

# Quote Analysis for Midrash Tankhuma Veyera Bet

by Andrew Ash

Source	Context before	Context after
Psalms 18:36	In Psalm 18 David thanks God for having saved him from Saul and Saul's allies, all of whom were trying to kill David to prevent him from replacing Saul as king. Metaphors show an anthropomorphized God weaking havoc on nature to show his displeasure; David declares his reward (kingship) is earned (instead of usurped?), and pledges that he's been loyal to God; Nature and armour metaphors declare God granted David exceptional warrior qualities	David declares he destroyed his enemies because God supported him as he acted.
Gen. 18:1	Gen. 17 - the covenant is declared by God between God and Avraham and his descendants; Promise by God that Sarah will bear a son; Abraham and all men in his household circumcised; Gen. 18:1 - "Now YHWH was seen by him by the oaks of Mamre as he was sitting at the entrance to his tent at the heat of the day." (Everett Fox)	Gen. 18 - visit of three angels/servants-of-God to Avraham: one is sent to rescue Lot, one to predict pregnancy of Sarah, and the third to destroy Sodom. <COMMENT> First Citation: Avraham may well have been sitting because he's recovering from the wounds of circumcision. As well, the text tells us it was during the "heat of the day", the hardest time to be running around greeting guests. Both features of the text emphasize Avraham's hospitality. In Gen. 18:1 the narrative voice lets the reader in on a secret: YHWH was seen by Avraham, but in fact 18:2 confirms that from Avraham's perspective he only saw three men. Second Citation: Rabbis contrast Gen. 18:1 and Gen. 18:2
Psalms 82:1	Psalm 82 is a short psalm, only 8 verses long. The first and last verse serve as bookends, declaring that God is the true judge amongst "the divine beings", and beseeching God to arise as the judge of all nations (in the end of days). In between these bookends the Psalm corrupt human justice and cites injustices committed against the "wretched", the orphans, and the poor. It criticizes the idea that human beings are all divine, stating: "I had taken you for divine beings, sons of the Most High, all of you; but you shall die as men do, fall like any prince." (Psalms 82:6-7)	
Gen. 18:2	Gen. 17 - the covenant is declared by God between God and Avraham and his descendants; Promise by God that Sarah will bear a son; Abraham and all men in his household circumcised; Gen. 18:1 - "Now YHWH was seen by him by the oaks of Mamre as he was sitting at the entrance to his tent at the heat of the day." (Everett Fox)	Gen. 18 - visit of three angels/servants-of-God to Avraham: one is sent to rescue Lot, one to predict pregnancy of Sarah, and the third to destroy Sodom.

Deut 10:17-18	Deut. 10 - Moshe retells to the people how God called him up to Mt. Sinai to receive the second set of tablets, how the tablets were made; Aaron's death and journeying of the people. Deut. 10:12+ God commands Israel to keep the covenant, repeating its terms, and promising that God will keep the covenant as well by delivering the people into Israel and loving them. God commands Israel to walk in God's ways, to love God, to serve God, to be humble and not stiff-necked	Deut. 10:19 - God commands Israel to love the sojourner not only because God does (as in Deut. 10:18), but because we were slaves once. Deut. 10:20+ - God commands Israel that they *must* be faithful, and reminds them of the miracles he's performed for them and how he's fulfilled his promise in the Avrahamic covenant to greatly multiply their numbers.
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Psalms 138:6	
Isaiah 57:15	
Isaiah 66:1-2	
Psalms 10:16-17	
Psalms 68:5-6	

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