

Esnoga Bet Emunah

4544 Highline Dr. SE
Olympia, WA 98501
United States of America
© 2017

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

E-Mail: gkilli@aol.com



Esnoga Bet El

102 Broken Arrow Dr.
Paris TN 38242
United States of America
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<http://torahfocus.com/>

E-Mail: waltoakley@charter.net

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

Three and 1/2 years Lectionary Readings	Second Year of the Triennial Reading Cycle
Adar 13, 5777 – March 10/11, 2017	Second Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.

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 Tsurriel 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 Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah
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
His Excellency Adon Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah
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 Brad Gaskill and beloved wife Cynthia Gaskill
His Excellency Adon Marvin Hyde
His Excellency Adon Scott Allen
Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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 loose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to benhaggai@GMail.com with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

We pray for His Excellency Mr. Terry ben Noach, the uncle of HE Giberet Zahavah bat Sarah who is gravely ill. **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 Mr. Terry ben Noach, 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 for HE Giberet Sarai bat Sarah who has to undergo a special exploratory medical procedure. We pray that the intervention brings good news and good results, amen ve amen!

We also pray for the mother of H.E. Giberet Zahavah bat Sarah, Mrs. Peggy Johnston, who is very sick. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Mrs. Pearl Stoppel 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!

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with un-systemic mastocytosis. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, 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: “Zakhor” – Sabbath: “Remember”

Shabbat	Torah Reading:	Weekday Torah Reading:
זְכוֹר		Saturday Afternoon
“Zakhor”	Reader 1 – Debarim 24:19-22	Reader 1 – Sh’mot 32:15-17
“Remember”	Reader 2 – Debarim 25:1-4	Reader 2 – Sh’mot 32:18-20
“Acuérdate”	Reader 3 – Debarim 25:5-7	Reader 3 – Sh’mot 32:21-23
	Reader 4 – Debarim 25:8-10	
Debarim (Deut.) 24:19 – 25:19	Reader 5 – Debarim 25:11-13	Monday & Thursday Mornings
Ashlamatah: I Samuel 15:1-34	Reader 6 – Debarim 25:14-16	Reader 1 – Sh’mot 32:15-17
Psalm 2:1-12	Reader 7 – Debarim 25:17-19	Reader 2 – Sh’mot 32:18-20
	Maftir – Debarim 25:17-19	Reader 3 – Sh’mot 32:21-23
N.C.: Rev. 13:11 – 14:12; 15:2-4	I Samuel 15:1-34	

Blessings Before Torah Study

Blessed are You, Ha-Shem our 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 performing 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

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

Rashi & Targum Pseudo Jonathan
for: D'barim (Deut.) 24:19 – 25:19

Rashi & Keter Aram Tsoba	Targum Jonathan, Jerusalem and Neofiti I
<p>יט כּי תִקְצֹר קְצִירְךָ בְשָׂדֶךָ וְשָׁכַחְתָּ עֹמֶר בְּשָׂדֶה, לֹא תָשׁוּב לְקַחְתּוֹ-- לְגֵר לִיתּוֹם וְלֹאֲלִמְנָה, יִהְיֶה: לְמַעַן יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ, בְּכֹל מַעֲשֵׂה יָדֶיךָ.</p> <p>Rashi 19. When you reap your reaping in your field, and you forget a sheaf in the field, you may not return to take it; it will be for the proselyte, for the orphan, and for the widow let it be; in order that Adonai, your G-d, will bless you in all your endeavours.</p> <p>Keter 19. When you reap your harvest in your field and forget a sheaf in the field, do not return to take it; it will be for the alien, for the orphan and the widow, in order that the LORD your GOD will bless you concerning all the products of your hands.</p>	<p>Jonathan 19. When you have reaped your harvests in your fields, and have forgotten a sheaf in the field, you will not return to take it; let it be for the stranger, the orphan, and the widow, that the Word of the Lord your God may bless you in all the works of your hands.</p> <p>Neofiti 19. When you reap your harvests in your fields and forget a sheaf in the open field, you will not go back to fetch it; it will be for the sojourners, the orphans, and the widows, that the LORD your GOD may bless you in all the work of your hands.</p>
<p>כ כּי תַחֲבֹט זֵיתֶךָ, לֹא תִפְאַר אַחֲרֶיךָ: לְגֵר לִיתּוֹם וְלֹאֲלִמְנָה, יִהְיֶה.</p> <p>Rashi 20. When you harvest your olive tree, you may not strip it of its glory behind you, for the proselyte, for the orphan, and for the widow let it be.</p> <p>Keter 20. When you beat your olive trees, do not pick off everything after you; it will be for the alien, for the orphan and for the widow.</p>	<p>Jonathan 20. When you beat your olive trees, you will not search them after (you have done it); for the stranger, the orphan, and widow, let it be.</p> <p>Jerusalem 20. When you beat your olive trees, search them not afterward; let them be for the stranger, the orphan, and the widow.</p> <p>Neofiti 20. When you beat your olive trees, you will not eat their gleanings after you; they will be for the sojourners, the orphans and the widows.</p>
<p>כא כּי תִבְצֹר כַּרְמְךָ, לֹא תַעֲוִלֵל אַחֲרֶיךָ: לְגֵר לִיתּוֹם וְלֹאֲלִמְנָה, יִהְיֶה.</p> <p>Rashi 21. When you harvest your vineyard you may not harvest pygmy vines behind you; for the proselyte, for the orphan, and for the widow let it be.</p> <p>Keter 21. When you gather the grapes of your vineyard, do not remove the single grapes after you; it will be for the alien, for the orphan and for the widow.</p>	<p>Jonathan 21. When you gather in your vineyard, you will not glean the branches after you; they will be for the stranger, the orphan, and widow.</p> <p>Jerusalem 21. When you gather your vines, search not their branches afterwards let them be for the stranger and the widow.</p> <p>Neofiti 21. When you pluck (the grapes of) your vineyards, you will not dispose of the gleanings after you; they will be for the sojourners, the orphans and the widows.</p>
<p>כב וְזָכַרְתָּ, כִּי-עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם; עַל-כֵּן אֲנִי מְצַוְךָ, לַעֲשׂוֹת, אֶת-הַדָּבָר, הַזֶּה. {ס}</p> <p>Rashi 22. Remember that you were a slave in the land of Egypt; that is why I am commanding you to do this thing.</p> <p>Keter 22. Remember that you were a slave in the land of Egypt; therefore I command you to do this thing.</p>	<p>Jonathan 22. So remember that you were bond-servants in the land of Mizraim; therefore I command you to do this thing.</p> <p>Neofiti 22. And you will remember that you were enslaved servants in the land of Egypt, therefore I command you to do this.</p>
<p>א כִּי-יִהְיֶה רִיב בֵּין אַנְשִׁים, וְנִגְשׂוּ אֶל-הַמְּשַׁפֵּט וְשֹׁפְטִים; וְהִצְדִּיקוּ, אֶת-הַצְּדִיק, וְהִרְשִׁיעוּ, אֶת-הַרְשָׁע.</p> <p>Rashi 1. If a quarrel should occur among men and they bring it to court and they judge them and they</p>	<p>Jonathan 1. If there be a controversy, between two men, then they will come to the judges, and they will judge them, and give the decision (or outweighing of) righteousness/generosity to the innocent, and of condemnation to the guilty.</p>

Rashi & Keter Aram Tsoba	Targum Jonathan, Jerusalem and Neofiti I
<p>determine who is righteous/generous and they convict the villain. Keter 1. If there is a dispute between men and they come forward for judgment, and they judge them, and they exonerate the innocent and incriminate the guilty,</p>	<p>Neofiti 1. If there are disputes between men, and they come to judgment before the judges and they judge them, they will declare those who are innocent to be innocent, and they will declare guilty him who deserves to be declared guilty.</p>
<p>ב וְהָיָה אִם-בֵּן הַכּוֹת, הָרָשָׁע--וְהַפִּילוֹ הַשֹּׁפֵט וְהַכְּהוֹ לְפָנָיו, כְּדִי רְשָׁעוֹ בְּמִסְפָּר. Rashi 2. Should the wicked/lawless one deserve flogging, the judge will incline him and have him flogged before him in the amount befitting his crime, with the number near. Keter 2. It will be, that if the guilty one is liable for lashes, the judge will make him lie down and he will be flogged before him, in accordance with his crime, with a [fixed] number.</p>	<p>Jonathan 2. And if the wicked/lawless deserve stripes, the judge will make him lie down, and they will scourge him in his presence by his judgment, according to the measure of his guilt. Jerusalem 2. And if it be needful to scourge the guilty, the judge will make him lie down, and they will smite him in his presence, according to the measure of his guilt, by number. Neofiti: 2. And if the guilty man has made himself guilty of punishment by flogging, the judge will cause him to lie down and be beaten before him with a number (of strokes) in proportion to his guilt.</p>
<p>ג אַרְבָּעִים יַכְנוּ, לֹא יִסִּיף : פֶּן-יִסִּיף לְהַכְתּוֹ עַל-אַלְהַ מַּכָּה רַבָּה, וְנִקְלָה אַחִידָ לְעֵינֶיךָ. Rashi 3. Forty is he to have him flogged, he may not add; lest he additionally flog him over these, a great flogging, when your brother will be slighted before you. Keter 3. He will beat him forty times, and he may not exceed this limit, lest he exceed this amount to give him a severe flogging, and your brother will be degraded in your eyes.</p>	<p>Jonathan 3. Forty (stripes) may be laid upon him, but with one less will he be beaten, (the full number) will not be completed, lest he should add to smite him beyond those thirty and nine, exorbitantly, and he be in danger; and that your brother may not be made despicable in your sight. Neofiti 3. He will give him forty (strokes), not more; lest if they continue to beat him with a greater beating beyond these, your brother be degraded before you.</p>
<p>ד לֹא-תַחֲסֵם שׁוֹר, בְּדִישׁוֹ. { ס } Rashi 4. You may not muzzle an ox while it threshes. Keter 4. Do not muzzle an ox while it is threshing.</p>	<p>Jonathan 4. You will not muzzle the mouth of the ox in the time of his treading out; Jerusalem 4. Sons of Israel, My people, you will not muzzle the ox in the hour of his treading; nor the wife of the (deceased) brother, who would be mated with one smitten with an ulcer, and who is poorly related, will you tie up with him. Neofiti 4. My people, children of Israel, you will not muzzle an ox when it treads (out the grain).</p>
<p>ה כִּי-יֵשְׁבוּ אַחִים יַחְדָּו, וּמֵת אֶחָד מֵהֶם וּבֵן אֵין-לוֹ--לֹא-תִהְיֶה אִשְׁת־הַמֵּת הַחוּצָה, לְאִישׁ זָר : יִבְמָהּ יָבֵא עָלֶיהָ, וּלְקַחְתָּ לּוֹ לְאִשָּׁה וַיִּבְמָהּ. Rashi 5. If brothers reside together, and one of them dies having no son, let the wife of the dead man not marry outside [the family] to a strange man; her brother-in-law will consummate with her thus marrying her to be his wife, and perform levirate marriage with her. Keter 5. When brothers live together, and one of</p>	<p>Jonathan 5. When brethren from the (same) father inhabit this world at the same time, and have the same inheritance, the wife of one of them, who may have died, will not go forth into the street to marry a stranger; her brother-in-law will go to her, and take her to wife, and become her husband. Neofiti 5. If brothers dwell together, and one of them dies and has no son, the wife of the dead man will not be married outside (the family) to a stranger; her husband's brother will join himself to her in wedlock,</p>

Rashi & Keter Aram Tsova	Targum Jonathan, Jerusalem and Neofiti I
<p>them dies and he leaves no son, the wife of the dead man may not marry out to a stranger; her husband's brother will come to her [intimately], take her to him as a wife and perform the levirate right.</p>	<p>and will take her to himself as wife, and will perform the duty of a husband's brother for her.</p>
<p>ו וְהָיָה, הַבְּכוֹר אֲשֶׁר תֵּלֵד--יָקוּם, עַל-שֵׁם אָחִיו הַמֵּת; וְלֹא-יִמְחָה שְׁמוֹ, מִיִּשְׂרָאֵל.</p> <p>Rashi 6. It shall be that the firstborn, when she is capable of bearing children, shall be established in place of his deceased brother, so that his name may not be obliterated from Yisrael.</p> <p>Keter 6. The first-born that she bears will perpetuate the name of his dead brother and his name will not be obliterated from Israel.</p>	<p>Jonathan 6. And the first-born whom she bears will stand in the inheritance in the name of the deceased brother, that his name may not be blotted out from Israel.</p> <p>Neofiti 6. And the first-born son whom she bears will (perpetuate) the name of the dead brother, so that his name may not be wiped out from Israel.</p>
<p>ז וְאִם-לֹא יַחְפֹּץ הָאִישׁ, לְקַחַת אֶת-יְבִמְתּוֹ; וְעָלְתָה יְבִמְתּוֹ הַשְּׂעִרָה אֶל-הַזְּקֵנִים, וְאָמְרָה מֵאֵן יִבְמִי לְהִקָּים לְאָחִיו שֵׁם בְּיִשְׂרָאֵל--לֹא אָבָה, יִבְמִי.</p> <p>Rashi 7. But if the man will not want to marry his sister-in-law; his sister-in-law must go up to the portal, to the judges, and say, "My brother-in-law refuses to establish for his brother a name in Yisrael; he is unwilling to perform levirate marriage with me."</p> <p>Keter 7. If the man does not want to take his brother's wife [in marriage], then she will go up to the gate, to the elders, and say: "My husband's brother refuses to perpetuate his brother's name in Israel, he does not desire to perform the Levirate rite with me."</p>	<p>Jonathan 7. But if the man be not willing, to take his sister-in-law, then will his sister-in-law go up to the gate of the Bet Din before five of the sages, three of whom will be judges and two of them witnesses, and let her say before them in the holy language: My husband's brother refuses to keep up the name of his brother in Israel, he not being willing to marry me.</p> <p>Neofiti 7. And if the man does not wish to take his brother's wife, then his brother's wife will go up to the gate of the courthouse to the wise men (Hakhamim) and say: "My husband's brother refuses to raise up a name to his brother in Israel; he does not want to perform the duty of a husband's brother for me."</p>
<p>ח וְקָרְאוּ-לוֹ זְקֵנֵי עִירוֹ, וְדָבְרוּ אֵלָיו; וְעָמַד וְאָמַר, לֹא חָפְצָתִי לְקַחְתָּהּ.</p> <p>Rashi 8. The judges of his city will call him and converse with him. He shall stand and say, "I do not want to marry her."</p> <p>Keter 8. The elders of his town will call for him and speak to him; then he will stand and say: "I do not want to take her,"</p>	<p>Jonathan 8. And the elders of his city will call him and speak with him, with true counsel; and he may rise up in the house of justice, and say in the holy tongue, I am not willing to take her.</p> <p>Neofiti 8. Then the wise men (Hakhamim) of his city will call him and speak with him; and if he stands up and says: "I do not wish to marry her,"</p>
<p>ט וְנִגְשָׁה יְבִמְתּוֹ אֵלָיו, לְעִינֵי הַזְּקֵנִים, וְחָלְצָה נַעֲלוֹ מֵעַל רַגְלוֹ, וְיָרְקָה בְּפָנָיו; וְעָנְתָהּ, וְאָמְרָה, כָּכָה יַעֲשֶׂה לְאִישׁ, אֲשֶׁר לֹא-יִבְנֶה אֶת-בֵּית אָחִיו.</p> <p>Rashi 9. And his sister-in-law will approach him in the sight of the judges, and she will remove his shoe from upon his foot, and spit before him; and she will say aloud, "This is done to the man who will not build his brother's family."</p> <p>Keter 9. His sister-in-law will approach him in front of the elders, take off his shoe from his foot, spit in front of him, call out and proclaim: "So will be done to the man who does not build his brother's house."</p>	<p>Jonathan 9. Then will his sister-in-law come to him before the sages, and there will be a shoe upon the foot of the brother-in-law, a heeled sandal whose lachets are tied, the lachets at the opening of the sandal being fastened; and he will stamp on the ground with his foot; and the woman will arise and untie the latchet, and draw off the sandal from his foot, and afterward spit before him, as much spittle as may be seen by the sages, and will answer and say, So is it fit to be done to the man who would not build up the house of his brother.</p> <p>Neofiti 9. Then his brother's wife will draw near to</p>

Rashi & Keter Aram Tsoba	Targum Jonathan, Jerusalem and Neofiti I
	him in the sight of the wise men (Hakhamim) and pull his sandal off his foot and spit before him; and she will answer and say: "In this fashion will it be done to the man who did not desire to build the house of his brother."
<p>י ונקרא שמו, בישראל: בית, חלוץ הנעל. {ס}</p> <p>Rashi 10. And it will be entitled in Yisrael, the house of the divestiture of the shoe.</p> <p>Keter 10. His name will be called in Israel, "The house of the one whose shoe was removed."</p>	<p>Jonathan 10. And all who are standing there will exclaim against him, and call his name in Israel the House of the Unshod.</p> <p>Jerusalem 10. And his name in Israel will be called the House of him whose shoe was loosed, and who made void the law of Yeboom.</p> <p>Neofiti 10. And his name will be called in Israel: "The house of him whose sandal was pulled off and of him who neglected the precept of Levirate (marriage)."</p>
<p>יא כי-ינצו אנשים יחדו, איש ואחיו, וקרבה אשת האחד, להציל את-אישה מיד מכהו; ושלחה ידה, והחזיקה במבשיו.</p> <p>Rashi 11. If men engage in an altercation, a man and his brother, and the wife of one approaches to save her husband from his assailant, and she puts out her hand and grasps his genitals,</p> <p>Keter 11. When men, a man and his brother, are fighting with each other, and the wife of one approaches to save her husband from the one who is attacking him, she extends her hand and grasps his private parts,</p>	<p>Jonathan 11. While men are striving together, if the wife of one of them approach to rescue her husband from the hand of him who smites him, and putting forth her hand lays hold of the place of his shame,</p> <p>Jerusalem 11. If she put forth her hand, and lay hold by the place of his shame.</p> <p>Neofiti 11. If men wrangle with one another, and the wife of one of them draws near to rescue her husband from the hands of him who is beating him, and stretches forth her hand and seizes him by his shameful parts,</p>
<p>יב וקצתה, את-כפה: לא תחוס, עינך. {ס}</p> <p>Rashi 12. You shall sever her hand; you are not to have compassion.</p> <p>Keter 12. You will cut off her hand; let your eye have no mercy.</p>	<p>Jonathan 12. you will cut off her hand; your eyes will not pity.</p> <p>Neofiti 12. You will cut off her hand; your eyes will have no pity.</p>
<p>יג לא-יהיה לך בכיסך, אבן ואבן: גדולה, וקטנה.</p> <p>Rashi 13. You are not to have for yourself in your pouch varying weight-stones, large and small.</p> <p>Keter 13. Do not keep in your pocket unequal weights, large and small.</p>	<p>Jonathan 13. You will not have in your bag weights that are deceitful; great weights to buy with, and less weights to sell with.</p> <p>Neofiti 13. You will not have in your bags a large weight and a small weight, a large weight for receiving and a small weight for giving.</p>
<p>יד לא-יהיה לך בביתך, איפה ואיפה: גדולה, וקטנה.</p> <p>Rashi 14. You shall not have in your house varying measures, large and small.</p> <p>Keter 14. Do not keep in your house unequal measures, large and small.</p>	<p>Jonathan 14. Nor will you have in your houses measures that deceive; great measures to buy with, and less measures to sell with.</p> <p>Jerusalem 14. You will not have in your houses measures and measures; great ones for buying with, and small ones to sell with.</p> <p>Neofiti 14. You will not have in your houses a large measure and a small measure, the large measure for receiving by it and the small measure for giving by it.</p>

Rashi & Keter Aram Tsova	Targum Jonathan, Jerusalem and Neofiti I
<p>טו אָבֹן שְׁלֵמָה וְצֹדֵק יִהְיֶה-לָּךְ, אֵיפָה שְׁלֵמָה וְצֹדֵק יִהְיֶה-לָּךְ--לְמַעַן, יֵאָרִיכוּ יָמֶיךָ, עַל הָאָדָמָה, אֲשֶׁר-יִהְיֶה אֱלֹהֶיךָ נֹתֵן לָּךְ.</p> <p>Rashi 15. A fully accurate, just weight, you shall have, you are to have whole and honest measures; in order that you live long on the land that Adonai, your G-d, is giving you.</p> <p>Keter 15. You will keep a complete and just weight, and you will keep a complete and just measure, in order that your days be prolonged upon the land that the LORD your GOD is giving you.</p>	<p>Jonathan 15. Perfect weights, and true balances shalt thou have, perfect measures and scales that are true will be yours, that your days may be multiplied on the land which the Lord your God gives you.</p> <p>Neofiti 15. You will have full and true weights; you will have full and true measures, so that your days may be prolonged in the land which the LORD your GOD is giving to you.</p>
<p>טז כִּי תוֹעֲבַת יִהְיֶה אֱלֹהֶיךָ, כָּל-עֲשֵׂה אֵלֶּה: כָּל, עֲשֵׂה עֹל. {פ}</p> <p>Rashi 16. For whoever does these things, whoever perpetrates such injustice, is an abomination to the Lord, your God.</p> <p>Keter 16. For anyone doing these things, anyone who acts unjustly is an abomination to the LORD your GOD.</p>	<p>Jonathan 16. For whosoever commits these frauds, everyone who acts falsely in trade, is an abomination before the Lord.</p> <p>Neofiti 16. For everyone who does such things, everyone who acts falsely, is detestable and abominable before the LORD your GOD.</p>
<p>יז זָכוֹר, אֶת אֲשֶׁר-עָשָׂה לָּךְ עַמְלֵק, בְּדֶרֶךְ, בְּצֵאתְכֶם מִמִּצְרַיִם.</p> <p>Rashi 17. Remember what Amalek perpetrated against you on the way when you were going out of Egypt.</p> <p>Keter 17. Remember what Amalek did to you on the way, when you went out from Egypt.</p>	<p>Jonathan 17. Keep in mind what the house of Amalek did unto you in the way, on your coming up out of Mizraim;</p> <p>Neofiti 17. My people, children of Israel, be mindful of what those of the house of Amalek did to you on the way, at the time you were brought out redeemed from Egypt.</p>
<p>יח אֲשֶׁר קָרַךְ בְּדֶרֶךְ, וַיִּזְנַב בְּךָ כָּל-הַנְּחֻשְׁלִים אַחֲרֶיךָ--וְאֵתָהּ, עִיף וַיִּגַע; וְלֹא יָרָא, אֱלֹהִים.</p> <p>Rashi 18. When they chanced upon you en-route struck down your appendage--- all the feeble ones behind you--- and you were exhausted and wearied, and they had no fear of G-d.</p> <p>Keter 18. How he encountered you on the way and cut off your rear, all those who lagged behind you; you were tired and weary and he did not fear GOD.</p>	<p>Jonathan 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.</p> <p>Jerusalem 18. 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.</p> <p>Neofiti 18. That they came upon you on the way and killed everyone among you whose heart entertained doubts concerning My Memra; the cloud detached</p>

Rashi & Keter Aram Tsoba	Targum Jonathan, Jerusalem and Neofiti I
	him and those of the house of Amalek killed him. And you, My people, children of Israel, were tired and weary; and those of the house of Amalek did not fear before the LORD.
<p>יט וְהָיָה בְּהֵנִיחַ יְהוָה אֱלֹהֶיךָ לְךָ מִכָּל-אֹיְבֶיךָ מִסָּבִיב, בְּאַרְצָךְ אֲשֶׁר יְהוָה-אֱלֹהֶיךָ נֹתֵן לְךָ נַחְלָה לְרִשְׁתָּהּ--תִּמְחָה אֶת-זְכַר עַמְלֵק, מִתַּחַת הַשָּׁמַיִם; לֹא, תִשְׁכַּח. {פ}</p> <p>Rashi 19. When Adonai, your G-d, has given you repose from all your enemies around, in the land that Adonai, your G-d, is giving you as territory to inherit, you shall obliterate the memory of Amalek from beneath the sky; do not forget.</p> <p>Keter 19. It will be, that when the LORD your GOD grants you respite from all your surrounding enemies in the land which the LORD you GOD gives you as a heritage to take possession of it, you will wipe out the memory of Amalek from beneath the heaven, do not forget!</p>	<p>Jonathan 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.</p> <p>Neofiti 19. And when the LORD your GOD has given you rest from all your enemies round about, in the land which the LORD your GOD gives you as an inheritance to possess it, you will blot out the memories of Amalek from under heaven. My people, children of Israel, you will not forget; be mindful!</p>

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

19 and forget a sheaf but not a stack. [That is, if someone forgot a stack of grain, he may go back to retrieve it.]

(Sifrei 24:149). Hence, [our Rabbis] said: (Pe'ah 6:6) A sheaf containing two se'ah, which someone forgot, is not considered שְׁכָחָה [that is, the harvester is permitted to go back and retrieve it].

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

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

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

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

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

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

Chapter 25

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

and condemn the guilty one [Since the next verse continues, "the judge shall... flog him,"] one might think that all those convicted by the court must be flogged. Therefore, Scripture teaches us, "and it shall be, if the guilty one has incurred [the penalty] of lashes..." (verse 2). [From here, we see that] sometimes [a convicted party] is given lashes, and sometimes he is not. Who receives lashes is derived from the context, as follows: [Some negative commandments are mitigated by positive commandments which relate to the same matter, for example, the law of sending away the mother bird (Deut. 22:6-7). Scripture (22:6) states the negative commandment: "you shall not take the mother upon the young," and immediately, Scripture (22:7) continues to state the positive commandment of: "You shall send away the mother." Here, the negative commandment is mitigated by the positive commandment. How so? If someone transgressed the negative commandment and took the mother bird from upon her young, he may clear himself of the punishment he has just incurred, by fulfilling the positive

commandment of sending the mother bird away from the nest. This is an example of “a negative commandment mitigated by a positive commandment.” (see Mishnah Mak. 17a) Now, in our context, immediately after describing the procedure of flogging in court, the next verse (4) continues with the negative commandment of:] **“You shall not muzzle an ox when it is threshing [the grain],” a negative commandment which is not mitigated by a positive one. [Therefore, from the very context of these verses, we learn that only for transgressing a “negative commandment which is not mitigated by a positive commandment,” is one punished by lashes.]-[see Mak. 13b]**

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

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

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

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

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

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

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

5 If brothers reside together [meaning] that they were both alive at the same time, [lit. that they had one

dwelling in the world]. It excludes the wife of his brother who was no longer in the world [when he was born]. [This means as follows: If a man dies, and his brother is born after his death, his widow may not marry the brother of her deceased husband.] -[Sifrei 25:155, Yev. 17b]

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

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

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

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

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

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

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

8 and he shall stand up [He must make this declaration] in a standing position. -[Sifrei 25:158]

and say in the Holy Language. She too shall make her statement in the Holy Language.-[Yev. 106b]

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

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

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

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

12 You shall cut off her hand **[This verse is not to be understood literally, but rather, it means:] She must pay monetary damages to recompense the victim for the embarrassment he suffered [through her action. The amount she must pay is calculated by the court,] all according to the [social status] of the culprit and the victim**

(see B.K. 83b). But perhaps [it means that we must actually cut off] her very hand? [The answer is born out from a transmission handed down to our Rabbis, as follows:] Here, it says לֹא תַחֲסֹס, “do not have pity,” and later, in the case of conspiring witnesses (Deut. 19:21), the same expression, לֹא תַחֲסֹס, is used. [And our Rabbis taught that these verses have a contextual connection:] Just as there, in the case of the conspiring witnesses, [the literal expressions in the verse refer to] monetary compensation (see Rashi on that verse), so too, here, [the expression “You must cut off her hand” refers to] monetary compensation.-[Sifrei 25:161]

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

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

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

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

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

18 how he happened upon you on the way Heb. קָרַךְ, an expression denoting a chance occurrence (מִקְרָה) . -[Sifrei 25:167] Alternatively, an expression denoting seminal emission (קָרַי) 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 מִן־זַנְבִּי is derived from the word זָנַב, 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 (זָכַר) , even regarding an animal, to say: "This animal was from Amalek."-[Midrash Lekach Tov]

Pesiqta deRab Kahana Midrashic Homilies for Shabbat Zakhor

Pisqa Three

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

III:I

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

kindness is better than life" (Ps. 63:4). And what is the sin that he committed against his father? He caused his eyes to weaken. On the basis of that case, they have said: 'Whoever brings up a wicked/lawless son or a wicked/lawless disciple in the end will suffer from weak eyes.' The case of the wicked/lawless son derives from our father, Isaac: "And when Isaac got old, his eyes grew so weak that he could not see" (Gen. 27:1). Why? Because he had raised a wicked/lawless son, Esau. The rule of the wicked/lawless disciple comes from the case of Ahiah the Shilonite: "And Ahiah the Shilonite could not see, because his eyes had grown weak on account of old age" (1 Kgs. 14:4). Why? Because he had raised a wicked/lawless disciple. And who was it? It was Jeroboam son of Nabat, who committed sin and who caused the Israelites to sin. Therefore his eyes grew dim.

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

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

III:II

R. Tarhum bar Hanilai opened [discourse by citing the following intersecting-verse]: "Your memorials will be like

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

III:III

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

III:IV

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

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

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

III:V

R. Levi commenced discourse by citing the following verse of Scripture: "You have rebuked the nations, You have destroyed the wicked/lawless, You have blotted out their name forever and ever (Ps. 9:5): "You have rebuked the

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

III: VI

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

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

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

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

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

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

III: VII

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

You are the one to do the remembering "of what Amalek did to you on the way as you came out of Egypt" (Deut. 25:17).

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

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

III: VIII

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

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

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

III:IX

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

III:X

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

III:XI

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

III:XII

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

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

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

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

III:XIII

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

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

III:XIV

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

III:XV

R. Joshua b. Levi in the name of R. Alexandri: One verse of Scripture says, "You will not fail to blot out the memory of the Amalekites from under heaven" (Deut. 25:17-19), and another verse of Scripture says, "For I will surely wipe out the memory of Amalek" (Ex. 17:14). How can both verses be carried out? [Either Israel will do it or God will do it.] Before Amalek laid his hand on God's throne [with reference to And Moses built an altar and called the name of it, The Lord is My banner, saying, "A hand upon the throne of the Lord. The Lord will have war with Amalek from generation to generation" (Ex. 17:15-16)], "You will not fail to blot out the memory of the Amalekites." After he had laid hands on God's throne, For "I will surely wipe out the memory of Amalek" [God is

victim of Amalek, as much as Israel is.] Now is it really possible for a mortal to lay hands on the throne of the Holy One, blessed be He? But because he was going to destroy Jerusalem, concerning which it is written, "At that time Jerusalem will be called the throne of the Lord" (Jer. 50:17), therefore: "For I will surely wipe out the memory of Amalek" (Ex. 17:14).

III:XVI

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

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

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

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

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

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

Rashi	TARGUM
1. Why have the Gentiles gathered and [why do] kingdoms think vain things?	1. Why are the Gentiles disturbed, and the nations murmuring vanity?
2. Kings of a land stand up, and nobles take counsel together against the LORD and against His Messiah?	2. The kings of the earth arise and the rulers will join together to rebel in the LORD's presence, and to strive against His Anointed (Messiah).
3. "Let us break their bands and cast off their cords	3. They say, "Let us break their bonds, and let us

Rashi	TARGUM
from us.”	throw off their chains from us.”
4. He Who dwells in Heaven laughs; the LORD mocks them.	4. The one who sits in heaven will laugh; the Word of the LORD will mock at them.
5. Then He speaks to them in His wrath; and He frightens them with His sore displeasure.	5. Then He will speak to them in his strength, and in His wrath he will frighten them.
6. "But I have enthroned My king on Zion, My holy mount."	6. I have anointed My king, and appointed him over My sanctuary.
7. I will tell of the decree; The LORD said to me, "You are My son; this day have I begotten you.	7. I will tell of the covenant of the LORD. He said: "You are as dear to me as a son to a father (abba), pure as if this day I had created you."
8. Request of Me, and I will make the Gentiles your inheritance, and the ends of the earth your possession.	8. Ask me and I will give the riches of the Gentiles as your inheritance, the rulers of the ends of the earth as your holding.
9. You will break them with an iron rod; like a potter's vessel you shall shatter them.”	9. You will shatter them as with a rod of iron, like a potter's vessel you will break them.
10. And now, [you] kings, be wise; be admonished, [you] judges of the earth.	10. And now, O kings, grow wise; accept discipline, O princes of the earth.
11. Serve the LORD with fear, and rejoice with trembling.	11. Worship in the presence of the LORD with fear, and pray with trembling.
12. Arm yourselves with purity lest He become angry and you perish in the way, for in a moment His wrath will be kindled; the praises of all who take refuge in Him.	12. Accept instruction lest He be angry, and you lose your way; for His wrath will tarry a little. Happy all who trust in His Word!

Rashi Commentary for: Psalm 2:1-12

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

and kingdoms think vain things in their heart.

and kingdoms Heb. וְלְאֻמִּים. Menachem interprets לְאֻמִּים, אַמּוֹת, and אֻמִּים as all closely related.

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

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

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

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

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

5 Then He speaks to them Heb. אֱלֹהֵימוֹ, like אֱלֹהֵיהֶם. And what is the speech?

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

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

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

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

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

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

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

9 You will break them Heb. תִּרְעֶם.

with an iron rod That is the sword.

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

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

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

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

lest He become angry Heb. יִאֲרַב, lest He become angry.

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

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

refuge in Him.

Meditation from the Psalms Psalms 2:1-12

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

Shabbat Zakhor always falls on the Shabbat before Purim. This juxtaposition puts the command to destroy Amalek with the destruction of Haman the Agagite (a descendant of Amalek). Shabbat Zakhor speaks of matters that are found in B'resheet 2:4 through 3:21. How do we know this? We know this because each psalm is a commentary on a triennial Torah lectionary portion. Psalms one and two^[1] are King David's commentary on B'resheet 2:4 through 3:21. Therefore, to understand the parasha of Shabbat Zakhor we must first understand B'resheet 2:4 – 3:21.

B'resheet chapter two begins with the formation of man and woman, and chapter two ends in the perfection of the world as G-d intended. In this idyllic world there was no wickedness, doubt, or sin. There was only perfection. This is the world as described by Psalm *one*.

B'resheet chapter three begins with the deceiver coming to bring his doubt into this idyllic world. Chapter three ends with G-d's curse of the serpent, the woman, the man, and the land. This is the world described by psalm *two*.

As Moshe presented the Bne Israel with the five books of the Torah, so also did King David present the Bne Israel with the five books of the Tehillim – Psalms. Psalms one and two are treated as a single composition even as B'resheet 2:4 through 3:21 are treated as a single composition.

Psalm one hints to Joshua through the following pasuk:^[2]

Yehoshua (Joshua) 1:8 *This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.*

Now compare that with:

Tehillim (Psalm) 1:2 *But his delight is in the law of HaShem; and in his law does he meditate day and night.*

In contrast to the pattern we see in B'resheet 1:1 - 2:3, Psalm 1:2 reverses the order of *day* and *night*. In creation we find "*there was evening and morning...*". In Psalm one and in the passage from Yehoshua,^[3] we see "day and night". Why the difference? To understand this answer, we need to mentally review our Shacharit, or morning, prayers. In those prayers, we say the blessing for Torah study. This blessing begins in the morning and continues into the evening. Thus we see that the study of Torah^[4] reverses the normal order of creation.^[5] This is an extremely important concept that we will come back to visit later in this commentary.

Our psalms speak openly about the Gentiles in the following pasuk:

Tehillim (Psalm) 2:1 *Why do the heathen (Gentiles) rage, and the people imagine a vain thing?*

Tehillim (Psalm) 2:8 *Ask of me, and I shall give thee the heathen (Gentiles) for thine inheritance, and the uttermost parts of the earth for thy possession.*

The Gentiles are divided up into seventy nations according to the number of Yaaqov's family members who went down to Egypt:

Shemot (Exodus) 1:5 *And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already.*

Devarim (Deuteronomy) 32:8 *When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.*

Thus we understand that the Gentiles play a prominent role in Psalm two, in the descent into Egypt on Passover, and they will also play a major role in the war of Gog U'Magog which Psalm two speaks about in Messianic days. Curiously, the Septuagint occasionally introduces the name of Gog where the Hebrew original has something else. Thus at Numbers 24:7 it replaces *Agag*, a mysterious but clearly powerful figure, with *Gog*, and at Amos 7:1 the Greek has *Gog* as the leader of a threatening locust-like army. *Gog*, according to the Septuagint, is '*Agag*', a generic term used for kings of Amalek, the anti-thetical nation of the Jewish people.

Bamidbar (Numbers) 24.7 *Water will flow from their buckets; their seed will have abundant water. "Their king will be greater than Agag; their kingdom will be exalted.*

LXX version Bamidbar (Numbers) 24.7: *There shall come a **man out of his seed**, and he shall rule over many nations; and the kingdom of Gog shall be exalted, and his kingdom shall be increased.(!)*

The Hebrew word **Gog** uses not only the same consonants, but has the same meaning as **Agag**; namely *roof*, or *that which covers*.

In our current parsha of Debarim, the focus of the end of the parsha is on Amalek. Who is Amalek? Esav's son Eliphaz had a son he named Amalek. Thus we understand that Amalek is the grandson of Esav. The Amalekites were contemporaneous with the birth of the twelve tribes. Esav and Eliphaz's legacy to Amalek was an undying hatred against the children of Yaaqov, which they got from their grandfather.

At the time of the exodus from Egypt, Amalek traveled hundreds of miles to ambush the newly freed nation in the hope of destroying them. We, as a nation, did not pose any threat to their sovereignty. They lived to the east of Canaan and were not among the seven nations occupying Eretz Israel. Nevertheless, their irrational hatred against HaShem, and the Jewish nation, compelled them to attack a harmless and seemingly defenseless nation. In the aftermath of their attack we were commanded to always remember the evil that is Amalek. It is the reading of this Parsha that is the fulfillment of this Torah commandment. This mitzva, according to most authorities, is not restricted by time and must be fulfilled by men and woman.

The Rabbi's selected the Shabbat before Purim for the fulfillment of this mitzva because Haman was a direct descendent of Amalek, and Mordecai was a direct descendent of King Saul. The entire story of Purim is directly linked to this mitzva and the missed opportunity of King Saul that we read about in the Haftarah.^[6]

After you have studied that parsha and the Haftarah, take another look at our psalm and one can see that the David was looking forward to the destruction of all wickedness and doubt. He sees the destruction of Amalek at the hands of HaShem's **anointed king**. Curiously, the messianic king who will destroy Amalek is a descendant of Rachel, a Benjamite. Yehoshua ben Nun, from the tribe of Ephraim, was the first leader of Israel who was given the task of battling Amalek. The first Benjamite king to be commanded to destroy Amalek was king Saul. The next Benjamite leader^[7] to get this task was Mordecai, the hero of Megillat Esther.

Why is a descendant of Rachel involved in the destruction of Amalek? I suppose that there are many reasons, not the least of which is the fact that Amalek first attacked while a descendant of Rachel was leading the army, namely Yehoshua ben Nun. Another reason given by Chazal is that when Yaaqov and his family faced Esav on their return from Laban, they all bowed before Esav except Benjamin who was not yet born.

Psalm two was written just after David's coronation. The Philistines^[8] who had killed Shaul were trying to subjugate the Jews and thus began to taunt David in an effort to show their power. They rose to attack David at that time^[9] but their threats were found to be worthless.^[10]

David, in psalm two, explains that evil only lasts in this world for a temporal time, but HaShem is Eternal and His Justice will always prevail.^[11] The Philistines wished to attack David as a means for expressing their anger and to wage war against HaShem Himself. Their actions were seen as an affront against "HaShem and His **anointed one** (the Messiah)".^[12] This hints to the war of Gog U'Magog, the final battle before Mashiah's arrival. Just as the Philistines wished to wage war against HaShem, so too, Gog U'Magog will come with an attack against HaShem Himself. This is carried out with an attack against HaShem's chosen nation. This suggests that the Philistines^[13] are also Amalekites. This aligns well with the theme of Shabbat Zakhor.

HaShem's **anointed king**, who is to destroy Amalek, has a very special title: 'Son of God'. The king held a very special position of honor. The king was referred to as God's "son"^[14].

Psalm 2:6 *Yet have I set my king upon my holy hill of Zion. 7 I will declare the decree: HaShem hath said unto me, Thou art my Son; this day have I begotten thee.*

This title is also seen in:

2 Samuel 7:8-14 *Now therefore so shalt thou say unto my servant David, Thus saith HaShem of hosts, I took thee from the shepcote, from following the sheep, to be ruler over my people, over Israel: 9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. 10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them anymore, as beforetime, 11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also HaShem telleth thee that he will make thee an house. 12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for my name, and I will establish the throne of his kingdom forever. 14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.*

In this sense, the Yeshua was God's "Son," partly because He was / will be God's appointed King. The king was "**God's anointed**". It is the king, as head of Israel, who will lead the battle which will bring about the destruction of Amalek.

King - War against Amalek - Temple

Our Sages have taught that the Torah arranged three commands to be dependent on a particular order as it pertains to Amalek. Let us look at these B'Seder – in order:

The Talmud^[15] speaks of the process of rebuilding of the Bet HaMikdash.^[16] The Talmud conditions that rebuilding

on the destruction of Amalek.

Sanhedrin 20b And thus R. Judah said: Three commandments were given to Israel when they entered the land: [i] to appoint a king,^[17] to cut off the seed of Amalek,^[18] and to build themselves the chosen house.^[19] While R. Nehorai^[20] said: This section^[21] was spoken only in anticipation of their future murmurings,^[22] as it is written, And shalt say, I will set a king over me etc.^[23]

It states that the nation of Israel is commanded to perform three commandments **sequentially** after they occupy the land of Israel:

1. They are to appoint a king,
2. They are to eradicate the offspring of Amalek.
3. They are to construct the holy Temple.

The eradication of Amalek comes after we have a King who is a descendant of Rachel (Either from the tribe of Yosef or from the tribe of Benyamin). This is important. Just as the first king of Israel, King Saul, was required to destroy Amalek after the Jews had secured the land. I have dealt with this topic extensively in the study titled "Esther". Only AFTER Amalek is destroyed can the Mashiach ben David restore the Bet HaMikdash.

Yehoshua fought Amalek shortly after Pesach, on Iyar 28.

Mordechai and Esther had Haman the Agagite hanged on Nisan 17, during Pesach.

King Saul's seven sons were killed on Nisan 16.^[24]

The way Yehoshua, King Saul, Mordechai, and Israel, blot out Amalek is through whole-hearted devotion to the study of Torah. We must have such a passion for Torah that we cannot be cooled down, even by Amalekites. This completes the thought we saw in the **reversal** of *day* and *night*, earlier in this commentary. Torah study can reverse an evil decree, it can bring down Amalek, It can bring about the downfall of Haman and reverse the evil decree of Achashverosh.

Amalek, the essence of evil, is nullified by a love for HaShem and His Torah. This is the only way to eradicate evil, Amalek is the essence of evil!

Our Sages state that the war with Amalek was one of the necessary preparations for the Giving of the Torah. Similarly, our Sages^[25] state that the Jews did not fully accept the Torah until the time of Purim. This suggests that Torah is the tikkun (correction) for Amalek and, indeed, all evil.

Ashlamatah: I Samuel 15:1-34

Rashi	Targum
1. And Samuel said unto Saul: 'The LORD sent me to anoint thee to be king over His people, over Israel; now therefore hearken thou unto the voice of the words of the LORD. {S}	1. And Samuel said to Saul: "The LORD sent me to appoint you to be the king over His people, over Israel; and now accept the speaking of the Memra of the LORD
2. Thus says the LORD of hosts: I remember that which	2. Thus said the LORD of hosts: "I remember what

Rashi	Targum
Amalek did to Israel, how he set himself against him in the way, when he came up out of Egypt.	Amalek did to Israel, that it ambushed it on the way in its going up from Egypt.
3. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.' {S}	3. Now go, and you shall strike down those of the house of Amalek: and destroy utterly all that is theirs and you shall not spare them, and you shall kill from man unto woman, from youngster unto infant, from ox unto sheep, from camel unto ass."
4. And Saul summoned the people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.	4. And Saul gathered the people and mustered them by the lambs of Passover 200,000 men on foot and 10,000 men of Judah.
5. And Saul came to the city of Amalek, and lay in wait in the valley.	5. And Saul came unto the city of those of the house of Amalek and set up his camp in the valley.
6. And Saul said unto the Kenites: 'Go, depart, get you down from among the Amalekites, lest I destroy you with them; for you showed kindness to all the children of Israel, when they came up out of Egypt.' So the Kenites departed from among the Amalekites.	6. And Saul said to the Shalmaite: "Go, turn aside, separate yourself from the midst of the Amalekite lest I destroy you with him. And you did good with all the sons of Israel when they went up from Egypt." And the Shalmaite separated himself from the midst of the Amalekite.
7. And Saul smote the Amalekites, from Havilah as you go to Shur, that is in front of Egypt.	7. And Saul struck down those of the house of Amalek from Havilah to the ascent of Hagra's which is facing Egypt.
8. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.	8. And he took Agag, the king of those of the house of Amalek while he was alive, and he destroyed all the people by the edge of the sword.
9. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, even the young of the second birth, and the lambs, and all that was good, and would not utterly destroy them; but every thing that was of no account and feeble, that they destroyed utterly. {P}	9, And Saul and the people spared Agag and the best of the sheep and oxen and fatlings and stout ones and everything that was good; and they were not willing to destroy them. And everything that was base and that was despised, that they destroyed.
10. Then came the word of the LORD unto Samuel, saying:	10. And the word of prophecy from before the LORD was with Samuel, saying:
11. 'It repents Me that I have set up Saul to be king; for he is turned back from following Me, and has not performed My commandments.' And it grieved Samuel; and he cried unto the LORD all night.	11. "I have regretted My word that I made Saul king to be the king for he has turned from after My service and he has not fulfilled My words." And it was hard for Samuel, and he prayed before the LORD all night.
12. And Samuel rose early to meet Saul in the morning; and it was told Samuel, saying: 'Saul came to Carmel, and, behold, he is setting him up a monument, and is gone about, and passed on, and gone down to Gilgal.'	12. And Samuel got up early to meet Saul in the morning, and it was told to Samuel, saying: "Saul came to Carmel, and behold he set up for himself there a place in which to divide up the spoil." and he turned around and passed over and went down to Gilgal."
13. And Samuel came to Saul; and Saul said unto him: 'Blessed be you of the LORD; I have performed the commandment of the LORD.'	13. And Samuel came unto Saul, and Saul said to him: "Blessed are you before the LORD; I have fulfilled the word of the LORD."
14. And Samuel said: 'What means then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?'	14. And Samuel said: "And if you have fulfilled it, what is the sound of this sheep in my ears and the sound of the oxen that I am hearing?"

Rashi	Targum
15. And Saul said: 'They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD your God; and the rest we have utterly destroyed.' {P}	15. And Saul said: "From the Amalekite they brought them, for the people spared the best of the sheep and oxen in order to sacrifice before the LORD your God; and we destroyed the rest."
16. Then Samuel said unto Saul: 'Stay, and I will tell you what the LORD has said to me this night.' And he said unto him: 'Say on.' {S}	16. And Samuel said to Saul: "Wait, and I will tell you what was spoken from before the LORD with me by night." And he said to him: "Speak."
17. And Samuel said: 'Though you be little in your own sight, art you not head of the tribes of Israel? And the LORD anointed you king over Israel;	17. And Samuel said: "And were you not from your beginning base and weak in the eyes of your own self? But the merit of the tribe of Benjamin your father was the cause for you, for he sought to pass in the sea before the sons of Israel. On account of this the LORD has elevated you to be the king over Israel.
18. and the LORD sent you on a journey, and said: Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.	18. And the LORD sent you on the way, and said: 'Go, and destroy the sinners, those of the house of Amalek and you will wage battle against them until you put an end to them.'
19. Wherefore then did you not hearken to the voice of the LORD, but did fly upon the spoil, and did that which was evil in the sight of the LORD?' {S}	19. And why did you not accept the Memra of the LORD? And you turned yourself to plunder, and you did what was evil before the LORD."
20. And Saul said unto Samuel: 'Yes, I have hearkened to the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.	20. And Saul said to Samuel that "I accepted the Memra of the LORD and went on the way that the LORD sent me, and I brought Agag the king of the house of Amalek and destroyed those of the house of Amalek.
21. But the people took of the spoil, sheep and oxen, the chief of the devoted things, to sacrifice unto the LORD your God in Gilgal.' {S}	21. And the people separated out from the plunder sheep and oxen before they destroyed them to sacrifice before the LORD your God in Gilgal."
22. And Samuel said: 'Has the LORD as great delight in burnt-offerings and sacrifices, as in hearkening to the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.	22. And Samuel said: "Is there delight before the LORD in holocausts and holy offerings as in accepting the Memra of the LORD? Behold accepting His Memra is better than holy offerings; to listen to the words of His prophets is better than the fat of fatlings.
23. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because you have rejected the word of the LORD, He has also rejected you from being king.' {S}	23. For like the guilt of men who inquire of the diviner, so is the guilt of every man who rebels against the words of the Law; and like the sins of the people who go astray after idols, so is the sin of every man who cuts out or adds to the words of the prophets. Because you rejected the service of the LORD, he has removed you from being the king."
24. And Saul said unto Samuel: 'I have sinned; for I have transgressed the commandment of the LORD, and your words; because I feared the people, and hearkened to their voice.	24. And Saul said to Samuel: "I have sinned, because I transgressed against the Memra of the LORD and despised your word, because I feared the people and accepted their word.
25. Now therefore, I pray, pardon my sin, and return with me, that I may worship the LORD.'	25. And now pardon my sin, and return with me, and I will worship before the LORD."
26. And Samuel said unto Saul: 'I will not return with you; for you have rejected the word of the LORD, and	26. And Samuel said to Saul: "I will not return with you, because you rejected the Word of the LORD and the

Rashi	Targum
the LORD has rejected you from being king over Israel.' {S}	LORD removed you from being the king over Israel."
27. And as Samuel turned about to go away, he laid hold upon the skirt of his robe, and it rent. {S}	27. And Samuel turned around to go, and he took hold of the edge of his robe, and it was torn.
28. And Samuel said unto him: 'The LORD has rent the kingdom of Israel from you this day, and has given it to a neighbor of yours, that is better than you. {S}	28. And Samuel said to him: "The LORD has taken the kingdom of Israel from you this day and given it to your companion whose deeds are better than yours.
29. And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'	29. And if you say: 'I will turn from my sins and it will be forgiven to me in order that I and my sons may exercise kingship over Israel forever,' already it is decreed upon you from before the LORD of Israel's glory before whom there is no deception, and He does not turn from whatever He says; for He is not like the sons of men who say and act deceitfully, decree and do not carry out."
30. Then he said: 'I have sinned; yet honor me now, I pray, before the elders of my people, and before Israel, and return with me, that I may worship the LORD your God.'	30. And he said: "I have sinned; now honor me before the elders of my people and before Israel, and return with me, and I will worship before» the LORD your God."
31. So Samuel returned after Saul; and Saul worshipped the LORD. {S}	31. And Samuel turned back after Saul, and Saul worshipped before the LORD.
32. Then said Samuel: 'Bring hither to me Agag the king of the Amalekites.' And Agag came unto him in chains. And Agag said: 'Surely the bitterness of death is at hand.' {S}	32. And Samuel said: "Bring near unto me Agag the king of those of the house of Amalek." And Agag came unto him imperiously. And Agag said: "Please, my master, death is bitter."
33. And Samuel said: As your sword has made women childless, so shall your mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal. {S}	33. And Samuel said: "Just as your sword has left women childless, so your mother will be left childless among women." And Samuel split up Agag before the LORD in Gilgal.
34. Then Samuel went to Ramah; and Saul went up to his house to Gibeath-shaul.	34. And Samuel went to Ramah, and Saul went up to his house to Gibeah of Saul.
35. And Samuel never beheld Saul again until the day of his death; for Samuel mourned for Saul; and the LORD repented that He had made Saul king over Israel. {P}	35. And Samuel did not see Saul any more until the day of his death, for Samuel grieved over Saul. And the LORD regretted His Memra that he made Saul king over Israel.

Correlations

By: **H. Em. Rabbi Dr. Hillel ben David & HH Giberet Dr. Elisheba bat Sarah**

Hebrew:

Hebrew	English	Torah Seder Deu 24:19-25:19	Psalms Psa 2:1-12	Ashlamatah 1 Sam 15:1-34
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Hebrew	English	Torah Seder Deu 24:19-25:19	Psalms Psa 2:1-12	Ashlamatah 1 Sam 15:1-34
אָבָה	willing	Deut. 25:7		1 Sam. 15:9
אַחַר	following, again	Deut. 24:20		1 Sam. 15:11
אִישׁ	men, man	Deut. 25:1		1 Sam. 15:3
אֱלֹהִים	GOD	Deut. 24:19		1 Sam. 15:15
אִם	if, though	Deut. 25:2		1 Sam. 15:17
אָמַר	say, said	Deut. 25:7	Ps. 2:7	1 Sam. 15:1
אָרֶץ	land, earth	Deut. 24:22	Ps. 2:2	
אִשָּׁה	wife, woman	Deut. 25:5		1 Sam. 15:3
אֲשֶׁר	whom, which	Deut. 25:6		1 Sam. 15:2
בּוֹא	go, came	Deut. 25:5		1 Sam. 15:5
בַּיִת	house	Deut. 25:9		1 Sam. 15:34
בֵּן	deserves, son	Deut. 25:2	Ps. 2:7	1 Sam. 15:6
בָּרַךְ	bless	Deut. 24:19		1 Sam. 15:13
דָּבַר	speak	Deut. 25:8	Ps. 2:5	1 Sam. 15:16
דָּבָר	thing, words	Deut. 24:22		1 Sam. 15:1
דֶּרֶךְ	way	Deut. 25:17	Ps. 2:12	1 Sam. 15:2
הֵי	shall not have, came	Deut. 25:13		1 Sam. 15:10
זֶה	this	Deut. 24:22		1 Sam. 15:14
זָקֵן	elders	Deut. 25:7		1 Sam. 15:30
חִזַּק	siezed	Deut. 25:11		1 Sam. 15:27
יָד	hand	Deut. 24:19		1 Sam. 15:12
יְהוָה	LORD	Deut. 24:19	Ps. 2:2	1 Sam. 15:1
יוֹם	day	Deut. 25:15	Ps. 2:7	1 Sam. 15:28
לָדָבַר	bares, begotten	Deut. 25:6	Ps. 2:7	
יָשַׁב	lives, sits together	Deut. 25:5	Ps. 2:4	
יִשְׂרָאֵל	Israel	Deut. 25:6		1 Sam. 15:1
כִּי	surely, indeed, when	Deut. 24:19	Ps. 2:7	1 Sam. 15:24
כָּל	all	Deut. 24:19	Ps. 2:12	1 Sam. 15:3
כֵּן	therefore, so	Deut. 24:22		1 Sam. 15:33
לָקַח	get, took	Deut. 24:19		1 Sam. 15:21
מָה	what, why		Ps. 2:1	1 Sam. 15:14
מוֹת	die, death	Deut. 25:5		1 Sam. 15:3
מֶלֶךְ	king		Ps. 2:2	1 Sam. 15:1
מִנִּי	both, off	Deut. 25:9		1 Sam. 15:3
מִצְרַיִם	Egypt	Deut. 24:22		1 Sam. 15:2
נָגַשׁ	come, bring	Deut. 25:1		1 Sam. 15:32
נַחֲלָה	inheritance	Deut. 25:19	Ps. 2:8	
נָכַח	beaten, beat	Deut. 25:2		1 Sam. 15:3
נָתַן	gives	Deut. 25:15	Ps. 2:8	1 Sam. 15:28

Hebrew	English	Torah Seder Deu 24:19-25:19	Psalms Psa 2:1-12	Ashlamatah 1 Sam 15:1-34
עַיִן	eyes	Deut. 25:3		1 Sam. 15:17
עַל	over, against, therefore	Deut. 24:22	Ps. 2:2	1 Sam. 15:1
עָלָה	go, coming	Deut. 25:7		1 Sam. 15:2
עַמְלֵק	Amalek	Deut. 25:17		1 Sam. 15:2
עַתָּה	now		Ps. 2:10	1 Sam. 15:1
פְּנֵה	east, in his presence	Deut. 25:2		1 Sam. 15:7
קוּם	assume, carried	Deut. 25:6		1 Sam. 15:11
שֵׁבֶט	rod, staff, tribe		Ps. 2:9	1 Sam. 15:17
שׁוּב	shall not go, turned back	Deut. 24:19		1 Sam. 15:11
שׁוֹר	ox	Deut. 25:4		1 Sam. 15:3
שָׁלַח	puts, sent	Deut. 25:11		1 Sam. 15:1
שָׁמַיִם	heaven	Deut. 25:19	Ps. 2:4	
שֹׁפֵט	judges	Deut. 25:1	Ps. 2:10	
יִרָא	fear	Deut. 25:18		1 Sam. 15:24
עִיר	city	Deut. 25:8		1 Sam. 15:5
עָשָׂה	acts, did	Deut. 24:22		1 Sam. 15:2

Greek:

Greek	English	Torah Seder Deu 24:19-25:19	Psalms Psa 2:1-12	Ashlamatah 1 Sam 15:1-34	Rev 13:11-14:12, 15:2-4
ἅγιον	holy		Psa 2:6	1Sa 15:1	Rev 14:2
ἀκούω	hear, heard			1Sa 15:1	Rev 14:2
ἀληθινός	true	Deu 25:15			Rev 15:3
ἀναβαίνω	ascending	Deu 25:7		1Sa 15:2	Rev 13:11
ἄνθρωπος	men, man	Deu 25:1		1Sa 15:29	Rev 13:13
ἀπαρχή	first-fruits			1Sa 15:21	Rev 14:4
ἀποκτείνω	killed			1Sa 15:3	Rev 13:15
ἀριθμός	number	Deu 25:3			Rev 13:17
βασιλεύς	king		Psa 2:2	1Sa 15:1	Rev 15:3
γῆ	land, earth, ground	Deu 24:22	Psa 2:2		Rev 13:11
γυνή	women, woman, wife	Deu 25:5		1Sa 15:3	Rev 14:4
δίδωμι	gives	Deu 25:15	Psa 2:8	1Sa 15:28	Rev 13:14
δίκαιος	just	Deu 25:1	Psa 2:12		Rev 15:3
δοξάζω	glorify			1Sa 15:30	Rev 15:4
δύο	two	Deu 25:11		1Sa 15:29	Rev 13:11
ἔθνος	Nations/ Gentiles		Psa 2:1		Rev 14:6

Greek	English	Torah Seder Deu 24:19-25:19	Psalms Psa 2:1-12	Ashlamatah 1 Sam 15:1-34	Rev 13:11-14:12, 15:2-4
εἶδω	see, saw, behold			1Sa 15:35	Rev 13:11
ἔργον	works	Deu 24:19		1Sa 15:9	Rev 3:15
ἔρχομαι	came			1Sa 15:5	Rev 14:7
ζάω	lived, alive			1Sa 15:8	Rev 13:14
ἦκω	comes			1Sa 15:12	Rev 15:4
ἡμέρα	day			1Sa 15:35	Rev 14:11
θάνατος	death			1Sa 15:32	Rev 13:12
θεός	GOD			1Sa 15:15	Rev 14:4
θυμός	wrath, rage		Psa 2:5		Rev 14:8
ἰδοὺ	behold			1Sa 15:12	Rev 14:1
ἵστημι	established, standing	Deu 25:8		1Sa 15:13	Rev 14:1
καταβαίνω	down			1Sa 15:12	Rev 13:13
κατοικέω	dwelling	Deu 25:5	Psa 2:4		Rev 13:12
κέρας	horns			1Sa 15:34	Rev 13:11
κρίσις	judgment	Deu 24:17			Rev 14:7
κύριος	LORD	Deu 24:19	Psa 2:2	1Sa 15:1	Rev 15:3
λαλέω	spoke, speak		Psa 2:5	1Sa 15:13	Rev 13:11
λαμβάνω	receives, take, took	Deu 24:19		1Sa 15:21	Rev 14:9
λαός	people		Psa 2:1	1Sa 15:1	Rev 14:6
λέγω	saying			1Sa 15:10	Rev 13:14
μέγας	great	Deu 25:13			Rev 13:13
μικρόν	small	Deu 25:13		1Sa 15:17	Rev 13:16
νύξ	night			1Sa 15:11	Rev 14:11
ὁδός	ways	Deu 25:17	Psa 2:12	1Sa 15:2	Rev 15:3
ὄνομα	name	Deu 25:6			Rev 13:17
ὀργή	wrath, anger		Psa 2:5		Rev 14:10
ὄρος	Mount Zion		Psa 2:6		Rev 14:1
ὅσος	as many as	Deu 25:17		1Sa 15:13	Rev 13:15
οὐρανός	heaven	Deu 25:19	Psa 2:4		Rev 13:13
πᾶς	every, all	Deu 24:19	Psa 2:10	1Sa 15:3	Rev 13:12
ποιέω	executes, did	Deu 24:22		1Sa 15:2	Rev 13:12
πολύς	more, many	Deu 25:3			Rev 14:2
πρεσβύτερος	elders			1Sa 15:30	Rev 14:3
προσκυνέω	obeisance			1Sa 15:25	Rev 13:12
πτωχός	poor	Deu 24:19			Rev 3:17
στόμα	mouth			1Sa 15:8	Rev 14:5

Greek	English	Torah Seder Deu 24:19-25:19	Psalms Psa 2:1-12	Ashlamatah 1 Sam 15:1-34	Rev 13:11-14:12, 15:2-4
τεσσαράκοντα	forty	Deu 25:3			Rev 14:1
φοβέω	fear			1Sa 15:24	Rev 14:7
φυλή	tribes			1Sa 15:17	Rev 14:6
φωνή	sound, voice			1Sa 15:1	Rev 14:2
χείρ	hand	Deu 24:19		1Sa 15:12	Rev 13:16
χιλιάς	thousand			1Sa 15:4	Rev 14:1

Revelation 13:11 – 14:12, 15:1-4

By: H.Em. Rabbi Dr. Eliyahu ben Abraham
& Hakham Dr. Yosef ben Haggai

Revelation 13:11 And [I] saw another beast of prey rising up out of the earth, and having two horns, similar to a lamb, and speaking as a dragon, (serpent) And he executes all the authority of the first beast of prey in his presence, (in the presence of the first beast of prey) and he makes the earth and its inhabitants prostrate in worship before the first beast, whose deadly wound was healed, And he performs great signs, in order to make fire to come down out of the heavens to the earth in the presence of men. **And leads astray [all] the inhabitants of the earth** by means of signs given to him to perform in the presence of the [first] beast of prey; saying to the inhabitants of the earth, make a statue (image - icon) of the [first] beast of prey that had the wound of the sword and lived. And to him was given [ability] to grant spirit (life-breath) to the image of the beast of prey, in order for the statue (image - icon) to speak (as golem), and to make as many as would not worship the image (icon) of the beast of prey to be put to death. **And (he – the image - icon) makes all small, the great, the rich, the poor, the free, and the bond slave to place an image (stamp, emblem or stigmata) [bite of the snake] on his right hand or on [and] his forehead;** and in order not to buy or sell if [he did] not have the image (stamp, emblem or stigmata) [bite of the snake] or name (remembrance) [usually שם *shem* in Hebrew however in D'varim 25:19, the very antithesis זָכַר *zaker*] of beast of prey or a fixed number of his name (remembrance) [usually שם *shem* in Hebrew however in D'varim 25:19 זָכַר *zaker*]. Here is the wisdom (hokhma) **let the one having understanding (bina) make a judgment [concerning] the number or the beast of prey for it is the number of man and the number of it [is] six hundred, sixty [and] six (666)** [cf. Kohelet/Ecclesiastes 7:25-29 **the very antithesis to Divine Hokhma and Bina**].

14:1 And I looked and behold [a] lamb standing on the mountain [of] Tzion and with him 144,000's having the name (remembrance) of the Father having been written on their foreheads. And I heard a voice out of the Heavens as [a] sound of many waters and as [a] sound of great thunder [voices] and the sound of Lyres (harp) singers playing in [on] their lyres (harps). And they sang new song before the throne and before the four chayot, (living creatures) and before the Elders (Zekenim) and no one could learn (perceive the understanding or meaning of) the song except the 144,000's set free (redeemed) the earth. These are [those] who were not rendered ritually impure by [foreign] women, chaste (uncontaminated from apostasy) for they are the talmidim of (following) the lamb wherever it may lead (ones following the Mesorah of the lamb lit. under the Lamb's guidance). These are bought (purchased or redeemed) from the first fruits of royal men (anashim) to G-d and the lamb. And in their mouth was not found any deceit, for they are present before the throne of G-d. And I saw another messenger rushing (davening) at midday (highest part of the Sun's circuit) [Prayer at *Minchah* dressed with *Talit*] having the eternal Mesorah heralding the Mesorah to the ones sitting on the earth, and every [to] (non-Jewish) nation and [to every] race, language and people. Saying with a loud voice being in reverential awe of G-d (worship): give Glory to Him because the hour of His judgment (decision) [has come] and prostrate yourselves before the Maker of the Heavens and the earth and the sea and springs (fountains) of waters. And another messenger accompanying (follows) saying it falls, it falls Babylon the great city because out of the wine of fury (wrath) of her prostitution (apostasy) she has made the gentiles drunk (saturated with apostasy).

And a third messenger accompanying (follows) them, speaking in a loud voice (saying) **if anyone is] worshipping (prostrating before) the statue [icon] beast of [the] prey and received the image (stamp, emblem or**

stigmata) on the forehead or on his hand, The same shall drink the wine of G-d's wrath being undiluted and blended with the cup of His punishment, [and they] shall be tormented in the fire and sulphur in the presence [and] (in the judgment) [and the] of the holy messengers (Prophets) and the presence (judgment) Lamb. And the smoke of their torment [will be] forever and ever unceasing day and night (for) the ones (who) worshiped the beast of prey and its statue/icon and received the image (stamp, emblem or stigmata) of its name (remembrance). Here is the perseverance of the Righteous/Generous ones keeping the mitzvot (commandments) of G-d and faithful to Yeshua's [example and teachings]!

15:2 And I saw a sea of glass mixed with fire, (and) and those who do gain the victory over the beast of prey and over his statue/icon and the number (calculations) of its name (remembrance) standing on the sea of glass having the Lyres (harp) of G-d. And they sang the song of Moshe the servant of G-d and the song of the Lamb, saying great and wonderful are Your acts Adonai, LORD G-d Almighty (El Shaddai), righteous/generous and faithful are Your ways [Halakhot], King of the Tsadiqim Who do fear You Adonai and glory to HaShem who alone is G-d; for all the Gentiles will come before You, for Your Righteousness/generosity has been made known.

Commentary

The Revelation of Yeshua HaMashiach

Far be it for us to tell anyone how difficult it is to translate, comprehend and comment on this symbolic Revelation. When we talk of the "Revelation" is usually open with the first verse to establish some ground rules and interpretive keys.

Revelation 1:1 The Revelation of Yeshua HaMashiach, which God gave unto him, (Yeshua) to show unto His bond slaves (God's servants) things which must shortly come to pass; and he sent (Yeshua) and signified it (put in symbolic language) by his messenger unto his servant Yochanan:

The opening passage is loaded with information needed for interpreting the Revelation of Yeshua HaMashiach. The key statement to this Revelation is that it is established in symbolic language. Therefore, all that we read must be filtered through the ancient system of Jewish symbols.^[26]

We will cite one other passage from the Revelation that will help us in our understanding of So'od materials.

Rev. 1:20 "As for the So'od (secret) of the seven stars which you saw in my right hand, and the seven golden Menorot: the seven stars are the messengers (angels) of the seven congregations, and the seven Menorot are the seven congregations.

Encoded into the So'od of Revelation is an interpretative key that helps us understand the meaning of the Secret (So'od). In the present verse, we see that the "seven stars" are actually the Seven Officers of the Congregations. And that Seven Menorot are the Seven Congregations. Therefore, we note that So'od often includes interpretative keys. However, we must state that this is not always the case and interpreting So'od is based on understanding Jewish signs and symbols.

Given this foundational information, we will look at the pericope relative to the Revelation and our Torah Seder, Shabbat Zakhor.

Beasts of Prey

Rev 13:11 **And I saw another beast of prey rising up out of the earth, and having two horns, similar to a lamb, and speaking as a dragon** (serpent).

Our pericope opens with a line of symbols.

1. Beast of Prey

The image of the beast of prey along with its horns and speech are all interrelated and multifaceted. The beast of prey is relative to the ravenous nature of the character that seconds the first beast of prey. The first beast of prey is described in chapter 13 verses 2ff. Lexicons offer several options for the Greek word **θηρίον** *therion*. Among them are words like monster, wild animals and wicked persons. However, the lexicons only allow us to see that the imagery of this “beast of Prey” is that of animal characteristics. It is common to find these characteristics in man.

Rabbi Eleazar said: "Nimrod used to entice people into idolatrous worship by means of those garments, which enabled him to conquer the world and proclaim himself its ruler, so that people offered him worship. He was called 'Nimrod,' for the reason that he rebelled [himrid] against the most high King above, against the higher angels and against the lower angels."^[27]

It was Nimrod that put Abraham Avinu to the great test.

Nimrod called Abraham and commanded him to worship Fire. Abraham said to him, "So let's worship water since water has the power to extinguish fire." "Right," said Nimrod, "We should worship water." "In that case, we should worship the clouds, since they carry water." "Yes, we should worship the clouds." "Then we should worship the wind, since it drives the clouds across the sky." "Yes, we should worship the wind [the word ruach also means spirit, a key to the next point of the argument]" "But," said Abraham, "humans have the power to rule over the spirit. Should we worship human beings?" "You're playing with words," cried Nimrod. "I worship only fire, and I am going to throw you into a huge furnace. Let the God you worship come along and save you from it!"^[28]

Man is endowed with two natures, the yetser hatov and the yetser hara. The yetser hara is the animal nature that each of us is given to overcome, control and balance. However, the world is filled with men who have no control over the animal nature. Or, they have given over to it and its development. This “Beast of Prey” typifies a man who has given himself totally over to his animal nature. The man who balances between the two natures is a Tzadik. The man who does not labor to balance the two natures is only the animal that resides within his yetser hara. We could follow the imagery to suggest that he is only a man seeking things of man. However, the “Beast of Prey” not only seeks the things of man; he seeks to persuade other men to follow him and worship humanism as if it were a god.

Nimrod was the King of Babel. His Eminence Rabbi Dr Hillel ben David has taught us that the practice of the constituents of that city was making bricks. They did not make bricks in order to build something, they gathered just to make bricks. Humanity has a way of worshiping idle practice. Or, to put it another way, just doing nothing. We would further, the idea by saying humanity has a habitual practice of worshiping self in these self-indulgent moments of aimlessness. Of course, the “Beast of Prey” is not concerned with idleness but defiant opposition to G-d and G-dly practices.

2. Rising out of the Earth

The specific connotations here differ from the first beast of prey that rises out of the sea indicating his ascension

from Gentile humanity. The second beast of prey is associated with the earth rather than the sea. This may very well be because his association with the earth deals with his realm of influence, which we will see, in the next verse.

3. Two horns like that of a lamb

The horn is symbolic of war and military campaign.^[29] Furthermore, the horn (Shofar) is often used as a call to assembly, war, alarm and the new moon. The horns of a lamb seem to indicate a more subtle approach when we place the horns of a lamb, a meek animal on a beast of prey. Here we see a picture of deception. Therefore, the horn, also a symbol of power, is the power of deception possessed by the second beast of prey.

4. Speech like a serpent

The imagery of the Dragon speaking like a serpent is deeply So'od. The image of Gan Eden and the conflict between the serpent and the temptation of man comes to mind. Dragons were thought to be mythological personifications.^[30] Beresheet tells us that of all the "beasts of the field" the serpent was the most subtle.^[31] The beast of prey with horns of a lamb, speaking like a serpent tells us of the subtlety and deception that the second beast of prey employs in his reign of power. Therefore, the character of the second beast of prey is that of deception.

The Beast of Prey's Power

Rev 13:12-13 And he executes all the authority of the first beast of prey in his presence, (in the presence of the first beast of prey) and he makes the earth and its inhabitants prostrate in worship before the first beast, whose deadly wound was healed, And he performs great signs, in order to make fire to come down out of the heavens to the earth in the presence of men

The power of this beast of prey is borrowed, or, should we say that it rests in the imagery of the Prophet Eliyahu. Here again we seek the meaning of this power in the imagery borrowed from some other entity. Eliyahu called fire down from the heavens in his great conflict with the prophets of Baal. So why does the beast of prey call down fire from the heavens? Note that it is not a real ability, and that it is based on what Eliyahu did. The imagery is once again deception. If this beast of prey follows the practices of a G-dly Prophet what will the inhabitants of the earth think? Therefore, the lie is associated with truth. When a lie is associated with a truth, it is all the more deceptive.

The Icon

Rev 13:14 And leads astray [all] the inhabitants of the earth by means of signs given to him to perform in the presence of the first beast of prey; saying to the inhabitants of the earth, make a statue(image - icon) of the first beast of prey that had the wound of the sword and lived.

Because the language of Revelation is symbolic, the exact idea of the "image" is a bit ambiguous. Here our Greek text of Revelation uses εἰκών *eikon*, which is easily translated "icon." In the world of computers, the "icon" is abundant. In a manner of speaking, the icon represents a program or process. However, this is not the context of the icon of Biblical or ancient history. Icons used in the first century and after were pictures filled with symbolic imagery.

More broadly the term (icon) is used in a wide number of contexts for an image, picture, or representation; it is a sign or likeness that stands for an object by signifying or representing it either concretely or by analogy, as in

semiotics; by extension, icon is also used, particularly in modern culture, in the general sense of symbol — i.e. a name, face, picture, edifice or even a person readily recognized as having some well-known significance or embodying certain qualities: one thing, an image or depiction, that represents something else of greater significance through literal or figurative meaning, usually associated with religious, cultural, political, or economic standing.^[32]

The old cliché that a picture is worth a thousand words is apropos here. The icon captures the nature of the first beast of prey's character. The first beast of prey is concisely pictured as a one who opposed G-d directly. His direct blasphemy is pointed against the "Mishkan" of G-d. We have discussed the ideas of the Mishkan in previous pericopes [Mordechai 91](#) and [96](#). (See especially discussion on Mishkan in Pericope 96) The Mishkan's imagery here is understood as the new "living stones" rather than the literal Mishkan. What now becomes important is the fact that the first beast of prey slanders the "living stones."

Rev 13:6 And he opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, *that is*, those who dwell in spirituality.^[33]

This will be specifically relevant later on in our commentary. Therefore, the icon is something associated with the fact that the first beast of prey blasphemes the "living stones" of G-d.

The second beast of prey leads **all the inhabitants of the earth astray** by use and employment of this icon.

Rev 13:15 And to him was given ability to grant spirit (life-breath) to the image of the beast of prey, in order for the statue (image - icon) to speak (as golem), and to make as many as would not worship the image (icon) of the beast of prey to be put to death.

The second beast of prey has the ability to give life to or animate the icon whereby the icon can speak, as does the golem when the appropriate words and actions are accomplished.

GOLEM, a creature, particularly a human being, made in an artificial way by virtue of a magic act, through the use of holy names. The idea that it is possible to create living beings in this manner is widespread in the magic of many peoples. Especially well known are the idols and images to which the ancients claimed to have given the power of speech.

Among the Greeks and the Arabs these activities are sometimes connected with astrological speculations related to the possibility of "drawing the spirituality of the stars" to lower beings.^[34]

The golem is a body without a soul. The Rabbis use this same word to describe the ignorant who do not conduct themselves in a wise manner.^[35] If we interpret these symbols correctly, we see that the second beast of prey brings soullessness to the people of the earth. Or, we might say that he depreciates the soul of those who would otherwise love G-d and follow His Torah. The animation (life breath) of this golem (soulless being or thing) causes its follower or person who accepts the "**image** (stamp, emblem or stigmata) bite of the snake **on his right hand or on and his forehead**" to become soulless like the golem. The golem is made of earth or clay. Again, the imagery carries weight worth mentioning. Contemporary scientists brag of their ability to clone animals, humans and other objects. However, one thing stands clear; they have to use the materials that G-d created *ex nihilo*. The golem made of clay or dirt is brought to life by writing certain letters on the forehead of the golem spelling **אמת** (*emeth*) "truth" and following some ritual. The live golem serves its master following its every command. This again teaches us what the beast of prey will do. After the animation of the icon, all will worship it and the first beast of prey or die. However, I will reiterate the point that what is actually being alluded to here in the Revelation is the

stripping away of the soul and spirit of those who would be G-dly. This is applied to ALL **the (Gentile) inhabitants of the earth**. With regard to the fact that the “**inhabitants of the earth**,” which are gentiles we see that they are forbid knowing and practicing truth through stripping away the genuine soul. This stripping away comes through the power of deception we have mentioned above.

The Mark, Image or Stamp

Rev 13:16 And (he – the image - icon) makes all small, the great, the rich, the poor, the free, and the bond slave to place an image (stamp, emblem or stigmata) [bite of the snake] on his right hand or on [and] his forehead;

The golem, by power and command of its master causes ALL who have receive the **image (stamp, emblem or stigmata) [bite of the snake] on his right hand or on [and] his forehead**. The image received in the hand or forehead is also symbolic and antithetical. Because the Jew places the Tefillin on his right hand and forehead, we now see that the substitution and antithesis of Judaism is prescribed as a way of life.

R. Akiba stated: As it might have been presented that a man shall wear tefillin on Sabbaths and festivals, it was explicitly said in Scripture: And it shall be for a sign unto thee upon thine hand, which denotes: on those days only that require a sign; but these, since they themselves are a sign, are excluded.^[36]

The articles of tefillin are a sign of covenantal relationship between G-d and the Jew.^[37] Consequently, the **image (stamp, emblem or stigmata) bite of the snake on his right hand or on and his forehead** is a sign of covenantal union with the first beast of prey and his system of worship.

The **image (stamp, emblem or stigmata) bite of the snake** is placed **on his right hand or on and his forehead**. Therefore, we see that the placement of this image on the hand or forehead is in some was an alliance with the antithetical system of G-d's tefillin. The tefillin represent devotion and faithfulness to G-d. Therefore, the faithfulness of the system implemented by the beast of prey is faith in man and his humanistic system. However, we should note that those who subscribe to this system believe they are following a path that leads to G-d. I will discuss this in more detail later.

Remember The Amalek

Rev 13:17 and in order not to buy or sell if he did not have the image (stamp, emblem or stigmata) bite of the snake or name (remembrance) usually שֵׁם shem in Hebrew however in D'varim 25:19, the very antithesis כֶּכָּר זִכָּרוֹן of beast of prey or a fixed number of his name (remembrance) usually שֵׁם shem in Hebrew however in D'varim 25:19 כֶּכָּר זִכָּרוֹן.

When we translate and comment on various pericopes of the Nazarean Codicil, we must always do so within the confines of our Hermeneutic genre. Furthermore, we must always translate and comment from the context of the material genre. Therefore, when we translate, comment and elucidate the present pericope of the Revelation we must do so within the genre of Shabbat Zakhor.

The above-cited verse is hard to read with all my notes and elucidations. I have left all these elucidations for the reader to note that there is a direct verbal connection to the Shabbat Zakhor theme in this Revelation pericope.

The Greek word ὄνομα *onoma* {on'-om-ah} indicates a “name.” However, something of great interest happens in the Greek version of D'varim 25:19. The authors of the LXX have translated the Hebrew word זָכַר *zeker* (remember) as name ὄνομα *onoma*.

Deu 25:19 καὶ ἔσται ἡνίκα ἐὰν καταπαύση σε κύριος ὁ θεός σου ἀπὸ πάντων τῶν ἐχθρῶν σου τῶν κύκλω σου ἐν τῇ γῆ ἣν κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ κατακληρονομήσαι ἐξαλείψεις τὸ ὄνομα Αμαληκ ἐκ τῆς ὑπὸ τὸν οὐρανὸν καὶ οὐ μὴ ἐπιλάθῃ

The text would then read...

*Deu 25:19 And it will come to pass whenever the LORD your God will have given you rest from all your enemies round about you, in the land which the LORD your God gives you to inherit, you will blot out **the name** of Amalek from under heaven, and will not forget to do it.* ^[38]

Rashi's translation of the same passage reads...

*Deu 25:19 [Therefore,] it will be, when the Lord your God grants you respite from all your enemies around [you] in the land which the Lord, your God, gives to you as an inheritance to possess, that you shall obliterate **the remembrance** of Amalek from beneath the heavens. You shall not forget! (Rashi)*

Consequently, our pericope of Revelation ties directly to the Amalek.

When all the data and symbology from our pericope is weighed against the Torah Seder of Shabbat Zakhor, we find amazing insights into its imagery.

The wickedness of the Amalek is so prevalent that it demands notice and elucidation.

The Revelation reveals the identity of the beast of prey in its connection to Shabbat Zakhor as the Amalek. When we realize that the beasts of prey are the Amalek, or at least Amalek in nature and conduct we can begin to better understand all the imagery and symbology.

The Amalek are identified with Esau, Esau is identified as Rome and Esau is further allied with Yishmael through the marriages to the daughters of Yishmael. ^[39]

The reader should read the following comments with great care and caution. These comments are NOT designed to be offensive or contentious. It is an absolute fact that we should follow the example of Yeshua. It is also a fact that we believe Yeshua is Mashiach. However, we do NOT believe that the Christian system of worship has replaced Jewish Orthodox practice. Therefore, any system that has replaced Jewish Orthodoxy is under scrutiny. Furthermore, we believe that the Messianic practices are not authentic unless they embrace Jewish Orthodoxy.

The unfolding of the mystery reveals that Rome (The Church and Christianity) are the pseudo-prophets that have established a system of mimicking G-d's established system and order.

The heritage passed to those who follow the antithetical system of Rome is deception.

*Jer 16:19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles will come unto You from the ends of the earth, and will say, **Surely our fathers have inherited lies, vanity, and things wherein there is no profit.***

Rome (Christianity) has inherited the lies of their fathers. The Mishnah records the "Sayings of the Fathers" as an ethical system of mores, which we are to emulate. The Church also has "fathers," which publish an antithetical system of worship. Christian worship is fully endowed with icons, images all of which are places in and on hands

and foreheads.

I find it so apropos that we read of Shabbat Zakhor so near the season of "Lent" and "Ash Wednesday" where the worshipers receive a mark, image, or stamp of ash in their right hand or forehead.

Note the cross of ash on a worshiper's forehead in the image.

Also note the image^[40] on the Wikipedia site which shows men and women receiving the mark of the cross on their forehead.

The entire system of Lent and its representation is taken out of season and context. It is another form of deception and replacement theology, which brings us to the core of the Revelation. The beast of prey has presented ALL Gentile humanity with a seeming suitable substitute. However, the substitute is sold under the guise of replacement.

One of the greatest enemy Judaism has had to fight is the Replacement theology movement. In short this theology teaches that the Church is the "New Israel." This theology had great acceptance when there was no nation of Yisrael in the land. However, with the advent of Yisrael's return the replacement theology has suffered. However, there is a new "Replacement Theology looming on the horizon. Messianic groups in many places have labeled themselves "Jews." Many of these groups (not necessarily all) are more interested in "dress up" than the genuine practice of Judaism. They implement new laws, or should I say they pervert the true mitzvot in practices such as tying fringes on their belt loops. I reiterate; this commentary is not intended to offend these individuals. It is intended to teach that these practices are WRONG and ILGITAMATE! They are substitutions for truth. To further play in the imagery of the golem mentioned above. When the first letter of *תְּמֵת* (*emeth*)^[41] (truth) is removed then the life of the golem is removed and it dies or should I say it returns to the dirt from whence it came. The Hebrew word *תָּמָה* means "death." To take away the truth of a thing causes its death. As footnoted below the Alef (א) represents Elohim (G-d). Therefore, to take G-d out of the equation is death.

The Revelation further reveals the Amalek as a group that identifies themselves as Jews but are not.

Rev 3:9 'Behold, I will cause those of the synagogue of the adversary (Satan), who say that they are Jews, and are not, but lie - behold, I will make them to come and bow down at your feet, and to know that I have loved you.

We reiterate; anyone who claims to have replaced the Jewish people and Jewish Orthodoxy subscribes to the antithetical system of the beast of prey, the second beast of prey and its icon.

Rev 13:18 Here is the wisdom (chokhma) **let the one having understanding (bina) make a judgment [concerning] the number or the beast of prey for it is the number of man and the number of it [is] six hundred, sixty [and] six. (666) [cf. Kohelet/Ecclesiastes 7:25-29, the very antithesis to Divine Chokhma and Bina].**

The play of words "here is the wisdom (chokhma) let the one having understanding (bina) make a judgment [concerning]" is found in Kohelet 7:25-29

Ecc 7:25 I directed my mind to know, to investigate, and to seek wisdom and an explanation, and to know the evil of folly (stupidity) and the foolishness (stupidity) of madness. (insanity)

Chokma and Bina (Wisdom and Understanding) weigh against stupidity and insanity in this illustration. Furthermore, the passages from Kohelet speak of the snares of a woman. (Obviously, the text is not speaking

about the virtuous woman Proverbs 31) This will serve to help explain the Whore of Babylon.

His Eminence Rabbi Dr Hillel ben David deals with the number 666 in his article on [Tefillin](#). Therefore, we will not try to elaborate on this number here. We would suggest reading the entire article. This will further explain much of the material I am not covering here.

To make a play on words we could call the "mark of the beast" a "mark of stupidity." This idea is compounded when we realize that the Hebrew word לְסַל (k'sal) is also the foundation for the word constellations לְסִיל (k'sil).^[42] We would here draw on the fact that the Jewish system of Moedim is counterfeited by Church liturgy.

The association with stupidity and the constellations are forwarded in the entire Christian replacement system. Easter replaces Pesach and the Christian calendar replaces the Biblical Seder and Moedim.

Buying and Selling

Since we were, very young man we have heard more tales about this myth than we care to remember. We must assert here that the system that everyone looks for is non-literal symbolism. Because the Revelation is in symbols, we should understand that this economic system would most likely NEVER be established literally. We guess we should try to invent some elaborate system of false concoction to please an audience like a recent series of books that have hit the market teaching the manifold tribulations that will present themselves to those who are "Left Behind." The buying and selling must be understood as economics (Grk. **οικονόμια**, *economia*)

Eph 3:8-9 8 To me, the very least of all Tsadiqim, this chesed was given, to herald to the Gentiles the unfathomable riches of Messiah, and to bring to light what is the (οικονόμια, *economia*) administration of the Sod which for ages has been hidden in God who created all things;

Hakham Shaul speaks here of the So'od. While speaking on the level of "Hint," (Remez) we can see that the **οικονόμια**, *economia* of So'od has been hidden. However, hidden does NOT mean that we cannot understand its meaning or that the meaning was never revealed before. The **οικονόμια**, *economia* only means that So'od must be confined to its hermeneutic genre. This is its appropriate **οικονόμια**, *economia*. Therefore, we see that the "buying and selling" is a **οικονόμια**, *economia*, administration or order of hierarchy within a given system. If one subscribes to the hierarchy of the pseudo-prophetic system, one must have identification within that system. Herein is the relation to our Psalm. (Psalm 2)

Tehillim (Psa) 2:1 Why do the nations conspire, and peoples plot vain things; ² kings of the earth take their stand, and princes intrigue together against the LORD and against his anointed? ³ "Let us break their bonds asunder, shake off their ropes from us!"

Psa 2:4 He who is enthroned in heaven laughs; the LORD holds them in derision. ⁵ Then he speaks to them in anger, terrifying them in His rage. ⁶ "I have installed My king on Zion, My holy mountain!"

Psalm 2 presents itself by sections, these formed by change of speaker and audience as well as shifts in emphasis. (It does not rely on the more frequently used format of word repetition.) The poem is divided into four sections of three verses each, with a brief postscript (the last phrase).

The first two sections share a structure: an anonymous speaker makes his point to an unidentified audience through two verses, followed by a supporting quotation. In the first section, the speaker "asks" a mocking question, citing the words of the kings of other nations, and in the second section he reveals God's reaction,

ultimately citing Him. The third section, too, is formed by a statement and a quotation, but this time the speaker is the king of Israel (though this becomes clear only after reading the first few words), the quote (again from the LORD) is longer, and it carries the message.^[43]

Psa 2:10 So now, O kings, be prudent; be warned, you rulers of the earth! ¹¹ Serve the LORD in awe, rejoice with trembling, ¹² pay homage in good faith, lest He be incensed and you be lost on the way, as his anger flashes up in an instant.

This is a powerful Psalm! Note that the kings of the earth plot in their wickedness to overthrow the **οικονόμια**, *economia* of G-d. What is the result? G-d gets a good laugh! We find a bit of humor here as well. Why? Because just when they think they have it all under control G-d mixes things up.

The LORD's singularity (οικονόμια, economia) or control is taken for granted. The assurance is that the human king in fact is God's chosen. (He rules over God's chosen mountain.) Citing God articulates the conflict as a clash of voices—those of the subject kings and that of God.^[44]

As much as the Kings of the earth (Amalek or otherwise) seek to overthrow G-d the **οικονόμια**, *economia* remains constant for those who are faithful to His **οικονόμια**, *economia*. For a better understanding of this idea we need to further develop the understanding that His Eminence Rabbi Dr. Yoseph ben Haggai teaches on the government of G-d as meted out through the Ten men of the congregation and the governance of G-d through the Bet Din.

Mordechai 1:14-15 Now after Yochanan was arrested and put in prison, Yeshuah came into Galilee, proclaiming the good news (the Masorot – the Traditions) of the kingdom (governance) of G-d [through the Hakhamim and Bate Din as opposed to human kings], ¹⁵. And saying, The [appointed period of] time is fulfilled (completed), and the kingdom (governance) of G-d [through Hakhamim and Bate Din] is at hand; repent (have a change of mind and return to Torah wisdom) and faithfully obey the Masorah (Traditions/Oral Law).^[45]

The Hand of G-d, Further recognition of the Amalek

We would like to look at the passage of Shemot that deals with the Amalek to further understand the identity of the Amalek.

Shemot 17:16. And he said, For there is a hand on (against) the throne of the Eternal, [that there shall be] a war for the LORD against Amalek from generation to generation.

¹⁶ וַיֹּאמֶר קַיִן־עַל־כִּסֵּי ה' מִלְחָמָה לִיהוָה בְּעַמְלֵק מִדָּר דָּר:

The Hebrew word for throne is **כִּסֵּי** *kisse*. Note the word *Kisse* above missing the Alef (א). We noted that the removal of the alef from the golem's forehead meant its death. The removal of the alef from the throne of G-d means that the Amalek have challenged the throne of G-d. The Amalek were not afraid to confront and make war with the Bne Yisrael. By making war with the Bne Yisrael they realized that they were warring against G-d. This is common among the enemies of Yisrael. However, the subtle approach of warring against G-d and the challenge against His Throne is more successful when it is more subtle. This is why the speech of the second beast of prey is like that of a dragon or serpent.

Note...

1. The Amalek challenge Throne of G-d, G-dliness

The absence of the genuine system of G-d in our society has lead to a collapse of society. We now have

replacement theology is abundance. However, some Jewish scholars have suggested that the word Amalek is also associated with the monkey. The thought here is that man originated from the monkey. Again, we have an affront to the Throne of G-d and another system that tries to dethrone G-d through the teachings of evolution.

2. The Oral Torah

The Mishneh Torah is referred to as the "Mighty Hand" insinuating the "Mighty Hand of G-d." The Amalek is personified in all who try to take away the Oral Torah. I am amazed at the historical implications. The Tz'dukim (Sadducees) refused to accept the Oral Torah. They were epicurean hedonists in practice. It is so curious that this eventually became the title for Christianity. Why is it that Christians have this title?

In talmudic literature a number of terms are used to refer to heretics, min, apikoros, kofer, and mumar, each of which also has other meanings.

*The term apikoros seems to be derived from the *Epicureans, whose skeptical naturalism denied divine providence, and hence, divine retribution. The sages in accordance with their method of interpretation derived apikoros from an Aramaic form of the root p-k-r-, to be free of restraint" (Sanh. 38b). The suggestion is that one who denies divine providence and retribution will feel free not to obey the laws of the Torah. In the Talmud the term apikoros refers to the *Sadducees (Kid. 66a); to those who denigrate rabbinic authority even in such seemingly insignificant ways as calling a sage by his first name; and to those who shame neighbors before the sages (Sanh. 99b). Maimonides defined the apikoros as one who denies the possibility of prophecy and divine revelation, that Moses was a prophet, or that there is divine providence (Yad, Teshuvah 3:8; cf. Guide of the Perplexed, 2:13 (end), and ibid., 3:17 (start), in which Maimonides identifies the apikoros with someone who agrees with the opinions of Epicurus).^[46]*

Sanh. 10:1, 28b; cf. also Maimonides' introduction to the above Mishnah, which explicitly states that it is an Aramaic word). They extended its meaning to refer generally to anyone who throws off the yoke of the commandments, or who derides the Torah and its representatives.^[47]

The title "epicurean" is therefore, associated with "lack of restraint" or lack of the Oral Torah and consequently heresy. However, the association of the Christian with the epicurean is the result of the word *apikoros* being a heretic and their abandonment of the Mitzvot. It is worth noting that the person who throws off restraint is associated with the *apikoros*. Thus, Amalek, symbolically speaking have thrown off all restraint. They refuse to submit to the "mighty hand." Or, we could say that they oppose the "mighty hand."

The lamb of Tzion

Because of time restraints, I will abbreviate my thoughts on the rest of the pericope of Revelation. It is my firm intention to complete these thoughts in the near future.

1 ¶ And I looked and behold [a] lamb standing on the mountain [of] Tzion and with him 144, 000's having the name (remembrance) of the Father having been written on their foreheads. 2 And I heard a voice out of the Heavens as [a] sound of many waters and as [a] sound of great thunder [voices] and the sound of Lyres (harp) singers playing in [on] their lyres (harps). 3 And they sang a new song before the throne and before the four chayot, (living creatures) and before the Elders (Zekenim) and no one could learn (perceive the understanding or meaning of) the song except the 144,000's set free (redeemed) the earth. 4 These are [those] who were not rendered ritually impure by [foreign] women, chaste (uncontaminated from apostasy) for they are the talmidim of (following) the lamb wherever it may lead (ones following the Mesorah of the lamb, lit. under the Lamb's guidance). These are bought (purchased or redeemed) from the first fruits of royal men (ish) to G-d and the lamb.

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

Firstly, I would note that the numbers represented here are symbolic. They represent the tribes of Bne Yisrael and should not be read literally. The symbology represents the unified wholeness of the Bne Yisrael not an exclusive number of Jews. The numbers symbolically relate to the number of Jews present at Sinai. The thunder, mountain and voices remind us of Matan haTorah at har Sinai. (Giving of the Torah at Sinai) Consequently, the families of Jews that received the Torah at Sinai are resident within the families of Jews living today.

The Mincha Service

And I saw another messenger rushing (davening) at midday (highest part of the Sun's circuit) [Prayer at Minchah dressed with Talit] having the eternal Mesorah heralding the Mesorah to the ones sitting on the earth, and [to] every (non-Jewish) nation and [to every] race, language and people. Saying with a loud voice being in reverential awe of G-d (worship): give Glory to Him because the hour of His judgment (decision) [has come] and prostrate yourselves before the Maker of the Heavens and the earth and the sea and springs (fountains) of waters. And another messenger accompanying (follows) saying it falls it falls Babylon the great city because out of the wine of fury (wrath) of her prostitution (apostasy) she has made the Gentiles drunk (saturated with apostasy). And a third messenger accompanying (follows) them, speaking in a loud voice (saying) **if anyone [is] worshiping (prostrating before) the statue/icon [of the] beast of prey and received the image (stamp, emblem or stigmata) on the forehead or on his hand, The same shall drink the wine of G-d's wrath being undiluted and blended with the cup of His punishment, [and they] shall be tormented in the fire and sulphur in the presence (in the judgment) of the holy messengers (Prophets) and [in] the presence (judgment) [of the] Lamb. And the smoke of their torment [will be] forever and ever unceasing day and night (for) the ones (who) worshiped the beast of prey and its statue/icon and received the image (stamp, emblem or stigmata) of its name (remembrance).** Here is the perseverance of the Righteous/Generous, the ones keeping the mitzvot of G-d and faithful to Yeshua's [example and teachings]!

The sixth verse is usually translated...

Rev 14:6 And I saw another angel flying in midheaven, having an eternal gospel to preach to those who live on the earth, and to every nation and tribe and tongue and people;

However, the language demonstrates that the messenger is not flying *πέτομαι petomai* but rushing. When is used of men it is never translated "flying" but rushing. *μεσουράνημα mesouranema* means midday. The rushing messenger of midday is the cantor of the Mincha service dressed in his talit. It is an interesting point to note that the word "kanaph" fringe of the garment i.e. tzitzit is often translated wing. Consequently, the Messenger is seen as "flying" when he davens (prays).

How do the followers of G-d and His Messiah overcome? They are granted power and ability to overcome the beast of prey by perseverant practice of the mitzvot (commandments) as taught by Jewish Sages.

In Conclusion

There is so much more to say about these matters. We apologize that this commentary has been so vague and brief and needs to end so abruptly. Time restraints have force our brevity. As noted above we wish to elaborate further on the matters in the near future.

We will note one final time that none of our comments is intended to be confrontational but rather revealing.

Connections to Torah readings

Torah Seder

The selected pericope's of Revelation connect to the Torah Seder through the word "name" in various places in the Revelation selection and the Torah Seder D'varim 25:19.

Tehillim

The Psalm connects with the Revelation through the idea presented in Psalm 2:2 where the Kings of the land (earth Gentiles) rise against G-d and His anointed. (Messiah) Yet G-d laughs because nothing that the adversary has planned can thwart the plan of G-d!

Ashlamatah

Uses of the word "fly" 1 Sam 15:19 relates to the Messenger in 14:6
And the sheep, lamb of 15 relating 14:1

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

Barúch Atáh Adonái, Notén HaToráh. Amen!

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

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

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

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

Note: With the beginning of the month of Adar, and with the reading of Shabbat Shekalim at this time we launch our collection for the work of HaShem, most blessed be He. The entire collection will be devoted to finance this work and resources needed, before we sit at our tables to celebrate Pesach. Your donations are much appreciated and should be sent via PayPal to: ravybh@bigpond.com . Many thanks for your generosity!

Next Shabbat:
Shabbat: "Parah Adumah" – Sabbath: "Red Heifer"

Shabbat	Torah Reading:	Weekday Torah Reading:
פָּרָה אֲדֻמָּה		Saturday Afternoon
“Parah Adumah”	Reader 1 – B’Midbar 19:1-3	Reader 1 – Sh’mot 32:15-17
“A red heifer”	Reader 2 – B’Midbar 19:4-6	Reader 2 – Sh’mot 32:18-20
“Una vaca bermeja”	Reader 3 – B’Midbar 19:7-10	Reader 3 – Sh’mot 32:21-23
B’midbar (Numbers) 19:1 – 20:13	Reader 4 – B’Midbar 19:11-16	
Ashlamatah: Ezekiel 36:16-38	Reader 5 – B’Midbar 19:17-22	Monday & Thursday Mornings
	Reader 6 – B’Midbar 20:1-6	Reader 1 – Sh’mot 32:15-17
Psalm 110:1-7	Reader 7 – B’Midbar 20:7-13	Reader 2 – Sh’mot 32:18-20
	Maftir – B’Midbar 20:7-13	Reader 3 – Sh’mot 32:21-23
N.C.: Bereans (Hebrews) 8:1 – 9:14	Ezekiel 36:16-38	

Coming Festivals:

Purim in cities without walls

Saturday Evening 11th of March – Sunday Evening 12th of March, 2017

For further information see:

<http://www.betemunah.org/allegories.html> ; <http://www.betemunah.org/purim.html> &
<http://www.betemunah.org/purims.html>

Pesach - Passover

Monday Evening the 10th of April – Tuesday Evening 18th of April

For further information see:

<http://www.betemunah.org/chametz.html> ; <http://www.betemunah.org/passover.html> ;
<http://www.betemunah.org/redemption.html> ; <http://www.betemunah.org/haggada.html>

שַׁבַּת שְׁלוֹם

Shabbat Shalom!

Hakham Dr. Yosef ben Haggai
Rabbi Dr. Hillel ben David
Rabbi Dr. Eliyahu ben Abraham