**Kefa I**

Levantamento de Renato Nati

# Ex 12:5

O animal escolhido será macho de um ano, sem defeito, e pode ser cordeiro ou cabrito.

יהוה said to Moses and Aaron in the land of Egypt:

Targum: Targum Jonathan on Exodus 12:5 And the Lord spoke to Mosheh and to Aharon in the land of Mizraim, saying,

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### Commentary: Tur HaArokh, Exodus 12:5:1

Commentary: Siftei Chakhamim, Exodus 12:5:1**Its entire [first] year it is called. . .** This excludes an animal after one year of its life has passed. Although it has not yet lived two full years, it is unfit for the *korbon Pesach*. So says Rashi in Maseches Pesachim (97b), that a male in its second year is unfit for the *korbon Pesach*. (*Nachalas Yaakov,* see further proofs there)

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Commentary: Chizkuni, Exodus 12:5:1שה תמים, “a lamb without blemish;” a Jew could not take an animal that was not in perfect physical condition and be considered as having fulfilled his duty. He might have been tempted to do so in order to escape the wrath of the Egyptian from whom he had purchased it by saying that he had not taken an Egyptian deity, since surely the Egyptians do not worship blemished animals, nor female animals or overage, weak animals, so that he had not committed blasphemy in their eyes. The Torah spells all this out by writing: “unblemished, male, less than a year old.” The Egyptians would raise the price of these animals when aware that the Israelites would use it in the service of their G-d. The Torah wanted the Jews to pay the price of such animals, although at that stage, they could have simply taken the animal without paying for it, as they no longer were afraid of their former masters. These had realised that they were not able to save their animals from the Israelites as long as these were still in their city. If they could not save their animals from the Israelites while in their own cities, how much less would they be able to do so outside their own domains.

### Commentary: Chizkuni, Exodus 12:5:1

Commentary: Rashi on Exodus 12:5:1 תמים PERFECT i. e. without blemish (Mekhilta d'Rabbi Yishmael 13:5:1).

### Commentary: Rashi on Exodus 12:5:1

Commentary: Ibn Ezra on Exodus 12:5:1YOUR LAMB SHALL BE WITHOUT BLEMISH. It shall be without any deformity. The word *seh* (lamb) also applies to the two kinds182*Not only does the term tzon* take in two kinds but the word *seh* also takes in two kinds. taken in by the term *tzon* (flock).183*It refers to sheep and goats, as is explicitly stated in our verse, namely, ye shall take it* (the seh) *from the sheep, or from the goats*. *Sehkhevasim ve-seh izzim* (the sheep and the goat) (Deut. 14:4) is similar. Rabbi Moses ben Amram Ha-Parsi184*A Karaite commentator on the Bible.* says that the obligation to offer a lamb only pertains to the Passover brought in Egypt. However, in the Land of Israel one could sacrifice a lamb or a bull. He offers as proof, *And thou shalt sacrifice the passover-offering unto the Lord thy God, of the flock and the herd* (Deut. 16:2), which applies to the Passover to be offered in all future generations. However, he did speak correctly. All future Passover offerings are in memory of the paschal lamb offered in Egypt, and one should not deviate from it. The meaning of the aforementioned verse can only be: *And thou shalt sacrifice the passover-offering unto the Lord thy God of the flock* as an obligation; *and of the herd*, bring peace offerings to be eaten cooked in water. Similarly, *And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter* (Deut. 16:14) means thou art obligated;185*To come to the temple on a pilgrimage and rejoice before the Lord.* thy son and thy daughter are permitted to do so. Proof of the above is found in the book of Chronicles.186*II Chron. 35: 1-13.* We read there that on the fourteenth day187*Of the first month.* they slaughtered lambs and bullocks.188*II Chron. 35:1.* It is written there that the lambs were for Passover offerings189*Ibid.*, 35:7. and the bullocks which served as peace offerings were cooked in pots and caldrons.190*Ibid.* Only those sacrifices which came from the flock were roasted in the fire according to ordinance.191*Ibid.* Rabbi Joshua says that there is a difference between *ben shanah* (of the first year)192*Our verse states that the paschal lamb is to be a ben shanah*. and *ben shenato* (of the first year). A *ben shanah*193*That is, a lamb that is a ben shanah*. has lived a year and *ben shenato* means exactly what Scripture says.194*Ben shenato* literally means of its year, i.e., during its first year of life. Now with regard to the sacrifices offered by the princes it first states, *keves echad ben shenato leolah* (one he-lamb of the first year, for a burnt-offering) (Num. 7:15) and then states, *kevasim bene shanah* (he-lambs of the first year) (Num. 7:87).195*Scripture tells us that each one of the princes of the tribes of Israel offered a keves ben shenato* for a burnt offering. Scripture then gives the number of burnt offerings as *kevasim bene shanah shenem asar* (he-lambs of the first year twelve). We thus see that the terms *ben shanah* and *ben shenato* are one and the same. Therefore Rabbi Joshua is incorrect. I might add that both Krinsky and Weiser missed I.E.’s point. Both indicate that I.E.’s proof is from the five he-lambs of the first year (*bene shanah*) brought as peace offerings. However, there is no proof from the latter because the peace offering differs from the burnt offering, and one can argue that Scripture required a lamb under a year for a burnt offering and a lamb over a year for a peace offering.

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Midrash: Ein Yaakov (Glick Edition), Bava Kama 6:3(Fol. 59) Eliezer the Little (Ib. b) once put on black shoes and stood in the marketplace of Nahardea. When the officers of the Exilarch asked him for the reason [of his wearing such shoes], he answered that it was because he was mourning the destruction of Jerusalem. They said to him: "Are you such a great man as to be worthy of mourning the destruction of Jerusalem?" And thinking that he was doing it in search of notoriety, they placed him under arrest. He, however, protested and said: "I am a scholarly man." When asked to prove it, he said: "Either you ask me some difficult question, or I will ask one of you." They said to him: "You had better ask the question." Thereupon he asked them: "One who destroys a young date-tree [on which the dates are not yet ripe], what amount of damages ought he to pay?" They answered: "He ought to pay the value of the tree." "But there are already dates on it?" He rejoined: "Then let him also pay the value of the dates." "But did he then take the dates with him; he only destroyed the tree?" he argued. "Well, let us then hear what you have to say to that." Whereupon he answered: "The damage is appraised as to one in sixty." They said to him: "But who agrees with you in that? "Samuel is still alive," came the answer, "and his college is in existence. They sent to inquire of Samuel and upon the verification of Samuel, they liberated him.

### Midrash: Ein Yaakov (Glick Edition), Bava Kama 6:3

Midrash: Sifrei Bamidbar 65:1 (Bamidbar 9:2) "And the children of Israel shall offer the Pesach in its appointed time": Why is this stated? (i.e., Isn't it obvious?) From (Shemot 12:6) "and the whole congregation of Israel shall slaughter it (the Paschal lamb)," I might think, either on a weekday or on Sabbath (as the case may be). And how would I satisfy (Ibid. 31:14) "Its (Sabbath's) desecrators shall be put to death"? With other labors, other than slaughtering the Paschal lamb. — Or, even with slaughtering the Paschal lamb. And how would I satisfy "and they shall slaughter it"? (If it falls out) on other days, other than Sabbath. It is, therefore, written "And the children of Israel shall offer the Pesach in its appointed time" (— even on the Sabbath). These are the words of R. Yoshiyah. R. Yonathan (to R. Yoshiyah): This is not sufficient (for the derivation [i.e., "in its appointed time" may mean if it does not fall out on a Sabbath.]) R. Yoshiyah (to R. Yonathan): Rather, it is written (Bamidbar 28:2) "Command the children of Israel and say to them … to offer (the tamid) offering to Me in its appointed time." If (the intent of this is) to teach that the tamid offering overrides Sabbath, this is not needed; for it is already written (Ibid. 9) "And on the Sabbath day, (there are to be sacrificed) two lambs of the first year … (10) the burnt-offering of the Sabbath in its Sabbath in addition to the daily burnt-offering, etc." What, then, is the intent (of "in its appointed time")? It is "extra," to signal the formulation of an identity, viz.: it is written here "in its appointed time," and elsewhere (re the Paschal lamb) "in its appointed time." Just as "its appointed time" here overrides Sabbath, so, "its appointed time" there overrides Sabbath. "On the fourteenth day of this month, towards evening shall you offer it, in its appointed time.": What is the intent of this? Is it not already written "The children of Israel shall offer it in its appointed time"? Why, again, "in its appointed time"? Scripture hereby comes to teach us that just as the first Pesach (as opposed to Pesach Sheni) overrides the Sabbath, so it overrides (communal) uncleanliness. For (without this verse,) it would follow otherwise, viz.: If (the slaughtering of) the red heifer, which does not override the Sabbath overrides (communal) uncleanliness, the first Pesach, which overrides the Sabbath, how much more so should it override uncleanliness? — This is refuted by the second Pesach, which even though it overrides the Sabbath, does not override uncleanliness. And this would indicate of the first Pesach that even though it overrides the Sabbath, it does not override uncleanliness. It is, therefore, written "in its appointed time," to teach concerning the first Pesach that just as it overrides the Sabbath it overrides uncleanliness. (Bamidbar, Ibid.) "According to all of its statutes": These are the mitzvoth (directly) pertaining to its body, viz. (Shemot 12:5) "an unblemished lamb, a male, of the first year." "its ordinances": These are the mitzvoth attendant upon its body, viz. (Devarim 16:3) "Seven days shall you eat matzoth 'upon' it." "according to all its ordinances": to include mitzvoth not attendant upon its body — the eating of matzoh for seven days and the burning of chametz.

### Midrash: Sifrei Bamidbar 65:1

Midrash: Sifrei Bamidbar 69:2 (Bamidbar 9:9-10) "And the L-rd spoke to Moses, saying: Speak to the children of Israel, saying: A man if he be unclean by a dead body, etc.": This is something that he (Moses) asked (of the L-rd). "or on a distant way": This is something that he did not ask. "if he be unclean by a dead body." This tells me only of one who is tamei by a dead body. Whence do I derive (the same [i.e., that Pesach Sheni is observed] for) other types of tumah? From "or if he were on a distant way." You induce (binyan av) from both, viz.: "tamei by a dead body" is not like "distant way," and "distant way" is not like "tamei by a dead body." What is common to both is that one who did not observe the first Pesach observes Pesach Sheni — So, all who could not observe the first Pesach observe Pesach Sheni. "on a distant way": I do not know what constitutes "a distant way." R. Akiva says: It is written "tamei by a dead body" and "distant way." Just as in the fist instance, he desired to observe but could not, so, in the second, he desired to observe but could not; and the sages delimited ("distant way" as applying to) anyone who at the time of the slaughtering of the Paschal lamb was at a distance from Modi'im (fifteen miles from Jerusalem) and beyond, along the entire circumference. R. Eliezer says "distant way" is stated in respect to the tithe (viz. Devarim 14:24), and "distant way" is stated in respect to Pesach. Just as "distant way" in respect to the tithe connotes outside the place where it is eaten, so, "distant way" in respect to Pesach. Which is the place where it is eaten? From the entrance of Jerusalem within. R. Yehudah says: "distant way" is stated in respect to Pesach, and "distant way" is stated in respect to the tithe. Just as "distant way" in respect to Pesach connotes outside the place of its (the Paschal lamb's) fitness, (i.e., the azarah [the Temple court]) so, "distant way" in respect to the tithe. And what is the place of its fitness? (All of Jerusalem) from the azarah outwards.

### Midrash: Sifrei Bamidbar 69:2

Midrash: Sifrei Bamidbar 107:2 (Bamidbar 15:2) "Speak to the children of Israel and say to them: When you come to the land of your settlings which I give to you, etc.": Scripture comes to teach us that Israel were obligated to bring libations (with their offerings) only after inheritance and settlement (of the land [viz. Ibid. 15:5]). You say after inheritance and settlement, but perhaps immediately upon their entry to the land. It is, therefore, written (Devarim 17:14) "When you come to the land that the L-rd your G-d gives to you, and you inherit it and you settle in it, etc." Since "comings" are mentioned in the Torah unqualified, and in one instance (above) it is specified, after inheritance and settlement, so all ("comings" are understood as) after inheritance and settlement, which teaches us that wherever "settlings" is written, after inheritance and settling is understood. These are the words of R. Yishmael. R. Akiva queried him: But in respect to Shabbath it is written "settlings" (viz. Vayikra 23:3), and it obtains both in Eretz Yisrael and outside of it! R. Yishmael replied: If "lighter" mitzvoth obtain both in the land and outside it, how much more so, Shabbath, the "graver." And it ("settlings") comes to teach that in an individual altar ("bamah") there is no obligation to bring libations. R. Akiva says: Scripture comes to teach us that libations are to be offered on a bamah. Abba Channan says in the name of R. Eliezer: Why is this ("When you come to the land") written? For it would follow, since we find that the vessels of the Temple were more than those of the tent of meeting (viz. I Kings 7:27), so, the libations of the Temple were more than those of the tent of meeting; it is, therefore, written (Bamidbar 15:2) "When you come … (3) and you shall offer, etc." to teach that even though there were more vessels in the Temple than in the tent of meeting, there were not more libations. (Ibid. 3) "and you shall offer a fire-offering to the L-rd": This implies that all that is offered for the fire requires libations, even a meal-offering. It is, therefore, written "a burnt-offering." This tells me only of a burnt-offering (that it requires libations). Whence do I derive (the same for) peace-offerings? From "a sacrifice." Whence do I derive (the same for) a thank-offering? From "or a sacrifice." This would imply (that libations are required) for these as well as for first-born, tithe, Pesach and guilt-offering. It is, therefore, written "for an expressed vow or as a guilt-offering." Scripture speaks only of offerings that are brought as vow and gift. — But this would imply that I exclude them (from libations) as well as mandatory festival offerings! — It is, therefore, written "or in your festivals," to include these (as requiring libations). — But this would imply (that libations are required for) burnt-offerings and mandatory peace-offerings that are brought on festivals, and for a mandatory sin-offering that is brought on festivals! — It is, therefore, written (Ibid. 15;8) "And if you offer a bullock as a burnt-offering or as a sacrifice." "Bullock" was included in the general category (of offerings) and departed from it (for specific mention) to teach about the category, viz.: Just as "bullock," which is brought for vow or gift (requires libations, so, all (offerings) that are brought for vow or gift require libations) — to exclude sin-offerings and guilt-offerings, which are not brought for vow or gift.

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Midrash: Sifrei Bamidbar 107:2 (Bamidbar 15:2) "Speak to the children of Israel and say to them: When you come to the land of your settlings which I give to you, etc.": Scripture comes to teach us that Israel were obligated to bring libations (with their offerings) only after inheritance and settlement (of the land [viz. Ibid. 15:5]). You say after inheritance and settlement, but perhaps immediately upon their entry to the land. It is, therefore, written (Devarim 17:14) "When you come to the land that the L-rd your G-d gives to you, and you inherit it and you settle in it, etc." Since "comings" are mentioned in the Torah unqualified, and in one instance (above) it is specified, after inheritance and settlement, so all ("comings" are understood as) after inheritance and settlement, which teaches us that wherever "settlings" is written, after inheritance and settling is understood. These are the words of R. Yishmael. R. Akiva queried him: But in respect to Shabbath it is written "settlings" (viz. Vayikra 23:3), and it obtains both in Eretz Yisrael and outside of it! R. Yishmael replied: If "lighter" mitzvoth obtain both in the land and outside it, how much more so, Shabbath, the "graver." And it ("settlings") comes to teach that in an individual altar ("bamah") there is no obligation to bring libations. R. Akiva says: Scripture comes to teach us that libations are to be offered on a bamah. Abba Channan says in the name of R. Eliezer: Why is this ("When you come to the land") written? For it would follow, since we find that the vessels of the Temple were more than those of the tent of meeting (viz. I Kings 7:27), so, the libations of the Temple were more than those of the tent of meeting; it is, therefore, written (Bamidbar 15:2) "When you come … (3) and you shall offer, etc." to teach that even though there were more vessels in the Temple than in the tent of meeting, there were not more libations. (Ibid. 3) "and you shall offer a fire-offering to the L-rd": This implies that all that is offered for the fire requires libations, even a meal-offering. It is, therefore, written "a burnt-offering." This tells me only of a burnt-offering (that it requires libations). Whence do I derive (the same for) peace-offerings? From "a sacrifice." Whence do I derive (the same for) a thank-offering? From "or a sacrifice." This would imply (that libations are required) for these as well as for first-born, tithe, Pesach and guilt-offering. It is, therefore, written "for an expressed vow or as a guilt-offering." Scripture speaks only of offerings that are brought as vow and gift. — But this would imply that I exclude them (from libations) as well as mandatory festival offerings! — It is, therefore, written "or in your festivals," to include these (as requiring libations). — But this would imply (that libations are required for) burnt-offerings and mandatory peace-offerings that are brought on festivals, and for a mandatory sin-offering that is brought on festivals! — It is, therefore, written (Ibid. 15;8) "And if you offer a bullock as a burnt-offering or as a sacrifice." "Bullock" was included in the general category (of offerings) and departed from it (for specific mention) to teach about the category, viz.: Just as "bullock," which is brought for vow or gift (requires libations, so, all (offerings) that are brought for vow or gift require libations) — to exclude sin-offerings and guilt-offerings, which are not brought for vow or gift.

### Midrash: Sifrei Bamidbar 107:2

Midrash: Sifrei Bamidbar 69:2 (Bamidbar 9:9-10) "And the L-rd spoke to Moses, saying: Speak to the children of Israel, saying: A man if he be unclean by a dead body, etc.": This is something that he (Moses) asked (of the L-rd). "or on a distant way": This is something that he did not ask. "if he be unclean by a dead body." This tells me only of one who is tamei by a dead body. Whence do I derive (the same [i.e., that Pesach Sheni is observed] for) other types of tumah? From "or if he were on a distant way." You induce (binyan av) from both, viz.: "tamei by a dead body" is not like "distant way," and "distant way" is not like "tamei by a dead body." What is common to both is that one who did not observe the first Pesach observes Pesach Sheni — So, all who could not observe the first Pesach observe Pesach Sheni. "on a distant way": I do not know what constitutes "a distant way." R. Akiva says: It is written "tamei by a dead body" and "distant way." Just as in the fist instance, he desired to observe but could not, so, in the second, he desired to observe but could not; and the sages delimited ("distant way" as applying to) anyone who at the time of the slaughtering of the Paschal lamb was at a distance from Modi'im (fifteen miles from Jerusalem) and beyond, along the entire circumference. R. Eliezer says "distant way" is stated in respect to the tithe (viz. Devarim 14:24), and "distant way" is stated in respect to Pesach. Just as "distant way" in respect to the tithe connotes outside the place where it is eaten, so, "distant way" in respect to Pesach. Which is the place where it is eaten? From the entrance of Jerusalem within. R. Yehudah says: "distant way" is stated in respect to Pesach, and "distant way" is stated in respect to the tithe. Just as "distant way" in respect to Pesach connotes outside the place of its (the Paschal lamb's) fitness, (i.e., the azarah [the Temple court]) so, "distant way" in respect to the tithe. And what is the place of its fitness? (All of Jerusalem) from the azarah outwards.

### Midrash: Sifrei Bamidbar 69:2

Midrash: Sifrei Bamidbar 65:1 (Bamidbar 9:2) "And the children of Israel shall offer the Pesach in its appointed time": Why is this stated? (i.e., Isn't it obvious?) From (Shemot 12:6) "and the whole congregation of Israel shall slaughter it (the Paschal lamb)," I might think, either on a weekday or on Sabbath (as the case may be). And how would I satisfy (Ibid. 31:14) "Its (Sabbath's) desecrators shall be put to death"? With other labors, other than slaughtering the Paschal lamb. — Or, even with slaughtering the Paschal lamb. And how would I satisfy "and they shall slaughter it"? (If it falls out) on other days, other than Sabbath. It is, therefore, written "And the children of Israel shall offer the Pesach in its appointed time" (— even on the Sabbath). These are the words of R. Yoshiyah. R. Yonathan (to R. Yoshiyah): This is not sufficient (for the derivation [i.e., "in its appointed time" may mean if it does not fall out on a Sabbath.]) R. Yoshiyah (to R. Yonathan): Rather, it is written (Bamidbar 28:2) "Command the children of Israel and say to them … to offer (the tamid) offering to Me in its appointed time." If (the intent of this is) to teach that the tamid offering overrides Sabbath, this is not needed; for it is already written (Ibid. 9) "And on the Sabbath day, (there are to be sacrificed) two lambs of the first year … (10) the burnt-offering of the Sabbath in its Sabbath in addition to the daily burnt-offering, etc." What, then, is the intent (of "in its appointed time")? It is "extra," to signal the formulation of an identity, viz.: it is written here "in its appointed time," and elsewhere (re the Paschal lamb) "in its appointed time." Just as "its appointed time" here overrides Sabbath, so, "its appointed time" there overrides Sabbath. "On the fourteenth day of this month, towards evening shall you offer it, in its appointed time.": What is the intent of this? Is it not already written "The children of Israel shall offer it in its appointed time"? Why, again, "in its appointed time"? Scripture hereby comes to teach us that just as the first Pesach (as opposed to Pesach Sheni) overrides the Sabbath, so it overrides (communal) uncleanliness. For (without this verse,) it would follow otherwise, viz.: If (the slaughtering of) the red heifer, which does not override the Sabbath overrides (communal) uncleanliness, the first Pesach, which overrides the Sabbath, how much more so should it override uncleanliness? — This is refuted by the second Pesach, which even though it overrides the Sabbath, does not override uncleanliness. And this would indicate of the first Pesach that even though it overrides the Sabbath, it does not override uncleanliness. It is, therefore, written "in its appointed time," to teach concerning the first Pesach that just as it overrides the Sabbath it overrides uncleanliness. (Bamidbar, Ibid.) "According to all of its statutes": These are the mitzvoth (directly) pertaining to its body, viz. (Shemot 12:5) "an unblemished lamb, a male, of the first year." "its ordinances": These are the mitzvoth attendant upon its body, viz. (Devarim 16:3) "Seven days shall you eat matzoth 'upon' it." "according to all its ordinances": to include mitzvoth not attendant upon its body — the eating of matzoh for seven days and the burning of chametz.

### Midrash: Sifrei Bamidbar 65:1

Talmud: Keritot 28a:27instead **of a female lamb, and he** then **became poorer,** a bird pair is now the appropriate offering for him. Nevertheless, **since** his offering **was disqualified** at the outset because at that time he was obligated to bring a female lamb, **it is** permanently **disqualified.**

### Talmud: Keritot 28a:27

Talmud: Zevachim 25b:15the **veins** of the offering **into the vessel,** so that all the blood will empty into it. **It was also stated: Rav Asi says** that **Rabbi Yoḥanan says:** The **veins must see the airspace of** the **vessel.**

### Talmud: Zevachim 25b:15

Talmud: Zevachim 9a:19**Offerings that are eaten,** in this case the Paschal offering, **are diverted** when slaughtered not for their sake **to** serve as other types of **offerings that are eaten,** such as peace offerings. **But offerings that are eaten are not diverted to** serve as **offerings that are not eaten,** such as burnt offerings.

### Talmud: Zevachim 9a:19

Talmud: Pesachim 70b:6with few people registered for it, so that each person receives a **large** portion of the offering. Therefore, there is no need for a Festival peace-offering or for a cleaver. The Gemara questions this answer: **How do** the owners **know** already on the thirteenth that only a small number of people will be registered for the Paschal lamb? Perhaps more people will register for the offering before it is slaughtered, in which case we should assume that the cleaver was immersed, as it might be necessary to bring a Festival peace-offering together with the Paschal lamb.

### Talmud: Pesachim 70b:6

Talmud: Shabbat 20a:4**And,** however, **in the outlying areas,** meaning in all of Eretz Yisrael outside the Temple, it is prohibited to light a bonfire on Shabbat eve, unless there is sufficient **time for the fire to take hold in most of** the bonfire, while it is still day. **Rabbi Yehuda says: With** a bonfire of **coals,** even in the outlying areas one is permitted to light the fire on Shabbat eve at nightfall, even if the fire only spread to **any amount** of the bonfire. The coals, once they are kindled, will not be extinguished again, and there is no concern lest he come to tend to them on Shabbat.

### Talmud: Shabbat 20a:4

Talmud: Keritot 28a:4instead **of a female lamb, and he** then **became poorer,** a bird pair is now the appropriate offering for him. Nevertheless, **since** his offering **was disqualified** at the outset because at that time he was obligated to bring a female lamb, **it is** permanently **disqualified.**

### Talmud: Keritot 28a:4

Talmud: Arakhin 31b:10**Rava said: Everyone** agrees that **uncertain interest is prohibited; and here,** the dispute **between** Rabbi Yehuda and the Rabbis concerns the permissibility **of interest** given **on the condition that it will be returned.** That is, in addition to the arrangement described in the *baraita*, the parties agreed that the buyer will consume the produce, and if the sale will later be nullified, then the buyer will reimburse the seller for the value of the produce. One **Sage,** the first *tanna*, **holds** that although the interest is subsequently refunded, this practice is **prohibited, and** one **Sage,** Rabbi Yehuda, **holds** that this is permitted.

### Talmud: Arakhin 31b:10

Talmud: Bekhorot 39b:2**But doesn’t Rabbi Zeira say** that **Rav says:** In the case of **one who slits the ear of the bull** with the knife after slaughter, creating a blemish, **and thereafter collects its blood** from the neck, the offering is **disqualified, as it is stated: “And** the anointed priest **shall take from the blood of the bull”** (Leviticus 4:5). By using the term “the bull,” the verse indicates that the **bull** must be at the time of collection of the blood as **it already was** before slaughter, without a blemish. **Rather, here,** in the first *baraita*, it is referring to a case **where it lacked** a kidney **before the collection** of the blood, whereas **there,** in the second *baraita*, it is dealing with a case **where it lacked** a kidney only **after the collection** of the blood.

### Talmud: Bekhorot 39b:2

Talmud: Bekhorot 12a:3MISHNA: **One may not redeem** a firstborn donkey, **neither with a calf, nor with an undomesticated animal, nor with a slaughtered** animal, **nor with a *tereifa*, nor with a hybrid** of a sheep and a goat, **nor with a *koy*,** which is an animal with regard to which it is uncertain whether it is domesticated or undomesticated. **And Rabbi Eliezer deems it permitted** to redeem a firstborn donkey **with a hybrid** of a sheep and a goat, **because it is a lamb,** i.e., that hybrid has the status of a lamb, **but prohibits** redeeming it **with a *koy*, because its** status is **uncertain.** If one **gave** the firstborn donkey **to a priest, the priest may not keep it unless** he first **designates a lamb in its stead** for redemption.

### Talmud: Bekhorot 12a:3

Talmud: Chullin 74b:13**Rabbi Shimon Shezuri says: Even** if the fetus emerged alive and **is** now **five years old and plowing in the field,** the earlier **slaughter of its mother rendered it permitted** and it does not require slaughter before it is eaten. But if **one tore** an animal, i.e., he killed it without slaughtering it, **and** inside **he found a live nine-**month**-old** fetus, everyone agrees that the fetus **requires** its own **slaughter because its mother was not slaughtered.**

### Talmud: Chullin 74b:13

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### Talmud: Arakhin 31b:10

# Is 40:7

A relva murcha e cai a sua flor, quando o vento do Senhor sopra sobre eles; o povo não passa de relva.

Comfort, oh comfort My people,<br>Says your God.

Commentary: Rashi on Isaiah 40:7:1**shall wilt** Heb. נָבֵל, wilt.

### Commentary: Rashi on Isaiah 40:7:1

Commentary: Ibn Ezra on Isaiah 40:7:1חציר *Grass.* The fresh grass; the word has the same meaning in Arabic.17*خَضِرَ Viruit, خَضِرٌ Viridis. (Freytag, Lex. Arab. Lat.)*

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# Is 40:9

Você, que traz boas novas a Sião, suba num alto monte. Você, que traz boas novas a Jerusalém, erga a sua voz com fortes gritos, erga-a, não tenha medo; diga às cidades de Judá: "Aqui está o seu Deus! "

Comfort, oh comfort My people,<br>Says your God.

Commentary: Malbim on Isaiah 40:9:1The description here is of Zion herself as the herald, and so too Jerusalem. It says - you Zion the herald go up on a high mountain and you Jerusalem raise your voice with strength, don't be afraid lest the thing which you announce not come to pass, because it certainly will come. Not only this but also say to the cities of Yehudah 'here is your Gd' as if you are pointing to something which has already come and exists. (I already explained in many places that in Zion was the seat of the king, the Sanhedrin and the place of the Holy Temple, while in Jerusalem dwelt the masses. Zion announces that He has returned His Presence to Zion and the kingship and the priesthood. Therefore the prophet advised him to ascend a high mountain. Jerusalem announces the ingathering of the exiles, therefore the prophet advised her to raise her voice in strength in order that those driven away hear and be gathered from the four corners of the heavens.

### Commentary: Malbim on Isaiah 40:9:1

Commentary: Rashi on Isaiah 40:9:1**O herald of Zion** Heb. מְבַשֶּׂרֶת. The prophets who herald Zion. [This is the feminine form.] Elsewhere (infra 52:7), he says, “the feet of the herald (מְבַשֵּׂר).” [This is the masculine form.] This denotes that if they are worthy, he will be as swift as a male. If they are not worthy, he will be as weak as a female and will delay his steps until the end.

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Midrash: Midrash Tanchuma, Mishpatim 5:2**Now these are the ordinances (Exod. 21:1).** Scripture says elsewhere in reference to this verse: *He declareth His word unto Jacob … He hath not dealt so with any nation* (Ps. 147:19–20). Aquila the convert, Hadrian’s nephew, desired to be converted to Judaism, but he feared his uncle’s wrath.3*Aquila was credited with translating the Bible into Greek (see Gittin 56b). He was said to have been the son of Titus’ sister. Hadrian, who reigned from 117 to 138 C.E., promulgated a decree banning circumcision.* He told his uncle: “I want to engage in business.” “If you need to do so,” his uncle replied, “silver or gold is available to you.” Aquila responded: “I want to go into business in other lands in order to become acquainted with other people and need only your advice on how to do so.” He responded: “Whatever merchandise you trade in that you find low in price because it is ignored, deal in it, for it will ultimately rise in price and you will profit from it.” Then he went to Israel and studied the Torah.

### Midrash: Midrash Tanchuma, Mishpatim 5:2

Midrash: Midrash Tanchuma Buber, Toldot 16:2(Gen. 27:22:) THE VOICE IS THE VOICE OF JACOB. All voices are yours, as stated (in Exod. 19:16): AND THERE WERE VOICES (of thunder) AND LIGHTNINGS. And the rains come down only due to you, as stated (in Jer. 10:13): WHEN HE SOUNDS HIS VOICE, THERE IS TUMULT IN THE WATERS OF HEAVEN.

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# Is 53:7

Ele foi oprimido e afligido, contudo não abriu a sua boca; como um cordeiro foi levado para o matadouro, e como uma ovelha que diante de seus tosquiadores fica calada, ele não abriu a sua boca.

“Who can believe what we have heard?<br>Upon whom has <sup class="footnote-marker">a</sup><i class="footnote">I.e., the vindication which the arm of the Lord effects.</i>the arm of the L<small>ORD</small>-<sup class="endFootnote">-a</sup> been revealed?

Commentary: Ibn Ezra on Isaiah 53:7:1נגש He was oppressed. It is Niphal.

### Commentary: Ibn Ezra on Isaiah 53:7:1

Commentary: Rashi on Isaiah 53:7:1**He was oppressed, and he was afflicted** Behold he was oppressed by taskmasters and people who exert pressure.

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Midrash: Midrash Tanchuma, Noach 13:4**And Noah, the husbandman, began and planted a vineyard (Gen. 9:20).** Noah degraded himself when he began to till the soil. R. Judah the son of R. Shalum said: At first Noah was called a righteous and perfect man, but now he is described as a man of the earth. *And he planted a vineyard;* that is, after he planted the vineyard he was called a *husbandman.*

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### Midrash: Midrash Tanchuma, Noach 13:4

# Is 52:15

de igual modo ele aspergirá muitas nações, e reis calarão a boca por causa dele. Pois aquilo que não lhes foi dito verão, e o que não ouviram compreenderão.

Awake, awake, O Zion!<br>Clothe yourself in splendor;<br>Put on your robes of majesty,<br>Jerusalem, holy city!<br>For the uncircumcised and the unclean<br>Shall never enter you again.

Commentary: Rashi on Isaiah 52:15:1**So shall he cast down many nations** So now, even he his hand will become powerful, and he will cast down the horns of the nations who scattered him.

### Commentary: Rashi on Isaiah 52:15:1

Commentary: JPS 1985 Footnotes, Isaiah 52:4Whereas the Israelites themselves sought hospitality in Egypt, Assyria (i.e., the Chaldean Empire) has exiled them by force.

### Commentary: JPS 1985 Footnotes, Isaiah 52:4

Commentary: Ibn Ezra on Isaiah 52:15:1So shall he sprinkle many nations, etc. This verse is the explanation of the words he will be high and exalted. As it was true 25*The words of the Hebrew text are כאשר היה כן אמתנו, but if we compare them with the corresponding words in the antithesis, we are inclined to correct them into: כאשר היה זמן as there was a time.* that his form was destroyed in the sight of those that saw him, so truly will come the time when their oppressors25a*The Hebrew text has מהם of them and refers to הראים those that saw them mentioned before; but both must be understood to refer to the enemies and oppressors of the Israelites.* will be punished.

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### Commentary: Rashi on Isaiah 52:15:1

# Sl 99:5

Exaltem o Senhor, o nosso Deus, prostrem-se diante do estrado dos seus pés. Ele é santo!

<sup class="footnote-marker">a</sup><i class="footnote">Clauses transposed for clarity.</i>The L<small>ORD</small>, enthroned on cherubim, is king,<br>peoples tremble, the earth quakes.<sup class="endFootnote">-a</sup>

Midrash: Eikhah Rabbah 2:3**“How the Lord has clouded the daughter of Zion in His wrath. He cast the splendor of Israel from the heavens to the earth, and did not remember His footstool on the day of His wrath” (Lamentations 2:1).**  
“Terror [*balahot*] overwhelms me” (Job 30:15). Rabbi Ḥanina said: The congregation of Israel said before the Holy One blessed be He: In the past, it was I [Israel] who would terrify others, just as it says: “They hastened [*vayavhilu*] to bring Haman” (Esther 6:14). And another verse says: “I will render you a terror and you will be no more” (Ezekiel 26:21).1*This verse is directed to Tyre, as punishment to their actions toward Israel.* And it says: “Then the chieftains of Edom were terrified” (Exodus 15:15). Now it has been reversed against me. Rabbi Aḥa said: [This is analogous] to a segment of a pillar that was rolling through a plaza, and it collided with a rock and remained adjacent to it. So, “Your wrath weighs upon me” (Psalms 88:8).2*The point is that when God’s wrath, which inflicts terror, came upon Israel, it remained with Israel.*   
“It pursues my virtue [*nedivati*] like the wind” (Job 30:15), people who are noble minded [*nedivim*] and are worthy to have redemption come through them, You scatter them like the wind. “And like a cloud, my salvation passes” (Job 30:15), people who are noble minded and are worthy to have salvation come through them, You divert them and cause them to pass like clouds, as it is stated: “How the Lord has clouded the daughter of Zion in His wrath.”   
And it is written: “Like the nations that the Lord is eliminating from before you [so you will be eliminated]” (Deuteronomy 8:20). Say that just as those were with a priest and a prophet, so, too, these were with a priest and a prophet.3*The elimination of the Canaanite nations began with the destruction of Jericho in a process led by priests and by Joshua, a prophet (see Joshua chapter 6). Similarly, Israel’s exile was foretold by Jeremiah, who was both a prophet and a priest (Etz Yosef*). Just like those, it was with a shofar and shouting, so, too, these were with a shofar and shouting. And just as these were fourteen, as it is stated: “The Dinites, and the Afaresatekhites, the Tarpelites, the Afaresites, the Arkevites, the Babylonians, the Shushankhites, the Dehites, the Elamites, and the rest of the nations whom the great and honored Asenapar exiled” (Ezra 4:9–10),4*The phrase “the rest of the nations” refers to an additional five nations mentioned in II Kings 17:24. These fourteen nations were exiled from their homelands and resettled in Samaria by Sennacherib of Assyria. They were all who remained of the nations that he conquered.* say that these, too, were fourteen, as it is written: “On that day, his fortified cities will be like the abandoned forest and the treetop [*haamir*] that they abandoned” (Isaiah 17:9). What is *haamir*? It is as stated.5*The midrash interprets the word haamir* to mean “as stated [*haamur*],” meaning that the remnant will be as stated earlier in that passage: “There shall be left in it gleanings, as at the beating of an olive tree, two or three berries in the uppermost bough, four or five in the branches of the fruitful tree” (Isaiah 17:6). The verse mentions two, three, four, and five, which equal a total of fourteen. This is an expression of the fact that the remnant will be small in number (*Etz Yosef*). Rabbi Yehuda ben Rabbi Simon said: As it is stated in the Torah: “Like the nations that the Lord is eliminating from before you [so you will be eliminated]” (Deuteronomy 8:20). Say that just as these were with the collapse of the wall, as it is written: “The wall collapsed in its place” (Joshua 6:20), these, too, were with the collapse of the wall.6*See Eikha Rabba*, Prologue, 30, where it is asserted that during the Babylonian siege of Jerusalem the wall around the city sank two and a half handbreadths per day until the enemies were able to enter the city. Just as these were with thickets [*avim*], as it is written: “They go into thickets [*be’avim*]…and into the rocks” (Jeremiah 4:29),7*In the context of the midrash, this is referring to the destruction of other nations. However, the verse in Jeremiah is actually stated regarding the destruction of Israel. Some suggest that since it has been established that the destruction of each is parallel, this verse implies that the destruction of the nations of the world will also be in this manner (Maharzu). Some suggest that the text be emended such that the citation is from Isaiah 19:1 rather than from Jeremiah 4:29 (Etz Yosef*). these, too, were with *avim*, “how the Lord has clouded [*ya’iv*]…in His wrath.”

### Midrash: Eikhah Rabbah 2:3

Midrash: Pirkei DeRabbi Eliezer 31:14**THE BINDING OF ISAAC ON THE ALTAR**   
THE tenth trial was (as follows): "And it came to pass after these things, that God did prove Abraham" (Gen. 22:1). He tried Abraham each time in order to know his heart, whether he would be able to persevere and keep all the commandments of the Torah or not, and whilst as yet the Torah had not been given, Abraham kept all the precepts of the Torah, as it is said, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my Torah" (Gen. 26:5). And Ishmael went repeatedly from the wilderness to see || his father Abraham.

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### Midrash: Pirkei DeRabbi Eliezer 31:14

# Is 40:8

A relva murcha, e as flores caem, mas a palavra de nosso Deus permanece para sempre. "

Comfort, oh comfort My people,<br>Says your God.

Commentary: Ibn Ezra on Isaiah 40:8:1*The grass withereth,* etc. Since he is like grass, he will wither; since he is like the flower, he will fade away; but the word of the Lord shall stand—יעמוד═יקום20*קום usually signifies to rise, expressing a momentary action; עמד to stand, expresses a lasting state. It must therefore be considered as exceptional to find the verb קום followed by the adverbial phrase for ever, or as I. E. explains, to find קום used instead of עמד.*—and none will frustrate it.

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### Commentary: Ibn Ezra on Isaiah 40:8:1

Midrash: Midrash Tanchuma, Sh'lach 3:1(Numb. 13:2:) “Send men.” R. Aha the Great opened [his discourse] (with Is. 40:8), “Grass withers, flowers fade, but the word of our God shall stand forever.”7*Numb. R. 16:3.* To what is the matter comparable? To a king who had a friend. Now he made an agreement with him and said to him, “Come with me, and I will give you a present.” He went with him but died. The king said to the son of his friend, “Although your father has died, I am not withdrawing the present that I had promised to give him. Come and get it.” This king is the Holy One, blessed be He, and the friend is Abraham, as stated (in Is. 41:8), “the seed of My friend Abraham.” The Holy One, blessed be He, said to him, “Come with me,” as stated (in Gen. 12:1), “Go from your land….” He made an agreement with him to give him the Land of Canaan as a present, as stated (in Gen. 13:17), “Arise, walk about the land [… for I am giving it to you].” It also says (in vs. 15), “For all the land which you see, [to you will I give it, and to your seed forever].” The Holy One, blessed be He, said to Moses, “Although the ancestors have died, I had agreed with them to give them the land. I am not going back on [My word].” Instead (as in Numb. 13:2), “Send men.” Ergo (according to Is. 40:8), “but the word of our God shall stand forever.”

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### Midrash: Midrash Tanchuma, Sh'lach 3:1

Midrash: Bamidbar Rabbah 16:31 A legal teaching: Is it permitted to set sail on the Great Sea (i.e., the Mediterranean) three days before the Sabbath? Our masters taught (in Shab. 19a): One does not set sail in a ship on the Great Sea three days before the Sabbath, when one wants to go to a distant place. If, however, one desires to set sail from Tyre to Sidon, for example, it is permitted for one to set sail even on the Sabbath eve, because it is a known fact that one can go [there] while it is still daylight. Now these words concern agents with freedom of action; but in the case of agents for [carrying out] a commandment, it is permitted for [such a] one to set sail on whatever day he wants. Why? Because he is an agent for [carrying out] a commandment, and an agent for [carrying out] a commandment overrides the Sabbath. And so you find with reference to the sukkah that they have taught (in *Suk.* 2:4), “Agents for [carrying out] a religious duty are exempted from [the requirements of] the sukkah.”1*Suk.* 25a (bar). You have none so dear to the Holy One, blessed be He, as an agent, when he is sent to carry out a religious duty and is risking his life to succeed in it. And you have none who were sent to carry out a religious duty and who risked their lives to succeed in their mission like those two whom Joshua ben Nun sent. Thus it is stated (in Josh. 2:1), “Then Joshua ben Nun sent two [spies] from Shittim [secretly, saying]….” Who were they? Our masters have taught, “These were Phinehas and Caleb.” They had gone and risked their lives in order to be successful in their mission. What is the implication of secretly (*heresh*)? That they made themselves out to be potters and cried, “Here are pots. Whoever wants [some], let him come and buy.” [Their ruse was] so that no one would notice them. [Hence secretly (*heresh*) is written [in this verse,] but read it [as] clay (*heres*), (from which pots are made). [They had made themselves out to be potters] lest people say that they were spies. (Ibid., cont.) “So they went and came to the house of a woman who was a harlot whose name was Rahab […]”: She arose and received them. The king of Jericho became aware of them and heard that they had come to investigate the whole land, as stated (in vs. 2), “But it was told the king of Jericho [….].” When they came to look for them, what did Rahab do? She took them away to hide them. Phinehas said to her, “I am a priest, and the priests are comparable to the angels (*mal'akhim*), as stated (in Mal. 2:7), “For the lips of a priest preserve knowledge, and they seek Torah from his mouth, because he is a messenger (*mal'akh*) of the Lord of hosts.” Now an angel desiring [to be visible] is visible; and one desiring [to be invisible] is not visible. And from where is it known that the prophets are also comparable to angels. As so is it stated about Moses (in Numb. 20:16), “and he sent a messenger (*mal'akh*) who brought us out of Egypt.” And was it an angel? And was he not Moses? Hence the prophets are likened to angels (*mal'akhim*). And so too is it stated (in Jud. 2:1), “An angel (*mal'akh*) of the Lord came up from Gilgal to Bochim and said, ‘I brought you up from Egypt…” And was he not Phinehas? It is simply that from here [it is shown] that the prophets are called angels. Hence Phinehas said to her, “I am a priest, and I do not need to hide. Hide my colleague, Caleb, and I will stand in front of them but they will not see me.” And so did she do, as stated (in Josh. 2:4), “So the woman took the two men [and hid *him*].” It does not say, “hid them,” but rather “hid him2*Him* is a literal translation of the Masoretic text.” Behold that she did not hide Phinehas, but rather [only] Caleb. [This is] to teach you how much these two righteous men risked themselves to fulfill their mission. But the agents whom Moses sent were wicked. Where is it shown? From what they have read on the matter (in Numb. 13:2) “Send men.”

### Midrash: Bamidbar Rabbah 16:3

Midrash: Midrash Tanchuma Buber, Sh'lach 3:1(Numb. 13:2:) SEND MEN…. R. Aha the Great opened (with Is. 40:8): GRASS WITHERS, FLOWERS FADE, BUT THE WORD OF OUR GOD SHALL STAND FOREVER.7*Tanh*., Numb. 4:3; Numb. R. 16:3. To what is the matter comparable? To a king who had a friend. Now he made an agreement with him and said to him: Come with me, and I will give you a present. He went with him but died. The king said to the son of his friend: Although your father has died, I am not withdrawing the present that I had promised to give him. Come and get it. This king is the Holy One, and the friend is Abraham, as stated (in Is. 41:8): THE SEED OF MY FRIEND ABRAHAM. The Holy One said to him: Come with me, as stated (in Gen. 12:1): GO FROM YOUR LAND. He made an agreement with him to give him a present, as stated (in Gen. 13:17): ARISE, WALK ABOUT THE LAND […], FOR I AM GIVING IT TO YOU. It also says (in vs. 15): FOR ALL THE LAND WHICH YOU SEE, TO YOU WILL I GIVE IT, [AND TO YOUR SEED FOREVER]. The Holy One said to Moses: Although I had agreed with the ancestors to give them the land, and even though they have died, I am not going back on &lt;my word&gt;. Instead (according to Is. 40:8): BUT THE WORD OF OUR GOD SHALL STAND FOR EVER.

### Midrash: Midrash Tanchuma Buber, Sh'lach 3:1

Midrash: Bamidbar Rabbah 16:31 A legal teaching: Is it permitted to set sail on the Great Sea (i.e., the Mediterranean) three days before the Sabbath? Our masters taught (in Shab. 19a): One does not set sail in a ship on the Great Sea three days before the Sabbath, when one wants to go to a distant place. If, however, one desires to set sail from Tyre to Sidon, for example, it is permitted for one to set sail even on the Sabbath eve, because it is a known fact that one can go [there] while it is still daylight. Now these words concern agents with freedom of action; but in the case of agents for [carrying out] a commandment, it is permitted for [such a] one to set sail on whatever day he wants. Why? Because he is an agent for [carrying out] a commandment, and an agent for [carrying out] a commandment overrides the Sabbath. And so you find with reference to the sukkah that they have taught (in *Suk.* 2:4), “Agents for [carrying out] a religious duty are exempted from [the requirements of] the sukkah.”1*Suk.* 25a (bar). You have none so dear to the Holy One, blessed be He, as an agent, when he is sent to carry out a religious duty and is risking his life to succeed in it. And you have none who were sent to carry out a religious duty and who risked their lives to succeed in their mission like those two whom Joshua ben Nun sent. Thus it is stated (in Josh. 2:1), “Then Joshua ben Nun sent two [spies] from Shittim [secretly, saying]….” Who were they? Our masters have taught, “These were Phinehas and Caleb.” They had gone and risked their lives in order to be successful in their mission. What is the implication of secretly (*heresh*)? That they made themselves out to be potters and cried, “Here are pots. Whoever wants [some], let him come and buy.” [Their ruse was] so that no one would notice them. [Hence secretly (*heresh*) is written [in this verse,] but read it [as] clay (*heres*), (from which pots are made). [They had made themselves out to be potters] lest people say that they were spies. (Ibid., cont.) “So they went and came to the house of a woman who was a harlot whose name was Rahab […]”: She arose and received them. The king of Jericho became aware of them and heard that they had come to investigate the whole land, as stated (in vs. 2), “But it was told the king of Jericho [….].” When they came to look for them, what did Rahab do? She took them away to hide them. Phinehas said to her, “I am a priest, and the priests are comparable to the angels (*mal'akhim*), as stated (in Mal. 2:7), “For the lips of a priest preserve knowledge, and they seek Torah from his mouth, because he is a messenger (*mal'akh*) of the Lord of hosts.” Now an angel desiring [to be visible] is visible; and one desiring [to be invisible] is not visible. And from where is it known that the prophets are also comparable to angels. As so is it stated about Moses (in Numb. 20:16), “and he sent a messenger (*mal'akh*) who brought us out of Egypt.” And was it an angel? And was he not Moses? Hence the prophets are likened to angels (*mal'akhim*). And so too is it stated (in Jud. 2:1), “An angel (*mal'akh*) of the Lord came up from Gilgal to Bochim and said, ‘I brought you up from Egypt…” And was he not Phinehas? It is simply that from here [it is shown] that the prophets are called angels. Hence Phinehas said to her, “I am a priest, and I do not need to hide. Hide my colleague, Caleb, and I will stand in front of them but they will not see me.” And so did she do, as stated (in Josh. 2:4), “So the woman took the two men [and hid *him*].” It does not say, “hid them,” but rather “hid him2*Him* is a literal translation of the Masoretic text.” Behold that she did not hide Phinehas, but rather [only] Caleb. [This is] to teach you how much these two righteous men risked themselves to fulfill their mission. But the agents whom Moses sent were wicked. Where is it shown? From what they have read on the matter (in Numb. 13:2) “Send men.”

### Midrash: Bamidbar Rabbah 16:3

# Ex 24:7

Em seguida, leu o Livro da Aliança para o povo, e eles disseram: "Faremos fielmente tudo o que o Senhor ordenou".

Then [God] said to Moses, “Come up to <a href="/topics/the-tetragrammaton" class="namedEntityLink" data-slug="the-tetragrammaton">יהוה</a>, with Aaron, Nadab and Abihu, and seventy elders of Israel, and bow low from afar.

Targum: Onkelos Exodus 24:7He [God] had said to Moshe, ‘Go up to [the Presence of] [**before**] Adonoy, you, Aharon, Nadav, Avihu, and seventy of the elders of [the B’nei] Yisrael, and prostrate yourselves at a distance.

### Targum: Onkelos Exodus 24:7

Targum: Targum Jonathan on Exodus 24:7 And Michael, the Prince of Wisdom, said to Mosheh on the seventh day of the month, Come up before the Lord, thou and Aharon, Nadab and Abihu, and seventy of the elders of Israel, and worship at a distance.

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### Targum: Targum Jonathan on Exodus 24:7

Commentary: Ibn Ezra on Exodus 24:7:1AND HE TOOK. When Moses read the Book of the Covenant to the elders and they accepted it upon themselves, he then took the remaining half of blood18*The half that had not been dashed on the altar.* and sprinkled it upon the people, that is, the elders, for they stood for all of Israel.19*It would have been impossible for Moses to sprinkle the blood upon all of the people. Hence I.E.’s comment.* We similarly find the same regarding the bullock offered for an error made by the congregation. We read there, *And the elders of the congregation*, who were representing all of Israel, *shall lay their hands upon the head of the bullock* (Lev. 4:15).

### Commentary: Ibn Ezra on Exodus 24:7:1

Commentary: Sforno on Exodus 24:7:1ספר הברית. The book in which G’d’s words had been recorded as well as the laws concerning which the covenant was concluded. Reference has to be made to this book in verse four of our chapter.

### Commentary: Sforno on Exodus 24:7:1

Commentary: Rav Hirsch on Torah, Exodus 24:7:1V. 7. ספר הברית: das V. 4 niedergeschriebene Gesetz, das ihnen bereits V. 3 mündlich vollständig mitgeteilt und durch ihr Erfüllungsgelöbnis zur Bundesverpflichtung erwachsen war. — נעשה ונשמע, oben (V. 3) nach der *mündlichen Darstellung* der Gesetze, genügte das Gelöbnis: נעשה. Es waren ihnen ja die Gesetze vollständig *detailliert* zum Bewusstsein gebracht. Demgegenüber war nur "Erfüllung" anzugeloben. Die *Schrift* enthielt aber nur die Gesetze in ihren kurz gefaßten Grundnormen, wie *wir* sie in der Schrift vor uns haben, die Detaildarstellung verblieb der mündlichen Belehrung und der Auffassung im Geiste durchs Gehör. Dem *zu lesenden, geschriebenen* Gesetze gegenüber würde sich das נעשה-Gelöbnis nur auf den, ohne mündliche Überlieferung unvollständigen, Wortlaut beziehen. Sie fügten *hier* daher: "ונשמע" hinzu, und sagten damit: *alles*, was Gott gesprochen, nicht nur die uns hier vorgelesenen Grundzüge, wollen wir vollbringen, und zu diesem Ende auch "*hören*", d. h.: uns durch Kennenlernen und Beachten des *Mündlichverbliebenen* in den Stand setzen, den göttlichen Willen *wirklich* und *vollkommen* zu erfüllen.

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Commentary: HaKtav VeHaKabalah, Exodus 24:7:1**The Book of the Covenant (*bris*).** Bereishis is called the Book of the Covenant because it contains all the covenants made with Noach and the Patriarchs. Alternatively, the word *bris* is a variant of the word *bri’ah*—“creation,” in which case Bereishis is actually called the Book of Creation.

### Commentary: HaKtav VeHaKabalah, Exodus 24:7:1

Commentary: Rashi on Exodus 24:7:1 ספר הברית THE BOOK OF THE COVENANT — the book which we have said contained the part of the Torah from בראשית till the “Giving of the Torah” including the Commandments that were given to them at Marah (Mekhilta d'Rabbi Yishmael 19:10:2; cf. Rashi on v. 4).

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### Commentary: Chizkuni, Exodus 24:7:1

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Midrash: Shemot Rabbah 42:1"Now leave me be to make an end of them." Had Moses caught the Holy-One-Blessed be He in his grip that He had to say: "Leave Me Be"? But to what may this be comapred? To a king who became angry with his son and took him to an ante-room and set about to try and kill him. There he shouted fro the room: Leave me alone to kill him! The boy's tutor who was standing outside, reasoned thus: Both the king and his son are in a room together inside. Why then does he shout: Leave me alone? Te reasn must be that the king really wants me to go in and make peace between him and his son. That is why he cries out: Leave me alone!

### Midrash: Shemot Rabbah 42:1

Midrash: Pesikta Rabbati 33:1... Teach us o teacher: toward where should one who prays orient his heart? This is what our Rabbis taught: one should orient his heart toward the place of the Holy of Holies (Berachot 4:5). R’ Eliezer ben Yaakov says: if one is praying outside of the land, he should orient his heart to the land of Israel. If one is praying within the land of Israel, he should orient his heart to Jerusalem. If one is praying in Jerusalem, he should orient his heart to the Holy Temple. If one is praying in the Holy Temple, he should orient his heart to the Holy of Holies. R’ Avin the Levi said: “our neck is like the Tower of David, built as a model (talpiyot)…” (Song of Songs 4:4) What does talpiyot mean? The hill (tel) toward which all turns (peniyot) are directed. And after all this praise, it is written “Open your doors, O Lebanon, and let the fire consume your cedars.” (Zechariah 11:1) And so too they said “He has hurled fire into my bones…” (Lamentations 1:13) Israel said to Him: Master of the World! How long will it be like this? Did You not write in Your Torah “…the one who ignited the fire shall surely pay” (Exodus 22:5)? And You are the one who ignited the fire, as it says “From above He has hurled fire into my bones…” (Lamentations 1:13) You need to rebuild it and to console us, not at the hands of an angel but You in Your glory. The Holy One said to them: by your life, so I will do! As it says “The Lord is the builder of Jerusalem; He will gather the outcasts of Israel.” (Psalms 147:2) And I am the one who consoles you. From where do we learn this? From that which they read in the prophets “I, yea I am He Who consoles you…” (Isaiah 51:12)

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### Midrash: Shemot Rabbah 42:7

Midrash: Shemot Rabbah 51:8...Even though Moshe was the Gizbar: he called others to perform the accounting. The verse does not read ‘these are the records that were drawn up by Moshe’ but instead these are the records that were drawn up at the (LIT mouth) request Moshe. (Moshe did what he could do to be assured that he would be held accountable; accounted for by the mouth of Moshe; the work of the Leviim under the direction of Itamar

### Midrash: Shemot Rabbah 51:8

Midrash: Vayikra Rabbah 27:7Vayikra Rabbah 27:5

### Midrash: Vayikra Rabbah 27:7

Midrash: Shemot Rabbah 23:10Four kinds of proud beings were created in the world: the proudest of all - man; of birds - the eagle; of domesticated animals - the ox; of wild animals - the lion; and all of them are stationed beneath the chariot of the Holy One..."

### Midrash: Shemot Rabbah 23:10

Midrash: Shemot Rabbah 21:5Moses immediately hearkened to God and went to divide the sea, but the sea refused to comply, exclaiming, "Shall I split at your behest? Am I not greater than you, since I was created on the third day and you on the sixth?" When Moses heard this, he went and informed God, "The sea refuses to part."

### Midrash: Shemot Rabbah 21:5

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Midrash: Sifrei Devarim 344:6(Devarim 33:3) "He also loved the peoples": We are hereby taught that the L-rd loved Israel more than He had ever loved any nation or kingdom.

### Midrash: Sifrei Devarim 344:6

Midrash: Sifrei Devarim 344:3(Devarim 33:3) "He also loved the peoples": We are hereby taught that the L-rd loved Israel more than He had ever loved any nation or kingdom.

### Midrash: Sifrei Devarim 344:3

Midrash: Sifrei Devarim 320:6(Devarim 32:19) "And the L-rd saw and thrust away": R. Yehudah says: At the (very) time that they are seen (favorably) by Him, they thrust Him away! "in anger at His sons and daughters."

### Midrash: Sifrei Devarim 320:6

Midrash: Pesikta Rabbati 41:1... Teach us oh, teacher: A court which sanctified the month, but not at Eintav with witnesses, is it sanctified? R’ Abahu said in the name of R’ Chiya the great: if a court sanctified the month without witnesses, it is sanctified, as it says “…which you shall designate in their appointed time.” (Leviticus 23:4) This means whether it is with witnesses or without. Whether witnesses saw it or not it is sanctified, as it says ‘which you shall designate.’ And why did the court intercalate a month into the calendar at Eintav? Because this was the meeting place for the court. Therefore on Rosh HaShana which fell out on Shabbat the shofar is not blown anywhere except at Eintav, in the place where the court sat and intercalated the years and months. The Holy One said: Zion is the meeting place for the whole world, as it says “…for out of Zion shall the Torah come forth, and the word of the Lord from Jerusalem.” (Isaiah 2:3) Therefore when I redeem Zion and her exiles, as it says “Zion shall be redeemed through justice and her penitent through righteousness,” (Isaiah 1:27) they will come and blow the shofar within her. From where do we learn this? From how the prophet finished his words “Sound a shofar in Zion…” (Yoel 2:15). This is how R’ Tanchuma opened in the name of the House of R’ Aba: “The fairest of branches (nof) , the joy of the entire earth- Mount Zion, by the north side, the city of a great king.” (Psalms 48:3) What does nof mean? A bride (kloninfe). Another explanation. ‘The fairest of branches’ R’ Chanina bar Pappa said: The most beautiful in her branches, like the fig whose roots are in the land, rising up with her branches going out in every direction, she is beautiful. This is why Jerusalem is called the fairest of branches, because in the future she will be so “And it became wider and it wound higher and higher…” (Ezekiel 41:7) Another explanation. ‘The fairest of branches’ R’ Berachia said: The one who is beautiful through the waving (hanafat) of her omer offering. R’ Yitzchak said: The one who is beautiful because in the future she will wave away the nations of the world. R’ Levi said: the fairest of branches (nof) because everyone beautifies her, praises her and waves (manifim) to her. “Tyre, you said, 'I am the perfection of beauty.'” (Ezekiel 27:3) but everyone praises and says ‘how beautiful’ to Jerusalem “Is this the city that was called the perfection of beauty, the joy of all the earth?” (Lamentations 2:15) Another explanation. ‘The fairest of branches’ R’ Levi said: her branches are beautiful through the circling of the altar. Another explanation. ‘The fairest of branches, the joy of the entire earth’ R’ Yochanan said: there was a dome of accounting outside of Jerusalem, and they would take their accounts to do them outside of Jerusalem under that dome outside of the city limits. Within the city they would eat, drink and be joyful. Another explanation. ‘The fairest of branches, the joy of the entire earth’ Through the dew which comes out from there and causes the grains to wave (m’nafef), gives blessing and makes all the land rejoice. ‘The fairest of branches, the joy of the entire earth’ R’ Yonatan of Bet Guvrin went into Jerusalem with merchandise in his hands and no one was around. He said: and this is the joy of the entire earth?! He hadn’t finished saying this before he sold everything that was in his hands. “…Mount Zion, by the north side…” (Psalms 48:3) And is Zion located in the north, isn’t it actually in the south? What is ‘the north side’? That her sacrifices were offered “…on the northern side of the altar…” (Leviticus 1:11) And what does “…the city of a great king…” (Psalms 48:3) mean? The city of the Great King. Another explanation. ‘The fairest of branches, the joy of the entire earth’ R’ Levi said: joy comes from Zion, “…and they shall come to Zion with song, with joy of days of yore shall be upon their heads…” (Isaiah 35:10) The blessing comes from there, “Like the dew of Hermon, that comes down upon the mountains of Zion; for there the Lord commanded the blessing, even life forever.” (Psalms 133:3) The Torah comes from Zion “…from out of Zion comes the Torah…” (Isaiah 2:3) Help comes to Israel out Zion, “Send forth your help from the sanctuary, and support you out of Zion.” (Psalms 20:3) Life comes from Zion, “…for there the Lord commanded the blessing, even life forever.” (Psalms 133:3) Salvation comes from Zion, as it says “Oh that the salvation of Israel were come out of Zion!” (Psalms 14:7) And the shofar blast which will bring near the redemption of Israel comes out of Zion “Blow the shofar in Zion, and sound an alarm in My holy mountain; Let all the inhabitants of the land tremble; For the day of the Lord comes, for it is at hand…” (Yoel 2:15)

### Midrash: Pesikta Rabbati 41:1

Midrash: Sifrei Devarim 344:3(Devarim 33:3) "He also loved the peoples": We are hereby taught that the L-rd loved Israel more than He had ever loved any nation or kingdom.

### Midrash: Sifrei Devarim 344:3

Midrash: Sifrei Devarim 320:6(Devarim 32:19) "And the L-rd saw and thrust away": R. Yehudah says: At the (very) time that they are seen (favorably) by Him, they thrust Him away! "in anger at His sons and daughters."

### Midrash: Sifrei Devarim 320:6

Midrash: Shemot Rabbah 23:10Four kinds of proud beings were created in the world: the proudest of all - man; of birds - the eagle; of domesticated animals - the ox; of wild animals - the lion; and all of them are stationed beneath the chariot of the Holy One..."

### Midrash: Shemot Rabbah 23:10

Midrash: Pesikta Rabbati 41:1... Teach us oh, teacher: A court which sanctified the month, but not at Eintav with witnesses, is it sanctified? R’ Abahu said in the name of R’ Chiya the great: if a court sanctified the month without witnesses, it is sanctified, as it says “…which you shall designate in their appointed time.” (Leviticus 23:4) This means whether it is with witnesses or without. Whether witnesses saw it or not it is sanctified, as it says ‘which you shall designate.’ And why did the court intercalate a month into the calendar at Eintav? Because this was the meeting place for the court. Therefore on Rosh HaShana which fell out on Shabbat the shofar is not blown anywhere except at Eintav, in the place where the court sat and intercalated the years and months. The Holy One said: Zion is the meeting place for the whole world, as it says “…for out of Zion shall the Torah come forth, and the word of the Lord from Jerusalem.” (Isaiah 2:3) Therefore when I redeem Zion and her exiles, as it says “Zion shall be redeemed through justice and her penitent through righteousness,” (Isaiah 1:27) they will come and blow the shofar within her. From where do we learn this? From how the prophet finished his words “Sound a shofar in Zion…” (Yoel 2:15). This is how R’ Tanchuma opened in the name of the House of R’ Aba: “The fairest of branches (nof) , the joy of the entire earth- Mount Zion, by the north side, the city of a great king.” (Psalms 48:3) What does nof mean? A bride (kloninfe). Another explanation. ‘The fairest of branches’ R’ Chanina bar Pappa said: The most beautiful in her branches, like the fig whose roots are in the land, rising up with her branches going out in every direction, she is beautiful. This is why Jerusalem is called the fairest of branches, because in the future she will be so “And it became wider and it wound higher and higher…” (Ezekiel 41:7) Another explanation. ‘The fairest of branches’ R’ Berachia said: The one who is beautiful through the waving (hanafat) of her omer offering. R’ Yitzchak said: The one who is beautiful because in the future she will wave away the nations of the world. R’ Levi said: the fairest of branches (nof) because everyone beautifies her, praises her and waves (manifim) to her. “Tyre, you said, 'I am the perfection of beauty.'” (Ezekiel 27:3) but everyone praises and says ‘how beautiful’ to Jerusalem “Is this the city that was called the perfection of beauty, the joy of all the earth?” (Lamentations 2:15) Another explanation. ‘The fairest of branches’ R’ Levi said: her branches are beautiful through the circling of the altar. Another explanation. ‘The fairest of branches, the joy of the entire earth’ R’ Yochanan said: there was a dome of accounting outside of Jerusalem, and they would take their accounts to do them outside of Jerusalem under that dome outside of the city limits. Within the city they would eat, drink and be joyful. Another explanation. ‘The fairest of branches, the joy of the entire earth’ Through the dew which comes out from there and causes the grains to wave (m’nafef), gives blessing and makes all the land rejoice. ‘The fairest of branches, the joy of the entire earth’ R’ Yonatan of Bet Guvrin went into Jerusalem with merchandise in his hands and no one was around. He said: and this is the joy of the entire earth?! He hadn’t finished saying this before he sold everything that was in his hands. “…Mount Zion, by the north side…” (Psalms 48:3) And is Zion located in the north, isn’t it actually in the south? What is ‘the north side’? That her sacrifices were offered “…on the northern side of the altar…” (Leviticus 1:11) And what does “…the city of a great king…” (Psalms 48:3) mean? The city of the Great King. Another explanation. ‘The fairest of branches, the joy of the entire earth’ R’ Levi said: joy comes from Zion, “…and they shall come to Zion with song, with joy of days of yore shall be upon their heads…” (Isaiah 35:10) The blessing comes from there, “Like the dew of Hermon, that comes down upon the mountains of Zion; for there the Lord commanded the blessing, even life forever.” (Psalms 133:3) The Torah comes from Zion “…from out of Zion comes the Torah…” (Isaiah 2:3) Help comes to Israel out Zion, “Send forth your help from the sanctuary, and support you out of Zion.” (Psalms 20:3) Life comes from Zion, “…for there the Lord commanded the blessing, even life forever.” (Psalms 133:3) Salvation comes from Zion, as it says “Oh that the salvation of Israel were come out of Zion!” (Psalms 14:7) And the shofar blast which will bring near the redemption of Israel comes out of Zion “Blow the shofar in Zion, and sound an alarm in My holy mountain; Let all the inhabitants of the land tremble; For the day of the Lord comes, for it is at hand…” (Yoel 2:15)

### Midrash: Pesikta Rabbati 41:1

Midrash: Midrash Tanchuma Buber, Vaera 9:2Another interpretation (of Exod. 7:1): SEE, I HAVE SET YOU AS A GOD TO PHARAOH. What is the meaning of TO PHARAOH? &lt;Just&gt; because I called you a god, your spirit should not become &lt;too&gt; haughty for you. You are a god only to Pharaoh. So it also says (in Exod. 6:2): SO GOD SPOKE UNTO MOSES AND SAID UNTO HIM: I AM THE LORD. What is the meaning of I AM THE LORD? Actually he said to him: Although I made you a god, I am the Lord. You are a god only to Pharaoh. It says so (in Exod. 7:1): SEE, I HAVE SET YOU AS A GOD TO PHARAOH.59*Cf. above, 2:1; below, 5:15; PRK* 12:23.

### Midrash: Midrash Tanchuma Buber, Vaera 9:2

Midrash: Sifrei Devarim 344:6(Devarim 33:3) "He also loved the peoples": We are hereby taught that the L-rd loved Israel more than He had ever loved any nation or kingdom.

### Midrash: Sifrei Devarim 344:6

Midrash: Midrash Tanchuma, Vayishlach 2:5**And Jacob sent messengers (Gen. 32:4).** Scripture states elsewhere in allusion to this verse: *And the Lord uttereth His voice before His army; for his camp is very great, for He is mighty that executeth His word; for great is the day of the Lord and very terrible; and who can abide it?* (Joel 2:11). This verse alludes to the giving of the Torah. When the Holy One, blessed be He, descended to give the Torah to Israel, myriads of chariots accompanied Him, as it is said: *The chariots of God are myriads, even thousands upon thousands* (Ps. 68:18).

### Midrash: Midrash Tanchuma, Vayishlach 2:5

Midrash: Bamidbar Rabbah 14:10... “Moab is my washbasin…” (Tehillim 60:10) When Israel entered into their land in order to inherit it, the Holy One forbid them to conquer these three nations, as it says “Do not distress the Moabites…” (Devarim 2:9) So too regarding Edom it is written “You shall not provoke them…” (Devarim 2:5) From where do we learn that they were not to conquer the land of the Pelishtim? Because it is written “God did not lead them [by] way of the land of the Philistines for it was near…” (Shemot 12:17) The oath which Avraham swore to Avimelech was still near in time, “And now, swear to me here by God, that you will not lie to me or to my son or to my grandson…” (Bereshit 21:23) His grandson was still alive. In the future the Holy One will permit Israel to conquer all three, as it says “And they shall fly of one accord against the Philistines in the west, together they shall plunder the children of the East; upon Edom and Moab shall they stretch forth their hand, and the children of Ammon shall obey them.” (Yeshayahu 11:14) And it is translated as ‘they will join shoulder to shoulder as one to wipe out the Phillistines.’ Therefore it says “…Philistia, join me…” (Tehillim 60:10), Edom and Moav are their occupation as it says “Moab is my washbasin; on Edom I will throw my lock…” (ibid.)

### Midrash: Bamidbar Rabbah 14:10

Midrash: Midrash Tanchuma Buber, Lech Lecha 21:1(Gen. 17:1:) WHEN ABRAHAM WAS. This text is related (to Hos. 9:10): I HAVE FOUND {YOUR ANCESTORS} [ISRAEL] LIKE GRAPES IN THE DESERT; [I HAVE SEEN YOUR ANCESTORS LIKE EARLY FIGS ON A FIG TREE IN ITS FIRST SEASON]. &lt; The text &gt; speaks about Israel. When it stood at Mount Sinai, it resembled grapes. Just as grapes are beautiful on the outside and ugly on the inside, so was Israel when it stood at Mount Sinai and responded (according to Exod. 24:7): WE WILL DO AND OBEY. Note that &lt; the response was &gt; with their mouth, but their heart was not steadfast. Thus David has said (in Ps. 78:36-37): YET THEY DECEIVED HIM WITH THEIR MOUTH, AND WITH THEIR TONGUE THEY LIED TO HIM, FOR THEIR HEART WAS NOT STEADFAST WITH HIM. See, &lt; they were &gt; LIKE GRAPES IN THE DESERT. Just as the grapes have food and drink within them, so Israel has within itself children of Torah (i.e., scholars) and has within itself children of action.

### Midrash: Midrash Tanchuma Buber, Lech Lecha 21:1

Midrash: Midrash Tanchuma Buber, Emor 14:1[Another interpretation of (Lev. 22:27): A BULL OR A SHEEP &lt; OR A GOAT &gt;. This text is related (to Is. 41:24): BEHOLD (*hen*), YOU ARE NOTHING (*me'ayin*), AND YOUR WORK IS NOUGHT. AN ABOMINATION SHALL HE CHOOSE AMONG YOU.64*Tanh*., Lev. 8:11; Lev. R. 27:7; *PRK* 9:6. That (*hen*) is a Greek word. Hen &lt; in Greek &gt; means "one." You are the one for me [as compared to nothing (*me'ayin*),] &lt; i.e., &gt; as compared to (*min*) the nations of the world, who are called "nothing (*'ayin*),"65*Since min* is commonly abbreviated to *me, me’ayin* is understood to mean “as compared to nothing” (literally: “than nothing.”) [as it is written} (in Is. 40:17): ALL THE NATIONS ARE AS NOTHING ('*ayin*) BEFORE HIM. (Is. 41:24, cont.:) AND YOUR WORK IS NOUGHT. R. Levi said: All the good works and consolations which the Holy One is going to bring about with Israel are only {in the name of} [as reward for] a single shout which they shouted on Sinai, when they said (according to Exod. 24:7): ALL THAT THE LORD HAS SPOKEN WE WILL CARRY OUT AND OBEY. (Is. 41:24, cont.:) AN ABOMINATION SHALL HE CHOOSE AMONG YOU. That is the abomination which you made as a molten calf. Of that very abomination, bring me sacrifice, and I will choose you. (Lev. 22:27): A BULL OR A SHEEP OR A GOAT.

### Midrash: Midrash Tanchuma Buber, Emor 14:1

Midrash: Devarim Rabbah 7:10The law: If a Jewish person who passes before the ark [to lead the prayer], what is the law, should it be permitted for him to answer "Amen" after the [blessings of] the Kohanim? Such taught the sages: One who passes before the ark, he should not answer "Amen" after the Kohanim because of distraction. Our rabbis taught us: If he can answer without being distracted, he may answer. Why? Because nothing is greater before the Holy One, blessed be He, more than the "Amen" that the Jews answer. Rabbi Yehudah bar Simon: This "Amen" has three intentions. Oath, acceptance, faithfulness. How do we know "oath"? As its says, (Numbers 5:19-22) "The Kohen should put her under oath... and the woman is to say, Amen Amen."

### Midrash: Devarim Rabbah 7:10

Midrash: Sifrei Devarim 319:3(Devarim 32:18) "The Rock of your birth you have weakened": The Holy One Blessed be He said to them: You rendered Me (comparable to) a male who sought to give birth (viz.): If a woman were sitting on the *mashber* (the birth-stone, and she could not deliver), would she not be in great pain? viz. (I Kings 19:3) "For the sons have come to the *mashber* (i.e., they are at the point of being born), and she has no strength to bear them" (i.e., to eject them from the womb). And if she were sick and having her first child, would she not be in great pain? viz. (Jeremiah 4:31) "For I have heard an outcry like that of a woman sick (in labor), in pain as with her first child." And if there were two in her womb, would she not be in great pain? viz. (Bereshith 25:22) "And the sons wrangled within her" — And if it were a male, who *cannot* give birth, that *sought* to bear, would his agony not be compounded? viz. (Jeremiah 30:6) "Ask now and see if a male has ever given birth!" (Thus: "The Rock of your birth you have weakened.")

### Midrash: Sifrei Devarim 319:3

Midrash: Eikhah Rabbah 3:1**“I am the man who has seen affliction by the rod of His fury” (Lamentations 3:1).**  
“I am the man” – Rabbi Ḥama bar Ḥanina began: “Jeremiah took another scroll and gave it to Barukh son of Neriyahu, the scribe, and he wrote on it from the mouth of Jeremiah all the words of the book that Yehoyakim, king of Judah, had burned in the fire, and many more similar matters were also added to them” (Jeremiah 36:32). The verse need not have stated “similar.” Why does the verse state “similar”? Rav Kahana said: “Many more similar matters were also added to them”: “Matters” – “how does [the greatly crowded city] sit” (Lamentations 1:1), “how [the Lord] has clouded” (Lamentations 2:1), “how has [gold] tarnished” (Lamentations 4:1).1*Rav Kahana interprets “matters” to allude to chapters 1, 2, and 4 of Lamentations.* “Many” – “remember, Lord” (Lamentations 5:1).2*The word “many” alludes to chapter 5 of Lamentations.* “Similar” – “I am the man,” which is three verses each.3*In the third chapter of Lamentations there are three verses for each letter of the alphabet.* That is what is written: “Did I not write it for you three times [*shalishim*]” (Proverbs 22:20) – words [organized] in a threefold manner. Rabbi Shmuel bar Naḥmani said: What is *shalishim*? It is mighty men, just as it says: “And *shalishim* over them all” (Exodus 14:7), and we translate it: “And mighty men were appointed over them all.”4*The midrash is referencing Onkelos, an ancient Aramaic translation of the Torah.* Alternatively: *Shalishim* – “I am the man” – as it is three verses each.  
Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: “I am the man” – it is I who is well versed in suffering, what is pleasing to You is pleasing for me.5*This statement is an acceptance of God’s judgment despite being unable to understand the need for such intense suffering (Matnot Kehuna*). Others explain differently such that this statement introduces the upcoming analogy, and interpret this line to mean: I have received benefit by having benefited You by accepting Your Torah. Accordingly, this line is bitter and sarcastic, as the speaker complains that the great suffering is due only to Israel’s acceptance of the Torah, which brought them a higher level of accountability than other nations (*Etz Yosef*). This is analogous to a king who became angry at the queen and shoved her and expelled her from the palace. She went and concealed her face behind a pillar.6*She hoped to catch a glimpse of the king as he passed.* The king was passing and saw her. He said to her: ‘You have been impudent.’ She said to him: ‘My lord the king, is this [treatment] appropriate for me, is this becoming for me, is this befitting of me? No woman accepted you other than me.’ He said to her: ‘It was I who disqualified all the women in favor of you.’ She said to him: ‘If so, why did you enter such and such alleyway, such and such courtyard, and such and such place? Was it not for such and such a woman, and she did not accept you?’ So too, the Holy One blessed be He said to Israel: ‘You have been impudent.’ They said before Him: ‘Master of the universe, is this appropriate for me, is this becoming for me, is this befitting of me? No other nation accepted Your Torah other than me.’ He said to them: ‘It is I who disqualified all the nations in favor of you.’ They said to Him: ‘If so, why did You offer the Torah to all the nations but they did not accept it?’ As it is taught: Initially, He revealed himself to the children of Esau; that is what is written: “He said: The Lord came from Sinai, and shone from Seir for them” (Deuteronomy 33:2),7*Seir is the land of Esau; see Genesis 36:8.* but they did not accept it. He offered it to the children of Ishmael, but they did not accept it; that is what is written:“He appeared from Mount Paran”(Deuteronomy 33:2).8*Ishmael dwelled in Paran; see Genesis 21:21.* Ultimately, He offered it to Israel and they accepted it, as it is written: “And He came from the holy myriads, from His right, a fiery law to them”(Deuteronomy 33:2), and it is written: “Everything that the Lord has spoken we will perform and we will heed” (Exodus 24:7).  
Another matter: “I am the man [*hagever*]” – Rabbi Yehoshua ben Levi said: It is I who is the man. I am Job, as it is stated: “Who is a man [*gever*] like Job, who drinks scoffing like water” (Job 34:7).  
“Who has seen affliction [*ani*]” – Rabbi Shmuel bar Naḥman said: The congregation of Israel said: Since He saw me impoverished of mitzvot, impoverished of good deeds, He brought “the rod of His fury” upon me. Rabbi Berekhya said: He fortified me to withstand them all. What do you find written after the ninety-eight rebukes in the book of Deuteronomy?9*See Deuteronomy 28:15–69.* “You are standing today, all of you” (Deuteronomy 29:9), and we translate it: “You exist this day, all of you,” mighty to withstand them all.  
**“He conducted and led me in darkness and not light. Indeed, against me He will again turn His hand all day” (Lamentations 3:2–3).**  
“He conducted [and led] me” in this world, which is called “darkness and not light.” “Indeed, against me He will again turn His hand all day” – Rabbi Shimon ben Lakish said: This teaches that the Holy One blessed be He despairs of the righteous in this world, but then has mercy on them. That is what is written: “Indeed, against me He will again [turn His hand].”

### Midrash: Eikhah Rabbah 3:1

Midrash: Bamidbar Rabbah 14:10... “Moab is my washbasin…” (Tehillim 60:10) When Israel entered into their land in order to inherit it, the Holy One forbid them to conquer these three nations, as it says “Do not distress the Moabites…” (Devarim 2:9) So too regarding Edom it is written “You shall not provoke them…” (Devarim 2:5) From where do we learn that they were not to conquer the land of the Pelishtim? Because it is written “God did not lead them [by] way of the land of the Philistines for it was near…” (Shemot 12:17) The oath which Avraham swore to Avimelech was still near in time, “And now, swear to me here by God, that you will not lie to me or to my son or to my grandson…” (Bereshit 21:23) His grandson was still alive. In the future the Holy One will permit Israel to conquer all three, as it says “And they shall fly of one accord against the Philistines in the west, together they shall plunder the children of the East; upon Edom and Moab shall they stretch forth their hand, and the children of Ammon shall obey them.” (Yeshayahu 11:14) And it is translated as ‘they will join shoulder to shoulder as one to wipe out the Phillistines.’ Therefore it says “…Philistia, join me…” (Tehillim 60:10), Edom and Moav are their occupation as it says “Moab is my washbasin; on Edom I will throw my lock…” (ibid.)

### Midrash: Bamidbar Rabbah 14:10

Midrash: Midrash Tanchuma, Ki Tisa 14:6**And he gave unto Moses, when he had made an end of speaking (Exod. 31:18).** R. Tanhuma began the discussion with the verse: *Unto Thee, O Lord, belongeth righteousness, but unto us confusion of face* (Dan. 9:7). R. Nehemiah declared: Even though we believe that we have acted righteously before You, if we examine our actions we are abashed. There is no time at which we may come before You with confidence except when we bring our offerings to Your house, as it is said: *When thou hast made an end of tithing all the tithes of thine increase* (Deut. 26:2). This entire subject is explained in the section *Look forth from Thy holy habitation … and bless Thy people Israel* (Deut. 26:15).

### Midrash: Midrash Tanchuma, Ki Tisa 14:6

Midrash: Midrash Tanchuma, Shoftim 9:1(Zech. 13:8:) “’And it shall come to pass throughout all the land,’ says the Lord, ‘that two-thirds in it shall be cut off [and] die, but one-third shall remain in it.’” This is what is stated with the holy spirit through David (in Ps. 97:7), “All who worship an image, who boast in idols, are put to shame.” With reference to whom was he saying it? He only said it with reference to the Holy One, blessed be He. R. Hanina said, “The Holy One, blessed be He, is going to show His glory to all who have come into the world; for He will lower His throne in the middle of the firmament and again set it in place where the sun rises during the period of [the month of] Tebeth.” R. Hanina the Elder said to him, “Is it possible to see His glory, even the One of whom it is written (in Exod. 33:20), ‘for no human may see Me and live?’ Now you are saying, ‘The Holy One, blessed be He, is going to show His glory to all who have come into the world.’” He said to him, “See, it is written (in Ps. 84:12), ‘For the Lord God] is sun and shield […].” Just as a sun and shield denotes a shield over one in time of war, so also will the Holy One, blessed be He, be a shield over His children at that time [of His appearing].20*Even though the Holy One on his throne shines with the blinding rays of the sun, He will also provide a shield from these rays.* R. Hanina said, “In the time that the Lord judges the peoples of the world, He seizes them for judgment; them, their Gods, and the one who sets up images21*The translation reads protomin* (Gk. *partomai,* denoting imperial busts.) for Buber’s *pittumin.* The emendation was first suggested by Jastrow, s.v. *perotomi,* and agrees with a note from S. Lieberman given orally to Daniel Sperber and cited in “Greek and Latin Words in Rabbinic Literature,” *Bar-Ilan: Annual of Bar-ilan University Studies in Judaica and the Humanities*, 14–15(1977), p. 12, n. 7. Buber’s *pittumin,* which means “ingredients” or “spices,” makes relatively little sense. Cf. *Codex Vaticanus, Ebr.* 34, which reads “*patronin*” (Gk.: *patrones*; Lat.: *patroni*), and denotes protectors*.* for them. Next He brings the two tablets with the Ten Commandments and says to them (i.e., to the tablets), ‘Have they all paid attention to you?’ Then they say to him, ‘From the day that You created us, no one has paid attention to us with the lone exception of Your people Israel.’” (Ps. 96:7:) “Who boast in idols.” [It would be] more fitting for Scripture to say, “who trust.” What is the meaning of “who boast?” That they did not perform idol worship until they had honored each other (for doing so). The Holy One, blessed be He, said, “On each day you will feel shame before Me. There are those among you who serve doves, and a lot of doves are slaughtered. There are also those among you who serve bricks, and a lot of bricks are broken in the marketplace. There are those among you who serve fish, and a lot of fish are sold in the marketplace.” Immediately the Holy One, blessed be He, put them to shame, as stated (in Micah 7:16), “The nations shall see Me and be ashamed […].” R. Hama bar Hanina said, “What is the meaning of (Is. 43:9), ‘All the nations are gathered together […].’ In the world to come the Holy One, blessed be He, brings the book of Torah and puts it on His lap.22*‘AZ* 2a-3b. Then He says, ‘Let anyone who is occupied with this, come and receive his reward.’ Immediately all the peoples gather in confusion, as stated (ibid.), ‘All the nations are gathered together […].’ The Holy One, blessed be He, says to them, ‘Do not be gathered in confusion, but [have] every nation [come separately] with its scribes,’ as stated (ibid, cont.), ‘and let the peoples assemble.’ Edom (the Roman Empire) entered. The Holy One, blessed be He, says to them, ‘With what were you occupied?’ They say to Him, ‘We have established a lot of marketplaces, produced a lot of baths, and multiplied silver and gold. And everything was [done] so that Israel would [have leisure to] be occupied with Torah.’ He [then says] to them, ‘Everything that you did, you did for your own needs. Marketplaces are for settling harlots in. Baths are to refresh yourselves. Silver and gold are mine, as stated (in Hag. 2:8), “The silver is Mine, and the gold is Mine.”’ The Persian Empire entered. He says to them, ‘With what were you occupied?’ They say, ‘We have conquered a lot of cities, established a lot of bridges, waged a lot of wars. And everything was [done] for the sake of Israel.’ He [then] says to them, ‘Everything that you did, you did for the sake of yourselves. Cities were for producing forced labor23*Gk.: angareia*; Lat.: *angaria.* in them. Bridges were for collecting tolls. Wars [are what] I have waged, as stated (in Exod. 15:3), “The Lord is a man of war.” Are there any among you declaring “this?”’ It is so stated (in Is. 43:9, cont.), ‘who among them will declare this?’ Now ‘this’ can only be Torah, since it is stated (in Deut. 4:44), ‘And this is the Torah which Moses set.’ They say to Him ‘Did you give us anything that we have not accepted?’ [But] it says about them (in Deut. 33:2), ‘The Lord came forth from Sinai, and shone upon them from Seir….’ [This] teaches that the Holy One, blessed be He, brought [the light of Torah] to all the peoples of the world, but they did not want to accept it. [So] they say to Him, ‘Did You overturn the mountain above us like a basin like you did to Israel, as stated (in Exod. 19:17), “And they stood at the nether part of the mount,” and You said to them, “If you accept the Torah, excellent, but if not, there [under the mountain], will be your burial.” As if it were not for this, they [too] would not have accepted it.’ The Holy One, blessed be He, says to them, ‘But did they not say from the beginning (in Exod. 24:7), “we shall do and we shall heed?”’ They [then] say to Him, ‘Master of the world, give it to us in advance, and we will carry it out.’ He says to them, ‘I am giving you an easy commandment. If you observe it, I will give you a reward like [that of] Israel.’ He says to them, ‘Go and make a *sukkah* (booth).’ Immediately each and every one goes and builds a *sukkah* for himself. [But] when the Holy One, blessed be He, brings out the sun from its case,24*Gk. and Lat.: narthex,* where it originally denoted a shrub. each one tramples down his *sukkah* and goes away, as stated (in Ps. 2:3), ‘Let us break their bonds asunder.’ Then the Holy One, blessed be He, sits and laughs at them, as stated (in vs. 4), ‘The One sitting in the heavens will laugh; the Lord will deride them.’” (Ps. 97:7, end:) “And all the powers will bow down to Him.” When He judges the peoples of the world, he will judge their gods along with them, as stated (in Is. 66:16), “For in fire will the Lord execute judgment….” When they are unable to remain in the fire, they fly away. Then the Holy One, blessed be He, sends out angels with [prisoner] collars25*Qolarin* from the Lat.: *collaria*; cf. *colla* (“necks”). and chains, and they cast them into the midst of the fire, as stated (in Mal. 3:19), “’And that day is coming burning like an oven,’ said the Lord of Hosts, ‘[(it) shall burn them to ashes] and leave of them neither stock nor boughs.’” Another interpretation (of Ps. 97:7), “And all the powers bow down to Him”: All the idolaters say to their gods, “Come and bow down before the Holy One, blessed be He, for you have led us astray.” Immediately (according to Is. 2:18), “And the idols shall completely vanish,” and the idolaters bring them down into *Gehinnom*. It is therefore stated (in Ps. 97:7), “All who worship an image are put to shame.” (Zech. 13:8:) “And it shall come to pass throughout all the land, says the Lord, that two-thirds in it shall be cut off [and] die,” these are those that say there are two powers in the Heavens; “but one-third (*shelishit*) shall remain in it,” these are Israel, who are from a third (*shelishit*) of the world, [as they are] the children of three (*sheloshet*) patriarchs. Another interpretation (of Zech. 13:8) “but one-third shall remain in it”: [These words mean] that they shall only settle in their land in the third deliverance. The first deliverance was the deliverance from Egypt. The second was the deliverance of [in the time of] Ezra. The third has no interruption. R. Simlay said, “Six hundred and thirteen commandments were spoken to Moses on Sinai.26*Makk.* 23b-24a; M. Pss. 17(addendum):18-25. David came and established them upon eleven [principles], as stated (in Ps. 15:1), ‘O Lord, who shall dwell in Your tent,’ and all [of that] psalm.27*The five verses to this psalm contain exactly eleven stipulations (in vss. 2-4a) for dwelling with the Holy One without being shaken.* Isaiah came and established them upon six, as stated (in Is. 33:15), ‘(1) One who walks righteously and (2) speaks uprightly, (3) who detests the unjust gain of oppression, (4) who shakes his finger (literally, his hand) against grasping at a bribe, (5) [who shuts off his ears against hearing of bloodshed, and (6) closes his eyes against looking at evil].’ And it is written after that (in vs.16), ‘Such a one shall dwell on the heights; the strongholds on cliffs shall be his refuge, with his food supplied and his water assured.’ Micah came and established them upon three, as stated (in Micah 6:8), ‘He has told you, O human, what is good; so what does the Lord demand of you but to practice justice, love kindness, and to walk humbly with your God.’ Amos came established them upon two, as stated (in Amos 5:4), ‘For thus says the Lord […], “seek Me and live.”’ Habakkuk came and established them upon one, as stated (in Hab. 2:4), ‘but the righteous person shall live by his faithfulness.’”

### Midrash: Midrash Tanchuma, Shoftim 9:1

Midrash: Midrash Tanchuma, Vayikra 1:1(Lev. 1:1:) “Then [the Lord] called unto Moses [and spoke unto him].” This text is related (to Ps. 103:20), “Bless the Lord, O His messengers,1*Mal’akhaw*. Throughout this section of the midrash *mal’akh*(*im*) is interpreted as referring to humans; therefore “messenger(s)” is a more appropriate translation here than the more usual “angel(s).” mighty in strength who fulfill His word.”2*Lev. R. 1:1.* These are the prophets, since they are called messengers where it is stated (in Numb. 20:16), “and He sent a messenger (*mal'akh*) who brought us out of Egypt.”3*Numb. R. 16:1; see also Gen. R. 68:12, according to which the angels on Jacob’s ladder symbolized Moses ascending and descending Sinai.* So also (in II Chron. 36:16), “But they mocked the messengers (*mal'akhim*) of God, [disdained His words, and taunted His prophets].” R. Huna said in the name of R. Aha, “These [messengers] are Israel, since it says (in Ps. 103:20), ‘mighty in strength who fulfill His word, hearkening to the voice of His word,’ in [reference to the fact] that they [were the ones who] had put fulfilling ahead of hearkening.”4*In Exod. 24:7, where Israel promises: WE WILL FULFILL AND WE WILL HEARKEN, in that order.* R. Isaac the Smith said, “These are those who observe the sabbatical year. So why were they called mighty in strength? When [such a one] sees his field abandoned, his trees abandoned, his fences breached, and sees his fruit trees eaten, he suppresses his drive (like one mighty in strength) and does not speak.” And thus have our masters taught (in *Avot* 4:1): And who is mighty? One who subdues his drive.5*Also Tamid* 32a. R. Tanhum ben Hanila'i says (Ps. 103:20), “’Mighty in strength.’ This is Moses because no one is as mighty in strength as Moses. When Israel stood before Mount Sinai, they were not capable of hearing the divinely spoken word, as stated (in Deut. 5:22), ‘if we continue hearing the voice of the Lord our God any longer, we shall die.’ But Moses was not harmed.” [This is ] in order to teach you that the righteous ones are greater than the ministering angels, since the ministering angels are not able to hear His voice. Rather they stand with excitement and dismay, while the righteous are able to hear His voice. It is so stated (in Joel 2:11), “The Lord shouts aloud before His army, for His host is very great, for mighty is the one who fulfills His word.” “His host” denotes angels, since it is stated (regarding angels in Gen. 32:3), “This is God's host.” And so it says (in Dan. 7:10), “thousands upon thousands ministered to Him.” And who is stronger than them? The righteous, of whom it is stated (in Joel 2:11), “for mighty is the one who fulfills His word,” i.e., a righteous person who does His bidding. And who is this? This is Moses, to whom the Holy One, blessed be He, said, “Make a tabernacle.” So he was hurried and made it. Then he stood alone outside, because he was afraid to enter the tent of meeting, as stated (in Exod. 40:35), “Now Moses could not enter the tent of meeting.” The Holy One, blessed be He, said, “It is not right for Moses, since he made the tabernacle, to stand outside while I stand inside; so look, I am calling upon him to enter.” It is therefore written (in Lev. 1:1), “Then [the Lord] called unto Moses.” Ergo, greater is the strength of the righteous, in that they are able to hear His voice! So also it is written concerning Samuel (in I Sam. 3:10), “Then the Lord came, and stood there, and He called as at other times, ‘Samuel, Samuel’; so Samuel said, ‘Speak, for Your servant is listening.’” Therefore David has said (in Ps. 103:20), “mighty in strength who fulfill His word.” Now if you say that, when He spoke with Moses, He spoke in a low voice, [and] for that reason he was able to hear, He only spoke in the voice [used in] the giving of Torah. [That was] when they heard His voice and were dying at the first utterance. It is so stated (in Deut. 5:22), “if we continue [hearing the voice of the Lord our God any longer, we shall die].” And so it says (in Cant. 5:6), “my soul departed when He spoke.” And where is it shown that He spoke with the voice [used in] the giving of Torah? Where it says (in Ps. 29:4), “The voice of the Lord has power.” It also says so (in Numb. 7:89), “When Moses went into the tent of meeting to speak with Him, he would hear the voice speaking unto him,” the voice which he heard in the giving of Torah. He also spoke thus for each and every utterance and for each and every saying, as it is stated (Ps. 29:5), “The voice of the Lord breaks the cedars.” Perhaps you will say that Israel heard the voice from outside.6*Sifra* to Lev. 1:1, (2: *Wayyiqra*, Pereq 2). The text (of Numb. 7:89) reads, “he would hear the voice.” He alone heard the voice. But since He spoke in a loud voice, why did they not hear? Because the Holy One, blessed be He, decreed over the utterance, that it would go forth and come to Moses. So the Holy One, blessed be He, made a path for it by which the utterance went forth until it reached Moses, but it was not heard here and there. It is so stated (in Job 28:25), “To fix a weight for the wind.” Thus, when each saying went forth from the mouth of the Holy One, blessed be He, every one had a [fixed] weight. And so it says (in Job 28:26), “and a way for the thunder of voices,”7*The midrash requires this literal translation. A more idiomatic translation would read: A WAY FOR THUNDERSTORMS.* in that the Holy One, blessed be He, made a way for that voice, because it was going forth to Moses alone. Thus it is stated (in Lev. 1:1), “Then [the Lord] called unto Moses and spoke unto him.” It was heard by him and not by another. It is therefore stated (in Ps. 103:20), “mighty in strength who fulfill His word.” (Lev. 1:1:) “Then [the Lord] called unto Moses [and spoke unto him].” This text is related (to Prov. 25:7), “For it is better that you be told, ‘Come up here,’ than that you be put down before a prince, whom your eyes have seen.” R. Tanhum says, “Keep two or three places distance from your [rightful] place so that they will say to you, ‘Come up higher.’ So do not come up, lest they tell you, ‘Go down.’” R. Tanhuma says (Prov. 20:15), “’There is gold and a multitude of jewels, but lips with knowledge are a precious object.’ The proverb says, ‘If you lack knowledge, what do you possess? If you possess knowledge, what do you lack?’8*Ned. 41a; PRK* 3:1; Numb. R. 19:3; Eccl. R. 7:23:1. Even Moses did not ascend until the Holy One, blessed be He, called him (in Lev. 1:1), ‘Then [the Lord] called unto Moses.’”

### Midrash: Midrash Tanchuma, Vayikra 1:1

Midrash: Midrash Tanchuma Buber, Vayikra 1:1(Lev. 1:1:) THEN &lt;THE LORD&gt; CALLED UNTO MOSES &lt;AND SPOKE UNTO HIM&gt;…. This text is related (to Ps. 103:20): BLESS THE LORD, O HIS MESSENGERS1*Mal’akhaw*. Throughout this section of the midrash *mal’akh*(*im*) is interpreted as referring to humans; therefore “messenger(s)” is a more appropriate translation here than the more usual “angel(s).” OF HIS, MIGHTY IN STRENGTH WHO FULFILL HIS WORD.2*Tanh*., Lev. 1:1; Lev. R. 1:1. These are the prophets, since they are called messengers where it is stated (in Numb. 20:16): AND HE SENT A MESSENGER (*mal'akh*) WHO BROUGHT US OUT OF EGYPT.3*Numb*. R. 16:1; see also Gen. R. 68:12, according to which the angels on Jacob’s ladder symbolized Moses ascending and descending Sinai. So also (in II Chron. 36:16): BUT THEY MOCKED THE MESSENGERS (*mal'akhim*) OF GOD, &lt;DISDAINED HIS WORDS, AND TAUNTED HIS PROPHETS,&gt;…. R. Huna said in the name of R. Aha: These &lt;messengers&gt; are Israel, since it says (in Ps. 103:20): MIGHTY IN STRENGTH WHO FULFILL HIS WORD, HEARKENING TO THE VOICE OF HIS WORD, in &lt;reference to the fact&gt; that they &lt;were the ones who&gt; had put fulfilling ahead of hearkening.4*In Exod. 24:7, where Israel promises: WE WILL FULFILL AND WE WILL HEARKEN, in that order.* R. Isaac the Smith said: These are those who observe the Sabbatical year. So why were they called MIGHTY IN STRENGTH? When &lt;such a one&gt; sees his field abandoned, his trees abandoned, his fences breached, and sees his fruit trees eaten, he suppresses his drive (like one mighty in strength) and does not speak. Thus have our masters taught (in *Avot* 4:1): AND WHO IS MIGHTY? ONE WHO SUBDUES HIS DRIVE.5*Also Tamid* 32a.

### Midrash: Midrash Tanchuma Buber, Vayikra 1:1

Midrash: Midrash Tanchuma Buber, Chukat 18:1[Another interpretation (of Eccl. 8:1): WHO IS LIKE THE WISE PERSON? This is Israel, of whom it is written (in Deut. 4:6): SURELY THIS GREAT NATION IS A WISE AND UNDERSTANDING PEOPLE.101*Eccl. R. 8:1:3.* (Eccl. 8:1, cont.:) AND WHO KNOWS THE INTERPRETATION OF A SAYING? &lt;These are&gt; the ones who know how to interpret the Torah with forty-nine reasons for declaring an object clean and forty-nine reasons for declaring an object unclean.102*See above, Numb. 6:7, and the parallels listed there.* (Eccl. 8:1, cont.:) A PERSON'S WISDOM LIGHTS UP HIS FACE. R. Zakkay of Sha'av &lt;said&gt; in the name of Rabbi Samuel bar Nahman: You find that, when Israel stood before Mount Sinai and said (in Exod. 24:7): &lt;ALL THAT THE LORD HAS SPOKEN&gt; WE WILL CARRY OUT AND OBEY, the Holy One gave them some of the glory of the Divine Presence. This is what is written (in Ezek. 16:14): AND YOUR NAME SPREAD AMONG THE GENTILES BECAUSE OF YOUR BEAUTY. Then when they said in the incident of that calf (in Exod. 32:4): THIS IS YOUR GOD, O ISRAEL. They became enemies (rt.: *SN*') of the Omnipresent. This is what is written (in Eccl. 8:1, cont.): AND THE RADIANCE OF HIS (i.e., Israel's) FACE IS CHANGED (rt.: *ShNH*).103*The Hebrew roots, SN*’ and *ShNH*, are closer than would appear in transliteration. The *S* in *SN*’ is a *sin* and would be indistinguishable from the *Sh* of *ShNH* in an unvoweled text. As for the final letters, *alef* and *he* are often confused in the Hebrew of this period. So the Holy One also changed (rt.: *ShNH*) the promises concerning them, as stated (in Ps. 82:7): INDEED YOU SHALL DIE LIKE A HUMAN.]104*As Adam was expelled from Eden, so the generation of the golden calf was kept from the promised land.*

### Midrash: Midrash Tanchuma Buber, Chukat 18:1

Midrash: Midrash Tanchuma Buber, Emor 14:1[Another interpretation of (Lev. 22:27): A BULL OR A SHEEP &lt; OR A GOAT &gt;. This text is related (to Is. 41:24): BEHOLD (*hen*), YOU ARE NOTHING (*me'ayin*), AND YOUR WORK IS NOUGHT. AN ABOMINATION SHALL HE CHOOSE AMONG YOU.64*Tanh*., Lev. 8:11; Lev. R. 27:7; *PRK* 9:6. That (*hen*) is a Greek word. Hen &lt; in Greek &gt; means "one." You are the one for me [as compared to nothing (*me'ayin*),] &lt; i.e., &gt; as compared to (*min*) the nations of the world, who are called "nothing (*'ayin*),"65*Since min* is commonly abbreviated to *me, me’ayin* is understood to mean “as compared to nothing” (literally: “than nothing.”) [as it is written} (in Is. 40:17): ALL THE NATIONS ARE AS NOTHING ('*ayin*) BEFORE HIM. (Is. 41:24, cont.:) AND YOUR WORK IS NOUGHT. R. Levi said: All the good works and consolations which the Holy One is going to bring about with Israel are only {in the name of} [as reward for] a single shout which they shouted on Sinai, when they said (according to Exod. 24:7): ALL THAT THE LORD HAS SPOKEN WE WILL CARRY OUT AND OBEY. (Is. 41:24, cont.:) AN ABOMINATION SHALL HE CHOOSE AMONG YOU. That is the abomination which you made as a molten calf. Of that very abomination, bring me sacrifice, and I will choose you. (Lev. 22:27): A BULL OR A SHEEP OR A GOAT.

### Midrash: Midrash Tanchuma Buber, Emor 14:1

Midrash: Midrash Tanchuma, Ki Tisa 20:1**And the Lord spoke unto Moses: “Go, get thee down…. I have seen this people, and behold, it is a stiff-necked people” (Exod. 32:7–9).** R. Tanhuma the son of Abba began the discussion with the verses: *As vapors and wind without rain, so is he that boasteth himself of a false gift. By long forbearing is a ruler persuaded* (Prov. 25:14–15). One who promises a gift to his friend but fails to fulfill his promise can be likened to vapors and wind without rain. The generation of the desert behaved in that fashion. It is said: *All the people answered with one voice, and said: “All the words which the Lord hath spoken we will do”* (Exod. 24:7), yet they violated every command He issued. When the Holy One, blessed be He, observed that, He ordered Moses: *Go get thee down, thy people have dealt corruptly* (ibid. 32:7). The word *dealt corruptly* refers to immoral acts, as it is said: *Is corruption His? No, His children’s is the blemish* (Deut. 32:5). Not only did they make the golden calf, they were also guilty of sexual crimes and shedding blood, as it is said: *And the people sat down to eat and to drink, and rose up to make merry* (ibid., v. 6). The words *make merry* imply sexual crimes, as is stated: *The Hebrew servant, whom thou hast brought unto us, came unto me to make merry* (Gen. 39:17). They were also guilty of bloodshed, as it is written: *Let the young men, I pray thee, arise and play before us* (II Sam. 2:14).

### Midrash: Midrash Tanchuma, Ki Tisa 20:1

Midrash: Vayikra Rabbah 1:1**And he called to Moshe:** Rabbi Tanchum Bar Chanilai opened (Psalms 103:20), “'Bless the Lord, His messengers (*malachav*), powerful ones who fulfill His word, etc.' About whom is the verse speaking? If the verse is speaking about the [angels], has it not already been stated, 'Bless the Lord, all of His Hosts?' Behold, it is only speaking about [people]. [About the angels,] since they are able to accomplish the errands of the Holy One, blessed be He, they are told, ' Bless the Lord, all of His Hosts'; but [about people], since they are not able to accomplish the errands of the Holy One, blessed be He, hence it states, 'Bless the Lord, His messengers,' and not 'all of His messengers.'” Another explanation: The prophets are called messengers. So is it written (Numbers 20:16), “and He sent a messenger and he took us out of Egypt.' And was it an angel of the Lord, and was it not Moshe? And [so] why is he called a messenger? Rather, from here [we see that] prophets are called messengers. And like it is (Judges 2:1) “And a messenger of the Lord came up from Bokhim.” Was it an angel of the Lord and was it not Pinchas? And [so] why did it call him a messenger? But rather Rabbi Simon said, “When Pinchas had the holy spirit come upon him, his face would burn like torches.” And our rabbis said, “Manoach's wife said to him (Judges 13:16), 'Behold, a man of God is coming towards me and his appearance is like the appearance of an angel of God' – she thought that he was a prophet and he was [actually] an angel.” Rabbi Yochanan said, “From their essence, the prophets were called messengers – so it is written (Chaggai 1:13), 'And Chaggai, the messenger of the Lord in the service of the Lord said.' Perforce you learn that from their essence, prophets were called messengers.” (Psalms 103:20) “Powerful ones who fulfill His word, etc.” – about what is the verse speaking? Rabbi Yitzchak said, “The verse is speaking about those that observe the sabbatical year. It is customary in the world that a man will fulfill a commandment for a day, for a Shabbat, for a month, but for the rest of the days of the year? And this one watches his field empty, watches his vineyard empty and he gives his purse and is silent – is there one more powerful than this one? And if you would say that it is not speaking about those that observe the sabbatical year, here it states, 'who fulfill his word' and later it states (Deuteronomy 15:2) 'This is the word of the Sabbatical.' Just like regarding the word that is stated later on, the verse is speaking about those that observe the Sabbatical year, so too the word stated here, - it is about those that observe the Sabbatical year that the verse is speaking. "Who fulfill His word" - Rabbi Huna said in the name of Rav Acha, "The verse is speaking about Israel when they were standing in front of Mount Sinai; as they had fulfilling precede hearing and said (Exodus 24:7), 'Everything that the Lord said, we will fulfill and we will hear.'" [The verse in Psalms continues] "To listen to the voice of His word" - Rabbi Tanchum Bar Chanilai said, "It is customary in the world that a load that is difficult for one [to carry] is comfortable for two, and [one difficult] for two is comfortable for four; and [so] would a load that is difficult for sixty multitudes be comfortable for one? All of Israel was standing in front of Mount Sinai and saying (Deuteronomy 5:22), 'if we continue to listen, etc.' and [yet] Moshe listens to the Voice of the word by himself and lives? You should know that it is so, as from all of them He only called to Moshe. Hence it states, 'And He called to Moshe.'"

### Midrash: Vayikra Rabbah 1:1

Midrash: Pirkei DeRabbi Eliezer 41:4**THE REVELATION ON SINAI**   
THE sixth descent was when He came down on Sinai, as it is said, "And the Lord came down upon Mount Sinai" (Ex. 19:20). On the sixth of Sivan the Holy One, blessed be He, was revealed unto Israel on Sinai, and from His place was He revealed (on) Mount Sinai, and the heavens were opened, || and the summit of the mountain entered into the heavens. Thick darkness covered the mountain, and the Holy One, blessed be He, sat upon His throne, and His feet stood on the thick darkness, as it is said, "He bowed the heavens also, and came down; and thick darkness was under his feet" (2 Sam. 22:10).

### Midrash: Pirkei DeRabbi Eliezer 41:4

Midrash: Shir HaShirim Rabbah 8:5:1**“Who is that ascending from the wilderness, leaning upon her beloved? Under the apple tree I roused you; there your mother was in travail with you; there she who bore you was in travail” (Song of Songs 8:5).**  
“Who is that ascending from the wilderness” – [Israel’s] ascent was from the wilderness, its decline was from the wilderness, and its death was from the wilderness. That is what it says: “In this wilderness they will expire, and there they will die” (Numbers 14:35). “Leaning [*mitrapeket*] upon her beloved” – Rabbi Yoḥanan said: Because it will resolve sections of the Torah and issues of kingdom in the future.5*Mitrapeket* when rearranged is a portmanteau of *matir perek* – resolves a section. In the future, Israel will resolve all questions relating to Torah, and will reestablish its monarchy. “Under the apple tree I roused you” – Pelatyon of Rome expounded and said: Mount Sinai was detached and positioned in the supernal heavens, and Israel was situated beneath it, as it is stated: “You approached and stood beneath the mountain” (Deuteronomy 4:11).  
Another matter: “Under the apple tree I roused you” – this is Sinai. Why is it likened to an apple tree? Just as the apple tree produces fruit in the month of Sivan, so too, the Torah was given in Sivan. Alternatively, “under the apple tree I roused you” – why not a nut tree or a different tree? Each tree typically grows its leaves first and then its fruit, but the apple tree grows its fruit first and then grows its leaves. Similarly, Israel put performing before hearing, as it is stated: “We will perform and we will heed” (Exodus 24:7).6*Although translated here as “heed,” the term nishma* can be translated “hear.” The point here is that Israel committed to following God’s commands even before hearing what they were. The Holy One blessed be He said: ‘If you accept My Torah upon yourself, fine, but if not, I will lower this mountain upon you and kill you.’ “There your mother was in travail with you” – was it there that she was in travail? Rabbi Berekhya said: This is analogous to one who went to a dangerous place and was saved. His friend encountered him and said to him: ‘Did you pass through that dangerous place? How much danger you experienced! It is as though you were now borne by your mother. How much suffering you experienced! Now it is as though you were created as a new creation.’  
Rabbi Abba bar Kahana said: “There [your mother] was in travail [*ḥibela*]” and there she had collateral taken from her [*ḥubela*]; “was in travail” – at the moment that they said: “Everything that the Lord spoke we will perform and we will heed” (Exodus 24:7). She had collateral taken from her – at the moment that they said to the calf: “This is your God, Israel” (Exodus 32:4), they had collateral taken. Rabbi Shimon ben Yoḥai taught: The weapon that was given to Israel at Ḥorev had the ineffable name etched upon it.7*This is stated in explanation of the adornment mentioned in the verse: “The children of Israel were stripped of their adornment from Mount Ḥorev” (Exodus 33:6).* When they sinned it was taken from them. Rabbi Aivu and the Rabbis: Rabbi Aivu said: It was peeled on its own. The Rabbis say: An angel descended and peeled it. Rabbi Shimon ben Ḥalafta said: Wretched is the bride who sins under the wedding canopy. Rabbi Yoḥanan said: They lost the good counsel that was given them at Sinai, as it is stated: “You hollowed all my counsel” (Proverbs 1:25), and counsel is nothing other than Torah, as it is stated: “Counsel and resourcefulness are mine” (Proverbs 8:14).  
Rabbi Yehoshua of Sikhnin [said] in the name of Rabbi Levi: It is written: “At Ḥorev you provoked [*hiktzaftem*] the Lord” (Deuteronomy 9:8). The Holy One blessed be He said: I came to bless you and found your palate pierced and unable to hold a blessing, as it is stated: “Moses saw the people that it was *parua* (Exodus 32:25), and *parua* means nothing other than hollowed, just as you say: “You hollowed [*vatifre’u*] all my counsel” (Proverbs 1:25). Rabbi Levi said: You made the Holy One blessed be He as though He was mourning over you. There are places that call the house of mourning the house of wrath [*beit ketzofa*].

### Midrash: Shir HaShirim Rabbah 8:5:1

Midrash: Sifrei Devarim 306:13R. Meir was wont to say: When Israel were meritorious, they bore witness over themselves, viz. (Joshua 24:22) "And Joshua said to the people: Bear witness over yourselves that you have chosen the L-rd to serve Him. And they said: We are witnesses." When they went astray, viz. (Hoshea 12:1) "Ephraim has surrounded Me with falsehood, and the house of Israel with deceit," the tribe of Judah and Benjamin testified against them, viz. (Isaiah 5:3-4) "And now, dweller of Jerusalem and man of Judah. What more could have been done for my vineyard that I did not do for it?" When the tribe of Judah went astray, viz. (Malachi 2:11) "Judah has been faithless, etc.", He had the prophets bear witness against them, viz. (II Kings 17:13) "The L-rd has borne witness against Israel and Judah by the prophets of every vision, etc." When they went astray with the prophets, viz. (II Chronicles 36:16) "And they mocked the messengers of G-d and despised His prophets," He had the heavens bear witness against them, viz. (Devarim 4:26, 30:19) "I call to bear witness against you this day, the heavens." When they went astray with the heavens, viz. (Jeremiah 7:17) "Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem? (18) The children are gathering wood, and the gatherers are kindling the fire, and the women are kneading dough to make cakes for the queen of *heaven*!" — He had the earth bear witness against them, viz. (*Ibid*. 6:19) "Hear, O earth, I will bring evil upon this people." When they went astray with the earth, viz. (Hoshea 12:12) "Their altars, too, are like heaps upon the furrows of he field," He had the ways bear witness against them, viz. (Jeremiah 6:16) "Place yourself on the ways and see, etc." When they went astray with the ways, viz. (Ezekiel 16:25) "At every crossroad you built your lofty place," He had the mountains bear witness against them, viz. (Michah 6:2) "Hear, O mountains, the quarrel of the L-rd." When they went astray with the mountains, viz. (Hoshea 4:13) "They slaughter offerings upon the mountaintops," He had the nations bear witness against them, viz. (Jeremiah 6:18) "Therefore, hear, O nations, etc." When they went astray with the nations, viz. (Psalms 106:35) "and they mingled with the nations and learned their deeds," He had a beast bear witness against them, viz. (Isaiah 1:3) "The ox knows its owner, and the ass, its master's trough, but Israel does not know, etc." When they went astray with the beast, viz. (Psalms 106:20) "They exchanged their glory for the likeness of an ass, eating grass," He had the animal bear witness against them, viz. (Jeremiah 8:7) "Even the stork in the heavens knows its seasons … but My people do not know the law of the L-rd." When they went astray with the animal, viz. (Ezekiel 8:10) "And I came and I saw, and behold, every sort of image — disgusting creeping things and animals, etc.", He had the fish bear testimony against them, viz. (Iyyov 12:8) "Or speak to the earth and it will teach you; the fish of the sea will report to you, etc." When they went astray with the fish, viz. (*Tzephaniah* 1:3) "… and the fish of the sea and the stumbling blocks of the wicked," He had the ant bear witness against them, viz. (Proverbs 6:6-8) "Go to the ant, you sluggard, see its ways and grow wise. Though it has no officer … she prepares her food in the summer, etc." R. Shimon b. Elazar says: "Wretched is man, who must learn from the ant!" If he learned and acted (accordingly) would he be "wretched"? Rather, he should learn from its ways, but does not.

### Midrash: Sifrei Devarim 306:13

Midrash: Sifrei Devarim 319:3(Devarim 32:18) "The Rock of your birth you have weakened": The Holy One Blessed be He said to them: You rendered Me (comparable to) a male who sought to give birth (viz.): If a woman were sitting on the *mashber* (the birth-stone, and she could not deliver), would she not be in great pain? viz. (I Kings 19:3) "For the sons have come to the *mashber* (i.e., they are at the point of being born), and she has no strength to bear them" (i.e., to eject them from the womb). And if she were sick and having her first child, would she not be in great pain? viz. (Jeremiah 4:31) "For I have heard an outcry like that of a woman sick (in labor), in pain as with her first child." And if there were two in her womb, would she not be in great pain? viz. (Bereshith 25:22) "And the sons wrangled within her" — And if it were a male, who *cannot* give birth, that *sought* to bear, would his agony not be compounded? viz. (Jeremiah 30:6) "Ask now and see if a male has ever given birth!" (Thus: "The Rock of your birth you have weakened.")

### Midrash: Sifrei Devarim 319:3

Midrash: Shir HaShirim Rabbah 7:1:1**“Return, return, O Shulamite; return, return, and we will gaze upon you. Why will you gaze at the Shulamite like at a dance of two companies?” (Song of Songs 7:1)**  
“Return, return, O Shulamite,” Rabbi Shmuel bar Ḥiyya bar Yudan [said] in the name of Rabbi Ḥanina: Four times “return,” is written here, corresponding to the four kingdoms that rule over Israel. Israel comes under their control unscathed and emerges unscathed. “The Shulamite,” a nation in whose midst the eternal One who lives in peace [*shalom*] moves about; that is what is written: “I have moved about in a tent and a Tabernacle” (II Samuel 7:6).1*God rested His presence in the Tabernacle in the midst of Israel. The Tabernacle resided in four places in the Land of Israel: Gilgal, Shilo, Nov, and Givon, corresponding to the four times “return” is written here, as though the word Shulamite is written with each one (Maharzu, Bereshit Rabba* 66:2).   
Another matter, “the Shulamite,” a nation to whom [a blessing] concluding with peace is [recited] each day, just as it says: “And grant you peace [*shalom*]” (Numbers 6:26). Alternatively, “the Shulamite,” the nation that I am destined to settle in an abode of peace; that is what is written: “My people will live in a peaceful abode…” (Isaiah 32:18). Another matter, “the Shulamite,” the nation to whom I extend peace; that is what is written: “Behold, I will extend peace toward it” (Isaiah 66:12).  
Rabbi Elazar bar Rabbi Maron said: A nation that completes [*mashlemet*] the stability of the world, both in this world and in the World to Come. Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: A nation that all the good of the word comes only due to its merit. That is what is written: “God will give you from the dew of the heavens, and from the fat of the earth” (Genesis 27:28); “you,” the matter is dependent upon you and your merit, as it is written: “The Lord will open for you His good storehouse” (Deuteronomy 28:12), the matter is dependent upon you and your merit.  
Rabbi Shmuel bar Tanḥum and Rabbi Ḥanan, the son of Rabbi Berekhya from Botzra, [said] in the name of Rabbi Yirmeya: The nation that made peace between Me and My world, as had they not accepted My Torah, I would have returned My world to emptiness and disorder, as Huna said in the name of Rabbi Aḥa: It is written: “The earth and all its inhabitants melt away” (Psalms 75:4). Had Israel not stood before Mount Sinai and said: “Everything that the Lord has said, we will perform and we will heed” (Exodus 24:7), the world would have begun to disintegrate. Who buttressed the world? It is I [*anokhi*], as it is stated: “I [*anokhi*] set its pillars firm, Selah” (Psalms 75:4); by the merit of: “I [*anokhi*] am the Lord your God” (Exodus 20:2), I set its pillars firm.2*God caused the pillars of the world to be firm in the merit of the people of Israel accepting the Ten Commandments, the first of which was “I am the Lord your God” (Etz Yosef*).

### Midrash: Shir HaShirim Rabbah 7:1:1

Midrash: Shir HaShirim Rabbah 6:5:1**“Avert your eyes from me, as they excite my arrogance. Your hair is like a flock of goats that streams down from Gilad” (Song of Songs 6:5).**  
“Avert your eyes,” Rabbi Azarya [said] in the name of Rabbi Yehuda ben Rabbi Simon: [This is analogous] to a king who was angry at the queen and banished her, expelling her from the palace. What did she do? She went and concealed her face behind a pillar outside the palace. When the king passed, the king said: ‘Remove her from before me, as I am unable to bear [her suffering].’ So too, when the rabbinical court convenes and decrees fasts and the individuals fast, the Holy One blessed be He says: ‘I am unable to bear it.’16*God is unable to bear their distress and therefore alleviates the suffering or ends the drought that was the cause of their fasting.* “As they excite my arrogance”—they caused Me to extend My hand against My world.17*It is due to the merit of the righteous individuals that I displayed My dominance over the world by redeeming Israel from Egypt.*   
When the rabbinical court convenes and decrees fasts and the children fast, the Holy One blessed be He says: ‘I am unable to bear it.’ “As they excite my arrogance,” they crowned Me as king over them, and said: “The Lord will reign for ever and ever” (Exodus 15:18). When they decree fasts and the elderly fast, the Holy One blessed be He says: ‘I am unable to bear it.’ “As they excite my arrogance [*hirhivuni*],” they accepted My kingdom over them at Sinai, and said: “Everything that the Lord says we will perform and we will heed” (Exodus 24:7), and it is written: “To those of my acquaintance, I mention Rahav18*In this verse, too, the word Rahav is a term indicating exaltedness or kingship, as the word hirhivuni*, which shares the same root as Rahav, is understood in the midrash. and Babylon…” (Psalms 87:4).  
Rabbi Pinḥas [said] in the name of Rabbi Ḥama bar Ḥanina bar Pappa: It is written: “Even the rebellious You captured to dwell over, Lord God” (Psalms 68:19); even the rebellious, the Holy One blessed be He rests His Divine presence in their midst. By what merit? By the merit of: “Everything that the Lord says we will perform and we will heed.”  
“Your hair is like a flock of goats,” just as the goat is contemptible,19*This is because its tail does not cover its sexual organs.* so, too, Israel was contemptible in Shitim, as it is stated: “Israel was living in Shitim, [and the people began to engage in licentiousness with the daughters of Moav]” (Numbers 25:1).

### Midrash: Shir HaShirim Rabbah 6:5:1

Midrash: Sifrei Devarim 306:13R. Meir was wont to say: When Israel were meritorious, they bore witness over themselves, viz. (Joshua 24:22) "And Joshua said to the people: Bear witness over yourselves that you have chosen the L-rd to serve Him. And they said: We are witnesses." When they went astray, viz. (Hoshea 12:1) "Ephraim has surrounded Me with falsehood, and the house of Israel with deceit," the tribe of Judah and Benjamin testified against them, viz. (Isaiah 5:3-4) "And now, dweller of Jerusalem and man of Judah. What more could have been done for my vineyard that I did not do for it?" When the tribe of Judah went astray, viz. (Malachi 2:11) "Judah has been faithless, etc.", He had the prophets bear witness against them, viz. (II Kings 17:13) "The L-rd has borne witness against Israel and Judah by the prophets of every vision, etc." When they went astray with the prophets, viz. (II Chronicles 36:16) "And they mocked the messengers of G-d and despised His prophets," He had the heavens bear witness against them, viz. (Devarim 4:26, 30:19) "I call to bear witness against you this day, the heavens." When they went astray with the heavens, viz. (Jeremiah 7:17) "Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem? (18) The children are gathering wood, and the gatherers are kindling the fire, and the women are kneading dough to make cakes for the queen of *heaven*!" — He had the earth bear witness against them, viz. (*Ibid*. 6:19) "Hear, O earth, I will bring evil upon this people." When they went astray with the earth, viz. (Hoshea 12:12) "Their altars, too, are like heaps upon the furrows of he field," He had the ways bear witness against them, viz. (Jeremiah 6:16) "Place yourself on the ways and see, etc." When they went astray with the ways, viz. (Ezekiel 16:25) "At every crossroad you built your lofty place," He had the mountains bear witness against them, viz. (Michah 6:2) "Hear, O mountains, the quarrel of the L-rd." When they went astray with the mountains, viz. (Hoshea 4:13) "They slaughter offerings upon the mountaintops," He had the nations bear witness against them, viz. (Jeremiah 6:18) "Therefore, hear, O nations, etc." When they went astray with the nations, viz. (Psalms 106:35) "and they mingled with the nations and learned their deeds," He had a beast bear witness against them, viz. (Isaiah 1:3) "The ox knows its owner, and the ass, its master's trough, but Israel does not know, etc." When they went astray with the beast, viz. (Psalms 106:20) "They exchanged their glory for the likeness of an ass, eating grass," He had the animal bear witness against them, viz. (Jeremiah 8:7) "Even the stork in the heavens knows its seasons … but My people do not know the law of the L-rd." When they went astray with the animal, viz. (Ezekiel 8:10) "And I came and I saw, and behold, every sort of image — disgusting creeping things and animals, etc.", He had the fish bear testimony against them, viz. (Iyyov 12:8) "Or speak to the earth and it will teach you; the fish of the sea will report to you, etc." When they went astray with the fish, viz. (*Tzephaniah* 1:3) "… and the fish of the sea and the stumbling blocks of the wicked," He had the ant bear witness against them, viz. (Proverbs 6:6-8) "Go to the ant, you sluggard, see its ways and grow wise. Though it has no officer … she prepares her food in the summer, etc." R. Shimon b. Elazar says: "Wretched is man, who must learn from the ant!" If he learned and acted (accordingly) would he be "wretched"? Rather, he should learn from its ways, but does not.

### Midrash: Sifrei Devarim 306:13

Midrash: Midrash Tanchuma Buber, Yitro 12:1Another interpretation (of Exod. 19:1:) ON THE NEW MOON (*bahodesh*), &lt;THE THIRD ONE &gt;. *Ba hodesh* (understood as two words) &lt; means &gt; THE NEW MOON HAS COME.35*PRK* 12:18. R. Abbin said: When the Holy One appeared to Moses on Sinai, he said to him (in Exod. 3:12): WHEN YOU HAVE BROUGHT {THIS} [THE] PEOPLE OUT OF EGYPT, YOU SHALL SERVE &lt;GOD ON THIS MOUNTAIN&gt;. Now Moses was eagerly waiting and saying: When is this designated time coming? However, when [the designated time] did arrive, the Holy One said, THE NEW MOON HAS COME, &lt;namely the one&gt; that you have been eagerly awaiting. It does not say (in Exod. 19:1): "In the third moon," even as it says (in I Kings 6:37): THE MOON OF ZIV, (in vs. 38:) THE MOON OF BUL, &lt;or&gt; (as in 8:2) THE MOON OF ETHANIM. Rather it says (here in Exod. 19:1): ON THE [THIRD] NEW MOON (rt.: *HDSh*).36*PRK* 12:19; cf. Matthew 22:1–14 // Luke 14:15–24. R. Judah b. R. Shallum the Levite said: The Holy One said to them: I am making a renewal (rt.: HD*Sh*) of things and renewing (rt.: HD*Sh*) you. To what is the matter comparable? To a king who had a son. When he reached his maturity, his father wanted to have him marry; but he did not have a new *argentaria*37*The word may be Latin (argentaria*) or Greek (*argentarion*) and denotes a chest of silver or silver table service, but in this context the word seems to denote table appointments generally. {i.e., court}. The king said: This is not the honor due my son, to have him marry {in an old court} [it should read: with an old *argentaria*]; yet if I wait until I provide him with a new one, I shall delay my son's happiness. What did the king do? He brought smiths and artisans to polish vessels of copper. He brought skilled workers to carve designs on vessels of wood. [&lt;Thus&gt; the king was able to have his son marry with an old *argentaria* which appeared to be new (rt.: HD*Sh*).] So too, when Israel went forth out of Egypt, the blind, the deaf, and the lame were among them. The Holy One said: [The Torah, all of it, is complete, as stated (in Ps. 19:8 [7]): THE TORAH OF THE LORD IS PERFECT.] Shall I give it to this generation when there are deformities among them? Shall I wait until their children arise? Shall I delay the joy of Torah? What did the Holy One do? He healed them. Then he gave them the Torah. But where is it shown [that he healed them]? Whoever was blind saw, as stated (in Exod. 20:15 [18]): NOW ALL THE PEOPLE SAW THE THUNDERINGS…. Whoever was deaf was made to hear, as stated (in Exod. 24:7): ALL THAT THE LORD HAS SPOKEN WE WILL CARRY OUT AND OBEY (literally: HEAR). Whoever was lame was made whole, as stated (in Exod. 19:17): AND THEY STOOD AT THE FOOT OF THE MOUNTAIN. Ergo: I will establish (rt.: HD*Sh*) a renewal of things (rt.: HD*Sh*) for you.

### Midrash: Midrash Tanchuma Buber, Yitro 12:1

Midrash: Midrash Tanchuma Buber, Tetzaveh 7:1(Exod. 29:1:) AND THIS IS THE THING WHICH YOU SHALL DO TO THEM &lt;TO SANCTIFY THEM FOR SERVING ME AS PRIESTS &gt;. This text is related (to Prov. 3:35): THE WISE SHALL INHERIT GLORY. These are the Israelites.23*Tanh*., Exod. 8:11; Numb. R. 11:1. (Ibid., cont.:) BUT FOOLS TAKE AWAY SHAME. These are the peoples of the world. Now when did24*The past tense here follows Tanh*., Exod. 8:11. The Buber text reads “shall.” Israel inherit the glory? When they received the Torah from Sinai. R. Johanan said: Sixty myriads of ministering angels descended with the Holy One to Sinai, and they put crowns on the head of each and every one from Israel.25*Above, Exod. 2:9. PR* 10:6; 21:7; 33:10. R. Abba bar Kahana said: When Israel stood at Mount Sinai and said (in Exod. 24:7): WE WILL CARRY OUT AND OBEY, the Holy One immediately loved them and gave two angels to each and every one of them. The one girded on his armor (*zayin*),26*Cf. Gk.: zone*, or Lat.: *zona* (“girdle”). and the other set a crown for him on his head. R. Simon said: They clothed them in purple,27*Gk.: porphura*. as stated (in Ezek. 16:10): I CLOTHED YOU WITH EMBROIDERED GARMENTS. R. Simeon ben Johay said: They gave them implements of war (*zayin*) with the Ineffable Name engraved thereon.28*Below, Exod. 9:15.* Ergo (in Prov. 3:35): THE WISE SHALL INHERIT GLORY. These are the Israelites, because they received the Torah. (Ibid., cont.:) BUT FOOLS TAKE AWAY SHAME. These are the peoples of the world. The Holy One put them to shame. R. Samuel said: (Prov. 3:35): THE WISE SHALL INHERIT GLORY. These are David and Solomon, who built the Temple. (Ibid., cont.:) BUT FOOLS TAKE AWAY SHAME. These are the peoples of the world who destroyed it. The Holy One puts them to shame. R. Nahman said: See what is written (in Ps. 73:20): O LORD, IN THE CITY29*This is the meaning of ba’ir* assumed in the midrash. A more common interpretation would be: ON BEING AROUSED. YOU DESPISE THEIR IMAGE.30*Esther R. 3:14.* Why IN THE CITY? The proverb is simply saying: In the place where the robber31*Gk.: lestes*. The last letter of this word should certainly be S, as in the traditional *Tanhuma*, instead of the M of the Buber text. commits robbery, there he is hung. For that reason IN THE CITY is written.

### Midrash: Midrash Tanchuma Buber, Tetzaveh 7:1

Midrash: Shir HaShirim Rabbah 4:9:1**“You have charmed me, my sister, my bride; you have charmed me with one of your eyes, with one bead of your necklace”** (Song of Songs 4:9).  
“You have charmed me [*libavtini*],118*This word is spelled in Hebrew with the letter bet* doubled, which is expounded as an allusion to two hearts [*levavot*]: the good inclination and the evil inclination. my sister, my bride; you have charmed me” – the Holy One blessed be He said: You had one heart [*lev*]119*The Sages refer to a person as having two hearts due to the capacity one has to do good or evil. When acting properly, one is referring to as serving God with both of one’s hearts. When sinning, one is referred to as serving God with only one heart while rebelling against God with one’s other heart.* in Egypt, but you [eventually] gave Me two hearts. “You have charmed me with one of your eyes” – with the blood of the paschal offering and the blood of circumcision; “with one bead of your necklace” – this is Moses, who was the most outstanding and mighty among your tribes.  
Another matter: “You have charmed me [*libavtini*], my sister, my bride” – the Holy One blessed be He said: You had one heart [*lev*] at the sea, but you [eventually] gave Me two hearts. “You have charmed me with one of your eyes” – as you stood before Me on Mount Sinai and said: “Everything that God spoke we will perform and we will heed” (Exodus 24:7); “with one bead of your necklace” – this is Moses, who was the most outstanding and mighty among your tribes.  
Another matter: “You have charmed me [*libavtini*]” – the Holy One blessed be He said: You had one heart [*lev*] in the wilderness, but you [eventually] gave Me two hearts. “You have charmed me with one of your eyes” – with the establishment of the Tabernacle, as it is stated: “On the day the Tabernacle was established, [the cloud covered the tabernacle]” (Numbers 9:15);120*The cloud symbolized God’s Presence resting on the Tabernacle. He was “charmed” by the people’s generosity in donating toward the building of the Tabernacle. In rabbinic Hebrew donating generously can be referred to as donating “with a good eye.”* “with one bead of your necklace” – this is Moses, who was the most outstanding and mighty among your tribes. Some say [the verse is referring to] the women of the generation of the wilderness, who were upright. When they encountered that incident they paused, considered the matter, and did not give any of their nose rings for the incident of the Golden Calf. When they heard that they were forbidden to their husbands they immediately locked their doors.121*When they heard about the laws of family purity, according to which there are times when a woman is forbidden to her husband, they accepted these laws immediately and refused to have relations with their husbands during those times.*   
Another matter: “You have charmed me [*libavtini*], my sister, my bride” – the Holy One blessed be He said: You had one heart [*lev*] with the scouts, but you gave Me two hearts. These are Joshua and Caleb, as it is stated: “Except Caleb son of Yefuneh the Kenizite, and Joshua son of Nun…” (Numbers 32:12). “With one bead of your necklace” – this is Moses, who was the most outstanding and mighty among your tribes.  
Another matter: “You have charmed me [*libavtini*], my sister, my bride” – the Holy One blessed be He said: You had one heart [*lev*] in the Shitim, but you gave Me two hearts. “You have charmed me with one of your eyes” – this is Pinḥas, as it is stated: “Pinḥas stood up to carry out judgment.… and it was considered righteousness for him” (Psalms 106:30–31). “With one bead of your necklace” – this is Moses.

### Midrash: Shir HaShirim Rabbah 4:9:1

Midrash: Devarim Rabbah 7:10The law: If a Jewish person who passes before the ark [to lead the prayer], what is the law, should it be permitted for him to answer "Amen" after the [blessings of] the Kohanim? Such taught the sages: One who passes before the ark, he should not answer "Amen" after the Kohanim because of distraction. Our rabbis taught us: If he can answer without being distracted, he may answer. Why? Because nothing is greater before the Holy One, blessed be He, more than the "Amen" that the Jews answer. Rabbi Yehudah bar Simon: This "Amen" has three intentions. Oath, acceptance, faithfulness. How do we know "oath"? As its says, (Numbers 5:19-22) "The Kohen should put her under oath... and the woman is to say, Amen Amen."

### Midrash: Devarim Rabbah 7:10

Midrash: Eikhah Rabbah 3:1**“I am the man who has seen affliction by the rod of His fury” (Lamentations 3:1).**  
“I am the man” – Rabbi Ḥama bar Ḥanina began: “Jeremiah took another scroll and gave it to Barukh son of Neriyahu, the scribe, and he wrote on it from the mouth of Jeremiah all the words of the book that Yehoyakim, king of Judah, had burned in the fire, and many more similar matters were also added to them” (Jeremiah 36:32). The verse need not have stated “similar.” Why does the verse state “similar”? Rav Kahana said: “Many more similar matters were also added to them”: “Matters” – “how does [the greatly crowded city] sit” (Lamentations 1:1), “how [the Lord] has clouded” (Lamentations 2:1), “how has [gold] tarnished” (Lamentations 4:1).1*Rav Kahana interprets “matters” to allude to chapters 1, 2, and 4 of Lamentations.* “Many” – “remember, Lord” (Lamentations 5:1).2*The word “many” alludes to chapter 5 of Lamentations.* “Similar” – “I am the man,” which is three verses each.3*In the third chapter of Lamentations there are three verses for each letter of the alphabet.* That is what is written: “Did I not write it for you three times [*shalishim*]” (Proverbs 22:20) – words [organized] in a threefold manner. Rabbi Shmuel bar Naḥmani said: What is *shalishim*? It is mighty men, just as it says: “And *shalishim* over them all” (Exodus 14:7), and we translate it: “And mighty men were appointed over them all.”4*The midrash is referencing Onkelos, an ancient Aramaic translation of the Torah.* Alternatively: *Shalishim* – “I am the man” – as it is three verses each.  
Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: “I am the man” – it is I who is well versed in suffering, what is pleasing to You is pleasing for me.5*This statement is an acceptance of God’s judgment despite being unable to understand the need for such intense suffering (Matnot Kehuna*). Others explain differently such that this statement introduces the upcoming analogy, and interpret this line to mean: I have received benefit by having benefited You by accepting Your Torah. Accordingly, this line is bitter and sarcastic, as the speaker complains that the great suffering is due only to Israel’s acceptance of the Torah, which brought them a higher level of accountability than other nations (*Etz Yosef*). This is analogous to a king who became angry at the queen and shoved her and expelled her from the palace. She went and concealed her face behind a pillar.6*She hoped to catch a glimpse of the king as he passed.* The king was passing and saw her. He said to her: ‘You have been impudent.’ She said to him: ‘My lord the king, is this [treatment] appropriate for me, is this becoming for me, is this befitting of me? No woman accepted you other than me.’ He said to her: ‘It was I who disqualified all the women in favor of you.’ She said to him: ‘If so, why did you enter such and such alleyway, such and such courtyard, and such and such place? Was it not for such and such a woman, and she did not accept you?’ So too, the Holy One blessed be He said to Israel: ‘You have been impudent.’ They said before Him: ‘Master of the universe, is this appropriate for me, is this becoming for me, is this befitting of me? No other nation accepted Your Torah other than me.’ He said to them: ‘It is I who disqualified all the nations in favor of you.’ They said to Him: ‘If so, why did You offer the Torah to all the nations but they did not accept it?’ As it is taught: Initially, He revealed himself to the children of Esau; that is what is written: “He said: The Lord came from Sinai, and shone from Seir for them” (Deuteronomy 33:2),7*Seir is the land of Esau; see Genesis 36:8.* but they did not accept it. He offered it to the children of Ishmael, but they did not accept it; that is what is written:“He appeared from Mount Paran”(Deuteronomy 33:2).8*Ishmael dwelled in Paran; see Genesis 21:21.* Ultimately, He offered it to Israel and they accepted it, as it is written: “And He came from the holy myriads, from His right, a fiery law to them”(Deuteronomy 33:2), and it is written: “Everything that the Lord has spoken we will perform and we will heed” (Exodus 24:7).  
Another matter: “I am the man [*hagever*]” – Rabbi Yehoshua ben Levi said: It is I who is the man. I am Job, as it is stated: “Who is a man [*gever*] like Job, who drinks scoffing like water” (Job 34:7).  
“Who has seen affliction [*ani*]” – Rabbi Shmuel bar Naḥman said: The congregation of Israel said: Since He saw me impoverished of mitzvot, impoverished of good deeds, He brought “the rod of His fury” upon me. Rabbi Berekhya said: He fortified me to withstand them all. What do you find written after the ninety-eight rebukes in the book of Deuteronomy?9*See Deuteronomy 28:15–69.* “You are standing today, all of you” (Deuteronomy 29:9), and we translate it: “You exist this day, all of you,” mighty to withstand them all.  
**“He conducted and led me in darkness and not light. Indeed, against me He will again turn His hand all day” (Lamentations 3:2–3).**  
“He conducted [and led] me” in this world, which is called “darkness and not light.” “Indeed, against me He will again turn His hand all day” – Rabbi Shimon ben Lakish said: This teaches that the Holy One blessed be He despairs of the righteous in this world, but then has mercy on them. That is what is written: “Indeed, against me He will again [turn His hand].”

### Midrash: Eikhah Rabbah 3:1

Midrash: Midrash Tanchuma, Shoftim 9:1(Zech. 13:8:) “’And it shall come to pass throughout all the land,’ says the Lord, ‘that two-thirds in it shall be cut off [and] die, but one-third shall remain in it.’” This is what is stated with the holy spirit through David (in Ps. 97:7), “All who worship an image, who boast in idols, are put to shame.” With reference to whom was he saying it? He only said it with reference to the Holy One, blessed be He. R. Hanina said, “The Holy One, blessed be He, is going to show His glory to all who have come into the world; for He will lower His throne in the middle of the firmament and again set it in place where the sun rises during the period of [the month of] Tebeth.” R. Hanina the Elder said to him, “Is it possible to see His glory, even the One of whom it is written (in Exod. 33:20), ‘for no human may see Me and live?’ Now you are saying, ‘The Holy One, blessed be He, is going to show His glory to all who have come into the world.’” He said to him, “See, it is written (in Ps. 84:12), ‘For the Lord God] is sun and shield […].” Just as a sun and shield denotes a shield over one in time of war, so also will the Holy One, blessed be He, be a shield over His children at that time [of His appearing].20*Even though the Holy One on his throne shines with the blinding rays of the sun, He will also provide a shield from these rays.* R. Hanina said, “In the time that the Lord judges the peoples of the world, He seizes them for judgment; them, their Gods, and the one who sets up images21*The translation reads protomin* (Gk. *partomai,* denoting imperial busts.) for Buber’s *pittumin.* The emendation was first suggested by Jastrow, s.v. *perotomi,* and agrees with a note from S. Lieberman given orally to Daniel Sperber and cited in “Greek and Latin Words in Rabbinic Literature,” *Bar-Ilan: Annual of Bar-ilan University Studies in Judaica and the Humanities*, 14–15(1977), p. 12, n. 7. Buber’s *pittumin,* which means “ingredients” or “spices,” makes relatively little sense. Cf. *Codex Vaticanus, Ebr.* 34, which reads “*patronin*” (Gk.: *patrones*; Lat.: *patroni*), and denotes protectors*.* for them. Next He brings the two tablets with the Ten Commandments and says to them (i.e., to the tablets), ‘Have they all paid attention to you?’ Then they say to him, ‘From the day that You created us, no one has paid attention to us with the lone exception of Your people Israel.’” (Ps. 96:7:) “Who boast in idols.” [It would be] more fitting for Scripture to say, “who trust.” What is the meaning of “who boast?” That they did not perform idol worship until they had honored each other (for doing so). The Holy One, blessed be He, said, “On each day you will feel shame before Me. There are those among you who serve doves, and a lot of doves are slaughtered. There are also those among you who serve bricks, and a lot of bricks are broken in the marketplace. There are those among you who serve fish, and a lot of fish are sold in the marketplace.” Immediately the Holy One, blessed be He, put them to shame, as stated (in Micah 7:16), “The nations shall see Me and be ashamed […].” R. Hama bar Hanina said, “What is the meaning of (Is. 43:9), ‘All the nations are gathered together […].’ In the world to come the Holy One, blessed be He, brings the book of Torah and puts it on His lap.22*‘AZ* 2a-3b. Then He says, ‘Let anyone who is occupied with this, come and receive his reward.’ Immediately all the peoples gather in confusion, as stated (ibid.), ‘All the nations are gathered together […].’ The Holy One, blessed be He, says to them, ‘Do not be gathered in confusion, but [have] every nation [come separately] with its scribes,’ as stated (ibid, cont.), ‘and let the peoples assemble.’ Edom (the Roman Empire) entered. The Holy One, blessed be He, says to them, ‘With what were you occupied?’ They say to Him, ‘We have established a lot of marketplaces, produced a lot of baths, and multiplied silver and gold. And everything was [done] so that Israel would [have leisure to] be occupied with Torah.’ He [then says] to them, ‘Everything that you did, you did for your own needs. Marketplaces are for settling harlots in. Baths are to refresh yourselves. Silver and gold are mine, as stated (in Hag. 2:8), “The silver is Mine, and the gold is Mine.”’ The Persian Empire entered. He says to them, ‘With what were you occupied?’ They say, ‘We have conquered a lot of cities, established a lot of bridges, waged a lot of wars. And everything was [done] for the sake of Israel.’ He [then] says to them, ‘Everything that you did, you did for the sake of yourselves. Cities were for producing forced labor23*Gk.: angareia*; Lat.: *angaria.* in them. Bridges were for collecting tolls. Wars [are what] I have waged, as stated (in Exod. 15:3), “The Lord is a man of war.” Are there any among you declaring “this?”’ It is so stated (in Is. 43:9, cont.), ‘who among them will declare this?’ Now ‘this’ can only be Torah, since it is stated (in Deut. 4:44), ‘And this is the Torah which Moses set.’ They say to Him ‘Did you give us anything that we have not accepted?’ [But] it says about them (in Deut. 33:2), ‘The Lord came forth from Sinai, and shone upon them from Seir….’ [This] teaches that the Holy One, blessed be He, brought [the light of Torah] to all the peoples of the world, but they did not want to accept it. [So] they say to Him, ‘Did You overturn the mountain above us like a basin like you did to Israel, as stated (in Exod. 19:17), “And they stood at the nether part of the mount,” and You said to them, “If you accept the Torah, excellent, but if not, there [under the mountain], will be your burial.” As if it were not for this, they [too] would not have accepted it.’ The Holy One, blessed be He, says to them, ‘But did they not say from the beginning (in Exod. 24:7), “we shall do and we shall heed?”’ They [then] say to Him, ‘Master of the world, give it to us in advance, and we will carry it out.’ He says to them, ‘I am giving you an easy commandment. If you observe it, I will give you a reward like [that of] Israel.’ He says to them, ‘Go and make a *sukkah* (booth).’ Immediately each and every one goes and builds a *sukkah* for himself. [But] when the Holy One, blessed be He, brings out the sun from its case,24*Gk. and Lat.: narthex,* where it originally denoted a shrub. each one tramples down his *sukkah* and goes away, as stated (in Ps. 2:3), ‘Let us break their bonds asunder.’ Then the Holy One, blessed be He, sits and laughs at them, as stated (in vs. 4), ‘The One sitting in the heavens will laugh; the Lord will deride them.’” (Ps. 97:7, end:) “And all the powers will bow down to Him.” When He judges the peoples of the world, he will judge their gods along with them, as stated (in Is. 66:16), “For in fire will the Lord execute judgment….” When they are unable to remain in the fire, they fly away. Then the Holy One, blessed be He, sends out angels with [prisoner] collars25*Qolarin* from the Lat.: *collaria*; cf. *colla* (“necks”). and chains, and they cast them into the midst of the fire, as stated (in Mal. 3:19), “’And that day is coming burning like an oven,’ said the Lord of Hosts, ‘[(it) shall burn them to ashes] and leave of them neither stock nor boughs.’” Another interpretation (of Ps. 97:7), “And all the powers bow down to Him”: All the idolaters say to their gods, “Come and bow down before the Holy One, blessed be He, for you have led us astray.” Immediately (according to Is. 2:18), “And the idols shall completely vanish,” and the idolaters bring them down into *Gehinnom*. It is therefore stated (in Ps. 97:7), “All who worship an image are put to shame.” (Zech. 13:8:) “And it shall come to pass throughout all the land, says the Lord, that two-thirds in it shall be cut off [and] die,” these are those that say there are two powers in the Heavens; “but one-third (*shelishit*) shall remain in it,” these are Israel, who are from a third (*shelishit*) of the world, [as they are] the children of three (*sheloshet*) patriarchs. Another interpretation (of Zech. 13:8) “but one-third shall remain in it”: [These words mean] that they shall only settle in their land in the third deliverance. The first deliverance was the deliverance from Egypt. The second was the deliverance of [in the time of] Ezra. The third has no interruption. R. Simlay said, “Six hundred and thirteen commandments were spoken to Moses on Sinai.26*Makk.* 23b-24a; M. Pss. 17(addendum):18-25. David came and established them upon eleven [principles], as stated (in Ps. 15:1), ‘O Lord, who shall dwell in Your tent,’ and all [of that] psalm.27*The five verses to this psalm contain exactly eleven stipulations (in vss. 2-4a) for dwelling with the Holy One without being shaken.* Isaiah came and established them upon six, as stated (in Is. 33:15), ‘(1) One who walks righteously and (2) speaks uprightly, (3) who detests the unjust gain of oppression, (4) who shakes his finger (literally, his hand) against grasping at a bribe, (5) [who shuts off his ears against hearing of bloodshed, and (6) closes his eyes against looking at evil].’ And it is written after that (in vs.16), ‘Such a one shall dwell on the heights; the strongholds on cliffs shall be his refuge, with his food supplied and his water assured.’ Micah came and established them upon three, as stated (in Micah 6:8), ‘He has told you, O human, what is good; so what does the Lord demand of you but to practice justice, love kindness, and to walk humbly with your God.’ Amos came established them upon two, as stated (in Amos 5:4), ‘For thus says the Lord […], “seek Me and live.”’ Habakkuk came and established them upon one, as stated (in Hab. 2:4), ‘but the righteous person shall live by his faithfulness.’”

### Midrash: Midrash Tanchuma, Shoftim 9:1

Midrash: Midrash Tanchuma Buber, Lech Lecha 21:1(Gen. 17:1:) WHEN ABRAHAM WAS. This text is related (to Hos. 9:10): I HAVE FOUND {YOUR ANCESTORS} [ISRAEL] LIKE GRAPES IN THE DESERT; [I HAVE SEEN YOUR ANCESTORS LIKE EARLY FIGS ON A FIG TREE IN ITS FIRST SEASON]. &lt; The text &gt; speaks about Israel. When it stood at Mount Sinai, it resembled grapes. Just as grapes are beautiful on the outside and ugly on the inside, so was Israel when it stood at Mount Sinai and responded (according to Exod. 24:7): WE WILL DO AND OBEY. Note that &lt; the response was &gt; with their mouth, but their heart was not steadfast. Thus David has said (in Ps. 78:36-37): YET THEY DECEIVED HIM WITH THEIR MOUTH, AND WITH THEIR TONGUE THEY LIED TO HIM, FOR THEIR HEART WAS NOT STEADFAST WITH HIM. See, &lt; they were &gt; LIKE GRAPES IN THE DESERT. Just as the grapes have food and drink within them, so Israel has within itself children of Torah (i.e., scholars) and has within itself children of action.

### Midrash: Midrash Tanchuma Buber, Lech Lecha 21:1

Midrash: Pirkei DeRabbi Eliezer 41:6**THE REVELATION ON SINAI**   
THE sixth descent was when He came down on Sinai, as it is said, "And the Lord came down upon Mount Sinai" (Ex. 19:20). On the sixth of Sivan the Holy One, blessed be He, was revealed unto Israel on Sinai, and from His place was He revealed (on) Mount Sinai, and the heavens were opened, || and the summit of the mountain entered into the heavens. Thick darkness covered the mountain, and the Holy One, blessed be He, sat upon His throne, and His feet stood on the thick darkness, as it is said, "He bowed the heavens also, and came down; and thick darkness was under his feet" (2 Sam. 22:10).

### Midrash: Pirkei DeRabbi Eliezer 41:6

Midrash: Pirkei DeRabbi Eliezer 41:4**THE REVELATION ON SINAI**   
THE sixth descent was when He came down on Sinai, as it is said, "And the Lord came down upon Mount Sinai" (Ex. 19:20). On the sixth of Sivan the Holy One, blessed be He, was revealed unto Israel on Sinai, and from His place was He revealed (on) Mount Sinai, and the heavens were opened, || and the summit of the mountain entered into the heavens. Thick darkness covered the mountain, and the Holy One, blessed be He, sat upon His throne, and His feet stood on the thick darkness, as it is said, "He bowed the heavens also, and came down; and thick darkness was under his feet" (2 Sam. 22:10).

### Midrash: Pirkei DeRabbi Eliezer 41:4

Midrash: Midrash Tanchuma, Vayikra 1:1(Lev. 1:1:) “Then [the Lord] called unto Moses [and spoke unto him].” This text is related (to Ps. 103:20), “Bless the Lord, O His messengers,1*Mal’akhaw*. Throughout this section of the midrash *mal’akh*(*im*) is interpreted as referring to humans; therefore “messenger(s)” is a more appropriate translation here than the more usual “angel(s).” mighty in strength who fulfill His word.”2*Lev. R. 1:1.* These are the prophets, since they are called messengers where it is stated (in Numb. 20:16), “and He sent a messenger (*mal'akh*) who brought us out of Egypt.”3*Numb. R. 16:1; see also Gen. R. 68:12, according to which the angels on Jacob’s ladder symbolized Moses ascending and descending Sinai.* So also (in II Chron. 36:16), “But they mocked the messengers (*mal'akhim*) of God, [disdained His words, and taunted His prophets].” R. Huna said in the name of R. Aha, “These [messengers] are Israel, since it says (in Ps. 103:20), ‘mighty in strength who fulfill His word, hearkening to the voice of His word,’ in [reference to the fact] that they [were the ones who] had put fulfilling ahead of hearkening.”4*In Exod. 24:7, where Israel promises: WE WILL FULFILL AND WE WILL HEARKEN, in that order.* R. Isaac the Smith said, “These are those who observe the sabbatical year. So why were they called mighty in strength? When [such a one] sees his field abandoned, his trees abandoned, his fences breached, and sees his fruit trees eaten, he suppresses his drive (like one mighty in strength) and does not speak.” And thus have our masters taught (in *Avot* 4:1): And who is mighty? One who subdues his drive.5*Also Tamid* 32a. R. Tanhum ben Hanila'i says (Ps. 103:20), “’Mighty in strength.’ This is Moses because no one is as mighty in strength as Moses. When Israel stood before Mount Sinai, they were not capable of hearing the divinely spoken word, as stated (in Deut. 5:22), ‘if we continue hearing the voice of the Lord our God any longer, we shall die.’ But Moses was not harmed.” [This is ] in order to teach you that the righteous ones are greater than the ministering angels, since the ministering angels are not able to hear His voice. Rather they stand with excitement and dismay, while the righteous are able to hear His voice. It is so stated (in Joel 2:11), “The Lord shouts aloud before His army, for His host is very great, for mighty is the one who fulfills His word.” “His host” denotes angels, since it is stated (regarding angels in Gen. 32:3), “This is God's host.” And so it says (in Dan. 7:10), “thousands upon thousands ministered to Him.” And who is stronger than them? The righteous, of whom it is stated (in Joel 2:11), “for mighty is the one who fulfills His word,” i.e., a righteous person who does His bidding. And who is this? This is Moses, to whom the Holy One, blessed be He, said, “Make a tabernacle.” So he was hurried and made it. Then he stood alone outside, because he was afraid to enter the tent of meeting, as stated (in Exod. 40:35), “Now Moses could not enter the tent of meeting.” The Holy One, blessed be He, said, “It is not right for Moses, since he made the tabernacle, to stand outside while I stand inside; so look, I am calling upon him to enter.” It is therefore written (in Lev. 1:1), “Then [the Lord] called unto Moses.” Ergo, greater is the strength of the righteous, in that they are able to hear His voice! So also it is written concerning Samuel (in I Sam. 3:10), “Then the Lord came, and stood there, and He called as at other times, ‘Samuel, Samuel’; so Samuel said, ‘Speak, for Your servant is listening.’” Therefore David has said (in Ps. 103:20), “mighty in strength who fulfill His word.” Now if you say that, when He spoke with Moses, He spoke in a low voice, [and] for that reason he was able to hear, He only spoke in the voice [used in] the giving of Torah. [That was] when they heard His voice and were dying at the first utterance. It is so stated (in Deut. 5:22), “if we continue [hearing the voice of the Lord our God any longer, we shall die].” And so it says (in Cant. 5:6), “my soul departed when He spoke.” And where is it shown that He spoke with the voice [used in] the giving of Torah? Where it says (in Ps. 29:4), “The voice of the Lord has power.” It also says so (in Numb. 7:89), “When Moses went into the tent of meeting to speak with Him, he would hear the voice speaking unto him,” the voice which he heard in the giving of Torah. He also spoke thus for each and every utterance and for each and every saying, as it is stated (Ps. 29:5), “The voice of the Lord breaks the cedars.” Perhaps you will say that Israel heard the voice from outside.6*Sifra* to Lev. 1:1, (2: *Wayyiqra*, Pereq 2). The text (of Numb. 7:89) reads, “he would hear the voice.” He alone heard the voice. But since He spoke in a loud voice, why did they not hear? Because the Holy One, blessed be He, decreed over the utterance, that it would go forth and come to Moses. So the Holy One, blessed be He, made a path for it by which the utterance went forth until it reached Moses, but it was not heard here and there. It is so stated (in Job 28:25), “To fix a weight for the wind.” Thus, when each saying went forth from the mouth of the Holy One, blessed be He, every one had a [fixed] weight. And so it says (in Job 28:26), “and a way for the thunder of voices,”7*The midrash requires this literal translation. A more idiomatic translation would read: A WAY FOR THUNDERSTORMS.* in that the Holy One, blessed be He, made a way for that voice, because it was going forth to Moses alone. Thus it is stated (in Lev. 1:1), “Then [the Lord] called unto Moses and spoke unto him.” It was heard by him and not by another. It is therefore stated (in Ps. 103:20), “mighty in strength who fulfill His word.” (Lev. 1:1:) “Then [the Lord] called unto Moses [and spoke unto him].” This text is related (to Prov. 25:7), “For it is better that you be told, ‘Come up here,’ than that you be put down before a prince, whom your eyes have seen.” R. Tanhum says, “Keep two or three places distance from your [rightful] place so that they will say to you, ‘Come up higher.’ So do not come up, lest they tell you, ‘Go down.’” R. Tanhuma says (Prov. 20:15), “’There is gold and a multitude of jewels, but lips with knowledge are a precious object.’ The proverb says, ‘If you lack knowledge, what do you possess? If you possess knowledge, what do you lack?’8*Ned. 41a; PRK* 3:1; Numb. R. 19:3; Eccl. R. 7:23:1. Even Moses did not ascend until the Holy One, blessed be He, called him (in Lev. 1:1), ‘Then [the Lord] called unto Moses.’”

### Midrash: Midrash Tanchuma, Vayikra 1:1

Midrash: Shir HaShirim Rabbah 4:7:1**“All of you is fair, my love, and there is no blemish in you” (Song of Songs 4:7).**  
“All of you is fair, my love” – this is Jacob our patriarch, whose bed was unflawed and no waste was found among it.92*Unlike his father and grandfather, all his offspring were righteous.*  
What is, “all of you is fair, my love”? Rabbi Shimon ben Yoḥai taught: When Israel stood before Mount Sinai and said: “Everything that God spoke we will perform and we will heed” (Exodus 24:7), at that moment there were in their midst neither *zav*, nor leper, nor lame, nor blind, nor mute, nor deaf, nor imbecile, nor depressed, nor fool, nor doubter. Regarding that moment it is stated: “All of you is fair, my love.” When they sinned, there were not easy times, and there were in their midst *zav*, leper, lame, blind, mute, deaf, imbecile, and fool. At that moment it is stated: “They shall banish from the camp every leper and every *zav*” (Numbers 5:2).  
Rabbi Ḥelbo said: It is written: “The one who presented his offering on the first day was [Naḥshon son of Aminadav of the tribe of Judah. And his offering was…]” (Numbers 7:12–13). “On the second day, presented Netanel [son of Tzuar].… his offering was…” (Numbers 7:18–19). Why did the Torah depict Judah as secondary?93*In relating Naḥshon’s offering the Torah uses a vav*, meaning “and,” in the term *vekorbano*, “and his offering was,” indicating that there had been someone before him, although there had not been. Regarding Netanel the Torah does not use a *vav* even though there had been someone before him. It is so Judah would not become arrogant and say: I presented first, I am the greatest of them all. Rather, the Holy One blessed be He treated them as though they all presented on the first day and on the last day.  
Rabbi Elazar said: It is written: “This was the dedication of the altar on the day it was anointed” (Numbers 7:84). But did each of them not offer one bowl, one ladle? Why does the verse state: “twelve silver bowls, twelve silver basins, twelve golden ladles” (Numbers 7:84)? It was so that Judah would not say: I presented first, I am the greatest of them all. Therefore, the Holy One blessed be He treated them as though they all presented on the first day and on the last day.  
Rabbi Berekhya said: It is written: “All these are the tribes of Israel, twelve, [and this is that which their father spoke to them and blessed them; every one according to his blessing he blessed them]” (Genesis 49:28). After he blessed them did he bless them again? Rather, it teaches that Jacob our patriarch sat and likened them to beasts. He likened Judah to a lion, as it is stated: “Judah is a lion cub” (Genesis 49:9). Dan to a snake, as it is stated: “Dan will be a serpent on the road” (Genesis 49:17). Naphtali to a hind, as it is stated: “Naphtali is a hind let loose” (Genesis 49:21). Benjamin to a wolf, as it is stated: “Benjamin is a ravenous wolf” (Genesis 49:27). Then he called them all wolves, all of them snakes, all of them fiery serpents, all of them scorpions. Know that it is so, as Dan, whom he called a snake, he94*Moses* then called a lion, as it is stated: “Dan is a lion cub” (Deuteronomy 33:22). Rabbi Idi said: We have found in the offerings of the princes that what this one offered that one offered. This one sacrificed a burnt offering, and that one sacrificed a burnt-offering; this one a meal offering and that one a meal offering; this one a sin offering and that one a sin offering; this one a peace offering and that one a peace offering. Why? It is because all of them are faultless and equal to one another.  
What led the verse to delineate their genealogy in the book [of Exodus], Reuben, Simeon, and Levi?95*The verses delineate the genealogies of only these three tribes (see Exodus 6:14–25).* Rabbi Ḥanina and Rabbi Levi: one said: It is because their father reprimanded them,96*When Jacob gave blessings to his sons before his death, he reprimanded Reuben, Simeon, and Levi (see Genesis 49:3–7). In order to emphasize that these tribes were not inferior, the verses list their genealogies as they introduce Moses and Aaron.* and one said: It was because it delineated the genealogy of Moses and Aaron.97*Because the Torah sought to address the genealogy of Aaron and Moses from the tribe of Levi, it began with Reuben, the first of the tribes, and continued through Levi.* We do not know who said this and who said that. However, from the fact that Rabbi Yudan said in the name of Rabbi Yehuda ben Rabbi Simon in the name of Rabbi Huna: “An ear that heeds life’s reprimand will rest among the wise” (Proverbs 15:31), it is Rabbi Huna98*This is possibly an alternate pronunciation of the name of Rabbi Ḥanina. Alternatively, the text should either state Rabbi Ḥanina here or Rabbi Huna above.* who said because their father reprimanded them. Because they accepted their father’s reprimand they were privileged to have their genealogy delineated alongside Moses and Aaron. That is why it is stated: “All of you is fair.”  
Rabbi Yehuda, Rabbi Neḥemya, and the Rabbis: Rabbi Yehuda said: It is because all the tribes did not preserve their genealogies in Egypt, but Reuben, Simeon, and Levi preserved their genealogy.99*They married only with families that could prove they were of pure lineage.* Rabbi Neḥemya said: It is because all the tribes engaged in idol worship in Egypt, but the tribes of Reuben, Simeon, and Levi did not engage in idol worship. The Rabbis say: It is because the other tribes did not exercise authority in Egypt, but these tribes exercised authority. How so? When Reuben died,100*Joseph had been the authority figure among the brothers and their descendants in Egypt, but he died before his brothers. At that point, Reuben, the eldest son of Jacob, became the authority figure.* authority was transferred to Simeon. When Simeon died, authority was transferred to Levi. When Levi died, authority was going to be transferred to Judah. A Divine voice emerged and said: Leave it until its time arrives. When did its time arrive? After the death of Joshua. That is what is written: “It was after the death of Joshua.… the Lord said: Judah shall ascend” (Judges 1:1–2). He was called three names: Judah, Otniel, and Yabetz. Rabbi Berekhya and Rabbi Levi [said] in the name of Rabbi Ḥama ben Rabbi Ḥanina: This101*Yabetz* is Boaz. Rabbi Simon [said] in the name of Rabbi Yehoshua ben Levi: This102*Yabetz* is Otniel.  
It is written: “Son of man, the House of Israel has become dross to Me; they are all…” (Ezekiel 22:18). Zechariah said: I saw them, and they were pure gold: “I saw, and behold, a candelabrum of gold in its entirety, with a bowl [*gulah*] atop it.… and there are two olive trees over it” (Zechariah 4:2–3). There were two *amora’im*; one said exile [*gola*], and one said their Redeemer [*go’alah*]. The one who said *gola*: As they were exiled to Babylon, and the Divine Presence was exiled with them. The one who said *go’alah*: It is their redemption, as it is written: “Our Redeemer, the Lord of hosts is His name…” (Isaiah 47:4). The Holy One blessed be He said: Since that is the case:103*Since in the future they will all be comparable to pure gold, as envisioned by Zechariah.* “All of you is fair, my love, and there is no blemish in you.”

### Midrash: Shir HaShirim Rabbah 4:7:1

Midrash: Shir HaShirim Rabbah 3:9:1**“King Solomon made himself a palanquin of the timber of Lebanon” (Song of Songs 3:9).**  
“Made himself a palanquin,” Rabbi Azarya in the name of Rabbi Yehuda ben Rabbi Simon interpreted the verse regarding the Tabernacle. “Palanquin,” this is the Tabernacle. Rabbi Yehuda ben Rabbi Ilai said: [This is analogous] to a king who had a young daughter. Until she matured and signs of puberty appeared, he would see her in the street and speak with her in public, in an alleyway, and in a courtyard. Once she grew and signs of puberty appeared, the king said: ‘It is not befitting my daughter’s honor to speak with me in public; make her a partition, and when I need to speak with her I will speak with her from behind the partition.’ So it is written: “Because Israel is a lad and I loved him,” (Hosea 11:1). In Egypt, they saw Him in public, as it is stated: “The Lord will pass to smite Egypt” (Exodus 12:23). At the sea they saw Him in public, as it is stated: “Israel saw the great power” (Exodus 14:31), and the toddlers would point to Him with their fingers and say: “This is my God and I will exalt Him” (Exodus 15:2). At Sinai they saw Him face to face, as it is stated: “The Lord came from Sinai…” (Deuteronomy 33:2). When Israel stood at Mount Sinai, received the Torah, and said: “Everything that God spoke we will perform and we will heed” (Exodus 24:7), they became His complete nation. The Holy One blessed be He said: ‘It is not befitting the honor of My children that I will speak to them in public; rather, let them craft a Tabernacle for Me and when I need to speak with them, I will speak with them from within the Tabernacle.’ That is what is written: “When Moses went into the Tent of Meeting to speak with Him” (Numbers 7:89). “King Solomon [Shlomo] made,” the King [of Whom it may be said] that peace [*shalom*] is His; “of the timber of Lebanon,” just as it says: “You shall make the planks for the Tabernacle of acacia wood, standing” (Exodus 26:15).

### Midrash: Shir HaShirim Rabbah 3:9:1

Midrash: Shir HaShirim Rabbah 2:1:1**“I am a rose of Sharon, a lily of the valleys” (Song of Songs 2:1).**  
“I am a rose [*ḥavatzelet*] of Sharon.” The congregation of Israel said: I am as I am, yet I am beloved [*ḥaviva*]. It is I whom the Holy One blessed be He loved me more than seventy nations. “A rose [*ḥavatzelet*] of Sharon,” I made Him shelter [*tzel*] by means of Betzalel, as it is written: “Betzalel crafted the Ark” (Exodus 37:1). “Of Sharon,” as I recited song [*shira*] before Him by means of Moses, as it is written: “Then Moses and the children of Israel sang” (Exodus 15:1).  
Another matter, “I am a rose of Sharon.” The congregation of Israel said: I am as I am, yet I am beloved. It is I who was shrouded in the shadow of Egypt, but the Holy One blessed be He brought me quickly to Rameses. I sprouted good deeds like a lily, and I recited a song before Him, as it is stated: “The song will be for you like the night of the consecration of the festival” (Isaiah 30:29).1*The song after the fall of Sennacherib will be like the Hallel* that they recited in Egypt on the night before they left.  
Another matter, “I am a rose of Sharon.” The congregation of Israel said: I am as I am, yet I am beloved. It is I who was shrouded in the shadow of the sea,2*I was in danger when Pharaoh was pursuing me.* but I quickly sprouted good deeds like a lily, and I pointed to Him with my finger [and pronounced that He is] my Master, as it is stated: “This is my God and I will exalt Him” (Exodus 15:2).  
Another matter, “I am a rose of Sharon.” I am as I am, yet I am beloved. It is I who was shrouded in the shadow of Sinai.3*God suspended the mountain over the Israelites, threatening to obliterate them if they refused to accept the Torah (see Shabbat* 88a). I quickly blossomed good deeds with my hand and my heart, and I said before Him: “Everything that the Lord has spoken we will perform and we will heed” (Exodus 24:7).  
Another matter, “I am a rose of Sharon.” I am as I am, yet I am beloved. It is I who was shrouded and trampled in the shadow of kingdoms. Tomorrow, when the Holy One blessed be He redeems me from the shadow of the kingdoms, I will blossom like a lily, and I will recite a new song before Him, as it is stated: “A psalm. Sing to the Lord a new song, for He has performed wonders; His right hand and His holy arm have wrought salvation for Him” (Psalms 98:1).

### Midrash: Shir HaShirim Rabbah 2:1:1

Midrash: Shir HaShirim Rabbah 1:12:1**“While the king was at his feast, my nard released its fragrance” (Song of Songs 1:12).**  
“While the king was at his feast,” Rabbi Meir and Rabbi Yehuda, Rabbi Meir says: While the King of kings was at His feast, in the firmament, Israel released a foul odor and said to the calf: “This is your god, Israel” (Exodus 32:4). Rabbi Yehuda said to him: ‘Enough, Meir, one does not expound Song of Songs disparagingly, but rather, favorably, as Song of Songs was given only in praise of Israel. What is: “While the king was at his feast”? While the King of kings was at His feast, in the firmament, Israel released a fine fragrance before Mount Sinai, and said: “Everything that the Lord has spoken we will perform and we will obey” (Exodus 24:7).  
According to the opinion of Rabbi Meir, it should have said: My stench released its odor.268*Since the verse was referring to the Golden Calf, it should have referred to stench rather than the fragrance of the sweet-smelling nard.* Rather, a treatise ascended in their hand from the Diaspora,269*The midrash is citing an ancient tradition recorded in a treatise that was transported from Babylon during the Return to Zion to build the second Temple.* and they taught in its regard that He skipped the incident of the calf for them and the act of the Tabernacle preceded it.270*The sin of the Golden Calf (Exodus chap. 32) should have been recorded in the Torah immediately following the events of the revelation at Sinai. Instead, it is preceded by the commandments concerning the building of the Tabernacle (Exodus chapters 25–31), to indicate that even when Israel sinned, they were still beloved in the eyes of the God. Therefore, the verse characterizes their odor as nard.*  
Rabbi Eliezer, Rabbi Akiva, and Rabbi Berekhya, Rabbi Eliezer says: “While the king was at his feast,” while the King of kings was at His feast, in the firmament, Mount Sinai was already enveloped in flames, as it is stated: “The mountain was burning with fire” (Deuteronomy 4:11). Rabbi Akiva says: While the King of kings was at His feast, in the firmament, already, “the glory of the Lord rested on Mount Sinai” (Exodus 24:16). Rabbi Berekhya says: While Moses was at his feast in the firmament,271*While he was still on Mount Sinai.* as he is called king, as it is stated: “He became king in Yeshurun, when the heads of the people were assembled” (Deuteronomy 33:5), already, “God spoke all these matters saying” (Exodus 20:1).  
Rabbi Eliezer ben Yaakov and the Rabbis, Rabbi Eliezer says: While the King of kings was at His feast, in the firmament, Mikhael, the great prince, had already descended from the heavens and rescued Abraham our patriarch from the fiery furnace. The Rabbis say: The Holy One blessed be He descended and rescued him, as it is stated: “I am the Lord who took you out of Ur of the Chaldeans” (Genesis 15:7). When did Mikhael descend? It was in the days of Ḥanaya, Mishael, and Azarya.272*Mikhael is identified as the angel who descended to rescue Ḥananya, Mishael, and Azarya from the fiery furnace (see Daniel 3:25).*   
Rabbi Tavyomei said: While Jacob our patriarch was lying [*mesev*] in his bed, 273*The expression “at his feast [bimsibo*]” in the verse is interpreted as a reference to Jacob lying on his deathbed. the Divine Spirit gleamed in him, and he said to his sons: “God will be with you” (Genesis 48:21). He said to them: ‘He is destined to rest His Divine Presence in your midst.’ Rav Naḥman said: It is written: “Israel and everything that he had traveled and came to Beersheba” (Genesis 46:1). Where did he go? He went to chop down the cedars that Abraham our patriarch had planted in Beersheba, as it is stated: “He planted a tamarisk in Beersheba” (Genesis 21:33).274*Jacob chopped them down in order to take them to Egypt.* Rabbi Levi said: It is written: “The central bar inside the planks extending from end to end” (Exodus 26:28). The bar was thirty-two cubits long. From where did they have it in their possession at that moment?275*Where did they get such a long piece of wood in the wilderness, just when they needed it to build this part of the Tabernacle?* It teaches that they were hidden with them from the days of Jacob our patriarch. That is what is written: “And everyone with whom acacia wood was found” (Exodus 35:24); “acacia wood was found,” is not written here, but rather, “with whom…it was found”—from the outset.  
Rabbi Levi bar Ḥiyya said: They chopped them down in Magdala of the dyers276*This was the name of a place in the Land of Israel.* and took them with them down to Egypt. They had no knots and no cracks. There were acacia trees in Magdala and the custom was to prohibit [using] them due to the sanctity of the Ark.277*Even in the times of the Sages of the midrash, acacia trees grew in Magdala, but due to the tradition that the wood eventually used for the Ark and the rest of the Tabernacle had been cut from there, the people of Magdala would not make use of the acacia trees.* They came and asked Rav Ḥananya, colleague of the Rabbis, and he said to them: Do not deviate from the custom of your ancestors.

### Midrash: Shir HaShirim Rabbah 1:12:1

Midrash: Midrash Tanchuma, Emor 11:1(Lev. 22:27:) “A bull or a sheep or a goat.” This text is related (to Is. 41:24), “Behold (*hen*), you are nothing (*me'ayin*), and your work is naught (*me’afa’*); an abomination shall He choose among you.”55*Lev. R. 27:7; PRK* 9:6. “Behold, you are nothing,” full of nothing, from a putrid liquid. “Naught (*me’afa’*)”; from the hundred screams (*meah puot*), that a woman screams when she sits on the birthing chair, ninety-nine are for death and [only] one is for life. “An abomination shall He choose among you.” What is the meaning of, “an abomination shall He choose among you?” [It is] speaking about this baby; even though it comes out from its mothers womb dirty, defiled and full of mucous, everyone kisses it and everyone hugs it, and especially if it is a male. Another interpretation: That (*hen*) is Greek. Hen [in Greek] means "one." You (Israel) are the one for Me, from (*min*) the nations of the world, who are called "nothing (*'ayin*),"56*Since min* is commonly abbreviated to *me, me’ayin* is understood to mean “as compared to nothing” (literally: “than nothing.”) as stated (in Is. 40:17), “All the nations are as nothing ('*ayin*) before Him.” (Is. 41:24, cont.:) “And your work is naught.” R. Levi said, “All the good works and consolations which the Holy One, blessed be He, is going to bring about with Israel are only as reward for a single shout which they shouted on Sinai, when they said (according to Exod. 24:7), ‘All that the Lord has spoken we will carry out and obey.’” (Is. 41:24, cont.:) “An abomination shall He choose among you.” That is the abomination which you made as a molten calf. Of that very abomination, bring Me sacrifice, and I will choose you. And what is it? (As in Lev. 22:27), “A bull or a sheep or a goat.” [This text is related (to Hos. 7:3),] “They make a king glad with their evil.”57*Lev. R. 27:8; PRK* 9:7–8. What did He see in the bull for making it first among the sacrifices? R. Levi said, “[The situation] is similar to a matron58*Lat.: matrona.* concerning whom there went forth an evil report in connection with one of the notables in the kingdom. The king looked into the rumors and found no substance in them. What did the king do? He made a great banquet and sat him at the head of those reclining in order to show that the king had looked into the rumors and found no substance in them. [Similarly,] because the nations of the world were saying to Israel, “You made the calf,” the Holy One, blessed be He, examined the rumors and found no substance in them. Therefore the bull was made first among the sacrifices. How is this shown? From that which they read about the matter (in Lev. 22:27), “A bull or a sheep or a goat.” R. Huna and R. Idi [said] in the name of R. Samuel bar Nahman, “Israel was saved from that act. Because if they had made the calf, it would have been [natural] for them to say (in Exod. 32:8), ‘These are our Gods, O Israel.’ However, it was the proselytes who came up with them from Egypt that made it, and they directed Israel [by saying] (in Exod. 32:8), ‘These are your Gods, O Israel.’” R. Judah bar Simon said, “It is written (in Isaiah 1:3), ‘An ox knows its owner, and an ass..., Israel does not know [...].’ And did they not know? It is simply that they trampled [the notion] with their heel.” And similar to it is (Hos. 2:10) “And she did not know that it was I who bestowed on her the grain....” And did she not know? It is simply that she trampled it with her heel.

### Midrash: Midrash Tanchuma, Emor 11:1

Midrash: Midrash Tanchuma Buber, Vayikra 1:1(Lev. 1:1:) THEN &lt;THE LORD&gt; CALLED UNTO MOSES &lt;AND SPOKE UNTO HIM&gt;…. This text is related (to Ps. 103:20): BLESS THE LORD, O HIS MESSENGERS1*Mal’akhaw*. Throughout this section of the midrash *mal’akh*(*im*) is interpreted as referring to humans; therefore “messenger(s)” is a more appropriate translation here than the more usual “angel(s).” OF HIS, MIGHTY IN STRENGTH WHO FULFILL HIS WORD.2*Tanh*., Lev. 1:1; Lev. R. 1:1. These are the prophets, since they are called messengers where it is stated (in Numb. 20:16): AND HE SENT A MESSENGER (*mal'akh*) WHO BROUGHT US OUT OF EGYPT.3*Numb*. R. 16:1; see also Gen. R. 68:12, according to which the angels on Jacob’s ladder symbolized Moses ascending and descending Sinai. So also (in II Chron. 36:16): BUT THEY MOCKED THE MESSENGERS (*mal'akhim*) OF GOD, &lt;DISDAINED HIS WORDS, AND TAUNTED HIS PROPHETS,&gt;…. R. Huna said in the name of R. Aha: These &lt;messengers&gt; are Israel, since it says (in Ps. 103:20): MIGHTY IN STRENGTH WHO FULFILL HIS WORD, HEARKENING TO THE VOICE OF HIS WORD, in &lt;reference to the fact&gt; that they &lt;were the ones who&gt; had put fulfilling ahead of hearkening.4*In Exod. 24:7, where Israel promises: WE WILL FULFILL AND WE WILL HEARKEN, in that order.* R. Isaac the Smith said: These are those who observe the Sabbatical year. So why were they called MIGHTY IN STRENGTH? When &lt;such a one&gt; sees his field abandoned, his trees abandoned, his fences breached, and sees his fruit trees eaten, he suppresses his drive (like one mighty in strength) and does not speak. Thus have our masters taught (in *Avot* 4:1): AND WHO IS MIGHTY? ONE WHO SUBDUES HIS DRIVE.5*Also Tamid* 32a.

### Midrash: Midrash Tanchuma Buber, Vayikra 1:1

Midrash: Midrash Tanchuma, Shmini 6:1(Lev. 11:1-2:) “Then the Lord spoke unto Moses and unto Aaron, saying […], ‘Speak unto the Children of Israel, saying, “These are the creatures that you may eat….”’” It is stated (in Hab. 3:6), “He arose and measured the earth; He looked and made nations tremble.” What is the meaning of “He arose and measured the earth?”28*Tanh*., Deut. 11:3. It is simply that, when the Holy One, blessed be He, wanted to give the Torah to Israel, He arose and measured (*mdd*) the earth.29*Cf. Mekhilta de Rabbi Ishmael, Bahodesh* 1, 5; Lev. R. 8:2. Then he gave the Torah in public30*Gk.: parresia*. in the desert.31*The sense here is that the Holy One gave the Torah openly on neutral ground, not secretly in Israel.* Therefore (in Hab. 3:6), “He arose and measured the earth,” because He wanted to return the world to the measurements of His waters, when the nations did not want to accept the Torah. If it had not been for Israel accepting it, the world would have returned to the measurements of His waters. [It is] just as you say (in Is. 40:12), “Who has measured the waters in the hollow of His hand?” But when Israel accepted it, the earth was still, as stated (in Ps. 76:9), “the earth was afraid and was still.” So it is from there (i.e., from Sinai) that the gentiles received their judgement,32*Gk.: apophasis*. as stated (Hab. 3:6, cont.), “He looked and made nations tremble (rt.: *ntr*).” R. Tanhum ben Hanila'i said, “He permitted (*hittir*) what was forbidden, abhorrent creatures and creeping things.” The matter is comparable to a physician who went to visit two patients.33*Lev. R. 13:2.* He saw that one of them was in danger. He said to the children of his house, “Tell him to eat whatever he wants.” He saw the other, who was recovering. He said to the children of his house, “Such and such food he may eat; such and such food he may not eat.” They said to the physician, “What is [the difference] that you said to the one, ‘Let him eat whatever he wants,’ but said to the other one, ‘Such and such food he may eat; such and such food he may not eat?’” The physician said to them, “When I saw that the one was dying, I said, ‘Give him [any food] because he is going to die’; but let the other one watch himself, because there is life in him.” So also the Holy One, blessed be He, has permitted (*hittir*) abhorrent creatures and creeping things to the gentiles. But in the case of Israel, because they are [destined] for life, He has said to them (in Lev. 11:44), “and be holy, for I am holy”; (in Lev. 11:43) “You shall not make yourselves loathsome.” This you may eat and this you may not eat. Why? Because they are alive, as stated (in Deut. 4:4), “But you who clung to the Lord your God are all alive today.” Ergo (in Hab. 3:6), “He arose and measured the earth; He looked and permitted (rt.: *ntr*) gentiles,” [that which is forbidden]….34*So R. Tanhum ben Hanila’i has reinterpreted the more traditional, AND MADE NATIONS TREMBLE.* Three things Moshe found difficult [to comprehend], and the Holy One, blessed be He, showed him, etc.

### Midrash: Midrash Tanchuma, Shmini 6:1

Midrash: Shir HaShirim Rabbah 1:5:1**“I am black but lovely, daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon” (Song of Songs 1:5).**  
“I am black but lovely,” black in terms of my actions but lovely in terms of the actions of my ancestors. “I am black but lovely,” the congregation of Israel said: I am black in terms of myself,188*I acknowledge my sins and demand of myself that I improve in my service of God (Maharzu).* and am, therefore, lovely before my Creator, as it is written: “Are you not like Kushites to Me, children of Israel [– the utterance of the Lord]” (Amos 9:7), you are like Kushites in terms of yourselves, but to Me you are the children of Israel – the utterance of the Lord.  
Another matter, I was black in Egypt and I was lovely in Egypt. I was black in Egypt; “they defied Me and were unwilling to heed Me” (Ezekiel 20:8). I was lovely in Egypt, with the blood of the Paschal offering and the blood of circumcision, as it is written: “I passed you, and I saw you wallowing in your blood, and I said to you: In your blood, you shall live” (Ezekiel 16:6); this is the blood of the Paschal offering; “I said to you: In your blood, you shall live” (Ezekiel 16:6); this is the blood of circumcision.  
Another matter, I was black at the sea, as it is stated: “They rebelled at the sea, at the Red Sea” (Psalms 106:7). And I was lovely at the sea, as it is stated: “This is my God and I will glorify Him” (Exodus 15:2). I was black at Mara, as it is stated: “The people complained against Moses, saying: What will we drink?” (Exodus 15:24). And I was lovely at Mara, as it is stated: “He cried to the Lord and the Lord showed him a tree and he cast it into the water and the waters were sweetened” (Exodus 15:25). I was black in Refidim, as it is stated: “He called the name of the place Masa and Meriva” (Exodus 17:7).189*Masa and Meriva literally translate to “trial” and “dispute.”* And I was lovely in Refidim, as it is stated: “Moses built an altar, and he called its name: The Lord is my banner” (Exodus 17:15). I was black at Ḥorev, as it is stated: “They crafted a calf at Ḥorev” (Psalms 106:19). And I was lovely at Ḥorev, as it is stated: “Everything that the Lord stated we will perform and we will heed” (Exodus 24:7). I was black in the wilderness, as it is stated: “How much they defied Him in the wilderness” (Psalms 78:40). And I was lovely in the wilderness with the establishment of the Tabernacle, as it is stated: “On the day the Tabernacle was established” (Numbers 9:15). I was black with the scouts, as it is stated: “They issued a slanderous report” (Numbers 13:32). And I was lovely with Joshua and Caleb, as it is stated: “Except Caleb ben Yefuneh the Kenizite [and Joshua son of Nun]” (Numbers 32:12). I was black in Shitim, as it is stated: “Israel settled in Shitim [and the people began engaging in harlotry]” (Numbers 25:1). And I was lovely in Shitim, as it is stated: “Pinḥas stood and prayed” (Psalms 106:30). I was black regarding Akhan, as it is stated: “The children of Israel trespassed regarding the proscribed spoils” (Joshua 7:1). And I was lovely regarding Joshua, as it is stated: “Joshua said to Akhan: My son, please give honor [to the Lord, God of Israel]” (Joshua 7:19). I was black regarding the kings of Israel and I was lovely regarding the kings of Judah. If with the black that I had, I was lovely, among My prophets, all the more so.190*Many commentaries suggest that the text should read “lovely ones [na’im*]” rather than “prophets [*neviim*]” (see, e.g., Maharzu; *Etz Yosef*). One interpretation of this statement is: If even at the places where I was black I was also lovely, how much more so in the places where I was not black.

### Midrash: Shir HaShirim Rabbah 1:5:1

Midrash: Shir HaShirim Rabbah 8:5:1**“Who is that ascending from the wilderness, leaning upon her beloved? Under the apple tree I roused you; there your mother was in travail with you; there she who bore you was in travail” (Song of Songs 8:5).**  
“Who is that ascending from the wilderness” – [Israel’s] ascent was from the wilderness, its decline was from the wilderness, and its death was from the wilderness. That is what it says: “In this wilderness they will expire, and there they will die” (Numbers 14:35). “Leaning [*mitrapeket*] upon her beloved” – Rabbi Yoḥanan said: Because it will resolve sections of the Torah and issues of kingdom in the future.5*Mitrapeket* when rearranged is a portmanteau of *matir perek* – resolves a section. In the future, Israel will resolve all questions relating to Torah, and will reestablish its monarchy. “Under the apple tree I roused you” – Pelatyon of Rome expounded and said: Mount Sinai was detached and positioned in the supernal heavens, and Israel was situated beneath it, as it is stated: “You approached and stood beneath the mountain” (Deuteronomy 4:11).  
Another matter: “Under the apple tree I roused you” – this is Sinai. Why is it likened to an apple tree? Just as the apple tree produces fruit in the month of Sivan, so too, the Torah was given in Sivan. Alternatively, “under the apple tree I roused you” – why not a nut tree or a different tree? Each tree typically grows its leaves first and then its fruit, but the apple tree grows its fruit first and then grows its leaves. Similarly, Israel put performing before hearing, as it is stated: “We will perform and we will heed” (Exodus 24:7).6*Although translated here as “heed,” the term nishma* can be translated “hear.” The point here is that Israel committed to following God’s commands even before hearing what they were. The Holy One blessed be He said: ‘If you accept My Torah upon yourself, fine, but if not, I will lower this mountain upon you and kill you.’ “There your mother was in travail with you” – was it there that she was in travail? Rabbi Berekhya said: This is analogous to one who went to a dangerous place and was saved. His friend encountered him and said to him: ‘Did you pass through that dangerous place? How much danger you experienced! It is as though you were now borne by your mother. How much suffering you experienced! Now it is as though you were created as a new creation.’  
Rabbi Abba bar Kahana said: “There [your mother] was in travail [*ḥibela*]” and there she had collateral taken from her [*ḥubela*]; “was in travail” – at the moment that they said: “Everything that the Lord spoke we will perform and we will heed” (Exodus 24:7). She had collateral taken from her – at the moment that they said to the calf: “This is your God, Israel” (Exodus 32:4), they had collateral taken. Rabbi Shimon ben Yoḥai taught: The weapon that was given to Israel at Ḥorev had the ineffable name etched upon it.7*This is stated in explanation of the adornment mentioned in the verse: “The children of Israel were stripped of their adornment from Mount Ḥorev” (Exodus 33:6).* When they sinned it was taken from them. Rabbi Aivu and the Rabbis: Rabbi Aivu said: It was peeled on its own. The Rabbis say: An angel descended and peeled it. Rabbi Shimon ben Ḥalafta said: Wretched is the bride who sins under the wedding canopy. Rabbi Yoḥanan said: They lost the good counsel that was given them at Sinai, as it is stated: “You hollowed all my counsel” (Proverbs 1:25), and counsel is nothing other than Torah, as it is stated: “Counsel and resourcefulness are mine” (Proverbs 8:14).  
Rabbi Yehoshua of Sikhnin [said] in the name of Rabbi Levi: It is written: “At Ḥorev you provoked [*hiktzaftem*] the Lord” (Deuteronomy 9:8). The Holy One blessed be He said: I came to bless you and found your palate pierced and unable to hold a blessing, as it is stated: “Moses saw the people that it was *parua* (Exodus 32:25), and *parua* means nothing other than hollowed, just as you say: “You hollowed [*vatifre’u*] all my counsel” (Proverbs 1:25). Rabbi Levi said: You made the Holy One blessed be He as though He was mourning over you. There are places that call the house of mourning the house of wrath [*beit ketzofa*].

### Midrash: Shir HaShirim Rabbah 8:5:1

Midrash: Pirkei DeRabbi Eliezer 41:6**THE REVELATION ON SINAI**   
THE sixth descent was when He came down on Sinai, as it is said, "And the Lord came down upon Mount Sinai" (Ex. 19:20). On the sixth of Sivan the Holy One, blessed be He, was revealed unto Israel on Sinai, and from His place was He revealed (on) Mount Sinai, and the heavens were opened, || and the summit of the mountain entered into the heavens. Thick darkness covered the mountain, and the Holy One, blessed be He, sat upon His throne, and His feet stood on the thick darkness, as it is said, "He bowed the heavens also, and came down; and thick darkness was under his feet" (2 Sam. 22:10).

### Midrash: Pirkei DeRabbi Eliezer 41:6

Midrash: Ruth Rabbah, Petichta 1**“It was during the days when the judges judged, there was a famine in the land. A man from Bethlehem of Judah went to reside in the field of Moav, he, his wife, and his two sons” (Ruth 1:1).**  
“It was during the days when the judges judged” – Rabbi Yoḥanan began and said: “Hear My people and I will speak; [Israel, and I will forewarn you]” (Psalms 50:7). Rabbi Yoḥanan said: One forewarns only one who can hear it. Rabbi Yudan ben Rabbi Simon said: In the past they were called Israel like all other nations: “Savta, Rama, and Savtekha” (Genesis 10:7);1*These are the names of nations listed in Genesis, chap. 10.* from here forward, they are called only My people. “Hear My people and I will speak” – from where did you merit to be called My people? From “and I will speak” – from what you spoke before Me at Sinai and said: “Everything that the Lord has spoken we will do and we will heed” (Exodus 24:7). Rabbi Yoḥanan said: “Hear My people” – [what I have said] in the past; “and I will speak” – in the future. “Hear My people” – in this world; “and I will speak” – in the World to Come. So I will have a response to the angels of the nations of the world who are destined to accuse them before Me and say: ‘Master of the universe, these worship idols and those worship idols, these engaged in forbidden sexual relations and those engaged in forbidden sexual relations, these spilled blood and those spilled blood, and these are going down to the Garden of Eden and those are going down to Gehenna?’  
At that time, the advocate of Israel is silenced. That is what you say: “At that time Mikhael will stand” (Daniel 12:1). Is there sitting on high? Did Rabbi Ḥanina not say: There is no sitting on high, as it is written: “I approached one of those standing [*kamaya*]” (Daniel 7:16). What is this language *kamaya*? Standing [*kayama*], as it is written: “Seraphim stood above Him” (Isaiah 6:2), and it is written: “The entire host of heaven standing in His presence on His right hand and on His left” (see I Kings 22:19). And you say “will stand”?2*Since angels always stand, what does it mean that the angel Mikhael will stand at that moment?* [Rather,] what is “will stand”? It is stand silent, as you say: “Shall I wait, because they do not speak, *amdu*] and do not answer>?” (Job 32:16).  
The Holy One blessed be He says to him: ‘Do you stand silent and not advocate on behalf of My children? By your life, I will speak in support of their righteousness and rescue My children.’ What righteousness? Rabbi Elazar and Rabbi Yoḥanan, one says: Due to the righteousness that you established My world because you accepted My Torah, as had you not accepted My Torah, I would have restored it [the world] to emptiness and disorder, as Rabbi Huna said in the name of Rabbi Aḥa: “Earth and all its inhabitants dissolve, [I set its pillars, selah]” (Psalms 75:4). The world would have already dissolved, had Israel not stood before Mount Sinai…3*Referring to a midrash that appears in Shir HaShirim Rabba* 1:9: “If Israel had not stood on Mount Sinai and said: ‘Everything that the Lord has spoken we will do and we will heed’ (Exodus 24:7), the world would have dissolved and returned to emptiness and disorder.” The midrash there then continues as it does here. And who established the world? “I [*anokhi*] set its pillars” (Psalms 75:4). Due to the merit of *anokhi*, “I set its pillars, selah.”4*Anokhi* is the first word of the Ten Commandments. In other words, due to the merit of Israel’s future acceptance of the Ten Commandments and the entire Torah, God established the foundations of the world. One said: Due to the righteousness you did for yourselves in accepting My Torah, as had you not done so, I would have eliminated you from among the nations.  
 “God; I am your God” (Psalms 50:7) – Rabbi Yoḥanan said: It is sufficient for you that I am your patron. Reish Lakish said: Although I am your patron, how does My patronage help at trial?5*The midrash is responding to the repetition in the verse: “God; I am your God.” God [Elohim*] represents the attribute of justice, and the verse thus presents a tension between God being strictly just and God being particularly Israel’s God, i.e., their patron.  
Rabbi Shimon bar Yoḥai taught: I am the God for all humankind, but I have designated My name only upon My people Israel. I am not called the God of all the nations, but rather, the God of Israel. “God [*Elohim*]; I am your God” – Rabbi Yudan interpreted the verse in reference to Moses: The Holy One blessed be He said to Moses: ‘Even though I called you “god to Pharaoh” (Exodus 7:1), “I am your God” – I am above you.’ Rabbi Abba bar Yudan interpreted the verse in reference to Israel: Although I called you god, as it is stated: “I said you are godlike [*elohim*]” (Psalms 82:6), “I am your God” – know that I am above you. The Rabbis interpreted the verse in reference to judges: Even though I called you *elohim*, as it is stated: “Do not curse *elohim*” (Exodus 22:27), know that I am above you. Then He said to Israel: ‘I accorded honor to the judges and called them *elohim*, and they demean them. Woe unto a generation that judges their judges.’

### Midrash: Ruth Rabbah, Petichta 1

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### Midrash: Ruth Rabbah, Petichta 1

Midrash: Midrash Tanchuma, Vayishlach 2:5**And Jacob sent messengers (Gen. 32:4).** Scripture states elsewhere in allusion to this verse: *And the Lord uttereth His voice before His army; for his camp is very great, for He is mighty that executeth His word; for great is the day of the Lord and very terrible; and who can abide it?* (Joel 2:11). This verse alludes to the giving of the Torah. When the Holy One, blessed be He, descended to give the Torah to Israel, myriads of chariots accompanied Him, as it is said: *The chariots of God are myriads, even thousands upon thousands* (Ps. 68:18).

### Midrash: Midrash Tanchuma, Vayishlach 2:5

Midrash: Midrash Tanchuma, Chayei Sara 3:11**And Abraham was old, well stricken in age (Gen. 24:1).** Scripture states elsewhere in allusion to this verse: *Bless the Lord, O my soul. O Lord my God, Thou art very great; Thou art clothed with glory and majesty* (Ps. 104:1). What prompted David to bless the Holy One, blessed be He, with his soul? He did so because the soul sees but is not seen, and the Holy One, blessed be He, sees but is not seen. Hence, the soul that sees but is not seen praised the Holy One, blessed be he, who sees but is not seen. Similarly, the soul guards the body and the Holy One, blessed be He, guards the entire universe. It is fitting, therefore, that the soul which guards the body should praise the Holy One, blessed be He, who guards His world. What is the meaning of the verse *O Lord my God, Thou art very great*? R. Eleazar explained it thus: “You were great before You created Your world, but Your greatness was magnified after You created Your world,” as it is said: *Thou art very great*.

### Midrash: Midrash Tanchuma, Chayei Sara 3:11

Midrash: Vayikra Rabbah 27:7Vayikra Rabbah 27:5

### Midrash: Vayikra Rabbah 27:7

Midrash: Midrash Tanchuma Buber, Chukat 18:1[Another interpretation (of Eccl. 8:1): WHO IS LIKE THE WISE PERSON? This is Israel, of whom it is written (in Deut. 4:6): SURELY THIS GREAT NATION IS A WISE AND UNDERSTANDING PEOPLE.101*Eccl. R. 8:1:3.* (Eccl. 8:1, cont.:) AND WHO KNOWS THE INTERPRETATION OF A SAYING? &lt;These are&gt; the ones who know how to interpret the Torah with forty-nine reasons for declaring an object clean and forty-nine reasons for declaring an object unclean.102*See above, Numb. 6:7, and the parallels listed there.* (Eccl. 8:1, cont.:) A PERSON'S WISDOM LIGHTS UP HIS FACE. R. Zakkay of Sha'av &lt;said&gt; in the name of Rabbi Samuel bar Nahman: You find that, when Israel stood before Mount Sinai and said (in Exod. 24:7): &lt;ALL THAT THE LORD HAS SPOKEN&gt; WE WILL CARRY OUT AND OBEY, the Holy One gave them some of the glory of the Divine Presence. This is what is written (in Ezek. 16:14): AND YOUR NAME SPREAD AMONG THE GENTILES BECAUSE OF YOUR BEAUTY. Then when they said in the incident of that calf (in Exod. 32:4): THIS IS YOUR GOD, O ISRAEL. They became enemies (rt.: *SN*') of the Omnipresent. This is what is written (in Eccl. 8:1, cont.): AND THE RADIANCE OF HIS (i.e., Israel's) FACE IS CHANGED (rt.: *ShNH*).103*The Hebrew roots, SN*’ and *ShNH*, are closer than would appear in transliteration. The *S* in *SN*’ is a *sin* and would be indistinguishable from the *Sh* of *ShNH* in an unvoweled text. As for the final letters, *alef* and *he* are often confused in the Hebrew of this period. So the Holy One also changed (rt.: *ShNH*) the promises concerning them, as stated (in Ps. 82:7): INDEED YOU SHALL DIE LIKE A HUMAN.]104*As Adam was expelled from Eden, so the generation of the golden calf was kept from the promised land.*

### Midrash: Midrash Tanchuma Buber, Chukat 18:1

Midrash: Midrash Tanchuma, Tetzaveh 11:2**This is the thing that thou shalt do unto them (Exod. 29:11).** Scripture says elsewhere in allusion to this verse: *The wise shall inherit honor; but as for the fools, they carry away shame* (Prov. 3:35). *The wise shall inherit honor* refers to the Israelites, and *the fools they carry away shame* alludes to idolaters. When did Israel inherit honor? When she accepted the law.

### Midrash: Midrash Tanchuma, Tetzaveh 11:2

Midrash: Midrash Tanchuma, Ki Tisa 35:1**Another comment on write thee (Exod. 34:27).** Scripture states elsewhere: *Let them be thine only, and not a stranger’s with thee* (Prov. 5:17). What does this verse refer to? When they made the golden calf, Moses prayed until the Holy One, blessed be He, became reconciled with them. Moses cried out: My Master, restore the law to them just as David proclaimed: *Restore unto me the joy of Thy salvation* (Ps. 51:14). However, the Holy One, blessed be He, responded: How can I return it to them, when only yesterday they said at Sinai: *All that the Lord hath spoken we will do* (Exod. 24:17), and now, in the very place in which they committed themselves (to observe the law), they debased themselves, as it is said: *They made a calf in Horeb* (Ps. 106:19)? Despite all the miracles and wonders that I performed in their behalf in Egypt and at the Red Sea, and even though they beheld My Glory at Sinai, where myriads of angels descended and crowned them, as it is said: *A beautiful crown upon thy head* (Exod. 16:12), they erected a calf at Horeb. Indeed, within the blinking of an eye they forgot Me.

### Midrash: Midrash Tanchuma, Ki Tisa 35:1

Midrash: Midrash Tanchuma Buber, Shmini 13:1Job said (in Job 14:4): WHO CAN PRODUCE SOMETHING CLEAN OUT OF SOMETHING UNCLEAN? NO ONE. After the Holy One permitted the cow and forbade the camel, who could declare clean or declare unclean?56*Tanh*., Lev. 3:8. Who has done so? No one. Not a single person in the world. Come and see: Originally at the creation of the world, everything was permitted, as stated (in Gen. 9:3): AS WITH THE GREEN GRASS, I HAVE GIVEN YOU EVERYTHING. Then after Israel stood by Mount Sinai, he increased Torah and commandments for them in order to give them a good reward. But if so, why did he not so command the first Adam? The Holy One said: When I ordained an easy commandment for him, he transgressed against it. How could he fulfill all these commandments? On the very day on which it was commanded, on that day he nullified and transgressed against them (sic).57*Cf. the parallel in Tanh*., Lev. 3:8, which reads here: “Transgressed against it.” He was unable to remain obedient to the command for a single day. How &lt; did his disobedience happen &gt;?58*Cf. the traditional Tanhuma*, which reads: “How did the Holy One create the human?” R. Judah ben Pedayah said: Twelve hours make up the day. In the first hour the first Adam arose in the thought of the Holy One &lt; with a view &gt; to creation.59*PRK* 23:1; *PR* 46:2; M. Pss. 92:3; Lev. R. 29:1; cf. *Sanh*. 38b; *ARN*, A, 1; *PRE* 11. In the second he consulted with the ministering angels. In the third he gathered his dust. In the fourth he kneaded him. In the fifth he shaped him. In the sixth he stood him up as a *golem*. In the seventh he blew breath into him, as stated (in Gen. 2:7): AND HE BLEW INTO HIS NOSTRILS THE BREATH OF LIFE. In the eighth he brought him into the Garden of Eden. In the ninth he commanded him: Eat of this, and do not eat of that. In the tenth he sinned. In the eleventh he was judged. In the twelfth he was expelled. Thus you must conclude that he did not remain obedient to the commandment for even a single hour. R. Judah ben Pedayah said: Would that someone remove the dust from your eyes, O First Adam, you who could not persevere in your temptation for even a single hour, while here your children are keeping all the commandments which were given to them and persevering in them!60*Gen. R. 21:7; cf. Lev. R. 25:2.* One of them rises to plant, till, weed, prune, take pains to irrigate, and see the fruits of his plantings when they produce first fruits. Then he folds his hands and does not taste them, in order to fulfill what is stated (in Lev. 19:23): THREE YEARS &lt; IT SHALL BE] FORBIDDEN [TO YOU]…. But in the case of the first Adam, it was told him: Eat of this, and do not eat of that. [It is so stated (in Gen. 2:16–17): YOU MAY FREELY EAT OF ANY TREE IN THE GARDEN; BUT AS FOR THE TREE OF THE KNOWLEDGE &lt; OF GOOD AND EVIL, YOU MAY NOT EAT OF IT &gt;…. ] He did not remain obedient to the commandment for a single hour. [Instead (according to Gen. 3:6), THEN SHE ALSO GAVE SOME TO HER HUSBAND, AND HE ATE.] But [when] your children were commanded to eat this and not to eat that, [they remained obedient to those &lt; commandments &gt;]. And &lt; this obedience is &gt; especially &lt; evident &gt; when someone from Israel takes a bovine, an ox, or a lamb, slaughters it ritually, skins it, washes it, and inspects its health. When it is found to be unfit, he holds back and does not eat it. Ergo (in II Sam. 22:31 = Ps. 18:31 [30], cont.): THE WORD OF THE LORD IS PURE. [For that reason, the first Adam was not given commandments, because it was revealed to the Holy One that he could not remain obedient to them; but in the case of Israel, when the Holy One gave them many commandments, they accepted them and said (in Exod. 24:7): ALL THAT THE LORD HAS SPOKEN WE WILL CARRY OUT AND OBEY. He therefore warned them (in Lev. 11:2–4:) THESE ARE THE CREATURES THAT YOU MAY EAT…. THESE, HOWEVER, YOU MAY NOT EAT.]

### Midrash: Midrash Tanchuma Buber, Shmini 13:1

Midrash: Midrash Tanchuma Buber, Ki Tisa 9:2(Exod. 31:18:) &lt;WHEN HE HAD FINISHED SPEAKING WITH HIM ON MOUNT SINAI, &gt; HE THEN GAVE UNTO MOSES &lt;THE TWO TABLETS OF THE TESTIMONY, TABLETS OF STONE WRITTEN WITH THE FINGER OF GOD&gt;. This text is related (to Cant. 4:11): YOUR LIPS DRIP NECTAR, O BRIDE.26*Cf. Tanh*., Exod. 9:18. See the acclaim with which the Holy One praises the congregation of Israel. R. Judah bar Abba said: He praises them from bottom to top, and they praise him from top to bottom. Why so? Because they were down, and he raised27*“Raised” follows an emendation of WHTLH* to *WH’LH* in agreement with *Midrash Tanhuma* (Jerusalem; Eshkol, n.d.), vol. 1, appendix, p. 115, n. \*. them up. When they were enslaved with bricks, he redeemed them. But they praise him from top to bottom. When he was set above the seven skies, they brought him down to themselves (in the Temple). See the acclaim with which he praises them (in Cant. 4:11): &lt;YOUR LIPS&gt; DRIP NECTAR (*nofet*). R. Johanan said: What is the meaning of *nofet*? "Bride," &lt;i.e.&gt; *nymphe*.28*The translation reads the text as kallah nymphe*. The Buber text has the Hebrew equivalent of the Greek, *kale nymphe* (“beautiful bride”) written as a single word (*QLWNYNPY*). It is a Greek word. R. Eleazar said: *Nofet* is the honey from &lt;Mt.&gt; Scopus. There is a honey called the *nofet* of Scopus, which is superior to every honey in the world. Similarly you are superior to all the peoples in the world. &lt;YOUR LIPS&gt; DRIP NECTAR (*nofet*), &lt;O BRIDE&gt;; [HONEY AND MILK ARE UNDER YOUR TONGUE]. When? When you are engaged in the Torah.

### Midrash: Midrash Tanchuma Buber, Ki Tisa 9:2

Midrash: Midrash Tanchuma Buber, Tetzaveh 7:1(Exod. 29:1:) AND THIS IS THE THING WHICH YOU SHALL DO TO THEM &lt;TO SANCTIFY THEM FOR SERVING ME AS PRIESTS &gt;. This text is related (to Prov. 3:35): THE WISE SHALL INHERIT GLORY. These are the Israelites.23*Tanh*., Exod. 8:11; Numb. R. 11:1. (Ibid., cont.:) BUT FOOLS TAKE AWAY SHAME. These are the peoples of the world. Now when did24*The past tense here follows Tanh*., Exod. 8:11. The Buber text reads “shall.” Israel inherit the glory? When they received the Torah from Sinai. R. Johanan said: Sixty myriads of ministering angels descended with the Holy One to Sinai, and they put crowns on the head of each and every one from Israel.25*Above, Exod. 2:9. PR* 10:6; 21:7; 33:10. R. Abba bar Kahana said: When Israel stood at Mount Sinai and said (in Exod. 24:7): WE WILL CARRY OUT AND OBEY, the Holy One immediately loved them and gave two angels to each and every one of them. The one girded on his armor (*zayin*),26*Cf. Gk.: zone*, or Lat.: *zona* (“girdle”). and the other set a crown for him on his head. R. Simon said: They clothed them in purple,27*Gk.: porphura*. as stated (in Ezek. 16:10): I CLOTHED YOU WITH EMBROIDERED GARMENTS. R. Simeon ben Johay said: They gave them implements of war (*zayin*) with the Ineffable Name engraved thereon.28*Below, Exod. 9:15.* Ergo (in Prov. 3:35): THE WISE SHALL INHERIT GLORY. These are the Israelites, because they received the Torah. (Ibid., cont.:) BUT FOOLS TAKE AWAY SHAME. These are the peoples of the world. The Holy One put them to shame. R. Samuel said: (Prov. 3:35): THE WISE SHALL INHERIT GLORY. These are David and Solomon, who built the Temple. (Ibid., cont.:) BUT FOOLS TAKE AWAY SHAME. These are the peoples of the world who destroyed it. The Holy One puts them to shame. R. Nahman said: See what is written (in Ps. 73:20): O LORD, IN THE CITY29*This is the meaning of ba’ir* assumed in the midrash. A more common interpretation would be: ON BEING AROUSED. YOU DESPISE THEIR IMAGE.30*Esther R. 3:14.* Why IN THE CITY? The proverb is simply saying: In the place where the robber31*Gk.: lestes*. The last letter of this word should certainly be S, as in the traditional *Tanhuma*, instead of the M of the Buber text. commits robbery, there he is hung. For that reason IN THE CITY is written.

### Midrash: Midrash Tanchuma Buber, Tetzaveh 7:1

Midrash: Midrash Tanchuma Buber, Yitro 12:1Another interpretation (of Exod. 19:1:) ON THE NEW MOON (*bahodesh*), &lt;THE THIRD ONE &gt;. *Ba hodesh* (understood as two words) &lt; means &gt; THE NEW MOON HAS COME.35*PRK* 12:18. R. Abbin said: When the Holy One appeared to Moses on Sinai, he said to him (in Exod. 3:12): WHEN YOU HAVE BROUGHT {THIS} [THE] PEOPLE OUT OF EGYPT, YOU SHALL SERVE &lt;GOD ON THIS MOUNTAIN&gt;. Now Moses was eagerly waiting and saying: When is this designated time coming? However, when [the designated time] did arrive, the Holy One said, THE NEW MOON HAS COME, &lt;namely the one&gt; that you have been eagerly awaiting. It does not say (in Exod. 19:1): "In the third moon," even as it says (in I Kings 6:37): THE MOON OF ZIV, (in vs. 38:) THE MOON OF BUL, &lt;or&gt; (as in 8:2) THE MOON OF ETHANIM. Rather it says (here in Exod. 19:1): ON THE [THIRD] NEW MOON (rt.: *HDSh*).36*PRK* 12:19; cf. Matthew 22:1–14 // Luke 14:15–24. R. Judah b. R. Shallum the Levite said: The Holy One said to them: I am making a renewal (rt.: HD*Sh*) of things and renewing (rt.: HD*Sh*) you. To what is the matter comparable? To a king who had a son. When he reached his maturity, his father wanted to have him marry; but he did not have a new *argentaria*37*The word may be Latin (argentaria*) or Greek (*argentarion*) and denotes a chest of silver or silver table service, but in this context the word seems to denote table appointments generally. {i.e., court}. The king said: This is not the honor due my son, to have him marry {in an old court} [it should read: with an old *argentaria*]; yet if I wait until I provide him with a new one, I shall delay my son's happiness. What did the king do? He brought smiths and artisans to polish vessels of copper. He brought skilled workers to carve designs on vessels of wood. [&lt;Thus&gt; the king was able to have his son marry with an old *argentaria* which appeared to be new (rt.: HD*Sh*).] So too, when Israel went forth out of Egypt, the blind, the deaf, and the lame were among them. The Holy One said: [The Torah, all of it, is complete, as stated (in Ps. 19:8 [7]): THE TORAH OF THE LORD IS PERFECT.] Shall I give it to this generation when there are deformities among them? Shall I wait until their children arise? Shall I delay the joy of Torah? What did the Holy One do? He healed them. Then he gave them the Torah. But where is it shown [that he healed them]? Whoever was blind saw, as stated (in Exod. 20:15 [18]): NOW ALL THE PEOPLE SAW THE THUNDERINGS…. Whoever was deaf was made to hear, as stated (in Exod. 24:7): ALL THAT THE LORD HAS SPOKEN WE WILL CARRY OUT AND OBEY (literally: HEAR). Whoever was lame was made whole, as stated (in Exod. 19:17): AND THEY STOOD AT THE FOOT OF THE MOUNTAIN. Ergo: I will establish (rt.: HD*Sh*) a renewal of things (rt.: HD*Sh*) for you.

### Midrash: Midrash Tanchuma Buber, Yitro 12:1

Midrash: Midrash Tanchuma Buber, Vaera 9:2Another interpretation (of Exod. 7:1): SEE, I HAVE SET YOU AS A GOD TO PHARAOH. What is the meaning of TO PHARAOH? &lt;Just&gt; because I called you a god, your spirit should not become &lt;too&gt; haughty for you. You are a god only to Pharaoh. So it also says (in Exod. 6:2): SO GOD SPOKE UNTO MOSES AND SAID UNTO HIM: I AM THE LORD. What is the meaning of I AM THE LORD? Actually he said to him: Although I made you a god, I am the Lord. You are a god only to Pharaoh. It says so (in Exod. 7:1): SEE, I HAVE SET YOU AS A GOD TO PHARAOH.59*Cf. above, 2:1; below, 5:15; PRK* 12:23.

### Midrash: Midrash Tanchuma Buber, Vaera 9:2

Midrash: Midrash Tanchuma Buber, Vayishlach 10:6(Gen. 33:18:) NOW JACOB CAME WHOLE. This text is related (to Ps. 121:8): THE LORD WILL PRESERVE YOUR GOING FORTH AND YOUR COMING NOW AND FOREVER.41*Gen. R. 79:2.* YOUR GOING FORTH: (According to Gen. 28:10) JACOB WENT FORTH. AND YOUR COMING: (According to Gen. 33:18) JACOB CAME.

### Midrash: Midrash Tanchuma Buber, Vayishlach 10:6

Midrash: Midrash Tanchuma Buber, Toldot 18:1(Cant. 5:2:) I SLEEP, BUT MY HEART IS AWAKE.72*PRK* 5:6; *PR* 15:6; Cant. R. 5:2:1-2. The congregation of Israel said to the Holy One: Sovereign of the Universe, I SLEEP without the Holy Temple, BUT MY HEART IS AWAKE in the synagogues and in the academies. I SLEEP without the sacrifices, BUT MY HEART IS AWAKE in the commandments and almsgiving. I SLEEP without the good deeds, BUT MY HEART IS AWAKE for performing them. I SLEEP without the end time, BUT MY HEART IS AWAKE for the redemption. I SLEEP without the redemption, BUT MY HEART IS AWAKE for the Holy One when he redeems me. R. Hiyya bar Abba said: {How} [Where] do we find that the Holy One is called the Heart of Israel? In this scripture (Ps. 73:26): GOD IS THE ROCK OF MY HEART AND MY PORTION FOREVER. (Cant. 5:2, cont.:) THE SOUND OF MY BELOVED KNOCKING. This refers to Moses, since it is stated (in Exod. 11:4): THEN MOSES SAID: THUS SAYS THE LORD: ABOUT MIDNIGHT &lt; I SHALL GO FORTH INTO THE MIDST OF EGYPT &gt;. (Cant. 5:2, cont.:) OPEN FOR ME. R. Jose said: The Holy One said: Make an opening for me as with the point of a needle so that I may open up [an opening] for you through which tents and {siege fortifications} [&lt; even &gt; a camp]73*Lat.: castra*. can pass. (Cant. 5:2, cont.:) MY SISTER (rt.: '*H*), &lt; so named &gt; in Egypt, where they became grafted (rt.: '*HH*) to me by &lt; performing &gt; two commandments through the blood of the paschal offering and through the blood of circumcision. (Ibid., cont.:) MY BELOVED (rt.: *R'H*): They became beloved (rt.: *R'H*) to him at the sea and said (in Exod. 15:18): THE LORD SHALL REIGN FOR EVER AND EVER. (Cant. 5:2, cont.:) MY DOVE, &lt; so named &gt; in Marah where they were given orders for me74*The translation follows MS 1240 of the De Rossi Library in Parma, which is similar to PRK* 5:6. The Buber text reads: “I myself was given orders.” like a dove through commandments (see Exod. 15:23-25) (Cant. 5:2, cont.:) MY INNOCENT, because they became innocent to me at Sinai and said (in Exod. 24:7): ALL THAT THE LORD HAS SPOKEN WE WILL DO AND OBEY. (Cant. 5:2, cont.:) FOR MY HEAD IS DRENCHED WITH DEW, since it is stated (in Jud. 5:4): EVEN THE HEAVENS DRIPPED.

### Midrash: Midrash Tanchuma Buber, Toldot 18:1

Midrash: Midrash Tanchuma Buber, Toldot 18:1(Cant. 5:2:) I SLEEP, BUT MY HEART IS AWAKE.72*PRK* 5:6; *PR* 15:6; Cant. R. 5:2:1-2. The congregation of Israel said to the Holy One: Sovereign of the Universe, I SLEEP without the Holy Temple, BUT MY HEART IS AWAKE in the synagogues and in the academies. I SLEEP without the sacrifices, BUT MY HEART IS AWAKE in the commandments and almsgiving. I SLEEP without the good deeds, BUT MY HEART IS AWAKE for performing them. I SLEEP without the end time, BUT MY HEART IS AWAKE for the redemption. I SLEEP without the redemption, BUT MY HEART IS AWAKE for the Holy One when he redeems me. R. Hiyya bar Abba said: {How} [Where] do we find that the Holy One is called the Heart of Israel? In this scripture (Ps. 73:26): GOD IS THE ROCK OF MY HEART AND MY PORTION FOREVER. (Cant. 5:2, cont.:) THE SOUND OF MY BELOVED KNOCKING. This refers to Moses, since it is stated (in Exod. 11:4): THEN MOSES SAID: THUS SAYS THE LORD: ABOUT MIDNIGHT &lt; I SHALL GO FORTH INTO THE MIDST OF EGYPT &gt;. (Cant. 5:2, cont.:) OPEN FOR ME. R. Jose said: The Holy One said: Make an opening for me as with the point of a needle so that I may open up [an opening] for you through which tents and {siege fortifications} [&lt; even &gt; a camp]73*Lat.: castra*. can pass. (Cant. 5:2, cont.:) MY SISTER (rt.: '*H*), &lt; so named &gt; in Egypt, where they became grafted (rt.: '*HH*) to me by &lt; performing &gt; two commandments through the blood of the paschal offering and through the blood of circumcision. (Ibid., cont.:) MY BELOVED (rt.: *R'H*): They became beloved (rt.: *R'H*) to him at the sea and said (in Exod. 15:18): THE LORD SHALL REIGN FOR EVER AND EVER. (Cant. 5:2, cont.:) MY DOVE, &lt; so named &gt; in Marah where they were given orders for me74*The translation follows MS 1240 of the De Rossi Library in Parma, which is similar to PRK* 5:6. The Buber text reads: “I myself was given orders.” like a dove through commandments (see Exod. 15:23-25) (Cant. 5:2, cont.:) MY INNOCENT, because they became innocent to me at Sinai and said (in Exod. 24:7): ALL THAT THE LORD HAS SPOKEN WE WILL DO AND OBEY. (Cant. 5:2, cont.:) FOR MY HEAD IS DRENCHED WITH DEW, since it is stated (in Jud. 5:4): EVEN THE HEAVENS DRIPPED.

### Midrash: Midrash Tanchuma Buber, Toldot 18:1

Midrash: Midrash Tanchuma Buber, Vayishlach 10:6(Gen. 33:18:) NOW JACOB CAME WHOLE. This text is related (to Ps. 121:8): THE LORD WILL PRESERVE YOUR GOING FORTH AND YOUR COMING NOW AND FOREVER.41*Gen. R. 79:2.* YOUR GOING FORTH: (According to Gen. 28:10) JACOB WENT FORTH. AND YOUR COMING: (According to Gen. 33:18) JACOB CAME.

### Midrash: Midrash Tanchuma Buber, Vayishlach 10:6

Midrash: Midrash Tanchuma, Ki Tisa 20:1**And the Lord spoke unto Moses: “Go, get thee down…. I have seen this people, and behold, it is a stiff-necked people” (Exod. 32:7–9).** R. Tanhuma the son of Abba began the discussion with the verses: *As vapors and wind without rain, so is he that boasteth himself of a false gift. By long forbearing is a ruler persuaded* (Prov. 25:14–15). One who promises a gift to his friend but fails to fulfill his promise can be likened to vapors and wind without rain. The generation of the desert behaved in that fashion. It is said: *All the people answered with one voice, and said: “All the words which the Lord hath spoken we will do”* (Exod. 24:7), yet they violated every command He issued. When the Holy One, blessed be He, observed that, He ordered Moses: *Go get thee down, thy people have dealt corruptly* (ibid. 32:7). The word *dealt corruptly* refers to immoral acts, as it is said: *Is corruption His? No, His children’s is the blemish* (Deut. 32:5). Not only did they make the golden calf, they were also guilty of sexual crimes and shedding blood, as it is said: *And the people sat down to eat and to drink, and rose up to make merry* (ibid., v. 6). The words *make merry* imply sexual crimes, as is stated: *The Hebrew servant, whom thou hast brought unto us, came unto me to make merry* (Gen. 39:17). They were also guilty of bloodshed, as it is written: *Let the young men, I pray thee, arise and play before us* (II Sam. 2:14).

### Midrash: Midrash Tanchuma, Ki Tisa 20:1

Midrash: Midrash Tanchuma, Ki Tisa 14:6**And he gave unto Moses, when he had made an end of speaking (Exod. 31:18).** R. Tanhuma began the discussion with the verse: *Unto Thee, O Lord, belongeth righteousness, but unto us confusion of face* (Dan. 9:7). R. Nehemiah declared: Even though we believe that we have acted righteously before You, if we examine our actions we are abashed. There is no time at which we may come before You with confidence except when we bring our offerings to Your house, as it is said: *When thou hast made an end of tithing all the tithes of thine increase* (Deut. 26:2). This entire subject is explained in the section *Look forth from Thy holy habitation … and bless Thy people Israel* (Deut. 26:15).

### Midrash: Midrash Tanchuma, Ki Tisa 14:6

Midrash: Midrash Tanchuma, Ki Tisa 35:1**Another comment on write thee (Exod. 34:27).** Scripture states elsewhere: *Let them be thine only, and not a stranger’s with thee* (Prov. 5:17). What does this verse refer to? When they made the golden calf, Moses prayed until the Holy One, blessed be He, became reconciled with them. Moses cried out: My Master, restore the law to them just as David proclaimed: *Restore unto me the joy of Thy salvation* (Ps. 51:14). However, the Holy One, blessed be He, responded: How can I return it to them, when only yesterday they said at Sinai: *All that the Lord hath spoken we will do* (Exod. 24:17), and now, in the very place in which they committed themselves (to observe the law), they debased themselves, as it is said: *They made a calf in Horeb* (Ps. 106:19)? Despite all the miracles and wonders that I performed in their behalf in Egypt and at the Red Sea, and even though they beheld My Glory at Sinai, where myriads of angels descended and crowned them, as it is said: *A beautiful crown upon thy head* (Exod. 16:12), they erected a calf at Horeb. Indeed, within the blinking of an eye they forgot Me.

### Midrash: Midrash Tanchuma, Ki Tisa 35:1

Midrash: Vayikra Rabbah 1:1**And he called to Moshe:** Rabbi Tanchum Bar Chanilai opened (Psalms 103:20), “'Bless the Lord, His messengers (*malachav*), powerful ones who fulfill His word, etc.' About whom is the verse speaking? If the verse is speaking about the [angels], has it not already been stated, 'Bless the Lord, all of His Hosts?' Behold, it is only speaking about [people]. [About the angels,] since they are able to accomplish the errands of the Holy One, blessed be He, they are told, ' Bless the Lord, all of His Hosts'; but [about people], since they are not able to accomplish the errands of the Holy One, blessed be He, hence it states, 'Bless the Lord, His messengers,' and not 'all of His messengers.'” Another explanation: The prophets are called messengers. So is it written (Numbers 20:16), “and He sent a messenger and he took us out of Egypt.' And was it an angel of the Lord, and was it not Moshe? And [so] why is he called a messenger? Rather, from here [we see that] prophets are called messengers. And like it is (Judges 2:1) “And a messenger of the Lord came up from Bokhim.” Was it an angel of the Lord and was it not Pinchas? And [so] why did it call him a messenger? But rather Rabbi Simon said, “When Pinchas had the holy spirit come upon him, his face would burn like torches.” And our rabbis said, “Manoach's wife said to him (Judges 13:16), 'Behold, a man of God is coming towards me and his appearance is like the appearance of an angel of God' – she thought that he was a prophet and he was [actually] an angel.” Rabbi Yochanan said, “From their essence, the prophets were called messengers – so it is written (Chaggai 1:13), 'And Chaggai, the messenger of the Lord in the service of the Lord said.' Perforce you learn that from their essence, prophets were called messengers.” (Psalms 103:20) “Powerful ones who fulfill His word, etc.” – about what is the verse speaking? Rabbi Yitzchak said, “The verse is speaking about those that observe the sabbatical year. It is customary in the world that a man will fulfill a commandment for a day, for a Shabbat, for a month, but for the rest of the days of the year? And this one watches his field empty, watches his vineyard empty and he gives his purse and is silent – is there one more powerful than this one? And if you would say that it is not speaking about those that observe the sabbatical year, here it states, 'who fulfill his word' and later it states (Deuteronomy 15:2) 'This is the word of the Sabbatical.' Just like regarding the word that is stated later on, the verse is speaking about those that observe the Sabbatical year, so too the word stated here, - it is about those that observe the Sabbatical year that the verse is speaking. "Who fulfill His word" - Rabbi Huna said in the name of Rav Acha, "The verse is speaking about Israel when they were standing in front of Mount Sinai; as they had fulfilling precede hearing and said (Exodus 24:7), 'Everything that the Lord said, we will fulfill and we will hear.'" [The verse in Psalms continues] "To listen to the voice of His word" - Rabbi Tanchum Bar Chanilai said, "It is customary in the world that a load that is difficult for one [to carry] is comfortable for two, and [one difficult] for two is comfortable for four; and [so] would a load that is difficult for sixty multitudes be comfortable for one? All of Israel was standing in front of Mount Sinai and saying (Deuteronomy 5:22), 'if we continue to listen, etc.' and [yet] Moshe listens to the Voice of the word by himself and lives? You should know that it is so, as from all of them He only called to Moshe. Hence it states, 'And He called to Moshe.'"

### Midrash: Vayikra Rabbah 1:1

Midrash: Shir HaShirim Rabbah 6:5:1**“Avert your eyes from me, as they excite my arrogance. Your hair is like a flock of goats that streams down from Gilad” (Song of Songs 6:5).**  
“Avert your eyes,” Rabbi Azarya [said] in the name of Rabbi Yehuda ben Rabbi Simon: [This is analogous] to a king who was angry at the queen and banished her, expelling her from the palace. What did she do? She went and concealed her face behind a pillar outside the palace. When the king passed, the king said: ‘Remove her from before me, as I am unable to bear [her suffering].’ So too, when the rabbinical court convenes and decrees fasts and the individuals fast, the Holy One blessed be He says: ‘I am unable to bear it.’16*God is unable to bear their distress and therefore alleviates the suffering or ends the drought that was the cause of their fasting.* “As they excite my arrogance”—they caused Me to extend My hand against My world.17*It is due to the merit of the righteous individuals that I displayed My dominance over the world by redeeming Israel from Egypt.*   
When the rabbinical court convenes and decrees fasts and the children fast, the Holy One blessed be He says: ‘I am unable to bear it.’ “As they excite my arrogance,” they crowned Me as king over them, and said: “The Lord will reign for ever and ever” (Exodus 15:18). When they decree fasts and the elderly fast, the Holy One blessed be He says: ‘I am unable to bear it.’ “As they excite my arrogance [*hirhivuni*],” they accepted My kingdom over them at Sinai, and said: “Everything that the Lord says we will perform and we will heed” (Exodus 24:7), and it is written: “To those of my acquaintance, I mention Rahav18*In this verse, too, the word Rahav is a term indicating exaltedness or kingship, as the word hirhivuni*, which shares the same root as Rahav, is understood in the midrash. and Babylon…” (Psalms 87:4).  
Rabbi Pinḥas [said] in the name of Rabbi Ḥama bar Ḥanina bar Pappa: It is written: “Even the rebellious You captured to dwell over, Lord God” (Psalms 68:19); even the rebellious, the Holy One blessed be He rests His Divine presence in their midst. By what merit? By the merit of: “Everything that the Lord says we will perform and we will heed.”  
“Your hair is like a flock of goats,” just as the goat is contemptible,19*This is because its tail does not cover its sexual organs.* so, too, Israel was contemptible in Shitim, as it is stated: “Israel was living in Shitim, [and the people began to engage in licentiousness with the daughters of Moav]” (Numbers 25:1).

### Midrash: Shir HaShirim Rabbah 6:5:1

Midrash: Shir HaShirim Rabbah 4:9:1**“You have charmed me, my sister, my bride; you have charmed me with one of your eyes, with one bead of your necklace”** (Song of Songs 4:9).  
“You have charmed me [*libavtini*],118*This word is spelled in Hebrew with the letter bet* doubled, which is expounded as an allusion to two hearts [*levavot*]: the good inclination and the evil inclination. my sister, my bride; you have charmed me” – the Holy One blessed be He said: You had one heart [*lev*]119*The Sages refer to a person as having two hearts due to the capacity one has to do good or evil. When acting properly, one is referring to as serving God with both of one’s hearts. When sinning, one is referred to as serving God with only one heart while rebelling against God with one’s other heart.* in Egypt, but you [eventually] gave Me two hearts. “You have charmed me with one of your eyes” – with the blood of the paschal offering and the blood of circumcision; “with one bead of your necklace” – this is Moses, who was the most outstanding and mighty among your tribes.  
Another matter: “You have charmed me [*libavtini*], my sister, my bride” – the Holy One blessed be He said: You had one heart [*lev*] at the sea, but you [eventually] gave Me two hearts. “You have charmed me with one of your eyes” – as you stood before Me on Mount Sinai and said: “Everything that God spoke we will perform and we will heed” (Exodus 24:7); “with one bead of your necklace” – this is Moses, who was the most outstanding and mighty among your tribes.  
Another matter: “You have charmed me [*libavtini*]” – the Holy One blessed be He said: You had one heart [*lev*] in the wilderness, but you [eventually] gave Me two hearts. “You have charmed me with one of your eyes” – with the establishment of the Tabernacle, as it is stated: “On the day the Tabernacle was established, [the cloud covered the tabernacle]” (Numbers 9:15);120*The cloud symbolized God’s Presence resting on the Tabernacle. He was “charmed” by the people’s generosity in donating toward the building of the Tabernacle. In rabbinic Hebrew donating generously can be referred to as donating “with a good eye.”* “with one bead of your necklace” – this is Moses, who was the most outstanding and mighty among your tribes. Some say [the verse is referring to] the women of the generation of the wilderness, who were upright. When they encountered that incident they paused, considered the matter, and did not give any of their nose rings for the incident of the Golden Calf. When they heard that they were forbidden to their husbands they immediately locked their doors.121*When they heard about the laws of family purity, according to which there are times when a woman is forbidden to her husband, they accepted these laws immediately and refused to have relations with their husbands during those times.*   
Another matter: “You have charmed me [*libavtini*], my sister, my bride” – the Holy One blessed be He said: You had one heart [*lev*] with the scouts, but you gave Me two hearts. These are Joshua and Caleb, as it is stated: “Except Caleb son of Yefuneh the Kenizite, and Joshua son of Nun…” (Numbers 32:12). “With one bead of your necklace” – this is Moses, who was the most outstanding and mighty among your tribes.  
Another matter: “You have charmed me [*libavtini*], my sister, my bride” – the Holy One blessed be He said: You had one heart [*lev*] in the Shitim, but you gave Me two hearts. “You have charmed me with one of your eyes” – this is Pinḥas, as it is stated: “Pinḥas stood up to carry out judgment.… and it was considered righteousness for him” (Psalms 106:30–31). “With one bead of your necklace” – this is Moses.

### Midrash: Shir HaShirim Rabbah 4:9:1

Midrash: Shir HaShirim Rabbah 4:7:1**“All of you is fair, my love, and there is no blemish in you” (Song of Songs 4:7).**  
“All of you is fair, my love” – this is Jacob our patriarch, whose bed was unflawed and no waste was found among it.92*Unlike his father and grandfather, all his offspring were righteous.*  
What is, “all of you is fair, my love”? Rabbi Shimon ben Yoḥai taught: When Israel stood before Mount Sinai and said: “Everything that God spoke we will perform and we will heed” (Exodus 24:7), at that moment there were in their midst neither *zav*, nor leper, nor lame, nor blind, nor mute, nor deaf, nor imbecile, nor depressed, nor fool, nor doubter. Regarding that moment it is stated: “All of you is fair, my love.” When they sinned, there were not easy times, and there were in their midst *zav*, leper, lame, blind, mute, deaf, imbecile, and fool. At that moment it is stated: “They shall banish from the camp every leper and every *zav*” (Numbers 5:2).  
Rabbi Ḥelbo said: It is written: “The one who presented his offering on the first day was [Naḥshon son of Aminadav of the tribe of Judah. And his offering was…]” (Numbers 7:12–13). “On the second day, presented Netanel [son of Tzuar].… his offering was…” (Numbers 7:18–19). Why did the Torah depict Judah as secondary?93*In relating Naḥshon’s offering the Torah uses a vav*, meaning “and,” in the term *vekorbano*, “and his offering was,” indicating that there had been someone before him, although there had not been. Regarding Netanel the Torah does not use a *vav* even though there had been someone before him. It is so Judah would not become arrogant and say: I presented first, I am the greatest of them all. Rather, the Holy One blessed be He treated them as though they all presented on the first day and on the last day.  
Rabbi Elazar said: It is written: “This was the dedication of the altar on the day it was anointed” (Numbers 7:84). But did each of them not offer one bowl, one ladle? Why does the verse state: “twelve silver bowls, twelve silver basins, twelve golden ladles” (Numbers 7:84)? It was so that Judah would not say: I presented first, I am the greatest of them all. Therefore, the Holy One blessed be He treated them as though they all presented on the first day and on the last day.  
Rabbi Berekhya said: It is written: “All these are the tribes of Israel, twelve, [and this is that which their father spoke to them and blessed them; every one according to his blessing he blessed them]” (Genesis 49:28). After he blessed them did he bless them again? Rather, it teaches that Jacob our patriarch sat and likened them to beasts. He likened Judah to a lion, as it is stated: “Judah is a lion cub” (Genesis 49:9). Dan to a snake, as it is stated: “Dan will be a serpent on the road” (Genesis 49:17). Naphtali to a hind, as it is stated: “Naphtali is a hind let loose” (Genesis 49:21). Benjamin to a wolf, as it is stated: “Benjamin is a ravenous wolf” (Genesis 49:27). Then he called them all wolves, all of them snakes, all of them fiery serpents, all of them scorpions. Know that it is so, as Dan, whom he called a snake, he94*Moses* then called a lion, as it is stated: “Dan is a lion cub” (Deuteronomy 33:22). Rabbi Idi said: We have found in the offerings of the princes that what this one offered that one offered. This one sacrificed a burnt offering, and that one sacrificed a burnt-offering; this one a meal offering and that one a meal offering; this one a sin offering and that one a sin offering; this one a peace offering and that one a peace offering. Why? It is because all of them are faultless and equal to one another.  
What led the verse to delineate their genealogy in the book [of Exodus], Reuben, Simeon, and Levi?95*The verses delineate the genealogies of only these three tribes (see Exodus 6:14–25).* Rabbi Ḥanina and Rabbi Levi: one said: It is because their father reprimanded them,96*When Jacob gave blessings to his sons before his death, he reprimanded Reuben, Simeon, and Levi (see Genesis 49:3–7). In order to emphasize that these tribes were not inferior, the verses list their genealogies as they introduce Moses and Aaron.* and one said: It was because it delineated the genealogy of Moses and Aaron.97*Because the Torah sought to address the genealogy of Aaron and Moses from the tribe of Levi, it began with Reuben, the first of the tribes, and continued through Levi.* We do not know who said this and who said that. However, from the fact that Rabbi Yudan said in the name of Rabbi Yehuda ben Rabbi Simon in the name of Rabbi Huna: “An ear that heeds life’s reprimand will rest among the wise” (Proverbs 15:31), it is Rabbi Huna98*This is possibly an alternate pronunciation of the name of Rabbi Ḥanina. Alternatively, the text should either state Rabbi Ḥanina here or Rabbi Huna above.* who said because their father reprimanded them. Because they accepted their father’s reprimand they were privileged to have their genealogy delineated alongside Moses and Aaron. That is why it is stated: “All of you is fair.”  
Rabbi Yehuda, Rabbi Neḥemya, and the Rabbis: Rabbi Yehuda said: It is because all the tribes did not preserve their genealogies in Egypt, but Reuben, Simeon, and Levi preserved their genealogy.99*They married only with families that could prove they were of pure lineage.* Rabbi Neḥemya said: It is because all the tribes engaged in idol worship in Egypt, but the tribes of Reuben, Simeon, and Levi did not engage in idol worship. The Rabbis say: It is because the other tribes did not exercise authority in Egypt, but these tribes exercised authority. How so? When Reuben died,100*Joseph had been the authority figure among the brothers and their descendants in Egypt, but he died before his brothers. At that point, Reuben, the eldest son of Jacob, became the authority figure.* authority was transferred to Simeon. When Simeon died, authority was transferred to Levi. When Levi died, authority was going to be transferred to Judah. A Divine voice emerged and said: Leave it until its time arrives. When did its time arrive? After the death of Joshua. That is what is written: “It was after the death of Joshua.… the Lord said: Judah shall ascend” (Judges 1:1–2). He was called three names: Judah, Otniel, and Yabetz. Rabbi Berekhya and Rabbi Levi [said] in the name of Rabbi Ḥama ben Rabbi Ḥanina: This101*Yabetz* is Boaz. Rabbi Simon [said] in the name of Rabbi Yehoshua ben Levi: This102*Yabetz* is Otniel.  
It is written: “Son of man, the House of Israel has become dross to Me; they are all…” (Ezekiel 22:18). Zechariah said: I saw them, and they were pure gold: “I saw, and behold, a candelabrum of gold in its entirety, with a bowl [*gulah*] atop it.… and there are two olive trees over it” (Zechariah 4:2–3). There were two *amora’im*; one said exile [*gola*], and one said their Redeemer [*go’alah*]. The one who said *gola*: As they were exiled to Babylon, and the Divine Presence was exiled with them. The one who said *go’alah*: It is their redemption, as it is written: “Our Redeemer, the Lord of hosts is His name…” (Isaiah 47:4). The Holy One blessed be He said: Since that is the case:103*Since in the future they will all be comparable to pure gold, as envisioned by Zechariah.* “All of you is fair, my love, and there is no blemish in you.”

### Midrash: Shir HaShirim Rabbah 4:7:1

Midrash: Shir HaShirim Rabbah 3:9:1**“King Solomon made himself a palanquin of the timber of Lebanon” (Song of Songs 3:9).**  
“Made himself a palanquin,” Rabbi Azarya in the name of Rabbi Yehuda ben Rabbi Simon interpreted the verse regarding the Tabernacle. “Palanquin,” this is the Tabernacle. Rabbi Yehuda ben Rabbi Ilai said: [This is analogous] to a king who had a young daughter. Until she matured and signs of puberty appeared, he would see her in the street and speak with her in public, in an alleyway, and in a courtyard. Once she grew and signs of puberty appeared, the king said: ‘It is not befitting my daughter’s honor to speak with me in public; make her a partition, and when I need to speak with her I will speak with her from behind the partition.’ So it is written: “Because Israel is a lad and I loved him,” (Hosea 11:1). In Egypt, they saw Him in public, as it is stated: “The Lord will pass to smite Egypt” (Exodus 12:23). At the sea they saw Him in public, as it is stated: “Israel saw the great power” (Exodus 14:31), and the toddlers would point to Him with their fingers and say: “This is my God and I will exalt Him” (Exodus 15:2). At Sinai they saw Him face to face, as it is stated: “The Lord came from Sinai…” (Deuteronomy 33:2). When Israel stood at Mount Sinai, received the Torah, and said: “Everything that God spoke we will perform and we will heed” (Exodus 24:7), they became His complete nation. The Holy One blessed be He said: ‘It is not befitting the honor of My children that I will speak to them in public; rather, let them craft a Tabernacle for Me and when I need to speak with them, I will speak with them from within the Tabernacle.’ That is what is written: “When Moses went into the Tent of Meeting to speak with Him” (Numbers 7:89). “King Solomon [Shlomo] made,” the King [of Whom it may be said] that peace [*shalom*] is His; “of the timber of Lebanon,” just as it says: “You shall make the planks for the Tabernacle of acacia wood, standing” (Exodus 26:15).

### Midrash: Shir HaShirim Rabbah 3:9:1

Midrash: Shir HaShirim Rabbah 2:1:1**“I am a rose of Sharon, a lily of the valleys” (Song of Songs 2:1).**  
“I am a rose [*ḥavatzelet*] of Sharon.” The congregation of Israel said: I am as I am, yet I am beloved [*ḥaviva*]. It is I whom the Holy One blessed be He loved me more than seventy nations. “A rose [*ḥavatzelet*] of Sharon,” I made Him shelter [*tzel*] by means of Betzalel, as it is written: “Betzalel crafted the Ark” (Exodus 37:1). “Of Sharon,” as I recited song [*shira*] before Him by means of Moses, as it is written: “Then Moses and the children of Israel sang” (Exodus 15:1).  
Another matter, “I am a rose of Sharon.” The congregation of Israel said: I am as I am, yet I am beloved. It is I who was shrouded in the shadow of Egypt, but the Holy One blessed be He brought me quickly to Rameses. I sprouted good deeds like a lily, and I recited a song before Him, as it is stated: “The song will be for you like the night of the consecration of the festival” (Isaiah 30:29).1*The song after the fall of Sennacherib will be like the Hallel* that they recited in Egypt on the night before they left.  
Another matter, “I am a rose of Sharon.” The congregation of Israel said: I am as I am, yet I am beloved. It is I who was shrouded in the shadow of the sea,2*I was in danger when Pharaoh was pursuing me.* but I quickly sprouted good deeds like a lily, and I pointed to Him with my finger [and pronounced that He is] my Master, as it is stated: “This is my God and I will exalt Him” (Exodus 15:2).  
Another matter, “I am a rose of Sharon.” I am as I am, yet I am beloved. It is I who was shrouded in the shadow of Sinai.3*God suspended the mountain over the Israelites, threatening to obliterate them if they refused to accept the Torah (see Shabbat* 88a). I quickly blossomed good deeds with my hand and my heart, and I said before Him: “Everything that the Lord has spoken we will perform and we will heed” (Exodus 24:7).  
Another matter, “I am a rose of Sharon.” I am as I am, yet I am beloved. It is I who was shrouded and trampled in the shadow of kingdoms. Tomorrow, when the Holy One blessed be He redeems me from the shadow of the kingdoms, I will blossom like a lily, and I will recite a new song before Him, as it is stated: “A psalm. Sing to the Lord a new song, for He has performed wonders; His right hand and His holy arm have wrought salvation for Him” (Psalms 98:1).

### Midrash: Shir HaShirim Rabbah 2:1:1

Midrash: Shir HaShirim Rabbah 1:12:1**“While the king was at his feast, my nard released its fragrance” (Song of Songs 1:12).**  
“While the king was at his feast,” Rabbi Meir and Rabbi Yehuda, Rabbi Meir says: While the King of kings was at His feast, in the firmament, Israel released a foul odor and said to the calf: “This is your god, Israel” (Exodus 32:4). Rabbi Yehuda said to him: ‘Enough, Meir, one does not expound Song of Songs disparagingly, but rather, favorably, as Song of Songs was given only in praise of Israel. What is: “While the king was at his feast”? While the King of kings was at His feast, in the firmament, Israel released a fine fragrance before Mount Sinai, and said: “Everything that the Lord has spoken we will perform and we will obey” (Exodus 24:7).  
According to the opinion of Rabbi Meir, it should have said: My stench released its odor.268*Since the verse was referring to the Golden Calf, it should have referred to stench rather than the fragrance of the sweet-smelling nard.* Rather, a treatise ascended in their hand from the Diaspora,269*The midrash is citing an ancient tradition recorded in a treatise that was transported from Babylon during the Return to Zion to build the second Temple.* and they taught in its regard that He skipped the incident of the calf for them and the act of the Tabernacle preceded it.270*The sin of the Golden Calf (Exodus chap. 32) should have been recorded in the Torah immediately following the events of the revelation at Sinai. Instead, it is preceded by the commandments concerning the building of the Tabernacle (Exodus chapters 25–31), to indicate that even when Israel sinned, they were still beloved in the eyes of the God. Therefore, the verse characterizes their odor as nard.*  
Rabbi Eliezer, Rabbi Akiva, and Rabbi Berekhya, Rabbi Eliezer says: “While the king was at his feast,” while the King of kings was at His feast, in the firmament, Mount Sinai was already enveloped in flames, as it is stated: “The mountain was burning with fire” (Deuteronomy 4:11). Rabbi Akiva says: While the King of kings was at His feast, in the firmament, already, “the glory of the Lord rested on Mount Sinai” (Exodus 24:16). Rabbi Berekhya says: While Moses was at his feast in the firmament,271*While he was still on Mount Sinai.* as he is called king, as it is stated: “He became king in Yeshurun, when the heads of the people were assembled” (Deuteronomy 33:5), already, “God spoke all these matters saying” (Exodus 20:1).  
Rabbi Eliezer ben Yaakov and the Rabbis, Rabbi Eliezer says: While the King of kings was at His feast, in the firmament, Mikhael, the great prince, had already descended from the heavens and rescued Abraham our patriarch from the fiery furnace. The Rabbis say: The Holy One blessed be He descended and rescued him, as it is stated: “I am the Lord who took you out of Ur of the Chaldeans” (Genesis 15:7). When did Mikhael descend? It was in the days of Ḥanaya, Mishael, and Azarya.272*Mikhael is identified as the angel who descended to rescue Ḥananya, Mishael, and Azarya from the fiery furnace (see Daniel 3:25).*   
Rabbi Tavyomei said: While Jacob our patriarch was lying [*mesev*] in his bed, 273*The expression “at his feast [bimsibo*]” in the verse is interpreted as a reference to Jacob lying on his deathbed. the Divine Spirit gleamed in him, and he said to his sons: “God will be with you” (Genesis 48:21). He said to them: ‘He is destined to rest His Divine Presence in your midst.’ Rav Naḥman said: It is written: “Israel and everything that he had traveled and came to Beersheba” (Genesis 46:1). Where did he go? He went to chop down the cedars that Abraham our patriarch had planted in Beersheba, as it is stated: “He planted a tamarisk in Beersheba” (Genesis 21:33).274*Jacob chopped them down in order to take them to Egypt.* Rabbi Levi said: It is written: “The central bar inside the planks extending from end to end” (Exodus 26:28). The bar was thirty-two cubits long. From where did they have it in their possession at that moment?275*Where did they get such a long piece of wood in the wilderness, just when they needed it to build this part of the Tabernacle?* It teaches that they were hidden with them from the days of Jacob our patriarch. That is what is written: “And everyone with whom acacia wood was found” (Exodus 35:24); “acacia wood was found,” is not written here, but rather, “with whom…it was found”—from the outset.  
Rabbi Levi bar Ḥiyya said: They chopped them down in Magdala of the dyers276*This was the name of a place in the Land of Israel.* and took them with them down to Egypt. They had no knots and no cracks. There were acacia trees in Magdala and the custom was to prohibit [using] them due to the sanctity of the Ark.277*Even in the times of the Sages of the midrash, acacia trees grew in Magdala, but due to the tradition that the wood eventually used for the Ark and the rest of the Tabernacle had been cut from there, the people of Magdala would not make use of the acacia trees.* They came and asked Rav Ḥananya, colleague of the Rabbis, and he said to them: Do not deviate from the custom of your ancestors.

### Midrash: Shir HaShirim Rabbah 1:12:1

Midrash: Shir HaShirim Rabbah 1:5:1**“I am black but lovely, daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon” (Song of Songs 1:5).**  
“I am black but lovely,” black in terms of my actions but lovely in terms of the actions of my ancestors. “I am black but lovely,” the congregation of Israel said: I am black in terms of myself,188*I acknowledge my sins and demand of myself that I improve in my service of God (Maharzu).* and am, therefore, lovely before my Creator, as it is written: “Are you not like Kushites to Me, children of Israel [– the utterance of the Lord]” (Amos 9:7), you are like Kushites in terms of yourselves, but to Me you are the children of Israel – the utterance of the Lord.  
Another matter, I was black in Egypt and I was lovely in Egypt. I was black in Egypt; “they defied Me and were unwilling to heed Me” (Ezekiel 20:8). I was lovely in Egypt, with the blood of the Paschal offering and the blood of circumcision, as it is written: “I passed you, and I saw you wallowing in your blood, and I said to you: In your blood, you shall live” (Ezekiel 16:6); this is the blood of the Paschal offering; “I said to you: In your blood, you shall live” (Ezekiel 16:6); this is the blood of circumcision.  
Another matter, I was black at the sea, as it is stated: “They rebelled at the sea, at the Red Sea” (Psalms 106:7). And I was lovely at the sea, as it is stated: “This is my God and I will glorify Him” (Exodus 15:2). I was black at Mara, as it is stated: “The people complained against Moses, saying: What will we drink?” (Exodus 15:24). And I was lovely at Mara, as it is stated: “He cried to the Lord and the Lord showed him a tree and he cast it into the water and the waters were sweetened” (Exodus 15:25). I was black in Refidim, as it is stated: “He called the name of the place Masa and Meriva” (Exodus 17:7).189*Masa and Meriva literally translate to “trial” and “dispute.”* And I was lovely in Refidim, as it is stated: “Moses built an altar, and he called its name: The Lord is my banner” (Exodus 17:15). I was black at Ḥorev, as it is stated: “They crafted a calf at Ḥorev” (Psalms 106:19). And I was lovely at Ḥorev, as it is stated: “Everything that the Lord stated we will perform and we will heed” (Exodus 24:7). I was black in the wilderness, as it is stated: “How much they defied Him in the wilderness” (Psalms 78:40). And I was lovely in the wilderness with the establishment of the Tabernacle, as it is stated: “On the day the Tabernacle was established” (Numbers 9:15). I was black with the scouts, as it is stated: “They issued a slanderous report” (Numbers 13:32). And I was lovely with Joshua and Caleb, as it is stated: “Except Caleb ben Yefuneh the Kenizite [and Joshua son of Nun]” (Numbers 32:12). I was black in Shitim, as it is stated: “Israel settled in Shitim [and the people began engaging in harlotry]” (Numbers 25:1). And I was lovely in Shitim, as it is stated: “Pinḥas stood and prayed” (Psalms 106:30). I was black regarding Akhan, as it is stated: “The children of Israel trespassed regarding the proscribed spoils” (Joshua 7:1). And I was lovely regarding Joshua, as it is stated: “Joshua said to Akhan: My son, please give honor [to the Lord, God of Israel]” (Joshua 7:19). I was black regarding the kings of Israel and I was lovely regarding the kings of Judah. If with the black that I had, I was lovely, among My prophets, all the more so.190*Many commentaries suggest that the text should read “lovely ones [na’im*]” rather than “prophets [*neviim*]” (see, e.g., Maharzu; *Etz Yosef*). One interpretation of this statement is: If even at the places where I was black I was also lovely, how much more so in the places where I was not black.

### Midrash: Shir HaShirim Rabbah 1:5:1

Midrash: Midrash Tanchuma, Emor 11:1(Lev. 22:27:) “A bull or a sheep or a goat.” This text is related (to Is. 41:24), “Behold (*hen*), you are nothing (*me'ayin*), and your work is naught (*me’afa’*); an abomination shall He choose among you.”55*Lev. R. 27:7; PRK* 9:6. “Behold, you are nothing,” full of nothing, from a putrid liquid. “Naught (*me’afa’*)”; from the hundred screams (*meah puot*), that a woman screams when she sits on the birthing chair, ninety-nine are for death and [only] one is for life. “An abomination shall He choose among you.” What is the meaning of, “an abomination shall He choose among you?” [It is] speaking about this baby; even though it comes out from its mothers womb dirty, defiled and full of mucous, everyone kisses it and everyone hugs it, and especially if it is a male. Another interpretation: That (*hen*) is Greek. Hen [in Greek] means "one." You (Israel) are the one for Me, from (*min*) the nations of the world, who are called "nothing (*'ayin*),"56*Since min* is commonly abbreviated to *me, me’ayin* is understood to mean “as compared to nothing” (literally: “than nothing.”) as stated (in Is. 40:17), “All the nations are as nothing ('*ayin*) before Him.” (Is. 41:24, cont.:) “And your work is naught.” R. Levi said, “All the good works and consolations which the Holy One, blessed be He, is going to bring about with Israel are only as reward for a single shout which they shouted on Sinai, when they said (according to Exod. 24:7), ‘All that the Lord has spoken we will carry out and obey.’” (Is. 41:24, cont.:) “An abomination shall He choose among you.” That is the abomination which you made as a molten calf. Of that very abomination, bring Me sacrifice, and I will choose you. And what is it? (As in Lev. 22:27), “A bull or a sheep or a goat.” [This text is related (to Hos. 7:3),] “They make a king glad with their evil.”57*Lev. R. 27:8; PRK* 9:7–8. What did He see in the bull for making it first among the sacrifices? R. Levi said, “[The situation] is similar to a matron58*Lat.: matrona.* concerning whom there went forth an evil report in connection with one of the notables in the kingdom. The king looked into the rumors and found no substance in them. What did the king do? He made a great banquet and sat him at the head of those reclining in order to show that the king had looked into the rumors and found no substance in them. [Similarly,] because the nations of the world were saying to Israel, “You made the calf,” the Holy One, blessed be He, examined the rumors and found no substance in them. Therefore the bull was made first among the sacrifices. How is this shown? From that which they read about the matter (in Lev. 22:27), “A bull or a sheep or a goat.” R. Huna and R. Idi [said] in the name of R. Samuel bar Nahman, “Israel was saved from that act. Because if they had made the calf, it would have been [natural] for them to say (in Exod. 32:8), ‘These are our Gods, O Israel.’ However, it was the proselytes who came up with them from Egypt that made it, and they directed Israel [by saying] (in Exod. 32:8), ‘These are your Gods, O Israel.’” R. Judah bar Simon said, “It is written (in Isaiah 1:3), ‘An ox knows its owner, and an ass..., Israel does not know [...].’ And did they not know? It is simply that they trampled [the notion] with their heel.” And similar to it is (Hos. 2:10) “And she did not know that it was I who bestowed on her the grain....” And did she not know? It is simply that she trampled it with her heel.

### Midrash: Midrash Tanchuma, Emor 11:1

Midrash: Shemot Rabbah 42:8"Now leave me be to make an end of them." Had Moses caught the Holy-One-Blessed be He in his grip that He had to say: "Leave Me Be"? But to what may this be comapred? To a king who became angry with his son and took him to an ante-room and set about to try and kill him. There he shouted fro the room: Leave me alone to kill him! The boy's tutor who was standing outside, reasoned thus: Both the king and his son are in a room together inside. Why then does he shout: Leave me alone? Te reasn must be that the king really wants me to go in and make peace between him and his son. That is why he cries out: Leave me alone!

### Midrash: Shemot Rabbah 42:8

Midrash: Midrash Tanchuma, Shmini 6:1(Lev. 11:1-2:) “Then the Lord spoke unto Moses and unto Aaron, saying […], ‘Speak unto the Children of Israel, saying, “These are the creatures that you may eat….”’” It is stated (in Hab. 3:6), “He arose and measured the earth; He looked and made nations tremble.” What is the meaning of “He arose and measured the earth?”28*Tanh*., Deut. 11:3. It is simply that, when the Holy One, blessed be He, wanted to give the Torah to Israel, He arose and measured (*mdd*) the earth.29*Cf. Mekhilta de Rabbi Ishmael, Bahodesh* 1, 5; Lev. R. 8:2. Then he gave the Torah in public30*Gk.: parresia*. in the desert.31*The sense here is that the Holy One gave the Torah openly on neutral ground, not secretly in Israel.* Therefore (in Hab. 3:6), “He arose and measured the earth,” because He wanted to return the world to the measurements of His waters, when the nations did not want to accept the Torah. If it had not been for Israel accepting it, the world would have returned to the measurements of His waters. [It is] just as you say (in Is. 40:12), “Who has measured the waters in the hollow of His hand?” But when Israel accepted it, the earth was still, as stated (in Ps. 76:9), “the earth was afraid and was still.” So it is from there (i.e., from Sinai) that the gentiles received their judgement,32*Gk.: apophasis*. as stated (Hab. 3:6, cont.), “He looked and made nations tremble (rt.: *ntr*).” R. Tanhum ben Hanila'i said, “He permitted (*hittir*) what was forbidden, abhorrent creatures and creeping things.” The matter is comparable to a physician who went to visit two patients.33*Lev. R. 13:2.* He saw that one of them was in danger. He said to the children of his house, “Tell him to eat whatever he wants.” He saw the other, who was recovering. He said to the children of his house, “Such and such food he may eat; such and such food he may not eat.” They said to the physician, “What is [the difference] that you said to the one, ‘Let him eat whatever he wants,’ but said to the other one, ‘Such and such food he may eat; such and such food he may not eat?’” The physician said to them, “When I saw that the one was dying, I said, ‘Give him [any food] because he is going to die’; but let the other one watch himself, because there is life in him.” So also the Holy One, blessed be He, has permitted (*hittir*) abhorrent creatures and creeping things to the gentiles. But in the case of Israel, because they are [destined] for life, He has said to them (in Lev. 11:44), “and be holy, for I am holy”; (in Lev. 11:43) “You shall not make yourselves loathsome.” This you may eat and this you may not eat. Why? Because they are alive, as stated (in Deut. 4:4), “But you who clung to the Lord your God are all alive today.” Ergo (in Hab. 3:6), “He arose and measured the earth; He looked and permitted (rt.: *ntr*) gentiles,” [that which is forbidden]….34*So R. Tanhum ben Hanila’i has reinterpreted the more traditional, AND MADE NATIONS TREMBLE.* Three things Moshe found difficult [to comprehend], and the Holy One, blessed be He, showed him, etc.

### Midrash: Midrash Tanchuma, Shmini 6:1

Midrash: Midrash Tanchuma, Tetzaveh 11:2**This is the thing that thou shalt do unto them (Exod. 29:11).** Scripture says elsewhere in allusion to this verse: *The wise shall inherit honor; but as for the fools, they carry away shame* (Prov. 3:35). *The wise shall inherit honor* refers to the Israelites, and *the fools they carry away shame* alludes to idolaters. When did Israel inherit honor? When she accepted the law.

### Midrash: Midrash Tanchuma, Tetzaveh 11:2

Midrash: Midrash Tanchuma Buber, Shmini 13:1Job said (in Job 14:4): WHO CAN PRODUCE SOMETHING CLEAN OUT OF SOMETHING UNCLEAN? NO ONE. After the Holy One permitted the cow and forbade the camel, who could declare clean or declare unclean?56*Tanh*., Lev. 3:8. Who has done so? No one. Not a single person in the world. Come and see: Originally at the creation of the world, everything was permitted, as stated (in Gen. 9:3): AS WITH THE GREEN GRASS, I HAVE GIVEN YOU EVERYTHING. Then after Israel stood by Mount Sinai, he increased Torah and commandments for them in order to give them a good reward. But if so, why did he not so command the first Adam? The Holy One said: When I ordained an easy commandment for him, he transgressed against it. How could he fulfill all these commandments? On the very day on which it was commanded, on that day he nullified and transgressed against them (sic).57*Cf. the parallel in Tanh*., Lev. 3:8, which reads here: “Transgressed against it.” He was unable to remain obedient to the command for a single day. How &lt; did his disobedience happen &gt;?58*Cf. the traditional Tanhuma*, which reads: “How did the Holy One create the human?” R. Judah ben Pedayah said: Twelve hours make up the day. In the first hour the first Adam arose in the thought of the Holy One &lt; with a view &gt; to creation.59*PRK* 23:1; *PR* 46:2; M. Pss. 92:3; Lev. R. 29:1; cf. *Sanh*. 38b; *ARN*, A, 1; *PRE* 11. In the second he consulted with the ministering angels. In the third he gathered his dust. In the fourth he kneaded him. In the fifth he shaped him. In the sixth he stood him up as a *golem*. In the seventh he blew breath into him, as stated (in Gen. 2:7): AND HE BLEW INTO HIS NOSTRILS THE BREATH OF LIFE. In the eighth he brought him into the Garden of Eden. In the ninth he commanded him: Eat of this, and do not eat of that. In the tenth he sinned. In the eleventh he was judged. In the twelfth he was expelled. Thus you must conclude that he did not remain obedient to the commandment for even a single hour. R. Judah ben Pedayah said: Would that someone remove the dust from your eyes, O First Adam, you who could not persevere in your temptation for even a single hour, while here your children are keeping all the commandments which were given to them and persevering in them!60*Gen. R. 21:7; cf. Lev. R. 25:2.* One of them rises to plant, till, weed, prune, take pains to irrigate, and see the fruits of his plantings when they produce first fruits. Then he folds his hands and does not taste them, in order to fulfill what is stated (in Lev. 19:23): THREE YEARS &lt; IT SHALL BE] FORBIDDEN [TO YOU]…. But in the case of the first Adam, it was told him: Eat of this, and do not eat of that. [It is so stated (in Gen. 2:16–17): YOU MAY FREELY EAT OF ANY TREE IN THE GARDEN; BUT AS FOR THE TREE OF THE KNOWLEDGE &lt; OF GOOD AND EVIL, YOU MAY NOT EAT OF IT &gt;…. ] He did not remain obedient to the commandment for a single hour. [Instead (according to Gen. 3:6), THEN SHE ALSO GAVE SOME TO HER HUSBAND, AND HE ATE.] But [when] your children were commanded to eat this and not to eat that, [they remained obedient to those &lt; commandments &gt;]. And &lt; this obedience is &gt; especially &lt; evident &gt; when someone from Israel takes a bovine, an ox, or a lamb, slaughters it ritually, skins it, washes it, and inspects its health. When it is found to be unfit, he holds back and does not eat it. Ergo (in II Sam. 22:31 = Ps. 18:31 [30], cont.): THE WORD OF THE LORD IS PURE. [For that reason, the first Adam was not given commandments, because it was revealed to the Holy One that he could not remain obedient to them; but in the case of Israel, when the Holy One gave them many commandments, they accepted them and said (in Exod. 24:7): ALL THAT THE LORD HAS SPOKEN WE WILL CARRY OUT AND OBEY. He therefore warned them (in Lev. 11:2–4:) THESE ARE THE CREATURES THAT YOU MAY EAT…. THESE, HOWEVER, YOU MAY NOT EAT.]

### Midrash: Midrash Tanchuma Buber, Shmini 13:1

Midrash: Midrash Tanchuma Buber, Ki Tisa 9:2(Exod. 31:18:) &lt;WHEN HE HAD FINISHED SPEAKING WITH HIM ON MOUNT SINAI, &gt; HE THEN GAVE UNTO MOSES &lt;THE TWO TABLETS OF THE TESTIMONY, TABLETS OF STONE WRITTEN WITH THE FINGER OF GOD&gt;. This text is related (to Cant. 4:11): YOUR LIPS DRIP NECTAR, O BRIDE.26*Cf. Tanh*., Exod. 9:18. See the acclaim with which the Holy One praises the congregation of Israel. R. Judah bar Abba said: He praises them from bottom to top, and they praise him from top to bottom. Why so? Because they were down, and he raised27*“Raised” follows an emendation of WHTLH* to *WH’LH* in agreement with *Midrash Tanhuma* (Jerusalem; Eshkol, n.d.), vol. 1, appendix, p. 115, n. \*. them up. When they were enslaved with bricks, he redeemed them. But they praise him from top to bottom. When he was set above the seven skies, they brought him down to themselves (in the Temple). See the acclaim with which he praises them (in Cant. 4:11): &lt;YOUR LIPS&gt; DRIP NECTAR (*nofet*). R. Johanan said: What is the meaning of *nofet*? "Bride," &lt;i.e.&gt; *nymphe*.28*The translation reads the text as kallah nymphe*. The Buber text has the Hebrew equivalent of the Greek, *kale nymphe* (“beautiful bride”) written as a single word (*QLWNYNPY*). It is a Greek word. R. Eleazar said: *Nofet* is the honey from &lt;Mt.&gt; Scopus. There is a honey called the *nofet* of Scopus, which is superior to every honey in the world. Similarly you are superior to all the peoples in the world. &lt;YOUR LIPS&gt; DRIP NECTAR (*nofet*), &lt;O BRIDE&gt;; [HONEY AND MILK ARE UNDER YOUR TONGUE]. When? When you are engaged in the Torah.

### Midrash: Midrash Tanchuma Buber, Ki Tisa 9:2

Midrash: Shemot Rabbah 51:8...Even though Moshe was the Gizbar: he called others to perform the accounting. The verse does not read ‘these are the records that were drawn up by Moshe’ but instead these are the records that were drawn up at the (LIT mouth) request Moshe. (Moshe did what he could do to be assured that he would be held accountable; accounted for by the mouth of Moshe; the work of the Leviim under the direction of Itamar

### Midrash: Shemot Rabbah 51:8

Midrash: Shir HaShirim Rabbah 7:1:1**“Return, return, O Shulamite; return, return, and we will gaze upon you. Why will you gaze at the Shulamite like at a dance of two companies?” (Song of Songs 7:1)**  
“Return, return, O Shulamite,” Rabbi Shmuel bar Ḥiyya bar Yudan [said] in the name of Rabbi Ḥanina: Four times “return,” is written here, corresponding to the four kingdoms that rule over Israel. Israel comes under their control unscathed and emerges unscathed. “The Shulamite,” a nation in whose midst the eternal One who lives in peace [*shalom*] moves about; that is what is written: “I have moved about in a tent and a Tabernacle” (II Samuel 7:6).1*God rested His presence in the Tabernacle in the midst of Israel. The Tabernacle resided in four places in the Land of Israel: Gilgal, Shilo, Nov, and Givon, corresponding to the four times “return” is written here, as though the word Shulamite is written with each one (Maharzu, Bereshit Rabba* 66:2).   
Another matter, “the Shulamite,” a nation to whom [a blessing] concluding with peace is [recited] each day, just as it says: “And grant you peace [*shalom*]” (Numbers 6:26). Alternatively, “the Shulamite,” the nation that I am destined to settle in an abode of peace; that is what is written: “My people will live in a peaceful abode…” (Isaiah 32:18). Another matter, “the Shulamite,” the nation to whom I extend peace; that is what is written: “Behold, I will extend peace toward it” (Isaiah 66:12).  
Rabbi Elazar bar Rabbi Maron said: A nation that completes [*mashlemet*] the stability of the world, both in this world and in the World to Come. Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: A nation that all the good of the word comes only due to its merit. That is what is written: “God will give you from the dew of the heavens, and from the fat of the earth” (Genesis 27:28); “you,” the matter is dependent upon you and your merit, as it is written: “The Lord will open for you His good storehouse” (Deuteronomy 28:12), the matter is dependent upon you and your merit.  
Rabbi Shmuel bar Tanḥum and Rabbi Ḥanan, the son of Rabbi Berekhya from Botzra, [said] in the name of Rabbi Yirmeya: The nation that made peace between Me and My world, as had they not accepted My Torah, I would have returned My world to emptiness and disorder, as Huna said in the name of Rabbi Aḥa: It is written: “The earth and all its inhabitants melt away” (Psalms 75:4). Had Israel not stood before Mount Sinai and said: “Everything that the Lord has said, we will perform and we will heed” (Exodus 24:7), the world would have begun to disintegrate. Who buttressed the world? It is I [*anokhi*], as it is stated: “I [*anokhi*] set its pillars firm, Selah” (Psalms 75:4); by the merit of: “I [*anokhi*] am the Lord your God” (Exodus 20:2), I set its pillars firm.2*God caused the pillars of the world to be firm in the merit of the people of Israel accepting the Ten Commandments, the first of which was “I am the Lord your God” (Etz Yosef*).

### Midrash: Shir HaShirim Rabbah 7:1:1

Midrash: Midrash Tanchuma, Chayei Sara 3:11**And Abraham was old, well stricken in age (Gen. 24:1).** Scripture states elsewhere in allusion to this verse: *Bless the Lord, O my soul. O Lord my God, Thou art very great; Thou art clothed with glory and majesty* (Ps. 104:1). What prompted David to bless the Holy One, blessed be He, with his soul? He did so because the soul sees but is not seen, and the Holy One, blessed be He, sees but is not seen. Hence, the soul that sees but is not seen praised the Holy One, blessed be he, who sees but is not seen. Similarly, the soul guards the body and the Holy One, blessed be He, guards the entire universe. It is fitting, therefore, that the soul which guards the body should praise the Holy One, blessed be He, who guards His world. What is the meaning of the verse *O Lord my God, Thou art very great*? R. Eleazar explained it thus: “You were great before You created Your world, but Your greatness was magnified after You created Your world,” as it is said: *Thou art very great*.

### Midrash: Midrash Tanchuma, Chayei Sara 3:11

Talmud: Gittin 7a:18**say them with calmness so that they will accept** instruction **from him. Rav Ashi said: I did not hear this** statement **of Rabba bar bar Ḥana, and** yet **I fulfilled it through** my own **reasoning.**

### Talmud: Gittin 7a:18

Talmud: Ketubot 112a:17**and it was** the same in area **as** that which stretches **from** the city of **Bei Mikhsei until the fortress of Tulbanki: Its length twenty-two parasangs and its width six parasangs,** 132 square parasangs, which is 2,112 square *mil*.

### Talmud: Ketubot 112a:17

Talmud: Tractate Derekh Eretz Zuta, Section on Peace 3R. Joshua b. Levi said: Great is peace, for peace is to the world as leaven is to dough. Had not the Holy One, blessed be He, given peace to the earth, the sword and the beast would have robbed the world1*So H; V reads ‘man’.* of its children. Whence2*So GRA; V reads ‘why is it written?’* [do we know this]? From what is written, *And I will give peace in the land … and I will cause evil beasts to cease out of the land, neither shall the sword go through your land;*3*Lev. 26, 6. The Heb. for earth* and *land* is the same. and *land* means nothing else than Israel, as it is stated, *And all nations shall call you happy; for ye shall be a delightsome land*.4*Mal. 3, 12. The identification of land* with Israel is here evident. V and H add: ‘And it states, *And, behold, all the earth sitteth still, and is at rest*’. [And so Solomon declared,] *One generation passeth away, and another generation cometh; and the earth abideth for ever*:5*Eccl. 1, 4.* Solomon said:6*So GRA. V reads: ‘A kingdom comes and a kingdom goes, but Israel endures for ever. But Solomon, although’.* Although a generation passes away and another generation comes, one kingdom goes and another kingdom comes, one decree passes away and a new decree is imposed upon Israel,7*lit. ‘upon the enemies of Israel’, a euphemism.* *the earth abideth for ever*, i.e. Israel will abide for ever,8*Earth* refers to Israel. [Cf. Midrash *ad loc.*, Sonc. ed., p. 15.] they are not forsaken nor will they be forsaken, they are not destroyed nor will they be destroyed, as it is stated, *For I the Lord change not; and ye, O sons of Jacob are not consumed*9*Mal. 3, 6.*—as I have not changed nor will I change, so you, the House of Jacob, are not destroyed and will not be destroyed, but [as it is stated], *But ye that did cleave unto the Lord your God are alive every one of you this day*.10*Deut. 4, 4.*

### Talmud: Tractate Derekh Eretz Zuta, Section on Peace 3

Talmud: Gittin 7a:18**say them with calmness so that they will accept** instruction **from him. Rav Ashi said: I did not hear this** statement **of Rabba bar bar Ḥana, and** yet **I fulfilled it through** my own **reasoning.**

### Talmud: Gittin 7a:18

Talmud: Shabbat 88a:7and according **to the Rabbis, they established eight** months that were **lacking.**

### Talmud: Shabbat 88a:7

Talmud: Avot D'Rabbi Natan 22:1*Rabbi Hanina ben Dosa would say: Anyone whose fear of sin precedes his wisdom, his wisdom will endure*, as it says (Psalms 111:10), “The beginning of wisdom is fear of the Eternal.” He would also say: *Anyone whose actions are greater [than his wisdom, his wisdom will endure]*, as it says (Exodus 24:7), “We will do, and then we will understand.”  
They asked Rabban Yohanan ben Zakkai: A wise person who fears sin – what is he like? He replied: Like a craftsman with his tool in hand. Then they asked: A wise person who does not fear sin – what is he like? He replied: Like a craftsman who does not have his tool in hand. Then they asked: A person who fears sin but is not wise – what is he like? He replied: Like someone who does not know the craft, but has a tool in his hand.  
*Rabbi Elazar ben Azariah would say: If there is no Torah, there is no common decency.* [*If there is no common decency, there is no Torah.*] He would also say: A person who has done good deeds, and has learned a lot of Torah – what is he like? Like a tree that stands near the water, whose branches are small, but whose roots are so strong that even if the four winds of the world all came and blew at it, it could not be moved from its place, as it says (Psalms 1:3), “He is like a tree planted by (streams of) water.” But a person who has not done good deeds and studies Torah, what is he like? Like a tree that stands in the desert, with small branches and small roots, and when a wind comes and blows at it, it uproots it and flips it over on its top, as it says (Jeremiah 17:6), “You will be like a bush in the desert.”  
*Rabban Gamliel would say: Make for yourself a teacher.* Acquire for yourself a friend. A teacher for wisdom and a friend to study with. *Remove yourself from all doubts, and do not get used to tithing by estimation.*

### Talmud: Avot D'Rabbi Natan 22:1

Talmud: Avot D'Rabbi Natan 20:1Rabbi Hananya, deputy of the priests, would say: Anyone who takes words of Torah to heart is no longer troubled by thoughts of destruction, thoughts of hunger, foolish thoughts, lustful thoughts, thoughts of temptation, thoughts of another man’s wife, thoughts of meaningless things, or thoughts of human burden. So it was written in the book of Psalms by King David (Psalms 19:9), “The precepts of the Eternal are true, bringing joy to the heart. The commandments of the Eternal are clear, illuminating the eyes.” But anyone who does not take words of Torah to heart is troubled by thoughts of destruction, thoughts of hunger, foolish thoughts, lustful thoughts, thoughts of temptation, thoughts of another man’s wife, thoughts of meaningless things, and thoughts of human burden. So it was written in Deuteronomy (28:46–48) by Moses our teacher, “They will be a sign and a proof against you and your offspring for all time. Because you would not serve the Eternal your God with joy and gladness over the abundance of everything. You will have to serve, in hunger and in thirst, naked and lacking everything.” “In hunger.” How so? (When a person wishes) to eat even barley bread, but has nothing, and then his enemies come and ask him for wheat bread and fatty meat. “In thirst.” How so? When a person wishes he could drink just a drop of vinegar, or beer, but has nothing, and then his enemies come and ask him for the finest wine in the land. “Naked.” How so? When a person wants to wear a wool or linen shirt, but has nothing, and then his enemies come and ask him for the finest silk in the land. “Lacking everything.” Without a candle, without a knife, and without a table. Another interpretation of “lacking everything”: Without vinegar and without salt. For this is a curse that people often give: May there be no vinegar or salt in your house!  
He would also say (with regard to Song of Songs 1:6): “Do not look at me, for I am blackened, scorched by the sun.” These are all the Jewish girls who cast off the yolk of the Holy Blessed One, and accepted human kingship upon themselves.  
[The verse continues:] “My mother’s children were angry with me.” This is Moses, who killed the Egyptian, as it says (Exodus 2:11–12), “Sometime after that, when Moses had grown older, he went out among his brothers and saw what they were enduring…and he turned this way and that, and saw that there was no one there.” What do we learn from “there was no one there”? This teaches that Moses brought the question before the council of angels who serve God, and asked them: Shall I kill this man? They said to him: Yes, kill him. And did Moses kill him with a sword? No, he killed him with words, as it says (Exodus 2:14), “Are you *saying* you will kill me, just as you killed the Egyptian?” This teaches that Moses killed him by saying the [Ineffable] Name of God.  
(Another interpretation of) “My mother’s children are angry with me”: this is Moses, who fled to Midian, as it says (Exodus 2:15,17), “Pharaoh heard what happened, and sought to kill Moses, and Moses fled from Pharaoh. He arrived in the land of Midian, and sat down by a well…And some shepherds came and tried to drive [Jethro’s daughters] away. And Moses got up and saved them, and gave water to their flocks.” Then Moses came and sat among them to render judgment. He said: The general practice in the world is for men to fill the buckets and women to give water to the animals. Here, women draw the water and men give the water to the animals. There is a perversion of justice in this place! (They are guilty by law, and have become guilty through this incident.) Some say that the whole time Moses was standing near the mouth of the well, the water was bubbling up to meet him, and when he left, the water went back down. Then Moses said: Woe is me! For I have left my people and come to live among these heathens.  
Another interpretation of “My mother’s children are angry with me”: This is Israel, who made the Golden Calf. At first, they said (Exodus 24:7), “Everything the Eternal has said, we will do and we will understand.” And then they went back and said (Exodus 32:4), “These are your gods, Israel!”  
Another interpretation of “My mother’s children are angry with me”: These are the spies, who slandered the land and caused Israel to die in the desert, as it says (Numbers 14:29), “In this desert your carcasses will fall.”  
“They made me guard the vineyards” (Song of Songs 1:6). The Holy Blessed One said: Who is it that caused Me to favor the heathens? Israel! (For while) the heathens live well, [Israel] are oppressed, scorned, and scattered about.  
Another interpretation of “They made me guard the vineyards”: This is Israel, who were exiled to Babylon. And prophets rose among them and told them to separate their donations and tithes. The people said to them: We were exiled because we did not separate our donations and tithes, and now you tell us we should separate them? [And that is why it says, “They made me guard the vineyards.”]

### Talmud: Avot D'Rabbi Natan 20:1

Talmud: Shabbat 88a:7and according **to the Rabbis, they established eight** months that were **lacking.**

### Talmud: Shabbat 88a:7

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### Talmud: Tractate Derekh Eretz Zuta, Section on Peace 3

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Another interpretation of “They made me guard the vineyards”: This is Israel, who were exiled to Babylon. And prophets rose among them and told them to separate their donations and tithes. The people said to them: We were exiled because we did not separate our donations and tithes, and now you tell us we should separate them? [And that is why it says, “They made me guard the vineyards.”]

### Talmud: Avot D'Rabbi Natan 20:1

# Lv 19:2

"Diga o seguinte a toda comunidade de Israel: Sejam santos porque eu, o Senhor, o Deus de vocês, sou santo.

<a href="/topics/the-tetragrammaton" class="namedEntityLink" data-slug="the-tetragrammaton">יהוה</a> spoke to Moses, saying:

Targum: Targum Jonathan on Leviticus 19:2 And the Lord spake with Mosheh, saying:

### Targum: Targum Jonathan on Leviticus 19:2

Targum: Onkelos Leviticus 19:2Adonoy spoke to Moshe, saying:

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Commentary: Daat Zkenim on Leviticus 19:2:1 קדושים תהיו, “you shall strive to attain holiness.” The meaning of this verse is made clear in verse four where the Torah adds that “you must not turn to idols, etc;” even if the purpose of your preoccupation with idols is to understand why they are completely useless, so that you think that what you do is לשם שמים, “for the sake of heaven,” do not do so! Seeing that only the Lord is holy, there would be no point in studying other nations’ ideologies.

### Commentary: Daat Zkenim on Leviticus 19:2:1

Commentary: Chizkuni, Leviticus 19:2:1דבר אל כל עדת בני ישראל, “speak to the entire congregation of the Children of Israel;” This verse teaches that this legislation was revealed to the whole people while they were all assembled. What is the reason for this? Because so many laws are contained in it that address all the people in their daily lives. Our author enumerates a synopsis of all these laws contained in the 37 verses of this chapter showing how even the Ten Commandments were repeated here also.

### Commentary: Chizkuni, Leviticus 19:2:1

Commentary: Siftei Chakhamim, Leviticus 19:2:1**During an assembly.** You might ask: Moshe taught the whole Torah to Israel as Rashi says in *parshas* Ki Sisa. The answer is: This *parshah* was said to them in an assembly of women and children [too] as it is written, “the entire congregation [of] Bnei Yisroel,” and [also] as it is written in *parshas* Vayeilech (Devarim 31:12), “Assemble the people — the men and the women and the infants.” But [generally], Moshe taught the men only. Another answer is: Moshe [generally] taught them in groups, one after the other, but this *parshah* was in the assembly of all Israel. The difference [of teaching in this manner] was that no one could say, “I do not accept this mitzvah because I have questions against it, and the reason I did not ask Moshe immediately is because not all Israel were present there.” Therefore, [here] all Israel were together so that no one could say this. [See *Re’m*]

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Commentary: Tur HaArokh, Leviticus 19:2:1 קדושים תהיו, ”you shall be holy;” Our sages in *Torat Kohanim* state that this was one of the portions of the Torah which was read out in public once every seven years on *Sukkot* on the occasion of “*hakhel,*” the public reading of the Torah by the King before the assembled nation, men women and children (compare Deuteronomy 31,10, the penultimate of the 613 commandments). The reason was that it contains so many of the basic laws of the Torah, such as the laws about offering personal voluntary peace-offerings, the penalty for disregarding the laws abut incest and sexual mores. We must understand that holiness can only develop as a result of abstaining from all the items that the Torah has described as an abomination in the eyes of *Hashem.*  
 Nachmanides writes that he has examined the wording in his edition of the *Torat* Kohanim, and has not found anything spelled out there about being especially פרוש, i.e. keeping one’s distance from the subject covered by sexual mores, but that we are to be generally פרושים, discreet, and discriminating in our conduct, as a result of which holiness will develop. [My edition of the *Torat Kohanim*, printed in *Torah Shleymah* bears out what Nachmanides writes. Ed.] G’d is quoted as saying: “just as I keep apart (from contact with what is unbecoming, so shall you keep yourself apart from contact with matters that are unbecoming for you.” It follows that the subject of פרישות includes abstaining and keeping one’s distance from all the subject matter mentioned in the Talmud as subject to such warnings by our sages.   
 Nachmanides uses as an example the fact that whereas on the one hand, the Torah has permitted sexual intercourse, it imposed limitations with whom such sexual intercourse may be indulged in, similarly, it has also permitted the eating of foods which are palatable and non poisonous, but has imposed limitations in forbidding Jews foods which gentiles clearly enjoy without apparent harmful effects. Holiness, if aspired to, is therefore possible by imposing upon oneself restrictions and not considering everything that has not been expressly forbidden as permitted, but to train oneself to be moderate in enjoying the material attractions the world has to offer. These attractions may be enjoyed when they are intended to make the performance of a commandment more meaningful both esthetically and artistically, for instance. A person intent on attaining a level of holiness would not seek out such attractions for their own sake. [When someone loves silver trinkets and collects them, this does not further his path to attaining holiness, although he did not do something forbidden. If, however, he indulges his whim by buying beautiful *ethrog* boxes, *mezuzah* housings, *kiddush* cups, etc., then he may at one and the same time indulge his sense of what is esthetically beautiful, and come closer to attaining degree of holiness.  
 Our sages, in limiting the frequency of marital relations with one’s wife even, suggested that a Torah scholar limit himself to such marital intercourse once a week, while an ordinary uneducated worker is allowed to indulge in such activity more often. (Compare *Chagigah* 18, *Berachot,* 22 and other places in the Talmud) Nachmanides points out that it is possible not to violate a single one of the 613 commandments in the Torah and still not only to remain far from “holy,” but to continue to be a gross and uncouth individual, eating to excess, drinking to excess, indulging in legally permitted sex at every opportunity, etc.  
 If the ideal of a Torah personality could be the result of merely not violating any of the 613 commandments, Moses would not have had to write in Deut. 6,18 ועשית הישר והטוב בעיני ה', “do what is fair and good in the eyes of *Hashem.”* In *halachic* parlance, our approach to life should be to act לפנים משורת הדין, “to stay well within what is allowable legally.” The meaning of the dictate in our verse therefore is:

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Commentary: Or HaChaim on Leviticus 19:2:1 **אל כל עדת בני ישראל, "to the whole community of the children of Israel."** *Torat Kohanim* explains why the Torah writes the words "to all." Seeing that most of the important commandments of the Torah are contained in this portion Moses addressed them to the whole nation as outlined in *Eyruvin* 54. Rabbi Eliyahu Mizrachi describes the logistics of this [seeing they did not have a public address system in those days, Ed.] as distinctly different from other occasions when Moses revealed legislation. Whereas usually the people approached Moses in group after group- "a group" meaning a בית אב,- in this instance they all approached simultaneously. This is very difficult. If the Rabbi meant that whereas usually the elders came to Moses first to be followed by the people at large in groups, Moses would have had to repeat the same lecture more than 65 times. According to the *Baraitha* in *Eyruvin* 54 Moses taught the same legislation only four times. The Talmud there describes that by the time Moses taught the legislation to the people at large, Aaron had heard it four times, etc. If Rabbi Mizrachi meant by the words "group after group," that Aaron was one group, Nadav and Avihu a second group, and the elders a third group, whereas in this instance the Israelites, the elders, Nadav and Avihu and Aaron all came at the same time, the question is why Moses used a different system when he taught all the other commandments. Why did Moses not teach all of the people these commandments 4 times? Surely if the other commandments warranted that Aaron would hear them 4 times, in this instance it was warranted that all the people hear these commandments 4 times! It would be better if they heard it each time from Moses directly than just once, and the other times only from people who themselves had heard it only from Moses. I believe there are one of two possible reasons for the manner in which Moses normally taught the Torah precepts G'd had revealed to him. 1) He wanted to accord honour to the different levels of spiritual achievements attained by his respective listeners. Accordingly, he would first honour Aaron, then his sons, followed by the elders, and finally the people at large. 2) He wanted to ensure true transmission of his words. Seeing that he taught each group of people separately, when they in turn discussed what they had learned they would be able to compare if each one remembered exactly the same. If the entire people had learned the same lesson from Moses four times in a row, there would not have been any way to compare any discrepancies due to someone's faulty memory. This is something that the listener would be well aware of. It would therefore have been better to follow the pattern of teaching the legislation separately to different groups at different times in this portion also. Why would Moses deprive Aaron of his privileged status when teaching this legislation, or, why would he deprive everyone of the chance to double-check if he heard and remembered correctly? The more important the legislation, the more important that there should be unanimity about exactly what the legislation consisted of! On the other hand, if it was appropriate to teach these commandments to all the people at the same time, why was it not appropriate to have done so with the commandments Moses revealed prior to this occasion? It appears, at least when we look at this superficially, that the Torah's departure from its norm in this case represented a change for the worse!

### Commentary: Or HaChaim on Leviticus 19:2:1

Commentary: Ramban on Leviticus 19:2:1SPEAK UNTO ALL THE CONGREGATION OF THE CHILDREN OF ISRAEL. Our Rabbis have already said1*Torath Kohanim at beginning of Seder Kedoshim*. Quoted also in Rashi. that this section was addressed to the full assembly [of all Israel] because most of the fundamental principles of the Torah are dependent on it,2*Mizrachi on Rashi offers two explanations of this text: (a) Since the laws of this chapter are so fundamental, it was necessary for all the congregation to be present, so that if a doubt arises in anyone’s mind as to precisely what Moses said, the other people can easily clarify it to him, which would not have been the case if the laws of this section were not declared to the full assembly. (b) Since these laws are so fundamental, men, women, and children were all present when Moses addressed them, whereas in the other sections of the Torah only the elders and the men were present.* this being the reason for the expression, *speak unto all the congregation of the children of Israel*. This section, however, was mentioned here in [the book of] *Torath Kohanim*3*Literally: “the Law of the Priests,” which is another name for the Book of Vayikra, or Leviticus. In other words, since the laws of this section are so fundamental to the entire congregation of Israel, why were they placed in the book which is essentially devoted to the laws of the priests and the offerings? The answer follows in the text.* because it contains laws concerning the thanks-offering,4*The Tur, quoting the language of Ramban, writes: “peace-offerings.” That is correct, since the following verses [5-8] refer only to the peace-offerings, and not the thanks-offering. There are important differences between them. A thanks-offering may be eaten only on the same day that it was slaughtered until midnight, whilst a peace-offering could be eaten for two days and the intervening night. Therefore Verses 6 and 7, speaking of permission to eat the offering for two days, could not possibly refer to the thanks-offering.* and also because it states the punishments5*Further, Chapter 20.* He commanded us to execute on those who do the abominable deeds mentioned [in the preceding sections], as well as [those for] the forbidden sexual relationships. These subjects have been included in this book [of *Torath Kohanim*] for the reason that we have written at the beginning of this book.6*See Ramban’s introduction to this book where he writes: “As a result of mentioning these laws, He warned afterwards about forbidden sexual relationships etc.”*

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### Commentary: Rashi on Leviticus 19:2:1

Midrash: Vayikra Rabbah 24:1  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

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Midrash: Vayikra Rabbah 24:2  
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### Midrash: Vayikra Rabbah 24:2

Midrash: Midrash Tanchuma, Kedoshim 5:1(Lev. 19:2:) “You shall be holy.” Why? Because I have made you cling to My loins, as stated (in Jer. 13:11), “For as the girdle clings unto one's loins, [so I have made all the House of Israel and all the House of Judah cling to Me, says the Lord].” Therefore, “You shall be holy, because I, the Lord am holy.” The Holy One, blessed be He, said to them, [i.e.,] to Israel, “I am not like flesh and blood. With a king of flesh and blood, mortals have no right to be called by his name. You yourself know that, when someone wants to accuse12*Gk.: kategorein.* his fellow, he calls him Augustus13*Lat.: Augusta.* The text should read *Augustus*. See Jastrow, s.v., *Agusta (‘GWST’)*. so-and-so; and there is no life for him. But Israel is called by the name of the Holy One, blessed be He.” He is called God (Powers); and He has called Israel powers, as stated (in Ps. 82:6), “I said, ‘You are powers.’” He is called wise, as stated (in Job 9:4), “One wise of heart and mighty in strength”; and He has called Israel wise, as stated (in Deut. 4:6), “surely this great nation is a wise and understanding people.” God is called beloved, as stated (in Cant. 5:10), “My beloved is bright and ruddy”; and He has called them beloved, as stated (Cant. 5:1), “eat, friends, [and drink to excess, beloved ones].” He is called chosen, as stated (in Cant. 5:15), “stately (literally: chosen) as the cedars”; and He has called them chosen, as stated (in Deut. 7:6), “the Lord your God has chosen you.” He is called pious, as stated (in Jer. 3:12), “’For I am pious,’ says the Lord”; and He has called them pious, as stated (in Ps. 50:5), “Gather to me, my pious ones.” He is called holy, as stated (in Is. 6:3), “Holy, holy, holy is the Lord of hosts,” and also (Ps. 99:9), “for the Lord our God is holy”; and He has called Israel holy, as stated (in Lev. 19:2), “You shall be holy.” The Holy One, blessed be He, said, “In this world you have been called holy. In the world to come (according to Is. 4:3), “And it shall come to pass that the one who is left in Zion and who remains in Jerusalem shall be called holy.”

### Midrash: Midrash Tanchuma, Kedoshim 5:1

Midrash: Midrash Tanchuma, Kedoshim 9:1(Lev. 19:2:) “You shall be holy.” This text is related (to Ps. 20:3), “May He send you help from the sanctuary and sustain you from Zion.” From the sanctuary (*qdsh*) [means] from the holiness (rt.: *qdsh*) of the works that are in you; and [sustain you] from Zion (*mtsywn*) [means] [from the marker (*tsywn*)] of the works that are in you.28*M. Pss. 20:5.* R. Berekhyah said, “There was a story in our village about a certain spirit who dwelt by the spring.29*Lev. R. 24:3.* Another spirit came to attack30*Lahizdawweg*, from the root *Zug*. The word also has implications of mating. Cf. the Gk.: *zeugos*, i.e., “a team of beasts,” and then “a married couple.” Cf. also the Latin: *conjugium*, from *jugum.* it and sought to get it away from there. There was also there a certain saint whose name was Jose the man of Zaythor. The first spirit appeared to him. It said to him, ‘Rabbi, look at how many years I have been situated here; yet neither at noon nor at night nor during the day have I harmed [any] mortal. But now this spirit has come upon me from another place and wants to get me away from here in order to harm mortals.’ He said to it, ‘What shall we do?’ It said to him, ‘Take your staves and your scythes, and go out against it at the noon hour. Then say, “Ours has won! Ours is winning!” And it will run away.’ They did so and drove it away from there.” They used to say, “They did not move from here until they saw, as it were, a clot of blood floating on the water.” When the sages heard about the matter, they said, “If something which was not created with a need for assistance, needs assistance and support, how much the more so in the case of people.” David, therefore, said (in Ps. 20:3), “May He send you help from the sanctuary.”

### Midrash: Midrash Tanchuma, Kedoshim 9:1

Midrash: Vayikra Rabbah 24:4  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:4

Midrash: Vayikra Rabbah 24:8  
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### Midrash: Vayikra Rabbah 24:8

Midrash: Midrash Tanchuma, Kedoshim 6:1(Lev. 19:2:) “You shall be holy.” R. Pinhas bar Hama the Priest said that R. Reuben said, “What is the meaning of that which is written (in Ezek. 3:12), ‘and I heard after me?’14*This translation follows the interpretation of the midrash. A more traditional translation would be BEHIND ME.* I heard a great roaring sound. What is the meaning of ‘after me ('hry)?’15*Tanh*., Exod. 4:13. After ('hry) I and my friends praised Him, I heard the ministering angels, as they praised Him and said (ibid., cont.), ‘Blessed be the glory of the Lord from His place.’” You should know that at the time that Moses went up above, he heard the voice of the angels praising like this. He [then] came down and taught Israel that they should say like this in a whisper, “Blessed be the name of His glorious majesty forever and ever.” R. Shmuel bar R. Nahmani said, “See what is written there (Ezekiel 1:25), ‘when they stood, their wings would droop.’ One who hears, ‘when they stood,’ would think there is sitting above. But [in fact] it is all in standing, as stated (Is. 6:2), ‘Seraphs standing above Him.’ And so does it state (Dan. 7:16), ‘I approached one of those standing.’ And so too (I Kings 22:19), ‘I saw the Lord sitting on His throne and all the host of the heavens were standing over Him.’ And what is the meaning of ‘in their standing, their wings drooped?’ From when Israel praised [God], the wings of the ministering angels drooped, [meaning] they stopped (stood) from saying praise, as they say praise with their wings.” It also says (in Job 38:7), “When the morning stars (i.e., the seed of Jacob)16*This interpretation of THE MORNING STARS is explicit in the parallel passage of Gen. R. 65:21, which explains that Jacob’s offspring are likened to stars in Dan. 12:3.* sang together, all the children of God (i.e., all the angels) shouted for joy.” R. Mani said, “Let not the recitation of the Shema be trivial in your eyes, because there are two hundred forty-eight words in it17*The number includes the response after the first line of the Shema (cited below) plus the three preliminary words with which one precedes the Shema when praying in private, i.e., El melekh ne’eman* (“God is a faithful King”). corresponding to [the number of] parts that are in a human being; and out of them [comes], ‘Blessed be the name of His glorious majesty forever and ever.’”18*This blessing is the liturgical response to the first line of the Shema.* The Holy One, blessed be He, said, “If you have kept what is Mine in reciting it properly, I will also keep what is yours.” Therefore, David offered praise19*Rt.: QLS;* cf. Gk.: *kalos* (“beautifully”). (in Ps. 17:8), “Keep me as the pupil of an eye.” The Holy One, blessed be He, said to him (in Prov. 4:4), “Keep My commandments and live.” R. Simeon ben Halafta said, “To what is the matter comparable?20*Deut. R. 4:4.* To someone who [lives] in the Galilee and has a vineyard in Judea, while someone in Judea has a vineyard in the Galilee. The one who [lives] in the Galilee goes to Judea to cultivate his vineyard. The one in Judea goes to the Galilee to cultivate his vineyard. [One day] they meet with each another, and one said to the other, ‘Instead of you coming to my place, keep watch over what is mine in your area; and I will keep watch over what is yours in my area.’” So did David say (in Ps. 17:4), “Keep me as the pupil of an eye.” The Holy One, blessed be He, said to him (in Prov. 4:4), “keep My commandments and live.” Similarly the Holy One, blessed be He, said to Israel, “Keep the commandment to recite the Shema morning and evening, and I will keep you.” So is it stated (in Ps. 121:7), “The Lord shall keep you from all evil; He shall keep your soul.”

### Midrash: Midrash Tanchuma, Kedoshim 6:1

Midrash: Vayikra Rabbah 24:3  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:3

Midrash: Pirkei DeRabbi Eliezer 51:1**THE NEW HEAVENS AND EARTH**   
RABBAN GAMALIEL said: Just as the New Moons are renewed and sanctified in this world, so will Israel be sanctified and renewed in the future world just like the New Moons, as it is said, "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy" (Lev. 19:2). The sages say: The heavens and the earth are destined to pass away and to be renewed. What is written concerning them? "And all the host of the heaven shall be dissolved, and the heavens shall be rolled together as a scroll" (Isa. 34:4). Just as when a man reads in a scroll of the Torah and he rolls it, and again he opens it to read therein and he rolls it (together), likewise in the future will the Holy One, blessed be He, roll together the heavens like a scroll, as it is said, "And the heavens shall be rolled together as a scroll" (*ibid.*); "And the earth shall wax old like a garment" (Isa. 51:6); just as a man spreads out his garment and folds it up, and again he unfolds it || and puts it on and renews it (thereby), likewise the Holy One, blessed be He, in the future will fold up the earth and again will He spread it out and put it in its place like a garment, as it is said. "And the earth shall wax old like a garment" (*ibid.*).

### Midrash: Pirkei DeRabbi Eliezer 51:1

Midrash: Sifra, Kedoshim, Section 1 11) (Vayikra 19:1) "And the L–rd spoke to Moses, saying (Vayikra 19:2) Speak to the entire congregation of the children of Israel, and say to them: Holy shall you be." We are hereby taught that this section was stated in the presence of all. Why so? Because most of the major tenets of Torah are inherent in it. "Holy shall you be": Separate yourselves (from arayoth.) "Holy shall you be, for holy am I, the L–rd your G d." If you sanctify yourselves, I will consider it as if you had sanctified Me, and if you do not sanctify yourselves, I will consider it as if you had not sanctified Me. — But perhaps the meaning is: If you sanctify Me, I am holy, and if not I am not holy. It is, therefore, written "for holy am I" — I remain in My holiness whether or not I am sanctified (by men). Abba Shaul says: What is the duty of the King's retinue? To follow in the footsteps of the King (and to be holy).

### Midrash: Sifra, Kedoshim, Section 1 1

Midrash: Midrash Tanchuma, Kedoshim 2:1(Lev. 19:2:) “You shall be holy, for I am holy.” The Holy One, blessed be He, said to Israel, “Before I created My world, the ministering angels praised My name through you and sanctified Me through you by saying (in I Chron. 16:36), ‘Blessed is the Lord God of Israel from everlasting to everlasting.’” When the first Adam was created, the angels said, “Master of the world, is this the one in whose name we are praising You?” He told them, “No. This person is a thief, since it is stated (of him in Gen. 3:17), ‘and you ate of the tree.’” [When] Noah came, they said to Him (i.e., to the Holy One, blessed be He), “Is this the one?” He told them, “[No]. This person is a drunkard, since it is stated (of him in Gen. 9:21), ‘Then he drank of the wine [and became drunk].’” [When] Abraham came, they said to Him, “Is this the one?” He told them, “This is a stranger (*ger*), from which Yishmael came out.” [When] Isaac came, they said to Him, “Is this the one?” He told them, “This one loves My enemy, as stated (in Gen. 25:28), ‘Now Isaac loved Esau.’” When Jacob came, they said to Him, “Is this the one?” He told them, “Yes, for so it says (in Gen. 35:10), ‘God said to him, “Your name shall no longer be Jacob, but your name shall be Israel.”’ So all Israel was called by his name.” At that time the Holy One, blessed be he, sanctified them because of His name, as stated (in Is. 49:3), “Israel, in whom I will be glorified.” The Holy One, blessed be He, said to him, “Since you were sanctified for My name before I created My world, be holy as I am holy.” It is so stated (in Lev. 19:2), “[You shall be holy,] because I am holy.” To what is the matter comparable? To a king who betrothed a wife. He said to her, “Because you have been betrothed (literally, sanctified) to my name, I am a king and you, a queen. Just as it (i.e., my name) is an honor for me, so it is an honor for you. Why? Because you are my wife.” Thus the Holy One, blessed be He, said to Moses, “Go and sanctify (i.e., go and betroth) Israel,” as stated (in Exod. 19:10), “and sanctify (rt.: *qdsh*) them today and tomorrow.” The Holy One, blessed be He, sanctified them and said to them (in Exod. 19:6), “But you shall be for Me a kingdom of priests, a holy (rt.: *qdsh*) nation.” Why? (Lev. 19:2:) “Because I the Lord am holy.” And you also shall be sanctified (rt.: *qdsh*) just as you have sanctified Me, as stated (in Lev. 19:2) “Speak unto the whole congregation of the Children of Israel, and say unto them, ‘You shall be holy (rt.: *qdsh*).’” The Holy One, blessed be He, said unto them, “If you are worthy, you shall be called a congregation of holy ones (rt.: *qdsh*); [but if] you are unworthy, you shall be called an evil congregation, as stated (Numb. 14:27) ‘How long shall this evil congregation?’”

### Midrash: Midrash Tanchuma, Kedoshim 2:1

Midrash: Midrash Tanchuma, Kedoshim 3:1(Lev. 19:2:) “Speak unto the whole congregation of the Children of Israel, and say unto them, ‘You shall be holy.’” What reason did He have to speak this *parashah* in an assembly?5 *Lev. 7:3; Lev. R. 24:5.* Why did He not say, “Speak unto the Children of Israel,” as in the rest of the *parashiot*,6*I.e., in Exod. 14:2, 15; 25:2; 31:13 Lev. 1:2; 4:2; 7:23, 29; 12:2; 15:2; 18:2; 23:2, 10, 24, 34; 25:2; 27:2; Numb. 5:6, 12; 6:2; 9:10; 15:2, 18, 38; 17:17; 19:2; 33:51; 35:10.* rather than “[Speak] unto the whole congregation of the Children of Israel?” Because all of the [ten] commandments are included within it. How? In the commandments it is written (in Exod. 20:2 = Deut. 5:6), “I [am] the Lord your God”; and here (in Lev. 19:2), “I [am] the Lord your God.” In the commandments it is written (in Exod. 20:3 = Deut. 5:7), “You shall have no [other gods beside Me]”; and here (in Lev. 19:4), “Do not turn unto idols.” In the commandments it is written (in Exod. 20:7 = Deut. 5:11), “You shall not take [the name of the Lord your God in vain]”; and here (in Lev. 19:12), “You shall not swear falsely by My name.” In the commandments it is written (Deut. 5:12), “Guard the Sabbath day”; and here it is written (in Lev. 19:3), “You shall keep My Sabbaths.” In the commandments it is written (in Exod. 20:12 = Deut. 5:16), “Honor your father and your mother”; and here it is written (in Lev. 19:3, cont.), “you each shall fear his mother and his father.” In the commandments it is written (in Exod. 20:13 = Deut. 5:17), “You shall not murder”; and here it is written (in Lev. 19:16), “you shall not stand over the blood of your neighbor.” in the commandments it is written (in Exod. 20:13 = Deut. 5:17), “you shall not commit adultery”; and here it is written (in Lev. 19:2), “You shall be holy.“ In the commandments it is written (in Exod. 20:13 = Deut. 5:17), “you shall not stea”l; and here it is written (in Lev. 19:11), “You shall not steal.” In the commandments it is written (in Exod. 20:13 = Deut. 5:17), “you shall not bear [false witness against your neighbor]”; and here it is written (in Lev. 19:16), “You shall not go around as a slanderer among your people.” In the commandments it is written (in Exod. 20:14 = Deut. 5:18), “You shall not covet”; and here it is written (in Lev. 19:13), “You shall not oppress your neighbor, and you shall not rob him.” Here all of the [ten] commandments are included within [it]. It is therefore stated (in Lev. 19:2), “Speak unto the whole congregation [of the Children of Israel].”

### Midrash: Midrash Tanchuma, Kedoshim 3:1

Midrash: Midrash Tanchuma, Kedoshim 1:1(Lev. 19:2:) “Speak unto the [whole congregation] of the Children of Israel, and say unto them, ‘You shall be holy.’” This text is related (to Is. 5:16), “The Lord of hosts has been exalted through justice, and the holy God has been sanctified through holiness.” When did the Holy One, blessed be He, become exalted in His world? When he brought about judgment and justice among the peoples of the world. It is so stated (in Is. 3:13), “The Lord stands up to plead a cause, and rises to judge peoples.” It also says (in Dan. 7:9), “I looked until thrones were set in place [or thrown down] (*remiw*).”1*The Aramaic word can mean both WERE SET IN PLACE and WERE THROWN DOWN. The former meaning better fits the biblical context; but one of the midrashic interpretations given here requires the latter meaning.* What is the meaning of “thrones” (in the plural)? Were there a lot of thrones, when [there is] that which is written (in Is. 6:1), “I saw the Lord seated upon a throne (in the singular)?” What is the meaning of “thrones?” R. Jose the Galilean and R. Aqiva differed.2*Hag*. 14a. One said, “Thrones denotes the throne plus its footstool; and the other said, “These are thrones that belong to the nations of the world, since the Holy One, blessed be He, is going to throw them down, as stated (in Hag. 2:22), ‘Then I will throw down the throne of kingdoms, [and destroy the kingdoms of the gentiles].’” You know [for yourself] that this is so. "Thrones were set up," is not written here (in Dan. 7:9), but “thrones were thrown down.” Thus it is written (in Exod. 15:1 or 21), “the horse and his rider he has thrown (rt.: *rmh*) into the sea.” Our masters say, “What is the meaning of thrones? In the age to come the Holy One, blessed be He, will sit down, and the angels will place thrones for the great ones of Israel for them to sit down, so that the Holy One, blessed be He, will be sitting with them like the president of the court (*av bet din*). Then they shall judge the peoples of the world, as stated (in Is. 3:14), ‘The Lord will come in judgment along with the elders of His people and their princes.’3*Exod. R. 5:12.* ‘Against the elders of His people’ is not written here, but ‘along with the elders [of His people].’ [Scripture] is teaching that the Holy One, blessed be He, will sit along with the elders and princes of Israel to judge the nations of the world.” And which [thrones] are they? These are the thrones of the house of David and the elders of Israel, as stated (in Ps. 122:5), “There stood the thrones of judgment, thrones of the House of David.” R. Pinhas said in the name of R. Hilqiyah the Southerner (i.e., from Judah), [who said] in the name of R. Reuben, “If you say, ‘When thrones stand there for judgment,’ [that] they are thrones of the House of David; then what is [the meaning of (Dan. 7:9), ‘and the Ancient of days (God) took His seat?’ That He sits among them like the president of the court, and with them He judges the nations. It is therefore written (ibid.), ‘until thrones were set in place.’” What is the meaning of (ibid., cont.), “and the hair of his head was like clean wool?” When the Holy One, blessed be He, cleanses Himself from the worshippers of idolatry; He gives them compensation for the easy commandments which they have observed in this world. [He does so] in order to judge them and convict them in the world to come, so that they will have no excuse and have no merit found for them. Thus it is stated (in Is. 14:32), “And what will he answer the angels of4*Mal’akhe.* In the biblical context, the word should be rendered as “messengers of,” but the midrash interprets the passage eschatologically. a [given] nation? That the Lord has established Zion, and in it there shall the afflicted of His people take refuge.” Then He immediately renders the judgment against them. At that time the Holy One, blessed be He, becomes exalted in his world, as stated (in Is. 5:16), “The Lord of hosts is exalted in judgment.” What is the meaning of (ibid.), “and the holy God is sanctified in justice (*tsedekah*, which also means charity)?” That He is sanctified in His world in justice, because He advocates for the defense concerning Israel, as stated (in Is. 63:1), “it is I who speaks in justice (*tsedekah*), mighty to save.” The Holy One, blessed be He, said to Israel, “In the future, I will be sanctified in you, as stated (in Is. 29:23), ‘For when [Jacob] sees his children in his midst, the work of My hands, they shall sanctify My name.’” And so it says (in Is. 49:3), “Israel in whom I will be glorified.” So you are sanctified in Me, and I am sanctified in you, as stated (in Lev. 11:44; cf. 19:2), “so you shall sanctify yourselves and be holy.”

### Midrash: Midrash Tanchuma, Kedoshim 1:1

Midrash: Midrash Tanchuma, Kedoshim 4:1(Lev. 19:2:) “You shall be holy.”7*Tanh*., Gen. 1:7. See what is written (in Josh. 24:19), “for He is a holy God (in the plural).”8*The words, HOLY and GOD, are both plural in the Hebrew.* What is the meaning of this verse? It provides an opening for the heretics (*minim*), in that it seems to them like two powers.9*See Alan F. Segal, Two Powers in Heaven: Early Rabbinic Reports about Christianity and Gnosticism* (“Studies in Judaism in Late Antiquity,” 25; Leiden: Brill, 1977), p. 121. The heretics asked R. Simlay, “What is the meaning of ‘for He is a holy God?’10*See Tanh.* (Buber), Gen. 1:7; and the parallels listed there. Do you not say that He is one power? See from this verse, that there are [at least] two powers.” He said to them, “You idiots! Had it said, ‘[for] they are holy,’ you would have spoken [well. But] it is written, ‘[for] He (in the singular).’” And [regarding] that which it says, “holy God (in the plural),” R. Berekhyah said in the name of R. Abba, “What is the meaning of ‘He is a holy [God] (with holy in the plural)?’ That He is holy in all categories of holiness.” How? R. Aha bar Hanina said, “His speech is in holiness, as stated (in Ps. 60:8), ‘God spoke in His holiness (i.e., in the holy place, the Temple).’ His way is in holiness, as stated (in Ps. 77:14), ‘Your way, O God, is in holiness (i.e., in the holy place).’ He is seen in holiness, as stated (in Ps. 63:3), ‘So I have beheld You in holiness, (i.e., in the holy place).’ His praise11*Gk.: kalos* (“beautifully”). is in holiness, as stated (in Exod. 15:11), ‘Who is like You, glorious in holiness?’ The uncovering of His arm is in holiness, as stated (in Is. 52:10), ‘The Lord has uncovered His arm of holiness.’” Ergo (in Josh. 24:19) “He is a holy God (with holy in the plural),” because He is holy in all categories of holiness.

### Midrash: Midrash Tanchuma, Kedoshim 4:1

Midrash: Midrash Tanchuma Buber, Kedoshim 9:1(Lev. 19:2:) YOU SHALL BE HOLY. This text is related (to Ps. 20:3 [2]): MAY HE SEND YOU HELP FROM THE SANCTUARY AND SUSTAIN YOU FROM ZION. FROM THE SANCTUARY (*QDSh*) &lt; means &gt; from the holiness (rt.: *QDSh*) of the works that are in you; AND [SUSTAIN YOU] FROM ZION (*MTsYWN*) &lt; means &gt; [from the marker (*TsYWN*)] of the works that are in you.35*Tanh*., Lev. 7:9; M. Pss. 20:5. R. Berekhyah said: There was a story in our village about a certain spirit who dwelt by the spring.36*Lev. R. 24:3.* Another spirit came to attack37*Lahizdawweg*, from the root *Zug*. The word also has implications of mating. Cf. the Gk.: *zeugos*, i.e., “a team of beasts,” and then “a married couple.” Cf. also the Latin: *conjugium*, from *jugum.* it and sought to get it away from there. There was also there a certain saint whose name was Jose the man of Zaythor. The first spirit appeared to him. It said to him: Rabbi, look at how many years I have been situated here; yet neither at noon nor at night have I harmed &lt; any &gt; mortal. {Also not during the day.} But now this spirit has come upon me from another place and wants to get me away from here in order to harm mortals. He said to it: What shall we do? It said to him: Take your staves and your scythes, and go out against it at the noon hour. Then say: Ours is winning! Ours is winning! And it will run away. They did so and drove it away from there. They used to say: They did not move from here until they saw, as it were, a clot of blood floating on the water. When the sages heard about the matter, they said: If something which was not created with a need for assistance needs assistance, how much the more so in the case of the children of Adam. David, therefore, said (in Ps. 20:3 [2]): MAY HE SEND YOU HELP FROM THE SANCTUARY.

### Midrash: Midrash Tanchuma Buber, Kedoshim 9:1

Midrash: Midrash Tanchuma Buber, Kedoshim 6:1(Lev. 19:2:) YOU SHALL BE HOLY. R. Pinhas bar Hama the Priest said: R. Reuben said: What is the meaning of that which is written (in Ezek. 3:12): AND AFTER ME19*This translation follows the interpretation of the midrash. A more traditional translation would be BEHIND ME.* I HEARD A GREAT ROARING SOUND. What is the meaning of AFTER ME ('HRY)?20*Tanh*., Lev. 7:6; also above, Exod. 4:13. After ('HRY) I and my friends praised him, I heard the ministering angels, as they praised him and said (ibid., cont.): BLESSED BE THE GLORY OF THE LORD FROM HIS PLACE. It also says (in Job 38:7): WHEN THE MORNING STARS (i.e., the seed of Jacob)21*This interpretation of THE MORNING STARS is explicit in the parallel passage of Gen. R. 65:21, which explains that Jacob’s offspring are likened to stars in Dan. 12:3. See also the much fuller parallel in Tanh*., Lev. 7:6. SANG TOGETHER, then (ibid., cont.:) ALL THE CHILDREN OF GOD (i.e., all the angels) SHOUTED FOR JOY. R. Mani said: Let not the recitation of the Shema be trivial in your eyes because there are two hundred forty-eight words in it,22*The number includes the response after the first line of the Shema (cited below) plus the three preliminary words with which one precedes the Shema when praying in private, i.e., El melekh ne’eman* (“God is a faithful king”). corresponding to &lt; the number of &gt; parts that are in a human being; and out of them &lt; comes &gt; BLESSED BE THE NAME OF HIS GLORIOUS MAJESTY FOREVER AND EVER.23*This blessing is the liturgical response to the first line of the Shema.* The Holy One said: If you have kept what is mine in reciting it properly, I will also keep what is yours. Therefore, David offered praise24*Rt.: QLS;* cf. Gk.: *kalos* (“beautifully”). (in Ps. 17:8): KEEP ME AS THE PUPIL OF AN EYE. The Holy One said to him (in Prov. 4:4): KEEP MY COMMANDMENTS AND LIVE. R. Simeon ben Halafta said: To what is the matter comparable?25*Deut. R. 4:4.* To someone who &lt; lives &gt; in Galilee and has a vineyard in Judea, while someone in Judea has a vineyard in Galilee. The one who &lt; lives &gt; in Galilee goes to Judea to cultivate his vineyard. The one in Judea goes to Galilee to cultivate his vineyard. &lt; One day &gt; they meet with each another, and one said to the other: Instead of you coming to my place, keep watch over what is mine in your neighborhood; and I will keep watch over what is yours in my neighborhood. So did David say (in Ps. 17:4): KEEP ME AS THE PUPIL OF AN EYE? The Holy One said to him (in Prov. 4:4): KEEP MY COMMANDMENTS AND LIVE. Similarly the Holy One said to Israel: Keep my commandment, the commandment to recite the Shema morning and evening, and I will keep you, as stated (in Ps. 121:7): THE LORD SHALL KEEP YOU FROM ALL EVIL; HE SHALL KEEP YOUR SOUL.

### Midrash: Midrash Tanchuma Buber, Kedoshim 6:1

Midrash: Midrash Tanchuma Buber, Kedoshim 5:1(Lev. 19:2:) YOU SHALL BE HOLY. Why? (*Ibid*., cont.:) BECAUSE I&lt; , THE LORD YOUR GOD, &gt; AM HOLY; for I have made you cling to my loins, as stated (in Jer. 13:11): FOR, AS THE GIRDLE CLINGS UNTO ONE'S LOINS, &lt; SO I HAVE MADE ALL THE HOUSE OF ISRAEL AND ALL THE HOUSE OF JUDAH CLING TO ME, SAYS THE LORD &gt;.16*Tanh*., Lev. 7:5. The Holy One said to them, &lt; i.e., &gt; to Israel, I am not like flesh and blood. With a king of flesh and blood, mortals have no right to be called by his name. You yourself know that, when someone wants to accuse17*Gk.: kategorein.* his fellow, he calls him Augustus18*Lat.: Augusta.* The text should read *Augustus*. See Jastrow, s.v., *Agusta (‘GWST’)*. so-and-so; and there is no life for him. But Israel is called by the name of the Holy One. He is called God; and he has called Israel gods, as stated (in Ps. 82:6): I SAID: YOU ARE GODS. He is called wise, as stated (in Job 9:4): ONE WISE OF HEART AND MIGHTY IN STRENGTH; and he has called Israel wise, as stated (in Deut. 4:6): SURELY THIS GREAT NATION IS A WISE AND UNDERSTANDING PEOPLE. God is called beloved, as stated (in Cant. 5:10): MY BELOVED IS BRIGHT AND RUDDY; and he has called them beloved, as stated (Cant. 5:1): EAT, FRIENDS, AND DRINK TO EXCESS, BELOVED ONES. He is called chosen, as stated (in Cant. 5:15): STATELY (literally: CHOSEN) AS THE CEDARS; and he has called them chosen, as stated (in Deut. 7:6): [THE LORD YOUR GOD] HAS CHOSEN YOU. He is called pious, as stated (in Jer. 3:12): FOR [I] AM PIOUS, SAYS THE LORD; and he has called them pious, as stated (in Ps. 50:5): GATHER TO ME, MY PIOUS ONES. He is called holy, as stated (in Is. 6:3): HOLY, HOLY, HOLY IS THE LORD OF HOSTS; and he has called Israel holy, [as stated (in Lev. 19:2): YOU SHALL BE HOLY.] The Holy One said: In this world you have been called holy, but in the world to come (according to Is. 4:3): AND IT SHALL COME TO PASS THAT THE ONE WHO IS LEFT IN ZION AND WHO REMAINS IN JERUSALEM SHALL BE CALLED HOLY.

### Midrash: Midrash Tanchuma Buber, Kedoshim 5:1

Midrash: Midrash Tanchuma Buber, Kedoshim 4:1[Another interpretation (of Lev. 19:2:) SPEAK UNTO THE WHOLE CONGREGATION OF THE CHILDREN OF ISRAEL,] &lt; AND SAY UNTO THEM: &gt; YOU SHALL BE HOLY, BECAUSE I&lt; , THE LORD YOUR GOD, &gt; AM HOLY. The Holy One said to them: Be holy just as I am holy in every respect.11*Tanh*., Gen. 1:7; Lev. 7:4; above, Gen. 1:7. See what is written (in Josh. 24:19): FOR HE IS A HOLY GOD (in the plural).12*The words, HOLY and GOD, are both plural in the Hebrew.* What is the meaning of FOR HE IS A HOLY GOD (in the plural)? This verse &lt; provides &gt; an opening for the heretics (*minim*), in that he seems like two powers.13*Alan F. Segal, Two Powers in Heaven: Early Rabbinic Reports about Christianity and Gnosticism* (“Studies in Judaism in Late Antiquity,” 25; Leiden: Brill, 1977), p. 121. The heretics asked R. Simlay: What is the meaning of FOR HE IS HOLY GOD?14*See above, Tanh.* (Buber), Gen. 1:7; and the parallels listed there. Do you not say that he is one power? See, here are &lt; at least &gt; two powers. He said to them: You idiots! [See what is written: FOR HE IS A HOLY GOD (in the plural). You would say: They are &lt; at least &gt; two powers, [for why are GOD and HOLY plural?] R. Berekhyah said in the name of R. Abba: What is the meaning of HE IS A HOLY &lt; GOD &gt; (with HOLY in the plural)? That he is holy in all categories of holiness. How? R. Aha bar Hanina said: His speech is in holiness, as stated (in Ps. 60:8 [6]): GOD SPOKE IN HIS HOLINESS (i.e., in the Holy Place, the Temple). His way is in holiness, as stated (in Ps. 77:14 [13]): YOUR WAY, O GOD, IS IN HOLINESS (i.e., in the Holy Place). He is seen in holiness, as stated (in Ps. 63:3 [2]): SO I HAVE BEHELD YOU IN HOLINESS, (i.e., in the Holy Place). His praise15*Gk.: kalos* (“beautifully”). is in holiness, as stated (in Exod. 15:11): WHO IS LIKE YOU, GLORIOUS IN HOLINESS? The uncovering of his arm is in holiness, as stated (in Is. 52:10): THE LORD HAS UNCOVERED &lt; HIS ARM OF HOLINESS &gt;. Ergo (in Josh. 24:19) HE IS A HOLY GOD (with HOLY in the plural), because he is holy in all categories of holiness.

### Midrash: Midrash Tanchuma Buber, Kedoshim 4:1

Midrash: Midrash Tanchuma Buber, Kedoshim 3:3(Lev. 19:2:) SPEAK UNTO THE WHOLE CONGREGATION OF THE CHILDREN OF ISRAEL. What reason did he have to speak this parashah in an assembly?9*Tanh*., Lev. 7:3; Lev. R. 24:5. Why did he not say: SPEAK UNTO THE CHILDREN OF ISRAEL, as in the rest of the parashiot,10*I.e., in Exod. 14:2, 15; 25:2; 31:13 Lev. 1:2; 4:2; 7:23, 29; 12:2; 15:2; 18:2; 23:2, 10, 24, 34; 25:2; 27:2; Numb. 5:6, 12; 6:2; 9:10; 15:2, 18, 38; 17:17 (2); 19:2; 33:51; 35:10.* rather than &lt; SPEAK &gt; UNTO THE WHOLE CONGREGATION &lt; OF THE CHILDREN OF ISRAEL &gt;? Because all of the &lt; Ten &gt; Commandments are included within it. How?

### Midrash: Midrash Tanchuma Buber, Kedoshim 3:3

Midrash: Midrash Tanchuma Buber, Kedoshim 3:2(Lev. 19:2:) SPEAK UNTO THE WHOLE CONGREGATION OF THE CHILDREN OF ISRAEL. What reason did he have to speak this parashah in an assembly?9*Tanh*., Lev. 7:3; Lev. R. 24:5. Why did he not say: SPEAK UNTO THE CHILDREN OF ISRAEL, as in the rest of the parashiot,10*I.e., in Exod. 14:2, 15; 25:2; 31:13 Lev. 1:2; 4:2; 7:23, 29; 12:2; 15:2; 18:2; 23:2, 10, 24, 34; 25:2; 27:2; Numb. 5:6, 12; 6:2; 9:10; 15:2, 18, 38; 17:17 (2); 19:2; 33:51; 35:10.* rather than &lt; SPEAK &gt; UNTO THE WHOLE CONGREGATION &lt; OF THE CHILDREN OF ISRAEL &gt;? Because all of the &lt; Ten &gt; Commandments are included within it. How?

### Midrash: Midrash Tanchuma Buber, Kedoshim 3:2

Midrash: Midrash Tanchuma Buber, Kedoshim 3:1(Lev. 19:2:) SPEAK UNTO THE WHOLE CONGREGATION OF THE CHILDREN OF ISRAEL. What reason did he have to speak this parashah in an assembly?9*Tanh*., Lev. 7:3; Lev. R. 24:5. Why did he not say: SPEAK UNTO THE CHILDREN OF ISRAEL, as in the rest of the parashiot,10*I.e., in Exod. 14:2, 15; 25:2; 31:13 Lev. 1:2; 4:2; 7:23, 29; 12:2; 15:2; 18:2; 23:2, 10, 24, 34; 25:2; 27:2; Numb. 5:6, 12; 6:2; 9:10; 15:2, 18, 38; 17:17 (2); 19:2; 33:51; 35:10.* rather than &lt; SPEAK &gt; UNTO THE WHOLE CONGREGATION &lt; OF THE CHILDREN OF ISRAEL &gt;? Because all of the &lt; Ten &gt; Commandments are included within it. How?

### Midrash: Midrash Tanchuma Buber, Kedoshim 3:1

Midrash: Midrash Tanchuma Buber, Kedoshim 2:1Another interpretation (of Lev. 19:2:) YOU SHALL BE HOLY. The Holy One said to Israel: Before I created my world, the ministering angels praised my name through you and sanctified me through you by saying (in I Chron. 16:36): BLESSED IS THE LORD GOD OF ISRAEL FROM EVERLASTING TO EVERLASTING.8*Tanh*., Lev. 7:2. When the first Adam was created, the angels said: Sovereign of the World, is this the one in whose name we are praising you? He told them, [No]. This person is a thief, since it is stated (of him in Gen. 3:17): &lt; BECAUSE YOU OBEYED YOUR WIFE AND &gt; ATE OF THE TREE ABOUT WHICH I COMMANDED YOU, &lt; SAYING: DO NOT EAT OF IT. CURSED IS THE LAND BECAUSE OF YOU &gt;. &lt; When &gt; Noah came, they said to him (i.e., to the Holy One): Is this the one? He told them, [No]. This person is a drunkard, since it is stated (of him in Gen. 9:21): THEN HE DRANK OF THE WINE AND BECAME DRUNK…. &lt; When &gt; Abraham came, they said to him: Is this the one? He told them: This is a stranger (*ger*). &lt; When &gt; Isaac came, they said to him: Is this the one? He told them: This one loves my enemy, as stated (in Gen. 25:28): NOW ISAAC LOVED ESAU. When Jacob came, they said to him: Is this the one? He told them, Yes, for so it says (in Gen. 35:10): GOD SAID TO HIM: YOUR NAME SHALL NO LONGER BE JACOB, BUT YOUR NAME SHALL BE ISRAEL…. So all Israel was called by his name. At that time the Holy One, Blessed be He, sanctified them because of his name, as stated (in Is. 49:3): ISRAEL, IN WHOM I WILL BE GLORIFIED. The Holy One said to him: Since you were sanctified for my name before I created my world, Be holy as I am holy. It is so stated (in Lev. 19:2:) YOU SHALL BE HOLY, BECAUSE I, THE LORD YOUR GOD, AM HOLY. To what is the matter comparable? To a king who betrothed a wife. He said to her because you have been betrothed (literally: sanctified) to my name, I am a king and you, a queen. Just as it (i.e., my name) is an honor for me, so it is an honor for you. Why? Because you are my wife. Thus the Holy One said to Moses. Go and sanctify (i.e., go and betroth) Israel, as stated (in Exod. 19:10): GO UNTO THE PEOPLE AND SANCTIFY (rt.: *QDSh*) THEM TODAY AND TOMORROW. {The Holy One sanctified them} [He sanctified them. The Holy One came] and said to them (in Exod. 19:6): BUT YOU SHALL BE FOR ME A KINGDOM OF PRIESTS, A HOLY (rt.: *QDSh*) NATION. Why? (Lev. 19:2:) BECAUSE… I AM HOLY. And you also shall be sanctified (rt.: *QDSh*) just as you have sanctified me, as stated (in Lev. 19:2) SPEAK UNTO THE WHOLE CONGREGATION OF THE CHILDREN OF ISRAEL, AND SAY UNTO THEM: YOU SHALL BE HOLY (rt.: *QDSh*)…. The Holy One said unto them: If you are worthy, you shall be called a congregation of saints (rt.: *QDSh*); &lt; if &gt; you are unworthy, you shall be called an evil congregation. (Numb. 14:27:) HOW LONG SHALL THIS EVIL CONGREGATION…?

### Midrash: Midrash Tanchuma Buber, Kedoshim 2:1

Midrash: Vayikra Rabbah 24:5  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:5

Midrash: Shemot Rabbah 43:5AND MOSES BESOUGHT THE LORD HIS GOD (32, 11). R. Tanhuma b. Abba began thus: Therefore He said that He would destroy them, had not Moses His chosen stood before him in the breach, to turn back His wrath (ps. 106.23). R. Hama b. Hanina said: The good advocate knows how to present his case clearly before the tribunal. Moses was one of the two advocates that arose to defend Israel and set themselves, as it were against the Holy One, blessed be He. These were Moes and Daniel. That Moses was one we deduce from: ‘Had not Moses His chosen, etc.,’ and that Daniel was the other we infer from: And I set my face unto the Lord God to seek by prayer, etc. (Dan IX, 3). These were the two men who set their face against the Attribute of strict Justice in order to plead for mercy on Israel’s behalf.

### Midrash: Shemot Rabbah 43:5

Midrash: Sifrei Bamidbar 115:1 (Bamidbar 15:37-38) "And the L-rd spoke to Moses, saying … and they shall make for themselves tzitzith": Women, too, are included (in the mitzvah of tzitzith.) R. Shimon exempts women from tzitzith, it being a time-based (only in the daytime) positive commandment, from which women are exempt, this being the principle: R. Shimon said: Women are exempt from all time-based positive commandments. R. Yehudah b. Bava said: Of a certainty, the sages exempted a woman's veil from tzitzith, and they are required in a wrap only because sometimes her husband covers himself with it. "tzitzith": "tzitzith" is something which "protrudes" ("yotzeh") somewhat. And the elders of Beth Shammai and those of Beth Hillel have already entered the upper chamber of Yonathan b. Betheira and declared: Tzitzith have no prescribed size. And they declared, similarly: A lulav has no prescribed size. "and they shall make for themselves tzitzith." I might think that one string suffices; it is, therefore, written (Devarim 22:12) "Fringes (shall you make for yourself.") How many fringes? Not fewer than three. These are the words of Beth Hillel. Beth Shammai say: Three of wool and the fourth of tcheleth (blue linen). And the halachah is in accordance with Beth Shammai. When is this so (that a minimum size is required)? In the beginning (of its attachment). But for what is left over or lopped off any size (is sufficient). (Bamidbar, Ibid.) "and they shall make for themselves tzitzith." I might think that all of it shall be tzitzith; it is, therefore, written "fringes." If "fringes," I might think all of it shall be fringes. It is, therefore, written "tzitzith." How is this (to be implemented)? That its fringes protrude from the corner (of the garment), and tzitzith from the fringes. "in the corners of their garments": I might think, even garments that are three-cornered, five-cornered, six-cornered, seven-cornered, and eight-cornered; it is, therefore, written (Devarim, Ibid.) "on the four corners of your garment," to exclude the aforementioned. And whence is it derived that pillows and covers are (also) excluded (from tzitzith)? From (Ibid.) "wherewith you cover yourself." If from there, I would think that night-clothes are also included (as requiring tzitzith). It is, therefore, written (Bamidbar, Ibid. 39) "and you shall see it" — in the daytime and not at night. And if it were intended both for day and night, it requires tzitzith. I might think that this excludes both the above and the garment of a blind man; it is, therefore, written (Bamidbar, Ibid. 39) "And it shall be for you for tzitzith" — in any event (i.e., to include a blind man). (Ibid. 38) "and they shall place on the tzitzith (on) the corner a strand of tcheleth": spun and doubled. This tells me only of the tcheleth, that it is to be spun and doubled. Whence do I derive (the same for) the white (i.e., the wool)? You derive it by induction, viz.: Since the Torah said: "place" tcheleth and "place" white, just as tcheleth is spun and doubled, so, white is spun and doubled. "and they shall place": on the place of the weaving (i.e., the corner of the garment), and not on the place of the "growing" (i.e., the strands at the corner of the garment). If he did place it on the site of the "growing," it is (nonetheless) kasher. R. Eliezer b. Yaakov includes it both on the "growing" and on the very edge of the garment, it being written "on the corners of their garments." "and they shall place on the tzitzith (on) the corner": What is the intent of this? From "and they shall make for themselves tzitzith, I might think that he should weave it (the tzitzith) together with it (the garment; it is, therefore, written "and they shall place." How so? He ties it (the tzitzith) together with it (the garment). (Ibid. 39) "And it shall be to you for tzitzith": The four tzitzith are mutually inclusive (i.e., in the absence of one there is no mitzvah), the four being one mitzvah. R. Yishmael says: They are four mitzvoth. R. Elazar b. R. Shimon says: Why is it called "tcheleth"? Because the Egyptians were "bereaved" ("nitkelu" [like "tcheleth"]) of their first-born, viz. (Shemot 12:29) "And it was in the middle of the night, that the L-rd smote every first-born, etc." Variantly: Because the Egyptians were "destroyed" ("kalu") in the Red Sea. Why is it called "tzitzith"? Because the L-rd "looked" ("hetzith") over our fathers' houses in Egypt, as it is written (Song of Songs 2:9) "The voice of My Beloved, behold, it is coming … My Beloved is like a gazelle or a young hart … Behold, He stands behind our wall, looking through the windows, peering through the lattices." R. Chanina b. Antignos says: One who fulfills the mitzvah of tzitzith, what is said of him? (Zechariah 8:23) "In these days it will happen that ten men, of all the languages of the nations will take hold of the corner (i.e., of the tzitzith) of a Jewish man, saying 'Let us go with you, for we have heard that G-d is with you!'" And one who nullifies the mitzvah of "the corner," what is said of him? (Iyyov 38:13) "to take hold of the corners of the earth and to shake the wicked from it!" R. Meir says: It is not written (Bamidbar, Ibid. 39) "And you shall see them" (the tzitzith), but "And you shall see Him." Scripture hereby apprises us that if one fulfills the mitzvah of tzitzith, it is reckoned unto him as if he beheld the face of the Shechinah. For tcheleth is reminiscent of (the color of) the sea; the sea, of the firmament; and the firmament, of the Throne of Glory, as it is written (Ezekiel 1:26) "And above the firmament that was over their heads … (28) the appearance of the likeness of the glory of the L-rd." (Bamidbar, Ibid.) "and you shall see and you shall remember": See this mitzvah and remember another mitzvah, (which is contingent upon it.) Which is that? The recitation of the Shema — But perhaps (the reference is to) one of all the other mitzvoth of the Torah. It is, therefore, written (in the section of tzitzith, Ibid. 41) "I am the L-rd your G-d," which you find to be written only in (the section of) the recitation of the Shema. "and you shall remember": Remember (i.e., recite) the section with your mouth. I might think that the section "vehaya im shamoa" (Devarim 11:13-21) should precede all of the sections. — Would you say that? The section of Shema (Devarim 6:4-9), which contains acceptance of the yoke of the kingdom of Heaven should precede "vehaya im shamoa," which contains acceptance of the yoke of mitzvoth, and "vehaya im shamoa," which obtains both in the daytime and at night, should precede the section of tzitzith ("vayomer" [Bamidbar 15:37-41]), which obtains only in the daytime. And perhaps he should recite three (sections) in the evening as he does in the daytime. It is, therefore, written (of tzitzith [Bamidbar 15:39]) "and you shall see it" — in the daytime and not at night. R. Shimon b. Yochai says: The section of Shema, which contains (the mitzvah of) learning (Torah), should precede "vehaya im shamoa," which speaks only of teaching. And "vehaya im shamoa" should precede the section of tzitzith, which is only to do (i.e., the final stage). For thus was Torah given: to learn and to teach, to keep and to do: "And you shall see it, and you shall remember (all the mitzvoth of the L-rd, and you shall do them."): Now does this not follow a fortiori, viz.: If one who fulfills the mitzvah of tzitzith, (which is only a sign and a remembrance towards the doing of mitzvoth,) is accounted as one who has fulfilled all of the mitzvoth, how much more so (is this true of) one who (actively) performs (any one of) all the mitzvoth of the Torah! "And you shall not go astray after your hearts": This is heresy, as it is written (Koheleth 7:26) "And I find more bitter than death 'the woman' (heresy), whose heart is snares and nets. Her hands are bonds. The good before G-d shall escape her." "and after your eyes": This is harlotry, as it is written (Judges 14:3) "Take her for me, for she is just in my eyes." "after which you go astray": This is idolatry, as it is written (Ibid. 8:33) "and they went astray after the ba'alim." R. Nathan says: that one not "drink" in this "cup" (i.e., his own wife), and cast his gaze at the "cup" of another. Variantly: "And you shall not go astray after your hearts and after your eyes": This teaches us that the eyes follow the heart. — But perhaps the heart follows the eyes! Would you say that? Are there not blind men who commit all the abominations in the world? What, then, is the intent of "And you shall not go astray after your hearts, etc."? That the eyes follow the heart. R. Yishmael says: "And you shall not go astray after your hearts": What is the intent of this? From (Koheleth 11:9) "Rejoice young man in your youth (… and walk in the ways of your heart"), (I would not know whether) in a way that is straight or in (any) way that you like; it is, therefore, written "And you shall not go astray after your hearts." (Ibid. 40) "So that you remember and you do (all of My mitzvoth): This equates remembering with doing. "and you shall be holy to your G-d": This refers to the holiness of all of the mitzvoth. You say the holiness of (all the) mitzvoth, but perhaps the holiness of tzitzith (is intended). — Would you say that? What is the (general) context? The holiness of all the mitzvoth. Rebbi says: The reference is to the holiness of tzitzith. You say the holiness of tzitzith, but perhaps the holiness of all the mitzvoth is intended. — (Vayikra 19:2) "Holy shall you be" already refers to the holiness of all the mitzvoth. How, then, am I to understand "and you shall be holy to your G-d"? As referring to the holiness of tzitzith — whence it is seen that tzitzith add holiness to Israel. (Ibid. 41) "I am the L-rd your G-d, who took you out of the land of Egypt.": Why is this mentioned here? So that one not say: I will take imitation-dyed threads (and attach them to my garment) as tcheleth, and who will know the difference? If (within the framework of) the measure of punishment, the lesser measure (of the L-rd) — if one sins in secret, He exposes him in public, (as He did in Egypt), then, (within the framework of) the measure of good, the greater measure (of the L-rd) — how much more so (does this hold true)! Variantly: Why is the exodus from Egypt mentioned in connection with every mitzvah? An analogy: The son of a king's loved one was taken captive. When he (the king) redeems him, he redeems him not as a son, but as a servant, so that if he (the son) does not accept his decree, he can say to him "You are my servant!" When they enter the province, he (the king) says to him: Put on my sandals and carry my things before me to the bath-house. The son begins to object, whereupon the king presents him with his writ (of servitude) and says to him: "You are my servant!" Thus, when the Holy One Blessed be He redeemed the seed of His loved one, He did not redeem them as "sons," but as servants, so that if they reject His decree He says to them: "You are My servants!" When they went to the desert, He began to decree upon them some "light" mitzvoth and some formidable ones, such as Shabbath, illicit relations, tzitzith, and tefillin, and Israel began to object — whereupon He said to them: "You are My servants! On that condition I redeemed you; on condition that I decree and you fulfill!" "I am the L-rd your G-d": Why is this stated again? Is it not already written (Shemot 20:2) "I am the L-rd your G-d who took you out of the land of Egypt"? Why state it again? So that Israel not say: Why did the L-rd command us (to do mitzvoth)? Is it not so that we do them and receive reward? We shall not do them and we shall not receive reward! As Israel said (Ezekiel 20:1) "There came to me (Ezekiel) men of the elders of Israel to make inquiry of the L-rd, and they sat before me." They said to him: A servant whose Master has sold him, does he not leave His domain? Ezekiel: Yes. They: Since the L-rd has sold us to the nations, we have left His domain. Ezekiel: A servant whose Master has sold him in order to return, does he leave His domain? (Ibid. 32-33) "And what enters your minds, it shall not be, your saying: We will be like the nations, like the families of the lands, to serve wood and stone. As I live, says the L-rd G-d. I swear to you that I will rule over you with a strong hand and with an outstretched arm and with outpoured wrath!" "with a strong hand": pestilence, as it is written (in that regard, Shemot 9:3) "Behold, the hand of the L-rd is in your cattle, etc." "with an outstretched arm": the sword, as it is written (I Chronicles 21:16) "with his (the angel's) sword drawn in his hand, stretched over Jerusalem." "and with outpoured wrath": famine. After I bring these three calamities upon you, one after the other, I will rule over you perforce!

### Midrash: Sifrei Bamidbar 115:1

Midrash: Sifra, Kedoshim, Chapter 10 21) (Vayikra 10:6) "And the soul that turns to the ovoth and to the yidonim to stray after them": Why is this written? From (Vayikra 20:27) "And a man or a woman an ov or a yidoni … with stones shall they stone them," we hear the punishment. Whence do we derive the exhortation? From (Vayikra 19:31) "Do not turn to the ovoth and to the yidonim." We hear the punishment and the exhortation, but we have not heard kareth (cutting-off). It is, therefore, written "And the soul that turns to the ovoth and to the yidonim … I shall cut him off from the midst of his people."

### Midrash: Sifra, Kedoshim, Chapter 10 2

Midrash: Vayikra Rabbah 24:7-8  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

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### Midrash: Vayikra Rabbah 24:6

Midrash: Vayikra Rabbah 24:9  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:9

Midrash: Pirkei DeRabbi Eliezer 51:1**THE NEW HEAVENS AND EARTH**   
RABBAN GAMALIEL said: Just as the New Moons are renewed and sanctified in this world, so will Israel be sanctified and renewed in the future world just like the New Moons, as it is said, "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy" (Lev. 19:2). The sages say: The heavens and the earth are destined to pass away and to be renewed. What is written concerning them? "And all the host of the heaven shall be dissolved, and the heavens shall be rolled together as a scroll" (Isa. 34:4). Just as when a man reads in a scroll of the Torah and he rolls it, and again he opens it to read therein and he rolls it (together), likewise in the future will the Holy One, blessed be He, roll together the heavens like a scroll, as it is said, "And the heavens shall be rolled together as a scroll" (*ibid.*); "And the earth shall wax old like a garment" (Isa. 51:6); just as a man spreads out his garment and folds it up, and again he unfolds it || and puts it on and renews it (thereby), likewise the Holy One, blessed be He, in the future will fold up the earth and again will He spread it out and put it in its place like a garment, as it is said. "And the earth shall wax old like a garment" (*ibid.*).

### Midrash: Pirkei DeRabbi Eliezer 51:1

Midrash: Sifra, Kedoshim, Chapter 10 21) (Vayikra 10:6) "And the soul that turns to the ovoth and to the yidonim to stray after them": Why is this written? From (Vayikra 20:27) "And a man or a woman an ov or a yidoni … with stones shall they stone them," we hear the punishment. Whence do we derive the exhortation? From (Vayikra 19:31) "Do not turn to the ovoth and to the yidonim." We hear the punishment and the exhortation, but we have not heard kareth (cutting-off). It is, therefore, written "And the soul that turns to the ovoth and to the yidonim … I shall cut him off from the midst of his people."

### Midrash: Sifra, Kedoshim, Chapter 10 2

Midrash: Midrash Tanchuma, Kedoshim 9:1(Lev. 19:2:) “You shall be holy.” This text is related (to Ps. 20:3), “May He send you help from the sanctuary and sustain you from Zion.” From the sanctuary (*qdsh*) [means] from the holiness (rt.: *qdsh*) of the works that are in you; and [sustain you] from Zion (*mtsywn*) [means] [from the marker (*tsywn*)] of the works that are in you.28*M. Pss. 20:5.* R. Berekhyah said, “There was a story in our village about a certain spirit who dwelt by the spring.29*Lev. R. 24:3.* Another spirit came to attack30*Lahizdawweg*, from the root *Zug*. The word also has implications of mating. Cf. the Gk.: *zeugos*, i.e., “a team of beasts,” and then “a married couple.” Cf. also the Latin: *conjugium*, from *jugum.* it and sought to get it away from there. There was also there a certain saint whose name was Jose the man of Zaythor. The first spirit appeared to him. It said to him, ‘Rabbi, look at how many years I have been situated here; yet neither at noon nor at night nor during the day have I harmed [any] mortal. But now this spirit has come upon me from another place and wants to get me away from here in order to harm mortals.’ He said to it, ‘What shall we do?’ It said to him, ‘Take your staves and your scythes, and go out against it at the noon hour. Then say, “Ours has won! Ours is winning!” And it will run away.’ They did so and drove it away from there.” They used to say, “They did not move from here until they saw, as it were, a clot of blood floating on the water.” When the sages heard about the matter, they said, “If something which was not created with a need for assistance, needs assistance and support, how much the more so in the case of people.” David, therefore, said (in Ps. 20:3), “May He send you help from the sanctuary.”

### Midrash: Midrash Tanchuma, Kedoshim 9:1

Midrash: Midrash Tanchuma Buber, Kedoshim 5:1(Lev. 19:2:) YOU SHALL BE HOLY. Why? (*Ibid*., cont.:) BECAUSE I&lt; , THE LORD YOUR GOD, &gt; AM HOLY; for I have made you cling to my loins, as stated (in Jer. 13:11): FOR, AS THE GIRDLE CLINGS UNTO ONE'S LOINS, &lt; SO I HAVE MADE ALL THE HOUSE OF ISRAEL AND ALL THE HOUSE OF JUDAH CLING TO ME, SAYS THE LORD &gt;.16*Tanh*., Lev. 7:5. The Holy One said to them, &lt; i.e., &gt; to Israel, I am not like flesh and blood. With a king of flesh and blood, mortals have no right to be called by his name. You yourself know that, when someone wants to accuse17*Gk.: kategorein.* his fellow, he calls him Augustus18*Lat.: Augusta.* The text should read *Augustus*. See Jastrow, s.v., *Agusta (‘GWST’)*. so-and-so; and there is no life for him. But Israel is called by the name of the Holy One. He is called God; and he has called Israel gods, as stated (in Ps. 82:6): I SAID: YOU ARE GODS. He is called wise, as stated (in Job 9:4): ONE WISE OF HEART AND MIGHTY IN STRENGTH; and he has called Israel wise, as stated (in Deut. 4:6): SURELY THIS GREAT NATION IS A WISE AND UNDERSTANDING PEOPLE. God is called beloved, as stated (in Cant. 5:10): MY BELOVED IS BRIGHT AND RUDDY; and he has called them beloved, as stated (Cant. 5:1): EAT, FRIENDS, AND DRINK TO EXCESS, BELOVED ONES. He is called chosen, as stated (in Cant. 5:15): STATELY (literally: CHOSEN) AS THE CEDARS; and he has called them chosen, as stated (in Deut. 7:6): [THE LORD YOUR GOD] HAS CHOSEN YOU. He is called pious, as stated (in Jer. 3:12): FOR [I] AM PIOUS, SAYS THE LORD; and he has called them pious, as stated (in Ps. 50:5): GATHER TO ME, MY PIOUS ONES. He is called holy, as stated (in Is. 6:3): HOLY, HOLY, HOLY IS THE LORD OF HOSTS; and he has called Israel holy, [as stated (in Lev. 19:2): YOU SHALL BE HOLY.] The Holy One said: In this world you have been called holy, but in the world to come (according to Is. 4:3): AND IT SHALL COME TO PASS THAT THE ONE WHO IS LEFT IN ZION AND WHO REMAINS IN JERUSALEM SHALL BE CALLED HOLY.

### Midrash: Midrash Tanchuma Buber, Kedoshim 5:1

Midrash: Midrash Tanchuma Buber, Kedoshim 4:1[Another interpretation (of Lev. 19:2:) SPEAK UNTO THE WHOLE CONGREGATION OF THE CHILDREN OF ISRAEL,] &lt; AND SAY UNTO THEM: &gt; YOU SHALL BE HOLY, BECAUSE I&lt; , THE LORD YOUR GOD, &gt; AM HOLY. The Holy One said to them: Be holy just as I am holy in every respect.11*Tanh*., Gen. 1:7; Lev. 7:4; above, Gen. 1:7. See what is written (in Josh. 24:19): FOR HE IS A HOLY GOD (in the plural).12*The words, HOLY and GOD, are both plural in the Hebrew.* What is the meaning of FOR HE IS A HOLY GOD (in the plural)? This verse &lt; provides &gt; an opening for the heretics (*minim*), in that he seems like two powers.13*Alan F. Segal, Two Powers in Heaven: Early Rabbinic Reports about Christianity and Gnosticism* (“Studies in Judaism in Late Antiquity,” 25; Leiden: Brill, 1977), p. 121. The heretics asked R. Simlay: What is the meaning of FOR HE IS HOLY GOD?14*See above, Tanh.* (Buber), Gen. 1:7; and the parallels listed there. Do you not say that he is one power? See, here are &lt; at least &gt; two powers. He said to them: You idiots! [See what is written: FOR HE IS A HOLY GOD (in the plural). You would say: They are &lt; at least &gt; two powers, [for why are GOD and HOLY plural?] R. Berekhyah said in the name of R. Abba: What is the meaning of HE IS A HOLY &lt; GOD &gt; (with HOLY in the plural)? That he is holy in all categories of holiness. How? R. Aha bar Hanina said: His speech is in holiness, as stated (in Ps. 60:8 [6]): GOD SPOKE IN HIS HOLINESS (i.e., in the Holy Place, the Temple). His way is in holiness, as stated (in Ps. 77:14 [13]): YOUR WAY, O GOD, IS IN HOLINESS (i.e., in the Holy Place). He is seen in holiness, as stated (in Ps. 63:3 [2]): SO I HAVE BEHELD YOU IN HOLINESS, (i.e., in the Holy Place). His praise15*Gk.: kalos* (“beautifully”). is in holiness, as stated (in Exod. 15:11): WHO IS LIKE YOU, GLORIOUS IN HOLINESS? The uncovering of his arm is in holiness, as stated (in Is. 52:10): THE LORD HAS UNCOVERED &lt; HIS ARM OF HOLINESS &gt;. Ergo (in Josh. 24:19) HE IS A HOLY GOD (with HOLY in the plural), because he is holy in all categories of holiness.

### Midrash: Midrash Tanchuma Buber, Kedoshim 4:1

Midrash: Midrash Tanchuma, Kedoshim 2:1(Lev. 19:2:) “You shall be holy, for I am holy.” The Holy One, blessed be He, said to Israel, “Before I created My world, the ministering angels praised My name through you and sanctified Me through you by saying (in I Chron. 16:36), ‘Blessed is the Lord God of Israel from everlasting to everlasting.’” When the first Adam was created, the angels said, “Master of the world, is this the one in whose name we are praising You?” He told them, “No. This person is a thief, since it is stated (of him in Gen. 3:17), ‘and you ate of the tree.’” [When] Noah came, they said to Him (i.e., to the Holy One, blessed be He), “Is this the one?” He told them, “[No]. This person is a drunkard, since it is stated (of him in Gen. 9:21), ‘Then he drank of the wine [and became drunk].’” [When] Abraham came, they said to Him, “Is this the one?” He told them, “This is a stranger (*ger*), from which Yishmael came out.” [When] Isaac came, they said to Him, “Is this the one?” He told them, “This one loves My enemy, as stated (in Gen. 25:28), ‘Now Isaac loved Esau.’” When Jacob came, they said to Him, “Is this the one?” He told them, “Yes, for so it says (in Gen. 35:10), ‘God said to him, “Your name shall no longer be Jacob, but your name shall be Israel.”’ So all Israel was called by his name.” At that time the Holy One, blessed be he, sanctified them because of His name, as stated (in Is. 49:3), “Israel, in whom I will be glorified.” The Holy One, blessed be He, said to him, “Since you were sanctified for My name before I created My world, be holy as I am holy.” It is so stated (in Lev. 19:2), “[You shall be holy,] because I am holy.” To what is the matter comparable? To a king who betrothed a wife. He said to her, “Because you have been betrothed (literally, sanctified) to my name, I am a king and you, a queen. Just as it (i.e., my name) is an honor for me, so it is an honor for you. Why? Because you are my wife.” Thus the Holy One, blessed be He, said to Moses, “Go and sanctify (i.e., go and betroth) Israel,” as stated (in Exod. 19:10), “and sanctify (rt.: *qdsh*) them today and tomorrow.” The Holy One, blessed be He, sanctified them and said to them (in Exod. 19:6), “But you shall be for Me a kingdom of priests, a holy (rt.: *qdsh*) nation.” Why? (Lev. 19:2:) “Because I the Lord am holy.” And you also shall be sanctified (rt.: *qdsh*) just as you have sanctified Me, as stated (in Lev. 19:2) “Speak unto the whole congregation of the Children of Israel, and say unto them, ‘You shall be holy (rt.: *qdsh*).’” The Holy One, blessed be He, said unto them, “If you are worthy, you shall be called a congregation of holy ones (rt.: *qdsh*); [but if] you are unworthy, you shall be called an evil congregation, as stated (Numb. 14:27) ‘How long shall this evil congregation?’”

### Midrash: Midrash Tanchuma, Kedoshim 2:1

Midrash: Midrash Tanchuma, Kedoshim 5:1(Lev. 19:2:) “You shall be holy.” Why? Because I have made you cling to My loins, as stated (in Jer. 13:11), “For as the girdle clings unto one's loins, [so I have made all the House of Israel and all the House of Judah cling to Me, says the Lord].” Therefore, “You shall be holy, because I, the Lord am holy.” The Holy One, blessed be He, said to them, [i.e.,] to Israel, “I am not like flesh and blood. With a king of flesh and blood, mortals have no right to be called by his name. You yourself know that, when someone wants to accuse12*Gk.: kategorein.* his fellow, he calls him Augustus13*Lat.: Augusta.* The text should read *Augustus*. See Jastrow, s.v., *Agusta (‘GWST’)*. so-and-so; and there is no life for him. But Israel is called by the name of the Holy One, blessed be He.” He is called God (Powers); and He has called Israel powers, as stated (in Ps. 82:6), “I said, ‘You are powers.’” He is called wise, as stated (in Job 9:4), “One wise of heart and mighty in strength”; and He has called Israel wise, as stated (in Deut. 4:6), “surely this great nation is a wise and understanding people.” God is called beloved, as stated (in Cant. 5:10), “My beloved is bright and ruddy”; and He has called them beloved, as stated (Cant. 5:1), “eat, friends, [and drink to excess, beloved ones].” He is called chosen, as stated (in Cant. 5:15), “stately (literally: chosen) as the cedars”; and He has called them chosen, as stated (in Deut. 7:6), “the Lord your God has chosen you.” He is called pious, as stated (in Jer. 3:12), “’For I am pious,’ says the Lord”; and He has called them pious, as stated (in Ps. 50:5), “Gather to me, my pious ones.” He is called holy, as stated (in Is. 6:3), “Holy, holy, holy is the Lord of hosts,” and also (Ps. 99:9), “for the Lord our God is holy”; and He has called Israel holy, as stated (in Lev. 19:2), “You shall be holy.” The Holy One, blessed be He, said, “In this world you have been called holy. In the world to come (according to Is. 4:3), “And it shall come to pass that the one who is left in Zion and who remains in Jerusalem shall be called holy.”

### Midrash: Midrash Tanchuma, Kedoshim 5:1

Midrash: Midrash Tanchuma Buber, Kedoshim 9:1(Lev. 19:2:) YOU SHALL BE HOLY. This text is related (to Ps. 20:3 [2]): MAY HE SEND YOU HELP FROM THE SANCTUARY AND SUSTAIN YOU FROM ZION. FROM THE SANCTUARY (*QDSh*) &lt; means &gt; from the holiness (rt.: *QDSh*) of the works that are in you; AND [SUSTAIN YOU] FROM ZION (*MTsYWN*) &lt; means &gt; [from the marker (*TsYWN*)] of the works that are in you.35*Tanh*., Lev. 7:9; M. Pss. 20:5. R. Berekhyah said: There was a story in our village about a certain spirit who dwelt by the spring.36*Lev. R. 24:3.* Another spirit came to attack37*Lahizdawweg*, from the root *Zug*. The word also has implications of mating. Cf. the Gk.: *zeugos*, i.e., “a team of beasts,” and then “a married couple.” Cf. also the Latin: *conjugium*, from *jugum.* it and sought to get it away from there. There was also there a certain saint whose name was Jose the man of Zaythor. The first spirit appeared to him. It said to him: Rabbi, look at how many years I have been situated here; yet neither at noon nor at night have I harmed &lt; any &gt; mortal. {Also not during the day.} But now this spirit has come upon me from another place and wants to get me away from here in order to harm mortals. He said to it: What shall we do? It said to him: Take your staves and your scythes, and go out against it at the noon hour. Then say: Ours is winning! Ours is winning! And it will run away. They did so and drove it away from there. They used to say: They did not move from here until they saw, as it were, a clot of blood floating on the water. When the sages heard about the matter, they said: If something which was not created with a need for assistance needs assistance, how much the more so in the case of the children of Adam. David, therefore, said (in Ps. 20:3 [2]): MAY HE SEND YOU HELP FROM THE SANCTUARY.

### Midrash: Midrash Tanchuma Buber, Kedoshim 9:1

Midrash: Midrash Tanchuma, Kedoshim 1:1(Lev. 19:2:) “Speak unto the [whole congregation] of the Children of Israel, and say unto them, ‘You shall be holy.’” This text is related (to Is. 5:16), “The Lord of hosts has been exalted through justice, and the holy God has been sanctified through holiness.” When did the Holy One, blessed be He, become exalted in His world? When he brought about judgment and justice among the peoples of the world. It is so stated (in Is. 3:13), “The Lord stands up to plead a cause, and rises to judge peoples.” It also says (in Dan. 7:9), “I looked until thrones were set in place [or thrown down] (*remiw*).”1*The Aramaic word can mean both WERE SET IN PLACE and WERE THROWN DOWN. The former meaning better fits the biblical context; but one of the midrashic interpretations given here requires the latter meaning.* What is the meaning of “thrones” (in the plural)? Were there a lot of thrones, when [there is] that which is written (in Is. 6:1), “I saw the Lord seated upon a throne (in the singular)?” What is the meaning of “thrones?” R. Jose the Galilean and R. Aqiva differed.2*Hag*. 14a. One said, “Thrones denotes the throne plus its footstool; and the other said, “These are thrones that belong to the nations of the world, since the Holy One, blessed be He, is going to throw them down, as stated (in Hag. 2:22), ‘Then I will throw down the throne of kingdoms, [and destroy the kingdoms of the gentiles].’” You know [for yourself] that this is so. "Thrones were set up," is not written here (in Dan. 7:9), but “thrones were thrown down.” Thus it is written (in Exod. 15:1 or 21), “the horse and his rider he has thrown (rt.: *rmh*) into the sea.” Our masters say, “What is the meaning of thrones? In the age to come the Holy One, blessed be He, will sit down, and the angels will place thrones for the great ones of Israel for them to sit down, so that the Holy One, blessed be He, will be sitting with them like the president of the court (*av bet din*). Then they shall judge the peoples of the world, as stated (in Is. 3:14), ‘The Lord will come in judgment along with the elders of His people and their princes.’3*Exod. R. 5:12.* ‘Against the elders of His people’ is not written here, but ‘along with the elders [of His people].’ [Scripture] is teaching that the Holy One, blessed be He, will sit along with the elders and princes of Israel to judge the nations of the world.” And which [thrones] are they? These are the thrones of the house of David and the elders of Israel, as stated (in Ps. 122:5), “There stood the thrones of judgment, thrones of the House of David.” R. Pinhas said in the name of R. Hilqiyah the Southerner (i.e., from Judah), [who said] in the name of R. Reuben, “If you say, ‘When thrones stand there for judgment,’ [that] they are thrones of the House of David; then what is [the meaning of (Dan. 7:9), ‘and the Ancient of days (God) took His seat?’ That He sits among them like the president of the court, and with them He judges the nations. It is therefore written (ibid.), ‘until thrones were set in place.’” What is the meaning of (ibid., cont.), “and the hair of his head was like clean wool?” When the Holy One, blessed be He, cleanses Himself from the worshippers of idolatry; He gives them compensation for the easy commandments which they have observed in this world. [He does so] in order to judge them and convict them in the world to come, so that they will have no excuse and have no merit found for them. Thus it is stated (in Is. 14:32), “And what will he answer the angels of4*Mal’akhe.* In the biblical context, the word should be rendered as “messengers of,” but the midrash interprets the passage eschatologically. a [given] nation? That the Lord has established Zion, and in it there shall the afflicted of His people take refuge.” Then He immediately renders the judgment against them. At that time the Holy One, blessed be He, becomes exalted in his world, as stated (in Is. 5:16), “The Lord of hosts is exalted in judgment.” What is the meaning of (ibid.), “and the holy God is sanctified in justice (*tsedekah*, which also means charity)?” That He is sanctified in His world in justice, because He advocates for the defense concerning Israel, as stated (in Is. 63:1), “it is I who speaks in justice (*tsedekah*), mighty to save.” The Holy One, blessed be He, said to Israel, “In the future, I will be sanctified in you, as stated (in Is. 29:23), ‘For when [Jacob] sees his children in his midst, the work of My hands, they shall sanctify My name.’” And so it says (in Is. 49:3), “Israel in whom I will be glorified.” So you are sanctified in Me, and I am sanctified in you, as stated (in Lev. 11:44; cf. 19:2), “so you shall sanctify yourselves and be holy.”

### Midrash: Midrash Tanchuma, Kedoshim 1:1

Midrash: Midrash Tanchuma, Kedoshim 6:1(Lev. 19:2:) “You shall be holy.” R. Pinhas bar Hama the Priest said that R. Reuben said, “What is the meaning of that which is written (in Ezek. 3:12), ‘and I heard after me?’14*This translation follows the interpretation of the midrash. A more traditional translation would be BEHIND ME.* I heard a great roaring sound. What is the meaning of ‘after me ('hry)?’15*Tanh*., Exod. 4:13. After ('hry) I and my friends praised Him, I heard the ministering angels, as they praised Him and said (ibid., cont.), ‘Blessed be the glory of the Lord from His place.’” You should know that at the time that Moses went up above, he heard the voice of the angels praising like this. He [then] came down and taught Israel that they should say like this in a whisper, “Blessed be the name of His glorious majesty forever and ever.” R. Shmuel bar R. Nahmani said, “See what is written there (Ezekiel 1:25), ‘when they stood, their wings would droop.’ One who hears, ‘when they stood,’ would think there is sitting above. But [in fact] it is all in standing, as stated (Is. 6:2), ‘Seraphs standing above Him.’ And so does it state (Dan. 7:16), ‘I approached one of those standing.’ And so too (I Kings 22:19), ‘I saw the Lord sitting on His throne and all the host of the heavens were standing over Him.’ And what is the meaning of ‘in their standing, their wings drooped?’ From when Israel praised [God], the wings of the ministering angels drooped, [meaning] they stopped (stood) from saying praise, as they say praise with their wings.” It also says (in Job 38:7), “When the morning stars (i.e., the seed of Jacob)16*This interpretation of THE MORNING STARS is explicit in the parallel passage of Gen. R. 65:21, which explains that Jacob’s offspring are likened to stars in Dan. 12:3.* sang together, all the children of God (i.e., all the angels) shouted for joy.” R. Mani said, “Let not the recitation of the Shema be trivial in your eyes, because there are two hundred forty-eight words in it17*The number includes the response after the first line of the Shema (cited below) plus the three preliminary words with which one precedes the Shema when praying in private, i.e., El melekh ne’eman* (“God is a faithful King”). corresponding to [the number of] parts that are in a human being; and out of them [comes], ‘Blessed be the name of His glorious majesty forever and ever.’”18*This blessing is the liturgical response to the first line of the Shema.* The Holy One, blessed be He, said, “If you have kept what is Mine in reciting it properly, I will also keep what is yours.” Therefore, David offered praise19*Rt.: QLS;* cf. Gk.: *kalos* (“beautifully”). (in Ps. 17:8), “Keep me as the pupil of an eye.” The Holy One, blessed be He, said to him (in Prov. 4:4), “Keep My commandments and live.” R. Simeon ben Halafta said, “To what is the matter comparable?20*Deut. R. 4:4.* To someone who [lives] in the Galilee and has a vineyard in Judea, while someone in Judea has a vineyard in the Galilee. The one who [lives] in the Galilee goes to Judea to cultivate his vineyard. The one in Judea goes to the Galilee to cultivate his vineyard. [One day] they meet with each another, and one said to the other, ‘Instead of you coming to my place, keep watch over what is mine in your area; and I will keep watch over what is yours in my area.’” So did David say (in Ps. 17:4), “Keep me as the pupil of an eye.” The Holy One, blessed be He, said to him (in Prov. 4:4), “keep My commandments and live.” Similarly the Holy One, blessed be He, said to Israel, “Keep the commandment to recite the Shema morning and evening, and I will keep you.” So is it stated (in Ps. 121:7), “The Lord shall keep you from all evil; He shall keep your soul.”

### Midrash: Midrash Tanchuma, Kedoshim 6:1

Midrash: Sifrei Bamidbar 115:1 (Bamidbar 15:37-38) "And the L-rd spoke to Moses, saying … and they shall make for themselves tzitzith": Women, too, are included (in the mitzvah of tzitzith.) R. Shimon exempts women from tzitzith, it being a time-based (only in the daytime) positive commandment, from which women are exempt, this being the principle: R. Shimon said: Women are exempt from all time-based positive commandments. R. Yehudah b. Bava said: Of a certainty, the sages exempted a woman's veil from tzitzith, and they are required in a wrap only because sometimes her husband covers himself with it. "tzitzith": "tzitzith" is something which "protrudes" ("yotzeh") somewhat. And the elders of Beth Shammai and those of Beth Hillel have already entered the upper chamber of Yonathan b. Betheira and declared: Tzitzith have no prescribed size. And they declared, similarly: A lulav has no prescribed size. "and they shall make for themselves tzitzith." I might think that one string suffices; it is, therefore, written (Devarim 22:12) "Fringes (shall you make for yourself.") How many fringes? Not fewer than three. These are the words of Beth Hillel. Beth Shammai say: Three of wool and the fourth of tcheleth (blue linen). And the halachah is in accordance with Beth Shammai. When is this so (that a minimum size is required)? In the beginning (of its attachment). But for what is left over or lopped off any size (is sufficient). (Bamidbar, Ibid.) "and they shall make for themselves tzitzith." I might think that all of it shall be tzitzith; it is, therefore, written "fringes." If "fringes," I might think all of it shall be fringes. It is, therefore, written "tzitzith." How is this (to be implemented)? That its fringes protrude from the corner (of the garment), and tzitzith from the fringes. "in the corners of their garments": I might think, even garments that are three-cornered, five-cornered, six-cornered, seven-cornered, and eight-cornered; it is, therefore, written (Devarim, Ibid.) "on the four corners of your garment," to exclude the aforementioned. And whence is it derived that pillows and covers are (also) excluded (from tzitzith)? From (Ibid.) "wherewith you cover yourself." If from there, I would think that night-clothes are also included (as requiring tzitzith). It is, therefore, written (Bamidbar, Ibid. 39) "and you shall see it" — in the daytime and not at night. And if it were intended both for day and night, it requires tzitzith. I might think that this excludes both the above and the garment of a blind man; it is, therefore, written (Bamidbar, Ibid. 39) "And it shall be for you for tzitzith" — in any event (i.e., to include a blind man). (Ibid. 38) "and they shall place on the tzitzith (on) the corner a strand of tcheleth": spun and doubled. This tells me only of the tcheleth, that it is to be spun and doubled. Whence do I derive (the same for) the white (i.e., the wool)? You derive it by induction, viz.: Since the Torah said: "place" tcheleth and "place" white, just as tcheleth is spun and doubled, so, white is spun and doubled. "and they shall place": on the place of the weaving (i.e., the corner of the garment), and not on the place of the "growing" (i.e., the strands at the corner of the garment). If he did place it on the site of the "growing," it is (nonetheless) kasher. R. Eliezer b. Yaakov includes it both on the "growing" and on the very edge of the garment, it being written "on the corners of their garments." "and they shall place on the tzitzith (on) the corner": What is the intent of this? From "and they shall make for themselves tzitzith, I might think that he should weave it (the tzitzith) together with it (the garment; it is, therefore, written "and they shall place." How so? He ties it (the tzitzith) together with it (the garment). (Ibid. 39) "And it shall be to you for tzitzith": The four tzitzith are mutually inclusive (i.e., in the absence of one there is no mitzvah), the four being one mitzvah. R. Yishmael says: They are four mitzvoth. R. Elazar b. R. Shimon says: Why is it called "tcheleth"? Because the Egyptians were "bereaved" ("nitkelu" [like "tcheleth"]) of their first-born, viz. (Shemot 12:29) "And it was in the middle of the night, that the L-rd smote every first-born, etc." Variantly: Because the Egyptians were "destroyed" ("kalu") in the Red Sea. Why is it called "tzitzith"? Because the L-rd "looked" ("hetzith") over our fathers' houses in Egypt, as it is written (Song of Songs 2:9) "The voice of My Beloved, behold, it is coming … My Beloved is like a gazelle or a young hart … Behold, He stands behind our wall, looking through the windows, peering through the lattices." R. Chanina b. Antignos says: One who fulfills the mitzvah of tzitzith, what is said of him? (Zechariah 8:23) "In these days it will happen that ten men, of all the languages of the nations will take hold of the corner (i.e., of the tzitzith) of a Jewish man, saying 'Let us go with you, for we have heard that G-d is with you!'" And one who nullifies the mitzvah of "the corner," what is said of him? (Iyyov 38:13) "to take hold of the corners of the earth and to shake the wicked from it!" R. Meir says: It is not written (Bamidbar, Ibid. 39) "And you shall see them" (the tzitzith), but "And you shall see Him." Scripture hereby apprises us that if one fulfills the mitzvah of tzitzith, it is reckoned unto him as if he beheld the face of the Shechinah. For tcheleth is reminiscent of (the color of) the sea; the sea, of the firmament; and the firmament, of the Throne of Glory, as it is written (Ezekiel 1:26) "And above the firmament that was over their heads … (28) the appearance of the likeness of the glory of the L-rd." (Bamidbar, Ibid.) "and you shall see and you shall remember": See this mitzvah and remember another mitzvah, (which is contingent upon it.) Which is that? The recitation of the Shema — But perhaps (the reference is to) one of all the other mitzvoth of the Torah. It is, therefore, written (in the section of tzitzith, Ibid. 41) "I am the L-rd your G-d," which you find to be written only in (the section of) the recitation of the Shema. "and you shall remember": Remember (i.e., recite) the section with your mouth. I might think that the section "vehaya im shamoa" (Devarim 11:13-21) should precede all of the sections. — Would you say that? The section of Shema (Devarim 6:4-9), which contains acceptance of the yoke of the kingdom of Heaven should precede "vehaya im shamoa," which contains acceptance of the yoke of mitzvoth, and "vehaya im shamoa," which obtains both in the daytime and at night, should precede the section of tzitzith ("vayomer" [Bamidbar 15:37-41]), which obtains only in the daytime. And perhaps he should recite three (sections) in the evening as he does in the daytime. It is, therefore, written (of tzitzith [Bamidbar 15:39]) "and you shall see it" — in the daytime and not at night. R. Shimon b. Yochai says: The section of Shema, which contains (the mitzvah of) learning (Torah), should precede "vehaya im shamoa," which speaks only of teaching. And "vehaya im shamoa" should precede the section of tzitzith, which is only to do (i.e., the final stage). For thus was Torah given: to learn and to teach, to keep and to do: "And you shall see it, and you shall remember (all the mitzvoth of the L-rd, and you shall do them."): Now does this not follow a fortiori, viz.: If one who fulfills the mitzvah of tzitzith, (which is only a sign and a remembrance towards the doing of mitzvoth,) is accounted as one who has fulfilled all of the mitzvoth, how much more so (is this true of) one who (actively) performs (any one of) all the mitzvoth of the Torah! "And you shall not go astray after your hearts": This is heresy, as it is written (Koheleth 7:26) "And I find more bitter than death 'the woman' (heresy), whose heart is snares and nets. Her hands are bonds. The good before G-d shall escape her." "and after your eyes": This is harlotry, as it is written (Judges 14:3) "Take her for me, for she is just in my eyes." "after which you go astray": This is idolatry, as it is written (Ibid. 8:33) "and they went astray after the ba'alim." R. Nathan says: that one not "drink" in this "cup" (i.e., his own wife), and cast his gaze at the "cup" of another. Variantly: "And you shall not go astray after your hearts and after your eyes": This teaches us that the eyes follow the heart. — But perhaps the heart follows the eyes! Would you say that? Are there not blind men who commit all the abominations in the world? What, then, is the intent of "And you shall not go astray after your hearts, etc."? That the eyes follow the heart. R. Yishmael says: "And you shall not go astray after your hearts": What is the intent of this? From (Koheleth 11:9) "Rejoice young man in your youth (… and walk in the ways of your heart"), (I would not know whether) in a way that is straight or in (any) way that you like; it is, therefore, written "And you shall not go astray after your hearts." (Ibid. 40) "So that you remember and you do (all of My mitzvoth): This equates remembering with doing. "and you shall be holy to your G-d": This refers to the holiness of all of the mitzvoth. You say the holiness of (all the) mitzvoth, but perhaps the holiness of tzitzith (is intended). — Would you say that? What is the (general) context? The holiness of all the mitzvoth. Rebbi says: The reference is to the holiness of tzitzith. You say the holiness of tzitzith, but perhaps the holiness of all the mitzvoth is intended. — (Vayikra 19:2) "Holy shall you be" already refers to the holiness of all the mitzvoth. How, then, am I to understand "and you shall be holy to your G-d"? As referring to the holiness of tzitzith — whence it is seen that tzitzith add holiness to Israel. (Ibid. 41) "I am the L-rd your G-d, who took you out of the land of Egypt.": Why is this mentioned here? So that one not say: I will take imitation-dyed threads (and attach them to my garment) as tcheleth, and who will know the difference? If (within the framework of) the measure of punishment, the lesser measure (of the L-rd) — if one sins in secret, He exposes him in public, (as He did in Egypt), then, (within the framework of) the measure of good, the greater measure (of the L-rd) — how much more so (does this hold true)! Variantly: Why is the exodus from Egypt mentioned in connection with every mitzvah? An analogy: The son of a king's loved one was taken captive. When he (the king) redeems him, he redeems him not as a son, but as a servant, so that if he (the son) does not accept his decree, he can say to him "You are my servant!" When they enter the province, he (the king) says to him: Put on my sandals and carry my things before me to the bath-house. The son begins to object, whereupon the king presents him with his writ (of servitude) and says to him: "You are my servant!" Thus, when the Holy One Blessed be He redeemed the seed of His loved one, He did not redeem them as "sons," but as servants, so that if they reject His decree He says to them: "You are My servants!" When they went to the desert, He began to decree upon them some "light" mitzvoth and some formidable ones, such as Shabbath, illicit relations, tzitzith, and tefillin, and Israel began to object — whereupon He said to them: "You are My servants! On that condition I redeemed you; on condition that I decree and you fulfill!" "I am the L-rd your G-d": Why is this stated again? Is it not already written (Shemot 20:2) "I am the L-rd your G-d who took you out of the land of Egypt"? Why state it again? So that Israel not say: Why did the L-rd command us (to do mitzvoth)? Is it not so that we do them and receive reward? We shall not do them and we shall not receive reward! As Israel said (Ezekiel 20:1) "There came to me (Ezekiel) men of the elders of Israel to make inquiry of the L-rd, and they sat before me." They said to him: A servant whose Master has sold him, does he not leave His domain? Ezekiel: Yes. They: Since the L-rd has sold us to the nations, we have left His domain. Ezekiel: A servant whose Master has sold him in order to return, does he leave His domain? (Ibid. 32-33) "And what enters your minds, it shall not be, your saying: We will be like the nations, like the families of the lands, to serve wood and stone. As I live, says the L-rd G-d. I swear to you that I will rule over you with a strong hand and with an outstretched arm and with outpoured wrath!" "with a strong hand": pestilence, as it is written (in that regard, Shemot 9:3) "Behold, the hand of the L-rd is in your cattle, etc." "with an outstretched arm": the sword, as it is written (I Chronicles 21:16) "with his (the angel's) sword drawn in his hand, stretched over Jerusalem." "and with outpoured wrath": famine. After I bring these three calamities upon you, one after the other, I will rule over you perforce!

### Midrash: Sifrei Bamidbar 115:1

Midrash: Shemot Rabbah 43:5AND MOSES BESOUGHT THE LORD HIS GOD (32, 11). R. Tanhuma b. Abba began thus: Therefore He said that He would destroy them, had not Moses His chosen stood before him in the breach, to turn back His wrath (ps. 106.23). R. Hama b. Hanina said: The good advocate knows how to present his case clearly before the tribunal. Moses was one of the two advocates that arose to defend Israel and set themselves, as it were against the Holy One, blessed be He. These were Moes and Daniel. That Moses was one we deduce from: ‘Had not Moses His chosen, etc.,’ and that Daniel was the other we infer from: And I set my face unto the Lord God to seek by prayer, etc. (Dan IX, 3). These were the two men who set their face against the Attribute of strict Justice in order to plead for mercy on Israel’s behalf.

### Midrash: Shemot Rabbah 43:5

Midrash: Midrash Tanchuma Buber, Kedoshim 2:1Another interpretation (of Lev. 19:2:) YOU SHALL BE HOLY. The Holy One said to Israel: Before I created my world, the ministering angels praised my name through you and sanctified me through you by saying (in I Chron. 16:36): BLESSED IS THE LORD GOD OF ISRAEL FROM EVERLASTING TO EVERLASTING.8*Tanh*., Lev. 7:2. When the first Adam was created, the angels said: Sovereign of the World, is this the one in whose name we are praising you? He told them, [No]. This person is a thief, since it is stated (of him in Gen. 3:17): &lt; BECAUSE YOU OBEYED YOUR WIFE AND &gt; ATE OF THE TREE ABOUT WHICH I COMMANDED YOU, &lt; SAYING: DO NOT EAT OF IT. CURSED IS THE LAND BECAUSE OF YOU &gt;. &lt; When &gt; Noah came, they said to him (i.e., to the Holy One): Is this the one? He told them, [No]. This person is a drunkard, since it is stated (of him in Gen. 9:21): THEN HE DRANK OF THE WINE AND BECAME DRUNK…. &lt; When &gt; Abraham came, they said to him: Is this the one? He told them: This is a stranger (*ger*). &lt; When &gt; Isaac came, they said to him: Is this the one? He told them: This one loves my enemy, as stated (in Gen. 25:28): NOW ISAAC LOVED ESAU. When Jacob came, they said to him: Is this the one? He told them, Yes, for so it says (in Gen. 35:10): GOD SAID TO HIM: YOUR NAME SHALL NO LONGER BE JACOB, BUT YOUR NAME SHALL BE ISRAEL…. So all Israel was called by his name. At that time the Holy One, Blessed be He, sanctified them because of his name, as stated (in Is. 49:3): ISRAEL, IN WHOM I WILL BE GLORIFIED. The Holy One said to him: Since you were sanctified for my name before I created my world, Be holy as I am holy. It is so stated (in Lev. 19:2:) YOU SHALL BE HOLY, BECAUSE I, THE LORD YOUR GOD, AM HOLY. To what is the matter comparable? To a king who betrothed a wife. He said to her because you have been betrothed (literally: sanctified) to my name, I am a king and you, a queen. Just as it (i.e., my name) is an honor for me, so it is an honor for you. Why? Because you are my wife. Thus the Holy One said to Moses. Go and sanctify (i.e., go and betroth) Israel, as stated (in Exod. 19:10): GO UNTO THE PEOPLE AND SANCTIFY (rt.: *QDSh*) THEM TODAY AND TOMORROW. {The Holy One sanctified them} [He sanctified them. The Holy One came] and said to them (in Exod. 19:6): BUT YOU SHALL BE FOR ME A KINGDOM OF PRIESTS, A HOLY (rt.: *QDSh*) NATION. Why? (Lev. 19:2:) BECAUSE… I AM HOLY. And you also shall be sanctified (rt.: *QDSh*) just as you have sanctified me, as stated (in Lev. 19:2) SPEAK UNTO THE WHOLE CONGREGATION OF THE CHILDREN OF ISRAEL, AND SAY UNTO THEM: YOU SHALL BE HOLY (rt.: *QDSh*)…. The Holy One said unto them: If you are worthy, you shall be called a congregation of saints (rt.: *QDSh*); &lt; if &gt; you are unworthy, you shall be called an evil congregation. (Numb. 14:27:) HOW LONG SHALL THIS EVIL CONGREGATION…?

### Midrash: Midrash Tanchuma Buber, Kedoshim 2:1

Midrash: Midrash Tanchuma Buber, Kedoshim 3:1(Lev. 19:2:) SPEAK UNTO THE WHOLE CONGREGATION OF THE CHILDREN OF ISRAEL. What reason did he have to speak this parashah in an assembly?9*Tanh*., Lev. 7:3; Lev. R. 24:5. Why did he not say: SPEAK UNTO THE CHILDREN OF ISRAEL, as in the rest of the parashiot,10*I.e., in Exod. 14:2, 15; 25:2; 31:13 Lev. 1:2; 4:2; 7:23, 29; 12:2; 15:2; 18:2; 23:2, 10, 24, 34; 25:2; 27:2; Numb. 5:6, 12; 6:2; 9:10; 15:2, 18, 38; 17:17 (2); 19:2; 33:51; 35:10.* rather than &lt; SPEAK &gt; UNTO THE WHOLE CONGREGATION &lt; OF THE CHILDREN OF ISRAEL &gt;? Because all of the &lt; Ten &gt; Commandments are included within it. How?

### Midrash: Midrash Tanchuma Buber, Kedoshim 3:1

Midrash: Midrash Tanchuma Buber, Kedoshim 3:2(Lev. 19:2:) SPEAK UNTO THE WHOLE CONGREGATION OF THE CHILDREN OF ISRAEL. What reason did he have to speak this parashah in an assembly?9*Tanh*., Lev. 7:3; Lev. R. 24:5. Why did he not say: SPEAK UNTO THE CHILDREN OF ISRAEL, as in the rest of the parashiot,10*I.e., in Exod. 14:2, 15; 25:2; 31:13 Lev. 1:2; 4:2; 7:23, 29; 12:2; 15:2; 18:2; 23:2, 10, 24, 34; 25:2; 27:2; Numb. 5:6, 12; 6:2; 9:10; 15:2, 18, 38; 17:17 (2); 19:2; 33:51; 35:10.* rather than &lt; SPEAK &gt; UNTO THE WHOLE CONGREGATION &lt; OF THE CHILDREN OF ISRAEL &gt;? Because all of the &lt; Ten &gt; Commandments are included within it. How?

### Midrash: Midrash Tanchuma Buber, Kedoshim 3:2

Midrash: Midrash Tanchuma Buber, Kedoshim 3:3(Lev. 19:2:) SPEAK UNTO THE WHOLE CONGREGATION OF THE CHILDREN OF ISRAEL. What reason did he have to speak this parashah in an assembly?9*Tanh*., Lev. 7:3; Lev. R. 24:5. Why did he not say: SPEAK UNTO THE CHILDREN OF ISRAEL, as in the rest of the parashiot,10*I.e., in Exod. 14:2, 15; 25:2; 31:13 Lev. 1:2; 4:2; 7:23, 29; 12:2; 15:2; 18:2; 23:2, 10, 24, 34; 25:2; 27:2; Numb. 5:6, 12; 6:2; 9:10; 15:2, 18, 38; 17:17 (2); 19:2; 33:51; 35:10.* rather than &lt; SPEAK &gt; UNTO THE WHOLE CONGREGATION &lt; OF THE CHILDREN OF ISRAEL &gt;? Because all of the &lt; Ten &gt; Commandments are included within it. How?

### Midrash: Midrash Tanchuma Buber, Kedoshim 3:3

Midrash: Midrash Tanchuma Buber, Kedoshim 6:1(Lev. 19:2:) YOU SHALL BE HOLY. R. Pinhas bar Hama the Priest said: R. Reuben said: What is the meaning of that which is written (in Ezek. 3:12): AND AFTER ME19*This translation follows the interpretation of the midrash. A more traditional translation would be BEHIND ME.* I HEARD A GREAT ROARING SOUND. What is the meaning of AFTER ME ('HRY)?20*Tanh*., Lev. 7:6; also above, Exod. 4:13. After ('HRY) I and my friends praised him, I heard the ministering angels, as they praised him and said (ibid., cont.): BLESSED BE THE GLORY OF THE LORD FROM HIS PLACE. It also says (in Job 38:7): WHEN THE MORNING STARS (i.e., the seed of Jacob)21*This interpretation of THE MORNING STARS is explicit in the parallel passage of Gen. R. 65:21, which explains that Jacob’s offspring are likened to stars in Dan. 12:3. See also the much fuller parallel in Tanh*., Lev. 7:6. SANG TOGETHER, then (ibid., cont.:) ALL THE CHILDREN OF GOD (i.e., all the angels) SHOUTED FOR JOY. R. Mani said: Let not the recitation of the Shema be trivial in your eyes because there are two hundred forty-eight words in it,22*The number includes the response after the first line of the Shema (cited below) plus the three preliminary words with which one precedes the Shema when praying in private, i.e., El melekh ne’eman* (“God is a faithful king”). corresponding to &lt; the number of &gt; parts that are in a human being; and out of them &lt; comes &gt; BLESSED BE THE NAME OF HIS GLORIOUS MAJESTY FOREVER AND EVER.23*This blessing is the liturgical response to the first line of the Shema.* The Holy One said: If you have kept what is mine in reciting it properly, I will also keep what is yours. Therefore, David offered praise24*Rt.: QLS;* cf. Gk.: *kalos* (“beautifully”). (in Ps. 17:8): KEEP ME AS THE PUPIL OF AN EYE. The Holy One said to him (in Prov. 4:4): KEEP MY COMMANDMENTS AND LIVE. R. Simeon ben Halafta said: To what is the matter comparable?25*Deut. R. 4:4.* To someone who &lt; lives &gt; in Galilee and has a vineyard in Judea, while someone in Judea has a vineyard in Galilee. The one who &lt; lives &gt; in Galilee goes to Judea to cultivate his vineyard. The one in Judea goes to Galilee to cultivate his vineyard. &lt; One day &gt; they meet with each another, and one said to the other: Instead of you coming to my place, keep watch over what is mine in your neighborhood; and I will keep watch over what is yours in my neighborhood. So did David say (in Ps. 17:4): KEEP ME AS THE PUPIL OF AN EYE? The Holy One said to him (in Prov. 4:4): KEEP MY COMMANDMENTS AND LIVE. Similarly the Holy One said to Israel: Keep my commandment, the commandment to recite the Shema morning and evening, and I will keep you, as stated (in Ps. 121:7): THE LORD SHALL KEEP YOU FROM ALL EVIL; HE SHALL KEEP YOUR SOUL.

### Midrash: Midrash Tanchuma Buber, Kedoshim 6:1

Midrash: Vayikra Rabbah 24:5  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:5

Midrash: Midrash Tanchuma, Kedoshim 4:1(Lev. 19:2:) “You shall be holy.”7*Tanh*., Gen. 1:7. See what is written (in Josh. 24:19), “for He is a holy God (in the plural).”8*The words, HOLY and GOD, are both plural in the Hebrew.* What is the meaning of this verse? It provides an opening for the heretics (*minim*), in that it seems to them like two powers.9*See Alan F. Segal, Two Powers in Heaven: Early Rabbinic Reports about Christianity and Gnosticism* (“Studies in Judaism in Late Antiquity,” 25; Leiden: Brill, 1977), p. 121. The heretics asked R. Simlay, “What is the meaning of ‘for He is a holy God?’10*See Tanh.* (Buber), Gen. 1:7; and the parallels listed there. Do you not say that He is one power? See from this verse, that there are [at least] two powers.” He said to them, “You idiots! Had it said, ‘[for] they are holy,’ you would have spoken [well. But] it is written, ‘[for] He (in the singular).’” And [regarding] that which it says, “holy God (in the plural),” R. Berekhyah said in the name of R. Abba, “What is the meaning of ‘He is a holy [God] (with holy in the plural)?’ That He is holy in all categories of holiness.” How? R. Aha bar Hanina said, “His speech is in holiness, as stated (in Ps. 60:8), ‘God spoke in His holiness (i.e., in the holy place, the Temple).’ His way is in holiness, as stated (in Ps. 77:14), ‘Your way, O God, is in holiness (i.e., in the holy place).’ He is seen in holiness, as stated (in Ps. 63:3), ‘So I have beheld You in holiness, (i.e., in the holy place).’ His praise11*Gk.: kalos* (“beautifully”). is in holiness, as stated (in Exod. 15:11), ‘Who is like You, glorious in holiness?’ The uncovering of His arm is in holiness, as stated (in Is. 52:10), ‘The Lord has uncovered His arm of holiness.’” Ergo (in Josh. 24:19) “He is a holy God (with holy in the plural),” because He is holy in all categories of holiness.

### Midrash: Midrash Tanchuma, Kedoshim 4:1

Midrash: Midrash Tanchuma, Kedoshim 3:1(Lev. 19:2:) “Speak unto the whole congregation of the Children of Israel, and say unto them, ‘You shall be holy.’” What reason did He have to speak this *parashah* in an assembly?5 *Lev. 7:3; Lev. R. 24:5.* Why did He not say, “Speak unto the Children of Israel,” as in the rest of the *parashiot*,6*I.e., in Exod. 14:2, 15; 25:2; 31:13 Lev. 1:2; 4:2; 7:23, 29; 12:2; 15:2; 18:2; 23:2, 10, 24, 34; 25:2; 27:2; Numb. 5:6, 12; 6:2; 9:10; 15:2, 18, 38; 17:17; 19:2; 33:51; 35:10.* rather than “[Speak] unto the whole congregation of the Children of Israel?” Because all of the [ten] commandments are included within it. How? In the commandments it is written (in Exod. 20:2 = Deut. 5:6), “I [am] the Lord your God”; and here (in Lev. 19:2), “I [am] the Lord your God.” In the commandments it is written (in Exod. 20:3 = Deut. 5:7), “You shall have no [other gods beside Me]”; and here (in Lev. 19:4), “Do not turn unto idols.” In the commandments it is written (in Exod. 20:7 = Deut. 5:11), “You shall not take [the name of the Lord your God in vain]”; and here (in Lev. 19:12), “You shall not swear falsely by My name.” In the commandments it is written (Deut. 5:12), “Guard the Sabbath day”; and here it is written (in Lev. 19:3), “You shall keep My Sabbaths.” In the commandments it is written (in Exod. 20:12 = Deut. 5:16), “Honor your father and your mother”; and here it is written (in Lev. 19:3, cont.), “you each shall fear his mother and his father.” In the commandments it is written (in Exod. 20:13 = Deut. 5:17), “You shall not murder”; and here it is written (in Lev. 19:16), “you shall not stand over the blood of your neighbor.” in the commandments it is written (in Exod. 20:13 = Deut. 5:17), “you shall not commit adultery”; and here it is written (in Lev. 19:2), “You shall be holy.“ In the commandments it is written (in Exod. 20:13 = Deut. 5:17), “you shall not stea”l; and here it is written (in Lev. 19:11), “You shall not steal.” In the commandments it is written (in Exod. 20:13 = Deut. 5:17), “you shall not bear [false witness against your neighbor]”; and here it is written (in Lev. 19:16), “You shall not go around as a slanderer among your people.” In the commandments it is written (in Exod. 20:14 = Deut. 5:18), “You shall not covet”; and here it is written (in Lev. 19:13), “You shall not oppress your neighbor, and you shall not rob him.” Here all of the [ten] commandments are included within [it]. It is therefore stated (in Lev. 19:2), “Speak unto the whole congregation [of the Children of Israel].”

### Midrash: Midrash Tanchuma, Kedoshim 3:1

Midrash: Vayikra Rabbah 24:1  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:1

Midrash: Vayikra Rabbah 24:8  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:8

Midrash: Vayikra Rabbah 24:4  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:4

Midrash: Vayikra Rabbah 24:2  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:2

Midrash: Vayikra Rabbah 24:7-8  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:7-8

Midrash: Vayikra Rabbah 24:9  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:9

Midrash: Vayikra Rabbah 24:6  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:6

Midrash: Vayikra Rabbah 24:3  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:3

Midrash: Sifra, Kedoshim, Section 1 11) (Vayikra 19:1) "And the L–rd spoke to Moses, saying (Vayikra 19:2) Speak to the entire congregation of the children of Israel, and say to them: Holy shall you be." We are hereby taught that this section was stated in the presence of all. Why so? Because most of the major tenets of Torah are inherent in it. "Holy shall you be": Separate yourselves (from arayoth.) "Holy shall you be, for holy am I, the L–rd your G d." If you sanctify yourselves, I will consider it as if you had sanctified Me, and if you do not sanctify yourselves, I will consider it as if you had not sanctified Me. — But perhaps the meaning is: If you sanctify Me, I am holy, and if not I am not holy. It is, therefore, written "for holy am I" — I remain in My holiness whether or not I am sanctified (by men). Abba Shaul says: What is the duty of the King's retinue? To follow in the footsteps of the King (and to be holy).

### Midrash: Sifra, Kedoshim, Section 1 1

Talmud: Zevachim 28a:19**is considered as** though it were part of the **tail** itself. The tail of a sheep sacrificed as a peace offering is burned on the altar rather than eaten. **But** if so, one who slaughters the sheep with intent to consume the skin of its tail the next day **has intent** to shift its consumption **from consumption by** the **altar,** i.e., burning the offering, **to** consumption by **a person.** Since intent to consume part of an offering beyond its designated time renders an offering *piggul* only if that part is intended for human consumption, why does the mishna rule that such an offering is *piggul*?

### Talmud: Zevachim 28a:19

Talmud: Bava Metzia 30a:16that this applies to laborers who work **with oxen, whose** potential for causing **damage is great** if they are not supervised, as they will trample the crops.

### Talmud: Bava Metzia 30a:16

Talmud: Bava Metzia 32a:15**two of** the **three** of them to testify that you dissolved the partnership before them. **Or alternatively,** bring **two witnesses** to testify **that you dissolved** the partnership **before** a court **of three.**

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### Talmud: Bava Metzia 30a:16

# Sl 16:10

porque tu não me abandonarás no sepulcro, nem permitirás que o teu santo sofra decomposição.

A <i>michtam</i><sup class="footnote-marker">a</sup><i class="footnote">Meaning of Heb. uncertain.</i> of David.<br><br>Protect me, O God, for I seek refuge in You.

Targum: Aramaic Targum to Psalms 16:10An honest inscription of David. Protect me, O God, because I have hoped63 *trusted* in *your word.*

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### Targum: Aramaic Targum to Psalms 16:10

Commentary: Radak on Psalms 16:10:1**For Thou wilt not leave my soul to Sheol: Neither wilt Thou suffer Thine holy one to see the pit:** – For I know that while I hold fast to life, that is the right way that I am in – and this is what he means in saying Thy holy one – I know that Thou wilt not leave my soul to go down to Sheol with the body, but wilt raise it to Thy glory. And in the Haggadic interpretation (Shoher Tob) (the explanation is given): "Everyone who hears himself reviled and holds his peace, in judgment is called 'holy one.' " Thou wilt not suffer: a repetition of the thought with a change of words.

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### Commentary: Radak on Psalms 16:10:1

Midrash: Ein Yaakov (Glick Edition), Yoma 8:27(Fol. 74b) It is written (Deu. 8, 16) Who hath fed thee in the wilderness with manna; and it is also written (Ib. ib. 3) And He afflicted thee and suffered thee to hunger. R. Ami and R. Asi both explained [of what such affliction consisted] . One said that you cannot compare a person who has bread in his basket with one who has none (i.e., the craving of him who lacks the opportunity of gratifying his hunger is much more intense then that of him who has the opportunity). The other said that you cannot compare one who sees what he eats with one who does not see what he ats. "This suggests," said R Joseph, "that the blind are never satisfied." "Therefore," said Abaye, "he who must eat, should eat only by day, and not by night." R. Zera said: "Where is the Biblical passage to prove it? (Ecc. 69) Better is what one seeth with the eyes than the wandering of desire." (Pr. 23, 31) When he glances into the cup, he drinks it down smoothly. R. Ami and R. Assi both explained this passage. One explained it: (Fol. 75) "Whoever glances into the cup, to him the entire world appears common (he disregards other people's rights)"; and the other said: "Whoever glances into the cup, to him all forbidden connections appear common (to which all have access)." (Ib. 12, 26) If there is care in the heart of a man, he shall suppress it. R. Ami and R. Assi both explained this. One said: "This means that he should dismiss, it from his mind." The other said: "He should speak it out to others." (Is. 65, 25) The serpent, dust shall be his food. R. Ami and A. Assi both explained this. One said this means: "Even if he eats the best things in the world, he tastes the flavor of earth"; and the other said: "Even after eating the best things in the world, he finds no satisfaction until he eats earth." We are taught in a Baraitha: R. Jose said: "Come and see how the custom of the Holy One, praised be He! differs from that of frail man. When one frail man provokes another, the latter tries to embitter his life; but the Holy One, praised be He! is not so. The serpent is cursed by Him, yet it climbs up the roof and finds its food; it then descends to the ground and finds its food there. Canaan was cursed. Nevertheless, he eats what his master eats, drinks what his master drinks. Woman was cursed, yet all run after her. The earth was cursed, yet the world is sustained by it."

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Talmud: Yoma 87a:6**Of his own will, he goes to die; and he does not fulfill the will of his household, and he goes empty-handed to his household; and if only his entrance would be like his exit. And when he saw a line of people [*ambuha*]** following **after him** out of respect for him, **he said: “Though his excellency ascends to the heavens, and his head reaches to the clouds, yet he shall perish forever like his own dung; they who have seen him will say: Where is he?”** (Job 20:6–7). This teaches that when one achieves power, it can lead to his downfall. **When they would carry Rav Zutra on their shoulders during the Shabbat of the Festival** when he taught, **he would recite** the following to avoid becoming arrogant: **“For power is not forever, and does the crown endure for all generations?”** (Proverbs 27:24).

### Talmud: Yoma 87a:6

Talmud: Avot D'Rabbi Natan 40:3For four things a person reaps the benefit in this world, and the principal reward remains in the World to Come. They are: respect for parents, acts of kindness, bringing peace between two people, and the study of Torah [which] is equal to them all. For four things a person suffers the consequences in both this world and the World to Come. They are: idolatry, sexual transgression, murder, and evil speech [which] is the worst of them all.

### Talmud: Avot D'Rabbi Natan 40:3

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### Talmud: Yoma 87a:6

# Is 40:6

Uma voz ordena: "Clame". E eu pergunto: "O que clamarei? " "Que toda a humanidade é como a relva, e toda a sua glória como as flores do campo.

Comfort, oh comfort My people,<br>Says your God.

Commentary: Rashi on Isaiah 40:6:1**A voice** from the Holy One, blessed be He, says to me, “Call!”

### Commentary: Rashi on Isaiah 40:6:1

Commentary: JPS 1985 Footnotes, Isaiah 40:11QIsa and Septuagint read “And I asked.”

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Commentary: Ibn Ezra on Isaiah 40:6:1*The voice said*, etc. This verse explains the glory of the Lord to consist in the fact that His word alone is fulfilled, not so the word of man.

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# Is 53:9

Foi-lhe dado um túmulo com os ímpios, e com os ricos em sua morte, embora não tivesse cometido qualquer violência nem houvesse qualquer mentira em sua boca.

“Who can believe what we have heard?<br>Upon whom has <sup class="footnote-marker">a</sup><i class="footnote">I.e., the vindication which the arm of the Lord effects.</i>the arm of the L<small>ORD</small>-<sup class="endFootnote">-a</sup> been revealed?

Commentary: Ibn Ezra on Isaiah 53:9:1Some refer this verse to those Israelites that die in exile; others derive במתיו from במה high place; comp. במתימו their high places (Deut. 33:29), and refer it to the building erected over the grave; so that קברו═במתיו his tomb.

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Commentary: Rashi on Isaiah 53:9:1**And he gave his grave to the wicked** He subjected himself to be buried according to anything the wicked of the heathens (nations [mss., K’li Paz]) would decree upon him, for they would penalize him with death and the burial of donkeys in the intestines of the dogs.

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# Lv 17:11

Pois a vida da carne está no sangue, e eu o dei a vocês para fazerem propiciação por si mesmos no altar; é o sangue que faz propiciação pela vida.

<a href="/topics/the-tetragrammaton" class="namedEntityLink" data-slug="the-tetragrammaton">יהוה</a> spoke to Moses, saying:

Targum: Targum Jonathan on Leviticus 17:11 And the Lord spake with Mosheh, saying:

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Commentary: Siftei Chakhamim, Leviticus 17:11:1**Depends on the blood.** By saying this, Rashi indicates that “flesh” of the verse does not mean actual flesh, but that every creature is called flesh as it says (Bereishis 6:12), “For all flesh (כל בשר) had corrupted [its way on the earth].” He also writes “depends” to indicate that the soul is not in the blood, because the soul has no tangibility. One cannot speak of it being anywhere, but only of dependency, that its existence depends on the blood since without blood the soul is gone. He also says “therefore” instead of saying “And I have given it to you” like the verse, so that the verse is saying: Because the soul depends on the blood, therefore I have given the blood to achieve atonement for the soul of a person. Thus the verse is not saying “And I have given...” as a separate statement. It seems that the verse uses the expression “flesh” to exclude fish and locusts that are not flesh, and [therefore], when Rashi says “every creature,” this is because a soul cannot rest on any flesh that is not [of] a creature, because there is no soul without life, and no life except [in] a creature. (*R. Yaakov Taryosh*).

### Commentary: Siftei Chakhamim, Leviticus 17:11:1

Commentary: Tur HaArokh, Leviticus 17:11:1 כי נפש כל בשר בדם הוא, “for every living creature’s life-force is in its blood.” From this we learn that the reason for our not being allowed to eat blood is that the purpose of the blood is to secure atonement for man. It is part of the essence of the creature. The reason is the same as the reason for the prohibition of eating certain fat parts that are burned up on the altar. These too serve to secure man atonement for his sins. For man to eat such parts of the animal would be counterproductive, as he would deprive himself of the chance to achieve atonement This leaves us with the question why the blood and fat of animals which are not allowed to be offered on the altar is also forbidden? Also, why then did the Torah not forbid all kinds of fat, not only that on the kidneys and the liver? The fat parts that are not easily identifiable from a distance have not been designated as atonement to be burned up on the altar. Seeing that all blood looks alike, no such distinction was made as to which part of the blood requires sprinkling on the altar, etc. Maimonides’ approach to the subject parallels that of Nachmanides, i.e the Torah widens the framework of the prohibition to make such practices as sacrificing to the demons even more unlikely. Ibn Ezra points out that the resident stranger has not been mentioned in this paragraph at all, as opposed to the paragraph dealing with meat offerings and burnt offerings, as the Israelites in the Land of Israel are obligated to enforce that such resident strangers do not offer sacrifices to their deities. On the other hand, when discussing the prohibition of eating blood, the stranger resident in the Land of Israel is mentioned as, seeing that the blood represents the life force of the animal, such a stranger is also forbidden to eat that blood.

### Commentary: Tur HaArokh, Leviticus 17:11:1

Commentary: Ibn Ezra on Leviticus 17:11:1THAT MAKETH ATONEMENT BY REASON OF THE LIFE.22*Hebrew, ba-nefesh yekhapper*. The blood makes atonement by the life which is in it.23*This interpretation renders ba-nefesh yekhapper* (makes atonement by reason of the life) as makes atonement with the life which is in it. The reason for the latter is life for life.24*The life of the animal is given in place of the life of the sinner.* There are others who explain *ba-nefesh yekhapper* (that maketh atonement by reason of the life) as, to make atonement for your souls.25*They render ba-nefesh* (by reason of the life) as for the soul, the reference being for the soul of the sinner. However, the latter makes no sense, for what reason is there for Scripture to say this after stating *to make atonement for your souls*?26*What reason is there for Scripture to repeat itself?*

### Commentary: Ibn Ezra on Leviticus 17:11:1

Commentary: Ramban on Leviticus 17:11:1FOR THE LIFE OF THE FLESH IS IN THE BLOOD; AND I HAVE GIVEN IT TO YOU UPON THE ALTAR TO MAKE ATONEMENT FOR YOUR SOULS. The sense of this verse is to state that He forbade us [to eat] blood because He has given it to us to be upon the altar and to effect atonement for our souls, and it is therefore the part dedicated to G-d, just as is the case with the forbidden fat.184*Above, 3:17.* And if one should ask: “Why then has He forbidden us to eat the blood of a wild animal and that of a fowl, from which offerings are not brought?” We will dismiss the questioner by saying that it was His wish to keep us far away from eating any kind of blood, in order that we should never make a mistake therein [and eat forbidden blood as a result of failing to distinguish between one kind of blood and another]. In the case of fat, however, He did not [categorically] forbid all kinds of fat, because [the permissible kind of fat] is distinguishable from the non-permissible.185*See Ramban above, 3:9, that even in the same animal the prohibited fat is distinguishable from the permitted fat. So also are the fats of a permitted fowl and wild beast [which are permitted to be eaten] distinguishable from those fats of a permitted animal that may not be eaten. This is not so in the case of blood; hence He prohibited all blood, even that of fowls and wild animals which are not offered upon the altar.*  
Now the Rabbi [Moshe ben Maimon] wrote in the Moreh Nebuchim186*Guide of the Perplexed, III, 46.* that the Chaldeans loathed blood, considering it impure, and only those who sought to establish contact with the demons and to foretell the future would eat it. Now the Torah always seeks to destroy these foolish theories, by [ordaining measures which are] contrary to their ideas. Therefore He prohibited the eating of blood and chose it as the means of purifying [the impure] by means of the sprinklings thereof,187*Such as in the case of the leper (above, 14:14).* and to throw it upon the altar of G-d for atonement. Therefore He said, *I will set My face against that soul that eateth blood*,188*Above, Verse 10.* just as He said with reference to him who gives of his children to Molech,189*Further, 20:6: And I will set My face against that soul*. because this [practice of eating blood] leads to a kind of idol worship, such words not being stated concerning any other commandment. Now these words [of Rabbi Moshe ben Maimon] are sensible in themselves, however the verses do not indicate [that the reason for the prohibition against eating blood is] so [as the Rabbi has said], for they always state the reason for that prohibition to be, *For as to the life of all flesh, the blood thereof is all one with the life thereof;*190*Further, Verse 14.* *For the life of the flesh is in the blood*.191*In Verse 11 before us.* And in the Book of Deuteronomy He again states, *Only be steadfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh*.192*Deuteronomy 12:23.*  
It is proper, therefore, to explain the reason for the prohibition against eating blood by saying that G-d created all lower creatures for the purpose of man, since only he amongst all of them recognizes his Creator. Nonetheless, He did not at first permit man to eat anything except for vegetation, but no living creatures at all, just as is stated in the Chapter of Creation where it is said, *Behold, I have given you every herb yielding seed* etc. *for food*;193*Genesis 1:29. See Ramban there (Vol. I, pp. 57-58) for a full exposition of the thought presented here briefly.* but when the flood came and they [the lower creatures] were saved by the merit of Noah, and he brought offerings from them to G-d which were acceptable before Him,194*Ibid.*, 8:21. He gave man permission to slaughter [and eat them], just as He said, *Every moving thing that liveth shall be for food for you; as the green herb have I given you all*,195*Ibid.*, 9:3. since their existence was because of man. Thus He permitted man to use their bodies for his benefit and needs because their life was on account of man’s sake, and that their soul [i.e., blood] should be used for man’s atonement when offering them up before Him, blessed be He, but not to eat it, since one creature possessed of a soul is not to eat another creature with a soul, for all souls belong to G-d. The life of man just as the life of the animal are all His, *even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath*.196*Ecclesiastes 3:19.*  
Now in the opinion of the Greek philosopher [i.e., Aristotle] as interpreted by those who scrutinize his words, it was out of the Active Intellect197*A concept of great significance in Medieval philosophy, the Active Intellect denoted an incorporeal substance, the role of which was to make the forms of the imagination “actual” objects of the intellect, after they have been only “potential” objects of the intellect. Yehudah Halevi in his “Al Khazari,” when presenting the view of the philosophers, writes of it: “This is the degree of the Active Intellect, namely, that angel whose degree is below the angel who is connected with the sphere of the moon” (p. 37). It is out of that Active Intellect that the animal soul originated.* that there emitted a very fine and bright flash and glitter of light, from which came forth the spark which is the soul of the animal. It is thus in a certain sense a real soul. It therefore has sufficient understanding to avoid harm, and to seek its welfare, and a sense of recognition towards those with whom it is familiar, and love towards them, just as dogs love their masters, and they have a wonderful sense of recognition of the people of their households, and similarly pigeons have a sense of knowledge and recognition. Now it is also known that the food one eats is taken into the body of the eater *and they become one flesh*.198*Genesis 2:24.* If one were to eat *the life of all flesh*,190*Further, Verse 14.* it would then attach itself to one’s own blood and they would become united in one’s heart, and the result would be a thickening and coarsensss of the human soul so that it would closely approach the nature of the animal soul which resided in that which he ate, since blood does not require digestion as other foods do, which thereby become changed, and thus man’s soul will become combined with the blood of the animal! And Scripture states, *Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?*199*Ecclesiastes 3:21.* It is for this reason that He said, *For as to the life of all flesh, the blood thereof is all one with the flesh thereof*,190*Further, Verse 14.* for all flesh, whether man or beast, has its soul in the blood, and it is not fitting to mix the soul that is destined to destruction with that which is to live [in the hereafter]. Rather, it is to be as an atonement upon the altar to be acceptable before G-d. This is the sense of the expression, *Therefore I said to the children of Israel: No soul of you shall eat blood*,200*Verse 12.* meaning: “Because the blood is identical with the soul, and it is not proper that one soul devour another, therefore I had compassion upon man’s life and gave it [the animal’s soul] to him upon the altar, so that the soul of the animal should effect atonement for his soul.” Thus we have been taught in the Sifre:201*Sifre, R’eih* 76. “*Only be steadfast in not eating the blood*.192*Deuteronomy 12:23.* Rabbi Yehudah says, [From the fact that it states, *only be steadfast*, which indicates that a special effort was required], you learn that they were addicted to eating blood etc. *For the blood is the life*192*Deuteronomy 12:23.* — this teaches you why it was prohibited. *And thou shalt not eat the life with the flesh*192*Deuteronomy 12:23.* — this prohibits the eating of a limb cut from a living animal.” This is a hint and proof for what we have explained. It is for this reason that He further commanded that we are to cover up all blood of an [edible] wild beast or fowl [which have been ritually slaughtered]202*Verse 13.* because their blood is not brought upon the altar, for even of fowls only two species [i.e., young pigeons and turtle doves] may be brought as offerings, and they too are not slaughtered [in the usual way];203*See above, 1:15.* but in the case of cattle, most of them that are found among men may be slaughtered to the Glorious Name and their blood is used for atonement, and it is therefore not to be covered. There was no necessity to require the covering of the blood of an ordinary [unconsecrated] animal, since the slaughtering of cattle for ordinary meat was not permitted in the desert,204*See Ramban above, Verse 2.* and even afterwards [when Israel came into the Land of Israel and a meal of ordinary meat was permitted], the commandment of the Torah is directed to the majority [and since in most cases cattle were brought as offerings, and their blood would be needed for the altar, therefore He did not require covering of the blood even if the cattle were not slaughtered as offerings].

### Commentary: Ramban on Leviticus 17:11:1

Commentary: Rashi on Leviticus 17:11:1כי נפש הבשר FOR THE LIFE OF THE FLESH of every creature, not only of animals brought as sacrifices, is dependent on its blood (בדם היא), and it is for this reason that I have placed it [on the altar] to make expiation for the life of man: let life come and expiate for life!

### Commentary: Rashi on Leviticus 17:11:1

Commentary: Or HaChaim on Leviticus 17:11:1 **כי נפש הבשר בדם היא, for the life-force of all flesh is in its blood;** why is the fact that the life-force is in the blood repeated twice in this verse? According to what I have written earlier this verse explains why the soul of the person eating blood is destroyed. The reason is that the blood contains the נפש, the essence of the animal it comes from. Consuming that life-force results in the soul- i.e. life-force of the person who consumed it becoming diluted with this spiritually inferior life-force. We still need to investigate why the Torah chose the expression נפש הבשר, "life-force of the flesh," instead of writing "the life-force is within the blood?" I believe G'd was anxious to answer a potential questioner that if the imbibing of the animal is so detrimental to the soul of a Jew, why did He not forbid the consumption of the flesh (meat) also? After all, the flesh too contained the life-force of the animal so that eating it would also cause irreparable harm to a Jewish soul? The Torah therefore repeats that it is only **the blood** in the flesh which contains the essence of the animal not the flesh itself. The essence of the animal is found in its blood, and not in the flesh. This is the meaning of נפש הבשר בדם היא. G'd did not make a human being in such a fashion. In the case of man, the life-force is not only in the blood but also in the flesh and the bones. Our sages refer to this life-force as הבלה, a certain moisture which survives in the bones of the righteous for many years after they have died. This is why they do not rot away. On the other hand, the wicked who are compared to animals are those who will not be resurrected when the time comes seeing that all their bones have dried out and have rotted away completely so that not an iota of their one-time life-force still exists.

### Commentary: Or HaChaim on Leviticus 17:11:1

Commentary: Tur HaArokh, Leviticus 17:11:1 כי נפש כל בשר בדם הוא, “for every living creature’s life-force is in its blood.” From this we learn that the reason for our not being allowed to eat blood is that the purpose of the blood is to secure atonement for man. It is part of the essence of the creature. The reason is the same as the reason for the prohibition of eating certain fat parts that are burned up on the altar. These too serve to secure man atonement for his sins. For man to eat such parts of the animal would be counterproductive, as he would deprive himself of the chance to achieve atonement This leaves us with the question why the blood and fat of animals which are not allowed to be offered on the altar is also forbidden? Also, why then did the Torah not forbid all kinds of fat, not only that on the kidneys and the liver? The fat parts that are not easily identifiable from a distance have not been designated as atonement to be burned up on the altar. Seeing that all blood looks alike, no such distinction was made as to which part of the blood requires sprinkling on the altar, etc. Maimonides’ approach to the subject parallels that of Nachmanides, i.e the Torah widens the framework of the prohibition to make such practices as sacrificing to the demons even more unlikely. Ibn Ezra points out that the resident stranger has not been mentioned in this paragraph at all, as opposed to the paragraph dealing with meat offerings and burnt offerings, as the Israelites in the Land of Israel are obligated to enforce that such resident strangers do not offer sacrifices to their deities. On the other hand, when discussing the prohibition of eating blood, the stranger resident in the Land of Israel is mentioned as, seeing that the blood represents the life force of the animal, such a stranger is also forbidden to eat that blood.

### Commentary: Tur HaArokh, Leviticus 17:11:1

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### Commentary: Rashi on Leviticus 17:11:1

Commentary: Ramban on Leviticus 17:11:1FOR THE LIFE OF THE FLESH IS IN THE BLOOD; AND I HAVE GIVEN IT TO YOU UPON THE ALTAR TO MAKE ATONEMENT FOR YOUR SOULS. The sense of this verse is to state that He forbade us [to eat] blood because He has given it to us to be upon the altar and to effect atonement for our souls, and it is therefore the part dedicated to G-d, just as is the case with the forbidden fat.184*Above, 3:17.* And if one should ask: “Why then has He forbidden us to eat the blood of a wild animal and that of a fowl, from which offerings are not brought?” We will dismiss the questioner by saying that it was His wish to keep us far away from eating any kind of blood, in order that we should never make a mistake therein [and eat forbidden blood as a result of failing to distinguish between one kind of blood and another]. In the case of fat, however, He did not [categorically] forbid all kinds of fat, because [the permissible kind of fat] is distinguishable from the non-permissible.185*See Ramban above, 3:9, that even in the same animal the prohibited fat is distinguishable from the permitted fat. So also are the fats of a permitted fowl and wild beast [which are permitted to be eaten] distinguishable from those fats of a permitted animal that may not be eaten. This is not so in the case of blood; hence He prohibited all blood, even that of fowls and wild animals which are not offered upon the altar.*  
Now the Rabbi [Moshe ben Maimon] wrote in the Moreh Nebuchim186*Guide of the Perplexed, III, 46.* that the Chaldeans loathed blood, considering it impure, and only those who sought to establish contact with the demons and to foretell the future would eat it. Now the Torah always seeks to destroy these foolish theories, by [ordaining measures which are] contrary to their ideas. Therefore He prohibited the eating of blood and chose it as the means of purifying [the impure] by means of the sprinklings thereof,187*Such as in the case of the leper (above, 14:14).* and to throw it upon the altar of G-d for atonement. Therefore He said, *I will set My face against that soul that eateth blood*,188*Above, Verse 10.* just as He said with reference to him who gives of his children to Molech,189*Further, 20:6: And I will set My face against that soul*. because this [practice of eating blood] leads to a kind of idol worship, such words not being stated concerning any other commandment. Now these words [of Rabbi Moshe ben Maimon] are sensible in themselves, however the verses do not indicate [that the reason for the prohibition against eating blood is] so [as the Rabbi has said], for they always state the reason for that prohibition to be, *For as to the life of all flesh, the blood thereof is all one with the life thereof;*190*Further, Verse 14.* *For the life of the flesh is in the blood*.191*In Verse 11 before us.* And in the Book of Deuteronomy He again states, *Only be steadfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh*.192*Deuteronomy 12:23.*  
It is proper, therefore, to explain the reason for the prohibition against eating blood by saying that G-d created all lower creatures for the purpose of man, since only he amongst all of them recognizes his Creator. Nonetheless, He did not at first permit man to eat anything except for vegetation, but no living creatures at all, just as is stated in the Chapter of Creation where it is said, *Behold, I have given you every herb yielding seed* etc. *for food*;193*Genesis 1:29. See Ramban there (Vol. I, pp. 57-58) for a full exposition of the thought presented here briefly.* but when the flood came and they [the lower creatures] were saved by the merit of Noah, and he brought offerings from them to G-d which were acceptable before Him,194*Ibid.*, 8:21. He gave man permission to slaughter [and eat them], just as He said, *Every moving thing that liveth shall be for food for you; as the green herb have I given you all*,195*Ibid.*, 9:3. since their existence was because of man. Thus He permitted man to use their bodies for his benefit and needs because their life was on account of man’s sake, and that their soul [i.e., blood] should be used for man’s atonement when offering them up before Him, blessed be He, but not to eat it, since one creature possessed of a soul is not to eat another creature with a soul, for all souls belong to G-d. The life of man just as the life of the animal are all His, *even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath*.196*Ecclesiastes 3:19.*  
Now in the opinion of the Greek philosopher [i.e., Aristotle] as interpreted by those who scrutinize his words, it was out of the Active Intellect197*A concept of great significance in Medieval philosophy, the Active Intellect denoted an incorporeal substance, the role of which was to make the forms of the imagination “actual” objects of the intellect, after they have been only “potential” objects of the intellect. Yehudah Halevi in his “Al Khazari,” when presenting the view of the philosophers, writes of it: “This is the degree of the Active Intellect, namely, that angel whose degree is below the angel who is connected with the sphere of the moon” (p. 37). It is out of that Active Intellect that the animal soul originated.* that there emitted a very fine and bright flash and glitter of light, from which came forth the spark which is the soul of the animal. It is thus in a certain sense a real soul. It therefore has sufficient understanding to avoid harm, and to seek its welfare, and a sense of recognition towards those with whom it is familiar, and love towards them, just as dogs love their masters, and they have a wonderful sense of recognition of the people of their households, and similarly pigeons have a sense of knowledge and recognition. Now it is also known that the food one eats is taken into the body of the eater *and they become one flesh*.198*Genesis 2:24.* If one were to eat *the life of all flesh*,190*Further, Verse 14.* it would then attach itself to one’s own blood and they would become united in one’s heart, and the result would be a thickening and coarsensss of the human soul so that it would closely approach the nature of the animal soul which resided in that which he ate, since blood does not require digestion as other foods do, which thereby become changed, and thus man’s soul will become combined with the blood of the animal! And Scripture states, *Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?*199*Ecclesiastes 3:21.* It is for this reason that He said, *For as to the life of all flesh, the blood thereof is all one with the flesh thereof*,190*Further, Verse 14.* for all flesh, whether man or beast, has its soul in the blood, and it is not fitting to mix the soul that is destined to destruction with that which is to live [in the hereafter]. Rather, it is to be as an atonement upon the altar to be acceptable before G-d. This is the sense of the expression, *Therefore I said to the children of Israel: No soul of you shall eat blood*,200*Verse 12.* meaning: “Because the blood is identical with the soul, and it is not proper that one soul devour another, therefore I had compassion upon man’s life and gave it [the animal’s soul] to him upon the altar, so that the soul of the animal should effect atonement for his soul.” Thus we have been taught in the Sifre:201*Sifre, R’eih* 76. “*Only be steadfast in not eating the blood*.192*Deuteronomy 12:23.* Rabbi Yehudah says, [From the fact that it states, *only be steadfast*, which indicates that a special effort was required], you learn that they were addicted to eating blood etc. *For the blood is the life*192*Deuteronomy 12:23.* — this teaches you why it was prohibited. *And thou shalt not eat the life with the flesh*192*Deuteronomy 12:23.* — this prohibits the eating of a limb cut from a living animal.” This is a hint and proof for what we have explained. It is for this reason that He further commanded that we are to cover up all blood of an [edible] wild beast or fowl [which have been ritually slaughtered]202*Verse 13.* because their blood is not brought upon the altar, for even of fowls only two species [i.e., young pigeons and turtle doves] may be brought as offerings, and they too are not slaughtered [in the usual way];203*See above, 1:15.* but in the case of cattle, most of them that are found among men may be slaughtered to the Glorious Name and their blood is used for atonement, and it is therefore not to be covered. There was no necessity to require the covering of the blood of an ordinary [unconsecrated] animal, since the slaughtering of cattle for ordinary meat was not permitted in the desert,204*See Ramban above, Verse 2.* and even afterwards [when Israel came into the Land of Israel and a meal of ordinary meat was permitted], the commandment of the Torah is directed to the majority [and since in most cases cattle were brought as offerings, and their blood would be needed for the altar, therefore He did not require covering of the blood even if the cattle were not slaughtered as offerings].

### Commentary: Ramban on Leviticus 17:11:1

Commentary: Siftei Chakhamim, Leviticus 17:11:1**Depends on the blood.** By saying this, Rashi indicates that “flesh” of the verse does not mean actual flesh, but that every creature is called flesh as it says (Bereishis 6:12), “For all flesh (כל בשר) had corrupted [its way on the earth].” He also writes “depends” to indicate that the soul is not in the blood, because the soul has no tangibility. One cannot speak of it being anywhere, but only of dependency, that its existence depends on the blood since without blood the soul is gone. He also says “therefore” instead of saying “And I have given it to you” like the verse, so that the verse is saying: Because the soul depends on the blood, therefore I have given the blood to achieve atonement for the soul of a person. Thus the verse is not saying “And I have given...” as a separate statement. It seems that the verse uses the expression “flesh” to exclude fish and locusts that are not flesh, and [therefore], when Rashi says “every creature,” this is because a soul cannot rest on any flesh that is not [of] a creature, because there is no soul without life, and no life except [in] a creature. (*R. Yaakov Taryosh*).

### Commentary: Siftei Chakhamim, Leviticus 17:11:1

Commentary: Ibn Ezra on Leviticus 17:11:1THAT MAKETH ATONEMENT BY REASON OF THE LIFE.22*Hebrew, ba-nefesh yekhapper*. The blood makes atonement by the life which is in it.23*This interpretation renders ba-nefesh yekhapper* (makes atonement by reason of the life) as makes atonement with the life which is in it. The reason for the latter is life for life.24*The life of the animal is given in place of the life of the sinner.* There are others who explain *ba-nefesh yekhapper* (that maketh atonement by reason of the life) as, to make atonement for your souls.25*They render ba-nefesh* (by reason of the life) as for the soul, the reference being for the soul of the sinner. However, the latter makes no sense, for what reason is there for Scripture to say this after stating *to make atonement for your souls*?26*What reason is there for Scripture to repeat itself?*

### Commentary: Ibn Ezra on Leviticus 17:11:1

Commentary: Chizkuni, Leviticus 17:11:1כי נפש הבשר בדם היא, “for the life of the flesh is in the blood;” the word היא has the vowel chirik under the first letter where it is spelled with the letter ו, and the last time it appears in this paragraph in verse 14, it is also read as if it had been spelled with a ו as if it had been written with the letter י i.e. feminine. The two times in between when the word appears it is read as masculine, and it is spelled both times with the letter ו as appropriate.

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### Commentary: Chizkuni, Leviticus 17:11:1

Midrash: Sifra, Acharei Mot, Section 7 51) (Vayikra 17:10) ("And a man, a man, from the house of Israel and from the stranger that sojourns among them, that shall eat any blood — I shall set My face against the soul that eats the blood, and I shall cut it off from the midst of its people.") "Israel": (the congregation of) Israel; "the stranger": proselytes; "that sojourns": to include the wives of proselytes; "in their midst": to include women and bondsmen.

### Midrash: Sifra, Acharei Mot, Section 7 5

Midrash: Ein Yaakov (Glick Edition), Yoma 1:1**YOMA** (Fol. 2) Mishnah: Seven days before the Day of Atonement, the High-priest was removed from his house to the Palhedrin (counsellors') chamber, and another High-priest was appointed to substitute him in case he should meet with such an accident [as would incapacitate him for the service of that day]. R. Juda says: "Another wife was also appointed for him lest his own wife should meanwhile die, whereas it is said (Lev. 17, 11) And he shall make atonement for himself and for his house; his house, alludes to his wife." "If this be so," the sages remarked, "then there will be no end to the matter [the other wife may also die]."

### Midrash: Ein Yaakov (Glick Edition), Yoma 1:1

Midrash: Sifra, Acharei Mot, Section 7 51) (Vayikra 17:10) ("And a man, a man, from the house of Israel and from the stranger that sojourns among them, that shall eat any blood — I shall set My face against the soul that eats the blood, and I shall cut it off from the midst of its people.") "Israel": (the congregation of) Israel; "the stranger": proselytes; "that sojourns": to include the wives of proselytes; "in their midst": to include women and bondsmen.

### Midrash: Sifra, Acharei Mot, Section 7 5

Midrash: Midrash Tanchuma, Tzav 14:1Another interpretation: "Command Aharon [...]" (Leviticus 6:2) This is what is written (Psalms 51:20), "With Your will, do good to Zion," and afterwards (Psalms 51:21), "Then You will desire sacrifices of righteousness, a burnt-offering and a whole-offering." That is to say, if Israel does not offer a burnt-offering before the Holy One, blessed be He, Zion and Jerusalem will not be built. As they are only built through the merit of the burnt-offering which Israel would offer before the Holy One, blessed be He. And why is the burnt-offering different, [so that it is] better than all of the other offerings? Because it is called "sacrifices of righteousness," as it is stated, "Then You will desire sacrifices of righteousness, a burnt-offering and a whole-offering." The Holy One, blessed be He, said to Moshe, "On account of this, the burnt-offering is so beloved to Me. Hence, 'Command Aharon and his sons,' that they be careful with it, to offer it before Me." Why does it state, "This is the law (Torah) of the burnt-offering?" It means to say, the reading of the Torah. See how beloved the reading of the Torah is in front of the Holy One, blessed be He. As there is an obligation upon a man to give all of his money to teach Torah to himself and his sons, as it is stated, "Command Aharon and his sons, saying" - meaning, that they should say it to the Children of Israel, such that they occupy themselves with the reading of the burnt-offering. As even though they [actually] offer a burnt-offering, they would [also] be occupied with its reading, so that they would get merit in the sacrifice and in its reading. And so did Rav Shmuel bar Abba say, "The Holy One, blessed be He, said to Israel, 'Even though the Temple is destined to be destroyed in the future and the sacrifices to be nullified, do not [allow] yourselves to forget the order of the sacrifices; but rather be careful to read about them and review them. And if you occupy yourselves with them, I will count it for you as if you were occupied with the sacrifices [themselves].'" And if you want to know [that this is so], come and see that when the Holy One, blessed be He, showed Yechezkel the form of the [Temple], what did He say? "Describe the [Temple] to the House of Israel; let them be ashamed of their iniquities, and measure the plan" (Ezekiel 43:10). Yehezkel [responded] to the Holy One, blessed be He, "Until now, we are put into exile in the land of our enemies; and You say to me to go and inform Israel [about] the form of the [Temple], and 'write [it] in their eyes, and they should preserve its form and all of its statutes [and do them]' (Ezekiel 43:11). And are they able to do [them]? Leave them until they emerge from the exile, and afterwards, I will go and tell them." [So] the Holy One, blessed be He, said to Yechezkel, "And because My children are in exile, the building of My [Temple] should be idle?" The Holy One, blessed be He, said to him, "Its reading in the Torah is as great as its building. Go and say it to them, and they will occupy themselves to read the form of the [Temple] in the Torah. And in reward for its reading, that they occupy themselves to read about it, I count it for them as if they were occupied with the building of the [Temple]." And fortunate is the man who involves himself in Torah and gives his money to teach Torah to his son. As on account of the money that he gives to teach, he merits life in the world to come, as it is stated (Deuteronomy 30:20), "as it is your life and the length of your days" - your life, in the world to come; and length of your days, in the world that is long. And know that it is so. Rabbi Assia said, "Why do the infants of the master's schoolhouse begin by studying the book of Leviticus? Rather it is because all the sacrifices are written in it; and because [the infants] are pure until now and do not know what is the taste of sin and iniquity. Hence, the Holy One, blessed be He, said, 'Let them begin first with the order of the sacrifices - let the pure ones come and occupy themselves with the acts of purification. Hence I count it for them as if they were standing and offering sacrifices in front of Me.' And He is informing you that even though the Temple is destroyed and sacrifices are not practiced, were it not for the infants that read the order of the sacrifices, the world would not stand." Hence, the Holy One, blessed be He, said to Israel, "My children, even thought the Temple is destroyed and the sacrifices are annulled and the sacrifice of the burnt-offering is not practiced, if you occupy yourselves and read the section of the burnt-offering and study the section about sacrifices, I count it for you as if you are offering a sacrifice of a burnt-offering in front of Me, as it is stated, 'This is the Torah of a burnt-offering'" - meaning to say, one who occupies himself with the Torah of the burnt-offering merits life in the world to come. What is written above? "A soul that sins and violates a violation of the Lord, and denies against his kinsman, etc." (Leviticus 5:21); and afterwards, "This is the law of the burnt-offering." 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And therefore, fortunate is the one teaches himself Torah and gives his money to teach himself and his sons, as it is stated (Leviticus 7:11), "This is the law of the sacrifice of the peace-offerings" (here read as "This is the Torah of the sacrifice of payments"). Israel said in front of the Holy One, blessed be He, "Master of the world, behold You command us that we bring all of these sacrifices. When the Temple was still in existence, a man that sins brings a sacrifice and it is atoned for him. And so [too], he brings a meal-offering and it is accepted for him. But now that the Temple was destroyed, what can we do about our sins and about our guilt?" [So] the Holy One, blessed be He, said to them, "If you want that they should be atoned for you, keep My laws, and I will count it for you as if you did a sacrifice in front of Me." And from where [do we know this]? "This is the law (Torah) for the burnt-offering, for the meal-offering, for the sin-offering, for the guilt-offering, for the induction-offerings and for the sacrifice of the peace-offerings" (Leviticus 7:37) - do not read it so, but rather, "This is the Torah; not for the burnt-offering, not for the meal-offering, not for the sin-offering, not for the guilt-offering, not for the induction-offerings and not for the sacrifice of the peace-offerings." Rather, occupy yourselves with Torah, and it will be considered in front of Me, as if you offered all of the sacrifices in front of Me. Hence, David stated (Psalms 119:97), "How much have I loved Your Torah, it is my speech all of the day." Since I know that occupation with Your Torah atones for iniquities - therefore I have loved Your Torah. What is [the understanding of] "upon its burning on the altar all of the night" (Leviticus 6:2)? This is that they would burn the fats and the limbs the whole entire night, and the prayers were instituted corresponding to the sacrifices. Now that we do not have burnt-offerings, nor sacrifices, nor meal-offerings, nor guilt offerings, they instituted them as prayers. And the evening prayer can be brought the whole night, just as we bring limbs and fats the whole entire night. But the forefathers instituted the prayers, and this means to say, its burning is on the altar all of the night. And why was the burning on the altar and not in another place? Rather the verse states (Exodus 20:21), "Make an altar of earth (*adamah*) for Me" - why of earth? Because man (Adam) was created from the earth, and his name was called Adam, because he was taken from the *adamah*. And we bring up burnt-offerings and sacrifices on that altar which is made of earth to atone for the body that is taken from the earth. And from where [do we know] that it atones for the soul? 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[Hence,] just as a husband is jealous about his wife, so too is the Holy One, blessed be He, jealous, as it is stated (Isaiah 62:5), "and the joy of the groom towards the bride, etc." One who leaves all these will be burnt by His great fire, as it is stated (Isaiah 66:24), "as their worms shall not die, nor their fire be extinguished, and they will be a disgrace for all flesh." But if he repents, the fire burning on the altar atones for him and expiates the fire of *Geihinnom*. Moreover, every one of Israel that is circumcised enters the Garden of Eden, since the Holy One, blessed be He, places His name on the Israelite so that he can enter the Garden of Eden. And what is the name and the seal that He places upon them? It is *Shaddai* (the Omnipotent): The *shin* He placed in the nose; the *dalet* in the hand; and the *yod* in the circumcision. And therefore at the time that an Israelite goes to his final home, there is an appointed angel in the Garden of Eden who takes every son of Israel that is circumcised and brings him to the Garden of Eden. But those that are not circumcised; even though they have two letters of the name of *Shaddai* - as they have the *shin* of the nose and the *dalet* of the hand - they do not have the *yod* of *Shaddai*, [and so, the letters they have form] the expression, *sheid* (demon), meaning to say that a demon brings him to *Geihinnom*. And an Israelite who is circumcised but worships idolatry [also] goes to enter the Garden of Eden, but the Holy One, blessed be He, commands the angel, such that he pulls his foreskin and makes his foreskin appear as it it were never circumcised, such that he not enter the Garden of Eden but rather *Geihinnom*. And circumcision is a great thing and beloved in front of the Holy One, blessed be He. And all the creatures of the world - whether people, beasts, animals or crawling things, all of them - fear an Israelite when he is circumcised. And so do you find with Yonah. As he fled from his God on the fifth day. And why did he flee? Rather the first time, [God] sent him to restore the border of Israel. The second time, He sent him to Jerusalem to destroy it; but the Holy One, blessed be He, worked up His great mercies and relented from the bad. And [so] they called him a false prophet. The third time, He sent him to Nineveh to destroy it. Yonah judged the case between him and himself - Yonah said, "I know that the [other] nations are close to repentance. Now they will repent and the Holy One, blessed be He, will [resultantly] send His rage towards Israel. Moreover, Israel will will call me a false prophet" (etc. in Midrash Tanchuma, Vayikra 8). "And the men feared a great fear" (Jonah 1:8) - [this] teaches that fear is greater than wisdom and understanding. As one who has wisdom and understanding, but does not have fear is not anything. As so did King Shlomo, peace be upon him, state (Ecclesiastes 12:13), "At the end of the matter when all is heard; fear God and observe His commandments, as this is all of man."

### Midrash: Midrash Tanchuma, Tzav 14:1

Midrash: Ein Yaakov (Glick Edition), Yoma 1:1**YOMA** (Fol. 2) Mishnah: Seven days before the Day of Atonement, the High-priest was removed from his house to the Palhedrin (counsellors') chamber, and another High-priest was appointed to substitute him in case he should meet with such an accident [as would incapacitate him for the service of that day]. R. Juda says: "Another wife was also appointed for him lest his own wife should meanwhile die, whereas it is said (Lev. 17, 11) And he shall make atonement for himself and for his house; his house, alludes to his wife." "If this be so," the sages remarked, "then there will be no end to the matter [the other wife may also die]."

### Midrash: Ein Yaakov (Glick Edition), Yoma 1:1

Midrash: Sifra, Acharei Mot, Section 7 31) (Vayikra 17:10) ("And a man, a man, from the house of Israel and from the stranger that sojourns among them, that shall eat any blood — I shall set My face against the soul that eats the blood, and I shall cut it off from the midst of its people.") "Israel": (the congregation of) Israel; "the stranger": proselytes; "that sojourns": to include the wives of proselytes; "in their midst": to include women and bondsmen.

### Midrash: Sifra, Acharei Mot, Section 7 3

Midrash: Sifra, Vayikra Dibbura d'Nedavah, Chapter 4 91) (Vayikra 1:3-4): "… before the L–rd. And he shall place (his hand on the head of the olah"): There is no semichah on a bamah (a temporary altar, it not being considered " before the L–rd"). (Vayikra 1:11): ("And he shall slaughter it on the side of the altar) northward (tzafonah), before the L–rd": There is no tzafon (requirement) on a bamah. Now which measure is greater? That of tzafon or that of semichah? The measure of tzafon is greater. For tzafon obtains both with individual and with communal offerings, whereas semichah obtains only with individual offerings. If I exclude them (bamoth) from tzafon, the greater measure, would I not exclude them from semichah, the lesser measure? (Why, then, is the exclusion verse for bamoth re semichah necessary) Perceived thus, tzafon is the greater measure, and semichah, the lesser. But perceived otherwise, semichah is the greater measure and tzafon the lesser. For semichah obtains with both higher and lower-order offerings, whereas tzafon obtains only with higher-order offerings. If I exclude them (bamoth) from tzafon, the lesser measure, I would not exclude them from semichah, the greater measure. So that because there obtains with tzafon what does not obtain with semichah, and with semichah, what does not obtain with tzafon; it is, therefore, written: "before the L–rd, vesamach" — there is no semichah on a bamah. "tzafonah before the L–rd" — there is no tzafon on a bamah. "before the L–rd vesamach": Even if he performed semichah outside (the azarah), he must return and perform it inside ("before the L–rd").

### Midrash: Sifra, Vayikra Dibbura d'Nedavah, Chapter 4 9

Midrash: Midrash Tanchuma, Tzav 14:1Another interpretation: "Command Aharon [...]" (Leviticus 6:2) This is what is written (Psalms 51:20), "With Your will, do good to Zion," and afterwards (Psalms 51:21), "Then You will desire sacrifices of righteousness, a burnt-offering and a whole-offering." That is to say, if Israel does not offer a burnt-offering before the Holy One, blessed be He, Zion and Jerusalem will not be built. As they are only built through the merit of the burnt-offering which Israel would offer before the Holy One, blessed be He. And why is the burnt-offering different, [so that it is] better than all of the other offerings? Because it is called "sacrifices of righteousness," as it is stated, "Then You will desire sacrifices of righteousness, a burnt-offering and a whole-offering." The Holy One, blessed be He, said to Moshe, "On account of this, the burnt-offering is so beloved to Me. Hence, 'Command Aharon and his sons,' that they be careful with it, to offer it before Me." Why does it state, "This is the law (Torah) of the burnt-offering?" It means to say, the reading of the Torah. See how beloved the reading of the Torah is in front of the Holy One, blessed be He. As there is an obligation upon a man to give all of his money to teach Torah to himself and his sons, as it is stated, "Command Aharon and his sons, saying" - meaning, that they should say it to the Children of Israel, such that they occupy themselves with the reading of the burnt-offering. As even though they [actually] offer a burnt-offering, they would [also] be occupied with its reading, so that they would get merit in the sacrifice and in its reading. And so did Rav Shmuel bar Abba say, "The Holy One, blessed be He, said to Israel, 'Even though the Temple is destined to be destroyed in the future and the sacrifices to be nullified, do not [allow] yourselves to forget the order of the sacrifices; but rather be careful to read about them and review them. And if you occupy yourselves with them, I will count it for you as if you were occupied with the sacrifices [themselves].'" And if you want to know [that this is so], come and see that when the Holy One, blessed be He, showed Yechezkel the form of the [Temple], what did He say? "Describe the [Temple] to the House of Israel; let them be ashamed of their iniquities, and measure the plan" (Ezekiel 43:10). Yehezkel [responded] to the Holy One, blessed be He, "Until now, we are put into exile in the land of our enemies; and You say to me to go and inform Israel [about] the form of the [Temple], and 'write [it] in their eyes, and they should preserve its form and all of its statutes [and do them]' (Ezekiel 43:11). And are they able to do [them]? Leave them until they emerge from the exile, and afterwards, I will go and tell them." [So] the Holy One, blessed be He, said to Yechezkel, "And because My children are in exile, the building of My [Temple] should be idle?" The Holy One, blessed be He, said to him, "Its reading in the Torah is as great as its building. Go and say it to them, and they will occupy themselves to read the form of the [Temple] in the Torah. And in reward for its reading, that they occupy themselves to read about it, I count it for them as if they were occupied with the building of the [Temple]." And fortunate is the man who involves himself in Torah and gives his money to teach Torah to his son. As on account of the money that he gives to teach, he merits life in the world to come, as it is stated (Deuteronomy 30:20), "as it is your life and the length of your days" - your life, in the world to come; and length of your days, in the world that is long. And know that it is so. Rabbi Assia said, "Why do the infants of the master's schoolhouse begin by studying the book of Leviticus? Rather it is because all the sacrifices are written in it; and because [the infants] are pure until now and do not know what is the taste of sin and iniquity. Hence, the Holy One, blessed be He, said, 'Let them begin first with the order of the sacrifices - let the pure ones come and occupy themselves with the acts of purification. Hence I count it for them as if they were standing and offering sacrifices in front of Me.' And He is informing you that even though the Temple is destroyed and sacrifices are not practiced, were it not for the infants that read the order of the sacrifices, the world would not stand." Hence, the Holy One, blessed be He, said to Israel, "My children, even thought the Temple is destroyed and the sacrifices are annulled and the sacrifice of the burnt-offering is not practiced, if you occupy yourselves and read the section of the burnt-offering and study the section about sacrifices, I count it for you as if you are offering a sacrifice of a burnt-offering in front of Me, as it is stated, 'This is the Torah of a burnt-offering'" - meaning to say, one who occupies himself with the Torah of the burnt-offering merits life in the world to come. What is written above? "A soul that sins and violates a violation of the Lord, and denies against his kinsman, etc." (Leviticus 5:21); and afterwards, "This is the law of the burnt-offering." 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This is that they would burn the fats and the limbs the whole entire night, and the prayers were instituted corresponding to the sacrifices. Now that we do not have burnt-offerings, nor sacrifices, nor meal-offerings, nor guilt offerings, they instituted them as prayers. And the evening prayer can be brought the whole night, just as we bring limbs and fats the whole entire night. But the forefathers instituted the prayers, and this means to say, its burning is on the altar all of the night. And why was the burning on the altar and not in another place? Rather the verse states (Exodus 20:21), "Make an altar of earth (*adamah*) for Me" - why of earth? Because man (Adam) was created from the earth, and his name was called Adam, because he was taken from the *adamah*. And we bring up burnt-offerings and sacrifices on that altar which is made of earth to atone for the body that is taken from the earth. And from where [do we know] that it atones for the soul? 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### Midrash: Sifra, Vayikra Dibbura d'Nedavah, Chapter 4 9

Talmud: Zevachim 46a:2**The verse is speaking** here **of two profanations; one** is the **disqualification of *notar* and one** is the **disqualification of ritual impurity.** This teaches that like impurity, *notar* applies even to an item that does not have a permitting factor.

### Talmud: Zevachim 46a:2

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Talmud: Meilah 11a:14**And if** the animal whose year passed was found **before the owner achieved atonement,** the found animal **shall graze until it becomes blemished [*shetista’ev*],** at which point it may not be sacrificed; **and it shall be sold and** the owner **shall purchase another** animal **with** the **money** received from **its** sale. The animal that was found blemished may be sold immediately, and the owner shall purchase another animal with the money received from its sale. In both cases, the animal **renders** a non-sacred animal exchanged for it **a substitute,** and one who derives benefit from it is liable for **misusing it.**

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Talmud: Chullin 117a:11one who derives benefit **from it** is liable for **misuse** of consecrated property. **And** second, one is **liable for** eating **it due to** violation of the prohibition of ***piggul*,** if it was from an offering that was slaughtered with the intent to sprinkle its blood or partake of it beyond its designated time, **and** due to the prohibition of ***notar*,** if it was from an offering whose period for consumption has expired. **And** third, if one is ritually impure, he is liable due to the prohibition of partaking of it while **impure. This is not so with regard to blood,** as one is not liable in these cases for violating the prohibitions of *piggul*, *notar*, and partaking of offerings while impure, but rather is liable only for violating the prohibition of consuming blood.

### Talmud: Chullin 117a:11

Talmud: Keritot 4b:26**Why** does one **not interpret** the *baraita* **in accordance with** the opinion of **Rabbi Yishmael?** The reason is **as Rabbi Ḥanina says:** Although **Rabbi Yishmael** maintains that one who eats the fat of an ox, a sheep, and a goat is liable to receive a separate set of lashes for each one, he **would concede with regard to** bringing **an offering that** if he ate those types of forbidden fat in a single lapse of awareness **he is liable** to bring **only one sin offering. Now too,** the *baraita* **should not be interpreted in accordance with** the opinion of **Rabbi Yehuda, as doesn’t Rabbi Eliezer say: Rabbi Yehuda would concede with regard to** bringing **an offering that** if one ate forbidden fat of sacrificial animals he **brings only one sin offering?**

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Talmud: Keritot 22a:17**where** the blood was **separated** from a person. By contrast, **when Rav** Sheshet **said** that one need not abstain from human blood even *ab initio*, he was referring to a case **where** it was **not separated** from a person. **As it is taught** in a *baraita*: If **blood was on a loaf** of bread, one **may scrape off** the blood **and** then **consume** the bread. If blood **was between** the **teeth, he may suck** it **and swallow** it **without concern.**

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### Talmud: Sanhedrin 4a:14

Talmud: Zevachim 6a:15**and partners cannot effect substitution** of other animals for their offering. **But if you say** that it is **not acquired by them,** and the animal is the property solely of the deceased father, **let them also effect substitution** on his behalf, as heirs are able to affect substitution for their deceased parents’ offerings.

### Talmud: Zevachim 6a:15

Talmud: Zevachim 35a:4**I too said** that the blood should be sprinkled **only when it was collected in a vessel.** The Gemara asks: **But he,** Rabbi Yehuda, **himself, from where did he know** if the blood was indeed collected? The Gemara answers: He relies on the fact that **priests are vigilant,** and perform their service properly and collect all of the blood. **But they work swiftly, and** the blood therefore **spills** from the cup.

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### Talmud: Zevachim 46a:3

Talmud: Yoma 60a:6The Gemara answers: The reason is **because** the mitzva of **the removal of the ashes and the priestly vestments,** the four white garments worn by the High Priest on Yom Kippur, are both subject to the special *halakha* that misuse of consecrated objects applies to them even after their mitzva has been performed. Consequently, they are **two verses that come as one,** i.e., they share a unique *halakha* not found elsewhere. **And** there is a principle: **Any two verses that come as one do not teach,** i.e., an analogy may not be derived from these two similar cases. Instead, they are considered exceptional instances that cannot serve as models for other cases.

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### Talmud: Yoma 59b:2

Talmud: Yoma 5a:5**Rav Yosef said:** The practical difference **between them** relates to the question of **placing hands** on the head of an animal brought as an offering. According **to the one who said:** Failure to perform **all** the details **that are written in its** regard, including details that do not invalidate offerings throughout the generations, **invalidates** the inauguration, failure to perform the **placing** of **hands** on the head of the animal **also invalidates** the inauguration. According **to the one who said: A matter that does not invalidate** offerings **throughout the generations does not invalidate** the inauguration, failure to perform the **placing** of **hands** on the head of the animal **does not invalidate** the inauguration.

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Talmud: Yoma 2a:2MISHNA: **Seven days prior to Yom Kippur** the Sages would **remove the High Priest,** who performs the entire Yom Kippur service, **from his house to the Chamber of *Parhedrin*,** a room in the Temple designated specifically for the High Priest during that period. **And they would designate another priest in his stead** to replace him **lest a disqualification** due to impurity or another circumstance beyond his control prevent him from entering the Temple on Yom Kippur.

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Talmud: Yoma 2a:1MISHNA: **Seven days prior to Yom Kippur** the Sages would **remove the High Priest,** who performs the entire Yom Kippur service, **from his house to the Chamber of *Parhedrin*,** a room in the Temple designated specifically for the High Priest during that period. **And they would designate another priest in his stead** to replace him **lest a disqualification** due to impurity or another circumstance beyond his control prevent him from entering the Temple on Yom Kippur.

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Talmud: Zevachim 26b:1GEMARA: **Shmuel says:** When the mishna states that the offering is **disqualified,** it means that the **meat** is unfit for consumption. **But** the **owner** of the offering has **achieved atonement** through it. **What is the reason** for this? It is **as the verse states** with regard to the blood: **“And I have given it to you upon the altar to atone** for your souls” (Leviticus 17:11), from which it is derived that **once the blood reaches** any location on **the altar,** the **owner** of the offering has **achieved atonement.**

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### Talmud: Meilah 11a:14

# Lv 22:20

Não tragam nenhum animal defeituoso, porque não será aceito em favor de vocês.

<a href="/topics/the-tetragrammaton" class="namedEntityLink" data-slug="the-tetragrammaton">יהוה</a> spoke to Moses, saying:

Targum: Targum Jonathan on Leviticus 22:20 And the Lord spake with Mosheh, saying:

### Targum: Targum Jonathan on Leviticus 22:20

Targum: Onkelos Leviticus 22:20Adonoy spoke to Moshe, saying;

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Commentary: Malbim Ayelet HaShachar 371:1-2The language **הקרבה** (sacrifice) comes on the delivery (like והקריב את הכל) and it is from the theme of **קרב** (come close) that it is synonymous with **נגש** (approach). And it also comes on the spilling of blood. And the sages of blessed memory explain that it also refers to sacred property, from the theme of sacrifice.

### Commentary: Malbim Ayelet HaShachar 371:1-2

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### Commentary: Malbim Ayelet HaShachar 371:1-2

Commentary: Sforno on Leviticus 22:20:1כל אשר בו מום לא תקריבו כי לא לרצון יהיה לכם, as elaborated on by Maleachi 1,8.

### Commentary: Sforno on Leviticus 22:20:1

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### Commentary: Sforno on Leviticus 22:20:1

Midrash: Sifra, Emor, Section 7 31) (Vayikra 22:18) ("Speak to Aaron and to his sons and to the children of Israel, and say to them: A man, a man, of the house of Israel, and of the ger proselyte in Israel, who will present his offering, of all of their vows and all of their free-will offerings, which they will present to the L–rd as a burnt-offering,") "Israel": as stated; "ger": the proselytes; "the ger": to include the wives of the proselytes; "in Israel": to include bondsmen.

### Midrash: Sifra, Emor, Section 7 3

Midrash: Sifra, Emor, Section 7 41) (Vayikra 22:18) ("Speak to Aaron and to his sons and to the children of Israel, and say to them: A man, a man, of the house of Israel, and of the ger proselyte in Israel, who will present his offering, of all of their vows and all of their free-will offerings, which they will present to the L–rd as a burnt-offering,") "Israel": as stated; "ger": the proselytes; "the ger": to include the wives of the proselytes; "in Israel": to include bondsmen.

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### Midrash: Sifra, Emor, Section 7 3

Talmud: Menachot 25a:10MISHNA: If **the handful became ritually impure and** despite this the priest **sacrificed it, the frontplate** worn by the High Priest **effects acceptance** of the meal offering, and the remainder is eaten by the priests. If the handful **left** its designated area **and** despite this the priest then **sacrificed it, the frontplate does not effect acceptance.** The reason is **that the frontplate effects acceptance for** offerings sacrificed when **ritually impure and does not effect acceptance for** offerings **that leave** their designated areas.

### Talmud: Menachot 25a:10

Talmud: Temurah 6b:10If a debtor paid **a hint of interest** and petitions the court to have it returned to him, it **is not repossessed** from the creditor **by** the **judges** of the court. **And Rabbi Yoḥanan says: Even fixed interest is not repossessed by** the **judges.** Abaye holds that transgressions are effective, and the interest now belongs to the creditor and cannot be repossessed, in accordance with the opinion of Rabbi Yoḥanan. Therefore, the judges do not appropriate it. Rava holds that transgressions are not effective, and the creditor is in unlawful possession of the interest. Therefore, the judges repossess it, in accordance with the opinion of Rabbi Elazar.

### Talmud: Temurah 6b:10

Talmud: Temurah 6b:12If a debtor paid **a hint of interest** and petitions the court to have it returned to him, it **is not repossessed** from the creditor **by** the **judges** of the court. **And Rabbi Yoḥanan says: Even fixed interest is not repossessed by** the **judges.** Abaye holds that transgressions are effective, and the interest now belongs to the creditor and cannot be repossessed, in accordance with the opinion of Rabbi Yoḥanan. Therefore, the judges do not appropriate it. Rava holds that transgressions are not effective, and the creditor is in unlawful possession of the interest. Therefore, the judges repossess it, in accordance with the opinion of Rabbi Elazar.

### Talmud: Temurah 6b:12

Talmud: Temurah 7a:2Since it might **enter your mind to say** that **granted,** if one does this **initially,** before the lottery, **we do not know if this** blemished animal will **be designated** as the one sacrificed **to the Lord** or sent to the wilderness. Therefore, the one who consecrated the blemished animal is flogged. **But here, since it is** already **clear** that the other animal is to be sacrificed to the **Lord,** and the one he consecrates will be sent to the wilderness, perhaps he is **not flogged** for consecrating it. The verse therefore **teaches us** that this is also a violation of the prohibition and he is flogged.

### Talmud: Temurah 7a:2

Talmud: Temurah 5b:22**And according to** the opinion of **Rava, this** term: **“Is** most holy,” serves **to exclude** the case of **a firstborn** offering from the prohibition of sale. **As it is taught** in a *baraita*: **It is stated with regard to a firstborn** offering: “But the firstling of an ox, or the firstling of a sheep, or the firstling of a goat, **you shall not redeem;** they are holy” (Numbers 18:17). **But** if it develops a blemish **it** may still be **sold.** By contrast, **it is stated with regard to** the animal **tithe** offering: **“It shall not be redeemed”** (Leviticus 27:33), **and** the animal tithe may **not be sold, not** when **alive and not** when **slaughtered, not** when **unblemished and not** when **blemished.**

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### Talmud: Menachot 25a:10

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# Ez 34:12

Assim como o pastor busca as ovelhas dispersas quando está cuidando do rebanho, também tomarei conta de minhas ovelhas. Eu as resgatarei de todos os lugares para onde foram dispersas num dia de nuvens e de trevas.

The word of the L<small>ORD</small> came to me:

Commentary: Rashi on Ezekiel 34:12:1**separated** when they are scattered, and he walks among them and gathers them back together.

### Commentary: Rashi on Ezekiel 34:12:1

Midrash: Bamidbar Rabbah 16:251 A legal teaching: Is it permitted to set sail on the Great Sea (i.e., the Mediterranean) three days before the Sabbath? Our masters taught (in Shab. 19a): One does not set sail in a ship on the Great Sea three days before the Sabbath, when one wants to go to a distant place. If, however, one desires to set sail from Tyre to Sidon, for example, it is permitted for one to set sail even on the Sabbath eve, because it is a known fact that one can go [there] while it is still daylight. Now these words concern agents with freedom of action; but in the case of agents for [carrying out] a commandment, it is permitted for [such a] one to set sail on whatever day he wants. Why? Because he is an agent for [carrying out] a commandment, and an agent for [carrying out] a commandment overrides the Sabbath. And so you find with reference to the sukkah that they have taught (in *Suk.* 2:4), “Agents for [carrying out] a religious duty are exempted from [the requirements of] the sukkah.”1*Suk.* 25a (bar). You have none so dear to the Holy One, blessed be He, as an agent, when he is sent to carry out a religious duty and is risking his life to succeed in it. And you have none who were sent to carry out a religious duty and who risked their lives to succeed in their mission like those two whom Joshua ben Nun sent. Thus it is stated (in Josh. 2:1), “Then Joshua ben Nun sent two [spies] from Shittim [secretly, saying]….” Who were they? Our masters have taught, “These were Phinehas and Caleb.” They had gone and risked their lives in order to be successful in their mission. What is the implication of secretly (*heresh*)? That they made themselves out to be potters and cried, “Here are pots. Whoever wants [some], let him come and buy.” [Their ruse was] so that no one would notice them. [Hence secretly (*heresh*) is written [in this verse,] but read it [as] clay (*heres*), (from which pots are made). [They had made themselves out to be potters] lest people say that they were spies. (Ibid., cont.) “So they went and came to the house of a woman who was a harlot whose name was Rahab […]”: She arose and received them. The king of Jericho became aware of them and heard that they had come to investigate the whole land, as stated (in vs. 2), “But it was told the king of Jericho [….].” When they came to look for them, what did Rahab do? She took them away to hide them. Phinehas said to her, “I am a priest, and the priests are comparable to the angels (*mal'akhim*), as stated (in Mal. 2:7), “For the lips of a priest preserve knowledge, and they seek Torah from his mouth, because he is a messenger (*mal'akh*) of the Lord of hosts.” Now an angel desiring [to be visible] is visible; and one desiring [to be invisible] is not visible. And from where is it known that the prophets are also comparable to angels. As so is it stated about Moses (in Numb. 20:16), “and he sent a messenger (*mal'akh*) who brought us out of Egypt.” And was it an angel? And was he not Moses? Hence the prophets are likened to angels (*mal'akhim*). And so too is it stated (in Jud. 2:1), “An angel (*mal'akh*) of the Lord came up from Gilgal to Bochim and said, ‘I brought you up from Egypt…” And was he not Phinehas? It is simply that from here [it is shown] that the prophets are called angels. Hence Phinehas said to her, “I am a priest, and I do not need to hide. Hide my colleague, Caleb, and I will stand in front of them but they will not see me.” And so did she do, as stated (in Josh. 2:4), “So the woman took the two men [and hid *him*].” It does not say, “hid them,” but rather “hid him2*Him* is a literal translation of the Masoretic text.” Behold that she did not hide Phinehas, but rather [only] Caleb. [This is] to teach you how much these two righteous men risked themselves to fulfill their mission. But the agents whom Moses sent were wicked. Where is it shown? From what they have read on the matter (in Numb. 13:2) “Send men.”

### Midrash: Bamidbar Rabbah 16:25

Midrash: Midrash Tanchuma Buber, Appendix to Sh'lach 6:1Another interpretation: Lest the nations of the world say: He behaves like a brute with you. That is to say: When the generation of the flood came, he destroyed them with water, as stated (in Gen. 7:6): WHEN THE FLOODWATERS CAME UPON THE EARTH. And similarly, when the generation of the dispersion came, he destroyed them. And similarly, when the Egyptians came, he drowned them in water. And also in the case of these whom he has called (in Exod. 4:22) ISRAEL, MY FIRST-BORN SON, here he is destroying (*mekhalleh*) them! &lt;He is&gt; like that Lilith (*keLilit*). When she does not find anything else, she turns on children. So (in Numb. 14:16): BECAUSE THE LORD WAS NOT ABLE TO BRING THIS PEOPLE INTO THE LAND WHICH HE HAS SWORN &lt;TO GIVE&gt; THEM, HE HAS SLAUGHTERED THEM IN THE DESERT. Moses said: Sovereign of the World, (according to vs. 14) THAT YOU, O LORD, ARE SEEN FACE TO FACE (literally: EYE TO EYE). What is the meaning of THAT &lt;YOU&gt; … ARE SEEN EYE TO EYE ('*YN B*'*YN*)?14*Similarly Deut. R. 5:13.* R. Simeon ben Laqish said: See, the scales are balanced (rt.: '*YN*). You say (in Numb. 14:12): I WILL SMITE THEM WITH PESTILENCE AND DISPLACE THEM; but I am saying (in vs. 19): PLEASE PARDON. We shall see whose &lt;utterance&gt; will stand. The Holy One said to him: By your life, Moses, yours shall stand, while mine is null &lt;and void&gt;. Thus it is stated (in Numb. 14:20): THEN THE LORD SAID: I HAVE PARDONED THEM AS YOU ASKED. But nevertheless, the decree of the Holy One which he had uttered to Moses (in Numb. 14:12): THEN I WILL MAKE YOU INTO A NATION THAT IS GREATER AND MORE NUMEROUS THAN THEY, &lt;that decree&gt; was not repealed. He raised up from him sixty myriads, and in the world to come the Holy One shall gather them. Thus it is stated (in Is. 49:12): LOOK! THESE ARE COMING FROM AFAR. AND LOOK! THESE ARE FROM THE NORTH AND FROM THE SEA (i.e., FROM THE WEST), AND THESE FROM THE LAND OF SINIM. Moreover, the exiles shall come with them, also the tribes who are located beyond &lt;the River&gt; Sambatyon15*Gk.: Sabbatikos* (“Sabbatical”). See Targum Pseudo-Jonathan, Exod. 34:10; *ySanh*. 10:6 or 5 (29c); Gen. R. 73:6; Lam. R. 2:5 (9); *PR 31:10*; above, Gen. 10:17, it was beyond, or on an island in, this legendary river that at least some of the ten tribes were exiled. See also *Tanh*., Exod. 9:33; Gen. R. 11:5, *PR* 23:8; according to which the river carried stones in its current during the whole week but rested on the Sabbath. See also Pliny, *HN* 31:18 (24); *Sanh.* 65b. Cf. Josephus, *BJ* 7:5:1 (96–99), according to whom the Sabbath was the only day on which the river flowed. and beyond the darkness.16*Cf. Ezek. 34:12.* They shall be gathered and come to Jerusalem. It is concerning them that Isaiah has said (in Is. 49:9): SAYING TO THE PRISONERS: GO FORTH, &lt;i.e.,&gt; to those who are located beyond the Sambatyon. (Ibid., cont.:) TO THOSE WHO ARE IN DARKNESS: SHOW YOURSELVES.17*Higgalu.* The verb can also mean “be exiled. These are those who are located beyond the cloud of darkness. (Ibid., cont.:) THEY SHALL PASTURE ALONG THE ROADS, AND {UPON} [IN ALL] THE HEIGHTS SHALL BE THEIR PASTURE. These are those who are located in Daphne near Antioch.18*According to ySanh.* 10:6 or 5 (29c) the exiles were divided into three parts: one beyond the Sambatyon River, one to Daphne at Antioch, and one into a cloud cover. At that time they shall be redeemed and come to Zion with gladness. Isaiah has said (in Is. 51:11): SO LET THOSE RANSOMED BY THE LORD RETURN AND COME TO ZION WITH EXALTATION, WITH JOY EVERLASTING UPON THEIR HEADS. LET THEM ATTAIN JOY AND GLADNESS; MAY SORROW AND SIGHING FLEE.

### Midrash: Midrash Tanchuma Buber, Appendix to Sh'lach 6:1

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# Is 43:21

ao povo que formei para mim mesmo a fim de que proclamasse o meu louvor".

But now thus said the L<small>ORD</small>—<br>Who created you, O Jacob,<br>Who formed you, O Israel:<br>Fear not, for I will redeem you;<br>I have singled you out by name,<br>You are Mine.

Commentary: Ibn Ezra on Isaiah 43:21:1זה ═ זו This. *This people,* that returns from Babylon, is mine.

### Commentary: Ibn Ezra on Isaiah 43:21:1

Commentary: Rashi on Isaiah 43:21:1**This people I formed for Myself** so that they recite My praise.

### Commentary: Rashi on Isaiah 43:21:1

Midrash: Otzar Midrashim, A Tale of Rabbi Kahana 1:3A Tale of Rabbi Kahana

### Midrash: Otzar Midrashim, A Tale of Rabbi Kahana 1:3

Midrash: Sifrei Devarim 355:27(Devarim 33:20) "And of Gad he said, etc.": Why is this written? Because it is written (Bereshith 47:2) "And from the 'edge' of his brothers he (Joseph) took five men and presented them to Pharaoh," here it is specified that he took them from those whose names were doubled, and Gad was one of them.

### Midrash: Sifrei Devarim 355:27

Midrash: Mekhilta d'Rabbi Yishmael 15:13:1(Exodus 15:13) "You have led forth in lovingkindness (chesed)": You have done chesed with us, for we were without (redeeming) deeds, viz. (Isaiah 63:7) "The lovingkindnesses of the L rd will I proclaim, etc.", (Psalms 89:2) "The lovingkindnesses of the L rd will I ever sing, etc." And the world in its very beginning was built only with chesed, viz. (Ibid. 3) "I said that the world (with) chesed will be built." (Exodus, Ibid.) "this people whom You have redeemed": For all the world is Yours, and You have no people but Israel, viz. (Isaiah 43:21) "This people have I created for Myself, etc." And thus is it written (Song of Songs 6:8) "Sixty are the queens and eighty, are the concubines": "Sixty are the queens" — These are the sixty ten thousands (of Israel, who left Egypt); "and eighty, the concubines" — those below the age of twenty; "and young maidens without number" — the minors, who are numberless. Notwithstanding this, (only) "one is My dove" — Moses, who countervails them all. Once, Rebbi was sitting and expounding that one woman bore sixty ten thousands, when a disciple interjected: Rebbi, who is greater, the world or the tzaddik? Rebbi replied: The tzaddik. How so? When Yocheved bore Moses, he countervailed the entire world. And where do we find that Moses countervailed the entire world? In (Numbers 26:4) "as the L rd commended Moses and the children of Israel", and "Then sang Moses and the children of Israel", and (Devarim 34:10) "And there arose no prophet again in Israel like Moses." (Exodus, Ibid.) "You have guided (them) in Your strength": in the merit of the Torah which they are destined to receive, "strength" being Torah, viz. (Psalms 29:4) "The L rd will give strength to His people; the L rd will bless His people with peace" and (Ibid. 99:4) "… and the strength of the King (i.e., Torah) who loves justice."

### Midrash: Mekhilta d'Rabbi Yishmael 15:13:1

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# Ez 34:8

Juro pela minha vida, palavra do Soberano Senhor, que visto que o meu rebanho ficou sem pastor, foi saqueado e se tornou comida de todos os animais selvagens, e uma vez que os meus pastores não se preocuparam com o meu rebanho, mas cuidaram de si mesmos em vez de cuidarem do rebanho,

The word of the L<small>ORD</small> came to me:

Commentary: Rashi on Ezekiel 34:8:1**and the shepherds shepherded themselves** [Heb. אוֹתָם, lit. them.]

### Commentary: Rashi on Ezekiel 34:8:1

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# Is 8:14

Para os dois reinos de Israel ele será um santuário, mas também uma pedra de tropeço, uma rocha que faz cair. E para os habitantes de Jerusalém ele será uma armadilha e um laço.

The L<small>ORD</small> said to me, “Get yourself a large sheet and write on it <sup class="footnote-marker">a</sup><i class="footnote">Meaning of Heb. uncertain.</i>in common script<sup class="endFootnote">-a</sup> ‘For Maher-shalal-hash-baz’;<sup class="footnote-marker">b</sup><i class="footnote">I.e., “Pillage hastens, looting speeds,” indicating that two cities are to be pillaged at an early date; see v. 4.</i>

Targum: Targum Jonathan on Isaiah 8:14And the Lord said unto me, Take thee a great tablet, and write upon it a clear writing, Hasten to seize the prey, and to take away the spoil.

### Targum: Targum Jonathan on Isaiah 8:14

Commentary: Rashi on Isaiah 8:14:1**And it shall be for a portent** That plan that Shebna plotted and that Pekah plotted to overthrow the kingdom of the House of David, shall be an omen [a preparationmss.] of the disaster destined to befall them.

### Commentary: Rashi on Isaiah 8:14:1

Commentary: JPS 1985 Footnotes, Isaiah 8:11Meaning of Heb. uncertain.

### Commentary: JPS 1985 Footnotes, Isaiah 8:11

Commentary: Ibn Ezra on Isaiah 8:14:1והיה And he—namely, the King of Assyria—shall be.

### Commentary: Ibn Ezra on Isaiah 8:14:1

Midrash: Ein Yaakov (Glick Edition), Sanhedrin 4:11(Fol. 32b) Our Rabbis were taught (Deut. 17, 20) Justice, only justice, shalt thou pursue. This means that one shall follow after celebrated judges, after R. Elazar at Luda and after Rabban Jochanan b. Zakkai at Brur Cheil. We are taught in a Baraitha: if one saw many lights in the city of Burni, it was understood that the ceremony of circumcission took place; and if one saw many lights in Brur Cheil, he undersotod that there was a wedding banquet in that city."

### Midrash: Ein Yaakov (Glick Edition), Sanhedrin 4:11

Talmud: Sanhedrin 38a:2**and** the mother of Shealtiel **conceived** while **standing. Alternatively, “Shealtiel”** is interpreted as meaning **that God [*El* ] requested [*nishal* ]** dissolution **of His oath,** as it were, and allowed Jeconiah to father a child. In the continuation of that passage in Chronicles, where the verse refers to the grandson of Jeconiah, **Zerubbabel [*Zerubavel* ],** the Gemara interprets that his name teaches **that he was sown [*nizra*],** i.e., conceived, **in Babylonia [*Bavel*]. And what** was **his** true **name? Nehemiah, son of Hachaliah,** was **his** true **name.**

### Talmud: Sanhedrin 38a:2

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# Sl 16:9

Por isso o meu coração se alegra e no íntimo exulto; mesmo o meu corpo repousará tranqüilo,

A <i>michtam</i><sup class="footnote-marker">a</sup><i class="footnote">Meaning of Heb. uncertain.</i> of David.<br><br>Protect me, O God, for I seek refuge in You.

Targum: Aramaic Targum to Psalms 16:9An honest inscription of David. Protect me, O God, because I have hoped63 *trusted* in *your word.*

### Targum: Aramaic Targum to Psalms 16:9

Commentary: Rashi on Psalms 16:9:1**Therefore, my heart rejoiced, etc.** because I am confident that You will not forsake my soul to the grave. Since, concerning the iniquity of a grave transgression which I committed, You sent me the tidings (in II Sam. 12:13): “Also the Lord has removed your sin,” certainly from now on You will not forsake me [to cause me] to turn away from You.

### Commentary: Rashi on Psalms 16:9:1

Commentary: Radak on Psalms 16:9:1**Therefore my heart is glad:** – Because I have put Thee before me always my heart is glad.

### Commentary: Radak on Psalms 16:9:1

Midrash: Midrash Tanchuma Buber, Emor 6:1[(Lev. 21:1:) THEN THE LORD SPOKE UNTO MOSES: SAY UNTO THE PRIESTS.] What is written after this passage (in vs. 10)? AND THE PRIEST THAT IS HIGHEST AMONG HIS BROTHERS.28*Tanh*., Lev. 8:4; Lev. R. 26:9. Why is he called by the name HIGH?29*THE PRIEST THAT IS HIGHEST, without the addition, AMONG HIS BROTHERS, would normally be translated, HIGH PRIEST.* Because he was highest (literally: greatest) in five areas: In beauty, in strength, in wealth, in wisdom, and in age.30*TYoma* 1:6; *Yoma* 18a; see *yYoma* 1:3 (39a); cf. ‘*Eduy.* 2:9; *Avot*. 6:8. In regard to beauty, because he was more handsome than his brothers. In regard to strength, because he was heroic in strength. Come and consider Aaron. When he waved the Levites (as in a wave offering), he waved twenty-two thousand in one day. How did he wave them? Back and forth, up and down. Ergo: He was highest in strength. Also in regard to wealth, because if he had not been wealthy, his brother priests would have made him wealthy. There is a story about Pinhas the Stone Cutter. When they appointed him high priest, his brother priests went out and saw him cutting stone. So they would not permit him to continue, but filled the quarry before him with gold dinars.31*Lat.: denarii.* [And where is it shown] that, if he had nothing, his brother high priests would magnify (rt.: *GDL*) him? Where it is stated (in an alternate translation of Lev. 21:10): AND THE PRIEST THAT IS HIGHEST (rt.: *GDL*) BECAUSE OF HIS BROTHERS. And &lt; this rule applies &gt; not to the high priest alone, but to the king as well. And so you find in the case of David, when he went to fight with Goliath the Philistine, Saul said to him (in I Sam. 17:33): YOU CANNOT GO UNTO &lt; THIS &gt; PHILISTINE … David said to him (in vs. 34–36): YOUR SERVANT TENDED HIS [FATHER'S] SHEEP; &lt; AND WHEN A LION OR A BEAR CAME AND CARRIED OFF A LAMB FROM THE FLOCK, &gt; I WOULD GO OUT AFTER IT, SMITE IT, &lt; AND DELIVER IT OUT OF ITS MOUTH &gt;…. &lt; YOUR SERVANT &gt; SMOTE BOTH THE LION AND THE BEAR, &lt; AND THIS UNCIRCUMCISED PHILISTINE SHALL BE AS ONE OF THEM &gt;…. Saul said to him: And who told you that you could slay him? David replied: Hunting32*Gk.: kynegia.* has trained me, Papa. (Vs. 37:) THE LORD WHO DELIVERED FROM THE PAW OF THE LION… &lt; WILL DELIVER ME FROM THE HAND OF THIS PHILISTINE &gt;. Immediately (we read in vs. 38): SAUL CLOTHED DAVID WITH HIS MILITARY GARMENTS…. Now it is written (in I Sam. 9:2): HE WAS A HEAD TALLER33*More literally: TALLER FROM HIS SHOULDERS ON UP.* THAN ANY OF THE PEOPLE. When he had clothed him in his garments and seen that they were made for him, he immediately cast a jaundiced eye at him. When David saw that he had offended Saul, he said to him (in I Sam. 17:39): I CANNOT {GO FORTH} [GO] IN THESE, FOR I AM NOT USED TO THEM. Here you learn that even though a person may be short, when he is appointed king, he becomes tall. Why? Because as soon as he is anointed with the anointing oil, he becomes superior to his brothers. David said: I rejoiced over the anointing oil with which I was anointed, in that I shall never move away from my glory. It is so stated (in Ps. 16:9): SO MY HEART REJOICES, AND MY GLORY EXALTS; MY FLESH ALSO DWELLS IN SAFETY.

### Midrash: Midrash Tanchuma Buber, Emor 6:1

Midrash: Kohelet Rabbah 1:16:1**“I have spoken with my heart, saying: Behold, I have amassed and added wisdom, beyond all who were before me over Jerusalem; my heart has seen much wisdom and knowledge” (Ecclesiastes 1:16).**  
“I have spoken with my heart” – the hearts sees, as it is stated: “My heart has seen much.” The heart hears, as it is stated; “Give your servant an understanding [*shome’a*]120*Literally, hearing.* heart” (I Kings 3:9). The heart speaks, as it is stated: “I have spoken with my heart.” The heart goes, as it is stated: “Didn’t my heart go?” (II Kings 5:26). The heart falls, as it is stated: “Let no man’s heart fall” (I Samuel 17:32). The heart stands, as it is stated: “Will your heart endure [*haya’amod*]”121*Literally, stand.* (Ezekiel 22:14). The heart rejoices, as it is stated: “Therefore, my heart rejoices” (Psalms 16:9). The heart cries out, as it is stated: Their heart cried out to the Lord” (Lamentations 2:18). The heart is consoled, as it is stated: “Speak to the heart of Jerusalem” (Isaiah 40:2).122*This verse is preceded by: “Console, console My people, says your God.”* The heart grieves, as it is stated: “Your heart shall not be grieved” (Deuteronomy 15:10). The heart hardens, as it is stated: “The Lord hardened Pharaoh’s heart” (Exodus 9:12). The heart softens [*mitrakekh*], as it is stated: “Let your heart not be faint” (Deuteronomy 20:3). The heart is saddened, as it is stated: “He was saddened in His heart” (Genesis 6:6). The heart fears, as it is stated: “From the fear of your heart” (Deuteronomy 28:67). The heart breaks, as it is stated: “A broken and contrite heart” (Psalms 51:19). The heart becomes conceited, as it is stated: “Your heart will grow haughty” (Deuteronomy 8:14). The heart is recalcitrant, as it is stated: “But this people had a revolting and rebellious heart” (Jeremiah 5:23). The heart fabricates, as it is stated: “The month that he fabricated from his heart” (I Kings 12:33). The heart contemplates,123*Matters of stupidity* as it is stated: “[I will have peace] though I walk in the stubbornness of my heart” (Deuteronomy 29:18). The heart overflows, as it is stated: “My heart overflows with goodly matter” (Psalms 45:2). The heart calculates [*meḥashev*], as it is stated: “Many are the thoughts [*maḥshavot*] in the heart of man” (Proverbs 19:21). The heart desires, as it is stated: “The desire of his heart You have granted him” (Psalms 21:3). The heart deviates, as it is stated: “Let your heart not turn aside to her ways” (Proverbs 7:25). The heart strays, as it is stated: “You shall not follow after your heart…[after which you stray]” (Numbers 15:39). The heart is sustained, as it is stated: “And sustain your heart” (Genesis 18:5). The heart is stolen, as it is stated: “Jacob stole the heart of Laban” (Genesis 31:20). The heart is humbled, as it is stated: “Perhaps then their hearts will be humbled” (Leviticus 26:41). The heart is enticed, as it is stated: “He spoke soothingly124*Literally, “to the heart.” Shekhem was speaking to Dina and attempting to entice her to marry him.* to the young woman” (Genesis 34:3). The heart goes astray, as it is stated: “My heart has gone astray” (Isaiah 21:4). The heart trembles, as it is stated: “For his heart was trembling” (I Samuel 4:13). The heart awakens, as it is stated: “I am asleep but my heart is awake” (Song of Songs 5:2). The heart loves, as it is stated: “You shall love the Lord your God with all your heart” (Deuteronomy 6:5). The heart hates, as it is stated: “Do not hate your brother in your heart” (Leviticus 19:17). The heart envies, as it is stated: “Let your heart not envy…” (Proverbs 23:17). The heart is searched, as it is stated: “I the Lord search the heart…” (Jeremiah 17:10). The heart is rent, as it is stated: “Rend your heart and not your garments” (Joel 2:13). The heart meditates, as it is stated: “The meditation of my heart will be understanding” (Psalms 49:4). The heart is like fire, as it is stated: “My heart will be like fire” (Jeremiah 20:9). The heart is like stone, as it is stated: “I will remove the heart of stone” (Ezekiel 36:26). The heart repents, as it is stated: “Who returned to the Lord with all his heart” (II Kings 23:25). The heart is incensed, as it is stated: “For his heart is incensed” (Deuteronomy 19:6). The heart dies, as it is stated: “His heart died within him” (I Samuel 25:37). The heart melts, as it is stated “The heart of the people melted” (Joshua 7:5). The heart absorbs matters, as it is stated: “These matters that I command you today shall be upon your heart” (Deuteronomy 6:6). The heart absorbs fear, as it is stated: “I will place My fear in their hearts” (Jeremiah 32:40). The heart thanks, as it is stated: “I will thank my Lord with all my heart” (Psalms 111:1). The heart covets, as it is stated: “Do not covet her beauty in your heart” (Proverbs 6:25). The heart is toughened, as it is stated: “And one who toughens his heart” (Proverbs 28:14). The heart becomes merry, as it is stated: “It was when their hearts were merry” (Judges 16:25). The heart deceives, as it is stated: “Deceit is in the heart of those who devise evil” (Proverbs 12:20). The heart speaks from within, as it is stated: “Hannah was speaking in her heart” (I Samuel 1:13). The heart loves a bribe, as it is stated: “Your eyes and your heart [are only on your ill-gotten gain]” (Jeremiah 22:17). The heart writes matters, as it is stated: “Write them on the tablet of your heart” (Proverbs 3:3). The heart devises, as it is stated: “Duplicity is in his heart, he devises evil” (Proverbs 6:14). The heart absorbs mitzvot, as it is stated: “The wise of heart will grasp mitzvot (Proverbs 10:8). The heart acts with malice, as it is stated: “The malice of your heart deceived you” (Obadiah 1:3). The heart arranges, as it is stated: “To a person are the arrangements of the heart” (Proverbs 16:1). The heart glorifies, as it is stated: “Your heart has glorified you” (II Chronicles 25:19). That is, “I have spoken with my heart, saying: Behold, I have amassed…”

### Midrash: Kohelet Rabbah 1:16:1

Midrash: Midrash Tanchuma, Emor 4:1What is written after this passage (in Lev. 21:10)? “And the priest that is highest among his brothers”22*Lev. R. 26:9.* Why is he called by the name, “high priest?”23*THE PRIEST THAT IS HIGHEST, without the addition, AMONG HIS BROTHERS, would normally be translated, HIGH PRIEST.* Because he was highest (literally: greatest) in five things: in beauty, in strength, in wealth, in wisdom, and in age.24*TYoma* 1:6; *Yoma* 18a; see *yYoma* 1:3 (39a); cf. ‘*Eduy.* 2:9; *Avot*. 6:8. In regard to beauty, because he was more handsome than his brothers. In regard to strength, because he was powerful in strength. Come and consider Aaron. When he waved the Levites (as in a wave offering), he waved twenty-two thousand in one day. How did he wave them? Back and forth, up and down. Ergo, he was highest in strength. With regard to wealth, where would it come from? If he was not wealthy, his brother high priests would magnify (rt.: *gdl*) him. There is a story about Phineas the Stonecutter. When they appointed him high priest, his brother priests went out and saw him cutting stone. So they filled the quarry before him with gold dinars.25*Lat.: denarii.* And where is it shown that if he had nothing, his brother high priests would magnify (rt.: *gdl*) him? Where it is stated (in an alternate translation of Lev. 21:10), “And the priest that is highest (rt.: *gdl*) because of his brothers.” And [this rule applies] not to the high priest alone, but to the king as well. And so you find in the case of David, when he went to fight with Goliath the Philistine, Saul said to him (in I Sam. 17:33), “You cannot go unto this Philistine […].” David said to him (in vs. 34-36), “Your servant tended his father's sheep; and when a lion or a bear came and carried off a lamb from the flock, I would go out after it, smite it, and deliver it out of its mouth…. Your servant smote both the lion and the bear; and this uncircumcised Philistine shall be as one of them.” Saul said to him, “And who told you that you could slay him?” Immediately David replied, (vs. 37), “The Lord who delivered me from the paw of the lion will deliver me from the hand of this Philistine.” Immediately (we read in vs. 38), “Saul clothed David with his military garments.” Now it is written (in I Sam. 9:2), “he was a head taller26*More literally: TALLER FROM HIS SHOULDERS ON UP.* than any of the people.” When he had clothed him in his garments and seen that they were fit for him, he immediately cast a jaundiced eye at him. When David saw that he had offended Saul, he said to him (in I Sam. 17:39), “I cannot go in these, for I am not used to them.” Here you learn that even though a person may be short, when he is appointed king, he becomes tall. Why? Because as soon as he is anointed with the anointing oil, he becomes superior to his brothers. David said, “I rejoiced over the anointing oil with which I was anointed.” It is so stated (in Ps. 16:9), “So my heart rejoices, and my glory exalts; my flesh also dwells in safety.”

### Midrash: Midrash Tanchuma, Emor 4:1

Midrash: Ein Yaakov (Glick Edition), Bava Batra 1:43**BABA BATHRA** (Fol. 3) (Haggai 2, 9) The glory of this latter house shall be greater than that of the former. Rab and Samuel, and according to others R. Jochanan and R. Elazar, differ in the interpretation of this verse. According to the former it refers to the building itself; and according to the latter, it refers to the years of its existence. (Ib. b) In reality, however, it was both, for the latter was more beautiful and existed longer.

### Midrash: Ein Yaakov (Glick Edition), Bava Batra 1:43

Midrash: Ein Yaakov (Glick Edition), Bava Metzia 7:2(Ib. b) R. Zera lectured; according to others, R. Joseph taught: What is the meaning of the passage (Ib., ib. 20) Thou causest darkness and it becometh night, wherein creep forth all the beasts of the forest? Thou causest darkness, refers to this world which is compared to the darkness of night; wherein creep forth all the beasts of the forest, refers to the wicked that exist in this world, who are compared to wild beasts. The sun ariseth, they slink away and lie down in their den; the sun ariseth, for the righteous; they slink away, refers to the wicked who will go to Gehenna; and lie down in their den, refers to the upright, for there will not be an upright who will not have a dwelling in the world to come, according to his honor. Man goeth forth unto his work, refers to the upright who are going to receive their reward; and to his labor until the evening, [refers to him] who has completed his work [while alive] until the day of death.

### Midrash: Ein Yaakov (Glick Edition), Bava Metzia 7:2

Talmud: Tractate Derekh Eretz Zuta 1:17The characteristics of a scholar are that he is meek, humble,1*Cf. Aboth IV, 4 (Sonc. ed., p. 45).* alert, filled [with a desire for learning],2*H reads memullaḥ*, ‘bright’, as in Ḳid. 29b (Sonc. ed., p. 141). Cf. KR III, 2, p. 443, n. 13. modest, beloved by all, humble to the members of his household and sin-fearing. He judges a man [fairly] according to his deeds,3*He does not, e.g., interpret a man’s good actions as determined by ulterior motives and does not show favour where it is not deserved.* and says ‘I have no desire for all the things of this world because this world is not for me’. He sits and studies,4*H omits ‘and studies’.* soiling his cloak at the feet of the scholars.5*For meṭannef* H reads *mith‘aṭṭef*, ‘wrapped in his cloak’, perhaps in the same sense as in Aboth I, 4 (Sonc. ed., p. 3), ‘Suffer thyself to be covered by the dust of their feet’, i.e. sit in the dust on the ground at their feet while they teach. GRA reads *maṭṭil*, ‘and throws his cloak in front of the feet of scholars’, perhaps for them to sit on. For a different explanation, cf. KR III, p. 444, n. 17. In him no one sees any evil. He questions according to the subject-matter6*Cf. Shab. 3b (Sonc. ed., pp. 5f.), ‘R. Ḥiyya said to Rab: “When Rabbi is occupied with one tractate, do not ask him a question relating to another” ’.* and answers to the point.7*lit. ‘in accordance with the accepted decision’.*

### Talmud: Tractate Derekh Eretz Zuta 1:17

Talmud: Tractate Kallah Rabbati 3:25BARAITHA.1*For the Baraithoth in this chap. cf. DEZ I.* R. Judah [the Prince] said: The way of the disciples of the wise is to be meek and lowly of spirit.  
GEMARA. Whence is this derived? For it is written, *Seek ye the Lord, all ye humble of the earth, that have executed His ordinance; seek righteousness, seek humility. It may be ye shall be hid in the day of the Lord’s anger*.2*Zeph. 2, 3.* When our holy Rabbi3*i.e. R. Judah the Prince. Cf. Ḥag. 4b (Sonc. ed., p. 17) where this is attributed to R. Ammi.* came to this verse, he cried out and wept [because it stated,] *Seek righteousness, seek humility*, and perhaps!4*Even then salvation is only problematical, the text stating it may be*, etc. Woe to the creatures who think that death is a place of refuge and declare, ‘How many iniquities we are able to guard ourselves against!’5*Since when we die we are safe from punishment.* R. Isaac b. Parnak said: All man’s sins are engraven in his bones and all his merits are inscribed on his right hand, so that you shall not say that their sins are recorded and their merits are not. Whence [is this learnt]? As it is stated, *The Lord is thy keeper, the Lord is thy shade upon thy right hand*.6*Ps. 121, 5, shade*, meaning divine protection, in reward for a person’s merits; cf. *ibid.* XCI, 1.  
R. Joshua b. Levi said: It is necessary for a man to take these words to heart, and then he will repent of his own accord. Come and see what is written, *For, lo, He that formeth the mountains, and createth the wind, and declareth unto man what is his thought* [*siḥo*].7*Amos 4, 13.* In the hour of his death man is reminded even of his least important talk [*siḥah*]. How is this? When a man is about to die, three Ministering Angels come to him:8*Cf. ‘A.Z. 20b (Sonc. ed., p. 105).* one is the Angel of Death, the second is a scribe and the third the angel who has been given authority over him who says to him, ‘Arise, your appointed time has come’. He replies, ‘I will not come; my appointed time has not yet arrived’. Thereupon the scribe sits down and calculates his days and years. Immediately the human being opens his eyes and, seeing the Angel of Death, trembles and falls upon his face. The Sages said: The Angel of Death extends in length from one end of the world to the other; from the sole of his foot to the top of his head he is [covered] all over with eyes; his clothing is of fire, his feet are of fire, and on the fiery sword in his hand hangs a drop of gall. From this [drop of gall] man dies, from it [the corpse] decomposes, from it his face becomes sallow, and he does not die until he beholds the Holy One, blessed be He; as it is stated, *For man shall not see Me and live*,9*Ex. 33, 20.* [meaning,] in their lifetime they do not see Me, but at their death they do see Me, as it is stated, *All they that go down to the dust shall kneel before Him*.10*Ps. 22, 30.* Forthwith man testifies against himself all that he had done in this world. His mouth testifies and the Holy One, blessed be He, seals [his testimony], as it is stated, *By Myself have I sworn, the word is gone forth from My mouth in righteousness, and shall not come back*.11*Isa. 45, 23.* Therefore it is necessary that a man should reflect upon his latter end, as we have learnt: R. Leviṭas, a man of Jabneh, said: Be exceedingly lowly of spirit, since the hope of man is but the worm.12*Aboth IV, 4 (Sonc. ed., p. 45).* Hence our Rabbis taught: [The way of the disciples of the wise is to be] meek and lowly of spirit.

### Talmud: Tractate Kallah Rabbati 3:25

Talmud: Yoma 87a:6**Of his own will, he goes to die; and he does not fulfill the will of his household, and he goes empty-handed to his household; and if only his entrance would be like his exit. And when he saw a line of people [*ambuha*]** following **after him** out of respect for him, **he said: “Though his excellency ascends to the heavens, and his head reaches to the clouds, yet he shall perish forever like his own dung; they who have seen him will say: Where is he?”** (Job 20:6–7). This teaches that when one achieves power, it can lead to his downfall. **When they would carry Rav Zutra on their shoulders during the Shabbat of the Festival** when he taught, **he would recite** the following to avoid becoming arrogant: **“For power is not forever, and does the crown endure for all generations?”** (Proverbs 27:24).

### Talmud: Yoma 87a:6

Talmud: Yoma 87a:10**Of his own will, he goes to die; and he does not fulfill the will of his household, and he goes empty-handed to his household; and if only his entrance would be like his exit. And when he saw a line of people [*ambuha*]** following **after him** out of respect for him, **he said: “Though his excellency ascends to the heavens, and his head reaches to the clouds, yet he shall perish forever like his own dung; they who have seen him will say: Where is he?”** (Job 20:6–7). This teaches that when one achieves power, it can lead to his downfall. **When they would carry Rav Zutra on their shoulders during the Shabbat of the Festival** when he taught, **he would recite** the following to avoid becoming arrogant: **“For power is not forever, and does the crown endure for all generations?”** (Proverbs 27:24).

### Talmud: Yoma 87a:10

Talmud: Tractate Kallah Rabbati 3:19BARAITHA.1*For the Baraithoth in this chap. cf. DEZ I.* R. Judah [the Prince] said: The way of the disciples of the wise is to be meek and lowly of spirit.  
GEMARA. Whence is this derived? For it is written, *Seek ye the Lord, all ye humble of the earth, that have executed His ordinance; seek righteousness, seek humility. It may be ye shall be hid in the day of the Lord’s anger*.2*Zeph. 2, 3.* When our holy Rabbi3*i.e. R. Judah the Prince. Cf. Ḥag. 4b (Sonc. ed., p. 17) where this is attributed to R. Ammi.* came to this verse, he cried out and wept [because it stated,] *Seek righteousness, seek humility*, and perhaps!4*Even then salvation is only problematical, the text stating it may be*, etc. Woe to the creatures who think that death is a place of refuge and declare, ‘How many iniquities we are able to guard ourselves against!’5*Since when we die we are safe from punishment.* R. Isaac b. Parnak said: All man’s sins are engraven in his bones and all his merits are inscribed on his right hand, so that you shall not say that their sins are recorded and their merits are not. Whence [is this learnt]? As it is stated, *The Lord is thy keeper, the Lord is thy shade upon thy right hand*.6*Ps. 121, 5, shade*, meaning divine protection, in reward for a person’s merits; cf. *ibid.* XCI, 1.  
R. Joshua b. Levi said: It is necessary for a man to take these words to heart, and then he will repent of his own accord. Come and see what is written, *For, lo, He that formeth the mountains, and createth the wind, and declareth unto man what is his thought* [*siḥo*].7*Amos 4, 13.* In the hour of his death man is reminded even of his least important talk [*siḥah*]. How is this? When a man is about to die, three Ministering Angels come to him:8*Cf. ‘A.Z. 20b (Sonc. ed., p. 105).* one is the Angel of Death, the second is a scribe and the third the angel who has been given authority over him who says to him, ‘Arise, your appointed time has come’. He replies, ‘I will not come; my appointed time has not yet arrived’. Thereupon the scribe sits down and calculates his days and years. Immediately the human being opens his eyes and, seeing the Angel of Death, trembles and falls upon his face. The Sages said: The Angel of Death extends in length from one end of the world to the other; from the sole of his foot to the top of his head he is [covered] all over with eyes; his clothing is of fire, his feet are of fire, and on the fiery sword in his hand hangs a drop of gall. From this [drop of gall] man dies, from it [the corpse] decomposes, from it his face becomes sallow, and he does not die until he beholds the Holy One, blessed be He; as it is stated, *For man shall not see Me and live*,9*Ex. 33, 20.* [meaning,] in their lifetime they do not see Me, but at their death they do see Me, as it is stated, *All they that go down to the dust shall kneel before Him*.10*Ps. 22, 30.* Forthwith man testifies against himself all that he had done in this world. His mouth testifies and the Holy One, blessed be He, seals [his testimony], as it is stated, *By Myself have I sworn, the word is gone forth from My mouth in righteousness, and shall not come back*.11*Isa. 45, 23.* Therefore it is necessary that a man should reflect upon his latter end, as we have learnt: R. Leviṭas, a man of Jabneh, said: Be exceedingly lowly of spirit, since the hope of man is but the worm.12*Aboth IV, 4 (Sonc. ed., p. 45).* Hence our Rabbis taught: [The way of the disciples of the wise is to be] meek and lowly of spirit.

### Talmud: Tractate Kallah Rabbati 3:19

Talmud: Bava Metzia 83b:13**A laborer’s entrance** into the city from the field at the end of a day’s work is **at his own** expense, i.e., he must work until the very end of the day before returning home, and he is not paid for his travel time. In contrast, **his departure** to work is **at** his **employer’s** expense, i.e., he may travel after sunrise, which is time that he is paid for. The source for this is **as it is stated: “The sun rises; they slink away and couch in their dens; man goes forth to his work and to his labor until the evening”** (Psalms 104:22–23). This verse indicates that people set out to work only from sunrise, but they work until the very end of the day.

### Talmud: Bava Metzia 83b:13

Talmud: Bava Batra 17a:5**a taste of the World-to-Come. They are: Abraham, Isaac, and Jacob. Abraham, as it is written with regard to him:** “And the Lord blessed Abraham **with everything”** (Genesis 24:1). **Isaac, as it is written with regard to him:** “And I have eaten **from everything”** (Genesis 27:33). **Jacob, as it is written with regard to him:** “Because I have **everything”** (Genesis 33:11). This teaches that already in their lifetimes they merited everything, i.e., perfection.

### Talmud: Bava Batra 17a:5

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# Sl 99:5

Exaltem o Senhor, o nosso Deus, prostrem-se diante do estrado dos seus pés. Ele é santo!

<sup class="footnote-marker">a</sup><i class="footnote">Clauses transposed for clarity.</i>The L<small>ORD</small>, enthroned on cherubim, is king,<br>peoples tremble, the earth quakes.<sup class="endFootnote">-a</sup>

Midrash: Eikhah Rabbah 2:3**“How the Lord has clouded the daughter of Zion in His wrath. He cast the splendor of Israel from the heavens to the earth, and did not remember His footstool on the day of His wrath” (Lamentations 2:1).**  
“Terror [*balahot*] overwhelms me” (Job 30:15). Rabbi Ḥanina said: The congregation of Israel said before the Holy One blessed be He: In the past, it was I [Israel] who would terrify others, just as it says: “They hastened [*vayavhilu*] to bring Haman” (Esther 6:14). And another verse says: “I will render you a terror and you will be no more” (Ezekiel 26:21).1*This verse is directed to Tyre, as punishment to their actions toward Israel.* And it says: “Then the chieftains of Edom were terrified” (Exodus 15:15). Now it has been reversed against me. Rabbi Aḥa said: [This is analogous] to a segment of a pillar that was rolling through a plaza, and it collided with a rock and remained adjacent to it. So, “Your wrath weighs upon me” (Psalms 88:8).2*The point is that when God’s wrath, which inflicts terror, came upon Israel, it remained with Israel.*   
“It pursues my virtue [*nedivati*] like the wind” (Job 30:15), people who are noble minded [*nedivim*] and are worthy to have redemption come through them, You scatter them like the wind. “And like a cloud, my salvation passes” (Job 30:15), people who are noble minded and are worthy to have salvation come through them, You divert them and cause them to pass like clouds, as it is stated: “How the Lord has clouded the daughter of Zion in His wrath.”   
And it is written: “Like the nations that the Lord is eliminating from before you [so you will be eliminated]” (Deuteronomy 8:20). Say that just as those were with a priest and a prophet, so, too, these were with a priest and a prophet.3*The elimination of the Canaanite nations began with the destruction of Jericho in a process led by priests and by Joshua, a prophet (see Joshua chapter 6). Similarly, Israel’s exile was foretold by Jeremiah, who was both a prophet and a priest (Etz Yosef*). Just like those, it was with a shofar and shouting, so, too, these were with a shofar and shouting. And just as these were fourteen, as it is stated: “The Dinites, and the Afaresatekhites, the Tarpelites, the Afaresites, the Arkevites, the Babylonians, the Shushankhites, the Dehites, the Elamites, and the rest of the nations whom the great and honored Asenapar exiled” (Ezra 4:9–10),4*The phrase “the rest of the nations” refers to an additional five nations mentioned in II Kings 17:24. These fourteen nations were exiled from their homelands and resettled in Samaria by Sennacherib of Assyria. They were all who remained of the nations that he conquered.* say that these, too, were fourteen, as it is written: “On that day, his fortified cities will be like the abandoned forest and the treetop [*haamir*] that they abandoned” (Isaiah 17:9). What is *haamir*? It is as stated.5*The midrash interprets the word haamir* to mean “as stated [*haamur*],” meaning that the remnant will be as stated earlier in that passage: “There shall be left in it gleanings, as at the beating of an olive tree, two or three berries in the uppermost bough, four or five in the branches of the fruitful tree” (Isaiah 17:6). The verse mentions two, three, four, and five, which equal a total of fourteen. This is an expression of the fact that the remnant will be small in number (*Etz Yosef*). Rabbi Yehuda ben Rabbi Simon said: As it is stated in the Torah: “Like the nations that the Lord is eliminating from before you [so you will be eliminated]” (Deuteronomy 8:20). Say that just as these were with the collapse of the wall, as it is written: “The wall collapsed in its place” (Joshua 6:20), these, too, were with the collapse of the wall.6*See Eikha Rabba*, Prologue, 30, where it is asserted that during the Babylonian siege of Jerusalem the wall around the city sank two and a half handbreadths per day until the enemies were able to enter the city. Just as these were with thickets [*avim*], as it is written: “They go into thickets [*be’avim*]…and into the rocks” (Jeremiah 4:29),7*In the context of the midrash, this is referring to the destruction of other nations. However, the verse in Jeremiah is actually stated regarding the destruction of Israel. Some suggest that since it has been established that the destruction of each is parallel, this verse implies that the destruction of the nations of the world will also be in this manner (Maharzu). Some suggest that the text be emended such that the citation is from Isaiah 19:1 rather than from Jeremiah 4:29 (Etz Yosef*). these, too, were with *avim*, “how the Lord has clouded [*ya’iv*]…in His wrath.”

### Midrash: Eikhah Rabbah 2:3

Midrash: Pirkei DeRabbi Eliezer 31:14**THE BINDING OF ISAAC ON THE ALTAR**   
THE tenth trial was (as follows): "And it came to pass after these things, that God did prove Abraham" (Gen. 22:1). He tried Abraham each time in order to know his heart, whether he would be able to persevere and keep all the commandments of the Torah or not, and whilst as yet the Torah had not been given, Abraham kept all the precepts of the Torah, as it is said, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my Torah" (Gen. 26:5). And Ishmael went repeatedly from the wilderness to see || his father Abraham.

### Midrash: Pirkei DeRabbi Eliezer 31:14

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“Terror [*balahot*] overwhelms me” (Job 30:15). Rabbi Ḥanina said: The congregation of Israel said before the Holy One blessed be He: In the past, it was I [Israel] who would terrify others, just as it says: “They hastened [*vayavhilu*] to bring Haman” (Esther 6:14). And another verse says: “I will render you a terror and you will be no more” (Ezekiel 26:21).1*This verse is directed to Tyre, as punishment to their actions toward Israel.* And it says: “Then the chieftains of Edom were terrified” (Exodus 15:15). Now it has been reversed against me. Rabbi Aḥa said: [This is analogous] to a segment of a pillar that was rolling through a plaza, and it collided with a rock and remained adjacent to it. So, “Your wrath weighs upon me” (Psalms 88:8).2*The point is that when God’s wrath, which inflicts terror, came upon Israel, it remained with Israel.*   
“It pursues my virtue [*nedivati*] like the wind” (Job 30:15), people who are noble minded [*nedivim*] and are worthy to have redemption come through them, You scatter them like the wind. “And like a cloud, my salvation passes” (Job 30:15), people who are noble minded and are worthy to have salvation come through them, You divert them and cause them to pass like clouds, as it is stated: “How the Lord has clouded the daughter of Zion in His wrath.”   
And it is written: “Like the nations that the Lord is eliminating from before you [so you will be eliminated]” (Deuteronomy 8:20). Say that just as those were with a priest and a prophet, so, too, these were with a priest and a prophet.3*The elimination of the Canaanite nations began with the destruction of Jericho in a process led by priests and by Joshua, a prophet (see Joshua chapter 6). Similarly, Israel’s exile was foretold by Jeremiah, who was both a prophet and a priest (Etz Yosef*). Just like those, it was with a shofar and shouting, so, too, these were with a shofar and shouting. And just as these were fourteen, as it is stated: “The Dinites, and the Afaresatekhites, the Tarpelites, the Afaresites, the Arkevites, the Babylonians, the Shushankhites, the Dehites, the Elamites, and the rest of the nations whom the great and honored Asenapar exiled” (Ezra 4:9–10),4*The phrase “the rest of the nations” refers to an additional five nations mentioned in II Kings 17:24. These fourteen nations were exiled from their homelands and resettled in Samaria by Sennacherib of Assyria. They were all who remained of the nations that he conquered.* say that these, too, were fourteen, as it is written: “On that day, his fortified cities will be like the abandoned forest and the treetop [*haamir*] that they abandoned” (Isaiah 17:9). What is *haamir*? It is as stated.5*The midrash interprets the word haamir* to mean “as stated [*haamur*],” meaning that the remnant will be as stated earlier in that passage: “There shall be left in it gleanings, as at the beating of an olive tree, two or three berries in the uppermost bough, four or five in the branches of the fruitful tree” (Isaiah 17:6). The verse mentions two, three, four, and five, which equal a total of fourteen. This is an expression of the fact that the remnant will be small in number (*Etz Yosef*). Rabbi Yehuda ben Rabbi Simon said: As it is stated in the Torah: “Like the nations that the Lord is eliminating from before you [so you will be eliminated]” (Deuteronomy 8:20). Say that just as these were with the collapse of the wall, as it is written: “The wall collapsed in its place” (Joshua 6:20), these, too, were with the collapse of the wall.6*See Eikha Rabba*, Prologue, 30, where it is asserted that during the Babylonian siege of Jerusalem the wall around the city sank two and a half handbreadths per day until the enemies were able to enter the city. Just as these were with thickets [*avim*], as it is written: “They go into thickets [*be’avim*]…and into the rocks” (Jeremiah 4:29),7*In the context of the midrash, this is referring to the destruction of other nations. However, the verse in Jeremiah is actually stated regarding the destruction of Israel. Some suggest that since it has been established that the destruction of each is parallel, this verse implies that the destruction of the nations of the world will also be in this manner (Maharzu). Some suggest that the text be emended such that the citation is from Isaiah 19:1 rather than from Jeremiah 4:29 (Etz Yosef*). these, too, were with *avim*, “how the Lord has clouded [*ya’iv*]…in His wrath.”

### Midrash: Eikhah Rabbah 2:3

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# Sl 34:16

o rosto do Senhor volta-se contra os que praticam o mal, para apagar da terra a memória deles.

Of David, <sup class="footnote-marker">a</sup><i class="footnote">Cf. <a class ="refLink" href="/I\_Samuel.21.14" data-ref="I Samuel 21:14">1 Sam. 21.14</a> ff.</i>when he feigned madness in the presence of Abimelech, who turned him out, and he left.<sup class="endFootnote">-a</sup><br>

Midrash: Midrash Tanchuma Buber, Chukat 51:1(Numb. 21:21:) THEN ISRAEL SENT MESSENGERS TO SIHON. This text is related (to Pss. 34:15 [14]): DEPART FROM EVIL AND DO GOOD; SEEK PEACE AND PURSUE IT. The Torah did not command &lt;them&gt; to go in pursuit of the commandments.200*Tanh*., Numb. 6:22; Numb. R. 19:27. Rather &lt;it says&gt;: (as in Deut. 22:6:) WHEN YOU COME ON A BIRD'S NEST, (as in Exod. 23:4:) WHEN YOU ENCOUNTER THE OX OF ONE WHO HATES YOU, (as in Exod 23:5:) WHEN YOU SEE THE DONKEY OF ONE WHO HATES YOU, (as in Deut. 24:20:) WHEN YOU BEAT YOUR OLIVE TREE, (as in Deut. 24:21:) WHEN YOU GATHER THE GRAPES OF YOUR VINEYARD, (as in Deut. 23:25:) WHEN YOU GO INTO YOUR NEIGHBOR's VINEYARD. If &lt;these situations&gt; present themselves to you, you are given a command concerning them; but &lt;you are&gt; not to go in pursuit of them. In the case of peace, however, (according to Ps. 34:15 [14]): SEEK PEACE, wherever you are, AND PURSUE IT, wherever else it may be. And this is what Israel did. Although the Holy One had said to them (in Deut. 2:24): BEGIN TO TAKE POSSESSION, AND ENGAGE HIM IN BATTLE, they went in pursuit of peace.

### Midrash: Midrash Tanchuma Buber, Chukat 51:1

Midrash: Shir HaShirim Rabbah 8:13:1**“Flee, my beloved, and be like a gazelle or a young deer on the mountains of spices” (Song of Songs 8:14).**  
“Flee, my beloved, and be like a gazelle [*tzevi*]” – [flee] to the hosts [*tzava*] On High, who praise Your glory with one voice, in one melody; “on the mountains of spices” – in the upper heavens of heavens.59*In this exposition, the midrash has interpreted the verse as directed toward God.*   
Another matter: “Flee, my beloved” – from the Diaspora, in which we are located and are sullied with iniquities. “And be like a gazelle” – render us pure like a gazelle;60*The gazelle is one of the rare undomesticated animals that is “pure,” in the sense that it is permitted to eat it.* “or a young deer [*haayalim*]” – accept our prayers like an offering of goats and rams [*eilim*]. “On the mountains of spices” – come to have a fine fragrance by the merit of our patriarchs, whose fragrance rises before You like spices. This is the Garden of Eden, which is entirely spices. That is why it is stated: “On the mountains of spices.”  
Another matter: “The one who dwells in the gardens, companions” (Song of Songs 8:13) – Rabbi Yirmeya [said] in the name of Rabbi Ḥiyya the Great: If two colleagues debate a matter of *halakha* and yield to one another in *halakha*, the verse states in their regard: “Then those who fear the Lord spoke [*nidberu*] one to another, and the Lord listened and heard” (Malachi 3:16); and *dibbur* is an expression of nothing other than subduing, as it is stated: “He subdues [*yadber*] peoples beneath us” (Psalms 47:4). Moreover, if they were mistaken, The Holy One blessed be He corrects their error for them. What is the source? “The Lord listened and heard,anda book of remembrance was written before Him for those who fear the Lord and those who think of His name” (Malachi 3:16). “The Lord… heard and [a book of remembrance] was written” – [this indicates] that He writes it on their hearts, just as it says: “On their heart I will write it” (Jeremiah 31:32). “A book of remembrance [was written] before Him” – that He reminds them of it. For whom? “For those who fear the Lord and those who think of His name.”  
Rabbi Yudan said: When Israel is reading the Torah in groups,61*This is based on the similarity of the word groups [ḥavurot*] and companions [*ḥaverim*]. “your voice, let me hear it” (Song of Songs 8:13). If not, “flee, my beloved.” Rabbi Zeira said: When Israel recites *Shema* in unison, with one voice, with one melody, “your voice, let me hear it.” If not, “flee, my beloved.”  
“Flee, my beloved” – Rabbi Levi said: [This is analogous] to a king who made a feast and invited guests. Some of them were eating and drinking and blessing the king, and some of them were eating and drinking and cursing the king. The king sensed it and sought to introduce commotion at his feast and break it up. A noblewoman entered and advocated on their behalf. She said to him: My lord the king: Instead of looking at those who are eating and drinking and cursing you, look at those who are eating and drinking and blessing you and praising your name. So too, when Israel are eating and drinking, blessing, praising, and lauding the Holy One blessed be He, He hears their voices and is appeased. When the nations of the world eat and drink, curse, blaspheme, and scorn the Holy One blessed be He with the licentiousness that they mention, at that moment, the Holy One blessed be He considers even destroying His world. The Torah enters and advocates and says: Master of the universe, instead of looking at those who blaspheme and anger You, look at Your people Israel, who bless, praise, and laud Your great name with Torah, hymns, and praise. The Divine Spirit shouts: “Flee, my beloved”; flee from the nations of the world and cleave to Israel.  
“And be like a gazelle” – just as this gazelle, while it is sleeping, one of its eyes is open and one of its eyes is closed, so too: when Israel performs the will of the Holy One blessed be He, He looks upon them with His two eyes; that is what is written: “The eyes of the Lord are to the righteous” (Psalms 34:16). But when they do not perform the will of the Holy One blessed be He, He looks upon them with one of His eyes, as it is stated: “Behold, the eye of the Lord is toward those who fear Him, [toward those who await His mercy, to deliver their souls from death, and to keep them alive in famine]” (Psalms 33:18–19).62*Even when they do not sufficiently fulfill the will of God, He still protects them due to whatever fear of God they still do have, although He does so with “one eye.” He protects them from death and famine but does not grant them abundance.*   
“On the mountains of spices” – Rabbi Simon said: The Holy One blessed be He said: Wait for Me until I sit in judgment on their mountains, that is, their guardian angels, who are situated with Me in Heaven. That is what is written: “On the mountains of spices.”63*The word spices [besamim*] can also be vocalized to read *bashamayim*, in Heaven. Rabbi Yitzḥak said: Like this: “You shall take for yourself chief spices” (Exodus 30:23) – chief.64*The word “chief” in the verse is unnecessary, as the continuation of the verse details exactly which spices should be brought. This indicates that the word spices refers to that which is “chief,” of primary importance. Consequently, the verse in Song of Songs can be understood to refer to the guardian angels of the nations, even without reading besamim* and *bashamayim* (*Yefe Kol*). Camels bearing gold, and “spices”65*This is based on I Kings 10:2, which describes what the Queen of Sheba brought to Solomon, and states that she brought “camels that bore spices and gold.”* – gold and spices.66*This sentence is difficult to understand, and some commentaries suggest that it does not belong in the text (see Yefe Kol*). Some suggest that the midrash is highlighting, based on the verse in Kings, that gold and spices are items associated with royalty and greatness. Therefore, the reference to spices in the verse in Song of Songs can refer to the guardian angels of the nations, which represent their ultimate level of power and greatness.   
Rabbi Ḥonya [said] regarding the statement of Rabbi Yitzḥak: The Holy One blessed be He does not exact retribution from a nation below until He humbles its guardian angels above. There are five verses in this regard. One, as it is written: “It will be on that day that the Lord will reckon with the host of the heavens in Heaven” (Isaiah 24:21), and thereafter “with the kings of the earth” (Isaiah 24:21). Two, “how have you fallen from the heavens, shining morning star” (Isaiah 14:12), and thereafter, “you have been felled to the ground” (Isaiah 14:12). Three, “For my sword has been sated in the heavens” (Isaiah 34:5), and thereafter, “it shall descend upon Edom” (Isaiah 34:5). Four, “to bind their kings with fetters” (Psalms 149:8), and thereafter, “and their nobles with iron chains” (Psalms 149:8). Rabbi Tanḥuma said: “To bind their kings with fetters” – these are the guardian angels above, “and their nobles with iron chains,” these are the rulers below. Five, “to execute judgment as it is written” (Psalms 149:9), and thereafter, “this is glory for all His devoted ones, Halleluya” (Psalms 149:9).  
The greatness of Israel is likened to four matters: to the grain harvest, to the grape harvest, to spices, and to a birthing mother. To the grain harvest: When a field is reaped before its time, even its straw is no good, but at its time, it is good. That is what is written: “Extend the scythe, as the harvest is ripe” (Joel 4:13). It is likened to the grape harvest: When a vineyard is harvested before its time, even its vinegar is no good, but at its time, it is good. So too, “sing about it, a vineyard of wine” (Isaiah 27:2) – when the vineyard becomes [ready to produce] wine, pluck it. It is likened to spices: Just as spices that are harvested when they are soft and moist, their fragrance does not diffuse; but when they are dry and are then harvested, their fragrance diffuses. It is likened to a birthing mother: When a woman gives birth before her time, the offspring does not survive. When she gives birth at her time, it lives. Thus, it is written: “Therefore, He will give them up until the time that the birthing mother gives birth” (Micah 5:2). Rabbi Aḥa said in the name of Rabbi Yehoshua ben Levi: “I am the Lord, at its time I will hasten it” (Isaiah 60:22) – if you do not merit, at its time. If you merit, I will hasten it.67*Redemption will come by a particular time, but if Israel merits, it will come sooner.* So may it be His will, speedily in our days, amen.

### Midrash: Shir HaShirim Rabbah 8:13:1

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# Ez 34:14

Tomarei conta delas numa boa pastagem, e os altos dos montes de Israel serão a terra onde pastarão; ali se alimentarão num rico pasto nos montes de Israel.

The word of the L<small>ORD</small> came to me:

Midrash: Midrash Tanchuma Buber, Bamidbar 1:1(Numb. 1:1:) THEN THE LORD SPOKE UNTO MOSES IN THE SINAI DESERT, IN THE TENT OF MEETING. This text is related (to Ps. 36:7 [6]): YOUR RIGHTEOUSNESS IS LIKE THE MIGHTY MOUNTAINS; YOUR JUDGMENTS ARE LIKE THE GREAT DEEP. R. Meir said: &lt;The passage&gt; is speaking allegorically about the righteous in their dwelling, and it is speaking allegorically about the wicked in their dwelling.1*Above, in Tanh.* (Buber), Gen. 2:8; Lev. 8:7; Gen. R. 33:1; Lev. R. 27:1; Numb. R. 1:1; *PRK* 9:1; *Tanh*., Lev. 8:5 (some texts); cf. *Tanh*., Numb. 1:1. It is speaking allegorically about the righteous &lt;in their dwelling&gt; (in Ezek. 34:14): I WILL FEED THEM IN A GOOD PASTURE, {AND IN A PASTURE OF OIL} [AND UPON THE MOUNTAINS OF THE LOFTY ONE OF ISRAEL] SHALL BE THEIR FOLD. It speaks allegorically about the wicked &lt;in their dwelling&gt; (in Ezek. 31:15): THUS SAYS THE LORD {GOD}: IN THE DAY THAT HE WENT DOWN TO SHEOL, I CAUSED HIM TO MOURN; I COVERED HIM WITH THE DEEP. With what are the wicked covered, when they go down to Gehinnom?2*Above, Exod. 3:2; Tanh*., Exod. 3:2. WITH THE DEEP. Hezekiah bar Hiyya said: In the case of a vat, with what does one cover it? With a lid of clay, since &lt;the vessel itself &gt; is &lt;made&gt; of clay. For that reason one covers it with a lid of clay. Similarly in the case of the wicked, it is written of them (in Is. 29:15): AND THEIR WORKS ARE IN DARKNESS. For that reason they are darkened before the Holy One.3*See above, Gen. 1:19.* So he brings them down to Sheol, which is darkness, and covers them with the deep, which is darkness, as stated (in Gen. 1:2): WITH DARKNESS UPON THE FACE OF THE DEEP.

### Midrash: Midrash Tanchuma Buber, Bamidbar 1:1

Midrash: Midrash Tanchuma Buber, Emor 7:6(Lev. 22:27:) WHEN A BULL OR A SHEEP OR A GOAT IS BORN…. This text is related (to Ps. 36:7 [6]): YOUR RIGHTEOUSNESS IS LIKE THE MIGHTY MOUNTAINS; YOUR JUDGMENTS ARE LIKE THE GREAT DEEP.34*Tanh*., Lev. 8:5; also above, Gen. 2:8; below, Numb. 1:1. &lt; YOUR RIGHTEOUSNESS IS LIKE THE MIGHTY MOUNTAINS. &gt; These are the righteous ones, in that they have been compared with mountains, where it is stated (in Micah 6:2): HEAR, O MOUNTAINS, THE LAWSUIT OF THE LORD…. (Ps. 36:7 [6], cont.:) AND YOUR JUDGMENTS ARE LIKE THE GREAT DEEP. These are the wicked, since it is stated (in Ps. 136:15): BUT OVERTHREW PHARAOH AND HIS HOST IN THE REED SEA.

### Midrash: Midrash Tanchuma Buber, Emor 7:6

Midrash: Midrash Tanchuma, Emor 5:1(Lev. 22:26-27:) “And the Lord spoke to Moses, saying, ‘When a bull or a sheep or a goat is born.” This text is related (to Ps. 36:7), “Your righteousness is like the mighty mountains; Your judgments are like the great deep….”27*See* above, Gen. 2:8; below, Numb. 1:1. “Your righteousness is like the mighty mountains.” These are the righteous ones, in that they have been compared with mountains, where it is stated (in Micah 6:2), “Hear, O mountains, the claim of the Lord.” (Ps. 36:7, cont.:) “And Your judgments are like the great deep.” These are the wicked, since it is stated (in Exod. 15:5), “The depths covered them.” “Your righteousness is like the mighty mountains.” These are the righteous, [for] just as these mountains grow herbs, so the righteous possess good works. (Ibid., cont.:) “And Your judgments are like the great deep.” These are the wicked, [for] just as the deep does not grow herbs, so the wicked do not possess good works. (Ps. 36:7:) “Your righteousness is like the mighty mountains.” Just as the mountains are suitable for sowing and producing fruit; so do the righteous produce fruit, in that they do good for themselves and do good for others.28*Lev. 27:1.* To what is the matter comparable? To a gold bell with a pearl29*Gk.: margarites, margaritis, margaritarion*, or *margellion.* clapper. Similarly the righteous do good for themselves and do good for others. Thus it is stated (in Is. 3:9), “Tell the righteous that [all is] well for them, for they shall eat the fruit of their works.” (Ps. 36:7 cont.:) “And Your judgments are like the great deep.” These are the wicked. Just as the deep is unable to sow and grow fruit, so the wicked do not possess good works and do not grow fruit. Instead they are distressing for themselves and for others. Thus it is stated (in Is. 3:10), “Woe to the bad wicked, as the recompense of his hands will be done to him.” He is bad for himself and bad for others. (Ps. 36:7:) “Your righteousness is like the mighty mountains [and Your judgments are like the great deep].” Transpose the text and interpret it:30*See also Gen. R. 33:1; PRK* 9:1; M. Pss. 36:5. Your righteousness over your judgments is like the mighty mountains over the great deep. Just as these mountains hold down the deep, so that it does not rise up and inundate the earth, so the works of the righteous hold back the divine retributions, so that they will not come into the world. (Ps. 36:7:) “Your righteousness is like the mighty mountains.” Just as these mountains have no end, so there is no end to the reward of the righteous in the world to come. (Ibid., cont.:) “Your judgments are like the great deep.” Just as the deep has no limit, so there is no limit to the divine retributions of the wicked in the world to come. (Ps. 36:7:) “Your righteousness is like the mighty mountains (literally, mountains of God); [Your judgments are like the great deep].” R. Ishmael and R. Aqiva [differ]. R. Ishmael says, “Since the righteous (rt.: *tsdq*) carry out the Torah, which was given from the mountains of God, the Holy One, blessed be He, treats them with a charity (rt.: *tsdq*) like the mountains of God. But since the wicked do not carry out the Torah, which was given from the mountains of God, the Holy One, blessed be He, deals strictly with them, even unto the great deep.” R. Aqiva says, “The Holy One, blessed be He, is as strict with the former as with the latter. From the righteous he collects in this world for a few evil deeds which they have committed, in order to render them full payment in the world to come; while he gives prosperity in abundance to the wicked and pays them in this world for the few good deeds that they have done, in order to punish them in the world to come.” R. Meir says, “[Scripture] has spoken metaphorically of the righteous in their abode, and it has spoken metaphorically of the wicked in their abode.31*Above, Gen. 2:8, and the note there.* It has spoken metaphorically of the righteous in their abode, even as stated (in Ezek. 34:14), “I will feed them in a good pasture, and upon the mountains of the Lofty One of Israel shall be their fold.” And it has spoken metaphorically of the wicked in their abode, as stated (in Ezek. 31:15), “Thus says the Lord God, ‘In the day that he went down to Sheol, I caused him to mourn (*he'evalti);* I covered him with the deep.’” The written text is "I led" (*hovalti*, not “I caused… to mourn [*he'evalti*]”).32*Gen. R. 33:1; Exod. R. 14:2. So interpreted the verse means: “I led him [into Geihinnom*]. R. Judah bar Ammi told a parable, “One does not make a cover for a vat of silver, gold, bronze or iron, but rather of clay, because that is a material of the same sort. Similarly, the Holy One, blessed be He, said, ‘*Geihinnom* is darkness,’ as stated (in Ps. 35:6), ‘Let their path be darkness and slipperiness, with the angel of the Lord pursuing them.’ Moreover, the deep is darkness, as stated (in Gen. 1:2), ‘with darkness upon the face of the deep.’ And the wicked are darkness, as stated (in Is. 29:15), ‘for their works are in darkness; so they say, “Who sees us and who knows about us?”’ So let darkness come and cover darkness, just as you have said (in Eccl. 6:4), ‘For it comes in vanity and goes in darkness; even its name is covered in darkness.’”

### Midrash: Midrash Tanchuma, Emor 5:1

Midrash: Vayikra Rabbah 27:1Vayikra Rabbah 27:5

### Midrash: Vayikra Rabbah 27:1

Midrash: Sifrei Bamidbar 43:1 (Bamidbar 6:27) "And they shall place My name": Why is this stated? It is written (Ibid. 23) "Thus shall you bless the children of Israel" — with the explicit Name (the Tetragrammaton). — But perhaps with an epithet (only). It is, therefore, written "And they shall place My name" — My distinctive name (Yod-Keh-Vav-Keh). I might think, even in the borders (of Jerusalem). It is, therefore, written here "And they shall place My name," and elsewhere (Devarim 12:5) "to place My name there." Just as there, the Temple; here, too, the Temple. In the sanctuary, with the explicit Name; in the province, with an epithet. "and I shall bless them": Why is this stated? (Ibid. 23) "Thus shall you bless, etc." tells us only of a blessing [by the Cohanim] to Israel. Whence do I derive a blessing for the Cohanim themselves? From "and I shall bless them." Variantly: "and I shall bless them": So that Israel not say that their blessings are dependent upon the Cohanim; it is written "and I shall bless them." So that the Cohanim not say We shall bless Israel, it is written "and I shall bless them." I shall bless My people Israel, as it is written (Devarim 2:7) "For the L-rd your G-d has blessed you in all the work of your hands," (15:6) "as He spoke to you," viz. (7:13) "And He will love you and bless you and multiply you, and bless etc.", and (28:12) "The L-rd will open for you His goodly treasure, the heavens," and (Ezekiel 34:14) "In a goodly pasture will I graze them," and (Ibid. 15) "I will feed My flock."

### Midrash: Sifrei Bamidbar 43:1

Midrash: Midrash Tanchuma Buber, Noach 8:1[(Gen. 8:1:) THEN GOD REMEMBERED NOAH.] This text is related (to Ps. 36:7 [6]): YOUR RIGHTEOUSNESS IS LIKE THE MIGHTY MOUNTAINS (literally: MOUNTAINS OF GOD); &lt; YOUR JUDGMENTS ARE LIKE THE GREAT DEEP; HUMAN AND BEAST YOU DELIVER, O LORD &gt;.28*Tanh*., Lev. 8:5; Gen. R. 33:1; Exod. R. 14:2; Lev. R. 27:1; Numb. R. 1:1; *PRK* 9:1. &lt; The passage&gt; is speaking allegorically about the righteous in their dwelling and speaking allegorically about the wicked in their dwelling. It speaks allegorically about the righteous [in their dwelling]. (So in Ezek. 34:14:) I WILL FEED THEM IN A GOOD PASTURE, [AND UPON THE MOUNTAINS OF] &lt; THE LOFTY ONE OF ISRAEL SHALL BE THEIR FOLD &gt;. It speaks allegorically about the wicked [in their dwelling]. (So in Ezek. 31:15:) THUS SAYS THE LORD [GOD]: IN THE DAY THAT HE WENT DOWN TO SHEOL, I CAUSED HIM TO MOURN; [I COVERED HIM WITH THE DEEP]. R. Judah bar Hama said: With what does one cover a vat? With &lt; a lid of &gt; its own kind &lt; of material &gt;. Certainly not with another article of silver or gold! Thus Sheol is darkness, and the deep which covers it is darkness. The wicked also, who are in its midst, are darkness, as stated (in Is. 29:15): AND THEIR WORKS ARE IN DARKNESS. Darkness will come, and darkness will cover &lt; them up &gt;.

### Midrash: Midrash Tanchuma Buber, Noach 8:1

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# Sl 55:23

Mas tu, ó Deus, farás descer à cova da destruição aqueles assassinos e traidores, os quais não viverão a metade dos seus dias. Quanto a mim, porém, confio em ti.

For the leader; with instrumental music. A <i>maskil</i> of David.<br>

Commentary: Rashi on Psalms 55:23:1**your burden** Heb. יהבך, your burden. The Holy Spirit answers him thus.

### Commentary: Rashi on Psalms 55:23:1

Talmud: Megillah 18a:28**“Afterward the children of Israel shall return, and seek the Lord their God and David their king”** (Hosea 3:5), and consequently, the blessing of the kingdom of David follows the blessing of the building of Jerusalem. **And once** the scion of **David comes,** the time for **prayer will come, as it is stated: “I will bring them to My sacred mountain and make them joyful in My house of prayer”** (Isaiah 56:7). Therefore, the blessing of hearing prayer is recited after the blessing of the kingdom of David.

### Talmud: Megillah 18a:28

Talmud: Rosh Hashanah 26b:6**So-and-so *keva’a* from me.** Levi **did not understand what** that man **was saying to him,** as he did not know the meaning of the word *kava*. So **he went** and **asked in the study hall. They said to him:** That man **said to you: He robbed me, as it is written: “Will a man rob [*hayikba*] God?”** (Malachi 3:8). **Rava from** a place called **Barnish said to Rav Ashi: Had I been there** in Levi’s place I would have tried to uncover the meaning of the word in a different way, for **I would have said to him: How did he *keva’a* you? With what did he *keva’a* you? And why did he *keva’a* you? And** from his answers **I would have understood on my own** what was being said. The Gemara comments: **And** Levi, who did not do this, **thought** that the man **was talking about a matter of prohibition** and not a monetary matter, and so asking the man these questions would not have helped, as they are relevant only to monetary matters.

### Talmud: Rosh Hashanah 26b:6

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# Pv 11:31

Se os justos recebem a punição que merecem na terra, quanto mais o ímpio e o pecador!

False scales are an abomination to the L<small>ORD</small>;<br>An honest<sup class="footnote-marker">a</sup><i class="footnote">Lit. “whole.”</i> weight pleases Him.

Commentary: Rashi on Proverbs 11:31:1**Behold! The righteous man will be requited on earth** Why should the wicked man feel confident when he prospers? Does he not see that the righteous man is requited the payment of the sins he has committed while he is still on earth, during his lifetime?

### Commentary: Rashi on Proverbs 11:31:1

Midrash: Midrash Tanchuma Buber, V'Zot HaBerachah 5:1(Deut. 31:14:) THEN THE LORD SAID UNTO MOSES: BEHOLD THE DAYS ARE DRAWING NEAR FOR YOU TO DIE.24*This verse indicates that this paragraph and the two that follow properly belong to the third section of the missing midrash on Parashah IX.*: This text is related (to Prov. 11:31): BEHOLD, SHALL A RIGHTEOUS ONE BE RECOMPENSED ON EARTH?25*Tanh.*, Deut. 11:6. The sense of the midrash requires these words to be read as a question. With reference to whom is this text spoken? It speaks of none other than Moses the Righteous, for there is no one like him, not among the prophets and not among the sages. So here is the Holy One testifying concerning him after his death (in Deut. 34:10): NEVER AGAIN DID THERE ARISE IN ISRAEL A PROPHET LIKE MOSES &lt;WHOM THE LORD KNEW FACE TO FACE&gt;; still, he did not have the power to save himself from death. David therefore said (in I Chron. 29:15): FOR WE ARE SOJOURNERS BEFORE YOU AND TRANSIENTS LIKE ALL OUR ANCESTORS; OUR DAYS ON THE EARTH ARE LIKE A SHADOW, AND THERE IS NO HOPE. But is it not written (in Ps. 37:34): HOPE IN THE LORD AND KEEP HIS WAY, AND HE WILL RAISE YOU UP TO INHERIT THE LAND? So why does the text say (in I Chron. 29:15): AND THERE IS NO HOPE? David said: Sovereign of the Universe, in all circumstances a person has hope. If one is poor, &lt;there is hope&gt; until he becomes rich. &lt;If he is&gt; feeble, &lt;there is hope&gt; until be becomes strong. If he is sick, &lt;there is hope&gt; until he is healed. If he is confined in prison, &lt;there is hope&gt; until they free him. On the day of death, however, he has no hope. So here the Holy One spoke with Moses face to face, but he was not able to save himself from death. And so Solomon has said (in Eccl. 9:2): SINCE EVERYTHING &lt;HAPPENS&gt; TO EVERYONE, THE SAME LOT &lt;FALLS&gt; TO THE RIGHTEOUS AND TO THE WICKED.26*Cf. PRK* 26:1.: R. Hanina said: In the case of an intercessory spirit,27*Pisqonit.* Cf. *Sanh.* 44b, where the Tosafot and the notes of Elijah Gaon of Vilna, citing Rashi, identify this spirit with Gabriel, who was surnamed Pisqon, because he argues against the Holy One. it has authority to speak before the Holy One. &lt;Such a one is&gt; like a senator28*Lat.: senator.* before the King. So he says to &lt;the Holy one&gt;: Sovereign of the Universe, all flesh is &lt;destined&gt; for death. Abraham experienced death; the wicked Nimrod experienced death; Isaac experienced death; Abimelech experienced death; Moses experienced death; the wicked Pharaoh experienced death; for Solomon has stated (in Eccl. 3:20): EVERYONE IS GOING TO THE SAME PLACE. So from now on, what gain is there for the righteous to be engaged with the Torah and good works in this world? And what loss is there for the wicked to sin and cause &lt;others&gt; to sin in this world? Solomon has the explanation (in vs. 21): WHO KNOWS THE LIFEBREATH OF HUMANS THAT &lt;RISE UPWARD AND THE LIFEBREATH OF THE BEAST THAT GOES DOWN INTO THE EARTH&gt;? THE LIFEBREATH OF HUMANS: These are the spirits of the righteous, because they are put in storage and hidden under the Throne of Glory.29*Shab.* 152b; Deut. R. 11:10; cf. Revelation 6:9, where the souls of the martyrs are under the heavenly altar. AND THE LIFEBREATH OF THE BEAST THAT GOES DOWN INTO THE EARTH: These are the spirits of the wicked, which go down to Gehinnom. And so it says (in Is. 14:15): YOU SHALL ALSO {GO DOWN} [BE BROUGHT DOWN] UNTO SHEOL, &lt;UNTO THE UTTERMOST PARTS OF THE PIT&gt;. But where is it shown that the righteous are called ADAM? Where Jonah says so (in Jonah 4:11): SO SHOULD I NOT TAKE PITY ON NINEVEH, &lt;THAT GREAT CITY&gt; IN WHICH THERE ARE OVER A HUNDRED AND TWENTY THOUSAND PERSONS (literally: ADAMS), AND &lt;MANY&gt; ANIMALS. ADAMS: These are the righteous; AND &lt;MANY&gt; ANIMALS: These are the wicked, in that their works are like the work of the wicked. It is therefore stated (in Prov. 11:31): BEHOLD, SHALL A RIGHTEOUS ONE BE RECOMPENSED ON EARTH?

### Midrash: Midrash Tanchuma Buber, V'Zot HaBerachah 5:1

Midrash: Midrash Tanchuma, Noach 9:2**Go forth from the ark (Gen. 8:16).** Scripture says elsewhere in allusion to this verse: *Bring my soul out of prison, that I may give thanks to Thy name; the righteous shall crown themselves because of me; for Thou wilt deal bountifully with me* (Ps. 142:8). Bring my soul out of prison refers to Noah, who was imprisoned in the ark. R. Levi said: Neither Noah nor his sons were able to sleep during the entire twelve months (in the ark) because they were obliged to feed the animals, the beasts, and the birds. R. Akiba stated that they even brought into the ark tree branches for the elephants and glass beads for the ostriches. Some of the animals had to be fed at the second hour in the night and others at the third hour of the night.

### Midrash: Midrash Tanchuma, Noach 9:2

Midrash: Midrash Tanchuma Buber, Noach 3:1(Prov. 11:31:) BEHOLD, A RIGHTEOUS ONE SHALL BE RECOMPENSED ON EARTH. BEHOLD, A RIGHTEOUS ONE: This is Noah, since it is stated (in Gen. 6:9): NOAH WAS A RIGHTEOUS MAN. Because he was diligent [in making] the ark, he was immediately recompensed, as stated (in Prov. 11:31): BEHOLD, A RIGHTEOUS ONE SHALL BE RECOMPENSED ON EARTH. R. Huna said: When he came out of the ark, he gave a heartfelt groan,14*Cf. BQ* 80a. since it is stated (in Gen. 7:23): AND NOAH ONLY WAS LEFT. "And Noah was left" is not written here, but AND NOAH ONLY WAS LEFT, &lt; since ONLY is &gt; a term of reduction.15*I.e., even Noah was left in a reduced (unhealthy) state. See above, 1:8.* R. Johanan said in the name of R. Eliezer b. R. Jose the Galilean:16*Gen. R. 30:6; 36:4; Lev. R. 20:1.* Noah did not leave the ark until the lion had injured him. The Holy Spirit has stated: Are the righteous recompensed and the wicked not recompensed? (Prov. 11:31:) BEHOLD, A RIGHTEOUS ONE SHALL BE RECOMPENSED ON EARTH. The Holy One said: The righteous one angers him for an hour and immediately becomes reconciled; but in the case of the generation of the flood, not one of them survived. The Holy One said: What caused Noah to escape? The righteousness which he had. (Gen. 6:9:) NOAH WAS A RIGHTEOUS MAN.

### Midrash: Midrash Tanchuma Buber, Noach 3:1

Midrash: Midrash Tanchuma, V'Zot HaBerachah 6:1(Deut. 31:14:) “Then the Lord said unto Moses, ‘Behold the days are drawing near for you to die.”22*This verse indicates that this paragraph and the two that follow properly belong to the third section of the missing midrash later on.* This text is related (to Prov. 11:31), “Behold, shall a righteous one be recompensed on earth?”23*The sense of the midrash requires these words to be read as a question.* With reference to whom is this text spoken? It speaks of none other than Moses the righteous, for there is no one like him, not among the prophets and not among the sages. So here is the Holy One, blessed be He, testifying concerning him after his death (in Deut. 34:10), “Never again did there arise in Israel a prophet like Moses.” Still, he did not have the power to save himself from death, all the more so other people. And David therefore said (in I Chron. 29:15), “For we are sojourners before You and transients like all our ancestors; our days on the earth are like a shadow, and there is no hope.” But is it not written (in Ps. 37:34), “Hope in the Lord and keep His way, [and He will raise you up to inherit the land?” So why does the text say (in I Chron. 29:15), “and there is no hope?” David said, “Master of the world, in all circumstances a person has hope. If one is poor, he hopes until he becomes rich. If he is feeble, he hopes until be becomes strong. [If] he is sick, he hopes until he is healed. If he is confined in prison, he hopes until they free him. On the day of death, however, he has no hope.” As see here that the Holy One, blessed be He, spoke with Moses face to face, but he was [still] not able to save himself from death. And so Solomon has said (in Eccl. 9:2), “Since everything [happens] to everyone, [the same lot to the righteous and to the wicked].24*Cf. PRK* 26:1. R. Hanina said, “In the case of an intercessory spirit,25*Pisqonit.* Cf. *Sanh.* 44b, where the Tosafot and the notes of Elijah Gaon of Vilna, citing Rashi, identify this spirit with Gabriel, who was surnamed Pisqon, because he argues against the Holy One. it has authority to speak before the Holy One, blessed be He. [Such a one is] like a senator26*Lat.: senator.* before the king. So he says to [the Holy One, blessed be He], ‘Master of the world, all flesh is [destined] for death. Abraham experienced death, Nimrod experienced death; Isaac experienced death, Abimelech experienced death; Moses experienced death, Pharaoh experienced death; for Solomon has stated (in Eccl. 3:20), “Everyone is going to the same place.” So from now on, what gain is there for the righteous to be engaged with the Torah and good works in this world? And what loss is there for the wicked to sin and cause [others] to sin in this world?’ Solomon has the explanation (in vs. 21), ‘Who knows the lifebreath (spirit) of humans (literally, the Children of Adam) that rise upward [and the lifebreath (spirit) of the beast that goes down into the earth]?’ ‘The spirit of humans,’ these are the spirits of the righteous, because they are put in storage and hidden under the throne of glory;27*Shab.* 152b; Deut. R. 11:10. ‘and the spirit of the beast that goes down into the earth,’ these are the spirits of the wicked, which go down to *Gehinnom*. And so it says (in Is. 14:15), ‘You shall also be brought down unto *Sheol*, [unto the uttermost parts of the pit].’” But where is it shown that the righteous are called Adam? Where Jonah says so (in Jon. 4:11), “So should I not take pity on Nineveh, [that great city] in which there are over a hundred and twenty thousand persons (literally, Adams), [who do not know their right hand from their left, and many animals].” “Adams,” these are the righteous; “who do not know their right hand from their left, and many animals,” these are the wicked, in that their actions are like the actions of the animals. It is therefore stated (in Prov. 11:31), “Behold, shall a righteous one be recompensed on earth?”

### Midrash: Midrash Tanchuma, V'Zot HaBerachah 6:1

Midrash: Devarim Rabbah 11:9Law: If a Jew passes before the ark [to lead prayers for the Amidah] and errs, what does he need to do? Such do our sages teach: "Someone who passes before the ark and errs, he has someone pass instead of him." Our rabbis taught us: "Rabbi Yossi bar Chanina says: If he errs during the first 3 blessings, he should go back to the beginning of the "magen" [blessing]. Rab Huna said: If he errs during the middle 3 blessings, he goes back to "the Holy God" [blessing]. Rav said: If he errs during the last 3, he should go back to the beginning of "modim" [blessing].

### Midrash: Devarim Rabbah 11:9

Midrash: Sifrei Devarim 54:1(Devarim 11:26-27) "blessing and curse": "blessing" — that you hearken; "curse" — that you do not hearken." Similarly (Bereshith 4:7) "If you (Cain) do right, you will bear (a blessing)," and if you do not do right, you will bear (a curse)." R. Eliezer the son of R. Yossi Haglili says: Who "whispers" to you that in "blessing and curse" the Torah meant that the blessing is your hearkening, and the curse, your not hearkening? Compare (Proverbs 18:29) "Death and life are in the power of the tongue; and those who love it will eat its fruit" — The lover of good will eat its fruit and the lover of evil will eat its fruit! R. Eliezer, the son of R. Yossi Haglili says: Who "whispered" it to you? Scripture states (Psalms 24:13-14) "Who is the man who wants life, who loves days to see good? Guard your tongue from evil and your lips from speaking deceit." Similarly, (Proverbs 11:31) "If there is retribution for the righteous one in the land, how much more so for the evildoer and the sinner!" R. Eliezer, the son of R. Yossi Haglili says: Who "whispered" it to you? Scripture states (*Ibid*. 16:4) "The L-rd created all for His own sake — even the evildoer for the day of retribution."

### Midrash: Sifrei Devarim 54:1

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# Jó 10:12

Deste-me vida e foste bondoso para comigo, e na tua providência cuidaste do meu espírito.

I am disgusted with life;<br>I will give rein to my complaint,<br>Speak in the bitterness of my soul.

Commentary: Rashi on Job 10:12:1**and Your providence** The providence of Your watch, for You appointed watchers for me.

### Commentary: Rashi on Job 10:12:1

Midrash: Vayikra Rabbah 14:3"A woman when she gives seed (conceives)" [Leviticus 12:2]: That's what is written, "You have created me behind and before." [Psalms 139:5] Said Rabbi Yochanan: If man merits, he inherits two worlds, this one and the coming one, that's what is written: "You have created me behind and before (front)." And if not, he comes to give reckoning, as it says, "And You laid your hand (kapcha) on me." [ibid], as it is written, [Job 13:21] "Withdraw your hand (kapcha) far from me." Said Rav Shmuel bar Nachman: When the Holy One, blessed be He, created the first man, he created him as an androgynous being. Reish Lakish: When it was created, dual faces [together] were created, and it was cut, and two were made. [One] back was male, [one] back was female. They challenged him: [Genesis 2:21] "And He took one of his ribs (tzela)"!? He said to them, it is of his sides, as it is written, "and to the side (tzela) of the Tabernacle" [Exodus 26:20]. Said Rabbi Berachiya and Rabbi Chelbo and Rabbi Shmuel bar Nachman: When God created the first man, from one end of the world to the other end, He created him to fill the entire world. How do we know from east to west? As it says, "You created me back to east (kedem)." How do we know from north to south? As it says, [Deuteronomy 4:32] "From the ends of the heavens to the ends of the heavens." How do we know that it was the expanse of the world? As it says, "And You laid your hand on me." Said Rabbi Elazar: "Behind" - that's the first day [of creation]. "Before" - that's the last day. For the opinion of Rabbi Elazar, there is the verse, [Genesis 1:24]: "Let the earth bring forth the living soul (nefesh chaya) to its kind." "Living soul" - that's the spirit of the first man. Said Reish Lakish: "Behind" - that's the last day. "Before" - that's the first day. For the opinion of Reish Lakish, there is the verse: [Genesis 1:2] "And the spirit of God wavered upon the water" - that is the spirit of the king messiah. If man merits, we say to him: "You were created before all of creation." If not, we say to him, "The mosquito preceded you." Said Rabbi Yishmale b'Rabbi Tanchum: "Behind" on all creation, "before" (first) in all punishments. Said Rabbi Yochanan: Even man's praise only comes last, as it says [Psalms 148:110]: "Beasts and all cattle creeping things and flying fowl". And afterwards, [Psalms 148:11]: "Kings of the earth and all peoples." Said Rabbi Simlai: "Just like man's formation was after beast, cattle, and bird, so too his laws are after beast, cattle, and bird, and that's what is written, "This is the law of cattle" [Leviticus 11:46], and afterwards, "A woman when she gives seed..."

### Midrash: Vayikra Rabbah 14:3

Midrash: Vayikra Rabbah 14:9"A woman when she gives seed (conceives)" [Leviticus 12:2]: That's what is written, "You have created me behind and before." [Psalms 139:5] Said Rabbi Yochanan: If man merits, he inherits two worlds, this one and the coming one, that's what is written: "You have created me behind and before (front)." And if not, he comes to give reckoning, as it says, "And You laid your hand (kapcha) on me." [ibid], as it is written, [Job 13:21] "Withdraw your hand (kapcha) far from me." Said Rav Shmuel bar Nachman: When the Holy One, blessed be He, created the first man, he created him as an androgynous being. Reish Lakish: When it was created, dual faces [together] were created, and it was cut, and two were made. [One] back was male, [one] back was female. They challenged him: [Genesis 2:21] "And He took one of his ribs (tzela)"!? He said to them, it is of his sides, as it is written, "and to the side (tzela) of the Tabernacle" [Exodus 26:20]. Said Rabbi Berachiya and Rabbi Chelbo and Rabbi Shmuel bar Nachman: When God created the first man, from one end of the world to the other end, He created him to fill the entire world. How do we know from east to west? As it says, "You created me back to east (kedem)." How do we know from north to south? As it says, [Deuteronomy 4:32] "From the ends of the heavens to the ends of the heavens." How do we know that it was the expanse of the world? As it says, "And You laid your hand on me." Said Rabbi Elazar: "Behind" - that's the first day [of creation]. "Before" - that's the last day. For the opinion of Rabbi Elazar, there is the verse, [Genesis 1:24]: "Let the earth bring forth the living soul (nefesh chaya) to its kind." "Living soul" - that's the spirit of the first man. Said Reish Lakish: "Behind" - that's the last day. "Before" - that's the first day. For the opinion of Reish Lakish, there is the verse: [Genesis 1:2] "And the spirit of God wavered upon the water" - that is the spirit of the king messiah. If man merits, we say to him: "You were created before all of creation." If not, we say to him, "The mosquito preceded you." Said Rabbi Yishmale b'Rabbi Tanchum: "Behind" on all creation, "before" (first) in all punishments. Said Rabbi Yochanan: Even man's praise only comes last, as it says [Psalms 148:110]: "Beasts and all cattle creeping things and flying fowl". And afterwards, [Psalms 148:11]: "Kings of the earth and all peoples." Said Rabbi Simlai: "Just like man's formation was after beast, cattle, and bird, so too his laws are after beast, cattle, and bird, and that's what is written, "This is the law of cattle" [Leviticus 11:46], and afterwards, "A woman when she gives seed..."

### Midrash: Vayikra Rabbah 14:9

Midrash: Midrash Tanchuma, Bamidbar 21:1Another interpretation (of Numb. 3:40), “enroll every first-born male.” But look, we find two hundred and seventy-three first-born, who were found to be in excess of the [number of] the Levites at the time that Moses numbered them.107*Numb. R. 4:7. According to Numb. 3:43, there were 22,273 first-born, while Numb. 3:39 put the number of Levites at 22,000. The problem for Moses was that he had been commanded (in Numb. 3:44-45) to replace all the first-born with Levites.* R. Judah and R. Nehemiah [differ about this].108*Numb. R. 4:10; ySanh.* 1:4 (19c). R. Judah says, “This is what Moses did: he took [twenty-two thousand] lots109*Gk.: pittakia* (“tickets”); Lat.: *pittacia* (“ticket”). and wrote ‘Levite,’ on each of them. Then he took two hundred and seventy-three more lots and wrote ‘five *sela'im*’110*A sela*‘ is equal to one sacred or two common shekels. Thus five *sela‘im* matches the payment of five shekels required in Numb. 3:46-47. [on each of them]. He mixed them up and put them in an urn.111*Gk.: kalpe.* For more details about such an urn, see *Yoma* 39a. Then the father of a first-born would put his hand into the urn. If there came up in his hand a lot on which was written ‘Levite,’ he was redeemed (by a Levite) and exempted from the five *sela'im*; but if there came up in his hand a lot on which was written ‘five *sela'im*,’ he handed over five *sela'im.*” These are the words of R. Judah. R. Nehemiah says, “There is still a difference of opinion on the matter, because one could say to him, ‘There is no lot [remaining] here on which “Levite" is written.112*Sanh*. 17a. That is the reason it did not come up in my hand.’ Instead this is what Moses did: He took lots according to the number of all the first-born, and wrote ‘Levite’ on them. Then again he took other lots according to their number and wrote ‘five *sela'im*’ on them. He mixed them up and put them in an urn. Then the father of a first-born would reach into the urn. If a lot with ‘Levite’ came up in his hand, he knew that a Levite had redeemed him, and had exempted him from the five *sela'im;* but if a lot with ‘five *sela'im*’ came up in his hand, he handed over five *sela'im*. Then the officer said to him, ‘Was there not another lot there on which "Levite" was written? So you are not worthy of being redeemed by a Levite.’” (Numb. 3:40:) “Enroll (rt.: *pqd*) every first-born male.” There is [a use of] the root *pqd* for the first born, as stated (ibid.), “enroll (rt.: *pqd*) every first-born male.”113*Numb. R. 4:4.* There is [a use of] the root *pqd* for children (in I Sam. 2:21), “For the Lord visited (rt.: *pqd*) Hannah; so she conceived and bore three sons and two daughters.” There is [a use of] the root *pqd* for watching over (in Job 10:12), “and Your providence (rt.: *pqd*) has watched over my spirit.” There is [a use of] the root *pqd* for peace (in Is. 60:17), “and I will appoint peace as your overseer (rt.: *pqd*).”

### Midrash: Midrash Tanchuma, Bamidbar 21:1

Midrash: Midrash Tanchuma Buber, Bamidbar 26:1[Another interpretation] (of Numb. 3:40:) ENROLL (rt.: *PQD*) EVERY FIRST-BORN MALE. There is &lt;a use of&gt; the root *PQD* for the first born, as stated (ibid.): ENROLL (rt.: *PQD*) EVERY FIRST-BORN MALE.135*Tanh*., Numb. 1:21, cont.; Numb. R. 4:4. There is &lt;a use of&gt; the root *PQD* for children (in I Sam. 2:21): FOR THE LORD VISITED (rt.: *PQD*) HANNAH; SO SHE CONCEIVED AND BORE THREE SONS &lt;AND TWO DAUGHTERS&gt;. There is &lt;a use of&gt; the root *PQD* for watching over (in Job 10:12): AND YOUR PROVIDENCE (rt.: *PQD*) HAS WATCHED OVER MY SPIRIT. There is &lt;a use of&gt; the root *PQD* for peace (in Is. 60:17): AND I WILL APPOINT PEACE AS YOUR OVERSEER (rt.: *PQD*).

### Midrash: Midrash Tanchuma Buber, Bamidbar 26:1

Midrash: Ein Yaakov (Glick Edition), Sanhedrin 11:11(Fol. 90) MISHNA: All Israel have a share in the world to come, as it is said (Is. 60, 21) And thy people shall all be righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. The following have no share in the world to come: He who says that the resurrection of the dead is not intimated in the Torah, and [he who says that] the Torah was not given by Heaven; and the Epicurus. R. Akiba says: "Also he who reads books of the Chizonim and he who mumbles over a wound, reciting the verse (Ex. 15, 26) I will put none of those diseases upon thee, which I have brought upon the Egyptians; for I the Lord am thy physician." Abba Saul said: "Also he who pronounces the Divine Name with the letters [in which it is written]."

### Midrash: Ein Yaakov (Glick Edition), Sanhedrin 11:11

Midrash: Bereishit Rabbah 34:10And God spoke to Noah, saying: Go forth from the Ark, etc. (Gen 8:15). It is written, 'Bring my soul out of prison, that I may give thanks unto Your name; the righteous shall crown themselves because of me; for You will deal bountifully with me' (Ps. 142:8). 'Bring my soul out of prison' this is Noah, who was imprisoned twelve months in the Ark; 'That I may give thanks to Your name' to give thanks to Your [awe-inspiring] name; 'The righteous shall crown themselves because of me': the righteous shall glory in me. 'For You will deal bountifully with me': You did deal bountifully with me and said to me: Go forth from the Ark.

### Midrash: Bereishit Rabbah 34:10

Talmud: Sanhedrin 91b:6**fine first fruits** of a fig tree, **and he stationed two guards in** the orchard, **one lame,** who was unable to walk, **and one blind.** Neither was capable of reaching the fruit on the trees in the orchard without the assistance of the other. **The lame** person **said to the blind** person: **I see fine first fruits** of a fig tree **in the orchard; come and place me** upon your shoulders. I will guide you to the tree, **and we will bring** the figs **to eat them. The lame** person **rode upon** the shoulders of **the blind** person **and they brought** the figs **and ate them.**

### Talmud: Sanhedrin 91b:6

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# Ez 34:10

Assim diz o Soberano Senhor: Estou contra os pastores e os considerarei responsáveis pelo meu rebanho. Eu lhes tirarei a função de apascentar o rebanho para que os pastores não mais se alimentem a si mesmos. Livrarei o meu rebanho da boca deles, e ele não lhes servirá mais de comida.

The word of the L<small>ORD</small> came to me:

Commentary: Rashi on Ezekiel 34:10:1**and the shepherds will no longer shepherd themselves** [Heb. אוֹתָם,] themselves.

### Commentary: Rashi on Ezekiel 34:10:1

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# Ml 3:17

"No dia em que eu agir", diz o Senhor dos Exércitos, "eles serão o meu tesouro pessoal. Eu terei compaixão deles como um pai tem compaixão do filho que lhe obedece.

Behold, I am sending My messenger to clear the way before Me, and the Lord whom you seek shall come to His Temple suddenly. As for the angel of the covenant<sup class="footnote-marker">a</sup><i class="footnote">Apparently the messenger of the previous sentence is regarded as Israel’s tutelary angel.</i> that you desire, he is already coming.

Commentary: Rashi on Malachi 3:17:1**for that day when I make a treasure** that I have stored and put away, with which to pay My reward. There I will show you what the difference is between a righteous man and a wicked man.

### Commentary: Rashi on Malachi 3:17:1

Midrash: Pirkei DeRabbi Eliezer 18:5**THE SABBATH**   
THE School of Shammai said: The heavens were created first, and the earth afterwards, as it is said, "In the beginning God created *the heavens* and the earth" (Gen. 1:1). The School of Hillel said: The earth was created first, and the heavens afterwards, as it is said, "Of old hast thou laid the foundation of the *earth*; and the heavens are the work of thy hands" (Ps. 102:25). The School of Shammai said: The heavens were created first, and the earth afterwards, as it is said, "These are the generations of the *heavens* and of the earth" (Gen. 2:4). The School of Hillel said: The earth was created first, and the heavens afterwards, as it is said, "In the day that the Lord God made *earth* and heaven" (*ibid.*). The School of Shammai said: The heavens were created first, because it is said, "And the *heavens* and the earth were finished" (Gen. 2:1). The School of Hillel said: The earth was created first, and the heavens afterwards, as it is said, "Yea, mine hand hath laid the foundation of the earth, and my right hand hath spread out the heavens" (Isa. 48:18). The School of Shammai said: The heavens were created first, and the earth afterwards, because it is said, "Thus saith the Lord, The *heaven* is my throne, and the earth is my footstool" (Isa. 66:1). Contention arose between them (*i.e.* the Schools) on this question, until the Holy Spirit rested between them, and they both agreed that both (heavens and earth) were created in one hour and at one moment.

### Midrash: Pirkei DeRabbi Eliezer 18:5

Midrash: Mekhilta d'Rabbi Yishmael 12:25:1(Exodus 12:25) "And it shall be, when you come to the land": The service is contingent upon their entering the land and thereafter. (In the desert they were obliged to observe only one Pesach, in the second year, by Divine command.) "as He has spoken": And where did He speak it? (Ibid. 6:8) "and I shall bring you to the land, etc." Similarly, (Ibid. 16:23) "This is what the L rd has spoken: 'A resting, a holy Sabbath, etc.'" And where did He speak it? (Ibid. 5) "And it shall be on the sixth day that they shall prepare, etc." Similarly, (Leviticus 10:3) "This is as the L rd spoke: With My near ones I will be sanctified." And where did He speak it? (Exodus 29:43) "And I will be appointed there for the children of Israel and it (the mishkan) will be sanctified by My glory" (i.e., by My glorifiers). Similarly, (Devarim 11:25) "The L rd your G d will put the dread and fear of you over the whole land … as He spoke to you." And where did He speak it? (Exodus 23:27) "My fright shall I send before you, and I shall confound all the people, etc." (Devarim 12:20) "When the L rd your G d broadens your boundary, as he spoke to you, etc." And where did He speak it? (Exodus 34:24) "for I shall drive out nations from before you and I shall broaden your boundary," (Ibid. 23:31) "And I shall set your boundary from the Red Sea, etc." Similarly, (Devarim 15:6) "for the L rd your G d will bless you as He spoke to you." And where did He speak it? (Ibid. 7:14) "Blessed shall you be over all other peoples." Similarly (Ibid. 26:18) "and the L rd has affirmed this day to make you His chosen people as He spoke to you." And where did He speak it? (Exodus 19:5) "then you shall be to Me chosen above all the peoples." Similarly (Devarim 26:19) "and to place you higher than all the nations … as He spoke." And whence did He speak it? (Ibid. 28:13) "And the L rd will make you the head, and not the tail. Similarly, (Isaiah 1:2) "Hear, O heavens, and give ear, O earth, as the L rd has spoken." And where did He speak it? (Devarim 32:1) "Hear, O heavens, and I shall speak." Similarly, (Isaiah 40:5) "The glory of the L rd shall appear, and all flesh will behold as one, for the mouth of the L rd has spoken." And where did He speak it? (Devarim 32:39) "See, now, that I — I am He, and there is no god beside Me." Similarly, (Isaiah 1:19-20) "If you acquiesce and pay heed, the good of the earth will you eat. But if you refuse and rebel, the sword will devour you; for the mouth of the L rd has spoken." And where did He speak it? (Leviticus 26:25) "… I will bring against you an avenging sword, etc." Similarly, (Isaiah 25:8) "He will destroy death forever … for the L rd has spoken." And where did He speak it? (Devarim 32:39) "I put to death and I bring to life, etc." Similarly, (Isaiah 58:14) "then you will rejoice in the L rd, and I will 'ride' you on the heights of the earth, etc." And where did He speak it? (Devarim 32:13) "He will 'ride' him on the heights of the earth, etc." Similarly, (Ezekiel 39:8) "Behold, it has come; it has arrived, says the L rd G d. This is the day of which I spoke." And where did He speak of it? (Devarim 32:42) "I will make My arrows drunk with blood, etc." Similarly, (Michah 4:4) "and each man will sit under his grapevine … for the mouth of the L rd of hosts has spoken." And where did He speak it? (Leviticus 26:6) "And I will place peace in the land, etc." Similarly, (Ovadiah 1:18) "And there will be no survivor of the house of Esav, for the mouth of the L rd has spoken." And where did He speak it? (Numbers 24:18-19) "And Edom (Esav) will become an inheritance … and a victor will issue from Jacob and will destroy all trace of Ir." Similarly, (Genesis 21:1) "And the L rd remembered Sarah (for motherhood) as He had said." "And where did He say it? (Ibid. 17:19) "And G d said: But Sarah your wife will bear, etc." Similarly, (Ibid. 21:1) "And the L rd did for Sarah as He had spoken." And where did He speak it? (Ibid. 15:4) "And the 'speaking' of the L rd was to him. This one (Ishmail) will not inherit you, etc." Similarly, (Yoel 4:8) "and I will sell your sons and your daughters, etc." And where did he speak it? (Genesis 9:25) "And he (Noach) said: Cursed is Canaan. A servant of servants will he be to his brothers." Similarly, (Devarim 17:16) "And the L rd said to you: You will not go back this way (to Egypt) again." And where did He say it? (Exodus 14:13) "For your seeing Egypt is (only) this day. You will see them no more forever." Similarly, (Isaiah 65:25) "The wolf and the lamb will graze together…said the L rd." And where did He say it? (Leviticus 26:6) "I will cut off wild beasts from the land." Similarly, (I Kings 11:2) "… of the nations of which the L rd said … You shall not come among them, etc." And where did He say it? (Devarim 7:3) "And you shall not intermarry with them, etc." Similarly, (I Kings 8:12) "The L rd has said that He will dwell in a thick cloud." And where did He say it? (Leviticus 16:2) "For in a thick cloud will I appear upon the (ark) cover." Similarly, (Malachi 3:17) "'and they will be Mine,' said the L rd." And where did He say it? (Exodus 19:5) "And you will be unto Me, chosen, etc." Similarly, (Yoel 3:5) "And all who call in the name of the L rd … as the L rd said." And where did He say it? (Devarim 28:10) "And all the peoples of the earth will see that the L rd's name is called upon you, etc." Similarly, (Isaiah 66:20-21) "And they will bring all your brothers from all the nations as an offering to the L rd … And also from them will I take Cohanim and Levites, the L rd said." And where did He say this? (Devarim 29:28) "What is concealed (from us [e.g., who is a Cohein and who, a Levite]) is known to the L rd our G d." Here, too, (Exodus 12:25) "And it shall be, when you come to the land that the L rd will give you, as He has spoken, etc." And where did He speak it? (Ibid. 6:8) "And I shall bring you to the land, etc." (Exodus 12:26) "And it shall be, when your sons say to you, etc.": At that time, Israel was receiving bad tidings, that the Torah was destined to be forgotten. Others say they were receiving good tidings, that they were destined to see sons and sons of sons. (Exodus 12:27) "And the people bowed down and prostrated themselves": Why did they bow down? For it is written (Ibid. 13:18) "And the children of Israel went out of Egypt chamushim" — one out of five ("chamishah"). Others say one out of fifty ("chamishim"). And others say one out of five hundred ("chamesh me'oth"). R. Nehorai says; Upon my oath, not one in five hundred went out. For it is written (Ezekiel 16:7) "Numerous as the spouts of the field did I make you" (in Egypt), and (Exodus 1:7) "And the children of Israel were fruitful, and teemed" — One woman would bear six in one womb. And you say one in five hundred went out? And when did they die? In the three days of darkness, of which it is written (Exodus 10:23) "One man could not see another." The Jews buried their dead, and they were thankful and praised (the L rd) that their foes could not see (the dead) and rejoice in their downfall. (Ibid. 12:27) "Then you shall say that it is a Paschal sacrifice to the L rd.": R. Yossi Haglili said: The Jews would have deserved to die in Egypt (if not for the merit of the Paschal sacrifice) whereby the last of them consummated his sacrifice (and lived.) "Then you shall say that it is a Paschal sacrifice." We are hereby apprised that all who hear of or see the miracles that the Holy One Blessed be He wrought in Egypt must give praise. And thus is it written (Exodus 18:8-9) "And Moses related to his father-in-law all that the L rd did to Pharaoh and to Egypt. And Yithro rejoiced, etc." (Ibid. 28) "And the children of Israel went and they did": Reward is given for both the going and the doing. "and they did": Now did they already do? \_\_ Their taking it upon themselves to do is regarded as their doing. "as the L rd commanded": We are hereby apprised of their eminence. Exactly as Moses and Aaron commanded them thus did they do. What is the intent of (the seemingly superfluous) "Thus did they do"? Moses and Aaron, too, did thus.

### Midrash: Mekhilta d'Rabbi Yishmael 12:25:1

Midrash: Shemot Rabbah 18:7"And it was in the middle of the night" (Exodus 12:29) - this is [the meaning of] what is written (Isaiah 44:26), "He fulfills the word of His servant and completes the counsel of His messengers:" Rabbi Abahu said, "'He fulfills the word of His servant' - this [refers to] Moshe as it is stated (Numbers 12:7), 'Not so My servant Moshe.'" And how is it that He fulfilled it? Rather, when He brought the plague of darkness upon them, Pharaoh began to cry out (Exodus 10:24), "Go and serve the Lord, but your sheep and cattle must stay." Moshe said to him, "Upon your life! 'And also our livestock we will take, not one hoof will remain' (Ibid. 26)." What is [meant by] a hoof? Even an animal that belongs completely to an Egyptian and has one hoof that belongs to a Jew, [Moshe] will not leave. "Since from them shall we take" (Ibid.) - after he said, "from them shall we take," he went back and said "and we do not know with what we will serve the Lord." He said to him, "If with you, who are flesh and blood, [and] people die if they transgress your commands; [nonetheless] if you put out a proclamation in front of you and you say, collect this and that for me, the world can stand in front of you [and fulfill your proclamation]; but with us, perhaps God will say to us, 'sacrifice a sacrifice [that includes all of the sacrifices] of two hundred and ten years.'" That is [what is meant by] "and we do not know." Pharaoh said to him, "Until when will you enter here? 'Go away from me; guard yourself, do not see my face again!' (Ibid. 28)" Moshe said [back] to him, "you have spoken well; 'I will not see your face again.'" The Holy One, blessed be He, said, "What is still required for me? To inform Pharaoh of one plague." Immediately, He went into the palace of Pharaoh for Moshe - who said to [Pharaoh], "I will not see your face again" - so that he would not be found to be a fabricator. And you find that the Holy One, blessed be He, did not speak with Moshe in the house of Pharaoh except for that time. From where [do we know this]? As it is stated (Exodus 9:29), "When I leave the city, I will raise my hands to the Lord;" and now the Holy One, blessed be He, hastened and spoke with Moshe, as it is stated (Exodus 11:1), "still one plague will I bring upon Pharaoh, etc." Once Moshe heard [this], he rejoiced and became great, as it is stated, (Ibid. 3) "and also the man, Moshe, was very great." He begin to cry out in public (Ibid. 4), "'so did the Lord say, "at the middle of the night."' You have spoken well, 'I will not see your face again.' I, myself, will not come again to you, but rather you will come to me; and your general that is standing with you - and he is your head officer - and all of these [in] your palace retinue will come to me with you and request of me - and bow down to me - that we should leave from here;" as it is written (Ibid. 8), "And all of your servants will come down to me and bow down to me saying" - he did not want to say, 'and you will bow down to me' because of the honor of the king. When the middle of the night arrived, as Moshe said; immediately, "And it was the middle of the night and the Lord smote every firstborn." Hence, "He fulfills the word of his servant. And completes the counsel of His messengers" - that He made a counsel (agreement) with Avraham because of this thing. When? When the kings came and he pursued them. The Holy One, blessed be He, said to him, "It is enough for you until the middle of the night - come, let us split the night, you and I;" as it is stated, "And he divided against them at night (understood here as 'and He divided the night for them')." When the time came, he completed his counsel. That is [the meaning of] "And it was in the middle of the night." Thus is it written, "And completes the counsel of His messengers."

### Midrash: Shemot Rabbah 18:7

Midrash: Midrash Tanchuma, Noach 12:7**And the sons of Noah left the ark (Gen. 9:18).** May it please our master to instruct us whether man or woman is enjoined to fulfill the commandment to *Increase and multiply* (Gen. 1:28)? Our masters instruct us that the man is commanded to fulfill this decree and not the woman.

### Midrash: Midrash Tanchuma, Noach 12:7

Midrash: Midrash Tanchuma Buber, Noach 19:1[Another interpretation (of Gen. 9:18): AND THE CHILDREN OF NOAH &lt; WHO WENT FORTH FROM THE ARK &gt; EXISTED.] This text is related (to Ezek. 26:21): I WILL MAKE YOU INTO HORRORS, AND YOU ARE NO MORE; YOU SHALL BE SOUGHT, BUT YOU SHALL NEVER BE FOUND AGAIN, SAYS THE LORD GOD. &lt; The text &gt; is speaking about the nations of the world. What is the meaning of I WILL MAKE YOU INTO HORRORS, AND YOU ARE NO MORE? The nations of the world had no existence and are not going to exist, as stated: I WILL MAKE YOU INTO HORRORS, AND YOU ARE NO MORE. HORRORS (*BLHWT*) means "not to exist" (*BLHYWT*); AND YOU ARE NO MORE now. YOU SHALL BE SOUGHT, BUT YOU SHALL NEVER BE FOUND AGAIN in the world to come. But Israel had existence and is also going to exist. It existed before the world was created, as stated (in Ps. 74:2): REMEMBER YOUR CONGREGATION WHICH YOU ACQUIRED OF OLD. And it exists now, as stated (in Deut. 29:9 [10]): YOU ARE STANDING TODAY, ALL OF YOU. You are also going to exist, as stated (in Mal. 3:17): AND THEY SHALL BE MINE, SAYS THE LORD {GOD} [OF HOSTS], ON THE DAY THAT I PREPARE A PERSONAL TREASURE. The nations of the world, however, had horrors (i.e., nonexistence) in that they did not exist in the world; but the children of Noah did have {purification} [existence] in the world, as stated (in Gen. 9:18): AND THE CHILDREN OF NOAH &lt; WHO WENT FORTH FROM THE ARK &gt; EXISTED.

### Midrash: Midrash Tanchuma Buber, Noach 19:1

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# Sl 34:9

Temam o Senhor, vocês que são os seus santos, pois nada falta aos que o temem.

Of David, <sup class="footnote-marker">a</sup><i class="footnote">Cf. <a class ="refLink" href="/I\_Samuel.21.14" data-ref="I Samuel 21:14">1 Sam. 21.14</a> ff.</i>when he feigned madness in the presence of Abimelech, who turned him out, and he left.<sup class="endFootnote">-a</sup><br>

Commentary: Rashi on Psalms 34:9:1**Comprehend and see that the Lord is good** Comprehend His word.

### Commentary: Rashi on Psalms 34:9:1

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# Ez 34:4

Vocês não fortaleceram a fraca nem curaram a doente nem enfaixaram a ferida. Vocês não trouxeram de volta as desviadas nem procuraram as perdidas. Vocês têm dominado sobre elas com dureza e brutalidade.

The word of the L<small>ORD</small> came to me:

Commentary: Rashi on Ezekiel 34:4:1**The frail** [Heb. הַנַחְלוֹת,] those emaciated without strength, maigre in French, lean, which need strengthening, to support them with the hand.

### Commentary: Rashi on Ezekiel 34:4:1

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# Jr 13:17

Mas, se vocês não ouvirem, eu chorarei em segredo por causa do orgulho de vocês. Chorarei amargamente, e de lágrimas os meus olhos transbordarão, porque o rebanho do Senhor foi levado para o cativeiro.

Thus the L<small>ORD</small> said to me: “Go buy yourself a loincloth of linen, and put it around your loins, but do not dip it into water.”

Commentary: Rashi on Jeremiah 13:17:1**because of your pride** Because of your greatness which will be curtailed. Another explanation: Because of the pride of the kingdom of Heaven that will be given over to the idols of Babylon.

### Commentary: Rashi on Jeremiah 13:17:1

Midrash: Pesikta Rabbati 33:1... Teach us o teacher: toward where should one who prays orient his heart? This is what our Rabbis taught: one should orient his heart toward the place of the Holy of Holies (Berachot 4:5). R’ Eliezer ben Yaakov says: if one is praying outside of the land, he should orient his heart to the land of Israel. If one is praying within the land of Israel, he should orient his heart to Jerusalem. If one is praying in Jerusalem, he should orient his heart to the Holy Temple. If one is praying in the Holy Temple, he should orient his heart to the Holy of Holies. R’ Avin the Levi said: “our neck is like the Tower of David, built as a model (talpiyot)…” (Song of Songs 4:4) What does talpiyot mean? The hill (tel) toward which all turns (peniyot) are directed. And after all this praise, it is written “Open your doors, O Lebanon, and let the fire consume your cedars.” (Zechariah 11:1) And so too they said “He has hurled fire into my bones…” (Lamentations 1:13) Israel said to Him: Master of the World! How long will it be like this? Did You not write in Your Torah “…the one who ignited the fire shall surely pay” (Exodus 22:5)? And You are the one who ignited the fire, as it says “From above He has hurled fire into my bones…” (Lamentations 1:13) You need to rebuild it and to console us, not at the hands of an angel but You in Your glory. The Holy One said to them: by your life, so I will do! As it says “The Lord is the builder of Jerusalem; He will gather the outcasts of Israel.” (Psalms 147:2) And I am the one who consoles you. From where do we learn this? From that which they read in the prophets “I, yea I am He Who consoles you…” (Isaiah 51:12)

### Midrash: Pesikta Rabbati 33:1

Midrash: Eikhah Rabbah, Petichta 25Rabbi Abba bar Kahana began: “Raise your voice, Bat-Galim, [listen, Layish; destitute is Anatot]” (Isaiah 10:30). Isaiah said to Israel: Instead of reciting songs and psalms before idols, raise your voice in words of Torah, raise your voice in synagogues. “Bat-Galim” – just as these waves [*galim*] are conspicuous in the sea, so their ancestors were conspicuous in the world.  
Another matter: “Bat-Galim” (Isaiah 10:30) – *bat golim*, daughter of exiles: daughter of Abraham, the one of whom it is written: “There was a famine in the land and Abram descended to Egypt [to reside there]” (Genesis 12:10); daughter of Isaac, of whom it is written: “Isaac went to Avimelekh, king of the Philistines, to Gerar” (Genesis 26:1); daughter of Jacob, of whom it is written: “He went to Padan Aram” (Genesis 28:5). “Listen” (Isaiah 10:30), listen to My commandments, listen to words of Torah, listen to words of prophecy, listen to perform acts of righteousness and good deeds.  
“Layish [*Laisha*]” (Isaiah 10:30) – and if not, *laisha*,1*This is one of the biblical terms for lion.* the lion will ascend upon you. This is the wicked Nebuchadnezzar, in whose regard it is written: “The lion has ascended from its lair” (Jeremiah 4:7). “Destitute [is Anatot]” (Isaiah 10:30) – destitute of righteous individuals, destitute of prophecy, destitute of mitzvot and good deeds. “Anatot” – and if not,2*If you do not listen to all these warnings.* “Anatot,” – that resident of Anatot will come and prophesy in your regard, as it is written: “The words of Jeremiah son of Ḥilkiyahu, of the priests who were in Anatot…” (Jeremiah 1:1). When the punishment arrived, he lamented over them, *eikha*.3*Eikha* means “how,” and is the opening word of the book of Lamentations, which begins: “How does the city that was full of people sit solitary?” (Lamentations 1:1). *Eikha* is also the Hebrew name of the book of Lamentations. The prologue to *Eikha Rabba* records how different Sages would begin their study of Lamentations. They would often begin by expounding a verse that in their view encapsulated the essence of the book, before beginning with the first verse. Thus, many of these introductions conclude with the word *eikha*, which is used as an expression of lamentation, as well as a reference to Lamentations 1:1 and a transition from the Sage’s introduction to his actual recitation or study of Lamentations (see *Etz Yosef*).

### Midrash: Eikhah Rabbah, Petichta 25

Midrash: Eikhah Rabbah, Petichta 24Rabbi Abba bar Kahana began: “Raise your voice, Bat-Galim, [listen, Layish; destitute is Anatot]” (Isaiah 10:30). Isaiah said to Israel: Instead of reciting songs and psalms before idols, raise your voice in words of Torah, raise your voice in synagogues. “Bat-Galim” – just as these waves [*galim*] are conspicuous in the sea, so their ancestors were conspicuous in the world.  
Another matter: “Bat-Galim” (Isaiah 10:30) – *bat golim*, daughter of exiles: daughter of Abraham, the one of whom it is written: “There was a famine in the land and Abram descended to Egypt [to reside there]” (Genesis 12:10); daughter of Isaac, of whom it is written: “Isaac went to Avimelekh, king of the Philistines, to Gerar” (Genesis 26:1); daughter of Jacob, of whom it is written: “He went to Padan Aram” (Genesis 28:5). “Listen” (Isaiah 10:30), listen to My commandments, listen to words of Torah, listen to words of prophecy, listen to perform acts of righteousness and good deeds.  
“Layish [*Laisha*]” (Isaiah 10:30) – and if not, *laisha*,1*This is one of the biblical terms for lion.* the lion will ascend upon you. This is the wicked Nebuchadnezzar, in whose regard it is written: “The lion has ascended from its lair” (Jeremiah 4:7). “Destitute [is Anatot]” (Isaiah 10:30) – destitute of righteous individuals, destitute of prophecy, destitute of mitzvot and good deeds. “Anatot” – and if not,2*If you do not listen to all these warnings.* “Anatot,” – that resident of Anatot will come and prophesy in your regard, as it is written: “The words of Jeremiah son of Ḥilkiyahu, of the priests who were in Anatot…” (Jeremiah 1:1). When the punishment arrived, he lamented over them, *eikha*.3*Eikha* means “how,” and is the opening word of the book of Lamentations, which begins: “How does the city that was full of people sit solitary?” (Lamentations 1:1). *Eikha* is also the Hebrew name of the book of Lamentations. The prologue to *Eikha Rabba* records how different Sages would begin their study of Lamentations. They would often begin by expounding a verse that in their view encapsulated the essence of the book, before beginning with the first verse. Thus, many of these introductions conclude with the word *eikha*, which is used as an expression of lamentation, as well as a reference to Lamentations 1:1 and a transition from the Sage’s introduction to his actual recitation or study of Lamentations (see *Etz Yosef*).

### Midrash: Eikhah Rabbah, Petichta 24

Midrash: Ein Yaakov (Glick Edition), Khagigah 1:13**HAGIGAH** (Fol. 3) There were two dumb men in the neighborhood of Rabbi, who were sons of the daughter of R. Jochanan b. Gudgada, and others say, sons of his sister, who, when Rabbi entered the house of learning, went in also, shook their heads, and muttered with their lips. Rabbi prayed for them and they were healed; and it was found that they were well versed on Halacha, and on the entire six sections of the Mishnah.

### Midrash: Ein Yaakov (Glick Edition), Khagigah 1:13

Talmud: Chagigah 5b:13**is not from** among **them. The Sages said to Rava: Master, you are not subject to** His **hiding** of the **face,** as your prayers are heard, **and you are not subject to: “And they shall be devoured,”** as the authorities take nothing from you. **He said to them: Do you know how many** gifts **I send in private to the house of King Shapur?** Although it might seem that the monarchy does not take anything from me, in actuality I am forced to give many bribes. **Even so, the Sages looked upon** Rava with suspicion. **In the meantime,** messengers **from the house of King Shapur sent** for him **and imprisoned him** to extort more money from him. Rava **said: This is as it is taught** in a *baraita* that **Rabban Shimon ben Gamliel said: Wherever the Sages looked upon** someone, it resulted in **either death or poverty.**

### Talmud: Chagigah 5b:13

Talmud: Chagigah 5b:10**is not from** among **them. The Sages said to Rava: Master, you are not subject to** His **hiding** of the **face,** as your prayers are heard, **and you are not subject to: “And they shall be devoured,”** as the authorities take nothing from you. **He said to them: Do you know how many** gifts **I send in private to the house of King Shapur?** Although it might seem that the monarchy does not take anything from me, in actuality I am forced to give many bribes. **Even so, the Sages looked upon** Rava with suspicion. **In the meantime,** messengers **from the house of King Shapur sent** for him **and imprisoned him** to extort more money from him. Rava **said: This is as it is taught** in a *baraita* that **Rabban Shimon ben Gamliel said: Wherever the Sages looked upon** someone, it resulted in **either death or poverty.**

### Talmud: Chagigah 5b:10

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# Pv 3:34

Ele zomba dos zombadores, mas concede graça aos humildes.

My son, do not forget my teaching,<br>But let your mind retain my commandments;

Commentary: Rashi on Proverbs 3:34:1**If [one goes] to the scoffers** If a person is attracted to them, he too will scoff with them.

### Commentary: Rashi on Proverbs 3:34:1

Midrash: Mekhilta d'Rabbi Yishmael 15:26:1(Exodus 15:26) "And He said: If pay heed, you shall pay heed": From here it was derived: If a man paid heed to one mitzvah, he is caused to pay heed to many mitzvoth, it being written "If pay heed, you shall pay heed." If a man forgot one mitzvah, he is caused to forget many mitzvoth, viz. (Devarim 8:19) "If forget, you shall forget." "to the voice of the L rd": This refers to the Ten Commandments, which were from Mouth to mouth through the medium of "voices." "and you do what is just in His eyes": These are select aggadoth, which are "heard" in the ears of all men. "and you give ear to His mitzvoth" — Mishnayoth. "and you keep all His statutes" — halachoth. "all of the illness which I placed in Egypt I will not place upon you." But if I do place it upon you — "for I am the L rd who heals you." These are the words of R. Yehoshua. R. Elazar Hamodai says: "hear": I might think that this is optional; it is, therefore, written "you shall hear": It is mandatory and not optional. "you shall pay heed": This is the rule which is the underpinning of Torah. "to the voice of the L rd your G d": We are hereby apprised that if one hears (Torah) from the mouth of his teacher, it is accounted to him as if he stood and paid attendance upon Him who lives and endures forever and ever. "and you do what is just in His eyes": This refers to (integrity) in one's dealings (with others). We are hereby apprised that if one deals faithfully (with others), men take pleasure in him, and it is accounted to him as if he fulfilled the entire Torah. "and you give ear to His mitzvoth" — laws. "and you keep all His statutes" — (those pertaining to) illicit relations. "all of the illness which I placed in Egypt I will not place upon you": And what is the intent of "for I am the L rd who heals you"? The Holy One Blessed be He said to Moses: Tell Israel that the words of Torah which I gave to you are healing for you, are life for you. As it is written (Mishlei 4:22) "for they are life to him who finds them", and (Ibid. 3:8) "It is healing to your navel and marrow to your bones." R. Yitzchak says: If they have no illness, why do they need healing? But (the intent is:) "All of the illness which I placed upon Egypt, I will not place upon you" in this world; (and if I do place it upon you, it is as if I have not placed it upon you) "for I am the L rd who heals you" (in the world to come.) Shimon b. Azzai says: (If it is already written ) "heed," why is it (also) written "you shall heed"? I might think that if one wishes to heed, he is caused to heed later; to forget, he is caused to forget later; it is, therefore, written "heed, you shall heed," "forget, you shall forget." How so? If he wishes to heed, he is caused to heed at once; (if he wishes) to forget, he is caused to forget at once. He was wont to say: If a man wishes to heed, of his volition, he is caused to heed (even) against his volition. To forget, of his volition, he is caused to forget (even) against his volition. "Permission (to exercise one's free will) is given" — (Mishlei 3:34) "If (men would be) scoffers, He will (enable them to) scoff; and to (men who would be) humble, He will grant (them the) grace (to be so)." Others say (homiletically, on Exodus 22:25): "If chavol, tachbol" — If you cause (one) injury, you shall suffer (many) injuries.

### Midrash: Mekhilta d'Rabbi Yishmael 15:26:1

Midrash: Ein Yaakov (Glick Edition), Yoma 3:21(Fol. 28b) R. Chama b. Chanina said: "Since the early days of our ancestors, they never ceased to attend the house of study. When in Egypt, they had houses of study, as it is said (Ex. 3, 16) Go and assemble the elders of Israel. When they were in the wilderness they had with them houses of study, as it is said (Num. 11, 16) Gather unto me seventy men of the elders of Israel. Abraham our father was a scholar and attended the house of study, as it is said (Gen. 24, 1) And Abraham was old. Our father, Isaac, was a scholar and attended the house of learning, as it is said (Ib. 27, 1) And it came to pass when Isaac became old. Our father, Jacob, was a scholar and attended the house of study, as it is said (Ib. 48, 10) Now, the eyes of Israel were dim through age. Eliezer, the servant of Abraham, was a scholar and attended the house of learning, as it is said (Ib. 24, 2) And Abraham, said unto his servant, the eldest of his house who was master over all that he had, upon which R. Elazar said: 'This means that he mastered his teacher's learning.' (Ib. 26, 5) Eliezer of Damascus was, i.e., He drew and gave others to drink of his master's teachings." Rab said: "Abraham, our father, observed the entire Torah, as it is said (Ib. 26, 5) Because that Abraham obeyed my voice." R. Shimi b. Chiya said to Rab: "Perhaps this refers only to the seven laws and no more?" And what about circumcision? Perhaps this then refers to circumcision and the seven laws?" Whereupon Rab answered: "If so, then, what is the meaning of my commandments and my laws?" Raba, and according to others," R. Assi, said: "Abraham, our father, observed even the regulations of Erub Tabshilin, for it is said, My learnings [in plural], i.e., the Rabbinical as well as the Biblical laws."

### Midrash: Ein Yaakov (Glick Edition), Yoma 3:21

Midrash: Ein Yaakov (Glick Edition), Makkot 2:6(Fol. 9b) Our Rabbis were taught: Three cities did Moses separate on this side of the Jordan, and corresponding to them, Joshua separated in the land of Canaan, and they were right opposite one against the other, just as two rows in a vineyard. Namely (Josh. 20, 7) Hebron in Judah, opposite (Deut. 4, 43) Bezer in the wilderness; Shechem in the mountain of Ephraim, opposite Ramoth in Gilead; Kedesh in Galilea in the mountain of Naphthali, opposite Golan in Bashan. (Josh. 20, 7) And the three, i.e., it should be divided into three that there shall be the same distance from South Palestine to Hebron as from Hebron to Shechem; and from Hebron to Shechem as from the latter to Kedesh, and from Shechem to Kedesh as from the latter to North Palestine. How is it that three were needed on the other side of the Jordan, and only three for the whole land of Israel? Said Abaye: "In Gilead there were many murderers, (Fol. 10) as it is written (Hos. 6, 8) Gilead is a city of them that work iniquity, it is covered with footprints of blood." And R. Elazar explained the verse: "They followed up [their victims] to commit murder." Why were the cities on both sides of the Jordan far from the boundary, and the middle one near? Said Abaye: "Because Shechem was also full of murderers: as it is said (Ib., ib. 9) And as troops of robbers wait for a man, so doth the company of priests, they murder in the way toward Shechem." What is meant by the company of priests? Said R. Elazar: "They conjoined themselves to kill as the priests who would enjoin themselves to receive the heave-offerings from the barns." But were there not more cities of refuge? Behold there is (Num. 35, 6) And in addition to them shall ye give forty and two cities? Said Abaye: "The former protects the refugee in any instance, whether he is aware of that city being a place of refuge or not; while the latter accept him only when he is aware [of its protective power]." Was then the city of Hebron indeed a city of refuge? Does not the passage say (Jud. 1, 20) And they gave Hebron unto Kaleb as Moses ordered. Said Abaye: "It was only the suburb of it, as it is written (Josh. 21, 12) But the fields of the city, and the villages thereof, gave they to Caleb, the son of Jephunneh."

### Midrash: Ein Yaakov (Glick Edition), Makkot 2:6

Midrash: Ein Yaakov (Glick Edition), Avodah Zarah 4:4(Fol. 54b) Our Rabbis were taught: The philosophers once questioned the elders at Rome: "If your God is displeased with the idol-worship, why does he not destroy the idols?" And they replied: "If the heathens worshipped but things not needful to the world, He would surely annihilate them; but they worship the sun, moon, stars and the planets; shall He destroy the entire world because of the fools? But the world is allowed its natural course, and as to these fools [who spoil it] they will have to give an accounting for their acts." In other words, when some one steals wheat and sows it, should the seed not bear fruit because it has been stolen? But nay, God lets nature take its course, while these fools will have to give an accounting [for their acts]. In like manner, adultery is not barren on its own account, but the culprit is not spared. And this is meant by Resh Lakish who said: "The Holy One, praised be He! says: 'Not only do the wicked of this earth forfeit My coin, but they force Me yet to put My stamp thereon.' "

### Midrash: Ein Yaakov (Glick Edition), Avodah Zarah 4:4

Midrash: Midrash Tanchuma, Beshalach 19:3**And they went three days in the wilderness, and found no water (Exod. 15:22).** Some say that the water they had taken with them, from between the rocks, was exhausted by that time. Why does the Scripture say *and found no water*? Because there was no water even in their water containers, as is said in the verse: *And the nobles send their lads for water; they come to the pits, and find no water; they are ashamed and confounded, and cover their heads* (Jer. 14:3). Those who interpret the words of the Torah metaphorically hold that they had abstained from studying the Torah, which is compared to water, as it is written: *Ho, everyone that thirsteth, come ye for water* (Isa. 55:1).

### Midrash: Midrash Tanchuma, Beshalach 19:3

Talmud: Avodah Zarah 55a:10**“Shall I utterly consume all things from off the face of the earth? says the Lord. Shall I consume man and beast? Shall I consume the fowls of the heavens and the fish of the sea, and the stumbling blocks of the wicked,** and shall I cut off man from off the face of the earth? says the Lord” (Zephaniah 1:2–3). **Should** God **remove** objects of idol worship **from the world due to** the fact **that the wicked stumble because of them?** If so, He would have to destroy all of humanity as well, as **do not** idol worshippers also **worship people?** This is expressed in the continuation of the verse: **“And shall I cut off man from off the face of the earth?** says the Lord.”

### Talmud: Avodah Zarah 55a:10

Talmud: Menachot 29b:12had the **leg of** the letter ***heh* in** the term: **“The nation [*ha’am*]”** (Exodus 13:3), written in his phylacteries, **severed by a perforation. He came before** his son-in-law **Rabbi Abba** to clarify the *halakha*. Rabbi Abba **said to him: If there remains in** the leg that is attached to the roof of the letter **the equivalent of the measure of a small letter,** i.e., the letter *yod*, it is **fit. But if not,** it is **unfit.**

### Talmud: Menachot 29b:12

Talmud: Shabbat 104a:8**he elevates its** status, as **Rav Ḥisda said:** The letters ***mem* and *samekh* that were in the tablets were standing miraculously.** Each letter was chiseled all the way through the tablets. In that case, the segment of the tablets at the center of the *samekh* and final *mem*, letters that are completely closed, should have fallen. Miraculously, they remained in place. Consequently, rendering an open *mem* closed elevates its status. **However,** if **one rendered a closed** letter **open, he diminishes its** status, as **Rabbi Yirmeya said, and some say** that it was **Rabbi Ḥiyya bar Abba** who said: **The prophets instituted** the difference between the open and closed forms of the letters ***mem*, *nun*, *tzadi*, *peh*, *kaf*.** Since the closed letters date back to the Ten Commandments, apparently the prophets introduced the open versions of the letters, which are therefore less significant.

### Talmud: Shabbat 104a:8

Talmud: Yoma 38b:16**and from your** own **they shall give you.** Everyone has a portion designated for him by God, and the individual is privileged to receive what is coming to him, as was the case with the House of Avtinas. The principle is: **No person** may **touch** that **which is prepared for another** by God; everyone receives what is designated for him. **And one reign does not overlap with another** and deduct from the time allotted it **even a hairbreadth.** When the time comes for one kingdom to fall, its successor takes over immediately, as no king rules during the time designated for another.

### Talmud: Yoma 38b:16

Talmud: Makkot 10b:6**Refuge was written on** signs at every **crossroads** marking the path to a city of refuge, **so that the** unintentional **murderer would identify** the route to the city of refuge **and turn to** go **there. Rav Kahana said: What is the verse** from which this is derived? **“Prepare for you the road”** (Deuteronomy 19:3), meaning: **Perform for you preparation of the road.**

### Talmud: Makkot 10b:6

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# Is 53:4

Certamente ele tomou sobre si as nossas enfermidades e sobre si levou as nossas doenças, contudo nós o consideramos castigado por Deus, por ele atingido e afligido.

“Who can believe what we have heard?<br>Upon whom has <sup class="footnote-marker">a</sup><i class="footnote">I.e., the vindication which the arm of the Lord effects.</i>the arm of the L<small>ORD</small>-<sup class="endFootnote">-a</sup> been revealed?

Commentary: Ibn Ezra on Isaiah 53:4:1Surely he hath borne, etc. The summary of this verse is: We have caused him grief, and he has borne it; he has endured our sorrow, that is, the sorrow which we have inflicted upon him, and we thought that he was stricken, etc.

### Commentary: Ibn Ezra on Isaiah 53:4:1

Commentary: Rashi on Isaiah 53:4:1**Indeed, he bore our illnesses** Heb. אָכֵן, an expression of ‘but’ in all places. But now we see that this came to him not because of his low state, but that he was chastised with pains so that all the nations be atoned for with Israel’s suffering. The illness that should rightfully have come upon us, he bore.

### Commentary: Rashi on Isaiah 53:4:1

Talmud: Sanhedrin 98b:14**as there is no palm** tree **that is in Babylonia to which a horse of the Persians will not be tethered** when the Persians and Medes go to conquer other lands. **And there is no coffin** buried **in Eretz Yisrael from which a Median horse will not eat straw.** During wars, all the coffins will be removed from the ground and used as animal troughs. I do not want my coffin to be used for that purpose.

### Talmud: Sanhedrin 98b:14

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# Ex 1:11

Estabeleceram, pois, sobre eles chefes de trabalhos forçados, para os oprimir com tarefas pesadas. E assim os israelitas construíram para o faraó as cidades-celeiros de Pitom e Ramessés.

These are the names of the sons of Israel who came to Egypt with Jacob, each coming with his household:

Targum: Onkelos Exodus 1:11These are the names of the B’nei Yisrael who came to Egypt. Each man with his household who came with Yaakov.

### Targum: Onkelos Exodus 1:11

Targum: Targum Jonathan on Exodus 1:11 AND these are the names of the sons of Israel who went into Mizraim with Jakob, each with the men of his house entered in:

### Targum: Targum Jonathan on Exodus 1:11

Commentary: Rav Hirsch on Torah, Exodus 1:11:1V. 11. Man erklärte die Juden im ganzen als ein Objekt des Fiskus, aus welchem der Staat so viel als möglich Geld zu machen suchen solle. Es waren ja "nicht hergehörige Fremde", denen man für die Luft, die man sie atmen ließ, jeden beliebigen Preis abfordern konnte. "Man übergab sie daher dem Fiskus." — סבל ,סבלתם ist nicht zunächst eine Last, die man auflegt, um jemanden zu drücken, sondern damit das auferlegte Objekt getragen und versorgt werde. Es liegt somit in dem Ausdrucke nichts Feindseliges. Verwandt ists mit ספל, Schale, in der etwas getragen wird; סבלות sind somit Lasten, die in der Form auferlegt werden, als von dem Staatsbedürfnis gebotene Zwecke. Der wirkliche Zweck war jedoch למען ענותו: das Judenvolk soll nicht zu übermütig werden, darum muss man unter Rechtsformen Plackereien für es ersinnen.

### Commentary: Rav Hirsch on Torah, Exodus 1:11:1

Commentary: Or HaChaim on Exodus 1:11:1 **וישימו עליו שרי מסים, They set taskmasters over them, etc.** Where was the superior intelligence in applying brute force to the Jewish people? This was not an act of wisdom! Besides, why did the Jews appear to have accepted this procedure without protest? Why did the people who were famed for employing their brains suddenly become bricklayers? The sages in *Sotah* 11 describe the enslavement of the Jewish population as having occurred progressively; they were sweet-talked into volunteering their services for patritotic reasons until they suddenly found their labour not only as being taken for granted but they could not withdraw it from their superiors. This whole process must have started somewhow. We must assume therefore that before appointing taskmasters, the Egyptians appealed to the Israelites to demonstrate patriotism in return for all the good the Egyptians had done for them during the previous century.

### Commentary: Or HaChaim on Exodus 1:11:1

Commentary: Sforno on Exodus 1:11:1למען ענותו, so that as an alternative they will agree to emigrate from our land.

### Commentary: Sforno on Exodus 1:11:1

Commentary: Ramban on Exodus 1:11:1SAREI MISIM’ (OFFICERS OF THE TRIBUTE) TO AFFLICT THEM. Pharaoh imposed a tribute upon the Israelite people to take men from them for the king’s projects. He appointed Egyptian officers over the tribute to take men at will in turns to serve for a month or more in the royal building-projects and the rest of the days [they remained] at home. These officers commanded the Israelites to build cities for Pharaoh, and the people built storage-cities for Pharaoh through this levy. When the Egyptians saw that this forced labor did not harm the Israelites, they were in dread for their own lives44*Verse 12.* on account of them. They decreed that all Egyptians force the Israelites to serve them,45*Verse 13.* so that any Egyptian who needed work done had the authority to take from them men to do his work. This is the meaning of the verse, *And the Egyptians made the children of Israel to serve with rigor*.45*Verse 13.*  
They furthermore decreed against them that they do hard work *in mortar and in brick*.46*Verse 14. Ramban now proceeds to show how all* the Israelites — not only those forced into labor for the king’s building-projects — were afflicted. It is necessary to recall the full text: *And the Egyptians made the children of Israel to serve with rigor. And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigor* (Verses 13-14). Ramban understands the term “Egyptians” here as referring to the whole population. Further in the text, Ramban will suggest another interpretation. Whereas at first the officers would give them the bricks and the men of the forced labor would erect the buildings, they now conscripted the entire Israelite people into the work, commanding them to bring the earth, make the mortar with their hands and feet while only the straw was given to them from the king’s house, and give the bricks to the men of the forced labor engaged in the construction of the buildings. Every other manner of hard service in the field for Pharaoh and the Egyptians — such as excavations and the removal of dung — were all imposed upon them. In addition, they subjugated them, pressing them not to rest while beating and cursing them. This is the sense of the expression, *in all their service, wherein they made them serve with rigor*.46*Verse 14. Ramban now proceeds to show how all* the Israelites — not only those forced into labor for the king’s building-projects — were afflicted. It is necessary to recall the full text: *And the Egyptians made the children of Israel to serve with rigor. And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigor* (Verses 13-14). Ramban understands the term “Egyptians” here as referring to the whole population. Further in the text, Ramban will suggest another interpretation.  
The king supported them with *sparing bread*,47*Isaiah 30:20.* as is customary for those who work in his service. This is the purport of those lusting persons48*Numbers 11:4.* who said, *We remember the fish, which we were wont to eat in Egypt for nought; the cucumbers*, etc.49*Ibid.*, Verse 5. Fish are very abundant in Egypt, and by command of the king, the Israelites would obtain them from those who caught them. They would also take cucumbers and melons from the vegetable-gardens,49*Ibid.*, Verse 5. no one putting them to shame, for such was the king’s command.  
But our Rabbis have said:50*Mechilta, Bachodesh, end of Chapter 5.* “The Israelites were servants to kings, but not servants to servants.” If so, the verse, *And the Egyptians made the children of Israel to serve with rigor*,45*Verse 13.* alludes to Pharaoh’s officers of the tribute, [mentioned above in Verse 11].

### Commentary: Ramban on Exodus 1:11:1

Commentary: Ibn Ezra on Exodus 1:11:1TASKMASTERS. *Missim* (taskmasters) is a plural. Its singular form is *mas*. This word is similar in form to *pittim* (pieces of bread) (Lev. 2:7) and *pat* (piece of bread) (Gen. 18:5).112*Both words come from a double root and are similarly vocalized.* The word comes from a stem whose second and third root letters are identical.113*The root of missim* is *mem, samekh, samekh*. The root of *pat* is *peh, tav, tav*. Both are double roots and are similarly vocalized.

### Commentary: Ibn Ezra on Exodus 1:11:1

Commentary: Rashbam on Exodus 1:11:1מיסים, typically one of the words with double consonants, the singular being מס and the plural requiring a dagesh in the letter ס to show there really ought to have been two letters ס in the middle. Similar examples are found in Leviticus 2,6 where the line פתות אותה פתים is spelled with the dagesh in the letter ת of the word פתים as being derived from פת it would require two such consonants in the plural.

### Commentary: Rashbam on Exodus 1:11:1

Commentary: JPS 1985 Footnotes, Exodus 1:2Meaning perhaps from their wretched condition, cf. Hos. 2.2; or “gain ascendancy over the country.” Others “get them up out of the land.”

### Commentary: JPS 1985 Footnotes, Exodus 1:2

Commentary: Rashi on Exodus 1:11:1 עליו [THEREFORE THEY DID SET] OVER THEM (עליו over him) i. e. over the people.

### Commentary: Rashi on Exodus 1:11:1

Commentary: Chizkuni, Exodus 1:11:1למען ענותו בסבלותם, ‘in order to oppress them with forced labour;” in this instance this is a veiled reference to diminishing the labourers’ ability of engaging in marital intercourse due to being overworked. [The Egyptians’ purpose was to control the Jewish birthrate explosion. Ed.] We find an example of the use of the verb ענה in this context in Genesis 31,50 where Lavan warns Yaakov against denying his daughters marital relations by sleeping with other women instead. Our sages also used this expression in this context when they are quoted as accusing the Egyptians of doing this in the Haggadah of Passover. It is paraphrased there as

### Commentary: Chizkuni, Exodus 1:11:1

Commentary: Tur HaArokh, Exodus 1:11:1 שרי מסים, “taskmasters;” Jewish officials who would select men from among their people whom they considered as fit to perform hard physical labour at the command of the King. In turn, Pharaoh appointed officials of his own to supervise the activities of these Jewish taskmasters. The taskmasters would designate what precisely these servants were to do and where, in this case that they were to build fortified cities by means of laying the bricks for the buildings involved. When the Egyptian overseers became aware that this stratagem did not slow down the birth rate of the Israelites, they decreed that Egyptians generally were allowed to impose all kinds of menial labour on Israelites whom they chose for that purpose. This is why the Torah speaks of the Egyptians generally enslaving the Israelites, i.e.ויעבידו מצרים את בני ישראל בפרך, “the Egyptians (man in the street) enslaved the Israelites imposing harsh conditions.” They added a new element to the hardship by not only making the Israelites build with bricks supplied by them, but by expecting them to also make the bricks themselves. An additional hardship imposed was that they were made to perform labour in the fields, something the Israelites had not been trained to do. This was not constructive work such as sowing and planting, but digging canals, reservoirs, etc. The Torah emphasizes that the conditions under which all these tasks were performed were quite intolerable, and the food supplied by the king for these labourers was minimal and unappetizing. We can understand how ungrateful the Israelites who had been redeemed from such conditions must have been when they longingly looked back on that period in Numbers 11,5 implying that the only redeeming feature of the fish that Pharaoh had supplied had been that they did not have to catch the fish or pay for them. Similarly, gourds, melons, garlic and other low ranking produce they had been able to help themselves to as their staple diet in the fields in which they had been made to work.  
 Our sages view the word לפרעה, “for Pharaoh,” in our verse as meaning that they consoled themselves by being slaves of Pharaoh, instead of slaves of Pharaoh’s slaves. If so, we must understand the line ויעבידו מצרים את בני ישראל as referring back to the phrase וישימו עליו שרי מסים, “they imposed taskmasters upon them.”

### Commentary: Tur HaArokh, Exodus 1:11:1

Commentary: Siftei Chakhamim, Exodus 1:11:1**[The burdens] of the Egyptians.** Rashi is answering the question: It should have said to oppress *him* with *his* burden, or to oppress *them* with *their* burdens. [Instead of to oppress *him* with *their* burdens.]

### Commentary: Siftei Chakhamim, Exodus 1:11:1

Commentary: Daat Zkenim on Exodus 1:11:1ערי מסכנות, “cities for storing goods.” In the Talmud, tractate Sotah folio 11, there are two opinions offered concerning the word מסכנות, One derives it from סכנה, hazard, danger, and accordingly concludes that anyone engaging in building something endangers himself. The other opinion derives it from מסכן, a poor person, suggesting that Pharaoh’s objective was to impoverish the Hebrews by making them do this kind of labour.

### Commentary: Daat Zkenim on Exodus 1:11:1

Midrash: Sefer HaYashar (midrash), Book of Exodus 4Now these are the names of the children of Israel who dwelt in Egypt, who had come with ‎Jacob, every man with his family came all the sons of Jacob unto Egypt. The children of Leah: ‎Reuben, and Simeon, and Levi, and Judah, and Issachar, and Zebulun, and Dinah, their sister. ‎And the sons of Rachel: Joseph and Benjamin.And the sons of Zilpah, the handmaid of Leah: ‎Gad and Asher. And the sons of Bilhah, the handmaid of Rachel: Dan and Naphtali. And these ‎are their generations that were born unto them in the land of Canaan, before they came unto ‎Egypt with Jacob their father. The sons of Reuben: Chanoch, and Pallu, and Chetzron and ‎Carmi. And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zochar and Saul, ‎the son of the Canaanitish woman. And the children of Levi: Gershon, and Kehath and Merari, ‎and their sister Jochebed, who was born unto them in going down to Egypt. And the sons of ‎Judah: Er, and Onan, and Shelah, and Herez and Zarach. And Er and Onan died in the land of ‎Canaan; and the sons of Perez were Chezron and Chamul. And the sons of Issachar: Tola, and ‎Puvah, and Job and Shomron. And the sons of Zebulun: Sered, and Elon and Jachleel, and the ‎son of Dan was Chushim. And the sons of Naphtali: Jachzeel, and Guni, and Jetzer and Shilam. ‎And the sons of Gad: Ziphion, and Chaggi, and Shuni, and Ezbon, and Eri, and Arodi and Areli. ‎And the children of Asher: Jim nah, and Jishvah, and Jishvi, and Beriah and Serach, their sister. ‎And the sons of Beriah: Cheber and Malchiel. And the sons of Benjamin: Bela, and Becher, and ‎Ashbel, and Gera, and Naaman, and Achi, and Rosh, and Mupim, and Chupim and Ord. And the ‎sons of Joseph, that had been born unto him in Egypt were: Manasseh and Ephraim. And all ‎the souls that came out of the loins of Jacob were seventy souls, those that had come with ‎Jacob their father to dwell there. And Joseph and all his brothers dwelt in Egypt securely, and ‎they ate the best of the land in Egypt, through all the days of Joseph’s life; and Joseph lived in ‎the land of Egypt for ninety-three years, and he ruled over all Egypt eighty years. And when ‎the days of Joseph drew nigh that he had to die, he sent and called his brothers and all the ‎household of his father, and they all came together and they seated themselves before him, ‎and Joseph said unto his brothers, and all the household of his father: Behold, I die, and God ‎will surely visit you, and he will bring you up into the land which he hath sworn to your fathers ‎to give it unto them. And when the Lord will visit you to bring you up from this land into the ‎land of your fathers, then carry ye up my bones with you from here. And Joseph took an oath ‎from the children of Israel, saying: God will surely visit you, and ye shall then carry up my ‎bones from here; and after this Joseph died in that year, the seventy-first year of their going ‎down to Egypt. And Joseph was a hundred and ten years old when he died in the land of ‎Egypt, and all his brothers and all his servants took him and they embalmed Joseph according ‎to their custom, and his brothers and all Egypt wept over him for seventy days. And they ‎placed Joseph into a coffin filled with spices and all kinds of perfumery, and they buried him on ‎the side of the river Thiebor, and his sons and all his brothers, and the entire house hold of his ‎father, made for him a mourning of seven days.‎

### Midrash: Sefer HaYashar (midrash), Book of Exodus 4

Midrash: Shemot Rabbah 1:10And these are the names of the Sons of Israel that came into Egypt with Yaakov, every man came with his household – There it is written (Mishlei 13, 24): “He who spares the rod hates his son; but he who loves him disciplines him in his youth.” Ordinarily in the world, if a person says to his friend: “So-and-so hit your son”, he would be ready to reduce his livelihood. And why is it taught “ He who spares the rod hates his son”?! In order to teach you, that anyone who refrains from disciplining his son in the end causes him to fall into evil ways and will hate him. This is what we have found with Yishmael, who behaved wickedly on Avraham his father but did not rebuke him, with the result that he fell into evil ways and he hated him and he left from his house with nothing. What did Yishmael do when he was fifteen years old? He started to bring idols from the market and he would play with them and worship them as he had seen others do, immediately (Bereishit 21, 9) “And Sarah saw the son of the Egyptian Hagar that she had given birth for Avraham was fooling around etc…” And there is no fooling except for idol worship, like that it says (Shemot 32,6): And they rose up to fool around. Immediately (Bereishit 21,10): And she said to Avraham , Send out this maid-servant and her son, perhaps my son will learn from him. Immediately, (Bereishit 21,11) And this thing was very bad in the eyes of Avraham etc...on account of his son because he had become evil. (Bereshit 21,12) And G-d said to Avraham, do not let it be evil in your eyes etc... From here you can learn, that Avraham was secondary to Sarah in prophecy, following on, (Bereishit 21,14): And Avraham got up in the morning and he took bread and a bottle of water, to teach you, that he hated Yishmael because of his evil ways, and sent him and his mother Hagar empty-handed and expelled them from his house because of this. Do you really think that Avraham, of whom it is written (Bereishit 13,2): And Avraham was very rich in cattle etc... that he would send his wife and his son from his house empty-handed, without clothes or means of a livelihood?! Rather, this is to teach you, since he turned evil, he stopped thinking about him. What was his end? After he had been expelled, he sat at the cross-roads and was a bandit, as it says (Bereishit 16,12): And he was a wild man. And similar to this (Bereishit 25,28): And Yitzchak loved Esav, therefore he turned to evil ways, because he was not rebuked, like we were taught: Five transgressions the evil Esav transgressed on that day: He seduced an engaged lady, and killed a man, denied resurrection, and rejected the fundamentals of religion and spurned his birthright, that he desired the death of his father, and sought to kill his brother, as it says (Bereishit 27,41):May the days of mourning for my father be brought close etc.. And he forced Ya'acov to flee from his father. And he even went with Yishmael, to learn from his evil ways and to add to his wives, as it says (Bereshit 28,9): And Esav went to Yishmael. Similarly with David, that he did not rebuke or chastise his son Avshalom, he turned to evil ways and sought to kill his father, and he lay with concubines, and becoming the cause if his wandering, bare-footed and crying, and many thousands and myriads of Israelites were slaughtered, and he caused much suffering upon them which did not end. As it is written (Psalms 3,1): A song of David, when he fled from Avshalom his son, just as it was written after (Psalms 3,2) How great in number have my enemies become etc. And cultural evil is harsher on one's home than the war of Gog and Magog, for regarding the war of Gog and Magog it says: (Tehilim 2:1)  *"Why do the nations stir?"*  and later it is written: (Tehilim 3:2)  *"God, how many my enemies are!"*  And similarly David behaved with Adoniyah, he did not beat him in punishment, and did not get angry at him, and therefore he left to cultural evil, as is written: (Kings 1 1:6)  *"And his father never scolded him...and she bore him after Avshalom."*  Wasn't Avshalom the son of Maacha, while Adoniyahu was the son of Chagit? What does it mean, "she bore him after Avshalom"? Instead- since he [Avshalom] left to cultural evil, and his father never beat him, and it is written about Adoniyahu "his father never scolded him," he too left to cultural evil, and therefore it is written: "and she bore him after Avshalom." (Proverbs 13:24)  *"But he who loves him disciplines him in his youth"*  refers to the Holy Blessed One, who loves Israel, as it is written (Malachi 1:2)  *"I have loved you, says God,"*  who increases their suffering. One can find three good gifts that the Holy Blessed One gave to Israel, and they were each given only by means of suffering: the Torah, the Land of Israel, and life in the World to Come. The Torah, as it is written: (Psalms 94:12)  *"How lucky is the man who You discipline, God, and to whom You teach Your Torah."*  The Land of Israel, as it is written: (Deuteronomy 8:5)  *"Bear in mind that the LORD your God disciplines you just as a man disciplines his son."*  What is written next? (Deuteronomy 8:7)  *"For the LORD your God is bringing you into a good land..."*  The World to Come, as it is written: (Proverbs 6:23)  *"For the commandment is a lamp, the teaching is a light, and the way to life is the rebuke that disciplines."*  And when anyone rebukes his son, the son increases his love for his father, and he honors him, as it is said: (Proverbs 29:17)  *"Discipline your son and he will give you peace."*  And it says: (Proverbs 19:18)  *"Discipline your son while there is still hope."*  And he increases his love for him, as it says:  *"But he who loves him disciplines him early,"*  meaning because he disciplines him early, therefore he loves him. You find that Abraham disciplined Isaac his son and taught him Torah and guided him in his ways, as is written about Avraham: (Genesis 26:5)  *"In return for Avraham's obedience to my voice"*  and it is written: (Genesis 25:19)  *"These are the descendants of Isaac, son of Abraham,"*  which teaches you that he was similar to his father in all ways- in beauty, in wisdom, in wealth, and in good deeds. You should know that he [Isaac] was thirty-seven years old when his he was bound by his father, and it is written: (Genesis 24:1)  *"And Abraham was old, advanced in age"*  and yet he bound him and positioned him like a lamb, and he did not refuse. Therefore: (Genesis 25:5)  *"Abraham gave all that he had to Isaac,"*  Which is to say,  *"he who loves him disciplines him early."*  In the same manner, Isaac would discipline Jacob early, for Isaac taught him Torah and disciplined him in his house of study, as it says: (Genesis 25:27)  *"but Jacob was a mild man who stayed home."*  And he learned what his father taught him, and then he separated from his father and hid in the house of Ever to study Torah. Therefore he merited blessing and inherited the land, as it says: (Genesis 27:1)  *"Jacob lived in the land of his father's residence, in the land of Canaan."*  And even our Patriarch Jacob disciplined his sons, and beat them and taught them his ways, so that none of them would be disposable, as it is written: (Exodus 1:1)  *"These are the names of the sons of Israel who arrived to Egypt..."*  The verse equates them all to Jacob, for they were all righteous as he had been. This resolves:  *"But he who loves him disciplines him early."*

### Midrash: Shemot Rabbah 1:10

Midrash: Sefer HaYashar (midrash), Book of Exodus 14Now these are the names of the children of Israel who dwelt in Egypt, who had come with ‎Jacob, every man with his family came all the sons of Jacob unto Egypt. The children of Leah: ‎Reuben, and Simeon, and Levi, and Judah, and Issachar, and Zebulun, and Dinah, their sister. ‎And the sons of Rachel: Joseph and Benjamin.And the sons of Zilpah, the handmaid of Leah: ‎Gad and Asher. And the sons of Bilhah, the handmaid of Rachel: Dan and Naphtali. And these ‎are their generations that were born unto them in the land of Canaan, before they came unto ‎Egypt with Jacob their father. The sons of Reuben: Chanoch, and Pallu, and Chetzron and ‎Carmi. And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zochar and Saul, ‎the son of the Canaanitish woman. And the children of Levi: Gershon, and Kehath and Merari, ‎and their sister Jochebed, who was born unto them in going down to Egypt. And the sons of ‎Judah: Er, and Onan, and Shelah, and Herez and Zarach. And Er and Onan died in the land of ‎Canaan; and the sons of Perez were Chezron and Chamul. And the sons of Issachar: Tola, and ‎Puvah, and Job and Shomron. And the sons of Zebulun: Sered, and Elon and Jachleel, and the ‎son of Dan was Chushim. And the sons of Naphtali: Jachzeel, and Guni, and Jetzer and Shilam. ‎And the sons of Gad: Ziphion, and Chaggi, and Shuni, and Ezbon, and Eri, and Arodi and Areli. ‎And the children of Asher: Jim nah, and Jishvah, and Jishvi, and Beriah and Serach, their sister. ‎And the sons of Beriah: Cheber and Malchiel. And the sons of Benjamin: Bela, and Becher, and ‎Ashbel, and Gera, and Naaman, and Achi, and Rosh, and Mupim, and Chupim and Ord. And the ‎sons of Joseph, that had been born unto him in Egypt were: Manasseh and Ephraim. And all ‎the souls that came out of the loins of Jacob were seventy souls, those that had come with ‎Jacob their father to dwell there. And Joseph and all his brothers dwelt in Egypt securely, and ‎they ate the best of the land in Egypt, through all the days of Joseph’s life; and Joseph lived in ‎the land of Egypt for ninety-three years, and he ruled over all Egypt eighty years. And when ‎the days of Joseph drew nigh that he had to die, he sent and called his brothers and all the ‎household of his father, and they all came together and they seated themselves before him, ‎and Joseph said unto his brothers, and all the household of his father: Behold, I die, and God ‎will surely visit you, and he will bring you up into the land which he hath sworn to your fathers ‎to give it unto them. And when the Lord will visit you to bring you up from this land into the ‎land of your fathers, then carry ye up my bones with you from here. And Joseph took an oath ‎from the children of Israel, saying: God will surely visit you, and ye shall then carry up my ‎bones from here; and after this Joseph died in that year, the seventy-first year of their going ‎down to Egypt. And Joseph was a hundred and ten years old when he died in the land of ‎Egypt, and all his brothers and all his servants took him and they embalmed Joseph according ‎to their custom, and his brothers and all Egypt wept over him for seventy days. And they ‎placed Joseph into a coffin filled with spices and all kinds of perfumery, and they buried him on ‎the side of the river Thiebor, and his sons and all his brothers, and the entire house hold of his ‎father, made for him a mourning of seven days.‎

### Midrash: Sefer HaYashar (midrash), Book of Exodus 14

Talmud: Sotah 11a:19This is **as it is written** there: “Thus said the Lord: **Behold, I will raise up evil against you out of your own house”** (II Samuel 12:11), and this prophecy was fulfilled through Absalom. **Similarly, you can say** about Joseph, who was sent by his father to inquire as to the well-being of his brothers, where the verse states: **“And he sent him from the valley [*emek*] of Hebron”** (Genesis 37:14). **Rabbi Ḥanina bar Pappa says: From the deep [*amukka*] counsel of that righteous individual who is interred in Hebron,** i.e., Abraham, **as it is written:** “And He said unto Abram: **Know that your seed shall be a stranger** in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years” (Genesis 15:13). The journey Joseph took to his brothers set in motion the descent of the Jewish people to Egypt.

### Talmud: Sotah 11a:19

Talmud: Sotah 11a:18This is **as it is written** there: “Thus said the Lord: **Behold, I will raise up evil against you out of your own house”** (II Samuel 12:11), and this prophecy was fulfilled through Absalom. **Similarly, you can say** about Joseph, who was sent by his father to inquire as to the well-being of his brothers, where the verse states: **“And he sent him from the valley [*emek*] of Hebron”** (Genesis 37:14). **Rabbi Ḥanina bar Pappa says: From the deep [*amukka*] counsel of that righteous individual who is interred in Hebron,** i.e., Abraham, **as it is written:** “And He said unto Abram: **Know that your seed shall be a stranger** in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years” (Genesis 15:13). The journey Joseph took to his brothers set in motion the descent of the Jewish people to Egypt.

### Talmud: Sotah 11a:18

Talmud: Sotah 11a:15This is **as it is written** there: “Thus said the Lord: **Behold, I will raise up evil against you out of your own house”** (II Samuel 12:11), and this prophecy was fulfilled through Absalom. **Similarly, you can say** about Joseph, who was sent by his father to inquire as to the well-being of his brothers, where the verse states: **“And he sent him from the valley [*emek*] of Hebron”** (Genesis 37:14). **Rabbi Ḥanina bar Pappa says: From the deep [*amukka*] counsel of that righteous individual who is interred in Hebron,** i.e., Abraham, **as it is written:** “And He said unto Abram: **Know that your seed shall be a stranger** in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years” (Genesis 15:13). The journey Joseph took to his brothers set in motion the descent of the Jewish people to Egypt.

### Talmud: Sotah 11a:15

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# Is 40:7

A relva murcha e cai a sua flor, quando o vento do Senhor sopra sobre eles; o povo não passa de relva.

Comfort, oh comfort My people,<br>Says your God.

Commentary: Ibn Ezra on Isaiah 40:7:1חציר *Grass.* The fresh grass; the word has the same meaning in Arabic.17*خَضِرَ Viruit, خَضِرٌ Viridis. (Freytag, Lex. Arab. Lat.)*

### Commentary: Ibn Ezra on Isaiah 40:7:1

Commentary: Rashi on Isaiah 40:7:1**shall wilt** Heb. נָבֵל, wilt.

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### Commentary: Ibn Ezra on Isaiah 40:7:1

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# Is 53:5

Mas ele foi transpassado por causa das nossas transgressões, foi esmagado por causa de nossas iniqüidades; o castigo que nos trouxe paz estava sobre ele, e pelas suas feridas fomos curados.

“Who can believe what we have heard?<br>Upon whom has <sup class="footnote-marker">a</sup><i class="footnote">I.e., the vindication which the arm of the Lord effects.</i>the arm of the L<small>ORD</small>-<sup class="endFootnote">-a</sup> been revealed?

Commentary: Ibn Ezra on Isaiah 53:5:1מחולל Slain.5*A. V., Wounded.* Comp. חלל slain (Deut. 21:1).

### Commentary: Ibn Ezra on Isaiah 53:5:1

Commentary: Rashi on Isaiah 53:5:1**the chastisement of our welfare was upon him** The chastisement due to the welfare that we enjoyed, came upon him, for he was chastised so that there be peace for the entire world.

### Commentary: Rashi on Isaiah 53:5:1

Midrash: Ruth Rabbah 5:6“He was with David at Pas Dammim” (I Chronicles 11:13) – Rabbi Yoḥanan said: A red field. Rabbi Shmuel bar Naḥmani said: At Pas Dammim, because the bloodshed stopped there.171*The war between David and the Philistines. The Hebrew word for blood is dam*, and in plural it is *dammim*.   
“The Philistines gathered there to wage war; there was a portion of a field full of barley” (I Chronicles 11:13). One verse says barley and one verse says: “lentils” (II Samuel 23:11). Rabbi Yaakov said: They were lentils, but their kernels were like barley. Rabbi Levi said: The Philistines who came were as tall as barley, and they left as lowly as lentils.172*They came full of arrogant confidence, but their defeat left them lowly and humbled (Midrash HaMevoar*).   
“They stood in the midst of the portion and they rescued it” (I Chronicles 11:14), but another verse says: “He rescued it” (II Samuel 23:12). This teaches that they returned it to its owner, to whom it was as dear as a field filled with saffron. Rabbi Shmuel bar Naḥman said: It was the same year, but they were two fields.173*One of barley and one of lentils.* It was clear to him [that it was permitted] to destroy and to pay money; why is it necessary [to ask]?174*It was clear to David that it was permitted for him to destroy the field in order to battle the Philistines, who had taken cover there, and then to compensate the owner of the field.* If you say [it was permitted for him] to destroy and not to pay money,175*As that is the right of a king.* the question remains which of them to destroy, the lentils or the barley? The lentils are food for people, the barley is food for animals. The *Omer* is not sacrificed from lentils, but it is sacrificed from barley. From lentils, one does not separate *ḥalla*, from barley, one separates *ḥalla*. The Rabbis say: It was one field and they were [incidents that occurred in] two [different] years. Could they not learn from the previous year? One does not learn from an incident.176*One cannot draw a legal conclusion from an incident whose details differ from the case in question.*  
“David desired, and said: Who will give me water to drink?” (I Chronicles 11:17). Rabbi Ḥiyya said: He needed a halakhic ruling. “The three breached” (I Chronicles 11:18). Why three? It is because *halakha* is clarified only with three. “They drew water from the well of Bethlehem that was near the gate, and took it, and brought it to David; but David would not drink it, [and he poured it out [*vayenasekh*] to the Lord]” (I Chronicles 11:18). He did not want the *halakha* to be determined in their names; he stated it unattributed [*masekhta*] and established a *halakha* for the generations: A king breaches to make a road for himself and no one objects.177*Thus, it was permitted for David to burn the field without paying compensation. Nonetheless, they did not burn the field, and in that way it was saved.* Bar Kappara said: It was the festival of *Sukkot*, it was the libation of water, and it was the time when improvised altars were permitted.178*David asked for water in order to perform the special water libation that is offered on Sukkot*. “The three breached,” why were they three? There was one to kill, one to clear away the dead, and one to bring in the flask [of water] in ritual purity.179*Without touching the dead.* Rabbi Ḥonya said in the name of Rabbi Yosef: He needed a ruling regarding a woman captive. Rabbi Shimon ben Rabbi said: He demanded the construction of the Temple.

### Midrash: Ruth Rabbah 5:6

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# Is 53:6

Todos nós, tal qual ovelhas, nos desviamos, cada um de nós se voltou para o seu próprio caminho; e o Senhor fez cair sobre ele a iniqüidade de todos nós.

“Who can believe what we have heard?<br>Upon whom has <sup class="footnote-marker">a</sup><i class="footnote">I.e., the vindication which the arm of the Lord effects.</i>the arm of the L<small>ORD</small>-<sup class="endFootnote">-a</sup> been revealed?

Commentary: Ibn Ezra on Isaiah 53:6:1All we like sheep, etc. At last they will acknowledge the truth; that it was an error to think him smitten of God (ver. 4), comp. Surely our fathers have inherited lies, etc. (Jer. 16:14).

### Commentary: Ibn Ezra on Isaiah 53:6:1

Commentary: Rashi on Isaiah 53:6:1**We all went astray like sheep** Now it is revealed that all the heathens (nations [mss.]) had erred.

### Commentary: Rashi on Isaiah 53:6:1

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# Ez 34:3

Vocês comem a coalhada, vestem-se de lã e abatem os melhores animais, mas não tomam conta do rebanho.

The word of the L<small>ORD</small> came to me:

Commentary: JPS 1985 Footnotes, Ezekiel 34:2I.e., rulers.

### Commentary: JPS 1985 Footnotes, Ezekiel 34:2

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# Pv 10:12

O ódio provoca dissensão, mas o amor cobre todos os pecados.

The proverbs of Solomon:<br><br>A wise son brings joy to his father;<br>A dull son is his mother’s sorrow.

Commentary: Rashi on Proverbs 10:12:1**Hatred arouses quarrels** Even a sin that was forgotten is remembered though additional iniquities. The final hatred comes and arouses them, for Ezekiel reproved Israel for the transgressions of Egypt (Ezek. 20:7), “And I said to them, ‘Every man shall cast away the abominations of his eyes, etc.’” How many (years was) this hatred hidden, that the Holy One, blessed be He, did not mention it to them until now, when they added transgressions to their sins.

### Commentary: Rashi on Proverbs 10:12:1

Talmud: Tractate Kallah Rabbati 1:12BARAITHA.1*The Baraithoth in chaps. I and II are repeated from tractate Kallah*, correspondence with which is indicated in the notes. The commentary on that tractate is not reproduced here and should be referred to.  
K (Kallah) 1. A bride is forbidden to her husband without the [marriage] benediction in the same manner as a *niddah* who has not immersed; just as a *niddah* who has not immersed is forbidden to her husband, so likewise is a bride forbidden to her husband without the [marriage] benediction.  
GEMARA. Raba said: Of which benediction do [the Sages] speak? The benediction [consisting of] seven [blessings] and not the benediction of betrothal. Which is the benediction of betrothal? R. Judah said in the name of Rab:2*Cf. Keth. 7b (Sonc. ed., p. 30); P.B., p. 298.* ‘[Blessed art Thou, O Lord our God, King of the universe,] Who hast sanctified us by Thy commandments, and hast commanded us concerning forbidden relations and hast forbidden us unto the betrothed and hast allowed us unto the wedded by the rite of the [marriage] canopy and sanctification. Blessed art Thou, O Lord, Who sanctified Israel by the rite of the canopy and sanctification’.  
In what order are the [seven] blessings recited? R. Levi said: ‘Who created the fruit of the vine’, and ‘Who hast created all things to Thy glory’. ‘Blessed art Thou the Creator of man.’ ‘Blessed art Thou Who hast made man in Thine image, after Thy likeness, and hast prepared unto him, out of his very self, a fabric for ever. Blessed art Thou, Creator of man.’ ‘May [Zion] who was barren be exceeding glad and exult, when her children are gathered within her in joy. Blessed art Thou Who makest Zion joyful through her children.’ ‘O make these loved companions greatly to rejoice, even as of old Thou didst gladden Thy creature in the Garden of Eden. Blessed art Thou Who makest bridegroom and bride to rejoice.’ ‘Blessed art Thou Who hast created joy and gladness, bridegroom and bride, mirth, pleasure, exultation, love, brotherhood, peace and fellowship. Soon may there be heard in the cities of Judah, and in the streets of Jerusalem, the voice of joy and gladness, the voice of the bridegroom and the voice of the bride, the jubilant voice of bridegrooms from their canopies, and of youths from their feasts of song. Blessed art Thou Who makest the bridegroom to rejoice with the bride.’  
An objection was raised: [It is stated,] *Thou shalt not take the name of the Lord thy God in vain*.3*Ex. 20, 7; Deut. 5, 11.* To what does this refer? For instance, to one who recites a benediction unnecessarily; but here he recites the benediction, ‘Who created the fruit of the vine’! So how may he do it? He tastes of [the wine].4*The act of tasting the wine makes the benediction necessary.* But the master has said: If he tasted it, he disqualifies it!5*Another benediction cannot be made over that cup until more wine is added; cf. Ber. 52a (Sonc. ed., p. 314).* He pours [some wine] from the cup into his hand and drinks it. This is possible when wine is available, but what if no wine is available? Over what may he recite the benediction? Over beer. May [one recite it] over [the juice of] the date-berry?6*V has a word which is unknown; it may be a corruption of kufra*, ‘the date-berry’. [If there is no wine] it must be over water or bread.  
The question was asked: If one recited all the [seven] benedictions out of their proper sequence, or if he omitted one of them, what is the law? Come and hear: Benedictions do not invalidate one another.7*If the order is changed; cf. Ber. 11b (Sonc. ed., p. 66).* Levi was present at a wedding feast and recited six8*In Keth. 8a (Sonc. ed., p. 33) the number is given as ‘five’.* [benedictions]; deduce from this that although one is omitted we are not concerned. Perhaps there the case was different because [Levi held the view that] there was one formation.9*That the creation of men and women is alluded to in the third benediction, and the second is unnecessary as a separate benediction for the creation of man.*

### Talmud: Tractate Kallah Rabbati 1:12

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# Is 28:16

Por isso diz o Soberano Senhor: "Eis que ponho em Sião uma pedra, uma pedra já experimentada, uma preciosa pedra angular para alicerce seguro; aquele que confia, jamais será abalado.

Ah, the proud crowns of the drunkards of Ephraim,<br>Whose glorious beauty is but wilted flowers<br>On the heads of men bloated<sup class="footnote-marker">a</sup><i class="footnote">Ge is contracted from ge’e; cf. Ibn Ezra.</i> with rich food,<br>Who are overcome by wine!<br>

Commentary: Ibn Ezra on Isaiah 28:16:1הנני יִסַּד *I will lay the foundation*. יסד is an adjective,19*יסד and שבח, according to I. E., may also be considered as participles of the Piël, the preformative מְ of the Piël and Pual being sometimes dropped.* derived from a Piel like אִבַּד he hath destroyed (Lam. 2:9).20*The Piël past has two forms, פִּעְל and פִּעַל; it is with the latter that יִסַּד is compared, and therefore אִבַּד is quoted. Comp. Zahoth, On the Piël.* Comp. ושבח אני and I praise (Koh. 4:2); which is likewise transitive.

### Commentary: Ibn Ezra on Isaiah 28:16:1

Commentary: JPS 1985 Footnotes, Isaiah 28:8Ge is contracted from ge’e; cf. Ibn Ezra.

### Commentary: JPS 1985 Footnotes, Isaiah 28:8

Commentary: Rashi on Isaiah 28:16:1**Behold, I have laid a foundation** This is the past tense. Comp. (Esther 1:8) “For so had the king established (יִסַּד).” And so must it be interpreted: Behold, I am He Who has already laid [a stone in Zion. Already] a decree has been decreed before Me, and I have set up the King Messiah, who shall be in Zion as an אֶבֶן בּוֹחֵן, a fortress stone, an expression of a fortress and strength. Comp. (infra 32:14) “A tower and a fortress (וּבֹחֵן).” Comp. also (supra 23:13) “They erected its towers (בַּחוּנָיו).”

### Commentary: Rashi on Isaiah 28:16:1

Midrash: Midrash Tanchuma, Eikev 10:1**Two tablets of stone (Deuteronomy 10:1):** Corresponding to a groom and bride; corresponding to two ushers/benefactors; corresponding to heaven and earth; corresponding to two scribes; corresponding to two Torahs, the written Torah and the oral Torah; corresponding to two worlds, this world and the world to come, as it is stated, "two tablets". Rabbi Chanina said, "It is written 'tablets,' that neither was bigger than the other, but rather both of them were equal; and the carving of both was as one (at the same time)." Another interpretation: "Tablets (*luchot*) of stone," that anyone who does not make his life (*lechayav*) like this stone, does not merit words of Torah. Another interpretation: "Tablets of stone," because the majority of the deaths prescribed in the Torah are by stoning. Another interpretation: "Tablets of stone," in the merit of Yaakov, of whom it is stated (Genesis 49:24), "from there, the shepherd, the stone of Israel." Another interpretation: "Tablets of stone," in the merit of the Temple, as it is stated (Isaiah 28:16), "Behold, I will found in Zion stone." And Reish Lakish says, "In the merit of Moshe who was called a stone, as it is stated (Daniel 2:34), 'as a stone was hewed out [...].'" "Like the first ones" (Deuteronomy 10:1). As the first ones were given with a voice of voices, so were the second ones. As the first ones were given with six hundred thousand, so were the second ones. But behold, it is written (Exodus 34:3), "And no one may go up with you." But rather, the Holy Blessed One brought out six hundred thousand from Moshe our teacher at that time. As so is it written in the Book of Chronicles (I Chronicles 23:17), "The sons of Rechavya were very numerous (literally, above)." And our rabbis expounded, "Above six hundred thousand." "And come up to Me on the mountain; and make an ark of wood" (Deuteronomy 10:1). But Moshe did not do this, but rather he made an ark of wood, and afterwards went up the mountain and took the tablets, as it is stated (Deuteronomy 10:3-4), "I made an ark of acacia wood [...] and I went up the mountain [...]. And He wrote on the tablets."

### Midrash: Midrash Tanchuma, Eikev 10:1

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# Ex 12:5

O animal escolhido será macho de um ano, sem defeito, e pode ser cordeiro ou cabrito.

יהוה said to Moses and Aaron in the land of Egypt:

Targum: Onkelos Exodus 12:5Adonoy said to Moshe and Aharon in the land of Egypt saying:

### Targum: Onkelos Exodus 12:5

Targum: Targum Jonathan on Exodus 12:5 And the Lord spoke to Mosheh and to Aharon in the land of Mizraim, saying,

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### Targum: Targum Jonathan on Exodus 12:5

Commentary: Ibn Ezra on Exodus 12:5:1YOUR LAMB SHALL BE WITHOUT BLEMISH. It shall be without any deformity. The word *seh* (lamb) also applies to the two kinds182*Not only does the term tzon* take in two kinds but the word *seh* also takes in two kinds. taken in by the term *tzon* (flock).183*It refers to sheep and goats, as is explicitly stated in our verse, namely, ye shall take it* (the seh) *from the sheep, or from the goats*. *Sehkhevasim ve-seh izzim* (the sheep and the goat) (Deut. 14:4) is similar. Rabbi Moses ben Amram Ha-Parsi184*A Karaite commentator on the Bible.* says that the obligation to offer a lamb only pertains to the Passover brought in Egypt. However, in the Land of Israel one could sacrifice a lamb or a bull. He offers as proof, *And thou shalt sacrifice the passover-offering unto the Lord thy God, of the flock and the herd* (Deut. 16:2), which applies to the Passover to be offered in all future generations. However, he did speak correctly. All future Passover offerings are in memory of the paschal lamb offered in Egypt, and one should not deviate from it. The meaning of the aforementioned verse can only be: *And thou shalt sacrifice the passover-offering unto the Lord thy God of the flock* as an obligation; *and of the herd*, bring peace offerings to be eaten cooked in water. Similarly, *And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter* (Deut. 16:14) means thou art obligated;185*To come to the temple on a pilgrimage and rejoice before the Lord.* thy son and thy daughter are permitted to do so. Proof of the above is found in the book of Chronicles.186*II Chron. 35: 1-13.* We read there that on the fourteenth day187*Of the first month.* they slaughtered lambs and bullocks.188*II Chron. 35:1.* It is written there that the lambs were for Passover offerings189*Ibid.*, 35:7. and the bullocks which served as peace offerings were cooked in pots and caldrons.190*Ibid.* Only those sacrifices which came from the flock were roasted in the fire according to ordinance.191*Ibid.* Rabbi Joshua says that there is a difference between *ben shanah* (of the first year)192*Our verse states that the paschal lamb is to be a ben shanah*. and *ben shenato* (of the first year). A *ben shanah*193*That is, a lamb that is a ben shanah*. has lived a year and *ben shenato* means exactly what Scripture says.194*Ben shenato* literally means of its year, i.e., during its first year of life. Now with regard to the sacrifices offered by the princes it first states, *keves echad ben shenato leolah* (one he-lamb of the first year, for a burnt-offering) (Num. 7:15) and then states, *kevasim bene shanah* (he-lambs of the first year) (Num. 7:87).195*Scripture tells us that each one of the princes of the tribes of Israel offered a keves ben shenato* for a burnt offering. Scripture then gives the number of burnt offerings as *kevasim bene shanah shenem asar* (he-lambs of the first year twelve). We thus see that the terms *ben shanah* and *ben shenato* are one and the same. Therefore Rabbi Joshua is incorrect. I might add that both Krinsky and Weiser missed I.E.’s point. Both indicate that I.E.’s proof is from the five he-lambs of the first year (*bene shanah*) brought as peace offerings. However, there is no proof from the latter because the peace offering differs from the burnt offering, and one can argue that Scripture required a lamb under a year for a burnt offering and a lamb over a year for a peace offering.

### Commentary: Ibn Ezra on Exodus 12:5:1

Commentary: Rashi on Exodus 12:5:1 תמים PERFECT i. e. without blemish (Mekhilta d'Rabbi Yishmael 13:5:1).

### Commentary: Rashi on Exodus 12:5:1

Commentary: Tur HaArokh, Exodus 12:5:1 שה תמים, ”an unblemished lamb.” It was appropriate to select a lamb for that sacrifice as the horoscope of the lamb is in its ascendancy during the month of “*Nissan*.” Consuming the lamb was a reminder to every Israelite that this Egyptian deity had been completely powerless to protect its worshippers. By doing this we testify that our departure from Egypt was not due to our own efforts or ability, but exclusively to the power of *Hashem*.

### Commentary: Tur HaArokh, Exodus 12:5:1

Commentary: Siftei Chakhamim, Exodus 12:5:1**Its entire [first] year it is called. . .** This excludes an animal after one year of its life has passed. Although it has not yet lived two full years, it is unfit for the *korbon Pesach*. So says Rashi in Maseches Pesachim (97b), that a male in its second year is unfit for the *korbon Pesach*. (*Nachalas Yaakov,* see further proofs there)

### Commentary: Siftei Chakhamim, Exodus 12:5:1

Commentary: Chizkuni, Exodus 12:5:1שה תמים, “a lamb without blemish;” a Jew could not take an animal that was not in perfect physical condition and be considered as having fulfilled his duty. He might have been tempted to do so in order to escape the wrath of the Egyptian from whom he had purchased it by saying that he had not taken an Egyptian deity, since surely the Egyptians do not worship blemished animals, nor female animals or overage, weak animals, so that he had not committed blasphemy in their eyes. The Torah spells all this out by writing: “unblemished, male, less than a year old.” The Egyptians would raise the price of these animals when aware that the Israelites would use it in the service of their G-d. The Torah wanted the Jews to pay the price of such animals, although at that stage, they could have simply taken the animal without paying for it, as they no longer were afraid of their former masters. These had realised that they were not able to save their animals from the Israelites as long as these were still in their city. If they could not save their animals from the Israelites while in their own cities, how much less would they be able to do so outside their own domains.

### Commentary: Chizkuni, Exodus 12:5:1

Commentary: Or HaChaim on Exodus 12:5:1 **ומן העזים תקחו, "or you may take it from amongst the he-goats."** The reason the Torah had to write the word תקחו, you shall purchase or take once more is to teach that it is permitted to use a goat even if one owns a sheep of the appropriate age group.

### Commentary: Or HaChaim on Exodus 12:5:1

Commentary: Ibn Ezra on Exodus 12:5:1YOUR LAMB SHALL BE WITHOUT BLEMISH. It shall be without any deformity. The word *seh* (lamb) also applies to the two kinds182*Not only does the term tzon* take in two kinds but the word *seh* also takes in two kinds. taken in by the term *tzon* (flock).183*It refers to sheep and goats, as is explicitly stated in our verse, namely, ye shall take it* (the seh) *from the sheep, or from the goats*. *Sehkhevasim ve-seh izzim* (the sheep and the goat) (Deut. 14:4) is similar. Rabbi Moses ben Amram Ha-Parsi184*A Karaite commentator on the Bible.* says that the obligation to offer a lamb only pertains to the Passover brought in Egypt. However, in the Land of Israel one could sacrifice a lamb or a bull. He offers as proof, *And thou shalt sacrifice the passover-offering unto the Lord thy God, of the flock and the herd* (Deut. 16:2), which applies to the Passover to be offered in all future generations. However, he did speak correctly. All future Passover offerings are in memory of the paschal lamb offered in Egypt, and one should not deviate from it. The meaning of the aforementioned verse can only be: *And thou shalt sacrifice the passover-offering unto the Lord thy God of the flock* as an obligation; *and of the herd*, bring peace offerings to be eaten cooked in water. Similarly, *And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter* (Deut. 16:14) means thou art obligated;185*To come to the temple on a pilgrimage and rejoice before the Lord.* thy son and thy daughter are permitted to do so. Proof of the above is found in the book of Chronicles.186*II Chron. 35: 1-13.* We read there that on the fourteenth day187*Of the first month.* they slaughtered lambs and bullocks.188*II Chron. 35:1.* It is written there that the lambs were for Passover offerings189*Ibid.*, 35:7. and the bullocks which served as peace offerings were cooked in pots and caldrons.190*Ibid.* Only those sacrifices which came from the flock were roasted in the fire according to ordinance.191*Ibid.* Rabbi Joshua says that there is a difference between *ben shanah* (of the first year)192*Our verse states that the paschal lamb is to be a ben shanah*. and *ben shenato* (of the first year). A *ben shanah*193*That is, a lamb that is a ben shanah*. has lived a year and *ben shenato* means exactly what Scripture says.194*Ben shenato* literally means of its year, i.e., during its first year of life. Now with regard to the sacrifices offered by the princes it first states, *keves echad ben shenato leolah* (one he-lamb of the first year, for a burnt-offering) (Num. 7:15) and then states, *kevasim bene shanah* (he-lambs of the first year) (Num. 7:87).195*Scripture tells us that each one of the princes of the tribes of Israel offered a keves ben shenato* for a burnt offering. Scripture then gives the number of burnt offerings as *kevasim bene shanah shenem asar* (he-lambs of the first year twelve). We thus see that the terms *ben shanah* and *ben shenato* are one and the same. Therefore Rabbi Joshua is incorrect. I might add that both Krinsky and Weiser missed I.E.’s point. Both indicate that I.E.’s proof is from the five he-lambs of the first year (*bene shanah*) brought as peace offerings. However, there is no proof from the latter because the peace offering differs from the burnt offering, and one can argue that Scripture required a lamb under a year for a burnt offering and a lamb over a year for a peace offering.

### Commentary: Ibn Ezra on Exodus 12:5:1

Commentary: Chizkuni, Exodus 12:5:1שה תמים, “a lamb without blemish;” a Jew could not take an animal that was not in perfect physical condition and be considered as having fulfilled his duty. He might have been tempted to do so in order to escape the wrath of the Egyptian from whom he had purchased it by saying that he had not taken an Egyptian deity, since surely the Egyptians do not worship blemished animals, nor female animals or overage, weak animals, so that he had not committed blasphemy in their eyes. The Torah spells all this out by writing: “unblemished, male, less than a year old.” The Egyptians would raise the price of these animals when aware that the Israelites would use it in the service of their G-d. The Torah wanted the Jews to pay the price of such animals, although at that stage, they could have simply taken the animal without paying for it, as they no longer were afraid of their former masters. These had realised that they were not able to save their animals from the Israelites as long as these were still in their city. If they could not save their animals from the Israelites while in their own cities, how much less would they be able to do so outside their own domains.

### Commentary: Chizkuni, Exodus 12:5:1

Commentary: Siftei Chakhamim, Exodus 12:5:1**Its entire [first] year it is called. . .** This excludes an animal after one year of its life has passed. Although it has not yet lived two full years, it is unfit for the *korbon Pesach*. So says Rashi in Maseches Pesachim (97b), that a male in its second year is unfit for the *korbon Pesach*. (*Nachalas Yaakov,* see further proofs there)

### Commentary: Siftei Chakhamim, Exodus 12:5:1

Commentary: Tur HaArokh, Exodus 12:5:1 שה תמים, ”an unblemished lamb.” It was appropriate to select a lamb for that sacrifice as the horoscope of the lamb is in its ascendancy during the month of “*Nissan*.” Consuming the lamb was a reminder to every Israelite that this Egyptian deity had been completely powerless to protect its worshippers. By doing this we testify that our departure from Egypt was not due to our own efforts or ability, but exclusively to the power of *Hashem*.

### Commentary: Tur HaArokh, Exodus 12:5:1

Commentary: Rashi on Exodus 12:5:1 תמים PERFECT i. e. without blemish (Mekhilta d'Rabbi Yishmael 13:5:1).

### Commentary: Rashi on Exodus 12:5:1

Commentary: Or HaChaim on Exodus 12:5:1 **ומן העזים תקחו, "or you may take it from amongst the he-goats."** The reason the Torah had to write the word תקחו, you shall purchase or take once more is to teach that it is permitted to use a goat even if one owns a sheep of the appropriate age group.

### Commentary: Or HaChaim on Exodus 12:5:1

Midrash: Sifrei Bamidbar 69:2 (Bamidbar 9:9-10) "And the L-rd spoke to Moses, saying: Speak to the children of Israel, saying: A man if he be unclean by a dead body, etc.": This is something that he (Moses) asked (of the L-rd). "or on a distant way": This is something that he did not ask. "if he be unclean by a dead body." This tells me only of one who is tamei by a dead body. Whence do I derive (the same [i.e., that Pesach Sheni is observed] for) other types of tumah? From "or if he were on a distant way." You induce (binyan av) from both, viz.: "tamei by a dead body" is not like "distant way," and "distant way" is not like "tamei by a dead body." What is common to both is that one who did not observe the first Pesach observes Pesach Sheni — So, all who could not observe the first Pesach observe Pesach Sheni. "on a distant way": I do not know what constitutes "a distant way." R. Akiva says: It is written "tamei by a dead body" and "distant way." Just as in the fist instance, he desired to observe but could not, so, in the second, he desired to observe but could not; and the sages delimited ("distant way" as applying to) anyone who at the time of the slaughtering of the Paschal lamb was at a distance from Modi'im (fifteen miles from Jerusalem) and beyond, along the entire circumference. R. Eliezer says "distant way" is stated in respect to the tithe (viz. Devarim 14:24), and "distant way" is stated in respect to Pesach. Just as "distant way" in respect to the tithe connotes outside the place where it is eaten, so, "distant way" in respect to Pesach. Which is the place where it is eaten? From the entrance of Jerusalem within. R. Yehudah says: "distant way" is stated in respect to Pesach, and "distant way" is stated in respect to the tithe. Just as "distant way" in respect to Pesach connotes outside the place of its (the Paschal lamb's) fitness, (i.e., the azarah [the Temple court]) so, "distant way" in respect to the tithe. And what is the place of its fitness? (All of Jerusalem) from the azarah outwards.

### Midrash: Sifrei Bamidbar 69:2

Midrash: Sifrei Bamidbar 107:2 (Bamidbar 15:2) "Speak to the children of Israel and say to them: When you come to the land of your settlings which I give to you, etc.": Scripture comes to teach us that Israel were obligated to bring libations (with their offerings) only after inheritance and settlement (of the land [viz. Ibid. 15:5]). You say after inheritance and settlement, but perhaps immediately upon their entry to the land. It is, therefore, written (Devarim 17:14) "When you come to the land that the L-rd your G-d gives to you, and you inherit it and you settle in it, etc." Since "comings" are mentioned in the Torah unqualified, and in one instance (above) it is specified, after inheritance and settlement, so all ("comings" are understood as) after inheritance and settlement, which teaches us that wherever "settlings" is written, after inheritance and settling is understood. These are the words of R. Yishmael. R. Akiva queried him: But in respect to Shabbath it is written "settlings" (viz. Vayikra 23:3), and it obtains both in Eretz Yisrael and outside of it! R. Yishmael replied: If "lighter" mitzvoth obtain both in the land and outside it, how much more so, Shabbath, the "graver." And it ("settlings") comes to teach that in an individual altar ("bamah") there is no obligation to bring libations. R. Akiva says: Scripture comes to teach us that libations are to be offered on a bamah. Abba Channan says in the name of R. Eliezer: Why is this ("When you come to the land") written? For it would follow, since we find that the vessels of the Temple were more than those of the tent of meeting (viz. I Kings 7:27), so, the libations of the Temple were more than those of the tent of meeting; it is, therefore, written (Bamidbar 15:2) "When you come … (3) and you shall offer, etc." to teach that even though there were more vessels in the Temple than in the tent of meeting, there were not more libations. (Ibid. 3) "and you shall offer a fire-offering to the L-rd": This implies that all that is offered for the fire requires libations, even a meal-offering. It is, therefore, written "a burnt-offering." This tells me only of a burnt-offering (that it requires libations). Whence do I derive (the same for) peace-offerings? From "a sacrifice." Whence do I derive (the same for) a thank-offering? From "or a sacrifice." This would imply (that libations are required) for these as well as for first-born, tithe, Pesach and guilt-offering. It is, therefore, written "for an expressed vow or as a guilt-offering." Scripture speaks only of offerings that are brought as vow and gift. — But this would imply that I exclude them (from libations) as well as mandatory festival offerings! — It is, therefore, written "or in your festivals," to include these (as requiring libations). — But this would imply (that libations are required for) burnt-offerings and mandatory peace-offerings that are brought on festivals, and for a mandatory sin-offering that is brought on festivals! — It is, therefore, written (Ibid. 15;8) "And if you offer a bullock as a burnt-offering or as a sacrifice." "Bullock" was included in the general category (of offerings) and departed from it (for specific mention) to teach about the category, viz.: Just as "bullock," which is brought for vow or gift (requires libations, so, all (offerings) that are brought for vow or gift require libations) — to exclude sin-offerings and guilt-offerings, which are not brought for vow or gift.

### Midrash: Sifrei Bamidbar 107:2

Midrash: Ein Yaakov (Glick Edition), Bava Kama 6:3(Fol. 59) Eliezer the Little (Ib. b) once put on black shoes and stood in the marketplace of Nahardea. When the officers of the Exilarch asked him for the reason [of his wearing such shoes], he answered that it was because he was mourning the destruction of Jerusalem. They said to him: "Are you such a great man as to be worthy of mourning the destruction of Jerusalem?" And thinking that he was doing it in search of notoriety, they placed him under arrest. He, however, protested and said: "I am a scholarly man." When asked to prove it, he said: "Either you ask me some difficult question, or I will ask one of you." They said to him: "You had better ask the question." Thereupon he asked them: "One who destroys a young date-tree [on which the dates are not yet ripe], what amount of damages ought he to pay?" They answered: "He ought to pay the value of the tree." "But there are already dates on it?" He rejoined: "Then let him also pay the value of the dates." "But did he then take the dates with him; he only destroyed the tree?" he argued. "Well, let us then hear what you have to say to that." Whereupon he answered: "The damage is appraised as to one in sixty." They said to him: "But who agrees with you in that? "Samuel is still alive," came the answer, "and his college is in existence. They sent to inquire of Samuel and upon the verification of Samuel, they liberated him.

### Midrash: Ein Yaakov (Glick Edition), Bava Kama 6:3

Midrash: Sifrei Bamidbar 65:1 (Bamidbar 9:2) "And the children of Israel shall offer the Pesach in its appointed time": Why is this stated? (i.e., Isn't it obvious?) From (Shemot 12:6) "and the whole congregation of Israel shall slaughter it (the Paschal lamb)," I might think, either on a weekday or on Sabbath (as the case may be). And how would I satisfy (Ibid. 31:14) "Its (Sabbath's) desecrators shall be put to death"? With other labors, other than slaughtering the Paschal lamb. — Or, even with slaughtering the Paschal lamb. And how would I satisfy "and they shall slaughter it"? (If it falls out) on other days, other than Sabbath. It is, therefore, written "And the children of Israel shall offer the Pesach in its appointed time" (— even on the Sabbath). These are the words of R. Yoshiyah. R. Yonathan (to R. Yoshiyah): This is not sufficient (for the derivation [i.e., "in its appointed time" may mean if it does not fall out on a Sabbath.]) R. Yoshiyah (to R. Yonathan): Rather, it is written (Bamidbar 28:2) "Command the children of Israel and say to them … to offer (the tamid) offering to Me in its appointed time." If (the intent of this is) to teach that the tamid offering overrides Sabbath, this is not needed; for it is already written (Ibid. 9) "And on the Sabbath day, (there are to be sacrificed) two lambs of the first year … (10) the burnt-offering of the Sabbath in its Sabbath in addition to the daily burnt-offering, etc." What, then, is the intent (of "in its appointed time")? It is "extra," to signal the formulation of an identity, viz.: it is written here "in its appointed time," and elsewhere (re the Paschal lamb) "in its appointed time." Just as "its appointed time" here overrides Sabbath, so, "its appointed time" there overrides Sabbath. "On the fourteenth day of this month, towards evening shall you offer it, in its appointed time.": What is the intent of this? Is it not already written "The children of Israel shall offer it in its appointed time"? Why, again, "in its appointed time"? Scripture hereby comes to teach us that just as the first Pesach (as opposed to Pesach Sheni) overrides the Sabbath, so it overrides (communal) uncleanliness. For (without this verse,) it would follow otherwise, viz.: If (the slaughtering of) the red heifer, which does not override the Sabbath overrides (communal) uncleanliness, the first Pesach, which overrides the Sabbath, how much more so should it override uncleanliness? — This is refuted by the second Pesach, which even though it overrides the Sabbath, does not override uncleanliness. And this would indicate of the first Pesach that even though it overrides the Sabbath, it does not override uncleanliness. It is, therefore, written "in its appointed time," to teach concerning the first Pesach that just as it overrides the Sabbath it overrides uncleanliness. (Bamidbar, Ibid.) "According to all of its statutes": These are the mitzvoth (directly) pertaining to its body, viz. (Shemot 12:5) "an unblemished lamb, a male, of the first year." "its ordinances": These are the mitzvoth attendant upon its body, viz. (Devarim 16:3) "Seven days shall you eat matzoth 'upon' it." "according to all its ordinances": to include mitzvoth not attendant upon its body — the eating of matzoh for seven days and the burning of chametz.

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### Midrash: Sifrei Bamidbar 107:2

Midrash: Sifrei Bamidbar 69:2 (Bamidbar 9:9-10) "And the L-rd spoke to Moses, saying: Speak to the children of Israel, saying: A man if he be unclean by a dead body, etc.": This is something that he (Moses) asked (of the L-rd). "or on a distant way": This is something that he did not ask. "if he be unclean by a dead body." This tells me only of one who is tamei by a dead body. Whence do I derive (the same [i.e., that Pesach Sheni is observed] for) other types of tumah? From "or if he were on a distant way." You induce (binyan av) from both, viz.: "tamei by a dead body" is not like "distant way," and "distant way" is not like "tamei by a dead body." What is common to both is that one who did not observe the first Pesach observes Pesach Sheni — So, all who could not observe the first Pesach observe Pesach Sheni. "on a distant way": I do not know what constitutes "a distant way." R. Akiva says: It is written "tamei by a dead body" and "distant way." Just as in the fist instance, he desired to observe but could not, so, in the second, he desired to observe but could not; and the sages delimited ("distant way" as applying to) anyone who at the time of the slaughtering of the Paschal lamb was at a distance from Modi'im (fifteen miles from Jerusalem) and beyond, along the entire circumference. R. Eliezer says "distant way" is stated in respect to the tithe (viz. Devarim 14:24), and "distant way" is stated in respect to Pesach. Just as "distant way" in respect to the tithe connotes outside the place where it is eaten, so, "distant way" in respect to Pesach. Which is the place where it is eaten? From the entrance of Jerusalem within. R. Yehudah says: "distant way" is stated in respect to Pesach, and "distant way" is stated in respect to the tithe. Just as "distant way" in respect to Pesach connotes outside the place of its (the Paschal lamb's) fitness, (i.e., the azarah [the Temple court]) so, "distant way" in respect to the tithe. And what is the place of its fitness? (All of Jerusalem) from the azarah outwards.

### Midrash: Sifrei Bamidbar 69:2

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### Midrash: Sifrei Bamidbar 65:1

Talmud: Zevachim 9a:19**Offerings that are eaten,** in this case the Paschal offering, **are diverted** when slaughtered not for their sake **to** serve as other types of **offerings that are eaten,** such as peace offerings. **But offerings that are eaten are not diverted to** serve as **offerings that are not eaten,** such as burnt offerings.

### Talmud: Zevachim 9a:19

Talmud: Bekhorot 39b:2**But doesn’t Rabbi Zeira say** that **Rav says:** In the case of **one who slits the ear of the bull** with the knife after slaughter, creating a blemish, **and thereafter collects its blood** from the neck, the offering is **disqualified, as it is stated: “And** the anointed priest **shall take from the blood of the bull”** (Leviticus 4:5). By using the term “the bull,” the verse indicates that the **bull** must be at the time of collection of the blood as **it already was** before slaughter, without a blemish. **Rather, here,** in the first *baraita*, it is referring to a case **where it lacked** a kidney **before the collection** of the blood, whereas **there,** in the second *baraita*, it is dealing with a case **where it lacked** a kidney only **after the collection** of the blood.

### Talmud: Bekhorot 39b:2

Talmud: Bekhorot 12a:3MISHNA: **One may not redeem** a firstborn donkey, **neither with a calf, nor with an undomesticated animal, nor with a slaughtered** animal, **nor with a *tereifa*, nor with a hybrid** of a sheep and a goat, **nor with a *koy*,** which is an animal with regard to which it is uncertain whether it is domesticated or undomesticated. **And Rabbi Eliezer deems it permitted** to redeem a firstborn donkey **with a hybrid** of a sheep and a goat, **because it is a lamb,** i.e., that hybrid has the status of a lamb, **but prohibits** redeeming it **with a *koy*, because its** status is **uncertain.** If one **gave** the firstborn donkey **to a priest, the priest may not keep it unless** he first **designates a lamb in its stead** for redemption.

### Talmud: Bekhorot 12a:3

Talmud: Shabbat 20a:4**And,** however, **in the outlying areas,** meaning in all of Eretz Yisrael outside the Temple, it is prohibited to light a bonfire on Shabbat eve, unless there is sufficient **time for the fire to take hold in most of** the bonfire, while it is still day. **Rabbi Yehuda says: With** a bonfire of **coals,** even in the outlying areas one is permitted to light the fire on Shabbat eve at nightfall, even if the fire only spread to **any amount** of the bonfire. The coals, once they are kindled, will not be extinguished again, and there is no concern lest he come to tend to them on Shabbat.

### Talmud: Shabbat 20a:4

Talmud: Keritot 28a:4instead **of a female lamb, and he** then **became poorer,** a bird pair is now the appropriate offering for him. Nevertheless, **since** his offering **was disqualified** at the outset because at that time he was obligated to bring a female lamb, **it is** permanently **disqualified.**

### Talmud: Keritot 28a:4

Talmud: Pesachim 70b:6with few people registered for it, so that each person receives a **large** portion of the offering. Therefore, there is no need for a Festival peace-offering or for a cleaver. The Gemara questions this answer: **How do** the owners **know** already on the thirteenth that only a small number of people will be registered for the Paschal lamb? Perhaps more people will register for the offering before it is slaughtered, in which case we should assume that the cleaver was immersed, as it might be necessary to bring a Festival peace-offering together with the Paschal lamb.

### Talmud: Pesachim 70b:6

Talmud: Bekhorot 12a:3MISHNA: **One may not redeem** a firstborn donkey, **neither with a calf, nor with an undomesticated animal, nor with a slaughtered** animal, **nor with a *tereifa*, nor with a hybrid** of a sheep and a goat, **nor with a *koy*,** which is an animal with regard to which it is uncertain whether it is domesticated or undomesticated. **And Rabbi Eliezer deems it permitted** to redeem a firstborn donkey **with a hybrid** of a sheep and a goat, **because it is a lamb,** i.e., that hybrid has the status of a lamb, **but prohibits** redeeming it **with a *koy*, because its** status is **uncertain.** If one **gave** the firstborn donkey **to a priest, the priest may not keep it unless** he first **designates a lamb in its stead** for redemption.

### Talmud: Bekhorot 12a:3

Talmud: Zevachim 9a:19**Offerings that are eaten,** in this case the Paschal offering, **are diverted** when slaughtered not for their sake **to** serve as other types of **offerings that are eaten,** such as peace offerings. **But offerings that are eaten are not diverted to** serve as **offerings that are not eaten,** such as burnt offerings.

### Talmud: Zevachim 9a:19

Talmud: Bekhorot 39b:2**But doesn’t Rabbi Zeira say** that **Rav says:** In the case of **one who slits the ear of the bull** with the knife after slaughter, creating a blemish, **and thereafter collects its blood** from the neck, the offering is **disqualified, as it is stated: “And** the anointed priest **shall take from the blood of the bull”** (Leviticus 4:5). By using the term “the bull,” the verse indicates that the **bull** must be at the time of collection of the blood as **it already was** before slaughter, without a blemish. **Rather, here,** in the first *baraita*, it is referring to a case **where it lacked** a kidney **before the collection** of the blood, whereas **there,** in the second *baraita*, it is dealing with a case **where it lacked** a kidney only **after the collection** of the blood.

### Talmud: Bekhorot 39b:2

Talmud: Pesachim 70b:6with few people registered for it, so that each person receives a **large** portion of the offering. Therefore, there is no need for a Festival peace-offering or for a cleaver. The Gemara questions this answer: **How do** the owners **know** already on the thirteenth that only a small number of people will be registered for the Paschal lamb? Perhaps more people will register for the offering before it is slaughtered, in which case we should assume that the cleaver was immersed, as it might be necessary to bring a Festival peace-offering together with the Paschal lamb.

### Talmud: Pesachim 70b:6

Talmud: Shabbat 20a:4**And,** however, **in the outlying areas,** meaning in all of Eretz Yisrael outside the Temple, it is prohibited to light a bonfire on Shabbat eve, unless there is sufficient **time for the fire to take hold in most of** the bonfire, while it is still day. **Rabbi Yehuda says: With** a bonfire of **coals,** even in the outlying areas one is permitted to light the fire on Shabbat eve at nightfall, even if the fire only spread to **any amount** of the bonfire. The coals, once they are kindled, will not be extinguished again, and there is no concern lest he come to tend to them on Shabbat.

### Talmud: Shabbat 20a:4

Talmud: Arakhin 31b:10**Rava said: Everyone** agrees that **uncertain interest is prohibited; and here,** the dispute **between** Rabbi Yehuda and the Rabbis concerns the permissibility **of interest** given **on the condition that it will be returned.** That is, in addition to the arrangement described in the *baraita*, the parties agreed that the buyer will consume the produce, and if the sale will later be nullified, then the buyer will reimburse the seller for the value of the produce. One **Sage,** the first *tanna*, **holds** that although the interest is subsequently refunded, this practice is **prohibited, and** one **Sage,** Rabbi Yehuda, **holds** that this is permitted.

### Talmud: Arakhin 31b:10

Talmud: Keritot 28a:27instead **of a female lamb, and he** then **became poorer,** a bird pair is now the appropriate offering for him. Nevertheless, **since** his offering **was disqualified** at the outset because at that time he was obligated to bring a female lamb, **it is** permanently **disqualified.**

### Talmud: Keritot 28a:27

Talmud: Zevachim 25b:15the **veins** of the offering **into the vessel,** so that all the blood will empty into it. **It was also stated: Rav Asi says** that **Rabbi Yoḥanan says:** The **veins must see the airspace of** the **vessel.**

### Talmud: Zevachim 25b:15

Talmud: Keritot 28a:27instead **of a female lamb, and he** then **became poorer,** a bird pair is now the appropriate offering for him. Nevertheless, **since** his offering **was disqualified** at the outset because at that time he was obligated to bring a female lamb, **it is** permanently **disqualified.**

### Talmud: Keritot 28a:27

Talmud: Chullin 74b:13**Rabbi Shimon Shezuri says: Even** if the fetus emerged alive and **is** now **five years old and plowing in the field,** the earlier **slaughter of its mother rendered it permitted** and it does not require slaughter before it is eaten. But if **one tore** an animal, i.e., he killed it without slaughtering it, **and** inside **he found a live nine-**month**-old** fetus, everyone agrees that the fetus **requires** its own **slaughter because its mother was not slaughtered.**

### Talmud: Chullin 74b:13

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# Is 53:7

Ele foi oprimido e afligido, contudo não abriu a sua boca; como um cordeiro foi levado para o matadouro, e como uma ovelha que diante de seus tosquiadores fica calada, ele não abriu a sua boca.

“Who can believe what we have heard?<br>Upon whom has <sup class="footnote-marker">a</sup><i class="footnote">I.e., the vindication which the arm of the Lord effects.</i>the arm of the L<small>ORD</small>-<sup class="endFootnote">-a</sup> been revealed?

Commentary: Rashi on Isaiah 53:7:1**He was oppressed, and he was afflicted** Behold he was oppressed by taskmasters and people who exert pressure.

### Commentary: Rashi on Isaiah 53:7:1

Commentary: Ibn Ezra on Isaiah 53:7:1נגש He was oppressed. It is Niphal.

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### Commentary: Rashi on Isaiah 53:7:1

Midrash: Midrash Tanchuma, Noach 13:4**And Noah, the husbandman, began and planted a vineyard (Gen. 9:20).** Noah degraded himself when he began to till the soil. R. Judah the son of R. Shalum said: At first Noah was called a righteous and perfect man, but now he is described as a man of the earth. *And he planted a vineyard;* that is, after he planted the vineyard he was called a *husbandman.*

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# Is 40:6

Uma voz ordena: "Clame". E eu pergunto: "O que clamarei? " "Que toda a humanidade é como a relva, e toda a sua glória como as flores do campo.

Comfort, oh comfort My people,<br>Says your God.

Commentary: JPS 1985 Footnotes, Isaiah 40:11QIsa and Septuagint read “And I asked.”

### Commentary: JPS 1985 Footnotes, Isaiah 40:1

Commentary: Rashi on Isaiah 40:6:1**A voice** from the Holy One, blessed be He, says to me, “Call!”

### Commentary: Rashi on Isaiah 40:6:1

Commentary: Ibn Ezra on Isaiah 40:6:1*The voice said*, etc. This verse explains the glory of the Lord to consist in the fact that His word alone is fulfilled, not so the word of man.

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# Dt 21:23

não deixem o corpo no madeiro durante a noite. Enterrem-no naquele mesmo dia, porque qualquer que for pendurado num madeiro está debaixo da maldição de Deus. Não contaminem a terra que o Senhor, o seu Deus, lhes dá por herança.

If, in the land that your God <a href="/topics/the-tetragrammaton" class="namedEntityLink" data-slug="the-tetragrammaton">יהוה</a> is assigning you to possess, someone slain is found lying in the open, the identity of the slayer not being known,

Targum: Targum Jonathan on Deuteronomy 21:23 If a male be found slain upon the ground, unburied, in the land which the Lord your God giveth you to inherit, lying down, and not hanged on a tree in the field, nor floating on the face of the water; and it be not known who did kill him:

### Targum: Targum Jonathan on Deuteronomy 21:23

Targum: Onkelos Deuteronomy 21:23If a corpse is found in the land that Adonoy, your God, is giving you to inherit, fallen in the field, it is not known who smote him.

### Targum: Onkelos Deuteronomy 21:23

Commentary: Chizkuni, Deuteronomy 21:23:1.לא תלין נבלתו על עץ , “you must not allow his corpse to remain hanging from a tree or gallows,” but bury him on the same day. The reason for this is so that people will not confuse this corpse with the one of a blasphemer whose body is to be displayed by hanging, and people might believe that the corpse they are looking at is that of a blasphemer. It would be considered as an insult to a mortal king if too much publicity would be given to someone who had mutinied against him even if he had already been punished for his crime. Similarly, it would be an insult to the immortal King, our Creator, if too much publicity were to be given to someone who had been audacious enough to insult the Creator through blasphemy. An alternate interpretation for the line: כי קללת אלוקים תלוי, people seeing the corpse of someone who had been executed for violating G-d’s commands would reason that the guilty party had already paid the price for what he had done; why subject him to indignities by displaying his body?A third interpretation for the above line: this line is addressed to the judges; people seeing the face of the corpse hanging, and knowing the judges who decreed the corpse’s execution might curse them for having executed him for a minor crime, or for not looking for a technicality to avoid having to convict that person of a capital crime.

### Commentary: Chizkuni, Deuteronomy 21:23:1

Commentary: Tur HaArokh, Deuteronomy 21:23:1 כי קללת אלוקים תלוי. ”for a hanging person is a curse of G’d.” Some sages learn from this verse that all people who were executed by stoning are to have their bodies hung publicly during the balance of the day of their execution. The expression קללת אלוקים does not refer to the act of hanging and displaying the body of the sinner in question, but it refers only to the person who was executed for blaspheming. In practice, this hanging is applied only to the body of the blasphemer who, more than anyone else, had cheapened the whole concept of a human being, whom G’d had created in His image, and he had the unforgivable nerve to curse his Creator. His body, by his own admission then, is not worth treating with the dignity accorded to other dead bodies.  
 Nachmanides writes that when viewing the text at its face value, the meaning is that whenever a person commits a sin deserving of the death penalty by public hanging, his corpse will not be hung from a tree as there is no greater curse that can be applied to a human being than to publicly hang him. It is therefore not appropriate that such a stain on human dignity, akin to ritual contamination, should ever be seen in the Holy Land.  
 Our sages interpret the words קללת אלוקים as referring to the person executed, saying that the message is that although this person deserves the debasement of being hung, but that seeing that this would reflect negatively on his Creator, the Torah spared him this indignity. They also say that we learn from the words קללת אלוקים that anyone hanging a dead corpse thereby inflicting an indignity on that body, is guilty of transgressing a negative commandment (compare *Sanhedrin* 15)

### Commentary: Tur HaArokh, Deuteronomy 21:23:1

Commentary: Rashbam on Deuteronomy 21:23:1כי קללת אלוקים תלוי, when passers by view the corpse of a person who has been hanged they are in the habit of cursing the judge who decreed this penalty, or the relatives of the victim curse the judges accusing them of handing down a harsh verdict for a “minor” offence, such as the collecting of kindling on the Sabbath. (Numbers 15,33) If the Torah considered it asr necessary to warn the people against cursing their judges, (אלוהים לא תקלל, Exodus 22,27) it did so because it is familiar with people’s psyches, more so than people themselves. Therefore, to counteract such violation of the law not to curse judges, לא תלין נבלתו, “his corpse is not to spend the night unburied,” but כי קבור תקברנו...ולא תטמא את אדמתך, “you must proceed forthwith to bury him, for as long as he stays unburied people may contract severe ritual impurity through contact with that body, or through being under the same roof as the corpse.”

### Commentary: Rashbam on Deuteronomy 21:23:1

Commentary: Rashi on Deuteronomy 21:23:1כי קללת אלהים תלוי FOR HE THAT IS HANGED IS A קללת אלהים — i.e., a degradation of the Divine King, for man is made in His image and the Israelites are His children. A parable! It may be compared to the case of two twin brothers who very closely resembled each other: one became king and the other was arrested for robbery and was hanged. Whoever saw him on the gallows thought that the king was hanged (Sanhedrin 46b). — Wherever the term קללה occurs in Scripture it has the meaning of bonding in light esteem and despising, as e.g., (1 Kings 2:8) “[Shimei the son of Gera, a Benjamite of Bahurim] who cursed me with a severe curse (קללני קללה נמרצת)” (cf. II Samuel 16:5—8).

### Commentary: Rashi on Deuteronomy 21:23:1

Commentary: Ramban on Deuteronomy 21:23:1AND THOU DEFILE NOT THY LAND. In the opinion of our Rabbis this is not merely a reason, meaning [that a corpse may not be left hanging] “in order that you defile not your Land,” for, if so, it would be permissible [to leave the dead overnight] outside the Land. Instead, this is a second negative commandment. Now, whoever leaves overnight the corpse of a criminal hanging, or of any dead body in the Land transgresses two negative commandments [*his body shall not remain all night upon the tree*, and *thou defile not the Land*] and a positive commandment [*but thou shalt surely bury him the same day*]. Outside the Land [whenever someone allows any corpse to remain overnight] he violates the positive commandment [mentioned] and the negative commandment [*his body shall not remain all night*] which is derived from the law of the hanging corpse, as I have explained. It is by reason of this negative commandment that Joshua buried the Canaanite kings121*Joshua 10:27.* during the day of their execution, although, in their hanging, there would not have been the curse which our Rabbis mentioned with regards to the blasphemer and idol-worshipper. Rather, it was on account of the uncleanness of the Land [which their hanging would have caused] or because he was apprehensive of the desecration of G-d on the basis of the parable of the two brothers, as I have mentioned.

### Commentary: Ramban on Deuteronomy 21:23:1

Commentary: Daat Zkenim on Deuteronomy 21:23:1כי קללת אלוהים תלוי, “for an impaled body is an affront to G–d;” a body that has not been buried is as if one had cursed G–d, as anyone seeing that corpse will realise that the body while alive had cursed the Lord by his activities and tarnished the concept of man having been created in G–d’s image.

### Commentary: Daat Zkenim on Deuteronomy 21:23:1

Commentary: Rav Hirsch on Torah, Deuteronomy 21:23:1V. 23. לא תלין וגו׳ כי קבר תקברנו וגו׳. Wir haben schon zum vorigen Verse bemerkt, dass dieses Verbot und Gebot an sich allgemein gelten, כל המלין את מתו עובר בלאו (daselbst), hier sind sie nur bei Gelegenheit einer mit תליה verbundenen Hinrichtung niedergelegt, um zu sagen, dass auch hier dieselben in Geltung bleiben sollen.

### Commentary: Rav Hirsch on Torah, Deuteronomy 21:23:1

Commentary: Siftei Chakhamim, Deuteronomy 21:23:1**It is an affront to the king, etc.** Rashi’s intends to explain the word כי, “for.” What reason is this for what is [said] above? He explains, “It is an affront, etc.” This [answer] is according to what our Rabbis (i.e. R. Eliezer, Sanhedrin ibid.) expound, “All those who are stoned are also hung.” However, according to the sages who say that the ones who are stoned are not hung except for the blasphemer and the idolater, who is also similar to the blasphemer, you have to say that when it is written כי קללת אלהים, it means “(For) the one who curses Hashem (is hung),” and קללת is an expression of cursing. [If so, why does Rashi not explain the verse according to the sages whose opinion is accepted as halacha?] The reason is that] by explaining the verse according to the Midrash [that says that each *parsha is connected to the one adjacent to it] brings it closer to the plain meaning [of the verses], and the juxtaposition of the sections indicates that all those who are stoned are also hung, Rashi therefore explains [like R. Eliezer] that קללת is an expression of “affront.” (See Re”m who discusses this at length). Another answer [that the word קללת means both “affront” and also “curse,”] is that otherwise you might ask, from where does Rashi know that all those who are stoned are also hung if he [later] explains that קללת is an expression of an affront [and not an expression of “curse.” How then does he know that the verse is talking about someone who incurred stoning for cursing?]. [The answer is] that one must to say that [קללת] implies both [curse and an affront], because if it means only to “bless” the Name, it should have said, “(For he who) blesses Hashem,” [which is] a “clean” expression. Therefore [this indicates that] קללת is an expression denoting an affront. And, if it was an expression denoting only an affront, it should have said explicitly an expression denoting an affront. Therefore [we must say that] it is also coming [to be understood] as blessing Hashem. (I found [this interpretation])*

### Commentary: Siftei Chakhamim, Deuteronomy 21:23:1

Commentary: Sforno on Deuteronomy 21:23:1כי קללת אלוהים תלוי, every disembodied creature is known as elohim; this includes the soul of human beings known as צלם אלוהים, “image of G’d.” [as He is without body, so this essence of a human being is without a body, does not need a body. Ed.] (Genesis 1,27) This is how we can understand the woman, known as בעלת אוב in Samuel I 28,13 whom King Sha-ul approached and asked to raise the prophet Samuel for him producing a disembodied image. Seeing that the disgrace done to a person after he has died is also an insult to this disembodied essence of him, the Torah describes it as קללת אלוהים, equivalent to cursing the dead person’s eternal essence. קללת אלהים, leaving the dead corpse hanging without burial is an insult to that very eternal essence of a human being called אלהים.

### Commentary: Sforno on Deuteronomy 21:23:1

Commentary: Ibn Ezra on Deuteronomy 21:23:1FOR HE THAT IS HANGED IS A REPROACH UNTO GOD.87*Hebrew, ki killelat Elohim taluy*. For he cursed God.88*This intrerpretation renders ki killelat Elohim taluy* as, he is hanged (*taluy*) for cursing God (*ki killelat Elohim*). When people see his body they are reminded that God was cursed. The latter is a reproach to God. However, according to the plain meaning of the text, God is the subject.89*And he that is hanged the object.* The curse comes to all places close to the hanged.90*I.E. renders ki killelat taluy* as for God curses the hanged. He interprets this as meaning God curses those who are near a hanged person. It91*This law.* has a secret connected to the soul.92*The area infects the soul. I.E. probably meant that the sight of a hanged person and its putrefying smell affect a person’s psyche and prevent him from concentrating on philosophical and religious studies.* Scripture therefore goes on to say, *that thou defile not thy land*.93*By leaving a putrefying body exposed.* This section follows because of the war,94*Dealt with in verses 10-15.* for Scripture first states, *When thou goest forth to battle* (Deut. 20:1). Now the incident at Gibeon95*In the war at Gibeon Joshua captured five Canaanite kings and hanged them. He removed their bodies before nightfall. He did not do this out of respect for the deceased, for according to Canaanite practice there was nothing wrong in allowing the bodies to rot in public. Hence he did this out of respect for the land. See Josh. 10:26,27.* shows that the purpose of the law which says that his body shall not remain upon the tree all night is not out of respect for the deceased but rather out of respect for the land,96*That it not be defiled.* for the law of the Canaanites and the law of the Israelites differ.97*The Gibeonites did not allow burial of the sons of Saul whom they hanged. Their bodies remained on the tree for months. See II Sam. 21:1-14. So Vat. Ebr*. 38 and other manuscripts. Some printed editions read: for the law of the uncircumcised and the law of the Israelites are the same. According to this reading Israel did not allow non-Jews to remain hanging on the tree because the Israelites respected Canaanite practice. The *Vat. Ebr*. 38 version is to be preferred for many reasons.

### Commentary: Ibn Ezra on Deuteronomy 21:23:1

Midrash: Ein Yaakov (Glick Edition), Sanhedrin 6:15(Fol. 43) R. Chiya b. R. Ashi in the name of R. Chisda said: "The one who was going to be killed, they used to give a grain of frankincense in a cup of wine to drink in order to benumb his senses, as it is said (Prov. 31, 6) Give strong drink unto him that is ready to perish, and wine unto those who have an embittered soul." And we are taught in a Baraitha that the wine and the frankincense was donated by the respectable women of Jerusalem.

### Midrash: Ein Yaakov (Glick Edition), Sanhedrin 6:15

Midrash: Sifra, Emor, Chapter 20 101) (Vayikra 24:17) ("And a man if he smite all the soul of a man shall be put to death.") "And a man if he smite": This tells me only of a man who smites. Whence do I derive (the same for) a woman who smites? From (Shemoth 21:12) "If one strikes a man (and he dies, then he shall be put to death") — anyone, whether a man or a woman. If "If one strikes a man," I would know only of one who struck a man. When would I derive (the same for) one who struck a woman or a minor? It is, therefore, written "if he smite the soul" — whether man, woman, or minor. I might think that he would be liable even if he smote a nefel (a child that is certain to die); it is, therefore, written "if he smite a man." Just as a man is a "survivor," (so all [of the victims] must inherently be "survivors") — to exclude a nefel, who is not a "survivor." "if he smite all the soul": to include an instance in which one was smitten and would die (as a result), and another came and gave him the death blow, he (the last) is liable.

### Midrash: Sifra, Emor, Chapter 20 10

Midrash: Bamidbar Rabbah 8:4Man or woman, who does any of the sins etc. - Rabi Abahu says (Hosea 14:8): 'Those that dwell under His shadow' those are the gerim that come and have love for the shadow of the Holy One of Blessing. 'They shall grow as grain' in [the study of] Talmud. 'Shall blossom as vine' in [the study of] Aggadah. 'His memory/scent shall be as the wine of Lebanon' - said the Holy One of Blessing: "The appreciation of the gerim is as dear to me as the wine that was poured on the altar [as libation.]" And why does He call it [the altar] Lebanon (root LVN)? Because it whitens (maLViN) the sins of Israel like snow, as it is written (Isaiah 1:18) 'though your sins be as scarlet, they shall be as white as snow.' Rabi Shimon Bar Yochai says: because all the hearts (LeVavot) become happy due to it. As it says (Psalms 48:2): 'Fair in situation, the joy of the whole earth.' And the rabbis say - because of the verse (II Kings 9:3) 'and My eyes and My heart shall be there perpetually.' Another interpretation: 'they will grow as grain' - they will make the essence, they are like Israel; as it is said (Zechariah 9:17) 'grain [for] the young men [of Israel]'. 'They shall blossom as vine', as [just like] Israel, as it says (Psalms 80:9) 'You plucked a vine from Egypt.' And so you find that, just as a portion of the Torah was written regarding one Israel and another - that if he misappropriated something of him, that he is obligated to a sacrifice, as it is written (Leviticus 5:21) 'If any one sin, and commit a trespass etc.' - so too you find that the Holy One of Blessing wrote a portion of the Torah regarding what goes on between Israel and gerim, that if a man from Israel steals from a ger, the judgement is as if he stole from another man from Israel. You find that regarding this it is written 'a sin that he sinned' and regarding stealing from a ger it is written 'from any sins of a man.' Regarding this one it is written 'and trespassed a trespass against the Lord' and regarding this one it is written 'to trespass a trespass against the Lord.' Regarding this one it is written: 'And it will be, when he sins and is guilty' and regarding the ger it is written 'and that soul will be guilty'. Regarding this one it is written: 'And he will pay with his head' and regarding the ger it is written 'and he will return his guilt with his head'. Regarding this one it is written: 'and he will add his fifth' and regarding the ger it is written 'and he will add a fifth'. Regarding this one it is written: 'and he will bring his guilt-offering to the Lord' and regarding stealing a ger it is written 'besides the ram for the kipurim'. Behold we have learned: that the essence of the gerim is like Israel's. Therefore, they will be as grain and blossom.

### Midrash: Bamidbar Rabbah 8:4

Midrash: Ein Yaakov (Glick Edition), Sanhedrin 6:13(Fol. 43) R. Chiya b. R. Ashi in the name of R. Chisda said: "The one who was going to be killed, they used to give a grain of frankincense in a cup of wine to drink in order to benumb his senses, as it is said (Prov. 31, 6) Give strong drink unto him that is ready to perish, and wine unto those who have an embittered soul." And we are taught in a Baraitha that the wine and the frankincense was donated by the respectable women of Jerusalem.

### Midrash: Ein Yaakov (Glick Edition), Sanhedrin 6:13

Midrash: Ein Yaakov (Glick Edition), Yevamot 8:7(Fol. 71) Our Rabbis were taught: During the entire forty years that Israel was in the wilderness, there was not a single day in which the northern wind did not blow at midnight, as it is said (Ex. 12, 29) And it came to pass at midnight, that the Lord smote every first-born. What does this teach? He teaches us that there is something in the idea of a propitious time [for prayer.]

### Midrash: Ein Yaakov (Glick Edition), Yevamot 8:7

Talmud: Jerusalem Talmud Sanhedrin 6:7:1MISHNAH: How does one hang him? One sinks a stake into the ground, wood is sticking out from there. One binds both hands, one on top of the other, and hangs him. Rebbi Yose says, the beam is leaning on the wall66*He rejects a form which might resemble a Roman cross. He requires the corpse to he hung from a horizontal beam like an animal carcass.*; one hangs him in the way butchers do. One hangs him and takes him down immediately; if he were left overnight, one would transgress a prohibition, as it is said67*Deuteronomy.21.23">Deut*. 21:23.: *Do not leave his corpse on the wood overnight, but certainly bury him on the same day, for a hanged person is blasphemy*. This means, why was he hanged? Because he blasphemed; it turns out that the name of Heaven would be desecrated68*This is the rabbis’ reason to restrict hanging to the blasphemer and those guilty of related crimes (Talmud Sanhedrin 6:6:1" href="/Jerusalem\_Talmud\_Sanhedrin.6.6.1">Mishnah 7, Halakhah 9, Sifry* *Deut*. 221). The verse is read following the Roman custom of noting the condemned person’s crime on his cross, restricting hanging to crimes having an element of blasphemy..

### Talmud: Jerusalem Talmud Sanhedrin 6:7:1

Talmud: Sanhedrin 46b:3**And** the relatives of the executed man **would not mourn** him with the observance of the usual mourning rites, so that his unmourned death would atone for his transgression; **but they would grieve** over his passing, **since grief is** felt **only in the heart.**

### Talmud: Sanhedrin 46b:3

Talmud: Sanhedrin 46a:14**Now that** the generalization and the detail **are distant from each other,** i.e., they are written in different verses, the verses **serve to include** one who was found guilty of **idol worship, as he is similar to** the blasphemer **in all matters.** He too is subject to be hung after he is executed.

### Talmud: Sanhedrin 46a:14

Talmud: Sanhedrin 45b:22**The verse states: “He shall be stoned [*sakol yissakel* ],”** with the doubled verb form indicating that the *halakha* applies in all places and at all times.

### Talmud: Sanhedrin 45b:22

Talmud: Yevamot 79a:8the **twelve months** of **the year** of mourning, i.e., several years have elapsed since the twelve-month mourning period for Saul, **and it is not the** proper **way to eulogize** after such a long time.

### Talmud: Yevamot 79a:8

Talmud: Sanhedrin 46b:8**And** the relatives of the executed man **would not mourn** him with the observance of the usual mourning rites, so that his unmourned death would atone for his transgression; **but they would grieve** over his passing, **since grief is** felt **only in the heart.**

### Talmud: Sanhedrin 46b:8

Talmud: Sanhedrin 47a:5The Gemara suggests: **Come** and **hear** a proof from what was taught with regard to the verse: **“In his eyes a vile person is despised,** but he honors them that fear the Lord” (Psalms 15:4). **This** is referring to **Hezekiah, king of Judea, who dragged the bones of his father,** Ahaz, **on a bier** made **of ropes,** and he did not bury Ahaz in a manner befitting a king in order to disgrace him for his sinful conduct. **And if** the eulogy and other funeral rites are meant **to honor the living, what is the reason** that he acted this way, in a manner that brought disgrace upon himself and all of the Jewish people?

### Talmud: Sanhedrin 47a:5

Talmud: Sanhedrin 46b:10**And** the relatives of the executed man **would not mourn** him with the observance of the usual mourning rites, so that his unmourned death would atone for his transgression; **but they would grieve** over his passing, **since grief is** felt **only in the heart.**

### Talmud: Sanhedrin 46b:10

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# Is 42:1

"Eis o meu servo, a quem sustento, o meu escolhido, em quem tenho prazer. Porei nele o meu Espírito, e ele trará justiça às nações.

This is My servant, whom I uphold,<br>My chosen one, in whom I delight.<br>I have put My spirit upon him,<br>He shall teach the true way to the nations.

Commentary: Ibn Ezra on Isaiah 42:1:1*My servant.* Most of the commentators refer this expression to the pious Israelites; the Gaon to Cyrus; I to the prophet, who speaks here of himself, as in 49:6.

### Commentary: Ibn Ezra on Isaiah 42:1:1

Commentary: Rashi on Isaiah 42:1:1**Behold My servant, I will support him** Behold My servant Jacob is not like you, for I will support him.

### Commentary: Rashi on Isaiah 42:1:1

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# Is 52:15

de igual modo ele aspergirá muitas nações, e reis calarão a boca por causa dele. Pois aquilo que não lhes foi dito verão, e o que não ouviram compreenderão.

Awake, awake, O Zion!<br>Clothe yourself in splendor;<br>Put on your robes of majesty,<br>Jerusalem, holy city!<br>For the uncircumcised and the unclean<br>Shall never enter you again.

Commentary: Ibn Ezra on Isaiah 52:15:1So shall he sprinkle many nations, etc. This verse is the explanation of the words he will be high and exalted. As it was true 25*The words of the Hebrew text are כאשר היה כן אמתנו, but if we compare them with the corresponding words in the antithesis, we are inclined to correct them into: כאשר היה זמן as there was a time.* that his form was destroyed in the sight of those that saw him, so truly will come the time when their oppressors25a*The Hebrew text has מהם of them and refers to הראים those that saw them mentioned before; but both must be understood to refer to the enemies and oppressors of the Israelites.* will be punished.

### Commentary: Ibn Ezra on Isaiah 52:15:1

Commentary: JPS 1985 Footnotes, Isaiah 52:4Whereas the Israelites themselves sought hospitality in Egypt, Assyria (i.e., the Chaldean Empire) has exiled them by force.

### Commentary: JPS 1985 Footnotes, Isaiah 52:4

Commentary: Ibn Ezra on Isaiah 52:15:1So shall he sprinkle many nations, etc. This verse is the explanation of the words he will be high and exalted. As it was true 25*The words of the Hebrew text are כאשר היה כן אמתנו, but if we compare them with the corresponding words in the antithesis, we are inclined to correct them into: כאשר היה זמן as there was a time.* that his form was destroyed in the sight of those that saw him, so truly will come the time when their oppressors25a*The Hebrew text has מהם of them and refers to הראים those that saw them mentioned before; but both must be understood to refer to the enemies and oppressors of the Israelites.* will be punished.

### Commentary: Ibn Ezra on Isaiah 52:15:1

Commentary: Rashi on Isaiah 52:15:1**So shall he cast down many nations** So now, even he his hand will become powerful, and he will cast down the horns of the nations who scattered him.

### Commentary: Rashi on Isaiah 52:15:1

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### Commentary: JPS 1985 Footnotes, Isaiah 52:4

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# Lv 22:20

Não tragam nenhum animal defeituoso, porque não será aceito em favor de vocês.

<a href="/topics/the-tetragrammaton" class="namedEntityLink" data-slug="the-tetragrammaton">יהוה</a> spoke to Moses, saying:

Targum: Targum Jonathan on Leviticus 22:20 And the Lord spake with Mosheh, saying:

### Targum: Targum Jonathan on Leviticus 22:20

Targum: Onkelos Leviticus 22:20Adonoy spoke to Moshe, saying;

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Targum: Onkelos Leviticus 22:20Adonoy spoke to Moshe, saying;

### Targum: Onkelos Leviticus 22:20

Commentary: Malbim Ayelet HaShachar 371:1-2The language **הקרבה** (sacrifice) comes on the delivery (like והקריב את הכל) and it is from the theme of **קרב** (come close) that it is synonymous with **נגש** (approach). And it also comes on the spilling of blood. And the sages of blessed memory explain that it also refers to sacred property, from the theme of sacrifice.

### Commentary: Malbim Ayelet HaShachar 371:1-2

Commentary: Sforno on Leviticus 22:20:1כל אשר בו מום לא תקריבו כי לא לרצון יהיה לכם, as elaborated on by Maleachi 1,8.

### Commentary: Sforno on Leviticus 22:20:1

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### Commentary: Malbim Ayelet HaShachar 371:1-2

Midrash: Sifra, Emor, Section 7 31) (Vayikra 22:18) ("Speak to Aaron and to his sons and to the children of Israel, and say to them: A man, a man, of the house of Israel, and of the ger proselyte in Israel, who will present his offering, of all of their vows and all of their free-will offerings, which they will present to the L–rd as a burnt-offering,") "Israel": as stated; "ger": the proselytes; "the ger": to include the wives of the proselytes; "in Israel": to include bondsmen.

### Midrash: Sifra, Emor, Section 7 3

Midrash: Sifra, Emor, Section 7 41) (Vayikra 22:18) ("Speak to Aaron and to his sons and to the children of Israel, and say to them: A man, a man, of the house of Israel, and of the ger proselyte in Israel, who will present his offering, of all of their vows and all of their free-will offerings, which they will present to the L–rd as a burnt-offering,") "Israel": as stated; "ger": the proselytes; "the ger": to include the wives of the proselytes; "in Israel": to include bondsmen.

### Midrash: Sifra, Emor, Section 7 4

Midrash: Sifra, Emor, Section 7 51) (Vayikra 22:18) ("Speak to Aaron and to his sons and to the children of Israel, and say to them: A man, a man, of the house of Israel, and of the ger proselyte in Israel, who will present his offering, of all of their vows and all of their free-will offerings, which they will present to the L–rd as a burnt-offering,") "Israel": as stated; "ger": the proselytes; "the ger": to include the wives of the proselytes; "in Israel": to include bondsmen.

### Midrash: Sifra, Emor, Section 7 5

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### Midrash: Sifra, Emor, Section 7 3

Talmud: Temurah 6b:10If a debtor paid **a hint of interest** and petitions the court to have it returned to him, it **is not repossessed** from the creditor **by** the **judges** of the court. **And Rabbi Yoḥanan says: Even fixed interest is not repossessed by** the **judges.** Abaye holds that transgressions are effective, and the interest now belongs to the creditor and cannot be repossessed, in accordance with the opinion of Rabbi Yoḥanan. Therefore, the judges do not appropriate it. Rava holds that transgressions are not effective, and the creditor is in unlawful possession of the interest. Therefore, the judges repossess it, in accordance with the opinion of Rabbi Elazar.

### Talmud: Temurah 6b:10

Talmud: Temurah 6b:12If a debtor paid **a hint of interest** and petitions the court to have it returned to him, it **is not repossessed** from the creditor **by** the **judges** of the court. **And Rabbi Yoḥanan says: Even fixed interest is not repossessed by** the **judges.** Abaye holds that transgressions are effective, and the interest now belongs to the creditor and cannot be repossessed, in accordance with the opinion of Rabbi Yoḥanan. Therefore, the judges do not appropriate it. Rava holds that transgressions are not effective, and the creditor is in unlawful possession of the interest. Therefore, the judges repossess it, in accordance with the opinion of Rabbi Elazar.

### Talmud: Temurah 6b:12

Talmud: Temurah 7a:2Since it might **enter your mind to say** that **granted,** if one does this **initially,** before the lottery, **we do not know if this** blemished animal will **be designated** as the one sacrificed **to the Lord** or sent to the wilderness. Therefore, the one who consecrated the blemished animal is flogged. **But here, since it is** already **clear** that the other animal is to be sacrificed to the **Lord,** and the one he consecrates will be sent to the wilderness, perhaps he is **not flogged** for consecrating it. The verse therefore **teaches us** that this is also a violation of the prohibition and he is flogged.

### Talmud: Temurah 7a:2

Talmud: Temurah 5b:22**And according to** the opinion of **Rava, this** term: **“Is** most holy,” serves **to exclude** the case of **a firstborn** offering from the prohibition of sale. **As it is taught** in a *baraita*: **It is stated with regard to a firstborn** offering: “But the firstling of an ox, or the firstling of a sheep, or the firstling of a goat, **you shall not redeem;** they are holy” (Numbers 18:17). **But** if it develops a blemish **it** may still be **sold.** By contrast, **it is stated with regard to** the animal **tithe** offering: **“It shall not be redeemed”** (Leviticus 27:33), **and** the animal tithe may **not be sold, not** when **alive and not** when **slaughtered, not** when **unblemished and not** when **blemished.**

### Talmud: Temurah 5b:22

Talmud: Menachot 25a:10MISHNA: If **the handful became ritually impure and** despite this the priest **sacrificed it, the frontplate** worn by the High Priest **effects acceptance** of the meal offering, and the remainder is eaten by the priests. If the handful **left** its designated area **and** despite this the priest then **sacrificed it, the frontplate does not effect acceptance.** The reason is **that the frontplate effects acceptance for** offerings sacrificed when **ritually impure and does not effect acceptance for** offerings **that leave** their designated areas.

### Talmud: Menachot 25a:10

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### Talmud: Menachot 25a:10

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# Ex 12:21

Então Moisés convocou todas as autoridades de Israel e lhes disse: "Escolham um cordeiro ou um cabrito para cada família. Sacrifiquem-no para celebrar a Páscoa!

יהוה said to Moses and Aaron in the land of Egypt:

Targum: Onkelos Exodus 12:21Adonoy said to Moshe and Aharon in the land of Egypt saying:

### Targum: Onkelos Exodus 12:21

Targum: Targum Jonathan on Exodus 12:21 And the Lord spoke to Mosheh and to Aharon in the land of Mizraim, saying,

### Targum: Targum Jonathan on Exodus 12:21

Commentary: Chizkuni, Exodus 12:21:1ויקרא משה לכל זקני ישראל, Moses called upon all the elders of Israel;” previously the Torah had phrased this as: דברו אל כל עדת ישראל, “speak to the whole congregation of Israel” (verse 3) Why the difference? The commandment to own or partly own the lamb destined to become the Passover offering applied equally to every Israelite. The commandment to slaughter this animal applied only to the elders. Ordinary people, i.e. laymen, were not to perform the act of slaughtering for fear that they might disqualify the animal through an error on their part.!

### Commentary: Chizkuni, Exodus 12:21:1

Commentary: Rav Hirsch on Torah, Exodus 12:21:1V. 21. משכו וקחו וגו׳. "Ziehet aus allen seinen bisherigen und künftig möglichen Bestimmungen und gebet ihm die Bestimmung, Opferausdruck für eure Familien zu werden." Durch משכו und קחו sind die beiden Momente bezeichnet, die den Begriff der Heiligung und Weihe ausmachen. הפסה setzt voraus, dass dem Volke bereits dieser Begriff bekannt, ihm somit bereits das ganze Peßach und Mazzagesetz, wie es vorgehend steht, kund gegeben war. Möglich und wahrscheinlich wurden diese Worte am 10. Nissan, an dem Tage gesprochen, an welchem nun die bereits am ersten erteilte Aufgabe: ויקחו להם וגו׳ in Erfüllung zu bringen war.

### Commentary: Rav Hirsch on Torah, Exodus 12:21:1

Commentary: Rashi on Exodus 12:21:1 משכו DRAW OUT — He who has sheep let him draw one out from his own,

### Commentary: Rashi on Exodus 12:21:1

Commentary: Rashbam on Exodus 12:21:1למשפחותיכם, a variation of verse 3 where the wording had been לבית אבות.

### Commentary: Rashbam on Exodus 12:21:1

Commentary: Or HaChaim on Exodus 12:21:1 **ויקרא משה לכל זקני ישראל, Moses called all the elders of Israel, etc.** Although G'd had told Moses to speak to the whole community of Israel we must interpret this commandment as similar to Leviticus 4,13 where the Torah speaks of: "if the whole community of Isael committed an unintentional sin, etc." In that instance the Torah also refers to the elders, as *Torat Kohanim* explains on that verse. The words following, i.e. ויאמר אליהם, may mean that Moses addressed the rest of the people just as became customary with informing the people of any of the other commandments of the Torah.

### Commentary: Or HaChaim on Exodus 12:21:1

Commentary: Ibn Ezra on Exodus 12:21:1AND MOSES CALLED FOR ALL THE ELDERS OF ISRAEL. So that they would tell the people.

### Commentary: Ibn Ezra on Exodus 12:21:1

Commentary: Ramban on Exodus 12:21:1THEN MOSES CALLED FOR ALL THE ELDERS OF ISRAEL, AND SAID UNTO THEM: DRAW OUT, AND TAKE YOU LAMBS ACCORDING TO YOUR FAMILIES AND SLAUGHTER THE PASSOVER. This chapter shortens the account of how the laws which G-d had commanded Moses, as stated in the section above, [were communicated by him to Israel], as it is self-understood that Moses related all the laws to Israel in detail and taught them the matter involved, it being included in the verse, *As the Eternal hath commanded Moses and Aaron, so did they*.226*Verse 28.* Instead, Scripture mentioned this section in a general way, saying that Moses called for all the elders of Israel and they gathered together to him all the people. Then they [the elders]227*So explained later on in the text, and so clearly rendered in the Tur: “Moses called for all the elders of Israel and they gathered together to him all the people, and then they themselves said to the whole congregation of Israel, Draw out, and take you lambs*, etc.” said to the whole congregation of Israel, “*Draw out* the sheep from the flock to your homes, and keep it there from the tenth day of the month [till the fourteenth, when it is to be slaughtered as the Passover-offering].”  
It is possible that Scripture used the word, *mishchu* (draw out), because their sheep were very far from them *in the land of Goshen, for every shepherd is an abomination unto the Egyptians*.228*Genesis 46:34.* It said, *and take you*, meaning “take the lambs according to your families,” *every man a lamb, according to their fathers’ houses*,229*Above, Verse 3.* *and slaughter the Passover lamb*230*Verse 21 before us.* *at eventide*,231*Above, Verse 6.* all in accordance with what has been explained above concerning this commandment.  
Now we read in the Mechilta:232*Mechilta on the verse before us. See above, Note 205.* “*Then Moses called for all the elders of Israel*. This teaches us that he constituted them a court.233*The teaching is derived from the word z’keinim* (the elders), “and *zakein* denotes only one who has acquired wisdom” (Kiddushin 32 b). See Ramban above, Verse 2, that “elders” are needed for the Sanctification of the New Moon, as mentioned in the section above, and hence Moses constituted them a court. *And he said unto them*. The word came from the mouth of Moses, saying it to all Israel.234*According to this opinion of Rabbi Yashiya, the court of the elders was constituted only for the Sanctification of the New Moon, and then after the elders gathered the people by command of Moses, he himself said to the people, Draw out*, etc. These are the words of Rabbi Yashiya. Rabbi Yonathan says that the word came out from the mouth of Moses saying it to the elders, and the elders saying it to all Israel.” Thus according to Rabbi Yashiya, the expression, *Then Moses called for all the elders of Israel*, means that he told them to gather together to him all the people, [and he himself told the people all the laws of the Passover mentioned above], as I have explained. But according to the opinion of Rabbi Yonathan, the elders related it to the assembly. Accordingly, the verse stating, *Speak ye unto all the congregation of Israel*,235*Above, Verse 3.* refers [not to Moses and Aaron mentioned in the two verses there above, but] to the elders that were assembled before [Moses and Aaron, and they — the elders — spoke to the congregation], as is also the purport of the verse, *Then it shall be, if it be done in error by ‘the eyes of the congregation,’*236*Numbers 15:24.* [which is a reference to the elders of the congregation, members of the Court].

### Commentary: Ramban on Exodus 12:21:1

Commentary: Siftei Chakhamim, Exodus 12:21:1**Whoever owns lambs shall draw one of his own.** Why does Rashi not explain this as he did above (v. 6), “Withdraw your hands from idol worship”? The answer is: Above, Rashi was not explaining the meaning of the verse, but the reason for the mitzvah. For that, a midrashic explanation is sufficient. But here Rashi is explaining the meaning of the verse; thus he offers its simple meaning (*Re”m*)

### Commentary: Siftei Chakhamim, Exodus 12:21:1

Commentary: Tur HaArokh, Exodus 12:21:1 ויקרא משה לכל זקני ישראל, “Moses called to all the elders of Israel.” This paragraph is a summary, similar to when G’d commanded Moses earlier, saying only כאשר צוה ה' את משה כן עשו, ”the Israelites did in conformity with all that G’d commanded to Moses.” The method that Moses followed in relaying these commands to the people was by telling them details of the legislation before summing it up in general terms. The Torah, reverting to the general terms, כלל, describes Moses calling together the elders who in turn assembled the people at large, telling them משכו וקחו לכם צאן , “draw forth or buy for yourselves a sheep, etc.” It is quite possible that the formulation used was due to the fact that the livestock of the Israelites was quite a distance away from them in the province of Goshen. They were forced to leave their livestock there as sheep, being something repulsive, abominable to the Egyptians, they would not want to antagonize the Egyptians by having their sheep where the Egyptians would see them. The whole paragraph was read to the people, and additional details about what to do with these animals’ blood were added, including the brush to use with which to smear the blood on the doorposts and lintels of their dwellings. They were also warned not to leave their houses during the time that this killing of the firstborn would take place, so as to avoid becoming victims themselves.

### Commentary: Tur HaArokh, Exodus 12:21:1

Midrash: Midrash Tanchuma, Bo 10:3**And the Lord said unto Moses and Aaron: “This is the ordinance of the passover” (Exod. 12:43).** There are chapters of the Torah in which a general statement is made at the beginning of the chapter, and a particular statement is made at its end. *And ye shall be unto me a kingdom of priests* (Exod. 19:6) is a particular statement, while the verse *These are the words which thou shalt speak unto the children of Israel* (ibid.) is a general statement. *This is the statue of the law* (Num. 19:2) is a general statement, while the verse *That they bring thee a red heifer* (ibid.) is a particular statement. *This is the ordinance of the Passover* (Exod. 12:43) is a general statement, whereas *There shall no alien eat thereof* (ibid.) is a particular statement. Whenever a general statement is followed by a particular one, the general statement does not include more than is contained in the particular.10*The fourth of the thirteen rules of interpretation developed by R. Ishmael.* *This is the ordinance of the Passover*. This passage deals with the Passover in Egypt. How then do we know about Passover in subsequent generations? Scripture informs us of this in the verse *According to all the statutes of it, and according to all the ordinances thereof, shall ye keep it* (Num. 9:3). *There shall no alien eat thereof* (Exod. 12:43) alludes also to a renegade Jew and a Gentile. *Every man’s servant that is bought for money* (ibid., v. 44). (The verse states:) *Every man’s servant*. Does this mean that the servant of a woman or of a child is excluded? Scripture says: *That is bought for money*, which implies (every servant that was purchased).

### Midrash: Midrash Tanchuma, Bo 10:3

Midrash: Sifra, Emor, Chapter 16 11) (Vayikra 23:40) ("And you shall take for yourselves on the first day the fruit of a tree that is hadar, branches of date-palms, and a branch of a plaited tree, and willows of the brook; and you shall rejoice before the L–rd your G d seven days.") "And you shall take for yourselves": R. Yehudah says: "taking" is written here and elsewhere (Shemoth 12:22 "And take a bunch of hyssop") Just as there, a bunch, here, too, bunched together. And the sages say even without bunching it is kasher.

### Midrash: Sifra, Emor, Chapter 16 1

Talmud: Megillah 31a:5they read the portion of **blessings and curses** (Leviticus, chapter 26). **One should not interrupt** the reading of the **curses** by having two different people read them. **Rather, one person reads all of them.**

### Talmud: Megillah 31a:5

Talmud: Megillah 31a:7they read the portion of **blessings and curses** (Leviticus, chapter 26). **One should not interrupt** the reading of the **curses** by having two different people read them. **Rather, one person reads all of them.**

### Talmud: Megillah 31a:7

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# Dn 2:35

Então o ferro, o barro, o bronze, a prata e o ouro foram despedaçados, viraram pó, como o pó da debulha do trigo na eira durante o verão. O vento os levou sem deixar vestígio. Mas a pedra que atingiu a estátua tornou-se uma montanha e encheu a terra toda.

In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar had a dream; his spirit was agitated, <sup class="footnote-marker">a</sup><i class="footnote">Meaning of Heb. uncertain; others “and he could not.”</i>yet he was overcome by<sup class="endFootnote">-a</sup> sleep.

Commentary: Rashi on Daniel 2:35:1**Then...crumbled together** Then all the types of metals and the clay that were in it crumbled together.

### Commentary: Rashi on Daniel 2:35:1

Midrash: Pirkei DeRabbi Eliezer 11:19**THE WORK OF CREATION ON THE SIXTH DAY**   
ON the sixth day (God) brought forth from the earth all kinds of animals, male and female, clean and unclean. By two signs are they declared to be clean: (the signs are) chewing the cud, and dividing the hoof. Three kinds of animals were chosen for the sacrifice of a burnt-offering, namely, the ox, the lamb, and the goat. Every kind of clean animal which is neither *Nevelah* (*i.e.* which has not been slaughtered according to the rules of Shechiṭah) nor Ṭerephah (*i.e.* torn) in the field is permitted to be eaten, except with regard to three parts, namely, the fat, || the blood, and the sinew of the thigh, as it is said, "As the green herb have I given you all" (Gen. 9:3).

### Midrash: Pirkei DeRabbi Eliezer 11:19

Midrash: Midrash Tanchuma, Toldot 14:3**A song of ascents. I will lift up mine eyes to the mountains (Ps. 121:1).** Scripture alludes here to the verse *Who art thou, O great mountain before. Zerubbabel? Thou shalt become a plain* (Zech. 4:7). This verse refers to the Messiah, the descendant of David. Why was he called a *great mountain*? Because he will be greater than the patriarchs, as is said: *Behold, My servant shall prosper, he shall be exalted and lifted up, and shall be very high* (Isa. 52:13). *He shall be exalted* above Abraham; *lifted up* above Isaac; and *shall be very high* above Jacob. *He shall be exalted* above Abraham, concerning whom it is said: *I have lifted up my hand unto the Lord* (Gen. 14:22); *lifted up* above Moses, of whom it is said: *That thou shouldst say unto me: Carry them in thy bosom* (Num. 11:12); and *shall be very high* like the ministering angels, concerning whom it is said: *As for their wings, they were high* (Ezek. 1:18). Hence Scripture says: *Who art thou, O great mountain?*

### Midrash: Midrash Tanchuma, Toldot 14:3

Midrash: Pirkei DeRabbi Eliezer 19:11**THE CREATION ON THE EVE OF THE SABBATH**   
TEN things were created (on the eve of the Sabbath) in the twilight (namely): the mouth of the earth; the mouth of the well; the mouth of the ass; the rainbow; the Manna; the Shamir; the shape of the alphabet; the writing and the tables (of the law); and the ram of Abraham. (Some sages say: the destroying spirits also, and the sepulchre of Moses, and the ram of Isaac; and other sages say: the tongs also.)

### Midrash: Pirkei DeRabbi Eliezer 19:11

Midrash: Bamidbar Rabbah 13:14One silver basin represents the Torah which has been likened to wine, as it is stated, "And drink of the wine which I have mingled" (Mishlei 9:5). Now because it is customary to drink wine in a basin – as you may gather from the text, "They who drink wine in basins" (Amos 6:6) – therefore, he brought a basin. Why "of seventy shekels, after the shekel of the sanctuary"? As the numerical value of yayin (wine) is seventy, so there are shivim panim la’Torah (seventy facets/sides of Torah).

### Midrash: Bamidbar Rabbah 13:14

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# Ez 34:15

Eu mesmo tomarei conta das minhas ovelhas e as farei deitar-se, palavra do Soberano Senhor.

The word of the L<small>ORD</small> came to me:

Midrash: Midrash Tehillim 23:6"God restores my soul" This means that Israel said, God restores my soul with Torah, as it says, "The Torah of Adonai is perfect, restoring the soul" (Psalms 19:18). "God leads me in the paths of mercy"--this means, to manna, to quail, to waters of the well, to clouds of glory; and these are given to me not because I have earned them but "for the sake of God's name." Even as I walk through the valley of the shadow of death, though I walk on the parched land of the wilderness, "I will fear no evil for You are with me," as it says, "Adonai went before them by day in a pillar of cloud (Exodus 13:21). Your rod and your staff, they comfort me: the rod is Your chastisements; the staff, Your Torah.

### Midrash: Midrash Tehillim 23:6

Midrash: Pirkei DeRabbi Eliezer 11:20**THE WORK OF CREATION ON THE SIXTH DAY**   
ON the sixth day (God) brought forth from the earth all kinds of animals, male and female, clean and unclean. By two signs are they declared to be clean: (the signs are) chewing the cud, and dividing the hoof. Three kinds of animals were chosen for the sacrifice of a burnt-offering, namely, the ox, the lamb, and the goat. Every kind of clean animal which is neither *Nevelah* (*i.e.* which has not been slaughtered according to the rules of Shechiṭah) nor Ṭerephah (*i.e.* torn) in the field is permitted to be eaten, except with regard to three parts, namely, the fat, || the blood, and the sinew of the thigh, as it is said, "As the green herb have I given you all" (Gen. 9:3).

### Midrash: Pirkei DeRabbi Eliezer 11:20

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# Sl 133:1

Como é bom e agradável quando os irmãos convivem em união!

A song of ascents. Of David.<br><br>How good and how pleasant it is<br>that brothers dwell together.

Commentary: Rashi on Psalms 133:1:1**Behold how good and how pleasant it is for brothers also to dwell together** When the Holy One, blessed be He, will dwell in the Temple with Israel, who are called brothers and friends, and He too will be together with them.

### Commentary: Rashi on Psalms 133:1:1

Midrash: Sifra, Shemini, Mechilta d'Miluim 2 371) (Vayikra 9:1) ("And it was on the eighth day that Moses called to Aaron and to his sons and to the elders of Israel"): This is one of the verses that needs expounding: It is written here: "And it was on the eighth day," and elsewhere (Shemoth 19:16): "and it was on the third day." We do not know whether (this refers to) the third day of the month (Sivan) or the third day of the number (of days of separation, viz. Shemoth 19:15). Its being written (Shemoth 19:11): "… for on the third day the L–rd will go down before the eyes of all the people on Mount Sinai" and then "And it was on the third day, when it was morning etc." tells us that it is the third day of the number, and not of the month, that is being referred to. Here, too, it is written: And it was on the eighth day," and we do not know whether it is the eighth day of the number (of days of miluim [i.e., the first of Nissan]) or the eighth day of the month (of Nissan). Its being written (Vayikra 8:33): "For seven days shall He invest your hands" tells us that it is the eighth day of the number and not the eighth day of the month. That day (the first of Nissan) took ten crowns: It was first for creation of the universe; first for the (sacrificial service of the) nesi'im (the chiefs of the tribes); first for the (sacrificial service of the) Cohanim, (that service having previously been performed by the first-born, and, on the seven days of miluim, by Moses); first for the (sacrificial) service (of the daily offerings [temidim] and all of the communal offerings); first for the descent of fire (upon the altar from Heaven); first for shechitah in the north (of the altar); first for the prohibition of bamoth (temporary altars); first for roshei chodoshim (the beginnings of months); first for the reposing of the shechinah in Israel; first for the (priestly) blessing of Israel.

### Midrash: Sifra, Shemini, Mechilta d'Miluim 2 37

Midrash: Bamidbar Rabbah 18:91 (Numb. 16:1) “Now Korah betook himself”: This text is related (to Prov. 18:19), “A brother offended (rt.: *psh*') is more formidable than a fortified city.” The brother offended is Korah, in that he sided against Moses. So he rebelled and sank from whatever glory that he possessed. Now offended (rt: *psh*') can only imply rebellion, since it is stated (in II Kings 3:7), “The king of Moab has rebelled (*psh*') against me.” It also says (in II Kings 8:22), “then did Libnah rebel (rt.: *psh*').” (Prov. 18:19) “[Such] contentions are like a castle bar”: The earth raised its bars against him like a castle. (Prov. 18:19:) “Like a castle bar.” [These words also refer to Korah,] who sided against Moses and against the Omnipresent.1*See the commentary of Enoch Zundel on Tanh*., Numb.5:1. This explanation is also given by Issachar Berman Ashkenazi in his commentary, *Mattenot Kehunnah,* on Numb. R. 18:1.

### Midrash: Bamidbar Rabbah 18:9

Midrash: Midrash Tanchuma, Shemot 27:1**Another comment upon the verse And the Lord said to Aaron: “Go into the wilderness to meet Moses” (Exod. 4:27).** Scripture says elsewhere in reference to this verse: *O that thou wert as my brother* (Song 8:1). The Israelites said to the Holy One, blessed be He:, *O that thou wert as my brother*, yet you find that all brothers hated each other. Cain hated Abel, as it is said: *And Cain rose up against Abel his brother* (Gen. 4:8). Ishmael hated Isaac, as is said: *And Sarah saw the son of Hagar the Egyptian, whom she had borne unto Abraham, making sport* (Gen. 21:9). *Making sport* implies, in this instance, that he wanted to kill him, as it is said: *Let the young men, I pray thee, arise and make sport before us* (II Sam. 2:14). Esau hated Jacob, as is said: *And Esau said in his heart*, etc. (Gen. 27:41). And the tribes hated Joseph, as it is said: *And they hated him* (Gen. 37:4). But in this instance the Israelites asked of the Holy One, blessed be He: Do you mean like Moses and Aaron, of whom it is said: *Behold how good and how pleasant it is for brethren to dwell together in unity* (Ps. 133:1)? They loved and cherished each other. At the time that Moses took the kingship and Aaron the priesthood, they bore no resentment toward each other. In fact, they rejoiced in each other’s exalted role.

### Midrash: Midrash Tanchuma, Shemot 27:1

Midrash: Midrash Tanchuma Buber, Vayeshev 7:1(Gen. 37:4:) BUT WHEN HIS BROTHERS SAW THAT THEIR FATHER LOVED HIM MORE THAN ANY OF HIS BROTHERS, &lt; THEY HATED HIM SO THAT THEY COULD NOT SPEAK PEACEABLY (*shalom*) TO HIM &gt;. When he came to ask how they were (*shalom*), they would not answer him. Why? Because it was his custom to ask how they were. You have the &lt; kind of &gt; person who, before coming to power, [asks people how they are. But, after coming to power], his spirit hardens over him, and he is no longer careful to ask the people of the city how they are. Joseph, however, was not like that. Although he had come to power (in Egypt), it was &lt; still &gt; his custom to ask his brothers how they were. Thus it is stated (in Gen. 43:27): AND HE ASKED THEM HOW THEY WERE. The Holy One said to him: Joseph, you began asking how your brothers were in this world; and they hated you. In the world to come, however, I am pardoning you, removing hate from between you, making you dwell in safety, and making peace between you. So also has David said (in Ps. 133:1): SEE HOW GOOD AND HOW PLEASANT IT IS FOR BROTHERS TO DWELL TOGETHER.

### Midrash: Midrash Tanchuma Buber, Vayeshev 7:1

Midrash: Midrash Tanchuma Buber, Korach 14:1(Numb. 16:11:) THEREFORE YOU AND ALL YOUR COMPANY HAVE COME TOGETHER AGAINST THE LORD. Is this dissension which you are creating against us? Is it not rather against the Holy One? It is comparable to a king who had a lot of slaves. He wanted to make one of them a freedman and give him the &lt;centurion's&gt; rod.31*In imperial Rome the emperor’s freedmen were habitually given positions of power.* He went further and made him &lt;one of the&gt; senators.32*Sinqelitin*: Gk.: *syngkletoi.* His companions rose up against him. If he had made himself a freedman and taken this dignity for himself, it would have been well for them to rise up against him. Now that his master has acted for him, when anyone rises against him, is not such a one rising up against his master? So also did Moses say to them: If my brother Aaron had taken the priesthood for himself, it would have been well for you to murmur against him. &lt;Since&gt; the one who gave it to him was the Holy One, to whom belong royalty and high office, whenever someone rises against my brother Aaron, is he not taking sides against the Holy One? It is therefore written (in Numb. 16:11): AND AS FOR AARON, WHAT IS HE THAT YOU MURMUR AGAINST HIM? Come and see the piety of Aaron the Righteous! When Moses poured the anointing oil upon Aaron, Aaron trembled with fear. He said to his brother Moses: Perhaps I was not worthy to be anointed with the anointing oil; for I may have acted fraudulently and become liable to excision, since it is stated (in Exod. 30:32): UPON HUMAN FLESH IT SHALL NOT BE POURED.33*Lev. R. 3:6; M. Pss. 133:1.* Therefore, the Holy One has testified over him (in Ps. 133:1–3): SEE HOW GOOD AND PLEASANT IT IS … ! IT IS LIKE THE PRECIOUS OIL [UPON THE HEAD] RUNNING DOWN ONTO THE BEARD, THE BEARD OF AARON …; LIKE THE DEW OF HERMON…. &lt;Scripture&gt; has compared the anointing oil with the dew of Hermon. As the dew of Hermon has no &lt;rules concerning&gt; fraudulent use, nether does the anointing oil that was on the head of Aaron have &lt;rules concerning&gt; fraudulent use. It is therefore written (in Numb. 16:11): &lt;THEREFORE YOU AND ALL YOUR COMPANY&gt; HAVE COME TOGETHER AGAINST THE LORD.

### Midrash: Midrash Tanchuma Buber, Korach 14:1

Midrash: Midrash Tanchuma Buber, Shemot 24:1Another interpretation (of Exod. 4:27): GO INTO THE DESERT TO MEET MOSES. This text is related (to Cant. 8:1): IF ONLY YOU COULD BE TO ME LIKE A BROTHER. Israel is saying to the Holy One: IF ONLY YOU COULD BE TO ME LIKE A BROTHER. Like which brother?110*Tanh*., Exod. 1:27; Exod. R. 5:1; *PRK* 16:5; *PR* 29/30A:6; 29/30B:1. You find that from the beginning of the creation of the world until now brothers have hated each other. Cain hated Abel and killed him, as stated (in Gen. 4:8): CAIN AROSE AGAINST HIS BROTHER ABEL AND MURDERED HIM. Ishmael hated Isaac (rt.: *Ts*HQ), as stated (in Gen. 21:9): WHEN SARAH SAW THE SON WHOM HAGAR THE EGYPTIAN HAD BORNE TO ABRAHAM PLAYING (rt.: *Ts*HQ). Now PLAYING can only mean that he desired to kill him, as stated (in II Sam. 2:14): PLEASE LET THE YOUNG MEN ARISE AND PLAY BEFORE US.111*The result of their “playing” was that they all killed each other. See above, Gen. 6:5; below, Numb. 6:8; 10:9.* Esau also hated Jacob, as stated (in Gen. 27:41): AND ESAU SAID IN HIS HEART: &lt;LET THE DAYS OF MOURNING FOR MY FATHER COME, AND I WILL KILL MY BROTHER JACOB&gt;. Moreover, the tribes hated Joseph, as stated (in Gen. 37:4): THEY HATED HIM. So like which brother? Israel said: Like Moses and Aaron, as stated (in Ps. 133:1): SEE HOW GOOD AND HOW PLEASANT IT IS &lt;FOR KINDRED TO DWELL TOGETHER&gt;, since they loved each other and cherished each other. Thus when Moses received the kingship and Aaron &lt; received &gt; the high priesthood, they were not jealous of each other. Rather they were happy in each other's greatness.112*See below, Lev. 3:5.* You know yourself it to be so. You find that, when the Holy One said to Moses (in Exod. 3:10): SO COME NOW, I WILL SEND YOU UNTO PHARAOH…, Moses said to him (in Exod. 4:13): PLEASE MAKE &lt; SOMEONE ELSE YOUR AGENT&gt;. Do you imagine that Moses may have delayed in order not to go? He only acted out of respect for Aaron. Moses said: Before I arose, Aaron had been prophesying to them for eighty years. He &lt;is the one&gt; of whom it is stated (in Ezek. 20:5): I MADE MYSELF KNOWN TO THEM IN THE LAND OF EGYPT. And where is it shown that Aaron prophesied to them? Where it is stated (in I Sam. 2:27–28): NOW A MAN OF GOD CAME UNTO ELI AND SAID UNTO HIM: THUS SAYS THE LORD: I SURELY REVEALED MYSELF {TO} [UNTO] YOUR FATHER'S HOUSE IN EGYPT, WHEN THEY BELONGED TO PHARAOH'S HOUSE; AND I CHOSE HIM FROM ALL THE TRIBES OF ISRAEL TO BE MY PRIEST.113*The midrash seems to ignore the fact that what the Holy One says here is introduced by an interrogative particle.* He said to him: All these years Aaron has prophesied to them. So am I now to go to them in my brother's domain so that he will be upset? For that reason Moses did not desire to go. The Holy One said to him: Your brother Aaron will not be upset over this matter. Rather he will be happy. You yourself know that he is going out for a meeting114*Gk.: apante, apantesis*. with you. It is so stated (in Exod. 4:14): SEE, HE IS SETTING OUT TO MEET YOU; AND WHEN HE SEES YOU, HE WILL BE HAPPY IN HIS HEART: not in his mouth alone but in his heart, his heart more than his mouth. WHEN HE SEES YOU, HE WILL BE HAPPY IN HIS HEART. R. Simeon ben Johay said: The heart that was happy at his brother's greatness shall put on Urim and Thummim, as stated (in Exod. 28:30): AND INSIDE THE BREAST PLATE OF JUDGMENT YOU SHALL PUT THE URIM AND THUMMIM SO THAT THEY SHALL BE UPON AARON'S HEART. Ergo (In Exod. 4:14): AND ALSO SEE, HE IS SETTING OUT TO MEET YOU; AND WHEN HE SEES YOU, HE WILL BE HAPPY IN HIS HEART. When &lt;the Holy One&gt; had said this to him, &lt;Moses&gt; took it upon himself to go. Immediately the Holy One revealed himself to Aaron. He said to him: Go out to meet your brother Moses so that he may know that you are happy over the matter. It is therefore stated (in Exod. 4:27): GO INTO THE DESERT TO MEET MOSES. Ergo (in Cant. 8:1): IF ONLY YOU COULD BE TO ME LIKE A BROTHER, like Moses and Aaron who loved each other. (Ibid., cont.:) IF I MET YOU OUTSIDE, I WOULD KISS YOU. (Exod. 4:27:) SO HE WENT TO MEET HIM ON THE MOUNTAIN OF GOD AND KISSED HIM.

### Midrash: Midrash Tanchuma Buber, Shemot 24:1

Midrash: Midrash Tanchuma, Korach 6:1(Numb. 16:7-8:) “You Levites have gone too far! So Moses said unto Korah, ‘Please listen, you Children of Levi.” Do you have someone speaking with Joseph, who tells Simon to listen?27*Numb. R. 18:9. The midrash is concerned with the fact that Moses addresses the Children of Levi when speaking only to Korah.* Some say that he wished him to reconsider. So he said gentle words to him. When he saw that he did not listen to him, he said (to himself), “Before others join with him, they should reconsider.” He began to urge them (in Numb. 16:8), “’Please listen, you Children of Levi,’ is the honor that you have too little.” It is so stated (in vs. 9) “Is it too small a thing for you […]?” He turned again to Korah (in vs. 10), “That he has had you approach Him and all your brother Levites along with you?” [It was] because he was the head person in the tribe, that his brothers had become an extension of himself. (Numb. 16:11:) “Therefore you and all your company have come together against the Lord.” Is this dissension which you are creating against us? Is it not rather against the Holy One, blessed be He? It is comparable to a king who had a lot of slaves. He wanted to make one of them a freedman and give him a dominion.28*In imperial Rome the emperor’s freedmen were habitually given positions of power.* He reconsidered and [even] made him [one of the] senators.29*Sinqelitin*: Gk.: *syngkletoi.* His companions rose up against him. If he had made himself a freedman and taken this dignity for himself, it would have been well for them to rise up against him. Now that his master has acted for him, when anyone rises against him, is not such a one rising up against his master? So also did Moses say to them, “If my brother Aaron had taken the priesthood for himself, it would have been well for you to murmur against him. [But since] the one who gave it to him was the Holy One, blessed be He, to whom belong royalty, high office and power, whenever someone rises against my brother Aaron, is he not taking sides against the Holy One, blessed be He?” It is therefore written (in Numb. 16:11), “and as for Aaron, what is he that you murmur against him?” Come and see the piety of Aaron the righteous! When Moses stood Aaron up and poured the anointing oil upon his head, Aaron trembled with fear. He said to him, “Moses my brother, perhaps I was not worthy to be anointed with the anointing oil; for I may have acted fraudulently and become liable to excision, since it is stated (in Exod. 30:32), ‘Upon human flesh it shall not be poured.’”30*Lev. R. 3:6; M. Pss. 133:1.* Therefore, the Holy One, blessed be He, has testified over him (in Ps. 133:1-3), “See how good and pleasant it is […]! It is like the precious oil upon the head running down onto the beard, the beard of Aaron […]; Like the dew of Hermon….” [Scripture] has compared the anointing oil with the dew of Hermon. As the dew of Hermon has no [rules concerning] fraudulent use, neither does the anointing oil that was on the head of Aaron have [rules concerning] fraudulent use. It is therefore written (in Numb. 16:1), “[Therefore you and all your company] have come together against the Lord.” With all these words Moses [tried to] appease Korah, but you do not find that he gave him any answer. Because he was clever in his wickedness, he said [to himself], “If I answer him, I know that, since he has great wisdom, he will now overwhelm me with his words and seduce me into being reconciled with him against my will. It is [hence] better that I not respond to him.” When Moses saw that there was nothing to be gained with him, he withdrew from him. (Numb. 16:12:) Then Moses sent to summon Dathan and Abiram.31*Numb. R. 18:10.* They also persisted in their wickedness and did not care to answer him (ibid., cont.), “and they said, ‘We will not come up.’” Their [very] mouths tripped up [these] wicked men, for a covenant is made with the lips. So they went down to Sheol, as stated (in Numb. 16:33), “So they and all that belonged to them went down alive to Sheol.” After they had gone down alive to Sheol, they died. (Numb. 16:13:) “Is it so small a matter that you have brought us up from a land flowing with milk and honey to kill us in the desert, [that you must also lord it over us]?” They said to him, “On what basis do you assume superiority over us? What good have you done with us? You brought us out of the land of Egypt, which was (according to Gen. 13:10) “like the garden of the Lord”; but you have not brought us into the land of Canaan. Rather here we are dying in the desert, where the plague is sent among us every day; (according to Numb. 16:14) ‘would you put out the eyes of these people….’” (Numb. 16:15:) “Now Moses was very angry.” He was very anguished. To what is this comparable? To a man who argues with his companion and reasons with him. When he answers him, he has peace of mind; but if he does not answer him, then this involves great anguish.

### Midrash: Midrash Tanchuma, Korach 6:1

Talmud: Keritot 5b:26**And was** just **one miracle performed with the anointing oil? But many miracles were performed with it, from its initial** preparation **to its end.** He explains: **Its initial** preparation **was only** the measure of **twelve *log*, and** even so **the Tabernacle and its vessels were anointed with it, and** likewise **Aaron and his sons** were anointed with it **all the seven days of inauguration, and High Priests and kings were anointed with it** throughout the generations, **and** yet despite the reduction in the amount of oil during its preparation process, as well as its multiple uses throughout history, **it all** remains **intact for** its use in **the future.**

### Talmud: Keritot 5b:26

Talmud: Horayot 12a:8The Gemara asks with regard to the fact that Jehoahaz was anointed: **And was there anointing oil** during the days of Jehoahaz? **But isn’t it taught** in a *baraita*: **When the Ark of the Covenant was sequestered, the anointing oil, and the jar of *manna*** (see Exodus 16:33), **and Aaron’s staff** with **its almonds and blossoms** (see Numbers 17:23), **and the chest that the Philistines sent** as **a gift to Israel,** were all **sequestered** with it, **as it is stated:** “And you shall take the Ark of the Lord, and lay it upon the cart, **and put the vessels of gold that you return Him as a guilt-offering in a chest by its side and send it away that it may go”** (I Samuel 6:8).

### Talmud: Horayot 12a:8

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# Ez 34:16

Procurarei as perdidas e trarei de volta as desviadas. Enfaixarei a ferida e fortalecerei a fraca, mas a rebelde e forte, eu a destruirei. Apascentarei o rebanho com justiça.

The word of the L<small>ORD</small> came to me:

Commentary: JPS 1985 Footnotes, Ezekiel 34:3I.e., rulers.

### Commentary: JPS 1985 Footnotes, Ezekiel 34:3

Commentary: Rashi on Ezekiel 34:16:1**the fat and the strong I will destroy** who pushes and presses her fellows.

### Commentary: Rashi on Ezekiel 34:16:1

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# Sl 16:10

porque tu não me abandonarás no sepulcro, nem permitirás que o teu santo sofra decomposição.

A <i>michtam</i><sup class="footnote-marker">a</sup><i class="footnote">Meaning of Heb. uncertain.</i> of David.<br><br>Protect me, O God, for I seek refuge in You.

Targum: Aramaic Targum to Psalms 16:10An honest inscription of David. Protect me, O God, because I have hoped63 *trusted* in *your word.*

### Targum: Aramaic Targum to Psalms 16:10

Targum: Aramaic Targum to Psalms 16:10An honest inscription of David. Protect me, O God, because I have hoped63 *trusted* in *your word.*

### Targum: Aramaic Targum to Psalms 16:10

Commentary: Radak on Psalms 16:10:1**For Thou wilt not leave my soul to Sheol: Neither wilt Thou suffer Thine holy one to see the pit:** – For I know that while I hold fast to life, that is the right way that I am in – and this is what he means in saying Thy holy one – I know that Thou wilt not leave my soul to go down to Sheol with the body, but wilt raise it to Thy glory. And in the Haggadic interpretation (Shoher Tob) (the explanation is given): "Everyone who hears himself reviled and holds his peace, in judgment is called 'holy one.' " Thou wilt not suffer: a repetition of the thought with a change of words.

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### Commentary: Radak on Psalms 16:10:1

Midrash: Ein Yaakov (Glick Edition), Yoma 8:27(Fol. 74b) It is written (Deu. 8, 16) Who hath fed thee in the wilderness with manna; and it is also written (Ib. ib. 3) And He afflicted thee and suffered thee to hunger. R. Ami and R. Asi both explained [of what such affliction consisted] . One said that you cannot compare a person who has bread in his basket with one who has none (i.e., the craving of him who lacks the opportunity of gratifying his hunger is much more intense then that of him who has the opportunity). The other said that you cannot compare one who sees what he eats with one who does not see what he ats. "This suggests," said R Joseph, "that the blind are never satisfied." "Therefore," said Abaye, "he who must eat, should eat only by day, and not by night." R. Zera said: "Where is the Biblical passage to prove it? (Ecc. 69) Better is what one seeth with the eyes than the wandering of desire." (Pr. 23, 31) When he glances into the cup, he drinks it down smoothly. R. Ami and R. Assi both explained this passage. One explained it: (Fol. 75) "Whoever glances into the cup, to him the entire world appears common (he disregards other people's rights)"; and the other said: "Whoever glances into the cup, to him all forbidden connections appear common (to which all have access)." (Ib. 12, 26) If there is care in the heart of a man, he shall suppress it. R. Ami and R. Assi both explained this. One said: "This means that he should dismiss, it from his mind." The other said: "He should speak it out to others." (Is. 65, 25) The serpent, dust shall be his food. R. Ami and A. Assi both explained this. One said this means: "Even if he eats the best things in the world, he tastes the flavor of earth"; and the other said: "Even after eating the best things in the world, he finds no satisfaction until he eats earth." We are taught in a Baraitha: R. Jose said: "Come and see how the custom of the Holy One, praised be He! differs from that of frail man. When one frail man provokes another, the latter tries to embitter his life; but the Holy One, praised be He! is not so. The serpent is cursed by Him, yet it climbs up the roof and finds its food; it then descends to the ground and finds its food there. Canaan was cursed. Nevertheless, he eats what his master eats, drinks what his master drinks. Woman was cursed, yet all run after her. The earth was cursed, yet the world is sustained by it."

### Midrash: Ein Yaakov (Glick Edition), Yoma 8:27

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### Midrash: Ein Yaakov (Glick Edition), Yoma 8:27

Talmud: Yoma 87a:6**Of his own will, he goes to die; and he does not fulfill the will of his household, and he goes empty-handed to his household; and if only his entrance would be like his exit. And when he saw a line of people [*ambuha*]** following **after him** out of respect for him, **he said: “Though his excellency ascends to the heavens, and his head reaches to the clouds, yet he shall perish forever like his own dung; they who have seen him will say: Where is he?”** (Job 20:6–7). This teaches that when one achieves power, it can lead to his downfall. **When they would carry Rav Zutra on their shoulders during the Shabbat of the Festival** when he taught, **he would recite** the following to avoid becoming arrogant: **“For power is not forever, and does the crown endure for all generations?”** (Proverbs 27:24).

### Talmud: Yoma 87a:6

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### Talmud: Yoma 87a:6

Talmud: Avot D'Rabbi Natan 40:3For four things a person reaps the benefit in this world, and the principal reward remains in the World to Come. They are: respect for parents, acts of kindness, bringing peace between two people, and the study of Torah [which] is equal to them all. For four things a person suffers the consequences in both this world and the World to Come. They are: idolatry, sexual transgression, murder, and evil speech [which] is the worst of them all.

### Talmud: Avot D'Rabbi Natan 40:3

Talmud: Eruvin 19a:17**for planting vines”** (Micah 1:6), which benefits all the surrounding inhabitants.

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# Is 42:12

Dêem glória ao Senhor e nas ilhas proclamem seu louvor.

This is My servant, whom I uphold,<br>My chosen one, in whom I delight.<br>I have put My spirit upon him,<br>He shall teach the true way to the nations.

Commentary: Ibn Ezra on Isaiah 42:12:1*They will give glory*, etc. They will acknowledge that God has done great things, and will say as follows :

### Commentary: Ibn Ezra on Isaiah 42:12:1

Midrash: Tanna Debei Eliyahu Rabbah 2:1[partial transl.] - [regarding II Sam. 23:1] [regarding II Sam. 23:1] "The utterance of is David the son of Ishai, and he utterance of the person who stands" on the mountains of learning, who accepted upon themselves the yoke of Torah and the yoke of mitzvot. What is your payment in front of Me? That you will be called 'the anointed of the God of Yaakov, and the sweet singer of Israel'. Happy is the person who sets themselves as an ox to the yoke, and as a donkey to the burden, and sits and meditates every day in Torah, always, immediately the Spirit of God rests on them, and the their Torah gets inside them, as it is written "Ho, everyone who thirsts, come for water" (Isaiah 55:1), and any mention of water really means Torah. How so? Explanation: a person reads Torah, prophets, writings, Mishnah, Halakhot, Agadot, and Midrash; and spends much time sitting, and little time in business, immediately the spirit of God is within that person, and His message are in that person's tongue, as it is written "The spirit of Ad-nai has spoken through me, His message is on my tongue" (II Sam 23:2). Happy is the person that plays with the words of the Torah and sits and chews on them like an animal that chews the cud on the field. ...

### Midrash: Tanna Debei Eliyahu Rabbah 2:1

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# Is 53:8

Com julgamento opressivo ele foi levado. E quem pode falar dos seus descendentes? Pois ele foi eliminado da terra dos viventes; por causa da transgressão do meu povo ele foi golpeado.

“Who can believe what we have heard?<br>Upon whom has <sup class="footnote-marker">a</sup><i class="footnote">I.e., the vindication which the arm of the Lord effects.</i>the arm of the L<small>ORD</small>-<sup class="endFootnote">-a</sup> been revealed?

Commentary: JPS 1985 Footnotes, Isaiah 53:2I.e., the vindication which the arm of the Lord effects.

### Commentary: JPS 1985 Footnotes, Isaiah 53:2

Commentary: Ibn Ezra on Isaiah 53:8:1He was taken, etc. God redeemed Israel; namely, those of them that were righteous.

### Commentary: Ibn Ezra on Isaiah 53:8:1

Commentary: Rashi on Isaiah 53:8:1**From imprisonment and from judgment he is taken** The prophet reports and says that the heathens (nations [mss., K’li Paz]) will say this at the end of days, when they see that he was taken from the imprisonment that he was imprisoned in their hands and from the judgment of torments that he suffered until now.

### Commentary: Rashi on Isaiah 53:8:1

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# Sl 34:13

Guarde a sua língua do mal e os seus lábios da falsidade.

Of David, <sup class="footnote-marker">a</sup><i class="footnote">Cf. <a class ="refLink" href="/I\_Samuel.21.14" data-ref="I Samuel 21:14">1 Sam. 21.14</a> ff.</i>when he feigned madness in the presence of Abimelech, who turned him out, and he left.<sup class="endFootnote">-a</sup><br>

Midrash: Vayikra Rabbah 16:2"This will be the law of the metsora" (Leviticus 14:2). This is that which is written (Proverbs 6:16), "Six things the Lord hates; seven are an abomination to His soul" -- it's a dispute between Rabbi Meir and the rabbis. Rabbi Meir says six and seven together is thirteen. The rabbis say seven exist - the seven which is written is because the seventh is as harsh as them all put together. And which is this? This is "one who incites brothers to quarrel" (Proverbs 6:19). And these are them [the full seven]: "A haughty bearing, a lying tongue, hands that shed innocent blood; A mind that hatches evil plots, feet quick to run to evil; A false witness testifying lies, and one who incites brothers to quarrel" (Proverbs 6:17-19). And Rabbi Yochanan said, "And all of them are struck with tsaraat."

### Midrash: Vayikra Rabbah 16:2

Midrash: Midrash Tanchuma, Metzora 2:1(Lev. 14:2:) “This shall be the law of the leper.” This text is related (to Prov. 18:21), “Death and life are in the power of the tongue.” Everything depends on the tongue. [If] one is acquitted, he is acquitted for life; [if] one is not acquitted, he is condemned to death. [If] one is engaged in Torah with his tongue, he is acquitted for life, inasmuch as the Torah is a tree of life, as stated (in Prov. 3:18), “[Wisdom] is a tree of life to those who take hold of it.” It (i.e., the Torah) is also one's healing for the evil tongue (i.e., slander), as stated (in Prov. 15:4), “A healing tongue is a tree of life.” But if one is occupied with slander, his soul is condemned to death, since slander is more harmful than the shedding of blood. Thus whoever kills takes only one life, but the one who speaks slander kills three people: the one who tells it, the one who accepts it, and the one about whom it is told.9*PRK* 4:2; Lev. R. 26:2; Numb. R. 19:2; Deut. R. 5:10; M. Pss. 12:2; *yPe’ah* 1:1 (16a). Doeg spoke slander against Ahimelech; and he (i.e., Ahimelech) was killed, as stated (in I Sam. 22:16), “But the king said, ‘You shall surely die, Ahimelech.’” Saul also was killed, [as stated] (in I Chron. 10:13), “So Saul died for the treachery which he had committed against the Lord.” And thus did Saul say (in II Sam. 1:9, to a young man), “Please stand over me and slay me, for death throes have seized me.” [The young man was] the accuser10*Gk.: kategoros.* of Nob, the city of priests [against Saul]. Now death throes (*shbts*) can only denote priesthood, since it is stated (in Exod. 28:13 with reference to high-priestly dress), “And you shall make gold brocade (rt.: *shbts*).” Doeg also was uprooted (*shrsh*) from the life of this world and from all life in the world to come. Thus it is stated (in Ps. 52:7), “God will also tear you down for ever; He will seize you, tear you away from your tent, and uproot (*shrsh*) you from the land of the living. Selah,” [i.e., He will uproot you] from life in the world to come. Who is more severe? One who smites with the sword or [one who] smites with the dart? Say the one who smites with the dart. The one who smites with the sword is only able to kill his companion if he draws near to him and touches him; but in the case of one who smites with the dart, it is not so. Rather one throws the dart wherever he sees him. Therefore, one who speaks slander is comparable to the dart, as stated (in Jer. 9:7), “Their tongue is a sharpened dart; it speaks deceit.” It also says (in Ps. 57:5), “people, whose teeth are spears and darts, and whose tongue a sharp sword.” See how harmful slander is, in that it is more harmful than adultery, shedding blood and idolatry.11*M. Pss. 52:2.* Of adultery it is written (in Gen. 39:9, where Joseph is addressing Potiphar's wife), “then how shall I do this great evil and sin against God?” Of shedding blood it is written (in Gen. 4:13), “My sin is greater than I can bear.” Of idolatry it is written (in Exod. 32:31, with reference to the golden calf), “Alas, this people has sinned a great sin.” But when it (i.e., Scripture) mentions slander, it does not say "great" (in the masculine singular, as in Gen. 4:13), or "great" (in the feminine singular, as in Gen. 39:9 and Exod. 32:31), but "great" (in the feminine plural). Thus it is written (in Ps. 12:4), “The Lord shall cut off all flattering lips, [every] tongue speaking great things (in the feminine plural).” It is therefore stated (in Prov. 18:21), “Death and life are in the power of the tongue.” [Another interpretation (of Prov. 18:21), “Death and life are in the power of the tongue”: Do not say, “Since I have license to speak, I am therefore speaking whatever I want.” See, the Torah has already warned you (in Ps. 34:14), “Keep your tongue from evil [and your lips from speaking deceit].” Perhaps you will say that you are suffering a loss. Are you not profiting instead? So the holy spirit proclaims (in Prov. 21:23), “The one who guards his mouth and his tongue guards his soul from trouble (*tsarot*).” Do not read this as “from trouble.” Instead [read it as], "from leprosy (*tsar'at*).” Another interpretation (of Prov. 18:21), “Death and life are in the power of the tongue”: Slander is so harmful that one does not produce it from his mouth without denying the Holy One, blessed be He.12*M. Ps. 52:2.* Thus it is stated (in Ps. 12:5), “Those who say, ‘By our tongues we shall prevail; our lips are with us, who is to be our Lord?’” The Holy One, blessed be He, as it were, cried out against those who speak slander (in Ps. 94:16), “Who will stand for Me against evildoers…?” Who can stand against them? And who will stand against them? *Geihinnom*? But *Geihinnom* also cries out, “I am unable to stand against them.” [Then] the Holy One, blessed be He, said, “I [will come at them] from above and you (*Geihinnom*), from below. I will hurl darts from above; and you will turn on them with burning coals from below.” Thus it is stated (in Ps. 120:4), “Sharp darts of the warrior along with burning coals of broom wood.” The Holy One, blessed be He, said to Israel, “Do you want to be delivered from *Geihinnom*? Keep yourselves far away from the deceitful tongue. Then you will be acquitted in this world and in the world to come.” Thus it is stated (in Ps. 34:13), “Who is the one who desires life….” And it is [then] written (in vs. 14), “Keep your tongue from evil and your lips from speaking deceit […].” Thus it is stated (in Lev. 14:2), “This shall be the law of the leper,” to teach you that one who speaks slander will have blemishes come to him, as it is stated, “This shall be the law of the leper (*metsora*'),” [i.e.] the one who proclaims evil (*motsi' ra'*)13*Above, 5:1; ySot.* 2:1 (17d); ‘*Arakh*. 15b; Cf. Lev. R. 16:1. will find evil, in that he will have leprosy come upon him. See what is written about Miriam (in Numb. 12:1), “Then Miriam and Aaron spoke against Moses.” Therefore (in vs. 10), “then Aaron turned unto Miriam, and there was [Miriam] with leprosy like the snow.” What is written elsewhere (in Deut. 24:9)? “Remember what the Lord your God did to Miriam […].” And is it not all the more so? For if Miriam had this happen, when she only spoke against her beloved brother when he was absent14*I.e., she spoke privately to Aaron with no desire to be hostile to Moses. Cf. Sifre*, Numb. 12:1 (99:2). and was only intending to return him to his wife, how much the more so in the case of one who utters slander against his colleague? What is written above on the matter (in Deut. 24:8)? “Take care with the plague of leprosy [to watch diligently and do according to all that the priests and Levites shall teach…].” So the hand of the Holy One, blessed be He, also afflicted with it Aaron, who was high priest. Thus it is stated (in Numb. 12:9), “And the anger of the Lord was kindled against them, [i.e.] against Aaron and against Miriam.” Aaron, however, was healed immediately; but Miriam, after seven days, as stated (in Numb. 12:15), “So Miriam was shut up [outside of the camp] for seven days.” Ergo (in Lev. 14:2), “This shall be the law of the leper (*metsora'*).” The one who proclaims evil (*motsi' ra*') is the one who finds evil (*motse' ra*'). And thus you find with the primeval serpent, because he spoke slander [to Eve] against his Creator, for that reason he became leprous.15*Cf. Gen. R. 19:4.* What did he say? R. Joshua ben Levi said (citing Gen. 3:5), *“’*For God knows that on the day that you eat from it, your eyes shall be opened and you will be like God, knowing good and evil.’ He said to her, ‘Every artisan hates his fellow [artisan].16*The saying is proverbial. See Gen. R. 32:2; M. Pss. 11:6.* Now when [the Holy One, blessed be He,] wanted to create His world, He ate from this tree. So he created His world. You [two] also eat from it. Then you will be able to create like Him.’ The Holy One, blessed be He, said to [the serpent], ‘You have spoken slander. Your end is to be stricken with leprosy.’” It is so stated (in Gen. 3:14), “So the Lord God said unto the serpent, “Because you have done this, more cursed shall you be than all the beasts of the field.” With what did he curse ('*araroh*) him? With leprosy. Now a curse can only be leprosy, since it is stated (in Lev. 13:52), “for it is a malignant (*mam'eret*) leprosy.”17*The argument assumes that ‘arirah* and *mam’eret* share the same root. So also Exod. R. 3:13. R. Huna said in the name of R. Joshua ben Levi, “The scales which are on the snake are his leprosy.”18*Gen. R. 20:4.* And not only that, but when all the deformed are cured in the world to come, the snake shall not be cured.19*Tanh.* (Buber), Gen. 11:9; *Tanh*., Gen. 11:8; Gen. R. 95:1. Thus it is stated (in Gen. 3:14), “more cursed shall you be than all the beasts.” From here [we learn] that they all shall be healed, but [the serpent] shall not be healed. People shall be healed, as stated (in Is. 35:5), “Then the eyes of the blind shall be opened….” It is also [written about] the wild beasts and the cattle (in Is. 65:25), “The wolf and the lamb shall feed together, and the lion like the ox shall eat straw, but the serpent's food shall be dust”; as he will never be healed, because he [was the one who] brought all mortals down to the dust. And what caused him to have [this punishment]? [It happened] because he had spoken slander.

### Midrash: Midrash Tanchuma, Metzora 2:1

Midrash: Midrash Tanchuma Buber, Metzora 5:1Another interpretation (of Prov. 18:21): DEATH AND LIFE ARE IN THE POWER OF THE TONGUE. Slander is so harmful that one does not produce it from his mouth without denying the root (i.e., the existence of the Holy One).14*Tanh*., 5:3; M. Ps. 52:2. Thus it is stated (in Ps. 12:5 [4]): THOSE WHO SAY: BY OUR TONGUES WE SHALL PREVAIL. OUR LIPS ARE WITH US. WHO IS TO BE OUR LORD? The Holy One, as it were, cried out against those who speak slander (in Ps. 94:16): WHO WILL STAND FOR ME AGAINST EVILDOERS…? Who can stand against them? And who will stand against them? Gehinnom? But Gehinnom also cries out: I am unable to stand against them. &lt; Then &gt; the Holy One said: I &lt; will come at them &gt; from above and you (Gehinnom), from below. I will hurl darts from above; and you will turn on them with burning coals from below. Thus it is stated (in Ps. 120:3–4): &lt; WHAT SHALL BE GIVEN TO YOU, AND WHAT SHALL BE YOUR GAIN, YOU DECEITFUL TONGUE? &gt; SHARP DARTS OF THE WARRIOR ALONG WITH BURNING COALS OF BROOM WOOD. The Holy One said to them (i.e., to Israel): Do you want to be delivered from Gehinnom? Keep yourselves far away from the deceitful tongue. Then you will be acquitted in this world and in the world to come. Thus it is stated (in Ps. 34:13 [12]): WHO IS THE ONE WHO DESIRES LIFE AND LOVES &lt; MANY &gt; DAYS &lt; IN WHICH &gt; TO EXPERIENCE &lt; WHAT IS &gt; GOOD. WHO DESIRES LIFE, concerns this world; LOVES &lt; MANY &gt; DAYS, refers to the world to come. It is therefore stated (in vs. 14 [13]): KEEP YOUR TONGUE FROM EVIL &lt; AND YOUR LIPS FROM SPEAKING DECEIT &gt;. Our masters have said: There is a story about a certain peddler who went around in the villages.15*Lev. R. 16:2; cf. also ‘AZ* 19b. Now he would call out and say: Who wants the elixir of life? The daughter of R. Jannay heard him. She said to her father: A certain peddler is going around and saying: Who wants the elixir of life? He said to her: Go and call him. She went and called him to R. Jannay. He said to him: Which elixir of life is it that you are selling? That peddler said to him: Pray, do not you know what this elixir is? He said to him: Even so, you inform me. He said to him: Bring me the book of Psalms. He brought it to him, and he unrolled it. Then he showed him what David had said (in Ps. 34:13–14 [12–13]): WHO IS THE ONE WHO DESIRES LIFE…? KEEP YOUR TONGUE FROM EVIL…. What did R. Jannay do? He gave him six sela'im. His disciples said to him: Rabbi, did you not know this verse? He said to them: Yes, but this one came and explained it to me. {Therefore leprosy comes upon whoever speaks slander. (Lev. 14:2:) THIS SHALL BE THE LAW OF THE LEPER.} &lt; This story is &gt; to teach you that one who speaks slander will have plagues come upon him. Thus it is stated (in Lev. 14:2): THIS SHALL BE THE LAW OF THE LEPER (*metsora*'), &lt; i.e. &gt; the one who proclaims evil (*motsi' ra'*).16*Above, 5:1; ySot.* 2:1 (17d); ‘*Arakh*. 15b; Cf. Lev. R. 16:1.

### Midrash: Midrash Tanchuma Buber, Metzora 5:1

Talmud: Avodah Zarah 19b:9**he will not** become confused by the **different versions** of the same statements he hears from each teacher, as he will have no clear authoritative version from one source. The Gemara continues discussing the verse cited above: **“By streams [*palgei*] of water”** (Psalms 1:3). **Rabbi Tanḥum bar Ḥanilai says:** Since the root *peh*, *lamed*, *gimmel* can also refer to dividing, the verse is interpreted as follows: **A person should always divide his years into thirds,** as follows: **One third for Bible, one third for Mishna** and **one third for Talmud.**

### Talmud: Avodah Zarah 19b:9

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# Is 40:8

A relva murcha, e as flores caem, mas a palavra de nosso Deus permanece para sempre. "

Comfort, oh comfort My people,<br>Says your God.

Commentary: Ibn Ezra on Isaiah 40:8:1*The grass withereth,* etc. Since he is like grass, he will wither; since he is like the flower, he will fade away; but the word of the Lord shall stand—יעמוד═יקום20*קום usually signifies to rise, expressing a momentary action; עמד to stand, expresses a lasting state. It must therefore be considered as exceptional to find the verb קום followed by the adverbial phrase for ever, or as I. E. explains, to find קום used instead of עמד.*—and none will frustrate it.

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### Commentary: Ibn Ezra on Isaiah 40:8:1

Midrash: Bamidbar Rabbah 16:31 A legal teaching: Is it permitted to set sail on the Great Sea (i.e., the Mediterranean) three days before the Sabbath? Our masters taught (in Shab. 19a): One does not set sail in a ship on the Great Sea three days before the Sabbath, when one wants to go to a distant place. If, however, one desires to set sail from Tyre to Sidon, for example, it is permitted for one to set sail even on the Sabbath eve, because it is a known fact that one can go [there] while it is still daylight. Now these words concern agents with freedom of action; but in the case of agents for [carrying out] a commandment, it is permitted for [such a] one to set sail on whatever day he wants. Why? Because he is an agent for [carrying out] a commandment, and an agent for [carrying out] a commandment overrides the Sabbath. And so you find with reference to the sukkah that they have taught (in *Suk.* 2:4), “Agents for [carrying out] a religious duty are exempted from [the requirements of] the sukkah.”1*Suk.* 25a (bar). You have none so dear to the Holy One, blessed be He, as an agent, when he is sent to carry out a religious duty and is risking his life to succeed in it. And you have none who were sent to carry out a religious duty and who risked their lives to succeed in their mission like those two whom Joshua ben Nun sent. Thus it is stated (in Josh. 2:1), “Then Joshua ben Nun sent two [spies] from Shittim [secretly, saying]….” Who were they? Our masters have taught, “These were Phinehas and Caleb.” They had gone and risked their lives in order to be successful in their mission. What is the implication of secretly (*heresh*)? That they made themselves out to be potters and cried, “Here are pots. Whoever wants [some], let him come and buy.” [Their ruse was] so that no one would notice them. [Hence secretly (*heresh*) is written [in this verse,] but read it [as] clay (*heres*), (from which pots are made). [They had made themselves out to be potters] lest people say that they were spies. (Ibid., cont.) “So they went and came to the house of a woman who was a harlot whose name was Rahab […]”: She arose and received them. The king of Jericho became aware of them and heard that they had come to investigate the whole land, as stated (in vs. 2), “But it was told the king of Jericho [….].” When they came to look for them, what did Rahab do? She took them away to hide them. Phinehas said to her, “I am a priest, and the priests are comparable to the angels (*mal'akhim*), as stated (in Mal. 2:7), “For the lips of a priest preserve knowledge, and they seek Torah from his mouth, because he is a messenger (*mal'akh*) of the Lord of hosts.” Now an angel desiring [to be visible] is visible; and one desiring [to be invisible] is not visible. And from where is it known that the prophets are also comparable to angels. As so is it stated about Moses (in Numb. 20:16), “and he sent a messenger (*mal'akh*) who brought us out of Egypt.” And was it an angel? And was he not Moses? Hence the prophets are likened to angels (*mal'akhim*). And so too is it stated (in Jud. 2:1), “An angel (*mal'akh*) of the Lord came up from Gilgal to Bochim and said, ‘I brought you up from Egypt…” And was he not Phinehas? It is simply that from here [it is shown] that the prophets are called angels. Hence Phinehas said to her, “I am a priest, and I do not need to hide. Hide my colleague, Caleb, and I will stand in front of them but they will not see me.” And so did she do, as stated (in Josh. 2:4), “So the woman took the two men [and hid *him*].” It does not say, “hid them,” but rather “hid him2*Him* is a literal translation of the Masoretic text.” Behold that she did not hide Phinehas, but rather [only] Caleb. [This is] to teach you how much these two righteous men risked themselves to fulfill their mission. But the agents whom Moses sent were wicked. Where is it shown? From what they have read on the matter (in Numb. 13:2) “Send men.”

### Midrash: Bamidbar Rabbah 16:3

Midrash: Midrash Tanchuma, Sh'lach 3:1(Numb. 13:2:) “Send men.” R. Aha the Great opened [his discourse] (with Is. 40:8), “Grass withers, flowers fade, but the word of our God shall stand forever.”7*Numb. R. 16:3.* To what is the matter comparable? To a king who had a friend. Now he made an agreement with him and said to him, “Come with me, and I will give you a present.” He went with him but died. The king said to the son of his friend, “Although your father has died, I am not withdrawing the present that I had promised to give him. Come and get it.” This king is the Holy One, blessed be He, and the friend is Abraham, as stated (in Is. 41:8), “the seed of My friend Abraham.” The Holy One, blessed be He, said to him, “Come with me,” as stated (in Gen. 12:1), “Go from your land….” He made an agreement with him to give him the Land of Canaan as a present, as stated (in Gen. 13:17), “Arise, walk about the land [… for I am giving it to you].” It also says (in vs. 15), “For all the land which you see, [to you will I give it, and to your seed forever].” The Holy One, blessed be He, said to Moses, “Although the ancestors have died, I had agreed with them to give them the land. I am not going back on [My word].” Instead (as in Numb. 13:2), “Send men.” Ergo (according to Is. 40:8), “but the word of our God shall stand forever.”

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### Midrash: Midrash Tanchuma Buber, Sh'lach 3:1

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# Is 53:3

Foi desprezado e rejeitado pelos homens, um homem de tristeza e familiarizado com o sofrimento. Como alguém de quem os homens escondem o rosto, foi desprezado, e nós não o tínhamos em estima.

“Who can believe what we have heard?<br>Upon whom has <sup class="footnote-marker">a</sup><i class="footnote">I.e., the vindication which the arm of the Lord effects.</i>the arm of the L<small>ORD</small>-<sup class="endFootnote">-a</sup> been revealed?

Commentary: Rashi on Isaiah 53:3:1**Despised and rejected by men** was he. So is the custom of this prophet: he mentions all Israel as one man, e.g., (44:2), “Fear not, My servant Jacob”; (44:1) “And now, hearken, Jacob, My servant.” Here too (52:13), “Behold My servant shall prosper,” he said concerning the house of Jacob. יַשְׂכִּיל is an expression of prosperity. Comp. (I Sam. 18:14) “And David was successful (מַשְׂכִּיל) in all his ways.”

### Commentary: Rashi on Isaiah 53:3:1

Commentary: JPS 1985 Footnotes, Isaiah 53:3I.e., the vindication which the arm of the Lord effects.

### Commentary: JPS 1985 Footnotes, Isaiah 53:3

Commentary: Ibn Ezra on Isaiah 53:3:1וחדל אישים He ceased to be counted with men.3*A. V., And rejected of men.*

### Commentary: Ibn Ezra on Isaiah 53:3:1

Commentary: JPS 1985 Footnotes, Isaiah 53:2I.e., the vindication which the arm of the Lord effects.

### Commentary: JPS 1985 Footnotes, Isaiah 53:2

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# Is 10:3

Que farão vocês no dia do castigo, quando a destruição vier de um lugar distante? Atrás de quem vocês correrão em busca de ajuda? Onde deixarão todas as suas riquezas?

Ha!<br>Those who write out evil writs<br>And compose iniquitous documents,

Targum: Targum Jonathan on Isaiah 10:3Woe unto them that sign oppressive decrees, and to those who write a grievous enactment.

### Targum: Targum Jonathan on Isaiah 10:3

Commentary: Ibn Ezra on Isaiah 10:3:1*And what*, etc. All this you have done, but what do you think to do in future, when the Lord will visit your iniquities?

### Commentary: Ibn Ezra on Isaiah 10:3:1

Commentary: Rashi on Isaiah 10:3:1**for the day of visitation** when the Holy One, blessed be He, visits upon you your iniquities.

### Commentary: Rashi on Isaiah 10:3:1

Commentary: JPS 1985 Footnotes, Isaiah 10:1Meaning of Heb. uncertain; for “carcasses,” compare the rendering of kabod in v. 16; 22.18.

### Commentary: JPS 1985 Footnotes, Isaiah 10:1

Midrash: Pirkei DeRabbi Eliezer 34:10**THE RESURRECTION OF THE DEAD**   
"SEE now that I, even I, am he, and there is no God with me" (Deut. 32:89). Only the Holy One, blessed be He, said: "*I am*" in this world, and "*I am*" in the world to come; *I am* the one who redeemed Israel from Egypt, and *I am* the one who, in the future, will redeem them at the end of the fourth kingdom; therefore it is said, "I, even I, am he, and there is no God with me" (*ibid.*). Every nation who say that there is a second God, I will slay them as with a second death || which has no resurrection; and every nation who say that there is no second God, I will quicken them for the eternal life. And in the future I will slay those (first mentioned) and quicken these, therefore it is said, "I kill, and I make alive" (*ibid.*). I have wounded Jerusalem and her people on the day of My anger, and in great mercy I *will* heal them, therefore it is said, "I have wounded, and I *will* heal" (*ibid.*). Neither any angel nor any seraph will deliver the wicked from the judgment of Gehinnom, as it is said, "And there is none that can deliver out of my hand" (*ibid.*).

### Midrash: Pirkei DeRabbi Eliezer 34:10

Midrash: Eikhah Rabbah, Petichta 24Rabbi Abba bar Kahana began: “Raise your voice, Bat-Galim, [listen, Layish; destitute is Anatot]” (Isaiah 10:30). Isaiah said to Israel: Instead of reciting songs and psalms before idols, raise your voice in words of Torah, raise your voice in synagogues. “Bat-Galim” – just as these waves [*galim*] are conspicuous in the sea, so their ancestors were conspicuous in the world.  
Another matter: “Bat-Galim” (Isaiah 10:30) – *bat golim*, daughter of exiles: daughter of Abraham, the one of whom it is written: “There was a famine in the land and Abram descended to Egypt [to reside there]” (Genesis 12:10); daughter of Isaac, of whom it is written: “Isaac went to Avimelekh, king of the Philistines, to Gerar” (Genesis 26:1); daughter of Jacob, of whom it is written: “He went to Padan Aram” (Genesis 28:5). “Listen” (Isaiah 10:30), listen to My commandments, listen to words of Torah, listen to words of prophecy, listen to perform acts of righteousness and good deeds.  
“Layish [*Laisha*]” (Isaiah 10:30) – and if not, *laisha*,1*This is one of the biblical terms for lion.* the lion will ascend upon you. This is the wicked Nebuchadnezzar, in whose regard it is written: “The lion has ascended from its lair” (Jeremiah 4:7). “Destitute [is Anatot]” (Isaiah 10:30) – destitute of righteous individuals, destitute of prophecy, destitute of mitzvot and good deeds. “Anatot” – and if not,2*If you do not listen to all these warnings.* “Anatot,” – that resident of Anatot will come and prophesy in your regard, as it is written: “The words of Jeremiah son of Ḥilkiyahu, of the priests who were in Anatot…” (Jeremiah 1:1). When the punishment arrived, he lamented over them, *eikha*.3*Eikha* means “how,” and is the opening word of the book of Lamentations, which begins: “How does the city that was full of people sit solitary?” (Lamentations 1:1). *Eikha* is also the Hebrew name of the book of Lamentations. The prologue to *Eikha Rabba* records how different Sages would begin their study of Lamentations. They would often begin by expounding a verse that in their view encapsulated the essence of the book, before beginning with the first verse. Thus, many of these introductions conclude with the word *eikha*, which is used as an expression of lamentation, as well as a reference to Lamentations 1:1 and a transition from the Sage’s introduction to his actual recitation or study of Lamentations (see *Etz Yosef*).

### Midrash: Eikhah Rabbah, Petichta 24

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# Ez 34:2

"Filho do homem, profetize contra os pastores de Israel; profetize e diga-lhes: ‘Assim diz o Soberano Senhor: Ai dos pastores de Israel que só cuidam de si mesmos! Acaso os pastores não deveriam cuidar do rebanho?

The word of the L<small>ORD</small> came to me:

Commentary: JPS 1985 Footnotes, Ezekiel 34:1I.e., rulers.

### Commentary: JPS 1985 Footnotes, Ezekiel 34:1

Commentary: Rashi on Ezekiel 34:2:1**concerning the shepherds of Israel** concerning the leaders of Israel.

### Commentary: Rashi on Ezekiel 34:2:1

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# Ez 34:11

" ‘Porque assim diz o Soberano Senhor: Eu mesmo buscarei as minhas ovelhas e delas cuidarei.

The word of the L<small>ORD</small> came to me:

Commentary: Rashi on Ezekiel 34:11:1**and I shall seek them out** [Heb. וּבִקַרְתִּים,] in the sense of visiting (בִּיקוּר) the sick.

### Commentary: Rashi on Ezekiel 34:11:1

Midrash: Shemot Rabbah 34:3... Another explanation. “We have not found the Almighty great in power…” (Iyov 37:23) At the moment when the Holy One said to Moshe ‘make me a Tabernacle’ he was dumbfounded and said ‘the glory of the Holy One fills the upper worlds and the lower, and He said to make Him a Tabernacle?’ Further, he gazed into the future and saw that Shlomo would arise and build the Holy Temple which would be greater than the Tabernacle, and he said before the Holy One “But will God indeed dwell on the earth?” (Melachim I 8:27) Moshe reasoned: if in reference to the Holy Temple, which is so much larger than the Tabernacle, Shlomo said this - then when it comes to the Tabernacle all the more so. Therefore Moshe said “He who dwells in the hidden place of the Most High…” (Tehillim 91:1) R’ Yehudah bar R’ Simon said: The One who dwells in the hidden place is above all His creations. What does the continuation “…in the shadow of the Almighty,” mean? In the shadow of Gd (b’tzel el). It is not written as ‘in the shadow of the Merciful’ or ‘in the shadow of the Gracious,’ but rather ‘in the shadow of the Almighty.’ In the shadow which Betzalel made, that is why it says ‘in the shadow of the Almighty’. The Holy One replied to Moshe ‘I do not see things the same way as you do. Rather it says twenty in the north, twenty in the south and eight in the west. Furthermore, I will I will come down and contract my Presence within a space of one cubit by one cubit.’

### Midrash: Shemot Rabbah 34:3

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# Is 43:20

Os animais do campo me honrarão, os chacais e as corujas, porque fornecerei água no deserto e riachos no ermo, para dar de beber a meu povo, meu escolhido,

But now thus said the L<small>ORD</small>—<br>Who created you, O Jacob,<br>Who formed you, O Israel:<br>Fear not, for I will redeem you;<br>I have singled you out by name,<br>You are Mine.

Commentary: Rashi on Isaiah 43:20:1**The beasts of the field shall honor Me** The place that is desolate and a habitat of the beasts of the field, for the jackals and for the ostriches.

### Commentary: Rashi on Isaiah 43:20:1

Commentary: Ibn Ezra on Isaiah 43:20:1*The beast of the field shall honour me,* for the good which I am doing for it. The dragons are mentioned, because they live in the wilderness. *To give drink to my people.* I shall do this unto the beasts for the sake of my people.

### Commentary: Ibn Ezra on Isaiah 43:20:1

Midrash: Midrash Tehillim 149:1An earthly king has dukes and viceroys who share with him in the burden of rule, and thus also share in the honor with which he is honored. But not so with The Holy Blessed One. God has no duke and no viceroy and no lieutenant. No other does God's work, only God alone. No other bears the burden, only God alone. Therefore, only God alone is to be praised.

### Midrash: Midrash Tehillim 149:1

Talmud: Chullin 64b:6serves **to include chicks** of pigeons **whose eyes have not** yet **opened** in the prohibition against consuming swarming things. The Gemara responds: This prohibition is **by rabbinic** law, **and the verse** cited is **a mere support** for it. One who eats the embryo of a kosher bird is not liable to receive lashes.

### Talmud: Chullin 64b:6

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# Is 40:9

Você, que traz boas novas a Sião, suba num alto monte. Você, que traz boas novas a Jerusalém, erga a sua voz com fortes gritos, erga-a, não tenha medo; diga às cidades de Judá: "Aqui está o seu Deus! "

Comfort, oh comfort My people,<br>Says your God.

Commentary: Malbim on Isaiah 40:9:1The description here is of Zion herself as the herald, and so too Jerusalem. It says - you Zion the herald go up on a high mountain and you Jerusalem raise your voice with strength, don't be afraid lest the thing which you announce not come to pass, because it certainly will come. Not only this but also say to the cities of Yehudah 'here is your Gd' as if you are pointing to something which has already come and exists. (I already explained in many places that in Zion was the seat of the king, the Sanhedrin and the place of the Holy Temple, while in Jerusalem dwelt the masses. Zion announces that He has returned His Presence to Zion and the kingship and the priesthood. Therefore the prophet advised him to ascend a high mountain. Jerusalem announces the ingathering of the exiles, therefore the prophet advised her to raise her voice in strength in order that those driven away hear and be gathered from the four corners of the heavens.

### Commentary: Malbim on Isaiah 40:9:1

Commentary: Rashi on Isaiah 40:9:1**O herald of Zion** Heb. מְבַשֶּׂרֶת. The prophets who herald Zion. [This is the feminine form.] Elsewhere (infra 52:7), he says, “the feet of the herald (מְבַשֵּׂר).” [This is the masculine form.] This denotes that if they are worthy, he will be as swift as a male. If they are not worthy, he will be as weak as a female and will delay his steps until the end.

### Commentary: Rashi on Isaiah 40:9:1

Commentary: Ibn Ezra on Isaiah 40:9:1מבשרת *That bringeth good tidings.* The feminine is used because עדה the congregation23*That is, the congregation of Zion or Israel.—This remark is directed against the Midrash explanation, quoted by Rashi, that sometimes the masculine form מבשר is used, sometimes the feminine מבשרת, to indicate that the good news will come either quickly, with vigour, as a man is used to go, if the Israelites will deserve it by a virtuous life, or slowly, without energy, like a woman, if the Israelites should fail to deserve it.* is to be supplied, but not because it signifies a female person.

### Commentary: Ibn Ezra on Isaiah 40:9:1

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### Commentary: Ibn Ezra on Isaiah 40:9:1

Commentary: Rashi on Isaiah 40:9:1**O herald of Zion** Heb. מְבַשֶּׂרֶת. The prophets who herald Zion. [This is the feminine form.] Elsewhere (infra 52:7), he says, “the feet of the herald (מְבַשֵּׂר).” [This is the masculine form.] This denotes that if they are worthy, he will be as swift as a male. If they are not worthy, he will be as weak as a female and will delay his steps until the end.

### Commentary: Rashi on Isaiah 40:9:1

Commentary: Malbim on Isaiah 40:9:1The description here is of Zion herself as the herald, and so too Jerusalem. It says - you Zion the herald go up on a high mountain and you Jerusalem raise your voice with strength, don't be afraid lest the thing which you announce not come to pass, because it certainly will come. Not only this but also say to the cities of Yehudah 'here is your Gd' as if you are pointing to something which has already come and exists. (I already explained in many places that in Zion was the seat of the king, the Sanhedrin and the place of the Holy Temple, while in Jerusalem dwelt the masses. Zion announces that He has returned His Presence to Zion and the kingship and the priesthood. Therefore the prophet advised him to ascend a high mountain. Jerusalem announces the ingathering of the exiles, therefore the prophet advised her to raise her voice in strength in order that those driven away hear and be gathered from the four corners of the heavens.

### Commentary: Malbim on Isaiah 40:9:1

Midrash: Midrash Tanchuma, Mishpatim 5:2**Now these are the ordinances (Exod. 21:1).** Scripture says elsewhere in reference to this verse: *He declareth His word unto Jacob … He hath not dealt so with any nation* (Ps. 147:19–20). Aquila the convert, Hadrian’s nephew, desired to be converted to Judaism, but he feared his uncle’s wrath.3*Aquila was credited with translating the Bible into Greek (see Gittin 56b). He was said to have been the son of Titus’ sister. Hadrian, who reigned from 117 to 138 C.E., promulgated a decree banning circumcision.* He told his uncle: “I want to engage in business.” “If you need to do so,” his uncle replied, “silver or gold is available to you.” Aquila responded: “I want to go into business in other lands in order to become acquainted with other people and need only your advice on how to do so.” He responded: “Whatever merchandise you trade in that you find low in price because it is ignored, deal in it, for it will ultimately rise in price and you will profit from it.” Then he went to Israel and studied the Torah.

### Midrash: Midrash Tanchuma, Mishpatim 5:2

Midrash: Midrash Tanchuma Buber, Toldot 16:2(Gen. 27:22:) THE VOICE IS THE VOICE OF JACOB. All voices are yours, as stated (in Exod. 19:16): AND THERE WERE VOICES (of thunder) AND LIGHTNINGS. And the rains come down only due to you, as stated (in Jer. 10:13): WHEN HE SOUNDS HIS VOICE, THERE IS TUMULT IN THE WATERS OF HEAVEN.

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### Midrash: Midrash Tanchuma, Mishpatim 5:2

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# Ex 24:7

Em seguida, leu o Livro da Aliança para o povo, e eles disseram: "Faremos fielmente tudo o que o Senhor ordenou".

Then [God] said to Moses, “Come up to <a href="/topics/the-tetragrammaton" class="namedEntityLink" data-slug="the-tetragrammaton">יהוה</a>, with Aaron, Nadab and Abihu, and seventy elders of Israel, and bow low from afar.

Targum: Onkelos Exodus 24:7He [God] had said to Moshe, ‘Go up to [the Presence of] [**before**] Adonoy, you, Aharon, Nadav, Avihu, and seventy of the elders of [the B’nei] Yisrael, and prostrate yourselves at a distance.

### Targum: Onkelos Exodus 24:7

Targum: Targum Jonathan on Exodus 24:7 And Michael, the Prince of Wisdom, said to Mosheh on the seventh day of the month, Come up before the Lord, thou and Aharon, Nadab and Abihu, and seventy of the elders of Israel, and worship at a distance.

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Commentary: Ibn Ezra on Exodus 24:7:1AND HE TOOK. When Moses read the Book of the Covenant to the elders and they accepted it upon themselves, he then took the remaining half of blood18*The half that had not been dashed on the altar.* and sprinkled it upon the people, that is, the elders, for they stood for all of Israel.19*It would have been impossible for Moses to sprinkle the blood upon all of the people. Hence I.E.’s comment.* We similarly find the same regarding the bullock offered for an error made by the congregation. We read there, *And the elders of the congregation*, who were representing all of Israel, *shall lay their hands upon the head of the bullock* (Lev. 4:15).

### Commentary: Ibn Ezra on Exodus 24:7:1

Commentary: Rashi on Exodus 24:7:1 ספר הברית THE BOOK OF THE COVENANT — the book which we have said contained the part of the Torah from בראשית till the “Giving of the Torah” including the Commandments that were given to them at Marah (Mekhilta d'Rabbi Yishmael 19:10:2; cf. Rashi on v. 4).

### Commentary: Rashi on Exodus 24:7:1

Commentary: Sforno on Exodus 24:7:1ספר הברית. The book in which G’d’s words had been recorded as well as the laws concerning which the covenant was concluded. Reference has to be made to this book in verse four of our chapter.

### Commentary: Sforno on Exodus 24:7:1

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Commentary: Rav Hirsch on Torah, Exodus 24:7:1V. 7. ספר הברית: das V. 4 niedergeschriebene Gesetz, das ihnen bereits V. 3 mündlich vollständig mitgeteilt und durch ihr Erfüllungsgelöbnis zur Bundesverpflichtung erwachsen war. — נעשה ונשמע, oben (V. 3) nach der *mündlichen Darstellung* der Gesetze, genügte das Gelöbnis: נעשה. Es waren ihnen ja die Gesetze vollständig *detailliert* zum Bewusstsein gebracht. Demgegenüber war nur "Erfüllung" anzugeloben. Die *Schrift* enthielt aber nur die Gesetze in ihren kurz gefaßten Grundnormen, wie *wir* sie in der Schrift vor uns haben, die Detaildarstellung verblieb der mündlichen Belehrung und der Auffassung im Geiste durchs Gehör. Dem *zu lesenden, geschriebenen* Gesetze gegenüber würde sich das נעשה-Gelöbnis nur auf den, ohne mündliche Überlieferung unvollständigen, Wortlaut beziehen. Sie fügten *hier* daher: "ונשמע" hinzu, und sagten damit: *alles*, was Gott gesprochen, nicht nur die uns hier vorgelesenen Grundzüge, wollen wir vollbringen, und zu diesem Ende auch "*hören*", d. h.: uns durch Kennenlernen und Beachten des *Mündlichverbliebenen* in den Stand setzen, den göttlichen Willen *wirklich* und *vollkommen* zu erfüllen.

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Commentary: Siftei Chakhamim, Exodus 24:7:1**From Bereishis till the Giving of the Torah. . .** Therefore it is called [“*the* Book,”] with ה"א הידיעה , because it is referring to what was mentioned before (v. 4), “Moshe wrote down. . .”

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### Commentary: Chizkuni, Exodus 24:7:1

Midrash: Shemot Rabbah 42:1"Now leave me be to make an end of them." Had Moses caught the Holy-One-Blessed be He in his grip that He had to say: "Leave Me Be"? But to what may this be comapred? To a king who became angry with his son and took him to an ante-room and set about to try and kill him. There he shouted fro the room: Leave me alone to kill him! The boy's tutor who was standing outside, reasoned thus: Both the king and his son are in a room together inside. Why then does he shout: Leave me alone? Te reasn must be that the king really wants me to go in and make peace between him and his son. That is why he cries out: Leave me alone!

### Midrash: Shemot Rabbah 42:1

Midrash: Shemot Rabbah 23:10Four kinds of proud beings were created in the world: the proudest of all - man; of birds - the eagle; of domesticated animals - the ox; of wild animals - the lion; and all of them are stationed beneath the chariot of the Holy One..."

### Midrash: Shemot Rabbah 23:10

Midrash: Pesikta Rabbati 33:1... Teach us o teacher: toward where should one who prays orient his heart? This is what our Rabbis taught: one should orient his heart toward the place of the Holy of Holies (Berachot 4:5). R’ Eliezer ben Yaakov says: if one is praying outside of the land, he should orient his heart to the land of Israel. If one is praying within the land of Israel, he should orient his heart to Jerusalem. If one is praying in Jerusalem, he should orient his heart to the Holy Temple. If one is praying in the Holy Temple, he should orient his heart to the Holy of Holies. R’ Avin the Levi said: “our neck is like the Tower of David, built as a model (talpiyot)…” (Song of Songs 4:4) What does talpiyot mean? The hill (tel) toward which all turns (peniyot) are directed. And after all this praise, it is written “Open your doors, O Lebanon, and let the fire consume your cedars.” (Zechariah 11:1) And so too they said “He has hurled fire into my bones…” (Lamentations 1:13) Israel said to Him: Master of the World! How long will it be like this? Did You not write in Your Torah “…the one who ignited the fire shall surely pay” (Exodus 22:5)? And You are the one who ignited the fire, as it says “From above He has hurled fire into my bones…” (Lamentations 1:13) You need to rebuild it and to console us, not at the hands of an angel but You in Your glory. The Holy One said to them: by your life, so I will do! As it says “The Lord is the builder of Jerusalem; He will gather the outcasts of Israel.” (Psalms 147:2) And I am the one who consoles you. From where do we learn this? From that which they read in the prophets “I, yea I am He Who consoles you…” (Isaiah 51:12)

### Midrash: Pesikta Rabbati 33:1

Midrash: Shemot Rabbah 21:5Moses immediately hearkened to God and went to divide the sea, but the sea refused to comply, exclaiming, "Shall I split at your behest? Am I not greater than you, since I was created on the third day and you on the sixth?" When Moses heard this, he went and informed God, "The sea refuses to part."

### Midrash: Shemot Rabbah 21:5

Midrash: Shemot Rabbah 42:7"Now leave me be to make an end of them." Had Moses caught the Holy-One-Blessed be He in his grip that He had to say: "Leave Me Be"? But to what may this be comapred? To a king who became angry with his son and took him to an ante-room and set about to try and kill him. There he shouted fro the room: Leave me alone to kill him! The boy's tutor who was standing outside, reasoned thus: Both the king and his son are in a room together inside. Why then does he shout: Leave me alone? Te reasn must be that the king really wants me to go in and make peace between him and his son. That is why he cries out: Leave me alone!

### Midrash: Shemot Rabbah 42:7

Midrash: Shemot Rabbah 42:8"Now leave me be to make an end of them." Had Moses caught the Holy-One-Blessed be He in his grip that He had to say: "Leave Me Be"? But to what may this be comapred? To a king who became angry with his son and took him to an ante-room and set about to try and kill him. There he shouted fro the room: Leave me alone to kill him! The boy's tutor who was standing outside, reasoned thus: Both the king and his son are in a room together inside. Why then does he shout: Leave me alone? Te reasn must be that the king really wants me to go in and make peace between him and his son. That is why he cries out: Leave me alone!

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### Midrash: Shemot Rabbah 21:5

Midrash: Sifrei Devarim 344:6(Devarim 33:3) "He also loved the peoples": We are hereby taught that the L-rd loved Israel more than He had ever loved any nation or kingdom.

### Midrash: Sifrei Devarim 344:6

Midrash: Sifrei Devarim 344:3(Devarim 33:3) "He also loved the peoples": We are hereby taught that the L-rd loved Israel more than He had ever loved any nation or kingdom.

### Midrash: Sifrei Devarim 344:3

Midrash: Sifrei Devarim 320:6(Devarim 32:19) "And the L-rd saw and thrust away": R. Yehudah says: At the (very) time that they are seen (favorably) by Him, they thrust Him away! "in anger at His sons and daughters."

### Midrash: Sifrei Devarim 320:6

Midrash: Pesikta Rabbati 41:1... Teach us oh, teacher: A court which sanctified the month, but not at Eintav with witnesses, is it sanctified? R’ Abahu said in the name of R’ Chiya the great: if a court sanctified the month without witnesses, it is sanctified, as it says “…which you shall designate in their appointed time.” (Leviticus 23:4) This means whether it is with witnesses or without. Whether witnesses saw it or not it is sanctified, as it says ‘which you shall designate.’ And why did the court intercalate a month into the calendar at Eintav? Because this was the meeting place for the court. Therefore on Rosh HaShana which fell out on Shabbat the shofar is not blown anywhere except at Eintav, in the place where the court sat and intercalated the years and months. The Holy One said: Zion is the meeting place for the whole world, as it says “…for out of Zion shall the Torah come forth, and the word of the Lord from Jerusalem.” (Isaiah 2:3) Therefore when I redeem Zion and her exiles, as it says “Zion shall be redeemed through justice and her penitent through righteousness,” (Isaiah 1:27) they will come and blow the shofar within her. From where do we learn this? From how the prophet finished his words “Sound a shofar in Zion…” (Yoel 2:15). This is how R’ Tanchuma opened in the name of the House of R’ Aba: “The fairest of branches (nof) , the joy of the entire earth- Mount Zion, by the north side, the city of a great king.” (Psalms 48:3) What does nof mean? A bride (kloninfe). Another explanation. ‘The fairest of branches’ R’ Chanina bar Pappa said: The most beautiful in her branches, like the fig whose roots are in the land, rising up with her branches going out in every direction, she is beautiful. This is why Jerusalem is called the fairest of branches, because in the future she will be so “And it became wider and it wound higher and higher…” (Ezekiel 41:7) Another explanation. ‘The fairest of branches’ R’ Berachia said: The one who is beautiful through the waving (hanafat) of her omer offering. R’ Yitzchak said: The one who is beautiful because in the future she will wave away the nations of the world. R’ Levi said: the fairest of branches (nof) because everyone beautifies her, praises her and waves (manifim) to her. “Tyre, you said, 'I am the perfection of beauty.'” (Ezekiel 27:3) but everyone praises and says ‘how beautiful’ to Jerusalem “Is this the city that was called the perfection of beauty, the joy of all the earth?” (Lamentations 2:15) Another explanation. ‘The fairest of branches’ R’ Levi said: her branches are beautiful through the circling of the altar. Another explanation. ‘The fairest of branches, the joy of the entire earth’ R’ Yochanan said: there was a dome of accounting outside of Jerusalem, and they would take their accounts to do them outside of Jerusalem under that dome outside of the city limits. Within the city they would eat, drink and be joyful. Another explanation. ‘The fairest of branches, the joy of the entire earth’ Through the dew which comes out from there and causes the grains to wave (m’nafef), gives blessing and makes all the land rejoice. ‘The fairest of branches, the joy of the entire earth’ R’ Yonatan of Bet Guvrin went into Jerusalem with merchandise in his hands and no one was around. He said: and this is the joy of the entire earth?! He hadn’t finished saying this before he sold everything that was in his hands. “…Mount Zion, by the north side…” (Psalms 48:3) And is Zion located in the north, isn’t it actually in the south? What is ‘the north side’? That her sacrifices were offered “…on the northern side of the altar…” (Leviticus 1:11) And what does “…the city of a great king…” (Psalms 48:3) mean? The city of the Great King. Another explanation. ‘The fairest of branches, the joy of the entire earth’ R’ Levi said: joy comes from Zion, “…and they shall come to Zion with song, with joy of days of yore shall be upon their heads…” (Isaiah 35:10) The blessing comes from there, “Like the dew of Hermon, that comes down upon the mountains of Zion; for there the Lord commanded the blessing, even life forever.” (Psalms 133:3) The Torah comes from Zion “…from out of Zion comes the Torah…” (Isaiah 2:3) Help comes to Israel out Zion, “Send forth your help from the sanctuary, and support you out of Zion.” (Psalms 20:3) Life comes from Zion, “…for there the Lord commanded the blessing, even life forever.” (Psalms 133:3) Salvation comes from Zion, as it says “Oh that the salvation of Israel were come out of Zion!” (Psalms 14:7) And the shofar blast which will bring near the redemption of Israel comes out of Zion “Blow the shofar in Zion, and sound an alarm in My holy mountain; Let all the inhabitants of the land tremble; For the day of the Lord comes, for it is at hand…” (Yoel 2:15)

### Midrash: Pesikta Rabbati 41:1

Midrash: Vayikra Rabbah 27:7Vayikra Rabbah 27:5

### Midrash: Vayikra Rabbah 27:7

Midrash: Shemot Rabbah 51:8...Even though Moshe was the Gizbar: he called others to perform the accounting. The verse does not read ‘these are the records that were drawn up by Moshe’ but instead these are the records that were drawn up at the (LIT mouth) request Moshe. (Moshe did what he could do to be assured that he would be held accountable; accounted for by the mouth of Moshe; the work of the Leviim under the direction of Itamar

### Midrash: Shemot Rabbah 51:8

Midrash: Shemot Rabbah 42:7"Now leave me be to make an end of them." Had Moses caught the Holy-One-Blessed be He in his grip that He had to say: "Leave Me Be"? But to what may this be comapred? To a king who became angry with his son and took him to an ante-room and set about to try and kill him. There he shouted fro the room: Leave me alone to kill him! The boy's tutor who was standing outside, reasoned thus: Both the king and his son are in a room together inside. Why then does he shout: Leave me alone? Te reasn must be that the king really wants me to go in and make peace between him and his son. That is why he cries out: Leave me alone!

### Midrash: Shemot Rabbah 42:7

Midrash: Midrash Tanchuma Buber, Vaera 9:2Another interpretation (of Exod. 7:1): SEE, I HAVE SET YOU AS A GOD TO PHARAOH. What is the meaning of TO PHARAOH? &lt;Just&gt; because I called you a god, your spirit should not become &lt;too&gt; haughty for you. You are a god only to Pharaoh. So it also says (in Exod. 6:2): SO GOD SPOKE UNTO MOSES AND SAID UNTO HIM: I AM THE LORD. What is the meaning of I AM THE LORD? Actually he said to him: Although I made you a god, I am the Lord. You are a god only to Pharaoh. It says so (in Exod. 7:1): SEE, I HAVE SET YOU AS A GOD TO PHARAOH.59*Cf. above, 2:1; below, 5:15; PRK* 12:23.

### Midrash: Midrash Tanchuma Buber, Vaera 9:2

Midrash: Sifrei Devarim 320:6(Devarim 32:19) "And the L-rd saw and thrust away": R. Yehudah says: At the (very) time that they are seen (favorably) by Him, they thrust Him away! "in anger at His sons and daughters."

### Midrash: Sifrei Devarim 320:6

Midrash: Shemot Rabbah 23:10Four kinds of proud beings were created in the world: the proudest of all - man; of birds - the eagle; of domesticated animals - the ox; of wild animals - the lion; and all of them are stationed beneath the chariot of the Holy One..."

### Midrash: Shemot Rabbah 23:10

Midrash: Pesikta Rabbati 41:1... Teach us oh, teacher: A court which sanctified the month, but not at Eintav with witnesses, is it sanctified? R’ Abahu said in the name of R’ Chiya the great: if a court sanctified the month without witnesses, it is sanctified, as it says “…which you shall designate in their appointed time.” (Leviticus 23:4) This means whether it is with witnesses or without. Whether witnesses saw it or not it is sanctified, as it says ‘which you shall designate.’ And why did the court intercalate a month into the calendar at Eintav? Because this was the meeting place for the court. Therefore on Rosh HaShana which fell out on Shabbat the shofar is not blown anywhere except at Eintav, in the place where the court sat and intercalated the years and months. The Holy One said: Zion is the meeting place for the whole world, as it says “…for out of Zion shall the Torah come forth, and the word of the Lord from Jerusalem.” (Isaiah 2:3) Therefore when I redeem Zion and her exiles, as it says “Zion shall be redeemed through justice and her penitent through righteousness,” (Isaiah 1:27) they will come and blow the shofar within her. From where do we learn this? From how the prophet finished his words “Sound a shofar in Zion…” (Yoel 2:15). This is how R’ Tanchuma opened in the name of the House of R’ Aba: “The fairest of branches (nof) , the joy of the entire earth- Mount Zion, by the north side, the city of a great king.” (Psalms 48:3) What does nof mean? A bride (kloninfe). Another explanation. ‘The fairest of branches’ R’ Chanina bar Pappa said: The most beautiful in her branches, like the fig whose roots are in the land, rising up with her branches going out in every direction, she is beautiful. This is why Jerusalem is called the fairest of branches, because in the future she will be so “And it became wider and it wound higher and higher…” (Ezekiel 41:7) Another explanation. ‘The fairest of branches’ R’ Berachia said: The one who is beautiful through the waving (hanafat) of her omer offering. R’ Yitzchak said: The one who is beautiful because in the future she will wave away the nations of the world. R’ Levi said: the fairest of branches (nof) because everyone beautifies her, praises her and waves (manifim) to her. “Tyre, you said, 'I am the perfection of beauty.'” (Ezekiel 27:3) but everyone praises and says ‘how beautiful’ to Jerusalem “Is this the city that was called the perfection of beauty, the joy of all the earth?” (Lamentations 2:15) Another explanation. ‘The fairest of branches’ R’ Levi said: her branches are beautiful through the circling of the altar. Another explanation. ‘The fairest of branches, the joy of the entire earth’ R’ Yochanan said: there was a dome of accounting outside of Jerusalem, and they would take their accounts to do them outside of Jerusalem under that dome outside of the city limits. Within the city they would eat, drink and be joyful. Another explanation. ‘The fairest of branches, the joy of the entire earth’ Through the dew which comes out from there and causes the grains to wave (m’nafef), gives blessing and makes all the land rejoice. ‘The fairest of branches, the joy of the entire earth’ R’ Yonatan of Bet Guvrin went into Jerusalem with merchandise in his hands and no one was around. He said: and this is the joy of the entire earth?! He hadn’t finished saying this before he sold everything that was in his hands. “…Mount Zion, by the north side…” (Psalms 48:3) And is Zion located in the north, isn’t it actually in the south? What is ‘the north side’? That her sacrifices were offered “…on the northern side of the altar…” (Leviticus 1:11) And what does “…the city of a great king…” (Psalms 48:3) mean? The city of the Great King. Another explanation. ‘The fairest of branches, the joy of the entire earth’ R’ Levi said: joy comes from Zion, “…and they shall come to Zion with song, with joy of days of yore shall be upon their heads…” (Isaiah 35:10) The blessing comes from there, “Like the dew of Hermon, that comes down upon the mountains of Zion; for there the Lord commanded the blessing, even life forever.” (Psalms 133:3) The Torah comes from Zion “…from out of Zion comes the Torah…” (Isaiah 2:3) Help comes to Israel out Zion, “Send forth your help from the sanctuary, and support you out of Zion.” (Psalms 20:3) Life comes from Zion, “…for there the Lord commanded the blessing, even life forever.” (Psalms 133:3) Salvation comes from Zion, as it says “Oh that the salvation of Israel were come out of Zion!” (Psalms 14:7) And the shofar blast which will bring near the redemption of Israel comes out of Zion “Blow the shofar in Zion, and sound an alarm in My holy mountain; Let all the inhabitants of the land tremble; For the day of the Lord comes, for it is at hand…” (Yoel 2:15)

### Midrash: Pesikta Rabbati 41:1

Midrash: Pesikta Rabbati 33:1... Teach us o teacher: toward where should one who prays orient his heart? This is what our Rabbis taught: one should orient his heart toward the place of the Holy of Holies (Berachot 4:5). R’ Eliezer ben Yaakov says: if one is praying outside of the land, he should orient his heart to the land of Israel. If one is praying within the land of Israel, he should orient his heart to Jerusalem. If one is praying in Jerusalem, he should orient his heart to the Holy Temple. If one is praying in the Holy Temple, he should orient his heart to the Holy of Holies. R’ Avin the Levi said: “our neck is like the Tower of David, built as a model (talpiyot)…” (Song of Songs 4:4) What does talpiyot mean? The hill (tel) toward which all turns (peniyot) are directed. And after all this praise, it is written “Open your doors, O Lebanon, and let the fire consume your cedars.” (Zechariah 11:1) And so too they said “He has hurled fire into my bones…” (Lamentations 1:13) Israel said to Him: Master of the World! How long will it be like this? Did You not write in Your Torah “…the one who ignited the fire shall surely pay” (Exodus 22:5)? And You are the one who ignited the fire, as it says “From above He has hurled fire into my bones…” (Lamentations 1:13) You need to rebuild it and to console us, not at the hands of an angel but You in Your glory. The Holy One said to them: by your life, so I will do! As it says “The Lord is the builder of Jerusalem; He will gather the outcasts of Israel.” (Psalms 147:2) And I am the one who consoles you. From where do we learn this? From that which they read in the prophets “I, yea I am He Who consoles you…” (Isaiah 51:12)

### Midrash: Pesikta Rabbati 33:1

Midrash: Sifrei Devarim 344:6(Devarim 33:3) "He also loved the peoples": We are hereby taught that the L-rd loved Israel more than He had ever loved any nation or kingdom.

### Midrash: Sifrei Devarim 344:6

Midrash: Sifrei Devarim 344:3(Devarim 33:3) "He also loved the peoples": We are hereby taught that the L-rd loved Israel more than He had ever loved any nation or kingdom.

### Midrash: Sifrei Devarim 344:3

Midrash: Midrash Tanchuma, Vayikra 1:1(Lev. 1:1:) “Then [the Lord] called unto Moses [and spoke unto him].” This text is related (to Ps. 103:20), “Bless the Lord, O His messengers,1*Mal’akhaw*. Throughout this section of the midrash *mal’akh*(*im*) is interpreted as referring to humans; therefore “messenger(s)” is a more appropriate translation here than the more usual “angel(s).” mighty in strength who fulfill His word.”2*Lev. R. 1:1.* These are the prophets, since they are called messengers where it is stated (in Numb. 20:16), “and He sent a messenger (*mal'akh*) who brought us out of Egypt.”3*Numb. R. 16:1; see also Gen. R. 68:12, according to which the angels on Jacob’s ladder symbolized Moses ascending and descending Sinai.* So also (in II Chron. 36:16), “But they mocked the messengers (*mal'akhim*) of God, [disdained His words, and taunted His prophets].” R. Huna said in the name of R. Aha, “These [messengers] are Israel, since it says (in Ps. 103:20), ‘mighty in strength who fulfill His word, hearkening to the voice of His word,’ in [reference to the fact] that they [were the ones who] had put fulfilling ahead of hearkening.”4*In Exod. 24:7, where Israel promises: WE WILL FULFILL AND WE WILL HEARKEN, in that order.* R. Isaac the Smith said, “These are those who observe the sabbatical year. So why were they called mighty in strength? When [such a one] sees his field abandoned, his trees abandoned, his fences breached, and sees his fruit trees eaten, he suppresses his drive (like one mighty in strength) and does not speak.” And thus have our masters taught (in *Avot* 4:1): And who is mighty? One who subdues his drive.5*Also Tamid* 32a. R. Tanhum ben Hanila'i says (Ps. 103:20), “’Mighty in strength.’ This is Moses because no one is as mighty in strength as Moses. When Israel stood before Mount Sinai, they were not capable of hearing the divinely spoken word, as stated (in Deut. 5:22), ‘if we continue hearing the voice of the Lord our God any longer, we shall die.’ But Moses was not harmed.” [This is ] in order to teach you that the righteous ones are greater than the ministering angels, since the ministering angels are not able to hear His voice. Rather they stand with excitement and dismay, while the righteous are able to hear His voice. It is so stated (in Joel 2:11), “The Lord shouts aloud before His army, for His host is very great, for mighty is the one who fulfills His word.” “His host” denotes angels, since it is stated (regarding angels in Gen. 32:3), “This is God's host.” And so it says (in Dan. 7:10), “thousands upon thousands ministered to Him.” And who is stronger than them? The righteous, of whom it is stated (in Joel 2:11), “for mighty is the one who fulfills His word,” i.e., a righteous person who does His bidding. And who is this? This is Moses, to whom the Holy One, blessed be He, said, “Make a tabernacle.” So he was hurried and made it. Then he stood alone outside, because he was afraid to enter the tent of meeting, as stated (in Exod. 40:35), “Now Moses could not enter the tent of meeting.” The Holy One, blessed be He, said, “It is not right for Moses, since he made the tabernacle, to stand outside while I stand inside; so look, I am calling upon him to enter.” It is therefore written (in Lev. 1:1), “Then [the Lord] called unto Moses.” Ergo, greater is the strength of the righteous, in that they are able to hear His voice! So also it is written concerning Samuel (in I Sam. 3:10), “Then the Lord came, and stood there, and He called as at other times, ‘Samuel, Samuel’; so Samuel said, ‘Speak, for Your servant is listening.’” Therefore David has said (in Ps. 103:20), “mighty in strength who fulfill His word.” Now if you say that, when He spoke with Moses, He spoke in a low voice, [and] for that reason he was able to hear, He only spoke in the voice [used in] the giving of Torah. [That was] when they heard His voice and were dying at the first utterance. It is so stated (in Deut. 5:22), “if we continue [hearing the voice of the Lord our God any longer, we shall die].” And so it says (in Cant. 5:6), “my soul departed when He spoke.” And where is it shown that He spoke with the voice [used in] the giving of Torah? Where it says (in Ps. 29:4), “The voice of the Lord has power.” It also says so (in Numb. 7:89), “When Moses went into the tent of meeting to speak with Him, he would hear the voice speaking unto him,” the voice which he heard in the giving of Torah. He also spoke thus for each and every utterance and for each and every saying, as it is stated (Ps. 29:5), “The voice of the Lord breaks the cedars.” Perhaps you will say that Israel heard the voice from outside.6*Sifra* to Lev. 1:1, (2: *Wayyiqra*, Pereq 2). The text (of Numb. 7:89) reads, “he would hear the voice.” He alone heard the voice. But since He spoke in a loud voice, why did they not hear? Because the Holy One, blessed be He, decreed over the utterance, that it would go forth and come to Moses. So the Holy One, blessed be He, made a path for it by which the utterance went forth until it reached Moses, but it was not heard here and there. It is so stated (in Job 28:25), “To fix a weight for the wind.” Thus, when each saying went forth from the mouth of the Holy One, blessed be He, every one had a [fixed] weight. And so it says (in Job 28:26), “and a way for the thunder of voices,”7*The midrash requires this literal translation. A more idiomatic translation would read: A WAY FOR THUNDERSTORMS.* in that the Holy One, blessed be He, made a way for that voice, because it was going forth to Moses alone. Thus it is stated (in Lev. 1:1), “Then [the Lord] called unto Moses and spoke unto him.” It was heard by him and not by another. It is therefore stated (in Ps. 103:20), “mighty in strength who fulfill His word.” (Lev. 1:1:) “Then [the Lord] called unto Moses [and spoke unto him].” This text is related (to Prov. 25:7), “For it is better that you be told, ‘Come up here,’ than that you be put down before a prince, whom your eyes have seen.” R. Tanhum says, “Keep two or three places distance from your [rightful] place so that they will say to you, ‘Come up higher.’ So do not come up, lest they tell you, ‘Go down.’” R. Tanhuma says (Prov. 20:15), “’There is gold and a multitude of jewels, but lips with knowledge are a precious object.’ The proverb says, ‘If you lack knowledge, what do you possess? If you possess knowledge, what do you lack?’8*Ned. 41a; PRK* 3:1; Numb. R. 19:3; Eccl. R. 7:23:1. Even Moses did not ascend until the Holy One, blessed be He, called him (in Lev. 1:1), ‘Then [the Lord] called unto Moses.’”

### Midrash: Midrash Tanchuma, Vayikra 1:1

Midrash: Bamidbar Rabbah 14:10... “Moab is my washbasin…” (Tehillim 60:10) When Israel entered into their land in order to inherit it, the Holy One forbid them to conquer these three nations, as it says “Do not distress the Moabites…” (Devarim 2:9) So too regarding Edom it is written “You shall not provoke them…” (Devarim 2:5) From where do we learn that they were not to conquer the land of the Pelishtim? Because it is written “God did not lead them [by] way of the land of the Philistines for it was near…” (Shemot 12:17) The oath which Avraham swore to Avimelech was still near in time, “And now, swear to me here by God, that you will not lie to me or to my son or to my grandson…” (Bereshit 21:23) His grandson was still alive. In the future the Holy One will permit Israel to conquer all three, as it says “And they shall fly of one accord against the Philistines in the west, together they shall plunder the children of the East; upon Edom and Moab shall they stretch forth their hand, and the children of Ammon shall obey them.” (Yeshayahu 11:14) And it is translated as ‘they will join shoulder to shoulder as one to wipe out the Phillistines.’ Therefore it says “…Philistia, join me…” (Tehillim 60:10), Edom and Moav are their occupation as it says “Moab is my washbasin; on Edom I will throw my lock…” (ibid.)

### Midrash: Bamidbar Rabbah 14:10

Midrash: Vayikra Rabbah 1:1**And he called to Moshe:** Rabbi Tanchum Bar Chanilai opened (Psalms 103:20), “'Bless the Lord, His messengers (*malachav*), powerful ones who fulfill His word, etc.' About whom is the verse speaking? If the verse is speaking about the [angels], has it not already been stated, 'Bless the Lord, all of His Hosts?' Behold, it is only speaking about [people]. [About the angels,] since they are able to accomplish the errands of the Holy One, blessed be He, they are told, ' Bless the Lord, all of His Hosts'; but [about people], since they are not able to accomplish the errands of the Holy One, blessed be He, hence it states, 'Bless the Lord, His messengers,' and not 'all of His messengers.'” Another explanation: The prophets are called messengers. So is it written (Numbers 20:16), “and He sent a messenger and he took us out of Egypt.' And was it an angel of the Lord, and was it not Moshe? And [so] why is he called a messenger? Rather, from here [we see that] prophets are called messengers. And like it is (Judges 2:1) “And a messenger of the Lord came up from Bokhim.” Was it an angel of the Lord and was it not Pinchas? And [so] why did it call him a messenger? But rather Rabbi Simon said, “When Pinchas had the holy spirit come upon him, his face would burn like torches.” And our rabbis said, “Manoach's wife said to him (Judges 13:16), 'Behold, a man of God is coming towards me and his appearance is like the appearance of an angel of God' – she thought that he was a prophet and he was [actually] an angel.” Rabbi Yochanan said, “From their essence, the prophets were called messengers – so it is written (Chaggai 1:13), 'And Chaggai, the messenger of the Lord in the service of the Lord said.' Perforce you learn that from their essence, prophets were called messengers.” (Psalms 103:20) “Powerful ones who fulfill His word, etc.” – about what is the verse speaking? Rabbi Yitzchak said, “The verse is speaking about those that observe the sabbatical year. It is customary in the world that a man will fulfill a commandment for a day, for a Shabbat, for a month, but for the rest of the days of the year? And this one watches his field empty, watches his vineyard empty and he gives his purse and is silent – is there one more powerful than this one? And if you would say that it is not speaking about those that observe the sabbatical year, here it states, 'who fulfill his word' and later it states (Deuteronomy 15:2) 'This is the word of the Sabbatical.' Just like regarding the word that is stated later on, the verse is speaking about those that observe the Sabbatical year, so too the word stated here, - it is about those that observe the Sabbatical year that the verse is speaking. "Who fulfill His word" - Rabbi Huna said in the name of Rav Acha, "The verse is speaking about Israel when they were standing in front of Mount Sinai; as they had fulfilling precede hearing and said (Exodus 24:7), 'Everything that the Lord said, we will fulfill and we will hear.'" [The verse in Psalms continues] "To listen to the voice of His word" - Rabbi Tanchum Bar Chanilai said, "It is customary in the world that a load that is difficult for one [to carry] is comfortable for two, and [one difficult] for two is comfortable for four; and [so] would a load that is difficult for sixty multitudes be comfortable for one? All of Israel was standing in front of Mount Sinai and saying (Deuteronomy 5:22), 'if we continue to listen, etc.' and [yet] Moshe listens to the Voice of the word by himself and lives? You should know that it is so, as from all of them He only called to Moshe. Hence it states, 'And He called to Moshe.'"

### Midrash: Vayikra Rabbah 1:1

Midrash: Shir HaShirim Rabbah 6:5:1**“Avert your eyes from me, as they excite my arrogance. Your hair is like a flock of goats that streams down from Gilad” (Song of Songs 6:5).**  
“Avert your eyes,” Rabbi Azarya [said] in the name of Rabbi Yehuda ben Rabbi Simon: [This is analogous] to a king who was angry at the queen and banished her, expelling her from the palace. What did she do? She went and concealed her face behind a pillar outside the palace. When the king passed, the king said: ‘Remove her from before me, as I am unable to bear [her suffering].’ So too, when the rabbinical court convenes and decrees fasts and the individuals fast, the Holy One blessed be He says: ‘I am unable to bear it.’16*God is unable to bear their distress and therefore alleviates the suffering or ends the drought that was the cause of their fasting.* “As they excite my arrogance”—they caused Me to extend My hand against My world.17*It is due to the merit of the righteous individuals that I displayed My dominance over the world by redeeming Israel from Egypt.*   
When the rabbinical court convenes and decrees fasts and the children fast, the Holy One blessed be He says: ‘I am unable to bear it.’ “As they excite my arrogance,” they crowned Me as king over them, and said: “The Lord will reign for ever and ever” (Exodus 15:18). When they decree fasts and the elderly fast, the Holy One blessed be He says: ‘I am unable to bear it.’ “As they excite my arrogance [*hirhivuni*],” they accepted My kingdom over them at Sinai, and said: “Everything that the Lord says we will perform and we will heed” (Exodus 24:7), and it is written: “To those of my acquaintance, I mention Rahav18*In this verse, too, the word Rahav is a term indicating exaltedness or kingship, as the word hirhivuni*, which shares the same root as Rahav, is understood in the midrash. and Babylon…” (Psalms 87:4).  
Rabbi Pinḥas [said] in the name of Rabbi Ḥama bar Ḥanina bar Pappa: It is written: “Even the rebellious You captured to dwell over, Lord God” (Psalms 68:19); even the rebellious, the Holy One blessed be He rests His Divine presence in their midst. By what merit? By the merit of: “Everything that the Lord says we will perform and we will heed.”  
“Your hair is like a flock of goats,” just as the goat is contemptible,19*This is because its tail does not cover its sexual organs.* so, too, Israel was contemptible in Shitim, as it is stated: “Israel was living in Shitim, [and the people began to engage in licentiousness with the daughters of Moav]” (Numbers 25:1).

### Midrash: Shir HaShirim Rabbah 6:5:1

Midrash: Shir HaShirim Rabbah 4:9:1**“You have charmed me, my sister, my bride; you have charmed me with one of your eyes, with one bead of your necklace”** (Song of Songs 4:9).  
“You have charmed me [*libavtini*],118*This word is spelled in Hebrew with the letter bet* doubled, which is expounded as an allusion to two hearts [*levavot*]: the good inclination and the evil inclination. my sister, my bride; you have charmed me” – the Holy One blessed be He said: You had one heart [*lev*]119*The Sages refer to a person as having two hearts due to the capacity one has to do good or evil. When acting properly, one is referring to as serving God with both of one’s hearts. When sinning, one is referred to as serving God with only one heart while rebelling against God with one’s other heart.* in Egypt, but you [eventually] gave Me two hearts. “You have charmed me with one of your eyes” – with the blood of the paschal offering and the blood of circumcision; “with one bead of your necklace” – this is Moses, who was the most outstanding and mighty among your tribes.  
Another matter: “You have charmed me [*libavtini*], my sister, my bride” – the Holy One blessed be He said: You had one heart [*lev*] at the sea, but you [eventually] gave Me two hearts. “You have charmed me with one of your eyes” – as you stood before Me on Mount Sinai and said: “Everything that God spoke we will perform and we will heed” (Exodus 24:7); “with one bead of your necklace” – this is Moses, who was the most outstanding and mighty among your tribes.  
Another matter: “You have charmed me [*libavtini*]” – the Holy One blessed be He said: You had one heart [*lev*] in the wilderness, but you [eventually] gave Me two hearts. “You have charmed me with one of your eyes” – with the establishment of the Tabernacle, as it is stated: “On the day the Tabernacle was established, [the cloud covered the tabernacle]” (Numbers 9:15);120*The cloud symbolized God’s Presence resting on the Tabernacle. He was “charmed” by the people’s generosity in donating toward the building of the Tabernacle. In rabbinic Hebrew donating generously can be referred to as donating “with a good eye.”* “with one bead of your necklace” – this is Moses, who was the most outstanding and mighty among your tribes. Some say [the verse is referring to] the women of the generation of the wilderness, who were upright. When they encountered that incident they paused, considered the matter, and did not give any of their nose rings for the incident of the Golden Calf. When they heard that they were forbidden to their husbands they immediately locked their doors.121*When they heard about the laws of family purity, according to which there are times when a woman is forbidden to her husband, they accepted these laws immediately and refused to have relations with their husbands during those times.*   
Another matter: “You have charmed me [*libavtini*], my sister, my bride” – the Holy One blessed be He said: You had one heart [*lev*] with the scouts, but you gave Me two hearts. These are Joshua and Caleb, as it is stated: “Except Caleb son of Yefuneh the Kenizite, and Joshua son of Nun…” (Numbers 32:12). “With one bead of your necklace” – this is Moses, who was the most outstanding and mighty among your tribes.  
Another matter: “You have charmed me [*libavtini*], my sister, my bride” – the Holy One blessed be He said: You had one heart [*lev*] in the Shitim, but you gave Me two hearts. “You have charmed me with one of your eyes” – this is Pinḥas, as it is stated: “Pinḥas stood up to carry out judgment.… and it was considered righteousness for him” (Psalms 106:30–31). “With one bead of your necklace” – this is Moses.

### Midrash: Shir HaShirim Rabbah 4:9:1

Midrash: Shir HaShirim Rabbah 4:7:1**“All of you is fair, my love, and there is no blemish in you” (Song of Songs 4:7).**  
“All of you is fair, my love” – this is Jacob our patriarch, whose bed was unflawed and no waste was found among it.92*Unlike his father and grandfather, all his offspring were righteous.*  
What is, “all of you is fair, my love”? Rabbi Shimon ben Yoḥai taught: When Israel stood before Mount Sinai and said: “Everything that God spoke we will perform and we will heed” (Exodus 24:7), at that moment there were in their midst neither *zav*, nor leper, nor lame, nor blind, nor mute, nor deaf, nor imbecile, nor depressed, nor fool, nor doubter. Regarding that moment it is stated: “All of you is fair, my love.” When they sinned, there were not easy times, and there were in their midst *zav*, leper, lame, blind, mute, deaf, imbecile, and fool. At that moment it is stated: “They shall banish from the camp every leper and every *zav*” (Numbers 5:2).  
Rabbi Ḥelbo said: It is written: “The one who presented his offering on the first day was [Naḥshon son of Aminadav of the tribe of Judah. And his offering was…]” (Numbers 7:12–13). “On the second day, presented Netanel [son of Tzuar].… his offering was…” (Numbers 7:18–19). Why did the Torah depict Judah as secondary?93*In relating Naḥshon’s offering the Torah uses a vav*, meaning “and,” in the term *vekorbano*, “and his offering was,” indicating that there had been someone before him, although there had not been. Regarding Netanel the Torah does not use a *vav* even though there had been someone before him. It is so Judah would not become arrogant and say: I presented first, I am the greatest of them all. Rather, the Holy One blessed be He treated them as though they all presented on the first day and on the last day.  
Rabbi Elazar said: It is written: “This was the dedication of the altar on the day it was anointed” (Numbers 7:84). But did each of them not offer one bowl, one ladle? Why does the verse state: “twelve silver bowls, twelve silver basins, twelve golden ladles” (Numbers 7:84)? It was so that Judah would not say: I presented first, I am the greatest of them all. Therefore, the Holy One blessed be He treated them as though they all presented on the first day and on the last day.  
Rabbi Berekhya said: It is written: “All these are the tribes of Israel, twelve, [and this is that which their father spoke to them and blessed them; every one according to his blessing he blessed them]” (Genesis 49:28). After he blessed them did he bless them again? Rather, it teaches that Jacob our patriarch sat and likened them to beasts. He likened Judah to a lion, as it is stated: “Judah is a lion cub” (Genesis 49:9). Dan to a snake, as it is stated: “Dan will be a serpent on the road” (Genesis 49:17). Naphtali to a hind, as it is stated: “Naphtali is a hind let loose” (Genesis 49:21). Benjamin to a wolf, as it is stated: “Benjamin is a ravenous wolf” (Genesis 49:27). Then he called them all wolves, all of them snakes, all of them fiery serpents, all of them scorpions. Know that it is so, as Dan, whom he called a snake, he94*Moses* then called a lion, as it is stated: “Dan is a lion cub” (Deuteronomy 33:22). Rabbi Idi said: We have found in the offerings of the princes that what this one offered that one offered. This one sacrificed a burnt offering, and that one sacrificed a burnt-offering; this one a meal offering and that one a meal offering; this one a sin offering and that one a sin offering; this one a peace offering and that one a peace offering. Why? It is because all of them are faultless and equal to one another.  
What led the verse to delineate their genealogy in the book [of Exodus], Reuben, Simeon, and Levi?95*The verses delineate the genealogies of only these three tribes (see Exodus 6:14–25).* Rabbi Ḥanina and Rabbi Levi: one said: It is because their father reprimanded them,96*When Jacob gave blessings to his sons before his death, he reprimanded Reuben, Simeon, and Levi (see Genesis 49:3–7). In order to emphasize that these tribes were not inferior, the verses list their genealogies as they introduce Moses and Aaron.* and one said: It was because it delineated the genealogy of Moses and Aaron.97*Because the Torah sought to address the genealogy of Aaron and Moses from the tribe of Levi, it began with Reuben, the first of the tribes, and continued through Levi.* We do not know who said this and who said that. However, from the fact that Rabbi Yudan said in the name of Rabbi Yehuda ben Rabbi Simon in the name of Rabbi Huna: “An ear that heeds life’s reprimand will rest among the wise” (Proverbs 15:31), it is Rabbi Huna98*This is possibly an alternate pronunciation of the name of Rabbi Ḥanina. Alternatively, the text should either state Rabbi Ḥanina here or Rabbi Huna above.* who said because their father reprimanded them. Because they accepted their father’s reprimand they were privileged to have their genealogy delineated alongside Moses and Aaron. That is why it is stated: “All of you is fair.”  
Rabbi Yehuda, Rabbi Neḥemya, and the Rabbis: Rabbi Yehuda said: It is because all the tribes did not preserve their genealogies in Egypt, but Reuben, Simeon, and Levi preserved their genealogy.99*They married only with families that could prove they were of pure lineage.* Rabbi Neḥemya said: It is because all the tribes engaged in idol worship in Egypt, but the tribes of Reuben, Simeon, and Levi did not engage in idol worship. The Rabbis say: It is because the other tribes did not exercise authority in Egypt, but these tribes exercised authority. How so? When Reuben died,100*Joseph had been the authority figure among the brothers and their descendants in Egypt, but he died before his brothers. At that point, Reuben, the eldest son of Jacob, became the authority figure.* authority was transferred to Simeon. When Simeon died, authority was transferred to Levi. When Levi died, authority was going to be transferred to Judah. A Divine voice emerged and said: Leave it until its time arrives. When did its time arrive? After the death of Joshua. That is what is written: “It was after the death of Joshua.… the Lord said: Judah shall ascend” (Judges 1:1–2). He was called three names: Judah, Otniel, and Yabetz. Rabbi Berekhya and Rabbi Levi [said] in the name of Rabbi Ḥama ben Rabbi Ḥanina: This101*Yabetz* is Boaz. Rabbi Simon [said] in the name of Rabbi Yehoshua ben Levi: This102*Yabetz* is Otniel.  
It is written: “Son of man, the House of Israel has become dross to Me; they are all…” (Ezekiel 22:18). Zechariah said: I saw them, and they were pure gold: “I saw, and behold, a candelabrum of gold in its entirety, with a bowl [*gulah*] atop it.… and there are two olive trees over it” (Zechariah 4:2–3). There were two *amora’im*; one said exile [*gola*], and one said their Redeemer [*go’alah*]. The one who said *gola*: As they were exiled to Babylon, and the Divine Presence was exiled with them. The one who said *go’alah*: It is their redemption, as it is written: “Our Redeemer, the Lord of hosts is His name…” (Isaiah 47:4). The Holy One blessed be He said: Since that is the case:103*Since in the future they will all be comparable to pure gold, as envisioned by Zechariah.* “All of you is fair, my love, and there is no blemish in you.”

### Midrash: Shir HaShirim Rabbah 4:7:1

Midrash: Shir HaShirim Rabbah 3:9:1**“King Solomon made himself a palanquin of the timber of Lebanon” (Song of Songs 3:9).**  
“Made himself a palanquin,” Rabbi Azarya in the name of Rabbi Yehuda ben Rabbi Simon interpreted the verse regarding the Tabernacle. “Palanquin,” this is the Tabernacle. Rabbi Yehuda ben Rabbi Ilai said: [This is analogous] to a king who had a young daughter. Until she matured and signs of puberty appeared, he would see her in the street and speak with her in public, in an alleyway, and in a courtyard. Once she grew and signs of puberty appeared, the king said: ‘It is not befitting my daughter’s honor to speak with me in public; make her a partition, and when I need to speak with her I will speak with her from behind the partition.’ So it is written: “Because Israel is a lad and I loved him,” (Hosea 11:1). In Egypt, they saw Him in public, as it is stated: “The Lord will pass to smite Egypt” (Exodus 12:23). At the sea they saw Him in public, as it is stated: “Israel saw the great power” (Exodus 14:31), and the toddlers would point to Him with their fingers and say: “This is my God and I will exalt Him” (Exodus 15:2). At Sinai they saw Him face to face, as it is stated: “The Lord came from Sinai…” (Deuteronomy 33:2). When Israel stood at Mount Sinai, received the Torah, and said: “Everything that God spoke we will perform and we will heed” (Exodus 24:7), they became His complete nation. The Holy One blessed be He said: ‘It is not befitting the honor of My children that I will speak to them in public; rather, let them craft a Tabernacle for Me and when I need to speak with them, I will speak with them from within the Tabernacle.’ That is what is written: “When Moses went into the Tent of Meeting to speak with Him” (Numbers 7:89). “King Solomon [Shlomo] made,” the King [of Whom it may be said] that peace [*shalom*] is His; “of the timber of Lebanon,” just as it says: “You shall make the planks for the Tabernacle of acacia wood, standing” (Exodus 26:15).

### Midrash: Shir HaShirim Rabbah 3:9:1

Midrash: Shir HaShirim Rabbah 2:1:1**“I am a rose of Sharon, a lily of the valleys” (Song of Songs 2:1).**  
“I am a rose [*ḥavatzelet*] of Sharon.” The congregation of Israel said: I am as I am, yet I am beloved [*ḥaviva*]. It is I whom the Holy One blessed be He loved me more than seventy nations. “A rose [*ḥavatzelet*] of Sharon,” I made Him shelter [*tzel*] by means of Betzalel, as it is written: “Betzalel crafted the Ark” (Exodus 37:1). “Of Sharon,” as I recited song [*shira*] before Him by means of Moses, as it is written: “Then Moses and the children of Israel sang” (Exodus 15:1).  
Another matter, “I am a rose of Sharon.” The congregation of Israel said: I am as I am, yet I am beloved. It is I who was shrouded in the shadow of Egypt, but the Holy One blessed be He brought me quickly to Rameses. I sprouted good deeds like a lily, and I recited a song before Him, as it is stated: “The song will be for you like the night of the consecration of the festival” (Isaiah 30:29).1*The song after the fall of Sennacherib will be like the Hallel* that they recited in Egypt on the night before they left.  
Another matter, “I am a rose of Sharon.” The congregation of Israel said: I am as I am, yet I am beloved. It is I who was shrouded in the shadow of the sea,2*I was in danger when Pharaoh was pursuing me.* but I quickly sprouted good deeds like a lily, and I pointed to Him with my finger [and pronounced that He is] my Master, as it is stated: “This is my God and I will exalt Him” (Exodus 15:2).  
Another matter, “I am a rose of Sharon.” I am as I am, yet I am beloved. It is I who was shrouded in the shadow of Sinai.3*God suspended the mountain over the Israelites, threatening to obliterate them if they refused to accept the Torah (see Shabbat* 88a). I quickly blossomed good deeds with my hand and my heart, and I said before Him: “Everything that the Lord has spoken we will perform and we will heed” (Exodus 24:7).  
Another matter, “I am a rose of Sharon.” I am as I am, yet I am beloved. It is I who was shrouded and trampled in the shadow of kingdoms. Tomorrow, when the Holy One blessed be He redeems me from the shadow of the kingdoms, I will blossom like a lily, and I will recite a new song before Him, as it is stated: “A psalm. Sing to the Lord a new song, for He has performed wonders; His right hand and His holy arm have wrought salvation for Him” (Psalms 98:1).

### Midrash: Shir HaShirim Rabbah 2:1:1

Midrash: Shir HaShirim Rabbah 4:9:1**“You have charmed me, my sister, my bride; you have charmed me with one of your eyes, with one bead of your necklace”** (Song of Songs 4:9).  
“You have charmed me [*libavtini*],118*This word is spelled in Hebrew with the letter bet* doubled, which is expounded as an allusion to two hearts [*levavot*]: the good inclination and the evil inclination. my sister, my bride; you have charmed me” – the Holy One blessed be He said: You had one heart [*lev*]119*The Sages refer to a person as having two hearts due to the capacity one has to do good or evil. When acting properly, one is referring to as serving God with both of one’s hearts. When sinning, one is referred to as serving God with only one heart while rebelling against God with one’s other heart.* in Egypt, but you [eventually] gave Me two hearts. “You have charmed me with one of your eyes” – with the blood of the paschal offering and the blood of circumcision; “with one bead of your necklace” – this is Moses, who was the most outstanding and mighty among your tribes.  
Another matter: “You have charmed me [*libavtini*], my sister, my bride” – the Holy One blessed be He said: You had one heart [*lev*] at the sea, but you [eventually] gave Me two hearts. “You have charmed me with one of your eyes” – as you stood before Me on Mount Sinai and said: “Everything that God spoke we will perform and we will heed” (Exodus 24:7); “with one bead of your necklace” – this is Moses, who was the most outstanding and mighty among your tribes.  
Another matter: “You have charmed me [*libavtini*]” – the Holy One blessed be He said: You had one heart [*lev*] in the wilderness, but you [eventually] gave Me two hearts. “You have charmed me with one of your eyes” – with the establishment of the Tabernacle, as it is stated: “On the day the Tabernacle was established, [the cloud covered the tabernacle]” (Numbers 9:15);120*The cloud symbolized God’s Presence resting on the Tabernacle. He was “charmed” by the people’s generosity in donating toward the building of the Tabernacle. In rabbinic Hebrew donating generously can be referred to as donating “with a good eye.”* “with one bead of your necklace” – this is Moses, who was the most outstanding and mighty among your tribes. Some say [the verse is referring to] the women of the generation of the wilderness, who were upright. When they encountered that incident they paused, considered the matter, and did not give any of their nose rings for the incident of the Golden Calf. When they heard that they were forbidden to their husbands they immediately locked their doors.121*When they heard about the laws of family purity, according to which there are times when a woman is forbidden to her husband, they accepted these laws immediately and refused to have relations with their husbands during those times.*   
Another matter: “You have charmed me [*libavtini*], my sister, my bride” – the Holy One blessed be He said: You had one heart [*lev*] with the scouts, but you gave Me two hearts. These are Joshua and Caleb, as it is stated: “Except Caleb son of Yefuneh the Kenizite, and Joshua son of Nun…” (Numbers 32:12). “With one bead of your necklace” – this is Moses, who was the most outstanding and mighty among your tribes.  
Another matter: “You have charmed me [*libavtini*], my sister, my bride” – the Holy One blessed be He said: You had one heart [*lev*] in the Shitim, but you gave Me two hearts. “You have charmed me with one of your eyes” – this is Pinḥas, as it is stated: “Pinḥas stood up to carry out judgment.… and it was considered righteousness for him” (Psalms 106:30–31). “With one bead of your necklace” – this is Moses.

### Midrash: Shir HaShirim Rabbah 4:9:1

Midrash: Devarim Rabbah 7:10The law: If a Jewish person who passes before the ark [to lead the prayer], what is the law, should it be permitted for him to answer "Amen" after the [blessings of] the Kohanim? Such taught the sages: One who passes before the ark, he should not answer "Amen" after the Kohanim because of distraction. Our rabbis taught us: If he can answer without being distracted, he may answer. Why? Because nothing is greater before the Holy One, blessed be He, more than the "Amen" that the Jews answer. Rabbi Yehudah bar Simon: This "Amen" has three intentions. Oath, acceptance, faithfulness. How do we know "oath"? As its says, (Numbers 5:19-22) "The Kohen should put her under oath... and the woman is to say, Amen Amen."

### Midrash: Devarim Rabbah 7:10

Midrash: Vayikra Rabbah 1:1**And he called to Moshe:** Rabbi Tanchum Bar Chanilai opened (Psalms 103:20), “'Bless the Lord, His messengers (*malachav*), powerful ones who fulfill His word, etc.' About whom is the verse speaking? If the verse is speaking about the [angels], has it not already been stated, 'Bless the Lord, all of His Hosts?' Behold, it is only speaking about [people]. [About the angels,] since they are able to accomplish the errands of the Holy One, blessed be He, they are told, ' Bless the Lord, all of His Hosts'; but [about people], since they are not able to accomplish the errands of the Holy One, blessed be He, hence it states, 'Bless the Lord, His messengers,' and not 'all of His messengers.'” Another explanation: The prophets are called messengers. So is it written (Numbers 20:16), “and He sent a messenger and he took us out of Egypt.' And was it an angel of the Lord, and was it not Moshe? And [so] why is he called a messenger? Rather, from here [we see that] prophets are called messengers. And like it is (Judges 2:1) “And a messenger of the Lord came up from Bokhim.” Was it an angel of the Lord and was it not Pinchas? And [so] why did it call him a messenger? But rather Rabbi Simon said, “When Pinchas had the holy spirit come upon him, his face would burn like torches.” And our rabbis said, “Manoach's wife said to him (Judges 13:16), 'Behold, a man of God is coming towards me and his appearance is like the appearance of an angel of God' – she thought that he was a prophet and he was [actually] an angel.” Rabbi Yochanan said, “From their essence, the prophets were called messengers – so it is written (Chaggai 1:13), 'And Chaggai, the messenger of the Lord in the service of the Lord said.' Perforce you learn that from their essence, prophets were called messengers.” (Psalms 103:20) “Powerful ones who fulfill His word, etc.” – about what is the verse speaking? Rabbi Yitzchak said, “The verse is speaking about those that observe the sabbatical year. It is customary in the world that a man will fulfill a commandment for a day, for a Shabbat, for a month, but for the rest of the days of the year? And this one watches his field empty, watches his vineyard empty and he gives his purse and is silent – is there one more powerful than this one? And if you would say that it is not speaking about those that observe the sabbatical year, here it states, 'who fulfill his word' and later it states (Deuteronomy 15:2) 'This is the word of the Sabbatical.' Just like regarding the word that is stated later on, the verse is speaking about those that observe the Sabbatical year, so too the word stated here, - it is about those that observe the Sabbatical year that the verse is speaking. "Who fulfill His word" - Rabbi Huna said in the name of Rav Acha, "The verse is speaking about Israel when they were standing in front of Mount Sinai; as they had fulfilling precede hearing and said (Exodus 24:7), 'Everything that the Lord said, we will fulfill and we will hear.'" [The verse in Psalms continues] "To listen to the voice of His word" - Rabbi Tanchum Bar Chanilai said, "It is customary in the world that a load that is difficult for one [to carry] is comfortable for two, and [one difficult] for two is comfortable for four; and [so] would a load that is difficult for sixty multitudes be comfortable for one? All of Israel was standing in front of Mount Sinai and saying (Deuteronomy 5:22), 'if we continue to listen, etc.' and [yet] Moshe listens to the Voice of the word by himself and lives? You should know that it is so, as from all of them He only called to Moshe. Hence it states, 'And He called to Moshe.'"

### Midrash: Vayikra Rabbah 1:1

Midrash: Midrash Tanchuma Buber, Lech Lecha 21:1(Gen. 17:1:) WHEN ABRAHAM WAS. This text is related (to Hos. 9:10): I HAVE FOUND {YOUR ANCESTORS} [ISRAEL] LIKE GRAPES IN THE DESERT; [I HAVE SEEN YOUR ANCESTORS LIKE EARLY FIGS ON A FIG TREE IN ITS FIRST SEASON]. &lt; The text &gt; speaks about Israel. When it stood at Mount Sinai, it resembled grapes. Just as grapes are beautiful on the outside and ugly on the inside, so was Israel when it stood at Mount Sinai and responded (according to Exod. 24:7): WE WILL DO AND OBEY. Note that &lt; the response was &gt; with their mouth, but their heart was not steadfast. Thus David has said (in Ps. 78:36-37): YET THEY DECEIVED HIM WITH THEIR MOUTH, AND WITH THEIR TONGUE THEY LIED TO HIM, FOR THEIR HEART WAS NOT STEADFAST WITH HIM. See, &lt; they were &gt; LIKE GRAPES IN THE DESERT. Just as the grapes have food and drink within them, so Israel has within itself children of Torah (i.e., scholars) and has within itself children of action.

### Midrash: Midrash Tanchuma Buber, Lech Lecha 21:1

Midrash: Pirkei DeRabbi Eliezer 41:6**THE REVELATION ON SINAI**   
THE sixth descent was when He came down on Sinai, as it is said, "And the Lord came down upon Mount Sinai" (Ex. 19:20). On the sixth of Sivan the Holy One, blessed be He, was revealed unto Israel on Sinai, and from His place was He revealed (on) Mount Sinai, and the heavens were opened, || and the summit of the mountain entered into the heavens. Thick darkness covered the mountain, and the Holy One, blessed be He, sat upon His throne, and His feet stood on the thick darkness, as it is said, "He bowed the heavens also, and came down; and thick darkness was under his feet" (2 Sam. 22:10).

### Midrash: Pirkei DeRabbi Eliezer 41:6

Midrash: Ruth Rabbah, Petichta 1**“It was during the days when the judges judged, there was a famine in the land. A man from Bethlehem of Judah went to reside in the field of Moav, he, his wife, and his two sons” (Ruth 1:1).**  
“It was during the days when the judges judged” – Rabbi Yoḥanan began and said: “Hear My people and I will speak; [Israel, and I will forewarn you]” (Psalms 50:7). Rabbi Yoḥanan said: One forewarns only one who can hear it. Rabbi Yudan ben Rabbi Simon said: In the past they were called Israel like all other nations: “Savta, Rama, and Savtekha” (Genesis 10:7);1*These are the names of nations listed in Genesis, chap. 10.* from here forward, they are called only My people. “Hear My people and I will speak” – from where did you merit to be called My people? From “and I will speak” – from what you spoke before Me at Sinai and said: “Everything that the Lord has spoken we will do and we will heed” (Exodus 24:7). Rabbi Yoḥanan said: “Hear My people” – [what I have said] in the past; “and I will speak” – in the future. “Hear My people” – in this world; “and I will speak” – in the World to Come. So I will have a response to the angels of the nations of the world who are destined to accuse them before Me and say: ‘Master of the universe, these worship idols and those worship idols, these engaged in forbidden sexual relations and those engaged in forbidden sexual relations, these spilled blood and those spilled blood, and these are going down to the Garden of Eden and those are going down to Gehenna?’  
At that time, the advocate of Israel is silenced. That is what you say: “At that time Mikhael will stand” (Daniel 12:1). Is there sitting on high? Did Rabbi Ḥanina not say: There is no sitting on high, as it is written: “I approached one of those standing [*kamaya*]” (Daniel 7:16). What is this language *kamaya*? Standing [*kayama*], as it is written: “Seraphim stood above Him” (Isaiah 6:2), and it is written: “The entire host of heaven standing in His presence on His right hand and on His left” (see I Kings 22:19). And you say “will stand”?2*Since angels always stand, what does it mean that the angel Mikhael will stand at that moment?* [Rather,] what is “will stand”? It is stand silent, as you say: “Shall I wait, because they do not speak, *amdu*] and do not answer>?” (Job 32:16).  
The Holy One blessed be He says to him: ‘Do you stand silent and not advocate on behalf of My children? By your life, I will speak in support of their righteousness and rescue My children.’ What righteousness? Rabbi Elazar and Rabbi Yoḥanan, one says: Due to the righteousness that you established My world because you accepted My Torah, as had you not accepted My Torah, I would have restored it [the world] to emptiness and disorder, as Rabbi Huna said in the name of Rabbi Aḥa: “Earth and all its inhabitants dissolve, [I set its pillars, selah]” (Psalms 75:4). The world would have already dissolved, had Israel not stood before Mount Sinai…3*Referring to a midrash that appears in Shir HaShirim Rabba* 1:9: “If Israel had not stood on Mount Sinai and said: ‘Everything that the Lord has spoken we will do and we will heed’ (Exodus 24:7), the world would have dissolved and returned to emptiness and disorder.” The midrash there then continues as it does here. And who established the world? “I [*anokhi*] set its pillars” (Psalms 75:4). Due to the merit of *anokhi*, “I set its pillars, selah.”4*Anokhi* is the first word of the Ten Commandments. In other words, due to the merit of Israel’s future acceptance of the Ten Commandments and the entire Torah, God established the foundations of the world. One said: Due to the righteousness you did for yourselves in accepting My Torah, as had you not done so, I would have eliminated you from among the nations.  
 “God; I am your God” (Psalms 50:7) – Rabbi Yoḥanan said: It is sufficient for you that I am your patron. Reish Lakish said: Although I am your patron, how does My patronage help at trial?5*The midrash is responding to the repetition in the verse: “God; I am your God.” God [Elohim*] represents the attribute of justice, and the verse thus presents a tension between God being strictly just and God being particularly Israel’s God, i.e., their patron.  
Rabbi Shimon bar Yoḥai taught: I am the God for all humankind, but I have designated My name only upon My people Israel. I am not called the God of all the nations, but rather, the God of Israel. “God [*Elohim*]; I am your God” – Rabbi Yudan interpreted the verse in reference to Moses: The Holy One blessed be He said to Moses: ‘Even though I called you “god to Pharaoh” (Exodus 7:1), “I am your God” – I am above you.’ Rabbi Abba bar Yudan interpreted the verse in reference to Israel: Although I called you god, as it is stated: “I said you are godlike [*elohim*]” (Psalms 82:6), “I am your God” – know that I am above you. The Rabbis interpreted the verse in reference to judges: Even though I called you *elohim*, as it is stated: “Do not curse *elohim*” (Exodus 22:27), know that I am above you. Then He said to Israel: ‘I accorded honor to the judges and called them *elohim*, and they demean them. Woe unto a generation that judges their judges.’

### Midrash: Ruth Rabbah, Petichta 1

Midrash: Pirkei DeRabbi Eliezer 41:6**THE REVELATION ON SINAI**   
THE sixth descent was when He came down on Sinai, as it is said, "And the Lord came down upon Mount Sinai" (Ex. 19:20). On the sixth of Sivan the Holy One, blessed be He, was revealed unto Israel on Sinai, and from His place was He revealed (on) Mount Sinai, and the heavens were opened, || and the summit of the mountain entered into the heavens. Thick darkness covered the mountain, and the Holy One, blessed be He, sat upon His throne, and His feet stood on the thick darkness, as it is said, "He bowed the heavens also, and came down; and thick darkness was under his feet" (2 Sam. 22:10).

### Midrash: Pirkei DeRabbi Eliezer 41:6

Midrash: Pirkei DeRabbi Eliezer 41:4**THE REVELATION ON SINAI**   
THE sixth descent was when He came down on Sinai, as it is said, "And the Lord came down upon Mount Sinai" (Ex. 19:20). On the sixth of Sivan the Holy One, blessed be He, was revealed unto Israel on Sinai, and from His place was He revealed (on) Mount Sinai, and the heavens were opened, || and the summit of the mountain entered into the heavens. Thick darkness covered the mountain, and the Holy One, blessed be He, sat upon His throne, and His feet stood on the thick darkness, as it is said, "He bowed the heavens also, and came down; and thick darkness was under his feet" (2 Sam. 22:10).

### Midrash: Pirkei DeRabbi Eliezer 41:4

Midrash: Shir HaShirim Rabbah 8:5:1**“Who is that ascending from the wilderness, leaning upon her beloved? Under the apple tree I roused you; there your mother was in travail with you; there she who bore you was in travail” (Song of Songs 8:5).**  
“Who is that ascending from the wilderness” – [Israel’s] ascent was from the wilderness, its decline was from the wilderness, and its death was from the wilderness. That is what it says: “In this wilderness they will expire, and there they will die” (Numbers 14:35). “Leaning [*mitrapeket*] upon her beloved” – Rabbi Yoḥanan said: Because it will resolve sections of the Torah and issues of kingdom in the future.5*Mitrapeket* when rearranged is a portmanteau of *matir perek* – resolves a section. In the future, Israel will resolve all questions relating to Torah, and will reestablish its monarchy. “Under the apple tree I roused you” – Pelatyon of Rome expounded and said: Mount Sinai was detached and positioned in the supernal heavens, and Israel was situated beneath it, as it is stated: “You approached and stood beneath the mountain” (Deuteronomy 4:11).  
Another matter: “Under the apple tree I roused you” – this is Sinai. Why is it likened to an apple tree? Just as the apple tree produces fruit in the month of Sivan, so too, the Torah was given in Sivan. Alternatively, “under the apple tree I roused you” – why not a nut tree or a different tree? Each tree typically grows its leaves first and then its fruit, but the apple tree grows its fruit first and then grows its leaves. Similarly, Israel put performing before hearing, as it is stated: “We will perform and we will heed” (Exodus 24:7).6*Although translated here as “heed,” the term nishma* can be translated “hear.” The point here is that Israel committed to following God’s commands even before hearing what they were. The Holy One blessed be He said: ‘If you accept My Torah upon yourself, fine, but if not, I will lower this mountain upon you and kill you.’ “There your mother was in travail with you” – was it there that she was in travail? Rabbi Berekhya said: This is analogous to one who went to a dangerous place and was saved. His friend encountered him and said to him: ‘Did you pass through that dangerous place? How much danger you experienced! It is as though you were now borne by your mother. How much suffering you experienced! Now it is as though you were created as a new creation.’  
Rabbi Abba bar Kahana said: “There [your mother] was in travail [*ḥibela*]” and there she had collateral taken from her [*ḥubela*]; “was in travail” – at the moment that they said: “Everything that the Lord spoke we will perform and we will heed” (Exodus 24:7). She had collateral taken from her – at the moment that they said to the calf: “This is your God, Israel” (Exodus 32:4), they had collateral taken. Rabbi Shimon ben Yoḥai taught: The weapon that was given to Israel at Ḥorev had the ineffable name etched upon it.7*This is stated in explanation of the adornment mentioned in the verse: “The children of Israel were stripped of their adornment from Mount Ḥorev” (Exodus 33:6).* When they sinned it was taken from them. Rabbi Aivu and the Rabbis: Rabbi Aivu said: It was peeled on its own. The Rabbis say: An angel descended and peeled it. Rabbi Shimon ben Ḥalafta said: Wretched is the bride who sins under the wedding canopy. Rabbi Yoḥanan said: They lost the good counsel that was given them at Sinai, as it is stated: “You hollowed all my counsel” (Proverbs 1:25), and counsel is nothing other than Torah, as it is stated: “Counsel and resourcefulness are mine” (Proverbs 8:14).  
Rabbi Yehoshua of Sikhnin [said] in the name of Rabbi Levi: It is written: “At Ḥorev you provoked [*hiktzaftem*] the Lord” (Deuteronomy 9:8). The Holy One blessed be He said: I came to bless you and found your palate pierced and unable to hold a blessing, as it is stated: “Moses saw the people that it was *parua* (Exodus 32:25), and *parua* means nothing other than hollowed, just as you say: “You hollowed [*vatifre’u*] all my counsel” (Proverbs 1:25). Rabbi Levi said: You made the Holy One blessed be He as though He was mourning over you. There are places that call the house of mourning the house of wrath [*beit ketzofa*].

### Midrash: Shir HaShirim Rabbah 8:5:1

Midrash: Sifrei Devarim 306:13R. Meir was wont to say: When Israel were meritorious, they bore witness over themselves, viz. (Joshua 24:22) "And Joshua said to the people: Bear witness over yourselves that you have chosen the L-rd to serve Him. And they said: We are witnesses." When they went astray, viz. (Hoshea 12:1) "Ephraim has surrounded Me with falsehood, and the house of Israel with deceit," the tribe of Judah and Benjamin testified against them, viz. (Isaiah 5:3-4) "And now, dweller of Jerusalem and man of Judah. What more could have been done for my vineyard that I did not do for it?" When the tribe of Judah went astray, viz. (Malachi 2:11) "Judah has been faithless, etc.", He had the prophets bear witness against them, viz. (II Kings 17:13) "The L-rd has borne witness against Israel and Judah by the prophets of every vision, etc." When they went astray with the prophets, viz. (II Chronicles 36:16) "And they mocked the messengers of G-d and despised His prophets," He had the heavens bear witness against them, viz. (Devarim 4:26, 30:19) "I call to bear witness against you this day, the heavens." When they went astray with the heavens, viz. (Jeremiah 7:17) "Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem? (18) The children are gathering wood, and the gatherers are kindling the fire, and the women are kneading dough to make cakes for the queen of *heaven*!" — He had the earth bear witness against them, viz. (*Ibid*. 6:19) "Hear, O earth, I will bring evil upon this people." When they went astray with the earth, viz. (Hoshea 12:12) "Their altars, too, are like heaps upon the furrows of he field," He had the ways bear witness against them, viz. (Jeremiah 6:16) "Place yourself on the ways and see, etc." When they went astray with the ways, viz. (Ezekiel 16:25) "At every crossroad you built your lofty place," He had the mountains bear witness against them, viz. (Michah 6:2) "Hear, O mountains, the quarrel of the L-rd." When they went astray with the mountains, viz. (Hoshea 4:13) "They slaughter offerings upon the mountaintops," He had the nations bear witness against them, viz. (Jeremiah 6:18) "Therefore, hear, O nations, etc." When they went astray with the nations, viz. (Psalms 106:35) "and they mingled with the nations and learned their deeds," He had a beast bear witness against them, viz. (Isaiah 1:3) "The ox knows its owner, and the ass, its master's trough, but Israel does not know, etc." When they went astray with the beast, viz. (Psalms 106:20) "They exchanged their glory for the likeness of an ass, eating grass," He had the animal bear witness against them, viz. (Jeremiah 8:7) "Even the stork in the heavens knows its seasons … but My people do not know the law of the L-rd." When they went astray with the animal, viz. (Ezekiel 8:10) "And I came and I saw, and behold, every sort of image — disgusting creeping things and animals, etc.", He had the fish bear testimony against them, viz. (Iyyov 12:8) "Or speak to the earth and it will teach you; the fish of the sea will report to you, etc." When they went astray with the fish, viz. (*Tzephaniah* 1:3) "… and the fish of the sea and the stumbling blocks of the wicked," He had the ant bear witness against them, viz. (Proverbs 6:6-8) "Go to the ant, you sluggard, see its ways and grow wise. Though it has no officer … she prepares her food in the summer, etc." R. Shimon b. Elazar says: "Wretched is man, who must learn from the ant!" If he learned and acted (accordingly) would he be "wretched"? Rather, he should learn from its ways, but does not.

### Midrash: Sifrei Devarim 306:13

Midrash: Sifrei Devarim 319:3(Devarim 32:18) "The Rock of your birth you have weakened": The Holy One Blessed be He said to them: You rendered Me (comparable to) a male who sought to give birth (viz.): If a woman were sitting on the *mashber* (the birth-stone, and she could not deliver), would she not be in great pain? viz. (I Kings 19:3) "For the sons have come to the *mashber* (i.e., they are at the point of being born), and she has no strength to bear them" (i.e., to eject them from the womb). And if she were sick and having her first child, would she not be in great pain? viz. (Jeremiah 4:31) "For I have heard an outcry like that of a woman sick (in labor), in pain as with her first child." And if there were two in her womb, would she not be in great pain? viz. (Bereshith 25:22) "And the sons wrangled within her" — And if it were a male, who *cannot* give birth, that *sought* to bear, would his agony not be compounded? viz. (Jeremiah 30:6) "Ask now and see if a male has ever given birth!" (Thus: "The Rock of your birth you have weakened.")

### Midrash: Sifrei Devarim 319:3

Midrash: Shir HaShirim Rabbah 7:1:1**“Return, return, O Shulamite; return, return, and we will gaze upon you. Why will you gaze at the Shulamite like at a dance of two companies?” (Song of Songs 7:1)**  
“Return, return, O Shulamite,” Rabbi Shmuel bar Ḥiyya bar Yudan [said] in the name of Rabbi Ḥanina: Four times “return,” is written here, corresponding to the four kingdoms that rule over Israel. Israel comes under their control unscathed and emerges unscathed. “The Shulamite,” a nation in whose midst the eternal One who lives in peace [*shalom*] moves about; that is what is written: “I have moved about in a tent and a Tabernacle” (II Samuel 7:6).1*God rested His presence in the Tabernacle in the midst of Israel. The Tabernacle resided in four places in the Land of Israel: Gilgal, Shilo, Nov, and Givon, corresponding to the four times “return” is written here, as though the word Shulamite is written with each one (Maharzu, Bereshit Rabba* 66:2).   
Another matter, “the Shulamite,” a nation to whom [a blessing] concluding with peace is [recited] each day, just as it says: “And grant you peace [*shalom*]” (Numbers 6:26). Alternatively, “the Shulamite,” the nation that I am destined to settle in an abode of peace; that is what is written: “My people will live in a peaceful abode…” (Isaiah 32:18). Another matter, “the Shulamite,” the nation to whom I extend peace; that is what is written: “Behold, I will extend peace toward it” (Isaiah 66:12).  
Rabbi Elazar bar Rabbi Maron said: A nation that completes [*mashlemet*] the stability of the world, both in this world and in the World to Come. Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: A nation that all the good of the word comes only due to its merit. That is what is written: “God will give you from the dew of the heavens, and from the fat of the earth” (Genesis 27:28); “you,” the matter is dependent upon you and your merit, as it is written: “The Lord will open for you His good storehouse” (Deuteronomy 28:12), the matter is dependent upon you and your merit.  
Rabbi Shmuel bar Tanḥum and Rabbi Ḥanan, the son of Rabbi Berekhya from Botzra, [said] in the name of Rabbi Yirmeya: The nation that made peace between Me and My world, as had they not accepted My Torah, I would have returned My world to emptiness and disorder, as Huna said in the name of Rabbi Aḥa: It is written: “The earth and all its inhabitants melt away” (Psalms 75:4). Had Israel not stood before Mount Sinai and said: “Everything that the Lord has said, we will perform and we will heed” (Exodus 24:7), the world would have begun to disintegrate. Who buttressed the world? It is I [*anokhi*], as it is stated: “I [*anokhi*] set its pillars firm, Selah” (Psalms 75:4); by the merit of: “I [*anokhi*] am the Lord your God” (Exodus 20:2), I set its pillars firm.2*God caused the pillars of the world to be firm in the merit of the people of Israel accepting the Ten Commandments, the first of which was “I am the Lord your God” (Etz Yosef*).

### Midrash: Shir HaShirim Rabbah 7:1:1

Midrash: Shir HaShirim Rabbah 6:5:1**“Avert your eyes from me, as they excite my arrogance. Your hair is like a flock of goats that streams down from Gilad” (Song of Songs 6:5).**  
“Avert your eyes,” Rabbi Azarya [said] in the name of Rabbi Yehuda ben Rabbi Simon: [This is analogous] to a king who was angry at the queen and banished her, expelling her from the palace. What did she do? She went and concealed her face behind a pillar outside the palace. When the king passed, the king said: ‘Remove her from before me, as I am unable to bear [her suffering].’ So too, when the rabbinical court convenes and decrees fasts and the individuals fast, the Holy One blessed be He says: ‘I am unable to bear it.’16*God is unable to bear their distress and therefore alleviates the suffering or ends the drought that was the cause of their fasting.* “As they excite my arrogance”—they caused Me to extend My hand against My world.17*It is due to the merit of the righteous individuals that I displayed My dominance over the world by redeeming Israel from Egypt.*   
When the rabbinical court convenes and decrees fasts and the children fast, the Holy One blessed be He says: ‘I am unable to bear it.’ “As they excite my arrogance,” they crowned Me as king over them, and said: “The Lord will reign for ever and ever” (Exodus 15:18). When they decree fasts and the elderly fast, the Holy One blessed be He says: ‘I am unable to bear it.’ “As they excite my arrogance [*hirhivuni*],” they accepted My kingdom over them at Sinai, and said: “Everything that the Lord says we will perform and we will heed” (Exodus 24:7), and it is written: “To those of my acquaintance, I mention Rahav18*In this verse, too, the word Rahav is a term indicating exaltedness or kingship, as the word hirhivuni*, which shares the same root as Rahav, is understood in the midrash. and Babylon…” (Psalms 87:4).  
Rabbi Pinḥas [said] in the name of Rabbi Ḥama bar Ḥanina bar Pappa: It is written: “Even the rebellious You captured to dwell over, Lord God” (Psalms 68:19); even the rebellious, the Holy One blessed be He rests His Divine presence in their midst. By what merit? By the merit of: “Everything that the Lord says we will perform and we will heed.”  
“Your hair is like a flock of goats,” just as the goat is contemptible,19*This is because its tail does not cover its sexual organs.* so, too, Israel was contemptible in Shitim, as it is stated: “Israel was living in Shitim, [and the people began to engage in licentiousness with the daughters of Moav]” (Numbers 25:1).

### Midrash: Shir HaShirim Rabbah 6:5:1

Midrash: Sifrei Devarim 306:13R. Meir was wont to say: When Israel were meritorious, they bore witness over themselves, viz. (Joshua 24:22) "And Joshua said to the people: Bear witness over yourselves that you have chosen the L-rd to serve Him. And they said: We are witnesses." When they went astray, viz. (Hoshea 12:1) "Ephraim has surrounded Me with falsehood, and the house of Israel with deceit," the tribe of Judah and Benjamin testified against them, viz. (Isaiah 5:3-4) "And now, dweller of Jerusalem and man of Judah. What more could have been done for my vineyard that I did not do for it?" When the tribe of Judah went astray, viz. (Malachi 2:11) "Judah has been faithless, etc.", He had the prophets bear witness against them, viz. (II Kings 17:13) "The L-rd has borne witness against Israel and Judah by the prophets of every vision, etc." When they went astray with the prophets, viz. (II Chronicles 36:16) "And they mocked the messengers of G-d and despised His prophets," He had the heavens bear witness against them, viz. (Devarim 4:26, 30:19) "I call to bear witness against you this day, the heavens." When they went astray with the heavens, viz. (Jeremiah 7:17) "Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem? (18) The children are gathering wood, and the gatherers are kindling the fire, and the women are kneading dough to make cakes for the queen of *heaven*!" — He had the earth bear witness against them, viz. (*Ibid*. 6:19) "Hear, O earth, I will bring evil upon this people." When they went astray with the earth, viz. (Hoshea 12:12) "Their altars, too, are like heaps upon the furrows of he field," He had the ways bear witness against them, viz. (Jeremiah 6:16) "Place yourself on the ways and see, etc." When they went astray with the ways, viz. (Ezekiel 16:25) "At every crossroad you built your lofty place," He had the mountains bear witness against them, viz. (Michah 6:2) "Hear, O mountains, the quarrel of the L-rd." When they went astray with the mountains, viz. (Hoshea 4:13) "They slaughter offerings upon the mountaintops," He had the nations bear witness against them, viz. (Jeremiah 6:18) "Therefore, hear, O nations, etc." When they went astray with the nations, viz. (Psalms 106:35) "and they mingled with the nations and learned their deeds," He had a beast bear witness against them, viz. (Isaiah 1:3) "The ox knows its owner, and the ass, its master's trough, but Israel does not know, etc." When they went astray with the beast, viz. (Psalms 106:20) "They exchanged their glory for the likeness of an ass, eating grass," He had the animal bear witness against them, viz. (Jeremiah 8:7) "Even the stork in the heavens knows its seasons … but My people do not know the law of the L-rd." When they went astray with the animal, viz. (Ezekiel 8:10) "And I came and I saw, and behold, every sort of image — disgusting creeping things and animals, etc.", He had the fish bear testimony against them, viz. (Iyyov 12:8) "Or speak to the earth and it will teach you; the fish of the sea will report to you, etc." When they went astray with the fish, viz. (*Tzephaniah* 1:3) "… and the fish of the sea and the stumbling blocks of the wicked," He had the ant bear witness against them, viz. (Proverbs 6:6-8) "Go to the ant, you sluggard, see its ways and grow wise. Though it has no officer … she prepares her food in the summer, etc." R. Shimon b. Elazar says: "Wretched is man, who must learn from the ant!" If he learned and acted (accordingly) would he be "wretched"? Rather, he should learn from its ways, but does not.

### Midrash: Sifrei Devarim 306:13

Midrash: Midrash Tanchuma Buber, Yitro 12:1Another interpretation (of Exod. 19:1:) ON THE NEW MOON (*bahodesh*), &lt;THE THIRD ONE &gt;. *Ba hodesh* (understood as two words) &lt; means &gt; THE NEW MOON HAS COME.35*PRK* 12:18. R. Abbin said: When the Holy One appeared to Moses on Sinai, he said to him (in Exod. 3:12): WHEN YOU HAVE BROUGHT {THIS} [THE] PEOPLE OUT OF EGYPT, YOU SHALL SERVE &lt;GOD ON THIS MOUNTAIN&gt;. Now Moses was eagerly waiting and saying: When is this designated time coming? However, when [the designated time] did arrive, the Holy One said, THE NEW MOON HAS COME, &lt;namely the one&gt; that you have been eagerly awaiting. It does not say (in Exod. 19:1): "In the third moon," even as it says (in I Kings 6:37): THE MOON OF ZIV, (in vs. 38:) THE MOON OF BUL, &lt;or&gt; (as in 8:2) THE MOON OF ETHANIM. Rather it says (here in Exod. 19:1): ON THE [THIRD] NEW MOON (rt.: *HDSh*).36*PRK* 12:19; cf. Matthew 22:1–14 // Luke 14:15–24. R. Judah b. R. Shallum the Levite said: The Holy One said to them: I am making a renewal (rt.: HD*Sh*) of things and renewing (rt.: HD*Sh*) you. To what is the matter comparable? To a king who had a son. When he reached his maturity, his father wanted to have him marry; but he did not have a new *argentaria*37*The word may be Latin (argentaria*) or Greek (*argentarion*) and denotes a chest of silver or silver table service, but in this context the word seems to denote table appointments generally. {i.e., court}. The king said: This is not the honor due my son, to have him marry {in an old court} [it should read: with an old *argentaria*]; yet if I wait until I provide him with a new one, I shall delay my son's happiness. What did the king do? He brought smiths and artisans to polish vessels of copper. He brought skilled workers to carve designs on vessels of wood. [&lt;Thus&gt; the king was able to have his son marry with an old *argentaria* which appeared to be new (rt.: HD*Sh*).] So too, when Israel went forth out of Egypt, the blind, the deaf, and the lame were among them. The Holy One said: [The Torah, all of it, is complete, as stated (in Ps. 19:8 [7]): THE TORAH OF THE LORD IS PERFECT.] Shall I give it to this generation when there are deformities among them? Shall I wait until their children arise? Shall I delay the joy of Torah? What did the Holy One do? He healed them. Then he gave them the Torah. But where is it shown [that he healed them]? Whoever was blind saw, as stated (in Exod. 20:15 [18]): NOW ALL THE PEOPLE SAW THE THUNDERINGS…. Whoever was deaf was made to hear, as stated (in Exod. 24:7): ALL THAT THE LORD HAS SPOKEN WE WILL CARRY OUT AND OBEY (literally: HEAR). Whoever was lame was made whole, as stated (in Exod. 19:17): AND THEY STOOD AT THE FOOT OF THE MOUNTAIN. Ergo: I will establish (rt.: HD*Sh*) a renewal of things (rt.: HD*Sh*) for you.

### Midrash: Midrash Tanchuma Buber, Yitro 12:1

Midrash: Midrash Tanchuma Buber, Tetzaveh 7:1(Exod. 29:1:) AND THIS IS THE THING WHICH YOU SHALL DO TO THEM &lt;TO SANCTIFY THEM FOR SERVING ME AS PRIESTS &gt;. This text is related (to Prov. 3:35): THE WISE SHALL INHERIT GLORY. These are the Israelites.23*Tanh*., Exod. 8:11; Numb. R. 11:1. (Ibid., cont.:) BUT FOOLS TAKE AWAY SHAME. These are the peoples of the world. Now when did24*The past tense here follows Tanh*., Exod. 8:11. The Buber text reads “shall.” Israel inherit the glory? When they received the Torah from Sinai. R. Johanan said: Sixty myriads of ministering angels descended with the Holy One to Sinai, and they put crowns on the head of each and every one from Israel.25*Above, Exod. 2:9. PR* 10:6; 21:7; 33:10. R. Abba bar Kahana said: When Israel stood at Mount Sinai and said (in Exod. 24:7): WE WILL CARRY OUT AND OBEY, the Holy One immediately loved them and gave two angels to each and every one of them. The one girded on his armor (*zayin*),26*Cf. Gk.: zone*, or Lat.: *zona* (“girdle”). and the other set a crown for him on his head. R. Simon said: They clothed them in purple,27*Gk.: porphura*. as stated (in Ezek. 16:10): I CLOTHED YOU WITH EMBROIDERED GARMENTS. R. Simeon ben Johay said: They gave them implements of war (*zayin*) with the Ineffable Name engraved thereon.28*Below, Exod. 9:15.* Ergo (in Prov. 3:35): THE WISE SHALL INHERIT GLORY. These are the Israelites, because they received the Torah. (Ibid., cont.:) BUT FOOLS TAKE AWAY SHAME. These are the peoples of the world. The Holy One put them to shame. R. Samuel said: (Prov. 3:35): THE WISE SHALL INHERIT GLORY. These are David and Solomon, who built the Temple. (Ibid., cont.:) BUT FOOLS TAKE AWAY SHAME. These are the peoples of the world who destroyed it. The Holy One puts them to shame. R. Nahman said: See what is written (in Ps. 73:20): O LORD, IN THE CITY29*This is the meaning of ba’ir* assumed in the midrash. A more common interpretation would be: ON BEING AROUSED. YOU DESPISE THEIR IMAGE.30*Esther R. 3:14.* Why IN THE CITY? The proverb is simply saying: In the place where the robber31*Gk.: lestes*. The last letter of this word should certainly be S, as in the traditional *Tanhuma*, instead of the M of the Buber text. commits robbery, there he is hung. For that reason IN THE CITY is written.

### Midrash: Midrash Tanchuma Buber, Tetzaveh 7:1

Midrash: Midrash Tanchuma, Shoftim 9:1(Zech. 13:8:) “’And it shall come to pass throughout all the land,’ says the Lord, ‘that two-thirds in it shall be cut off [and] die, but one-third shall remain in it.’” This is what is stated with the holy spirit through David (in Ps. 97:7), “All who worship an image, who boast in idols, are put to shame.” With reference to whom was he saying it? He only said it with reference to the Holy One, blessed be He. R. Hanina said, “The Holy One, blessed be He, is going to show His glory to all who have come into the world; for He will lower His throne in the middle of the firmament and again set it in place where the sun rises during the period of [the month of] Tebeth.” R. Hanina the Elder said to him, “Is it possible to see His glory, even the One of whom it is written (in Exod. 33:20), ‘for no human may see Me and live?’ Now you are saying, ‘The Holy One, blessed be He, is going to show His glory to all who have come into the world.’” He said to him, “See, it is written (in Ps. 84:12), ‘For the Lord God] is sun and shield […].” Just as a sun and shield denotes a shield over one in time of war, so also will the Holy One, blessed be He, be a shield over His children at that time [of His appearing].20*Even though the Holy One on his throne shines with the blinding rays of the sun, He will also provide a shield from these rays.* R. Hanina said, “In the time that the Lord judges the peoples of the world, He seizes them for judgment; them, their Gods, and the one who sets up images21*The translation reads protomin* (Gk. *partomai,* denoting imperial busts.) for Buber’s *pittumin.* The emendation was first suggested by Jastrow, s.v. *perotomi,* and agrees with a note from S. Lieberman given orally to Daniel Sperber and cited in “Greek and Latin Words in Rabbinic Literature,” *Bar-Ilan: Annual of Bar-ilan University Studies in Judaica and the Humanities*, 14–15(1977), p. 12, n. 7. Buber’s *pittumin,* which means “ingredients” or “spices,” makes relatively little sense. Cf. *Codex Vaticanus, Ebr.* 34, which reads “*patronin*” (Gk.: *patrones*; Lat.: *patroni*), and denotes protectors*.* for them. Next He brings the two tablets with the Ten Commandments and says to them (i.e., to the tablets), ‘Have they all paid attention to you?’ Then they say to him, ‘From the day that You created us, no one has paid attention to us with the lone exception of Your people Israel.’” (Ps. 96:7:) “Who boast in idols.” [It would be] more fitting for Scripture to say, “who trust.” What is the meaning of “who boast?” That they did not perform idol worship until they had honored each other (for doing so). The Holy One, blessed be He, said, “On each day you will feel shame before Me. There are those among you who serve doves, and a lot of doves are slaughtered. There are also those among you who serve bricks, and a lot of bricks are broken in the marketplace. There are those among you who serve fish, and a lot of fish are sold in the marketplace.” Immediately the Holy One, blessed be He, put them to shame, as stated (in Micah 7:16), “The nations shall see Me and be ashamed […].” R. Hama bar Hanina said, “What is the meaning of (Is. 43:9), ‘All the nations are gathered together […].’ In the world to come the Holy One, blessed be He, brings the book of Torah and puts it on His lap.22*‘AZ* 2a-3b. Then He says, ‘Let anyone who is occupied with this, come and receive his reward.’ Immediately all the peoples gather in confusion, as stated (ibid.), ‘All the nations are gathered together […].’ The Holy One, blessed be He, says to them, ‘Do not be gathered in confusion, but [have] every nation [come separately] with its scribes,’ as stated (ibid, cont.), ‘and let the peoples assemble.’ Edom (the Roman Empire) entered. The Holy One, blessed be He, says to them, ‘With what were you occupied?’ They say to Him, ‘We have established a lot of marketplaces, produced a lot of baths, and multiplied silver and gold. And everything was [done] so that Israel would [have leisure to] be occupied with Torah.’ He [then says] to them, ‘Everything that you did, you did for your own needs. Marketplaces are for settling harlots in. Baths are to refresh yourselves. Silver and gold are mine, as stated (in Hag. 2:8), “The silver is Mine, and the gold is Mine.”’ The Persian Empire entered. He says to them, ‘With what were you occupied?’ They say, ‘We have conquered a lot of cities, established a lot of bridges, waged a lot of wars. And everything was [done] for the sake of Israel.’ He [then] says to them, ‘Everything that you did, you did for the sake of yourselves. Cities were for producing forced labor23*Gk.: angareia*; Lat.: *angaria.* in them. Bridges were for collecting tolls. Wars [are what] I have waged, as stated (in Exod. 15:3), “The Lord is a man of war.” Are there any among you declaring “this?”’ It is so stated (in Is. 43:9, cont.), ‘who among them will declare this?’ Now ‘this’ can only be Torah, since it is stated (in Deut. 4:44), ‘And this is the Torah which Moses set.’ They say to Him ‘Did you give us anything that we have not accepted?’ [But] it says about them (in Deut. 33:2), ‘The Lord came forth from Sinai, and shone upon them from Seir….’ [This] teaches that the Holy One, blessed be He, brought [the light of Torah] to all the peoples of the world, but they did not want to accept it. [So] they say to Him, ‘Did You overturn the mountain above us like a basin like you did to Israel, as stated (in Exod. 19:17), “And they stood at the nether part of the mount,” and You said to them, “If you accept the Torah, excellent, but if not, there [under the mountain], will be your burial.” As if it were not for this, they [too] would not have accepted it.’ The Holy One, blessed be He, says to them, ‘But did they not say from the beginning (in Exod. 24:7), “we shall do and we shall heed?”’ They [then] say to Him, ‘Master of the world, give it to us in advance, and we will carry it out.’ He says to them, ‘I am giving you an easy commandment. If you observe it, I will give you a reward like [that of] Israel.’ He says to them, ‘Go and make a *sukkah* (booth).’ Immediately each and every one goes and builds a *sukkah* for himself. [But] when the Holy One, blessed be He, brings out the sun from its case,24*Gk. and Lat.: narthex,* where it originally denoted a shrub. each one tramples down his *sukkah* and goes away, as stated (in Ps. 2:3), ‘Let us break their bonds asunder.’ Then the Holy One, blessed be He, sits and laughs at them, as stated (in vs. 4), ‘The One sitting in the heavens will laugh; the Lord will deride them.’” (Ps. 97:7, end:) “And all the powers will bow down to Him.” When He judges the peoples of the world, he will judge their gods along with them, as stated (in Is. 66:16), “For in fire will the Lord execute judgment….” When they are unable to remain in the fire, they fly away. Then the Holy One, blessed be He, sends out angels with [prisoner] collars25*Qolarin* from the Lat.: *collaria*; cf. *colla* (“necks”). and chains, and they cast them into the midst of the fire, as stated (in Mal. 3:19), “’And that day is coming burning like an oven,’ said the Lord of Hosts, ‘[(it) shall burn them to ashes] and leave of them neither stock nor boughs.’” Another interpretation (of Ps. 97:7), “And all the powers bow down to Him”: All the idolaters say to their gods, “Come and bow down before the Holy One, blessed be He, for you have led us astray.” Immediately (according to Is. 2:18), “And the idols shall completely vanish,” and the idolaters bring them down into *Gehinnom*. It is therefore stated (in Ps. 97:7), “All who worship an image are put to shame.” (Zech. 13:8:) “And it shall come to pass throughout all the land, says the Lord, that two-thirds in it shall be cut off [and] die,” these are those that say there are two powers in the Heavens; “but one-third (*shelishit*) shall remain in it,” these are Israel, who are from a third (*shelishit*) of the world, [as they are] the children of three (*sheloshet*) patriarchs. Another interpretation (of Zech. 13:8) “but one-third shall remain in it”: [These words mean] that they shall only settle in their land in the third deliverance. The first deliverance was the deliverance from Egypt. The second was the deliverance of [in the time of] Ezra. The third has no interruption. R. Simlay said, “Six hundred and thirteen commandments were spoken to Moses on Sinai.26*Makk.* 23b-24a; M. Pss. 17(addendum):18-25. David came and established them upon eleven [principles], as stated (in Ps. 15:1), ‘O Lord, who shall dwell in Your tent,’ and all [of that] psalm.27*The five verses to this psalm contain exactly eleven stipulations (in vss. 2-4a) for dwelling with the Holy One without being shaken.* Isaiah came and established them upon six, as stated (in Is. 33:15), ‘(1) One who walks righteously and (2) speaks uprightly, (3) who detests the unjust gain of oppression, (4) who shakes his finger (literally, his hand) against grasping at a bribe, (5) [who shuts off his ears against hearing of bloodshed, and (6) closes his eyes against looking at evil].’ And it is written after that (in vs.16), ‘Such a one shall dwell on the heights; the strongholds on cliffs shall be his refuge, with his food supplied and his water assured.’ Micah came and established them upon three, as stated (in Micah 6:8), ‘He has told you, O human, what is good; so what does the Lord demand of you but to practice justice, love kindness, and to walk humbly with your God.’ Amos came established them upon two, as stated (in Amos 5:4), ‘For thus says the Lord […], “seek Me and live.”’ Habakkuk came and established them upon one, as stated (in Hab. 2:4), ‘but the righteous person shall live by his faithfulness.’”

### Midrash: Midrash Tanchuma, Shoftim 9:1

Midrash: Eikhah Rabbah 3:1**“I am the man who has seen affliction by the rod of His fury” (Lamentations 3:1).**  
“I am the man” – Rabbi Ḥama bar Ḥanina began: “Jeremiah took another scroll and gave it to Barukh son of Neriyahu, the scribe, and he wrote on it from the mouth of Jeremiah all the words of the book that Yehoyakim, king of Judah, had burned in the fire, and many more similar matters were also added to them” (Jeremiah 36:32). The verse need not have stated “similar.” Why does the verse state “similar”? Rav Kahana said: “Many more similar matters were also added to them”: “Matters” – “how does [the greatly crowded city] sit” (Lamentations 1:1), “how [the Lord] has clouded” (Lamentations 2:1), “how has [gold] tarnished” (Lamentations 4:1).1*Rav Kahana interprets “matters” to allude to chapters 1, 2, and 4 of Lamentations.* “Many” – “remember, Lord” (Lamentations 5:1).2*The word “many” alludes to chapter 5 of Lamentations.* “Similar” – “I am the man,” which is three verses each.3*In the third chapter of Lamentations there are three verses for each letter of the alphabet.* That is what is written: “Did I not write it for you three times [*shalishim*]” (Proverbs 22:20) – words [organized] in a threefold manner. Rabbi Shmuel bar Naḥmani said: What is *shalishim*? It is mighty men, just as it says: “And *shalishim* over them all” (Exodus 14:7), and we translate it: “And mighty men were appointed over them all.”4*The midrash is referencing Onkelos, an ancient Aramaic translation of the Torah.* Alternatively: *Shalishim* – “I am the man” – as it is three verses each.  
Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: “I am the man” – it is I who is well versed in suffering, what is pleasing to You is pleasing for me.5*This statement is an acceptance of God’s judgment despite being unable to understand the need for such intense suffering (Matnot Kehuna*). Others explain differently such that this statement introduces the upcoming analogy, and interpret this line to mean: I have received benefit by having benefited You by accepting Your Torah. Accordingly, this line is bitter and sarcastic, as the speaker complains that the great suffering is due only to Israel’s acceptance of the Torah, which brought them a higher level of accountability than other nations (*Etz Yosef*). This is analogous to a king who became angry at the queen and shoved her and expelled her from the palace. She went and concealed her face behind a pillar.6*She hoped to catch a glimpse of the king as he passed.* The king was passing and saw her. He said to her: ‘You have been impudent.’ She said to him: ‘My lord the king, is this [treatment] appropriate for me, is this becoming for me, is this befitting of me? No woman accepted you other than me.’ He said to her: ‘It was I who disqualified all the women in favor of you.’ She said to him: ‘If so, why did you enter such and such alleyway, such and such courtyard, and such and such place? Was it not for such and such a woman, and she did not accept you?’ So too, the Holy One blessed be He said to Israel: ‘You have been impudent.’ They said before Him: ‘Master of the universe, is this appropriate for me, is this becoming for me, is this befitting of me? No other nation accepted Your Torah other than me.’ He said to them: ‘It is I who disqualified all the nations in favor of you.’ They said to Him: ‘If so, why did You offer the Torah to all the nations but they did not accept it?’ As it is taught: Initially, He revealed himself to the children of Esau; that is what is written: “He said: The Lord came from Sinai, and shone from Seir for them” (Deuteronomy 33:2),7*Seir is the land of Esau; see Genesis 36:8.* but they did not accept it. He offered it to the children of Ishmael, but they did not accept it; that is what is written:“He appeared from Mount Paran”(Deuteronomy 33:2).8*Ishmael dwelled in Paran; see Genesis 21:21.* Ultimately, He offered it to Israel and they accepted it, as it is written: “And He came from the holy myriads, from His right, a fiery law to them”(Deuteronomy 33:2), and it is written: “Everything that the Lord has spoken we will perform and we will heed” (Exodus 24:7).  
Another matter: “I am the man [*hagever*]” – Rabbi Yehoshua ben Levi said: It is I who is the man. I am Job, as it is stated: “Who is a man [*gever*] like Job, who drinks scoffing like water” (Job 34:7).  
“Who has seen affliction [*ani*]” – Rabbi Shmuel bar Naḥman said: The congregation of Israel said: Since He saw me impoverished of mitzvot, impoverished of good deeds, He brought “the rod of His fury” upon me. Rabbi Berekhya said: He fortified me to withstand them all. What do you find written after the ninety-eight rebukes in the book of Deuteronomy?9*See Deuteronomy 28:15–69.* “You are standing today, all of you” (Deuteronomy 29:9), and we translate it: “You exist this day, all of you,” mighty to withstand them all.  
**“He conducted and led me in darkness and not light. Indeed, against me He will again turn His hand all day” (Lamentations 3:2–3).**  
“He conducted [and led] me” in this world, which is called “darkness and not light.” “Indeed, against me He will again turn His hand all day” – Rabbi Shimon ben Lakish said: This teaches that the Holy One blessed be He despairs of the righteous in this world, but then has mercy on them. That is what is written: “Indeed, against me He will again [turn His hand].”

### Midrash: Eikhah Rabbah 3:1

Midrash: Midrash Tanchuma, Ki Tisa 20:1**And the Lord spoke unto Moses: “Go, get thee down…. I have seen this people, and behold, it is a stiff-necked people” (Exod. 32:7–9).** R. Tanhuma the son of Abba began the discussion with the verses: *As vapors and wind without rain, so is he that boasteth himself of a false gift. By long forbearing is a ruler persuaded* (Prov. 25:14–15). One who promises a gift to his friend but fails to fulfill his promise can be likened to vapors and wind without rain. The generation of the desert behaved in that fashion. It is said: *All the people answered with one voice, and said: “All the words which the Lord hath spoken we will do”* (Exod. 24:7), yet they violated every command He issued. When the Holy One, blessed be He, observed that, He ordered Moses: *Go get thee down, thy people have dealt corruptly* (ibid. 32:7). The word *dealt corruptly* refers to immoral acts, as it is said: *Is corruption His? No, His children’s is the blemish* (Deut. 32:5). Not only did they make the golden calf, they were also guilty of sexual crimes and shedding blood, as it is said: *And the people sat down to eat and to drink, and rose up to make merry* (ibid., v. 6). The words *make merry* imply sexual crimes, as is stated: *The Hebrew servant, whom thou hast brought unto us, came unto me to make merry* (Gen. 39:17). They were also guilty of bloodshed, as it is written: *Let the young men, I pray thee, arise and play before us* (II Sam. 2:14).

### Midrash: Midrash Tanchuma, Ki Tisa 20:1

Midrash: Midrash Tanchuma, Vayikra 1:1(Lev. 1:1:) “Then [the Lord] called unto Moses [and spoke unto him].” This text is related (to Ps. 103:20), “Bless the Lord, O His messengers,1*Mal’akhaw*. Throughout this section of the midrash *mal’akh*(*im*) is interpreted as referring to humans; therefore “messenger(s)” is a more appropriate translation here than the more usual “angel(s).” mighty in strength who fulfill His word.”2*Lev. R. 1:1.* These are the prophets, since they are called messengers where it is stated (in Numb. 20:16), “and He sent a messenger (*mal'akh*) who brought us out of Egypt.”3*Numb. R. 16:1; see also Gen. R. 68:12, according to which the angels on Jacob’s ladder symbolized Moses ascending and descending Sinai.* So also (in II Chron. 36:16), “But they mocked the messengers (*mal'akhim*) of God, [disdained His words, and taunted His prophets].” R. Huna said in the name of R. Aha, “These [messengers] are Israel, since it says (in Ps. 103:20), ‘mighty in strength who fulfill His word, hearkening to the voice of His word,’ in [reference to the fact] that they [were the ones who] had put fulfilling ahead of hearkening.”4*In Exod. 24:7, where Israel promises: WE WILL FULFILL AND WE WILL HEARKEN, in that order.* R. Isaac the Smith said, “These are those who observe the sabbatical year. So why were they called mighty in strength? When [such a one] sees his field abandoned, his trees abandoned, his fences breached, and sees his fruit trees eaten, he suppresses his drive (like one mighty in strength) and does not speak.” And thus have our masters taught (in *Avot* 4:1): And who is mighty? One who subdues his drive.5*Also Tamid* 32a. R. Tanhum ben Hanila'i says (Ps. 103:20), “’Mighty in strength.’ This is Moses because no one is as mighty in strength as Moses. When Israel stood before Mount Sinai, they were not capable of hearing the divinely spoken word, as stated (in Deut. 5:22), ‘if we continue hearing the voice of the Lord our God any longer, we shall die.’ But Moses was not harmed.” [This is ] in order to teach you that the righteous ones are greater than the ministering angels, since the ministering angels are not able to hear His voice. Rather they stand with excitement and dismay, while the righteous are able to hear His voice. It is so stated (in Joel 2:11), “The Lord shouts aloud before His army, for His host is very great, for mighty is the one who fulfills His word.” “His host” denotes angels, since it is stated (regarding angels in Gen. 32:3), “This is God's host.” And so it says (in Dan. 7:10), “thousands upon thousands ministered to Him.” And who is stronger than them? The righteous, of whom it is stated (in Joel 2:11), “for mighty is the one who fulfills His word,” i.e., a righteous person who does His bidding. And who is this? This is Moses, to whom the Holy One, blessed be He, said, “Make a tabernacle.” So he was hurried and made it. Then he stood alone outside, because he was afraid to enter the tent of meeting, as stated (in Exod. 40:35), “Now Moses could not enter the tent of meeting.” The Holy One, blessed be He, said, “It is not right for Moses, since he made the tabernacle, to stand outside while I stand inside; so look, I am calling upon him to enter.” It is therefore written (in Lev. 1:1), “Then [the Lord] called unto Moses.” Ergo, greater is the strength of the righteous, in that they are able to hear His voice! So also it is written concerning Samuel (in I Sam. 3:10), “Then the Lord came, and stood there, and He called as at other times, ‘Samuel, Samuel’; so Samuel said, ‘Speak, for Your servant is listening.’” Therefore David has said (in Ps. 103:20), “mighty in strength who fulfill His word.” Now if you say that, when He spoke with Moses, He spoke in a low voice, [and] for that reason he was able to hear, He only spoke in the voice [used in] the giving of Torah. [That was] when they heard His voice and were dying at the first utterance. It is so stated (in Deut. 5:22), “if we continue [hearing the voice of the Lord our God any longer, we shall die].” And so it says (in Cant. 5:6), “my soul departed when He spoke.” And where is it shown that He spoke with the voice [used in] the giving of Torah? Where it says (in Ps. 29:4), “The voice of the Lord has power.” It also says so (in Numb. 7:89), “When Moses went into the tent of meeting to speak with Him, he would hear the voice speaking unto him,” the voice which he heard in the giving of Torah. He also spoke thus for each and every utterance and for each and every saying, as it is stated (Ps. 29:5), “The voice of the Lord breaks the cedars.” Perhaps you will say that Israel heard the voice from outside.6*Sifra* to Lev. 1:1, (2: *Wayyiqra*, Pereq 2). The text (of Numb. 7:89) reads, “he would hear the voice.” He alone heard the voice. But since He spoke in a loud voice, why did they not hear? Because the Holy One, blessed be He, decreed over the utterance, that it would go forth and come to Moses. So the Holy One, blessed be He, made a path for it by which the utterance went forth until it reached Moses, but it was not heard here and there. It is so stated (in Job 28:25), “To fix a weight for the wind.” Thus, when each saying went forth from the mouth of the Holy One, blessed be He, every one had a [fixed] weight. And so it says (in Job 28:26), “and a way for the thunder of voices,”7*The midrash requires this literal translation. A more idiomatic translation would read: A WAY FOR THUNDERSTORMS.* in that the Holy One, blessed be He, made a way for that voice, because it was going forth to Moses alone. Thus it is stated (in Lev. 1:1), “Then [the Lord] called unto Moses and spoke unto him.” It was heard by him and not by another. It is therefore stated (in Ps. 103:20), “mighty in strength who fulfill His word.” (Lev. 1:1:) “Then [the Lord] called unto Moses [and spoke unto him].” This text is related (to Prov. 25:7), “For it is better that you be told, ‘Come up here,’ than that you be put down before a prince, whom your eyes have seen.” R. Tanhum says, “Keep two or three places distance from your [rightful] place so that they will say to you, ‘Come up higher.’ So do not come up, lest they tell you, ‘Go down.’” R. Tanhuma says (Prov. 20:15), “’There is gold and a multitude of jewels, but lips with knowledge are a precious object.’ The proverb says, ‘If you lack knowledge, what do you possess? If you possess knowledge, what do you lack?’8*Ned. 41a; PRK* 3:1; Numb. R. 19:3; Eccl. R. 7:23:1. Even Moses did not ascend until the Holy One, blessed be He, called him (in Lev. 1:1), ‘Then [the Lord] called unto Moses.’”

### Midrash: Midrash Tanchuma, Vayikra 1:1

Midrash: Shir HaShirim Rabbah 4:7:1**“All of you is fair, my love, and there is no blemish in you” (Song of Songs 4:7).**  
“All of you is fair, my love” – this is Jacob our patriarch, whose bed was unflawed and no waste was found among it.92*Unlike his father and grandfather, all his offspring were righteous.*  
What is, “all of you is fair, my love”? Rabbi Shimon ben Yoḥai taught: When Israel stood before Mount Sinai and said: “Everything that God spoke we will perform and we will heed” (Exodus 24:7), at that moment there were in their midst neither *zav*, nor leper, nor lame, nor blind, nor mute, nor deaf, nor imbecile, nor depressed, nor fool, nor doubter. Regarding that moment it is stated: “All of you is fair, my love.” When they sinned, there were not easy times, and there were in their midst *zav*, leper, lame, blind, mute, deaf, imbecile, and fool. At that moment it is stated: “They shall banish from the camp every leper and every *zav*” (Numbers 5:2).  
Rabbi Ḥelbo said: It is written: “The one who presented his offering on the first day was [Naḥshon son of Aminadav of the tribe of Judah. And his offering was…]” (Numbers 7:12–13). “On the second day, presented Netanel [son of Tzuar].… his offering was…” (Numbers 7:18–19). Why did the Torah depict Judah as secondary?93*In relating Naḥshon’s offering the Torah uses a vav*, meaning “and,” in the term *vekorbano*, “and his offering was,” indicating that there had been someone before him, although there had not been. Regarding Netanel the Torah does not use a *vav* even though there had been someone before him. It is so Judah would not become arrogant and say: I presented first, I am the greatest of them all. Rather, the Holy One blessed be He treated them as though they all presented on the first day and on the last day.  
Rabbi Elazar said: It is written: “This was the dedication of the altar on the day it was anointed” (Numbers 7:84). But did each of them not offer one bowl, one ladle? Why does the verse state: “twelve silver bowls, twelve silver basins, twelve golden ladles” (Numbers 7:84)? It was so that Judah would not say: I presented first, I am the greatest of them all. Therefore, the Holy One blessed be He treated them as though they all presented on the first day and on the last day.  
Rabbi Berekhya said: It is written: “All these are the tribes of Israel, twelve, [and this is that which their father spoke to them and blessed them; every one according to his blessing he blessed them]” (Genesis 49:28). After he blessed them did he bless them again? Rather, it teaches that Jacob our patriarch sat and likened them to beasts. He likened Judah to a lion, as it is stated: “Judah is a lion cub” (Genesis 49:9). Dan to a snake, as it is stated: “Dan will be a serpent on the road” (Genesis 49:17). Naphtali to a hind, as it is stated: “Naphtali is a hind let loose” (Genesis 49:21). Benjamin to a wolf, as it is stated: “Benjamin is a ravenous wolf” (Genesis 49:27). Then he called them all wolves, all of them snakes, all of them fiery serpents, all of them scorpions. Know that it is so, as Dan, whom he called a snake, he94*Moses* then called a lion, as it is stated: “Dan is a lion cub” (Deuteronomy 33:22). Rabbi Idi said: We have found in the offerings of the princes that what this one offered that one offered. This one sacrificed a burnt offering, and that one sacrificed a burnt-offering; this one a meal offering and that one a meal offering; this one a sin offering and that one a sin offering; this one a peace offering and that one a peace offering. Why? It is because all of them are faultless and equal to one another.  
What led the verse to delineate their genealogy in the book [of Exodus], Reuben, Simeon, and Levi?95*The verses delineate the genealogies of only these three tribes (see Exodus 6:14–25).* Rabbi Ḥanina and Rabbi Levi: one said: It is because their father reprimanded them,96*When Jacob gave blessings to his sons before his death, he reprimanded Reuben, Simeon, and Levi (see Genesis 49:3–7). In order to emphasize that these tribes were not inferior, the verses list their genealogies as they introduce Moses and Aaron.* and one said: It was because it delineated the genealogy of Moses and Aaron.97*Because the Torah sought to address the genealogy of Aaron and Moses from the tribe of Levi, it began with Reuben, the first of the tribes, and continued through Levi.* We do not know who said this and who said that. However, from the fact that Rabbi Yudan said in the name of Rabbi Yehuda ben Rabbi Simon in the name of Rabbi Huna: “An ear that heeds life’s reprimand will rest among the wise” (Proverbs 15:31), it is Rabbi Huna98*This is possibly an alternate pronunciation of the name of Rabbi Ḥanina. Alternatively, the text should either state Rabbi Ḥanina here or Rabbi Huna above.* who said because their father reprimanded them. Because they accepted their father’s reprimand they were privileged to have their genealogy delineated alongside Moses and Aaron. That is why it is stated: “All of you is fair.”  
Rabbi Yehuda, Rabbi Neḥemya, and the Rabbis: Rabbi Yehuda said: It is because all the tribes did not preserve their genealogies in Egypt, but Reuben, Simeon, and Levi preserved their genealogy.99*They married only with families that could prove they were of pure lineage.* Rabbi Neḥemya said: It is because all the tribes engaged in idol worship in Egypt, but the tribes of Reuben, Simeon, and Levi did not engage in idol worship. The Rabbis say: It is because the other tribes did not exercise authority in Egypt, but these tribes exercised authority. How so? When Reuben died,100*Joseph had been the authority figure among the brothers and their descendants in Egypt, but he died before his brothers. At that point, Reuben, the eldest son of Jacob, became the authority figure.* authority was transferred to Simeon. When Simeon died, authority was transferred to Levi. When Levi died, authority was going to be transferred to Judah. A Divine voice emerged and said: Leave it until its time arrives. When did its time arrive? After the death of Joshua. That is what is written: “It was after the death of Joshua.… the Lord said: Judah shall ascend” (Judges 1:1–2). He was called three names: Judah, Otniel, and Yabetz. Rabbi Berekhya and Rabbi Levi [said] in the name of Rabbi Ḥama ben Rabbi Ḥanina: This101*Yabetz* is Boaz. Rabbi Simon [said] in the name of Rabbi Yehoshua ben Levi: This102*Yabetz* is Otniel.  
It is written: “Son of man, the House of Israel has become dross to Me; they are all…” (Ezekiel 22:18). Zechariah said: I saw them, and they were pure gold: “I saw, and behold, a candelabrum of gold in its entirety, with a bowl [*gulah*] atop it.… and there are two olive trees over it” (Zechariah 4:2–3). There were two *amora’im*; one said exile [*gola*], and one said their Redeemer [*go’alah*]. The one who said *gola*: As they were exiled to Babylon, and the Divine Presence was exiled with them. The one who said *go’alah*: It is their redemption, as it is written: “Our Redeemer, the Lord of hosts is His name…” (Isaiah 47:4). The Holy One blessed be He said: Since that is the case:103*Since in the future they will all be comparable to pure gold, as envisioned by Zechariah.* “All of you is fair, my love, and there is no blemish in you.”

### Midrash: Shir HaShirim Rabbah 4:7:1

Midrash: Shir HaShirim Rabbah 3:9:1**“King Solomon made himself a palanquin of the timber of Lebanon” (Song of Songs 3:9).**  
“Made himself a palanquin,” Rabbi Azarya in the name of Rabbi Yehuda ben Rabbi Simon interpreted the verse regarding the Tabernacle. “Palanquin,” this is the Tabernacle. Rabbi Yehuda ben Rabbi Ilai said: [This is analogous] to a king who had a young daughter. Until she matured and signs of puberty appeared, he would see her in the street and speak with her in public, in an alleyway, and in a courtyard. Once she grew and signs of puberty appeared, the king said: ‘It is not befitting my daughter’s honor to speak with me in public; make her a partition, and when I need to speak with her I will speak with her from behind the partition.’ So it is written: “Because Israel is a lad and I loved him,” (Hosea 11:1). In Egypt, they saw Him in public, as it is stated: “The Lord will pass to smite Egypt” (Exodus 12:23). At the sea they saw Him in public, as it is stated: “Israel saw the great power” (Exodus 14:31), and the toddlers would point to Him with their fingers and say: “This is my God and I will exalt Him” (Exodus 15:2). At Sinai they saw Him face to face, as it is stated: “The Lord came from Sinai…” (Deuteronomy 33:2). When Israel stood at Mount Sinai, received the Torah, and said: “Everything that God spoke we will perform and we will heed” (Exodus 24:7), they became His complete nation. The Holy One blessed be He said: ‘It is not befitting the honor of My children that I will speak to them in public; rather, let them craft a Tabernacle for Me and when I need to speak with them, I will speak with them from within the Tabernacle.’ That is what is written: “When Moses went into the Tent of Meeting to speak with Him” (Numbers 7:89). “King Solomon [Shlomo] made,” the King [of Whom it may be said] that peace [*shalom*] is His; “of the timber of Lebanon,” just as it says: “You shall make the planks for the Tabernacle of acacia wood, standing” (Exodus 26:15).

### Midrash: Shir HaShirim Rabbah 3:9:1

Midrash: Shir HaShirim Rabbah 2:1:1**“I am a rose of Sharon, a lily of the valleys” (Song of Songs 2:1).**  
“I am a rose [*ḥavatzelet*] of Sharon.” The congregation of Israel said: I am as I am, yet I am beloved [*ḥaviva*]. It is I whom the Holy One blessed be He loved me more than seventy nations. “A rose [*ḥavatzelet*] of Sharon,” I made Him shelter [*tzel*] by means of Betzalel, as it is written: “Betzalel crafted the Ark” (Exodus 37:1). “Of Sharon,” as I recited song [*shira*] before Him by means of Moses, as it is written: “Then Moses and the children of Israel sang” (Exodus 15:1).  
Another matter, “I am a rose of Sharon.” The congregation of Israel said: I am as I am, yet I am beloved. It is I who was shrouded in the shadow of Egypt, but the Holy One blessed be He brought me quickly to Rameses. I sprouted good deeds like a lily, and I recited a song before Him, as it is stated: “The song will be for you like the night of the consecration of the festival” (Isaiah 30:29).1*The song after the fall of Sennacherib will be like the Hallel* that they recited in Egypt on the night before they left.  
Another matter, “I am a rose of Sharon.” The congregation of Israel said: I am as I am, yet I am beloved. It is I who was shrouded in the shadow of the sea,2*I was in danger when Pharaoh was pursuing me.* but I quickly sprouted good deeds like a lily, and I pointed to Him with my finger [and pronounced that He is] my Master, as it is stated: “This is my God and I will exalt Him” (Exodus 15:2).  
Another matter, “I am a rose of Sharon.” I am as I am, yet I am beloved. It is I who was shrouded in the shadow of Sinai.3*God suspended the mountain over the Israelites, threatening to obliterate them if they refused to accept the Torah (see Shabbat* 88a). I quickly blossomed good deeds with my hand and my heart, and I said before Him: “Everything that the Lord has spoken we will perform and we will heed” (Exodus 24:7).  
Another matter, “I am a rose of Sharon.” I am as I am, yet I am beloved. It is I who was shrouded and trampled in the shadow of kingdoms. Tomorrow, when the Holy One blessed be He redeems me from the shadow of the kingdoms, I will blossom like a lily, and I will recite a new song before Him, as it is stated: “A psalm. Sing to the Lord a new song, for He has performed wonders; His right hand and His holy arm have wrought salvation for Him” (Psalms 98:1).

### Midrash: Shir HaShirim Rabbah 2:1:1

Midrash: Shir HaShirim Rabbah 1:12:1**“While the king was at his feast, my nard released its fragrance” (Song of Songs 1:12).**  
“While the king was at his feast,” Rabbi Meir and Rabbi Yehuda, Rabbi Meir says: While the King of kings was at His feast, in the firmament, Israel released a foul odor and said to the calf: “This is your god, Israel” (Exodus 32:4). Rabbi Yehuda said to him: ‘Enough, Meir, one does not expound Song of Songs disparagingly, but rather, favorably, as Song of Songs was given only in praise of Israel. What is: “While the king was at his feast”? While the King of kings was at His feast, in the firmament, Israel released a fine fragrance before Mount Sinai, and said: “Everything that the Lord has spoken we will perform and we will obey” (Exodus 24:7).  
According to the opinion of Rabbi Meir, it should have said: My stench released its odor.268*Since the verse was referring to the Golden Calf, it should have referred to stench rather than the fragrance of the sweet-smelling nard.* Rather, a treatise ascended in their hand from the Diaspora,269*The midrash is citing an ancient tradition recorded in a treatise that was transported from Babylon during the Return to Zion to build the second Temple.* and they taught in its regard that He skipped the incident of the calf for them and the act of the Tabernacle preceded it.270*The sin of the Golden Calf (Exodus chap. 32) should have been recorded in the Torah immediately following the events of the revelation at Sinai. Instead, it is preceded by the commandments concerning the building of the Tabernacle (Exodus chapters 25–31), to indicate that even when Israel sinned, they were still beloved in the eyes of the God. Therefore, the verse characterizes their odor as nard.*  
Rabbi Eliezer, Rabbi Akiva, and Rabbi Berekhya, Rabbi Eliezer says: “While the king was at his feast,” while the King of kings was at His feast, in the firmament, Mount Sinai was already enveloped in flames, as it is stated: “The mountain was burning with fire” (Deuteronomy 4:11). Rabbi Akiva says: While the King of kings was at His feast, in the firmament, already, “the glory of the Lord rested on Mount Sinai” (Exodus 24:16). Rabbi Berekhya says: While Moses was at his feast in the firmament,271*While he was still on Mount Sinai.* as he is called king, as it is stated: “He became king in Yeshurun, when the heads of the people were assembled” (Deuteronomy 33:5), already, “God spoke all these matters saying” (Exodus 20:1).  
Rabbi Eliezer ben Yaakov and the Rabbis, Rabbi Eliezer says: While the King of kings was at His feast, in the firmament, Mikhael, the great prince, had already descended from the heavens and rescued Abraham our patriarch from the fiery furnace. The Rabbis say: The Holy One blessed be He descended and rescued him, as it is stated: “I am the Lord who took you out of Ur of the Chaldeans” (Genesis 15:7). When did Mikhael descend? It was in the days of Ḥanaya, Mishael, and Azarya.272*Mikhael is identified as the angel who descended to rescue Ḥananya, Mishael, and Azarya from the fiery furnace (see Daniel 3:25).*   
Rabbi Tavyomei said: While Jacob our patriarch was lying [*mesev*] in his bed, 273*The expression “at his feast [bimsibo*]” in the verse is interpreted as a reference to Jacob lying on his deathbed. the Divine Spirit gleamed in him, and he said to his sons: “God will be with you” (Genesis 48:21). He said to them: ‘He is destined to rest His Divine Presence in your midst.’ Rav Naḥman said: It is written: “Israel and everything that he had traveled and came to Beersheba” (Genesis 46:1). Where did he go? He went to chop down the cedars that Abraham our patriarch had planted in Beersheba, as it is stated: “He planted a tamarisk in Beersheba” (Genesis 21:33).274*Jacob chopped them down in order to take them to Egypt.* Rabbi Levi said: It is written: “The central bar inside the planks extending from end to end” (Exodus 26:28). The bar was thirty-two cubits long. From where did they have it in their possession at that moment?275*Where did they get such a long piece of wood in the wilderness, just when they needed it to build this part of the Tabernacle?* It teaches that they were hidden with them from the days of Jacob our patriarch. That is what is written: “And everyone with whom acacia wood was found” (Exodus 35:24); “acacia wood was found,” is not written here, but rather, “with whom…it was found”—from the outset.  
Rabbi Levi bar Ḥiyya said: They chopped them down in Magdala of the dyers276*This was the name of a place in the Land of Israel.* and took them with them down to Egypt. They had no knots and no cracks. There were acacia trees in Magdala and the custom was to prohibit [using] them due to the sanctity of the Ark.277*Even in the times of the Sages of the midrash, acacia trees grew in Magdala, but due to the tradition that the wood eventually used for the Ark and the rest of the Tabernacle had been cut from there, the people of Magdala would not make use of the acacia trees.* They came and asked Rav Ḥananya, colleague of the Rabbis, and he said to them: Do not deviate from the custom of your ancestors.

### Midrash: Shir HaShirim Rabbah 1:12:1

Midrash: Midrash Tanchuma Buber, Emor 14:1[Another interpretation of (Lev. 22:27): A BULL OR A SHEEP &lt; OR A GOAT &gt;. This text is related (to Is. 41:24): BEHOLD (*hen*), YOU ARE NOTHING (*me'ayin*), AND YOUR WORK IS NOUGHT. AN ABOMINATION SHALL HE CHOOSE AMONG YOU.64*Tanh*., Lev. 8:11; Lev. R. 27:7; *PRK* 9:6. That (*hen*) is a Greek word. Hen &lt; in Greek &gt; means "one." You are the one for me [as compared to nothing (*me'ayin*),] &lt; i.e., &gt; as compared to (*min*) the nations of the world, who are called "nothing (*'ayin*),"65*Since min* is commonly abbreviated to *me, me’ayin* is understood to mean “as compared to nothing” (literally: “than nothing.”) [as it is written} (in Is. 40:17): ALL THE NATIONS ARE AS NOTHING ('*ayin*) BEFORE HIM. (Is. 41:24, cont.:) AND YOUR WORK IS NOUGHT. R. Levi said: All the good works and consolations which the Holy One is going to bring about with Israel are only {in the name of} [as reward for] a single shout which they shouted on Sinai, when they said (according to Exod. 24:7): ALL THAT THE LORD HAS SPOKEN WE WILL CARRY OUT AND OBEY. (Is. 41:24, cont.:) AN ABOMINATION SHALL HE CHOOSE AMONG YOU. That is the abomination which you made as a molten calf. Of that very abomination, bring me sacrifice, and I will choose you. (Lev. 22:27): A BULL OR A SHEEP OR A GOAT.

### Midrash: Midrash Tanchuma Buber, Emor 14:1

Midrash: Midrash Tanchuma, Shmini 6:1(Lev. 11:1-2:) “Then the Lord spoke unto Moses and unto Aaron, saying […], ‘Speak unto the Children of Israel, saying, “These are the creatures that you may eat….”’” It is stated (in Hab. 3:6), “He arose and measured the earth; He looked and made nations tremble.” What is the meaning of “He arose and measured the earth?”28*Tanh*., Deut. 11:3. It is simply that, when the Holy One, blessed be He, wanted to give the Torah to Israel, He arose and measured (*mdd*) the earth.29*Cf. Mekhilta de Rabbi Ishmael, Bahodesh* 1, 5; Lev. R. 8:2. Then he gave the Torah in public30*Gk.: parresia*. in the desert.31*The sense here is that the Holy One gave the Torah openly on neutral ground, not secretly in Israel.* Therefore (in Hab. 3:6), “He arose and measured the earth,” because He wanted to return the world to the measurements of His waters, when the nations did not want to accept the Torah. If it had not been for Israel accepting it, the world would have returned to the measurements of His waters. [It is] just as you say (in Is. 40:12), “Who has measured the waters in the hollow of His hand?” But when Israel accepted it, the earth was still, as stated (in Ps. 76:9), “the earth was afraid and was still.” So it is from there (i.e., from Sinai) that the gentiles received their judgement,32*Gk.: apophasis*. as stated (Hab. 3:6, cont.), “He looked and made nations tremble (rt.: *ntr*).” R. Tanhum ben Hanila'i said, “He permitted (*hittir*) what was forbidden, abhorrent creatures and creeping things.” The matter is comparable to a physician who went to visit two patients.33*Lev. R. 13:2.* He saw that one of them was in danger. He said to the children of his house, “Tell him to eat whatever he wants.” He saw the other, who was recovering. He said to the children of his house, “Such and such food he may eat; such and such food he may not eat.” They said to the physician, “What is [the difference] that you said to the one, ‘Let him eat whatever he wants,’ but said to the other one, ‘Such and such food he may eat; such and such food he may not eat?’” The physician said to them, “When I saw that the one was dying, I said, ‘Give him [any food] because he is going to die’; but let the other one watch himself, because there is life in him.” So also the Holy One, blessed be He, has permitted (*hittir*) abhorrent creatures and creeping things to the gentiles. But in the case of Israel, because they are [destined] for life, He has said to them (in Lev. 11:44), “and be holy, for I am holy”; (in Lev. 11:43) “You shall not make yourselves loathsome.” This you may eat and this you may not eat. Why? Because they are alive, as stated (in Deut. 4:4), “But you who clung to the Lord your God are all alive today.” Ergo (in Hab. 3:6), “He arose and measured the earth; He looked and permitted (rt.: *ntr*) gentiles,” [that which is forbidden]….34*So R. Tanhum ben Hanila’i has reinterpreted the more traditional, AND MADE NATIONS TREMBLE.* Three things Moshe found difficult [to comprehend], and the Holy One, blessed be He, showed him, etc.

### Midrash: Midrash Tanchuma, Shmini 6:1

Midrash: Midrash Tanchuma Buber, Chukat 18:1[Another interpretation (of Eccl. 8:1): WHO IS LIKE THE WISE PERSON? This is Israel, of whom it is written (in Deut. 4:6): SURELY THIS GREAT NATION IS A WISE AND UNDERSTANDING PEOPLE.101*Eccl. R. 8:1:3.* (Eccl. 8:1, cont.:) AND WHO KNOWS THE INTERPRETATION OF A SAYING? &lt;These are&gt; the ones who know how to interpret the Torah with forty-nine reasons for declaring an object clean and forty-nine reasons for declaring an object unclean.102*See above, Numb. 6:7, and the parallels listed there.* (Eccl. 8:1, cont.:) A PERSON'S WISDOM LIGHTS UP HIS FACE. R. Zakkay of Sha'av &lt;said&gt; in the name of Rabbi Samuel bar Nahman: You find that, when Israel stood before Mount Sinai and said (in Exod. 24:7): &lt;ALL THAT THE LORD HAS SPOKEN&gt; WE WILL CARRY OUT AND OBEY, the Holy One gave them some of the glory of the Divine Presence. This is what is written (in Ezek. 16:14): AND YOUR NAME SPREAD AMONG THE GENTILES BECAUSE OF YOUR BEAUTY. Then when they said in the incident of that calf (in Exod. 32:4): THIS IS YOUR GOD, O ISRAEL. They became enemies (rt.: *SN*') of the Omnipresent. This is what is written (in Eccl. 8:1, cont.): AND THE RADIANCE OF HIS (i.e., Israel's) FACE IS CHANGED (rt.: *ShNH*).103*The Hebrew roots, SN*’ and *ShNH*, are closer than would appear in transliteration. The *S* in *SN*’ is a *sin* and would be indistinguishable from the *Sh* of *ShNH* in an unvoweled text. As for the final letters, *alef* and *he* are often confused in the Hebrew of this period. So the Holy One also changed (rt.: *ShNH*) the promises concerning them, as stated (in Ps. 82:7): INDEED YOU SHALL DIE LIKE A HUMAN.]104*As Adam was expelled from Eden, so the generation of the golden calf was kept from the promised land.*

### Midrash: Midrash Tanchuma Buber, Chukat 18:1

Midrash: Shir HaShirim Rabbah 1:5:1**“I am black but lovely, daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon” (Song of Songs 1:5).**  
“I am black but lovely,” black in terms of my actions but lovely in terms of the actions of my ancestors. “I am black but lovely,” the congregation of Israel said: I am black in terms of myself,188*I acknowledge my sins and demand of myself that I improve in my service of God (Maharzu).* and am, therefore, lovely before my Creator, as it is written: “Are you not like Kushites to Me, children of Israel [– the utterance of the Lord]” (Amos 9:7), you are like Kushites in terms of yourselves, but to Me you are the children of Israel – the utterance of the Lord.  
Another matter, I was black in Egypt and I was lovely in Egypt. I was black in Egypt; “they defied Me and were unwilling to heed Me” (Ezekiel 20:8). I was lovely in Egypt, with the blood of the Paschal offering and the blood of circumcision, as it is written: “I passed you, and I saw you wallowing in your blood, and I said to you: In your blood, you shall live” (Ezekiel 16:6); this is the blood of the Paschal offering; “I said to you: In your blood, you shall live” (Ezekiel 16:6); this is the blood of circumcision.  
Another matter, I was black at the sea, as it is stated: “They rebelled at the sea, at the Red Sea” (Psalms 106:7). And I was lovely at the sea, as it is stated: “This is my God and I will glorify Him” (Exodus 15:2). I was black at Mara, as it is stated: “The people complained against Moses, saying: What will we drink?” (Exodus 15:24). And I was lovely at Mara, as it is stated: “He cried to the Lord and the Lord showed him a tree and he cast it into the water and the waters were sweetened” (Exodus 15:25). I was black in Refidim, as it is stated: “He called the name of the place Masa and Meriva” (Exodus 17:7).189*Masa and Meriva literally translate to “trial” and “dispute.”* And I was lovely in Refidim, as it is stated: “Moses built an altar, and he called its name: The Lord is my banner” (Exodus 17:15). I was black at Ḥorev, as it is stated: “They crafted a calf at Ḥorev” (Psalms 106:19). And I was lovely at Ḥorev, as it is stated: “Everything that the Lord stated we will perform and we will heed” (Exodus 24:7). I was black in the wilderness, as it is stated: “How much they defied Him in the wilderness” (Psalms 78:40). And I was lovely in the wilderness with the establishment of the Tabernacle, as it is stated: “On the day the Tabernacle was established” (Numbers 9:15). I was black with the scouts, as it is stated: “They issued a slanderous report” (Numbers 13:32). And I was lovely with Joshua and Caleb, as it is stated: “Except Caleb ben Yefuneh the Kenizite [and Joshua son of Nun]” (Numbers 32:12). I was black in Shitim, as it is stated: “Israel settled in Shitim [and the people began engaging in harlotry]” (Numbers 25:1). And I was lovely in Shitim, as it is stated: “Pinḥas stood and prayed” (Psalms 106:30). I was black regarding Akhan, as it is stated: “The children of Israel trespassed regarding the proscribed spoils” (Joshua 7:1). And I was lovely regarding Joshua, as it is stated: “Joshua said to Akhan: My son, please give honor [to the Lord, God of Israel]” (Joshua 7:19). I was black regarding the kings of Israel and I was lovely regarding the kings of Judah. If with the black that I had, I was lovely, among My prophets, all the more so.190*Many commentaries suggest that the text should read “lovely ones [na’im*]” rather than “prophets [*neviim*]” (see, e.g., Maharzu; *Etz Yosef*). One interpretation of this statement is: If even at the places where I was black I was also lovely, how much more so in the places where I was not black.

### Midrash: Shir HaShirim Rabbah 1:5:1

Midrash: Midrash Tanchuma, Emor 11:1(Lev. 22:27:) “A bull or a sheep or a goat.” This text is related (to Is. 41:24), “Behold (*hen*), you are nothing (*me'ayin*), and your work is naught (*me’afa’*); an abomination shall He choose among you.”55*Lev. R. 27:7; PRK* 9:6. “Behold, you are nothing,” full of nothing, from a putrid liquid. “Naught (*me’afa’*)”; from the hundred screams (*meah puot*), that a woman screams when she sits on the birthing chair, ninety-nine are for death and [only] one is for life. “An abomination shall He choose among you.” What is the meaning of, “an abomination shall He choose among you?” [It is] speaking about this baby; even though it comes out from its mothers womb dirty, defiled and full of mucous, everyone kisses it and everyone hugs it, and especially if it is a male. Another interpretation: That (*hen*) is Greek. Hen [in Greek] means "one." You (Israel) are the one for Me, from (*min*) the nations of the world, who are called "nothing (*'ayin*),"56*Since min* is commonly abbreviated to *me, me’ayin* is understood to mean “as compared to nothing” (literally: “than nothing.”) as stated (in Is. 40:17), “All the nations are as nothing ('*ayin*) before Him.” (Is. 41:24, cont.:) “And your work is naught.” R. Levi said, “All the good works and consolations which the Holy One, blessed be He, is going to bring about with Israel are only as reward for a single shout which they shouted on Sinai, when they said (according to Exod. 24:7), ‘All that the Lord has spoken we will carry out and obey.’” (Is. 41:24, cont.:) “An abomination shall He choose among you.” That is the abomination which you made as a molten calf. Of that very abomination, bring Me sacrifice, and I will choose you. And what is it? (As in Lev. 22:27), “A bull or a sheep or a goat.” [This text is related (to Hos. 7:3),] “They make a king glad with their evil.”57*Lev. R. 27:8; PRK* 9:7–8. What did He see in the bull for making it first among the sacrifices? R. Levi said, “[The situation] is similar to a matron58*Lat.: matrona.* concerning whom there went forth an evil report in connection with one of the notables in the kingdom. The king looked into the rumors and found no substance in them. What did the king do? He made a great banquet and sat him at the head of those reclining in order to show that the king had looked into the rumors and found no substance in them. [Similarly,] because the nations of the world were saying to Israel, “You made the calf,” the Holy One, blessed be He, examined the rumors and found no substance in them. Therefore the bull was made first among the sacrifices. How is this shown? From that which they read about the matter (in Lev. 22:27), “A bull or a sheep or a goat.” R. Huna and R. Idi [said] in the name of R. Samuel bar Nahman, “Israel was saved from that act. Because if they had made the calf, it would have been [natural] for them to say (in Exod. 32:8), ‘These are our Gods, O Israel.’ However, it was the proselytes who came up with them from Egypt that made it, and they directed Israel [by saying] (in Exod. 32:8), ‘These are your Gods, O Israel.’” R. Judah bar Simon said, “It is written (in Isaiah 1:3), ‘An ox knows its owner, and an ass..., Israel does not know [...].’ And did they not know? It is simply that they trampled [the notion] with their heel.” And similar to it is (Hos. 2:10) “And she did not know that it was I who bestowed on her the grain....” And did she not know? It is simply that she trampled it with her heel.

### Midrash: Midrash Tanchuma, Emor 11:1

Midrash: Midrash Tanchuma Buber, Vayikra 1:1(Lev. 1:1:) THEN &lt;THE LORD&gt; CALLED UNTO MOSES &lt;AND SPOKE UNTO HIM&gt;…. This text is related (to Ps. 103:20): BLESS THE LORD, O HIS MESSENGERS1*Mal’akhaw*. Throughout this section of the midrash *mal’akh*(*im*) is interpreted as referring to humans; therefore “messenger(s)” is a more appropriate translation here than the more usual “angel(s).” OF HIS, MIGHTY IN STRENGTH WHO FULFILL HIS WORD.2*Tanh*., Lev. 1:1; Lev. R. 1:1. These are the prophets, since they are called messengers where it is stated (in Numb. 20:16): AND HE SENT A MESSENGER (*mal'akh*) WHO BROUGHT US OUT OF EGYPT.3*Numb*. R. 16:1; see also Gen. R. 68:12, according to which the angels on Jacob’s ladder symbolized Moses ascending and descending Sinai. So also (in II Chron. 36:16): BUT THEY MOCKED THE MESSENGERS (*mal'akhim*) OF GOD, &lt;DISDAINED HIS WORDS, AND TAUNTED HIS PROPHETS,&gt;…. R. Huna said in the name of R. Aha: These &lt;messengers&gt; are Israel, since it says (in Ps. 103:20): MIGHTY IN STRENGTH WHO FULFILL HIS WORD, HEARKENING TO THE VOICE OF HIS WORD, in &lt;reference to the fact&gt; that they &lt;were the ones who&gt; had put fulfilling ahead of hearkening.4*In Exod. 24:7, where Israel promises: WE WILL FULFILL AND WE WILL HEARKEN, in that order.* R. Isaac the Smith said: These are those who observe the Sabbatical year. So why were they called MIGHTY IN STRENGTH? When &lt;such a one&gt; sees his field abandoned, his trees abandoned, his fences breached, and sees his fruit trees eaten, he suppresses his drive (like one mighty in strength) and does not speak. Thus have our masters taught (in *Avot* 4:1): AND WHO IS MIGHTY? ONE WHO SUBDUES HIS DRIVE.5*Also Tamid* 32a.

### Midrash: Midrash Tanchuma Buber, Vayikra 1:1

Midrash: Midrash Tanchuma Buber, Vayikra 1:1(Lev. 1:1:) THEN &lt;THE LORD&gt; CALLED UNTO MOSES &lt;AND SPOKE UNTO HIM&gt;…. This text is related (to Ps. 103:20): BLESS THE LORD, O HIS MESSENGERS1*Mal’akhaw*. Throughout this section of the midrash *mal’akh*(*im*) is interpreted as referring to humans; therefore “messenger(s)” is a more appropriate translation here than the more usual “angel(s).” OF HIS, MIGHTY IN STRENGTH WHO FULFILL HIS WORD.2*Tanh*., Lev. 1:1; Lev. R. 1:1. These are the prophets, since they are called messengers where it is stated (in Numb. 20:16): AND HE SENT A MESSENGER (*mal'akh*) WHO BROUGHT US OUT OF EGYPT.3*Numb*. R. 16:1; see also Gen. R. 68:12, according to which the angels on Jacob’s ladder symbolized Moses ascending and descending Sinai. So also (in II Chron. 36:16): BUT THEY MOCKED THE MESSENGERS (*mal'akhim*) OF GOD, &lt;DISDAINED HIS WORDS, AND TAUNTED HIS PROPHETS,&gt;…. R. Huna said in the name of R. Aha: These &lt;messengers&gt; are Israel, since it says (in Ps. 103:20): MIGHTY IN STRENGTH WHO FULFILL HIS WORD, HEARKENING TO THE VOICE OF HIS WORD, in &lt;reference to the fact&gt; that they &lt;were the ones who&gt; had put fulfilling ahead of hearkening.4*In Exod. 24:7, where Israel promises: WE WILL FULFILL AND WE WILL HEARKEN, in that order.* R. Isaac the Smith said: These are those who observe the Sabbatical year. So why were they called MIGHTY IN STRENGTH? When &lt;such a one&gt; sees his field abandoned, his trees abandoned, his fences breached, and sees his fruit trees eaten, he suppresses his drive (like one mighty in strength) and does not speak. Thus have our masters taught (in *Avot* 4:1): AND WHO IS MIGHTY? ONE WHO SUBDUES HIS DRIVE.5*Also Tamid* 32a.

### Midrash: Midrash Tanchuma Buber, Vayikra 1:1

Midrash: Midrash Tanchuma, Ki Tisa 14:6**And he gave unto Moses, when he had made an end of speaking (Exod. 31:18).** R. Tanhuma began the discussion with the verse: *Unto Thee, O Lord, belongeth righteousness, but unto us confusion of face* (Dan. 9:7). R. Nehemiah declared: Even though we believe that we have acted righteously before You, if we examine our actions we are abashed. There is no time at which we may come before You with confidence except when we bring our offerings to Your house, as it is said: *When thou hast made an end of tithing all the tithes of thine increase* (Deut. 26:2). This entire subject is explained in the section *Look forth from Thy holy habitation … and bless Thy people Israel* (Deut. 26:15).

### Midrash: Midrash Tanchuma, Ki Tisa 14:6

Midrash: Ruth Rabbah, Petichta 1**“It was during the days when the judges judged, there was a famine in the land. A man from Bethlehem of Judah went to reside in the field of Moav, he, his wife, and his two sons” (Ruth 1:1).**  
“It was during the days when the judges judged” – Rabbi Yoḥanan began and said: “Hear My people and I will speak; [Israel, and I will forewarn you]” (Psalms 50:7). Rabbi Yoḥanan said: One forewarns only one who can hear it. Rabbi Yudan ben Rabbi Simon said: In the past they were called Israel like all other nations: “Savta, Rama, and Savtekha” (Genesis 10:7);1*These are the names of nations listed in Genesis, chap. 10.* from here forward, they are called only My people. “Hear My people and I will speak” – from where did you merit to be called My people? From “and I will speak” – from what you spoke before Me at Sinai and said: “Everything that the Lord has spoken we will do and we will heed” (Exodus 24:7). Rabbi Yoḥanan said: “Hear My people” – [what I have said] in the past; “and I will speak” – in the future. “Hear My people” – in this world; “and I will speak” – in the World to Come. So I will have a response to the angels of the nations of the world who are destined to accuse them before Me and say: ‘Master of the universe, these worship idols and those worship idols, these engaged in forbidden sexual relations and those engaged in forbidden sexual relations, these spilled blood and those spilled blood, and these are going down to the Garden of Eden and those are going down to Gehenna?’  
At that time, the advocate of Israel is silenced. That is what you say: “At that time Mikhael will stand” (Daniel 12:1). Is there sitting on high? Did Rabbi Ḥanina not say: There is no sitting on high, as it is written: “I approached one of those standing [*kamaya*]” (Daniel 7:16). What is this language *kamaya*? Standing [*kayama*], as it is written: “Seraphim stood above Him” (Isaiah 6:2), and it is written: “The entire host of heaven standing in His presence on His right hand and on His left” (see I Kings 22:19). And you say “will stand”?2*Since angels always stand, what does it mean that the angel Mikhael will stand at that moment?* [Rather,] what is “will stand”? It is stand silent, as you say: “Shall I wait, because they do not speak, *amdu*] and do not answer>?” (Job 32:16).  
The Holy One blessed be He says to him: ‘Do you stand silent and not advocate on behalf of My children? By your life, I will speak in support of their righteousness and rescue My children.’ What righteousness? Rabbi Elazar and Rabbi Yoḥanan, one says: Due to the righteousness that you established My world because you accepted My Torah, as had you not accepted My Torah, I would have restored it [the world] to emptiness and disorder, as Rabbi Huna said in the name of Rabbi Aḥa: “Earth and all its inhabitants dissolve, [I set its pillars, selah]” (Psalms 75:4). The world would have already dissolved, had Israel not stood before Mount Sinai…3*Referring to a midrash that appears in Shir HaShirim Rabba* 1:9: “If Israel had not stood on Mount Sinai and said: ‘Everything that the Lord has spoken we will do and we will heed’ (Exodus 24:7), the world would have dissolved and returned to emptiness and disorder.” The midrash there then continues as it does here. And who established the world? “I [*anokhi*] set its pillars” (Psalms 75:4). Due to the merit of *anokhi*, “I set its pillars, selah.”4*Anokhi* is the first word of the Ten Commandments. In other words, due to the merit of Israel’s future acceptance of the Ten Commandments and the entire Torah, God established the foundations of the world. One said: Due to the righteousness you did for yourselves in accepting My Torah, as had you not done so, I would have eliminated you from among the nations.  
 “God; I am your God” (Psalms 50:7) – Rabbi Yoḥanan said: It is sufficient for you that I am your patron. Reish Lakish said: Although I am your patron, how does My patronage help at trial?5*The midrash is responding to the repetition in the verse: “God; I am your God.” God [Elohim*] represents the attribute of justice, and the verse thus presents a tension between God being strictly just and God being particularly Israel’s God, i.e., their patron.  
Rabbi Shimon bar Yoḥai taught: I am the God for all humankind, but I have designated My name only upon My people Israel. I am not called the God of all the nations, but rather, the God of Israel. “God [*Elohim*]; I am your God” – Rabbi Yudan interpreted the verse in reference to Moses: The Holy One blessed be He said to Moses: ‘Even though I called you “god to Pharaoh” (Exodus 7:1), “I am your God” – I am above you.’ Rabbi Abba bar Yudan interpreted the verse in reference to Israel: Although I called you god, as it is stated: “I said you are godlike [*elohim*]” (Psalms 82:6), “I am your God” – know that I am above you. The Rabbis interpreted the verse in reference to judges: Even though I called you *elohim*, as it is stated: “Do not curse *elohim*” (Exodus 22:27), know that I am above you. Then He said to Israel: ‘I accorded honor to the judges and called them *elohim*, and they demean them. Woe unto a generation that judges their judges.’

### Midrash: Ruth Rabbah, Petichta 1

Midrash: Midrash Tanchuma, Vayishlach 2:5**And Jacob sent messengers (Gen. 32:4).** Scripture states elsewhere in allusion to this verse: *And the Lord uttereth His voice before His army; for his camp is very great, for He is mighty that executeth His word; for great is the day of the Lord and very terrible; and who can abide it?* (Joel 2:11). This verse alludes to the giving of the Torah. When the Holy One, blessed be He, descended to give the Torah to Israel, myriads of chariots accompanied Him, as it is said: *The chariots of God are myriads, even thousands upon thousands* (Ps. 68:18).

### Midrash: Midrash Tanchuma, Vayishlach 2:5

Midrash: Midrash Tanchuma, Chayei Sara 3:11**And Abraham was old, well stricken in age (Gen. 24:1).** Scripture states elsewhere in allusion to this verse: *Bless the Lord, O my soul. O Lord my God, Thou art very great; Thou art clothed with glory and majesty* (Ps. 104:1). What prompted David to bless the Holy One, blessed be He, with his soul? He did so because the soul sees but is not seen, and the Holy One, blessed be He, sees but is not seen. Hence, the soul that sees but is not seen praised the Holy One, blessed be he, who sees but is not seen. Similarly, the soul guards the body and the Holy One, blessed be He, guards the entire universe. It is fitting, therefore, that the soul which guards the body should praise the Holy One, blessed be He, who guards His world. What is the meaning of the verse *O Lord my God, Thou art very great*? R. Eleazar explained it thus: “You were great before You created Your world, but Your greatness was magnified after You created Your world,” as it is said: *Thou art very great*.

### Midrash: Midrash Tanchuma, Chayei Sara 3:11

Midrash: Vayikra Rabbah 27:7Vayikra Rabbah 27:5

### Midrash: Vayikra Rabbah 27:7

Midrash: Midrash Tanchuma Buber, Chukat 18:1[Another interpretation (of Eccl. 8:1): WHO IS LIKE THE WISE PERSON? This is Israel, of whom it is written (in Deut. 4:6): SURELY THIS GREAT NATION IS A WISE AND UNDERSTANDING PEOPLE.101*Eccl. R. 8:1:3.* (Eccl. 8:1, cont.:) AND WHO KNOWS THE INTERPRETATION OF A SAYING? &lt;These are&gt; the ones who know how to interpret the Torah with forty-nine reasons for declaring an object clean and forty-nine reasons for declaring an object unclean.102*See above, Numb. 6:7, and the parallels listed there.* (Eccl. 8:1, cont.:) A PERSON'S WISDOM LIGHTS UP HIS FACE. R. Zakkay of Sha'av &lt;said&gt; in the name of Rabbi Samuel bar Nahman: You find that, when Israel stood before Mount Sinai and said (in Exod. 24:7): &lt;ALL THAT THE LORD HAS SPOKEN&gt; WE WILL CARRY OUT AND OBEY, the Holy One gave them some of the glory of the Divine Presence. This is what is written (in Ezek. 16:14): AND YOUR NAME SPREAD AMONG THE GENTILES BECAUSE OF YOUR BEAUTY. Then when they said in the incident of that calf (in Exod. 32:4): THIS IS YOUR GOD, O ISRAEL. They became enemies (rt.: *SN*') of the Omnipresent. This is what is written (in Eccl. 8:1, cont.): AND THE RADIANCE OF HIS (i.e., Israel's) FACE IS CHANGED (rt.: *ShNH*).103*The Hebrew roots, SN*’ and *ShNH*, are closer than would appear in transliteration. The *S* in *SN*’ is a *sin* and would be indistinguishable from the *Sh* of *ShNH* in an unvoweled text. As for the final letters, *alef* and *he* are often confused in the Hebrew of this period. So the Holy One also changed (rt.: *ShNH*) the promises concerning them, as stated (in Ps. 82:7): INDEED YOU SHALL DIE LIKE A HUMAN.]104*As Adam was expelled from Eden, so the generation of the golden calf was kept from the promised land.*

### Midrash: Midrash Tanchuma Buber, Chukat 18:1

Midrash: Shemot Rabbah 51:8...Even though Moshe was the Gizbar: he called others to perform the accounting. The verse does not read ‘these are the records that were drawn up by Moshe’ but instead these are the records that were drawn up at the (LIT mouth) request Moshe. (Moshe did what he could do to be assured that he would be held accountable; accounted for by the mouth of Moshe; the work of the Leviim under the direction of Itamar

### Midrash: Shemot Rabbah 51:8

Midrash: Midrash Tanchuma, Ki Tisa 35:1**Another comment on write thee (Exod. 34:27).** Scripture states elsewhere: *Let them be thine only, and not a stranger’s with thee* (Prov. 5:17). What does this verse refer to? When they made the golden calf, Moses prayed until the Holy One, blessed be He, became reconciled with them. Moses cried out: My Master, restore the law to them just as David proclaimed: *Restore unto me the joy of Thy salvation* (Ps. 51:14). However, the Holy One, blessed be He, responded: How can I return it to them, when only yesterday they said at Sinai: *All that the Lord hath spoken we will do* (Exod. 24:17), and now, in the very place in which they committed themselves (to observe the law), they debased themselves, as it is said: *They made a calf in Horeb* (Ps. 106:19)? Despite all the miracles and wonders that I performed in their behalf in Egypt and at the Red Sea, and even though they beheld My Glory at Sinai, where myriads of angels descended and crowned them, as it is said: *A beautiful crown upon thy head* (Exod. 16:12), they erected a calf at Horeb. Indeed, within the blinking of an eye they forgot Me.

### Midrash: Midrash Tanchuma, Ki Tisa 35:1

Midrash: Midrash Tanchuma Buber, Shmini 13:1Job said (in Job 14:4): WHO CAN PRODUCE SOMETHING CLEAN OUT OF SOMETHING UNCLEAN? NO ONE. After the Holy One permitted the cow and forbade the camel, who could declare clean or declare unclean?56*Tanh*., Lev. 3:8. Who has done so? No one. Not a single person in the world. Come and see: Originally at the creation of the world, everything was permitted, as stated (in Gen. 9:3): AS WITH THE GREEN GRASS, I HAVE GIVEN YOU EVERYTHING. Then after Israel stood by Mount Sinai, he increased Torah and commandments for them in order to give them a good reward. But if so, why did he not so command the first Adam? The Holy One said: When I ordained an easy commandment for him, he transgressed against it. How could he fulfill all these commandments? On the very day on which it was commanded, on that day he nullified and transgressed against them (sic).57*Cf. the parallel in Tanh*., Lev. 3:8, which reads here: “Transgressed against it.” He was unable to remain obedient to the command for a single day. How &lt; did his disobedience happen &gt;?58*Cf. the traditional Tanhuma*, which reads: “How did the Holy One create the human?” R. Judah ben Pedayah said: Twelve hours make up the day. In the first hour the first Adam arose in the thought of the Holy One &lt; with a view &gt; to creation.59*PRK* 23:1; *PR* 46:2; M. Pss. 92:3; Lev. R. 29:1; cf. *Sanh*. 38b; *ARN*, A, 1; *PRE* 11. In the second he consulted with the ministering angels. In the third he gathered his dust. In the fourth he kneaded him. In the fifth he shaped him. In the sixth he stood him up as a *golem*. In the seventh he blew breath into him, as stated (in Gen. 2:7): AND HE BLEW INTO HIS NOSTRILS THE BREATH OF LIFE. In the eighth he brought him into the Garden of Eden. In the ninth he commanded him: Eat of this, and do not eat of that. In the tenth he sinned. In the eleventh he was judged. In the twelfth he was expelled. Thus you must conclude that he did not remain obedient to the commandment for even a single hour. R. Judah ben Pedayah said: Would that someone remove the dust from your eyes, O First Adam, you who could not persevere in your temptation for even a single hour, while here your children are keeping all the commandments which were given to them and persevering in them!60*Gen. R. 21:7; cf. Lev. R. 25:2.* One of them rises to plant, till, weed, prune, take pains to irrigate, and see the fruits of his plantings when they produce first fruits. Then he folds his hands and does not taste them, in order to fulfill what is stated (in Lev. 19:23): THREE YEARS &lt; IT SHALL BE] FORBIDDEN [TO YOU]…. But in the case of the first Adam, it was told him: Eat of this, and do not eat of that. [It is so stated (in Gen. 2:16–17): YOU MAY FREELY EAT OF ANY TREE IN THE GARDEN; BUT AS FOR THE TREE OF THE KNOWLEDGE &lt; OF GOOD AND EVIL, YOU MAY NOT EAT OF IT &gt;…. ] He did not remain obedient to the commandment for a single hour. [Instead (according to Gen. 3:6), THEN SHE ALSO GAVE SOME TO HER HUSBAND, AND HE ATE.] But [when] your children were commanded to eat this and not to eat that, [they remained obedient to those &lt; commandments &gt;]. And &lt; this obedience is &gt; especially &lt; evident &gt; when someone from Israel takes a bovine, an ox, or a lamb, slaughters it ritually, skins it, washes it, and inspects its health. When it is found to be unfit, he holds back and does not eat it. Ergo (in II Sam. 22:31 = Ps. 18:31 [30], cont.): THE WORD OF THE LORD IS PURE. [For that reason, the first Adam was not given commandments, because it was revealed to the Holy One that he could not remain obedient to them; but in the case of Israel, when the Holy One gave them many commandments, they accepted them and said (in Exod. 24:7): ALL THAT THE LORD HAS SPOKEN WE WILL CARRY OUT AND OBEY. He therefore warned them (in Lev. 11:2–4:) THESE ARE THE CREATURES THAT YOU MAY EAT…. THESE, HOWEVER, YOU MAY NOT EAT.]

### Midrash: Midrash Tanchuma Buber, Shmini 13:1

Midrash: Midrash Tanchuma Buber, Ki Tisa 9:2(Exod. 31:18:) &lt;WHEN HE HAD FINISHED SPEAKING WITH HIM ON MOUNT SINAI, &gt; HE THEN GAVE UNTO MOSES &lt;THE TWO TABLETS OF THE TESTIMONY, TABLETS OF STONE WRITTEN WITH THE FINGER OF GOD&gt;. This text is related (to Cant. 4:11): YOUR LIPS DRIP NECTAR, O BRIDE.26*Cf. Tanh*., Exod. 9:18. See the acclaim with which the Holy One praises the congregation of Israel. R. Judah bar Abba said: He praises them from bottom to top, and they praise him from top to bottom. Why so? Because they were down, and he raised27*“Raised” follows an emendation of WHTLH* to *WH’LH* in agreement with *Midrash Tanhuma* (Jerusalem; Eshkol, n.d.), vol. 1, appendix, p. 115, n. \*. them up. When they were enslaved with bricks, he redeemed them. But they praise him from top to bottom. When he was set above the seven skies, they brought him down to themselves (in the Temple). See the acclaim with which he praises them (in Cant. 4:11): &lt;YOUR LIPS&gt; DRIP NECTAR (*nofet*). R. Johanan said: What is the meaning of *nofet*? "Bride," &lt;i.e.&gt; *nymphe*.28*The translation reads the text as kallah nymphe*. The Buber text has the Hebrew equivalent of the Greek, *kale nymphe* (“beautiful bride”) written as a single word (*QLWNYNPY*). It is a Greek word. R. Eleazar said: *Nofet* is the honey from &lt;Mt.&gt; Scopus. There is a honey called the *nofet* of Scopus, which is superior to every honey in the world. Similarly you are superior to all the peoples in the world. &lt;YOUR LIPS&gt; DRIP NECTAR (*nofet*), &lt;O BRIDE&gt;; [HONEY AND MILK ARE UNDER YOUR TONGUE]. When? When you are engaged in the Torah.

### Midrash: Midrash Tanchuma Buber, Ki Tisa 9:2

Midrash: Midrash Tanchuma Buber, Tetzaveh 7:1(Exod. 29:1:) AND THIS IS THE THING WHICH YOU SHALL DO TO THEM &lt;TO SANCTIFY THEM FOR SERVING ME AS PRIESTS &gt;. This text is related (to Prov. 3:35): THE WISE SHALL INHERIT GLORY. These are the Israelites.23*Tanh*., Exod. 8:11; Numb. R. 11:1. (Ibid., cont.:) BUT FOOLS TAKE AWAY SHAME. These are the peoples of the world. Now when did24*The past tense here follows Tanh*., Exod. 8:11. The Buber text reads “shall.” Israel inherit the glory? When they received the Torah from Sinai. R. Johanan said: Sixty myriads of ministering angels descended with the Holy One to Sinai, and they put crowns on the head of each and every one from Israel.25*Above, Exod. 2:9. PR* 10:6; 21:7; 33:10. R. Abba bar Kahana said: When Israel stood at Mount Sinai and said (in Exod. 24:7): WE WILL CARRY OUT AND OBEY, the Holy One immediately loved them and gave two angels to each and every one of them. The one girded on his armor (*zayin*),26*Cf. Gk.: zone*, or Lat.: *zona* (“girdle”). and the other set a crown for him on his head. R. Simon said: They clothed them in purple,27*Gk.: porphura*. as stated (in Ezek. 16:10): I CLOTHED YOU WITH EMBROIDERED GARMENTS. R. Simeon ben Johay said: They gave them implements of war (*zayin*) with the Ineffable Name engraved thereon.28*Below, Exod. 9:15.* Ergo (in Prov. 3:35): THE WISE SHALL INHERIT GLORY. These are the Israelites, because they received the Torah. (Ibid., cont.:) BUT FOOLS TAKE AWAY SHAME. These are the peoples of the world. The Holy One put them to shame. R. Samuel said: (Prov. 3:35): THE WISE SHALL INHERIT GLORY. These are David and Solomon, who built the Temple. (Ibid., cont.:) BUT FOOLS TAKE AWAY SHAME. These are the peoples of the world who destroyed it. The Holy One puts them to shame. R. Nahman said: See what is written (in Ps. 73:20): O LORD, IN THE CITY29*This is the meaning of ba’ir* assumed in the midrash. A more common interpretation would be: ON BEING AROUSED. YOU DESPISE THEIR IMAGE.30*Esther R. 3:14.* Why IN THE CITY? The proverb is simply saying: In the place where the robber31*Gk.: lestes*. The last letter of this word should certainly be S, as in the traditional *Tanhuma*, instead of the M of the Buber text. commits robbery, there he is hung. For that reason IN THE CITY is written.

### Midrash: Midrash Tanchuma Buber, Tetzaveh 7:1

Midrash: Midrash Tanchuma Buber, Yitro 12:1Another interpretation (of Exod. 19:1:) ON THE NEW MOON (*bahodesh*), &lt;THE THIRD ONE &gt;. *Ba hodesh* (understood as two words) &lt; means &gt; THE NEW MOON HAS COME.35*PRK* 12:18. R. Abbin said: When the Holy One appeared to Moses on Sinai, he said to him (in Exod. 3:12): WHEN YOU HAVE BROUGHT {THIS} [THE] PEOPLE OUT OF EGYPT, YOU SHALL SERVE &lt;GOD ON THIS MOUNTAIN&gt;. Now Moses was eagerly waiting and saying: When is this designated time coming? However, when [the designated time] did arrive, the Holy One said, THE NEW MOON HAS COME, &lt;namely the one&gt; that you have been eagerly awaiting. It does not say (in Exod. 19:1): "In the third moon," even as it says (in I Kings 6:37): THE MOON OF ZIV, (in vs. 38:) THE MOON OF BUL, &lt;or&gt; (as in 8:2) THE MOON OF ETHANIM. Rather it says (here in Exod. 19:1): ON THE [THIRD] NEW MOON (rt.: *HDSh*).36*PRK* 12:19; cf. Matthew 22:1–14 // Luke 14:15–24. R. Judah b. R. Shallum the Levite said: The Holy One said to them: I am making a renewal (rt.: HD*Sh*) of things and renewing (rt.: HD*Sh*) you. To what is the matter comparable? To a king who had a son. When he reached his maturity, his father wanted to have him marry; but he did not have a new *argentaria*37*The word may be Latin (argentaria*) or Greek (*argentarion*) and denotes a chest of silver or silver table service, but in this context the word seems to denote table appointments generally. {i.e., court}. The king said: This is not the honor due my son, to have him marry {in an old court} [it should read: with an old *argentaria*]; yet if I wait until I provide him with a new one, I shall delay my son's happiness. What did the king do? He brought smiths and artisans to polish vessels of copper. He brought skilled workers to carve designs on vessels of wood. [&lt;Thus&gt; the king was able to have his son marry with an old *argentaria* which appeared to be new (rt.: HD*Sh*).] So too, when Israel went forth out of Egypt, the blind, the deaf, and the lame were among them. The Holy One said: [The Torah, all of it, is complete, as stated (in Ps. 19:8 [7]): THE TORAH OF THE LORD IS PERFECT.] Shall I give it to this generation when there are deformities among them? Shall I wait until their children arise? Shall I delay the joy of Torah? What did the Holy One do? He healed them. Then he gave them the Torah. But where is it shown [that he healed them]? Whoever was blind saw, as stated (in Exod. 20:15 [18]): NOW ALL THE PEOPLE SAW THE THUNDERINGS…. Whoever was deaf was made to hear, as stated (in Exod. 24:7): ALL THAT THE LORD HAS SPOKEN WE WILL CARRY OUT AND OBEY (literally: HEAR). Whoever was lame was made whole, as stated (in Exod. 19:17): AND THEY STOOD AT THE FOOT OF THE MOUNTAIN. Ergo: I will establish (rt.: HD*Sh*) a renewal of things (rt.: HD*Sh*) for you.

### Midrash: Midrash Tanchuma Buber, Yitro 12:1

Midrash: Midrash Tanchuma Buber, Vaera 9:2Another interpretation (of Exod. 7:1): SEE, I HAVE SET YOU AS A GOD TO PHARAOH. What is the meaning of TO PHARAOH? &lt;Just&gt; because I called you a god, your spirit should not become &lt;too&gt; haughty for you. You are a god only to Pharaoh. So it also says (in Exod. 6:2): SO GOD SPOKE UNTO MOSES AND SAID UNTO HIM: I AM THE LORD. What is the meaning of I AM THE LORD? Actually he said to him: Although I made you a god, I am the Lord. You are a god only to Pharaoh. It says so (in Exod. 7:1): SEE, I HAVE SET YOU AS A GOD TO PHARAOH.59*Cf. above, 2:1; below, 5:15; PRK* 12:23.

### Midrash: Midrash Tanchuma Buber, Vaera 9:2

Midrash: Midrash Tanchuma Buber, Vayishlach 10:6(Gen. 33:18:) NOW JACOB CAME WHOLE. This text is related (to Ps. 121:8): THE LORD WILL PRESERVE YOUR GOING FORTH AND YOUR COMING NOW AND FOREVER.41*Gen. R. 79:2.* YOUR GOING FORTH: (According to Gen. 28:10) JACOB WENT FORTH. AND YOUR COMING: (According to Gen. 33:18) JACOB CAME.

### Midrash: Midrash Tanchuma Buber, Vayishlach 10:6

Midrash: Midrash Tanchuma Buber, Shmini 13:1Job said (in Job 14:4): WHO CAN PRODUCE SOMETHING CLEAN OUT OF SOMETHING UNCLEAN? NO ONE. After the Holy One permitted the cow and forbade the camel, who could declare clean or declare unclean?56*Tanh*., Lev. 3:8. Who has done so? No one. Not a single person in the world. Come and see: Originally at the creation of the world, everything was permitted, as stated (in Gen. 9:3): AS WITH THE GREEN GRASS, I HAVE GIVEN YOU EVERYTHING. Then after Israel stood by Mount Sinai, he increased Torah and commandments for them in order to give them a good reward. But if so, why did he not so command the first Adam? The Holy One said: When I ordained an easy commandment for him, he transgressed against it. How could he fulfill all these commandments? On the very day on which it was commanded, on that day he nullified and transgressed against them (sic).57*Cf. the parallel in Tanh*., Lev. 3:8, which reads here: “Transgressed against it.” He was unable to remain obedient to the command for a single day. How &lt; did his disobedience happen &gt;?58*Cf. the traditional Tanhuma*, which reads: “How did the Holy One create the human?” R. Judah ben Pedayah said: Twelve hours make up the day. In the first hour the first Adam arose in the thought of the Holy One &lt; with a view &gt; to creation.59*PRK* 23:1; *PR* 46:2; M. Pss. 92:3; Lev. R. 29:1; cf. *Sanh*. 38b; *ARN*, A, 1; *PRE* 11. In the second he consulted with the ministering angels. In the third he gathered his dust. In the fourth he kneaded him. In the fifth he shaped him. In the sixth he stood him up as a *golem*. In the seventh he blew breath into him, as stated (in Gen. 2:7): AND HE BLEW INTO HIS NOSTRILS THE BREATH OF LIFE. In the eighth he brought him into the Garden of Eden. In the ninth he commanded him: Eat of this, and do not eat of that. In the tenth he sinned. In the eleventh he was judged. In the twelfth he was expelled. Thus you must conclude that he did not remain obedient to the commandment for even a single hour. R. Judah ben Pedayah said: Would that someone remove the dust from your eyes, O First Adam, you who could not persevere in your temptation for even a single hour, while here your children are keeping all the commandments which were given to them and persevering in them!60*Gen. R. 21:7; cf. Lev. R. 25:2.* One of them rises to plant, till, weed, prune, take pains to irrigate, and see the fruits of his plantings when they produce first fruits. Then he folds his hands and does not taste them, in order to fulfill what is stated (in Lev. 19:23): THREE YEARS &lt; IT SHALL BE] FORBIDDEN [TO YOU]…. But in the case of the first Adam, it was told him: Eat of this, and do not eat of that. [It is so stated (in Gen. 2:16–17): YOU MAY FREELY EAT OF ANY TREE IN THE GARDEN; BUT AS FOR THE TREE OF THE KNOWLEDGE &lt; OF GOOD AND EVIL, YOU MAY NOT EAT OF IT &gt;…. ] He did not remain obedient to the commandment for a single hour. [Instead (according to Gen. 3:6), THEN SHE ALSO GAVE SOME TO HER HUSBAND, AND HE ATE.] But [when] your children were commanded to eat this and not to eat that, [they remained obedient to those &lt; commandments &gt;]. And &lt; this obedience is &gt; especially &lt; evident &gt; when someone from Israel takes a bovine, an ox, or a lamb, slaughters it ritually, skins it, washes it, and inspects its health. When it is found to be unfit, he holds back and does not eat it. Ergo (in II Sam. 22:31 = Ps. 18:31 [30], cont.): THE WORD OF THE LORD IS PURE. [For that reason, the first Adam was not given commandments, because it was revealed to the Holy One that he could not remain obedient to them; but in the case of Israel, when the Holy One gave them many commandments, they accepted them and said (in Exod. 24:7): ALL THAT THE LORD HAS SPOKEN WE WILL CARRY OUT AND OBEY. He therefore warned them (in Lev. 11:2–4:) THESE ARE THE CREATURES THAT YOU MAY EAT…. THESE, HOWEVER, YOU MAY NOT EAT.]

### Midrash: Midrash Tanchuma Buber, Shmini 13:1

Midrash: Midrash Tanchuma Buber, Ki Tisa 9:2(Exod. 31:18:) &lt;WHEN HE HAD FINISHED SPEAKING WITH HIM ON MOUNT SINAI, &gt; HE THEN GAVE UNTO MOSES &lt;THE TWO TABLETS OF THE TESTIMONY, TABLETS OF STONE WRITTEN WITH THE FINGER OF GOD&gt;. This text is related (to Cant. 4:11): YOUR LIPS DRIP NECTAR, O BRIDE.26*Cf. Tanh*., Exod. 9:18. See the acclaim with which the Holy One praises the congregation of Israel. R. Judah bar Abba said: He praises them from bottom to top, and they praise him from top to bottom. Why so? Because they were down, and he raised27*“Raised” follows an emendation of WHTLH* to *WH’LH* in agreement with *Midrash Tanhuma* (Jerusalem; Eshkol, n.d.), vol. 1, appendix, p. 115, n. \*. them up. When they were enslaved with bricks, he redeemed them. But they praise him from top to bottom. When he was set above the seven skies, they brought him down to themselves (in the Temple). See the acclaim with which he praises them (in Cant. 4:11): &lt;YOUR LIPS&gt; DRIP NECTAR (*nofet*). R. Johanan said: What is the meaning of *nofet*? "Bride," &lt;i.e.&gt; *nymphe*.28*The translation reads the text as kallah nymphe*. The Buber text has the Hebrew equivalent of the Greek, *kale nymphe* (“beautiful bride”) written as a single word (*QLWNYNPY*). It is a Greek word. R. Eleazar said: *Nofet* is the honey from &lt;Mt.&gt; Scopus. There is a honey called the *nofet* of Scopus, which is superior to every honey in the world. Similarly you are superior to all the peoples in the world. &lt;YOUR LIPS&gt; DRIP NECTAR (*nofet*), &lt;O BRIDE&gt;; [HONEY AND MILK ARE UNDER YOUR TONGUE]. When? When you are engaged in the Torah.

### Midrash: Midrash Tanchuma Buber, Ki Tisa 9:2

Midrash: Midrash Tanchuma Buber, Toldot 18:1(Cant. 5:2:) I SLEEP, BUT MY HEART IS AWAKE.72*PRK* 5:6; *PR* 15:6; Cant. R. 5:2:1-2. The congregation of Israel said to the Holy One: Sovereign of the Universe, I SLEEP without the Holy Temple, BUT MY HEART IS AWAKE in the synagogues and in the academies. I SLEEP without the sacrifices, BUT MY HEART IS AWAKE in the commandments and almsgiving. I SLEEP without the good deeds, BUT MY HEART IS AWAKE for performing them. I SLEEP without the end time, BUT MY HEART IS AWAKE for the redemption. I SLEEP without the redemption, BUT MY HEART IS AWAKE for the Holy One when he redeems me. R. Hiyya bar Abba said: {How} [Where] do we find that the Holy One is called the Heart of Israel? In this scripture (Ps. 73:26): GOD IS THE ROCK OF MY HEART AND MY PORTION FOREVER. (Cant. 5:2, cont.:) THE SOUND OF MY BELOVED KNOCKING. This refers to Moses, since it is stated (in Exod. 11:4): THEN MOSES SAID: THUS SAYS THE LORD: ABOUT MIDNIGHT &lt; I SHALL GO FORTH INTO THE MIDST OF EGYPT &gt;. (Cant. 5:2, cont.:) OPEN FOR ME. R. Jose said: The Holy One said: Make an opening for me as with the point of a needle so that I may open up [an opening] for you through which tents and {siege fortifications} [&lt; even &gt; a camp]73*Lat.: castra*. can pass. (Cant. 5:2, cont.:) MY SISTER (rt.: '*H*), &lt; so named &gt; in Egypt, where they became grafted (rt.: '*HH*) to me by &lt; performing &gt; two commandments through the blood of the paschal offering and through the blood of circumcision. (Ibid., cont.:) MY BELOVED (rt.: *R'H*): They became beloved (rt.: *R'H*) to him at the sea and said (in Exod. 15:18): THE LORD SHALL REIGN FOR EVER AND EVER. (Cant. 5:2, cont.:) MY DOVE, &lt; so named &gt; in Marah where they were given orders for me74*The translation follows MS 1240 of the De Rossi Library in Parma, which is similar to PRK* 5:6. The Buber text reads: “I myself was given orders.” like a dove through commandments (see Exod. 15:23-25) (Cant. 5:2, cont.:) MY INNOCENT, because they became innocent to me at Sinai and said (in Exod. 24:7): ALL THAT THE LORD HAS SPOKEN WE WILL DO AND OBEY. (Cant. 5:2, cont.:) FOR MY HEAD IS DRENCHED WITH DEW, since it is stated (in Jud. 5:4): EVEN THE HEAVENS DRIPPED.

### Midrash: Midrash Tanchuma Buber, Toldot 18:1

Midrash: Shir HaShirim Rabbah 1:12:1**“While the king was at his feast, my nard released its fragrance” (Song of Songs 1:12).**  
“While the king was at his feast,” Rabbi Meir and Rabbi Yehuda, Rabbi Meir says: While the King of kings was at His feast, in the firmament, Israel released a foul odor and said to the calf: “This is your god, Israel” (Exodus 32:4). Rabbi Yehuda said to him: ‘Enough, Meir, one does not expound Song of Songs disparagingly, but rather, favorably, as Song of Songs was given only in praise of Israel. What is: “While the king was at his feast”? While the King of kings was at His feast, in the firmament, Israel released a fine fragrance before Mount Sinai, and said: “Everything that the Lord has spoken we will perform and we will obey” (Exodus 24:7).  
According to the opinion of Rabbi Meir, it should have said: My stench released its odor.268*Since the verse was referring to the Golden Calf, it should have referred to stench rather than the fragrance of the sweet-smelling nard.* Rather, a treatise ascended in their hand from the Diaspora,269*The midrash is citing an ancient tradition recorded in a treatise that was transported from Babylon during the Return to Zion to build the second Temple.* and they taught in its regard that He skipped the incident of the calf for them and the act of the Tabernacle preceded it.270*The sin of the Golden Calf (Exodus chap. 32) should have been recorded in the Torah immediately following the events of the revelation at Sinai. Instead, it is preceded by the commandments concerning the building of the Tabernacle (Exodus chapters 25–31), to indicate that even when Israel sinned, they were still beloved in the eyes of the God. Therefore, the verse characterizes their odor as nard.*  
Rabbi Eliezer, Rabbi Akiva, and Rabbi Berekhya, Rabbi Eliezer says: “While the king was at his feast,” while the King of kings was at His feast, in the firmament, Mount Sinai was already enveloped in flames, as it is stated: “The mountain was burning with fire” (Deuteronomy 4:11). Rabbi Akiva says: While the King of kings was at His feast, in the firmament, already, “the glory of the Lord rested on Mount Sinai” (Exodus 24:16). Rabbi Berekhya says: While Moses was at his feast in the firmament,271*While he was still on Mount Sinai.* as he is called king, as it is stated: “He became king in Yeshurun, when the heads of the people were assembled” (Deuteronomy 33:5), already, “God spoke all these matters saying” (Exodus 20:1).  
Rabbi Eliezer ben Yaakov and the Rabbis, Rabbi Eliezer says: While the King of kings was at His feast, in the firmament, Mikhael, the great prince, had already descended from the heavens and rescued Abraham our patriarch from the fiery furnace. The Rabbis say: The Holy One blessed be He descended and rescued him, as it is stated: “I am the Lord who took you out of Ur of the Chaldeans” (Genesis 15:7). When did Mikhael descend? It was in the days of Ḥanaya, Mishael, and Azarya.272*Mikhael is identified as the angel who descended to rescue Ḥananya, Mishael, and Azarya from the fiery furnace (see Daniel 3:25).*   
Rabbi Tavyomei said: While Jacob our patriarch was lying [*mesev*] in his bed, 273*The expression “at his feast [bimsibo*]” in the verse is interpreted as a reference to Jacob lying on his deathbed. the Divine Spirit gleamed in him, and he said to his sons: “God will be with you” (Genesis 48:21). He said to them: ‘He is destined to rest His Divine Presence in your midst.’ Rav Naḥman said: It is written: “Israel and everything that he had traveled and came to Beersheba” (Genesis 46:1). Where did he go? He went to chop down the cedars that Abraham our patriarch had planted in Beersheba, as it is stated: “He planted a tamarisk in Beersheba” (Genesis 21:33).274*Jacob chopped them down in order to take them to Egypt.* Rabbi Levi said: It is written: “The central bar inside the planks extending from end to end” (Exodus 26:28). The bar was thirty-two cubits long. From where did they have it in their possession at that moment?275*Where did they get such a long piece of wood in the wilderness, just when they needed it to build this part of the Tabernacle?* It teaches that they were hidden with them from the days of Jacob our patriarch. That is what is written: “And everyone with whom acacia wood was found” (Exodus 35:24); “acacia wood was found,” is not written here, but rather, “with whom…it was found”—from the outset.  
Rabbi Levi bar Ḥiyya said: They chopped them down in Magdala of the dyers276*This was the name of a place in the Land of Israel.* and took them with them down to Egypt. They had no knots and no cracks. There were acacia trees in Magdala and the custom was to prohibit [using] them due to the sanctity of the Ark.277*Even in the times of the Sages of the midrash, acacia trees grew in Magdala, but due to the tradition that the wood eventually used for the Ark and the rest of the Tabernacle had been cut from there, the people of Magdala would not make use of the acacia trees.* They came and asked Rav Ḥananya, colleague of the Rabbis, and he said to them: Do not deviate from the custom of your ancestors.

### Midrash: Shir HaShirim Rabbah 1:12:1

Midrash: Midrash Tanchuma Buber, Vayishlach 10:6(Gen. 33:18:) NOW JACOB CAME WHOLE. This text is related (to Ps. 121:8): THE LORD WILL PRESERVE YOUR GOING FORTH AND YOUR COMING NOW AND FOREVER.41*Gen. R. 79:2.* YOUR GOING FORTH: (According to Gen. 28:10) JACOB WENT FORTH. AND YOUR COMING: (According to Gen. 33:18) JACOB CAME.

### Midrash: Midrash Tanchuma Buber, Vayishlach 10:6

Midrash: Shir HaShirim Rabbah 8:5:1**“Who is that ascending from the wilderness, leaning upon her beloved? Under the apple tree I roused you; there your mother was in travail with you; there she who bore you was in travail” (Song of Songs 8:5).**  
“Who is that ascending from the wilderness” – [Israel’s] ascent was from the wilderness, its decline was from the wilderness, and its death was from the wilderness. That is what it says: “In this wilderness they will expire, and there they will die” (Numbers 14:35). “Leaning [*mitrapeket*] upon her beloved” – Rabbi Yoḥanan said: Because it will resolve sections of the Torah and issues of kingdom in the future.5*Mitrapeket* when rearranged is a portmanteau of *matir perek* – resolves a section. In the future, Israel will resolve all questions relating to Torah, and will reestablish its monarchy. “Under the apple tree I roused you” – Pelatyon of Rome expounded and said: Mount Sinai was detached and positioned in the supernal heavens, and Israel was situated beneath it, as it is stated: “You approached and stood beneath the mountain” (Deuteronomy 4:11).  
Another matter: “Under the apple tree I roused you” – this is Sinai. Why is it likened to an apple tree? Just as the apple tree produces fruit in the month of Sivan, so too, the Torah was given in Sivan. Alternatively, “under the apple tree I roused you” – why not a nut tree or a different tree? Each tree typically grows its leaves first and then its fruit, but the apple tree grows its fruit first and then grows its leaves. Similarly, Israel put performing before hearing, as it is stated: “We will perform and we will heed” (Exodus 24:7).6*Although translated here as “heed,” the term nishma* can be translated “hear.” The point here is that Israel committed to following God’s commands even before hearing what they were. The Holy One blessed be He said: ‘If you accept My Torah upon yourself, fine, but if not, I will lower this mountain upon you and kill you.’ “There your mother was in travail with you” – was it there that she was in travail? Rabbi Berekhya said: This is analogous to one who went to a dangerous place and was saved. His friend encountered him and said to him: ‘Did you pass through that dangerous place? How much danger you experienced! It is as though you were now borne by your mother. How much suffering you experienced! Now it is as though you were created as a new creation.’  
Rabbi Abba bar Kahana said: “There [your mother] was in travail [*ḥibela*]” and there she had collateral taken from her [*ḥubela*]; “was in travail” – at the moment that they said: “Everything that the Lord spoke we will perform and we will heed” (Exodus 24:7). She had collateral taken from her – at the moment that they said to the calf: “This is your God, Israel” (Exodus 32:4), they had collateral taken. Rabbi Shimon ben Yoḥai taught: The weapon that was given to Israel at Ḥorev had the ineffable name etched upon it.7*This is stated in explanation of the adornment mentioned in the verse: “The children of Israel were stripped of their adornment from Mount Ḥorev” (Exodus 33:6).* When they sinned it was taken from them. Rabbi Aivu and the Rabbis: Rabbi Aivu said: It was peeled on its own. The Rabbis say: An angel descended and peeled it. Rabbi Shimon ben Ḥalafta said: Wretched is the bride who sins under the wedding canopy. Rabbi Yoḥanan said: They lost the good counsel that was given them at Sinai, as it is stated: “You hollowed all my counsel” (Proverbs 1:25), and counsel is nothing other than Torah, as it is stated: “Counsel and resourcefulness are mine” (Proverbs 8:14).  
Rabbi Yehoshua of Sikhnin [said] in the name of Rabbi Levi: It is written: “At Ḥorev you provoked [*hiktzaftem*] the Lord” (Deuteronomy 9:8). The Holy One blessed be He said: I came to bless you and found your palate pierced and unable to hold a blessing, as it is stated: “Moses saw the people that it was *parua* (Exodus 32:25), and *parua* means nothing other than hollowed, just as you say: “You hollowed [*vatifre’u*] all my counsel” (Proverbs 1:25). Rabbi Levi said: You made the Holy One blessed be He as though He was mourning over you. There are places that call the house of mourning the house of wrath [*beit ketzofa*].

### Midrash: Shir HaShirim Rabbah 8:5:1

Midrash: Midrash Tanchuma, Ki Tisa 20:1**And the Lord spoke unto Moses: “Go, get thee down…. I have seen this people, and behold, it is a stiff-necked people” (Exod. 32:7–9).** R. Tanhuma the son of Abba began the discussion with the verses: *As vapors and wind without rain, so is he that boasteth himself of a false gift. By long forbearing is a ruler persuaded* (Prov. 25:14–15). One who promises a gift to his friend but fails to fulfill his promise can be likened to vapors and wind without rain. The generation of the desert behaved in that fashion. It is said: *All the people answered with one voice, and said: “All the words which the Lord hath spoken we will do”* (Exod. 24:7), yet they violated every command He issued. When the Holy One, blessed be He, observed that, He ordered Moses: *Go get thee down, thy people have dealt corruptly* (ibid. 32:7). The word *dealt corruptly* refers to immoral acts, as it is said: *Is corruption His? No, His children’s is the blemish* (Deut. 32:5). Not only did they make the golden calf, they were also guilty of sexual crimes and shedding blood, as it is said: *And the people sat down to eat and to drink, and rose up to make merry* (ibid., v. 6). The words *make merry* imply sexual crimes, as is stated: *The Hebrew servant, whom thou hast brought unto us, came unto me to make merry* (Gen. 39:17). They were also guilty of bloodshed, as it is written: *Let the young men, I pray thee, arise and play before us* (II Sam. 2:14).

### Midrash: Midrash Tanchuma, Ki Tisa 20:1

Midrash: Midrash Tanchuma, Ki Tisa 14:6**And he gave unto Moses, when he had made an end of speaking (Exod. 31:18).** R. Tanhuma began the discussion with the verse: *Unto Thee, O Lord, belongeth righteousness, but unto us confusion of face* (Dan. 9:7). R. Nehemiah declared: Even though we believe that we have acted righteously before You, if we examine our actions we are abashed. There is no time at which we may come before You with confidence except when we bring our offerings to Your house, as it is said: *When thou hast made an end of tithing all the tithes of thine increase* (Deut. 26:2). This entire subject is explained in the section *Look forth from Thy holy habitation … and bless Thy people Israel* (Deut. 26:15).

### Midrash: Midrash Tanchuma, Ki Tisa 14:6

Midrash: Midrash Tanchuma, Vayishlach 2:5**And Jacob sent messengers (Gen. 32:4).** Scripture states elsewhere in allusion to this verse: *And the Lord uttereth His voice before His army; for his camp is very great, for He is mighty that executeth His word; for great is the day of the Lord and very terrible; and who can abide it?* (Joel 2:11). This verse alludes to the giving of the Torah. When the Holy One, blessed be He, descended to give the Torah to Israel, myriads of chariots accompanied Him, as it is said: *The chariots of God are myriads, even thousands upon thousands* (Ps. 68:18).

### Midrash: Midrash Tanchuma, Vayishlach 2:5

Midrash: Midrash Tanchuma, Chayei Sara 3:11**And Abraham was old, well stricken in age (Gen. 24:1).** Scripture states elsewhere in allusion to this verse: *Bless the Lord, O my soul. O Lord my God, Thou art very great; Thou art clothed with glory and majesty* (Ps. 104:1). What prompted David to bless the Holy One, blessed be He, with his soul? He did so because the soul sees but is not seen, and the Holy One, blessed be He, sees but is not seen. Hence, the soul that sees but is not seen praised the Holy One, blessed be he, who sees but is not seen. Similarly, the soul guards the body and the Holy One, blessed be He, guards the entire universe. It is fitting, therefore, that the soul which guards the body should praise the Holy One, blessed be He, who guards His world. What is the meaning of the verse *O Lord my God, Thou art very great*? R. Eleazar explained it thus: “You were great before You created Your world, but Your greatness was magnified after You created Your world,” as it is said: *Thou art very great*.

### Midrash: Midrash Tanchuma, Chayei Sara 3:11

Midrash: Shir HaShirim Rabbah 7:1:1**“Return, return, O Shulamite; return, return, and we will gaze upon you. Why will you gaze at the Shulamite like at a dance of two companies?” (Song of Songs 7:1)**  
“Return, return, O Shulamite,” Rabbi Shmuel bar Ḥiyya bar Yudan [said] in the name of Rabbi Ḥanina: Four times “return,” is written here, corresponding to the four kingdoms that rule over Israel. Israel comes under their control unscathed and emerges unscathed. “The Shulamite,” a nation in whose midst the eternal One who lives in peace [*shalom*] moves about; that is what is written: “I have moved about in a tent and a Tabernacle” (II Samuel 7:6).1*God rested His presence in the Tabernacle in the midst of Israel. The Tabernacle resided in four places in the Land of Israel: Gilgal, Shilo, Nov, and Givon, corresponding to the four times “return” is written here, as though the word Shulamite is written with each one (Maharzu, Bereshit Rabba* 66:2).   
Another matter, “the Shulamite,” a nation to whom [a blessing] concluding with peace is [recited] each day, just as it says: “And grant you peace [*shalom*]” (Numbers 6:26). Alternatively, “the Shulamite,” the nation that I am destined to settle in an abode of peace; that is what is written: “My people will live in a peaceful abode…” (Isaiah 32:18). Another matter, “the Shulamite,” the nation to whom I extend peace; that is what is written: “Behold, I will extend peace toward it” (Isaiah 66:12).  
Rabbi Elazar bar Rabbi Maron said: A nation that completes [*mashlemet*] the stability of the world, both in this world and in the World to Come. Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: A nation that all the good of the word comes only due to its merit. That is what is written: “God will give you from the dew of the heavens, and from the fat of the earth” (Genesis 27:28); “you,” the matter is dependent upon you and your merit, as it is written: “The Lord will open for you His good storehouse” (Deuteronomy 28:12), the matter is dependent upon you and your merit.  
Rabbi Shmuel bar Tanḥum and Rabbi Ḥanan, the son of Rabbi Berekhya from Botzra, [said] in the name of Rabbi Yirmeya: The nation that made peace between Me and My world, as had they not accepted My Torah, I would have returned My world to emptiness and disorder, as Huna said in the name of Rabbi Aḥa: It is written: “The earth and all its inhabitants melt away” (Psalms 75:4). Had Israel not stood before Mount Sinai and said: “Everything that the Lord has said, we will perform and we will heed” (Exodus 24:7), the world would have begun to disintegrate. Who buttressed the world? It is I [*anokhi*], as it is stated: “I [*anokhi*] set its pillars firm, Selah” (Psalms 75:4); by the merit of: “I [*anokhi*] am the Lord your God” (Exodus 20:2), I set its pillars firm.2*God caused the pillars of the world to be firm in the merit of the people of Israel accepting the Ten Commandments, the first of which was “I am the Lord your God” (Etz Yosef*).

### Midrash: Shir HaShirim Rabbah 7:1:1

Midrash: Pirkei DeRabbi Eliezer 41:4**THE REVELATION ON SINAI**   
THE sixth descent was when He came down on Sinai, as it is said, "And the Lord came down upon Mount Sinai" (Ex. 19:20). On the sixth of Sivan the Holy One, blessed be He, was revealed unto Israel on Sinai, and from His place was He revealed (on) Mount Sinai, and the heavens were opened, || and the summit of the mountain entered into the heavens. Thick darkness covered the mountain, and the Holy One, blessed be He, sat upon His throne, and His feet stood on the thick darkness, as it is said, "He bowed the heavens also, and came down; and thick darkness was under his feet" (2 Sam. 22:10).

### Midrash: Pirkei DeRabbi Eliezer 41:4

Midrash: Shir HaShirim Rabbah 1:5:1**“I am black but lovely, daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon” (Song of Songs 1:5).**  
“I am black but lovely,” black in terms of my actions but lovely in terms of the actions of my ancestors. “I am black but lovely,” the congregation of Israel said: I am black in terms of myself,188*I acknowledge my sins and demand of myself that I improve in my service of God (Maharzu).* and am, therefore, lovely before my Creator, as it is written: “Are you not like Kushites to Me, children of Israel [– the utterance of the Lord]” (Amos 9:7), you are like Kushites in terms of yourselves, but to Me you are the children of Israel – the utterance of the Lord.  
Another matter, I was black in Egypt and I was lovely in Egypt. I was black in Egypt; “they defied Me and were unwilling to heed Me” (Ezekiel 20:8). I was lovely in Egypt, with the blood of the Paschal offering and the blood of circumcision, as it is written: “I passed you, and I saw you wallowing in your blood, and I said to you: In your blood, you shall live” (Ezekiel 16:6); this is the blood of the Paschal offering; “I said to you: In your blood, you shall live” (Ezekiel 16:6); this is the blood of circumcision.  
Another matter, I was black at the sea, as it is stated: “They rebelled at the sea, at the Red Sea” (Psalms 106:7). And I was lovely at the sea, as it is stated: “This is my God and I will glorify Him” (Exodus 15:2). I was black at Mara, as it is stated: “The people complained against Moses, saying: What will we drink?” (Exodus 15:24). And I was lovely at Mara, as it is stated: “He cried to the Lord and the Lord showed him a tree and he cast it into the water and the waters were sweetened” (Exodus 15:25). I was black in Refidim, as it is stated: “He called the name of the place Masa and Meriva” (Exodus 17:7).189*Masa and Meriva literally translate to “trial” and “dispute.”* And I was lovely in Refidim, as it is stated: “Moses built an altar, and he called its name: The Lord is my banner” (Exodus 17:15). I was black at Ḥorev, as it is stated: “They crafted a calf at Ḥorev” (Psalms 106:19). And I was lovely at Ḥorev, as it is stated: “Everything that the Lord stated we will perform and we will heed” (Exodus 24:7). I was black in the wilderness, as it is stated: “How much they defied Him in the wilderness” (Psalms 78:40). And I was lovely in the wilderness with the establishment of the Tabernacle, as it is stated: “On the day the Tabernacle was established” (Numbers 9:15). I was black with the scouts, as it is stated: “They issued a slanderous report” (Numbers 13:32). And I was lovely with Joshua and Caleb, as it is stated: “Except Caleb ben Yefuneh the Kenizite [and Joshua son of Nun]” (Numbers 32:12). I was black in Shitim, as it is stated: “Israel settled in Shitim [and the people began engaging in harlotry]” (Numbers 25:1). And I was lovely in Shitim, as it is stated: “Pinḥas stood and prayed” (Psalms 106:30). I was black regarding Akhan, as it is stated: “The children of Israel trespassed regarding the proscribed spoils” (Joshua 7:1). And I was lovely regarding Joshua, as it is stated: “Joshua said to Akhan: My son, please give honor [to the Lord, God of Israel]” (Joshua 7:19). I was black regarding the kings of Israel and I was lovely regarding the kings of Judah. If with the black that I had, I was lovely, among My prophets, all the more so.190*Many commentaries suggest that the text should read “lovely ones [na’im*]” rather than “prophets [*neviim*]” (see, e.g., Maharzu; *Etz Yosef*). One interpretation of this statement is: If even at the places where I was black I was also lovely, how much more so in the places where I was not black.

### Midrash: Shir HaShirim Rabbah 1:5:1

Midrash: Midrash Tanchuma, Emor 11:1(Lev. 22:27:) “A bull or a sheep or a goat.” This text is related (to Is. 41:24), “Behold (*hen*), you are nothing (*me'ayin*), and your work is naught (*me’afa’*); an abomination shall He choose among you.”55*Lev. R. 27:7; PRK* 9:6. “Behold, you are nothing,” full of nothing, from a putrid liquid. “Naught (*me’afa’*)”; from the hundred screams (*meah puot*), that a woman screams when she sits on the birthing chair, ninety-nine are for death and [only] one is for life. “An abomination shall He choose among you.” What is the meaning of, “an abomination shall He choose among you?” [It is] speaking about this baby; even though it comes out from its mothers womb dirty, defiled and full of mucous, everyone kisses it and everyone hugs it, and especially if it is a male. Another interpretation: That (*hen*) is Greek. Hen [in Greek] means "one." You (Israel) are the one for Me, from (*min*) the nations of the world, who are called "nothing (*'ayin*),"56*Since min* is commonly abbreviated to *me, me’ayin* is understood to mean “as compared to nothing” (literally: “than nothing.”) as stated (in Is. 40:17), “All the nations are as nothing ('*ayin*) before Him.” (Is. 41:24, cont.:) “And your work is naught.” R. Levi said, “All the good works and consolations which the Holy One, blessed be He, is going to bring about with Israel are only as reward for a single shout which they shouted on Sinai, when they said (according to Exod. 24:7), ‘All that the Lord has spoken we will carry out and obey.’” (Is. 41:24, cont.:) “An abomination shall He choose among you.” That is the abomination which you made as a molten calf. Of that very abomination, bring Me sacrifice, and I will choose you. And what is it? (As in Lev. 22:27), “A bull or a sheep or a goat.” [This text is related (to Hos. 7:3),] “They make a king glad with their evil.”57*Lev. R. 27:8; PRK* 9:7–8. What did He see in the bull for making it first among the sacrifices? R. Levi said, “[The situation] is similar to a matron58*Lat.: matrona.* concerning whom there went forth an evil report in connection with one of the notables in the kingdom. The king looked into the rumors and found no substance in them. What did the king do? He made a great banquet and sat him at the head of those reclining in order to show that the king had looked into the rumors and found no substance in them. [Similarly,] because the nations of the world were saying to Israel, “You made the calf,” the Holy One, blessed be He, examined the rumors and found no substance in them. Therefore the bull was made first among the sacrifices. How is this shown? From that which they read about the matter (in Lev. 22:27), “A bull or a sheep or a goat.” R. Huna and R. Idi [said] in the name of R. Samuel bar Nahman, “Israel was saved from that act. Because if they had made the calf, it would have been [natural] for them to say (in Exod. 32:8), ‘These are our Gods, O Israel.’ However, it was the proselytes who came up with them from Egypt that made it, and they directed Israel [by saying] (in Exod. 32:8), ‘These are your Gods, O Israel.’” R. Judah bar Simon said, “It is written (in Isaiah 1:3), ‘An ox knows its owner, and an ass..., Israel does not know [...].’ And did they not know? It is simply that they trampled [the notion] with their heel.” And similar to it is (Hos. 2:10) “And she did not know that it was I who bestowed on her the grain....” And did she not know? It is simply that she trampled it with her heel.

### Midrash: Midrash Tanchuma, Emor 11:1

Midrash: Midrash Tanchuma Buber, Lech Lecha 21:1(Gen. 17:1:) WHEN ABRAHAM WAS. This text is related (to Hos. 9:10): I HAVE FOUND {YOUR ANCESTORS} [ISRAEL] LIKE GRAPES IN THE DESERT; [I HAVE SEEN YOUR ANCESTORS LIKE EARLY FIGS ON A FIG TREE IN ITS FIRST SEASON]. &lt; The text &gt; speaks about Israel. When it stood at Mount Sinai, it resembled grapes. Just as grapes are beautiful on the outside and ugly on the inside, so was Israel when it stood at Mount Sinai and responded (according to Exod. 24:7): WE WILL DO AND OBEY. Note that &lt; the response was &gt; with their mouth, but their heart was not steadfast. Thus David has said (in Ps. 78:36-37): YET THEY DECEIVED HIM WITH THEIR MOUTH, AND WITH THEIR TONGUE THEY LIED TO HIM, FOR THEIR HEART WAS NOT STEADFAST WITH HIM. See, &lt; they were &gt; LIKE GRAPES IN THE DESERT. Just as the grapes have food and drink within them, so Israel has within itself children of Torah (i.e., scholars) and has within itself children of action.

### Midrash: Midrash Tanchuma Buber, Lech Lecha 21:1

Midrash: Shemot Rabbah 42:8"Now leave me be to make an end of them." Had Moses caught the Holy-One-Blessed be He in his grip that He had to say: "Leave Me Be"? But to what may this be comapred? To a king who became angry with his son and took him to an ante-room and set about to try and kill him. There he shouted fro the room: Leave me alone to kill him! The boy's tutor who was standing outside, reasoned thus: Both the king and his son are in a room together inside. Why then does he shout: Leave me alone? Te reasn must be that the king really wants me to go in and make peace between him and his son. That is why he cries out: Leave me alone!

### Midrash: Shemot Rabbah 42:8

Midrash: Midrash Tanchuma Buber, Emor 14:1[Another interpretation of (Lev. 22:27): A BULL OR A SHEEP &lt; OR A GOAT &gt;. This text is related (to Is. 41:24): BEHOLD (*hen*), YOU ARE NOTHING (*me'ayin*), AND YOUR WORK IS NOUGHT. AN ABOMINATION SHALL HE CHOOSE AMONG YOU.64*Tanh*., Lev. 8:11; Lev. R. 27:7; *PRK* 9:6. That (*hen*) is a Greek word. Hen &lt; in Greek &gt; means "one." You are the one for me [as compared to nothing (*me'ayin*),] &lt; i.e., &gt; as compared to (*min*) the nations of the world, who are called "nothing (*'ayin*),"65*Since min* is commonly abbreviated to *me, me’ayin* is understood to mean “as compared to nothing” (literally: “than nothing.”) [as it is written} (in Is. 40:17): ALL THE NATIONS ARE AS NOTHING ('*ayin*) BEFORE HIM. (Is. 41:24, cont.:) AND YOUR WORK IS NOUGHT. R. Levi said: All the good works and consolations which the Holy One is going to bring about with Israel are only {in the name of} [as reward for] a single shout which they shouted on Sinai, when they said (according to Exod. 24:7): ALL THAT THE LORD HAS SPOKEN WE WILL CARRY OUT AND OBEY. (Is. 41:24, cont.:) AN ABOMINATION SHALL HE CHOOSE AMONG YOU. That is the abomination which you made as a molten calf. Of that very abomination, bring me sacrifice, and I will choose you. (Lev. 22:27): A BULL OR A SHEEP OR A GOAT.

### Midrash: Midrash Tanchuma Buber, Emor 14:1

Midrash: Midrash Tanchuma, Shmini 6:1(Lev. 11:1-2:) “Then the Lord spoke unto Moses and unto Aaron, saying […], ‘Speak unto the Children of Israel, saying, “These are the creatures that you may eat….”’” It is stated (in Hab. 3:6), “He arose and measured the earth; He looked and made nations tremble.” What is the meaning of “He arose and measured the earth?”28*Tanh*., Deut. 11:3. It is simply that, when the Holy One, blessed be He, wanted to give the Torah to Israel, He arose and measured (*mdd*) the earth.29*Cf. Mekhilta de Rabbi Ishmael, Bahodesh* 1, 5; Lev. R. 8:2. Then he gave the Torah in public30*Gk.: parresia*. in the desert.31*The sense here is that the Holy One gave the Torah openly on neutral ground, not secretly in Israel.* Therefore (in Hab. 3:6), “He arose and measured the earth,” because He wanted to return the world to the measurements of His waters, when the nations did not want to accept the Torah. If it had not been for Israel accepting it, the world would have returned to the measurements of His waters. [It is] just as you say (in Is. 40:12), “Who has measured the waters in the hollow of His hand?” But when Israel accepted it, the earth was still, as stated (in Ps. 76:9), “the earth was afraid and was still.” So it is from there (i.e., from Sinai) that the gentiles received their judgement,32*Gk.: apophasis*. as stated (Hab. 3:6, cont.), “He looked and made nations tremble (rt.: *ntr*).” R. Tanhum ben Hanila'i said, “He permitted (*hittir*) what was forbidden, abhorrent creatures and creeping things.” The matter is comparable to a physician who went to visit two patients.33*Lev. R. 13:2.* He saw that one of them was in danger. He said to the children of his house, “Tell him to eat whatever he wants.” He saw the other, who was recovering. He said to the children of his house, “Such and such food he may eat; such and such food he may not eat.” They said to the physician, “What is [the difference] that you said to the one, ‘Let him eat whatever he wants,’ but said to the other one, ‘Such and such food he may eat; such and such food he may not eat?’” The physician said to them, “When I saw that the one was dying, I said, ‘Give him [any food] because he is going to die’; but let the other one watch himself, because there is life in him.” So also the Holy One, blessed be He, has permitted (*hittir*) abhorrent creatures and creeping things to the gentiles. But in the case of Israel, because they are [destined] for life, He has said to them (in Lev. 11:44), “and be holy, for I am holy”; (in Lev. 11:43) “You shall not make yourselves loathsome.” This you may eat and this you may not eat. Why? Because they are alive, as stated (in Deut. 4:4), “But you who clung to the Lord your God are all alive today.” Ergo (in Hab. 3:6), “He arose and measured the earth; He looked and permitted (rt.: *ntr*) gentiles,” [that which is forbidden]….34*So R. Tanhum ben Hanila’i has reinterpreted the more traditional, AND MADE NATIONS TREMBLE.* Three things Moshe found difficult [to comprehend], and the Holy One, blessed be He, showed him, etc.

### Midrash: Midrash Tanchuma, Shmini 6:1

Midrash: Midrash Tanchuma, Ki Tisa 35:1**Another comment on write thee (Exod. 34:27).** Scripture states elsewhere: *Let them be thine only, and not a stranger’s with thee* (Prov. 5:17). What does this verse refer to? When they made the golden calf, Moses prayed until the Holy One, blessed be He, became reconciled with them. Moses cried out: My Master, restore the law to them just as David proclaimed: *Restore unto me the joy of Thy salvation* (Ps. 51:14). However, the Holy One, blessed be He, responded: How can I return it to them, when only yesterday they said at Sinai: *All that the Lord hath spoken we will do* (Exod. 24:17), and now, in the very place in which they committed themselves (to observe the law), they debased themselves, as it is said: *They made a calf in Horeb* (Ps. 106:19)? Despite all the miracles and wonders that I performed in their behalf in Egypt and at the Red Sea, and even though they beheld My Glory at Sinai, where myriads of angels descended and crowned them, as it is said: *A beautiful crown upon thy head* (Exod. 16:12), they erected a calf at Horeb. Indeed, within the blinking of an eye they forgot Me.

### Midrash: Midrash Tanchuma, Ki Tisa 35:1

Midrash: Midrash Tanchuma, Tetzaveh 11:2**This is the thing that thou shalt do unto them (Exod. 29:11).** Scripture says elsewhere in allusion to this verse: *The wise shall inherit honor; but as for the fools, they carry away shame* (Prov. 3:35). *The wise shall inherit honor* refers to the Israelites, and *the fools they carry away shame* alludes to idolaters. When did Israel inherit honor? When she accepted the law.

### Midrash: Midrash Tanchuma, Tetzaveh 11:2

Midrash: Midrash Tanchuma, Shoftim 9:1(Zech. 13:8:) “’And it shall come to pass throughout all the land,’ says the Lord, ‘that two-thirds in it shall be cut off [and] die, but one-third shall remain in it.’” This is what is stated with the holy spirit through David (in Ps. 97:7), “All who worship an image, who boast in idols, are put to shame.” With reference to whom was he saying it? He only said it with reference to the Holy One, blessed be He. R. Hanina said, “The Holy One, blessed be He, is going to show His glory to all who have come into the world; for He will lower His throne in the middle of the firmament and again set it in place where the sun rises during the period of [the month of] Tebeth.” R. Hanina the Elder said to him, “Is it possible to see His glory, even the One of whom it is written (in Exod. 33:20), ‘for no human may see Me and live?’ Now you are saying, ‘The Holy One, blessed be He, is going to show His glory to all who have come into the world.’” He said to him, “See, it is written (in Ps. 84:12), ‘For the Lord God] is sun and shield […].” Just as a sun and shield denotes a shield over one in time of war, so also will the Holy One, blessed be He, be a shield over His children at that time [of His appearing].20*Even though the Holy One on his throne shines with the blinding rays of the sun, He will also provide a shield from these rays.* R. Hanina said, “In the time that the Lord judges the peoples of the world, He seizes them for judgment; them, their Gods, and the one who sets up images21*The translation reads protomin* (Gk. *partomai,* denoting imperial busts.) for Buber’s *pittumin.* The emendation was first suggested by Jastrow, s.v. *perotomi,* and agrees with a note from S. Lieberman given orally to Daniel Sperber and cited in “Greek and Latin Words in Rabbinic Literature,” *Bar-Ilan: Annual of Bar-ilan University Studies in Judaica and the Humanities*, 14–15(1977), p. 12, n. 7. Buber’s *pittumin,* which means “ingredients” or “spices,” makes relatively little sense. Cf. *Codex Vaticanus, Ebr.* 34, which reads “*patronin*” (Gk.: *patrones*; Lat.: *patroni*), and denotes protectors*.* for them. Next He brings the two tablets with the Ten Commandments and says to them (i.e., to the tablets), ‘Have they all paid attention to you?’ Then they say to him, ‘From the day that You created us, no one has paid attention to us with the lone exception of Your people Israel.’” (Ps. 96:7:) “Who boast in idols.” [It would be] more fitting for Scripture to say, “who trust.” What is the meaning of “who boast?” That they did not perform idol worship until they had honored each other (for doing so). The Holy One, blessed be He, said, “On each day you will feel shame before Me. There are those among you who serve doves, and a lot of doves are slaughtered. There are also those among you who serve bricks, and a lot of bricks are broken in the marketplace. There are those among you who serve fish, and a lot of fish are sold in the marketplace.” Immediately the Holy One, blessed be He, put them to shame, as stated (in Micah 7:16), “The nations shall see Me and be ashamed […].” R. Hama bar Hanina said, “What is the meaning of (Is. 43:9), ‘All the nations are gathered together […].’ In the world to come the Holy One, blessed be He, brings the book of Torah and puts it on His lap.22*‘AZ* 2a-3b. Then He says, ‘Let anyone who is occupied with this, come and receive his reward.’ Immediately all the peoples gather in confusion, as stated (ibid.), ‘All the nations are gathered together […].’ The Holy One, blessed be He, says to them, ‘Do not be gathered in confusion, but [have] every nation [come separately] with its scribes,’ as stated (ibid, cont.), ‘and let the peoples assemble.’ Edom (the Roman Empire) entered. The Holy One, blessed be He, says to them, ‘With what were you occupied?’ They say to Him, ‘We have established a lot of marketplaces, produced a lot of baths, and multiplied silver and gold. And everything was [done] so that Israel would [have leisure to] be occupied with Torah.’ He [then says] to them, ‘Everything that you did, you did for your own needs. Marketplaces are for settling harlots in. Baths are to refresh yourselves. Silver and gold are mine, as stated (in Hag. 2:8), “The silver is Mine, and the gold is Mine.”’ The Persian Empire entered. He says to them, ‘With what were you occupied?’ They say, ‘We have conquered a lot of cities, established a lot of bridges, waged a lot of wars. And everything was [done] for the sake of Israel.’ He [then] says to them, ‘Everything that you did, you did for the sake of yourselves. Cities were for producing forced labor23*Gk.: angareia*; Lat.: *angaria.* in them. Bridges were for collecting tolls. Wars [are what] I have waged, as stated (in Exod. 15:3), “The Lord is a man of war.” Are there any among you declaring “this?”’ It is so stated (in Is. 43:9, cont.), ‘who among them will declare this?’ Now ‘this’ can only be Torah, since it is stated (in Deut. 4:44), ‘And this is the Torah which Moses set.’ They say to Him ‘Did you give us anything that we have not accepted?’ [But] it says about them (in Deut. 33:2), ‘The Lord came forth from Sinai, and shone upon them from Seir….’ [This] teaches that the Holy One, blessed be He, brought [the light of Torah] to all the peoples of the world, but they did not want to accept it. [So] they say to Him, ‘Did You overturn the mountain above us like a basin like you did to Israel, as stated (in Exod. 19:17), “And they stood at the nether part of the mount,” and You said to them, “If you accept the Torah, excellent, but if not, there [under the mountain], will be your burial.” As if it were not for this, they [too] would not have accepted it.’ The Holy One, blessed be He, says to them, ‘But did they not say from the beginning (in Exod. 24:7), “we shall do and we shall heed?”’ They [then] say to Him, ‘Master of the world, give it to us in advance, and we will carry it out.’ He says to them, ‘I am giving you an easy commandment. If you observe it, I will give you a reward like [that of] Israel.’ He says to them, ‘Go and make a *sukkah* (booth).’ Immediately each and every one goes and builds a *sukkah* for himself. [But] when the Holy One, blessed be He, brings out the sun from its case,24*Gk. and Lat.: narthex,* where it originally denoted a shrub. each one tramples down his *sukkah* and goes away, as stated (in Ps. 2:3), ‘Let us break their bonds asunder.’ Then the Holy One, blessed be He, sits and laughs at them, as stated (in vs. 4), ‘The One sitting in the heavens will laugh; the Lord will deride them.’” (Ps. 97:7, end:) “And all the powers will bow down to Him.” When He judges the peoples of the world, he will judge their gods along with them, as stated (in Is. 66:16), “For in fire will the Lord execute judgment….” When they are unable to remain in the fire, they fly away. Then the Holy One, blessed be He, sends out angels with [prisoner] collars25*Qolarin* from the Lat.: *collaria*; cf. *colla* (“necks”). and chains, and they cast them into the midst of the fire, as stated (in Mal. 3:19), “’And that day is coming burning like an oven,’ said the Lord of Hosts, ‘[(it) shall burn them to ashes] and leave of them neither stock nor boughs.’” Another interpretation (of Ps. 97:7), “And all the powers bow down to Him”: All the idolaters say to their gods, “Come and bow down before the Holy One, blessed be He, for you have led us astray.” Immediately (according to Is. 2:18), “And the idols shall completely vanish,” and the idolaters bring them down into *Gehinnom*. It is therefore stated (in Ps. 97:7), “All who worship an image are put to shame.” (Zech. 13:8:) “And it shall come to pass throughout all the land, says the Lord, that two-thirds in it shall be cut off [and] die,” these are those that say there are two powers in the Heavens; “but one-third (*shelishit*) shall remain in it,” these are Israel, who are from a third (*shelishit*) of the world, [as they are] the children of three (*sheloshet*) patriarchs. Another interpretation (of Zech. 13:8) “but one-third shall remain in it”: [These words mean] that they shall only settle in their land in the third deliverance. The first deliverance was the deliverance from Egypt. The second was the deliverance of [in the time of] Ezra. The third has no interruption. R. Simlay said, “Six hundred and thirteen commandments were spoken to Moses on Sinai.26*Makk.* 23b-24a; M. Pss. 17(addendum):18-25. David came and established them upon eleven [principles], as stated (in Ps. 15:1), ‘O Lord, who shall dwell in Your tent,’ and all [of that] psalm.27*The five verses to this psalm contain exactly eleven stipulations (in vss. 2-4a) for dwelling with the Holy One without being shaken.* Isaiah came and established them upon six, as stated (in Is. 33:15), ‘(1) One who walks righteously and (2) speaks uprightly, (3) who detests the unjust gain of oppression, (4) who shakes his finger (literally, his hand) against grasping at a bribe, (5) [who shuts off his ears against hearing of bloodshed, and (6) closes his eyes against looking at evil].’ And it is written after that (in vs.16), ‘Such a one shall dwell on the heights; the strongholds on cliffs shall be his refuge, with his food supplied and his water assured.’ Micah came and established them upon three, as stated (in Micah 6:8), ‘He has told you, O human, what is good; so what does the Lord demand of you but to practice justice, love kindness, and to walk humbly with your God.’ Amos came established them upon two, as stated (in Amos 5:4), ‘For thus says the Lord […], “seek Me and live.”’ Habakkuk came and established them upon one, as stated (in Hab. 2:4), ‘but the righteous person shall live by his faithfulness.’”

### Midrash: Midrash Tanchuma, Shoftim 9:1

Midrash: Bamidbar Rabbah 14:10... “Moab is my washbasin…” (Tehillim 60:10) When Israel entered into their land in order to inherit it, the Holy One forbid them to conquer these three nations, as it says “Do not distress the Moabites…” (Devarim 2:9) So too regarding Edom it is written “You shall not provoke them…” (Devarim 2:5) From where do we learn that they were not to conquer the land of the Pelishtim? Because it is written “God did not lead them [by] way of the land of the Philistines for it was near…” (Shemot 12:17) The oath which Avraham swore to Avimelech was still near in time, “And now, swear to me here by God, that you will not lie to me or to my son or to my grandson…” (Bereshit 21:23) His grandson was still alive. In the future the Holy One will permit Israel to conquer all three, as it says “And they shall fly of one accord against the Philistines in the west, together they shall plunder the children of the East; upon Edom and Moab shall they stretch forth their hand, and the children of Ammon shall obey them.” (Yeshayahu 11:14) And it is translated as ‘they will join shoulder to shoulder as one to wipe out the Phillistines.’ Therefore it says “…Philistia, join me…” (Tehillim 60:10), Edom and Moav are their occupation as it says “Moab is my washbasin; on Edom I will throw my lock…” (ibid.)

### Midrash: Bamidbar Rabbah 14:10

Midrash: Eikhah Rabbah 3:1**“I am the man who has seen affliction by the rod of His fury” (Lamentations 3:1).**  
“I am the man” – Rabbi Ḥama bar Ḥanina began: “Jeremiah took another scroll and gave it to Barukh son of Neriyahu, the scribe, and he wrote on it from the mouth of Jeremiah all the words of the book that Yehoyakim, king of Judah, had burned in the fire, and many more similar matters were also added to them” (Jeremiah 36:32). The verse need not have stated “similar.” Why does the verse state “similar”? Rav Kahana said: “Many more similar matters were also added to them”: “Matters” – “how does [the greatly crowded city] sit” (Lamentations 1:1), “how [the Lord] has clouded” (Lamentations 2:1), “how has [gold] tarnished” (Lamentations 4:1).1*Rav Kahana interprets “matters” to allude to chapters 1, 2, and 4 of Lamentations.* “Many” – “remember, Lord” (Lamentations 5:1).2*The word “many” alludes to chapter 5 of Lamentations.* “Similar” – “I am the man,” which is three verses each.3*In the third chapter of Lamentations there are three verses for each letter of the alphabet.* That is what is written: “Did I not write it for you three times [*shalishim*]” (Proverbs 22:20) – words [organized] in a threefold manner. Rabbi Shmuel bar Naḥmani said: What is *shalishim*? It is mighty men, just as it says: “And *shalishim* over them all” (Exodus 14:7), and we translate it: “And mighty men were appointed over them all.”4*The midrash is referencing Onkelos, an ancient Aramaic translation of the Torah.* Alternatively: *Shalishim* – “I am the man” – as it is three verses each.  
Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: “I am the man” – it is I who is well versed in suffering, what is pleasing to You is pleasing for me.5*This statement is an acceptance of God’s judgment despite being unable to understand the need for such intense suffering (Matnot Kehuna*). Others explain differently such that this statement introduces the upcoming analogy, and interpret this line to mean: I have received benefit by having benefited You by accepting Your Torah. Accordingly, this line is bitter and sarcastic, as the speaker complains that the great suffering is due only to Israel’s acceptance of the Torah, which brought them a higher level of accountability than other nations (*Etz Yosef*). This is analogous to a king who became angry at the queen and shoved her and expelled her from the palace. She went and concealed her face behind a pillar.6*She hoped to catch a glimpse of the king as he passed.* The king was passing and saw her. He said to her: ‘You have been impudent.’ She said to him: ‘My lord the king, is this [treatment] appropriate for me, is this becoming for me, is this befitting of me? No woman accepted you other than me.’ He said to her: ‘It was I who disqualified all the women in favor of you.’ She said to him: ‘If so, why did you enter such and such alleyway, such and such courtyard, and such and such place? Was it not for such and such a woman, and she did not accept you?’ So too, the Holy One blessed be He said to Israel: ‘You have been impudent.’ They said before Him: ‘Master of the universe, is this appropriate for me, is this becoming for me, is this befitting of me? No other nation accepted Your Torah other than me.’ He said to them: ‘It is I who disqualified all the nations in favor of you.’ They said to Him: ‘If so, why did You offer the Torah to all the nations but they did not accept it?’ As it is taught: Initially, He revealed himself to the children of Esau; that is what is written: “He said: The Lord came from Sinai, and shone from Seir for them” (Deuteronomy 33:2),7*Seir is the land of Esau; see Genesis 36:8.* but they did not accept it. He offered it to the children of Ishmael, but they did not accept it; that is what is written:“He appeared from Mount Paran”(Deuteronomy 33:2).8*Ishmael dwelled in Paran; see Genesis 21:21.* Ultimately, He offered it to Israel and they accepted it, as it is written: “And He came from the holy myriads, from His right, a fiery law to them”(Deuteronomy 33:2), and it is written: “Everything that the Lord has spoken we will perform and we will heed” (Exodus 24:7).  
Another matter: “I am the man [*hagever*]” – Rabbi Yehoshua ben Levi said: It is I who is the man. I am Job, as it is stated: “Who is a man [*gever*] like Job, who drinks scoffing like water” (Job 34:7).  
“Who has seen affliction [*ani*]” – Rabbi Shmuel bar Naḥman said: The congregation of Israel said: Since He saw me impoverished of mitzvot, impoverished of good deeds, He brought “the rod of His fury” upon me. Rabbi Berekhya said: He fortified me to withstand them all. What do you find written after the ninety-eight rebukes in the book of Deuteronomy?9*See Deuteronomy 28:15–69.* “You are standing today, all of you” (Deuteronomy 29:9), and we translate it: “You exist this day, all of you,” mighty to withstand them all.  
**“He conducted and led me in darkness and not light. Indeed, against me He will again turn His hand all day” (Lamentations 3:2–3).**  
“He conducted [and led] me” in this world, which is called “darkness and not light.” “Indeed, against me He will again turn His hand all day” – Rabbi Shimon ben Lakish said: This teaches that the Holy One blessed be He despairs of the righteous in this world, but then has mercy on them. That is what is written: “Indeed, against me He will again [turn His hand].”

### Midrash: Eikhah Rabbah 3:1

Midrash: Sifrei Devarim 319:3(Devarim 32:18) "The Rock of your birth you have weakened": The Holy One Blessed be He said to them: You rendered Me (comparable to) a male who sought to give birth (viz.): If a woman were sitting on the *mashber* (the birth-stone, and she could not deliver), would she not be in great pain? viz. (I Kings 19:3) "For the sons have come to the *mashber* (i.e., they are at the point of being born), and she has no strength to bear them" (i.e., to eject them from the womb). And if she were sick and having her first child, would she not be in great pain? viz. (Jeremiah 4:31) "For I have heard an outcry like that of a woman sick (in labor), in pain as with her first child." And if there were two in her womb, would she not be in great pain? viz. (Bereshith 25:22) "And the sons wrangled within her" — And if it were a male, who *cannot* give birth, that *sought* to bear, would his agony not be compounded? viz. (Jeremiah 30:6) "Ask now and see if a male has ever given birth!" (Thus: "The Rock of your birth you have weakened.")

### Midrash: Sifrei Devarim 319:3

Midrash: Midrash Tanchuma Buber, Toldot 18:1(Cant. 5:2:) I SLEEP, BUT MY HEART IS AWAKE.72*PRK* 5:6; *PR* 15:6; Cant. R. 5:2:1-2. The congregation of Israel said to the Holy One: Sovereign of the Universe, I SLEEP without the Holy Temple, BUT MY HEART IS AWAKE in the synagogues and in the academies. I SLEEP without the sacrifices, BUT MY HEART IS AWAKE in the commandments and almsgiving. I SLEEP without the good deeds, BUT MY HEART IS AWAKE for performing them. I SLEEP without the end time, BUT MY HEART IS AWAKE for the redemption. I SLEEP without the redemption, BUT MY HEART IS AWAKE for the Holy One when he redeems me. R. Hiyya bar Abba said: {How} [Where] do we find that the Holy One is called the Heart of Israel? In this scripture (Ps. 73:26): GOD IS THE ROCK OF MY HEART AND MY PORTION FOREVER. (Cant. 5:2, cont.:) THE SOUND OF MY BELOVED KNOCKING. This refers to Moses, since it is stated (in Exod. 11:4): THEN MOSES SAID: THUS SAYS THE LORD: ABOUT MIDNIGHT &lt; I SHALL GO FORTH INTO THE MIDST OF EGYPT &gt;. (Cant. 5:2, cont.:) OPEN FOR ME. R. Jose said: The Holy One said: Make an opening for me as with the point of a needle so that I may open up [an opening] for you through which tents and {siege fortifications} [&lt; even &gt; a camp]73*Lat.: castra*. can pass. (Cant. 5:2, cont.:) MY SISTER (rt.: '*H*), &lt; so named &gt; in Egypt, where they became grafted (rt.: '*HH*) to me by &lt; performing &gt; two commandments through the blood of the paschal offering and through the blood of circumcision. (Ibid., cont.:) MY BELOVED (rt.: *R'H*): They became beloved (rt.: *R'H*) to him at the sea and said (in Exod. 15:18): THE LORD SHALL REIGN FOR EVER AND EVER. (Cant. 5:2, cont.:) MY DOVE, &lt; so named &gt; in Marah where they were given orders for me74*The translation follows MS 1240 of the De Rossi Library in Parma, which is similar to PRK* 5:6. The Buber text reads: “I myself was given orders.” like a dove through commandments (see Exod. 15:23-25) (Cant. 5:2, cont.:) MY INNOCENT, because they became innocent to me at Sinai and said (in Exod. 24:7): ALL THAT THE LORD HAS SPOKEN WE WILL DO AND OBEY. (Cant. 5:2, cont.:) FOR MY HEAD IS DRENCHED WITH DEW, since it is stated (in Jud. 5:4): EVEN THE HEAVENS DRIPPED.

### Midrash: Midrash Tanchuma Buber, Toldot 18:1

Midrash: Devarim Rabbah 7:10The law: If a Jewish person who passes before the ark [to lead the prayer], what is the law, should it be permitted for him to answer "Amen" after the [blessings of] the Kohanim? Such taught the sages: One who passes before the ark, he should not answer "Amen" after the Kohanim because of distraction. Our rabbis taught us: If he can answer without being distracted, he may answer. Why? Because nothing is greater before the Holy One, blessed be He, more than the "Amen" that the Jews answer. Rabbi Yehudah bar Simon: This "Amen" has three intentions. Oath, acceptance, faithfulness. How do we know "oath"? As its says, (Numbers 5:19-22) "The Kohen should put her under oath... and the woman is to say, Amen Amen."

### Midrash: Devarim Rabbah 7:10

Midrash: Midrash Tanchuma, Tetzaveh 11:2**This is the thing that thou shalt do unto them (Exod. 29:11).** Scripture says elsewhere in allusion to this verse: *The wise shall inherit honor; but as for the fools, they carry away shame* (Prov. 3:35). *The wise shall inherit honor* refers to the Israelites, and *the fools they carry away shame* alludes to idolaters. When did Israel inherit honor? When she accepted the law.

### Midrash: Midrash Tanchuma, Tetzaveh 11:2

Talmud: Ketubot 112a:17**and it was** the same in area **as** that which stretches **from** the city of **Bei Mikhsei until the fortress of Tulbanki: Its length twenty-two parasangs and its width six parasangs,** 132 square parasangs, which is 2,112 square *mil*.

### Talmud: Ketubot 112a:17

Talmud: Gittin 7a:18**say them with calmness so that they will accept** instruction **from him. Rav Ashi said: I did not hear this** statement **of Rabba bar bar Ḥana, and** yet **I fulfilled it through** my own **reasoning.**

### Talmud: Gittin 7a:18

Talmud: Shabbat 88a:7and according **to the Rabbis, they established eight** months that were **lacking.**

### Talmud: Shabbat 88a:7

Talmud: Shabbat 88a:7and according **to the Rabbis, they established eight** months that were **lacking.**

### Talmud: Shabbat 88a:7

Talmud: Tractate Derekh Eretz Zuta, Section on Peace 3R. Joshua b. Levi said: Great is peace, for peace is to the world as leaven is to dough. Had not the Holy One, blessed be He, given peace to the earth, the sword and the beast would have robbed the world1*So H; V reads ‘man’.* of its children. Whence2*So GRA; V reads ‘why is it written?’* [do we know this]? From what is written, *And I will give peace in the land … and I will cause evil beasts to cease out of the land, neither shall the sword go through your land;*3*Lev. 26, 6. The Heb. for earth* and *land* is the same. and *land* means nothing else than Israel, as it is stated, *And all nations shall call you happy; for ye shall be a delightsome land*.4*Mal. 3, 12. The identification of land* with Israel is here evident. V and H add: ‘And it states, *And, behold, all the earth sitteth still, and is at rest*’. [And so Solomon declared,] *One generation passeth away, and another generation cometh; and the earth abideth for ever*:5*Eccl. 1, 4.* Solomon said:6*So GRA. V reads: ‘A kingdom comes and a kingdom goes, but Israel endures for ever. But Solomon, although’.* Although a generation passes away and another generation comes, one kingdom goes and another kingdom comes, one decree passes away and a new decree is imposed upon Israel,7*lit. ‘upon the enemies of Israel’, a euphemism.* *the earth abideth for ever*, i.e. Israel will abide for ever,8*Earth* refers to Israel. [Cf. Midrash *ad loc.*, Sonc. ed., p. 15.] they are not forsaken nor will they be forsaken, they are not destroyed nor will they be destroyed, as it is stated, *For I the Lord change not; and ye, O sons of Jacob are not consumed*9*Mal. 3, 6.*—as I have not changed nor will I change, so you, the House of Jacob, are not destroyed and will not be destroyed, but [as it is stated], *But ye that did cleave unto the Lord your God are alive every one of you this day*.10*Deut. 4, 4.*

### Talmud: Tractate Derekh Eretz Zuta, Section on Peace 3

Talmud: Avot D'Rabbi Natan 22:1*Rabbi Hanina ben Dosa would say: Anyone whose fear of sin precedes his wisdom, his wisdom will endure*, as it says (Psalms 111:10), “The beginning of wisdom is fear of the Eternal.” He would also say: *Anyone whose actions are greater [than his wisdom, his wisdom will endure]*, as it says (Exodus 24:7), “We will do, and then we will understand.”  
They asked Rabban Yohanan ben Zakkai: A wise person who fears sin – what is he like? He replied: Like a craftsman with his tool in hand. Then they asked: A wise person who does not fear sin – what is he like? He replied: Like a craftsman who does not have his tool in hand. Then they asked: A person who fears sin but is not wise – what is he like? He replied: Like someone who does not know the craft, but has a tool in his hand.  
*Rabbi Elazar ben Azariah would say: If there is no Torah, there is no common decency.* [*If there is no common decency, there is no Torah.*] He would also say: A person who has done good deeds, and has learned a lot of Torah – what is he like? Like a tree that stands near the water, whose branches are small, but whose roots are so strong that even if the four winds of the world all came and blew at it, it could not be moved from its place, as it says (Psalms 1:3), “He is like a tree planted by (streams of) water.” But a person who has not done good deeds and studies Torah, what is he like? Like a tree that stands in the desert, with small branches and small roots, and when a wind comes and blows at it, it uproots it and flips it over on its top, as it says (Jeremiah 17:6), “You will be like a bush in the desert.”  
*Rabban Gamliel would say: Make for yourself a teacher.* Acquire for yourself a friend. A teacher for wisdom and a friend to study with. *Remove yourself from all doubts, and do not get used to tithing by estimation.*

### Talmud: Avot D'Rabbi Natan 22:1

Talmud: Avot D'Rabbi Natan 20:1Rabbi Hananya, deputy of the priests, would say: Anyone who takes words of Torah to heart is no longer troubled by thoughts of destruction, thoughts of hunger, foolish thoughts, lustful thoughts, thoughts of temptation, thoughts of another man’s wife, thoughts of meaningless things, or thoughts of human burden. So it was written in the book of Psalms by King David (Psalms 19:9), “The precepts of the Eternal are true, bringing joy to the heart. The commandments of the Eternal are clear, illuminating the eyes.” But anyone who does not take words of Torah to heart is troubled by thoughts of destruction, thoughts of hunger, foolish thoughts, lustful thoughts, thoughts of temptation, thoughts of another man’s wife, thoughts of meaningless things, and thoughts of human burden. So it was written in Deuteronomy (28:46–48) by Moses our teacher, “They will be a sign and a proof against you and your offspring for all time. Because you would not serve the Eternal your God with joy and gladness over the abundance of everything. You will have to serve, in hunger and in thirst, naked and lacking everything.” “In hunger.” How so? (When a person wishes) to eat even barley bread, but has nothing, and then his enemies come and ask him for wheat bread and fatty meat. “In thirst.” How so? When a person wishes he could drink just a drop of vinegar, or beer, but has nothing, and then his enemies come and ask him for the finest wine in the land. “Naked.” How so? When a person wants to wear a wool or linen shirt, but has nothing, and then his enemies come and ask him for the finest silk in the land. “Lacking everything.” Without a candle, without a knife, and without a table. Another interpretation of “lacking everything”: Without vinegar and without salt. For this is a curse that people often give: May there be no vinegar or salt in your house!  
He would also say (with regard to Song of Songs 1:6): “Do not look at me, for I am blackened, scorched by the sun.” These are all the Jewish girls who cast off the yolk of the Holy Blessed One, and accepted human kingship upon themselves.  
[The verse continues:] “My mother’s children were angry with me.” This is Moses, who killed the Egyptian, as it says (Exodus 2:11–12), “Sometime after that, when Moses had grown older, he went out among his brothers and saw what they were enduring…and he turned this way and that, and saw that there was no one there.” What do we learn from “there was no one there”? This teaches that Moses brought the question before the council of angels who serve God, and asked them: Shall I kill this man? They said to him: Yes, kill him. And did Moses kill him with a sword? No, he killed him with words, as it says (Exodus 2:14), “Are you *saying* you will kill me, just as you killed the Egyptian?” This teaches that Moses killed him by saying the [Ineffable] Name of God.  
(Another interpretation of) “My mother’s children are angry with me”: this is Moses, who fled to Midian, as it says (Exodus 2:15,17), “Pharaoh heard what happened, and sought to kill Moses, and Moses fled from Pharaoh. He arrived in the land of Midian, and sat down by a well…And some shepherds came and tried to drive [Jethro’s daughters] away. And Moses got up and saved them, and gave water to their flocks.” Then Moses came and sat among them to render judgment. He said: The general practice in the world is for men to fill the buckets and women to give water to the animals. Here, women draw the water and men give the water to the animals. There is a perversion of justice in this place! (They are guilty by law, and have become guilty through this incident.) Some say that the whole time Moses was standing near the mouth of the well, the water was bubbling up to meet him, and when he left, the water went back down. Then Moses said: Woe is me! For I have left my people and come to live among these heathens.  
Another interpretation of “My mother’s children are angry with me”: This is Israel, who made the Golden Calf. At first, they said (Exodus 24:7), “Everything the Eternal has said, we will do and we will understand.” And then they went back and said (Exodus 32:4), “These are your gods, Israel!”  
Another interpretation of “My mother’s children are angry with me”: These are the spies, who slandered the land and caused Israel to die in the desert, as it says (Numbers 14:29), “In this desert your carcasses will fall.”  
“They made me guard the vineyards” (Song of Songs 1:6). The Holy Blessed One said: Who is it that caused Me to favor the heathens? Israel! (For while) the heathens live well, [Israel] are oppressed, scorned, and scattered about.  
Another interpretation of “They made me guard the vineyards”: This is Israel, who were exiled to Babylon. And prophets rose among them and told them to separate their donations and tithes. The people said to them: We were exiled because we did not separate our donations and tithes, and now you tell us we should separate them? [And that is why it says, “They made me guard the vineyards.”]

### Talmud: Avot D'Rabbi Natan 20:1

Talmud: Gittin 7a:18**say them with calmness so that they will accept** instruction **from him. Rav Ashi said: I did not hear this** statement **of Rabba bar bar Ḥana, and** yet **I fulfilled it through** my own **reasoning.**

### Talmud: Gittin 7a:18

Talmud: Ketubot 112a:17**and it was** the same in area **as** that which stretches **from** the city of **Bei Mikhsei until the fortress of Tulbanki: Its length twenty-two parasangs and its width six parasangs,** 132 square parasangs, which is 2,112 square *mil*.

### Talmud: Ketubot 112a:17

Talmud: Avot D'Rabbi Natan 22:1*Rabbi Hanina ben Dosa would say: Anyone whose fear of sin precedes his wisdom, his wisdom will endure*, as it says (Psalms 111:10), “The beginning of wisdom is fear of the Eternal.” He would also say: *Anyone whose actions are greater [than his wisdom, his wisdom will endure]*, as it says (Exodus 24:7), “We will do, and then we will understand.”  
They asked Rabban Yohanan ben Zakkai: A wise person who fears sin – what is he like? He replied: Like a craftsman with his tool in hand. Then they asked: A wise person who does not fear sin – what is he like? He replied: Like a craftsman who does not have his tool in hand. Then they asked: A person who fears sin but is not wise – what is he like? He replied: Like someone who does not know the craft, but has a tool in his hand.  
*Rabbi Elazar ben Azariah would say: If there is no Torah, there is no common decency.* [*If there is no common decency, there is no Torah.*] He would also say: A person who has done good deeds, and has learned a lot of Torah – what is he like? Like a tree that stands near the water, whose branches are small, but whose roots are so strong that even if the four winds of the world all came and blew at it, it could not be moved from its place, as it says (Psalms 1:3), “He is like a tree planted by (streams of) water.” But a person who has not done good deeds and studies Torah, what is he like? Like a tree that stands in the desert, with small branches and small roots, and when a wind comes and blows at it, it uproots it and flips it over on its top, as it says (Jeremiah 17:6), “You will be like a bush in the desert.”  
*Rabban Gamliel would say: Make for yourself a teacher.* Acquire for yourself a friend. A teacher for wisdom and a friend to study with. *Remove yourself from all doubts, and do not get used to tithing by estimation.*

### Talmud: Avot D'Rabbi Natan 22:1

Talmud: Tractate Derekh Eretz Zuta, Section on Peace 3R. Joshua b. Levi said: Great is peace, for peace is to the world as leaven is to dough. Had not the Holy One, blessed be He, given peace to the earth, the sword and the beast would have robbed the world1*So H; V reads ‘man’.* of its children. Whence2*So GRA; V reads ‘why is it written?’* [do we know this]? From what is written, *And I will give peace in the land … and I will cause evil beasts to cease out of the land, neither shall the sword go through your land;*3*Lev. 26, 6. The Heb. for earth* and *land* is the same. and *land* means nothing else than Israel, as it is stated, *And all nations shall call you happy; for ye shall be a delightsome land*.4*Mal. 3, 12. The identification of land* with Israel is here evident. V and H add: ‘And it states, *And, behold, all the earth sitteth still, and is at rest*’. [And so Solomon declared,] *One generation passeth away, and another generation cometh; and the earth abideth for ever*:5*Eccl. 1, 4.* Solomon said:6*So GRA. V reads: ‘A kingdom comes and a kingdom goes, but Israel endures for ever. But Solomon, although’.* Although a generation passes away and another generation comes, one kingdom goes and another kingdom comes, one decree passes away and a new decree is imposed upon Israel,7*lit. ‘upon the enemies of Israel’, a euphemism.* *the earth abideth for ever*, i.e. Israel will abide for ever,8*Earth* refers to Israel. [Cf. Midrash *ad loc.*, Sonc. ed., p. 15.] they are not forsaken nor will they be forsaken, they are not destroyed nor will they be destroyed, as it is stated, *For I the Lord change not; and ye, O sons of Jacob are not consumed*9*Mal. 3, 6.*—as I have not changed nor will I change, so you, the House of Jacob, are not destroyed and will not be destroyed, but [as it is stated], *But ye that did cleave unto the Lord your God are alive every one of you this day*.10*Deut. 4, 4.*

### Talmud: Tractate Derekh Eretz Zuta, Section on Peace 3

Talmud: Avot D'Rabbi Natan 20:1Rabbi Hananya, deputy of the priests, would say: Anyone who takes words of Torah to heart is no longer troubled by thoughts of destruction, thoughts of hunger, foolish thoughts, lustful thoughts, thoughts of temptation, thoughts of another man’s wife, thoughts of meaningless things, or thoughts of human burden. So it was written in the book of Psalms by King David (Psalms 19:9), “The precepts of the Eternal are true, bringing joy to the heart. The commandments of the Eternal are clear, illuminating the eyes.” But anyone who does not take words of Torah to heart is troubled by thoughts of destruction, thoughts of hunger, foolish thoughts, lustful thoughts, thoughts of temptation, thoughts of another man’s wife, thoughts of meaningless things, and thoughts of human burden. So it was written in Deuteronomy (28:46–48) by Moses our teacher, “They will be a sign and a proof against you and your offspring for all time. Because you would not serve the Eternal your God with joy and gladness over the abundance of everything. You will have to serve, in hunger and in thirst, naked and lacking everything.” “In hunger.” How so? (When a person wishes) to eat even barley bread, but has nothing, and then his enemies come and ask him for wheat bread and fatty meat. “In thirst.” How so? When a person wishes he could drink just a drop of vinegar, or beer, but has nothing, and then his enemies come and ask him for the finest wine in the land. “Naked.” How so? When a person wants to wear a wool or linen shirt, but has nothing, and then his enemies come and ask him for the finest silk in the land. “Lacking everything.” Without a candle, without a knife, and without a table. Another interpretation of “lacking everything”: Without vinegar and without salt. For this is a curse that people often give: May there be no vinegar or salt in your house!  
He would also say (with regard to Song of Songs 1:6): “Do not look at me, for I am blackened, scorched by the sun.” These are all the Jewish girls who cast off the yolk of the Holy Blessed One, and accepted human kingship upon themselves.  
[The verse continues:] “My mother’s children were angry with me.” This is Moses, who killed the Egyptian, as it says (Exodus 2:11–12), “Sometime after that, when Moses had grown older, he went out among his brothers and saw what they were enduring…and he turned this way and that, and saw that there was no one there.” What do we learn from “there was no one there”? This teaches that Moses brought the question before the council of angels who serve God, and asked them: Shall I kill this man? They said to him: Yes, kill him. And did Moses kill him with a sword? No, he killed him with words, as it says (Exodus 2:14), “Are you *saying* you will kill me, just as you killed the Egyptian?” This teaches that Moses killed him by saying the [Ineffable] Name of God.  
(Another interpretation of) “My mother’s children are angry with me”: this is Moses, who fled to Midian, as it says (Exodus 2:15,17), “Pharaoh heard what happened, and sought to kill Moses, and Moses fled from Pharaoh. He arrived in the land of Midian, and sat down by a well…And some shepherds came and tried to drive [Jethro’s daughters] away. And Moses got up and saved them, and gave water to their flocks.” Then Moses came and sat among them to render judgment. He said: The general practice in the world is for men to fill the buckets and women to give water to the animals. Here, women draw the water and men give the water to the animals. There is a perversion of justice in this place! (They are guilty by law, and have become guilty through this incident.) Some say that the whole time Moses was standing near the mouth of the well, the water was bubbling up to meet him, and when he left, the water went back down. Then Moses said: Woe is me! For I have left my people and come to live among these heathens.  
Another interpretation of “My mother’s children are angry with me”: This is Israel, who made the Golden Calf. At first, they said (Exodus 24:7), “Everything the Eternal has said, we will do and we will understand.” And then they went back and said (Exodus 32:4), “These are your gods, Israel!”  
Another interpretation of “My mother’s children are angry with me”: These are the spies, who slandered the land and caused Israel to die in the desert, as it says (Numbers 14:29), “In this desert your carcasses will fall.”  
“They made me guard the vineyards” (Song of Songs 1:6). The Holy Blessed One said: Who is it that caused Me to favor the heathens? Israel! (For while) the heathens live well, [Israel] are oppressed, scorned, and scattered about.  
Another interpretation of “They made me guard the vineyards”: This is Israel, who were exiled to Babylon. And prophets rose among them and told them to separate their donations and tithes. The people said to them: We were exiled because we did not separate our donations and tithes, and now you tell us we should separate them? [And that is why it says, “They made me guard the vineyards.”]

### Talmud: Avot D'Rabbi Natan 20:1

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# Ez 34:6

As minhas ovelhas vaguearam por todos os montes e por todas as altas colinas. Elas foram dispersas por toda a terra, e ninguém se preocupou com elas nem as procurou.

The word of the L<small>ORD</small> came to me:

Commentary: Rashi on Ezekiel 34:6:1**My flock strayed** They wander astray over the face of all the mountains; i.e., they are going free for anyone to do to them as he wishes, and you did not reprove them and did not judge between a man and his fellow.

### Commentary: Rashi on Ezekiel 34:6:1

Midrash: Ein Yaakov (Glick Edition), Bava Kama 5:1(Fol. 50) Our Rabbis were taught: It happened to the daughter of the well-digger, Nechunia, that she fell into a large well. They came and informed R. Chanina b. Dosa of it. During the first hour he said to them: "Peace [to her];" and so also during the second. At the third hour, [when there was fear that she might have died], he said that she was out of the well. When the girl was asked who saved her, she said that a ram passed around the well led by an old man, who saved her. When R. Chanina b. Dosa was asked whether he knew of her safety by prophecy, he said: "I am neither a prophet, nor the son of a prophet, but I thought to myself, Is it possible that the children of that righteous man [Nechunia, who was digging wells to enable the pilgrims to drink water from them] shall die by the very thing he was taking so much pains [to prepare for the welfare of Israel]?" Said R. Acha: "Notwithstanding this, his son died of thirst. The reason is, as the passage says, (Ps. 1, 3), And round Him there rageth a mighty storm, from which it may be inferred that the Holy One, praised be He! is particular with His pious, even on a hairbreadth." R. Chanina says: "From the following passage (Ibid 89, 8) A God dreaded in the great council of the holy ones, and feared by all that are about Him." R. Chanina said: "Whoever says that the Holy One, praised be He, is lax [in dealing out justice], his life shall be let loose (i.e., shall be outlawed, for he encourages people to sin), as it is said (Deut. 32, 4) He is the Rock; His work is perfect; for all His ways are just." R. Chana, and according to others, R. Samuel b. Nachmeni, said: "What is the meaning of the passage (Ez. 34, 6) Long suffering, (in the plural), and not (in the singular)? Long-suffering towards both the upright and the wicked."

### Midrash: Ein Yaakov (Glick Edition), Bava Kama 5:1

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# Sl 34:14

Afaste-se do mal e faça o bem; busque a paz com perseverança.

Of David, <sup class="footnote-marker">a</sup><i class="footnote">Cf. <a class ="refLink" href="/I\_Samuel.21.14" data-ref="I Samuel 21:14">1 Sam. 21.14</a> ff.</i>when he feigned madness in the presence of Abimelech, who turned him out, and he left.<sup class="endFootnote">-a</sup><br>

Midrash: Midrash Tanchuma Buber, Metzora 5:1Another interpretation (of Prov. 18:21): DEATH AND LIFE ARE IN THE POWER OF THE TONGUE. Slander is so harmful that one does not produce it from his mouth without denying the root (i.e., the existence of the Holy One).14*Tanh*., 5:3; M. Ps. 52:2. Thus it is stated (in Ps. 12:5 [4]): THOSE WHO SAY: BY OUR TONGUES WE SHALL PREVAIL. OUR LIPS ARE WITH US. WHO IS TO BE OUR LORD? The Holy One, as it were, cried out against those who speak slander (in Ps. 94:16): WHO WILL STAND FOR ME AGAINST EVILDOERS…? Who can stand against them? And who will stand against them? Gehinnom? But Gehinnom also cries out: I am unable to stand against them. &lt; Then &gt; the Holy One said: I &lt; will come at them &gt; from above and you (Gehinnom), from below. I will hurl darts from above; and you will turn on them with burning coals from below. Thus it is stated (in Ps. 120:3–4): &lt; WHAT SHALL BE GIVEN TO YOU, AND WHAT SHALL BE YOUR GAIN, YOU DECEITFUL TONGUE? &gt; SHARP DARTS OF THE WARRIOR ALONG WITH BURNING COALS OF BROOM WOOD. The Holy One said to them (i.e., to Israel): Do you want to be delivered from Gehinnom? Keep yourselves far away from the deceitful tongue. Then you will be acquitted in this world and in the world to come. Thus it is stated (in Ps. 34:13 [12]): WHO IS THE ONE WHO DESIRES LIFE AND LOVES &lt; MANY &gt; DAYS &lt; IN WHICH &gt; TO EXPERIENCE &lt; WHAT IS &gt; GOOD. WHO DESIRES LIFE, concerns this world; LOVES &lt; MANY &gt; DAYS, refers to the world to come. It is therefore stated (in vs. 14 [13]): KEEP YOUR TONGUE FROM EVIL &lt; AND YOUR LIPS FROM SPEAKING DECEIT &gt;. Our masters have said: There is a story about a certain peddler who went around in the villages.15*Lev. R. 16:2; cf. also ‘AZ* 19b. Now he would call out and say: Who wants the elixir of life? The daughter of R. Jannay heard him. She said to her father: A certain peddler is going around and saying: Who wants the elixir of life? He said to her: Go and call him. She went and called him to R. Jannay. He said to him: Which elixir of life is it that you are selling? That peddler said to him: Pray, do not you know what this elixir is? He said to him: Even so, you inform me. He said to him: Bring me the book of Psalms. He brought it to him, and he unrolled it. Then he showed him what David had said (in Ps. 34:13–14 [12–13]): WHO IS THE ONE WHO DESIRES LIFE…? KEEP YOUR TONGUE FROM EVIL…. What did R. Jannay do? He gave him six sela'im. His disciples said to him: Rabbi, did you not know this verse? He said to them: Yes, but this one came and explained it to me. {Therefore leprosy comes upon whoever speaks slander. (Lev. 14:2:) THIS SHALL BE THE LAW OF THE LEPER.} &lt; This story is &gt; to teach you that one who speaks slander will have plagues come upon him. Thus it is stated (in Lev. 14:2): THIS SHALL BE THE LAW OF THE LEPER (*metsora*'), &lt; i.e. &gt; the one who proclaims evil (*motsi' ra'*).16*Above, 5:1; ySot.* 2:1 (17d); ‘*Arakh*. 15b; Cf. Lev. R. 16:1.

### Midrash: Midrash Tanchuma Buber, Metzora 5:1

Midrash: Sifrei Devarim 54:1(Devarim 11:26-27) "blessing and curse": "blessing" — that you hearken; "curse" — that you do not hearken." Similarly (Bereshith 4:7) "If you (Cain) do right, you will bear (a blessing)," and if you do not do right, you will bear (a curse)." R. Eliezer the son of R. Yossi Haglili says: Who "whispers" to you that in "blessing and curse" the Torah meant that the blessing is your hearkening, and the curse, your not hearkening? Compare (Proverbs 18:29) "Death and life are in the power of the tongue; and those who love it will eat its fruit" — The lover of good will eat its fruit and the lover of evil will eat its fruit! R. Eliezer, the son of R. Yossi Haglili says: Who "whispered" it to you? Scripture states (Psalms 24:13-14) "Who is the man who wants life, who loves days to see good? Guard your tongue from evil and your lips from speaking deceit." Similarly, (Proverbs 11:31) "If there is retribution for the righteous one in the land, how much more so for the evildoer and the sinner!" R. Eliezer, the son of R. Yossi Haglili says: Who "whispered" it to you? Scripture states (*Ibid*. 16:4) "The L-rd created all for His own sake — even the evildoer for the day of retribution."

### Midrash: Sifrei Devarim 54:1

Midrash: Vayikra Rabbah 16:2"This will be the law of the metsora" (Leviticus 14:2). This is that which is written (Proverbs 6:16), "Six things the Lord hates; seven are an abomination to His soul" -- it's a dispute between Rabbi Meir and the rabbis. Rabbi Meir says six and seven together is thirteen. The rabbis say seven exist - the seven which is written is because the seventh is as harsh as them all put together. And which is this? This is "one who incites brothers to quarrel" (Proverbs 6:19). And these are them [the full seven]: "A haughty bearing, a lying tongue, hands that shed innocent blood; A mind that hatches evil plots, feet quick to run to evil; A false witness testifying lies, and one who incites brothers to quarrel" (Proverbs 6:17-19). And Rabbi Yochanan said, "And all of them are struck with tsaraat."

### Midrash: Vayikra Rabbah 16:2

Midrash: Midrash Tanchuma, Metzora 2:1(Lev. 14:2:) “This shall be the law of the leper.” This text is related (to Prov. 18:21), “Death and life are in the power of the tongue.” Everything depends on the tongue. [If] one is acquitted, he is acquitted for life; [if] one is not acquitted, he is condemned to death. [If] one is engaged in Torah with his tongue, he is acquitted for life, inasmuch as the Torah is a tree of life, as stated (in Prov. 3:18), “[Wisdom] is a tree of life to those who take hold of it.” It (i.e., the Torah) is also one's healing for the evil tongue (i.e., slander), as stated (in Prov. 15:4), “A healing tongue is a tree of life.” But if one is occupied with slander, his soul is condemned to death, since slander is more harmful than the shedding of blood. Thus whoever kills takes only one life, but the one who speaks slander kills three people: the one who tells it, the one who accepts it, and the one about whom it is told.9*PRK* 4:2; Lev. R. 26:2; Numb. R. 19:2; Deut. R. 5:10; M. Pss. 12:2; *yPe’ah* 1:1 (16a). Doeg spoke slander against Ahimelech; and he (i.e., Ahimelech) was killed, as stated (in I Sam. 22:16), “But the king said, ‘You shall surely die, Ahimelech.’” Saul also was killed, [as stated] (in I Chron. 10:13), “So Saul died for the treachery which he had committed against the Lord.” And thus did Saul say (in II Sam. 1:9, to a young man), “Please stand over me and slay me, for death throes have seized me.” [The young man was] the accuser10*Gk.: kategoros.* of Nob, the city of priests [against Saul]. Now death throes (*shbts*) can only denote priesthood, since it is stated (in Exod. 28:13 with reference to high-priestly dress), “And you shall make gold brocade (rt.: *shbts*).” Doeg also was uprooted (*shrsh*) from the life of this world and from all life in the world to come. Thus it is stated (in Ps. 52:7), “God will also tear you down for ever; He will seize you, tear you away from your tent, and uproot (*shrsh*) you from the land of the living. Selah,” [i.e., He will uproot you] from life in the world to come. Who is more severe? One who smites with the sword or [one who] smites with the dart? Say the one who smites with the dart. The one who smites with the sword is only able to kill his companion if he draws near to him and touches him; but in the case of one who smites with the dart, it is not so. Rather one throws the dart wherever he sees him. Therefore, one who speaks slander is comparable to the dart, as stated (in Jer. 9:7), “Their tongue is a sharpened dart; it speaks deceit.” It also says (in Ps. 57:5), “people, whose teeth are spears and darts, and whose tongue a sharp sword.” See how harmful slander is, in that it is more harmful than adultery, shedding blood and idolatry.11*M. Pss. 52:2.* Of adultery it is written (in Gen. 39:9, where Joseph is addressing Potiphar's wife), “then how shall I do this great evil and sin against God?” Of shedding blood it is written (in Gen. 4:13), “My sin is greater than I can bear.” Of idolatry it is written (in Exod. 32:31, with reference to the golden calf), “Alas, this people has sinned a great sin.” But when it (i.e., Scripture) mentions slander, it does not say "great" (in the masculine singular, as in Gen. 4:13), or "great" (in the feminine singular, as in Gen. 39:9 and Exod. 32:31), but "great" (in the feminine plural). Thus it is written (in Ps. 12:4), “The Lord shall cut off all flattering lips, [every] tongue speaking great things (in the feminine plural).” It is therefore stated (in Prov. 18:21), “Death and life are in the power of the tongue.” [Another interpretation (of Prov. 18:21), “Death and life are in the power of the tongue”: Do not say, “Since I have license to speak, I am therefore speaking whatever I want.” See, the Torah has already warned you (in Ps. 34:14), “Keep your tongue from evil [and your lips from speaking deceit].” Perhaps you will say that you are suffering a loss. Are you not profiting instead? So the holy spirit proclaims (in Prov. 21:23), “The one who guards his mouth and his tongue guards his soul from trouble (*tsarot*).” Do not read this as “from trouble.” Instead [read it as], "from leprosy (*tsar'at*).” Another interpretation (of Prov. 18:21), “Death and life are in the power of the tongue”: Slander is so harmful that one does not produce it from his mouth without denying the Holy One, blessed be He.12*M. Ps. 52:2.* Thus it is stated (in Ps. 12:5), “Those who say, ‘By our tongues we shall prevail; our lips are with us, who is to be our Lord?’” The Holy One, blessed be He, as it were, cried out against those who speak slander (in Ps. 94:16), “Who will stand for Me against evildoers…?” Who can stand against them? And who will stand against them? *Geihinnom*? But *Geihinnom* also cries out, “I am unable to stand against them.” [Then] the Holy One, blessed be He, said, “I [will come at them] from above and you (*Geihinnom*), from below. I will hurl darts from above; and you will turn on them with burning coals from below.” Thus it is stated (in Ps. 120:4), “Sharp darts of the warrior along with burning coals of broom wood.” The Holy One, blessed be He, said to Israel, “Do you want to be delivered from *Geihinnom*? Keep yourselves far away from the deceitful tongue. Then you will be acquitted in this world and in the world to come.” Thus it is stated (in Ps. 34:13), “Who is the one who desires life….” And it is [then] written (in vs. 14), “Keep your tongue from evil and your lips from speaking deceit […].” Thus it is stated (in Lev. 14:2), “This shall be the law of the leper,” to teach you that one who speaks slander will have blemishes come to him, as it is stated, “This shall be the law of the leper (*metsora*'),” [i.e.] the one who proclaims evil (*motsi' ra'*)13*Above, 5:1; ySot.* 2:1 (17d); ‘*Arakh*. 15b; Cf. Lev. R. 16:1. will find evil, in that he will have leprosy come upon him. See what is written about Miriam (in Numb. 12:1), “Then Miriam and Aaron spoke against Moses.” Therefore (in vs. 10), “then Aaron turned unto Miriam, and there was [Miriam] with leprosy like the snow.” What is written elsewhere (in Deut. 24:9)? “Remember what the Lord your God did to Miriam […].” And is it not all the more so? For if Miriam had this happen, when she only spoke against her beloved brother when he was absent14*I.e., she spoke privately to Aaron with no desire to be hostile to Moses. Cf. Sifre*, Numb. 12:1 (99:2). and was only intending to return him to his wife, how much the more so in the case of one who utters slander against his colleague? What is written above on the matter (in Deut. 24:8)? “Take care with the plague of leprosy [to watch diligently and do according to all that the priests and Levites shall teach…].” So the hand of the Holy One, blessed be He, also afflicted with it Aaron, who was high priest. Thus it is stated (in Numb. 12:9), “And the anger of the Lord was kindled against them, [i.e.] against Aaron and against Miriam.” Aaron, however, was healed immediately; but Miriam, after seven days, as stated (in Numb. 12:15), “So Miriam was shut up [outside of the camp] for seven days.” Ergo (in Lev. 14:2), “This shall be the law of the leper (*metsora'*).” The one who proclaims evil (*motsi' ra*') is the one who finds evil (*motse' ra*'). And thus you find with the primeval serpent, because he spoke slander [to Eve] against his Creator, for that reason he became leprous.15*Cf. Gen. R. 19:4.* What did he say? R. Joshua ben Levi said (citing Gen. 3:5), *“’*For God knows that on the day that you eat from it, your eyes shall be opened and you will be like God, knowing good and evil.’ He said to her, ‘Every artisan hates his fellow [artisan].16*The saying is proverbial. See Gen. R. 32:2; M. Pss. 11:6.* Now when [the Holy One, blessed be He,] wanted to create His world, He ate from this tree. So he created His world. You [two] also eat from it. Then you will be able to create like Him.’ The Holy One, blessed be He, said to [the serpent], ‘You have spoken slander. Your end is to be stricken with leprosy.’” It is so stated (in Gen. 3:14), “So the Lord God said unto the serpent, “Because you have done this, more cursed shall you be than all the beasts of the field.” With what did he curse ('*araroh*) him? With leprosy. Now a curse can only be leprosy, since it is stated (in Lev. 13:52), “for it is a malignant (*mam'eret*) leprosy.”17*The argument assumes that ‘arirah* and *mam’eret* share the same root. So also Exod. R. 3:13. R. Huna said in the name of R. Joshua ben Levi, “The scales which are on the snake are his leprosy.”18*Gen. R. 20:4.* And not only that, but when all the deformed are cured in the world to come, the snake shall not be cured.19*Tanh.* (Buber), Gen. 11:9; *Tanh*., Gen. 11:8; Gen. R. 95:1. Thus it is stated (in Gen. 3:14), “more cursed shall you be than all the beasts.” From here [we learn] that they all shall be healed, but [the serpent] shall not be healed. People shall be healed, as stated (in Is. 35:5), “Then the eyes of the blind shall be opened….” It is also [written about] the wild beasts and the cattle (in Is. 65:25), “The wolf and the lamb shall feed together, and the lion like the ox shall eat straw, but the serpent's food shall be dust”; as he will never be healed, because he [was the one who] brought all mortals down to the dust. And what caused him to have [this punishment]? [It happened] because he had spoken slander.

### Midrash: Midrash Tanchuma, Metzora 2:1

Midrash: Midrash Tanchuma Buber, Metzora 4:2[(Lev. 14:2:) THIS SHALL BE THE LAW OF THE LEPER.] This text is related (to Prov. 18:21): DEATH AND LIFE ARE IN THE POWER OF THE TONGUE. Everything depends on the tongue.10*Tanh*., Lev. 5:2. &lt; If &gt; one is acquitted, he is acquitted for life; &lt; if &gt; one is not acquitted, he is condemned to death. &lt; If &gt; one is engaged in Torah with his tongue, he is acquitted for life, inasmuch as the Torah [is called life, according to what is stated] (in Prov. 3:18): &lt; WISDOM &gt; IS A TREE OF LIFE TO THOSE WHO TAKE HOLD OF IT. It (i.e., the Torah) is also one's healing for the evil tongue (i.e., slander), as stated (in Prov. 15:4): A HEALING TONGUE IS A TREE OF LIFE. But if one is occupied with slander, his soul is condemned to death, since slander is more harmful than the shedding of blood. Thus whoever kills takes only one life, but the one who speaks slander kills three people: the one who tells it, the one who accepts it, and the one about whom it is told.11*PRK* 4:2; Lev. R. 26:2; Numb. R. 19:2; Deut. R. 5:10; M. Pss. 12:2; *yPe’ah* 1:1 (16a). Doeg spoke slander against Ahimelech; and he (i.e., Ahimelech) was killed, [as stated] (in I Sam. 22:16): BUT {SAUL} [THE KING] SAID: YOU SHALL SURELY DIE, AHIMELECH. Saul also was killed, [as stated] (in I Chron. 10:13): &lt; SO SAUL DIED &gt; FOR THE TREACHERY WHICH HE HAD COMMITTED AGAINST THE LORD. And thus did Saul say (in II Sam. 1:9, to a young man): PLEASE STAND OVER ME AND SLAY ME, FOR DEATH THROES HAVE SEIZED ME. &lt; The young man was &gt; the accuser12*Gk.: kategoros.* of Nob, the city of priests. Now DEATH THROES (*ShBTs*) can only denote priesthood, since it is stated (in Exod. 28:13 with reference to high-priestly dress): AND YOU SHALL MAKE GOLD BROCADE (rt.: *ShBTs*). Doeg also was uprooted (*ShRSh*) from the life of this world and from all life in the world to come. Thus it is stated (in Ps. 52:7 [5]): GOD WILL ALSO TEAR YOU DOWN FOR EVER; HE WILL SEIZE YOU, TEAR YOU AWAY FROM YOUR TENT, AND UPROOT (*ShRSh*) YOU FROM THE LAND OF THE LIVING. SELAH. &lt; I.e., he will uproot you &gt; from life in the world to come. Who is more severe? One who smites with the sword or &lt; one who &gt; smites with the dart? [Say: The one who smites with the dart.] The one who smites with the sword is only able to kill his companion if he draws near to him and touches him; but in the case of one who smites with the dart, it is not so. Rather one throws the dart wherever he sees him. Therefore, one who speaks slander is comparable to the dart, as stated (in Jer. 9:7 [8]): THEIR TONGUE IS A SHARPENED DART; IT SPEAKS DECEIT. It also says (in Ps. 57:5 [4]): THE CHILDREN OF ADAM, WHOSE TEETH ARE SPEARS AND DARTS, [AND WHOSE TONGUE A SHARP SWORD]. See how harmful slander is, in that it is more harmful than adultery, blood shedding, and idolatry.13*M. Pss. 52:2.* Of adultery it is written (in Gen. 39:9, where Joseph is addressing Potiphar's wife): THEN HOW SHALL I DO THIS GREAT EVIL AND SIN AGAINST GOD? Of blood shedding it is written (in Gen. 4:13): AND CAIN SAID TO THE LORD: MY SIN IS GREATER THAN I CAN BEAR. Of idolatry it is written (in Exod. 32:31, with reference to the golden calf): ALAS, THIS PEOPLE HAS SINNED A GREAT SIN. But when it (i.e., Scripture) mentions slander, it does not say "great" (in the masculine singular, as in Gen. 4:13), "great" in the feminine singular, as in Gen. 39:9 and Exod. 32:31), but "great" (in the feminine plural). Thus it is written (in Ps. 12:4 [3]): THE LORD SHALL CUT OFF ALL FLATTERING LIPS, &lt; EVERY &gt; TONGUE SPEAKING GREAT THINGS (in the feminine plural). It is therefore stated (in Prov. 18:21): DEATH AND LIFE ARE IN THE POWER OF THE TONGUE.

### Midrash: Midrash Tanchuma Buber, Metzora 4:2

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# Gn 18:12

Por isso riu consigo mesma, quando pensou: "Depois de já estar velha e meu senhor já idoso, ainda terei esse prazer? "

<a href="/topics/the-tetragrammaton" class="namedEntityLink" data-slug="the-tetragrammaton">יהוה</a> appeared<sup class="footnote-marker">\*</sup><i class="footnote"><b>appeared </b>Or “initiated communication (with); made contact (with)”—without indicating a visual experience—as in 12.7; 17.1; 26.2, 24; 35.9–10; 48.3–4; and seven passages elsewhere in the Bible.</i> to him by the terebinths of Mamre; he was sitting at the entrance of the tent as the day grew hot.

Targum: Onkelos Genesis 18:12Adonoy appeared [**became revealed**] to him in the groves [**plains**] of Mamrei and he was sitting at the door of the tent in the heat of the day.

### Targum: Onkelos Genesis 18:12

Targum: Targum Jonathan on Genesis 18:12 AND the glory of the Lord was revealed to him in the valley of Mamre; and he, being ill from the pain of circumcision, sat at the door of the tabernacle in the fervour (or strength) of the day.

### Targum: Targum Jonathan on Genesis 18:12

Commentary: Rashbam on Genesis 18:12:1 עדנה, a form of the skin becoming elastic and the wrinkles straightening out.

### Commentary: Rashbam on Genesis 18:12:1

Commentary: Rashi on Genesis 18:12:1בקרבה [SARAH LAUGHED] WITHIN HERSELF (or, REGARDING HER INSIDE) — She reflected on her physical condition, saying, “Is it possible that this womb shall bear a child, that these dried-up breasts shall give forth milk” (Midrash Tanchuma, Shoftim 18).

### Commentary: Rashi on Genesis 18:12:1

Commentary: Radak on Genesis 18:12:1ותצחק שרה בקרבה, Sarah laughed derisively internally, not audibly; she did not believe that the man who had made the prediction was an angel, though she assumed that he was a prophet.

### Commentary: Radak on Genesis 18:12:1

Commentary: Rav Hirsch on Torah, Genesis 18:12:1Das Präteritum היתה im Satz ist ungemein schwierig. Vielleicht: es kam ihr lächerlich vor, dass man einst noch sagen sollte, in ihrem abgelebten, entkräfteten Alter wäre ihr die Befriedigung ihres höchsten irdischen Wunsches geworden.

### Commentary: Rav Hirsch on Torah, Genesis 18:12:1

Commentary: Sforno on Genesis 18:12:1ותצחק שרה, she assumed that the words of the angel were merely a blessing, not a prophecy, as occurred with the prophet Elisha. (Kings II 4,16) She believed that when such a blessing is given to old people, people who would require a miracle for the blessing to come true, it would not be effective in her case. She considered the kind of rejuvenation required for her to bear a child as equivalent to reviving the dead. Such an act, in her opinion, required G’d’s personal attention, not merely that of a prophet. At the very least it would come about in answer to a prayer.

### Commentary: Sforno on Genesis 18:12:1

Commentary: Ibn Ezra on Genesis 18:12:1SHALL I HAVE. *Hayetah li* means shall I have.16*Hayetah li* literally means I had. I.E. explains that *hayetah* is to be taken as an imperfect even though it is a perfect.

### Commentary: Ibn Ezra on Genesis 18:12:1

Commentary: Chizkuni, Genesis 18:12:1ותצחק שרה, “Sarah laughed;” when the month of Tishrey began, six months after the prediction of the angels, and she had not experienced signs of pregnancy, she abandoned all hope of that prophecy becoming true, as there were only six months left for it to become true. Contrary to her husband Avraham, she had lost faith in the prediction. The reason that Avraham maintained faith in the prediction was that he had heard it from G-d directly, (the angel had spoken to him in the name of the Lord), whereas Sarah, had only been an eavesdropper, and possibly she had not heard correctly. She had assumed that the angels speaking to Avraham had been ordinary human beings. She took a look at her belly and asked mockingly whether such a belly could possibly produce a fetus. As soon as she had done so, in Tishrey, G-d asked Avraham why Sarah had reacted in such a manner, adding that at the time appointed, i.e. when a year had passed at the time of Passover, in the following year, the angel would return and she would have become a mother. In practice this means that the first time she heard the prediction she had heard it from the mouth of an angel whom she had believed to be a mortal human being. The second time Avraham heard it from G-d directly, i.e. 'ויאמר ה, “the Lord said;” this was followed by G-d adding: “Is anything impossible for the Lord to do?”Support for this interpretation can be found seeing that when the angels on the same evening met Lot, Lot offered them unleavened bread, matzot for supper, a hint that the date was the date that would later on become the night of the Seder of the Jewish people.[This is not far fetched at all, as the night when Avraham had fought and secured Lot’s freedom, had been the corresponding date, and Lot therefore had good reason to observe it as an anniversary of great significance for him also. Compare the numerous commentaries on Genesis 14,15, ויחלק עליהם לילה, “He divided the night for them.” Ed.] In the Talmud Rosh Hashanah, 11 both Rabbi Eliezer and Rabbi Yoshua are quoted as in agreement that three previously barren women, i.e. Sarah, Rachel and Chanah, all became pregnant on Rosh Hashanah.

### Commentary: Chizkuni, Genesis 18:12:1

Commentary: Tur HaArokh, Genesis 18:12:1 ותצחק שרה, “Sarah laughed (internally),” This was not like the joyful laughter the Torah reports Avraham as breaking out into in 17,17 upon being told something similar by G’d. Avraham rejoiced because he believed the message, whereas Sarah found the message as beyond belief. The reason that she did not match her husband in believing in this instance was that whereas he had received the message from G’d directly, she had only heard it from a man dressed like an Arab. [even though she laughed soundlessly, so as not to embarrass the messenger. Ed.]

### Commentary: Tur HaArokh, Genesis 18:12:1

Midrash: Midrash Tanchuma, Shoftim 18:1**When you approach a town to attack it, [you shall offer it terms of peace]:** See how great is the power of peace; as the Holy One, blessed be He, said to open with peace even to the enemies. So did our Rabbis teach, "We inquire about the welfare of the gentiles for the sake of the ways of peace." R. Eliezer HaKappar beRabbi said, "The power of peace is great; as at the time that Israel makes itself one group, the trait of strict judgement does not reach them, even [if there is] idolatry among them, as it is stated (Hosea 4:17), 'Ephraim is addicted to images; let him be.' But at the time that they are divided, the trait of strict judgement reaches them, as it is stated (Hosea 10:2), "Their heart has been divided, now they will be guilty." Rabbi Yehoshua of Sakhnin said in the name of Rabbi Levi, "See how great is the power of peace, as Scripture [added] two or three words because of peace and these are them: When our father Yaakov departed, the [brothers] were afraid, as it is stated (Genesis 50:15-17), 'When Joseph’s brothers saw that their father was dead, they said, "What if Joseph still bears a grudge against us, etc.?" So they sent this message to Joseph, "Before his death your father commanded saying, 'So shall you say to Joseph, "Forgive, I urge you, etc."'"' But we do not find that our father Yaakov commanded these words. Rather they said them on their own." Our Sages, may their memory be blessed, said, "How many quills are broken, and how much ink is spilled to write these things that were not. And because of what? Because of peace." As even [with] our mother Sarah, the Holy One, blessed be He, dictated something about her that never was, for the sake of peace. As it is stated (Genesis 18:12), "And Sarah laughed to herself (*bekirbah*), saying." She observed her innards (*bekeraveah*) and said, "These innards are to carry a fetus, these shriveled breasts are to draw milk? And even if I am [to do] this, is Avraham not old, as it is stated (Genesis 18:12), 'and my lord is old.'" But when the Holy One, blessed be He, came to rebuke her, he [only] said to Avraham (Genesis 18:13), "Why did Sarah laugh, [saying, 'Shall I in truth bear a child, old as I am]?'" And why so? So that he should not hate her and there be hatred between Avraham and Sarah.

### Midrash: Midrash Tanchuma, Shoftim 18:1

Midrash: Vayikra Rabbah 9:9 ...

### Midrash: Vayikra Rabbah 9:9

Midrash: Midrash Tanchuma, Chayei Sara 2:1**And Abraham was old, well stricken in age (Gen. 24:1).** R. Joshua the son of Nahmani said: Men become old prematurely because of four things: fear, grief caused by children, a wicked wife, and wars. We learn about fear from David, as it is written: *But David would not go before it to inquire of God; for he was terrified because of the sword of the angel of the Lord* (I Chron. 21:30), and that is followed by the verse: *And David was old* (ibid., v. 31). The consequences of grief brought on by children we learn from Eli. It is written: *Now Eli was very old; and he heard all that his sons did to all Israel* (I Sam. 2:21). The effect of wars is recorded in what happened to Joshua after he fought with the thirty-one kings: *And Joshua was old, well stricken with years* (Josh. 23:1). We read about what transpires because of a wicked wife, in the verse: *It came to pass, when Solomon was old, that his wives turned away his heart after other gods* (I Kings 11:4). However, Abraham’s wife honored him and called him *my lord*, as is said: *And my lord is old* (Gen. 18:12). Concerning her Scripture states: *A Virtuous woman is a crown to her husband* (Prov. 12:4). Hence, it is written of him: *And the Lord had blessed Abraham in all things* (Gen. 24:1).

### Midrash: Midrash Tanchuma, Chayei Sara 2:1

Midrash: Midrash Tanchuma, Shemot 22:1**And Moses took his wife and his sons, and set them upon an ass (Exod. 4:20).** This is one of the ten verses our rabbis altered when they translated the Torah into Greek for King Ptolemy.16*Megillah 9a. The Septuagint, begun during the reign of Ptolemy II Philadelphus (285–246 B.C.E.).* The ten changes are: “God created in the beginning” (Gen. 1:1);17*Instead of In the beginning God created*, in order to emphasize that God alone created. “I shall make man in My image and My likeness” (ibid., v. 26);18*Instead of Let us make man in our image*. etc. “And He finished on the sixth day, and rested on the seventh day (ibid. 2:2);19*Instead of And on the seventh day God finished*, thus giving the impression that God actually worked on the seventh day. “Male and female He created him” (ibid. 5:2);20*Instead of Male and female He created them*, etc. “Come, let Me descend and confound their tongue” (ibid. 11:7);21*Instead of Come, let us go down*, etc. “And Sarah laughed among her relatives” (ibid. 18:12);22*Instead of And Sarah laughed within herself*. “For in their anger they slew an ox, and in their wrath they digged up a stall” (ibid. 49:6);23*Instead of For in their anger they slew men, and in their self-will they houghed oxen*. “And Moses took his wife and his sons, and made them ride on a carrier of men” (Exod. 4:20);24*Instead of… and set them upon an ass*. “Now the time that the children of Israel dwelt in Egypt, and in the land of Goshen and in Canaan was four hundred and thirty years” (ibid. 12:40);25*Instead of Now the time that the children of Israel dwelt in Egypt was four hundred and thirty years*, etc. “And he sent the elect of the children of Israel” (ibid. 24:5);26*Instead of And he sent the young men of the children of Israel*. “And against the elect of the children of Israel he put not forth his hand (ibid., v. 11);27*Instead of And upon the nobles of the children of Israel He laid not His hand*. “Since the Lord thy God hath arranged to give light to all the peoples under the entire heavens” (Deut. 4:19);28*The words “to give light” were added.* “Which I had not commanded the people to serve” (Deut. 17:3);29*Instead of Which I have commanded not*. they wrote about “the slender-footed,” but they did not write the word *‘arnevet* (“the hare”) (Lev. 11:5) because the name of Ptolemy’s wife was ‘Arnevet,30*Actually, her name was Arsinoe.* and he might say: “The Jews are ridiculing me by writing my wife’s name in the Torah.”

### Midrash: Midrash Tanchuma, Shemot 22:1

Midrash: Midrash Tanchuma, Tzav 7:1(Lev. 7:11:) “This is the law of the sacrifice for peace offerings.” You find that all of the [other] sacrifices that they would bring, they would bring for sins. In the case of the guilt offerings, they would sacrifice them for sins, as stated (in Ezra 10:19), “And they gave their word (literally, their hand) that they would put away their wives; and being guilty, [they gave] a ram of the flock for their guilt.” Now the sin offering [took place] for the unintentional sin, as stated (in Numb. 15:25), “and their sin offering before the Lord for their unintentional sin.” A burnt offering took place for a thought of the heart. Thus it is stated (in Job 1:5), “and rising early in the morning, he would offer burnt offerings, one for each of them, for Job said, ‘Perhaps my children have sinned and blasphemed God in their hearts.’” But when the thank offering took place, it took place on account of their gratitude. The Holy One, blessed be He, said, “This is the dearest to Me of all the offerings.” David said (in Ps. 50:23), “Whoever sacrifices a thank offering honors Me (*ykbdnni*).” It does not say *ykbdni* but *ykbdnni*, [spelled with *n*] two times, [once] for this world and [once] for the world to come.20*Lev. R. 9:2; Rashi on Sanh.* 43b. R. Judah said, “Whoever answers *amen* in this world merits answering *amen* in the world to come. Where is it shown? (In Ps. 41:14), ‘Blessed be the Lord, the God of Israel, from everlasting to everlasting (literally: from the world and unto the world); *amen* and *amen*.’ What is the meaning of ‘*amen* and *amen*?’ *Amen* in this world and *amen* in the world to come.” Ergo (in Ps. 50:23), “Whoever sacrifices a thank offering honors Me.” R. Aqiva said, “Whoever speaks songs [of praise] in this world merits speaking songs [of praise] in the world to come, as stated (Exodus 15:1), ‘Then Moshe sang (literally, will sing).’ It does not say, ‘Then he sang,’ but rather, ‘Then he will sing.’ Ergo, whoever speaks songs [of praise] in this world merits speaking songs [of praise] in the world to come.” Therefore, it is stated, (in Ps. 50:23), “Whoever sacrifices a thank offering honors Me.” (Lev. 7:11:) “This is the law of the sacrifice for peace offerings.” Peace offerings are great because they make peace between Israel and their Father in heaven. Eleazar Haqappar says, “Peace is great, because even though Israel worships idols but [still] forms one fellowship (*havurah*), strict justice does not harm them.21*Numb. R. 11:17; cf. Gen. R. 38:6* It is so stated (in Hos. 4:17), ‘Ephraim is associated (*havur*) with idols. Let him be.’” R. Levi says, “Peace is great, because there is no conclusion to the priestly blessing other than peace, as stated (in Numb. 6:26), ‘and grant you peace.’” R. Simeon ben Gamaliel said, “Peace is great, because the Holy One, blessed be He, has written things in the Torah that did not happen, which are there only because of peace.22*yPe’ah* 1:1 (16a); see Gen. R. 48:18; 100:8; Lev. R. 9:9; Deut. R. 5:5; *Yev.* 65b. They are the following: When Jacob had died (Gen. 50:15), ‘And Joseph's brothers saw that their father was dead, and they said, “Perhaps Joseph begrudges us.”’ What did they do?23*Above, Exod. 1:2.* They went to Bilhah and said to her, ‘Go in unto Joseph and say to him (in Gen. 50:16), “Before he died, your father gave a command saying, ‘So shall you say to Joseph, “Please forgive the transgression of your brothers.”’”’ Now Jacob never commanded any of these things at all; yet they said this thing on their own.” Rabban Simeon ben Gamaliel said, “See how much ink was spilled, how many pens24*Gk.: kalamoi*. were broken, how many skins were prepared, and how many children were whipped in order to learn something which did not happen which is in the Torah. See how great is the power of peace!” And so you find in the case of Sarah, when the ministering angels came to Abraham and said to him (in Gen. 18:14), ‘At the set time I will return unto you, at the time that life is due.’ At that time (according to Gen. 18:12), ‘Sarah laughed to herself, saying, “… and my husband is an old man.”’ The Holy One, blessed be He, said to Abraham (in vs. 13), ‘[But] why did Sarah laugh, saying, “Is it true that I also shall bear [a child] when I am old?”’25*Thus for the sake of peace the Holy One hid from Abraham the fact that Sarah had called him an old man.* Now why all this? For the sake of peace.” Also in the world to come, when the Holy One, blessed be He, returns the diaspora to Jerusalem, He shall return them in peace. Thus it is stated (in Ps. 122:6), “Pray for the peace of Jerusalem, may those who love you have serenity.” And so it says (in Is. 66:12), “Behold, I will extend peace unto her like a river.”

### Midrash: Midrash Tanchuma, Tzav 7:1

Midrash: Midrash Tanchuma Buber, Tzav 10:2(Lev. 7:11:) THIS IS THE LAW OF THE SACRIFICE FOR PEACE OFFERINGS. [Peace offerings rank high] because they make peace between Israel and their Father in heaven. Eleazar haQappar says: Peace is great, because even though Israel worships idols but &lt; still &gt; forms one fellowship (*havurah*), strict justice does not harm them.33*Tanh*., Lev. 2:7; Numb. R. 11:17; cf. Gen. R. 38:6. It is so stated (in Hos. 4:17): EPHRAIM IS ASSOCIATED (*havur*) WITH IDOLS. LET HIM BE. R. Levi says: Peace is great, because there is no conclusion to the Priestly Blessing except peace, as stated (in Numb. 6:26): AND GRANT YOU PEACE. R. Simeon ben Gamaliel said: Peace is great, because the Holy One has written things in the Torah which are there only because of Peace.34*yPe’ah* 1:1 (16a); see Gen. R. 48:18; 100:8; Lev. R. 9:9; Deut. R. 5:5; *Yev.* 65b. They are the following:

### Midrash: Midrash Tanchuma Buber, Tzav 10:2

Midrash: Ein Yaakov (Glick Edition), Bava Metzia 7:28(Ib. b) R. Zera lectured; according to others, R. Joseph taught: What is the meaning of the passage (Ib., ib. 20) Thou causest darkness and it becometh night, wherein creep forth all the beasts of the forest? Thou causest darkness, refers to this world which is compared to the darkness of night; wherein creep forth all the beasts of the forest, refers to the wicked that exist in this world, who are compared to wild beasts. The sun ariseth, they slink away and lie down in their den; the sun ariseth, for the righteous; they slink away, refers to the wicked who will go to Gehenna; and lie down in their den, refers to the upright, for there will not be an upright who will not have a dwelling in the world to come, according to his honor. Man goeth forth unto his work, refers to the upright who are going to receive their reward; and to his labor until the evening, [refers to him] who has completed his work [while alive] until the day of death.

### Midrash: Ein Yaakov (Glick Edition), Bava Metzia 7:28

Midrash: Ein Yaakov (Glick Edition), Yevamot 6:20(Fol. 61) MISHNAH: It happened that Joshua B. Gamala betrothed [the widow] Martha, the daughter of Boethus, and was appointed by the King as High-priest, [to whom a widow is prohibited], he nevertheless married her, [since the bethrothal took place while he was still an ordinary priest].

### Midrash: Ein Yaakov (Glick Edition), Yevamot 6:20

Talmud: Tractate Kallah Rabbati 10:1BARAITHA.1*Keth. 16b-17a (Sonc. ed., pp. 92ff.).* How does one dance2*The meaning here is to recite the praises of a bride.* before the bride? Beth Shammai said: The bride as she is; and Beth Hillel said: Beautiful and graceful bride!3*Whether she possessed the qualifications or not.* Beth Shammai said to Beth Hillel: Even if she is lame or blind? But it is written, *Keep thee far from a false matter!*4*Ex. 23, 7; and there must be no departure from the truth even for a bride.* Beth Hillel replied: If one has made a bad purchase, should one esteem it in his eyes or depreciate it? Surely one should esteem it in his eyes. Therefore Beth Hillel said: Always should the disposition of a man be pleasant towards his fellow-creatures.  
GEMARA. But how can Beth Hillel [say of a bride] that she is beautiful when in fact she is not? [Beth Hillel can reply that in the circumstances people will understand it as] beautiful in her deeds and graceful in her person because we do not presume [to attribute to a person] what is unbecoming. And [what can] Beth Shammai [reply to this]? They can say: Is it written, ‘Keep far from a falsehood’? [It is written, *From a false*] *matter*,5*lit. ‘word’.* even if it be inexplicit.6*It is therefore wrong to make a statement and expect people to take it in a different sense.* And [what can] Beth Hillel [reply to this]? They can say: When the All-present declared, *Keep thee far from a false matter*, it is in connection with what follows, *And the innocent and righteous slay thou not;*7*i.e. the context is giving false evidence which will lead to an innocent person being condemned to death.* but where it is a case of preserving life8*Creating a deeper love between husband and wife.* it is in order [to depart from the strict truth]. Should the question be raised: Why do Beth Hillel in their refutation cite the example of ‘a bad purchase’, let them refute Beth Shammai from the Torah! For it has been taught:9*Yeb. 65b (Sonc. ed., pp. 437f.); B.M. 87a (Sonc. ed., p. 502, n. 4).* Great is peace, seeing that for its sake the Holy One, blessed be He, modified a statement. At first it is written, *My lord being old*,10*Gen. 18, 12.* and afterwards, *I … who am old*.11*ibid.* 13. When Sarah was told by the angel that she would have a son she laughed to herself and exclaimed, *My lord being old;* but when God repeated what she had said to Abraham, not to hurt his feelings He changed the word to *I … who am old*. [Beth Hillel] can reply: There is no question [that what we say] is correct according to the Torah, but it is also correct by the standard of human beings; reverse it.12*The text should read kelappë ’alyah*, lit. ‘towards the tail’, i.e. reverse it, and the word which follows is an explanatory gloss (Jastrow *s.v. ’alyah*). The meaning is, To meet the question raised, it would be best in the Baraitha first to cite the passage from Genesis and then the example of ‘a bad purchase’.  
[It was quoted above:] *And the innocent and righteous slay thou not*. Since you mention *the innocent* [may not be slain], obviously the *righteous* [may not]!13*The term innocent* has a negative connotation, viz. one who keeps away from evil; but the term *righteous* has both a negative and positive connotation, viz. one who keeps away from evil and does good. [It denotes] ‘innocent because of witnesses’ and ‘righteous because of disciples’.14*These are forensic terms. I. Where two witnesses testify against a man that he had committed an offence but disagree on the details, the accused is discharged. E.g., two witnesses testify that they saw him worshipping idols; one says that he worshipped the sun and the other that it was the moon. Because the witnesses are in disagreement on details, the man is acquitted. He is technically termed naḳi me‘edim*, ‘innocent (or, freed) because of [the disagreement of] witnesses’. II. In the criminal court young scholars sat in rows in front of the judges. When the trial ended and before the verdict was delivered, any one of these scholars could, if he knew anything in favour of the accused, come forward and speak for him, and if the judges accepted his statement they discharged the accused. He was then termed *ẓaddiḳ min hattalmidim*, ‘righteous (i.e. acquitted) because of the disciples’. If the disciple wished to testify against the accused, he was not permitted to do so. That would be a case of *rasha‘ min hattalmidim*, ‘condemned because of the disciples’, which was not allowed. Cf. Sanh. 33b-34a (Sonc. ed., p. 212) and Rashi *ad loc.* From this we learn [the ruling]: Do not put to death ‘the innocent because of witnesses’ and ‘the condemned because of disciples’. [Do you think,] ‘Condemned because of disciples’? Say, because of *one* of the disciples.15*This refusal to listen to disciples’ statements against the accused holds good only when one* disciple came forward. This procedure is based on Num. 35, 30; cf. Sanh. *loc. cit.*  
Raba expounded: What is the meaning of what is written, *For the Lord is righteous, He loveth righteousness; the upright shall behold His face?*16*Ps. 11, 7.* If so, [the verse should read,] ‘He loveth the righteous’!17*Since He is described as righteous*, that is the wording which might have been expected. But [it is to be understood] as Raba interpreted it:18*Cf. ‘Erub 19a (Sonc. ed., pp. 129f.).* Abraham19*So the text must be emended. V reads ‘from forty’.* comes and brings [redemption to the wicked who are under sentence to suffer in Gehinnom, in agreement with] Resh Laḳish [who said: The fire of Gehinnom has no power over the transgressors in Israel,] or it may be deduced by an argument from minor to major [from the golden altar], as it is stated, *Every one that is written unto life in Jerusalem*.20*Isa. 4, 3. The text is obviously corrupt and is conjecturally reconstructed from the Talmud. Abraham, in freeing the sinners of Israel from Gehinnom, performs an act of righteousness which merits him the love of God, Who is righteous, especially as He has written unto [eternal] life every one in Jerusalem* (i.e. the whole people of Israel).

### Talmud: Tractate Kallah Rabbati 10:1

Talmud: Bava Metzia 87a:9**“And he urged them greatly”** (Genesis 19:3), only after which they acquiesced? **Rabbi Elazar says: From here** we learn **that one may decline** the request of **a lesser man, but one may not decline** the request of **a great man.**

### Talmud: Bava Metzia 87a:9

Talmud: Bava Metzia 87a:10**“And he urged them greatly”** (Genesis 19:3), only after which they acquiesced? **Rabbi Elazar says: From here** we learn **that one may decline** the request of **a lesser man, but one may not decline** the request of **a great man.**

### Talmud: Bava Metzia 87a:10

Talmud: Bava Metzia 87a:11**“And he urged them greatly”** (Genesis 19:3), only after which they acquiesced? **Rabbi Elazar says: From here** we learn **that one may decline** the request of **a lesser man, but one may not decline** the request of **a great man.**

### Talmud: Bava Metzia 87a:11

Talmud: Tractate Sefer Torah 1:9It is not permitted to write a scroll of the Torah1*The scroll of the Pentateuch used for the lections in public worship.* on skins of ritually unclean cattle or on skins of ritually unclean wild animals, nor may they2*The parchment sheets of which the scroll is made up.* be sewn with [their] sinews or [the parchment rolls of *tefillin*] be wound with their hair. It is an oral prescription delivered to Moses at Sinai that [these] shall be written on the skins of ritually clean cattle, or on skins of ritually clean wild animals, that they shall be sewn together with ritually clean sinews, [that the *tefillin* rolls] shall be wound with ritually clean hair, and that the writing be done with ink, because [this latter requirement] has support in Scripture, *And I wrote them with ink in the book*.3*Jer. 36, 18.*

### Talmud: Tractate Sefer Torah 1:9

Talmud: Tractate Derekh Eretz Zuta, Section on Peace 6R. Joshua b. Levi said: Great is peace, for peace is to the world as leaven is to dough. Had not the Holy One, blessed be He, given peace to the earth, the sword and the beast would have robbed the world1*So H; V reads ‘man’.* of its children. Whence2*So GRA; V reads ‘why is it written?’* [do we know this]? From what is written, *And I will give peace in the land … and I will cause evil beasts to cease out of the land, neither shall the sword go through your land;*3*Lev. 26, 6. The Heb. for earth* and *land* is the same. and *land* means nothing else than Israel, as it is stated, *And all nations shall call you happy; for ye shall be a delightsome land*.4*Mal. 3, 12. The identification of land* with Israel is here evident. V and H add: ‘And it states, *And, behold, all the earth sitteth still, and is at rest*’. [And so Solomon declared,] *One generation passeth away, and another generation cometh; and the earth abideth for ever*:5*Eccl. 1, 4.* Solomon said:6*So GRA. V reads: ‘A kingdom comes and a kingdom goes, but Israel endures for ever. But Solomon, although’.* Although a generation passes away and another generation comes, one kingdom goes and another kingdom comes, one decree passes away and a new decree is imposed upon Israel,7*lit. ‘upon the enemies of Israel’, a euphemism.* *the earth abideth for ever*, i.e. Israel will abide for ever,8*Earth* refers to Israel. [Cf. Midrash *ad loc.*, Sonc. ed., p. 15.] they are not forsaken nor will they be forsaken, they are not destroyed nor will they be destroyed, as it is stated, *For I the Lord change not; and ye, O sons of Jacob are not consumed*9*Mal. 3, 6.*—as I have not changed nor will I change, so you, the House of Jacob, are not destroyed and will not be destroyed, but [as it is stated], *But ye that did cleave unto the Lord your God are alive every one of you this day*.10*Deut. 4, 4.*

### Talmud: Tractate Derekh Eretz Zuta, Section on Peace 6

Talmud: Yoma 83b:17It was stated that, according to Rabba, if **it is possible** to make the untithed produce fit and then feed him **with non-sacred** food, one should do so. The Gemara is surprised at this: It is **obvious** that if it is possible to tithe the produce and feed him that, one should do so. Why must it be stated? The Gemara explains: **No,** it is **necessary** to state this with regard to a case **on Shabbat,** when it is generally prohibited to separate *terumot* and tithes. Even so, the Sages said that it is better to separate *terumot* and tithes on Shabbat rather than feed the ill person untithed produce.

### Talmud: Yoma 83b:17

Talmud: Rosh Hashanah 11a:14**on Rosh HaShana our forefathers’ slavery in Egypt ceased; in Nisan** the Jewish people **were redeemed** from Egypt; and **in Tishrei in the future** the Jewish people **will be redeemed** in the final redemption with the coming of the Messiah.

### Talmud: Rosh Hashanah 11a:14

Talmud: Megillah 9a:14**Here,** the mishna is referring to Torah scrolls written in another language **in our script,** i.e., in Hebrew letters. **There,** the *baraita* is referring to Torah scrolls written in another language **in their script,** in the letters of another alphabet.

### Talmud: Megillah 9a:14

Talmud: Yevamot 65b:9The Gemara addresses another case in which the court forces a man to divorce his wife who has not had children after ten years. If **he said: You miscarried within** the **ten** years of our marriage, and since less than ten years have elapsed since that time he should not have to divorce her, **and she said: I did not miscarry, Rabbi Ami said: Even in this** case **she is believed, because if it is so that she miscarried she** would **not establish herself as barren** through denying his claim.

### Talmud: Yevamot 65b:9

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# Sl 34:15

Os olhos do Senhor voltam-se para os justos e os seus ouvidos estão atentos ao seu grito de socorro;

Of David, <sup class="footnote-marker">a</sup><i class="footnote">Cf. <a class ="refLink" href="/I\_Samuel.21.14" data-ref="I Samuel 21:14">1 Sam. 21.14</a> ff.</i>when he feigned madness in the presence of Abimelech, who turned him out, and he left.<sup class="endFootnote">-a</sup><br>

Commentary: JPS 1985 Footnotes, Psalms 34:2Cf. 1 Sam. 21.14 ff.

### Commentary: JPS 1985 Footnotes, Psalms 34:2

Commentary: Rashi on Psalms 34:15:1**seek peace** in your place.

### Commentary: Rashi on Psalms 34:15:1

Midrash: Vayikra Rabbah 9:9 ...

### Midrash: Vayikra Rabbah 9:9

Midrash: Ein Yaakov (Glick Edition), Berakhot 1:30**Berachot** FROM what time on may we read the Sh'm'a of the evening "From the time the priests enter to eat their Terumah until the end of the first watch, said R. Eliezer. But the other sages say "Until midnight," and Rabban Gamaliel says "Until the appearance of the morning star." It happened that the sons of Rabban Gamaliel came [very late at night] from a banquet and told Rabban Gamaliel that they had not yet read the Sh'm'a, whereupon he said to them: "If the morning star has not yet appeared you must read it."

### Midrash: Ein Yaakov (Glick Edition), Berakhot 1:30

Midrash: Ein Yaakov (Glick Edition), Kiddushin 1:30**KIDDUSHIN** (Fol. 2b) We are taught in a Baraitha that R. Simon says: "Why did the Torah say (Deut. 22, 13) If any man takes a wife, and it is not written, 'If a wife is taken unto a man?' Because the custom is that a man looks after the wife, and not the reverse. This may be compared to a man who has lost something, who is looking after the loss? Surely the loser is looking for the thing he has lost."

### Midrash: Ein Yaakov (Glick Edition), Kiddushin 1:30

Midrash: Devarim Rabbah 5:15(Deuteronomy 16:18) "You shall appoint judges and officers in all your towns that the Lord your God is giving you, according to your tribes, and they shall judge the people with righteous judgment." - Halacha: Can one sit in judgement for one's relative? Such taught the sages: These are the relatives: his father, his brother, his paternal uncle, his maternal uncle, etc. Why is this so? Because just like a relative is invalid to testify [regarding him], so too he is invalid to judge. What did you see to say this? Rabbi Shimon bar Yochai said: It is written (Deuteronomy 21:5), "Then the priests, the sons of Levi, shall come forward, for the Lord your God has chosen them to minister to him and to bless in the name of the Lord, and by their word every dispute and every skin affliction shall be settled." - Come and see the relationship between skin afflictions and disputes. Just like skin afflictions [are examined] during the day, so too judgement [are done] during the day. Just like disputes are to the exclusion of relatives [as witnesses], so too skin afflictions are to the exclusion of relatives [as examiners]. Rabbi Shimon ben Gamliel said: Do not mock the law, for it is one of the three legs of the world. Why? For the sages taught, (Pirkei Avot 1:18) "On three things the world stands: On law, on truth, and on peace." Pay attention that if you pervert the law, you have shocked the world, for it is one of its legs. Our rabbis say: The power of the law is fierce, for it is one of the legs of the Chair of Glory. How do we know? (Psalms 89:15) "Righteousness and justice are the foundation of your throne; love and faithfulness go before you." The Holy One, blessed be He, says: Since the punishment of the law is fierce, be careful. From where do we know this? From that which we read on the subject, (Deuteronomy 16:18) "Judges and officer

### Midrash: Devarim Rabbah 5:15

Midrash: Bamidbar Rabbah 19:27This is the ordinance - As it is said verse (Job:14): Who gave (brought forth) purity to one who is impure? , such as Abraham from Terah, Hezekiah from Achaz, etc , Israel from the nations of the world, the world to come from this world. Who did so, who commanded so, who decreed it so, if not The One! (the world's only!) ....! There we learned (Parah 4:4): those who occupy themselves with the Parah from beginning to end, impurify their clothes, but it makes clothes Pure. God said: I carved a law (into the fabric of creation), a decree i made, you have no ability to transgress (override) My law!

### Midrash: Bamidbar Rabbah 19:27

Midrash: Midrash Tanchuma, Chukat 22:1(Numb. 21:21:) “Then Israel sent messengers to Sihon […].” This text is related (to Ps. 34:15), “Depart from evil and do good; [seek peace and pursue it].” The Torah did not command [them] to go in pursuit of the commandments.145*Numb. R. 19:27.* Rather [it says] (in Deut. 22:6), “When you come on a bird's nest”; (in Exod. 23:4) “When you encounter the ox of one who hates you”; (in Exod. 23:5) “When you see the donkey of one who hates you”; (in Deut. 24:20) “when you beat your olive tree”; (in Deut. 24:21), “When you gather the grapes of your vineyard”; and (in Deut. 23:25) “When you go into your neighbor's vineyard.” If [these situations] present themselves to you, you are given a command concerning them; but [you are] not to go in pursuit of them. In the case of peace, however, (according to Ps. 34:15), “seek peace,” wherever you are; “and pursue it,” wherever else it may be. And this is what Israel did. Although the Holy One, blessed be He, had said to them (in Deut. 2:24), “begin to take possession, and engage him in battle,” they went in pursuit of peace. So is it stated (in Numb. 21:21) “Then Israel sent messengers….”

### Midrash: Midrash Tanchuma, Chukat 22:1

Midrash: Midrash Tanchuma Buber, Chukat 51:1(Numb. 21:21:) THEN ISRAEL SENT MESSENGERS TO SIHON. This text is related (to Pss. 34:15 [14]): DEPART FROM EVIL AND DO GOOD; SEEK PEACE AND PURSUE IT. The Torah did not command &lt;them&gt; to go in pursuit of the commandments.200*Tanh*., Numb. 6:22; Numb. R. 19:27. Rather &lt;it says&gt;: (as in Deut. 22:6:) WHEN YOU COME ON A BIRD'S NEST, (as in Exod. 23:4:) WHEN YOU ENCOUNTER THE OX OF ONE WHO HATES YOU, (as in Exod 23:5:) WHEN YOU SEE THE DONKEY OF ONE WHO HATES YOU, (as in Deut. 24:20:) WHEN YOU BEAT YOUR OLIVE TREE, (as in Deut. 24:21:) WHEN YOU GATHER THE GRAPES OF YOUR VINEYARD, (as in Deut. 23:25:) WHEN YOU GO INTO YOUR NEIGHBOR's VINEYARD. If &lt;these situations&gt; present themselves to you, you are given a command concerning them; but &lt;you are&gt; not to go in pursuit of them. In the case of peace, however, (according to Ps. 34:15 [14]): SEEK PEACE, wherever you are, AND PURSUE IT, wherever else it may be. And this is what Israel did. Although the Holy One had said to them (in Deut. 2:24): BEGIN TO TAKE POSSESSION, AND ENGAGE HIM IN BATTLE, they went in pursuit of peace.

### Midrash: Midrash Tanchuma Buber, Chukat 51:1

Midrash: Ein Yaakov, Berakhot 1:40**Berachoth: Chapter One** From what time on may we read the Sh'm'a of the evening? "From the time the priests enter to eat their Terumah until the end of the first watch," said R. Eliezer. But the other sages say "Until midnight," and Rabban Gamaliel says "Until the appearance of the morning star." It happened that the sons of Rabban Gamaliel came [very late at night] from a banquet and told Rabban Gamaliel that they had not yet read the Sh'm'a, whereupon he said to them: "If the morning star has not yet appeared you must read it."

### Midrash: Ein Yaakov, Berakhot 1:40

Midrash: Vayikra Rabbah 21:5Hananiah the son of Hakinai and Rabbi Shimon the son of Yohai went to study Torah with Rabbi Akiva in Bnei Brak. They were there for 13 years. Rabbi Shimon the son of Yohai used to send letters to his wife, and used to know what was happening to his family. Hananiah the son of Hakinai did not send letters to his wife and did not know what was happening to his family. His wife sent to him, "Your daughter is grown; come and find her a match." [He wished to enter his house but found that it was turned in a different direction.] What did he do? He went and sat by the well. He heard the voices of the water-drawers saying, "Daughter of Hakinai, fill your pitcher and ascend." She went, and he went after her, until he came into his house. Just as his wife saw him, her soul left her. {There are those who say that it returned}

### Midrash: Vayikra Rabbah 21:5

Midrash: Sifrei Devarim 336:2(Devarim 32:47) "For it is not an empty thing for you; for it is your life, and by this thing you shall prolong days": There is nothing empty in the Torah, for which, if you fulfill it, you will not be rewarded in this world, with the principal remaining for the world to come. Know this to be so, for they said: Why is it written (Bereshith 36:22) "And the sister of Lotan was Timna," and (*Ibid*. 36:12) "And Timna was a concubine to Elifaz (the son of Esav)"? Because she said: "I am not worthy of being his wife; (at least) let me be his concubine." Why all this? To apprise us of the greatness of our father Abraham, kings and sultans [(Timna was a daughter of royalty)] desiring to marry into his family. Now does this not follow *a fortiori*? If Esav, who kept only one mitzvah, that of honoring his father — kings and sultans desired to marry into his family, how much more so would they run to do so with Jacob the *tzaddik*, who fulfilled all of the mitzvoth, viz. (*Ibid*. 25:27) "And Jacob was a *whole* man!"

### Midrash: Sifrei Devarim 336:2

Talmud: Avodah Zarah 19b:10**he will not** become confused by the **different versions** of the same statements he hears from each teacher, as he will have no clear authoritative version from one source. The Gemara continues discussing the verse cited above: **“By streams [*palgei*] of water”** (Psalms 1:3). **Rabbi Tanḥum bar Ḥanilai says:** Since the root *peh*, *lamed*, *gimmel* can also refer to dividing, the verse is interpreted as follows: **A person should always divide his years into thirds,** as follows: **One third for Bible, one third for Mishna** and **one third for Talmud.**

### Talmud: Avodah Zarah 19b:10

Talmud: Berakhot 6b:37in the phylacteries of the head, where there are four separate compartments. **And all** of the verses **are written** together on one parchment **in** the phylacteries of the **arm,** which has only one compartment.

### Talmud: Berakhot 6b:37

Talmud: Avot D'Rabbi Natan 12:6*Hillel and Shammai received from them. Hillel would say: Be like the students of Aaron: Love peace, and pursue peace,* and bring peace between one person and another, and between husband and wife, *[love all people,] and bring them closer to Torah*. *He would* also *say: One who pursues a name, loses his name. One who does not increase, diminishes. One who does not learn, deserves to die. One who makes use of the crown, passes away*.

### Talmud: Avot D'Rabbi Natan 12:6

Talmud: Tractate Derekh Eretz Zuta, Section on Peace 4R. Joshua b. Levi said: Great is peace, for peace is to the world as leaven is to dough. Had not the Holy One, blessed be He, given peace to the earth, the sword and the beast would have robbed the world1*So H; V reads ‘man’.* of its children. Whence2*So GRA; V reads ‘why is it written?’* [do we know this]? From what is written, *And I will give peace in the land … and I will cause evil beasts to cease out of the land, neither shall the sword go through your land;*3*Lev. 26, 6. The Heb. for earth* and *land* is the same. and *land* means nothing else than Israel, as it is stated, *And all nations shall call you happy; for ye shall be a delightsome land*.4*Mal. 3, 12. The identification of land* with Israel is here evident. V and H add: ‘And it states, *And, behold, all the earth sitteth still, and is at rest*’. [And so Solomon declared,] *One generation passeth away, and another generation cometh; and the earth abideth for ever*:5*Eccl. 1, 4.* Solomon said:6*So GRA. V reads: ‘A kingdom comes and a kingdom goes, but Israel endures for ever. But Solomon, although’.* Although a generation passes away and another generation comes, one kingdom goes and another kingdom comes, one decree passes away and a new decree is imposed upon Israel,7*lit. ‘upon the enemies of Israel’, a euphemism.* *the earth abideth for ever*, i.e. Israel will abide for ever,8*Earth* refers to Israel. [Cf. Midrash *ad loc.*, Sonc. ed., p. 15.] they are not forsaken nor will they be forsaken, they are not destroyed nor will they be destroyed, as it is stated, *For I the Lord change not; and ye, O sons of Jacob are not consumed*9*Mal. 3, 6.*—as I have not changed nor will I change, so you, the House of Jacob, are not destroyed and will not be destroyed, but [as it is stated], *But ye that did cleave unto the Lord your God are alive every one of you this day*.10*Deut. 4, 4.*

### Talmud: Tractate Derekh Eretz Zuta, Section on Peace 4

Talmud: Tractate Kallah Rabbati 3:4BARAITHA.1*For the Baraithoth in this chap. cf. DEZ I.* R. Judah [the Prince] said: The way of the disciples of the wise is to be meek and lowly of spirit.  
GEMARA. Whence is this derived? For it is written, *Seek ye the Lord, all ye humble of the earth, that have executed His ordinance; seek righteousness, seek humility. It may be ye shall be hid in the day of the Lord’s anger*.2*Zeph. 2, 3.* When our holy Rabbi3*i.e. R. Judah the Prince. Cf. Ḥag. 4b (Sonc. ed., p. 17) where this is attributed to R. Ammi.* came to this verse, he cried out and wept [because it stated,] *Seek righteousness, seek humility*, and perhaps!4*Even then salvation is only problematical, the text stating it may be*, etc. Woe to the creatures who think that death is a place of refuge and declare, ‘How many iniquities we are able to guard ourselves against!’5*Since when we die we are safe from punishment.* R. Isaac b. Parnak said: All man’s sins are engraven in his bones and all his merits are inscribed on his right hand, so that you shall not say that their sins are recorded and their merits are not. Whence [is this learnt]? As it is stated, *The Lord is thy keeper, the Lord is thy shade upon thy right hand*.6*Ps. 121, 5, shade*, meaning divine protection, in reward for a person’s merits; cf. *ibid.* XCI, 1.  
R. Joshua b. Levi said: It is necessary for a man to take these words to heart, and then he will repent of his own accord. Come and see what is written, *For, lo, He that formeth the mountains, and createth the wind, and declareth unto man what is his thought* [*siḥo*].7*Amos 4, 13.* In the hour of his death man is reminded even of his least important talk [*siḥah*]. How is this? When a man is about to die, three Ministering Angels come to him:8*Cf. ‘A.Z. 20b (Sonc. ed., p. 105).* one is the Angel of Death, the second is a scribe and the third the angel who has been given authority over him who says to him, ‘Arise, your appointed time has come’. He replies, ‘I will not come; my appointed time has not yet arrived’. Thereupon the scribe sits down and calculates his days and years. Immediately the human being opens his eyes and, seeing the Angel of Death, trembles and falls upon his face. The Sages said: The Angel of Death extends in length from one end of the world to the other; from the sole of his foot to the top of his head he is [covered] all over with eyes; his clothing is of fire, his feet are of fire, and on the fiery sword in his hand hangs a drop of gall. From this [drop of gall] man dies, from it [the corpse] decomposes, from it his face becomes sallow, and he does not die until he beholds the Holy One, blessed be He; as it is stated, *For man shall not see Me and live*,9*Ex. 33, 20.* [meaning,] in their lifetime they do not see Me, but at their death they do see Me, as it is stated, *All they that go down to the dust shall kneel before Him*.10*Ps. 22, 30.* Forthwith man testifies against himself all that he had done in this world. His mouth testifies and the Holy One, blessed be He, seals [his testimony], as it is stated, *By Myself have I sworn, the word is gone forth from My mouth in righteousness, and shall not come back*.11*Isa. 45, 23.* Therefore it is necessary that a man should reflect upon his latter end, as we have learnt: R. Leviṭas, a man of Jabneh, said: Be exceedingly lowly of spirit, since the hope of man is but the worm.12*Aboth IV, 4 (Sonc. ed., p. 45).* Hence our Rabbis taught: [The way of the disciples of the wise is to be] meek and lowly of spirit.

### Talmud: Tractate Kallah Rabbati 3:4

Talmud: Jerusalem Talmud Peah 1:1:1MISHNAH: These are the matters that have no measure1*These are obligations spelled out in the Torah, so one has to fulfill them; but the Torah did not specify either minimum or maximum obligation. However, there are rabbinic minima and sometimes maxima established for all obligations.*: Peah2*In harvesting a field, one is not permitted to harvest the last corner (פאה); that must be abandoned to be harvested by the poor (Lev*. 19:9,23:22). There is no minimum mentioned in the Torah; the Talmud will discuss whether one may declare one’s entire field as *Peah*., first fruits3*There is an obligation to bring the first fruits of one’s land to the Temple, Lev*. 23:19, 34:26; *Neh*. 10:36. No amount has been specified. This obligation is the subject of tractate *Bikkurim*., appearance4*There is an obligation to appear in the Temple on the three holidays of pilgrimage (Ex*. 23:17, 34:23–24, *Deut*. 16:16). It is forbidden to appear in the Temple emptyhanded (*Ex*. 23:15, 34:20, *Deut*. 16:16), i. e., without bringing a sacrifice. The Torah does not directly spell out the value of the sacrifice, but the verse in *Deuteronomy* requires it to be “proportional to the blessing that the Eternal has bestowed on you.” The Talmud will discuss which of the two obligations (appearance or sacrifice) is meant here., works of kindness5*Charity has two aspects: one is giving money and valuables to the needy; this has no explicit lower and upper limit, but it does have rabbinic limits in both directions. This, in addition to the laws of Peah*, is one of the topics of the tractate. The other aspect is giving one’s time to attend funerals, weddings, visiting the sick and mourners, to work for the public good, and similar deeds. That aspect has no limits, upper or lower, expressed anywhere., and Torah study6*It is written of the Torah (Jos*. 1:8): “You should meditate upon it day and night.” Hence, there is no upper limit. The obligation of Torah study can be fulfilled by the recitation of *Shema‘*, but that recitation is also an independent obligation. Hence, Torah study *per se* has no lower limit.. These are the matters whose product a person eats in this world and whose capital remains for him7*As deeds which merit reward in the future life.* in the future world: Honoring father and mother, works of kindness, making peace between people; the study of Torah is worth all of these.

### Talmud: Jerusalem Talmud Peah 1:1:1

Talmud: Yevamot 109a:19**but Rabbi Elazar prohibits** this. **Likewise,** with regard to **one who divorces an orphaned** minor **girl** whose mother and brothers married her off **and remarries her** and subsequently dies, **she is permitted to the *yavam*** in levirate marriage, **and Rabbi Elazar prohibits** it. **A minor girl whose father married her off,** in which case the marriage is valid by Torah law, **and who was** subsequently **divorced** while she was still a minor **is like an orphan during the lifetime of** her **father,** as he no longer has the right to marry her off, and she cannot become fully married because she is a minor. **And if** the husband **remarries her** while she is still a minor and then dies childless, **everyone agrees** that **she is forbidden to the *yavam*** and may not enter into levirate marriage.

### Talmud: Yevamot 109a:19

Talmud: Yevamot 109b:1**And Rabbi Abbahu said: It is derived** by verbal analogy from the terms **pursuit** and **pursuit. It is written here: “Seek peace and pursue it”** (Psalms 34:15) **and it is written there: “He who pursues righteousness and mercy finds life, prosperity, and honor”** (Proverbs 21:21), indicating that pursuing peace is a mitzva, just as pursuing righteousness and mercy is. As **for the nullification of vows, this is in accordance with** the opinion of **Rabbi Natan, as it is taught** in a *baraita*: **Rabbi Natan says:** With regard to **one who vows, it is as if he built** a personal **altar** when it is prohibited to build an altar outside the Temple. **And one who fulfills that** vow, **it is as if he sacrificed an offering on this** personal altar, thereby doubling his sin. Therefore, it is preferable that he ask a halakhic authority to dissolve the vow.

### Talmud: Yevamot 109b:1

Talmud: Kiddushin 40a:6**soldiers [*nosei keisar*]** who **guarded me all night. They said to him: Perhaps a matter of forbidden intercourse presented itself to you and you were saved from it,** which is why a miracle occurred for you. **As we learned:** With regard to **anyone** to **whom a matter of forbidden intercourse presented itself to him and he was saved from it, a miracle is performed for him.** As it says: **“Mighty in strength who fulfill His word, hearkening to the voice of His word”** (Psalms 103:20). This is referring to one **such as Rabbi Tzadok and his colleagues.**

### Talmud: Kiddushin 40a:6

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# Sl 34:17

Os justos clamam, o Senhor os ouve e os livra de todas as suas tribulações.

Of David, <sup class="footnote-marker">a</sup><i class="footnote">Cf. <a class ="refLink" href="/I\_Samuel.21.14" data-ref="I Samuel 21:14">1 Sam. 21.14</a> ff.</i>when he feigned madness in the presence of Abimelech, who turned him out, and he left.<sup class="endFootnote">-a</sup><br>

Commentary: Rashi on Psalms 34:17:1**The face of the Lord** His angry face, les ires in Old French, ire, as (in Lev. 20:5): “And I will direct My face, etc.” So did Menachem (p. 143) associate it.

### Commentary: Rashi on Psalms 34:17:1

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# Ex 19:6

vocês serão para mim um reino de sacerdotes e uma nação santa’. Essas são as palavras que você dirá aos israelitas".

On the third new moon after the Israelites had gone forth from the land of Egypt, on that very day, they entered the wilderness of Sinai.

Targum: Onkelos Exodus 19:6In the third month of the Bnei Yisrael’s departure from the land of Egypt, on that very day they came to the desert of Sinai.

### Targum: Onkelos Exodus 19:6

Targum: Targum Jonathan on Exodus 19:6 In the third month of the Exodus of the sons of Israel from the land of Mizraim, on that day, the first of the month, came they to the desert;

### Targum: Targum Jonathan on Exodus 19:6

Commentary: Sforno on Exodus 19:6:1ואתם תהיו לי ממלכת כהנים, this will make you special for only you will be a kingdom of priests, by teaching and instructing all of mankind to call out in the name of G’d and for all to serve him together. This was to be a forerunner of what will happen in the distant future as predicted by the prophet Isaiah 61,6 “and you will be proclaimed ‘priests’ of the Lord.” This is also the true meaning of כי מציון תצא תורה, “the Torah emanates from Zion.” (Isaiah 2,3) [This statement is attributed to the nations of the world at that time.

### Commentary: Sforno on Exodus 19:6:1

Commentary: Or HaChaim on Exodus 19:6:1 **ואתם תהיו לי ממלכת כהנים "And you shall be unto Me a nation of priests, etc."** Why did the Torah have to write the word ואתם, seeing that it addresses the same people it has addressed in the preceding verse? Perhaps the Torah now addresses Moses and Aaron; whereas up to this point G'd spoke to the entire nation and made them into an עם סגולה, Moses and Aaron might well wonder how they themselves would be special after all of Israel had been elevated spiritually to such a high level. G'd tells them, therefore, i.e. ואתם, that Aaron and his sons would be a kingdom of priests, whereas Moses and his family would be גוי קדוש, a holy nation. The Torah has used similar language in Numbers 8,17-18.

### Commentary: Or HaChaim on Exodus 19:6:1

Commentary: Rashbam on Exodus 19:6:1ממלכת כהנים, princes; we find this term used in a similar sense when applied to the children of David who were not priests in the hereditary sense such as the sons of Aaron. Compare Samuel II 8,18 ובני דוד כהנים היו, “and the sons of David were ‘priests.’”

### Commentary: Rashbam on Exodus 19:6:1

Commentary: Tur HaArokh, Exodus 19:6:1ממלכת כהנים וגוי קדוש, “a Kingdom of Priests, a holy nation.” Nachmanides understands the termממלכת כהנים as a kingdom that takes care and preserves intact My statutes, A nation that cleaves to the Holy G’d, as stipulated in Leviticus 19,2 “be holy, for I, the Lord, your G’d am holy.” This implies a promise by G’d to His people covering its existence both on earth and beyond.

### Commentary: Tur HaArokh, Exodus 19:6:1

Commentary: Rashi on Exodus 19:6:1 ואתם תהיו לי ממלכת כהנים AND YE SHALL BE UNTO ME A KINGDOM OF כהנים — i. e. princes, just as you say, (II Samuel 8:18) “And the sons of David were princes (כהנים)”, which cannot denote priests since his sons were of the tribe of Judah and not of Levi, the priestly tribe.

### Commentary: Rashi on Exodus 19:6:1

Commentary: Rav Hirsch on Torah, Exodus 19:6:1V. 6. und gerade für diese Bestimmung der gesamten Erde sollt ihr mir ein ממלכת כהנים und ein גוי קדוש sein. ממלכת כהנים, jeder einzelne von euch soll dadurch, dass er sich in seinem ganzen Tun von mir "regieren" lässt, in Wahrheit עול מלכות שמים auf sich nimmt und verwirklicht, ein כהן, ein Priester sein, der durch sein Wort und Beispiel die Erkenntnis und Huldigung Gottes verbreitet, wie es Jesaias 61, 6 ausgesprochen ist: "Ihr aber werdet Priester *Gottes* genannt werden, Diener unseres Gottes wird man euch nennen;" und גוי קדוש, und, wie priesterlich in jedem einzelnen, so soll eure Gesamterscheinung nach außen eine Gott heilige sein; ein einziges Volk unter den Völkern, das nicht dem eigenen Ruhm, der eigenen Größe, der eigenen Verherrlichung, sondern der Begründung und Verherrlichung des Reiches Gottes auf Erden angehört; und auch dieses wieder eben dadurch, daß es seine Größe nicht in der Macht, sondern in der absoluten Herrschaft des göttlichen Sittengesetzes sucht; denn das eben heißt לא פחות ולא יותר ,אלה הדברים וגו׳ — .קדושה, wie die Weisen erläutern, nicht weniger und nicht mehr. Ein Minderes genügt nicht für eure Zukunft, und eines Mehreren bedarf es nicht.

### Commentary: Rav Hirsch on Torah, Exodus 19:6:1

Commentary: Chizkuni, Exodus 19:6:1ואתם תהיו לי ממלכת כהנים “You are to become for Me, a kingdom of priests.” All this is the result of My fondness for you and My authority to do so since I own the universe.

### Commentary: Chizkuni, Exodus 19:6:1

Commentary: Ramban on Exodus 19:6:1A KINGDOM OF PRIESTS. This means that you shall be a kingdom of My servants.

### Commentary: Ramban on Exodus 19:6:1

Midrash: Midrash Tanchuma Buber, Pekudei 2:1[(Exod. 38:21:) THESE ARE THE RECORDS OF THE TABERNACLE]. This text is related (to II Kings 12:16 [15]): AND THEY DID NOT ASK AN ACCOUNTING FROM THE ONES INTO WHOSE HANDS THEY GAVE THE MONEY TO GIVE TO THOSE DOING THE WORK, BECAUSE THEY WERE ACTING IN GOOD FAITH. This is the generation of King Joash, which did act in good faith.2*Tanh*., Exod. 11:5; Exod. R. 51:2. Our masters have taught: Whoever entered the Temple treasury to make a withdrawal did not enter in a hemmed tunic3*Gk.: paragaudes* (“purple-bordered garment”); Lat.: *paragauda* (“laced garment”). or with a money girdle,4*Lat.: funda* (“moneybag”). for if he became wealthy, they would say he became rich from what belonged to the Temple treasury.5*Cf. Sheq*. 3:2; *Yev*. 102b. Thus a person must satisfy the people just as he satisfies Heaven, as stated (in Numb. 32:22): SO YOU SHALL BE BLAMELESS BEFORE THE LORD AND BEFORE ISRAEL…. Now Moses was sole treasurer over the business of the Tabernacle. When the Holy One said to Moses (in Exod. 25:8): MAKE ME A SANCTUARY, Moses said to all the children of Israel (in Exod. 35:4–5): THIS IS THE THING WHICH THE LORD HAS COMMANDED &lt;…:&gt; TAKE FROM AMONG YOU AN OFFERING…. R. Johanan said: In two mornings they brought &lt; building materials &gt; for the whole Tabernacle, so that they had more than enough.6*For R. Johanan’s reasoning, see above, 7:3, and the note there.* (Exod. 36:6–7:) THEN MOSES COMMANDED, AND THEY HAD IT PROCLAIMED THROUGHOUT THE CAMP…: FOR THEY HAD SUFFICIENT SUPPLIES…. Moses said to the Holy One: Sovereign of the World, We have done all the work for the Tabernacle, and we have more than enough. What shall we do with the surplus? He said to them: Go and make a tabernacle for the commandments. He went and made a tabernacle for the commandments. When he came to give the accounting, he said to them (i.e., to the Israelites) thus and so was spent for the &lt;actual&gt; Tabernacle, and with the rest I made a tabernacle for the testimony. It is so stated (in Exod. 38:21): THESE ARE THE RECORDS OF THE TABERNACLE, THE TABERNACLE OF THE TESTIMONY. What is the meaning of TABERNACLE (M*Sh*KN), TABERNACLE (M*Sh*KN), &lt;with the word repeated&gt; two times?7*Exod. R. 51:3.* R. {Simeon} [Samuel] said: It was mortgaged (NTM*Sh*KN) two times for them.8*The two mortgages are the two destructions of the Temple, when the Holy One took it in pledge for payment of Israel’s sins. So Exod. R. 31:10.* R. Ishmael said: This &lt; usage &gt; is a sign9*Gk.: semeion*. for all who come into the world that there is only forgiveness for Israel alone.10*Tanh*., Exod. 11:6; Exod. R. 51:4. THE TABERNACLE OF THE TESTIMONY is testimony for all who come into the world that the Holy One has been reconciled with Israel. A parable: To what is the matter comparable? To a king who took a wife and loved her excessively. He became angry with her and left her. Her woman neighbors said to her: He will not return to you. After some days the king was reconciled to her and entered his palace11*Lat.: palatium;* Gk.: *palation*. [with her], where he ate and drank. Now her neighbors would not believe that he had been reconciled to her; but when there was an aroma in the heavens over her, they immediately knew that the king had been reconciled to her. Similarly the Holy One loved Israel, brought them to Mount Sinai, gave them the Torah, and called them kings (in Exod. 19:6). At the end of forty days they made the calf and said (in Exod. 32:4): THIS IS YOUR GOD, O ISRAEL. In that hour the peoples of the world said: The Holy One will never again be reconciled to them. When Moses arose and prayed for them, the Holy One said to him (in Numb. 14:20): I HAVE PARDONED THEM AS YOU ASKED.12*Jellinek, Beth ha-Midrasch*, op. cit., vol. 6, p. 105. And not only that but I have had my Divine Presence dwell over them and among them, so that everyone may know that I have forgiven them. It is so stated (in Exod. 25:8): AND LET THEM MAKE ME A SANCTUARY [THAT I MAY DWELL AMONG YOU].

### Midrash: Midrash Tanchuma Buber, Pekudei 2:1

Midrash: Midrash Tanchuma, Kedoshim 2:1(Lev. 19:2:) “You shall be holy, for I am holy.” The Holy One, blessed be He, said to Israel, “Before I created My world, the ministering angels praised My name through you and sanctified Me through you by saying (in I Chron. 16:36), ‘Blessed is the Lord God of Israel from everlasting to everlasting.’” When the first Adam was created, the angels said, “Master of the world, is this the one in whose name we are praising You?” He told them, “No. This person is a thief, since it is stated (of him in Gen. 3:17), ‘and you ate of the tree.’” [When] Noah came, they said to Him (i.e., to the Holy One, blessed be He), “Is this the one?” He told them, “[No]. This person is a drunkard, since it is stated (of him in Gen. 9:21), ‘Then he drank of the wine [and became drunk].’” [When] Abraham came, they said to Him, “Is this the one?” He told them, “This is a stranger (*ger*), from which Yishmael came out.” [When] Isaac came, they said to Him, “Is this the one?” He told them, “This one loves My enemy, as stated (in Gen. 25:28), ‘Now Isaac loved Esau.’” When Jacob came, they said to Him, “Is this the one?” He told them, “Yes, for so it says (in Gen. 35:10), ‘God said to him, “Your name shall no longer be Jacob, but your name shall be Israel.”’ So all Israel was called by his name.” At that time the Holy One, blessed be he, sanctified them because of His name, as stated (in Is. 49:3), “Israel, in whom I will be glorified.” The Holy One, blessed be He, said to him, “Since you were sanctified for My name before I created My world, be holy as I am holy.” It is so stated (in Lev. 19:2), “[You shall be holy,] because I am holy.” To what is the matter comparable? To a king who betrothed a wife. He said to her, “Because you have been betrothed (literally, sanctified) to my name, I am a king and you, a queen. Just as it (i.e., my name) is an honor for me, so it is an honor for you. Why? Because you are my wife.” Thus the Holy One, blessed be He, said to Moses, “Go and sanctify (i.e., go and betroth) Israel,” as stated (in Exod. 19:10), “and sanctify (rt.: *qdsh*) them today and tomorrow.” The Holy One, blessed be He, sanctified them and said to them (in Exod. 19:6), “But you shall be for Me a kingdom of priests, a holy (rt.: *qdsh*) nation.” Why? (Lev. 19:2:) “Because I the Lord am holy.” And you also shall be sanctified (rt.: *qdsh*) just as you have sanctified Me, as stated (in Lev. 19:2) “Speak unto the whole congregation of the Children of Israel, and say unto them, ‘You shall be holy (rt.: *qdsh*).’” The Holy One, blessed be He, said unto them, “If you are worthy, you shall be called a congregation of holy ones (rt.: *qdsh*); [but if] you are unworthy, you shall be called an evil congregation, as stated (Numb. 14:27) ‘How long shall this evil congregation?’”

### Midrash: Midrash Tanchuma, Kedoshim 2:1

Midrash: Midrash Tanchuma Buber, Kedoshim 2:1Another interpretation (of Lev. 19:2:) YOU SHALL BE HOLY. The Holy One said to Israel: Before I created my world, the ministering angels praised my name through you and sanctified me through you by saying (in I Chron. 16:36): BLESSED IS THE LORD GOD OF ISRAEL FROM EVERLASTING TO EVERLASTING.8*Tanh*., Lev. 7:2. When the first Adam was created, the angels said: Sovereign of the World, is this the one in whose name we are praising you? He told them, [No]. This person is a thief, since it is stated (of him in Gen. 3:17): &lt; BECAUSE YOU OBEYED YOUR WIFE AND &gt; ATE OF THE TREE ABOUT WHICH I COMMANDED YOU, &lt; SAYING: DO NOT EAT OF IT. CURSED IS THE LAND BECAUSE OF YOU &gt;. &lt; When &gt; Noah came, they said to him (i.e., to the Holy One): Is this the one? He told them, [No]. This person is a drunkard, since it is stated (of him in Gen. 9:21): THEN HE DRANK OF THE WINE AND BECAME DRUNK…. &lt; When &gt; Abraham came, they said to him: Is this the one? He told them: This is a stranger (*ger*). &lt; When &gt; Isaac came, they said to him: Is this the one? He told them: This one loves my enemy, as stated (in Gen. 25:28): NOW ISAAC LOVED ESAU. When Jacob came, they said to him: Is this the one? He told them, Yes, for so it says (in Gen. 35:10): GOD SAID TO HIM: YOUR NAME SHALL NO LONGER BE JACOB, BUT YOUR NAME SHALL BE ISRAEL…. So all Israel was called by his name. At that time the Holy One, Blessed be He, sanctified them because of his name, as stated (in Is. 49:3): ISRAEL, IN WHOM I WILL BE GLORIFIED. The Holy One said to him: Since you were sanctified for my name before I created my world, Be holy as I am holy. It is so stated (in Lev. 19:2:) YOU SHALL BE HOLY, BECAUSE I, THE LORD YOUR GOD, AM HOLY. To what is the matter comparable? To a king who betrothed a wife. He said to her because you have been betrothed (literally: sanctified) to my name, I am a king and you, a queen. Just as it (i.e., my name) is an honor for me, so it is an honor for you. Why? Because you are my wife. Thus the Holy One said to Moses. Go and sanctify (i.e., go and betroth) Israel, as stated (in Exod. 19:10): GO UNTO THE PEOPLE AND SANCTIFY (rt.: *QDSh*) THEM TODAY AND TOMORROW. {The Holy One sanctified them} [He sanctified them. The Holy One came] and said to them (in Exod. 19:6): BUT YOU SHALL BE FOR ME A KINGDOM OF PRIESTS, A HOLY (rt.: *QDSh*) NATION. Why? (Lev. 19:2:) BECAUSE… I AM HOLY. And you also shall be sanctified (rt.: *QDSh*) just as you have sanctified me, as stated (in Lev. 19:2) SPEAK UNTO THE WHOLE CONGREGATION OF THE CHILDREN OF ISRAEL, AND SAY UNTO THEM: YOU SHALL BE HOLY (rt.: *QDSh*)…. The Holy One said unto them: If you are worthy, you shall be called a congregation of saints (rt.: *QDSh*); &lt; if &gt; you are unworthy, you shall be called an evil congregation. (Numb. 14:27:) HOW LONG SHALL THIS EVIL CONGREGATION…?

### Midrash: Midrash Tanchuma Buber, Kedoshim 2:1

Midrash: Mekhilta d'Rabbi Yishmael 19:6:1(Ibid. 6) "And you shall be unto Me": I am not setting up any others over you, but only "Me." And thus is it written (Psalms 121:4) "He will not slumber and He will not sleep, the (sole) Keeper of Israel." "a kingdom of Cohanim": I do not crown kings from the peoples of the world, but only from you. And thus is it written (Song of Songs 6:9) "She is one, My dove, My perfect one, etc." R. Eliezer, the son of R. Yossi Haglili says: Whence is it derived that every one of Israel will have sons like those who left Egypt? From (Psalms 45:17) "In place of your fathers will be your sons." If "sons," I might think (even) the sick and the humble. It is, therefore, written (Ibid.) "You will make the princes." If "princes," I might think merchants. It is, therefore, written (here) "a kingdom." If a king, I might think that he reverts to being a conqueror. It is, therefore, written "Cohanim," "idlers" (from war), as in (II Samuel 8:18) "And the sons of David were Cohanim." Variantly: From here ("a kingdom of Cohanim") it is derived that all of Israel were fit to eat of the offerings — until they made the golden calf. Once they made the golden calf, it (i.e., the status of Cohanim) was taken from them and given to the (official) Cohanim, as it is written (Jeremiah 50:17) "A scattered sheep is Israel, harried by lions … first it was devoured by Nevuchadnezzar, king of Bavel, etc." It (Israel) is compared to a sheep. Just as a sheep, when one of its lambs is smitten, all of its lambs feel it, so, Israel, if one of them is smitten, all of them feel it. As opposed to the nations of the world. If one of them is killed, all of them rejoice in his downfall. "and a holy nation": They are called "a holy nation," as it is written (I Chronicles 17:21) "And who is like Your nation, Israel, one nation in the land," holy of holies, separate from the peoples of the world and from their abominations. "These are the things" — not less and not more; "that you shall speak to the children of Israel" — in this order.

### Midrash: Mekhilta d'Rabbi Yishmael 19:6:1

Midrash: Shemot Rabbah 51:4...Even though Moshe was the Gizbar: he called others to perform the accounting. The verse does not read ‘these are the records that were drawn up by Moshe’ but instead these are the records that were drawn up at the (LIT mouth) request Moshe. (Moshe did what he could do to be assured that he would be held accountable; accounted for by the mouth of Moshe; the work of the Leviim under the direction of Itamar

### Midrash: Shemot Rabbah 51:4

Midrash: Midrash Tanchuma, Bo 10:1**And the Lord said unto Moses and Aaron: “This is the ordinance of the passover” (Exod. 12:43).** There are chapters of the Torah in which a general statement is made at the beginning of the chapter, and a particular statement is made at its end. *And ye shall be unto me a kingdom of priests* (Exod. 19:6) is a particular statement, while the verse *These are the words which thou shalt speak unto the children of Israel* (ibid.) is a general statement. *This is the statue of the law* (Num. 19:2) is a general statement, while the verse *That they bring thee a red heifer* (ibid.) is a particular statement. *This is the ordinance of the Passover* (Exod. 12:43) is a general statement, whereas *There shall no alien eat thereof* (ibid.) is a particular statement. Whenever a general statement is followed by a particular one, the general statement does not include more than is contained in the particular.10*The fourth of the thirteen rules of interpretation developed by R. Ishmael.* *This is the ordinance of the Passover*. This passage deals with the Passover in Egypt. How then do we know about Passover in subsequent generations? Scripture informs us of this in the verse *According to all the statutes of it, and according to all the ordinances thereof, shall ye keep it* (Num. 9:3). *There shall no alien eat thereof* (Exod. 12:43) alludes also to a renegade Jew and a Gentile. *Every man’s servant that is bought for money* (ibid., v. 44). (The verse states:) *Every man’s servant*. Does this mean that the servant of a woman or of a child is excluded? Scripture says: *That is bought for money*, which implies (every servant that was purchased).

### Midrash: Midrash Tanchuma, Bo 10:1

Midrash: Midrash Tanchuma, Terumah 3:4**That they make for me an offering (Exod. 25:2).** Scripture says elsewhere in allusion to this verse: *I have loved you, saith the Lord, yet ye say: “Wherein hast Thou loved us?”* (Mal. 1:2), and elsewhere it is written: *But Esau I hated* (ibid., v. 3). Once Turnus Rufus4*Turnus (Tinneius) Rufus was the Roman governor of Judea in 132 C.E.* asked R. Akiba: “Why does the Holy One, blessed be He, hate us, that it should be written *But Esau I hated?”* He replied: “I will tell you tomorrow.” The next day (Turnus Rufus) asked R. Akiba: “What did you dream about last night, and what did you see?” “I dreamed about two dogs last night,” Akiba answered. “One was named Rufus, and the other Rufina.” Turnus Rufus became infuriated and said to him: “How dare you call the dogs by my name and by the name of my wife? You are guilty of treason against the government.” R. Akiba responded: “Is there actually a difference between you and them? You eat and drink, and they do likewise; you are fruitful and multiply, and so do they; you die and they die; yet because I called them by your names, you have become angry. Should not the Holy One, blessed be He, who stretched out the heavens and established the earth, who causes death and gives life, hate you when you take a tree and call it by His name. Therefore, *But Esau I hated*.”

### Midrash: Midrash Tanchuma, Terumah 3:4

Midrash: Eikhah Rabbah 2:5**“How the Lord has clouded the daughter of Zion in His wrath. He cast the splendor of Israel from the heavens to the earth, and did not remember His footstool on the day of His wrath” (Lamentations 2:1).**  
“Terror [*balahot*] overwhelms me” (Job 30:15). Rabbi Ḥanina said: The congregation of Israel said before the Holy One blessed be He: In the past, it was I [Israel] who would terrify others, just as it says: “They hastened [*vayavhilu*] to bring Haman” (Esther 6:14). And another verse says: “I will render you a terror and you will be no more” (Ezekiel 26:21).1*This verse is directed to Tyre, as punishment to their actions toward Israel.* And it says: “Then the chieftains of Edom were terrified” (Exodus 15:15). Now it has been reversed against me. Rabbi Aḥa said: [This is analogous] to a segment of a pillar that was rolling through a plaza, and it collided with a rock and remained adjacent to it. So, “Your wrath weighs upon me” (Psalms 88:8).2*The point is that when God’s wrath, which inflicts terror, came upon Israel, it remained with Israel.*   
“It pursues my virtue [*nedivati*] like the wind” (Job 30:15), people who are noble minded [*nedivim*] and are worthy to have redemption come through them, You scatter them like the wind. “And like a cloud, my salvation passes” (Job 30:15), people who are noble minded and are worthy to have salvation come through them, You divert them and cause them to pass like clouds, as it is stated: “How the Lord has clouded the daughter of Zion in His wrath.”   
And it is written: “Like the nations that the Lord is eliminating from before you [so you will be eliminated]” (Deuteronomy 8:20). Say that just as those were with a priest and a prophet, so, too, these were with a priest and a prophet.3*The elimination of the Canaanite nations began with the destruction of Jericho in a process led by priests and by Joshua, a prophet (see Joshua chapter 6). Similarly, Israel’s exile was foretold by Jeremiah, who was both a prophet and a priest (Etz Yosef*). Just like those, it was with a shofar and shouting, so, too, these were with a shofar and shouting. And just as these were fourteen, as it is stated: “The Dinites, and the Afaresatekhites, the Tarpelites, the Afaresites, the Arkevites, the Babylonians, the Shushankhites, the Dehites, the Elamites, and the rest of the nations whom the great and honored Asenapar exiled” (Ezra 4:9–10),4*The phrase “the rest of the nations” refers to an additional five nations mentioned in II Kings 17:24. These fourteen nations were exiled from their homelands and resettled in Samaria by Sennacherib of Assyria. They were all who remained of the nations that he conquered.* say that these, too, were fourteen, as it is written: “On that day, his fortified cities will be like the abandoned forest and the treetop [*haamir*] that they abandoned” (Isaiah 17:9). What is *haamir*? It is as stated.5*The midrash interprets the word haamir* to mean “as stated [*haamur*],” meaning that the remnant will be as stated earlier in that passage: “There shall be left in it gleanings, as at the beating of an olive tree, two or three berries in the uppermost bough, four or five in the branches of the fruitful tree” (Isaiah 17:6). The verse mentions two, three, four, and five, which equal a total of fourteen. This is an expression of the fact that the remnant will be small in number (*Etz Yosef*). Rabbi Yehuda ben Rabbi Simon said: As it is stated in the Torah: “Like the nations that the Lord is eliminating from before you [so you will be eliminated]” (Deuteronomy 8:20). Say that just as these were with the collapse of the wall, as it is written: “The wall collapsed in its place” (Joshua 6:20), these, too, were with the collapse of the wall.6*See Eikha Rabba*, Prologue, 30, where it is asserted that during the Babylonian siege of Jerusalem the wall around the city sank two and a half handbreadths per day until the enemies were able to enter the city. Just as these were with thickets [*avim*], as it is written: “They go into thickets [*be’avim*]…and into the rocks” (Jeremiah 4:29),7*In the context of the midrash, this is referring to the destruction of other nations. However, the verse in Jeremiah is actually stated regarding the destruction of Israel. Some suggest that since it has been established that the destruction of each is parallel, this verse implies that the destruction of the nations of the world will also be in this manner (Maharzu). Some suggest that the text be emended such that the citation is from Isaiah 19:1 rather than from Jeremiah 4:29 (Etz Yosef*). these, too, were with *avim*, “how the Lord has clouded [*ya’iv*]…in His wrath.”

### Midrash: Eikhah Rabbah 2:5

Midrash: Shir HaShirim Rabbah 3:6:1**“Who is this ascending from the wilderness like columns of smoke, perfumed with myrrh and frankincense, and with all the powders of the merchant?” (Song of Songs 3:6).**  
“Who is this ascending from the wilderness,” its ascent was in the wilderness;40*Israel was elevated in the wilderness, as the midrash goes on to explain.* its removal 41*The division of the camp based on tribal units, which would eventually become the basis of the distribution of the Land of Israel to the tribes.* was in the wilderness; its death was in the wilderness, just as it says: “In this wilderness they will cease to exist” (Numbers 14:35). Torah [was given] from the wilderness, the Tabernacle from the wilderness, Sanhedrin from the wilderness, priesthood from the wilderness, Levites from the wilderness, royalty from the wilderness, as it is stated: “You will be for Me a kingdom of priests” (Exodus 19:6); and all the fine gifts that the Holy One blessed be He gave to Israel were from the wilderness. Rabbi Shimon ben Yoḥai said: In the wilderness they loaded,42*They received the Torah.* and in the wilderness they unloaded.43*When they sinned.* Prophecy is from the wilderness. That is, its ascent is from the wilderness.

### Midrash: Shir HaShirim Rabbah 3:6:1

Midrash: Midrash Tanchuma, Pekudei 6:1**These are the accounts of the tabernacle, even the tabernacle of the testimony (Exod. 38:21).** The Tabernacle bears testimony to the entire world that He forgave them for the episode of the golden calf. This may be likened to a king who marries a woman he loves dearly. After some time he becomes angry with her and leaves her. Her neighbors ridicule her, saying: “Repent or your husband will not return to you.” After some time he returned to her palace and ate and drank with her. Still her neighbors were not convinced that the king had become reconciled with her. However, after they experienced the fragrance of spices ascending from the house, all of them realized that he had become reconciled with her. Similarly the Holy One, blessed be He, loved Israel and gave them the Torah and called then a holy nation: *A kingdom of priests and a holy nation* (Exod. 19:6). But when they sinned after forty days, the nations exclaimed: “He will not return to them.” Moses arose then and pleaded for mercy in their behalf. And He replied: *I have pardoned according to thy word* (Num. 14:20). Moses asked: Who will make it known to the nations? And He replied to him: *Let them make Me a Sanctuary*. When the nations smelled the fragrance of the smoke as it ascended from the midst of the Sanctuary, they knew that the Holy One, blessed be He, had become reconciled with them.

### Midrash: Midrash Tanchuma, Pekudei 6:1

Talmud: Avot D'Rabbi Natan 15:3*They said three things. Rabbi Eliezer said: Your friend’s honor should be as dear to you as your own. Do not be easy to anger. Repent one day before your death.  
Your friend’s honor should be as dear to you as your own*. How so? This teaches us that one should regard his friends honor just as he regards his own. Just as no one wants to have a bad reputation, likewise one should not want anyone to tarnish his friend’s reputation.  
Another interpretation: *Your friend’s honor should be as dear to you as your own*. How so? When someone has a hundred thousand, and all his money is taken from him, he should not degrade himself for a small coin.1*Some explain this to mean that just as one who loses all his wealth will not degrade himself for the sake of a small coin, so too, another’s dignity should always be considered and retained by his fellow man.*

### Talmud: Avot D'Rabbi Natan 15:3

Talmud: Zevachim 19a:2**at the level of their elbows.**

### Talmud: Zevachim 19a:2

Talmud: Shabbat 86b:5The Gemara asks: **Didn’t** some of the people have status of **those who immersed themselves during the day** when they received the Torah? Some of the women immersed themselves on Shabbat evening to purify themselves from the discharge of semen. Even after immersion, the purification process is not complete until sunset. It was **Abaye bar Ravin and Rav Ḥanina bar Avin who both said** in response: **The Torah was given to those who immersed themselves during the day,** and that in no way diminishes the magnitude of the revelation. The Gemara relates that **Mareimar sat and stated this *halakha*. Ravina said to Mareimar: Did you say** that the Torah **was** actually **given** to those who immersed themselves during the day, **or did you say** that **it was fit** to be given to those who immersed themselves during the day, but, in reality, it was not? He **said to him: I said** that the Torah **was fit** to be given, but in actuality the nation was ritually pure, and the women did not discharge semen on the third day.

### Talmud: Shabbat 86b:5

Talmud: Shabbat 87a:1**On the third** day of the week, God **said to them the mitzva of setting boundaries** around Mount Sinai. **On the fourth** day of the week, the husbands and wives **separated** from one another. **And the Rabbis hold: On the second** day **of the week** the **New Moon was established,** and **on the second** day **of the week** God **did not say anything to them due to the weariness** caused by **their journey. On the third** day of the week, God **said to them: “And you shall be to Me** a kingdom of priests and a holy nation; these are the words that you shall speak to the children of Israel” (Exodus 19:6). **On the fourth** day of the week, God **said to them the mitzva of setting boundaries** around Mount Sinai. **On the fifth** day of the week, the husbands and wives **separated** from one another. **The Gemara raises an objection:** Doesn’t the verse state: “And the Lord said to Moses: Go to the people **and sanctify them today and tomorrow** and let them wash their garments” (Exodus 19:10), indicating that the husbands and wives were separated for only two days? This is **difficult** according **to** the opinion of **Rabbi Yosei,** who said earlier that the separation was for three days.

### Talmud: Shabbat 87a:1

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# Ex 6:7

Eu os farei meu povo e serei o Deus de vocês. Então vocês saberão que eu sou o Senhor, o Deus de vocês, que os livra do trabalho imposto pelos egípcios.

Then <a href="/topics/the-tetragrammaton" class="namedEntityLink" data-slug="the-tetragrammaton">יהוה</a> said to Moses, “You shall soon see what I will do to Pharaoh: he shall let them go because of a greater might; indeed, because of a greater might he shall drive them from his land.”

Targum: Onkelos Exodus 6:7Adonoy said to Moshe, “Now you will see what I will do to Pharaoh, for by [My] strong hand he will let them go, and by [a] strong hand, he will drive them out of his land.”

### Targum: Onkelos Exodus 6:7

Targum: Targum Jonathan on Exodus 6:7 And the Lord said unto Mosheh, Now have I seen what Pharoh hath done: for by a strong hand shall he release them, and with a strong hand drive them forth from his land.

### Targum: Targum Jonathan on Exodus 6:7

Commentary: Ramban on Exodus 6:7:1AND I WILL TAKE YOU TO ME FOR A PEOPLE. That is, when you will come to Mount Sinai and you will accept the Torah. There, [at Mount Sinai], it was said, *Then ye shall be Mine own treasure*.41*Further, 19:5.*

### Commentary: Ramban on Exodus 6:7:1

Commentary: Or HaChaim on Exodus 6:7:1 **וידעתם כי אני ה׳ אלוקיכם, "you will know that I י־ה־ו־ה am the Lord your G'd."** G'd means that the Israelites will **now** receive clear evidence which attribute of G'd it is that will set in motion the various steps of the redemption. They will also realise in retrospect that the attribute of Mercy had been predominant in all of G'd's actions.

### Commentary: Or HaChaim on Exodus 6:7:1

Commentary: Tur HaArokh, Exodus 6:7:1 ולקחתי אתכם לי לעם, “I will acquire you to be My people.” This will take place when you come to Mount Sinai and accept the Torah.

### Commentary: Tur HaArokh, Exodus 6:7:1

Commentary: Rav Hirsch on Torah, Exodus 6:7:1V. 7. ולקחתי. Wenn ihr aufgerichtet, frei und dem Bewusstsein eurer Menschenrechte wiedergegeben sein werdet, dann werde ich euch mir zum Volke nehmen. Sobald ihr frei werdet, werdet ihr *mir* zum *Volke*! *Mir* zum *Volke*, ohne Land, ohne Boden, allein durch *mich*!

### Commentary: Rav Hirsch on Torah, Exodus 6:7:1

Commentary: Sforno on Exodus 6:7:1ולקחתי אתכם לי לעם, this will occur at the revelation at Mount Sinai.

### Commentary: Sforno on Exodus 6:7:1

Commentary: Ibn Ezra on Exodus 6:7:1AND I WILL TAKE YOU TO ME. When you receive the Torah on Mount Sinai.

### Commentary: Ibn Ezra on Exodus 6:7:1

Midrash: Midrash Tanchuma Buber, Vayera 5:1(Gen. 18:2:) WHEN HE RAISED HIS EYES, HE LOOKED, &lt; AND BEHOLD, THREE PERSONS WERE STANDING NEAR HIM &gt;…. R. Simay said: The Holy One said to Abraham: By virtue of three races which you ran, by your life, when I come to give Torah to Israel, I am running three races before them. Now these are the three races which Abraham ran:26*See TSot*. 4:1; *BM* 86b-87a; *ARN*, A, 13; *Tanh*., Gen. 4:4; Gen. R. 48:4; Exod. R. 25:5; Numb. R. 14:2. (Ibid., cont.:) HE RAN TO MEET THEM. (Ibid., vs. 7:) THEN ABRAHAM RAN UNTO THE HERD. (Ibid., vs. 6:) SO ABRAHAM HASTENED TO THE TENT…. Here are three races. The Holy One also repaid his children in kind for him at Sinai, as stated (in Deut. 33:2): AND HE SAID: THE LORD CAME FORTH FROM SINAI, &lt; AND SHONE UPON THEM FROM SEIR, HE; HE APPEARED FROM MOUNT PARAN &gt;…. The Holy One said to him: By your life, you said (in Gen. 18:4): PLEASE (*na*) LET A LITTLE WATER BE BROUGHT (rt.: *LQH*). With that very word I am redeeming you from Egypt, as stated (in Exod. 6:7): AND I WILL TAKE (rt.: *LQH*) YOU TO BE MY &lt; PEOPLE &gt;. So much for this world. [Where is it shown] in regard to the world to come? Where it is stated (in Jer. 3:14): I WILL TAKE (rt.: *LQH*) YOU, ONE FROM A TOWN AND TWO FROM A CLAN, &lt; AND BRING YOU TO ZION &gt;. You said to them (in Gen. 18:4): PLEASE (*na*). By your life, with that very word I am admonishing (rt.: *YKH*) your children, as stated (in Is. 1:18): PLEASE (*na*) COME, LET US REASON (rt.: *YKH*) TOGETHER, SAYS THE LORD…. You said to them (in 18:4): A LITTLE (*me'at*). By your life, with that very word I am driving out the peoples from before your children, as stated (in Exod. 23:30): LITTLE BY LITTLE (*me'at me'at*) I WILL DRIVE THEM OUT FROM BEFORE YOU. And where is it also shown for the world to come? Where it is stated (in Hag. 2:6f.): FOR THUS SAYS THE LORD {GOD} [OF HOSTS]: IN JUST A LITTLE WHILE (*me'at*) LONGER I WILL SHAKE &lt; THE HEAVENS AND THE EARTH, THE SEA AND THE DRY COUNTRY; I WILL SHAKE THE NATIONS &gt;. You said to them (in 18:4): WATER. By your life, I am raising up a well for your children, as stated (in Numb. 21:17): RISE UP, O WELL! SING TO IT. And where is it also shown after they had entered the land? Where it is stated (in Deut. 8:7): FOR THE LORD YOUR GOD IS BRINGING YOU UNTO A GOOD LAND, [A LAND WITH STREAMS OF WATER]…. Where is it also shown for the world to come? Where it is stated (in Is. 30:25): THEN UPON [EVERY] HIGH MOUNTAIN [AND UPON EVERY LOFTY HILL THERE SHALL BE BROOKS AND STREAMS OF WATER].

### Midrash: Midrash Tanchuma Buber, Vayera 5:1

Midrash: Ein Yaakov (Glick Edition), Sanhedrin 11:133(Fol. 90) MISHNA: All Israel have a share in the world to come, as it is said (Is. 60, 21) And thy people shall all be righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. The following have no share in the world to come: He who says that the resurrection of the dead is not intimated in the Torah, and [he who says that] the Torah was not given by Heaven; and the Epicurus. R. Akiba says: "Also he who reads books of the Chizonim and he who mumbles over a wound, reciting the verse (Ex. 15, 26) I will put none of those diseases upon thee, which I have brought upon the Egyptians; for I the Lord am thy physician." Abba Saul said: "Also he who pronounces the Divine Name with the letters [in which it is written]."

### Midrash: Ein Yaakov (Glick Edition), Sanhedrin 11:133

Midrash: Bamidbar Rabbah 14:2... “Moab is my washbasin…” (Tehillim 60:10) When Israel entered into their land in order to inherit it, the Holy One forbid them to conquer these three nations, as it says “Do not distress the Moabites…” (Devarim 2:9) So too regarding Edom it is written “You shall not provoke them…” (Devarim 2:5) From where do we learn that they were not to conquer the land of the Pelishtim? Because it is written “God did not lead them [by] way of the land of the Philistines for it was near…” (Shemot 12:17) The oath which Avraham swore to Avimelech was still near in time, “And now, swear to me here by God, that you will not lie to me or to my son or to my grandson…” (Bereshit 21:23) His grandson was still alive. In the future the Holy One will permit Israel to conquer all three, as it says “And they shall fly of one accord against the Philistines in the west, together they shall plunder the children of the East; upon Edom and Moab shall they stretch forth their hand, and the children of Ammon shall obey them.” (Yeshayahu 11:14) And it is translated as ‘they will join shoulder to shoulder as one to wipe out the Phillistines.’ Therefore it says “…Philistia, join me…” (Tehillim 60:10), Edom and Moav are their occupation as it says “Moab is my washbasin; on Edom I will throw my lock…” (ibid.)

### Midrash: Bamidbar Rabbah 14:2

Midrash: Ein Yaakov, Rosh Hashanah 1:8(1) ROSH HASHANAH (Fol. 2b) "When Aaron died, Sichon was still living (Fol. 3), as it is written (Num. 21, 1) And the Canaanite, the king of Arad, heard. What did he hear? He heard that Aaron had died, and that the "clouds" of glory had departed; and he thought that this was a sign from Heaven that he was permitted to fight Israel. Thus the passage becomes clear. (Ib. 20, 29) And when all the congregation saw that Aaron was dead. Concerning this passage R. Abahu remarked: "Do not read it Vayir'u (and when all saw), but read it Vayira'u (and they became frightened); as Resh Lakish said; for Resh Lakish said: 'The work Ki has four meanings: if, perhaps (lest), but, because.'" But how can we make any such comparison, since in the one place it speaks of the Canaanites, and in the other of Sichon? We are taught in a Baraitha that Sichon, Arad and the Canaanites are identical; he was named Sichon because he was untamed, as a foal in the desert; he was named Canaan because of his kingdom; but his real name was Arad. Others, however, say: "He was named Arad because he was like a wild ass in the desert; he was named Canaan because of his kingdom; but his real name was Sichon."

### Midrash: Ein Yaakov, Rosh Hashanah 1:8

Midrash: Midrash Tanchuma, Vaera 14:1**And the Lord said unto Moses: “Rise up early in the morning, and stand before Pharaoh; lo, he cometh from the water” (Exod. 8:16).** Why did Pharaoh go to the waters early in the morning? Because the wicked one boasted that since he was a god, he had no need to go to the water to relieve himself. Therefore he went out early in the morning so that no one would see him performing a demeaning act. That is why the Holy One, blessed be He, said to Moses: *Rise up early in the morning*, when he must (go out), *and say unto him: Thus saith the Lord, the God of the Hebrews … for I will this time send all My plagues upon thy person*, etc. (Exod. 9:14). Ordinarily, when a man desires to harm his enemy, he does so unexpectedly lest he be forewarned, but the Holy One, blessed be He, warned the wicked Pharaoh before each plague, as it is said: *Behold, I will cause it to rain* (ibid., v. 18), *Behold, tomorrow will I bring locusts into thy border* (ibid. 10:5). And He did so in each instance.

### Midrash: Midrash Tanchuma, Vaera 14:1

Talmud: Eruvin 19a:11**for planting vines”** (Micah 1:6), which benefits all the surrounding inhabitants.

### Talmud: Eruvin 19a:11

Talmud: Berakhot 38a:14**thick [*ke’avin*],** so that they appear like loaves of bread, **they are obligated** in *ḥalla*, and if he shaped them **like boards [*kelimmudin*], they are exempt,** since they will certainly only be used for *kutaḥ*. **Abaye said to Rav Yosef: What blessing is recited over the dough of the ground?** Rav Yosef **said to him: Do you think that it is bread? It is merely kneaded** dough, **and** just like over all other cooked grains, **one recites over it the blessing: Who creates the various kinds of nourishment.**

### Talmud: Berakhot 38a:14

Talmud: Berakhot 38a:15**thick [*ke’avin*],** so that they appear like loaves of bread, **they are obligated** in *ḥalla*, and if he shaped them **like boards [*kelimmudin*], they are exempt,** since they will certainly only be used for *kutaḥ*. **Abaye said to Rav Yosef: What blessing is recited over the dough of the ground?** Rav Yosef **said to him: Do you think that it is bread? It is merely kneaded** dough, **and** just like over all other cooked grains, **one recites over it the blessing: Who creates the various kinds of nourishment.**

### Talmud: Berakhot 38a:15

Talmud: Sanhedrin 111a:6**What** is the meaning of the term **amen? Rabbi Ḥanina says:** It is an acronym of the words: **God, faithful King [*El Melekh ne’eman*].**

### Talmud: Sanhedrin 111a:6

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# Gn 47:18

O ano passou, e no ano seguinte voltaram a José, dizendo: "Não temos como esconder de ti, meu senhor, que uma vez que a nossa prata acabou e os nossos rebanhos lhe pertencem, nada mais nos resta para oferecer, a não ser os nossos próprios corpos e as nossas terras.

Then Joseph came and reported to Pharaoh, saying, “My father and my brothers, with their flocks and herds and all that is theirs, have come from the land of Canaan and are now in the region of Goshen.”

Targum: Targum Jonathan on Genesis 47:18 And Joseph came and informed Pharoh, and said, My father and my brethren, with their sheep all oxen and all that they have, are come from the land of Kenaan, and, behold, they are in the land of Goshen.

### Targum: Targum Jonathan on Genesis 47:18

Targum: Onkelos Genesis 47:18Yoseif came and told Pharaoh, and he said, My father, and my brothers, their sheep, their cattle, and all their possessions, have come from the land of Canaan, and they are now in the land of Goshen.

### Targum: Onkelos Genesis 47:18

Commentary: Siftei Chakhamim, Genesis 47:18:1**That the money and livestock are used up...** Rashi writes אשר in place of [Scripture’s word] אם. This is because אם [generally] conveys “if,” but here it does not mean that. Rashi adds, “And everything has come into my master’s hand,” because the verse seemingly says that the money was used up by Yoseif. [But now] it conveys: “We did not spend any of our money on anything else; all has come into our master’s hand.”

### Commentary: Siftei Chakhamim, Genesis 47:18:1

Commentary: Chizkuni, Genesis 47:18:1בשנה השנית, “during the second year;” according to the plain meaning of the text, this refers to the second year after Yaakov had arrived in Egypt, which was the fourth year of the famine. The food which had been stored up during the seven years of plenty plus the financial savings of the population had sufficed to see them through the first three years. In the fourth year the people tendered their livestock for food, and in the fifth year they tendered their land holdings. In the sixth year they agreed to become slaves of Pharaoh in return for receiving rations from Joseph’s stores. In the seventh year, Joseph gave them seed to plant and they planted it, collecting a harvest in the eight’s year, and the famine was over.

### Commentary: Chizkuni, Genesis 47:18:1

Commentary: Sforno on Genesis 47:18:1בשנה השנית, the second year after the money had run out. This was the seventh year of the famine.

### Commentary: Sforno on Genesis 47:18:1

Commentary: Tur HaArokh, Genesis 47:18:1 ויבואו אליו בשנה השנית, “They came to him in the second year, etc.” according to *Rashi* the verse speaks about the second year of the famine, even though Joseph had spoken about another 5 years of crop failures, (45,11) However, as soon as Yaakov arrived in Egypt, a miracle happened and the blessings returned as a result of his presence.  
 Nachmanides writes that although Joseph’s prediction of seven consecutive years of famine did not come true, no one used this as an excuse to call Joseph a liar or a false prophet. The reason was that they noted that the famine continued in the surrounding countries, so that it was clear to them that special circumstances had arisen when Yaakov went down to the Nile and suddenly the waters of the Nile rose to welcome him. Pharaoh himself had witnessed this phenomenon. He showed it to his servants and they realized that Yaakov’s blessing had been effective. We must therefore understand Joseph’s pledge to support his brothers economically as being meant for the normal years to follow, a pledge which was to be valid for at least as long as his father would remain alive. In fact, Joseph continued to support his brothers financially even after his father’s death (50,51)   
 Even considering all this, if all this is true, then Pharaoh’s dream had not been interpreted correctly seeing that Pharaoh had not really been shown the decree nor how it could be changed.  
 There is an interesting *Tossephta* in *Sotah* according to which Rabbi Yossi said that as soon as Yaakov died, the famine resumed in Egypt. There is also a statement in the S*ifri* according to which Yaakov’s blessing to Pharaoh consisted in the promise that the famine would cease forthwith. Nonetheless, seeing seven years of famine had been decreed in the dream, these did in fact occur, at intervals, after Yaakov’s death. Rabbi Shimon protested such an interpretation, saying that it does not confer glory on either G’d or His righteous people on earth if the promise (blessing) of a צדיק remains effective only during his own lifetime. In response to this Rabbi Eleazar, son of Rabbi Shimon (ben Yochai) said that he prefers the interpretation of Rabbi Yossi to that of his own father, as it is a greater sanctification of G’d when people observe that as long as a *tzaddik* walks the earth there is visible blessing on earth thanks to his merit. The very fact that the blessings on earth we due to the presence of *Tzaddikim* at that time, becomes manifest when these blessings cease as soon as the *Tzaddik* leaves this earth. The fact is that there are 5 more mentions of famine in Egypt scattered throughout the Bible; these five years of famine completed those predicted by Joseph but interrupted by the blessing of his father Yaakov when he went to see Pharaoh.   
 [by the way, the clue Yaakov had found in Pharaoh’s dream that gave him the opening for this blessing was that the parched ears of corn symbolizing the years of famine, did not grow on a single stalk, whereas the good ears of corn all grew on a single stalk, suggesting that the good years would be consecutive. Ed.]   
 Ibn Ezra claims that here we are speaking about the first 2 years of the famine after Yaakov’s arrival in Egypt. We find support for this in the *Midrash*, which states that the famine ended thanks to the merit of Yaakov. It is also possible that the division was four years of famine at once, and three years at a later date, but of far less severity.  
 Nachmanides writes that he finds these interpretations as unsatisfactory, for if that had been so the Torah herself would have referred to some of these events explicitly.  
 At any rate, the meaning of the text read straightforwardly is that Joseph collected all the available money during five years of the famine, but seeing that during those five years no new elements developed, the Torah did not refer to those years individually, but treated them as if they had been a single year. When a new development occurred, i.e. the people for the first time confronting Joseph, the Torah resumes the thread of the narrative. What is related now actually occurred during the sixth year of the famine. At that time Joseph handed out grain and took cattle and beasts of burden as payment for this. When the people came back again in the following year, the second of the last two years, he acquired their land on behalf of Pharaoh and made sharecroppers out of all of them. When he began to hand out seed for sowing it became clear that this had been the last year of the famine.

### Commentary: Tur HaArokh, Genesis 47:18:1

Commentary: Or HaChaim on Genesis 47:18:1 **לא נכחד מאדוני, "we will not hide the fact from my lord, etc."** The expression "we will not hide" presents a difficulty. What was the point of speaking of hiding something which was bound to be revealed if indeed it existed? On the other hand, if they were to claim that their livestock and money had not been exhausted they had to deliver it! Why would they say that they would not conceal the existence of money or livestock? Besides, what is the meaning of the words כי אם? Furthermore, they had told Joseph already at the end of the previous year that their money supply was exhausted? Why did the Egytians say to Joseph: "and the livestock is all gone to you, sir?"

### Commentary: Or HaChaim on Genesis 47:18:1

Commentary: Rashi on Genesis 47:18:1בשנה השנית IN THE SECOND YEAR — of the famine.

### Commentary: Rashi on Genesis 47:18:1

Commentary: Ramban on Genesis 47:18:1THEY CAME UNTO HIM IN THE SECOND YEAR. I.e., the second year of the years of the famine. Now although Joseph had said, *And there are yet five years when there will be no plowing and sowing*,243*Above, 45:6.* as soon as Jacob came to Egypt a blessing came with his arrival, and they began to sow and the famine came to an end. And thus we read in the Tosephta of Tractate Sotah.244*10:9. Tosephta* means “addition.” This is a collection of Tannaitic teachings compiled by Rabbi Chiya and Rabbi Oshayah soon after the Mishnah was completed by Rabbi Yehudah Hanasi. Thus the language of Rashi. And it is similarly mentioned in Bereshith Rabbah:245*89:11.* “Rabbi Yosei the son of Rabbi Chanina said that the famine lasted for two years, for when our father Jacob went down to Egypt the famine ceased. When did it return? In the days of Ezekiel, etc.” But if so, then Joseph’s words regarding his interpretation of [Pharaoh’s dream which predicted the seven years of famine] were not fulfilled, and would thus cause people to doubt his wisdom! Perhaps we shall say that the famine continued in the land of Canaan as Joseph had said, but in Egypt our father Jacob went down to the river in the presence of Pharaoh and all of Egypt, whereupon all his people saw that the waters in the Nile rose as he approached it, and thus they knew that G-d’s blessing was due to the prophet’s arrival. In that case, the verse stating, *And Joseph sustained his father, and his brethren, and all his father’s household, with bread, according to the want of their little children*,246*Verse 12 here.* applies to the remainder of the seven years and for as long as his father lived,247*According to the Tur’s version of Ramban, this passage reads: “applies to the years of plenty of his father’s entire lifespan.”* for even after his father’s death, Joseph said, *I will sustain you and your little ones*.248*Further, 50:21.*  
Yet, with all this, I wonder: for if so, then Pharaoh’s dream was not true since it only revealed the decree to him but not what would ultimately become of those seven years! Now I have seen there in the Tosephta of Tractate Sotah:244*10:9. Tosephta* means “addition.” This is a collection of Tannaitic teachings compiled by Rabbi Chiya and Rabbi Oshayah soon after the Mishnah was completed by Rabbi Yehudah Hanasi. “Rabbi Yosei said that as soon as our father Jacob died, the famine reverted to its former condition, etc.” We have further been taught in the Sifre:249*Sifre Eikev, 38.* “*And Jacob blessed Pharaoh*.234*Verse 10 here.* How did he bless him? [His blessing was] that the years of famine should cease. Nevertheless they were completed after Jacob’s death, as it is said, *Now therefore fear ye not; I will sustain you*.248*Further, 50:21.* Now just as ‘sustaining’ mentioned above250*Above, 45:11. And there I will sustain thee, for there are yet five years of famine*. by Scripture refers to years of famine, so also ‘sustaining’ mentioned here248*Further, 50:21.* refers to years of famine. Rabbi Shimon says, ‘It is not a sanctification of G-d’s Name for the words of the righteous to be effective as long as they live, and then to be removed after their death.’ Rabbi Eleazar the son of Rabbi Shimon said, ‘I accept the opinion of Rabbi Yosei rather than that of my father, for it is indeed a sanctification of G-d’s Name for there to be a blessing in the world for the period that the righteous are in the world, and for the blessing to remove from the world when they leave.’” Thus far the text of the Tosephta. Thus the remaining five years of the famine were completed.  
The opinion of Rabbi Abraham ibn Ezra is that these two years, [recounted in Verses 14-20, during which the Egyptians gave their money and cattle to Joseph in exchange for food], occurred after Jacob had come to Egypt, [and since there were two years of famine before he came to Egypt, this accounts for four of the seven years of famine]. And Ibn Ezra wrote as follows: “We find in homiletic texts of the Rabbis that the famine was removed by the merit of Jacob. It is also possible that there were three more years of famine, but that they were not as severe as the first four years which had passed.” But Ibn Ezra’s words are not at all correct. The account of the dream and its interpretation make all seven years alike, and, had it been as he said, Scripture would have mentioned the different nature of these three last years.  
In line with the plain meaning of Scripture, Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan during a period of five years, and he brought it to Pharaoh, for how is it possible for the money and cattle to be exhausted in one year? Rather, the money sufficed them for the entire five years, as is the usual way of the world.251*In a time of famine, people conserve money and make it last for a long period of time.* Now since nothing was initiated, and no change of any kind occurred during all these years, Scripture relates nothing about them except, *And Joseph gathered up all the money*, etc.252*Verse 14 here.* When the money was exhausted, Scripture relates that they came to Joseph — this was in the sixth year of the famine — and he gave them bread in exchange for their cattle. He fed them with bread only to the extent of sustaining them, but not to satiety. *And when that year was ended*,253*Verse 18 here.* in which he had vowed to them that he would feed them with bread in exchange for their cattle—which was the sixth year—*they came unto him the second year*, [i.e., the year following the sixth year of famine being discussed], and they told him that he should purchase them and their land for the bread which he will feed them during that seventh year, and since the land will then belong to Pharaoh, he should give them seed so that the land will not be desolate, for they knew that when the seven years of famine will be completed, they will have planting and reaping. The verse stating, *And Joseph sustained his father…with bread, according to the want of their little ones*,246*Verse 12 here.* thus means that he furnished them with bread sufficient for their needs during the famine, as the expression, *according to the want of their little ones*, indicates.

### Commentary: Ramban on Genesis 47:18:1

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# Ex 19:5

Agora, se me obedecerem fielmente e guardarem a minha aliança, vocês serão o meu tesouro pessoal dentre todas as nações. Embora toda a terra seja minha,

On the third new moon after the Israelites had gone forth from the land of Egypt, on that very day, they entered the wilderness of Sinai.

Targum: Targum Jonathan on Exodus 19:5 In the third month of the Exodus of the sons of Israel from the land of Mizraim, on that day, the first of the month, came they to the desert;

### Targum: Targum Jonathan on Exodus 19:5

Targum: Onkelos Exodus 19:5In the third month of the Bnei Yisrael’s departure from the land of Egypt, on that very day they came to the desert of Sinai.

### Targum: Onkelos Exodus 19:5

Commentary: Ibn Ezra on Exodus 19:5:1NOW THEREFORE, IF YE WILL HEARKEN UNTO MY VOICE. To observe my commandments and keep the covenant which I will make with you. The reference, as I will explain with irrefutable proofs in the proper place,49*Literally, its place. Krinsky and Weiser claim that the reference is to Ex. 24:8. However, neither there nor anywhere else does I.E. prove that the covenant mentioned here is the one made after the revelation.* is to the covenant made by Moses with Israel after the giving of the Torah, when he built the altar.50*See Ex. 24:4-8.*

### Commentary: Ibn Ezra on Exodus 19:5:1

Commentary: Chizkuni, Exodus 19:5:1ושמרתם את בריתי, “you are to observe My covenant;” this refers to the covenant of blood discussed in Exodus 24,8, that Moses took the blood of the different types of offerings presented on the altar he had built and divided it in half, as a sign of a covenant between G-d and Israel.

### Commentary: Chizkuni, Exodus 19:5:1

Commentary: Rashbam on Exodus 19:5:1כי לי כל הארץ, all the nations are Mine, but I have only chosen you.

### Commentary: Rashbam on Exodus 19:5:1

Commentary: Rabbeinu Bahya, Shemot 19:5:1והייתם לי סגולה, “you shall be My treasured possession;” any treasure which is hidden is called סגולה, it is the kind of treasure which is most dear and beloved to a king and something which he constantly keeps under his personal control. They are matters which the king does not entrust even to his closest ministers or officials. Kohelet 2,8 speaks of such a situation, i.e. “and the treasure of kings and the provinces.” The reason G’d said מכל העמים in our verse is to contrast the other nations whose entire fate is being monitored by G’d’s agents rather than by G’d Himself with the Jewish people whose fate is monitored by G’d Himself. The Torah is even more outspoken about the fact that the fate of the 70 nations has been delegated to His agents in Deut. 4,19-20 “which Hashem has apportioned to all the peoples,....but Hashem has taken you and withdrawn you from the crucible of Egypt to be a nation of heritage to Him.”

### Commentary: Rabbeinu Bahya, Shemot 19:5:1

Commentary: Ramban on Exodus 19:5:1AND YE WILL KEEP MY COVENANT. I.e., “the covenant which I have made with your fathers to be a G-d unto them and to their seed after them.”153*Genesis 17:7.* Rabbi Abraham ibn Ezra explained it as referring to the covenant which Moses was to make with Israel after the Giving of the Torah, as he said, *Behold, the blood of the covenant, which the Eternal hath made with you in agreement with all these words*.154*Further, 24:8.*  
By way of the Truth, [that is, the mystic lore of the Cabala, the verse is to be understood as meaning] that “you should keep My covenant to cleave unto Me, for if thou shalt indeed hearken unto My voice and do all that I speak,155*See Ibid.*, 23:22. *then ye shalt be Mine own ‘s’gulah’ (treasure) from among all peoples*.”156*Here in Verse 5.* This means that “you will be a treasure ‘in My hand,’” for a king does not hand over a precious object into the hand of another [for permanent possession]. The word *s’gulah* here is similar in meaning to the expression: *‘us’gulath’ (and treasure) such as kings and the provinces have as their own*.157*Ecclesiastes 2:8.*

### Commentary: Ramban on Exodus 19:5:1

Commentary: Or HaChaim on Exodus 19:5:1 **ועתה אם שמוע תשמעו, And now, "if you will hearken carefully, etc."** The word ועתה must be understood in accordance with what *Bereshit Rabbah* 21,6 teaches, in connection with Genesis 3,22 when Adam was being expelled from *Gan Eden.* The *Midrash* says there that this word always introduces the element of repentance. Inasmuch as the Israelites were still tainted by the many sins they had committed in the past as well as sins they had committed quite recently, such as when they rebelled against G'd's command in connection with the manna and the Sabbath, G'd warned them that in order to qualify for the gift of the Torah they had to undergo spiritual cleansing, a process of repentance. There is an interesting ruling in *Kiddushin* 49 that when a man betrothes a woman on the condition that he is righteous and it is found that he had been guilty of a number of sins this fact does not invalidate the bethrothal as it is presumed that he had confessed and repented his sins prior to the betrothal. His repentance entitled him to describe himself as righteous.

### Commentary: Or HaChaim on Exodus 19:5:1

Commentary: Siftei Chakhamim, Exodus 19:5:1**If you will now accept it. . .** Rashi says, “*If* you will now accept,” because all words that stipulate conditions, such as אם in this verse, are time related. This is why Rashi switches the order of the verse’s words, and explains it: *If now*, at this time, you will accept the yoke of Torah, it will be pleasant for you *in the future*. However, in the verse’s simple reading, the conditional word אם refers to accepting the mitzvos. Accordingly it would mean, “*If* you accept the mitzvos,” and thus would not convey, “It will be pleasant for you from here *on*” — i.e., at a future time. (*Re”m*)

### Commentary: Siftei Chakhamim, Exodus 19:5:1

Commentary: Rav Hirsch on Torah, Exodus 19:5:1V. 5. Und *nun* — ihr seid nun hierher gekommen, wohin ich euch geladen, damit תעברון את האלקי׳ בהר הזה, damit ihr an diesem Berge in meinen Dienst tretet, wenn ihr dies ernstlich wollt, wollt mir gehorchen und mein mit ,אם שמוע תשמעו זגו׳ euch begonnenes Bundesverhältnis erhalten, so ist meine Grundbedingung, dass ihr mehr als alle andern Völker mir סגולה seid. סגולה. Aus Kohelet 2, 8: כנסתי לי וגו׳ וסגלת מלכים והמדינות, sowie aus Chron. I. 29. 3: עוד וגו׳ יש לי סגולה זהב וכסף, ergibt sich, dass סגולה ein Eigentum bedeutet, das nur ein Einziger hat, eigentümliche Schätze von Königen und Ländern, einen Privatschatz an Gold und Silber, über welchen ihm allein die Disposition zusteht. Ebenso Baba Bathra 52 a. und Baba Kama 97 b.: קבל מן הקטן יעשה לו סגולה ,החובל בבניו ובבנותיו של אחרים גדולים יתן להם מיד קטנים יעשה להם סגולה, wo סגולה ebenfalls ein für ein noch unmündiges, sonst noch nicht erwerbfähiges Kind sicher gestelltes und ihm allein verbleibendes Besitztum bezeichnet. סגולה ist somit ein Gut, auf welches kein anderer ein Recht hat, das in keiner Beziehung zu einem andern steht. Die Grundbedingung, die mit diesem Worte für unser Verhältnis zu Gott gefordert wird, ist daher, daß wir in *jeder* Beziehung unseres Wesens, mit unserm ganzen Sein und unserm ganzen Wollen, ganz und ausschließlich *sein* Eigentum werden, unser ganzes Sein und all unser Wollen nur von Ihm abhängig sein, von Ihm gestalten lassen und keiner andern Macht und keinem andern Wesen einen Einfluss auf die Lenkung unserer Geschicke und auf die Leitung unserer Taten einräumen. כי לי כל הארץ: denn dies Verhältnis, in das ihr zu mir treten sollt, ist kein Ausnahmeverhältnis, ist vielmehr nur der erste Wiederbeginn des normalen Verhältnisses, in welchem die ganze Erde zu mir stehen soll; alle Menschen und alle Völker sind ihrer Bestimmung nach mein und werden von mir zu mir erzogen,

### Commentary: Rav Hirsch on Torah, Exodus 19:5:1

Commentary: Rashi on Exodus 19:5:1 ועתה AND NOW — if you will now take upon yourselves the observance of My commandments, it will be pleasant (easy) to you from now and henceforth, for every beginning is difficult (Mekhilta d'Rabbi Yishmael 19:5:1).

### Commentary: Rashi on Exodus 19:5:1

Commentary: Tur HaArokh, Exodus 19:5:1 ושמרתם את בריתי, “you are to observe My covenant.” According to Ibn Ezra this is a reference to the covenant that would be concluded right after the revelation at the Mountain, as we read in 24,8 [part of the description of Moses spending 40 days on the Mountain. Ed.] הנה דם הברית אשר כרת ה' עמכם על כל הדברים האלה, “here is the blood of the covenant which the Lord sealed with you concerning all these matters”. (Ten Commandments)   
 Nachmanides understands the word בריתי as referring to an existing covenant, the one entered into by G’d with the patriarchs that He was to be not only their G’d, but also the G’d of their descendants.

### Commentary: Tur HaArokh, Exodus 19:5:1

Midrash: Midrash Tanchuma, Lech Lecha 20:4**And Abraham fell upon his face (Gen. 14:3).** Prior to his circumcision, Abraham prostrated himself whenever the Shekhinah addressed him, but after he was circumcised, He remained standing, as it is said: *And Abraham stood yet before the Lord* (ibid. 18:22). Indeed, the Holy One, blessed be He, also revealed Himself unto Abraham while he sat, as it is said: *And the Lord appeared unto him by the terebinths of Mamre, as he sat in the tent door* (ibid., v. 1).

### Midrash: Midrash Tanchuma, Lech Lecha 20:4

Midrash: Midrash Tanchuma Buber, Balak 17:6(Numb. 23:7:) SO HE TOOK UP HIS THEME AND SAID: IT IS FROM ARAM THAT BALAK HAS BROUGHT ME, THE KING OF MOAB FROM THE HILLS OF THE EAST. I was one of the exalted ones,59*Ramim.* The midrash links this word with ARAM in Numb. 23:7. but Balak has brought me down to the pit of corruption.60*Numb. R. 20:19; also above, Lev. 5:1 and the notes there.*

### Midrash: Midrash Tanchuma Buber, Balak 17:6

Midrash: Bamidbar Rabbah 14:10... “Moab is my washbasin…” (Tehillim 60:10) When Israel entered into their land in order to inherit it, the Holy One forbid them to conquer these three nations, as it says “Do not distress the Moabites…” (Devarim 2:9) So too regarding Edom it is written “You shall not provoke them…” (Devarim 2:5) From where do we learn that they were not to conquer the land of the Pelishtim? Because it is written “God did not lead them [by] way of the land of the Philistines for it was near…” (Shemot 12:17) The oath which Avraham swore to Avimelech was still near in time, “And now, swear to me here by God, that you will not lie to me or to my son or to my grandson…” (Bereshit 21:23) His grandson was still alive. In the future the Holy One will permit Israel to conquer all three, as it says “And they shall fly of one accord against the Philistines in the west, together they shall plunder the children of the East; upon Edom and Moab shall they stretch forth their hand, and the children of Ammon shall obey them.” (Yeshayahu 11:14) And it is translated as ‘they will join shoulder to shoulder as one to wipe out the Phillistines.’ Therefore it says “…Philistia, join me…” (Tehillim 60:10), Edom and Moav are their occupation as it says “Moab is my washbasin; on Edom I will throw my lock…” (ibid.)

### Midrash: Bamidbar Rabbah 14:10

Midrash: Midrash Tanchuma, Balak 12:1(Numb. 23:4:) “Then God encountered Balaam.” The Holy One, blessed be He, said to him, “You evil man! What are you doing?” (Ibid., cont.:) “And [Balaam] said unto him, ‘I have prepared the seven altars [and offered a ram and a bull on each altar].’” [The matter] is comparable to a money-changer who lies about the weights. When the head of the marketplace came, he noticed him. He said to him, “What are you doing inflating and lying about the weights?” [The money changer then] said to him, “I have already sent a gift46*Gk.: doron.* to your house.” So also it was in the case of Balaam. The holy spirit cried out to him. It said to him, “You evil man! What are you doing.” He said to it (in Numb. 23:4), “I have prepared the seven altars [and offered a ram and a bull on each altar].” It said to him (in Prov. 15:17), “’Better a meal of vegetable greens [where there is love than a fattened ox with hatred in it].’ Better the dinner of unleavened bread and bitter herbs which Israel ate in Egypt, than bulls which you offer with hands of [hatred].” (Numb. 23:5:) “So the Lord put a word (*davar*) in Balaam's mouth,” which twisted his mouth and pierced it,47*Both “twisted” and “pierced” connote the use of a bit on a horse.* as one would drive a nail into a board. R. Eliezer (understanding *davar* as word) says, “An angel was speaking.” But R. Joshua says, “[It was] the Holy One, blessed be He, as stated, (in Numb. 23:5), “Return unto Balak and speak thus.” (Numb. 23:6:) “So he returned unto him, and there he was standing beside his burnt offerings with all the ministers of Moab,” who stood anxiously awaiting [the time] when he would come and speak. (Numb. 23:7:) “So he took up his theme and said, ‘From Aram, Balak the king of Moab has brought me, from the hills of the east.’” I was one of the exalted ones,48*Ramim.* The midrash links this word with ARAM in Numb. 23:7. but Balak has brought me down to the pit of corruption.49*Numb. R. 20:19; also above, Lev. 5:1 and the notes there.* (Ibid.:) “Brought me (*yanheni,* rt.: *nhh*),” [is to be understood] just as you say (in Ezek. 32:18), “bring (rt.: *nhh*) the masses of Egypt [and cast them down… unto the lowest part of the netherworld along with those who go down to the pit].”50*Thus Numb. 23:7 comes to mean that Balak BROUGHT (rt.: NHH*) Balaam down to the grave. The unusual Biblical translation is necessary to fit the sense of the midrash. Another interpretation (of Numb. 23:7), “From Aram.” I was with the highest (*ram*) of the high, and Balak has brought me down from my glory. [The matter] is comparable to one who was walking with the king. When he saw [some] robbers,51*Gk.: lestai.* he left the king and toured along with the robbers. When he returned to be with the king, the king said to him, “Go with whomever you have toured with, because it not possible for you to walk with me again.” Similarly Balaam had been bound to the holy spirit. When he paired himself with Balak, the holy spirit departed from him. So he returned to being a diviner as in the beginning. Thus it is stated (at his execution in Josh. 13:22), “Balaam ben Beor the diviner….” Therefore did he say, “I was high up (*ram*), and Balak brought me down.” Another interpretation (of Numb. 23:7), “From Aram, Balak the king of Moab has brought me, from the hills of the east.” [Balaam] said to [Balak], “We are alike, even both of us, for being ungrateful, because were it not for our father Abraham, there would have been no Balak. Thus it is stated (in Gen. 19:29), ‘And it came to pass that when God destroyed the cities of the plain, God remembered Abraham and sent Lot away.’ Except for Abraham, he would not have delivered Lot from Sodom; and you are one of the children of the children of Lot.52*As a Moabite, Balak was descended from Moab, the son of Lot. See Gen. 19:37.* Moreover, if it were not for their father Jacob, I should not have been present in the world, because Laban had sons only through the merit of Jacob, since it is written at the beginning (in Gen. 29:9), ‘Rachel came with the sheep.’ Now if he had sons, how was his daughter a shepherdess? As soon as Jacob came there, sons were given to him, as stated (in Gen. 31:1), ‘Now he heard the things that Laban's sons [were saying].’53*Jewish tradition gives three views on Balaam’s relation to Laban: That he was Laban himself, that he was Laban’s nephew, and that he was Laban’s grandson. See Ginzberg, vol. III, p. 354; vol.. V, p. 303, n. 229; vol. VI, pp. 123f., nn. 722f.; p. 130, n. 764.* And it also says [that Laban said] (in Gen. 30:27), ‘I have learned by divination that the Lord has blessed me for your sake.’ So if it were not for their ancestors, you and I would not have been present in the world”. (Numb. 23:7, cont.:) “Come, curse Jacob for me.” Whoever curses the Children of Jacob is cursing himself, since it is stated (in Gen. 12:3), “and the one who curses you, I will curse.” It also says (in Gen. 27:29), “cursed be those who curse you,54*See above, Gen. 6:16.* and blessed be those who bless you.” (Numb. 23:7:) “Come, curse [Jacob] for me.” If you had told me to curse another people, for example, the Children of Abraham from the concubines, I would have been able [to do so]. But Jacob? When a king selects a portion for himself, and someone else gets up and speaks disparagingly about it, will he keep his life? Now these people are the Holy One, blessed be He’s, heritage, His portion, and His treasure. Thus it is stated (in Deut. 32:9), “For the Lord's share is His people; Jacob the portion of His heritage.” And it is written (in Exod. 19:5), “and you shall be My treasure.” (Numb. 23:7, cont.:) “And come, denounce Israel.” When a king takes a crown and puts it on his head, and someone says of it that it is nothing, will he keep his life? Now in regard to these people it is written about them (in Is. 49:3), “Israel, in whom I will be glorified.” (Numb. 23:8:) “How shall I curse whom God has not cursed?” When they deserved to be cursed, they were not cursed, when Jacob went in to receive the blessings. It is written (in Gen. 27:16), “Then [she clothed his arms and the hairless part of his neck] with the skins of goat kids.” His father said to him (in Gen. 27:18), “Who are you?” He said to him (in vs. 19), “I am Esau, your first-born.” Does not the one who puts forth a lie with his mouth deserve to be cursed? Yet not only [was he not cursed], but he was blessed; as stated (in Gen. 27:33), “he shall also be blessed.” So how do I curse them? (In the words of Numb. 23:8) “God has not cursed.” Another interpretation (of Numb. 23:8), “How shall I curse whom God has not cursed?” According to universal custom, when a legion55*Lat.: legio.* rebels against the king, it incurs the penalty of death. Now since these denied and revolted against Him, when they said to the calf (in Exod. 32:4), “This is your God, O Israel,” did they not, therefore, deserve to have Him destroy them at that time? [Still] He did not cease to cherish them. Instead He had clouds of glory accompany them. Nor did He withhold the manna and the well from them. And so it says (in Neh. 9:18-20), “Even though they had made themselves a molten calf […], You in Your great mercies did not abandon them in the desert […]; and You did not withhold Your manna from their mouth […].” How can I curse them? This [question] is related (to Numb. 23:8), “How shall I curse whom God has not cursed?” When He commanded them concerning the blessings and the curses, He mentioned them (as the people) in connection with the blessings where it is stated (in Deut. 27:12), “These shall stand [on Mount Gerizim] for blessing the people;” but He did not mention them in connection with the curses. Thus it is stated (in vs. 13), “And these shall stand on Mount Ebal for the curse.” Moreover, when they sin and He plans to bring a curse upon them, it is not written that He Himself is bringing them (i.e., the curses); but with respect to the blessings, He Himself is blessing them; for so it says (in Deut. 28:1, 8), “And it shall come to pass that, if you diligently obey […], the Lord your God will set you high [over all the nations of the earth]. The Lord will command the blessing to be with you.” But with respect to the curses, it is written (according to Deut. 28:15), “And it shall come to pass that, if you do not obey […], then [all these curses] shall come upon you,” [i.e.,] of their own accord. Ergo (in Numb. 23:8), “How shall I curse whom God has not cursed?” (Numb. 23:9:) “For from the top of the rocks I see him,” in order to make the hatred of that evil man (i.e., Balaam) known to you. As from his blessing you may know his thoughts. To what is he comparable? To someone who came to chop down a tree. One who is not an expert chops off the branches one at a time and becomes tired, but the clever one exposes the roots and [then] chops it down. Similarly that wicked man said, “How shall I curse each and every tribe? Rather I will go to their roots.” When he came to touch them, he found them hard [to cut]. It is therefore stated (in Numb. 23:9), “For from the top of the rocks I see him.” Another interpretation (of Numb. 23:9), “For from the top of the rocks,” these are the patriarchs; (ibid., cont.) “and from the hills I behold him,” these are the matriarchs. (Numb. 23:9, cont.:) “Here is a people dwelling alone.” When He makes them rejoice, no nation rejoices along with them. Rather they are all afflicted, [as stated (in Deut. 32:12),] “The Lord alone did lead him, and there was no foreign god with him.” (Numb. 23:9, cont.:), “And they shall not be reckoned (rt.: *hshb*) among the nations.” But when the nations are rejoicing in this world, they (i.e., the Children of Israel) eat with each and every kingdom, and no one is charging [such pleasures] against their account (rt: *hshb*).56*In other words the pleasures that Israel enjoys in this world are not to be deducted from their pleasures in the world to come.* It is so stated (in Numb. 23:9, cont.), “and they shall not be reckoned (rt.: *hshb*) among the nations.” (Numb. 23:10:) “Who has counted the dust of Jacob?” Who is able to count the commandments which they carry out upon the dust: (In Deut. 22:10,) “You shall not plow with an ox and an ass together”; (in Deut. 22:9,) “You shall not sow your vineyard with two kinds of seed”; (in Numb. 19:9,) “Then someone clean shall gather the ashes of the heifer”; (in Numb. 5:17,) “[Then the high priest shall take holy water in an earthen vessel] and some of the dust which is on the floor of the tabernacle”; (in Lev. 19:23,) “[Moreover, when you come into the land and plant any tree for food, you shall count its fruit as forbidden,] three years it shall be forbidden to you, [it shall not be eaten]”; and so on with all of them. (Numb. 23:10, cont.:) “Or numbered the sand (*rb*') of Israel,” [i.e.,] their copulations (rt.: *rb*').57*For this interpretation, cf. Nid.* 31a. Who can number the masses58*Gk.: ochloi.* that have emerged from them, from those women who seize on and cherish the commandments (of procreation), as stated (in Gen. 30:15), “But she said to her, ‘Is it a small matter that you have taken away my husband?’” [And so too (in Gen. 30:3, 9),] “Here is my maid Bilhah; go into her.” “When Leah saw that she had ceased bearing children, [she took her maidservant Zilpah and gave her to Jacob as a wife].” [And so too (in Gen. 16:3),] “So Abraham's wife Sarai took her maidservant Hagar the Egyptian… [and gave her to her husband Abraham as a wife].” (Numb. 23:10, cont.:) “Let me die the death of the upright.” The matter is comparable to a butcher who came to slaughter a cow that belonged to a king. The king began to take notice. When [the butcher] realized [what was happening], he began by discarding the knife, then giving [the cow] a rubdown [and] filling the feeding trough for it. He began to say, “Let my life be forfeit for coming to slaughter it; but observe that I have [now given it sustenance].” Similarly Balaam said, “Let my life be forfeit for coming to curse, but I will bless [them].” Ergo (in Numb. 23:10), “let me die the death of the upright!”

### Midrash: Midrash Tanchuma, Balak 12:1

Midrash: Bamidbar Rabbah 20:19"And Balak son of Zippor saw": The Torah says (Deuteronomy 32) "The Rock--perfect is His work for all of His ways are justice." Hashem did not give the non-Jews an opening to say in the future "You have distanced us." What did Hashem do? Just like He set up kings and sages and prophets for the Jews, He set these up for the non-Jews. He set up Shlomo as a king over the Jews and the entire earth, and He did the same for Nebuchadnezzar. This one built the Beit Hamikdash and said "How many praises and supplications there are!" and this one destroyed it and scoffed and said (Isaiah 14): "I will ascend to the heights of the clouds." He gave David riches, and he took his house for His Name. And he gave Haman riches, and he took an entire nation to be slaughtered. All the greatness that the Jews took, you find that the nations took. Another example: He set up Moshe for the Jews and Bilaam for the nations. Understand what the difference is between Jewish prophets and non-Jewish prophets? Jewish prophets exhort the people about their sins, as it says (Ezekiel 3): "And you, son of man, I have appointed you as a watchman etc." And the prophet from among the nations caused a breach to drive the creations from the world. Not only this, but all the prophets were [given prophecy] from the attribute of mercy on the Jews and the non-Jews, as Yirmiyah said (Jeremiah 48): "My heart to Moav is as pipes moan." And as Yechezkel said (Ezekiel 27): "Son of man, lament for Tyre." And this cruel one stood to uproot an entire nation for no reason. Therefore the passage of Bilaam was written, to make it known why Hashem took away the holy spirit from non-Jews, for this one was from them and see what he did.

### Midrash: Bamidbar Rabbah 20:19

Midrash: Midrash Tanchuma, Beha'alotcha 11:1(Numb. 11:16:) “Then the Lord said unto Moses, ‘Gather Me seventy men from the elders of Israel….” Let our master instruct us: Within how many cubits is one obligated to stand up in the presence of an elder when he sees him?32*Numb. R. 15:17.* Thus have our masters taught: Within four cubits one is obligated to stand up in the presence of an elder.33*Qid* 33b; cf also *yBik.* 3:3 (65c). Thus it is stated (in Lev. 19:32), “You shall rise in the presence of34*To be in one’s presence is to be within four cubits.* a gray head [...].” One also bows down before him and asks after his welfare [when] within four cubits. And about which honor did the Torah say (ibid. cont.), “you shall honor the presence of an elder?” That one should not stand in his place or contradict his words. Also when one asks [about] a law (*halakhah*), one should ask with reverence and not rush to respond or interrupt his words. Whoever does not behave toward his teacher (*rav*) according to all these rules is labeled a wicked person before the Omnipresent, his learning is forgotten, his years are shortened, and in the end he comes to poverty, as stated (in Eccl. 8:13), “It shall not go well with the wicked one, nor shall he prolong his days; [they are] like a shadow, because he is not in fear before God.” In regard to this fear I do not know [exactly] what it is; [but] when it says (in Lev. 19:32), “You shall rise in the presence of a gray head, [you shall honor the presence of an elder,] and you shall fear your God,” note that it is [really] saying, this is the fear of [students toward] sages.35*Since GRAY HEAD and ELDER are understood to refer to the sages.* [But I might say that this is a fear of] usury and of [false] weights, as fear is stated about them [also].36*In Lev. 25:36; 19:36. So why say that it refers to a sage?* It is simply that R. Eleazar has said, “It is stated here, ‘[you shall honor] the presence (*pny*) of the elder, and you shall fear your God’; while it is stated in the other passage (in Eccl. 8:13), ‘he is not in fear before (*pny*) God.’” Hence, one is obligated to greet him before everyone when entering and leaving and to treat him with fear and honor. It is so stated (in Deut. 6:13), “You shall fear (*et*)37*This word generally denotes that what follows is a direct object but at times the word means “along with.” In this latter sense the et* implies that one should honor someone along with the Lord your God. For an example of *et* indicating further inclusions, see *Tanh*. (Buber) Gen. 1:8. the Lord your God.” And we have learned, “[The *et* must refer] to [fear of] the master scholars of Torah since you have no other trait like it.” And so it says (in Deut. 1:15), “[So I took the heads of your tribes, wise and well-known people,] and appointed them heads over [you].” From here you learn that you should treat him in a princely manner, [i.e.,] stand in his presence, and give him precedence in every matter of dignity. R. Abba bar Pappa the Priest said, “When I would see a certain group of people, I would walk by another route so as not to be a bother for them, lest they see me and stand for me. [However] when I told of the matter to R. Jose bar Zevida, he said to me, ‘You must pass before them, so that they will see you and stand in your presence. Then you will bring them to the point of fearing Heaven, as stated (in Lev. 19:32), “You shall rise in the presence of a gray head, [you shall honor the presence of an elder,] and you shall fear your God.”’” Why? Because the rise of the righteous is a rise in which there is no decline. But the rise of Esau38*Esau stands for any Roman.* the wicked is a rise which is wholly decline. Today he is a governor;39*Gk.: eparchos.* tomorrow an assistant [governor]; the next day a captain.40*Gk.: stratiotes* (“citizen soldier”). And thus it is with all their great ones. So also the prophet says (in Obad. 1:4), “Though you make your abode as high as the eagle, and though [your nest is set] among the stars, I will bring you down from there.” The rise of Jacob, however, is a rise which has no decline, and their holiness is never desecrated. And so you find that the elders are one of thirteen things which are written down [as belonging] to the name of the Holy One, blessed be He. These [thirteen] are the following: (1) The silver and gold, (2) the priests, (3) the Levites, (4) Israel, (5) the first-born, (6) the altar, (7) the priestly share, (8) the oil for anointing, (9) the tent of meeting, (10) the Davidic dynasty, (11) the offerings, (12) the Land of Israel, and (13) the elders. Where is it shown in reference to silver and gold? As stated (in Hag. 2:8), “The silver is Mine, and the gold is Mine.”41*See above Exod. 8:9.* Where is it shown in reference to the priests? As stated (in Exod. 29:1), “to sanctify them for serving Me as priests.” Where is it shown in reference to the Levites? As stated (in Numb. 3:12), “and the Levites shall be Mine.” Where is it shown in reference to Israel? As stated (in Lev. 25:55), “For to Me the Children of Israel [are servants].” Where is it shown in reference to the first-born? As stated (in Numb. 3:13 = 8:17), “For all the first-born are Mine.” Where is it shown in reference to the altar? As stated (in Exod. 20:21), “An altar of earth you shall make for Me.” Where is it shown in reference to the priestly share? As stated (in Exod. 25:2), “And let them take for Me a priestly share.” Where is it shown in reference to the oil for anointing? As stated (in Exod. 30:31), “This oil for anointing shall be holy to Me.” Where is it shown in reference to the tent of meeting? As stated (in Exod. 25:8), “And let them make Me a sanctuary.” Where is it shown in reference to offerings? As stated (in Numb. 28:2), “My offering, My bread for My fire offering.”42*Note that this reference to offerings and the following reference to the Davidic dynasty are reversed in order from the list given above.* Where is it shown in reference to the Davidic dynasty? As stated (in I Sam. 16:1), “for I have chosen a king for Myself among his (i.e. Jesse's) sons.” Where is it shown in reference to the Land [of Israel]? As stated (in Lev. 25:23), “for the land belongs to Me.” Where is it shown in reference to the elders? As stated (in Numb. 11:16), “Gather Me seventy men [from the elders of Israel].”  
Another interpretation (of Numb. 11:16), “Gather Me seventy men.” This text is related (to Amos. 9:6), “Who builds His upper chambers in the heavens and founds His celestial vault (*aguddah*) upon earth.” To what is the matter comparable?43*Numb. R. 15:18; Sifre* to Deut. 33:5 (346). To a palace44*Lat.: palatium.* that was built upon boat[s]. For as long a time that the boats are connected, the palace that is upon them will stand. Hence, it is stated (in Amos 9:6), “Who builds His upper chambers in the heavens.” When is His throne, as it were, established45*Cf. the Gk. noun basis* which means “ground” or “pedestal.” above?46*See M. Sam. 5.* When Israel becomes one society (*aguddah*). It is therefore stated (ibid.), “Who builds His upper chambers in the heavens.” When? When (ibid. cont.) “He founds His celestial vault (*aguddah*, which also means society) upon earth.”47*Men.* 27a. And so it says (in Deut. 33:5), “Then He became King in Jeshurun [when the heads of the people assembled, the tribes of Israel together].” Therefore the Holy One, blessed be He, said to Moses (in Numb. 11:16), “Gather Me seventy men.” Why? Because a gathering of righteous people is enjoyment for them and enjoyment for the world, but a gathering of wicked people is an offense to them and an offense to the world.

### Midrash: Midrash Tanchuma, Beha'alotcha 11:1

Midrash: Midrash Tanchuma, Vayeshev 1:6**And Jacob sat in the land (Gen. 37:1).** Whenever Scripture uses the expression and he sat (also translated “and he dwelt”), it connotes misfortune: *And Israel sat in the land of Egypt, in the land of Goshen, … and the time drew near that Israel must die* (Gen. 47:29); *And the people sat down to eat and drink, and rose up to make merry* (Exod. 32:37); *And there fell of the people on that day three thousand men* (Exod. 38:28); *And they sat down to eat bread; and they lifted up their eyes and looked, and, behold, a caravan of Ishmaelites* (Gen. 37:25); *And Judah and Israel sat safely* (I Kings 5:5); *And the Lord raised up an adversary against Solomon* (ibid. 11:14); *And Israel sat among the cedars, etc., and the people began to commit harlotry* (Num. 25:1). You may explain every other use of “and he sat” with this negative implication. In this instance And Jacob sat is followed by and Joseph brought evil report of them unto his father (Gen. 37:2).

### Midrash: Midrash Tanchuma, Vayeshev 1:6

Midrash: Pirkei DeRabbi Eliezer 20:8**ADAM'S PENITENCE**   
"So he *drove out* the man" (Gen. 3:24). *Driving out* (*i.e*.) and he went forth outside the garden of Eden (and he abode) on Mount Moriah, for the gate of the garden of Eden is nigh unto Mount Moriah. Thence He took him and thither He made him return to the place whence he was taken, as it is said, "To till the ground from whence he was taken" (Gen. 3:23).

### Midrash: Pirkei DeRabbi Eliezer 20:8

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# Lv 17:11

Pois a vida da carne está no sangue, e eu o dei a vocês para fazerem propiciação por si mesmos no altar; é o sangue que faz propiciação pela vida.

<a href="/topics/the-tetragrammaton" class="namedEntityLink" data-slug="the-tetragrammaton">יהוה</a> spoke to Moses, saying:

Targum: Targum Jonathan on Leviticus 17:11 And the Lord spake with Mosheh, saying:

### Targum: Targum Jonathan on Leviticus 17:11

Targum: Onkelos Leviticus 17:11Adonoy spoke to Moshe, saying:

### Targum: Onkelos Leviticus 17:11

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Targum: Targum Jonathan on Leviticus 17:11 And the Lord spake with Mosheh, saying:

### Targum: Targum Jonathan on Leviticus 17:11

Commentary: Ramban on Leviticus 17:11:1FOR THE LIFE OF THE FLESH IS IN THE BLOOD; AND I HAVE GIVEN IT TO YOU UPON THE ALTAR TO MAKE ATONEMENT FOR YOUR SOULS. The sense of this verse is to state that He forbade us [to eat] blood because He has given it to us to be upon the altar and to effect atonement for our souls, and it is therefore the part dedicated to G-d, just as is the case with the forbidden fat.184*Above, 3:17.* And if one should ask: “Why then has He forbidden us to eat the blood of a wild animal and that of a fowl, from which offerings are not brought?” We will dismiss the questioner by saying that it was His wish to keep us far away from eating any kind of blood, in order that we should never make a mistake therein [and eat forbidden blood as a result of failing to distinguish between one kind of blood and another]. In the case of fat, however, He did not [categorically] forbid all kinds of fat, because [the permissible kind of fat] is distinguishable from the non-permissible.185*See Ramban above, 3:9, that even in the same animal the prohibited fat is distinguishable from the permitted fat. So also are the fats of a permitted fowl and wild beast [which are permitted to be eaten] distinguishable from those fats of a permitted animal that may not be eaten. This is not so in the case of blood; hence He prohibited all blood, even that of fowls and wild animals which are not offered upon the altar.*  
Now the Rabbi [Moshe ben Maimon] wrote in the Moreh Nebuchim186*Guide of the Perplexed, III, 46.* that the Chaldeans loathed blood, considering it impure, and only those who sought to establish contact with the demons and to foretell the future would eat it. Now the Torah always seeks to destroy these foolish theories, by [ordaining measures which are] contrary to their ideas. Therefore He prohibited the eating of blood and chose it as the means of purifying [the impure] by means of the sprinklings thereof,187*Such as in the case of the leper (above, 14:14).* and to throw it upon the altar of G-d for atonement. Therefore He said, *I will set My face against that soul that eateth blood*,188*Above, Verse 10.* just as He said with reference to him who gives of his children to Molech,189*Further, 20:6: And I will set My face against that soul*. because this [practice of eating blood] leads to a kind of idol worship, such words not being stated concerning any other commandment. Now these words [of Rabbi Moshe ben Maimon] are sensible in themselves, however the verses do not indicate [that the reason for the prohibition against eating blood is] so [as the Rabbi has said], for they always state the reason for that prohibition to be, *For as to the life of all flesh, the blood thereof is all one with the life thereof;*190*Further, Verse 14.* *For the life of the flesh is in the blood*.191*In Verse 11 before us.* And in the Book of Deuteronomy He again states, *Only be steadfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh*.192*Deuteronomy 12:23.*  
It is proper, therefore, to explain the reason for the prohibition against eating blood by saying that G-d created all lower creatures for the purpose of man, since only he amongst all of them recognizes his Creator. Nonetheless, He did not at first permit man to eat anything except for vegetation, but no living creatures at all, just as is stated in the Chapter of Creation where it is said, *Behold, I have given you every herb yielding seed* etc. *for food*;193*Genesis 1:29. See Ramban there (Vol. I, pp. 57-58) for a full exposition of the thought presented here briefly.* but when the flood came and they [the lower creatures] were saved by the merit of Noah, and he brought offerings from them to G-d which were acceptable before Him,194*Ibid.*, 8:21. He gave man permission to slaughter [and eat them], just as He said, *Every moving thing that liveth shall be for food for you; as the green herb have I given you all*,195*Ibid.*, 9:3. since their existence was because of man. Thus He permitted man to use their bodies for his benefit and needs because their life was on account of man’s sake, and that their soul [i.e., blood] should be used for man’s atonement when offering them up before Him, blessed be He, but not to eat it, since one creature possessed of a soul is not to eat another creature with a soul, for all souls belong to G-d. The life of man just as the life of the animal are all His, *even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath*.196*Ecclesiastes 3:19.*  
Now in the opinion of the Greek philosopher [i.e., Aristotle] as interpreted by those who scrutinize his words, it was out of the Active Intellect197*A concept of great significance in Medieval philosophy, the Active Intellect denoted an incorporeal substance, the role of which was to make the forms of the imagination “actual” objects of the intellect, after they have been only “potential” objects of the intellect. Yehudah Halevi in his “Al Khazari,” when presenting the view of the philosophers, writes of it: “This is the degree of the Active Intellect, namely, that angel whose degree is below the angel who is connected with the sphere of the moon” (p. 37). It is out of that Active Intellect that the animal soul originated.* that there emitted a very fine and bright flash and glitter of light, from which came forth the spark which is the soul of the animal. It is thus in a certain sense a real soul. It therefore has sufficient understanding to avoid harm, and to seek its welfare, and a sense of recognition towards those with whom it is familiar, and love towards them, just as dogs love their masters, and they have a wonderful sense of recognition of the people of their households, and similarly pigeons have a sense of knowledge and recognition. Now it is also known that the food one eats is taken into the body of the eater *and they become one flesh*.198*Genesis 2:24.* If one were to eat *the life of all flesh*,190*Further, Verse 14.* it would then attach itself to one’s own blood and they would become united in one’s heart, and the result would be a thickening and coarsensss of the human soul so that it would closely approach the nature of the animal soul which resided in that which he ate, since blood does not require digestion as other foods do, which thereby become changed, and thus man’s soul will become combined with the blood of the animal! And Scripture states, *Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?*199*Ecclesiastes 3:21.* It is for this reason that He said, *For as to the life of all flesh, the blood thereof is all one with the flesh thereof*,190*Further, Verse 14.* for all flesh, whether man or beast, has its soul in the blood, and it is not fitting to mix the soul that is destined to destruction with that which is to live [in the hereafter]. Rather, it is to be as an atonement upon the altar to be acceptable before G-d. This is the sense of the expression, *Therefore I said to the children of Israel: No soul of you shall eat blood*,200*Verse 12.* meaning: “Because the blood is identical with the soul, and it is not proper that one soul devour another, therefore I had compassion upon man’s life and gave it [the animal’s soul] to him upon the altar, so that the soul of the animal should effect atonement for his soul.” Thus we have been taught in the Sifre:201*Sifre, R’eih* 76. “*Only be steadfast in not eating the blood*.192*Deuteronomy 12:23.* Rabbi Yehudah says, [From the fact that it states, *only be steadfast*, which indicates that a special effort was required], you learn that they were addicted to eating blood etc. *For the blood is the life*192*Deuteronomy 12:23.* — this teaches you why it was prohibited. *And thou shalt not eat the life with the flesh*192*Deuteronomy 12:23.* — this prohibits the eating of a limb cut from a living animal.” This is a hint and proof for what we have explained. It is for this reason that He further commanded that we are to cover up all blood of an [edible] wild beast or fowl [which have been ritually slaughtered]202*Verse 13.* because their blood is not brought upon the altar, for even of fowls only two species [i.e., young pigeons and turtle doves] may be brought as offerings, and they too are not slaughtered [in the usual way];203*See above, 1:15.* but in the case of cattle, most of them that are found among men may be slaughtered to the Glorious Name and their blood is used for atonement, and it is therefore not to be covered. There was no necessity to require the covering of the blood of an ordinary [unconsecrated] animal, since the slaughtering of cattle for ordinary meat was not permitted in the desert,204*See Ramban above, Verse 2.* and even afterwards [when Israel came into the Land of Israel and a meal of ordinary meat was permitted], the commandment of the Torah is directed to the majority [and since in most cases cattle were brought as offerings, and their blood would be needed for the altar, therefore He did not require covering of the blood even if the cattle were not slaughtered as offerings].

### Commentary: Ramban on Leviticus 17:11:1

Commentary: Rashi on Leviticus 17:11:1כי נפש הבשר FOR THE LIFE OF THE FLESH of every creature, not only of animals brought as sacrifices, is dependent on its blood (בדם היא), and it is for this reason that I have placed it [on the altar] to make expiation for the life of man: let life come and expiate for life!

### Commentary: Rashi on Leviticus 17:11:1

Commentary: Or HaChaim on Leviticus 17:11:1 **כי נפש הבשר בדם היא, for the life-force of all flesh is in its blood;** why is the fact that the life-force is in the blood repeated twice in this verse? According to what I have written earlier this verse explains why the soul of the person eating blood is destroyed. The reason is that the blood contains the נפש, the essence of the animal it comes from. Consuming that life-force results in the soul- i.e. life-force of the person who consumed it becoming diluted with this spiritually inferior life-force. We still need to investigate why the Torah chose the expression נפש הבשר, "life-force of the flesh," instead of writing "the life-force is within the blood?" I believe G'd was anxious to answer a potential questioner that if the imbibing of the animal is so detrimental to the soul of a Jew, why did He not forbid the consumption of the flesh (meat) also? After all, the flesh too contained the life-force of the animal so that eating it would also cause irreparable harm to a Jewish soul? The Torah therefore repeats that it is only **the blood** in the flesh which contains the essence of the animal not the flesh itself. The essence of the animal is found in its blood, and not in the flesh. This is the meaning of נפש הבשר בדם היא. G'd did not make a human being in such a fashion. In the case of man, the life-force is not only in the blood but also in the flesh and the bones. Our sages refer to this life-force as הבלה, a certain moisture which survives in the bones of the righteous for many years after they have died. This is why they do not rot away. On the other hand, the wicked who are compared to animals are those who will not be resurrected when the time comes seeing that all their bones have dried out and have rotted away completely so that not an iota of their one-time life-force still exists.

### Commentary: Or HaChaim on Leviticus 17:11:1

Commentary: Tur HaArokh, Leviticus 17:11:1 כי נפש כל בשר בדם הוא, “for every living creature’s life-force is in its blood.” From this we learn that the reason for our not being allowed to eat blood is that the purpose of the blood is to secure atonement for man. It is part of the essence of the creature. The reason is the same as the reason for the prohibition of eating certain fat parts that are burned up on the altar. These too serve to secure man atonement for his sins. For man to eat such parts of the animal would be counterproductive, as he would deprive himself of the chance to achieve atonement This leaves us with the question why the blood and fat of animals which are not allowed to be offered on the altar is also forbidden? Also, why then did the Torah not forbid all kinds of fat, not only that on the kidneys and the liver? The fat parts that are not easily identifiable from a distance have not been designated as atonement to be burned up on the altar. Seeing that all blood looks alike, no such distinction was made as to which part of the blood requires sprinkling on the altar, etc. Maimonides’ approach to the subject parallels that of Nachmanides, i.e the Torah widens the framework of the prohibition to make such practices as sacrificing to the demons even more unlikely. Ibn Ezra points out that the resident stranger has not been mentioned in this paragraph at all, as opposed to the paragraph dealing with meat offerings and burnt offerings, as the Israelites in the Land of Israel are obligated to enforce that such resident strangers do not offer sacrifices to their deities. On the other hand, when discussing the prohibition of eating blood, the stranger resident in the Land of Israel is mentioned as, seeing that the blood represents the life force of the animal, such a stranger is also forbidden to eat that blood.

### Commentary: Tur HaArokh, Leviticus 17:11:1

Commentary: Ibn Ezra on Leviticus 17:11:1THAT MAKETH ATONEMENT BY REASON OF THE LIFE.22*Hebrew, ba-nefesh yekhapper*. The blood makes atonement by the life which is in it.23*This interpretation renders ba-nefesh yekhapper* (makes atonement by reason of the life) as makes atonement with the life which is in it. The reason for the latter is life for life.24*The life of the animal is given in place of the life of the sinner.* There are others who explain *ba-nefesh yekhapper* (that maketh atonement by reason of the life) as, to make atonement for your souls.25*They render ba-nefesh* (by reason of the life) as for the soul, the reference being for the soul of the sinner. However, the latter makes no sense, for what reason is there for Scripture to say this after stating *to make atonement for your souls*?26*What reason is there for Scripture to repeat itself?*

### Commentary: Ibn Ezra on Leviticus 17:11:1

Commentary: Chizkuni, Leviticus 17:11:1כי נפש הבשר בדם היא, “for the life of the flesh is in the blood;” the word היא has the vowel chirik under the first letter where it is spelled with the letter ו, and the last time it appears in this paragraph in verse 14, it is also read as if it had been spelled with a ו as if it had been written with the letter י i.e. feminine. The two times in between when the word appears it is read as masculine, and it is spelled both times with the letter ו as appropriate.

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### Commentary: Ibn Ezra on Leviticus 17:11:1

Commentary: Siftei Chakhamim, Leviticus 17:11:1**Depends on the blood.** By saying this, Rashi indicates that “flesh” of the verse does not mean actual flesh, but that every creature is called flesh as it says (Bereishis 6:12), “For all flesh (כל בשר) had corrupted [its way on the earth].” He also writes “depends” to indicate that the soul is not in the blood, because the soul has no tangibility. One cannot speak of it being anywhere, but only of dependency, that its existence depends on the blood since without blood the soul is gone. He also says “therefore” instead of saying “And I have given it to you” like the verse, so that the verse is saying: Because the soul depends on the blood, therefore I have given the blood to achieve atonement for the soul of a person. Thus the verse is not saying “And I have given...” as a separate statement. It seems that the verse uses the expression “flesh” to exclude fish and locusts that are not flesh, and [therefore], when Rashi says “every creature,” this is because a soul cannot rest on any flesh that is not [of] a creature, because there is no soul without life, and no life except [in] a creature. (*R. Yaakov Taryosh*).

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### Commentary: Siftei Chakhamim, Leviticus 17:11:1

Commentary: Ramban on Leviticus 17:11:1FOR THE LIFE OF THE FLESH IS IN THE BLOOD; AND I HAVE GIVEN IT TO YOU UPON THE ALTAR TO MAKE ATONEMENT FOR YOUR SOULS. The sense of this verse is to state that He forbade us [to eat] blood because He has given it to us to be upon the altar and to effect atonement for our souls, and it is therefore the part dedicated to G-d, just as is the case with the forbidden fat.184*Above, 3:17.* And if one should ask: “Why then has He forbidden us to eat the blood of a wild animal and that of a fowl, from which offerings are not brought?” We will dismiss the questioner by saying that it was His wish to keep us far away from eating any kind of blood, in order that we should never make a mistake therein [and eat forbidden blood as a result of failing to distinguish between one kind of blood and another]. In the case of fat, however, He did not [categorically] forbid all kinds of fat, because [the permissible kind of fat] is distinguishable from the non-permissible.185*See Ramban above, 3:9, that even in the same animal the prohibited fat is distinguishable from the permitted fat. So also are the fats of a permitted fowl and wild beast [which are permitted to be eaten] distinguishable from those fats of a permitted animal that may not be eaten. This is not so in the case of blood; hence He prohibited all blood, even that of fowls and wild animals which are not offered upon the altar.*  
Now the Rabbi [Moshe ben Maimon] wrote in the Moreh Nebuchim186*Guide of the Perplexed, III, 46.* that the Chaldeans loathed blood, considering it impure, and only those who sought to establish contact with the demons and to foretell the future would eat it. Now the Torah always seeks to destroy these foolish theories, by [ordaining measures which are] contrary to their ideas. Therefore He prohibited the eating of blood and chose it as the means of purifying [the impure] by means of the sprinklings thereof,187*Such as in the case of the leper (above, 14:14).* and to throw it upon the altar of G-d for atonement. Therefore He said, *I will set My face against that soul that eateth blood*,188*Above, Verse 10.* just as He said with reference to him who gives of his children to Molech,189*Further, 20:6: And I will set My face against that soul*. because this [practice of eating blood] leads to a kind of idol worship, such words not being stated concerning any other commandment. Now these words [of Rabbi Moshe ben Maimon] are sensible in themselves, however the verses do not indicate [that the reason for the prohibition against eating blood is] so [as the Rabbi has said], for they always state the reason for that prohibition to be, *For as to the life of all flesh, the blood thereof is all one with the life thereof;*190*Further, Verse 14.* *For the life of the flesh is in the blood*.191*In Verse 11 before us.* And in the Book of Deuteronomy He again states, *Only be steadfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh*.192*Deuteronomy 12:23.*  
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### Commentary: Ramban on Leviticus 17:11:1

Midrash: Sifra, Acharei Mot, Section 7 51) (Vayikra 17:10) ("And a man, a man, from the house of Israel and from the stranger that sojourns among them, that shall eat any blood — I shall set My face against the soul that eats the blood, and I shall cut it off from the midst of its people.") "Israel": (the congregation of) Israel; "the stranger": proselytes; "that sojourns": to include the wives of proselytes; "in their midst": to include women and bondsmen.

### Midrash: Sifra, Acharei Mot, Section 7 5

Midrash: Ein Yaakov (Glick Edition), Yoma 1:1**YOMA** (Fol. 2) Mishnah: Seven days before the Day of Atonement, the High-priest was removed from his house to the Palhedrin (counsellors') chamber, and another High-priest was appointed to substitute him in case he should meet with such an accident [as would incapacitate him for the service of that day]. R. Juda says: "Another wife was also appointed for him lest his own wife should meanwhile die, whereas it is said (Lev. 17, 11) And he shall make atonement for himself and for his house; his house, alludes to his wife." "If this be so," the sages remarked, "then there will be no end to the matter [the other wife may also die]."

### Midrash: Ein Yaakov (Glick Edition), Yoma 1:1

Midrash: Sifra, Acharei Mot, Section 7 31) (Vayikra 17:10) ("And a man, a man, from the house of Israel and from the stranger that sojourns among them, that shall eat any blood — I shall set My face against the soul that eats the blood, and I shall cut it off from the midst of its people.") "Israel": (the congregation of) Israel; "the stranger": proselytes; "that sojourns": to include the wives of proselytes; "in their midst": to include women and bondsmen.

### Midrash: Sifra, Acharei Mot, Section 7 3

Midrash: Midrash Tanchuma, Tzav 14:1Another interpretation: "Command Aharon [...]" (Leviticus 6:2) This is what is written (Psalms 51:20), "With Your will, do good to Zion," and afterwards (Psalms 51:21), "Then You will desire sacrifices of righteousness, a burnt-offering and a whole-offering." That is to say, if Israel does not offer a burnt-offering before the Holy One, blessed be He, Zion and Jerusalem will not be built. As they are only built through the merit of the burnt-offering which Israel would offer before the Holy One, blessed be He. And why is the burnt-offering different, [so that it is] better than all of the other offerings? Because it is called "sacrifices of righteousness," as it is stated, "Then You will desire sacrifices of righteousness, a burnt-offering and a whole-offering." The Holy One, blessed be He, said to Moshe, "On account of this, the burnt-offering is so beloved to Me. Hence, 'Command Aharon and his sons,' that they be careful with it, to offer it before Me." Why does it state, "This is the law (Torah) of the burnt-offering?" It means to say, the reading of the Torah. See how beloved the reading of the Torah is in front of the Holy One, blessed be He. As there is an obligation upon a man to give all of his money to teach Torah to himself and his sons, as it is stated, "Command Aharon and his sons, saying" - meaning, that they should say it to the Children of Israel, such that they occupy themselves with the reading of the burnt-offering. As even though they [actually] offer a burnt-offering, they would [also] be occupied with its reading, so that they would get merit in the sacrifice and in its reading. And so did Rav Shmuel bar Abba say, "The Holy One, blessed be He, said to Israel, 'Even though the Temple is destined to be destroyed in the future and the sacrifices to be nullified, do not [allow] yourselves to forget the order of the sacrifices; but rather be careful to read about them and review them. And if you occupy yourselves with them, I will count it for you as if you were occupied with the sacrifices [themselves].'" And if you want to know [that this is so], come and see that when the Holy One, blessed be He, showed Yechezkel the form of the [Temple], what did He say? "Describe the [Temple] to the House of Israel; let them be ashamed of their iniquities, and measure the plan" (Ezekiel 43:10). Yehezkel [responded] to the Holy One, blessed be He, "Until now, we are put into exile in the land of our enemies; and You say to me to go and inform Israel [about] the form of the [Temple], and 'write [it] in their eyes, and they should preserve its form and all of its statutes [and do them]' (Ezekiel 43:11). And are they able to do [them]? Leave them until they emerge from the exile, and afterwards, I will go and tell them." [So] the Holy One, blessed be He, said to Yechezkel, "And because My children are in exile, the building of My [Temple] should be idle?" The Holy One, blessed be He, said to him, "Its reading in the Torah is as great as its building. Go and say it to them, and they will occupy themselves to read the form of the [Temple] in the Torah. And in reward for its reading, that they occupy themselves to read about it, I count it for them as if they were occupied with the building of the [Temple]." And fortunate is the man who involves himself in Torah and gives his money to teach Torah to his son. As on account of the money that he gives to teach, he merits life in the world to come, as it is stated (Deuteronomy 30:20), "as it is your life and the length of your days" - your life, in the world to come; and length of your days, in the world that is long. And know that it is so. Rabbi Assia said, "Why do the infants of the master's schoolhouse begin by studying the book of Leviticus? Rather it is because all the sacrifices are written in it; and because [the infants] are pure until now and do not know what is the taste of sin and iniquity. Hence, the Holy One, blessed be He, said, 'Let them begin first with the order of the sacrifices - let the pure ones come and occupy themselves with the acts of purification. Hence I count it for them as if they were standing and offering sacrifices in front of Me.' And He is informing you that even though the Temple is destroyed and sacrifices are not practiced, were it not for the infants that read the order of the sacrifices, the world would not stand." Hence, the Holy One, blessed be He, said to Israel, "My children, even thought the Temple is destroyed and the sacrifices are annulled and the sacrifice of the burnt-offering is not practiced, if you occupy yourselves and read the section of the burnt-offering and study the section about sacrifices, I count it for you as if you are offering a sacrifice of a burnt-offering in front of Me, as it is stated, 'This is the Torah of a burnt-offering'" - meaning to say, one who occupies himself with the Torah of the burnt-offering merits life in the world to come. What is written above? "A soul that sins and violates a violation of the Lord, and denies against his kinsman, etc." (Leviticus 5:21); and afterwards, "This is the law of the burnt-offering." Isaiah said (Isaiah 61:8), "Since I the Lord love justice, hate theft in a burnt-offering." The Holy One, blessed be He, said, "Do not say, 'I will steal and extort, and [then I will] bring a burnt-offering and it will atone for me.' As I hate theft, even with a burnt-offering made for the theft. And if the world wants that I should accept a burnt-offering, return the theft to its master; and afterwards, if he bring up a burnt-offering for it, I will accept it, as it is stated, 'Since I the Lord [...] hate theft in a burnt-offering' - hate the burnt-offering when the theft is still in his hand." And one who reads the Torah of the burnt-offering is as if he brings up and offers a burnt-offering in front of the Holy One, blessed be He. And therefore, fortunate is the one teaches himself Torah and gives his money to teach himself and his sons, as it is stated (Leviticus 7:11), "This is the law of the sacrifice of the peace-offerings" (here read as "This is the Torah of the sacrifice of payments"). Israel said in front of the Holy One, blessed be He, "Master of the world, behold You command us that we bring all of these sacrifices. When the Temple was still in existence, a man that sins brings a sacrifice and it is atoned for him. And so [too], he brings a meal-offering and it is accepted for him. But now that the Temple was destroyed, what can we do about our sins and about our guilt?" [So] the Holy One, blessed be He, said to them, "If you want that they should be atoned for you, keep My laws, and I will count it for you as if you did a sacrifice in front of Me." And from where [do we know this]? "This is the law (Torah) for the burnt-offering, for the meal-offering, for the sin-offering, for the guilt-offering, for the induction-offerings and for the sacrifice of the peace-offerings" (Leviticus 7:37) - do not read it so, but rather, "This is the Torah; not for the burnt-offering, not for the meal-offering, not for the sin-offering, not for the guilt-offering, not for the induction-offerings and not for the sacrifice of the peace-offerings." Rather, occupy yourselves with Torah, and it will be considered in front of Me, as if you offered all of the sacrifices in front of Me. Hence, David stated (Psalms 119:97), "How much have I loved Your Torah, it is my speech all of the day." Since I know that occupation with Your Torah atones for iniquities - therefore I have loved Your Torah. What is [the understanding of] "upon its burning on the altar all of the night" (Leviticus 6:2)? This is that they would burn the fats and the limbs the whole entire night, and the prayers were instituted corresponding to the sacrifices. Now that we do not have burnt-offerings, nor sacrifices, nor meal-offerings, nor guilt offerings, they instituted them as prayers. And the evening prayer can be brought the whole night, just as we bring limbs and fats the whole entire night. But the forefathers instituted the prayers, and this means to say, its burning is on the altar all of the night. And why was the burning on the altar and not in another place? Rather the verse states (Exodus 20:21), "Make an altar of earth (*adamah*) for Me" - why of earth? Because man (Adam) was created from the earth, and his name was called Adam, because he was taken from the *adamah*. And we bring up burnt-offerings and sacrifices on that altar which is made of earth to atone for the body that is taken from the earth. And from where [do we know] that it atones for the soul? As it is written (Leviticus 17:14), "As the soul of all flesh, its blood is in its soul." And it also states (Leviticus 17:11), "as the blood atones for the soul." "And they shall throw the blood on the altar" (Leviticus 1:5) - meaning to say, they shall throw the blood - which is the soul - upon the altar - which is from earth like the body - and it shall atone for the soul. "A permanent fire shall burn upon the altar; you shall not extinguish" (Leviticus 6:6); but it [also] states (Isaiah 66:24), "They shall go out and gaze on the corpses of the men who rebelled against Me, their worms shall not die, nor their fire be extinguished, etc." [That is referring to] those that deny the Omnipresent. But the fire that is permanently burning on the altar atones for the sins of Israel. And what is [the understanding of] "altar" (*mizbeach*)? [It is an acronym:] *Mem* is *mechilah* (pardon), as it pardons their sins; *zayin* is *zechut* (merit), as it gives them merit for the world to come; *bet* is *berakha* (blessing), as the Holy One, blessed be He, gives them blessing [through it] in the deeds of their hands; *chet* is *chaim* (life), as they merit [through it] to life in the world to come. One who leaves all of these - pardon, merit, blessing and life - and goes and worships idolatry, is burned by His great fire, as it is stated (Deuteronomy 4:24), "As the Lord, your God, is a consuming fire, He is a jealous God." How is He jealous? As it is stated (Hosea 2:22), "And I will betroth you in faith." [Hence,] just as a husband is jealous about his wife, so too is the Holy One, blessed be He, jealous, as it is stated (Isaiah 62:5), "and the joy of the groom towards the bride, etc." One who leaves all these will be burnt by His great fire, as it is stated (Isaiah 66:24), "as their worms shall not die, nor their fire be extinguished, and they will be a disgrace for all flesh." But if he repents, the fire burning on the altar atones for him and expiates the fire of *Geihinnom*. Moreover, every one of Israel that is circumcised enters the Garden of Eden, since the Holy One, blessed be He, places His name on the Israelite so that he can enter the Garden of Eden. And what is the name and the seal that He places upon them? It is *Shaddai* (the Omnipotent): The *shin* He placed in the nose; the *dalet* in the hand; and the *yod* in the circumcision. And therefore at the time that an Israelite goes to his final home, there is an appointed angel in the Garden of Eden who takes every son of Israel that is circumcised and brings him to the Garden of Eden. But those that are not circumcised; even though they have two letters of the name of *Shaddai* - as they have the *shin* of the nose and the *dalet* of the hand - they do not have the *yod* of *Shaddai*, [and so, the letters they have form] the expression, *sheid* (demon), meaning to say that a demon brings him to *Geihinnom*. And an Israelite who is circumcised but worships idolatry [also] goes to enter the Garden of Eden, but the Holy One, blessed be He, commands the angel, such that he pulls his foreskin and makes his foreskin appear as it it were never circumcised, such that he not enter the Garden of Eden but rather *Geihinnom*. And circumcision is a great thing and beloved in front of the Holy One, blessed be He. And all the creatures of the world - whether people, beasts, animals or crawling things, all of them - fear an Israelite when he is circumcised. And so do you find with Yonah. As he fled from his God on the fifth day. And why did he flee? Rather the first time, [God] sent him to restore the border of Israel. The second time, He sent him to Jerusalem to destroy it; but the Holy One, blessed be He, worked up His great mercies and relented from the bad. And [so] they called him a false prophet. The third time, He sent him to Nineveh to destroy it. Yonah judged the case between him and himself - Yonah said, "I know that the [other] nations are close to repentance. Now they will repent and the Holy One, blessed be He, will [resultantly] send His rage towards Israel. Moreover, Israel will will call me a false prophet" (etc. in Midrash Tanchuma, Vayikra 8). "And the men feared a great fear" (Jonah 1:8) - [this] teaches that fear is greater than wisdom and understanding. As one who has wisdom and understanding, but does not have fear is not anything. As so did King Shlomo, peace be upon him, state (Ecclesiastes 12:13), "At the end of the matter when all is heard; fear God and observe His commandments, as this is all of man."

### Midrash: Midrash Tanchuma, Tzav 14:1

Midrash: Sifra, Vayikra Dibbura d'Nedavah, Chapter 4 91) (Vayikra 1:3-4): "… before the L–rd. And he shall place (his hand on the head of the olah"): There is no semichah on a bamah (a temporary altar, it not being considered " before the L–rd"). (Vayikra 1:11): ("And he shall slaughter it on the side of the altar) northward (tzafonah), before the L–rd": There is no tzafon (requirement) on a bamah. Now which measure is greater? That of tzafon or that of semichah? The measure of tzafon is greater. For tzafon obtains both with individual and with communal offerings, whereas semichah obtains only with individual offerings. If I exclude them (bamoth) from tzafon, the greater measure, would I not exclude them from semichah, the lesser measure? (Why, then, is the exclusion verse for bamoth re semichah necessary) Perceived thus, tzafon is the greater measure, and semichah, the lesser. But perceived otherwise, semichah is the greater measure and tzafon the lesser. For semichah obtains with both higher and lower-order offerings, whereas tzafon obtains only with higher-order offerings. If I exclude them (bamoth) from tzafon, the lesser measure, I would not exclude them from semichah, the greater measure. So that because there obtains with tzafon what does not obtain with semichah, and with semichah, what does not obtain with tzafon; it is, therefore, written: "before the L–rd, vesamach" — there is no semichah on a bamah. "tzafonah before the L–rd" — there is no tzafon on a bamah. "before the L–rd vesamach": Even if he performed semichah outside (the azarah), he must return and perform it inside ("before the L–rd").

### Midrash: Sifra, Vayikra Dibbura d'Nedavah, Chapter 4 9

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And so did Rav Shmuel bar Abba say, "The Holy One, blessed be He, said to Israel, 'Even though the Temple is destined to be destroyed in the future and the sacrifices to be nullified, do not [allow] yourselves to forget the order of the sacrifices; but rather be careful to read about them and review them. And if you occupy yourselves with them, I will count it for you as if you were occupied with the sacrifices [themselves].'" And if you want to know [that this is so], come and see that when the Holy One, blessed be He, showed Yechezkel the form of the [Temple], what did He say? "Describe the [Temple] to the House of Israel; let them be ashamed of their iniquities, and measure the plan" (Ezekiel 43:10). 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And fortunate is the man who involves himself in Torah and gives his money to teach Torah to his son. As on account of the money that he gives to teach, he merits life in the world to come, as it is stated (Deuteronomy 30:20), "as it is your life and the length of your days" - your life, in the world to come; and length of your days, in the world that is long. And know that it is so. Rabbi Assia said, "Why do the infants of the master's schoolhouse begin by studying the book of Leviticus? Rather it is because all the sacrifices are written in it; and because [the infants] are pure until now and do not know what is the taste of sin and iniquity. Hence, the Holy One, blessed be He, said, 'Let them begin first with the order of the sacrifices - let the pure ones come and occupy themselves with the acts of purification. Hence I count it for them as if they were standing and offering sacrifices in front of Me.' And He is informing you that even though the Temple is destroyed and sacrifices are not practiced, were it not for the infants that read the order of the sacrifices, the world would not stand." Hence, the Holy One, blessed be He, said to Israel, "My children, even thought the Temple is destroyed and the sacrifices are annulled and the sacrifice of the burnt-offering is not practiced, if you occupy yourselves and read the section of the burnt-offering and study the section about sacrifices, I count it for you as if you are offering a sacrifice of a burnt-offering in front of Me, as it is stated, 'This is the Torah of a burnt-offering'" - meaning to say, one who occupies himself with the Torah of the burnt-offering merits life in the world to come. What is written above? "A soul that sins and violates a violation of the Lord, and denies against his kinsman, etc." (Leviticus 5:21); and afterwards, "This is the law of the burnt-offering." 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"This is the law (Torah) for the burnt-offering, for the meal-offering, for the sin-offering, for the guilt-offering, for the induction-offerings and for the sacrifice of the peace-offerings" (Leviticus 7:37) - do not read it so, but rather, "This is the Torah; not for the burnt-offering, not for the meal-offering, not for the sin-offering, not for the guilt-offering, not for the induction-offerings and not for the sacrifice of the peace-offerings." Rather, occupy yourselves with Torah, and it will be considered in front of Me, as if you offered all of the sacrifices in front of Me. Hence, David stated (Psalms 119:97), "How much have I loved Your Torah, it is my speech all of the day." Since I know that occupation with Your Torah atones for iniquities - therefore I have loved Your Torah. What is [the understanding of] "upon its burning on the altar all of the night" (Leviticus 6:2)? This is that they would burn the fats and the limbs the whole entire night, and the prayers were instituted corresponding to the sacrifices. Now that we do not have burnt-offerings, nor sacrifices, nor meal-offerings, nor guilt offerings, they instituted them as prayers. And the evening prayer can be brought the whole night, just as we bring limbs and fats the whole entire night. But the forefathers instituted the prayers, and this means to say, its burning is on the altar all of the night. And why was the burning on the altar and not in another place? Rather the verse states (Exodus 20:21), "Make an altar of earth (*adamah*) for Me" - why of earth? Because man (Adam) was created from the earth, and his name was called Adam, because he was taken from the *adamah*. And we bring up burnt-offerings and sacrifices on that altar which is made of earth to atone for the body that is taken from the earth. And from where [do we know] that it atones for the soul? 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[Hence,] just as a husband is jealous about his wife, so too is the Holy One, blessed be He, jealous, as it is stated (Isaiah 62:5), "and the joy of the groom towards the bride, etc." One who leaves all these will be burnt by His great fire, as it is stated (Isaiah 66:24), "as their worms shall not die, nor their fire be extinguished, and they will be a disgrace for all flesh." But if he repents, the fire burning on the altar atones for him and expiates the fire of *Geihinnom*. Moreover, every one of Israel that is circumcised enters the Garden of Eden, since the Holy One, blessed be He, places His name on the Israelite so that he can enter the Garden of Eden. And what is the name and the seal that He places upon them? It is *Shaddai* (the Omnipotent): The *shin* He placed in the nose; the *dalet* in the hand; and the *yod* in the circumcision. And therefore at the time that an Israelite goes to his final home, there is an appointed angel in the Garden of Eden who takes every son of Israel that is circumcised and brings him to the Garden of Eden. But those that are not circumcised; even though they have two letters of the name of *Shaddai* - as they have the *shin* of the nose and the *dalet* of the hand - they do not have the *yod* of *Shaddai*, [and so, the letters they have form] the expression, *sheid* (demon), meaning to say that a demon brings him to *Geihinnom*. And an Israelite who is circumcised but worships idolatry [also] goes to enter the Garden of Eden, but the Holy One, blessed be He, commands the angel, such that he pulls his foreskin and makes his foreskin appear as it it were never circumcised, such that he not enter the Garden of Eden but rather *Geihinnom*. And circumcision is a great thing and beloved in front of the Holy One, blessed be He. And all the creatures of the world - whether people, beasts, animals or crawling things, all of them - fear an Israelite when he is circumcised. And so do you find with Yonah. As he fled from his God on the fifth day. And why did he flee? Rather the first time, [God] sent him to restore the border of Israel. The second time, He sent him to Jerusalem to destroy it; but the Holy One, blessed be He, worked up His great mercies and relented from the bad. And [so] they called him a false prophet. The third time, He sent him to Nineveh to destroy it. Yonah judged the case between him and himself - Yonah said, "I know that the [other] nations are close to repentance. Now they will repent and the Holy One, blessed be He, will [resultantly] send His rage towards Israel. Moreover, Israel will will call me a false prophet" (etc. in Midrash Tanchuma, Vayikra 8). "And the men feared a great fear" (Jonah 1:8) - [this] teaches that fear is greater than wisdom and understanding. As one who has wisdom and understanding, but does not have fear is not anything. As so did King Shlomo, peace be upon him, state (Ecclesiastes 12:13), "At the end of the matter when all is heard; fear God and observe His commandments, as this is all of man."

### Midrash: Midrash Tanchuma, Tzav 14:1

Midrash: Sifra, Acharei Mot, Section 7 51) (Vayikra 17:10) ("And a man, a man, from the house of Israel and from the stranger that sojourns among them, that shall eat any blood — I shall set My face against the soul that eats the blood, and I shall cut it off from the midst of its people.") "Israel": (the congregation of) Israel; "the stranger": proselytes; "that sojourns": to include the wives of proselytes; "in their midst": to include women and bondsmen.

### Midrash: Sifra, Acharei Mot, Section 7 5

Midrash: Sifra, Acharei Mot, Section 7 31) (Vayikra 17:10) ("And a man, a man, from the house of Israel and from the stranger that sojourns among them, that shall eat any blood — I shall set My face against the soul that eats the blood, and I shall cut it off from the midst of its people.") "Israel": (the congregation of) Israel; "the stranger": proselytes; "that sojourns": to include the wives of proselytes; "in their midst": to include women and bondsmen.

### Midrash: Sifra, Acharei Mot, Section 7 3

Midrash: Ein Yaakov (Glick Edition), Yoma 1:1**YOMA** (Fol. 2) Mishnah: Seven days before the Day of Atonement, the High-priest was removed from his house to the Palhedrin (counsellors') chamber, and another High-priest was appointed to substitute him in case he should meet with such an accident [as would incapacitate him for the service of that day]. R. Juda says: "Another wife was also appointed for him lest his own wife should meanwhile die, whereas it is said (Lev. 17, 11) And he shall make atonement for himself and for his house; his house, alludes to his wife." "If this be so," the sages remarked, "then there will be no end to the matter [the other wife may also die]."

### Midrash: Ein Yaakov (Glick Edition), Yoma 1:1

Talmud: Zevachim 46a:13**The verse is speaking** here **of two profanations; one** is the **disqualification of *notar* and one** is the **disqualification of ritual impurity.** This teaches that like impurity, *notar* applies even to an item that does not have a permitting factor.

### Talmud: Zevachim 46a:13

Talmud: Zevachim 46a:4**The verse is speaking** here **of two profanations; one** is the **disqualification of *notar* and one** is the **disqualification of ritual impurity.** This teaches that like impurity, *notar* applies even to an item that does not have a permitting factor.

### Talmud: Zevachim 46a:4

Talmud: Menachot 93b:7The Gemara answers: He holds that **one derives** the *halakhot* of the offering of **an individual from** the *halakhot* of another offering of **an individual,** such as the burnt offering of appearance, **and one does not derive** the *halakhot* of the offering of **an individual from** the *halakhot* of **a communal** offering, e.g., the bull brought for a community-wide violation.

### Talmud: Menachot 93b:7

Talmud: Menachot 93b:8The Gemara answers: He holds that **one derives** the *halakhot* of the offering of **an individual from** the *halakhot* of another offering of **an individual,** such as the burnt offering of appearance, **and one does not derive** the *halakhot* of the offering of **an individual from** the *halakhot* of **a communal** offering, e.g., the bull brought for a community-wide violation.

### Talmud: Menachot 93b:8

Talmud: Zevachim 46a:3**The verse is speaking** here **of two profanations; one** is the **disqualification of *notar* and one** is the **disqualification of ritual impurity.** This teaches that like impurity, *notar* applies even to an item that does not have a permitting factor.

### Talmud: Zevachim 46a:3

Talmud: Zevachim 6a:15**and partners cannot effect substitution** of other animals for their offering. **But if you say** that it is **not acquired by them,** and the animal is the property solely of the deceased father, **let them also effect substitution** on his behalf, as heirs are able to affect substitution for their deceased parents’ offerings.

### Talmud: Zevachim 6a:15

Talmud: Zevachim 46a:2**The verse is speaking** here **of two profanations; one** is the **disqualification of *notar* and one** is the **disqualification of ritual impurity.** This teaches that like impurity, *notar* applies even to an item that does not have a permitting factor.

### Talmud: Zevachim 46a:2

Talmud: Yoma 60a:6The Gemara answers: The reason is **because** the mitzva of **the removal of the ashes and the priestly vestments,** the four white garments worn by the High Priest on Yom Kippur, are both subject to the special *halakha* that misuse of consecrated objects applies to them even after their mitzva has been performed. Consequently, they are **two verses that come as one,** i.e., they share a unique *halakha* not found elsewhere. **And** there is a principle: **Any two verses that come as one do not teach,** i.e., an analogy may not be derived from these two similar cases. Instead, they are considered exceptional instances that cannot serve as models for other cases.

### Talmud: Yoma 60a:6

Talmud: Yoma 5a:2**Rav Yosef said:** The practical difference **between them** relates to the question of **placing hands** on the head of an animal brought as an offering. According **to the one who said:** Failure to perform **all** the details **that are written in its** regard, including details that do not invalidate offerings throughout the generations, **invalidates** the inauguration, failure to perform the **placing** of **hands** on the head of the animal **also invalidates** the inauguration. According **to the one who said: A matter that does not invalidate** offerings **throughout the generations does not invalidate** the inauguration, failure to perform the **placing** of **hands** on the head of the animal **does not invalidate** the inauguration.

### Talmud: Yoma 5a:2

Talmud: Pesachim 65a:12The Gemara asks: **And from where do we** derive with respect to **the burnt-offering itself** that its blood must be sprinkled on the altar in a place where there is a base? The Gemara answers that **the verse said:** “And he shall pour all the blood of the bull **at the base of the altar of the burnt-offering,** which is at the entrance to the Tent of Meeting” (Leviticus 4:7). **Apparently,** the blood of **a burnt-offering requires** sprinkling at **the base,** as the verse specifically links the base of the altar to the burnt-offering.

### Talmud: Pesachim 65a:12

Talmud: Zevachim 46a:4**The verse is speaking** here **of two profanations; one** is the **disqualification of *notar* and one** is the **disqualification of ritual impurity.** This teaches that like impurity, *notar* applies even to an item that does not have a permitting factor.

### Talmud: Zevachim 46a:4

Talmud: Meilah 11a:15**And if** the animal whose year passed was found **before the owner achieved atonement,** the found animal **shall graze until it becomes blemished [*shetista’ev*],** at which point it may not be sacrificed; **and it shall be sold and** the owner **shall purchase another** animal **with** the **money** received from **its** sale. The animal that was found blemished may be sold immediately, and the owner shall purchase another animal with the money received from its sale. In both cases, the animal **renders** a non-sacred animal exchanged for it **a substitute,** and one who derives benefit from it is liable for **misusing it.**

### Talmud: Meilah 11a:15

Talmud: Nazir 38a:6**who is not of** the opinion that the principle of **combination** is operative, as he renders one liable for consumption of forbidden substances of any amount (see *Makkot* 13a), **what does he derive** from the verse **“anything that is made** of the grapevine” (Numbers 6:4)? The Gemara answers: Rabbi Shimon could have **said to you: That** verse is **necessary** to teach that **one is never** considered **a nazirite until he vows naziriteship from all of them.** Rabbi Shimon maintains that if one vows to be a nazirite only with regard to one or two of the prohibitions of naziriteship, the vow does not take effect at all.

### Talmud: Nazir 38a:6

Talmud: Sanhedrin 4a:14**And** how would **the Rabbis** respond to Rabbi Yehuda HaNasi’s proof? They would say that although the term: **“Shall condemn”** is pronounced as a plural verb, it is **written** in a way that could also be read in the singular. Consequently, one cannot derive a requirement for more than one judge from there.

### Talmud: Sanhedrin 4a:14

Talmud: Chullin 117a:10one who derives benefit **from it** is liable for **misuse** of consecrated property. **And** second, one is **liable for** eating **it due to** violation of the prohibition of ***piggul*,** if it was from an offering that was slaughtered with the intent to sprinkle its blood or partake of it beyond its designated time, **and** due to the prohibition of ***notar*,** if it was from an offering whose period for consumption has expired. **And** third, if one is ritually impure, he is liable due to the prohibition of partaking of it while **impure. This is not so with regard to blood,** as one is not liable in these cases for violating the prohibitions of *piggul*, *notar*, and partaking of offerings while impure, but rather is liable only for violating the prohibition of consuming blood.

### Talmud: Chullin 117a:10

Talmud: Chullin 117a:11one who derives benefit **from it** is liable for **misuse** of consecrated property. **And** second, one is **liable for** eating **it due to** violation of the prohibition of ***piggul*,** if it was from an offering that was slaughtered with the intent to sprinkle its blood or partake of it beyond its designated time, **and** due to the prohibition of ***notar*,** if it was from an offering whose period for consumption has expired. **And** third, if one is ritually impure, he is liable due to the prohibition of partaking of it while **impure. This is not so with regard to blood,** as one is not liable in these cases for violating the prohibitions of *piggul*, *notar*, and partaking of offerings while impure, but rather is liable only for violating the prohibition of consuming blood.

### Talmud: Chullin 117a:11

Talmud: Keritot 4b:26**Why** does one **not interpret** the *baraita* **in accordance with** the opinion of **Rabbi Yishmael?** The reason is **as Rabbi Ḥanina says:** Although **Rabbi Yishmael** maintains that one who eats the fat of an ox, a sheep, and a goat is liable to receive a separate set of lashes for each one, he **would concede with regard to** bringing **an offering that** if he ate those types of forbidden fat in a single lapse of awareness **he is liable** to bring **only one sin offering. Now too,** the *baraita* **should not be interpreted in accordance with** the opinion of **Rabbi Yehuda, as doesn’t Rabbi Eliezer say: Rabbi Yehuda would concede with regard to** bringing **an offering that** if one ate forbidden fat of sacrificial animals he **brings only one sin offering?**

### Talmud: Keritot 4b:26

Talmud: Yoma 59b:3The Gemara comments: The Rabbis **disagree only with regard to** misuse of consecrated property that applies **by rabbinic law,** as it was the Sages who prohibited the use of blood; **however,** everyone agrees that **by Torah law** one does **not misuse** consecrated property **by** benefiting from **these** remainders of blood. Clearly, the Temple treasurers would not have sold it to gardeners *ab initio* had the Torah prohibited the use of this blood (*Tosafot*).

### Talmud: Yoma 59b:3

Talmud: Yoma 59b:2The Gemara comments: The Rabbis **disagree only with regard to** misuse of consecrated property that applies **by rabbinic law,** as it was the Sages who prohibited the use of blood; **however,** everyone agrees that **by Torah law** one does **not misuse** consecrated property **by** benefiting from **these** remainders of blood. Clearly, the Temple treasurers would not have sold it to gardeners *ab initio* had the Torah prohibited the use of this blood (*Tosafot*).

### Talmud: Yoma 59b:2

Talmud: Yoma 2a:1MISHNA: **Seven days prior to Yom Kippur** the Sages would **remove the High Priest,** who performs the entire Yom Kippur service, **from his house to the Chamber of *Parhedrin*,** a room in the Temple designated specifically for the High Priest during that period. **And they would designate another priest in his stead** to replace him **lest a disqualification** due to impurity or another circumstance beyond his control prevent him from entering the Temple on Yom Kippur.

### Talmud: Yoma 2a:1

Talmud: Pesachim 65a:12The Gemara asks: **And from where do we** derive with respect to **the burnt-offering itself** that its blood must be sprinkled on the altar in a place where there is a base? The Gemara answers that **the verse said:** “And he shall pour all the blood of the bull **at the base of the altar of the burnt-offering,** which is at the entrance to the Tent of Meeting” (Leviticus 4:7). **Apparently,** the blood of **a burnt-offering requires** sprinkling at **the base,** as the verse specifically links the base of the altar to the burnt-offering.

### Talmud: Pesachim 65a:12

Talmud: Yoma 5a:2**Rav Yosef said:** The practical difference **between them** relates to the question of **placing hands** on the head of an animal brought as an offering. According **to the one who said:** Failure to perform **all** the details **that are written in its** regard, including details that do not invalidate offerings throughout the generations, **invalidates** the inauguration, failure to perform the **placing** of **hands** on the head of the animal **also invalidates** the inauguration. According **to the one who said: A matter that does not invalidate** offerings **throughout the generations does not invalidate** the inauguration, failure to perform the **placing** of **hands** on the head of the animal **does not invalidate** the inauguration.

### Talmud: Yoma 5a:2

Talmud: Yoma 5a:5**Rav Yosef said:** The practical difference **between them** relates to the question of **placing hands** on the head of an animal brought as an offering. According **to the one who said:** Failure to perform **all** the details **that are written in its** regard, including details that do not invalidate offerings throughout the generations, **invalidates** the inauguration, failure to perform the **placing** of **hands** on the head of the animal **also invalidates** the inauguration. According **to the one who said: A matter that does not invalidate** offerings **throughout the generations does not invalidate** the inauguration, failure to perform the **placing** of **hands** on the head of the animal **does not invalidate** the inauguration.

### Talmud: Yoma 5a:5

Talmud: Yoma 2a:1MISHNA: **Seven days prior to Yom Kippur** the Sages would **remove the High Priest,** who performs the entire Yom Kippur service, **from his house to the Chamber of *Parhedrin*,** a room in the Temple designated specifically for the High Priest during that period. **And they would designate another priest in his stead** to replace him **lest a disqualification** due to impurity or another circumstance beyond his control prevent him from entering the Temple on Yom Kippur.

### Talmud: Yoma 2a:1

Talmud: Yoma 2a:2MISHNA: **Seven days prior to Yom Kippur** the Sages would **remove the High Priest,** who performs the entire Yom Kippur service, **from his house to the Chamber of *Parhedrin*,** a room in the Temple designated specifically for the High Priest during that period. **And they would designate another priest in his stead** to replace him **lest a disqualification** due to impurity or another circumstance beyond his control prevent him from entering the Temple on Yom Kippur.

### Talmud: Yoma 2a:2

Talmud: Zevachim 26b:1GEMARA: **Shmuel says:** When the mishna states that the offering is **disqualified,** it means that the **meat** is unfit for consumption. **But** the **owner** of the offering has **achieved atonement** through it. **What is the reason** for this? It is **as the verse states** with regard to the blood: **“And I have given it to you upon the altar to atone** for your souls” (Leviticus 17:11), from which it is derived that **once the blood reaches** any location on **the altar,** the **owner** of the offering has **achieved atonement.**

### Talmud: Zevachim 26b:1

Talmud: Keritot 22a:17**where** the blood was **separated** from a person. By contrast, **when Rav** Sheshet **said** that one need not abstain from human blood even *ab initio*, he was referring to a case **where** it was **not separated** from a person. **As it is taught** in a *baraita*: If **blood was on a loaf** of bread, one **may scrape off** the blood **and** then **consume** the bread. If blood **was between** the **teeth, he may suck** it **and swallow** it **without concern.**

### Talmud: Keritot 22a:17

Talmud: Keritot 4b:26**Why** does one **not interpret** the *baraita* **in accordance with** the opinion of **Rabbi Yishmael?** The reason is **as Rabbi Ḥanina says:** Although **Rabbi Yishmael** maintains that one who eats the fat of an ox, a sheep, and a goat is liable to receive a separate set of lashes for each one, he **would concede with regard to** bringing **an offering that** if he ate those types of forbidden fat in a single lapse of awareness **he is liable** to bring **only one sin offering. Now too,** the *baraita* **should not be interpreted in accordance with** the opinion of **Rabbi Yehuda, as doesn’t Rabbi Eliezer say: Rabbi Yehuda would concede with regard to** bringing **an offering that** if one ate forbidden fat of sacrificial animals he **brings only one sin offering?**

### Talmud: Keritot 4b:26

Talmud: Keritot 22a:17**where** the blood was **separated** from a person. By contrast, **when Rav** Sheshet **said** that one need not abstain from human blood even *ab initio*, he was referring to a case **where** it was **not separated** from a person. **As it is taught** in a *baraita*: If **blood was on a loaf** of bread, one **may scrape off** the blood **and** then **consume** the bread. If blood **was between** the **teeth, he may suck** it **and swallow** it **without concern.**

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### Talmud: Chullin 117a:10

Talmud: Chullin 117b:2**exclusions are written** in these two cases, which indicate that this *halakha* applies to them alone. **Here,** with regard to the removal of ashes, **it is written: “And he shall put it”** (Leviticus 6:3), indicating that this *halakha* applies to “it,” and nothing else. **There,** with regard to the heifer whose neck is broken, **it is written: “Whose neck was broken”** (Deuteronomy 21:6). This superfluous description teaches that the *halakha* that the prohibition of misuse of consecrated property is in effect even after the performance of a mitzva applies solely to this case and should not be extended to others.

### Talmud: Chullin 117b:2

Talmud: Zevachim 46a:13**The verse is speaking** here **of two profanations; one** is the **disqualification of *notar* and one** is the **disqualification of ritual impurity.** This teaches that like impurity, *notar* applies even to an item that does not have a permitting factor.

### Talmud: Zevachim 46a:13

Talmud: Sanhedrin 4a:14**And** how would **the Rabbis** respond to Rabbi Yehuda HaNasi’s proof? They would say that although the term: **“Shall condemn”** is pronounced as a plural verb, it is **written** in a way that could also be read in the singular. Consequently, one cannot derive a requirement for more than one judge from there.

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### Talmud: Chullin 117a:11

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Talmud: Menachot 93b:7The Gemara answers: He holds that **one derives** the *halakhot* of the offering of **an individual from** the *halakhot* of another offering of **an individual,** such as the burnt offering of appearance, **and one does not derive** the *halakhot* of the offering of **an individual from** the *halakhot* of **a communal** offering, e.g., the bull brought for a community-wide violation.

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Talmud: Menachot 93b:8The Gemara answers: He holds that **one derives** the *halakhot* of the offering of **an individual from** the *halakhot* of another offering of **an individual,** such as the burnt offering of appearance, **and one does not derive** the *halakhot* of the offering of **an individual from** the *halakhot* of **a communal** offering, e.g., the bull brought for a community-wide violation.

### Talmud: Menachot 93b:8

Talmud: Meilah 11a:14**And if** the animal whose year passed was found **before the owner achieved atonement,** the found animal **shall graze until it becomes blemished [*shetista’ev*],** at which point it may not be sacrificed; **and it shall be sold and** the owner **shall purchase another** animal **with** the **money** received from **its** sale. The animal that was found blemished may be sold immediately, and the owner shall purchase another animal with the money received from its sale. In both cases, the animal **renders** a non-sacred animal exchanged for it **a substitute,** and one who derives benefit from it is liable for **misusing it.**

### Talmud: Meilah 11a:14

Talmud: Meilah 11a:15**And if** the animal whose year passed was found **before the owner achieved atonement,** the found animal **shall graze until it becomes blemished [*shetista’ev*],** at which point it may not be sacrificed; **and it shall be sold and** the owner **shall purchase another** animal **with** the **money** received from **its** sale. The animal that was found blemished may be sold immediately, and the owner shall purchase another animal with the money received from its sale. In both cases, the animal **renders** a non-sacred animal exchanged for it **a substitute,** and one who derives benefit from it is liable for **misusing it.**

### Talmud: Meilah 11a:15

Talmud: Nazir 38a:6**who is not of** the opinion that the principle of **combination** is operative, as he renders one liable for consumption of forbidden substances of any amount (see *Makkot* 13a), **what does he derive** from the verse **“anything that is made** of the grapevine” (Numbers 6:4)? The Gemara answers: Rabbi Shimon could have **said to you: That** verse is **necessary** to teach that **one is never** considered **a nazirite until he vows naziriteship from all of them.** Rabbi Shimon maintains that if one vows to be a nazirite only with regard to one or two of the prohibitions of naziriteship, the vow does not take effect at all.

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### Talmud: Chullin 117b:2

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### Talmud: Zevachim 46a:3

Talmud: Yoma 60a:6The Gemara answers: The reason is **because** the mitzva of **the removal of the ashes and the priestly vestments,** the four white garments worn by the High Priest on Yom Kippur, are both subject to the special *halakha* that misuse of consecrated objects applies to them even after their mitzva has been performed. Consequently, they are **two verses that come as one,** i.e., they share a unique *halakha* not found elsewhere. **And** there is a principle: **Any two verses that come as one do not teach,** i.e., an analogy may not be derived from these two similar cases. Instead, they are considered exceptional instances that cannot serve as models for other cases.

### Talmud: Yoma 60a:6

Talmud: Zevachim 35a:4**I too said** that the blood should be sprinkled **only when it was collected in a vessel.** The Gemara asks: **But he,** Rabbi Yehuda, **himself, from where did he know** if the blood was indeed collected? The Gemara answers: He relies on the fact that **priests are vigilant,** and perform their service properly and collect all of the blood. **But they work swiftly, and** the blood therefore **spills** from the cup.

### Talmud: Zevachim 35a:4

Talmud: Yoma 59b:2The Gemara comments: The Rabbis **disagree only with regard to** misuse of consecrated property that applies **by rabbinic law,** as it was the Sages who prohibited the use of blood; **however,** everyone agrees that **by Torah law** one does **not misuse** consecrated property **by** benefiting from **these** remainders of blood. Clearly, the Temple treasurers would not have sold it to gardeners *ab initio* had the Torah prohibited the use of this blood (*Tosafot*).

### Talmud: Yoma 59b:2

Talmud: Yoma 5a:5**Rav Yosef said:** The practical difference **between them** relates to the question of **placing hands** on the head of an animal brought as an offering. According **to the one who said:** Failure to perform **all** the details **that are written in its** regard, including details that do not invalidate offerings throughout the generations, **invalidates** the inauguration, failure to perform the **placing** of **hands** on the head of the animal **also invalidates** the inauguration. According **to the one who said: A matter that does not invalidate** offerings **throughout the generations does not invalidate** the inauguration, failure to perform the **placing** of **hands** on the head of the animal **does not invalidate** the inauguration.

### Talmud: Yoma 5a:5

Talmud: Yoma 59b:3The Gemara comments: The Rabbis **disagree only with regard to** misuse of consecrated property that applies **by rabbinic law,** as it was the Sages who prohibited the use of blood; **however,** everyone agrees that **by Torah law** one does **not misuse** consecrated property **by** benefiting from **these** remainders of blood. Clearly, the Temple treasurers would not have sold it to gardeners *ab initio* had the Torah prohibited the use of this blood (*Tosafot*).

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Talmud: Yoma 2a:2MISHNA: **Seven days prior to Yom Kippur** the Sages would **remove the High Priest,** who performs the entire Yom Kippur service, **from his house to the Chamber of *Parhedrin*,** a room in the Temple designated specifically for the High Priest during that period. **And they would designate another priest in his stead** to replace him **lest a disqualification** due to impurity or another circumstance beyond his control prevent him from entering the Temple on Yom Kippur.

### Talmud: Yoma 2a:2

Talmud: Zevachim 26b:1GEMARA: **Shmuel says:** When the mishna states that the offering is **disqualified,** it means that the **meat** is unfit for consumption. **But** the **owner** of the offering has **achieved atonement** through it. **What is the reason** for this? It is **as the verse states** with regard to the blood: **“And I have given it to you upon the altar to atone** for your souls” (Leviticus 17:11), from which it is derived that **once the blood reaches** any location on **the altar,** the **owner** of the offering has **achieved atonement.**

### Talmud: Zevachim 26b:1

Talmud: Zevachim 6a:15**and partners cannot effect substitution** of other animals for their offering. **But if you say** that it is **not acquired by them,** and the animal is the property solely of the deceased father, **let them also effect substitution** on his behalf, as heirs are able to affect substitution for their deceased parents’ offerings.

### Talmud: Zevachim 6a:15

Talmud: Zevachim 35a:4**I too said** that the blood should be sprinkled **only when it was collected in a vessel.** The Gemara asks: **But he,** Rabbi Yehuda, **himself, from where did he know** if the blood was indeed collected? The Gemara answers: He relies on the fact that **priests are vigilant,** and perform their service properly and collect all of the blood. **But they work swiftly, and** the blood therefore **spills** from the cup.

### Talmud: Zevachim 35a:4

Talmud: Meilah 11a:14**And if** the animal whose year passed was found **before the owner achieved atonement,** the found animal **shall graze until it becomes blemished [*shetista’ev*],** at which point it may not be sacrificed; **and it shall be sold and** the owner **shall purchase another** animal **with** the **money** received from **its** sale. The animal that was found blemished may be sold immediately, and the owner shall purchase another animal with the money received from its sale. In both cases, the animal **renders** a non-sacred animal exchanged for it **a substitute,** and one who derives benefit from it is liable for **misusing it.**

### Talmud: Meilah 11a:14

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# Sl 118:22

A pedra que os construtores rejeitaram tornou-se a pedra angular.

Praise the L<small>ORD</small>, for He is good,<br>His steadfast love is eternal.

Commentary: Rashi on Psalms 118:22:1**The stone that the builders rejected** A people that was humble among the peoples.

### Commentary: Rashi on Psalms 118:22:1

Midrash: Pirkei DeRabbi Eliezer 24:7**NIMROD AND THE TOWER OF BABEL**   
Noah brought his sons and his grandsons, and he blessed them with their (several) settlements, and he gave them as an inheritance all the earth. He especially blessed Shem and his sons, (making them) dark but comely, and he gave them the habitable earth. He blessed Ham and his sons, (making them) dark || like the raven, and he gave them as an inheritance the coast of the sea. He blessed Japheth and his sons, (making) them entirely white, and he gave them for an inheritance the desert and its fields; these (are the inheritances with) which he endowed them.

### Midrash: Pirkei DeRabbi Eliezer 24:7

Midrash: Esther Rabbah 7:10**“After these matters, King Aḥashverosh promoted Haman son of Hamedata the Agagite, and he raised him up and set his seat above all the princes who were with him” (Esther 3:1).**  
“After these matters, King Aḥashverosh promoted Haman son of Hamedata” – that is what is written: “But the wicked will perish, and the enemies of the Lord will be like the fat of rams” (Psalms 37:20). They are not fattened for their own good, but for slaughter; so was Haman only made great for his downfall. This is analogous to a person who had a filly, a donkey [the mother of the filly], and a sow. He would feed the sow without limit, and the filly and the donkey measured amounts. The filly said to the donkey: ‘What is this fool doing? We, who perform the owner’s labor, he feeds us measured amounts, and the sow that is idle, without limit.’ She [the donkey] said to her [the filly]: ‘The time will come and you will witness its downfall, as they are not feeding it more for its benefit, but rather, to its detriment.’ When the calends1*The first day of the Roman month, which was often a feast day.* arrived, they immediately took the sow and slaughtered it. They began placing barley before the daughter of the donkey, and she blew on it and wouldn’t eat. Her mother said to her: ‘My daughter, it is not the food that causes it, but rather the idleness causes it,’ as it is written: “He set his seat above all the princes who were with him” – therefore, “they hanged Haman” (Esther 7:10).

### Midrash: Esther Rabbah 7:10

Talmud: Pesachim 119a:13**This is one who recognizes his colleague’s place in the yeshiva,** as he is there often enough to know where everyone sits. **Some say** that **Rabbi Elazar said** a different explanation: **This is** one **who greets his colleague in the yeshiva,** as he is always there to meet him.

### Talmud: Pesachim 119a:13

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# Is 53:12

Por isso eu lhe darei uma porção entre os grandes, e ele dividirá os despojos com os fortes, porquanto ele derramou sua vida até à morte, e foi contado entre os transgressores. Pois ele carregou o pecado de muitos, e intercedeu pelos transgressores.

“Who can believe what we have heard?<br>Upon whom has <sup class="footnote-marker">a</sup><i class="footnote">I.e., the vindication which the arm of the Lord effects.</i>the arm of the L<small>ORD</small>-<sup class="endFootnote">-a</sup> been revealed?

Commentary: Rashi on Isaiah 53:12:1**Therefore** Because he did this, I will allot him an inheritance and a lot in public with the Patriarchs.

### Commentary: Rashi on Isaiah 53:12:1

Commentary: Ibn Ezra on Isaiah 53:12:1Therefore will I divide him, etc. All commentators agree that in this verse the prophet speaks of those that die for the unity of God, explaining the expression ברבים with the great—comp. רב chief (Est. 1:8)—to signify the prophets, and understand by עצומים the strong the patriarchs. 16*The prophets and patriarchs are the founders of the nation of Israel, therefore the adjectives רבים great, and עצומים mighty are properly applied to them; but there is probably no special reason why the former should refer to the prophets and the latter to the patriarchs, and not the reverse.* According to this explanation the meaning of the whole verse is, The merit of those that die for the unity of God, is equal to the merit of the prophets and patriarchs. We know that this is true, but the subject has no connection with the context of this chapter. I explain it as follows: I will certainly give to Israel a portion of the spoil and booty taken from many nations;

### Commentary: Ibn Ezra on Isaiah 53:12:1

Midrash: Sifrei Devarim 355:8(Devarim 33:20) "And of Gad he said, etc.": Why is this written? Because it is written (Bereshith 47:2) "And from the 'edge' of his brothers he (Joseph) took five men and presented them to Pharaoh," here it is specified that he took them from those whose names were doubled, and Gad was one of them.

### Midrash: Sifrei Devarim 355:8

Midrash: Ein Yaakov (Glick Edition), Sotah 1:55**SOTA** (Fol. 2) We are taught that Rabbi says: "Why is the chapter of Nazarite placed next to the chapter of Sota? To teach us that if one sees a Sota in her corrupted state he should abstain from wine."

### Midrash: Ein Yaakov (Glick Edition), Sotah 1:55

Midrash: Sifrei Bamidbar 131:5(Bamidbar 25:1) "And Israel sat in Shittim, and the people began to stray after the daughters of Moav. "sitting" in all places connotes subversion (of morality), as in (Shemot 32:6) [in connection with the golden calf] "And the people sat down to eat and to drink," and (Bereshit 37:25) [in connection with the selling of Joseph] "And they sat down to eat bread." R. Akiva says: Every section (in the Torah) which is juxtaposed with another is meant to be learned from. It is written above (Bamidbar 24:14) "Come, I (Bilam) will counsel you" (how to undo Moav). He said to them: The G-d of this people hates harlotry, and they lust after flaxen garments. Come and I will counsel you. Put up tents for them, and seat old women outside and a young girl inside, and let them sell them flaxen garments, etc." Rebbi says: There are many adjoining sections n the Torah which are as far from each other as east from west. To wit (Shemot 6:12) "Behold, the children of Israel have not listened to me, etc." — (Shemot 6:13) "And the L-rd spoke to Moses and to Aaron, and He commanded them unto the children of Israel." What does one verse have to do with the other? What did He command them? What He had already told them, viz. (Shemot 3:18) "And they will listen to you, etc." Similarly, (Vayikra 21:9) "And the daughter of a man who is a Cohein, if she profane herself by harlotry" — (Vayikra 21:10) "And the Cohein who is exalted over his brothers." What does one verse have to do with the other? An analogy: A centurion served his term but failed to enter his primipilate (a high office) and fled. The king sent and had him returned and sentenced to decapitation. Before his execution the king says: Bring a heap of golden dinars before him and tell him: If you had done as your fellows did, you would have been granted this heap and your life. Now, you have lost both your life and your money. Likewise, the daughter of a Cohein who played the harlot. The high-priest goes out before her and says to her: If you had conducted yourself as your elders did, you would have merited bearing a high-priest such as I. Now you have lost both yourself and your honor. This is the intent of "And the daughter of a man who is a Cohein, etc." and "And the Cohein who is exalted over his brothers, etc." Similarly, (Hoshea 1:9) "You are not my people" — (Hoshea 2:1) "And the number of the people of Israel shall be as the sand of the sea, which cannot be measured or counted, and in place of their being told 'You are not My people,' etc." What does one verse have to do with the other? An analogy: A king gets angry with his wife and sends for a scribe to write her a divorce. But before the scribe arrives, the king is reconciled with his wife, whereupon the king says: "Shall the scribe leave here empty-handed? Tell him to come and write that I am doubling her kethubah." This is the intent of "for you are not My people, etc." and "And the number of the people of Israel shall be as the sand of the sea, etc." Similarly, (Hoshea 14:1) "Shomron shall bear her guilt, for she has defied her G-d" — (Ibid. 2) "Return, O Israel to the L-rd your G-d." What does one verse have to do with the other? An analogy: A province rebels against the king, who sends for a general and orders him to devastate it. The general, being wise and seasoned tells them: "Put together something for me to relay to the king, or I will do to you what I did to this and this province." This is the intent of "Shomron shall bear her guilt for she has defied her G-d" and "Return, O Israel, etc."

### Midrash: Sifrei Bamidbar 131:5

Midrash: Bamidbar Rabbah 13:2One silver basin represents the Torah which has been likened to wine, as it is stated, "And drink of the wine which I have mingled" (Mishlei 9:5). Now because it is customary to drink wine in a basin – as you may gather from the text, "They who drink wine in basins" (Amos 6:6) – therefore, he brought a basin. Why "of seventy shekels, after the shekel of the sanctuary"? As the numerical value of yayin (wine) is seventy, so there are shivim panim la’Torah (seventy facets/sides of Torah).

### Midrash: Bamidbar Rabbah 13:2

Talmud: Sotah 14a:8**the garrison [*gastera*] of Beth Peor** and said to them: **Show us where Moses is buried.** As the men **stood above** on the upper section of the mountain, **it appeared to them** as if the grave was **below** in the lower section. As they stood **below, it appeared to them** to be **above. They divided into two groups,** one above and one below. To **those who were standing above,** the grave **appeared to them** to be **below;** to those who were standing **below,** the grave **appeared to them to be above, to fulfill that which is stated: “And no man knows of his grave** to this day” (Deuteronomy 34:6).

### Talmud: Sotah 14a:8

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# Os 1:9

Então o Senhor disse: "Dê a ele o nome de Lo-Ami, pois vocês não são meu povo, e eu não sou seu Deus.

The word of the L<small>ORD</small> that came to Hosea son of Beeri, in the reigns of Kings Uzziah, Jotham, Ahaz, and Hezekiah of Judah, and in the reign of King Jeroboam son of Joash of Israel.<br>

Commentary: JPS 1985 Footnotes, Hosea 1:9Force of Heb. uncertain.

### Commentary: JPS 1985 Footnotes, Hosea 1:9

Commentary: JPS 1985 Footnotes, Hosea 1:8Force of Heb. uncertain.

### Commentary: JPS 1985 Footnotes, Hosea 1:8

Commentary: JPS 1985 Footnotes, Hosea 1:7Force of Heb. uncertain.

### Commentary: JPS 1985 Footnotes, Hosea 1:7

Midrash: Sifrei Bamidbar 131:1(Bamidbar 25:1) "And Israel sat in Shittim, and the people began to stray after the daughters of Moav. "sitting" in all places connotes subversion (of morality), as in (Shemot 32:6) [in connection with the golden calf] "And the people sat down to eat and to drink," and (Bereshit 37:25) [in connection with the selling of Joseph] "And they sat down to eat bread." R. Akiva says: Every section (in the Torah) which is juxtaposed with another is meant to be learned from. It is written above (Bamidbar 24:14) "Come, I (Bilam) will counsel you" (how to undo Moav). He said to them: The G-d of this people hates harlotry, and they lust after flaxen garments. Come and I will counsel you. Put up tents for them, and seat old women outside and a young girl inside, and let them sell them flaxen garments, etc." Rebbi says: There are many adjoining sections n the Torah which are as far from each other as east from west. To wit (Shemot 6:12) "Behold, the children of Israel have not listened to me, etc." — (Shemot 6:13) "And the L-rd spoke to Moses and to Aaron, and He commanded them unto the children of Israel." What does one verse have to do with the other? What did He command them? What He had already told them, viz. (Shemot 3:18) "And they will listen to you, etc." Similarly, (Vayikra 21:9) "And the daughter of a man who is a Cohein, if she profane herself by harlotry" — (Vayikra 21:10) "And the Cohein who is exalted over his brothers." What does one verse have to do with the other? An analogy: A centurion served his term but failed to enter his primipilate (a high office) and fled. The king sent and had him returned and sentenced to decapitation. Before his execution the king says: Bring a heap of golden dinars before him and tell him: If you had done as your fellows did, you would have been granted this heap and your life. Now, you have lost both your life and your money. Likewise, the daughter of a Cohein who played the harlot. The high-priest goes out before her and says to her: If you had conducted yourself as your elders did, you would have merited bearing a high-priest such as I. Now you have lost both yourself and your honor. This is the intent of "And the daughter of a man who is a Cohein, etc." and "And the Cohein who is exalted over his brothers, etc." Similarly, (Hoshea 1:9) "You are not my people" — (Hoshea 2:1) "And the number of the people of Israel shall be as the sand of the sea, which cannot be measured or counted, and in place of their being told 'You are not My people,' etc." What does one verse have to do with the other? An analogy: A king gets angry with his wife and sends for a scribe to write her a divorce. But before the scribe arrives, the king is reconciled with his wife, whereupon the king says: "Shall the scribe leave here empty-handed? Tell him to come and write that I am doubling her kethubah." This is the intent of "for you are not My people, etc." and "And the number of the people of Israel shall be as the sand of the sea, etc." Similarly, (Hoshea 14:1) "Shomron shall bear her guilt, for she has defied her G-d" — (Ibid. 2) "Return, O Israel to the L-rd your G-d." What does one verse have to do with the other? An analogy: A province rebels against the king, who sends for a general and orders him to devastate it. The general, being wise and seasoned tells them: "Put together something for me to relay to the king, or I will do to you what I did to this and this province." This is the intent of "Shomron shall bear her guilt for she has defied her G-d" and "Return, O Israel, etc."

### Midrash: Sifrei Bamidbar 131:1

Midrash: Bamidbar Rabbah 23:8A Halakha: Is one who is pursued by non-Jews or bandits allowed to transgress the laws of Sabbath? Our Rabbis taught: One who is pursued by non-Jews or bandits is permitted to transgress the laws of Sabbath, in order to save his life. Thus we also find with David: When Saul attempted to kill him, he fled and escaped. Our Rabbis said: It once happened that they came to the [Jewish] leadership in Sepphoris with harsh orders from the [Roman] government. They went and said to R. Elazar b. Parta: O Rabbi! We have received harsh orders from the government. What do you say we should do, should we flee? He feared telling them to flee explicitly, so he hinted to them: "Why are you asking me? Go and ask Yaakov, Moshe, and David". What does it say about Yaakov? (Hosea 12): "And Jacob fled." Also about Moshe, (Exodus 2): "Moshe fled." And also about David, (I Samuel 19): "David fled and escaped." It also says (Isaiah 26): "Go my people, enter your rooms." The Holy One, Blessed be He, said to them: Such great ones were fearful and fled from those who hated them, yet for those forty years that you were in the desert, I did not let them flee. Instead I felled all their haters before them, in that I myself that was with them. Not only that, but there were all kinds of snakes, serafim, and scorpions there: (Deuteronomy 8): "Snakes, sefarim, and scorpions", yet I did not allow them to hurt you. Therefore The Holy One Blessed Be He said to Moshe: Record the journeys that Israel undertook in the desert, it order that they should know what kind of miracles I performed from them. How [will they know]? From all that they read regarding "These are the journeys".

### Midrash: Bamidbar Rabbah 23:8

Midrash: Midrash Tanchuma, Masei 7:1"Command the Children of Israel" (Numbers 34:2:). This is what is stated in the verse (in Numbers 23:19), "God is not a man to be deceitful," [meaning] a man will not make God deceitful; "nor the son of" Amram (this is a play on words, as the verse reads, the son of man, "Adam") to make Him "change His mind." As [only after God] said, "Let Me go," did the son of Amram stand and make Him change His mind, as stated (Exodus 32:14), "And the Lord rescinded the evil that He was saying to do to His people." Another interpretation (of Numbers 23:19): "God is not a man to be deceitful," with the good. When He speaks to bring good - even if the generation is liable - He does not go back on it, [as] "God is not a man to be deceitful." But when He speaks to bring evil, He does go back on it, as it is stated (Numbers 23:19), "He said it but does not do [it]." You should know that He said to Avraham (Genesis 15:5), "Look toward heaven and count the stars...." And He did it, as stated (Deuteronomy 1:10), "The Lord, your God, multiplied you, and behold you are today...." [But when] He said to Avraham (Genesis 15:13), "Know well that your offspring shall be strangers [... four hundred years]," they were oppressed for only two hundred and ten years. That is [the meaning of], "God is not a man to be deceitful" - with the good. But with the evil, "He said it but does not do [it]." [In this vein,] He said to Israel, "as you are not My people" (Hosea 1:9). But He went back and said, "and I will say to Not My People, 'You are My people'" (Hosea 2: 25). That is [the meaning of], "He said it but does not do [it]." He said to Avraham, "As I will give [the land] to you and your offspring" (Genesis 26:3), and He did not go back [on it]. As it is stated (Numbers 34:2), "when you come to the Land of Canaan," and He brought them into the Land.

### Midrash: Midrash Tanchuma, Masei 7:1

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# Is 11:2

O Espírito do Senhor repousará sobre ele, o Espírito que dá sabedoria e entendimento, o Espírito que traz conselho e poder, o Espírito que dá conhecimento e temor do Senhor.

But a shoot shall grow out of the stump of Jesse,<br>A twig shall sprout from his stock.

Targum: Targum Jonathan on Isaiah 11:2And a king shall come forth from the sons of Jesse, and from his children's children the Messiah shall be anointed.

### Targum: Targum Jonathan on Isaiah 11:2

Commentary: Ibn Ezra on Isaiah 11:2:1ונחֽה *And shall rest*. Comp. ושבֽה (Lev. 23:13), And she shall return. It is a verb 4*The rule is that the third person feminine past Kal of verbs ע״ו has the accent on the first syllable, but with Vav conversive on the second.—I.E. means perhaps to say that ונחה is derived from נוח, not from ינח.*.(נוח) ע״ו

### Commentary: Ibn Ezra on Isaiah 11:2:1

Midrash: Ruth Rabbah 7:2**“She lay at his feet until the morning, and she arose before one could discern another, as he said: Let it not be known that the woman came to the threshing floor” (Ruth 3:14).**  
“She lay at his feet until the morning.” Rabbi Berekhya said: “Before [*beterem*] one could discern” — *beterom* [with a *vav*] is written, teaching that she stayed there six hours, corresponding to the numerical value of *vav*. “He said: Let it not be known that the woman came to the threshing floor.” To whom did he say it? Rabbi Meir said: To a member of his household. Rabbi Ḥunya and Rabbi Yirmeya said in the name of Rabbi Shmuel bar Rav Yitzḥak: Throughout that night, Boaz was flat on his face, and was saying: ‘Master of the universe, it is revealed and known before You that I did not touch her. Likewise, may it be Your will that it not become known that a woman came to the threshing floor, and the name of Heaven will not be profaned because of me.’

### Midrash: Ruth Rabbah 7:2

Midrash: Pirkei DeRabbi Eliezer 3:13**PREMUNDANE CREATION, AND THE WORK OF THE FIRST DAY**   
R. ELIEZER BEN HYRḲANOS opened (his discourse with the text), "Who can utter the mighty acts of the Lord, or shew forth all his praise?" (Ps. 106:2). Is there any man who can utter the mighty acts of the Holy One, blessed be He, or who can shew forth all His praise? Not even the ministering angels are able to narrate (the Divine praise). But to investigate a part of His mighty deeds with reference to what He has done, and what He will do in the future (is permissible), so that His name should be exalted among His creatures, whom He has created, from one end of the world || to the other, as it is said, "One generation to another shall laud thy works" (Ps. 145:4).

### Midrash: Pirkei DeRabbi Eliezer 3:13

Midrash: Pesikta Rabbati 33:1... Teach us o teacher: toward where should one who prays orient his heart? This is what our Rabbis taught: one should orient his heart toward the place of the Holy of Holies (Berachot 4:5). R’ Eliezer ben Yaakov says: if one is praying outside of the land, he should orient his heart to the land of Israel. If one is praying within the land of Israel, he should orient his heart to Jerusalem. If one is praying in Jerusalem, he should orient his heart to the Holy Temple. If one is praying in the Holy Temple, he should orient his heart to the Holy of Holies. R’ Avin the Levi said: “our neck is like the Tower of David, built as a model (talpiyot)…” (Song of Songs 4:4) What does talpiyot mean? The hill (tel) toward which all turns (peniyot) are directed. And after all this praise, it is written “Open your doors, O Lebanon, and let the fire consume your cedars.” (Zechariah 11:1) And so too they said “He has hurled fire into my bones…” (Lamentations 1:13) Israel said to Him: Master of the World! How long will it be like this? Did You not write in Your Torah “…the one who ignited the fire shall surely pay” (Exodus 22:5)? And You are the one who ignited the fire, as it says “From above He has hurled fire into my bones…” (Lamentations 1:13) You need to rebuild it and to console us, not at the hands of an angel but You in Your glory. The Holy One said to them: by your life, so I will do! As it says “The Lord is the builder of Jerusalem; He will gather the outcasts of Israel.” (Psalms 147:2) And I am the one who consoles you. From where do we learn this? From that which they read in the prophets “I, yea I am He Who consoles you…” (Isaiah 51:12)

### Midrash: Pesikta Rabbati 33:1

Midrash: Bamidbar Rabbah 13:11One silver basin represents the Torah which has been likened to wine, as it is stated, "And drink of the wine which I have mingled" (Mishlei 9:5). Now because it is customary to drink wine in a basin – as you may gather from the text, "They who drink wine in basins" (Amos 6:6) – therefore, he brought a basin. Why "of seventy shekels, after the shekel of the sanctuary"? As the numerical value of yayin (wine) is seventy, so there are shivim panim la’Torah (seventy facets/sides of Torah).

### Midrash: Bamidbar Rabbah 13:11

Midrash: Midrash Tanchuma Buber, Vayeshev 13:13[(Gen. 38:1:) THAT JUDAH WENT AWAY.] What is written above on the matter (in Gen. 37:14)? PLEASE GO AND SEE [ABOUT YOUR BROTHERS' WELFARE AND ABOUT THE WELFARE OF THE FLOCK]. Would the flock know what WELFARE was when he told him &lt; to see about &gt; THE WELFARE OF THE FLOCK?25*“What is your welfare” corresponds to the English greeting “How do you do.” How could animals respond to such a greeting?* R. Ayyevu said: A person must pray for whoever is beneficial to him.26*The Buber text, which reads “shatters him,” makes little sense. The emendation adopted here is slight. It has been accepted by Jastrow, in his lexicon under SKR*, and suggested in *Midrash Tanhuma* (Jerusalem: Eshkol, n.d.), vol. 1, appendix, p. 74, n. 2. See Gen. R. 84:13. Because Jacob was benefiting from his flock by consuming the milk and wearing the shorn wool, for that reason he had to ask about their welfare. It is therefore stated (in Gen. 37:14): YOUR BROTHERS' WELFARE AND THE WELFARE OF THE FLOCK. (Ibid., cont,:) AND BRING BACK WORD TO ME. They said (in vs. 33): JOSEPH HAS BEEN TORN TO BITS.27*According to the biblical context, these words were spoken by Jacob.*

### Midrash: Midrash Tanchuma Buber, Vayeshev 13:13

Midrash: Bamidbar Rabbah 14:10... “Moab is my washbasin…” (Tehillim 60:10) When Israel entered into their land in order to inherit it, the Holy One forbid them to conquer these three nations, as it says “Do not distress the Moabites…” (Devarim 2:9) So too regarding Edom it is written “You shall not provoke them…” (Devarim 2:5) From where do we learn that they were not to conquer the land of the Pelishtim? Because it is written “God did not lead them [by] way of the land of the Philistines for it was near…” (Shemot 12:17) The oath which Avraham swore to Avimelech was still near in time, “And now, swear to me here by God, that you will not lie to me or to my son or to my grandson…” (Bereshit 21:23) His grandson was still alive. In the future the Holy One will permit Israel to conquer all three, as it says “And they shall fly of one accord against the Philistines in the west, together they shall plunder the children of the East; upon Edom and Moab shall they stretch forth their hand, and the children of Ammon shall obey them.” (Yeshayahu 11:14) And it is translated as ‘they will join shoulder to shoulder as one to wipe out the Phillistines.’ Therefore it says “…Philistia, join me…” (Tehillim 60:10), Edom and Moav are their occupation as it says “Moab is my washbasin; on Edom I will throw my lock…” (ibid.)

### Midrash: Bamidbar Rabbah 14:10

Midrash: Bereishit Rabbah 8:1(1) 'And E-lohim said 'let's make Adam in our image, as our likeness' (Gen. 1:26) - Rabbi Yochanan opened with 'You hedge me before and behind; You lay Your hand upon me' (Ps. 139:5) and rabbi Yochanan said: 'if Adam had merits, he eats two worlds, as it's written 'You formed me before/achor and behind/kedem', and if not, he comes to receive judgment and accounting, as its written 'You lay Your hand upon me'. Said R. Yirmiyah ben Elazar: In the hour when the Holy One created the first human, He created him [as] an androgyne [androginos], as it is said, “male and female He created them”. Said Rabbi Shmuel bar Nachman: In the hour when the Holy One created the first human, He created him double-faced [du-par’tsufin], and sawed him and made him backs, a back here and a back [t]here, as it is said, “Before/achor and behind/kedem You formed me” [Ps. 139:5]. They objected to him: But it says, “He took one of his ribs [tsale'otav]” [Gen. 2:21]! He said to them: [It means, one of] his sides [sit’rohi], just as you would say, “And for the side [tsela] of the Tabernacle [mishkan]” [Ex 26:20], which they translate [in Aramaic] “for the side [setar] of the mishkan”. Rabbi Tanchuma in the name of Rabbi Banayah, and Rabbi Berachyah in the name of R. Elazar said: 'In the time that the Holy One of Blessing created the First Human [Adam HaRishon], [as] a golem He created him and he was extended from [one] end of the world and unto its [other] end – that’s what is written: “Your eyes did see my unformed substance [golmi], [and in Your book they were all written, even the days that were yet to be fashioned, when there was none of them.]” [Ps 139:16]. Rabbi Yehoshua bar Nechemiah and Rabbi Yehudah bar Simon said in Rabbi Elazar’s name said: He created him [Adam] filling the whole world. From where [do we know he extended] from the East to West? That it’s said: “Back [achor / after, the place of sunset] and before [kedem/East] You formed me [tsartani / enclosed me]” [Ps 139:5]. From where [do we know that he extended] from North to South? As it’s said: “and from the edge of the heavens and until the edge of the heavens” [Deut. 4:32]. And from where [that he filled] even the world’s hollow-space? That it’s said: “You laid Your palm upon me” [Ps 139:5] and as you say "Your palm is far away from me" [Job 13:21]. Said Rabbi Eleazar: Achor means before the deeds of the first day, Kedem means after the deeds of the last day. This is [also] the opinion of Rabbi Eleazar, as Rabbi Eleazar said: "'Let the earth bring forth nefesh chayah [living soul] after its kind [cattle, and creeping thing, and beast of the earth after its kind.' And it was so.]" (Gen. 1:24) - this is the spirit of First Human [Adam HaRishon]. Said Rabbi Shime'on Ben Lakish: Achor means for the last [acharon] day, and Kedem means for the first day. This is the opinion of Rabbi Shime'on Ben Lakish, since Resh Lakish said: "And the spirit of God hovered above the surface" (Gen 1:2) - this is the spirit of King Mashiach, like you say: "And the spirit of Ad-nai shall rest upon him [the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Ad-nai]." (Isaiah 11:2) - if a human being merits, we say to him: 'you were created before the angels of service'; and if not we say to him: 'a fly was before you, a mosquito was before you, a worm was before you.' Said Rabbi Nachman: Achor means [after] all deeds, Kedem means [before] all punishments. Rabbi Shmuel said: even for praise the Human only came at the end, since it says "Praise y'all Ad-nai from the heavens" (Psalms 148:1) it says all the portion, then it says "Praise y'all Ad-nai from the earth" (Psalms 148:7) and says all the portion, and after that it says (Psalms 148:11) "Kings of the earth and all peoples" and "Young men and also maidens" (Psalms 148:12). Said Rabbi Simlai: just as his praise comes only after the animals, the wild animals and the birds; so too his covenant [brit] comes only after the animals, the wild animals and the birds. What is his [Simlai's] reasoning? It is written "And God said: 'Let the waters swarm with swarms of living creatures" (Genesis 1:20) and then "And God said: 'Let the earth bring forth the living creature after its kind" (Genesis 1:24) and then "And God created the Human in His own image" (Genesis 1:27).

### Midrash: Bereishit Rabbah 8:1

Midrash: Ein Yaakov (Glick Edition), Sanhedrin 11:21(Fol. 90) MISHNA: All Israel have a share in the world to come, as it is said (Is. 60, 21) And thy people shall all be righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. The following have no share in the world to come: He who says that the resurrection of the dead is not intimated in the Torah, and [he who says that] the Torah was not given by Heaven; and the Epicurus. R. Akiba says: "Also he who reads books of the Chizonim and he who mumbles over a wound, reciting the verse (Ex. 15, 26) I will put none of those diseases upon thee, which I have brought upon the Egyptians; for I the Lord am thy physician." Abba Saul said: "Also he who pronounces the Divine Name with the letters [in which it is written]."

### Midrash: Ein Yaakov (Glick Edition), Sanhedrin 11:21

Midrash: Bereishit Rabbah 2:4"And the Earth was formless and void ( *tohu vavohu*)" (Genesis 1:2); Rabbi Berachyah began: "Even a child is known by his doings" (Proverbs 20:11). Rabbi Berachya said "While the earth was in unripened youth, she produced thorns; and so the prophet would prophesy of her: "I beheld the earth, and see, it was formless and void ( *tohu vavohu*)." (Jeremiah 4:23).

### Midrash: Bereishit Rabbah 2:4

Talmud: Sanhedrin 93b:6**Rather,** he gave her **six *se’a*.**

### Talmud: Sanhedrin 93b:6

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# Dn 2:34

Enquanto estavas observando, uma pedra soltou-se, sem auxílio de mãos, atingiu a estátua nos pés de ferro e de barro e os esmigalhou.

In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar had a dream; his spirit was agitated, <sup class="footnote-marker">a</sup><i class="footnote">Meaning of Heb. uncertain; others “and he could not.”</i>yet he was overcome by<sup class="endFootnote">-a</sup> sleep.

Commentary: Rashi on Daniel 2:34:1**until one stone was hewn** that one stone was cut and separated.

### Commentary: Rashi on Daniel 2:34:1

Midrash: Midrash Tanchuma, Terumah 7:4**This is the offering which ye shall take of them: gold, etc. (Exod. 25:3).** The *gold* corresponds to the kingdom of Babylon, as it is written concerning her: *Thou art the head of gold* (Gen. 2:38); the *silver* corresponds to the kingdom of Media, as is written: *And I will pay ten thousand talents of silver* (Est. 3:9); and the *brass* corresponds to the kingdom of Greece, which was the least (powerful) of all. And *rams’ skins dyed red* corresponds to the kingdom of Edom, for it is said: *And the first came forth ruddy* (Gen. 25:25).10*A play on words, linking Esau who was born ruddy (adom*) with Edom. The Holy One, blessed be He, said: Even though you suffered because of the four arrogant kingdoms that attacked you, I will bring salvation unto you from the midst of servitude. As it is written: *The oil for the light*, (Exod. 25:6). This refers to the Messiah, as it is said: *There will I make a horn to shoot up unto David, there have I ordered a lamp for Mine anointed* (Ps. 132:17).

### Midrash: Midrash Tanchuma, Terumah 7:4

Midrash: Midrash Tanchuma, Terumah 7:5**This is the offering which ye shall take of them: gold, etc. (Exod. 25:3).** The *gold* corresponds to the kingdom of Babylon, as it is written concerning her: *Thou art the head of gold* (Gen. 2:38); the *silver* corresponds to the kingdom of Media, as is written: *And I will pay ten thousand talents of silver* (Est. 3:9); and the *brass* corresponds to the kingdom of Greece, which was the least (powerful) of all. And *rams’ skins dyed red* corresponds to the kingdom of Edom, for it is said: *And the first came forth ruddy* (Gen. 25:25).10*A play on words, linking Esau who was born ruddy (adom*) with Edom. The Holy One, blessed be He, said: Even though you suffered because of the four arrogant kingdoms that attacked you, I will bring salvation unto you from the midst of servitude. As it is written: *The oil for the light*, (Exod. 25:6). This refers to the Messiah, as it is said: *There will I make a horn to shoot up unto David, there have I ordered a lamp for Mine anointed* (Ps. 132:17).

### Midrash: Midrash Tanchuma, Terumah 7:5

Midrash: Midrash Tanchuma, Eikev 10:1**Two tablets of stone (Deuteronomy 10:1):** Corresponding to a groom and bride; corresponding to two ushers/benefactors; corresponding to heaven and earth; corresponding to two scribes; corresponding to two Torahs, the written Torah and the oral Torah; corresponding to two worlds, this world and the world to come, as it is stated, "two tablets". Rabbi Chanina said, "It is written 'tablets,' that neither was bigger than the other, but rather both of them were equal; and the carving of both was as one (at the same time)." Another interpretation: "Tablets (*luchot*) of stone," that anyone who does not make his life (*lechayav*) like this stone, does not merit words of Torah. Another interpretation: "Tablets of stone," because the majority of the deaths prescribed in the Torah are by stoning. Another interpretation: "Tablets of stone," in the merit of Yaakov, of whom it is stated (Genesis 49:24), "from there, the shepherd, the stone of Israel." Another interpretation: "Tablets of stone," in the merit of the Temple, as it is stated (Isaiah 28:16), "Behold, I will found in Zion stone." And Reish Lakish says, "In the merit of Moshe who was called a stone, as it is stated (Daniel 2:34), 'as a stone was hewed out [...].'" "Like the first ones" (Deuteronomy 10:1). As the first ones were given with a voice of voices, so were the second ones. As the first ones were given with six hundred thousand, so were the second ones. But behold, it is written (Exodus 34:3), "And no one may go up with you." But rather, the Holy Blessed One brought out six hundred thousand from Moshe our teacher at that time. As so is it written in the Book of Chronicles (I Chronicles 23:17), "The sons of Rechavya were very numerous (literally, above)." And our rabbis expounded, "Above six hundred thousand." "And come up to Me on the mountain; and make an ark of wood" (Deuteronomy 10:1). But Moshe did not do this, but rather he made an ark of wood, and afterwards went up the mountain and took the tablets, as it is stated (Deuteronomy 10:3-4), "I made an ark of acacia wood [...] and I went up the mountain [...]. And He wrote on the tablets."

### Midrash: Midrash Tanchuma, Eikev 10:1

Midrash: Midrash Tanchuma Buber, Toldot 20:2It is written (in Ps. 121:1): A SONG OF ASCENTS. I WILL LIFT UP MY EYES UNTO THE MOUNTAINS. FROM WHERE WILL MY HELP COME? It is also written (in Zech. 4:7): WHO ARE YOU, O GREAT MOUNTAIN, BEFORE ZERUBBABEL? BECOME LEVEL GROUND.82*Tanh*., Gen. 6:14. What is the meaning of WHO ARE YOU, O GREAT MOUNTAIN? This is the Messianic King. Then why does it call him GREAT MOUNTAIN? Because he is greater than the ancestors, as stated (in Is. 52:13): BEHOLD, MY SERVANT SHALL BRING LOW.83*The Masoretic Text reads: SHALL PROSPER.* HE SHALL BE EXALTED, LIFTED UP, AND BECOME EXCEEDINGLY TALL. HE SHALL BE EXALTED (rt.: *RWM*) more than Abraham, LIFTED UP more than Moses, AND BECOME EXCEEDINGLY TALL, more so than the ministering angels. &lt; HE SHALL BE EXALTED &gt; more than Abraham, of whom it is written (in Gen. 14:22): I HAVE RAISED (rt.: *RWM*) MY HAND UNTO THE LORD. &lt; He shall be &gt; LIFTED UP more than Moses, of whom it is stated (in Numb. 11:12): THAT YOU (the LORD) SHOULD SAY TO ME (Moses): LIFT THEM UP IN YOUR BOSOM AS THE NURSE LIFTS UP A SUCKLING CHILD. AND &lt; he shall &gt; BECOME… TALL (rt.: *GBH*), more than the ministering angels, of whom it is stated (in Ezek. 1:18): THEIR (the angelic wheels') RIMS (rt.: *GBB*) WERE BOTH TALL (rt.: *GBH*) &lt; AND AWESOME &gt;…. From whom did he arise? From [Zerubbabel, and Zerubbabel &lt; arose &gt;] from David. Thus it is stated (in I Chron 3:10-24): AND SOLOMON'S SON WAS REHOBOAM, ABIJAH HIS SON, ASA HIS SON, JEHOSHAPHAT HIS SON, JORAM HIS SON, AHAZIAH HIS SON, JOASH HIS SON, AMAZIAH HIS SON, AZARIAH HIS SON, [JOTHAM HIS SON], AHAZ HIS SON, HEZEKIAH HIS SON, MANASSEH HIS SON, AMON HIS SON, AND JOSIAH HIS SON. NOW THE SONS OF JOSIAH WERE JOHANAN THE FIRST-BORN, JEHOIAKIM THE SECOND, ZEDEKIAH THE THIRD, AND SHALLUM THE FOURTH. THE SONS OF JEHOIAKIM WERE HIS SON JECONIAH AND HIS SON ZEDEKIAH. AND THE SONS OF JECONIAH, THE CAPTIVE, WERE SHEALTIEL HIS SON, MALCHIRAM, PEDAIAH, SHENAZZAR, JEKAMIAH, HOSHAMA, AND NEDABIAH. THE SONS OF PEDAIAH WERE ZERUBBABEL AND SHIMEI. THE SONS OF ZERUBBABEL WERE MESHULLAM AND HANANIAH, AND SHELOMITH WAS THEIR SISTER; ALSO HASHUBAH, OHEL, BERECHIAH, (HASARIAH) [HASADIAH], JUSHABHESED: FIVE (from after the exile). AND THE SONS OF HANANIAH WERE (PELITIA) [PELATIAH] AND JESHAIAH. AND THE SONS OF &lt; JESHAIAH &gt;: REPHAIAH; THE SONS OF &lt; REPHAIAH &gt;: ARNAN; THE SONS OF &lt; ARNAN &gt;: OBADIAH; THE SONS OF &lt; OBADIAH &gt;: SHECANIAH; THE SONS OF SHECANIAH: SHEMAIAH. THE SONS OF SHEMAIAH WERE HATTUSH, IGAL, [BARIAH], NEARIAH, AND SHAPHAT: SIX. THE SONS OF NEARIAH WERE ELIOENAI, HIZKIAH, AND AZRIKAM: THREE. AND THE SONS OF ELIOENAI WERE HODAVIAH, ELIASHIB, PELAIAH, AKKUB, JOHANAN, DELAIAH, AND ANANI: SEVEN. Now up to here the Scripture has given [you] detail. Who is Anani? This is the Messianic [King], as stated (in Dan. 7:13): AS I WAS LOOKING ON (IN A VISION AT NIGHT) [IN THE NIGHT VISIONS], BEHOLD, ALONG WITH ANANI84*The Masoretic Text vocalizes ‘anani* as *‘anane*, which means “clouds.” OF &lt; HEAVEN, ONE LIKE A HUMAN BEING &gt;…. What is the meaning of the SEVEN (in I Chron. 3:24)? [What is] that which is written about the Messiah? That which is stated (in Zech. 4:10): FOR WHOEVER HAS DESPISED THE DAY OF SMALL THINGS SHALL REJOICE TO SEE THE PLUMMET IN THE HAND OF ZERUBBABEL, &lt; EVEN &gt; SEVEN: (BEHOLD), [THESE ARE] THE EYES ('*ene*) OF THE LORD. THEY ROAM AROUND ALL THE EARTH. It is therefore stated (in Zech. 4:7): WHO ARE YOU, O GREAT MOUNTAIN, BEFORE ZERUBBABEL? BECOME LEVEL GROUND. This is what is written about him (in Is. 11:4): SO HE SHALL JUDGE THE POOR WITH RIGHTEOUSNESS AND DECIDE WITH EQUITY &lt; FOR THE MEEK (*'anawi*) OF THE EARTH &gt;….

### Midrash: Midrash Tanchuma Buber, Toldot 20:2

Midrash: Midrash Tanchuma Buber, Terumah 6:2Another interpretation (of Exod. 25:3): AND THIS IS THE PRIESTLY SHARE…: [GOLD, SILVER, AND BRONZE]. GOLD corresponds to the kingdom of Babylon, concerning which is written (in Dan. 2:38): YOU (Nebuchadnezzar) ARE THE HEAD OF GOLD.21*Tanh*., Exod. 7:7; cf. Exod. R. 35:5; above, 3:15. SILVER: This denotes the kingdom of Media, concerning which is written (in Esth. 3:9): THREE THOUSAND TALENTS OF SILVER.22*The money was to be Haman’s payment into the treasury of the king of the Persians and Medes.* AND BRONZE: This denotes the kingdom of Greece, which was the least of them all. (Exod. 25:5:) REDDENED (rt.: 'DM) RAM SKINS. This denotes the kingdom of Edom, as stated (in Gen. 25:25): THE FIRST (i.e., Esau) CAME FORTH RUDDY (rt: 'DM).23*See also above, Gen. 8:4.* The Holy One said: Although you have seen these four kingdoms exalting over you, by your life, I am producing salvation for you out of the midst of slavery. What is written next (in Exod. 25:6)? OIL FOR LIGHTING (*ma'or*). What is the meaning of LIGHTING? This denotes the Messianic (*Mashiah*) King, as stated (in Ps. 132:17): THERE I WILL MAKE A HORN SPROUT FOR DAVID; [I HAVE PREPARED A LAMP FOR MY ANOINTED ONE (*Mashiah*)].24*Below, 8:6.* When Daniel saw these [four] kingdoms, he was afraid. It is so stated (in Dan. 7:15): AS FOR ME, DANIEL, MY SPIRIT WAS DISTURBED &lt;WITHIN ME; AND THE VISION OF MY HEAD ALARMED ME&gt;. What did Daniel see? It is simply that, when Nebuchadnezzar saw the dream, Daniel came and interpreted it for him. He said to him (in Dan. 2:38): YOU (Nebuchadnezzar) ARE THE HEAD OF GOLD. (Dan. 2:32:) &lt;THE HEAD OF THAT STATUE WAS OF FINE GOLD;&gt; ITS BREAST AND ITS ARMS WERE OF SILVER. This &lt;silver&gt; denotes the kingdom of Babylon.25*Cf. the Oxford MS, marked, “Michael 577, no. 155”; Codex Vaticanus, Ebr*., 34; and the parallels in *Tanh*., Exod. 7:7 and Exod. R. 35:5. They all read here, “Kingdom of Media,” and identify the other kingdoms to fit this rendering. (Dan. 2:39:) BUT ANOTHER KINGDOM SHALL ARISE AFTER YOU, INFERIOR TO YOU. (Dan. 2:32:) ITS BELLY AND ITS THIGHS WERE OF BRONZE. This denotes the kingdom of Media. (Dan. 2:39, cont.:) THEN YET A THIRD KINGDOM, ONE OF BRONZE, WHICH SHALL RULE OVER THE WHOLE EARTH. (Dan. 2:33:) ITS LEGS WERE OF IRON. This denotes the kingdom of Greece. (Dan. 2:40, 42:) BUT THE FOURTH KINGDOM SHALL BE AS STRONG AS IRON&lt;….&gt; {AND ITS} [THE] FEET26*The Masoretic Text renders, “AND THE TOES OF THE FEET.”* WERE PARTLY {OF} IRON AND PARTLY {OF} CLAY. This is Edom. Why was it likened to iron and clay? Our masters have said: This wicked kingdom is going to use clay coinage.

### Midrash: Midrash Tanchuma Buber, Terumah 6:2

Midrash: Pirkei DeRabbi Eliezer 32:11**THE DEATH OF SARAH AND THE STORY OF ISAAC AND REBECCA**   
SIX (people) were called by their names before they were created, and they are: Isaac, Ishmael, Moses, Solomon, Josiah, and King Messiah.

### Midrash: Pirkei DeRabbi Eliezer 32:11

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# Pv 3:25

Não terá medo da calamidade repentina nem da ruína que atinge os ímpios,

My son, do not forget my teaching,<br>But let your mind retain my commandments;

Commentary: Rashi on Proverbs 3:25:1**or of the darkness** when it comes upon the wicked.

### Commentary: Rashi on Proverbs 3:25:1

Midrash: Esther Rabbah 7:13**“After these matters, King Aḥashverosh promoted Haman son of Hamedata the Agagite, and he raised him up and set his seat above all the princes who were with him” (Esther 3:1).**  
“After these matters, King Aḥashverosh promoted Haman son of Hamedata” – that is what is written: “But the wicked will perish, and the enemies of the Lord will be like the fat of rams” (Psalms 37:20). They are not fattened for their own good, but for slaughter; so was Haman only made great for his downfall. This is analogous to a person who had a filly, a donkey [the mother of the filly], and a sow. He would feed the sow without limit, and the filly and the donkey measured amounts. The filly said to the donkey: ‘What is this fool doing? We, who perform the owner’s labor, he feeds us measured amounts, and the sow that is idle, without limit.’ She [the donkey] said to her [the filly]: ‘The time will come and you will witness its downfall, as they are not feeding it more for its benefit, but rather, to its detriment.’ When the calends1*The first day of the Roman month, which was often a feast day.* arrived, they immediately took the sow and slaughtered it. They began placing barley before the daughter of the donkey, and she blew on it and wouldn’t eat. Her mother said to her: ‘My daughter, it is not the food that causes it, but rather the idleness causes it,’ as it is written: “He set his seat above all the princes who were with him” – therefore, “they hanged Haman” (Esther 7:10).

### Midrash: Esther Rabbah 7:13

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# Lv 19:2

"Diga o seguinte a toda comunidade de Israel: Sejam santos porque eu, o Senhor, o Deus de vocês, sou santo.

<a href="/topics/the-tetragrammaton" class="namedEntityLink" data-slug="the-tetragrammaton">יהוה</a> spoke to Moses, saying:

Targum: Targum Jonathan on Leviticus 19:2 And the Lord spake with Mosheh, saying:

### Targum: Targum Jonathan on Leviticus 19:2

Targum: Onkelos Leviticus 19:2Adonoy spoke to Moshe, saying:

### Targum: Onkelos Leviticus 19:2

Targum: Onkelos Leviticus 19:2Adonoy spoke to Moshe, saying:

### Targum: Onkelos Leviticus 19:2

Targum: Targum Jonathan on Leviticus 19:2 And the Lord spake with Mosheh, saying:

### Targum: Targum Jonathan on Leviticus 19:2

Commentary: Tur HaArokh, Leviticus 19:2:1 קדושים תהיו, ”you shall be holy;” Our sages in *Torat Kohanim* state that this was one of the portions of the Torah which was read out in public once every seven years on *Sukkot* on the occasion of “*hakhel,*” the public reading of the Torah by the King before the assembled nation, men women and children (compare Deuteronomy 31,10, the penultimate of the 613 commandments). The reason was that it contains so many of the basic laws of the Torah, such as the laws about offering personal voluntary peace-offerings, the penalty for disregarding the laws abut incest and sexual mores. We must understand that holiness can only develop as a result of abstaining from all the items that the Torah has described as an abomination in the eyes of *Hashem.*  
 Nachmanides writes that he has examined the wording in his edition of the *Torat* Kohanim, and has not found anything spelled out there about being especially פרוש, i.e. keeping one’s distance from the subject covered by sexual mores, but that we are to be generally פרושים, discreet, and discriminating in our conduct, as a result of which holiness will develop. [My edition of the *Torat Kohanim*, printed in *Torah Shleymah* bears out what Nachmanides writes. Ed.] G’d is quoted as saying: “just as I keep apart (from contact with what is unbecoming, so shall you keep yourself apart from contact with matters that are unbecoming for you.” It follows that the subject of פרישות includes abstaining and keeping one’s distance from all the subject matter mentioned in the Talmud as subject to such warnings by our sages.   
 Nachmanides uses as an example the fact that whereas on the one hand, the Torah has permitted sexual intercourse, it imposed limitations with whom such sexual intercourse may be indulged in, similarly, it has also permitted the eating of foods which are palatable and non poisonous, but has imposed limitations in forbidding Jews foods which gentiles clearly enjoy without apparent harmful effects. Holiness, if aspired to, is therefore possible by imposing upon oneself restrictions and not considering everything that has not been expressly forbidden as permitted, but to train oneself to be moderate in enjoying the material attractions the world has to offer. These attractions may be enjoyed when they are intended to make the performance of a commandment more meaningful both esthetically and artistically, for instance. A person intent on attaining a level of holiness would not seek out such attractions for their own sake. [When someone loves silver trinkets and collects them, this does not further his path to attaining holiness, although he did not do something forbidden. If, however, he indulges his whim by buying beautiful *ethrog* boxes, *mezuzah* housings, *kiddush* cups, etc., then he may at one and the same time indulge his sense of what is esthetically beautiful, and come closer to attaining degree of holiness.  
 Our sages, in limiting the frequency of marital relations with one’s wife even, suggested that a Torah scholar limit himself to such marital intercourse once a week, while an ordinary uneducated worker is allowed to indulge in such activity more often. (Compare *Chagigah* 18, *Berachot,* 22 and other places in the Talmud) Nachmanides points out that it is possible not to violate a single one of the 613 commandments in the Torah and still not only to remain far from “holy,” but to continue to be a gross and uncouth individual, eating to excess, drinking to excess, indulging in legally permitted sex at every opportunity, etc.  
 If the ideal of a Torah personality could be the result of merely not violating any of the 613 commandments, Moses would not have had to write in Deut. 6,18 ועשית הישר והטוב בעיני ה', “do what is fair and good in the eyes of *Hashem.”* In *halachic* parlance, our approach to life should be to act לפנים משורת הדין, “to stay well within what is allowable legally.” The meaning of the dictate in our verse therefore is:

### Commentary: Tur HaArokh, Leviticus 19:2:1

Commentary: Ramban on Leviticus 19:2:1SPEAK UNTO ALL THE CONGREGATION OF THE CHILDREN OF ISRAEL. Our Rabbis have already said1*Torath Kohanim at beginning of Seder Kedoshim*. Quoted also in Rashi. that this section was addressed to the full assembly [of all Israel] because most of the fundamental principles of the Torah are dependent on it,2*Mizrachi on Rashi offers two explanations of this text: (a) Since the laws of this chapter are so fundamental, it was necessary for all the congregation to be present, so that if a doubt arises in anyone’s mind as to precisely what Moses said, the other people can easily clarify it to him, which would not have been the case if the laws of this section were not declared to the full assembly. (b) Since these laws are so fundamental, men, women, and children were all present when Moses addressed them, whereas in the other sections of the Torah only the elders and the men were present.* this being the reason for the expression, *speak unto all the congregation of the children of Israel*. This section, however, was mentioned here in [the book of] *Torath Kohanim*3*Literally: “the Law of the Priests,” which is another name for the Book of Vayikra, or Leviticus. In other words, since the laws of this section are so fundamental to the entire congregation of Israel, why were they placed in the book which is essentially devoted to the laws of the priests and the offerings? The answer follows in the text.* because it contains laws concerning the thanks-offering,4*The Tur, quoting the language of Ramban, writes: “peace-offerings.” That is correct, since the following verses [5-8] refer only to the peace-offerings, and not the thanks-offering. There are important differences between them. A thanks-offering may be eaten only on the same day that it was slaughtered until midnight, whilst a peace-offering could be eaten for two days and the intervening night. Therefore Verses 6 and 7, speaking of permission to eat the offering for two days, could not possibly refer to the thanks-offering.* and also because it states the punishments5*Further, Chapter 20.* He commanded us to execute on those who do the abominable deeds mentioned [in the preceding sections], as well as [those for] the forbidden sexual relationships. These subjects have been included in this book [of *Torath Kohanim*] for the reason that we have written at the beginning of this book.6*See Ramban’s introduction to this book where he writes: “As a result of mentioning these laws, He warned afterwards about forbidden sexual relationships etc.”*

### Commentary: Ramban on Leviticus 19:2:1

Commentary: Rashbam on Leviticus 19:2:1קדושים תהיו, seeing that most commandments are designed to sanctify you and to be observed by you.

### Commentary: Rashbam on Leviticus 19:2:1

Commentary: Ibn Ezra on Leviticus 19:2:1[UNTO ALL THE CONGREGATION OF THE CHILDREN OF ISRAEL.] The reason that Scripture states *unto all the congregation of the children of Israel* is to exclude strangers1*So Vat. Ebr.* 38. *Mikra’ot Gedolot* reads, *The reason why Scripture states unto all the congregation of the children of Israel is to include the strangers*. The reading in *Vat. Ebr.* 38 appears correct, for *unto all the congregation of the children of Israel* seems to imply that what follows only applies to the children of Israel. Furthermore, in his comments on Lev. 20:1, I.E. explicitly says that our chapter applies only to the children of Israel. By strangers I.E. means non-Jews living in Israel. See I.E. on Ex. 20:9 (Vol. 2, p. 427). since they, like the Israelites, are commanded to abstain from prohibited sexual relations.

### Commentary: Ibn Ezra on Leviticus 19:2:1

Commentary: Sforno on Leviticus 19:2:1דבר אל כל עדת...קדושים תהיו; after the presence of G’d had manifested itself among the Jewish people, sanctifying them for eternal life, as had been the meaning of the verse in Exodus 19,6 “you shall become for Me a nation of priests a holy nation,” and taking into consideration G’d’s statement in Leviticus 11,45 “I have led you out of the land of Egypt in order to be your G’d and your becoming holy,” G’d had in the meantime separated the Jewish people from impurity through the legislation concerning forbidden foods, skin eczemas, ritual impurity contracted through cohabitation with menstruant women, or women afflicted with excretions from their vaginas at times other than when they were experiencing menstruation.  
 G’d had also elaborated on other ritual contaminations contracted through sinful contact. The objective of all these parts of Torah legislation was to establish a nation that could be described as “holy,” not least of it the legislation concerning incest.  
 At this point, i.e. after achieving this “holiness,” i.e. emulating the Creator’s holiness in the maximum manner possible for creatures, the Torah spells out this objective by saying כי קדוש אני, “For I the Lord am holy;” the message is that the original intention in creating man in the image of G’d (Genesis 1,26) had already had as its declared goal for this “image” to become something constant. The Torah now proceeds to list laws which appeared on the first of the Two Tablets, whose objective it is to ensure enduring life for the Jewish people as we explained on Exodus 20,11.

### Commentary: Sforno on Leviticus 19:2:1

Commentary: Rashi on Leviticus 19:2:1דבר אל כל עדת בני ישראל SPEAK UNTO ALL THE CONGREGATION OF THE CHILDREN OF ISRAEL — This (the addition of the words כל עדת) teaches us that this section was proclaimed in full assembly because most of the fundamental teachings of the Torah are dependent on it (contained in it) (Sifra, Kedoshim, Section 1 1; Vayikra Rabbah 24:5).

### Commentary: Rashi on Leviticus 19:2:1

Commentary: Daat Zkenim on Leviticus 19:2:1 קדושים תהיו, “you shall strive to attain holiness.” The meaning of this verse is made clear in verse four where the Torah adds that “you must not turn to idols, etc;” even if the purpose of your preoccupation with idols is to understand why they are completely useless, so that you think that what you do is לשם שמים, “for the sake of heaven,” do not do so! Seeing that only the Lord is holy, there would be no point in studying other nations’ ideologies.

### Commentary: Daat Zkenim on Leviticus 19:2:1

Commentary: Siftei Chakhamim, Leviticus 19:2:1**During an assembly.** You might ask: Moshe taught the whole Torah to Israel as Rashi says in *parshas* Ki Sisa. The answer is: This *parshah* was said to them in an assembly of women and children [too] as it is written, “the entire congregation [of] Bnei Yisroel,” and [also] as it is written in *parshas* Vayeilech (Devarim 31:12), “Assemble the people — the men and the women and the infants.” But [generally], Moshe taught the men only. Another answer is: Moshe [generally] taught them in groups, one after the other, but this *parshah* was in the assembly of all Israel. The difference [of teaching in this manner] was that no one could say, “I do not accept this mitzvah because I have questions against it, and the reason I did not ask Moshe immediately is because not all Israel were present there.” Therefore, [here] all Israel were together so that no one could say this. [See *Re’m*]

### Commentary: Siftei Chakhamim, Leviticus 19:2:1

Commentary: Or HaChaim on Leviticus 19:2:1 **אל כל עדת בני ישראל, "to the whole community of the children of Israel."** *Torat Kohanim* explains why the Torah writes the words "to all." Seeing that most of the important commandments of the Torah are contained in this portion Moses addressed them to the whole nation as outlined in *Eyruvin* 54. Rabbi Eliyahu Mizrachi describes the logistics of this [seeing they did not have a public address system in those days, Ed.] as distinctly different from other occasions when Moses revealed legislation. Whereas usually the people approached Moses in group after group- "a group" meaning a בית אב,- in this instance they all approached simultaneously. This is very difficult. If the Rabbi meant that whereas usually the elders came to Moses first to be followed by the people at large in groups, Moses would have had to repeat the same lecture more than 65 times. According to the *Baraitha* in *Eyruvin* 54 Moses taught the same legislation only four times. The Talmud there describes that by the time Moses taught the legislation to the people at large, Aaron had heard it four times, etc. If Rabbi Mizrachi meant by the words "group after group," that Aaron was one group, Nadav and Avihu a second group, and the elders a third group, whereas in this instance the Israelites, the elders, Nadav and Avihu and Aaron all came at the same time, the question is why Moses used a different system when he taught all the other commandments. Why did Moses not teach all of the people these commandments 4 times? Surely if the other commandments warranted that Aaron would hear them 4 times, in this instance it was warranted that all the people hear these commandments 4 times! It would be better if they heard it each time from Moses directly than just once, and the other times only from people who themselves had heard it only from Moses. I believe there are one of two possible reasons for the manner in which Moses normally taught the Torah precepts G'd had revealed to him. 1) He wanted to accord honour to the different levels of spiritual achievements attained by his respective listeners. Accordingly, he would first honour Aaron, then his sons, followed by the elders, and finally the people at large. 2) He wanted to ensure true transmission of his words. Seeing that he taught each group of people separately, when they in turn discussed what they had learned they would be able to compare if each one remembered exactly the same. If the entire people had learned the same lesson from Moses four times in a row, there would not have been any way to compare any discrepancies due to someone's faulty memory. This is something that the listener would be well aware of. It would therefore have been better to follow the pattern of teaching the legislation separately to different groups at different times in this portion also. Why would Moses deprive Aaron of his privileged status when teaching this legislation, or, why would he deprive everyone of the chance to double-check if he heard and remembered correctly? The more important the legislation, the more important that there should be unanimity about exactly what the legislation consisted of! On the other hand, if it was appropriate to teach these commandments to all the people at the same time, why was it not appropriate to have done so with the commandments Moses revealed prior to this occasion? It appears, at least when we look at this superficially, that the Torah's departure from its norm in this case represented a change for the worse!

### Commentary: Or HaChaim on Leviticus 19:2:1

Commentary: Chizkuni, Leviticus 19:2:1דבר אל כל עדת בני ישראל, “speak to the entire congregation of the Children of Israel;” This verse teaches that this legislation was revealed to the whole people while they were all assembled. What is the reason for this? Because so many laws are contained in it that address all the people in their daily lives. Our author enumerates a synopsis of all these laws contained in the 37 verses of this chapter showing how even the Ten Commandments were repeated here also.

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 G’d had also elaborated on other ritual contaminations contracted through sinful contact. The objective of all these parts of Torah legislation was to establish a nation that could be described as “holy,” not least of it the legislation concerning incest.  
 At this point, i.e. after achieving this “holiness,” i.e. emulating the Creator’s holiness in the maximum manner possible for creatures, the Torah spells out this objective by saying כי קדוש אני, “For I the Lord am holy;” the message is that the original intention in creating man in the image of G’d (Genesis 1,26) had already had as its declared goal for this “image” to become something constant. The Torah now proceeds to list laws which appeared on the first of the Two Tablets, whose objective it is to ensure enduring life for the Jewish people as we explained on Exodus 20,11.

### Commentary: Sforno on Leviticus 19:2:1

Commentary: Ramban on Leviticus 19:2:1SPEAK UNTO ALL THE CONGREGATION OF THE CHILDREN OF ISRAEL. Our Rabbis have already said1*Torath Kohanim at beginning of Seder Kedoshim*. Quoted also in Rashi. that this section was addressed to the full assembly [of all Israel] because most of the fundamental principles of the Torah are dependent on it,2*Mizrachi on Rashi offers two explanations of this text: (a) Since the laws of this chapter are so fundamental, it was necessary for all the congregation to be present, so that if a doubt arises in anyone’s mind as to precisely what Moses said, the other people can easily clarify it to him, which would not have been the case if the laws of this section were not declared to the full assembly. (b) Since these laws are so fundamental, men, women, and children were all present when Moses addressed them, whereas in the other sections of the Torah only the elders and the men were present.* this being the reason for the expression, *speak unto all the congregation of the children of Israel*. This section, however, was mentioned here in [the book of] *Torath Kohanim*3*Literally: “the Law of the Priests,” which is another name for the Book of Vayikra, or Leviticus. In other words, since the laws of this section are so fundamental to the entire congregation of Israel, why were they placed in the book which is essentially devoted to the laws of the priests and the offerings? The answer follows in the text.* because it contains laws concerning the thanks-offering,4*The Tur, quoting the language of Ramban, writes: “peace-offerings.” That is correct, since the following verses [5-8] refer only to the peace-offerings, and not the thanks-offering. There are important differences between them. A thanks-offering may be eaten only on the same day that it was slaughtered until midnight, whilst a peace-offering could be eaten for two days and the intervening night. Therefore Verses 6 and 7, speaking of permission to eat the offering for two days, could not possibly refer to the thanks-offering.* and also because it states the punishments5*Further, Chapter 20.* He commanded us to execute on those who do the abominable deeds mentioned [in the preceding sections], as well as [those for] the forbidden sexual relationships. These subjects have been included in this book [of *Torath Kohanim*] for the reason that we have written at the beginning of this book.6*See Ramban’s introduction to this book where he writes: “As a result of mentioning these laws, He warned afterwards about forbidden sexual relationships etc.”*

### Commentary: Ramban on Leviticus 19:2:1

Commentary: Rashbam on Leviticus 19:2:1קדושים תהיו, seeing that most commandments are designed to sanctify you and to be observed by you.

### Commentary: Rashbam on Leviticus 19:2:1

Commentary: Siftei Chakhamim, Leviticus 19:2:1**During an assembly.** You might ask: Moshe taught the whole Torah to Israel as Rashi says in *parshas* Ki Sisa. The answer is: This *parshah* was said to them in an assembly of women and children [too] as it is written, “the entire congregation [of] Bnei Yisroel,” and [also] as it is written in *parshas* Vayeilech (Devarim 31:12), “Assemble the people — the men and the women and the infants.” But [generally], Moshe taught the men only. Another answer is: Moshe [generally] taught them in groups, one after the other, but this *parshah* was in the assembly of all Israel. The difference [of teaching in this manner] was that no one could say, “I do not accept this mitzvah because I have questions against it, and the reason I did not ask Moshe immediately is because not all Israel were present there.” Therefore, [here] all Israel were together so that no one could say this. [See *Re’m*]

### Commentary: Siftei Chakhamim, Leviticus 19:2:1

Commentary: Ibn Ezra on Leviticus 19:2:1[UNTO ALL THE CONGREGATION OF THE CHILDREN OF ISRAEL.] The reason that Scripture states *unto all the congregation of the children of Israel* is to exclude strangers1*So Vat. Ebr.* 38. *Mikra’ot Gedolot* reads, *The reason why Scripture states unto all the congregation of the children of Israel is to include the strangers*. The reading in *Vat. Ebr.* 38 appears correct, for *unto all the congregation of the children of Israel* seems to imply that what follows only applies to the children of Israel. Furthermore, in his comments on Lev. 20:1, I.E. explicitly says that our chapter applies only to the children of Israel. By strangers I.E. means non-Jews living in Israel. See I.E. on Ex. 20:9 (Vol. 2, p. 427). since they, like the Israelites, are commanded to abstain from prohibited sexual relations.

### Commentary: Ibn Ezra on Leviticus 19:2:1

Commentary: Tur HaArokh, Leviticus 19:2:1 קדושים תהיו, ”you shall be holy;” Our sages in *Torat Kohanim* state that this was one of the portions of the Torah which was read out in public once every seven years on *Sukkot* on the occasion of “*hakhel,*” the public reading of the Torah by the King before the assembled nation, men women and children (compare Deuteronomy 31,10, the penultimate of the 613 commandments). The reason was that it contains so many of the basic laws of the Torah, such as the laws about offering personal voluntary peace-offerings, the penalty for disregarding the laws abut incest and sexual mores. We must understand that holiness can only develop as a result of abstaining from all the items that the Torah has described as an abomination in the eyes of *Hashem.*  
 Nachmanides writes that he has examined the wording in his edition of the *Torat* Kohanim, and has not found anything spelled out there about being especially פרוש, i.e. keeping one’s distance from the subject covered by sexual mores, but that we are to be generally פרושים, discreet, and discriminating in our conduct, as a result of which holiness will develop. [My edition of the *Torat Kohanim*, printed in *Torah Shleymah* bears out what Nachmanides writes. Ed.] G’d is quoted as saying: “just as I keep apart (from contact with what is unbecoming, so shall you keep yourself apart from contact with matters that are unbecoming for you.” It follows that the subject of פרישות includes abstaining and keeping one’s distance from all the subject matter mentioned in the Talmud as subject to such warnings by our sages.   
 Nachmanides uses as an example the fact that whereas on the one hand, the Torah has permitted sexual intercourse, it imposed limitations with whom such sexual intercourse may be indulged in, similarly, it has also permitted the eating of foods which are palatable and non poisonous, but has imposed limitations in forbidding Jews foods which gentiles clearly enjoy without apparent harmful effects. Holiness, if aspired to, is therefore possible by imposing upon oneself restrictions and not considering everything that has not been expressly forbidden as permitted, but to train oneself to be moderate in enjoying the material attractions the world has to offer. These attractions may be enjoyed when they are intended to make the performance of a commandment more meaningful both esthetically and artistically, for instance. A person intent on attaining a level of holiness would not seek out such attractions for their own sake. [When someone loves silver trinkets and collects them, this does not further his path to attaining holiness, although he did not do something forbidden. If, however, he indulges his whim by buying beautiful *ethrog* boxes, *mezuzah* housings, *kiddush* cups, etc., then he may at one and the same time indulge his sense of what is esthetically beautiful, and come closer to attaining degree of holiness.  
 Our sages, in limiting the frequency of marital relations with one’s wife even, suggested that a Torah scholar limit himself to such marital intercourse once a week, while an ordinary uneducated worker is allowed to indulge in such activity more often. (Compare *Chagigah* 18, *Berachot,* 22 and other places in the Talmud) Nachmanides points out that it is possible not to violate a single one of the 613 commandments in the Torah and still not only to remain far from “holy,” but to continue to be a gross and uncouth individual, eating to excess, drinking to excess, indulging in legally permitted sex at every opportunity, etc.  
 If the ideal of a Torah personality could be the result of merely not violating any of the 613 commandments, Moses would not have had to write in Deut. 6,18 ועשית הישר והטוב בעיני ה', “do what is fair and good in the eyes of *Hashem.”* In *halachic* parlance, our approach to life should be to act לפנים משורת הדין, “to stay well within what is allowable legally.” The meaning of the dictate in our verse therefore is:

### Commentary: Tur HaArokh, Leviticus 19:2:1

Midrash: Midrash Tanchuma, Kedoshim 2:1(Lev. 19:2:) “You shall be holy, for I am holy.” The Holy One, blessed be He, said to Israel, “Before I created My world, the ministering angels praised My name through you and sanctified Me through you by saying (in I Chron. 16:36), ‘Blessed is the Lord God of Israel from everlasting to everlasting.’” When the first Adam was created, the angels said, “Master of the world, is this the one in whose name we are praising You?” He told them, “No. This person is a thief, since it is stated (of him in Gen. 3:17), ‘and you ate of the tree.’” [When] Noah came, they said to Him (i.e., to the Holy One, blessed be He), “Is this the one?” He told them, “[No]. This person is a drunkard, since it is stated (of him in Gen. 9:21), ‘Then he drank of the wine [and became drunk].’” [When] Abraham came, they said to Him, “Is this the one?” He told them, “This is a stranger (*ger*), from which Yishmael came out.” [When] Isaac came, they said to Him, “Is this the one?” He told them, “This one loves My enemy, as stated (in Gen. 25:28), ‘Now Isaac loved Esau.’” When Jacob came, they said to Him, “Is this the one?” He told them, “Yes, for so it says (in Gen. 35:10), ‘God said to him, “Your name shall no longer be Jacob, but your name shall be Israel.”’ So all Israel was called by his name.” At that time the Holy One, blessed be he, sanctified them because of His name, as stated (in Is. 49:3), “Israel, in whom I will be glorified.” The Holy One, blessed be He, said to him, “Since you were sanctified for My name before I created My world, be holy as I am holy.” It is so stated (in Lev. 19:2), “[You shall be holy,] because I am holy.” To what is the matter comparable? To a king who betrothed a wife. He said to her, “Because you have been betrothed (literally, sanctified) to my name, I am a king and you, a queen. Just as it (i.e., my name) is an honor for me, so it is an honor for you. Why? Because you are my wife.” Thus the Holy One, blessed be He, said to Moses, “Go and sanctify (i.e., go and betroth) Israel,” as stated (in Exod. 19:10), “and sanctify (rt.: *qdsh*) them today and tomorrow.” The Holy One, blessed be He, sanctified them and said to them (in Exod. 19:6), “But you shall be for Me a kingdom of priests, a holy (rt.: *qdsh*) nation.” Why? (Lev. 19:2:) “Because I the Lord am holy.” And you also shall be sanctified (rt.: *qdsh*) just as you have sanctified Me, as stated (in Lev. 19:2) “Speak unto the whole congregation of the Children of Israel, and say unto them, ‘You shall be holy (rt.: *qdsh*).’” The Holy One, blessed be He, said unto them, “If you are worthy, you shall be called a congregation of holy ones (rt.: *qdsh*); [but if] you are unworthy, you shall be called an evil congregation, as stated (Numb. 14:27) ‘How long shall this evil congregation?’”

### Midrash: Midrash Tanchuma, Kedoshim 2:1

Midrash: Pirkei DeRabbi Eliezer 51:1**THE NEW HEAVENS AND EARTH**   
RABBAN GAMALIEL said: Just as the New Moons are renewed and sanctified in this world, so will Israel be sanctified and renewed in the future world just like the New Moons, as it is said, "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy" (Lev. 19:2). The sages say: The heavens and the earth are destined to pass away and to be renewed. What is written concerning them? "And all the host of the heaven shall be dissolved, and the heavens shall be rolled together as a scroll" (Isa. 34:4). Just as when a man reads in a scroll of the Torah and he rolls it, and again he opens it to read therein and he rolls it (together), likewise in the future will the Holy One, blessed be He, roll together the heavens like a scroll, as it is said, "And the heavens shall be rolled together as a scroll" (*ibid.*); "And the earth shall wax old like a garment" (Isa. 51:6); just as a man spreads out his garment and folds it up, and again he unfolds it || and puts it on and renews it (thereby), likewise the Holy One, blessed be He, in the future will fold up the earth and again will He spread it out and put it in its place like a garment, as it is said. "And the earth shall wax old like a garment" (*ibid.*).

### Midrash: Pirkei DeRabbi Eliezer 51:1

Midrash: Midrash Tanchuma Buber, Kedoshim 6:1(Lev. 19:2:) YOU SHALL BE HOLY. R. Pinhas bar Hama the Priest said: R. Reuben said: What is the meaning of that which is written (in Ezek. 3:12): AND AFTER ME19*This translation follows the interpretation of the midrash. A more traditional translation would be BEHIND ME.* I HEARD A GREAT ROARING SOUND. What is the meaning of AFTER ME ('HRY)?20*Tanh*., Lev. 7:6; also above, Exod. 4:13. After ('HRY) I and my friends praised him, I heard the ministering angels, as they praised him and said (ibid., cont.): BLESSED BE THE GLORY OF THE LORD FROM HIS PLACE. It also says (in Job 38:7): WHEN THE MORNING STARS (i.e., the seed of Jacob)21*This interpretation of THE MORNING STARS is explicit in the parallel passage of Gen. R. 65:21, which explains that Jacob’s offspring are likened to stars in Dan. 12:3. See also the much fuller parallel in Tanh*., Lev. 7:6. SANG TOGETHER, then (ibid., cont.:) ALL THE CHILDREN OF GOD (i.e., all the angels) SHOUTED FOR JOY. R. Mani said: Let not the recitation of the Shema be trivial in your eyes because there are two hundred forty-eight words in it,22*The number includes the response after the first line of the Shema (cited below) plus the three preliminary words with which one precedes the Shema when praying in private, i.e., El melekh ne’eman* (“God is a faithful king”). corresponding to &lt; the number of &gt; parts that are in a human being; and out of them &lt; comes &gt; BLESSED BE THE NAME OF HIS GLORIOUS MAJESTY FOREVER AND EVER.23*This blessing is the liturgical response to the first line of the Shema.* The Holy One said: If you have kept what is mine in reciting it properly, I will also keep what is yours. Therefore, David offered praise24*Rt.: QLS;* cf. Gk.: *kalos* (“beautifully”). (in Ps. 17:8): KEEP ME AS THE PUPIL OF AN EYE. The Holy One said to him (in Prov. 4:4): KEEP MY COMMANDMENTS AND LIVE. R. Simeon ben Halafta said: To what is the matter comparable?25*Deut. R. 4:4.* To someone who &lt; lives &gt; in Galilee and has a vineyard in Judea, while someone in Judea has a vineyard in Galilee. The one who &lt; lives &gt; in Galilee goes to Judea to cultivate his vineyard. The one in Judea goes to Galilee to cultivate his vineyard. &lt; One day &gt; they meet with each another, and one said to the other: Instead of you coming to my place, keep watch over what is mine in your neighborhood; and I will keep watch over what is yours in my neighborhood. So did David say (in Ps. 17:4): KEEP ME AS THE PUPIL OF AN EYE? The Holy One said to him (in Prov. 4:4): KEEP MY COMMANDMENTS AND LIVE. Similarly the Holy One said to Israel: Keep my commandment, the commandment to recite the Shema morning and evening, and I will keep you, as stated (in Ps. 121:7): THE LORD SHALL KEEP YOU FROM ALL EVIL; HE SHALL KEEP YOUR SOUL.

### Midrash: Midrash Tanchuma Buber, Kedoshim 6:1

Midrash: Midrash Tanchuma Buber, Kedoshim 3:3(Lev. 19:2:) SPEAK UNTO THE WHOLE CONGREGATION OF THE CHILDREN OF ISRAEL. What reason did he have to speak this parashah in an assembly?9*Tanh*., Lev. 7:3; Lev. R. 24:5. Why did he not say: SPEAK UNTO THE CHILDREN OF ISRAEL, as in the rest of the parashiot,10*I.e., in Exod. 14:2, 15; 25:2; 31:13 Lev. 1:2; 4:2; 7:23, 29; 12:2; 15:2; 18:2; 23:2, 10, 24, 34; 25:2; 27:2; Numb. 5:6, 12; 6:2; 9:10; 15:2, 18, 38; 17:17 (2); 19:2; 33:51; 35:10.* rather than &lt; SPEAK &gt; UNTO THE WHOLE CONGREGATION &lt; OF THE CHILDREN OF ISRAEL &gt;? Because all of the &lt; Ten &gt; Commandments are included within it. How?

### Midrash: Midrash Tanchuma Buber, Kedoshim 3:3

Midrash: Midrash Tanchuma Buber, Kedoshim 3:2(Lev. 19:2:) SPEAK UNTO THE WHOLE CONGREGATION OF THE CHILDREN OF ISRAEL. What reason did he have to speak this parashah in an assembly?9*Tanh*., Lev. 7:3; Lev. R. 24:5. Why did he not say: SPEAK UNTO THE CHILDREN OF ISRAEL, as in the rest of the parashiot,10*I.e., in Exod. 14:2, 15; 25:2; 31:13 Lev. 1:2; 4:2; 7:23, 29; 12:2; 15:2; 18:2; 23:2, 10, 24, 34; 25:2; 27:2; Numb. 5:6, 12; 6:2; 9:10; 15:2, 18, 38; 17:17 (2); 19:2; 33:51; 35:10.* rather than &lt; SPEAK &gt; UNTO THE WHOLE CONGREGATION &lt; OF THE CHILDREN OF ISRAEL &gt;? Because all of the &lt; Ten &gt; Commandments are included within it. How?

### Midrash: Midrash Tanchuma Buber, Kedoshim 3:2

Midrash: Midrash Tanchuma Buber, Kedoshim 4:1[Another interpretation (of Lev. 19:2:) SPEAK UNTO THE WHOLE CONGREGATION OF THE CHILDREN OF ISRAEL,] &lt; AND SAY UNTO THEM: &gt; YOU SHALL BE HOLY, BECAUSE I&lt; , THE LORD YOUR GOD, &gt; AM HOLY. The Holy One said to them: Be holy just as I am holy in every respect.11*Tanh*., Gen. 1:7; Lev. 7:4; above, Gen. 1:7. See what is written (in Josh. 24:19): FOR HE IS A HOLY GOD (in the plural).12*The words, HOLY and GOD, are both plural in the Hebrew.* What is the meaning of FOR HE IS A HOLY GOD (in the plural)? This verse &lt; provides &gt; an opening for the heretics (*minim*), in that he seems like two powers.13*Alan F. Segal, Two Powers in Heaven: Early Rabbinic Reports about Christianity and Gnosticism* (“Studies in Judaism in Late Antiquity,” 25; Leiden: Brill, 1977), p. 121. The heretics asked R. Simlay: What is the meaning of FOR HE IS HOLY GOD?14*See above, Tanh.* (Buber), Gen. 1:7; and the parallels listed there. Do you not say that he is one power? See, here are &lt; at least &gt; two powers. He said to them: You idiots! [See what is written: FOR HE IS A HOLY GOD (in the plural). You would say: They are &lt; at least &gt; two powers, [for why are GOD and HOLY plural?] R. Berekhyah said in the name of R. Abba: What is the meaning of HE IS A HOLY &lt; GOD &gt; (with HOLY in the plural)? That he is holy in all categories of holiness. How? R. Aha bar Hanina said: His speech is in holiness, as stated (in Ps. 60:8 [6]): GOD SPOKE IN HIS HOLINESS (i.e., in the Holy Place, the Temple). His way is in holiness, as stated (in Ps. 77:14 [13]): YOUR WAY, O GOD, IS IN HOLINESS (i.e., in the Holy Place). He is seen in holiness, as stated (in Ps. 63:3 [2]): SO I HAVE BEHELD YOU IN HOLINESS, (i.e., in the Holy Place). His praise15*Gk.: kalos* (“beautifully”). is in holiness, as stated (in Exod. 15:11): WHO IS LIKE YOU, GLORIOUS IN HOLINESS? The uncovering of his arm is in holiness, as stated (in Is. 52:10): THE LORD HAS UNCOVERED &lt; HIS ARM OF HOLINESS &gt;. Ergo (in Josh. 24:19) HE IS A HOLY GOD (with HOLY in the plural), because he is holy in all categories of holiness.

### Midrash: Midrash Tanchuma Buber, Kedoshim 4:1

Midrash: Midrash Tanchuma Buber, Kedoshim 5:1(Lev. 19:2:) YOU SHALL BE HOLY. Why? (*Ibid*., cont.:) BECAUSE I&lt; , THE LORD YOUR GOD, &gt; AM HOLY; for I have made you cling to my loins, as stated (in Jer. 13:11): FOR, AS THE GIRDLE CLINGS UNTO ONE'S LOINS, &lt; SO I HAVE MADE ALL THE HOUSE OF ISRAEL AND ALL THE HOUSE OF JUDAH CLING TO ME, SAYS THE LORD &gt;.16*Tanh*., Lev. 7:5. The Holy One said to them, &lt; i.e., &gt; to Israel, I am not like flesh and blood. With a king of flesh and blood, mortals have no right to be called by his name. You yourself know that, when someone wants to accuse17*Gk.: kategorein.* his fellow, he calls him Augustus18*Lat.: Augusta.* The text should read *Augustus*. See Jastrow, s.v., *Agusta (‘GWST’)*. so-and-so; and there is no life for him. But Israel is called by the name of the Holy One. He is called God; and he has called Israel gods, as stated (in Ps. 82:6): I SAID: YOU ARE GODS. He is called wise, as stated (in Job 9:4): ONE WISE OF HEART AND MIGHTY IN STRENGTH; and he has called Israel wise, as stated (in Deut. 4:6): SURELY THIS GREAT NATION IS A WISE AND UNDERSTANDING PEOPLE. God is called beloved, as stated (in Cant. 5:10): MY BELOVED IS BRIGHT AND RUDDY; and he has called them beloved, as stated (Cant. 5:1): EAT, FRIENDS, AND DRINK TO EXCESS, BELOVED ONES. He is called chosen, as stated (in Cant. 5:15): STATELY (literally: CHOSEN) AS THE CEDARS; and he has called them chosen, as stated (in Deut. 7:6): [THE LORD YOUR GOD] HAS CHOSEN YOU. He is called pious, as stated (in Jer. 3:12): FOR [I] AM PIOUS, SAYS THE LORD; and he has called them pious, as stated (in Ps. 50:5): GATHER TO ME, MY PIOUS ONES. He is called holy, as stated (in Is. 6:3): HOLY, HOLY, HOLY IS THE LORD OF HOSTS; and he has called Israel holy, [as stated (in Lev. 19:2): YOU SHALL BE HOLY.] The Holy One said: In this world you have been called holy, but in the world to come (according to Is. 4:3): AND IT SHALL COME TO PASS THAT THE ONE WHO IS LEFT IN ZION AND WHO REMAINS IN JERUSALEM SHALL BE CALLED HOLY.

### Midrash: Midrash Tanchuma Buber, Kedoshim 5:1

Midrash: Midrash Tanchuma, Kedoshim 9:1(Lev. 19:2:) “You shall be holy.” This text is related (to Ps. 20:3), “May He send you help from the sanctuary and sustain you from Zion.” From the sanctuary (*qdsh*) [means] from the holiness (rt.: *qdsh*) of the works that are in you; and [sustain you] from Zion (*mtsywn*) [means] [from the marker (*tsywn*)] of the works that are in you.28*M. Pss. 20:5.* R. Berekhyah said, “There was a story in our village about a certain spirit who dwelt by the spring.29*Lev. R. 24:3.* Another spirit came to attack30*Lahizdawweg*, from the root *Zug*. The word also has implications of mating. Cf. the Gk.: *zeugos*, i.e., “a team of beasts,” and then “a married couple.” Cf. also the Latin: *conjugium*, from *jugum.* it and sought to get it away from there. There was also there a certain saint whose name was Jose the man of Zaythor. The first spirit appeared to him. It said to him, ‘Rabbi, look at how many years I have been situated here; yet neither at noon nor at night nor during the day have I harmed [any] mortal. But now this spirit has come upon me from another place and wants to get me away from here in order to harm mortals.’ He said to it, ‘What shall we do?’ It said to him, ‘Take your staves and your scythes, and go out against it at the noon hour. Then say, “Ours has won! Ours is winning!” And it will run away.’ They did so and drove it away from there.” They used to say, “They did not move from here until they saw, as it were, a clot of blood floating on the water.” When the sages heard about the matter, they said, “If something which was not created with a need for assistance, needs assistance and support, how much the more so in the case of people.” David, therefore, said (in Ps. 20:3), “May He send you help from the sanctuary.”

### Midrash: Midrash Tanchuma, Kedoshim 9:1

Midrash: Midrash Tanchuma Buber, Kedoshim 3:1(Lev. 19:2:) SPEAK UNTO THE WHOLE CONGREGATION OF THE CHILDREN OF ISRAEL. What reason did he have to speak this parashah in an assembly?9*Tanh*., Lev. 7:3; Lev. R. 24:5. Why did he not say: SPEAK UNTO THE CHILDREN OF ISRAEL, as in the rest of the parashiot,10*I.e., in Exod. 14:2, 15; 25:2; 31:13 Lev. 1:2; 4:2; 7:23, 29; 12:2; 15:2; 18:2; 23:2, 10, 24, 34; 25:2; 27:2; Numb. 5:6, 12; 6:2; 9:10; 15:2, 18, 38; 17:17 (2); 19:2; 33:51; 35:10.* rather than &lt; SPEAK &gt; UNTO THE WHOLE CONGREGATION &lt; OF THE CHILDREN OF ISRAEL &gt;? Because all of the &lt; Ten &gt; Commandments are included within it. How?

### Midrash: Midrash Tanchuma Buber, Kedoshim 3:1

Midrash: Midrash Tanchuma Buber, Kedoshim 2:1Another interpretation (of Lev. 19:2:) YOU SHALL BE HOLY. The Holy One said to Israel: Before I created my world, the ministering angels praised my name through you and sanctified me through you by saying (in I Chron. 16:36): BLESSED IS THE LORD GOD OF ISRAEL FROM EVERLASTING TO EVERLASTING.8*Tanh*., Lev. 7:2. When the first Adam was created, the angels said: Sovereign of the World, is this the one in whose name we are praising you? He told them, [No]. This person is a thief, since it is stated (of him in Gen. 3:17): &lt; BECAUSE YOU OBEYED YOUR WIFE AND &gt; ATE OF THE TREE ABOUT WHICH I COMMANDED YOU, &lt; SAYING: DO NOT EAT OF IT. CURSED IS THE LAND BECAUSE OF YOU &gt;. &lt; When &gt; Noah came, they said to him (i.e., to the Holy One): Is this the one? He told them, [No]. This person is a drunkard, since it is stated (of him in Gen. 9:21): THEN HE DRANK OF THE WINE AND BECAME DRUNK…. &lt; When &gt; Abraham came, they said to him: Is this the one? He told them: This is a stranger (*ger*). &lt; When &gt; Isaac came, they said to him: Is this the one? He told them: This one loves my enemy, as stated (in Gen. 25:28): NOW ISAAC LOVED ESAU. When Jacob came, they said to him: Is this the one? He told them, Yes, for so it says (in Gen. 35:10): GOD SAID TO HIM: YOUR NAME SHALL NO LONGER BE JACOB, BUT YOUR NAME SHALL BE ISRAEL…. So all Israel was called by his name. At that time the Holy One, Blessed be He, sanctified them because of his name, as stated (in Is. 49:3): ISRAEL, IN WHOM I WILL BE GLORIFIED. The Holy One said to him: Since you were sanctified for my name before I created my world, Be holy as I am holy. It is so stated (in Lev. 19:2:) YOU SHALL BE HOLY, BECAUSE I, THE LORD YOUR GOD, AM HOLY. To what is the matter comparable? To a king who betrothed a wife. He said to her because you have been betrothed (literally: sanctified) to my name, I am a king and you, a queen. Just as it (i.e., my name) is an honor for me, so it is an honor for you. Why? Because you are my wife. Thus the Holy One said to Moses. Go and sanctify (i.e., go and betroth) Israel, as stated (in Exod. 19:10): GO UNTO THE PEOPLE AND SANCTIFY (rt.: *QDSh*) THEM TODAY AND TOMORROW. {The Holy One sanctified them} [He sanctified them. The Holy One came] and said to them (in Exod. 19:6): BUT YOU SHALL BE FOR ME A KINGDOM OF PRIESTS, A HOLY (rt.: *QDSh*) NATION. Why? (Lev. 19:2:) BECAUSE… I AM HOLY. And you also shall be sanctified (rt.: *QDSh*) just as you have sanctified me, as stated (in Lev. 19:2) SPEAK UNTO THE WHOLE CONGREGATION OF THE CHILDREN OF ISRAEL, AND SAY UNTO THEM: YOU SHALL BE HOLY (rt.: *QDSh*)…. The Holy One said unto them: If you are worthy, you shall be called a congregation of saints (rt.: *QDSh*); &lt; if &gt; you are unworthy, you shall be called an evil congregation. (Numb. 14:27:) HOW LONG SHALL THIS EVIL CONGREGATION…?

### Midrash: Midrash Tanchuma Buber, Kedoshim 2:1

Midrash: Vayikra Rabbah 24:5  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:5

Midrash: Shemot Rabbah 43:5AND MOSES BESOUGHT THE LORD HIS GOD (32, 11). R. Tanhuma b. Abba began thus: Therefore He said that He would destroy them, had not Moses His chosen stood before him in the breach, to turn back His wrath (ps. 106.23). R. Hama b. Hanina said: The good advocate knows how to present his case clearly before the tribunal. Moses was one of the two advocates that arose to defend Israel and set themselves, as it were against the Holy One, blessed be He. These were Moes and Daniel. That Moses was one we deduce from: ‘Had not Moses His chosen, etc.,’ and that Daniel was the other we infer from: And I set my face unto the Lord God to seek by prayer, etc. (Dan IX, 3). These were the two men who set their face against the Attribute of strict Justice in order to plead for mercy on Israel’s behalf.

### Midrash: Shemot Rabbah 43:5

Midrash: Sifrei Bamidbar 115:1 (Bamidbar 15:37-38) "And the L-rd spoke to Moses, saying … and they shall make for themselves tzitzith": Women, too, are included (in the mitzvah of tzitzith.) R. Shimon exempts women from tzitzith, it being a time-based (only in the daytime) positive commandment, from which women are exempt, this being the principle: R. Shimon said: Women are exempt from all time-based positive commandments. R. Yehudah b. Bava said: Of a certainty, the sages exempted a woman's veil from tzitzith, and they are required in a wrap only because sometimes her husband covers himself with it. "tzitzith": "tzitzith" is something which "protrudes" ("yotzeh") somewhat. And the elders of Beth Shammai and those of Beth Hillel have already entered the upper chamber of Yonathan b. Betheira and declared: Tzitzith have no prescribed size. And they declared, similarly: A lulav has no prescribed size. "and they shall make for themselves tzitzith." I might think that one string suffices; it is, therefore, written (Devarim 22:12) "Fringes (shall you make for yourself.") How many fringes? Not fewer than three. These are the words of Beth Hillel. Beth Shammai say: Three of wool and the fourth of tcheleth (blue linen). And the halachah is in accordance with Beth Shammai. When is this so (that a minimum size is required)? In the beginning (of its attachment). But for what is left over or lopped off any size (is sufficient). (Bamidbar, Ibid.) "and they shall make for themselves tzitzith." I might think that all of it shall be tzitzith; it is, therefore, written "fringes." If "fringes," I might think all of it shall be fringes. It is, therefore, written "tzitzith." How is this (to be implemented)? That its fringes protrude from the corner (of the garment), and tzitzith from the fringes. "in the corners of their garments": I might think, even garments that are three-cornered, five-cornered, six-cornered, seven-cornered, and eight-cornered; it is, therefore, written (Devarim, Ibid.) "on the four corners of your garment," to exclude the aforementioned. And whence is it derived that pillows and covers are (also) excluded (from tzitzith)? From (Ibid.) "wherewith you cover yourself." If from there, I would think that night-clothes are also included (as requiring tzitzith). It is, therefore, written (Bamidbar, Ibid. 39) "and you shall see it" — in the daytime and not at night. And if it were intended both for day and night, it requires tzitzith. I might think that this excludes both the above and the garment of a blind man; it is, therefore, written (Bamidbar, Ibid. 39) "And it shall be for you for tzitzith" — in any event (i.e., to include a blind man). (Ibid. 38) "and they shall place on the tzitzith (on) the corner a strand of tcheleth": spun and doubled. This tells me only of the tcheleth, that it is to be spun and doubled. Whence do I derive (the same for) the white (i.e., the wool)? You derive it by induction, viz.: Since the Torah said: "place" tcheleth and "place" white, just as tcheleth is spun and doubled, so, white is spun and doubled. "and they shall place": on the place of the weaving (i.e., the corner of the garment), and not on the place of the "growing" (i.e., the strands at the corner of the garment). If he did place it on the site of the "growing," it is (nonetheless) kasher. R. Eliezer b. Yaakov includes it both on the "growing" and on the very edge of the garment, it being written "on the corners of their garments." "and they shall place on the tzitzith (on) the corner": What is the intent of this? From "and they shall make for themselves tzitzith, I might think that he should weave it (the tzitzith) together with it (the garment; it is, therefore, written "and they shall place." How so? He ties it (the tzitzith) together with it (the garment). (Ibid. 39) "And it shall be to you for tzitzith": The four tzitzith are mutually inclusive (i.e., in the absence of one there is no mitzvah), the four being one mitzvah. R. Yishmael says: They are four mitzvoth. R. Elazar b. R. Shimon says: Why is it called "tcheleth"? Because the Egyptians were "bereaved" ("nitkelu" [like "tcheleth"]) of their first-born, viz. (Shemot 12:29) "And it was in the middle of the night, that the L-rd smote every first-born, etc." Variantly: Because the Egyptians were "destroyed" ("kalu") in the Red Sea. Why is it called "tzitzith"? Because the L-rd "looked" ("hetzith") over our fathers' houses in Egypt, as it is written (Song of Songs 2:9) "The voice of My Beloved, behold, it is coming … My Beloved is like a gazelle or a young hart … Behold, He stands behind our wall, looking through the windows, peering through the lattices." R. Chanina b. Antignos says: One who fulfills the mitzvah of tzitzith, what is said of him? (Zechariah 8:23) "In these days it will happen that ten men, of all the languages of the nations will take hold of the corner (i.e., of the tzitzith) of a Jewish man, saying 'Let us go with you, for we have heard that G-d is with you!'" And one who nullifies the mitzvah of "the corner," what is said of him? (Iyyov 38:13) "to take hold of the corners of the earth and to shake the wicked from it!" R. Meir says: It is not written (Bamidbar, Ibid. 39) "And you shall see them" (the tzitzith), but "And you shall see Him." Scripture hereby apprises us that if one fulfills the mitzvah of tzitzith, it is reckoned unto him as if he beheld the face of the Shechinah. For tcheleth is reminiscent of (the color of) the sea; the sea, of the firmament; and the firmament, of the Throne of Glory, as it is written (Ezekiel 1:26) "And above the firmament that was over their heads … (28) the appearance of the likeness of the glory of the L-rd." (Bamidbar, Ibid.) "and you shall see and you shall remember": See this mitzvah and remember another mitzvah, (which is contingent upon it.) Which is that? The recitation of the Shema — But perhaps (the reference is to) one of all the other mitzvoth of the Torah. It is, therefore, written (in the section of tzitzith, Ibid. 41) "I am the L-rd your G-d," which you find to be written only in (the section of) the recitation of the Shema. "and you shall remember": Remember (i.e., recite) the section with your mouth. I might think that the section "vehaya im shamoa" (Devarim 11:13-21) should precede all of the sections. — Would you say that? The section of Shema (Devarim 6:4-9), which contains acceptance of the yoke of the kingdom of Heaven should precede "vehaya im shamoa," which contains acceptance of the yoke of mitzvoth, and "vehaya im shamoa," which obtains both in the daytime and at night, should precede the section of tzitzith ("vayomer" [Bamidbar 15:37-41]), which obtains only in the daytime. And perhaps he should recite three (sections) in the evening as he does in the daytime. It is, therefore, written (of tzitzith [Bamidbar 15:39]) "and you shall see it" — in the daytime and not at night. R. Shimon b. Yochai says: The section of Shema, which contains (the mitzvah of) learning (Torah), should precede "vehaya im shamoa," which speaks only of teaching. And "vehaya im shamoa" should precede the section of tzitzith, which is only to do (i.e., the final stage). For thus was Torah given: to learn and to teach, to keep and to do: "And you shall see it, and you shall remember (all the mitzvoth of the L-rd, and you shall do them."): Now does this not follow a fortiori, viz.: If one who fulfills the mitzvah of tzitzith, (which is only a sign and a remembrance towards the doing of mitzvoth,) is accounted as one who has fulfilled all of the mitzvoth, how much more so (is this true of) one who (actively) performs (any one of) all the mitzvoth of the Torah! "And you shall not go astray after your hearts": This is heresy, as it is written (Koheleth 7:26) "And I find more bitter than death 'the woman' (heresy), whose heart is snares and nets. Her hands are bonds. The good before G-d shall escape her." "and after your eyes": This is harlotry, as it is written (Judges 14:3) "Take her for me, for she is just in my eyes." "after which you go astray": This is idolatry, as it is written (Ibid. 8:33) "and they went astray after the ba'alim." R. Nathan says: that one not "drink" in this "cup" (i.e., his own wife), and cast his gaze at the "cup" of another. Variantly: "And you shall not go astray after your hearts and after your eyes": This teaches us that the eyes follow the heart. — But perhaps the heart follows the eyes! Would you say that? Are there not blind men who commit all the abominations in the world? What, then, is the intent of "And you shall not go astray after your hearts, etc."? That the eyes follow the heart. R. Yishmael says: "And you shall not go astray after your hearts": What is the intent of this? From (Koheleth 11:9) "Rejoice young man in your youth (… and walk in the ways of your heart"), (I would not know whether) in a way that is straight or in (any) way that you like; it is, therefore, written "And you shall not go astray after your hearts." (Ibid. 40) "So that you remember and you do (all of My mitzvoth): This equates remembering with doing. "and you shall be holy to your G-d": This refers to the holiness of all of the mitzvoth. You say the holiness of (all the) mitzvoth, but perhaps the holiness of tzitzith (is intended). — Would you say that? What is the (general) context? The holiness of all the mitzvoth. Rebbi says: The reference is to the holiness of tzitzith. You say the holiness of tzitzith, but perhaps the holiness of all the mitzvoth is intended. — (Vayikra 19:2) "Holy shall you be" already refers to the holiness of all the mitzvoth. How, then, am I to understand "and you shall be holy to your G-d"? As referring to the holiness of tzitzith — whence it is seen that tzitzith add holiness to Israel. (Ibid. 41) "I am the L-rd your G-d, who took you out of the land of Egypt.": Why is this mentioned here? So that one not say: I will take imitation-dyed threads (and attach them to my garment) as tcheleth, and who will know the difference? If (within the framework of) the measure of punishment, the lesser measure (of the L-rd) — if one sins in secret, He exposes him in public, (as He did in Egypt), then, (within the framework of) the measure of good, the greater measure (of the L-rd) — how much more so (does this hold true)! Variantly: Why is the exodus from Egypt mentioned in connection with every mitzvah? An analogy: The son of a king's loved one was taken captive. When he (the king) redeems him, he redeems him not as a son, but as a servant, so that if he (the son) does not accept his decree, he can say to him "You are my servant!" When they enter the province, he (the king) says to him: Put on my sandals and carry my things before me to the bath-house. The son begins to object, whereupon the king presents him with his writ (of servitude) and says to him: "You are my servant!" Thus, when the Holy One Blessed be He redeemed the seed of His loved one, He did not redeem them as "sons," but as servants, so that if they reject His decree He says to them: "You are My servants!" When they went to the desert, He began to decree upon them some "light" mitzvoth and some formidable ones, such as Shabbath, illicit relations, tzitzith, and tefillin, and Israel began to object — whereupon He said to them: "You are My servants! On that condition I redeemed you; on condition that I decree and you fulfill!" "I am the L-rd your G-d": Why is this stated again? Is it not already written (Shemot 20:2) "I am the L-rd your G-d who took you out of the land of Egypt"? Why state it again? So that Israel not say: Why did the L-rd command us (to do mitzvoth)? Is it not so that we do them and receive reward? We shall not do them and we shall not receive reward! As Israel said (Ezekiel 20:1) "There came to me (Ezekiel) men of the elders of Israel to make inquiry of the L-rd, and they sat before me." They said to him: A servant whose Master has sold him, does he not leave His domain? Ezekiel: Yes. They: Since the L-rd has sold us to the nations, we have left His domain. Ezekiel: A servant whose Master has sold him in order to return, does he leave His domain? (Ibid. 32-33) "And what enters your minds, it shall not be, your saying: We will be like the nations, like the families of the lands, to serve wood and stone. As I live, says the L-rd G-d. I swear to you that I will rule over you with a strong hand and with an outstretched arm and with outpoured wrath!" "with a strong hand": pestilence, as it is written (in that regard, Shemot 9:3) "Behold, the hand of the L-rd is in your cattle, etc." "with an outstretched arm": the sword, as it is written (I Chronicles 21:16) "with his (the angel's) sword drawn in his hand, stretched over Jerusalem." "and with outpoured wrath": famine. After I bring these three calamities upon you, one after the other, I will rule over you perforce!

### Midrash: Sifrei Bamidbar 115:1

Midrash: Midrash Tanchuma, Kedoshim 6:1(Lev. 19:2:) “You shall be holy.” R. Pinhas bar Hama the Priest said that R. Reuben said, “What is the meaning of that which is written (in Ezek. 3:12), ‘and I heard after me?’14*This translation follows the interpretation of the midrash. A more traditional translation would be BEHIND ME.* I heard a great roaring sound. What is the meaning of ‘after me ('hry)?’15*Tanh*., Exod. 4:13. After ('hry) I and my friends praised Him, I heard the ministering angels, as they praised Him and said (ibid., cont.), ‘Blessed be the glory of the Lord from His place.’” You should know that at the time that Moses went up above, he heard the voice of the angels praising like this. He [then] came down and taught Israel that they should say like this in a whisper, “Blessed be the name of His glorious majesty forever and ever.” R. Shmuel bar R. Nahmani said, “See what is written there (Ezekiel 1:25), ‘when they stood, their wings would droop.’ One who hears, ‘when they stood,’ would think there is sitting above. But [in fact] it is all in standing, as stated (Is. 6:2), ‘Seraphs standing above Him.’ And so does it state (Dan. 7:16), ‘I approached one of those standing.’ And so too (I Kings 22:19), ‘I saw the Lord sitting on His throne and all the host of the heavens were standing over Him.’ And what is the meaning of ‘in their standing, their wings drooped?’ From when Israel praised [God], the wings of the ministering angels drooped, [meaning] they stopped (stood) from saying praise, as they say praise with their wings.” It also says (in Job 38:7), “When the morning stars (i.e., the seed of Jacob)16*This interpretation of THE MORNING STARS is explicit in the parallel passage of Gen. R. 65:21, which explains that Jacob’s offspring are likened to stars in Dan. 12:3.* sang together, all the children of God (i.e., all the angels) shouted for joy.” R. Mani said, “Let not the recitation of the Shema be trivial in your eyes, because there are two hundred forty-eight words in it17*The number includes the response after the first line of the Shema (cited below) plus the three preliminary words with which one precedes the Shema when praying in private, i.e., El melekh ne’eman* (“God is a faithful King”). corresponding to [the number of] parts that are in a human being; and out of them [comes], ‘Blessed be the name of His glorious majesty forever and ever.’”18*This blessing is the liturgical response to the first line of the Shema.* The Holy One, blessed be He, said, “If you have kept what is Mine in reciting it properly, I will also keep what is yours.” Therefore, David offered praise19*Rt.: QLS;* cf. Gk.: *kalos* (“beautifully”). (in Ps. 17:8), “Keep me as the pupil of an eye.” The Holy One, blessed be He, said to him (in Prov. 4:4), “Keep My commandments and live.” R. Simeon ben Halafta said, “To what is the matter comparable?20*Deut. R. 4:4.* To someone who [lives] in the Galilee and has a vineyard in Judea, while someone in Judea has a vineyard in the Galilee. The one who [lives] in the Galilee goes to Judea to cultivate his vineyard. The one in Judea goes to the Galilee to cultivate his vineyard. [One day] they meet with each another, and one said to the other, ‘Instead of you coming to my place, keep watch over what is mine in your area; and I will keep watch over what is yours in my area.’” So did David say (in Ps. 17:4), “Keep me as the pupil of an eye.” The Holy One, blessed be He, said to him (in Prov. 4:4), “keep My commandments and live.” Similarly the Holy One, blessed be He, said to Israel, “Keep the commandment to recite the Shema morning and evening, and I will keep you.” So is it stated (in Ps. 121:7), “The Lord shall keep you from all evil; He shall keep your soul.”

### Midrash: Midrash Tanchuma, Kedoshim 6:1

Midrash: Vayikra Rabbah 24:2  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:2

Midrash: Vayikra Rabbah 24:3  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:3

Midrash: Vayikra Rabbah 24:4  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:4

Midrash: Vayikra Rabbah 24:6  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:6

Midrash: Vayikra Rabbah 24:8  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:8

Midrash: Vayikra Rabbah 24:9  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:9

Midrash: Vayikra Rabbah 24:7-8  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:7-8

Midrash: Midrash Tanchuma, Kedoshim 4:1(Lev. 19:2:) “You shall be holy.”7*Tanh*., Gen. 1:7. See what is written (in Josh. 24:19), “for He is a holy God (in the plural).”8*The words, HOLY and GOD, are both plural in the Hebrew.* What is the meaning of this verse? It provides an opening for the heretics (*minim*), in that it seems to them like two powers.9*See Alan F. Segal, Two Powers in Heaven: Early Rabbinic Reports about Christianity and Gnosticism* (“Studies in Judaism in Late Antiquity,” 25; Leiden: Brill, 1977), p. 121. The heretics asked R. Simlay, “What is the meaning of ‘for He is a holy God?’10*See Tanh.* (Buber), Gen. 1:7; and the parallels listed there. Do you not say that He is one power? See from this verse, that there are [at least] two powers.” He said to them, “You idiots! Had it said, ‘[for] they are holy,’ you would have spoken [well. But] it is written, ‘[for] He (in the singular).’” And [regarding] that which it says, “holy God (in the plural),” R. Berekhyah said in the name of R. Abba, “What is the meaning of ‘He is a holy [God] (with holy in the plural)?’ That He is holy in all categories of holiness.” How? R. Aha bar Hanina said, “His speech is in holiness, as stated (in Ps. 60:8), ‘God spoke in His holiness (i.e., in the holy place, the Temple).’ His way is in holiness, as stated (in Ps. 77:14), ‘Your way, O God, is in holiness (i.e., in the holy place).’ He is seen in holiness, as stated (in Ps. 63:3), ‘So I have beheld You in holiness, (i.e., in the holy place).’ His praise11*Gk.: kalos* (“beautifully”). is in holiness, as stated (in Exod. 15:11), ‘Who is like You, glorious in holiness?’ The uncovering of His arm is in holiness, as stated (in Is. 52:10), ‘The Lord has uncovered His arm of holiness.’” Ergo (in Josh. 24:19) “He is a holy God (with holy in the plural),” because He is holy in all categories of holiness.

### Midrash: Midrash Tanchuma, Kedoshim 4:1

Midrash: Sifra, Kedoshim, Section 1 11) (Vayikra 19:1) "And the L–rd spoke to Moses, saying (Vayikra 19:2) Speak to the entire congregation of the children of Israel, and say to them: Holy shall you be." We are hereby taught that this section was stated in the presence of all. Why so? Because most of the major tenets of Torah are inherent in it. "Holy shall you be": Separate yourselves (from arayoth.) "Holy shall you be, for holy am I, the L–rd your G d." If you sanctify yourselves, I will consider it as if you had sanctified Me, and if you do not sanctify yourselves, I will consider it as if you had not sanctified Me. — But perhaps the meaning is: If you sanctify Me, I am holy, and if not I am not holy. It is, therefore, written "for holy am I" — I remain in My holiness whether or not I am sanctified (by men). Abba Shaul says: What is the duty of the King's retinue? To follow in the footsteps of the King (and to be holy).

### Midrash: Sifra, Kedoshim, Section 1 1

Midrash: Vayikra Rabbah 24:1  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:1

Midrash: Midrash Tanchuma, Kedoshim 1:1(Lev. 19:2:) “Speak unto the [whole congregation] of the Children of Israel, and say unto them, ‘You shall be holy.’” This text is related (to Is. 5:16), “The Lord of hosts has been exalted through justice, and the holy God has been sanctified through holiness.” When did the Holy One, blessed be He, become exalted in His world? When he brought about judgment and justice among the peoples of the world. It is so stated (in Is. 3:13), “The Lord stands up to plead a cause, and rises to judge peoples.” It also says (in Dan. 7:9), “I looked until thrones were set in place [or thrown down] (*remiw*).”1*The Aramaic word can mean both WERE SET IN PLACE and WERE THROWN DOWN. The former meaning better fits the biblical context; but one of the midrashic interpretations given here requires the latter meaning.* What is the meaning of “thrones” (in the plural)? Were there a lot of thrones, when [there is] that which is written (in Is. 6:1), “I saw the Lord seated upon a throne (in the singular)?” What is the meaning of “thrones?” R. Jose the Galilean and R. Aqiva differed.2*Hag*. 14a. One said, “Thrones denotes the throne plus its footstool; and the other said, “These are thrones that belong to the nations of the world, since the Holy One, blessed be He, is going to throw them down, as stated (in Hag. 2:22), ‘Then I will throw down the throne of kingdoms, [and destroy the kingdoms of the gentiles].’” You know [for yourself] that this is so. "Thrones were set up," is not written here (in Dan. 7:9), but “thrones were thrown down.” Thus it is written (in Exod. 15:1 or 21), “the horse and his rider he has thrown (rt.: *rmh*) into the sea.” Our masters say, “What is the meaning of thrones? In the age to come the Holy One, blessed be He, will sit down, and the angels will place thrones for the great ones of Israel for them to sit down, so that the Holy One, blessed be He, will be sitting with them like the president of the court (*av bet din*). Then they shall judge the peoples of the world, as stated (in Is. 3:14), ‘The Lord will come in judgment along with the elders of His people and their princes.’3*Exod. R. 5:12.* ‘Against the elders of His people’ is not written here, but ‘along with the elders [of His people].’ [Scripture] is teaching that the Holy One, blessed be He, will sit along with the elders and princes of Israel to judge the nations of the world.” And which [thrones] are they? These are the thrones of the house of David and the elders of Israel, as stated (in Ps. 122:5), “There stood the thrones of judgment, thrones of the House of David.” R. Pinhas said in the name of R. Hilqiyah the Southerner (i.e., from Judah), [who said] in the name of R. Reuben, “If you say, ‘When thrones stand there for judgment,’ [that] they are thrones of the House of David; then what is [the meaning of (Dan. 7:9), ‘and the Ancient of days (God) took His seat?’ That He sits among them like the president of the court, and with them He judges the nations. It is therefore written (ibid.), ‘until thrones were set in place.’” What is the meaning of (ibid., cont.), “and the hair of his head was like clean wool?” When the Holy One, blessed be He, cleanses Himself from the worshippers of idolatry; He gives them compensation for the easy commandments which they have observed in this world. [He does so] in order to judge them and convict them in the world to come, so that they will have no excuse and have no merit found for them. Thus it is stated (in Is. 14:32), “And what will he answer the angels of4*Mal’akhe.* In the biblical context, the word should be rendered as “messengers of,” but the midrash interprets the passage eschatologically. a [given] nation? That the Lord has established Zion, and in it there shall the afflicted of His people take refuge.” Then He immediately renders the judgment against them. At that time the Holy One, blessed be He, becomes exalted in his world, as stated (in Is. 5:16), “The Lord of hosts is exalted in judgment.” What is the meaning of (ibid.), “and the holy God is sanctified in justice (*tsedekah*, which also means charity)?” That He is sanctified in His world in justice, because He advocates for the defense concerning Israel, as stated (in Is. 63:1), “it is I who speaks in justice (*tsedekah*), mighty to save.” The Holy One, blessed be He, said to Israel, “In the future, I will be sanctified in you, as stated (in Is. 29:23), ‘For when [Jacob] sees his children in his midst, the work of My hands, they shall sanctify My name.’” And so it says (in Is. 49:3), “Israel in whom I will be glorified.” So you are sanctified in Me, and I am sanctified in you, as stated (in Lev. 11:44; cf. 19:2), “so you shall sanctify yourselves and be holy.”

### Midrash: Midrash Tanchuma, Kedoshim 1:1

Midrash: Midrash Tanchuma, Kedoshim 3:1(Lev. 19:2:) “Speak unto the whole congregation of the Children of Israel, and say unto them, ‘You shall be holy.’” What reason did He have to speak this *parashah* in an assembly?5 *Lev. 7:3; Lev. R. 24:5.* Why did He not say, “Speak unto the Children of Israel,” as in the rest of the *parashiot*,6*I.e., in Exod. 14:2, 15; 25:2; 31:13 Lev. 1:2; 4:2; 7:23, 29; 12:2; 15:2; 18:2; 23:2, 10, 24, 34; 25:2; 27:2; Numb. 5:6, 12; 6:2; 9:10; 15:2, 18, 38; 17:17; 19:2; 33:51; 35:10.* rather than “[Speak] unto the whole congregation of the Children of Israel?” Because all of the [ten] commandments are included within it. How? In the commandments it is written (in Exod. 20:2 = Deut. 5:6), “I [am] the Lord your God”; and here (in Lev. 19:2), “I [am] the Lord your God.” In the commandments it is written (in Exod. 20:3 = Deut. 5:7), “You shall have no [other gods beside Me]”; and here (in Lev. 19:4), “Do not turn unto idols.” In the commandments it is written (in Exod. 20:7 = Deut. 5:11), “You shall not take [the name of the Lord your God in vain]”; and here (in Lev. 19:12), “You shall not swear falsely by My name.” In the commandments it is written (Deut. 5:12), “Guard the Sabbath day”; and here it is written (in Lev. 19:3), “You shall keep My Sabbaths.” In the commandments it is written (in Exod. 20:12 = Deut. 5:16), “Honor your father and your mother”; and here it is written (in Lev. 19:3, cont.), “you each shall fear his mother and his father.” In the commandments it is written (in Exod. 20:13 = Deut. 5:17), “You shall not murder”; and here it is written (in Lev. 19:16), “you shall not stand over the blood of your neighbor.” in the commandments it is written (in Exod. 20:13 = Deut. 5:17), “you shall not commit adultery”; and here it is written (in Lev. 19:2), “You shall be holy.“ In the commandments it is written (in Exod. 20:13 = Deut. 5:17), “you shall not stea”l; and here it is written (in Lev. 19:11), “You shall not steal.” In the commandments it is written (in Exod. 20:13 = Deut. 5:17), “you shall not bear [false witness against your neighbor]”; and here it is written (in Lev. 19:16), “You shall not go around as a slanderer among your people.” In the commandments it is written (in Exod. 20:14 = Deut. 5:18), “You shall not covet”; and here it is written (in Lev. 19:13), “You shall not oppress your neighbor, and you shall not rob him.” Here all of the [ten] commandments are included within [it]. It is therefore stated (in Lev. 19:2), “Speak unto the whole congregation [of the Children of Israel].”

### Midrash: Midrash Tanchuma, Kedoshim 3:1

Midrash: Midrash Tanchuma Buber, Kedoshim 9:1(Lev. 19:2:) YOU SHALL BE HOLY. This text is related (to Ps. 20:3 [2]): MAY HE SEND YOU HELP FROM THE SANCTUARY AND SUSTAIN YOU FROM ZION. FROM THE SANCTUARY (*QDSh*) &lt; means &gt; from the holiness (rt.: *QDSh*) of the works that are in you; AND [SUSTAIN YOU] FROM ZION (*MTsYWN*) &lt; means &gt; [from the marker (*TsYWN*)] of the works that are in you.35*Tanh*., Lev. 7:9; M. Pss. 20:5. R. Berekhyah said: There was a story in our village about a certain spirit who dwelt by the spring.36*Lev. R. 24:3.* Another spirit came to attack37*Lahizdawweg*, from the root *Zug*. The word also has implications of mating. Cf. the Gk.: *zeugos*, i.e., “a team of beasts,” and then “a married couple.” Cf. also the Latin: *conjugium*, from *jugum.* it and sought to get it away from there. There was also there a certain saint whose name was Jose the man of Zaythor. The first spirit appeared to him. It said to him: Rabbi, look at how many years I have been situated here; yet neither at noon nor at night have I harmed &lt; any &gt; mortal. {Also not during the day.} But now this spirit has come upon me from another place and wants to get me away from here in order to harm mortals. He said to it: What shall we do? It said to him: Take your staves and your scythes, and go out against it at the noon hour. Then say: Ours is winning! Ours is winning! And it will run away. They did so and drove it away from there. They used to say: They did not move from here until they saw, as it were, a clot of blood floating on the water. When the sages heard about the matter, they said: If something which was not created with a need for assistance needs assistance, how much the more so in the case of the children of Adam. David, therefore, said (in Ps. 20:3 [2]): MAY HE SEND YOU HELP FROM THE SANCTUARY.

### Midrash: Midrash Tanchuma Buber, Kedoshim 9:1

Midrash: Sifra, Kedoshim, Chapter 10 21) (Vayikra 10:6) "And the soul that turns to the ovoth and to the yidonim to stray after them": Why is this written? From (Vayikra 20:27) "And a man or a woman an ov or a yidoni … with stones shall they stone them," we hear the punishment. Whence do we derive the exhortation? From (Vayikra 19:31) "Do not turn to the ovoth and to the yidonim." We hear the punishment and the exhortation, but we have not heard kareth (cutting-off). It is, therefore, written "And the soul that turns to the ovoth and to the yidonim … I shall cut him off from the midst of his people."

### Midrash: Sifra, Kedoshim, Chapter 10 2

Midrash: Midrash Tanchuma, Kedoshim 5:1(Lev. 19:2:) “You shall be holy.” Why? Because I have made you cling to My loins, as stated (in Jer. 13:11), “For as the girdle clings unto one's loins, [so I have made all the House of Israel and all the House of Judah cling to Me, says the Lord].” Therefore, “You shall be holy, because I, the Lord am holy.” The Holy One, blessed be He, said to them, [i.e.,] to Israel, “I am not like flesh and blood. With a king of flesh and blood, mortals have no right to be called by his name. You yourself know that, when someone wants to accuse12*Gk.: kategorein.* his fellow, he calls him Augustus13*Lat.: Augusta.* The text should read *Augustus*. See Jastrow, s.v., *Agusta (‘GWST’)*. so-and-so; and there is no life for him. But Israel is called by the name of the Holy One, blessed be He.” He is called God (Powers); and He has called Israel powers, as stated (in Ps. 82:6), “I said, ‘You are powers.’” He is called wise, as stated (in Job 9:4), “One wise of heart and mighty in strength”; and He has called Israel wise, as stated (in Deut. 4:6), “surely this great nation is a wise and understanding people.” God is called beloved, as stated (in Cant. 5:10), “My beloved is bright and ruddy”; and He has called them beloved, as stated (Cant. 5:1), “eat, friends, [and drink to excess, beloved ones].” He is called chosen, as stated (in Cant. 5:15), “stately (literally: chosen) as the cedars”; and He has called them chosen, as stated (in Deut. 7:6), “the Lord your God has chosen you.” He is called pious, as stated (in Jer. 3:12), “’For I am pious,’ says the Lord”; and He has called them pious, as stated (in Ps. 50:5), “Gather to me, my pious ones.” He is called holy, as stated (in Is. 6:3), “Holy, holy, holy is the Lord of hosts,” and also (Ps. 99:9), “for the Lord our God is holy”; and He has called Israel holy, as stated (in Lev. 19:2), “You shall be holy.” The Holy One, blessed be He, said, “In this world you have been called holy. In the world to come (according to Is. 4:3), “And it shall come to pass that the one who is left in Zion and who remains in Jerusalem shall be called holy.”

### Midrash: Midrash Tanchuma, Kedoshim 5:1

Midrash: Vayikra Rabbah 24:9  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:9

Midrash: Vayikra Rabbah 24:6  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:6

Midrash: Vayikra Rabbah 24:7-8  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:7-8

Midrash: Sifra, Kedoshim, Chapter 10 21) (Vayikra 10:6) "And the soul that turns to the ovoth and to the yidonim to stray after them": Why is this written? From (Vayikra 20:27) "And a man or a woman an ov or a yidoni … with stones shall they stone them," we hear the punishment. Whence do we derive the exhortation? From (Vayikra 19:31) "Do not turn to the ovoth and to the yidonim." We hear the punishment and the exhortation, but we have not heard kareth (cutting-off). It is, therefore, written "And the soul that turns to the ovoth and to the yidonim … I shall cut him off from the midst of his people."

### Midrash: Sifra, Kedoshim, Chapter 10 2

Midrash: Sifrei Bamidbar 115:1 (Bamidbar 15:37-38) "And the L-rd spoke to Moses, saying … and they shall make for themselves tzitzith": Women, too, are included (in the mitzvah of tzitzith.) R. Shimon exempts women from tzitzith, it being a time-based (only in the daytime) positive commandment, from which women are exempt, this being the principle: R. Shimon said: Women are exempt from all time-based positive commandments. R. Yehudah b. Bava said: Of a certainty, the sages exempted a woman's veil from tzitzith, and they are required in a wrap only because sometimes her husband covers himself with it. "tzitzith": "tzitzith" is something which "protrudes" ("yotzeh") somewhat. And the elders of Beth Shammai and those of Beth Hillel have already entered the upper chamber of Yonathan b. Betheira and declared: Tzitzith have no prescribed size. And they declared, similarly: A lulav has no prescribed size. "and they shall make for themselves tzitzith." I might think that one string suffices; it is, therefore, written (Devarim 22:12) "Fringes (shall you make for yourself.") How many fringes? Not fewer than three. These are the words of Beth Hillel. Beth Shammai say: Three of wool and the fourth of tcheleth (blue linen). And the halachah is in accordance with Beth Shammai. When is this so (that a minimum size is required)? In the beginning (of its attachment). But for what is left over or lopped off any size (is sufficient). (Bamidbar, Ibid.) "and they shall make for themselves tzitzith." I might think that all of it shall be tzitzith; it is, therefore, written "fringes." If "fringes," I might think all of it shall be fringes. It is, therefore, written "tzitzith." How is this (to be implemented)? That its fringes protrude from the corner (of the garment), and tzitzith from the fringes. "in the corners of their garments": I might think, even garments that are three-cornered, five-cornered, six-cornered, seven-cornered, and eight-cornered; it is, therefore, written (Devarim, Ibid.) "on the four corners of your garment," to exclude the aforementioned. And whence is it derived that pillows and covers are (also) excluded (from tzitzith)? From (Ibid.) "wherewith you cover yourself." If from there, I would think that night-clothes are also included (as requiring tzitzith). It is, therefore, written (Bamidbar, Ibid. 39) "and you shall see it" — in the daytime and not at night. And if it were intended both for day and night, it requires tzitzith. I might think that this excludes both the above and the garment of a blind man; it is, therefore, written (Bamidbar, Ibid. 39) "And it shall be for you for tzitzith" — in any event (i.e., to include a blind man). (Ibid. 38) "and they shall place on the tzitzith (on) the corner a strand of tcheleth": spun and doubled. This tells me only of the tcheleth, that it is to be spun and doubled. Whence do I derive (the same for) the white (i.e., the wool)? You derive it by induction, viz.: Since the Torah said: "place" tcheleth and "place" white, just as tcheleth is spun and doubled, so, white is spun and doubled. "and they shall place": on the place of the weaving (i.e., the corner of the garment), and not on the place of the "growing" (i.e., the strands at the corner of the garment). If he did place it on the site of the "growing," it is (nonetheless) kasher. R. Eliezer b. Yaakov includes it both on the "growing" and on the very edge of the garment, it being written "on the corners of their garments." "and they shall place on the tzitzith (on) the corner": What is the intent of this? From "and they shall make for themselves tzitzith, I might think that he should weave it (the tzitzith) together with it (the garment; it is, therefore, written "and they shall place." How so? He ties it (the tzitzith) together with it (the garment). (Ibid. 39) "And it shall be to you for tzitzith": The four tzitzith are mutually inclusive (i.e., in the absence of one there is no mitzvah), the four being one mitzvah. R. Yishmael says: They are four mitzvoth. R. Elazar b. R. Shimon says: Why is it called "tcheleth"? Because the Egyptians were "bereaved" ("nitkelu" [like "tcheleth"]) of their first-born, viz. (Shemot 12:29) "And it was in the middle of the night, that the L-rd smote every first-born, etc." Variantly: Because the Egyptians were "destroyed" ("kalu") in the Red Sea. Why is it called "tzitzith"? Because the L-rd "looked" ("hetzith") over our fathers' houses in Egypt, as it is written (Song of Songs 2:9) "The voice of My Beloved, behold, it is coming … My Beloved is like a gazelle or a young hart … Behold, He stands behind our wall, looking through the windows, peering through the lattices." R. Chanina b. Antignos says: One who fulfills the mitzvah of tzitzith, what is said of him? (Zechariah 8:23) "In these days it will happen that ten men, of all the languages of the nations will take hold of the corner (i.e., of the tzitzith) of a Jewish man, saying 'Let us go with you, for we have heard that G-d is with you!'" And one who nullifies the mitzvah of "the corner," what is said of him? (Iyyov 38:13) "to take hold of the corners of the earth and to shake the wicked from it!" R. Meir says: It is not written (Bamidbar, Ibid. 39) "And you shall see them" (the tzitzith), but "And you shall see Him." Scripture hereby apprises us that if one fulfills the mitzvah of tzitzith, it is reckoned unto him as if he beheld the face of the Shechinah. For tcheleth is reminiscent of (the color of) the sea; the sea, of the firmament; and the firmament, of the Throne of Glory, as it is written (Ezekiel 1:26) "And above the firmament that was over their heads … (28) the appearance of the likeness of the glory of the L-rd." (Bamidbar, Ibid.) "and you shall see and you shall remember": See this mitzvah and remember another mitzvah, (which is contingent upon it.) Which is that? The recitation of the Shema — But perhaps (the reference is to) one of all the other mitzvoth of the Torah. It is, therefore, written (in the section of tzitzith, Ibid. 41) "I am the L-rd your G-d," which you find to be written only in (the section of) the recitation of the Shema. "and you shall remember": Remember (i.e., recite) the section with your mouth. I might think that the section "vehaya im shamoa" (Devarim 11:13-21) should precede all of the sections. — Would you say that? The section of Shema (Devarim 6:4-9), which contains acceptance of the yoke of the kingdom of Heaven should precede "vehaya im shamoa," which contains acceptance of the yoke of mitzvoth, and "vehaya im shamoa," which obtains both in the daytime and at night, should precede the section of tzitzith ("vayomer" [Bamidbar 15:37-41]), which obtains only in the daytime. And perhaps he should recite three (sections) in the evening as he does in the daytime. It is, therefore, written (of tzitzith [Bamidbar 15:39]) "and you shall see it" — in the daytime and not at night. R. Shimon b. Yochai says: The section of Shema, which contains (the mitzvah of) learning (Torah), should precede "vehaya im shamoa," which speaks only of teaching. And "vehaya im shamoa" should precede the section of tzitzith, which is only to do (i.e., the final stage). For thus was Torah given: to learn and to teach, to keep and to do: "And you shall see it, and you shall remember (all the mitzvoth of the L-rd, and you shall do them."): Now does this not follow a fortiori, viz.: If one who fulfills the mitzvah of tzitzith, (which is only a sign and a remembrance towards the doing of mitzvoth,) is accounted as one who has fulfilled all of the mitzvoth, how much more so (is this true of) one who (actively) performs (any one of) all the mitzvoth of the Torah! "And you shall not go astray after your hearts": This is heresy, as it is written (Koheleth 7:26) "And I find more bitter than death 'the woman' (heresy), whose heart is snares and nets. Her hands are bonds. The good before G-d shall escape her." "and after your eyes": This is harlotry, as it is written (Judges 14:3) "Take her for me, for she is just in my eyes." "after which you go astray": This is idolatry, as it is written (Ibid. 8:33) "and they went astray after the ba'alim." R. Nathan says: that one not "drink" in this "cup" (i.e., his own wife), and cast his gaze at the "cup" of another. Variantly: "And you shall not go astray after your hearts and after your eyes": This teaches us that the eyes follow the heart. — But perhaps the heart follows the eyes! Would you say that? Are there not blind men who commit all the abominations in the world? What, then, is the intent of "And you shall not go astray after your hearts, etc."? That the eyes follow the heart. R. Yishmael says: "And you shall not go astray after your hearts": What is the intent of this? From (Koheleth 11:9) "Rejoice young man in your youth (… and walk in the ways of your heart"), (I would not know whether) in a way that is straight or in (any) way that you like; it is, therefore, written "And you shall not go astray after your hearts." (Ibid. 40) "So that you remember and you do (all of My mitzvoth): This equates remembering with doing. "and you shall be holy to your G-d": This refers to the holiness of all of the mitzvoth. You say the holiness of (all the) mitzvoth, but perhaps the holiness of tzitzith (is intended). — Would you say that? What is the (general) context? The holiness of all the mitzvoth. Rebbi says: The reference is to the holiness of tzitzith. You say the holiness of tzitzith, but perhaps the holiness of all the mitzvoth is intended. — (Vayikra 19:2) "Holy shall you be" already refers to the holiness of all the mitzvoth. How, then, am I to understand "and you shall be holy to your G-d"? As referring to the holiness of tzitzith — whence it is seen that tzitzith add holiness to Israel. (Ibid. 41) "I am the L-rd your G-d, who took you out of the land of Egypt.": Why is this mentioned here? So that one not say: I will take imitation-dyed threads (and attach them to my garment) as tcheleth, and who will know the difference? If (within the framework of) the measure of punishment, the lesser measure (of the L-rd) — if one sins in secret, He exposes him in public, (as He did in Egypt), then, (within the framework of) the measure of good, the greater measure (of the L-rd) — how much more so (does this hold true)! Variantly: Why is the exodus from Egypt mentioned in connection with every mitzvah? An analogy: The son of a king's loved one was taken captive. When he (the king) redeems him, he redeems him not as a son, but as a servant, so that if he (the son) does not accept his decree, he can say to him "You are my servant!" When they enter the province, he (the king) says to him: Put on my sandals and carry my things before me to the bath-house. The son begins to object, whereupon the king presents him with his writ (of servitude) and says to him: "You are my servant!" Thus, when the Holy One Blessed be He redeemed the seed of His loved one, He did not redeem them as "sons," but as servants, so that if they reject His decree He says to them: "You are My servants!" When they went to the desert, He began to decree upon them some "light" mitzvoth and some formidable ones, such as Shabbath, illicit relations, tzitzith, and tefillin, and Israel began to object — whereupon He said to them: "You are My servants! On that condition I redeemed you; on condition that I decree and you fulfill!" "I am the L-rd your G-d": Why is this stated again? Is it not already written (Shemot 20:2) "I am the L-rd your G-d who took you out of the land of Egypt"? Why state it again? So that Israel not say: Why did the L-rd command us (to do mitzvoth)? Is it not so that we do them and receive reward? We shall not do them and we shall not receive reward! As Israel said (Ezekiel 20:1) "There came to me (Ezekiel) men of the elders of Israel to make inquiry of the L-rd, and they sat before me." They said to him: A servant whose Master has sold him, does he not leave His domain? Ezekiel: Yes. They: Since the L-rd has sold us to the nations, we have left His domain. Ezekiel: A servant whose Master has sold him in order to return, does he leave His domain? (Ibid. 32-33) "And what enters your minds, it shall not be, your saying: We will be like the nations, like the families of the lands, to serve wood and stone. As I live, says the L-rd G-d. I swear to you that I will rule over you with a strong hand and with an outstretched arm and with outpoured wrath!" "with a strong hand": pestilence, as it is written (in that regard, Shemot 9:3) "Behold, the hand of the L-rd is in your cattle, etc." "with an outstretched arm": the sword, as it is written (I Chronicles 21:16) "with his (the angel's) sword drawn in his hand, stretched over Jerusalem." "and with outpoured wrath": famine. After I bring these three calamities upon you, one after the other, I will rule over you perforce!

### Midrash: Sifrei Bamidbar 115:1

Midrash: Shemot Rabbah 43:5AND MOSES BESOUGHT THE LORD HIS GOD (32, 11). R. Tanhuma b. Abba began thus: Therefore He said that He would destroy them, had not Moses His chosen stood before him in the breach, to turn back His wrath (ps. 106.23). R. Hama b. Hanina said: The good advocate knows how to present his case clearly before the tribunal. Moses was one of the two advocates that arose to defend Israel and set themselves, as it were against the Holy One, blessed be He. These were Moes and Daniel. That Moses was one we deduce from: ‘Had not Moses His chosen, etc.,’ and that Daniel was the other we infer from: And I set my face unto the Lord God to seek by prayer, etc. (Dan IX, 3). These were the two men who set their face against the Attribute of strict Justice in order to plead for mercy on Israel’s behalf.

### Midrash: Shemot Rabbah 43:5

Midrash: Vayikra Rabbah 24:5  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:5

Midrash: Midrash Tanchuma Buber, Kedoshim 2:1Another interpretation (of Lev. 19:2:) YOU SHALL BE HOLY. The Holy One said to Israel: Before I created my world, the ministering angels praised my name through you and sanctified me through you by saying (in I Chron. 16:36): BLESSED IS THE LORD GOD OF ISRAEL FROM EVERLASTING TO EVERLASTING.8*Tanh*., Lev. 7:2. When the first Adam was created, the angels said: Sovereign of the World, is this the one in whose name we are praising you? He told them, [No]. This person is a thief, since it is stated (of him in Gen. 3:17): &lt; BECAUSE YOU OBEYED YOUR WIFE AND &gt; ATE OF THE TREE ABOUT WHICH I COMMANDED YOU, &lt; SAYING: DO NOT EAT OF IT. CURSED IS THE LAND BECAUSE OF YOU &gt;. &lt; When &gt; Noah came, they said to him (i.e., to the Holy One): Is this the one? He told them, [No]. This person is a drunkard, since it is stated (of him in Gen. 9:21): THEN HE DRANK OF THE WINE AND BECAME DRUNK…. &lt; When &gt; Abraham came, they said to him: Is this the one? He told them: This is a stranger (*ger*). &lt; When &gt; Isaac came, they said to him: Is this the one? He told them: This one loves my enemy, as stated (in Gen. 25:28): NOW ISAAC LOVED ESAU. When Jacob came, they said to him: Is this the one? He told them, Yes, for so it says (in Gen. 35:10): GOD SAID TO HIM: YOUR NAME SHALL NO LONGER BE JACOB, BUT YOUR NAME SHALL BE ISRAEL…. So all Israel was called by his name. At that time the Holy One, Blessed be He, sanctified them because of his name, as stated (in Is. 49:3): ISRAEL, IN WHOM I WILL BE GLORIFIED. The Holy One said to him: Since you were sanctified for my name before I created my world, Be holy as I am holy. It is so stated (in Lev. 19:2:) YOU SHALL BE HOLY, BECAUSE I, THE LORD YOUR GOD, AM HOLY. To what is the matter comparable? To a king who betrothed a wife. He said to her because you have been betrothed (literally: sanctified) to my name, I am a king and you, a queen. Just as it (i.e., my name) is an honor for me, so it is an honor for you. Why? Because you are my wife. Thus the Holy One said to Moses. Go and sanctify (i.e., go and betroth) Israel, as stated (in Exod. 19:10): GO UNTO THE PEOPLE AND SANCTIFY (rt.: *QDSh*) THEM TODAY AND TOMORROW. {The Holy One sanctified them} [He sanctified them. The Holy One came] and said to them (in Exod. 19:6): BUT YOU SHALL BE FOR ME A KINGDOM OF PRIESTS, A HOLY (rt.: *QDSh*) NATION. Why? (Lev. 19:2:) BECAUSE… I AM HOLY. And you also shall be sanctified (rt.: *QDSh*) just as you have sanctified me, as stated (in Lev. 19:2) SPEAK UNTO THE WHOLE CONGREGATION OF THE CHILDREN OF ISRAEL, AND SAY UNTO THEM: YOU SHALL BE HOLY (rt.: *QDSh*)…. The Holy One said unto them: If you are worthy, you shall be called a congregation of saints (rt.: *QDSh*); &lt; if &gt; you are unworthy, you shall be called an evil congregation. (Numb. 14:27:) HOW LONG SHALL THIS EVIL CONGREGATION…?

### Midrash: Midrash Tanchuma Buber, Kedoshim 2:1

Midrash: Midrash Tanchuma Buber, Kedoshim 3:1(Lev. 19:2:) SPEAK UNTO THE WHOLE CONGREGATION OF THE CHILDREN OF ISRAEL. What reason did he have to speak this parashah in an assembly?9*Tanh*., Lev. 7:3; Lev. R. 24:5. Why did he not say: SPEAK UNTO THE CHILDREN OF ISRAEL, as in the rest of the parashiot,10*I.e., in Exod. 14:2, 15; 25:2; 31:13 Lev. 1:2; 4:2; 7:23, 29; 12:2; 15:2; 18:2; 23:2, 10, 24, 34; 25:2; 27:2; Numb. 5:6, 12; 6:2; 9:10; 15:2, 18, 38; 17:17 (2); 19:2; 33:51; 35:10.* rather than &lt; SPEAK &gt; UNTO THE WHOLE CONGREGATION &lt; OF THE CHILDREN OF ISRAEL &gt;? Because all of the &lt; Ten &gt; Commandments are included within it. How?

### Midrash: Midrash Tanchuma Buber, Kedoshim 3:1

Midrash: Midrash Tanchuma Buber, Kedoshim 3:2(Lev. 19:2:) SPEAK UNTO THE WHOLE CONGREGATION OF THE CHILDREN OF ISRAEL. What reason did he have to speak this parashah in an assembly?9*Tanh*., Lev. 7:3; Lev. R. 24:5. Why did he not say: SPEAK UNTO THE CHILDREN OF ISRAEL, as in the rest of the parashiot,10*I.e., in Exod. 14:2, 15; 25:2; 31:13 Lev. 1:2; 4:2; 7:23, 29; 12:2; 15:2; 18:2; 23:2, 10, 24, 34; 25:2; 27:2; Numb. 5:6, 12; 6:2; 9:10; 15:2, 18, 38; 17:17 (2); 19:2; 33:51; 35:10.* rather than &lt; SPEAK &gt; UNTO THE WHOLE CONGREGATION &lt; OF THE CHILDREN OF ISRAEL &gt;? Because all of the &lt; Ten &gt; Commandments are included within it. How?

### Midrash: Midrash Tanchuma Buber, Kedoshim 3:2

Midrash: Midrash Tanchuma Buber, Kedoshim 3:3(Lev. 19:2:) SPEAK UNTO THE WHOLE CONGREGATION OF THE CHILDREN OF ISRAEL. What reason did he have to speak this parashah in an assembly?9*Tanh*., Lev. 7:3; Lev. R. 24:5. Why did he not say: SPEAK UNTO THE CHILDREN OF ISRAEL, as in the rest of the parashiot,10*I.e., in Exod. 14:2, 15; 25:2; 31:13 Lev. 1:2; 4:2; 7:23, 29; 12:2; 15:2; 18:2; 23:2, 10, 24, 34; 25:2; 27:2; Numb. 5:6, 12; 6:2; 9:10; 15:2, 18, 38; 17:17 (2); 19:2; 33:51; 35:10.* rather than &lt; SPEAK &gt; UNTO THE WHOLE CONGREGATION &lt; OF THE CHILDREN OF ISRAEL &gt;? Because all of the &lt; Ten &gt; Commandments are included within it. How?

### Midrash: Midrash Tanchuma Buber, Kedoshim 3:3

Midrash: Midrash Tanchuma Buber, Kedoshim 4:1[Another interpretation (of Lev. 19:2:) SPEAK UNTO THE WHOLE CONGREGATION OF THE CHILDREN OF ISRAEL,] &lt; AND SAY UNTO THEM: &gt; YOU SHALL BE HOLY, BECAUSE I&lt; , THE LORD YOUR GOD, &gt; AM HOLY. The Holy One said to them: Be holy just as I am holy in every respect.11*Tanh*., Gen. 1:7; Lev. 7:4; above, Gen. 1:7. See what is written (in Josh. 24:19): FOR HE IS A HOLY GOD (in the plural).12*The words, HOLY and GOD, are both plural in the Hebrew.* What is the meaning of FOR HE IS A HOLY GOD (in the plural)? This verse &lt; provides &gt; an opening for the heretics (*minim*), in that he seems like two powers.13*Alan F. Segal, Two Powers in Heaven: Early Rabbinic Reports about Christianity and Gnosticism* (“Studies in Judaism in Late Antiquity,” 25; Leiden: Brill, 1977), p. 121. The heretics asked R. Simlay: What is the meaning of FOR HE IS HOLY GOD?14*See above, Tanh.* (Buber), Gen. 1:7; and the parallels listed there. Do you not say that he is one power? See, here are &lt; at least &gt; two powers. He said to them: You idiots! [See what is written: FOR HE IS A HOLY GOD (in the plural). You would say: They are &lt; at least &gt; two powers, [for why are GOD and HOLY plural?] R. Berekhyah said in the name of R. Abba: What is the meaning of HE IS A HOLY &lt; GOD &gt; (with HOLY in the plural)? That he is holy in all categories of holiness. How? R. Aha bar Hanina said: His speech is in holiness, as stated (in Ps. 60:8 [6]): GOD SPOKE IN HIS HOLINESS (i.e., in the Holy Place, the Temple). His way is in holiness, as stated (in Ps. 77:14 [13]): YOUR WAY, O GOD, IS IN HOLINESS (i.e., in the Holy Place). He is seen in holiness, as stated (in Ps. 63:3 [2]): SO I HAVE BEHELD YOU IN HOLINESS, (i.e., in the Holy Place). His praise15*Gk.: kalos* (“beautifully”). is in holiness, as stated (in Exod. 15:11): WHO IS LIKE YOU, GLORIOUS IN HOLINESS? The uncovering of his arm is in holiness, as stated (in Is. 52:10): THE LORD HAS UNCOVERED &lt; HIS ARM OF HOLINESS &gt;. Ergo (in Josh. 24:19) HE IS A HOLY GOD (with HOLY in the plural), because he is holy in all categories of holiness.

### Midrash: Midrash Tanchuma Buber, Kedoshim 4:1

Midrash: Midrash Tanchuma Buber, Kedoshim 5:1(Lev. 19:2:) YOU SHALL BE HOLY. Why? (*Ibid*., cont.:) BECAUSE I&lt; , THE LORD YOUR GOD, &gt; AM HOLY; for I have made you cling to my loins, as stated (in Jer. 13:11): FOR, AS THE GIRDLE CLINGS UNTO ONE'S LOINS, &lt; SO I HAVE MADE ALL THE HOUSE OF ISRAEL AND ALL THE HOUSE OF JUDAH CLING TO ME, SAYS THE LORD &gt;.16*Tanh*., Lev. 7:5. The Holy One said to them, &lt; i.e., &gt; to Israel, I am not like flesh and blood. With a king of flesh and blood, mortals have no right to be called by his name. You yourself know that, when someone wants to accuse17*Gk.: kategorein.* his fellow, he calls him Augustus18*Lat.: Augusta.* The text should read *Augustus*. See Jastrow, s.v., *Agusta (‘GWST’)*. so-and-so; and there is no life for him. But Israel is called by the name of the Holy One. He is called God; and he has called Israel gods, as stated (in Ps. 82:6): I SAID: YOU ARE GODS. He is called wise, as stated (in Job 9:4): ONE WISE OF HEART AND MIGHTY IN STRENGTH; and he has called Israel wise, as stated (in Deut. 4:6): SURELY THIS GREAT NATION IS A WISE AND UNDERSTANDING PEOPLE. God is called beloved, as stated (in Cant. 5:10): MY BELOVED IS BRIGHT AND RUDDY; and he has called them beloved, as stated (Cant. 5:1): EAT, FRIENDS, AND DRINK TO EXCESS, BELOVED ONES. He is called chosen, as stated (in Cant. 5:15): STATELY (literally: CHOSEN) AS THE CEDARS; and he has called them chosen, as stated (in Deut. 7:6): [THE LORD YOUR GOD] HAS CHOSEN YOU. He is called pious, as stated (in Jer. 3:12): FOR [I] AM PIOUS, SAYS THE LORD; and he has called them pious, as stated (in Ps. 50:5): GATHER TO ME, MY PIOUS ONES. He is called holy, as stated (in Is. 6:3): HOLY, HOLY, HOLY IS THE LORD OF HOSTS; and he has called Israel holy, [as stated (in Lev. 19:2): YOU SHALL BE HOLY.] The Holy One said: In this world you have been called holy, but in the world to come (according to Is. 4:3): AND IT SHALL COME TO PASS THAT THE ONE WHO IS LEFT IN ZION AND WHO REMAINS IN JERUSALEM SHALL BE CALLED HOLY.

### Midrash: Midrash Tanchuma Buber, Kedoshim 5:1

Midrash: Midrash Tanchuma Buber, Kedoshim 6:1(Lev. 19:2:) YOU SHALL BE HOLY. R. Pinhas bar Hama the Priest said: R. Reuben said: What is the meaning of that which is written (in Ezek. 3:12): AND AFTER ME19*This translation follows the interpretation of the midrash. A more traditional translation would be BEHIND ME.* I HEARD A GREAT ROARING SOUND. What is the meaning of AFTER ME ('HRY)?20*Tanh*., Lev. 7:6; also above, Exod. 4:13. After ('HRY) I and my friends praised him, I heard the ministering angels, as they praised him and said (ibid., cont.): BLESSED BE THE GLORY OF THE LORD FROM HIS PLACE. It also says (in Job 38:7): WHEN THE MORNING STARS (i.e., the seed of Jacob)21*This interpretation of THE MORNING STARS is explicit in the parallel passage of Gen. R. 65:21, which explains that Jacob’s offspring are likened to stars in Dan. 12:3. See also the much fuller parallel in Tanh*., Lev. 7:6. SANG TOGETHER, then (ibid., cont.:) ALL THE CHILDREN OF GOD (i.e., all the angels) SHOUTED FOR JOY. R. Mani said: Let not the recitation of the Shema be trivial in your eyes because there are two hundred forty-eight words in it,22*The number includes the response after the first line of the Shema (cited below) plus the three preliminary words with which one precedes the Shema when praying in private, i.e., El melekh ne’eman* (“God is a faithful king”). corresponding to &lt; the number of &gt; parts that are in a human being; and out of them &lt; comes &gt; BLESSED BE THE NAME OF HIS GLORIOUS MAJESTY FOREVER AND EVER.23*This blessing is the liturgical response to the first line of the Shema.* The Holy One said: If you have kept what is mine in reciting it properly, I will also keep what is yours. Therefore, David offered praise24*Rt.: QLS;* cf. Gk.: *kalos* (“beautifully”). (in Ps. 17:8): KEEP ME AS THE PUPIL OF AN EYE. The Holy One said to him (in Prov. 4:4): KEEP MY COMMANDMENTS AND LIVE. R. Simeon ben Halafta said: To what is the matter comparable?25*Deut. R. 4:4.* To someone who &lt; lives &gt; in Galilee and has a vineyard in Judea, while someone in Judea has a vineyard in Galilee. The one who &lt; lives &gt; in Galilee goes to Judea to cultivate his vineyard. The one in Judea goes to Galilee to cultivate his vineyard. &lt; One day &gt; they meet with each another, and one said to the other: Instead of you coming to my place, keep watch over what is mine in your neighborhood; and I will keep watch over what is yours in my neighborhood. So did David say (in Ps. 17:4): KEEP ME AS THE PUPIL OF AN EYE? The Holy One said to him (in Prov. 4:4): KEEP MY COMMANDMENTS AND LIVE. Similarly the Holy One said to Israel: Keep my commandment, the commandment to recite the Shema morning and evening, and I will keep you, as stated (in Ps. 121:7): THE LORD SHALL KEEP YOU FROM ALL EVIL; HE SHALL KEEP YOUR SOUL.

### Midrash: Midrash Tanchuma Buber, Kedoshim 6:1

Midrash: Midrash Tanchuma Buber, Kedoshim 9:1(Lev. 19:2:) YOU SHALL BE HOLY. This text is related (to Ps. 20:3 [2]): MAY HE SEND YOU HELP FROM THE SANCTUARY AND SUSTAIN YOU FROM ZION. FROM THE SANCTUARY (*QDSh*) &lt; means &gt; from the holiness (rt.: *QDSh*) of the works that are in you; AND [SUSTAIN YOU] FROM ZION (*MTsYWN*) &lt; means &gt; [from the marker (*TsYWN*)] of the works that are in you.35*Tanh*., Lev. 7:9; M. Pss. 20:5. R. Berekhyah said: There was a story in our village about a certain spirit who dwelt by the spring.36*Lev. R. 24:3.* Another spirit came to attack37*Lahizdawweg*, from the root *Zug*. The word also has implications of mating. Cf. the Gk.: *zeugos*, i.e., “a team of beasts,” and then “a married couple.” Cf. also the Latin: *conjugium*, from *jugum.* it and sought to get it away from there. There was also there a certain saint whose name was Jose the man of Zaythor. The first spirit appeared to him. It said to him: Rabbi, look at how many years I have been situated here; yet neither at noon nor at night have I harmed &lt; any &gt; mortal. {Also not during the day.} But now this spirit has come upon me from another place and wants to get me away from here in order to harm mortals. He said to it: What shall we do? It said to him: Take your staves and your scythes, and go out against it at the noon hour. Then say: Ours is winning! Ours is winning! And it will run away. They did so and drove it away from there. They used to say: They did not move from here until they saw, as it were, a clot of blood floating on the water. When the sages heard about the matter, they said: If something which was not created with a need for assistance needs assistance, how much the more so in the case of the children of Adam. David, therefore, said (in Ps. 20:3 [2]): MAY HE SEND YOU HELP FROM THE SANCTUARY.

### Midrash: Midrash Tanchuma Buber, Kedoshim 9:1

Midrash: Midrash Tanchuma, Kedoshim 4:1(Lev. 19:2:) “You shall be holy.”7*Tanh*., Gen. 1:7. See what is written (in Josh. 24:19), “for He is a holy God (in the plural).”8*The words, HOLY and GOD, are both plural in the Hebrew.* What is the meaning of this verse? It provides an opening for the heretics (*minim*), in that it seems to them like two powers.9*See Alan F. Segal, Two Powers in Heaven: Early Rabbinic Reports about Christianity and Gnosticism* (“Studies in Judaism in Late Antiquity,” 25; Leiden: Brill, 1977), p. 121. The heretics asked R. Simlay, “What is the meaning of ‘for He is a holy God?’10*See Tanh.* (Buber), Gen. 1:7; and the parallels listed there. Do you not say that He is one power? See from this verse, that there are [at least] two powers.” He said to them, “You idiots! Had it said, ‘[for] they are holy,’ you would have spoken [well. But] it is written, ‘[for] He (in the singular).’” And [regarding] that which it says, “holy God (in the plural),” R. Berekhyah said in the name of R. Abba, “What is the meaning of ‘He is a holy [God] (with holy in the plural)?’ That He is holy in all categories of holiness.” How? R. Aha bar Hanina said, “His speech is in holiness, as stated (in Ps. 60:8), ‘God spoke in His holiness (i.e., in the holy place, the Temple).’ His way is in holiness, as stated (in Ps. 77:14), ‘Your way, O God, is in holiness (i.e., in the holy place).’ He is seen in holiness, as stated (in Ps. 63:3), ‘So I have beheld You in holiness, (i.e., in the holy place).’ His praise11*Gk.: kalos* (“beautifully”). is in holiness, as stated (in Exod. 15:11), ‘Who is like You, glorious in holiness?’ The uncovering of His arm is in holiness, as stated (in Is. 52:10), ‘The Lord has uncovered His arm of holiness.’” Ergo (in Josh. 24:19) “He is a holy God (with holy in the plural),” because He is holy in all categories of holiness.

### Midrash: Midrash Tanchuma, Kedoshim 4:1

Midrash: Midrash Tanchuma, Kedoshim 1:1(Lev. 19:2:) “Speak unto the [whole congregation] of the Children of Israel, and say unto them, ‘You shall be holy.’” This text is related (to Is. 5:16), “The Lord of hosts has been exalted through justice, and the holy God has been sanctified through holiness.” When did the Holy One, blessed be He, become exalted in His world? When he brought about judgment and justice among the peoples of the world. It is so stated (in Is. 3:13), “The Lord stands up to plead a cause, and rises to judge peoples.” It also says (in Dan. 7:9), “I looked until thrones were set in place [or thrown down] (*remiw*).”1*The Aramaic word can mean both WERE SET IN PLACE and WERE THROWN DOWN. The former meaning better fits the biblical context; but one of the midrashic interpretations given here requires the latter meaning.* What is the meaning of “thrones” (in the plural)? Were there a lot of thrones, when [there is] that which is written (in Is. 6:1), “I saw the Lord seated upon a throne (in the singular)?” What is the meaning of “thrones?” R. Jose the Galilean and R. Aqiva differed.2*Hag*. 14a. One said, “Thrones denotes the throne plus its footstool; and the other said, “These are thrones that belong to the nations of the world, since the Holy One, blessed be He, is going to throw them down, as stated (in Hag. 2:22), ‘Then I will throw down the throne of kingdoms, [and destroy the kingdoms of the gentiles].’” You know [for yourself] that this is so. "Thrones were set up," is not written here (in Dan. 7:9), but “thrones were thrown down.” Thus it is written (in Exod. 15:1 or 21), “the horse and his rider he has thrown (rt.: *rmh*) into the sea.” Our masters say, “What is the meaning of thrones? In the age to come the Holy One, blessed be He, will sit down, and the angels will place thrones for the great ones of Israel for them to sit down, so that the Holy One, blessed be He, will be sitting with them like the president of the court (*av bet din*). Then they shall judge the peoples of the world, as stated (in Is. 3:14), ‘The Lord will come in judgment along with the elders of His people and their princes.’3*Exod. R. 5:12.* ‘Against the elders of His people’ is not written here, but ‘along with the elders [of His people].’ [Scripture] is teaching that the Holy One, blessed be He, will sit along with the elders and princes of Israel to judge the nations of the world.” And which [thrones] are they? These are the thrones of the house of David and the elders of Israel, as stated (in Ps. 122:5), “There stood the thrones of judgment, thrones of the House of David.” R. Pinhas said in the name of R. Hilqiyah the Southerner (i.e., from Judah), [who said] in the name of R. Reuben, “If you say, ‘When thrones stand there for judgment,’ [that] they are thrones of the House of David; then what is [the meaning of (Dan. 7:9), ‘and the Ancient of days (God) took His seat?’ That He sits among them like the president of the court, and with them He judges the nations. It is therefore written (ibid.), ‘until thrones were set in place.’” What is the meaning of (ibid., cont.), “and the hair of his head was like clean wool?” When the Holy One, blessed be He, cleanses Himself from the worshippers of idolatry; He gives them compensation for the easy commandments which they have observed in this world. [He does so] in order to judge them and convict them in the world to come, so that they will have no excuse and have no merit found for them. Thus it is stated (in Is. 14:32), “And what will he answer the angels of4*Mal’akhe.* In the biblical context, the word should be rendered as “messengers of,” but the midrash interprets the passage eschatologically. a [given] nation? That the Lord has established Zion, and in it there shall the afflicted of His people take refuge.” Then He immediately renders the judgment against them. At that time the Holy One, blessed be He, becomes exalted in his world, as stated (in Is. 5:16), “The Lord of hosts is exalted in judgment.” What is the meaning of (ibid.), “and the holy God is sanctified in justice (*tsedekah*, which also means charity)?” That He is sanctified in His world in justice, because He advocates for the defense concerning Israel, as stated (in Is. 63:1), “it is I who speaks in justice (*tsedekah*), mighty to save.” The Holy One, blessed be He, said to Israel, “In the future, I will be sanctified in you, as stated (in Is. 29:23), ‘For when [Jacob] sees his children in his midst, the work of My hands, they shall sanctify My name.’” And so it says (in Is. 49:3), “Israel in whom I will be glorified.” So you are sanctified in Me, and I am sanctified in you, as stated (in Lev. 11:44; cf. 19:2), “so you shall sanctify yourselves and be holy.”

### Midrash: Midrash Tanchuma, Kedoshim 1:1

Midrash: Midrash Tanchuma, Kedoshim 2:1(Lev. 19:2:) “You shall be holy, for I am holy.” The Holy One, blessed be He, said to Israel, “Before I created My world, the ministering angels praised My name through you and sanctified Me through you by saying (in I Chron. 16:36), ‘Blessed is the Lord God of Israel from everlasting to everlasting.’” When the first Adam was created, the angels said, “Master of the world, is this the one in whose name we are praising You?” He told them, “No. This person is a thief, since it is stated (of him in Gen. 3:17), ‘and you ate of the tree.’” [When] Noah came, they said to Him (i.e., to the Holy One, blessed be He), “Is this the one?” He told them, “[No]. This person is a drunkard, since it is stated (of him in Gen. 9:21), ‘Then he drank of the wine [and became drunk].’” [When] Abraham came, they said to Him, “Is this the one?” He told them, “This is a stranger (*ger*), from which Yishmael came out.” [When] Isaac came, they said to Him, “Is this the one?” He told them, “This one loves My enemy, as stated (in Gen. 25:28), ‘Now Isaac loved Esau.’” When Jacob came, they said to Him, “Is this the one?” He told them, “Yes, for so it says (in Gen. 35:10), ‘God said to him, “Your name shall no longer be Jacob, but your name shall be Israel.”’ So all Israel was called by his name.” At that time the Holy One, blessed be he, sanctified them because of His name, as stated (in Is. 49:3), “Israel, in whom I will be glorified.” The Holy One, blessed be He, said to him, “Since you were sanctified for My name before I created My world, be holy as I am holy.” It is so stated (in Lev. 19:2), “[You shall be holy,] because I am holy.” To what is the matter comparable? To a king who betrothed a wife. He said to her, “Because you have been betrothed (literally, sanctified) to my name, I am a king and you, a queen. Just as it (i.e., my name) is an honor for me, so it is an honor for you. Why? Because you are my wife.” Thus the Holy One, blessed be He, said to Moses, “Go and sanctify (i.e., go and betroth) Israel,” as stated (in Exod. 19:10), “and sanctify (rt.: *qdsh*) them today and tomorrow.” The Holy One, blessed be He, sanctified them and said to them (in Exod. 19:6), “But you shall be for Me a kingdom of priests, a holy (rt.: *qdsh*) nation.” Why? (Lev. 19:2:) “Because I the Lord am holy.” And you also shall be sanctified (rt.: *qdsh*) just as you have sanctified Me, as stated (in Lev. 19:2) “Speak unto the whole congregation of the Children of Israel, and say unto them, ‘You shall be holy (rt.: *qdsh*).’” The Holy One, blessed be He, said unto them, “If you are worthy, you shall be called a congregation of holy ones (rt.: *qdsh*); [but if] you are unworthy, you shall be called an evil congregation, as stated (Numb. 14:27) ‘How long shall this evil congregation?’”

### Midrash: Midrash Tanchuma, Kedoshim 2:1

Midrash: Midrash Tanchuma, Kedoshim 3:1(Lev. 19:2:) “Speak unto the whole congregation of the Children of Israel, and say unto them, ‘You shall be holy.’” What reason did He have to speak this *parashah* in an assembly?5 *Lev. 7:3; Lev. R. 24:5.* Why did He not say, “Speak unto the Children of Israel,” as in the rest of the *parashiot*,6*I.e., in Exod. 14:2, 15; 25:2; 31:13 Lev. 1:2; 4:2; 7:23, 29; 12:2; 15:2; 18:2; 23:2, 10, 24, 34; 25:2; 27:2; Numb. 5:6, 12; 6:2; 9:10; 15:2, 18, 38; 17:17; 19:2; 33:51; 35:10.* rather than “[Speak] unto the whole congregation of the Children of Israel?” Because all of the [ten] commandments are included within it. How? In the commandments it is written (in Exod. 20:2 = Deut. 5:6), “I [am] the Lord your God”; and here (in Lev. 19:2), “I [am] the Lord your God.” In the commandments it is written (in Exod. 20:3 = Deut. 5:7), “You shall have no [other gods beside Me]”; and here (in Lev. 19:4), “Do not turn unto idols.” In the commandments it is written (in Exod. 20:7 = Deut. 5:11), “You shall not take [the name of the Lord your God in vain]”; and here (in Lev. 19:12), “You shall not swear falsely by My name.” In the commandments it is written (Deut. 5:12), “Guard the Sabbath day”; and here it is written (in Lev. 19:3), “You shall keep My Sabbaths.” In the commandments it is written (in Exod. 20:12 = Deut. 5:16), “Honor your father and your mother”; and here it is written (in Lev. 19:3, cont.), “you each shall fear his mother and his father.” In the commandments it is written (in Exod. 20:13 = Deut. 5:17), “You shall not murder”; and here it is written (in Lev. 19:16), “you shall not stand over the blood of your neighbor.” in the commandments it is written (in Exod. 20:13 = Deut. 5:17), “you shall not commit adultery”; and here it is written (in Lev. 19:2), “You shall be holy.“ In the commandments it is written (in Exod. 20:13 = Deut. 5:17), “you shall not stea”l; and here it is written (in Lev. 19:11), “You shall not steal.” In the commandments it is written (in Exod. 20:13 = Deut. 5:17), “you shall not bear [false witness against your neighbor]”; and here it is written (in Lev. 19:16), “You shall not go around as a slanderer among your people.” In the commandments it is written (in Exod. 20:14 = Deut. 5:18), “You shall not covet”; and here it is written (in Lev. 19:13), “You shall not oppress your neighbor, and you shall not rob him.” Here all of the [ten] commandments are included within [it]. It is therefore stated (in Lev. 19:2), “Speak unto the whole congregation [of the Children of Israel].”

### Midrash: Midrash Tanchuma, Kedoshim 3:1

Midrash: Midrash Tanchuma, Kedoshim 5:1(Lev. 19:2:) “You shall be holy.” Why? Because I have made you cling to My loins, as stated (in Jer. 13:11), “For as the girdle clings unto one's loins, [so I have made all the House of Israel and all the House of Judah cling to Me, says the Lord].” Therefore, “You shall be holy, because I, the Lord am holy.” The Holy One, blessed be He, said to them, [i.e.,] to Israel, “I am not like flesh and blood. With a king of flesh and blood, mortals have no right to be called by his name. You yourself know that, when someone wants to accuse12*Gk.: kategorein.* his fellow, he calls him Augustus13*Lat.: Augusta.* The text should read *Augustus*. See Jastrow, s.v., *Agusta (‘GWST’)*. so-and-so; and there is no life for him. But Israel is called by the name of the Holy One, blessed be He.” He is called God (Powers); and He has called Israel powers, as stated (in Ps. 82:6), “I said, ‘You are powers.’” He is called wise, as stated (in Job 9:4), “One wise of heart and mighty in strength”; and He has called Israel wise, as stated (in Deut. 4:6), “surely this great nation is a wise and understanding people.” God is called beloved, as stated (in Cant. 5:10), “My beloved is bright and ruddy”; and He has called them beloved, as stated (Cant. 5:1), “eat, friends, [and drink to excess, beloved ones].” He is called chosen, as stated (in Cant. 5:15), “stately (literally: chosen) as the cedars”; and He has called them chosen, as stated (in Deut. 7:6), “the Lord your God has chosen you.” He is called pious, as stated (in Jer. 3:12), “’For I am pious,’ says the Lord”; and He has called them pious, as stated (in Ps. 50:5), “Gather to me, my pious ones.” He is called holy, as stated (in Is. 6:3), “Holy, holy, holy is the Lord of hosts,” and also (Ps. 99:9), “for the Lord our God is holy”; and He has called Israel holy, as stated (in Lev. 19:2), “You shall be holy.” The Holy One, blessed be He, said, “In this world you have been called holy. In the world to come (according to Is. 4:3), “And it shall come to pass that the one who is left in Zion and who remains in Jerusalem shall be called holy.”

### Midrash: Midrash Tanchuma, Kedoshim 5:1

Midrash: Vayikra Rabbah 24:2  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:2

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### Midrash: Vayikra Rabbah 24:1

Midrash: Midrash Tanchuma, Kedoshim 9:1(Lev. 19:2:) “You shall be holy.” This text is related (to Ps. 20:3), “May He send you help from the sanctuary and sustain you from Zion.” From the sanctuary (*qdsh*) [means] from the holiness (rt.: *qdsh*) of the works that are in you; and [sustain you] from Zion (*mtsywn*) [means] [from the marker (*tsywn*)] of the works that are in you.28*M. Pss. 20:5.* R. Berekhyah said, “There was a story in our village about a certain spirit who dwelt by the spring.29*Lev. R. 24:3.* Another spirit came to attack30*Lahizdawweg*, from the root *Zug*. The word also has implications of mating. Cf. the Gk.: *zeugos*, i.e., “a team of beasts,” and then “a married couple.” Cf. also the Latin: *conjugium*, from *jugum.* it and sought to get it away from there. There was also there a certain saint whose name was Jose the man of Zaythor. The first spirit appeared to him. It said to him, ‘Rabbi, look at how many years I have been situated here; yet neither at noon nor at night nor during the day have I harmed [any] mortal. But now this spirit has come upon me from another place and wants to get me away from here in order to harm mortals.’ He said to it, ‘What shall we do?’ It said to him, ‘Take your staves and your scythes, and go out against it at the noon hour. Then say, “Ours has won! Ours is winning!” And it will run away.’ They did so and drove it away from there.” They used to say, “They did not move from here until they saw, as it were, a clot of blood floating on the water.” When the sages heard about the matter, they said, “If something which was not created with a need for assistance, needs assistance and support, how much the more so in the case of people.” David, therefore, said (in Ps. 20:3), “May He send you help from the sanctuary.”

### Midrash: Midrash Tanchuma, Kedoshim 9:1

Midrash: Sifra, Kedoshim, Section 1 11) (Vayikra 19:1) "And the L–rd spoke to Moses, saying (Vayikra 19:2) Speak to the entire congregation of the children of Israel, and say to them: Holy shall you be." We are hereby taught that this section was stated in the presence of all. Why so? Because most of the major tenets of Torah are inherent in it. "Holy shall you be": Separate yourselves (from arayoth.) "Holy shall you be, for holy am I, the L–rd your G d." If you sanctify yourselves, I will consider it as if you had sanctified Me, and if you do not sanctify yourselves, I will consider it as if you had not sanctified Me. — But perhaps the meaning is: If you sanctify Me, I am holy, and if not I am not holy. It is, therefore, written "for holy am I" — I remain in My holiness whether or not I am sanctified (by men). Abba Shaul says: What is the duty of the King's retinue? To follow in the footsteps of the King (and to be holy).

### Midrash: Sifra, Kedoshim, Section 1 1

Midrash: Pirkei DeRabbi Eliezer 51:1**THE NEW HEAVENS AND EARTH**   
RABBAN GAMALIEL said: Just as the New Moons are renewed and sanctified in this world, so will Israel be sanctified and renewed in the future world just like the New Moons, as it is said, "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy" (Lev. 19:2). The sages say: The heavens and the earth are destined to pass away and to be renewed. What is written concerning them? "And all the host of the heaven shall be dissolved, and the heavens shall be rolled together as a scroll" (Isa. 34:4). Just as when a man reads in a scroll of the Torah and he rolls it, and again he opens it to read therein and he rolls it (together), likewise in the future will the Holy One, blessed be He, roll together the heavens like a scroll, as it is said, "And the heavens shall be rolled together as a scroll" (*ibid.*); "And the earth shall wax old like a garment" (Isa. 51:6); just as a man spreads out his garment and folds it up, and again he unfolds it || and puts it on and renews it (thereby), likewise the Holy One, blessed be He, in the future will fold up the earth and again will He spread it out and put it in its place like a garment, as it is said. "And the earth shall wax old like a garment" (*ibid.*).

### Midrash: Pirkei DeRabbi Eliezer 51:1

Midrash: Vayikra Rabbah 24:8  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

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Midrash: Vayikra Rabbah 24:4  
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Midrash: Vayikra Rabbah 24:3  
R. Shimeon b. Lakish said: Moses gave us in writing in the Torah two verses whose meaning we can infer from the wicked Pharaoh. One verse says, “[YHVH will make you the head, not the tail;] you will only be at the top [and never at the bottom—if only you obey and faithfully observe the commandments of YHVH your God that I enjoin upon you this day]” (Deut. 28:13). Could it be that in this you will be like Me? Scripture purposely states “only”, a limiting term: My greatness is higher than yours. We can infer this from the wicked Pharaoh. It says, “You (Joseph) shall be in charge of my court, [and by your command shall all my people be directed]” (Gen. 41:40). Could it be that in this you will be like Me? Scripture purposely states “only with respect to the throne shall I be superior to you” (ibid.): My rank shall be greater than yours. Consider our verse too: “You shall be holy”. Could it be that in this you will be like Me? Scripture purposely states, “for holy am I, YHVH your God” (ibid.): My holiness is higher than yours. And this also we can learn from the wicked Pharaoh; for it says, “Pharaoh said to Joseph, ‘I am Pharaoh’” (ibid. vs. 44): Could it be that in this you will be like Me? Scripture purposely states, “I am Pharaoh”: My rank shall be higher than yours.

### Midrash: Vayikra Rabbah 24:3

Midrash: Midrash Tanchuma, Kedoshim 6:1(Lev. 19:2:) “You shall be holy.” R. Pinhas bar Hama the Priest said that R. Reuben said, “What is the meaning of that which is written (in Ezek. 3:12), ‘and I heard after me?’14*This translation follows the interpretation of the midrash. A more traditional translation would be BEHIND ME.* I heard a great roaring sound. What is the meaning of ‘after me ('hry)?’15*Tanh*., Exod. 4:13. After ('hry) I and my friends praised Him, I heard the ministering angels, as they praised Him and said (ibid., cont.), ‘Blessed be the glory of the Lord from His place.’” You should know that at the time that Moses went up above, he heard the voice of the angels praising like this. He [then] came down and taught Israel that they should say like this in a whisper, “Blessed be the name of His glorious majesty forever and ever.” R. Shmuel bar R. Nahmani said, “See what is written there (Ezekiel 1:25), ‘when they stood, their wings would droop.’ One who hears, ‘when they stood,’ would think there is sitting above. But [in fact] it is all in standing, as stated (Is. 6:2), ‘Seraphs standing above Him.’ And so does it state (Dan. 7:16), ‘I approached one of those standing.’ And so too (I Kings 22:19), ‘I saw the Lord sitting on His throne and all the host of the heavens were standing over Him.’ And what is the meaning of ‘in their standing, their wings drooped?’ From when Israel praised [God], the wings of the ministering angels drooped, [meaning] they stopped (stood) from saying praise, as they say praise with their wings.” It also says (in Job 38:7), “When the morning stars (i.e., the seed of Jacob)16*This interpretation of THE MORNING STARS is explicit in the parallel passage of Gen. R. 65:21, which explains that Jacob’s offspring are likened to stars in Dan. 12:3.* sang together, all the children of God (i.e., all the angels) shouted for joy.” R. Mani said, “Let not the recitation of the Shema be trivial in your eyes, because there are two hundred forty-eight words in it17*The number includes the response after the first line of the Shema (cited below) plus the three preliminary words with which one precedes the Shema when praying in private, i.e., El melekh ne’eman* (“God is a faithful King”). corresponding to [the number of] parts that are in a human being; and out of them [comes], ‘Blessed be the name of His glorious majesty forever and ever.’”18*This blessing is the liturgical response to the first line of the Shema.* The Holy One, blessed be He, said, “If you have kept what is Mine in reciting it properly, I will also keep what is yours.” Therefore, David offered praise19*Rt.: QLS;* cf. Gk.: *kalos* (“beautifully”). (in Ps. 17:8), “Keep me as the pupil of an eye.” The Holy One, blessed be He, said to him (in Prov. 4:4), “Keep My commandments and live.” R. Simeon ben Halafta said, “To what is the matter comparable?20*Deut. R. 4:4.* To someone who [lives] in the Galilee and has a vineyard in Judea, while someone in Judea has a vineyard in the Galilee. The one who [lives] in the Galilee goes to Judea to cultivate his vineyard. The one in Judea goes to the Galilee to cultivate his vineyard. [One day] they meet with each another, and one said to the other, ‘Instead of you coming to my place, keep watch over what is mine in your area; and I will keep watch over what is yours in my area.’” So did David say (in Ps. 17:4), “Keep me as the pupil of an eye.” The Holy One, blessed be He, said to him (in Prov. 4:4), “keep My commandments and live.” Similarly the Holy One, blessed be He, said to Israel, “Keep the commandment to recite the Shema morning and evening, and I will keep you.” So is it stated (in Ps. 121:7), “The Lord shall keep you from all evil; He shall keep your soul.”

### Midrash: Midrash Tanchuma, Kedoshim 6:1

Talmud: Bava Metzia 30a:16that this applies to laborers who work **with oxen, whose** potential for causing **damage is great** if they are not supervised, as they will trample the crops.

### Talmud: Bava Metzia 30a:16

Talmud: Bava Metzia 32a:15**two of** the **three** of them to testify that you dissolved the partnership before them. **Or alternatively,** bring **two witnesses** to testify **that you dissolved** the partnership **before** a court **of three.**

### Talmud: Bava Metzia 32a:15

Talmud: Zevachim 28a:19**is considered as** though it were part of the **tail** itself. The tail of a sheep sacrificed as a peace offering is burned on the altar rather than eaten. **But** if so, one who slaughters the sheep with intent to consume the skin of its tail the next day **has intent** to shift its consumption **from consumption by** the **altar,** i.e., burning the offering, **to** consumption by **a person.** Since intent to consume part of an offering beyond its designated time renders an offering *piggul* only if that part is intended for human consumption, why does the mishna rule that such an offering is *piggul*?

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# Is 53:9

Foi-lhe dado um túmulo com os ímpios, e com os ricos em sua morte, embora não tivesse cometido qualquer violência nem houvesse qualquer mentira em sua boca.

“Who can believe what we have heard?<br>Upon whom has <sup class="footnote-marker">a</sup><i class="footnote">I.e., the vindication which the arm of the Lord effects.</i>the arm of the L<small>ORD</small>-<sup class="endFootnote">-a</sup> been revealed?

Commentary: Ibn Ezra on Isaiah 53:9:1Some refer this verse to those Israelites that die in exile; others derive במתיו from במה high place; comp. במתימו their high places (Deut. 33:29), and refer it to the building erected over the grave; so that קברו═במתיו his tomb.

### Commentary: Ibn Ezra on Isaiah 53:9:1

Commentary: JPS 1985 Footnotes, Isaiah 53:4I.e., the vindication which the arm of the Lord effects.

### Commentary: JPS 1985 Footnotes, Isaiah 53:4

Commentary: Rashi on Isaiah 53:9:1**And he gave his grave to the wicked** He subjected himself to be buried according to anything the wicked of the heathens (nations [mss., K’li Paz]) would decree upon him, for they would penalize him with death and the burial of donkeys in the intestines of the dogs.

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