sow your land and gather in its produce. | 10. ¶ Six years you will sow your land, and gather the produce; |
| 11. But in the seventh [year] you shall release it and abandon it; the poor of your people shall eat [it], and what they leave over, the beasts of the field shall eat. So, shall you do to your vineyard [and] to your olive tree[s]. | 11. but the seventh year you will exempt it from labor, and give up the fruit of it to be eaten by the poor of My people; and what they leave will be eaten by the beasts of the field. And in like manner will you do with your vine and olive grounds. |
| 12. Six days you may do your work, but on the seventh day you shall rest, in order that your ox and your donkey shall rest, and your maidservant's son and the stranger shall be refreshed. | 12. ¶ Six days do your work, and on the seventh day repose, that your ox and your ass may rest, and that the uncircumcised son of your handmaid, and the stranger, may rest. |
| 13. Concerning all that I have said to you you shall beware, and the name of the gods of others you shall not mention; it shall not be heard through your mouth. | 13. And of all the precepts that I have spoken to you, be careful; and the names of the idols of the Gentiles remember not, nor let them be heard upon your lips. |
| 14. Three times you shall slaughter sacrifices to Me during the year. | 14. ¶ Three times in the year you will keep festival before Me. |
| 15. You shall observe the festival of unleavened bread; for seven days you shall eat unleavened bread as I have commanded you, at the appointed time of the month of springtime, for then you left Egypt, **and they shall not appear before Me empty handed.** | 15. The feast of unleavened bread you will keep. Seven days you will eat unleavened bread, as I have instructed you, in the time of the month of Abib, because in it you came forth from Mizraim; **and you will not appear before Me empty handed.** |
| 16. And the festival of the harvest, the first fruits of your labors, which you will sow in the field, and the festival of the ingathering at the departure of the year, when you gather in [the products of] your labors from the field. | 16. And the feast of the harvest first-fruits of the work you did sow in the field; and the feast of gathering, at the end of the year, when you have gathered in your work from the field. |
| 17. Three times during the year, all your males shall appear before the Master, the Lord. | 17. Three times in the year will all your males appear before the LORD the Ruler of the world. |
| 18. You shall not sacrifice the blood of My sacrifice with leaven, and the fat of My festive sacrifice shall not stay overnight until morning. | 18. ¶ Sons of Israel My people, while there is leaven in your houses you may not immolate the bloody sacrifice of My Pascha; nor will the fat of the sacrifice of My Pascha remain without the altar until morning, nor of the flesh that you eat in the evening. |
| 19. The choicest of the first fruits of your soil you shall bring to the house of the Lord, your God. **You shall not cook a kid in its mother's milk.** | 19. ¶ The first of the choice fruits of your ground you will bring to the sanctuary of the LORD your God. **My people of the house of Israel, you are not permitted to dress or to eat of flesh and milk mingled together, lest I be greatly displeased; and I prepare you the wheat and the straw together for your food.** |

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:9-15**

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| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| 9. On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9. but on the day of Shabbat two lambs of the year without blemish, and two‑tenths of flour mixed with olive oil for the mincha and its libation. |
| 10. This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11. At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish. | 11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12. And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13. And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the LORD. |
| 14. Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14. And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15. And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |

**Reading Assignment:**

**The Torah Anthology: Yalkut Me'Am Lo'Ez - Vol VII: The Law & Vol. VIII: Acceptance**

By: Rabbi Yaaqov Culi, Translated by: Rabbi Aryeh Kaplan

Published by: Moznaim Publishing Corp. (New York, 1979)

Vol. 7 – "The Law," pp. 249-284 & Vol. 8 – "Acceptance," pp. 3-177

**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](about:blank)]:

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

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

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

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

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

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

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

**Rashi's Commentary for: Shemot (Exod.) 22:24 – 24:18**

**24** **When you lend money to My people** Rabbi Ishmael says: Every אִם in the Torah is optional except three, and this is one of them. -[From Mechilta] אִם usually means "if," which refers to something optional, denoting an incident that may or may not occur. Rashi on Exod. 20:22 explains that in this case, lending money to the needy is obligatory, as in Deut. 15:8. Therefore, in this verse, אִם means "when."]

**to My people** [If a member of] My people [i.e., an Israelite,] and a gentile [apply for a loan], [the member of] My people takes preference; [if] a poor person and a rich person [apply for a loan], the poor person takes preference; [if] the poor of your city and the poor of another city [apply for a loan], the poor of your city take preference (Mechilta, B.M. 71a), and this is its meaning: "When you lend money," lend it to "My people" and not to a gentile, and to which of My people? "To the poor person." And to which poor person? To the one who is "with you." [I.e., if you have enough money to lend to only one person, lend it to a Jew rather than to a non-Jew. Even if the gentile will pay interest, and you are not allowed to take interest from the Jew, you must lend the money to the Jew (B.M. 71a).] (Another meaning:

**to My people** That you shall not behave toward him [the borrower] in a demeaning manner when you lend to him, for he is [a member of] My people. -[From Tanchuma 15]

**to the poor person [who is] with you** Look at yourself as if you were a poor person.) -[From Tanchuma 15]

**you shall not behave toward him as a lender** You shall not demand it of him forcibly (Tanchuma 9, Exod. Rabbah 31:6). If you know that he does not have [the money to repay you], do not appear to him as if you have lent to him, but as if you have not lent to him; i.e., do not embarrass him. -[From B.M. 75b]

**interest** Heb. נֶשֶׁךְ, lit., biting. Interest, which is like the biting of a snake, which bites by making a small wound in a person's foot, and he [the person] does not feel [the wound], and suddenly, it spreads and swells up as far as his crown. So it is with interest. He does not feel it, and it is not noticeable until the interest accumulates, and it costs him a considerable sum of money. -[From Tanchuma 9, Exod. Rabbah 31:6]

**25** **If you take… as security** Heb. חָבֽל תַּחְבּֽל. No expression of חֲבָלָה means security given at the time of the loan, but [that which] is exacted from the debtor when the debt becomes due and he [the debtor] does not pay (B.M. 114). (חָבֽל תַּחְבּֽל the Torah repeats the taking of the security [implying that one may take security] even many times. The Holy One, blessed is He, said: "How much you owe Me! Yet your soul ascends to Me every night, gives an account, is found guilty before Me, and I return it to you. You too, take and return, take and return.") -(Tanchuma 16.)

**until sunset you shall return it to him** [For] the entire day you shall return it to him until the sun sets, and when the sun sets you may again take it until the next morning arrives. This verse speaks of a garment worn by day, which he does not need at night. -[From Mechilta, B.M. 114b]

**26** **for it is his only covering** This is a cloak. -[From Mechilta]

**his garment** This is a shirt. -[From Mechilta]

**With what shall he lie?** [This comes] to include a spread. -[From Mechilta]

**27** **You shall not curse a judge** Heb. אֱלֽהִים. This is a warning against cursing God and a warning against cursing a judge. -[From Sanh. 66a]

**28** **Your fullness offering** The obligation that is incumbent upon you when your produce becomes fully ripe. This reference is to the first fruits (בִּכּוּרִים). -[From Onkelos, Mechilta, Temurah 4a]

**and your heave offering** Heb. וְדִמְעֲךָ. [This is] the terumah [the first offering from the produce, which is given to the kohen] (Mechilta, Temurah 4a), but I do not know the etymology of דֶּמַע [which is the noun root of דִמְעֲךָ].

**you shall not delay** You shall not alter the sequence of their separation by delaying what should come first and advancing what should come later, namely that one may not advance terumah before bikkurim or tithes before terumah. -[From Mechilta]

**the firstborn of your sons you shall give Me** to redeem him from the kohen with five selas. Now did He not give the command concerning this elsewhere (Num. 18:16) ? But [it is written here] to juxtapose to it "So shall you do with your cattle and with your sheep," [implying that] just as the firstborn of man is redeemed after thirty days, as it is said: "And his redemption, from a month old you shall redeem [him]" (Num. 18:16), so too with the firstborn of small cattle; one must care for it for thirty days and afterwards give it to the kohen. -[From Bech. 26b]

**29** **seven days it shall be with its mother** This is a warning to the kohen, that if he wants to bring his sacrifice early, he may not bring it before eight [days] because it lacks the minimum time requirement.

**on the eighth day you may give it to Me** We may think that is obligatory for that day, [and if so, we would render: On the eighth day you shall give it to Me. That is not so, however, because] it says here, "eighth," and it says further (Lev. 22:27), "and from the eighth day on it will be accepted." Just as "the eighth day" mentioned further means to make [it] fit from the eighth day on, so does the eighth day mentioned here mean to make [it] fit from the eighth day on, and this is its meaning: on the eighth day you are permitted to give it to Me. -[From Mechilta]

**30** **And you shall be holy people to Me** If you are holy and abstain from the loathsomeness of [eating] carrion and mortally injured animals, you are Mine, but if not, you are not Mine. -[From Mechilta]

**and flesh torn in the field** [If the flesh was torn] in the house the law is the same, but the Scripture speaks of the usual occurrence, [i.e.,] the location where animals are usually torn. Similarly, "For he found her in the field" (Deut. 22:27), [i.e., the law is the same for any place where no one is around to rescue a betrothed woman who is violated; it is assumed that she cried out for help to no avail]. Similarly," who will be unclean as a result of a nocturnal emission" (Deut. 23:11). The same applies to an emission that occurs during the day [that the person becomes unclean], but the Scripture speaks of the usual occurrence [Mechilta]. [Onkelos renders:] וּבְשַׂר תְּלִישׁ מִן חֵיוָא חַייָא, [i.e., you cannot eat] flesh that was torn off through the tearing of a wolf or a lion from a kosher beast or from a kosher domestic animal while it was alive.

**you shall throw it to the dog[s]** He [the gentile] is also similar to a dog [in this context, namely that the treifah can be given or sold to him], or perhaps a dog is meant literally [that the treifah can be given only to a dog]? Therefore, the Torah states regarding carrion (נְבֵלָה [an animal that died without ritual slaughter]): "or sell [it] to a gentile" (Deut. 14:21). From this, we derive by a kal vachomer that from a treifah we are permitted to gain any type of benefit [except eating, of course]. If so, why does the Torah say, "to the dogs"? Because the Holy One, blessed is He, does not withhold the reward of any creature, as it is said: "But to all the children of Israel, not one dog will whet its tongue" (Exod. 11:7). Said the Holy One, blessed is He, "Give it its reward." -[From Mechilta]

**Chapter 23**

**1** **You shall not accept a false report** Heb. א תִשָׂא, as the Targum [Onkelos renders]: You shall not accept a false report. [This is] a prohibition against accepting slander (Mechilta, Pes. 118a, Mak. 23a), and for a judge [it dictates] that he should not hear the plea of one litigant until his opponent arrives (Mechilta, Sanh. 7b).

**do not place your hand with a wicked person** who files a false claim against his neighbor, for whom he had promised to be a false witness.

**2** **You shall not follow the majority for evil** There are [halachic] interpretations for this verse given by the Sages of Israel, but the language of the verse does not fit its context according to them. From here they [the Sages] expounded that we may not decide unfavorably [for the defendant] by a majority created by one judge. They interpreted the end of the verse: אַחֲרֵי רַבִּים לְהַטֽת, "after the majority to decide," [to mean] that if those [judges] voting [that the defendant is] guilty outnumber those voting [that the defendant is] innocent by two, the verdict is to be decided unfavorably according to their [the majority's] opinion. The text speaks of capital cases [i.e., in regard to the death penalty] (Sanh. 2a). [Note that in monetary cases, the court requires a majority of only one judge in order to convict someone.] The middle of the verse וְלֽא-תַעֲנֶה עַל-רִב, they [the Rabbis] interpreted like וְלֽא-תַעֲנֶה עַל-רַב [and you shall not speak up against a master], meaning that we may not differ with the greatest of the court. Therefore, in capital cases they [the judges] commence [the roll call] from the side, meaning that they first ask the smallest [least esteemed] of them to express his opinion (Sanh. 32a). According to the words of our Sages, this is the interpretation of the verse:

**You shall not follow the majority for evil** to condemn [a person] to death because of one judge, by whom those who declare [the defendant] guilty outnumber those who declare [him] innocent.

**And you shall not speak up against a master** to deviate from his words. Because the "yud" [of רִיב, meaning quarrel] is missing, they interpreted it (רִב) in this manner [i.e., like (רַב)].

**After the majority to decide** [signifies that] there is, however, a majority after whom you do decide [the verdict]. When? If those [judges] who declare [the defendant] guilty outnumber by two those who declare him innocent. And since it says: "You shall not follow the majority for evil," I deduce that you shall follow them [the majority] for good. From here they [the Rabbis] deduced that in capital cases, we decide through [a majority of] one for an acquittal and through [a majority of] two for a conviction. Onkelos renders [this verse]: Do not refrain from teaching what appears to you concerning a judgment. The Hebrew wording according to the Targum is interpreted as follows: And you shall not respond concerning a quarrel by turning away. If someone asks you something concerning the law, do not answer by turning aside and distancing yourself from the quarrel, but judge it honestly. I, however, say, [differing from the Rabbis and Onkelos] that it [the verse] should be according to its context. This is its interpretation:

**You shall not follow the majority for evil** If you see wicked people perverting justice, do not say, "Since they are many, I will follow them."

**and you shall not respond concerning a lawsuit to follow, etc.** And if the litigant asks you about that [corrupted] judgment, do not answer him concerning the lawsuit with an answer that follows those many to pervert the judgment from its true ruling But tell the judgment as it is, and let the neck iron hang on the neck of the many. [I.e., let the many bear the punishment for their perversion of justice.]

**3** **Neither shall you glorify** You shall not bestow honor upon him [the destitute man] by deciding in his favor in his lawsuit, saying, "He is a poor man; I will decide in his favor and honor him."

**5** **If you see your enemy's donkey** Heb. כִּי תִרְאֶה. [The word] כִּיserves as an expression of "perhaps," which is [one] of the four meanings for which כִּי is used (R.H. 3a). This is its meaning: Will you perhaps see his donkey lying under its burden… ? -

**would you refrain from helping him?** This is the interrogative.

**You shall surely help along with him** Heb. עָזֽב תַּעֲזֽב עִמוֹ. This עֲזִיבָה is an expression of help, and similarly, "restrained or assisted (וְעָזוּב) " (Deut. 32:36, I Kings 14:10), and similarly, "and they strengthened (וַיַּעַזְבוּ) Jerusalem until the… wall" (Neh. 3:8), [which means] they filled it with earth to strengthen and reinforce the strength of the wall. Similarly, [following Rashi's rendering that the word כִּי means "perhaps,"] "Will you perhaps כִּי say in your heart, 'These nations are more numerous than I'” (Deut. 7:17) ? Will you perhaps say so? This is the interrogative. [The verse thus tells you:] “Do not fear them.” Midrashically, our Rabbis interpreted it [the verse] as follows: If you see…, you may refrain; [meaning that] sometimes you may refrain [from helping someone], and sometimes you must help. How so [can this be judged]? An elder who [finds it] beneath his dignity [to unload a donkey]- “You may refrain” (Mechilta d’Rabbi Shimon ben Yochai, Midrash Hagadol). Or if the animal belongs to a gentile and the burden belongs to an Israelite, you may refrain. -[From Mechilta, B.M. 32b]

**You shall surely help along with him** to unload the burden (Mechilta, B.M. 32a). [Onkelos renders מֵעֲזֽב לוֹ] מִלְמִשְׁקַל לֵה, from taking the burden off it.

**6** **your poor man** Heb. אֶבְיֽנְךָ, an expression of desiring אוֹבֶה, [meaning] one who is impoverished and desires all good things. -[From Mechilta]

**7** **and do not kill a truly innocent person or one who has been declared innocent** How do we know that if one emerges from the court guilty [and is given the death sentence], and one [of the judges] says, “I have a way to prove his innocence,” we must bring him back [to the court and retry him]? Because the Torah states: “and do not kill a truly innocent person.” Although he was not declared innocent—for he was not vindicated by the court—he is, nevertheless, free from the death penalty, because you have reason to acquit him. And how do we know that if one emerges from the court innocent, and one [of the judges] says, “I have a way to prove his guilt,” we do not bring him back to the court [to retry him]? Because the Torah states: “and do not kill… one who is declared innocent.” And this one is innocent because he was vindicated by the court. -[From Mechilta, Sanh. 33b]

**for I will not vindicate a guilty person** It is not incumbent upon you to return him [to court] for I will not vindicate him in My law. If he emerges innocent from your hand [i.e., from the courts], I have many agents to put him to death—with the death penalty he deserves. -[From Mechilta, Sanh. 33b]

**8** **You shall not accept a bribe** Even [in order] to judge fairly, and surely [not] to pervert the judgment, for [in fact, taking a bribe] in order to pervert the judgment is already mentioned: “You shall not pervert judgment” (Deut. 16:19). -[From Keth. 105a]

**for a bribe will blind the clear-sighted** Even if one is wise in Torah, and he accepts a bribe, he will eventually become deranged, forget his studies, and lose his eyesight. -[From Keth. 105a, Mechilta]

**and corrupt** Heb. וִיסַלֵף, as the Targum [Onkelos and Jonathan] renders: וּמְקַלְקֵל, [meaning] and spoils.

**words that are right** Heb. דִבְרֵי צַדִּיקִים, words that are just, true judgments, and so is its Aramaic translation: פִּתְגָמִין תְּרִיצִין, [meaning words that are] straight.

**9** **And you shall not oppress a stranger -** In many places the Torah warns about the stranger [convert] because he has a strong temptation [to return to his former bad ways]. -[From B.M. 59b]

**the feelings of the stranger** How hard it is for him when people oppress him.

**10** **and gather in its produce** Heb. וְאָסַפְתָּ, an expression of bringing into the house, like “And you shall bring it (וַאֲסַפְתּוֹ) into your house” (Deut. 22:2).

**11** **you shall release it** from work.

**and abandon it** from eating it after the time of the removal (see Mechilta). Another interpretation:

**you shall release it** from real work, such as plowing and sowing,

**and abandon it** from fertilizing and hoeing.

**and what they leave over, the beasts of the field shall eat** [This is written in order] to liken the food of the poor to the food of the beast. Just as the beast eats without tithing, so do the poor eat without tithing. From here [we derive] that there are no tithes in the seventh year. -[From Mechilta]

**So shall you do to your vineyard** And the beginning of the verse is speaking of a grain field, as is stated above [verse 10]: “You may sow your land.”

**12** , **but on the seventh day you shall rest** Even in the seventh year, the weekly Sabbath, commemorating the Creation, shall not be uprooted, [so] that you shall not say that since the entire year is referred to as “Sabbath,” the weekly Sabbath need not be observed in it [the Sabbatical Year]. -[From Mechilta]

**in order that your ox and your donkey shall rest** Give it rest, to permit it to tear up and eat grass from the earth. Or perhaps it [this verse] means that one must confine it indoors? [But] you must say that this [confining them indoors] would not be rest but discomfort. -[From Mechilta]

**your maidservant’s son** The text is speaking of an uncircumcised slave. [From Mechilta]

**and the stranger** This refers to a resident alien. -[From Mechilta]

**13** **Concerning all that I have said to you you shall beware** Heb. תִּשָׁמֵרוּ. [This verse comes] to give every positive commandment the stringency of a prohibition [i.e., negative commandment], for every exhortation to beware (שְׁמִירָה) in the Torah is a prohibition, [and it appears] instead of a negative expression.

**you shall not mention** That one should not say to another, “Wait for me beside such-and-such an idol,” or “Meet me on the day [dedicated to] such-and-such an idol” (Mechilta, Sanh. 63b). Another explanation: Concerning all that I have said to you, you shall beware, and the name of the gods of strangers you shall not mention -[this comes] to teach you that idolatry is tantamount to all the commandments [combined], and whoever is careful with it is considered as if he has observed them all. -[see Kid. 40a, Ned. 25a, Shev. 29a, Chul. 5a, Rashi on Num. 15:23, Deut. 12:28, Er. 69b]

**it shall not be heard** from the gentile.

**through your mouth** [Meaning] that you shall not enter a partnership with a gentile, so that he would swear to you by his pagan deity. The result [if he does swear] will be that you will indirectly cause it [the deity] to be mentioned through yourself [i.e., through a claim you made against him]. -[From Sanh. 63b] I.e., the occasion may arise that the gentile partner is required to swear something to his Jewish partner, and he will swear by his deity. [From Sanh. 63b]

**14** **times** Heb. רְגָלִים, [synonymous with] פְּעָמִים, times, and similarly, “that you have struck me already three times (רְגָלִים) ” (Num. 22:28).

**15** **the month of springtime** Heb. חֽדֶשׁ הָאָבִיב, [the month] in which the grain fills out in its greenness (בְּאִבֶּיהָ). [Alternatively,] אָבִיב is an expression [related to the word for] a father אָב, the firstborn and the earliest [month] to ripen fruits.

**and they shall not appear before Me empty-handed** When you come to appear before Me on the festivals, bring Me burnt offerings. -[From Mechilta, Chag. 7a]

**16** **And the festival of the harvest** That is the feast of Shavuoth.

**the first fruits of your labors** which is the time of the bringing of the first fruits for the two breads, which are brought on Shavuoth [and serve to] permit the new grain [to be used] for meal offerings and [also] to bring the first fruits to the Sanctuary, as it is said: “And on the day of the first fruits, etc.” (Num. 28:26).

**and the festival of the ingathering** That is the festival of Succoth.

**when you gather in [the products of] your labors** For during the entire summer, the grain dries out in the fields, and on the festival [of Succoth], they gather it into the house because of the rains [that are about to fall].

**17** **Three times, etc.** Since the context deals with the seventh year, it was necessary to say that the three pilgrimage festivals would not be uprooted from their place. -[From Mechilta]

**all your males** Heb. כָּל-זְכוּרְךָ. All the males among you.

**18** **You shall not sacrifice the blood of My sacrifice with leaven** You shall not slaughter the Passover sacrifice on the fourteenth of Nissan until you have done away with the leaven. -[From Mechilta, Pes. 63a]

**and the fat of My festive sacrifice shall not stay overnight** off the altar. -[From Mechilta]

**until morning** One may think that even on the altar pyre it would become disqualified. Therefore, the Torah states: “on its pyre on the altar all night” (Lev. 6:2).

**shall not stay overnight** Only at dawn is it considered [as if the fat of the sacrifice had been] staying overnight, as it is said: “until morning,” but all night he may pick it [the fat] up from the floor [and return it] onto the altar. - [From Zev. 87a]

**19** **The choicest of the first fruits of your soil** Even in the seventh year, the offering of bikkurim is obligatory. Therefore, it is stated here, too: “the first fruits of your soil.” How are the bikkurim chosen? A person enters his field and sees a fig that has ripened. He winds a blade of grass around it as a sign and sanctifies it. Bikkurim are [brought as an offering] only from the seven species enumerated in Scripture: “A land of wheat and barley, and vines and figs and pomegranates, a land of oil-yielding olives and honey” (Deut. 8:8). -[From Bik. 3:1]

**You shall not cook a kid** Heb. גְּדִי. A calf and a lamb are also included in [the term] גְּדִי, for גְּדִי is only an expression of a tender young animal. [This you know] from what you find in many places in the Torah where גְּדִי is written, and it was necessary to write after it עִזִים [to qualify it as a kid], for example, “I will send you a kid גְּדִי עִזִים ” (Gen. 38:17); “the kid גְּדִי הָעִזִים ” (Gen. 38:20); “two kids גְּדָיֵי עִזִים ” (Gen. 27:9); to teach you that wherever גְּדִי is mentioned unqualified, it also means a calf and a lamb. This [prohibition] is written in three places in the Torah, one for the prohibition of eating [meat with milk], one for the prohibition of deriving any benefit [from meat with milk], and one for the prohibition of cooking [meat with milk]. -[From Chul. 113b, 115b]

**Ketubim: Tehillim (Psalms) 59:1-18**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, al tashcheth; of David a michtam, when Saul sent, and they guarded the house to slay him. | 1. For praise; concerning the distress when David said, "Do no harm"; composed by David, humble and innocent; when Saul sent, and they guarded the house in order to kill him. |
| 2. Save me from my enemies, my God; strengthen me against those who rise up against me. | 2. Deliver me from my enemies, O God; from those who rise against me, save me. |
| 3. Save me from workers of iniquity and rescue me from bloodthirsty men. | 3. Deliver me from those who practice deceit, and from murderous men redeem me. |
| 4. For behold, they lurked for my soul; strong men lodge against me, neither [for] my transgression nor [for] my sin, O Lord. | 4. For behold, they have lain in wait for my soul, the strong gathering against me; not on account of my iniquity, and not on account of my sin, O LORD. |
| 5. Without iniquity, they run and prepare themselves; awaken towards me and see. | 5. Before there are iniquities, they run and prepare battle; be strong towards me and see! |
| 6. And You, O Lord, God of Hosts, God of Israel, arise to visit upon all the nations; be not gracious to any treacherous workers of iniquity forever. | 6. But You, O LORD God Sabaoth, God of Israel, awake to punish all the Gentiles; do not pity any of the deceitful rulers forever. |
| 7. They return in the evening; they howl like a dog and encircle the city. | 7. They will return at evening, they will raise a tumult like a dog, and they will encircle the city. |
| 8. Behold, they spew forth with their mouth; [they have] **swords** in their lips, for who hears? | 8. Behold, they will spew forth with their mouth words sharp as **swords**; with their lips they say, "Let us boast, for who is the one who will hear and punish?" |
| 9. But You, O Lord, will scoff at them; You will mock all the nations. | 9. But You, O LORD, will laugh at them; You will mock all the Gentiles. |
| 10. [Because of] his strength, I hope for You, for God is my fortress. | 10. O my strength, for You I will keep watch, for God is my deliverance. |
| 11. The God of my kindness will precede me; God will allow me to see in those who watch me. | 11. God will precede me with my favor, God will show me vengeance on my oppressors. |
| 12. Do not **kill** them, lest **my people** forget; remove them from their possessions with Your power and bring them down, O Lord our Shield. | 12. Do not **kill** them immediately, lest **my people** forget; exile them from their houses by Your might, and impoverish them from their wealth, our shield, O LORD. |
| 13. The sin of their mouth is the word of their lips, and they will be seized because of their haughtiness, because of the curse and the lies that they tell. | 13. Because of the sin of their mouth, and the speech of their lips, let them be caught in their arrogance, for they will speak with oaths and lies. |
| 14. Destroy [them] with wrath so that they will be no longer, and they will know that God rules over Jacob to the ends of the earth forever. | 14. Destroy them in anger, destroy them until they are no more, that they may know that God rules in Jacob to the ends of the earth forever. |
| 15. And they will return in the evening, they will howl like dogs, and they will encircle the city. | 15. And they will return at evening, they will raise a tumult like a dog, and they will encircle the city. |
| 16. **They will roam about to eat if they are not sated, so that they will lodge.** | 16. **They will wander about to take spoil to eat, and they will not rest until they are full and take lodging.** |
| 17. And I will sing of Your power, and I will sing praises of Your kindness in the morning, for You were my stronghold and a refuge on a day that I was in straits. | 17. But I will praise yYur strength, and I rejoice in Your goodness in the morning, for You have been a deliverer to me, and my trust in the day I am distressed. |
| 18. My strength! To You will I sing for God is my stronghold, O God of my kindness. | 18. O my strength, I will give you praise, for God is my deliverance, God is my goodness. |

**Rashi’s Commentary for: Psalms 59:1-18**

**1** **al tashcheth** He called the psalm by this name because he was close to dying and to being destroyed, and he begged for mercy in the matter.

**and they guarded the house** when Michal told them that he was ill (I Sam. 19:14) and she allowed him to flee at night.

**4** **[they] lodge against me** to enter my house, to guard me.

**5** **Without iniquity** I did not sin against them.

**and prepare themselves** Ready to kill.

**6** **arise to visit upon all the nations** And judge these wicked men according to the statutes of the nations. Do not be gracious to them.

**7** **They return in the evening, etc... Behold, they spew forth with their mouth** The interpretation of these two verses connects one to the other.

**They return in the evening** What they did by day does not suffice them; in the evening they repeat their evil: guarding me that I do not escape and leave the city Now what did they do by day? Behold, all day they spew forth with their mouth, to spy on me to Saul.

**8** **swords in their lips** and they think to themselves, “Who hears?”

**9** **But You, O Lord** Who will scoff at all the nations, will mock these wicked men as well.

**10** **[Because of] his strength** The strength and might of my enemy, who is stronger than I.

**I hope for You** and I wait [for You] to rescue me from him.

**11** **will precede** He will give me His help before the hand of my enemy overwhelms me.

**will allow me to see in those who watch me** what I long to see.

**12** **Do not kill them** because this is not recognizable [as] revenge.

**lest my people forget** because all the dead are forgotten. Instead, deprive them of their possessions, so that they are impoverished. That is the revenge that will be long remembered.

**13** **The sin** of their mouth is the word of their lips, and the poor who are pursued by them because of the curse and the lies that they tell, are seized through their haughtiness.

**14** **Destroy [them] with wrath** Destroy them with Your wrath, O King Who judges, and let them know that You rule over Jacob.

**15** **And they will return in the evening** This is attached to the preceding verse. The sin of their mouth they speak by day, and in the evening, they return to ambush those whom they slandered.

**16** **They will roam about to eat** as the dogs do all night if they are not sated, so that they can lodge out of satiety, and sleep.

**17** **And I** when I escape them, I will sing of Your power in the morning.

**18** **My strength! To You** To You, Who are my strength and my stronghold, to You I will sing.

# Meditation from the Psalms

**Psalms ‎‎59:1-18**

**By: H.Em. Rabbi Dr. Hillel ben David**

July 18, 2013 – Tammuz 26, 5780

**Shemot (Exodus) 22:24 – 23:19**

**Yehezchel (Ezekiel) 18:17-23, 30-32‎**

**Tehillim (Psalms) 59**

Mk 7:24-30, Rom 9:1-13, Mt. 8:28-34, Jn. 6:66-71

Psalms chapter 59 is the third and last psalm in the Al Tashcheit (do not destroy) series. It is based on the very first incident in which Saul pursued David.[[1]](#footnote-1)

As David's star gained ascendancy, Saul's dark and troubled spirit sank to the lowest depths. Once, when David played music before the king in an attempt to soothe his anguish, a spirit of evil descended on Saul. He flung his deadly spear at David's head, barely missing his mark. David fled from the palace.

Saul sent soldiers to David's home to watch him that night and to slay him in the morning. David was Saul's son-in-law, for his wife was Saul's daughter Michal. She loved her noble husband more than she did her bitter father, so she helped David to escape through a side window.

Michal then placed a lifelike Teraphim[[2]](#footnote-2) in David's bed as a ruse. At first she was able to restrain Saul's men by claiming David was sick, but then Saul dispatched his messengers again, saying: 'Bring him back to me in his bed so that I myself can slay him'. By the time Saul's soldiers discovered the deception, David had disappeared, leaving only the mannequin in his place.

David composed this psalm of entreaty and thanksgiving, while on the verge of death,[[3]](#footnote-3) upon his narrow escape from Saul.[[4]](#footnote-4)

The superscription of our psalm attributes authorship to David and describes the circumstances surrounding its writing.

The theme of this psalm should probably be under­stood according to the rabbinic principle that all David's psalms were relevant for himself, for all Israel, and for all time. This principle applies even to psalms whose headings mark an event in David's life that was the original motive for its recitation. We can accord­ingly say that when David recited this psalm in connec­tion with his distress in relation to Saul, who had sent watchmen to guard his house in order to kill him, he worded it so that it would be fitting as a prayer for all Israel and for all generations facing persecution by bloodthirsty treacherous enemies. It is true that the psalm describes various types of sinners and evildoers. But this is because the psalmist is crying out in his dis­tress, describing the various deeds of the evildoers he fears: Those who make false accusations, murderers who lie in wait at night, traitors who break their oaths, bandits who roam the city streets at night, arrogant men who deny belief in God, and the nations that fight Is­rael. We can summarize the general picture as follows: The psalmist, who included all these evils in one psalm, intended to say that his enemies are wicked men who constantly deteriorate, and who from one crime are liable to sink to a second. Viewed in this way, the psalm is appropriate for David to recite in his fear of Saul, and appropriate for any Jew, and for the entire Jewish people, to recite in any moment of great distress and fear of enemies, Jewish or non-Jewish. When worship­ers recite this psalm, they recall what happened to David in his time of trouble, they focus on their own distress and compare it to that of David, and they say: May He who answered David when Saul sent watchmen to guard his house answer us as well.[[5]](#footnote-5)

Our psalm is the third of three psalms (57-59) which refer to Saul’s pur­suit of David; all begin with the plea ‘Al Tashchet’ - ‘Do not destroy’! According to the Chatam Sofer, Psalms 57, 58, and 59 should be recited for the well-being of an ill person.[[6]](#footnote-6) Thus it is fitting that we read these three psalms during *The Three Weeks* which led up to the destruction of the Temple, an image of all Israel, who was / is clearly sick. It is also especially appropriate, at this time, to those who have the Wuhan flu and are sick. During these three weeks we are also very conscious of the enemy called Rome, that is with us to this day.

This Psalm seems to speak of the enemies of Israel’s future. Keep in mind that the ‘evil government’ that we speak about in our prayers, is also one of our great enemies. There is no greater enemy than Amalek. Let’s look at Amalek in greater detail.

On the Shabbat before Purim, two Torah scrolls are taken from the ark; one for the regular Parasha and one for the Maftir. The Maftir commands us to ‘Remember what Amalek (עמלק) did to you’.[[7]](#footnote-7) Because of this reading, it is called, Shabbat Zachor (Remember). The Haftarah also deals with Amalek.

Shabbat Zachor’s proximity to Purim demands that there be a connection between the two, and the detailing of that connection is one of the purposes of this paper.

On Shabbat Zachor we perform the mitzvot (commands) to remember and not forget what Amalek did. The imperative to remember the deeds of Amalek was given permanence by Moshe at the command of HaShem:

***Shemot (Exodus) 17:14*** *HaShem said to Moshe, “Write this as a remembrance in the Book and recite it in the ears of Yehoshua, that I shall surely erase the memory of Amalek from under the heavens.*

Whenever something is “written in a book”, it is done so with the idea that the issue needs to be remembered.

Rambam in his Sefer HaMitzvot tells us that there are three specific mitzvot related to Amalek:

**1.** Positive mitzva number 188: “The extinction of the seed of Amalek”:

***Debarim (Deuteronomy) 25:19*** *Therefore it shall be, when HaShem thy God hath given thee rest from all thine enemies round about, in the land which HaShem thy God giveth thee [for] an inheritance to possess it, [that] thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget [it].*

**2.** Positive mitzva number 189: “Remembering the nefarious deeds of Amalek”:

***Debarim (Deuteronomy) 25:17*** *Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;*

**3.** Negative mitzva number 59: “Not forgetting what Amalek did to us”:

***Debarim (Deuteronomy) 25:19*** *Therefore it shall be, when HaShem thy God hath given thee rest from all thine enemies round about, in the land which HaShem thy God giveth thee [for] an inheritance to possess it, [that] thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget [it].*

(The Rambam also discusses the above mitzvot in Sefer HaChinuch mitzvah 603, 604, 608.)

***Rashi’s Commentary on Tehillim (Psalm) 119:152 From before, I knew from Your testimonies****Before the thing came about, I knew it from Your testimonies. Before they inherited the land, You commanded them about the first fruits, heave offerings, and tithes, and before You gave them rest from their enemies, You commanded them (Deut. 25:19): “And it will be, when the Lord Your God gives you rest, etc.” to appoint a king, to annihilate Amalek, and to build the Temple.*

Since we have three mitzvot relative to the destruction of Amalek, it is important that we have a good understanding of our opponent and of his nefarious deeds. Armed with this knowledge we will be positioned to fulfill these mitzvot at the appropriate times.

Once a year on the Shabbat before Purim, we have **the only Torah reading in which everyone is obligated to hear**[[8]](#footnote-8):

***Debarim (Deuteronomy) 25:17-19*** *Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; How he encountered you by the way, and smote the hindmost of thee, [even] all [that were] feeble behind thee, when thou [wast] faint and weary; and he feared not God. Therefore it shall be, when HaShem thy God hath given thee rest from all thine enemies round about, in the land which HaShem thy God giveth thee [for] an inheritance to possess it, [that] thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget [it].*

On Shabbat Zachor we can perform two mitzvot: We “Remember the nefarious deeds of Amalek” and we “do not forget what Amalek did to us”.

The Torah shows us that עמלק, Amalek, is intimately associated with evil in this world. We will see that Amalek really does represent evil. When Amalek is eliminated, so too is evil.

Amalek, and therefore evil, will be with us until Mashiach finally destroys it. Our Sages teach us that “In every generation Amalek rises to destroy us, and each time he clothes himself in a different nation”.[[9]](#footnote-9)

The ways of Amalek, in every generation, are always the same and they provide the clue that we are fighting Amalek. The Midrash provides an intriguing insight into the methodology of Amalek, which helps us to understand the mitzvot to remember and not forget. The Hebrew word *Karcha*, *encountered you*, also translates *cooled you off*. Thus the Midrash says:

***Midrash Tanchuma*** *What is the incident (of Amalek) comparable to? To a boiling tub of water which no creature was able to enter. Along came one evil-doer and jumped into it. Although he was burned, he cooled it for the others. So, too, when Israel came out of Egypt, and HaShem rent the sea before them and drowned the Egyptians within it, the fear of them fell upon all the nations. But when Amalek came and challenged them, although he received his due from them, he cooled the awe of them for the nations of the world.*

Abarbanel[[10]](#footnote-10) finds four signs that we are fighting Amalek, which are disclosed by the Torah in Parashat Zachor:

1. Conventional war is fought in order to protect one’s territory from a belligerent nation. Amalek’s territorial integrity was not being threatened by the exodus of the Jews from Egypt. Why then did they have to initiate a war against them?

2. When winds of war loom on the horizon of any society, it is most common that the aggressor will announce his intentions to go to war. Here, Amalek didn’t at all announce its intentions to attack.

3. Amalek’s ambush was directed towards the weak and feeble in the Jewish camp; those who were least able to defend themselves were killed.

4. For some absurd reason Amalek feared the Jews. Remember, though, that these were tired slaves, awed by their sudden reversal of fate, but weary nonetheless. These Jews cast fear over the camp of Amalekites. But HaShem, the great warrior on behalf of the Jews, they did not fear. How come? Abarbanel accordingly concludes: The utter absurdity of this attack when measured against conventional war for all times marked Amalek as the target of annihilation by the Jewish people. Indeed, this is HaShem’s personal war also.

The Rambam, in Sefer HaChinuch, teaches us that the penalty for theft is greater if we steal when the owner is not around. This greater penalty is levied because it shows that we do not fear HaShem, but we do fear the owner. Thus, we must conclude that Amalek’s penalty will be greater than those enemies who fear HaShem.

**Genealogy**

Amalek was the illegitimate[[11]](#footnote-11) son of Eliphaz, and the grandson of Esau, whose guardian angel is none other than HaSatan himself.[[12]](#footnote-12) The first appearance of the word “Amalek” in the Torah, is:

***Bereshit (Genesis) 36:8-16*** *Thus dwelt Esau in mount Seir: Esau [is] Edom. And these [are] the generations of Esau the father of the Edomites in mount Seir: These [are] the names of Esau’s sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. And Timna was concubine to Eliphaz Esau’s son; and she bare to Eliphaz Amalek: these [were] the sons of Adah Esau’s wife. And these [are] the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau’s wife. And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau’s wife: and she bare to Esau Jeush, and Jaalam, and Korach. These [were] dukes of the sons of Esau: the sons of Eliphaz the firstborn [son] of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, Duke Korah, duke Gatam, [and] duke Amalek: these [are] the dukes [that came] of Eliphaz in the land of Edom; these [were] the sons of Adah.*

The progeny of Amalek are the archetypal enemy of the Jewish People. Their very existence is diametrically opposed to the Torah. The Sages describe the people of Amalek as being the essence of all the evil in the world.

Esau, we know as the brother of Yaakov, the son of Isaac. The Torah tells us that Esau wanted to kill his brother Yaakov, who was also called Israel:

***Bereshit (Genesis) 27:41-42*** *And Esau hated Yaakov because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Yaakov. And these words of Esau her elder son were told to Rebekah: and she sent and called Yaakov her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, [purposing] to kill thee.*

Eliphaz we know as one of the so called “friends” of Iyov (Job):

***Iyov (Job) 42:7*** *And it was [so], that after HaShem had spoken these words unto Job, HaShem said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me [the thing that is] right, as my servant Job [hath].*

Eliphaz was Esau’s son.[[13]](#footnote-13) According to the Midrash (quoted by Rashi in Bereshit 29:11) he was bidden by his father to pursue Yaakov and slay him. Owing, however, to the influence of the teachings of Isaac, which he had imbibed, he forbore to do this, and as a compromise, in order not to disobey his father wholly, he deprived Yaakov of all his possessions, because a man without possessions is reckoned as dead.

Thus, we see that Esau, Eliphaz, and Amalek all want to kill Yaakov. Amalek is following in his father’s footsteps. Amalek comes from an infamous family line. This family also had some royal blood, as we see from the Talmud:

***Sanhedrin 99b*** *A propos, what is the purpose of [writing], And Lotan’s sister was Timna? — Timna was a royal princess, as it is written, alluf [duke] Lotan, alluf [duke] Timna; and by ‘alluf’ an uncrowned ruler is meant. Desiring to become a proselyte, she went to Abraham, Isaac and Yaakov, but they did not accept her. So, she went and became a concubine to Eliphaz the son of Esau, saying, ‘I had rather be a servant to this people than a mistress of another nation.’ From her Amalek was descended who afflicted Israel. Why so? — Because they should not have repulsed her.*

The Midrash also gives us some insight into the genealogy of Amalek:

***Midrash Rabbah - Genesis LXXXII:14*** *AND TIMNA WAS CONCUBINE TO ELIPHAZ ESAU’S SON (XXXVI, 14). R. Simeon b. Yohai taught: What purpose is served by the verse, AND TIMNA WAS CONCUBINE TO ELIPHAZ?-It is to inform us of the greatness of the house of our father Abraham and how royalty wished to become allied [through marriage] to him. For what was Lotan? He was a son of one of the chiefs, as it says, The chief of Lotan, etc. (ibid 29). Now it is written, And Lotan’s sister was Timna (ibid 22), and yet, AND TIMNA WAS CONCUBINE, etc.! She said: Since I am not worthy of being his wife, let me be his handmaid. Now may we not here draw a conclusion a fortiori: If kings ran to cleave to the wicked Esau, who had to his credit but the one pious deed of honoring his father, how much more will they run to cleave to Yaakov, who fulfilled the whole Torah!*

The child of Timna was Amalek, the archenemy of the Jewish people. This was not accidental. When a potential convert, with genuine intentions, is distanced from the Jewish people by being made to feel unfit, the consequences for the Jewish people can be disastrous. The same occurred to Orpah. When she was discouraged from joining the ranks of the Jews, her children were given vast powers over the Jewish people. One of these children was Goliath,[[14]](#footnote-14) another was Yishbi;[[15]](#footnote-15) both of them were massive warriors who focused their efforts on fighting against the Jewish people.

Though the name Amalek refers to a nation that actually existed, it also describes a character trait within ourselves. Just as Amalek stood in direct opposition to the Jewish people, the trait symbolized by Amalek defies the very foundations of our divine service.

The Midrash[[16]](#footnote-16) describes the nature of this trait in its commentary on the verse:

***Debarim (Deuteronomy) 25:17-18*** *“Remember what Amalek did to you...as you came forth from Egypt, how he encountered you on the way and cut down all the weak who straggled behind you.”*

The Midrash explains that the Hebrew word “Karcha” (“he encountered you”) can also be rendered as “he cooled you off”. Amalek represents the cold rationality, which makes us question everything we do or experience.[[17]](#footnote-17)

The Targum Pseudo Yonatan add some insights to the above passage:

***Targum Pseudo Yonatan to Debarim 25:17-19******Keep in mind what the house of Amalek did unto you in the way, on your coming up out of Mitzrayim;*** *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. 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****.*

Rashi also lends some insights to this passage:

**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** Hebrew 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]

Amalek, in terms of our spiritual service of HaShem, is symbolic of coldness and apathy for all that is holy. Of Amalek it is said, “He cooled you off”, i.e., the physical Amalek dampened Israel’s eagerness and enthusiasm for the Torah they were about to receive at Sinai following the exodus from Egypt; the spiritual Amalek lurks in the recesses of our hearts. The tikkun (correction) for this trait is **Torah study**.

***Yalkut Shimoni 1:264*** *“According to our traditions, Esau will fall, in the hands of Rachel’s children”.*

Chazal[[18]](#footnote-18) teach that Amalek, the descendant of Esau, will fall by the hand of Rachel’s children. Yehoshua from Ephraim was the first to fight and succeed (partially). King Saul, the descendant of Benyamin, took up the challenge, and Mordechai, the descendant of Benyamin, succeeded against Haman.

The Haftarah for Shabbat Zachorrecalls the war with Amalek during the time of the prophet Shmuel and King Saul. The leader of the Amalekites[[19]](#footnote-19) at that time was King Agag,[[20]](#footnote-20) an ancestor of Haman, who is one of the central characters in the story of Purim.

Saul, the first king in Israel, was a Benjamite, one of Rachel’s children. His main task as king was the destruction of Amalek. He failed to carry out this requirement and lost his kingship.:

***Shmuel Alef (1 Samuel) 15:1-33*** *Samuel also said unto Saul, HaShem sent me to anoint thee [to be] king over his people, over Israel: now therefore hearken thou unto the voice of the words of HaShem. Thus, saith HaShem of hosts, I remember [that] which Amalek did to Israel, how he laid [wait] for him in the way, when he came up from Egypt. 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. And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley. And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye showed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. And Saul smote the Amalekites from Havilah [until] thou comest to Shur, that [is] over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all [that was] good, and would not utterly destroy them: but every thing [that was] vile and refuse, that they destroyed utterly. Then came the word of HaShem unto Samuel, saying, It repenteth me that I have set up Saul [to be] king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto HaShem all night. And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. And Samuel came to Saul: and Saul said unto him, Blessed [be] thou of HaShem: I have performed the commandment of HaShem. And Samuel said, What [meaneth] then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? 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 HaShem thy God; and the rest we have utterly destroyed. Then Samuel said unto Saul, Stay, and I will tell thee what HaShem hath said to me this night. And he said unto him, Say on. And Samuel said, When thou [wast] little in thine own sight, [wast] thou not [made] the head of the tribes of Israel, and HaShem anointed thee king over Israel? And HaShem sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of HaShem, but didst fly upon the spoil, and didst evil in the sight of HaShem? And Saul said unto Samuel, Yea, I have obeyed the voice of HaShem, and have gone the way which HaShem sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto HaShem thy God in Gilgal. And Samuel said, Hath HaShem [as great] delight in burnt offerings and sacrifices, as in obeying the voice of HaShem? Behold, to obey [is] better than sacrifice, [and] to hearken than the fat of rams. For rebellion [is as] the sin of witchcraft, and stubbornness [is as] iniquity and idolatry. Because thou hast rejected the word of HaShem, he hath also rejected thee from [being] king. And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of HaShem, and thy words: because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship HaShem. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of HaShem, and HaShem hath rejected thee from being king over Israel. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him, HaShem hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, [that is] better than thou. And also the Strength of Israel will not lie nor repent: for he [is] not a man, that he should repent. Then he said, I have sinned: [yet] honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship HaShem thy God. So, Samuel turned again after Saul; and Saul worshipped HaShem. Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before HaShem in Gilgal.*

Mordechai, the hero of Megillat Esther, was a descendant of King Saul and of the same royal house. No wonder he was given the task of destroying Haman, the descendant of Amalek! This incredibly close connection suggests that the reason why Shabbat Zachor is the Shabbat before Purim, is to drive home that the descendants of Rachel will destroy the descendants of Esau.

By the way, Hakham Shaul was also a Benjamite:

***Romans 11:1*** *I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, [of] the tribe of Benjamin.*

I believe that Hakham’s Shaul and his namesake, His Majesty King Saul (Shaul), had many things in common. King Saul battled physically against Amalek whilst Hakham Shaul used Torah as his weapon to eradicate the evil that is Amalek.

When we are confronted with an enemy who hates us and wants our destruction because we are different, because we remain faithful to HaShem and His Torah no matter what, because we won’t compromise our beliefs, this is when we confront Amalek, no less than did Yehoshua or King Saul or Mordechai.

**The Meaning of the name “Amalek”**

Amalek: The term may be divided into *amal* - to toil, and the letter *kuf,* with the meaning ‘ejection of the life-spirit’ e.g. *katal* - to kill with removal of life-spirit. So, Amalek means ‘becoming dispirited through loss of spirit as a result of hard labor and continuous toil’. Such detachment is negative in nature.

Amalek represents intellectual doubt, the kind that erodes one’s sense of belief that HaShem is running world. This is why the Hebrew word *Amalek* (in Gematria) has the numeric value of 240, which is equal to the Hebrew word *safek*, which means *doubt*.

**Purim**

The Feast of Purim gets its name from the lots that Haman, the Amalekite, used to choose the day of destruction for the Jews. *Pur* is the Persian word for lots. The Hebrew word for *lots* is *Goral*. This is an amazing thing! Haman, like all Amalekites, does not believe that there is a G-d in the world. He thinks that everything occurs by happenstance. Yet we know that the truth is quite different:

***Mishle (Proverbs) 16:33*** *The lot is cast into the lap; but the whole disposing thereof [is] of HaShem.*

It is the Goral, the Pur, that demonstrates most powerfully this *Hashgacha Pratis*,[[21]](#footnote-21) this providence, of HaShem in every detail of the world’s existence. When a Goral is conducted, one has no input or influence on the outcome of the Goral. Thus, Haman’s device to prove there is only happenstance, and that there is no G-d, was in fact proving just the opposite!

The Tikunei Zohar calls Yom HaKippurim a “day which is like Purim“ (Yom KiPurim). On Yom Kippurim our atonement is guided by the Goral in much the same way that HaShem directed Haman’s pur.

**Nefarious Deeds**

The first time that the Torah tells us about the cowardly wicked deeds of Amalek is in:

***Shemot (Exodus) 17:7-16*** *And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted HaShem, saying, Is HaShem among us, or not? Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of G-d in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses’ hands [were] heavy; and they took a stone, and put [it] under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady[[22]](#footnote-22) until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And HaShem said unto Moses, Write this [for] a memorial in a book, and rehearse [it] in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it HaShem-nissi: For he said, Because HaShem hath sworn [that] HaShem [will have] war with Amalek from generation to generation.*

After the Jewish people defeated Amalek in war, the verse states, “HaShem will be at war with Amalek for all generations”.[[23]](#footnote-23) We have seen many times throughout history the nation of Amalek rise to power and assault the Jewish people. We saw them at war again with the Jewish people in the book of Shmuel. We saw them in the form of the wicked Haman in the Purim story. We saw them in the various tragic pogroms throughout history. We saw them in the deeds of Stalin, may his name be blotted out, who died on Purim. More recently we saw them in the form of Nazi Germany in the 1930’s and 40’s. We also saw Amalek in Iraq during the Gulf war.

King Saul failed to utterly destroy Amalek as he had been commanded, and as a consequence lost his kingship, and was slain by an Amalekite. Ever since, each generation of the Jewish people has had war with an *Amalek*: Haman, Stalin, Hitler, Nasser, Saddam Hussein, the Palestinian (Philistine) entity, and now Mahmoud Ahmadinejad.

Now, we know that King Saul killed all of the Amalekites except Agag, and the Prophet Shmuel killed Agag the following day. Thus, it appears that all of the Amalekites have been killed. This presents a small problem:

***Shmuel Alef (1 Samuel) 27:8*** *And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.*

If all of the Amalekites were killed by King Saul and Shmuel the Prophet, where did the Amalekites come from, who battled against King David later in history?

Rashi,[[24]](#footnote-24) in Shmuel Alef, comments on the command to kill every living being, including all of the animals. He asks why the oxen and sheep must be killed, and answers that the Amalekites knew magical arts and could transform themselves into animals, and thus, might disguise themselves and escape.

Thus a possible answer to our question is that some Amalekites escaped, disguised as animals.[[25]](#footnote-25) It could also be, however, that the story of David took place before the story of Saul. Never the less, one of the things we learn from the fact that the Amalekites could disguise themselves, is that this use of a disguise is a trait of the Amalekites that will help us identify them. Rashi shows us that they have used disguises many times and points to the following pasuk:

***Bamidbar 21:1*** *“And the Canaanite heard... And he fought against Israel.”*

The *Canaanite* was Amalek. Upon hearing that Aharon had died and that the Clouds of Glory had departed, he thought that permission was granted to battle with Israel[[26]](#footnote-26).

The Nazarean Codicil also addresses an enemy of the noble people:

***Romans 16:17-20*** *Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Yeshua HaMashiach, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all [men]. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. And the G-d of peace shall bruise Satan under your feet shortly.*

The enemy that is being addressed is the one who causes divisions. The one who destroys our unity is just like Amalek. As Amalek creates doubt so too does the one who causes division within the congregation.

**Nazarean Hint**

Haman’s treacherous buyout of the Jews has a parallel in the Nazarean Codicil:

***Matityahu (Matthew) 26:14-16*** *Then one of the twelve, called Judas Iscariot, went unto the chief priests, And said [unto them], What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.*

Judas, a convert, was an image of Haman, the Amalekite.

**Mashiach=Israel**

Mashiach was sold for silver, by Judas.

Israel was sold for silver by Haman.

Both Judas and Haman had to leave their wine feast.

Both Judas and Haman were hung by gallows of their own making.

Both Judas and Haman were traitors of the Jewish people.

Both Judas and Haman were born Gentiles.

Both Judas and Haman sold out to those who were glad about their enemy’s impending destruction.

Both Judas and Haman gave their lives to destroy the Jewish people.

Both Judas and Haman had their plans come to nothing on Nisan 17.

Haman was thought to be Esther’s friend and Judas was thought to be Yeshua’s friend.

Both Judas and Haman were Amalekites!

Because the righteous are the body of Mashiach; if the head is killed, so is the body. Amalek is only interested in the destruction of all of the Bne Israel.

**Timing of Amalek’s Demise**

The Targum of Yonatan ben Uziel[[27]](#footnote-27) explains that the war against Amalek will end only when Mashiach comes and ushers in the Messianic age.

We expect that the battle against Amalek will begin around Pesach because we saw that Yehoshua battled Amalek on Iyar 28, and Esther and Mordechai began to fight Haman the Agagite just shortly before Pesach. We also expect that the battle against Amalek will conclude shortly before Purim because that was the time that Esther, Mordechai, and the Bne Israel triumphed over Amalek.

Since Purim and Shushan Purim are the feasts where we celebrate the demise of the Amalekites. Thus, we can understand that they will all be destroyed shortly before these two feasts.

**Ashlamatah: Ezekiel 18:17-23 +30-32**

|  |  |
| --- | --- |
| **Rashi** | **Targum** |
| 14. And behold, if he begets a son, who sees all the sins of his father which he has done, and sees and does not do likewise; | 14. And behold, he has begotten a son who saw all the sins which his father had committed, who saw, but did not imitate them, |
| 15. He did not eat on the mountains and did not lift up his eyes to the idols of the house of Israel, did not defile his fellow man's wife, | 15. He has not worshipped idols on the mountains, and has not lifted up his eyes to the idolatrous worship of the house of Israel: who has not defiled his neighbor’s wife: |
| 16. Wronged no man; did not retain any pledge, and committed no robbery; **his bread he gave to the hungry and the naked he covered with clothes;** | 16. Who has not oppressed anyone: who has not taken a pledge: who has not committed robbery: **who has given of his bread to the hungry: and who has covered the naked with his own clothes:** |
| 17. **From the poor he kept not his hand back, interest and increase he did not take;** My ordinances he kept, in My laws did he walk-he shall not die for the sins of his father, he shall surely live. | 17. Who has not withheld his hand from the poor; who has taken no interest or usury; he has obeyed My Law; he has walked in My statutes; he will not die for the sins of his father; he will surely live. |
| 18. [But] his father, because he illegally suppressed, committed robbery against his brother and did what is not good among his people, behold, he shall die for his iniquity. | 18. His father, because he practiced oppression, robbed one of his brothers, and who did not do what was proper in the midst of his people, behold, he has died for his sin. |
| 19. Yet you say, "Why does the son not bear with the sin of the father?" But the son has practiced justice and righteousness, he has kept all My laws and he carries them out; he shall surely live. | 19. And you say, ‘Why is not the son punished for the sins of the father?’ But the son has done what is truly just and meritorious, he has kept all My statutes and performed them; he will surely live. |
| 20. The soul that sins, it shall die; a son shall not bear the iniquity of the father, and a father shall not bear the iniquity of the son; the righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself. **{S}** | 20. The persons who sins, he will die. The son will not be punished for the sins of the father, and the father will not be punished for the sins of the son; the merit of the righteous/generous will be fulfilled in him, and the of the wicked will be upon him. |
| 21. And if the wicked man repents of all his sins that he has committed and keeps all My laws and executes justice and righteousness, he shall surely live, he shall not die. | 21. But the wicked, if he repents of all the sins he has committed and keeps all My statutes and does what is truly just and righteous/charitable, he will surely live, he will not die. |
| 22. All his transgressions that he has committed shall not be remembered regarding him: through his righteousness that he has done he shall live. | 22. None of the sins which he had committed will be remembered against him. For the righteousness/ generosity which he has done he will survive. |
| 23. Do I desire the death of the wicked? says the Lord God. Is it not rather in his repenting of his ways that he may live? **{S}** | 23. Do I desire at all the death of the wicked? Says the LORD GOD. Is it not rather that when he turns from his way, he will survive? |
| 24. And when the righteous repents of his righteousness and does wrong and does like all the abominations that the wicked man did, shall he live? All his righteous deeds that he has done shall not be remembered; in his treachery that he has perpetrated and in his sin that he has sinned, in them shall he die. | 24. And when the righteous/generous turns away from his righteousness/generosity and deals falsely, committing all the abominable things which the wicked practices, will he survive? All the righteousness/ generosity which he had done will not be remembered; for the falsehood which he has practiced and for the sins which he committed; he will die. |
| 25. Yet you say, 'The way of the Lord is not right!' Hear now, O house of Israel: Is it My way that is not right? Is it not rather your ways that are not right? | 25. Yet you have said, ‘The good ways of the LORD have not been declared to us.’ Now, listen, O house of Israel. Have not My good ways been declared to you? Is it not your ways, surely yours which are not right? |
| 26. When a righteous man repents of his righteousness and does wrong and dies on that account; for the wrong that he has done he should die. **{S}** | 26. When the righteous/generous man turns away from his righteousness/generosity and deals falsely and dies because of them, he will die for the falsehood which he has committed. |
| 27. And when a wicked man repents of his wickedness that he has done, and does justice and righteousness, he will keep his soul alive. | 27. And when the wicked man turns away from the sins which he has committed amd does that which is truly just and righteous/generous, he will save his life. |
| 28. He will see and repent of all his transgressions that he has committed-he shall surely live; he shall not die. | 28. He has seen and repented for all the sins which he had committed, he will surely live, he will not die. |
| 29. And yet the house of Israel says, 'The way of the Lord is not right!' Is it My ways that are not right, O house of Israel? Is it not rather your ways that are not right? | 29. Yet the house of Israel has said, the good ways of the LORD have not been declared to us. Have not My good ways ben declared to you, O house of Israel?Is it not rather that your ways, yours are not right? |
| 30. Therefore, every man according to his ways I will judge you, O house of Israel, says the Lord God: repent and cause others to repent of all your transgressions, and it will not be a stumbling block of iniquity for you. | 30. Therefore, from each according to his ways will I exact punishment from you, o house of Israel, says the LORD GOD. Return to My worship, and remove idol worship from you, that it should not be a sinful stumbling block for you. |
| 31. **Cast away from yourselves all your transgressions whereby you have transgressed and make yourselves a new heart and a new spirit, and why should you die, O house of Israel!** | 31. **Put far from you all your sins by which you have sinned and make for yourselves a faithful heart and a faithful spirit. Why should you die, O House of Israel?** |
| 32. For I do not desire the death of him who dies, says the Lord God: so, **turn away and live!"** **{P}** | 32. For I have no desire in the death of anyone who deserves to die, says the LORD GOD, **Return [and cause others to return] to My worship. And you will survive!** |

**Special Ashlamatah: I Samuel 20:18, 42**

18. And Jonathan said to him, Tomorrow is the new moon, and you will be expected, for your seat will be empty.

42. And Jonathan said to David, Go in peace, because we have sworn, the two of us, in the name of Ha-Shem, saying, Ha-Shem will be between you and me, and between my seed and your seed forever. And he rose up and went. And Jonathan went into the city.

**Rashi’s Commentary on Ezekiel 18:17-23 +30-32**

**17 From the poor he kept his hand back** from harming him.

**24 All his righteous deeds, etc., shall not be remembered** Our Sages qualified this as referring to one who regrets them.

**29 is not right** Heb. YITAKEN, like afetes in Old French; just, correct, right.

**30 repent and cause others to repent** Heb. SHUVU V’HASHIVU, you repent, and you cause others to repent (tourner, retourner in French), turn [others], return.

**Correlations**

**By: H.Em. Rabbi Dr. Hillel ben David**

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

**Shemot (Exodus) 22:24 – 23:19**

**Yehezechel (Ezekiel) 18:17-23 +30-32**

**Tehillim (Psalms) 59 & 60**

**Mk 7:24-37, Acts 18:12-23**

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

Kill / Slay - **הרג**, Strong’s number 02026.

Sword - חרב, Strong’s number 02719.

People - עם, Strong’s number 05971.

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

Sword - חרב, Strong’s number 02719.

Children / Son - בן, Stong’s number 01121.

People - עם, Strong’s number 05971.

Poor - עני, Strong’s number 06041.

Usury - נשך, Strong’s number 05392.

**Shemot (Exodus) 22:24** And my wrath shall wax hot, and I will **kill <02026> (8804)** you with the **sword <02719>**; and your wives shall be widows, and your **children <01121>** fatherless.

25 ¶ If thou lend money to any of my **people <05971>** that is **poor <06041>** by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him **usury <05392>**.

**Tehillim (Psalms) 59:7** Behold, they belch out with their mouth: **swords <02719>** are in their lips: for who, say they, doth hear?

**Tehillim (Psalms) 59:11** **Slay <02026> (8799)** them not, lest my **people <05971>** forget: scatter them by thy power; and bring them down, O Lord our shield.

**Yehezechel (Ezekiel) 18:17** That hath taken off his hand from the **poor <06041>**, that hath not received **usury <05392>** nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

**Yehezechel (Ezekiel) 18:18** As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his **people <05971>**, lo, even he shall die in his iniquity.

**Yehezechel (Ezekiel) 18:19** Yet say ye, why? doth not the **son <01121>** bear the iniquity of the father? When the **son <01121>** hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.

**Yehezechel (Ezekiel) 18:21** And all his fugitives with all his bands shall fall by the **sword <02719>**, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken it.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Ex. 22:24 – 24:18** | **Psalms**  **59:1-18** | **Ashlamatah**  **Eze18:17-23 +30-32** |
| --- | --- | --- | --- | --- |
| yn"doa] | God |  | Ps. 59:11 | Ezek. 18:23 Ezek. 18:30 Ezek. 18:32 |
| by"a' | enemy's | Exod. 23:4 Exod. 23:22 Exod. 23:27 | Ps. 59:1 |  |
| vyai | men | Exod. 22:31 | Ps. 59:2 | Ezek. 18:30 |
| lk;a' | eat, ate | Exod. 22:31 Exod. 23:11 Exod. 23:15 Exod. 24:11 Exod. 24:17 | Ps. 59:15 |  |
| ~yhil{a/ | God | Exod. 22:28 Exod. 23:13 Exod. 23:19 Exod. 23:24 Exod. 23:25 Exod. 23:32 Exod. 23:33 Exod. 24:10 Exod. 24:11 Exod. 24:13 | Ps. 59:1 Ps. 59:5 Ps. 59:9 Ps. 59:10 Ps. 59:13 Ps. 59:17 Ps. 60:1 Ps. 60:6 Ps. 60:10 Ps. 60:12 |  |
| ~ai | if | Exod. 22:25 Exod. 22:26 Exod. 23:22 | Ps. 59:15 |  |
| rm;a' | said | Exod. 23:13 Exod. 24:1 Exod. 24:3 Exod. 24:7 Exod. 24:8 Exod. 24:12 Exod. 24:14 |  | Ezek. 18:19 |
| #r,a, | land, earth,  ground,  country | Exod. 23:9 Exod. 23:10 Exod. 23:26 Exod. 23:29 Exod. 23:30 Exod. 23:31 Exod. 23:33 | Ps. 59:13 Ps. 60:2 |  |
| vae | fire | Exod. 24:17 |  |  |
| aAB | come,  go,  sets | Exod. 22:26 Exod. 23:19 Exod. 23:20 Exod. 23:23 Exod. 23:27 Exod. 24:3 Exod. 24:18 |  |  |
| tyIB; | house | Exod. 23:19 |  | Ezek. 18:30 Ezek. 18:31 |
| rq,Bo | morning | Exod. 23:18 Exod. 24:4 | Ps. 59:16 |  |
| rGE | stranger, alien | Exod. 23:9 Exod. 23:12 |  |  |
| rb;D' | say, speak | Exod. 23:22 Exod. 24:3 Exod. 24:7 | Ps. 60:6 |  |
| rb'D' | charge, word | Exod. 23:7 Exod. 23:8 Exod. 24:3 Exod. 24:4 Exod. 24:8 Exod. 24:14 | Ps. 59:12 |  |
| ~D' | blood | Exod. 23:18 Exod. 24:6 Exod. 24:8 | Ps. 59:2 |  |
| %r,D, | way, conduct | Exod. 23:20 |  | Ezek. 18:23 Ezek. 18:30 |
| hy"h' | become,  act,  follow,  remain | Exod. 22:24 Exod. 22:25 Exod. 22:27 Exod. 23:2 Exod. 23:29 Exod. 24:12 | Ps. 59:16 | Ezek. 18:30 |
| %l;h' | go, walk | Exod. 23:23 |  | Ezek. 18:17 |
| hNEhi | behold | Exod. 23:20 Exod. 24:8 Exod. 24:14 | Ps. 59:3 Ps. 59:7 | Ezek. 18:18 |
| gr'h' | kill, slay | Exod. 22:24 Exod. 23:7 | Ps. 59:11 |  |
| rk;z" | mention, remember | Exod. 23:13 |  | Ezek. 18:22 |
| aj'x' | sin | Exod. 23:33 |  | Ezek. 18:20 |
| br,x, | sword | Exod. 22:24 | Ps. 59:7 |  |
| dy" | hand | Exod. 23:1 Exod. 23:31 Exod. 24:11 |  | Ezek. 18:17 |
| [d'y" | know | Exod. 23:9 | Ps. 59:13 |  |
| hwhy | LORD | Exod. 23:17 Exod. 23:19 Exod. 23:25 Exod. 24:1 Exod. 24:2 Exod. 24:3 Exod. 24:4 Exod. 24:5 Exod. 24:7 Exod. 24:8 Exod. 24:12 Exod. 24:16 Exod. 24:17 | Ps. 59:3 Ps. 59:5 Ps. 59:8 | Ezek. 18:23 Ezek. 18:30 Ezek. 18:32 |
| ~Ay | day | Exod. 22:30 Exod. 23:12 Exod. 23:15 Exod. 23:26 Exod. 24:16 Exod. 24:18 | Ps. 59:16 |  |
| ac'y" | came, at the end,  go forth | Exod. 23:15 Exod. 23:16 | Ps. 60:10 |  |
| bv;y" | inhabitants,  live, wait, sit | Exod. 23:31 Exod. 23:33 Exod. 24:14 |  |  |
| laer'f.yI | Israel | Exod. 24:1 Exod. 24:4 Exod. 24:5 Exod. 24:9 Exod. 24:10 Exod. 24:11 Exod. 24:17 | Ps. 59:5 | Ezek. 18:30 Ezek. 18:31 |
| !WK | prepared, set | Exod. 23:20 | Ps. 59:4 |  |
| yKi | that, for, when | Exod. 22:27 Exod. 23:4 Exod. 23:5 Exod. 23:21 Exod. 23:33 |  | Ezek. 18:18 Ezek. 18:21 |
| lKo | everything,  all, whole | Exod. 23:13 Exod. 23:17 Exod. 23:22 Exod. 23:27 Exod. 24:3 Exod. 24:4 Exod. 24:7 Exod. 24:8 | Ps. 59:5 Ps. 59:8 | Ezek. 18:19 Ezek. 18:21 Ezek. 18:22 Ezek. 18:30 Ezek. 18:31 |
| bl,K, | dog | Exod. 22:31 | Ps. 59:6 Ps. 59:14 |  |
| !Ke | same, thus,  so | Exod. 22:30 Exod. 23:11 |  | Ezek. 18:30 |
| aol | nor, neither, no | Exod. 22:28 Exod. 23:2 Exod. 23:3 Exod. 23:13 Exod. 23:15 Exod. 23:18 Exod. 23:24 Exod. 23:26 Exod. 23:32 Exod. 24:2 | Ps. 59:3 | Ezek. 18:20 Ezek. 18:23 Ezek. 18:32 |
| xq;l' | take, taken | Exod. 23:8 Exod. 24:6 Exod. 24:7 Exod. 24:8 |  | Ezek. 18:17 |
| hm' | what, how | Exod. 22:27 |  | Ezek. 18:31 |
| ymi | whoever, who | Exod. 24:14 | Ps. 59:7 Ps. 60:9 |  |
| **%a'l.m;** | **angel** | **Exod. 23:20 Exod. 23:23** |  |  |
| !mi | before,  on account,  against | Exod. 23:21 Exod. 23:28 Exod. 23:29 Exod. 23:30 Exod. 23:31 | Ps. 59:12 Ps. 60:4 Ps. 60:11 |  |
| jP'v.mi | justice,  ordinances,  judgment | Exod. 23:6 Exod. 24:3 |  | Ezek. 18:17 Ezek. 18:19 Ezek. 18:21 |
| vp,n< | feelings,  life, person | Exod. 23:9 | Ps. 59:3 | Ezek. 18:20 |
| af'n" | bear, not pardon,  punishment,  iniquity | Exod. 23:1 Exod. 23:21 |  | Ezek. 18:19 Ezek. 18:20 |
| %v,n< | interest | Exod. 22:25 |  | Ezek. 18:17 |
| !t;n" | give, given,  make, deliver | Exod. 22:29 Exod. 22:30 Exod. 23:27 Exod. 23:31 Exod. 24:12 | Ps. 60:4 |  |
| rp;s' | recounted, utter | Exod. 24:3 | Ps. 59:12 |  |
| !A[' | guilt, iniquity |  | Ps. 59:4 | Ezek. 18:17 Ezek. 18:18 Ezek. 18:19 Ezek. 18:20 Ezek. 18:30 |
| l[; | too, shall,  against, over | Exod. 22:25 Exod. 23:29 Exod. 24:8 | Ps. 59:3 Ps. 60:8 |  |
| ynI[' | poor | Exod. 22:25 |  | Ezek. 18:17 |
| qv;[' | practiced,  oppressed |  |  | Ezek. 18:18 |
| hP, | mouth | Exod. 23:13 | Ps. 59:7 Ps. 59:12 |  |
| !P, | because, or, so | Exod. 23:33 | Ps. 59:11 |  |
| ~ynIP' | before, face | Exod. 23:15 Exod. 23:17 Exod. 23:20 Exod. 23:21 Exod. 23:23 Exod. 23:27 Exod. 23:28 | Ps. 60:4 |  |
| [v;P, | transgressions | Exod. 23:21 | Ps. 59:3 | Ezek. 18:22 Ezek. 18:30 Ezek. 18:31 |
| qyDIc; | righteous | Exod. 23:7 Exod. 23:8 |  | Ezek. 18:20 |
| hq'd'c. | righteousness |  |  | Ezek. 18:19 Ezek. 18:20 Ezek. 18:21 Ezek. 18:22 |
| vd,qo | holy | Exod. 22:31 | Ps. 60:6 |  |
| ~Wq | arose, rise | Exod. 24:13 | Ps. 59:1 |  |
| ha'r' | see, saw | Exod. 23:5 Exod. 23:15 Exod. 23:17 Exod. 24:10 | Ps. 59:4 Ps. 59:10 Ps. 60:3 |  |
| vaor | top, head | Exod. 24:17 | Ps. 60:7 |  |
| [v'r' | wicked, guilty | Exod. 23:1 Exod. 23:7 |  | Ezek. 18:20 Ezek. 18:21 Ezek. 18:23 |
| aw>v' | FALSE | Exod. 23:1 | Ps. 60:11 |  |
| bWv | return, turn | Exod. 22:26 Exod. 23:4 Exod. 24:14 | Ps. 59:6 Ps. 59:14 Ps. 60:1 | Ezek. 18:17 Ezek. 18:21 Ezek. 18:23 Ezek. 18:30 Ezek. 18:32 |
| xl;v' | send, sent | Exod. 23:20 Exod. 23:27 Exod. 23:28 Exod. 24:5 Exod. 24:11 |  |  |
| %l;v' | throw | Exod. 22:31 | Ps. 60:8 | Ezek. 18:31 |
| [m;v' | hear, heard | Exod. 22:27 Exod. 23:13 Exod. 23:21 Exod. 23:22 Exod. 24:7 | Ps. 59:7 |  |
| rm;v' | guard,  observe,  watch,  kept | Exod. 23:13 Exod. 23:15 Exod. 23:20 Exod. 23:21 | Ps. 59:9 | Ezek. 18:19 Ezek. 18:21 |
| hn"v' | years | Exod. 23:10 Exod. 23:14 Exod. 23:16 Exod. 23:17 Exod. 23:29 |  |  |
| %w<T' | midst,  among | Exod. 24:16 Exod. 24:18 |  | Ezek. 18:18 |
| taJ'x; | sin |  | Ps. 59:3 Ps. 59:12 | Ezek. 18:21 |
| ~[; | people | Exod. 22:25 Exod. 22:28 Exod. 23:11 Exod. 23:27 Exod. 24:2 Exod. 24:3 Exod. 24:7 Exod. 24:8 | Ps. 59:11 Ps. 60:3 |  |
| hn"[' | testify,  answered | Exod. 23:2 Exod. 24:3 | Ps. 60:5 |  |
| Ps. 60:5 | do, did,  done,  make, made | Exod. 22:30 Exod. 23:11 Exod. 23:12 Exod. 23:22 Exod. 23:24 Exod. 24:3 Exod. 24:7 | Ps. 60:12 | Ezek. 18:17 Ezek. 18:18 Ezek. 18:19 Ezek. 18:21 Ezek. 18:22 Ezek. 18:31 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Ex. 22:24 – 24:18** | **Psalms**  **59:1-18** | **Ashlamatah**  **Eze18:17-23 +30-32** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 7:24-37** |
| --- | --- | --- | --- | --- | --- |
| ἀκοή | hearing, ears | Exo 23:1 Exo 23:22 |  |  | Mk. 7:35 |
| ἀποκρίνομαι | answer | Exo 24:3 |  |  | Mk. 7:28 |
| εἰσέρχομαι | entered | Exo 24:3  Exo 24:18 |  |  | Mk. 7:24 |
| ἐξέρχομαι | come forth,  came forth | Exo 23:15 |  |  | Mk. 7:29 Mk. 7:30 Mk. 7:31 |
| ἔπω | speak, say, said | Exo 24:1 Exo 24:7 Exo 24:8  Exo 24:12 Exo 24:14 |  |  | Mar 7:27 Mar 7:29 Mar 7:36 |
| θάλασσα | sea | Exo 23:31 |  |  | Mk. 7:31 |
| θέλω / ἐθέλω | want |  |  | Eze 18:23 | Mk. 7:24 |
| κύριος | LORD | Exod. 23:17 Exod. 23:19 Exod. 23:25 Exod. 24:1 Exod. 24:2 Exod. 24:3 Exod. 24:4 Exod. 24:5 Exod. 24:7 Exod. 24:8 Exod. 24:12 Exod. 24:16 Exod. 24:17 | Ps. 59:3 Ps. 59:5 Ps. 59:8 | Ezek. 18:23 Ezek. 18:30 Ezek. 18:32 | Mk. 7:28 |
| λαλέω | speak, say | Exod. 23:22 Exod. 24:3 Exod. 24:7 | Ps. 60:6 |  | Mk. 7:35 Mk. 7:37 |
| λέγω | say, said | Exod. 23:13 Exod. 24:1 Exod. 24:3 Exod. 24:7 Exod. 24:8 Exod. 24:12 Exod. 24:14 |  | Ezek. 18:19 | Mk. 7:27 Mk. 7:28 Mk. 7:29 Mk. 7:34 Mk. 7:36 Mk. 7:37 |
| λόγος | words, answer | Exod. 23:7 Exod. 23:8 Exod. 24:3 Exod. 24:4 Exod. 24:8 Exod. 24:14 | Ps. 59:12 |  | Mk. 7:29 |
| οἶκος | house | Exod. 23:19 |  | Ezek. 18:30 Ezek. 18:31 | Mk. 7:30 |
| ὅριον | boundaries, region | Exo 23:18 Exo 23:31 |  |  | Mk. 7:24 Mk. 7:31 |
| ὅς / ἥ / ὅ | who, which | Exod. 23:13 Exod. 23:16 Exod. 23:20 Exod. 23:27 Exod. 23:30 Exod. 24:3 Exod. 24:8 Exod. 24:12 Exod. 24:14 |  | Ezek. 18:18 Ezek. 18:21 Ezek. 18:22 Ezek. 18:31 | Mk. 7:25 |
| οὐρανός | heaven | Exo 24:10 |  |  | Mk. 7:34 |
| πᾶς | all, every, entire, whole, | Exod. 23:13 Exod. 23:17 Exod. 23:22 Exod. 23:27 Exod. 24:3 Exod. 24:4 Exod. 24:7 Exod. 24:8 | Ps. 59:5 Ps. 59:8 | Ezek. 18:19 Ezek. 18:21 Ezek. 18:22 Ezek. 18:30 Ezek. 18:31 | Mk. 7:37 |
| ποιέω | did, done,  do, make,  made | Exod. 22:30 Exod. 23:11 Exod. 23:12 Exod. 23:22 Exod. 23:24 Exod. 24:3 Exod. 24:7 | Ps. 60:12 | Ezek. 18:17 Ezek. 18:18 Ezek. 18:19 Ezek. 18:21 Ezek. 18:22 Ezek. 18:31 | Mk. 7:37 |

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**Nazarean Talmud**

**Sidrot of Shmot (Ex.) 22:24 – 24:18**

**“” “”**

**By: H. Em Rabbi Dr. Eliyahu ben Abraham**

**Hakham Tsefet’s School of Peshat**

**Mordechai (Mk) 7:24-30**

Mishnah **א:א**

**And from there he arose** and**went to the region of Tyre. And** when he **entered into a house, he wanted no one to know, and** yet **he was not able to escape notice. But immediately a woman whose young daughter was possessed by a shade[[28]](#footnote-28)** (unclean she **heard about him,** she **came** and **showed him the proper respect. Now the woman was a Greek** Syrophoenician,[[29]](#footnote-29) when **by nationality, and she was asking him to expel the shade** (demon) **from her daughter. And he said to her, “Let the children** (B’ne Yisrael) **be satisfied first, for it is not right to take the children's bread and throw** it**to the dogs** (Gentiles)**!” But she answered and said to him, “master, even the dogs under the table eat the children's crumbs.” And he said to her, “Because of this statement, go![[30]](#footnote-30) The shade** (demon) **has gone out of your daughter.” And** when she **went to her home, she found the child lying on the bed and the shade** (demon)had **departed.**

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

**Crumbs and Dogs**

The life of the Jewish people is paradoxical, as we have stated before. Here we have the antithesis of “that which enters” rendering a person unclean, followed by the in the daughter of the Syrophoenician woman who has a daughter possessed with an “unclean spirit.” Therefore, we must understand the previous pericope to be a riddle rather than an absolute literal statement. The contaminating spirit is “within” the young girl rendering her unclean. Therefore, the previous pericope must be a riddle rather than an absolute literal statement.

The use of πνεῦμα ἀκάθαρτον (unclean spirit) in this case is amazing. The amazement is that Yeshua is dealing with an “unclean spirit,” which inhabits and controls the daughter of the Greek, Syrophoenician woman, who by the Shammaite School is **unclean already**. Therefore, it would be pointless to “cast out” an “unclean spirit” of an “unclean” girl. Yeshua as the representative of the School of Hillel shows us that they do not accept the Shammaite view that Gentiles are “unclean” by nature.[[31]](#footnote-31) Furthermore, we are not given the details of where Yeshua is staying. While we must be very certain that he is in a Jewish home, we make note that he has travelled to regions that are heavily populated by Gentiles. That the Greek, Syrophoenician woman is a Gentile is deduced by the phrase Yeshua presents to the Grecian woman, **“Let the children** (B’ne Yisrael) **be satisfied first, for it is not right to take the children's bread and throw** it**to the dogs** (Gentiles)**!”**

Not only Yeshua is addressing a Gentile, but he speaks to a “woman.” Yeshua most certainly made room for all who would accept the Torah. We might relate the “crumbs from the children’s table” with the Seven Laws of Noach. Whilst the Seven Laws of Noah are given to Noah at first to be obeyed by all humanity, these laws received new vigour and force by the revelation at Sinai and were further amplified by the Master himself as we will see. It is certain that the Greek, Syrophoenician woman was a Gentile and that she is aware that Yeshua is a Jewish Rabbi. Her appeal also shows her awareness of Jewish halakhah.

**The Deaf and Spittle**

It is amazing that the healing of the deaf man is in close contiguity to the Greek, Syrophoenician woman with the daughter possessed with an “unclean shade” (demon). The great question, which any self-respecting Jew should ask is: Is it halakhically acceptable to use “spittle” as a healing contrivance? We will also have in the future a case where expectoration is involved. How is it that Yeshua can use “spittle” as a means for healing when bodily fluids are often the cause of ritual impurity? We should remember the recent case of the woman with the haemorrhage of blood. Her touch rendered the master “unclean.” Before jumping to conclusions, we must slow down and read the text carefully. The deaf man had a hard time speaking because he could not hear. Next Yeshua puts his fingers in the man’s ears. This solved the hearing problem. Then, Yeshua expectorates on the ground, not on fingers. Afterward, he touched the tongue. Again, the problem of speaking is now solved.

However, for those who might insist that Yeshua placed saliva on the man’s tongue we are able to solve this dilemma.

We have discussed the priesthood of the firstborn ad nauseam. However, we are again brought to the subject by the materials before us. We find that the only exception for “spittle” as a healing contrivance is in the firstborn.

**b. B.B. 126b** A certain [Person once] came before R. Hanina [and] said to him, ‘I am certain that this [man] is firstborn.’ He said to him, ‘How do you know [this]?’ — [The other] replied to him, ‘Because when [people] came to his father,[[32]](#footnote-32) he used to say to them: Go to my son Shikhath, **Who is firstborn and his spittle heals’. — Might he not have been the firstborn of his mother [only]? — There is a tradition that the spittle of the firstborn of a father is healing, but that of the firstborn of a mother is not healing.**

Of course, this Talmudic passage is a great obstacle for those scholars who must deify Yeshua. Nevertheless, the words speak for themselves.

***Hakham Shaul’s School of Remes*[[33]](#footnote-33)**

Igeret to The Romans

TS\_NC-66 – Tammuz 26, 5780 July 18, 2020

**I am giving you a factual truth concerning Messiah—**I am **not trying to mislead you; my conscience bears witness to me according to the Ruach HaKodesh—that my grief is great and** there is **constant distress in my heart. For I wish I were** not **separated**[[34]](#footnote-34)(away)[[35]](#footnote-35) **from my brethren**[[36]](#footnote-36) **my fellow countrymen** **according to the flesh, who are Israelites, for Messiah’s sake,** to **whom** belong **the son-ship (**the authority to make of sons)**, and the place of honor, and the place of fellowship,[[37]](#footnote-37) and the right of Torah transmission,[[38]](#footnote-38) and the place of worship, and the place of** Torah **judgments, and** to **them belongs the fatherhood** (Patriarchs)**, and from them, according to the flesh, comes the place of Messiah[[39]](#footnote-39) who is over all, God blessed forever! Amen.[[40]](#footnote-40)**

¶ **But it is not as though God's word could ever fail. For not everyone from Yisrael**'s loins **will be a Prince with G-d.[[41]](#footnote-41)** **Neither are all Abraham’s descendants** (seed) true[[42]](#footnote-42) be **children of God, but: as it is written… "But God said to Abraham, do not be distressed because of the lad and your maid; whatever Sarah tells you, listen to her, for your seed will be called** into My service **through Yitzchaq."** (B'resheet 21:12) **That is, not all physical decedents**[[43]](#footnote-43) of Abraham[[44]](#footnote-44) **are the children of God, but the children of the promise are counted as** (true) **descendants.[[45]](#footnote-45) For this is the word of promise:** spoken by the Angelic agent of God saying[[46]](#footnote-46) **"I will surely return to you at this time[[47]](#footnote-47) next year; and behold, Sarah your wife will have a son." And Sarah was listening at the tent door, which was behind him.**" (Gen 18:10) **And not only this, but there was Rivkah also, when she had conceived twins by one man, our father Yitzchaq; for though the twins were not yet born and had not done anything good or bad, so that God's consecrated** **plan,[[48]](#footnote-48)** **according to His appointed choice/election[[49]](#footnote-49)** **would be held in place**,[[50]](#footnote-50) **not because of personal attempts to please[[51]](#footnote-51) G-d or keep Torah** without the guidance of a Torah teacher **but because of Him who calls us into His service, "The LORD said to her, 'Two nations are in your womb; And two peoples will be separated from your body; And one people will be stronger than the other;[[52]](#footnote-52) And the older will serve the younger.'"**(Gen 25:23) **Just as it is written, "I have loved you," says the LORD. But you say, "How have You loved us?" "Was not Esau Ya'aqob's brother?" declares the LORD. "Yet I have loved[[53]](#footnote-53) Ya'aqob; "but I have hated Esau, and I have made his mountains a desolation and appointed his inheritance for the jackals of the wilderness."**(Mal 1:2-3)

**Commentary to Hakham Shaul’s School of Remes[[54]](#footnote-54)**

**Textual Analysis**

Textual anomalies though present do not influence the text to the extent that we cannot readily determine what Hakham Shaul is trying to say. In short, the first sentence develops the thematic parameters of the text.

**But it is not as though God's word could ever fail. For not everyone from Yisrael's** loins **will be a Prince with G-d.**

The idea of being a “Prince with G-d” (being a wise son, i.e. a Hakham) relates primarily to the Jewish people. However, it is not impossible for Gentile converts to achieve and attain great heights in Judaism. One such case is the case of two great Judges in Eretz Yisrael just before the time of Yeshua. “Hillel and Shammai received (Kibal) the Torah from Shmaya and Avtalyon.” There are many factors to be discussed here but it is generally known that these “Zugot” (pairs) of Judges were either converts or descendants of converts.[[55]](#footnote-55) They achieved unprecedented levels in their zeal for Torah. The title Yisrael (Israel) means “Prince with G-d.” Shmaya achieved this level in becoming the “Nasi” “Prince” of the Sanhedrin. Thus, the theme and point made by Hakham Shaul is that to be a “Prince with G-d” one must be diligent in his Torah studies. The precedential cases cited by Hakham Shaul show that each “choice” of G-d develops into a Torah Scholar. And, the opposing nemesis is a rasha (wicked soul, son) who is disqualified from being a “Prince with G-d.”

Replacement theologians love these passages. They can contort and twist these words until they have crowned themselves and ostracized the B’ne Yisrael – a totally futile endeavor in the end. Here we would point out that if one does not pursue the level of excellence of our cited Patriarchs, Abraham, Yitzchaq and Ya’aqob, one does not merit the Nefesh Yehudi. The Nazarean Codicil makes it perfectly clear that being “called: and being “chosen” are not one and the same. Acceptance of the “call” requires great diligence and perseverance.

Let us here take notice of Hakham Shaul’s genius. During the Pesach Seder, we have the “Maggid” or telling. This is the central and longest part of the Pesach Seder. The three Patriarchs Abraham, Yitzchaq and Ya’aqob, might be the wise, simple and the reticent sons. Yet the Haggadah speaks of four sons. To the list of the Patriarchs, we add the only other male figure of our text, Esau, the wicked son. Another curious point is that each of the Patriarchs names are mentioned twice as is Esau’s. However, we can see that the Jewish people are given the advantage over their enemies in that the wicked son is only mentioned once and the wise son’s names are mentioned eight times.

Yisrael – Yisrael, i.e. Prince with G-d

Abraham – Abraham

Yitzchaq – Yitzchaq

Ya’aqob – Ya’aqob

Furthermore, from the above statement Hakham Shaul shows us those who do, and those who do not possess the Nefesh Yehudi.

**The Grandeur and Efficacy of the Torah**

Can the prophetic Torah fail? **Heaven forbid!!!** We might see Hakham Shaul pointing out the grandeur of the Torah and its accomplishments. But his chief assessment is that the prophetic Torah cannot fail. As the DNA of the cosmos, it constantly affirms its magnificence. A point we can derive from Hakham Shaul’s allegorical comments is that the Torah always seems to be a “person” or “personified.” Historically the Sages have attributed this persona to **λόγος,רבד** and **מימרא (Logos, D’bar and Menra).**

The creative dicta of B’resheet 1:1 is associated with two entities. The “Resheet” of this passage is used as a noun it is most frequently associated with either the Torah (Hokhmah) or Yisrael i.e. the B’ne Yisrael. Here we could have a Kabbalistic field day with the reading of B’resheet 1:1. However, suffice it to say, that the association of chief things rests on the shoulders of the Torah (Hokhmah) and or the Jewish people. We could say that the “chief thing” mentioned in B’resheet is the Torah and or the “chief things” are the B’ne Yisrael. Both statements are equally true. Thus, we can say allegorically speaking that the two “chief things” in G-d’s mind (head – Rosh) in B’resheet 1:1 are the Torah (Hohkmah) and the B’ne Yisrael. Interestingly, in the Torah and Tanakh we see that the Torah has an overwhelming fascination and love affair with the Jewish people. The Sages teach us that G-d consulted the Torah at creation, **which preceded the creation of the world by two thousand years**.[[56]](#footnote-56) Thus, the history of the B’ne Yisrael, like from the Torah is written in advance. From the “pages”, as it were, He read, and the dance of creation began. Now, it is impossible for G-d not to love the Jewish people. Why is this? The Torah’s fascination and love for the B’ne Yisrael produces an overwhelming love in G-d for the Jewish people. Like a matchmaker, the Torah depicts Yisrael on the side of merit. The Torah does not conceal the faults and shortcomings of Israel; rather it reveals them so in overcoming them we see the strength of Yisrael. Likewise, the Torah teaches and trains them in the Mitzvoth so they can adorn themselves with the 24 Jewels of the Torah, as a bride dressed in her splendor. Each mitzvah draws G-d and the Jewish people closer together in their continuing love affair. Therefore, G-d’s overwhelming love for the Torah is because the Torah befriends and lauds the Jewish people. Even when the Jewish people fail, the Torah shows them the path of Teshubah (repentance) and their spiritual beauty is renewed. Like a primordial seed, Teshubah contains the root of all things. The Torah as an artisan[[57]](#footnote-57) creates man and gives him dignity. To be “beloved of G-d” one must be a “beloved of the Torah.”

Now the beauty of the Torah and its adornments are tilled and threshed by the Sages. Herein we see the reciprocal love of Yisrael for the Torah. Were it not for the Hakhamim we would not see the grandeur of the Torah. The dance of Torah and Yisrael is amazing in its expression. At times, it appears that the Torah leads and dominates. Yet, at other times, it is clearly the B’ne Yisrael and the Hakhamim that have paramount parts. When the Torah Scholars play their leading role, the Torah is crowned with beauty and splendor. It is lauded and extolled causing it audience to feel its presence as an intercessor, mediator, and advocate.

Now we have stated above that the Torah seems as if it were a person and has many seeming personal characteristics. We have attributed these characteristics to **λόγος,דבר** and**מימרא (Logos, D’bar and Menra).** Likewise, these expressions are attributed to Messiah as the King of Yisrael. However, when we stop to take an allegorical view of the characteristics and expressions each word is inseparably linked to the Hakhamim of Yisrael. It is the Hakhamim who, in making Talmidim stand, turn unwitting talmidim into flaming ministers who are the energies of the cosmos and flaming words of Har Sinai. The words of the Torah are only full of power and light when they are obeyed, realized, and embodied. The Sages teach us how to harness the power and energies of the Torah to create and build the eternal cosmos of the coming world. It is also the Sages that teach us how to return to the Mountain of Delight (Eden) the source of the four rivers of delight.

Now the Torah of the Sages is the substance of the Olam HaBa and Y’mot HaMashiach. How will a man train himself to acquire the quality of **Understanding**? It is to be acquired by returning in **perfect repentance**, nothing, which is more important, for **it rectifies every flaw**.

Psa 19:7 **The Torah of the LORD is perfect, restoring the soul**; The testimony of the LORD is sure, making wise (Hakham of) the simple (son).

Now the Prophet Eliyahu emerges.

Mal 3:22-24 ¶ Be mindful of the Teaching of My servant Moses, whom I charged at Horeb with laws and rules for all Israel.

¶ Lo, I will send the prophet Elijah to you **before the coming of the great, fearful day of the LORD**. He shall reconcile fathers to the children and children with their fathers, so that, when I come, I do not strike the whole land with utter destruction. Lo, I will send the prophet Elijah to you before the coming of the great, fearful day of the LORD.

Hakham Shaul’s Great message this week is the Grandeur and Efficacy of the Torah. The Torah tells the story of the wise and wicked two thousand years before creation.[[58]](#footnote-58) The wise are lauded for their love of the Torah and the wicked are cast into Gehenna. The torment of that place is to live forever in a state as if one never existed.

**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

Next Shabbat:

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Reading:** |
| הִנֵּה אָנֹכִי שֹׁלֵחַ |  | **Saturday Afternoon** |
| **“Hineh Anokhi Sholeach”** | Reader 1 – Shemot 23:20-22 | Reader 1 – Shemot 25:1-3 |
| **“Behold, I send (apostolize)”** | Reader 2 – Shemot 23:23-25 | Reader 2 – Shemot 25:4-6 |
| **“He aquí yo envío”** | Reader 3 – Shemot 23:26-28 | Reader 3 – Shemot 25:7-9 |
| Shemot (Exod.) 23:20 – 24:18 | Reader 4 – Shemot 23:29-33 |  |
| Ashlamatah: Malachi 3:1-8, 23-24 | Reader 5 – Shemot 24:1-3 | **Monday & Thursday**  **Mornings** |
| Psalm 60: 1-14 | Reader 6 – Shemot 24:4-11 | Reader 1 – Shemot 25:1-3 |
| N.C.: Mk 7:31-37 | Reader 7 – Shemot 24:12-18 | Reader 2 – Shemot 25:4-6 |
|  | Maftir: Shemot 24:12-18 | Reader 3 – Shemot 25:7-9 |
|  | Malachi 3:1-8, 23-24 |  |

Coming Festival:

##### **New Moon of Av beginning Evening of Tuesday 21st of June**



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

Please e-mail any comments to [chozenppl@gmail.com](mailto:chozenppl@gmail.com)

1. Recorded in Shmuel alef (I Samuel) 19. [↑](#footnote-ref-1)
2. Teraphim: *Why are they called teraphim? Because they were works of toref ("filth"), works of uncleanness. And how were they constructed? They would take a firstborn male child, kill him, and sprinkle him with salt and spices. Then they would write a demon's name upon a gold tablet and place it beneath the child's tongue while performing certain magical rites. After this, they inserted the corpse into a recess in the wall and lighted candles before it. They would then bow down before it, and it would speak to them in a whisper.* [Midrash Tanhuma-Yelammedenu (*Parashat Va-Yetze*, 12), Samuel A. Berman] - *Zechariah 10:2* *For the teraphim have spoken vanity…* [↑](#footnote-ref-2)
3. Hence ‘Al Tashcheit – do not destroy me’ - Rashi [↑](#footnote-ref-3)
4. *Alshich* observes that God inspired Saul to handle this affair in a most inef­ficient manner, thus affording David an opportunity to escape. Saul should have given immediate orders for his men to break into David's home and slay him. By waiting outside all night, Saul's men not only allowed David to escape but also enabled him to gain a substantial head start in his flight. [↑](#footnote-ref-4)
5. The Koschitzky edition, *The Bible Psalms*, Jerusalem Commentary, volume two – Psalms 58-100, by Amos Hakham. [↑](#footnote-ref-5)
6. *Shimush Pesukim*, Comprehensive Index to Liturgical and Ceremonial Uses of Biblical Verses and Passages, Reuven Brauner. [↑](#footnote-ref-6)
7. Devarim (Deuteronomy) 25 [↑](#footnote-ref-7)
8. Mishnah Berurah OC 685 [↑](#footnote-ref-8)
9. Meam Loez; Debarim vol.3 p. 977 [↑](#footnote-ref-9)
10. At the end of Parashat Ki Tsetse [↑](#footnote-ref-10)
11. Amalek’s mother was the illegitimate daughter of Amalek’s father [↑](#footnote-ref-11)
12. “Samael” -- Rashi, Succah 29a and Sotah 10b, from Tanchuma, Vayishlach 8 -- Midrash Rabba at the end of Debarim identifies Samael with the Satan and the Angel of Death [↑](#footnote-ref-12)
13. Bereshit (Genesis) 36:4 [↑](#footnote-ref-13)
14. I Samuel 17:4 [↑](#footnote-ref-14)
15. II Samuel 21:16 [↑](#footnote-ref-15)
16. Midrash Tanhuma, Parshat Ki Teitzei, sec. 9. [↑](#footnote-ref-16)
17. Cf. Sefer HaMaamarim 5679, p. 294. [↑](#footnote-ref-17)
18. Our Sages [↑](#footnote-ref-18)
19. see Rabbenu Bachya Shemot 16:17 [↑](#footnote-ref-19)
20. Gog [↑](#footnote-ref-20)
21. Divine Providence [↑](#footnote-ref-21)
22. Emunah – faithfully obedient [↑](#footnote-ref-22)
23. Shemot (Exodus) 17:16 [↑](#footnote-ref-23)
24. Rashi’s source can be found in Sifrei (Parshat Ki-Teitzei), Mechilto (Parshat B’Shalach), Pesikto Zutr’si (Parshat Ki-Teitzei) [↑](#footnote-ref-24)
25. The Amalekites were great sorcerers and used to transform themselves into animals to escape the attacks of their enemies in war.; See Ketab Tamin 61 and R. Bachya in Ki-Teitzei in regards to the text of Pirke DeRabbi Eleazar 39. [↑](#footnote-ref-25)
26. Rashi, 21:1. and 33:40 [↑](#footnote-ref-26)
27. A translation of the Tanach into Aramaic [↑](#footnote-ref-27)
28. Note here that she has an “unclean spirit.” [↑](#footnote-ref-28)
29. The use of πνεῦμα ἀκάθαρτον (unclean spirit) in this case is amazing. [↑](#footnote-ref-29)
30. Yeshua acts graciously as G-d acts in our Torah Seder. This statement shows us that as agents of G-d we must conduct ourselves in G-d’s stead. Cf. Sh’mot 22:26 (Hebrew published Bible [↑](#footnote-ref-30)
31. Cf. II Luqas (Acts) 10:28 [↑](#footnote-ref-31)
32. Complaining of certain pains or eruptions on their bodies. [↑](#footnote-ref-32)
33. Literal Equivalent translation by H. Em. Rabbi Dr. Eliyahu ben Abraham [↑](#footnote-ref-33)
34. The negative sense of “anathema” (separated) is present in the Greek word **ἀπό** meaning away etc. Therefore, we see Hakham Shaul saying I wish I were **NOT** **away** **from** my brethren. **Ἀπό** meaning **away from** thereby showing a negative position or NOT a part of. The preposition is showing the relationship to his fellow countrymen NOT Messiah. To be “away from” (**ἀπό**) based on contiguity and continuity from the previous pericope. The idea of “separation” will be further worked out in the commentary below. Here we must note that *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. Vol 1:353 shows the idea of consecration to specific service of G-d. Furthermore, Kitto, John [Editor]. *The Cyclopedia of Biblical Literature in Two Volumes*. Edition Unstated edition. American Book Exchange, 1881. P. 145 shows that extensive use of **ἀνάθεμα** throughout Scripture and Rabbinic materials. [↑](#footnote-ref-34)
35. **A marker to indicate separation from a place, whether person or thing,** ***from, away from*** Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wr̲terbuch zu den Schriften des Neuen Testaments und der frhchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) Chicago: University of Chicago Press. p. 105 [↑](#footnote-ref-35)
36. Verbal tally to D’barim 3:18 [↑](#footnote-ref-36)
37. The usual rendering of ברית(**διαθήκη** – *diatheke*) is “covenant.” This is not really a translation but a paraphrase. Hence, we must use it with caution if we are to penetrate to the significant part as presented in statements of such widely divergent character. The word ברית may be divided into two main groups. To the one belong those in which the concept is understood as the firmly regulated form of a fellowship between God and man or man and God. To the other belong those in which the covenant is presented as the half-legal and half-sacral form of a fellowship between man and man. By way of supplement, note should also be taken of a number of cases in which the word is obviously used poetically and metaphorically to denote a relationship of either God or man to animals or things. [↑](#footnote-ref-37)
38. **Romans 1:16** ¶ **For I am not ashamed of the** Master’s **Mesorah, for it is the virtuous power of God for strengthening everyone who is faithfully obedient,** being proclaimed **by the Jew first and also by the Hellenistic Jews.”** [↑](#footnote-ref-38)
39. From this reference, we can see that the place of being “messiah” is to the Jewish people. Here the meaning can be that the place of Messiah is among the Jewish people and that the Jewish people are the “Messiah” per se. [↑](#footnote-ref-39)
40. To understand the **doxology as separate from Paul's reference to the Messiah** (thus, ". . . the Christ. God who is over all be blessed forever!") is the stylistic consideration that in Jewish usage both biblical and extra-biblical, when *eulogetos* occurs in independent doxologies, it is invariably the first word of the sentence (for example, LXX Gen. 9.26)— Bryan, Christopher (2000): *A preface to Romans*. *Notes on the Epistle in its literary and cultural setting*. Oxford, New York: Oxford University Press pp. 170-1

    Paul's favorite title for Jesus is Lord (*kurios*). In Greek the word *kurios* describes someone who has undisputed possession of a person or a thing. **It means master or owner in the most absolute sense**. The opposite of Lord (kurios) is slave (doulos). Paul thought of himself as the slave of Jesus Christ, his Master and his Lord. Jesus had loved him and given himself for him, and therefore Paul was sure that he no longer belonged to himself, but entirely to Jesus. On the one side slave describes the utter obligation of love. Barclay, William (©1975): *The Letter to the Romans*. Rev. ed. Philadelphia: Westminster Press (Daily study Bible series.--Rev. ed) p. 11

    “A man must say Jesus Christ is Lord.” The word for Lord is *kurios*. This is the key word of early Christianity. It has four stages of meaning. (a) It is the normal title of respect like the English **sir**, the French **monsieur**, the German **herr**. (b) It is the normal title of the Roman Emperors. (c) It is the normal title of the Greek gods, prefaced before the god's name. Kurios Serapis is Lord Serapis. (d) In the Greek translation of the Hebrew Scriptures it is the regular translation of the divine name, Jahveh or Jehovah. So, then, if a man called Jesus *kurios* he was ranking him with the Emperor… To call Jesus *kurios* was to count him unique. First, then, a man to be a Christian must have a sense of the utter uniqueness of Jesus Christ. Barclay 1975 . p. 97 [↑](#footnote-ref-40)
41. See Additional information Str. G2474 “My Jewels” i.e. the special/precious treasure of G-d. See the Mal 3:17 [↑](#footnote-ref-41)
42. cf. Newman, B. M., & Nida, E. A. (1994). *A handbook on Paul's letter to the Romans*. Originally published: A translator's handbook on Paul's letter to the Romans. 1973. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 182 Romans 9.7 [↑](#footnote-ref-42)
43. reference to Abraham's other children [↑](#footnote-ref-43)
44. Abraham had many children yet the only children who qualify are the "children of the promise" [↑](#footnote-ref-44)
45. With the status of being called the Children of G-d. σπέρμα verbal connection to D’varim 4:37 [↑](#footnote-ref-45)
46. On Nisan 14th [↑](#footnote-ref-46)
47. **Καιρός** [↑](#footnote-ref-47)
48. Or plan of consecration, cf. Str. G4286 [↑](#footnote-ref-48)
49. Cf. Heb. H977 [↑](#footnote-ref-49)
50. Cf. Str. G3306, TDNT 4:547 [↑](#footnote-ref-50)
51. **Ἔργον** verbal connection to D’varim 3:24, 4:28, Psa 111:2, 6, 7 [↑](#footnote-ref-51)
52. Referring to the Jewish people [↑](#footnote-ref-52)
53. Verbal connection to D’varim 4:37 [↑](#footnote-ref-53)
54. **Caution to our readers this is a Remes commentary not a Peshat, therefore it must be read with a nonliteral mindset!** [↑](#footnote-ref-54)
55. The Rambam attests to the fact that Shmaya and Abtalyon are “converts.” This is because they establish a precedential case. The Sages, based on D’varim – Deut 17:15 have ruled that a convert cannot be a “Judge.” The cited passage deals with “Kings” and not Judges. As such, the Rambam notes “Shmaya and Abtalyon were converts. Nevertheless, they excelled in Torah knowledge to the point that they were appointed Nasi and Ab bet Din of the Grand Sanhedrin respectively. Their assumption of these positions, despite their lack of *yichut*, apparently contradicts the cited opinion.” Maimonides, Moses. *Mishneh Torah: A New Translation with Commentaries and Notes*. *Sefer Shoftim.*  Yerushalayim ; Ny Yorḳ: Moznayim, 1:4, pp. 500-1. [↑](#footnote-ref-55)
56. **B'resheet Rabbah 8:2** Said R. Hama b. R. Hanina: This may be compared to a country, which received its supplies from ass-drivers, who used to ask each other, "What was the market price to-day?" Thus, those who supplied on the sixth day would ask of those who supplied on the fifth day; the fifth of the fourth, the fourth of the third, the third of the second, the second of the first; but of whom was the first day supplier to ask? Surely of the citizens who were engaged in the public affairs of the country! Thus the works of each day asked one another, "Which creatures did the Holy One, blessed be He, create among you to-day?" The sixth asked of the fifth, the fifth of the fourth, the fourth of the third, the third of the second, and the second of the first. Of what was the first to ask? **Surely of the Torah, which preceded the creation of the world by two thousand years**, as it is written, Then I [sc. the Torah] was by Him, as a nursling, and I was His delight day after day (Pro. VIII, 30) now the day of the Lord is a thousand years, as it is said, For a thousand years in Thy sight are but as yesterday when it is past (Ps. XC, 4). That is the meaning of "Knowest thou this of old time?" **The Torah knows what was before the creation of the world**, [↑](#footnote-ref-56)
57. Prov. 8:30 [↑](#footnote-ref-57)
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