

Blot Out Amalek

"17Remember what Amalek did to you along the way as you came out from Egypt—18how 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—he did not fear God. 19Now 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. Do not forget!" (Deut. 25:17-19) {Parashat Ki Tetze, maftir}

In Scripture, there are 24 references to the verb blot with the particle out, and 1 with blot as a noun. The transitive verb blot out means: to make obscure, insignificant, or inconsequential or to wipe out or destroy. Synonyms include: eradicate, erase, abolish, wipe out, and destroy. Traditionally, a *Bar/Bat Mitzvah* is required to read, as a minimum, the *maftir portion* of the appropriate *Torah Reading* for the *Shabbat* of their celebration of becoming a *Son/Daughter of the Commandments*. The *maftir* is the *last word* of that particular *Parashah*. The last word to us in today's Torah reading is that *Yah Adonai* wants us to *completely eradicate* (or *destroy* and *blot out*) even the *Memory of Amalek* from *anywhere in the human realm* (*under the heavens*) and *do not forget!*

Amalek is a descendant of *Esau* (*Timna* (hold in restraint) was a concubine of Esau's son *Eliphaz* and she bore *Amalek* (a people that licks up) to *Eliphaz*.) and represents *falsehood* (see Breslov.org) and *happenstance* ("how he [*Amalek*] happened (*karcha*) upon you..."). *Amalek* is the false notion that everything that happens to us is random, happenstance or chance. We are to uproot complacency and doubt from our lives, and especially apathy (that *Yah Adonai* is not paying attention to the details of our daily lives). In Jewish writings: "*The inner Amalek is unholy cynicism. That little voice inside each of us that derides, belittles and attacks truth and goodness; our irrational tendency to mock people who act morally, to be cynical when we see altruism, to doubt our own or other's sincerity - these are the modern day Amalekites. They wage a lethal war with our soul. If we let it, cynicism can kill our every attempt to improve ourselves and smother any move towards refining our character and expressing our soul.*" We are prone to flirting with ideas, philosophies, worldly concerns, and our own free will: *We know what to do*, we say; *I have it all under control*, or even such things as *I do not give the Lord what He wants, but what I think He should get (or deserve)*. We flirt with *Amalek*, so his memory is not eradicated. We compromise and disobey. Why is that? Maybe it is because *Amalek* is pleasant to our senses. We believe we are an enlightened society, we have greater education, we have better ideas, I cannot learn from *your* experience, I must experience it myself, and I will succeed where you failed. All this can ultimately lead to the complete rejection of His instructions with the ultimate consequence that we (ourselves) become rejected.

In *Exodus 17:7*, *Amalek* comes to fight against His People when we ask the question '*Is יהוה among us, or not?*' We know *Yeshua* is with us continually, even to the end of the age: "*And remember! {lo!, Hine!}, I am with you always, even to the end of the age (Matt. 28:20).*" Therefore, there should be no doubts about *His Presence* in our lives – He is always with us! If *we forget* then *we doubt* and we then verbalize that doubt. That is why the *maftir* tell us *do not forget!* Therefore, doubt invites *Amalek* into our lives. But *Yah Adonai* has declared perpetual war against *Amalek*. In Scripture *יהוה Nissi* is also translated *יהוה is my miracle*. We must focus then on the fact that *Yah Adonai* wants to be *our miracle*. It is significant that *Yehoshua* (יהושע) a type of *Yeshua* (ישוע) fought against *Amalek* and discomfited *Amalek*. What does this mean? '*Yehoshua chalash Amalek*,' in other words, he prostrated, overthrew, decayed and weakened *Amalek*. So *Yeshua* has brought *Amalek* to his knees! He is weakened and he is decayed! Should we continue to give *Amalek* any room?

The *Torah* talks about *Amalek* being *first among the Goyim* (*nations*, Nu. 24:20), but ultimately it will come to ruin. *Ephraim* (Judges 5:4), a type of the *Gentile Body of Believers*, has a root against *Amalek*. We also have in *Binyamin* a promise of opposing *Amalek*. Note that *Rav Sha'ul* is a descendant of *Binyamin* and his letters (*Epistles*) provide for us great weapons against complacency and mistrust (See 2 Cor. 10:4, 2 Tim. 1:7)

Let us in *Kol Simcha* strive to eradicate (blot out) completely the false idea of happenstance and chance. Our situations are, typically, the consequences of disobedience. Eradicate all notions of **complacency, doubt, compromise, apathy**. Instead let us have the *alternative and better* opinion to believe what He has already said to us. We know we can overcome “*by the Blood of the Lamb, the words of our testimony (about that Blood), and loving our own lives (loving our own way) unto the death*” (Rev. 12:11). This is *the better way*. No more *Amalek*. Let us pray:

God’s Glorious Power Working in Us (Ephesians 1:15-23, TLV)

“¹⁵Therefore, ever since I heard of your trust in the Lord Yeshua and of your love for all the kedoshim, ¹⁶I never stop giving thanks for you as I mention you in my prayers— ¹⁷that the God of our Lord Yeshua the Messiah, our glorious Father, may give you spiritual wisdom and revelation in knowing Him. ¹⁸I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what is the richness of His glorious inheritance in the kedoshim, ¹⁹and what is His exceedingly great power toward us who keep trusting Him—in keeping with the working of His mighty strength.

²⁰This power He exercised in Messiah when He raised Him from the dead and seated Him at His right hand in heaven. ²¹He is far above any ruler, authority, power, leader, and every name that is named—not only in the olam ha-zeh but also in the olam ha-ba. ²²God placed all things under Messiah’s feet and appointed Him as head over all things for His community— ²³which is His body, the fullness of Him who fills all in all.”