

Rashi on Exodus 17:16

Because the hand is upon the throne of G-d - the hand of the Holy One, blessed be He, is raised to swear by His throne that He will have war and enmity against Amalek to all eternity. And what is the force of כס — why does it not say as usual כסא? And the Divine Name, also, is divided into half G-d is only the half of the Tetragrammaton)! The Holy One, blessed be He, swears that His Name will not be perfect nor His throne perfect until the name of Amalek be entirely blotted out.

Psalm 132:13

For the L-rd has chosen Zion; He has desired it for His seat.

Deuteronomy 20:4

For it is your G-d who marches with you to do battle for you against your enemy, to bring you victory.”

Rashi on Deuteronomy 20:4

They come to war relying on the conquering strength of human beings (lit., flesh and blood) but you come relying on the strength of the Omnipresent God! The Philistines once came to war relying on the strength of Goliath — what was his end? He fell and they fell with him (Sotah 42a).



Rashi on Numbers 24:7

AND HIS KING SHALL BE HIGHER THAN AGAG — Their first king will conquer Agag king of the Amalakites.

Rashi on Numbers 24:9

HE CROUCHED, HE LAY DOWN AS A LION — Understand this as the Targum does (“He will have rest, he will dwell in strength like a lion”), meaning, they will be settled in their land in strength and might

Bavli Sanhedrin 105b

Rabbi Yoḥanan says: From the blessing of that wicked person, Balaam, you can ascertain what was in his heart. God transformed the curses that he planned into blessings. **He sought to say that they should not have synagogues and study halls,** and he said instead: **“How goodly are your tents, Jacob”** (Numbers 24:5), a blessing on their synagogues. He sought to say **that the Divine Presence [shekhina] will not rest upon them,** and he said instead: **“And your dwellings [mishkenot] Israel.”** He sought to say that **the kingdom of Israel would not continue,** and he said instead that it would continue: **“Like the winding brooks”** (Numbers 24:6), which flow continuously. He sought to say that **they would have no olive trees and vineyards,** and he said instead: **“Like gardens by the river’s side”** (Numbers 24:6). He sought to say that **their fragrance would not diffuse** from their fulfillment of mitzvot, and he said instead: **“Like aloes that the Lord has planted”** (Numbers 24:6).

Rashi on Balvi Sanhedrin 105b

He sought to say that they should not have synagogues and study halls - this will never stop amongst the people of Israel.

Sforno on Numbers 24:5

How goodly are your tents, O Jacob - a reference to the Torah academies. [the word אהל in that sense dates back to Genesis 25,27 where Yaakov is described as יושב אהלים a dweller in tents.

Your dwelling places - a reference to the synagogues of the Jews all over, as well as to their Temples when these existed. The reason that Bileam said מה טובו, an unusual formulation, is that he wanted to make plain that the Torah academies are not only of benefit to the people who study in them, but that they also are good in a transitive sense, i.e. their very existence is of benefit to the entire nation.

