

בַּחֲרֹ-לֵנוּ אֲנָשִׁים וְצֹא הַלֶּחֶם בְּעַמְלֶק מִחֹר אֲנֹכִי נֹצֵב עַל־רֹאשׁ הַגְּבֻעָה
 וּמִטָּה הָאֱלֹהִים בְּיָדִי: וַיַּעַשׂ יְהוָשֶׁעַ בְּאֲשֶׁר אָמַר-לוֹ מֹשֶׁה לְהִלָּחֵם
 בְּעַמְלֶק וּמֹשֶׁה אָהָרֹן וְחֹזֵר עָלָיו רֹאשׁ הַגְּבֻעָה: וְהָיָה בְּאֲשֶׁר יָרִים מֹשֶׁה
 יָדוֹ וַגְּבַר יִשְׂרָאֵל וְכֹאֲשֶׁר יָנִיחַ יָדוֹ וַגְּבַר עַמְלֶק: וַיְדִי מֹשֶׁה כְּבָדִים וַיִּקְחוּ-
 אָבֹן וַיִּשְׂמִימוּ תַחְתָּיו וַיֵּשֶׁב עָלֶיהָ וְאָהָרֹן וְחֹזֵר תָּמְכוּ בְיָדָיו מִזֶּה אַחַד וּמִזֶּה
 אַחַד וַיְהִי יָדָיו אֲמוֹנָה עַד־בֹּא הַשָּׁמֶשׁ: וַיַּחֲלֵשׁ יְהוָשֶׁעַ אֶת־עַמְלֶק וְאֶת־
 עַמּוֹ לְפִי־חֶרֶב:

1

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כְּתֹב זֹאת זָכְרוֹן בְּסֵפֶר וְשִׂים בְּאָזְנֵי יְהוָשֶׁעַ
 כִּי־מָחָה אֲמַחֶה אֶת־זָכֹר עַמְלֶק מִתַּחַת הַשָּׁמַיִם: וַיִּבֶן מֹשֶׁה מִזְבֵּחַ
 וַיִּקְרָא שְׁמוֹ יְהוָה נָסִי: וַיֹּאמֶר בְּיַד עַל־כֵּס יְהוָה מִלְחָמָה לִיהוָה בְּעַמְלֶק
 מִדֶּרֶךְ דָּר: פַּפֵּה קט"ו פסוקים. י"ד אמוניה סימן. טנא"ה סימן.

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פרשת יתרו

א וַיִּשְׁמַע יִתְרוֹ כֹּהֵן מִדִּיֵּן חֹתֵן מֹשֶׁה אֶת־כָּל־אֲשֶׁר עָשָׂה אֱלֹהִים לְמֹשֶׁה
 ב וּלְיִשְׂרָאֵל עַמּוֹ כִּי־הוֹצִיָא יְהוָה אֶת־יִשְׂרָאֵל מִמִּצְרַיִם: וַיִּקַּח יִתְרוֹ חֹתֵן
 ג מֹשֶׁה אֶת־צִפּוֹרָה אִשְׁתׁ מֹשֶׁה אַחֶר שְׁלוֹחִיהָ: וְזֹאת שְׁנֵי בָנֶיהָ אֲשֶׁר שָׁם
 ד הָאֶחָד גֵּרְשֹׁם כִּי אָמַר גֵּר הָיִיתִי בְּאֶרֶץ נֹכְרִיָה: וְשֵׁם הָאֶחָד אֱלִיעֶזֶר
 ה כִּי־אֱלֹהֵי אָבִי בְּעֶזְרִי וַיִּצְלַנִי מִחֶרֶב פְּרָעָה: וַיָּבֹא יִתְרוֹ חֹתֵן מֹשֶׁה
 וּבָנָיו וְאִשְׁתּוֹ אֶל־מֹשֶׁה אֶל־הַמַּדְבָּר אֲשֶׁר־הוּא חֲנָה שָׁם הָרַ הָאֱלֹהִים:
 ו וַיֹּאמֶר אֶל־מֹשֶׁה אֲנִי חֹתֶנְךָ יִתְרוֹ בָּא אֵלַיךָ וְאִשְׁתְּךָ וּשְׁנֵי בָנֶיךָ עִמָּךָ:
 ז וַיָּצֵא מֹשֶׁה לְקִרְיַת חֹתֵנו וַיִּשְׁתַּחֲוּ וַיִּשְׁקֻ-לוֹ וַיִּשְׁאַלּוּ אִישׁ־לְרֵעֵהוּ
 ח לְשָׁלוֹם וַיָּבֹאוּ הָאֱהָלָה: וַיִּסְפֹּר מֹשֶׁה לְחֹתֵנו אֶת־כָּל־אֲשֶׁר עָשָׂה יְהוָה
 ט לְפָרְעֹה וּלְמִצְרַיִם עַל אֹדֶת יִשְׂרָאֵל אֶת־כָּל־הַתְּלָאָה אֲשֶׁר מִצַּאתֶם
 י בַּדֶּרֶךְ וַיִּצְלַם יְהוָה: וַיִּסַּח יִתְרוֹ עַל כָּל־הַטּוֹבָה אֲשֶׁר־עָשָׂה יְהוָה
 יִ לְיִשְׂרָאֵל אֲשֶׁר הִצִּילוּ מִיַּד מִצְרַיִם: וַיֹּאמֶר יִתְרוֹ בְּרוּךְ יְהוָה אֲשֶׁר הִצִּיל
 יא אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד פְּרָעָה אֲשֶׁר הִצִּיל אֶת־הָעָם מִתַּחַת יַד־
 יב מִצְרַיִם: עַתָּה יָדַעְתִּי כִּי־גָדוֹל יְהוָה מִכָּל־הָאֱלֹהִים כִּי בִדְבַר אֲשֶׁר
 יג וָדוֹ עָלִיהֶם: וַיִּקַּח יִתְרוֹ חֹתֵן מֹשֶׁה עִלָּה וּבָכָחִים לְאֱלֹהִים וַיָּבֹא אֶהָרֹן
 יד וְכָל אֲזַנֵּי יִשְׂרָאֵל לֶאֱכֹל־לֶחֶם עִם־חֹתֵן מֹשֶׁה לִפְנֵי הָאֱלֹהִים: וַיְהִי
 טו מִמִּחֶרֶת וַיֵּשֶׁב מֹשֶׁה לְשַׁפֵּט אֶת־הָעָם וַיַּעֲמֵד הָעָם עַל־מֹשֶׁה מִן־הַבֶּקֶר
 טז עַד־הָעֶרֶב: וַיֵּרָא חֹתֵן מֹשֶׁה אֶת־כָּל־אֲשֶׁר־הוּא עָשָׂה לָעָם וַיֹּאמֶר מַה־

1. [AND] JETHRO ... HEARD. What report did he hear that had such a great effect on him that he came? - He heard about the dividing of the Sea of Reeds and the war with Amalek.²

4. AND HE SAVED ME FROM THE SWORD OF PHARAOH. When Dathan and Abiram revealed what they knew about the matter of the Egyptian whom Moses had killed, and [Pharaoh] sought to kill Moses, [Moses'] neck became as hard as a pillar of marble, and the blade of the sword could not penetrate it.³

2 REASHI
 3 SHIRA

Nations heard and trembled;
 terror gripped Philistia's inhabitants.
 The chiefs of Edom were dismayed,
 Moab's leaders were seized with trembling,
 the people of Canaan melted away.
 Fear and dread fell upon them.

שמעו עמים ירדון,
 אז נבהלו אלופי
 נמגו
 תפל עליהם אימתה
 אחז ישבי פלשת:
 אילי מואב יאחזמו רעד,
 פל ישובי כנען:

continued (1)

"Choose people for us and go do battle with Amalek; tomorrow I will stand on top of the hill with the staff of God in my hand." ¹⁰ Joshua did as Moses said to him, to do battle with Amalek; and Moses, Aaron, and Hur ascended to the top of the hill. ¹¹ It happened that when Moses raised his hand* Israel was stronger, and when he lowered his hand Amalek was stronger. ¹² Moses' hands grew heavy, so they took a stone and put it under him and he sat on it, and Aaron and Hur* supported his hands, one on this side and one on that side, and he remained with his hands in faithful prayer until sunset. ¹³ Joshua weakened Amalek and its people with the sword's blade.

¹⁴ HASHEM said to Moses, "Write this as a remembrance in the Book and recite it in the ears of Joshua, that I shall surely erase the memory of Amalek from under the heavens." ¹⁵ Moses built an altar and called its name "HASHEM Is My Miracle"; ¹⁶ and he said, "For the hand is on the throne of God: HASHEM maintains a war against Amalek, from generation to generation."

PARASHAS YISRO

¹ Jethro, the minister of Midian,* the father-in-law of Moses, heard everything that God did to Moses and to Israel, His people — that HASHEM had taken Israel out of Egypt. ² Jethro, the father-in-law of Moses, took Zipporah, the wife of Moses, after she had been sent away; ³ and her two sons: of whom the name of one was Gershom, for he had said, "I was a sojourner in a strange land"; ⁴ and the name of the other was Eliezer, for "the God of my father came to my aid, and He saved me from the sword of Pharaoh."

⁵ Jethro, the father-in-law of Moses, came to Moses with his sons and wife, to the Wilderness where he was encamped, by the Mountain of God. ⁶ He said to Moses, "I, your father-in-law Jethro, have come to you, with your wife and her two sons with her."

⁷ Moses went out to meet his father-in-law, and he prostrated himself and kissed him, and each inquired about the other's well-being; then they came to the tent. ⁸ Moses told his father-in-law everything that HASHEM had done to Pharaoh and Egypt for Israel's sake — all the travail that had befallen them on the way — and that HASHEM had rescued them.

⁹ Jethro rejoiced* over all the good that HASHEM had done for Israel, that He had rescued it from the land of Egypt. ¹⁰ Jethro said, "Blessed is HASHEM, Who has rescued you from the hand of Egypt and from the hand of Pharaoh, Who has rescued the people from under the hand of Egypt. ¹¹ Now I know that HASHEM is greater than all the gods, for in the very matter in which [the Egyptians] had conspired against them" ¹² Jethro, the father-in-law of Moses, took a burnt-offering and feast-offerings for God; and Aaron and all the elders of Israel came to eat bread with the father-in-law of Moses before God.

¹³ It was on the next day that Moses sat to judge the people, and the people stood by Moses from the morning until the evening. ¹⁴ The father-in-law of Moses saw everything that he was doing to the people, and he said, "What is

(4) MIDRASH

תנחומא

פרשת יתרו

מדרש

שי

ב וישמע יתרו. יש שמע והפסיד. ויש שמע ונשבר. יואש שמע והפסיד. שנאמר, או שמע המלך אליהם (דה"ב כד יז). לפיכך, ואת-יואש עשו שפטים (שם שם כד). וכן שמעו צמים רגזון (שמות טו יד). אכל יתרו שמע ונשבר, שהיה כמר לעבודת-זרה וקא ונדבק למשה ונקנס פחת פנמי השכינה ונכה ליטר פרשת הדינין לישראל, שאמר למשה, לא-טוב הדבר אשר אתה עשה. ואתה תחזה מפל-העם אנשי-חיל, גבורים בתורה. כענין שנאמר, גברי כח עשי דברו (תהי"ג כז). יראי אלהים, כמשמעות אנשי אמת, עומדין על אמתו של דין. שנאי בצע, שנאי ממון עצמן. כל-שכן ממון של אחרים. יהא אומר, אפלו אתה שורף גדישי, אפלו קוצץ את פרמי, כהגון אני דינו.

Through a 2,000-year exile, the longest of any people, anywhere, through conquests and expulsions, inquisitions and pogroms, the Jewish people held on to this promise, and they held on to it through the longest and darkest of nights. A night that Elie Wiesel proclaimed "seven times sealed." A night that transformed the small faces of children into smoke under a silent sky. A night that consumed the faith of so many and that challenges the faith of so many still.

And tomorrow, when I stand with my wife at Yad Vashem to honor the 6 million Jewish martyrs of the Holocaust, we will marvel at the faith and resilience of your people, who just three years after walking beneath the shadow of death, rose up from the ashes to resurrect yourselves, to reclaim a Jewish future, and to rebuild the Jewish state.

And this April, we will mark the day when the Jewish people answered that ancient question -- can a country be born in a day, can a nation be born in a moment? -- as the State of Israel celebrates the 70th anniversary of its birth.

As you prepare to commemorate this historic milestone, I say, along with the good people of Israel, here and around the world: Shehecheyanu, v'kiyimanu, v'higiyanu la'zman ha'zeh.

In Jerusalem, we see all this and more. And so today, as I stand in Abraham's "Promised Land," I believe that all who cherish freedom, and seek a brighter future, should cast their eyes here to this place and marvel at what they behold.

How unlikely was Israel's birth; how more unlikely has been her survival. And how confounding, and against the odds, has been her thriving. You have turned the desert into a garden, scarcity into plenty, sickness into health, and you turned hope into a future.

Israel is like a tree that has grown deep roots in the soil of your forefathers, yet as it grows, it reaches ever closer to the heavens. And today and every day, the Jewish State of Israel, and all the Jewish people, bear witness to God's faithfulness, as well as your own.

It was the faith of the Jewish people that gathered the scattered fragments of a people and made them whole again; that took the language of the Bible and the landscape of the Psalms and made them live again. And it was faith that rebuilt the ruins of Jerusalem and made them strong again.

The miracle of Israel is an inspiration to the world. And the United States of America is proud to stand with Israel and her people, as allies and cherished friends.

And so we will "pray for the peace of Jerusalem," that "those who love you be secure," that "there be peace within your walls, and security in your citadels."

VICE PRESIDENT PENCE

