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Blot Out the Memory of Amalek

25: 17-19

Blot out the memory of Amalek DIG: What would Isra'el never forget about the Amalekites? How did King Sha'ul lose his dynasty because he spared Agag, the king of Amalek? How was David faithful to the mitzvah of the Torah regarding the Amalekites? How was this "unfinished business" for Isra'el?

REFLECT: What do you think of the *cherem* judgment of God in blotting out the memory of Amalek from under the heavens? Does it seem unusually cruel? Or holy? Why? Can your holiness be seen in your actions? Why? Why not? Is your name written in the Book of Life?

As God blotted out the line of Cain during the great Flood, now Isra'el must blot out the copycat evil twin nation. God co-partners with Isra'el to blot out evil.

Deuteronomy 19:1 to 26:15 (to see link click [DI](#) - The Social and Family Mitzvot) deals with individual mitzvot, and to today's readers they might appear irrelevant at first, but the very principles behind these commandments were the ones that have brought dignity to mankind. We need to examine these mitzvot in depth to discover the spirit in which they were given, so that we can still live in obedience to **God's Word** today. For example, in **Numbers 18**, the **Israelites** were to bring **their tithes** to the Tabernacle because **the priests** and **Levites** had **no inheritance**. But today we have no Temple and no priesthood; however, we bring our tithes to our place of worship. That is the spirit of the mitzvah.

From **23:15 to 26:15**, **Moses** deals with **twenty** real life situations that the nation would need to function in a godly manner, and valuable lessons for us today as well: **number twenty**. There seems to be a clear message that stands out in all the various mitzvot dealt with in these twenty real life situations. **The Israelites** were to be a holy nation. Therefore, **Isra'el's** holiness of heart and of mind needed to be seen by **her** holiness of action.⁵⁵⁹

Recall how **Timna**, the granddaughter of **Seir the Horite (Genesis 36:22)**, wished to mother a great nation that would live forever. **Timna** married into Abraham's line when **she**

became a concubine to Elifaz, son of **Esau** (**Genesis 16 - The Clans of Esau**). This union produced a son, **Amalek**, crossing a Canaanite with the line of **Esau**, Jacob's twin brother who despised **his** birthright (**Genesis 25:34**).



Amalek matured into a tribe that **did not fear God (25:18b)**, which became self-evident after **the Exodus**. When **Isra'el** left Egypt triumphantly, most nations quaked in fear over the obvious power of **YHVH**! But **Amalek** wasn't afraid and preyed upon the elderly and children at the rearguard of **the Israelites** near **Rephidim** (see the commentary on **Exodus Cv - The Amalekites Came and Attacked the Israelites at Rephidim**). But later, **the Israelites** were defeated by **them** when **she** tried to enter the land of Canaan after **YHVH's** pronouncement of judgment (**Num 14:44-45**). This passage ignores the details of the battle at Rephidim and focuses on **the Amalekites'** attack of those least capable of defending themselves, those who were weary, worn out, and lagging behind. **Remember what Amalek did to you along the way as you came out from Egypt - how he happened upon you along the way and attacked those among you in the rear, all the stragglers behind you, when you were tired and weary (25:17-18a)**. There is a special remembrance of that cowardly attack on the Shabbat immediately preceding **Purim** (see the commentary on **Esther Cd - Shabbat Zachor and Special Purims**).

Because of this cowardice, **Ha'Shem** declared **the Amalekites** to be *cherem*, or *devoted to destruction*. **Now** once **the Israelites** were established in **the Promised Land**, when **ADONAI** your God grants you rest from all the enemies surrounding you in the land **ADONAI** your God is giving you as an inheritance to possess, you are to blot out the memory of Amalek from under the heavens (see **Ag - The Problem of Holy War in the TaNaKh**). At the end of these **twenty** real life situations, it's as if the righteous **Judge** of the universe inspired **Moshe** to write a postscript. PS: **Do not forget** to wipe out **the Amalekites** for what **they** have done to **the apple of My eye (25:19)**!

*Dear Heavenly **Father**, Praise **You** for **Your** great love and praise **Your** mighty power that*

You use when there is sin. **You** wrote every word perfectly in the Holy Scriptures and it is shocking that the last time **Moshe's** strong command, "**Do not forget**," is heard in the book of **Deuteronomy** is that **the Amalekites** were to be cherem, "devoted to destruction," because of how **they** attacked **the Israelites**.

Though you welcome the Gentiles who love and worship **Yeshua** as their **Lord** and **Savior** (**Romans 10:9-12**) into the family of **God** (**Ephesians 2:11-22**), **Isra'el** has a special place in **Your** heart and **You** have promised from the beginning: **I will bless those who bless you, but whoever curses you I will curse, and in you all the families of the earth will be blessed** (**Genesis 12:3**).

"Now when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. All the nations will be gathered before Him, and He will separate them from one another, just as the shepherd separates the sheep from the goats. And He will put the sheep on His right, but the goats on His left. Then the King will say to those on His right, 'Come, you who are blessed by My Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave Me something to eat; I was thirsty and you gave Me something to drink; I was a stranger and you invited Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.'

"Then the righteous will answer Him, 'Lord, when did we see You hungry and feed You? Or thirsty and give You something to drink? And when did we see You a stranger and invite You in? Or naked and clothe You? When did we see You sick, or in prison, and come to You?'

"And answering, the King will say to them, 'Amen, I tell you, whatever you did to one of the least of these My brethren, you did it to Me.' Then He will also say to those on the left, 'Go away from Me, you cursed ones, into the everlasting fire which has been prepared for the devil and his angels. For I was hungry and you gave Me nothing to eat; I was thirsty and you gave Me nothing to drink; I was a stranger and you did not invite Me in; naked and you did not clothe Me; sick and in prison and you did not visit Me.'

*"Then they too will answer, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not care for You?' Then He will answer them, saying, 'Amen, I tell you, whatever you did not do for one of the least of these, you did not do for Me' (**Matthew 25:31-45**). Praise **You** that you always **bless***

those who bless Isra'el (see the commentary on [The Life of Christ Jy - The Sheep and the Goats](#)). *I love to bless Isra'el. In Yeshua's holy name and power of His resurrection. Amen*

The underlying hostility of **ADONAI** and **Isra'el** to **Amalek** can be seen in the book of **Esther**, where **Haman** is seen as an **Agagite**, that is, an **Amalekite** (see the commentary on [Esther Aq - Haman the Agagite: The Enemy of the Jews](#)). Unfortunately, however, **Isra'el** *did forget*, and King **Sha'ul** lost **his** dynasty when **he** failed to heed the words of the Torah seen here. Four hundred years after **the Amalekites** attacked **the Isrealites** at **Rephidim**, King **David** defeated **the Amalekites** ([The Life of David Cb - David Defeats the Amalekites](#)), but **they** were not completely wiped out until **Hezekiah's** day, another three hundred years later (**First Chronicles 4:41-43**). This is the last time **Moshe's** strong command, **"Do not forget,"** is heard in the book of **Deuteronomy**.

The Amalekites were not judged merely because they had been anti-**Isra'el**, but because they were anti-human by disregarding basic human obligations instilled by **the Creator**. The prophets proclaimed **Ha'Shem's** punitive judgment on **Isra'el** also, when the lack of fear of **ADONAI** led to similarly barbaric behavior toward the weak and defenseless in **Isra'el's** own society (**Micah 2:1-2** and **8** for example). In our day of mind-numbing violence, from muggings, rape, and robbery in "civilized" cities, to horrendous war crimes around the world, it is difficult to know how to cope with such reality alongside our faith in the God who cares for the weak and claims to defend the defenseless. We know that the command to exterminate **the Amalekites** is no longer an issue today. Yet we need to recognize **God's** historical justice, and the reality of judgment on those who persist, with **no fear of God**, in trampling on other human beings made in **God's** image. If the crimes of **Amalek** were "written in the Book," then we know that there will come a day when **the book will be opened, which is the Book of Life (Revelation 20:11-15)**, and **the Judge** of all the earth will do right.⁵⁶⁰

Haftorah Shof'tim: Yesha'yahu (Isaiah) 54:1-10
(Messianic adaptation: start the reading at 52:13)
(see [Af](#) - Parashah)

This haftarah is the fifth of seven Haftorah of Consolation following Tisha B'Av (see the commentary on [The Life of Christ Mt - The Destruction of Jerusalem and the Temple on Tisha B'Av in 70 AD](#)). All seven selections are between **Isaiah 40:1** to **63:9**. Last week's haftarah (*Shof'tim*, **Isaiah 51:12** to **53:12**) ended at the beginning of **the Suffering Servant** passages (see the commentary on [Isaiah Iy - The Death of the Suffering](#)

Servant), and this week picks up at the end of those passages. It is tragic that these verses are regularly passed over by the non-Messianic **Jews** when true consolation and comfort are only found in **the One** who fulfilled this saving promise. This week's haftorah continues to look ahead to the time when **ADONAI** would regather the exiles to **the Land** and pour out **His love and compassion (Isaiah 54:10)** upon **His people**. Ki Tetze (see [Dr - When You Go Out to War](#)) **Isra'el** the path of life and blessing by obeying **God's** covenant mitzvot. Because **YHVH** is faithful and merciful **He** will keep **His** covenant promises by drawing **His** people back to **Himself** despite **their** hardheaded unbelief. Soften your own heart by spending some time sitting at **the Master's** feet, praising **Him**, speaking to **Him** and most of all, listening to **Him** through **His** Word and obeying **Him** from the heart.

B'rit Chadashah suggested readings for Parashah Shof'tim:
Mattityahu (Matthew) 5:31-21,19:3-12, 23-32; Mark 12:18-27; Luke 20:27-38; Galatians 3:9-14; First Corinthians 9:4-18; First Timothy 5:17-18

The Sadducees were one of the main Jewish sects arising sometime during the Maccabean period and disappearing within a couple hundred years after **Messiah**. Those **Jews** knew **their** Torah. Or so they thought. Drawing upon **Deuteronomy 25:5-10** (see [Et - The Leverite Marriage](#)), they came to ask **Yeshua** a question (see the commentary on [The Life of Christ Ja - Whose Wife Will She Be at the Resurrection?](#)). Notice that since those **Jews** didn't believe in the resurrection of the dead, the question was extremely disingenuous. What do you think is their motive in approaching **Him**? What does **Yeshua** say was **their** real problem? **The Jews** in **Isaiah's** day had the same problem. So do many **Jews** today. Many believers today have this same problem as well. Keep digging into the written Word and pressing on to know **the Living Word** who reveals the power of **God** and comforts all who follow **Him** alone (**Mark 12:18-27**).