Bible 101: An in-depth reading of the Bible through 21st century eyes…for Jewish adults.

The Bible is the Jewish People's greatest gift to humankind. We will carefully and thoughtfully read selected Biblical texts to help explain how the Bible has touched the souls of so many for so long. Hopefully, it will enable us to find new personal meaning as well.

We will reveal the many "faces" of God that are presented in select Biblical texts. We will explore seemingly contradictory Biblical narratives. We will explain why stories of different Biblical personalities are so similar. We will experience the complex relationships of Biblical families. We will read segments of Biblical law codes. We will learn lessons from the triumph and tragedy of the life of Moses. We will contrast the bold cries of anguish of the Psalms with the poetically erotic expressions of the Song of Song, and more.

Wednesdays, 11:00 am — 12:30 pm, beginning November 18, 2026.

Requirements: A Jewish Bible (not a *Humash*), a clear head, an open mind, and a cup of coffee.

ADD PS 22, 44; SONG 6-7

SESSION 1 — Why two Creation accounts?

CH 1:

QUESTION: WHAT IS GOD'S NAME IN GEN 1:1-2:4a? GOD=*ELOHIM*

— P SOURCE. *ELOHIM*:

*NAME *ELOHIM* IS MORE IMPERSONAL AND GENERIC, AND CAN BE USED TO REFER TO OTHER GODS.

*ONE AND ONLY GOD. HENCE PLURAL FORM AND SINGULAR VERBS.

*GOD ALMIGHTY. EFFORTLESS CREATION AND ORDERING OF UNIVERSE. *TOV* = "PLEASING, APPROPRIATE, IN WORKING ORDER," BUT AS YET INCOMPLETE, AND *TOV ME'OD* = ALL WORKING AS PLANNED AND COMPLETED. PARALLEL WITH *SHALOM* = COMPLETENESS, INTACTNESS; OPP *RA* — **SEE IS 45:7.**

*ONE AND ONLY GOD — ALL OTHER PAGAN-DEIFIED NATURAL PHENOMENA ARE CREATURES OF OR UNDER CONTROL OF THE ONE AND ONLY GOD.

*THE SOLE PURPOSE OF GOD'S ACTIVITY? CONTRAST WITH PAGAN MYTHS. WHAT MOTIVATED GOD TO ACT? WE CANNOT KNOW. [MIDRASH: THE LETTER *BET* AT BEGINNING OF TORAH INSTEAD OF *ALEF* — BLOCKS OUT OUR LOOKING BACK.]

*P P.O.V. — EVERY ELEMENT OF CREATION TOUCHED BY GOD'S POWER AND WILL — THEREFORE, EVERY ASPECT OF WORLD IS CHARGED WITH SPARK OF DIVINE ENERGY: *KEDUSHAH,* THOUGH NOT EXPLICITLY USED, UNTIL SEVENTH DAY (SEE BELOW)

*NO ROLE FOR HUMAN IN THIS PROCESS — GOD CREATES, HUMAN WILL MAINTAIN.

*CULMINATION WITH PEOPLE, MALE AND FEMALE, PRODUCE OTHER PEOPLE AND RULE — LIKE GOD, WHILE MALE AND FEMALE ARE BOTH ATTRIBUTES OF AND CO-MINGLED IN THE SINGLE AND ONLY GOD, THEY ARE SEPARATED AND REIFIED [CONCRETIZED] INTO TWO VARIETIES OF HUMANS.

— SEVENTH DAY GOD CEASES. SACRED TIME CREATED. LATER TO BE EMULATED BY HUMANS.

CH 2:

QUESTION: WHAT IS GOD'S NAME IN GEN 2:4b-3:24?

יְהוָה אֱלֹהִים — *ADONAI-ELOHIM*

— J SOURCE. *ADONAI (YHVH) ELOHIM*: *[IN TORAH, ONLY IN THESE CHAPTERS AND IN EX 9:30. ELLIOT FRIEDMAN NOTES: ELOHIM MAY HAVE BEEN ADDED TO CONNECT WITH CH 1, TO BRIDGE TWO VASTLY DIFFERENT CREATION ACCOUNTS. HE ALSO NOTES THAT WHILE MASOR. TEXT OF EX 9:30 HAS* **יְהוָה אֱלֹהִים,** *LXX DOES NOT HAVE ELOHIM THERE.]*

*USES GOD'S PERSONAL NAME — *YHVH*.

*J GOD IS MORE IMMANENT AND PERSONAL— NAME YHVH IS UNIQUE TO GOD OF ISRAEL.

*P GOD IS MORE TRANSCENDENT AND LEAVES EARTH IN HANDS OF HUMANS TO RULE (1:29).

*J GOD IS VERY MUCH MORE DOWN TO EARTH — *ERETZ V'SHAMAYIM.* IN FACT, IN CH 2 J SOURCE SAYS <u>NOTHING</u> ABOUT THE HEAVENS,

*P GOD IS HEAVEN FIRST AND EARTH SECOND ORIENTED — 1:1 *SHAMAYIM VA-ARETZ*. IN CH 1 P GOD BEGINS CREATION PROCESS WITH UNIVERSAL LIGHT AND FIRMAMENT CALLED *SHAMAYIM*. THEN, EARTH — SEPARATING LAND AND WATER, THEN HEAVENLY BODIES, THEN LAST PART STRICTLY EARTH FOCUS. BUT IN 2:4a SHAMAYIM VA-ARETZ REAPPEARS TO FRAME AND CONCLUDE THE P CREATION ACCOUNT.

*THE GOD OF J HAS MORE HUMAN-LIKE QUALITIES THAN THE GOD OF P:

*J GOD IS *YATZAR*=MOLDS A HUMAN AND ANIMALS OUT OF SOIL (2:7, 19), *NATA*=PLANTS A GARDEN (2:8), *BANAH*=BUILDS A WOMAN (2:22) — VERBS MUCH ASSOCIATED WITH HUMAN ACTIVITY.

*P GOD ACTS MORE ABSTRACTLY: SPEAKS=*AMAR*, MAKES, DOES=*ASA*. CREATES=*BARA* — IN ALL OF BIBLE, *BARA* IS ONLY USED RE GOD. J HERE DOES NOT EVEN USE *BARA.*
*OTHER HUMAN-LIKE QUALITIES IN J GOD:
*J GOD NEEDS A PARTNER IN CREATING THE WORLD — THE HUMAN (2:5). AS NOTED, P GOD DOES EVERYTHING ALONE.
*J GOD EMPOWERS HUMAN TO NAME ANIMALS (2:19); AND ADAM NAMES HIS WIFE EVE (3:20).
*P GOD DOES THE NAMING (1;5, 8, 10).
*J GOD IS SENSITIVE TO HUMAN'S LONELINESS (2:18), AND NAKEDNESS — AFTER THEY ARE PUNISHED BY EXPULSION FROM GARDEN (3:21). P GOD IS EMOTIONLESS.
*J GOD MAKES TWO MISTAKES: **1)** MAKES HUMAN ALONE — *LO TOV* [INAPPROPRIATE] (2:18); **2)** MAKES ANIMALS AS HUMAN'S COMPANIONS — *LO MATZA EZER* (2;20).
*P GOD'S WORK IS FLAWLESS (*TOV, TOV ME'OD*).
*J GOD IS NOT IN TOTAL CONTROL: 1) MIST AND RIVER EMERGE ON THEIR OWN (2:6,1); SNAKE AND HUMAN DISOBEDIENCE (CH. 3).
*P GOD IS IN CONTROL OF EVERYTHING.
*J GOD IS A-SPIRITUAL — NO RELIGIOUS ACTIVITY.
*P GOD IS NOTABLY SPIRITUAL — BLESSES AND SANCTIFIES (1;22,28; 2:3, INCLUDING ONE OF THE SEMINAL JEWISH SPIRITUAL JEWISH RITUALS — SHABBAT).
— ONE SEEMING EXCEPTION RE P AND HUMAN-LIKE ACTIVITY: *M'LAKHAH* (2:2-3). THIS IS USED IN BIBLE IN REGARD TO HIMAN ACTIVITY. WHAT IS MEANING OF THE WORD? <u>PURPOSEFUL CREATIVE ACTIVITY</u>. CLEARLY, EXPENDITURE OF ENERGY IS NOT THE ISSUE — GOD DOES NOT LABOR LABORIOUSLY, GOD DOES NOT BURN A LOT OF CALORIES. THE TERM IS USED ONLY IN THIS SEGMENT OF THE ACCOUNT — RE GOD CEASING THIS KIND OF ACTIVITY ON THE SEVENTH DAY, AND THE SANCTIFYING OF THAT DAY. *SHAVAT* MEANS TO CEASE, NOT TO REST. IN FACT, IN THE TORAH — BY A 6 TO 1 RATIO, THE WORD *M'LAKHAH* REFERS TO TWO GOD RELATED

ACTIVITIES: BUILDING THE TABERNACLE AND CESSATION OF WORK ON SHABBAT AND HAGIM. IN A NUMBER OF INSTANCES, RE SHABBAT, THAT CESSATION IS INTENDED TO BE AS IMITATIO DEI — YOU CEASE LABORING BECAUSE CEASED LABORING. SO, IT IS CLEAR THAT THE PARADIGM FOR HOLY DAY WORK CESSATION IS GEN 2:2-3. AND THE REFERENCES TO TABERNACLE WORK IS HIGHLY SPECIALIZED AND FOR THE SAKE OF GOD — IT IS HIGHEST LEVEL OF PURPOSEFUL CREATIVE ACTIVITY. BUT IT IS ACCORDING TO THE WILL OF GOD, AND IT IS TO BE DONE WITH THE SAME KIND OF PERFECTION SEEN IN GOD'S CREATION IN GEN 1. SO, YES, THIS IS A TERM THAT IS ASSOCIATED WITH HUMAN ACTIVITY, BUT IT IS HUMANS EMULATING GOD, NOT GOD'S ACTIVITY DEFINED IN HUMAN TERMS. ALSO, P AND D — REFLECTING STRONG PRIESTLY INFLUENCE — ARE THE SOURCES IN WHICH THE TERM M'LAKHAH IS FOUND. P AND H ARE CLEARLY PRIESTLY. A NUMBER OF THE NAMES ASSOCIATED WITH THE BROAD D INFLUENCE, ARE PRIESTS: HILKIYAHU, JEREMIAH, EZEKIEL, AND EZRA.

SO WHY TWO CREATION ACCOUNTS? WHAT DO YOU THINK?

1. ASSUME THE REDACTORS OF TORAH REALIZED THAT THEY WERE WORKING WITH TWO VERY DIFFERENT ACCOUNTS.
2. AFTER 722 AND 586 CATASTROPHES A COLLATING OF DIFFERENT SACRED ISRAELITE TEXTS TOOK PLACE. AFTER 722 NORTHERNERS FLOCKED INTO THE SOUTH, AND THEY AND THEIR TRADITIONS HAD TO BE MELDED INTO SOUTHERN SOCIETY. THEN, AFTER 586, IN BAVEL AND LATER IN JERUSALEM, FOR THE SAKE OF PRESERVING SACRED TRADITIONS AND ESTABLISHING A UNIVERSALLY ACCEPTED AUTHORIZED SACRED LIBRARY SO A SOCIETY COULD BE REBUILT IN YAHUD, THE TORAH WAS FINALLY REDACTED. CONTRADICTION WAS LESS IMPORTANT THAN PRESERVATION OF SOURCES — ALL OF WHICH, BY THEN, WERE DEEMED HOLY. IT WOULD BE THE JOB OF SUCCEEDING GENERATIONS TO FINDING MEANING IN THE CONTRADICTIONS AND DUPLICATION THAT RESULTED.

3. VIEWING CONTRADICTION AS BROADENING THE SCOPE OF MEANING. THAT IS WHAT MIDRASH ACCOMPLISHED. SO GEN 1 AND 2 WERE VIEWED AS COMPLEMENTING ONE ANOTHER. AND RE THE NATURE OF GOD, SINCE MONOTHEISM BY THEN WAS HARDWIRED INTO THE SOUL OF THE PEOPLE, THE NOTION THAT GOD TO ENCOMPASSES DISPARATE QUALITIES BECAME THE NORM.
4. BEST EXAMPLE: ISAIAH 45:7 —

ה אֲנִי יְהוָה וְאֵין עוֹד, זוֹלָתִי אֵין אֱלֹהִים; אֲאַזֶּרְךָ, וְלֹא יְדַעְתָּנִי. ו לְמַעַן יֵדְעוּ,
מִמִּזְרַח-שֶׁמֶשׁ וּמִמַּעֲרָבָה, כִּי-אֶפֶס, בִּלְעָדָי: אֲנִי יְהוָה, וְאֵין עוֹד. ז יוֹצֵר אוֹר וּבוֹרֵא
חֹשֶׁךְ, עֹשֶׂה שָׁלוֹם וּבוֹרֵא רָע; אֲנִי יְהוָה, עֹשֶׂה כָּל-אֵלֶּה:

I am the LORD and there is none else; Beside Me, there is no god. I engird you, though you have not known Me, 6. So that they may know, from east to west, That there is none but Me. I am the LORD and there is none else, 7. I form light and create darkness, I make weal [WELL BEING] and create woe [SUFFERING]— I the LORD do all these things.

Nevertheless, perhaps the only vestige of religious interaction during this period appears in Isaiah 40–48. There, the prophet addresses Cyrus as god's "anointed one," who will exact vengeance from the Babylonian conquerors of Judea. The prophet also launches into a lesson about the Jewish god's cosmic powers. A couple of decades after the discovery of the Cyrus cylinder, Second Isaiah's"Cyrus Oracle" was profitably compared with the text of the Cylinder (Kittel 1898). Over half a century later, Morton Smith (1963) suggested that both the Cylinder and Oracle were based on an attempt of Persian propagandists to convince Babylonian Marduk worshipers and Judeans of the divine sanction of Cyrus' conquests. Smith further suggested a relationship between the language, style, and tone of this section of Isaiah and a number of strophes in the Gāthās**, in particular Yasna 44. Smith's parallels are too many to consider here, but one noteworthy verse that may have addressed Iraniandualism is Isaiah 45:7: "I form light and create darkness. I make weal and create woe – I Yahweh do all these things" (Smith 1963: 419–420, contra Weinfeld 1968: 120–126). Given the provenance, dating, and nature of the Gāthās and Second Isaiah, an organic link between these two works is out of the question. **Still, it may be possible to think of Isaiah 45 as a kind of early Jewish intersection with and reaction to Achaemenid Zoroastrianism concerning the powers of Yahweh versus Zoroastrian dualism.**

**RE GATHAS The Gathas, consist of seventeen hymns composed by the great poet-prophet Zarathushtra around 1200 BC. Zoroastrianim, based on teachings

of Zarathushtra, served as the state religion of the ancient Iranian empires for more than a millennium, from around 600 BCE to 650 CE.

A DIFFERENT POV: BABYLONIAN MARDUK REVIVAL.TAKES PLACE AFTER PERSIAN CONQUEST CA 540 BCE. CYRUS ALLOWS DIFFERENT CULTS TO BE RE-ESTABLISHED IN THEIR TEMPLES SO GODS WILL LOVE CYRUS IN RETURN FOR HIS LOVE OF THEM (INCLUDES JERUSALEM TEMPLE). **SEE XEROX OF ANET RE CYRUS DOC.** ANALYSIS OF BABYLONIAN MARDUK TEXTS SHOWS THAT ISAIAH IS RESPONDING TO MARDUK BELIEFS, RATHER THAN ZOROASTRIANISM**.**

TELL STORY OF JPA 8TH GRADE AND TWO CONCEPTS OF GOD.

SEE PAGE 7 FOR SESSION #2

SESSION 2 — How many floods did Noah experience?

BEFORE WE COME TO THE FLOOD, WE MUST FIRST BRIEFLY STUDY TWO BIBLICAL PASSAGES — KEEPING IN MIND THAT TWO EGREGIOUS HUMAN SINS HAVE ALREADY BEEN COMMITTED: 1. EVE AND ADAM ATE FORBIDDEN FRUIT;
2. CAIN KILLED ABEL.

FIRST WE WILL LOOK AT GEN 5:28-32 —

כח וַיְחִי-לֶמֶךְ, שְׁתַּיִם וּשְׁמֹנִים שָׁנָה וּמְאַת שָׁנָה; וַיּוֹלֶד, בֵּן. **כט** וַיִּקְרָא
אֶת-שְׁמוֹ **נֹחַ**,לֵאמֹר: זֶה **יְנַחֲמֵנוּ** מִמַּעֲשֵׂנוּ, **וּמֵעִצְּבוֹן** יָדֵינוּ, מִן-הָאֲדָמָה
אֲשֶׁר **אֵרְרָהּ** יְהוָה. (THIS IS J, PLACED HERE BY R)

ל וַיְחִי-לֶמֶךְ, אַחֲרֵי הוֹלִידוֹ אֶת-נֹחַ, חָמֵשׁ וְתִשְׁעִים שָׁנָה, וַחֲמֵשׁ מֵאֹת שָׁנָה; וַיּוֹלֶד בָּנִים, וּבָנוֹת. **לא** וַיְהִי, כָּל-יְמֵי-לֶמֶךְ, שֶׁבַע וְשִׁבְעִים שָׁנָה, וּשְׁבַע מֵאוֹת שָׁנָה; וַיָּמֹת. **לב** וַיְהִי-נֹחַ, בֶּן-חֲמֵשׁ מֵאוֹת שָׁנָה; וַיּוֹלֶד נֹחַ, אֶת-שֵׁם אֶת-חָם וְאֶת-יָפֶת.

NOAH IS BORN TO LEMEKH, ACC TO TEXT, NAME DERIVED FROM HEB *NAHEM* — TO CAUSE A CHANGE OF FEELING, TO COMFORT. BUT IN REALITY, NOAH COMES FROM *NAHAH* — TO REST. HERE IT MEANS THAT NOAH WILL BRING ABOUT A CHANGE IS FEELING — A COMFORT FROM THE **PAIN** — עִצָּבוֹן — OF MANUEL LABOR WORKING THE LAND YHVH HAS אֵרָרָה — CURSED. LEMEKH, A SELF-ABSORBED PERSON, THINKS HIS SON WILL BE A REDEEMER FROM PAIN, OVERCOMING THE WILL OF GOD WHO CURSED THE LAND AS PUNISHMENT FOR A GRAVE SIN SEE GEN 3:17 (J) אֲרוּרָה הָאֲדָמָה. LEMEKH WAS HALF RIGHT: NOAH WOULD BE A SOURCE OF MAJOR COMFORT IN THE SENSE THAT HE WOULD BE RESPONSIBLE FOR SAVING THE WORLD FROM PERMANENT DESTRUCTION AS PER THE WILL OF GOD, BECAUSE HE WAS A **RIGHTEOUS PERSON (P)**, **NOT** AS A REBEL AGAINST THE DIVINE WILL — A MAN WHO **FOUND FAVOR** IN GOD'S EYES **(J)**.

NOW LET'S LOOK AT GEN 6:1-4 —

א וַיְהִי כִּי-הֵחֵל הָאָדָם, לָרֹב עַל-פְּנֵי הָאֲדָמָה; וּבָנוֹת, יֻלְּדוּ לָהֶם. **ב** וַיִּרְאוּ **בְּנֵי-הָאֱלֹהִים** אֶת-בְּנוֹת הָאָדָם, כִּי טֹבֹת הֵנָּה; **וַיִּקְחוּ לָהֶם נָשִׁים**, מִכֹּל אֲשֶׁר בָּחָרוּ. **ג** וַיֹּאמֶר יְהוָה, **לֹא-יָדוֹן רוּחִי בָאָדָם לְעֹלָם, בְּשַׁגַּם, הוּא בָשָׂר**; וְהָיוּ יָמָיו, **מֵאָה וְעֶשְׂרִים שָׁנָה.**** **ד** הַנְּפִלִים הָיוּ בָאָרֶץ, בַּיָּמִים הָהֵם, וְגַם אַחֲרֵי-כֵן אֲשֶׁר יָבֹאוּ בְּנֵי הָאֱלֹהִים אֶל-בְּנוֹת הָאָדָם, וְיָלְדוּ לָהֶם הֵמָּה הַגִּבֹּרִים אֲשֶׁר מֵעוֹלָם, אַנְשֵׁי הַשֵּׁם.

******MOSES IS THE FIRST AND ONLY PERSON IN THE BIBLE TO LIVE 120 YEARS. ABE DIED AT 175, ISAAC AT 180, JACOB AT

147, JOSEPH AT 110, JOSHUA AT 110, DAVID AT 70. PS 90:10 — יְמֵי-שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה, וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה.

בְּנֵי-הָאֱלֹהִים DOES NOT MEAN “SONS OF YHVH”. IT COULD MEAN CHILDREN OF THE GODS, OF THE HOST OF SUB-GODS SURROUNDING YHVH, AND THUS BE ANOTHER VESTIGE OF ANCIENT PAGAN MYTHOLOGY. OR IT COULD BE A REFERENCE TO CHILDREN OF ANGELS — NOT DEITIES — WHO SURROUNDED GOD. OR IT COULD BE A USE OF ***BANIM*** NOT AS CHILDREN BUT **MEMBERS** OF THE HEAVENLY **COHORT** — THE ANGELS THEMSELVES. SAME USAGE AS ***B’NAI HA-NEVIIM***, LITERALLY “SONS OF THE PROPHETS,” BUT MEANING THE “BROTHERHOOD OF PROPHETS.” THE POINT IS THE DOMAIN OF **בְּנֵי-הָאֱלֹהִים** IS HEAVEN, AND THEY DO NOT BELONG ON EARTH. THEY **CROSSED A LINE** AND ENGAGED IN AN ILLEGITIMATE CO-MINGLING WITH EARTHLY CREATURES FOR LUSTFUL REASONS. THE SEPARATION BETWEEN HEAVEN AND EARTH WAS COMPROMISED. ONLY ONE POWER CAN MAKE EXCEPTIONS TO THE RULE OF SEPARATION: GOD, AND HE DOES IT TWICE WHEN HE TAKES A HUMAN ALIVE UP TO HEAVEN: HANOKH, GEN 5:24 — וַיִּתְהַלֵּךְ חֲנוֹךְ, אֶת-הָאֱלֹהִים; וְאֵינֶנּוּ, כִּי-לָקַח אֹתוֹ אֱלֹהִים, AND ELIJAH, 2K 2:11 — וַיְהִי, הֵמָּה הֹלְכִים הָלוֹךְ וְדַבֵּר, וְהִנֵּה רֶכֶב-אֵשׁ וְסוּסֵי אֵשׁ, וַיִּפְרְדוּ בֵּין שְׁנֵיהֶם; וַיַּעַל, אֵלִיָּהוּ, בַּסְּעָרָה, הַשָּׁמָיִם.

SO HERE WE HAVE YET ANOTHER GRAVE SIN, ACTUALLY PERPETRATED BY WILLFUL HEAVENLY CREATURES. BUT IT ADDED TO THE CORRUPTION THAT HUMANS HAD INITIATED. IT INTRODUCED “MISCHLINGS” INTO THE HUMAN

POPULATION WHO WERE POWERFUL AND MADE A NAME FOR THEMSELVES. NOT A GOOD THING. (SEE IN PAGES, BIBLE MISC: “SONS OF GOD GEN 6:1-4”; TWO ARTICLES. I TEND TO DISAGREE WITH HENDEL’S FINAL READING, BUT IT AND THE NEWER PIECE ARE BOTH GOOD.)

CONTEXT: NOAH AND UTNAPISHTIM AND THEIR FLOODS.
The table below presents a comparison of the main aspects of the two accounts of the flood as presented in the Book of Genesis and in the Epic of Gilgamesh. Gilgamesh was a hero in ancient Mesopotamian mythology, and the protagonist of the Epic of Gilgamesh, an **epic poem written in Akkadian during the late 2nd millennium BC**. He was also most likely a historical king of the Sumerian city-state of Uruk, who was posthumously deified. His rule probably would have taken place sometime between 2800 and 2500 BC, though he became a major figure in Sumerian legend during the Third Dynasty of Ur (c.2112 – c.2004 BC). Gilgamesh and Utnapishtim are good guys who become entwined in gods-related matters.

	NOAH	*UTNAPISHTIM*
Extent of flood	Global	Global
Cause	Man's	Man's sins
Intended for	All mankind	One city & all
Sender	Yahweh	Assembly of
Name of hero	Noah	Utnapishtim
Hero's	Righteous	Righteous

Means of	Direct from God	In a dream
Ordered to	Yes	Yes
Did hero	Yes	Yes
Height of boat	Several stories	Several
Compartments	Many	Many
Doors	One	One
Windows	At least one	At least one
Outside coating	Pitch	Pitch
Shape of boat	Rectangular	Square
Human	Family members	Family & few
Other	All species of	All species of
Means of flood	Ground water &	Heavy rain
Duration of	Long (40 days &	Short (6 days
Test to find land	Release of birds	Release of
Types of birds	Raven & three	Dove,
Ark landing	Mountain -- Mt.	Mountain --
Sacrificed after	Yes, by Noah	Yes, by
Blessed after	Yes	Yes

AND SO WE HAVE NOAH AND THE FLOOD — BUT HOW MANY FLOODS?

READ GEN 6-9 SEE XEROX — READ J FIRST AND SPECIFY SEGMENTS THEY ARE TO READ, THEN READ P THE SAME WAY, THEN ASK STUDENTS TO COMPARE AND CONTRAST BASED ON THESE QUESTIONS:

1. ***WHAT IS GOD'S NAME IN EACH OF THE ACCOUNTS?**
   J — YHVH P — ELOHIM
2. ***WHY DOES GOD DECIDE TO BRING THE FLOOD?**
   J — HUMAN EVIL GREAT ON EARTH - 6:5.
   P — THE EARTH WAS CORRUPT AND FULL OF ROBBERY (BETTER: VIOLENCE *K/B*) - 6:11-13.
   ***WHO IS SPECIFICALLY AT FAULT? J — HUMANS - 6:5.**
   P — ALL FLESH - 6:12-13.
   ***WHAT CAN WE KNOW ABOUT GOD'S FEELINGS?**
   J — GOD REGRETTED CREATING HUMANS AND GRIEVED IN HIS HEART - 6:6-7.
   P — NOTHING.
   ***WHO WILL BE PUNISHED?**
   J — HUMANS AND ANIMALS - 6:7 (EXPLAIN — DOMINANT HUMANS CAN INFECT OTHER CREATURES. SEE JONAH 3:7-8 הָאָדָם וְהַבְּהֵמָה הַבָּקָר וְהַצֹּאן.)
   P — ALL FLESH, THEY WERE AT FAULT.
   ***WHAT IS THE PUNISHMENT?**
   J — אֶמְחֶה I WILL BLOT OUT - 6:7.
   P — מַשְׁחִיתָם I AM DESTROYING THEM (PLAYING OFF 6:12 נִשְׁחָתָה, כִּי-הִשְׁחִית).

3. ***WHY DOES GOD SPARE NOAH?**
   J — NOAH FOUND FAVOR IN GOD'S EYES AND FOUND HIM TO BE RIGHTEOUS - 6:8, 7:1.
   P — NOAH WAS FULLY RIGHTEOUS - 6:9
4. ***WHAT DO WE LEARN ABOUT THE STRUCTURE OF THE ARK FROM EACH OF THE ACCOUNTS?**
   J — NOTHING.
   P — EVERYTHING - 6:14-16.
5. ***WHICH ANIMALS ARE BROUGHT INTO THE ARK IN EACH ACCOUNT?**
   J — 7 CLEAN, 2 OTHERS - 7:2-3
   P — 2 OF ALL - 6:19-20
6. ***HOW MANY DAYS DO THE WATERS RISE IN EACH ACCOUNT?**
   J — 40 - 7:17-18
   P — 150 - 7:24, 8:3b
7. ***HOW MANY DAYS DOES IT TAKE FOR THE WATERS TO RECEDE IN EACH ACCOUNT?**
   J — 40+ - 8:3a, 6
   P — 7+ MONTHS - 8:4-5, 13a, 14
8. ***WHAT BIRDS ARE SENT OUT IN EACH ACCOUNT AND WHAT HAPPENS TO THEM?**
   J — DOVE, 3 TIMES
   P — RAVEN, ONCE
9. ***HOW MANY DAYS TOTAL DID THE FLOOD LAST — FROM BEGINNING OF RAIN ETC. UNTIL ARK WAS EMPTIED?**
   J — 94: 40+40 (SEE ABOVE) +14 (TWO WEEKS BETWEEN

DOVE RELEASES - 8:10-12)

P — 17TH DAY, SECOND MONTH, NOAH'S 600TH YEAR -7:11, UNTIL 27TH DAY, SECOND MONTH, NOAH'S 601ST YEAR - 8:14

10. ***HOW DOES THE EXPERIENCE END IN EACH ACCOUNT?**

    J — NOAH SACRIFICES; GOD PROMISES: EARTH NO MORE CURSED, NO MORE DESTRUCTION OF LIFE AS BEFORE, AND RETURN TO NORMAL NATURAL CYLCES - 8:20-22

    P — EAT MEAT, NO BLOOD; NO MURDER; COVENANT OF RAINBOW AND NO MORE TOTAL DESTRUCTION - 9:1-17.

— —

SO THIS IS A REAL CUT AND PASTE JOB. WHY?

1. **EACH ACCOUNT HELD SANCTITY IN EYES OF DIFFERENT COHORTS OF ISRAELITES — NECESSARY TO BRING THEM TOGETHER.**
2. **EACH GIVES A DIFFERENT PERSPECTIVE OF HOW GOD MANAGES THE SITUATION — FILLS OUT GOD CONCEPT AGAIN SHOWING COMPLEXITY OF GOD AND, THUS SUGGESTING WHY HUMANS CANNOT FULLY COMPREHEND WHY GOD ACTS IN CERTAIN WAYS.**
3. **EACH PROVIDES INSIGHT INTO DIFFERENT WAYS HUMANS AND ALL CREATURES CAN IMPACT LIFE ON EARTH, WITH EMPHASIS ON THE IMPACT OF HUMAN BEHAVIOR SINCE HUMANS CONSTITUTE THE DOMINANT SPECIES.**

4. **LAYS GROUNDWORK FOR THE BIBLICAL TRADITIONS THAT FOLLOW: POWER OF GOD. GOD WILL REWARD AND PUNISH. GOD MAY PUNISH BUT WILL NOT UTTERLY DESTROY. NEED FOR LAW. FORERUNNER OF ISRAELITE SACRIFICIAL CULT. END OF VEGANISM. HUMAN MURDER BRINGS WITH IT CAPITAL PUNISHMENT. GOD IS UNIVERSAL DEITY WHO HAS RELATIONSHIP WITH ALL PEOPLE ON EATH (SEE AMOS, JEREMIAH, EZEKIEL, ISAIAH, MALAKHI, ETC. RE GOD AND OTHER NATIONS).**

THE AFTERMATH —

9:18 ff - MORE TROUBLE: CURSE OF CANAAN SON OF HAM, NOT ALL DESCENDANTS OF HAM

CH 10 NOAH FAMILY GENEALOGY

CH 11 THE TOWER OF BAVEL - MORE TROUBLE; FAMILY OF FULL SHEM GENEALOGY, ENDING WITH ABE; TERAKH TAKES FAMILY FROM UR TO HARAN.

CH 12 ABRAHAM - NEW HOPE

SESSION 3 — Were Abraham and Jacob monotheists, monolatrists, henotheists, or polytheists? (To be explained.) What about their descendants?

MONOTHEISM — THERE IS ONLY ONE GOD, AND NO OTHER GODS EXIST — PERIOD, THAT IS THE GOD WE WORSHIP.

MONALTRY — WE WORSHIP ONLY ONE GOD, BUT WE RECOGNIZE THAT THERE ARE OTHER GODS WHOM WE MAY NOT AND DO NOT WORSHIP (Greek: μόνος [monos] = single, and λατρεία [latreia] = worship).

HENOTHEISM — WE WORSHIP THE SUPREME GOD, BUT WE RECOGNIZE THERE ARE OTHER GODS, SOME OF WHOM COMPRISE A PANTHEON OVER WHICH THE SUPREME GOD RULES [E. G., *ASHERAH*, CONSORT OF YHVH] (from Greek ἑνός θεοῦ *(henos theou)*, meaning 'of one god').

POLYTHEISM — WE RECOGNIZE AND WORSHIP MULTIPLE GODS.

THE TENSION WITHIN THIS TAXONOMY CAN BE SEEN IN TWO CONSECUTIVE PSALMS, PS 95 AND 96 (KABBALAT SHABBAT):

95:3 — כִּי אֵל גָּדוֹל יְהוָה, **וּמֶלֶךְ גָּדוֹל, עַל-כָּל-אֱלֹהִים**:

96:4-5 — כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד; **נוֹרָא הוּא, עַל-כָּל-אֱלֹהִים**:
כִּי, **כָּל-אֱלֹהֵי הָעַמִּים אֱלִילִים**; וַיהוָה, שָׁמַיִם עָשָׂה:

ALTER SUGGESTS THAT 95:3 AND 96:4 ARE OLDER NOTIONS THAT WERE CARRIED FORWARD [JR: AND WHOSE LIGHT WAS DIMINISHED], AND 96:5 BLOWS OUT THE CANDLE [JR METAPHOR]. I SEE THIS AS EVIDENCE OF THE EVOLUTION TOWARD ABSOLUTE MONOTHEISM.

THE CODES OF THE TORAH ARE CLEAR REGARDING PAGAN OR PAGAN-LIKE PRACTICES:

EX 20:1-4 (DT 5:6-8)

א וַיְדַבֵּר אֱלֹהִים, אֵת כָּל-הַדְּבָרִים הָאֵלֶּה לֵאמֹר. **ב** אָנֹכִי יְהוָה אֱלֹהֶיךָ,
אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים: לֹא-יִהְיֶה לְךָ אֱלֹהִים

אֲחֵרִים, עַל-פָּנָי. **ג** לֹא-תַעֲשֶׂה לְךָ פֶסֶל, וְכָל-תְּמוּנָה, אֲשֶׁר בַּשָּׁמַיִם
.מִמַּעַל, וַאֲשֶׁר בָּאָרֶץ מִתָּחַת--וַאֲשֶׁר בַּמַּיִם, מִתַּחַת לָאָרֶץ
ד לֹא-תִשְׁתַּחֲוֶה לָהֶם, וְלֹא תָעָבְדֵם:

EX 23:24

כג כִּי-יֵלֵךְ מַלְאָכִי, לְפָנֶיךָ, וֶהֱבִיאֲךָ אֶל-הָאֱמֹרִי וְהַחִתִּי, וְהַפְּרִזִּי וְהַכְּנַעֲנִי
הַחִוִּי וְהַיְבוּסִי; וְהִכְחַדְתִּיו. **כד** לֹא-תִשְׁתַּחֲוֶה לֵאלֹהֵיהֶם וְלֹא תָעָבְדֵם,
וְלֹא תַעֲשֶׂה כְּמַעֲשֵׂיהֶם: כִּי **הָרֵס** תְּהָרְסֵם, וְשַׁבֵּר **תְּשַׁבֵּר מַצֵּבֹתֵיהֶם.**
כה וַעֲבַדְתֶּם, אֵת יְהוָה אֱלֹהֵיכֶם, וּבֵרַךְ אֶת-לַחְמְךָ, וְאֶת-מֵימֶיךָ; וַהֲסִרֹתִי
מַחֲלָה, מִקִּרְבֶּךָ:

LEV 26:1

א לֹא-תַעֲשׂוּ לָכֶם אֱלִילִם, וּפֶסֶל וּמַצֵּבָה לֹא-תָקִימוּ לָכֶם, וְאֶבֶן מַשְׂכִּית
לֹא תִתְּנוּ בְּאַרְצְכֶם, לְהִשְׁתַּחֲוֹת עָלֶיהָ; כִּי אֲנִי יְהוָה, אֱלֹהֵיכֶם:
ב אֶת-שַׁבְּתֹתַי תִּשְׁמֹרוּ, וּמִקְדָּשִׁי תִּירָאוּ: אֲנִי, יְהוָה:

DT 16:21-22

כא לֹא-תִטַּע לְךָ אֲשֵׁרָה, כָּל-עֵץ: אֵצֶל, מִזְבַּח יְהוָה אֱלֹהֶיךָ--אֲשֶׁר
תַּעֲשֶׂה-לָּךְ. **כב** וְלֹא-תָקִים לְךָ, מַצֵּבָה, אֲשֶׁר שָׂנֵא, יְהוָה אֱלֹהֶיךָ:

THE PATRIARCHS — TREES, ALTARS, STANDING STONES

ABRAHAM — TREES AND ALTARS:

GEN 12:6-7

ו וַיַּעֲבֹר אַבְרָם, בָּאָרֶץ, עַד מְקוֹם שְׁכֶם, עַד **<u>אֵלוֹן מוֹרֶה</u>**; וְהַכְּנַעֲנִי, אָז
;בָּאָרֶץ. **ז** וַיֵּרָא יְהוָה, אֶל-אַבְרָם, וַיֹּאמֶר, לְזַרְעֲךָ אֶתֵּן אֶת-הָאָרֶץ הַזֹּאת
<u>וַיִּבֶן שָׁם מִזְבֵּחַ, לַיהוָה</u> הַנִּרְאֶה אֵלָיו:

GEN 13:18

יח וֶיְאֳהַל אַבְרָם, וַיָּבֹא וַיֵּשֶׁב **<u>בְּאֵלֹנֵי מַמְרֵא</u>**--אֲשֶׁר בְּחֶבְרוֹן; **<u>וַיִּבֶן-שָׁם</u>**
<u>מִזְבֵּחַ, לַיהוָה</u>:

GEN 18:1

א וַיִּרְא אֵלָיו יְהוָה, בְּאֵלֹנֵי מַמְרֵא; וְהוּא יֹשֵׁב פֶּתַח-הָאֹהֶל, כְּחֹם הַיּוֹם:
GEN 21:31-33

לא עַל-כֵּן, קָרָא לַמָּקוֹם הַהוּא--בְּאֵר שָׁבַע: כִּי שָׁם נִשְׁבְּעוּ, שְׁנֵיהֶם.
לב וַיִּכְרְתוּ בְּרִית, בִּבְאֵר שָׁבַע; וַיָּקָם אֲבִימֶלֶךְ, וּפִיכֹל שַׂר-צְבָאוֹ, וַיָּשֻׁבוּ, אֶל-אֶרֶץ פְּלִשְׁתִּים. **לג** וַיִּטַּע אֶשֶׁל, בִּבְאֵר שָׁבַע; וַיִּקְרָא-שָׁם--בְּשֵׁם יְהוָה אֵל עוֹלָם:

ISAAC — BUILDS AN ALTAR IN BEER SHEVA:
GEN 26:23-25

כג וַיַּעַל מִשָּׁם, בְּאֵר שָׁבַע. כד וַיֵּרָא אֵלָיו יְהוָה, בַּלַּיְלָה הַהוּא, וַיֹּאמֶר, אָנֹכִי אֱלֹהֵי אַבְרָהָם אָבִיךָ; אַל-תִּירָא, כִּי-אִתְּךָ אָנֹכִי, וּבֵרַכְתִּיךָ וְהִרְבֵּיתִי אֶת-זַרְעֲךָ, בַּעֲבוּר אַבְרָהָם עַבְדִּי. **כה** **וַיִּבֶן שָׁם מִזְבֵּחַ**, **וַיִּקְרָא בְּשֵׁם יְהוָה**, וַיֵּט-שָׁם, אָהֳלוֹ; וַיִּכְרוּ-שָׁם עַבְדֵי-יִצְחָק, בְּאֵר:
[A large horned altar was uncovered at the site in Beer Sheva. It was reconstructed with several well-dressed stones found in secondary use in the walls of a later building. This altar attests to the existence of a temple or cult center in the city which was probably dismantled during the reforms of King Hezekiah ca, 710 BCE. (1 Kings 18:4)] But it would appear that the Beer Sheva cultic center was later reconstituted in some form because King Josiah, in the course of his great reform (ca. 620 BCE), put it out of commission. See 2K 23:8 — **ח** וַיָּבֵא אֶת-כָּל-הַכֹּהֲנִים, מֵעָרֵי יְהוּדָה, וַיְטַמֵּא אֶת-הַבָּמוֹת אֲשֶׁר קִטְּרוּ-שָׁמָּה הַכֹּהֲנִים, **מִגֶּבַע עַד-בְּאֵר שָׁבַע.** Geba (Hebrew: גֶּבַע, Modern: Geva) - the hill, (2 Kings 23:8; Nehemiah 11:31) was a Kohanic and Levitical city located in the geographical territory of the Tribe of Benjamin on the northern border of Judah, adjacent to Ramah in Benjamin north of Gibeah (Isaiah 10:29; Joshua 18:24, 18:28). It has been identified with Jeba', about 5½ miles north of Jerusalem.

JACOB — STANDING STONES AND A TREE:

GEN 28:19-22

יח וַיִּשְׁכֵּם יַעֲקֹב בַּבֹּקֶר, וַיִּקַּח אֶת-הָאֶבֶן אֲשֶׁר-שָׂם מְרַאֲשֹׁתָיו, **וַיָּשֶׂם אֹתָהּ, מַצֵּבָה; וַיִּצֹק שֶׁמֶן, עַל-רֹאשָׁהּ. יט** וַיִּקְרָא אֶת-שֵׁם-הַמָּקוֹם הַהוּא, בֵּית-אֵל; וְאוּלָם לוּז שֵׁם-הָעִיר, לָרִאשֹׁנָה. **כ** וַיִּדַּר יַעֲקֹב, נֶדֶר לֵאמֹר: אִם-יִהְיֶה אֱלֹהִים עִמָּדִי, וּשְׁמָרַנִי בַּדֶּרֶךְ הַזֶּה אֲשֶׁר אָנֹכִי הוֹלֵךְ, וְנָתַן-לִי לֶחֶם לֶאֱכֹל, וּבֶגֶד לִלְבֹּשׁ. **כא** וְשַׁבְתִּי בְשָׁלוֹם, אֶל-בֵּית אָבִי; וְהָיָה יְהוָה לִי, לֵאלֹהִים. **כב וְהָאָבֶן הַזֹּאת, אֲשֶׁר שַׂמְתִּי מַצֵּבָה--יִהְיֶה, בֵּית אֱלֹהִים** וְכֹל אֲשֶׁר תִּתֶּן-לִי, עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ:

GEN 31:13, [25], 44-54

יא וַיֹּאמֶר אֵלַי מַלְאַךְ הָאֱלֹהִים, בַּחֲלוֹם--יַעֲקֹב; וָאֹמַר, הִנֵּנִי. **יב** וַיֹּאמֶר, שָׂא-נָא עֵינֶיךָ וּרְאֵה כָּל-הָעַתֻּדִים הָעֹלִים עַל-הַצֹּאן, עֲקֻדִּים נְקֻדִּים, וּבְרֻדִּים: כִּי רָאִיתִי, אֵת כָּל-אֲשֶׁר לָבָן עֹשֶׂה לָךְ. **יג אָנֹכִי הָאֵל, בֵּית-אֵל, אֲשֶׁר מָשַׁחְתָּ שָּׁם מַצֵּבָה**, אֲשֶׁר נָדַרְתָּ לִי שָׁם נֶדֶר; עַתָּה, קוּם צֵא מִן-הָאָרֶץ הַזֹּאת, וְשׁוּב, אֶל-אֶרֶץ מוֹלַדְתֶּךָ.

[**כה** וַיַּשֵּׂג לָבָן, אֶת-יַעֲקֹב; וְיַעֲקֹב, תָּקַע אֶת-אָהֳלוֹ בָּהָר, וְלָבָן תָּקַע אֶת-אֶחָיו, **בָּהָר** הַגִּלְעָד:...]

מד וְעַתָּה, לְכָה נִכְרְתָה בְרִית--אֲנִי וָאָתָּה; וְהָיָה לְעֵד, בֵּינִי וּבֵינֶךָ.

מה וַיִּקַּח יַעֲקֹב, אֶבֶן; וַיְרִימֶהָ, **מַצֵּבָה. מו** וַיֹּאמֶר יַעֲקֹב לְאֶחָיו לַקְטוּ אֲבָנִים, וַיִּקְחוּ אֲבָנִים וַיַּעֲשׂוּ-גָל; וַיֹּאכְלוּ שָׁם, עַל-הַגָּל. מז וַיִּקְרָא-לוֹ לָבָן, יְגַר שָׂהֲדוּתָא; וְיַעֲקֹב, קָרָא לוֹ גַּלְעֵד. **מח** וַיֹּאמֶר לָבָן, הַגַּל הַזֶּה עֵד בֵּינִי וּבֵינֶךָ הַיּוֹם; עַל-כֵּן קָרָא-שְׁמוֹ, גַּלְעֵד. **מט** וְהַמִּצְפָּה אֲשֶׁר אָמַר, יִצֶף יְהוָה בֵּינִי וּבֵינֶךָ: כִּי נִסָּתֵר, אִישׁ מֵרֵעֵהוּ. **נ** אִם-תְּעַנֶּה אֶת-בְּנֹתַי, וְאִם-תִּקַּח נָשִׁים עַל-בְּנֹתַי--אֵין אִישׁ, עִמָּנוּ; רְאֵה, אֱלֹהִים עֵד בֵּינִי וּבֵינֶךָ. **נא** וַיֹּאמֶר לָבָן, לְיַעֲקֹב: הִנֵּה הַגַּל הַזֶּה, וְהִנֵּה הַמַּצֵּבָה, אֲשֶׁר יָרִיתִי, בֵּינִי וּבֵינֶךָ. **נב עַד הַגַּל הַזֶּה, וְעֵדָה הַמַּצֵּבָה:** אִם-אֲנִי, לֹא-אֶעֱבֹר אֵלֶיךָ אֶת-הַגַּל הַזֶּה, וְאִם-אַתָּה לֹא-תַעֲבֹר אֵלַי אֶת-הַגַּל הַזֶּה וְאֶת-הַמַּצֵּבָה הַזֹּאת, לְרָעָה. **נג** אֱלֹהֵי אַבְרָהָם וֵאלֹהֵי נָחוֹר, יִשְׁפְּטוּ בֵּינֵינוּ--אֱלֹהֵי, אֲבִיהֶם; **וַיִּשָּׁבַע יַעֲקֹב**, בְּפַחַד אָבִיו יִצְחָק. **נד וַיִּזְבַּח יַעֲקֹב זֶבַח בָּהָר**, וַיִּקְרָא לְאֶחָיו לֶאֱכָל-לָחֶם; וַיֹּאכְלוּ לֶחֶם, וַיָּלִינוּ בָּהָר:

N.B.: THE STONE PILE AND THE STANDING STONE HERE ARE WITNESSES AND BOUNDARY MARKERS. **THE STONE WAS <u>NOT CONSECRATED TO GOD BY OIL</u>** WAS THE STONE AT BEIT EL. AND SEE GEN 35:14 BELOW.

GEN 35:1-7

א וַיֹּאמֶר אֱלֹהִים אֶל-יַעֲקֹב, קוּם עֲלֵה בֵית-אֵל וְשֶׁב-שָׁם; **<u>וַעֲשֵׂה-שָׁם</u>**
<u>מִזְבֵּחַ</u>--<u>לָאֵל הַנִּרְאֶה אֵלֶיךָ, בְּבָרְחֲךָ מִפְּנֵי עֵשָׂו אָחִיךָ</u>. **ב** וַיֹּאמֶר יַעֲקֹב אֶל-
בֵּיתוֹ, וְאֶל כָּל-אֲשֶׁר עִמּוֹ: הָסִרוּ אֶת-אֱלֹהֵי הַנֵּכָר, אֲשֶׁר בְּתֹכְכֶם, וְהִטַּהֲרוּ,
וְהַחֲלִיפוּ שִׂמְלֹתֵיכֶם. **ג** וְנָקוּמָה וְנַעֲלֶה, בֵּית-אֵל; וְאֶעֱשֶׂה-שָּׁם מִזְבֵּחַ,
.לָאֵל הָעֹנֶה אֹתִי בְּיוֹם צָרָתִי, וַיְהִי עִמָּדִי, בַּדֶּרֶךְ אֲשֶׁר הָלָכְתִּי
ד <u>וַיִּתְּנוּ אֶל-יַעֲקֹב, אֵת כָּל-אֱלֹהֵי הַנֵּכָר אֲשֶׁר בְּיָדָם, וְאֶת-הַנְּזָמִים, אֲשֶׁר
בְּאָזְנֵיהֶם; **וַיִּטְמֹן*** אֹתָם יַעֲקֹב, **תַּחַת הָאֵלָה** אֲשֶׁר עִם-שְׁכֶם.</u> **ה** וַיִּסָּעוּ;
וַיְהִי חִתַּת אֱלֹהִים, עַל-הֶעָרִים אֲשֶׁר סְבִיבוֹתֵיהֶם, וְלֹא רָדְפוּ, אַחֲרֵי בְּנֵי
יַעֲקֹב. **ו** וַיָּבֹא יַעֲקֹב לוּזָה, אֲשֶׁר בְּאֶרֶץ כְּנַעַן--הִוא, **בֵּית-אֵל**: הוּא
וְכָל-הָעָם אֲשֶׁר-עִמּוֹ. **ז** <u>**וַיִּבֶן שָׁם, מִזְבֵּחַ**, וַיִּקְרָא **לַמָּקוֹם, אֵל בֵּית-אֵל**
כִּי שָׁם, נִגְלוּ אֵלָיו הָאֱלֹהִים, בְּבָרְחוֹ, מִפְּנֵי אָחִיו. **ח** וַתָּמָת דְּבֹרָה מֵינֶקֶת
רִבְקָה, וַתִּקָּבֵר מִתַּחַת לְבֵית-אֵל תַּחַת הָאַלּוֹן; וַיִּקְרָא שְׁמוֹ, **אַלּוֹן בָּכוּת:**</u>

JACOB BURIES HIS WIVES' IDOLS UNDER A **TEREBINTH**, WHICH WAS WIDELY A SIGNIFICANT ELEMENT OF PAGAN CULTIC PRACTICE, ESP. ASSOCIATED WITH *ASHERAH*. THE ROOT *TAMAN** IN V.4 REALLY MEANS "HIDE," NOT "BURY." ZEVIT, *RELIGIONS* 167, N. 1: "…BURIAL…INDICATED THAT SOMETHING OF ITS SACREDNESS REMAINED EVEN IF IT WAS NO LONGER BEING USED FOR WHATEVER REASONS. CF. GEN 35:4." SO JACOB HIDES IDOLS UNDER A TREE WITH CULTIC IMPORTANCE!!!! WHAT SHOULD JACOB REALLY HAVE DONE? HE SHOULD HAVE DONE WHAT MOSES DID TO THE GOLDEN CALF, AND WHAT THE MIDRASH TELLS US ABE DID

TO HIS FATHER'S IDOLS. AND THEN JACOB BURIES D'VORAH, REBCCA'S WET-NURSE, UNDER AN **OAK TREE, ALSO A SACRED TREE,** AND NAMES IT "THE TREE OF CRYING."

GEN 35:9-15

ט וַיֵּרָא אֱלֹהִים אֶל-יַעֲקֹב עוֹד, בְּבֹאוֹ מִפַּדַּן אֲרָם; וַיְבָרֶךְ, אֹתוֹ. **י** וַיֹּאמֶר-לוֹ אֱלֹהִים, שִׁמְךָ יַעֲקֹב: לֹא-יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב, כִּי אִם-יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ, וַיִּקְרָא אֶת-שְׁמוֹ, יִשְׂרָאֵל. **יא** וַיֹּאמֶר לוֹ אֱלֹהִים אֲנִי אֵל שַׁדַּי, פְּרֵה וּרְבֵה--גּוֹי וּקְהַל גּוֹיִם, יִהְיֶה מִמֶּךָּ; וּמְלָכִים, מֵחֲלָצֶיךָ יֵצֵאוּ. **יב** וְאֶת-הָאָרֶץ, אֲשֶׁר נָתַתִּי לְאַבְרָהָם וּלְיִצְחָק--לְךָ אֶתְּנֶנָּה; וּלְזַרְעֲךָ אַחֲרֶיךָ, אֶתֵּן אֶת-הָאָרֶץ. **יג** וַיַּעַל מֵעָלָיו, אֱלֹהִים, בַּמָּקוֹם, אֲשֶׁר-דִּבֶּר אִתּוֹ. **יד** **וַיַּצֵּב יַעֲקֹב מַצֵּבָה, בַּמָּקוֹם אֲשֶׁר-דִּבֶּר אִתּוֹ--מַצֶּבֶת אָבֶן; וַיַּסֵּךְ עָלֶיהָ נֶסֶךְ, וַיִּצֹק עָלֶיהָ שָׁמֶן.** **טו** וַיִּקְרָא יַעֲקֹב אֶת-שֵׁם הַמָּקוֹם, אֲשֶׁר דִּבֶּר אִתּוֹ שָׁם אֱלֹהִים--**בֵּית-אֵל**:

THIS APPEARS TO BE A DOUBLET OF GEN 28, OR IT COULD BE A RECONSECRATION SINCE 20+YEARS HAD PASSED SINCE JACOB CONSECRATED THE FIRST STONE. AGAIN, WE SEE THIS IS DIFFERENT FROM THE STONE JACOB SET UP ON HAR GILAD.

SO WE SEE THAT THE PATRIARCHS, ESPECIALLY ABRAHAM AND JACOB, ARE ASSOCIATED WITH CULTIC SYMBOLS (TREES, STONES) THAT ARE WIDELY KNOWN TO BE PAGAN IN ORIGIN. ALL THEIR **WORSHIP IS FOCUSED ON YHVH** — THAT IS CLEAR, SO AS FAR AS THE BASIC MESSAGE GOES, THEY APPEAR TO BE MONOTHEISTIC. THEY ARE ASSOCIATED WITH CITES THAT WOULD BECOME CUTLIC CENTERS — BEIT EL AND BEER SHEVA. BEIT EL IS MUCH MORE SIGNIFICANT SINCE IT BECAME ONE OF THE TWO

MAIN TEMPLES ESTABLISHED *YERAVAM* CA 960 BCE IN THE KINGDOM OF ISRAEL — THE 10 TRIBES IN THE NORTH. EACH OF THESE TEMPLES HAD IN THEIR HOLY OF HOLIES A GOLDEN YOUNG BULL (CALF), WHICH WAS DEEMED AN IDOL BY OUR BIBLE TRADITIONS.

AND NOW ————THE DESCENDANTS
BIBLICAL REFERENCES TO BAMOT (SELECTED)
JOSH 24:1, 26

שְׁכֶמָה; וַיִּקְרָא לְזִקְנֵי יִשְׂרָאֵל **א** וַיֵּאָסֹף יְהוֹשֻׁעַ אֶת-כָּל-שִׁבְטֵי יִשְׂרָאֵל,
וּלְרָאשָׁיו, וּלְשֹׁפְטָיו וּלְשֹׁטְרָיו, וַיִּתְיַצְּבוּ, **לִפְנֵי הָאֱלֹהִים**....
כה וַיִּכְרֹת יְהוֹשֻׁעַ בְּרִית לָעָם, בַּיּוֹם הַהוּא; וַיָּשֶׂם לוֹ חֹק וּמִשְׁפָּט
בִּשְׁכֶם. **כו** וַיִּכְתֹּב יְהוֹשֻׁעַ אֶת-הַדְּבָרִים הָאֵלֶּה, בְּסֵפֶר תּוֹרַת אֱלֹהִים;
וַיִּקַּח, אֶבֶן גְּדוֹלָה, וַיְקִימֶהָ שָׁם, תַּחַת הָאַלָּה* אֲשֶׁר בְּמִקְדַּשׁ יְהוָה.
***OAK TREE (ZEVIT, 260)**

1 SAM 9:12-13 (SAUL AND HIS SERVANT SEEK A SEER — IT TURNS OUT TO BE SAMUEL)

יב וַתַּעֲנֶינָה אוֹתָם וַתֹּאמַרְנָה יֵשׁ, הִנֵּה לְפָנֶיךָ; מַהֵר עַתָּה, כִּי הַיּוֹם בָּא
לָעִיר--כִּי **זֶבַח** הַיּוֹם לָעָם, **בַּבָּמָה.** **יג** כְּבֹאֲכֶם הָעִיר כֵּן תִּמְצְאוּן אֹתוֹ
בְּטֶרֶם יַעֲלֶה **הַבָּמָתָה** לֶאֱכֹל, כִּי לֹא-יֹאכַל הָעָם עַד-בֹּאוֹ--כִּי-הוּא יְבָרֵךְ
הַזֶּבַח, אַחֲרֵי-כֵן יֹאכְלוּ הַקְּרֻאִים; וְעַתָּה עֲלוּ, כִּי-אֹתוֹ כְהַיּוֹם תִּמְצְאוּן
אֹתוֹ.

1 K 3:3-15

ג וַיֶּאֱהַב שְׁלֹמֹה, אֶת-יְהוָה, לָלֶכֶת, בְּחֻקּוֹת דָּוִד אָבִיו: רַק, **בַּבָּמוֹת--הוּא**
מְזַבֵּחַ, וּמַקְטִיר. **ד** וַיֵּלֶךְ הַמֶּלֶךְ **גִּבְעֹנָה לִזְבֹּחַ שָׁם, כִּי-הִיא הַבָּמָה**
הַגְּדוֹלָה; אֶלֶף עֹלוֹת יַעֲלֶה שְׁלֹמֹה, עַל הַמִּזְבֵּחַ הַהוּא. **ה** בְּגִבְעוֹן, נִרְאָה

יְהוָה אֶל-שְׁלֹמֹה--בַּחֲלוֹם הַלָּיְלָה; **וַיֹּאמֶר אֱלֹהִים, שְׁאַל מָה אֶתֵּן-לָךְ....**
יא וַיֹּאמֶר אֱלֹהִים אֵלָיו, יַעַן אֲשֶׁר שָׁאַלְתָּ אֶת-הַדָּבָר הַזֶּה וְלֹא-שָׁאַלְתָּ לְךָ
יָמִים רַבִּים וְלֹא-שָׁאַלְתָּ לְךָ עֹשֶׁר, וְלֹא שָׁאַלְתָּ, נֶפֶשׁ אֹיְבֶיךָ; וְשָׁאַלְתָּ לְךָ
הָבִין, לִשְׁמֹעַ מִשְׁפָּט. **יב הִנֵּה עָשִׂיתִי, כִּדְבָרֶיךָ; הִנֵּה נָתַתִּי לְךָ, לֵב חָכָם**
וְנָבוֹן, אֲשֶׁר כָּמוֹךָ לֹא-הָיָה לְפָנֶיךָ, וְאַחֲרֶיךָ לֹא-יָקוּם כָּמוֹךָ. **יג** וְגַם
אֲשֶׁר לֹא-שָׁאַלְתָּ נָתַתִּי לָךְ, גַּם-עֹשֶׁר גַּם-כָּבוֹד: אֲשֶׁר לֹא-הָיָה כָמוֹךָ אִישׁ
בַּמְּלָכִים, כָּל-יָמֶיךָ. **יד** וְאִם תֵּלֵךְ בִּדְרָכַי, לִשְׁמֹר חֻקַּי וּמִצְוֹתַי, כַּאֲשֶׁר
הָלַךְ דָּוִיד אָבִיךָ--וְהַאֲרַכְתִּי, אֶת-יָמֶיךָ.

THE FIXERS: HEZEKIAH AND JOSIAH —THE ONLY KINGS WHO MADE MAJOR REFORMS TO RID THE COUNTRY OF ISRAELITE IDOLATRY

2 K 18:1-5 — HEZEKIAH

א וַיְהִי בִּשְׁנַת שָׁלֹשׁ, לְהוֹשֵׁעַ בֶּן-אֵלָה מֶלֶךְ יִשְׂרָאֵל, **מָלַךְ חִזְקִיָּה בֶן-אָחָז,**
מֶלֶךְ יְהוּדָה. ב בֶּן-עֶשְׂרִים וְחָמֵשׁ שָׁנָה, הָיָה בְמָלְכוֹ, וְעֶשְׂרִים וָתֵשַׁע
שָׁנָה, מָלַךְ בִּירוּשָׁלָם; וְשֵׁם אִמּוֹ, אֲבִי בַּת-זְכַרְיָהוּ. **ג** וַיַּעַשׂ הַיָּשָׁר, בְּעֵינֵי
יְהוָה, כְּכֹל אֲשֶׁר-עָשָׂה, דָּוִד אָבִיו. **ד** הוּא הֵסִיר אֶת-**הַבָּמוֹת**, וְשִׁבַּר אֶת-
הַמַּצֵּבֹת, וְכָרַת, אֶת-**הָאֲשֵׁרָה**; וְכִתַּת **נְחַשׁ הַנְּחֹשֶׁת** אֲשֶׁר-עָשָׂה מֹשֶׁה
כִּי עַד-הַיָּמִים הָהֵמָּה הָיוּ בְנֵי-יִשְׂרָאֵל מְקַטְּרִים לוֹ, וַיִּקְרָא-לוֹ **נְחֻשְׁתָּן**.

2K 23 — JOSIAH (njps)

23 At the king's summons, all the elders of Judah and Jerusalem assembled before him. 2The king went up to the House of the LORD, together with all the men of Judah and all the inhabitants of Jerusalem, and the priests and prophets—all the people, young and old. And he read to them the entire text of the covenant scroll which had been found in the House of the LORD. 3The king stood a-by the pillar-a and solemnized the covenant before the LORD: that they would follow the LORD and observe His commandments, His injunctions, and His laws with all their heart and soul; that they would fulfill all the terms of this covenant as inscribed upon the scroll. And all the people b-entered into-b the covenant. 4Then the king ordered the high priest Hilkiah, the priests of the second rank, and the guards of the threshold to bring out of the Temple of the LORD all the objects made for Baal and Asherahc and all the host of heaven. He burned them outside Jerusalem in the fieldsd of Kidron, and he removed the ashes to Bethel. 5He suppressed the idolatrous priests whom the kings of Judah had appointed e-to make offerings-e at the shrines in the towns of Judah and in the environs of Jerusalem, and those who made offerings to Baal, to the sun and moon and constellations—all the host of heaven. 6He brought out the

[image of] Asherah from the House of the LORD to the Kidron Valley outside Jerusalem, and burned it in the Kidron Valley; he beat it to dust and scattered its dust over the burial ground of the common people. 7He tore down the cubicles of the male prostitutes in the House of the LORD, at the place where the women wove coveringsd for Asherah. 8He brought all the priests from the towns of Judah [to Jerusalem] and defiled the shrines where the priests had been making offerings—from Geba to Beer-sheba. He also demolished the shrines of the gates, which were at the entrance of the gate of Joshua, the city prefect—d-which were on a person's left [as he entered] the city gate.-d 9f-The priests of the shrines, however, did not ascend the altar of the LORD in Jerusalem, but they ate unleavened bread along with their kinsmen.-f 10He also defiled Topheth, which is in the Valley of Ben-hinnom, so that no one might consign his son or daughter to the fire of Molech. 11He did away with the horses that the kings of Judah had dedicated to the sun, g-at the entrance-g of the House of the LORD, near the chamber of the eunuch Nathan-melech, which was in the precincts.d He burned the chariots of the sun. 12And the king tore down the altars made by the kings of Judah on the roof by the upper chamber of Ahaz, and the altars made by Manasseh in the two courts of the House of the LORD. He h-removed them quickly from there-h and scattered their rubble in the Kidron Valley. 13The king also defiled the shrines facing Jerusalem, to the south of the i-Mount of the Destroyer,-i which King Solomon of Israel had built for Ashtoreth, the abomination of the Sidonians, for Chemosh, the abomination of Moab, and for Milcom, the detestable thing of the Ammonites.j 14He shattered their pillars and cut down their sacred posts and covered their sites with human bones. 15As for the altar in Bethel [and] the shrine made by Jeroboam son of Neat who caused Israel to sin—that altar, too, and the shrine as well, he tore down. He burned down the shrine and beat it to dust, and he burned the sacred post. 16Josiah turned and saw the graves that were there on the hill; and he had the bones taken out of the graves and burned on the altar. Thus he defiled it, in fulfillment of the word of the LORD foretold by the man of God who foretold these happenings. 17He asked, "What is the marker I see there?" And the men of the town replied, "That is the grave of the man of God who came from Judah and foretold these things that you have done to the altar of Bethel."k 18"Let him be," he said, "let no one disturb his bones." So they left his bones undisturbed together with the bones of the prophetl who came from Samaria.m 19Josiah also abolished all the cult places in the towns of Samaria, which the kings of Israel had built, vexing [the LORD]. He dealt with them just as he had done to Bethel: 20He slew on the altars all the priests of the shrines who were there, and he burned human bones on them. Then he returned to Jerusalem. 21The king commanded all the people, "Offer the passover sacrifice to the LORD your God as prescribed in this scroll of the covenant." 22Now the passover sacrifice had not been offered in that manner in the days of the chieftains who ruled Israel, or during the days of the kings of Israel and the kings of Judah. 23Only in the eighteenth year of King Josiah was such a passover sacrifice offered in that manner to the LORD in Jerusalem. 24Josiah also did away with n-the necromancers and the mediums,-n the idols and the fetishes—all the detestable things that were to be seen in the land of Judah and Jerusalem. Thus he fulfilled the terms of the Teaching recorded in the scroll that the priest Hilkiah had found in the House of the LORD. 25There was no king like him before who turned back to the LORD with all his heart and soul and might, in full accord with the Teaching of Moses; nor did any like him arise after him.

THE HARD EVIDENCE: ARCHAEOLOGICALLY REVEALED ISRAELITE CULTIC SITES WHERE *MATZEVOT* WERE FOUND — CA. 12TH-8TH C.: BULL SITE; MEGIDDO; K. Q. (SEE BELOW); LAKHISH; TEL DAN (SEE BELOW); TIRTZAH; ARAD.

[SEE XEROX MAP]

PHOTOS OF THREE SITES WITH STANDING STONES FROM UNIFIED KINGDOM, NORTHERN KINGDOM, AND SOUTHERN KINGDOM:

KHIRBET QEYIAFA CA 1000 BCE. MINI TEMPLE (*BAMAH*) ONE OF TWO STONES FOUND INSIDE UNITED KINGDOM FORTRESS. THIS ONE WAS PLACED IN THE S.E. GATE, INDICATING THAT GOD'S WAS IN THE GATE WHERE JUDGMENT TOOK PLACE. FORT IS DATED TO REIGN OF DAVID, THOUGH POSSIBLY SAUL. OVERLOOKS SOUTHERN PART OF ELLA VALLEY, WHERE YOUNG DAVID DEFEATS GOLIATH. FORT LIKELY WAS BUILT TO PROTECT WADI PATHWAYS UP THE JUDEAN HILL LEADING TO JERUSALEM FROM PHILISTINE ATTACK. GAT — ONE OF 5 PHILISTINE CITIES, WHENCE GOLIATH CAME, IS 20+K SW. **SEE PHOTO**.

[FYI: DAVID HAD A RATHER LARGE IDOL (T'RAFIM) IN HIS HOME THAT MICHAL USES AS A RUSE TO ALLOW DAVID TO ESCAPE SAUL'S SOLDIERS. SEE **I SAM 19:11-14 —**

יא וַיִּשְׁלַח שָׁאוּל מַלְאָכִים אֶל-בֵּית דָּוִד, לְשָׁמְרוֹ, וְלַהֲמִיתוֹ, בַּבֹּקֶר; וַתַּגֶּד לְדָוִד, מִיכַל אִשְׁתּוֹ לֵאמֹר, אִם-אֵינְךָ מְמַלֵּט אֶת-נַפְשְׁךָ הַלַּיְלָה, מָחָר אַתָּה מוּמָת. **יב** וַתֹּרֶד מִיכַל אֶת-דָּוִד, בְּעַד הַחַלּוֹן; וַיֵּלֶךְ וַיִּבְרַח, וַיִּמָּלֵט.

יג וַתִּקַּח מִיכַל אֶת-**הַתְּרָפִים**, וַתָּשֶׂם אֶל-הַמִּטָּה, וְאֵת כְּבִיר הָעִזִּים שָׂמָה מְרַאֲשֹׁתָיו; וַתְּכַס, בַּבָּגֶד.

יד וַיִּשְׁלַח שָׁאוּל מַלְאָכִים לָקַחַת אֶת-דָּוִד, וַתֹּאמֶר, חֹלֶה הוּא:

TEL DAN — 9TH-8TH C. BCE. MULTIPLE COLLECTIONS OF STANDING STONES (*MATZEVOT*), TWO WITH 5 STONES. (ZEVIT, *RELIGIONS*, PP. 180 FF.) ONE OF TWO NORTHERN KINGDOM (ISRAEL) MAIN TEMPLE SITES (OTHER IS BEIT EL IN

SOUTH) WITH GOLDEN YOUNG BULL — FROM DAYS OF YERAVAM.**SEE PHOTO.**

TEL ARAD — 9TH-8TH C. (THOUGH THE SITE WAS CANAANITE AND FIRST ISRAELITE STRUCTURES MAY BE AS OLD AS 10TH C. BCE.) MINI TEMPLE (*BAMAH*) INSIDE SOUTHERN KINGDOM (JUDAH) FORTRESS. TWO STONES IN *D'VIR* (HOLY OF HOLIES) — ONE LARGER THAT THE OTHER — FRONTED BY TWO INCENSE ALTARS IN *HEIKHAL* (ENTRANCE SPACE) — ONE LARGER THAN THE OTHER. LIKE BEER SHEVA, ARAD WAS A MILITARY OUTPOST SET UP TO GUARD SOUTHERN BORDER. **SEE PHOTO**.

CONCLUSION: MONOTHEISM EVOLVED, LIKE EVERY GREAT IDEA. WHILE ARCHAEOLOGISTS HAVE FOUND EVIDENCE OF IDOLATRY IN THE LAND OF ISRAEL AFTER THE PERIOD OF THE JEWISH RETURN FROM EXILE, NOTHING OF THE SORT WAS FOUND IN ANY AREA OF JEWISH SETTLEMENT!

SESSION 4 — REPURPOSING IDOLATRY

LET'S PAUSE RE LABAN'S FOUL PLAY AND ITS CONSEQUENCES. LET'S TALK ABOUT HOW THE BIBLE

TAKES ELEMENTS OF IDOLATROUS RELIGIOUS CULTURE AND USES THEM TO REINFORCE BELIEF IN YHVH

START WITH MIDRASH VAYIKRA RABBAH 22:8 —
Rabbi Pinhas in the name of Rabbi Levi stated: This is comparable to a king's son who strayed and was accustomed to eat non-kosher meat. The king declared, "let him always eat at my table and on his own he will eventually become disciplined." Similarly, because Israel was attached to idolatry in Egypt and would bring their sacrifices to the goat-demons (Lev. 17:7), which are identical with the shedim they sacrificed to (Deut. 32:17)... and would offer sacrifices on high places and retribution would befall them, the Holy One blessed be He said "let them offer sacrifices before Me at all times in the Ohel Moed and they will be separated from idolatry and be saved." This is the meaning of what is written (Lev. 17:3-7): "Any man of the House of Israel who slaughters an ox or sheep or goat... and does not bring it to the entrance of the Ohel Moed as a sacrifice to Hashem.... that man will be cut off from among his people... so that they no longer offer their sacrifices to the goat-demons that they are wont to stray after. (Vayiqra Rabbah 22:8)
ECHOES OF THIS CAN BE FOUND IN RAMBAM — *GUIDE OF THE PERPLEXED*, 3:32.
IT IS DIFFICULT TO JUMP FROM THE CONCRETE TO THE ABSTRACT, SO TRANSITIONAL STEPS MUST BE DEVELOPED.

SO THE SACRED TREES AND MATZEVOT BECOME FOCAL POINTS OF WORSHIP OF YHVH — SOME MONALTROUS ,

SOME HENOTHEISTIC — IN LOCATIONS THRU-OUT ERETZ YISRAEL, UNTIL HEZEKIAH AND JOSIAH ACTIVELY CLOSE DOWN SUCH WORSHIP SITES AND DESTROY PAGAN LIKE OBJECTS OF WORSHIP.

DAVID, WHO HAD A RATHER LARGE IDOL IN HIS HOME WHICH HE SHARED WITH HIS WIFE, MICHAL — DAUGHTER OF KING SAUL, BECOMES KNOWN FOR HIS ZEALOUS BELIEF IN YHVH AND HAS MANY PSALMS ASCRIBED TO HIM. RE TERAFIM IN DAVID'S HOUSE:
I SAM 19:11-14 —

יא וַיִּשְׁלַח שָׁאוּל מַלְאָכִים אֶל-בֵּית דָּוִד, לְשָׁמְרוֹ, וְלַהֲמִיתוֹ, בַּבֹּקֶר; וַתַּגֶּד לְדָוִד, מִיכַל אִשְׁתּוֹ לֵאמֹר, אִם-אֵינְךָ מְמַלֵּט אֶת-נַפְשְׁךָ הַלַּיְלָה, מָחָר אַתָּה מוּמָת. **יב** וַתֹּרֶד מִיכַל אֶת-דָּוִד, בְּעַד הַחַלּוֹן; וַיֵּלֶךְ וַיִּבְרַח, וַיִּמָּלֵט.
יג וַתִּקַּח מִיכַל אֶת-**הַתְּרָפִים**, וַתָּשֶׂם אֶל-הַמִּטָּה, וְאֵת כְּבִיר הָעִזִּים שָׂמָה מְרַאֲשֹׁתָיו; וַתְּכַס, בַּבָּגֶד.
יד וַיִּשְׁלַח שָׁאוּל מַלְאָכִים לָקַחַת אֶת-דָּוִד, וַתֹּאמֶר, חֹלֶה הוּא:

BEIT EL

LOOK AGAIN ON MAP FOR BEIT EL — SEE TRIBAL MAPS
NAME IS INDICATIVE OF ORIGIN AS PAGAN CULTIC SITE BEIT EL WHERE CANAANITE GOD EL WAS WORSHIPPED.
AS REF TO TEMPLE OR CULTIC CENTER — BEIT + PRIVATE NAME OF DEITY IS COMMON IN BIBLE:
FOR YHVH, TEMPLE : B. YHVH, B. ELOHIM, B. HA-ELOHIM
FOR OTHERS: B. DAGON, B. SHEMSH, B. ANAT, B. HA-BAAL.
NEVER IS JERUSALEM TEMPLE CALLED B. EL.
B. EL MUST GO BACK TO PAGAN ORIGINS.

YET:

JACOB IN BEIT EL AFTER RETURN

GEN 35:1-15

א וַיֹּאמֶר **אֱלֹהִים** אֶל-יַעֲקֹב, קוּם עֲלֵה בֵית-אֵל וְשֶׁב-שָׁם; **וַעֲשֵׂה-שָׁם**
מִזְבֵּחַ--לָאֵל הַנִּרְאֶה אֵלֶיךָ, בְּבָרְחֲךָ מִפְּנֵי עֵשָׂו אָחִיךָ.... **ו** וַיָּבֹא יַעֲקֹב
לוּזָה, אֲשֶׁר בְּאֶרֶץ כְּנַעַן--הִוא, **בֵּית-אֵל**: הוּא, וְכָל-הָעָם אֲשֶׁר-עִמּוֹ.
ז וַיִּבֶן שָׁם, **מִזְבֵּחַ**, וַיִּקְרָא לַמָּקוֹם, **אֵל בֵּית-אֵל**: כִּי שָׁם, **נִגְלוּ אֵלָיו**
הָאֱלֹהִים, בְּבָרְחוֹ, מִפְּנֵי אָחִיו**.**

<u>SEE HENDEL — READING GENESIS XEROX PAGE A RE EL BEIT-EL— AND FORGETTING [JR ALSO SUGGESTS REPURPOSING]</u>

AND THAT WAS WHERE YERAVAM BUILT HIS SOUTHERN TEMPLE CITY FOR WORSHIPPING GOD — A MAJOR JOB OF REPURPOSING.

DEALING WITH ISRAELITE BAAL WORSHIP —
SEE HOW BA'AL IS DEPICTED IN RAS SHAMRA UGARITIC TEXTS FROM CA 13TH-12 C. BCE — XEROX PAGE X

RE ISRAELITE BA'AL WORSHIP — ELIJAH WAS A PRIME COMBATANT AGAINST ISRAELITE BAAL WORSHIP — SEE ESP. 1K 18:17-40. JEREMIAH REPORTED BAAL WORSHIP STILL COMMON IN HIS DAY (2:23; 7:9; 9:13; 11:13, ETC.). SO IT WAS IMPORTANT THAT BIBLICAL AUTHORS COMBAT THAT BY DEMONSTRATING THAT GOD WAS THE GOD WITH

ALL THE POWERS — *YHVH HU HA-ELOHIM* (1K 18:39) — INCLUDING THE POWERS ASSOCIATED WITH BAAL.

EXAMPLES OF REPURPOSING BA'AL DETAILS TO YHVH —

EX 19:18-20 —

יח וְהַר סִינַי, עָשַׁן כֻּלּוֹ, מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְהוָה, **בָּאֵשׁ**; וַיַּעַל עֲשָׁנוֹ כְּעֶשֶׁן
;הַכִּבְשָׁן, **וַיֶּחֱרַד כָּל-הָהָר** מְאֹד. **יט** וַיְהִי קוֹל הַשֹּׁפָר, הוֹלֵךְ וְחָזֵק מְאֹד
מֹשֶׁה יְדַבֵּר, וְהָאֱלֹהִים יַעֲנֶנּוּ **בְקוֹל**.
כ וַיֵּרֶד יְהוָה עַל-הַר סִינַי, אֶל-רֹאשׁ הָהָר; וַיִּקְרָא יְהוָה לְמֹשֶׁה
אֶל-רֹאשׁ הָהָר, וַיַּעַל מֹשֶׁה.

EX 20:14 —

יד וְכָל-הָעָם רֹאִים אֶת-**הַקּוֹלֹת וְאֶת-הַלַּפִּידִם**, וְאֵת קוֹל הַשֹּׁפָר
וְאֶת-הָהָר, עָשֵׁן; וַיַּרְא הָעָם וַיָּנֻעוּ, וַיַּעַמְדוּ מֵרָחֹק.
טו וַיֹּאמְרוּ, אֶל-מֹשֶׁה, דַּבֵּר-אַתָּה עִמָּנוּ, וְנִשְׁמָעָה; **וְאַל-יְדַבֵּר עִמָּנוּ**
אֱלֹהִים, פֶּן-נָמוּת.

PS 18:8-16 —

(:ז בַּצַּר-לִי, אֶקְרָא יְהוָה-- וְאֶל-אֱלֹהַי אֲשַׁוֵּעַ
.יִשְׁמַע מֵהֵיכָלוֹ קוֹלִי; וְשַׁוְעָתִי, לְפָנָיו תָּבוֹא בְאָזְנָיו)
;**ח** וַתִּגְעַשׁ וַתִּרְעַשׁ, הָאָרֶץ-- וּמוֹסְדֵי הָרִים יִרְגָּזוּ
.וַיִּתְגָּעֲשׁוּ, כִּי-חָרָה לוֹ
ט עָלָה עָשָׁן, בְּאַפּוֹ-- וְאֵשׁ-מִפִּיו תֹּאכֵל
.גֶּחָלִים, בָּעֲרוּ מִמֶּנּוּ
י וַיֵּט שָׁמַיִם, וַיֵּרַד; וַעֲרָפֶל, תַּחַת רַגְלָיו
.יא וַיִּרְכַּב עַל-כְּרוּב, וַיָּעׇף; וַיֵּדֶא, עַל-כַּנְפֵי-רוּחַ
;יב יָשֶׁת חֹשֶׁךְ, סִתְרוֹ-- סְבִיבוֹתָיו סֻכָּתוֹ
.חֶשְׁכַת-מַיִם, עָבֵי שְׁחָקִים
.יג מִנֹּגַהּ, נֶגְדּוֹ: עָבָיו עָבְרוּ--בָּרָד, וְגַחֲלֵי-אֵשׁ
;**יד** וַיַּרְעֵם בַּשָּׁמַיִם, יְהוָה--וְעֶלְיוֹן, יִתֵּן קֹלוֹ…
The earth trembled and quaked

and the foundations of the mountains shook;
They trembled because he was angry.
Smoke rose from his nostrils;
consuming fire came from his mouth
burning coals blazed out of it.
He parted the heavens and came down;
dark clouds were under his feet.
He mounted the cherubim and flew;
he soared on the wings of the wind.
He made darkness his covering
his canopy around him—the dark rain clouds of the sky.
Out of the brightness of his presence clouds advanced
with hailstones and bolts of lightning.
YHWH thundered from heaven
the voice of the Most High resounded

PS 29 —

א מִזְמוֹר, לְדָוִד: הָבוּ לַיהוָה, בְּנֵי אֵלִים; הָבוּ לַיהוָה, כָּבוֹד וָעֹז.
ב הָבוּ לַיהוָה, כְּבוֹד שְׁמוֹ; הִשְׁתַּחֲווּ לַיהוָה, בְּהַדְרַת-קֹדֶשׁ.
ג קוֹל יְהוָה, **עַל-הַמָּיִם**:
אֵל-הַכָּבוֹד **הִרְעִים**; יְהוָה, עַל-**מַיִם** רַבִּים.
ד **קוֹל-יְהוָה בַּכֹּחַ;** קוֹל יְהוָה, בֶּהָדָר.
ה **קוֹל יְהוָה, שֹׁבֵר אֲרָזִים; וַיְשַׁבֵּר יְהוָה, אֶת-אַרְזֵי הַלְּבָנוֹן.**
ו **וַיַּרְקִידֵם כְּמוֹ-עֵגֶל; לְבָנוֹן וְשִׂרְיֹן, כְּמוֹ בֶן-רְאֵמִים.**
ז **קוֹל-יְהוָה חֹצֵב לַהֲבוֹת אֵשׁ.**
ח **קוֹל יְהוָה, יָחִיל מִדְבָּר; יָחִיל יְהוָה, מִדְבַּר קָדֵשׁ.**
ט קוֹל יְהוָה, יְחוֹלֵל אַיָּלוֹת-- וַיֶּחֱשֹׂף יְעָרוֹת:
וּבְהֵיכָלוֹ-- כֻּלּוֹ, אֹמֵר כָּבוֹד.
י **יְהוָה, לַמַּבּוּל יָשָׁב;** וַיֵּשֶׁב יְהוָה, מֶלֶךְ לְעוֹלָם.
יא יְהוָה--עֹז, לְעַמּוֹ יִתֵּן; יְהוָה, יְבָרֵךְ אֶת-עַמּוֹ בַשָּׁלוֹם.

1. A psalm of David. Ascribe to the LORD, O divine beings, ascribe to the LORD glory and strength. **2.** Ascribe to the LORD the glory of His name; bow down to the LORD, majestic in holiness. **3.** The voice of the LORD is over the waters; the God of

glory thunders, the LORD, over the mighty waters. **4.** The voice of the LORD is power; the voice of the LORD is majesty; **5.** the voice of the LORD breaks cedars; the LORD shatters the cedars of Lebanon. **6.** He makes Lebanon skip like a calf,-a Sirion, like a young wild ox. **7.** The voice of the LORD kindles flames of fire; **8.** the voice of the LORD convulses the wilderness; the LORD convulses the wilderness of Kadesh; **9.** the voice of the LORD causes hinds to calve, and strips forests bare; while in His temple all say “Glory!” **10.** The LORD sat enthroned at the Flood; the LORD sits enthroned, king forever. **11.** May the LORD grant strength to His people; may the LORD bestow on His people wellbeing.

SEE SEGAL COMMENT RE PS 29 — XEROX P. Z

PS 74:12-17

יב. וֵאלֹהִים, מַלְכִּי מִקֶּדֶם; פֹּעֵל יְשׁוּעוֹת, בְּקֶרֶב הָאָרֶץ
יג. אַתָּה פוֹרַרְתָּ בְעָזְּךָ יָם; שִׁבַּרְתָּ רָאשֵׁי תַנִּינִים, עַל-הַמָּיִם
יד. אַתָּה רִצַּצְתָּ, רָאשֵׁי לִוְיָתָן; תִּתְּנֶנּוּ מַאֲכָל, לְעָם לְצִיִּים
טו. אַתָּה בָקַעְתָּ, מַעְיָן וָנָחַל; אַתָּה הוֹבַשְׁתָּ, נַהֲרוֹת אֵיתָן
טז. לְךָ יוֹם, אַף-לְךָ לָיְלָה; אַתָּה הֲכִינוֹתָ, מָאוֹר וָשָׁמֶשׁ
יז. אַתָּה הִצַּבְתָּ, כָּל-גְּבוּלוֹת אָרֶץ; קַיִץ וָחֹרֶף, אַתָּה יְצַרְתָּם

12. O God, my king from of old, who brings deliverance throughout the land; **13.** it was You who drove back the sea with Your might, who smashed the heads of the monsters in the waters; **14.** it was You who crushed the heads of Leviathan, who left him as food for the denizens of the desert; **15.** it was You who released springs and torrents, who made mighty rivers run dry; **16.** the day is Yours, the night also; it was You who set in place

the orb of the sun; **17.** You fixed all the boundaries of the earth; summer and winter—You made them.

PS 147:8, 15-18

ח הַמְכַסֶּה שָׁמַיִם, בְּעָבִים—הַמֵּכִין לָאָרֶץ מָטָר
הַמַּצְמִיחַ הָרִים חָצִיר**....**
טו הַשֹּׁלֵחַ אִמְרָתוֹ אָרֶץ; עַד-מְהֵרָה, יָרוּץ דְּבָרוֹ
.טז הַנֹּתֵן שֶׁלֶג כַּצָּמֶר; כְּפוֹר, כָּאֵפֶר יְפַזֵּר
.יז מַשְׁלִיךְ קַרְחוֹ כְּפִתִּים; לִפְנֵי קָרָתוֹ, מִי יַעֲמֹד
.יח יִשְׁלַח דְּבָרוֹ וְיַמְסֵם; יַשֵּׁב רוּחוֹ, יִזְלוּ-מָיִם

8. who covers the heavens with clouds, provides rain for the earth, makes mountains put forth grass;…**15.** He sends forth His word to the earth; His command runs swiftly. **16.**He lays down snow like fleece, scatters frost like ashes. **17.** He tosses down hail like crumbs—who can endure His icy cold? **18.** He issues a command—it melts them; He breathes—the waters flow.

HABBAKUK 3:8, 13-15

ח הֲבִנְהָרִים, חָרָה יְהוָה--אִם בַּנְּהָרִים אַפֶּךָ, אִם-בַּיָּם עֶבְרָתֶךָ: כִּי
תִרְכַּב עַל-סוּסֶיךָ, מַרְכְּבֹתֶיךָ יְשׁוּעָה....
יג יָצָאתָ לְיֵשַׁע עַמֶּךָ, לְיֵשַׁע אֶת-מְשִׁיחֶךָ; מָחַצְתָּ רֹאשׁ מִבֵּית רָשָׁע, עָרוֹת
יְסוֹד עַד-צַוָּאר סֶלָה. {פ}
יד נָקַבְתָּ בְמַטָּיו רֹאשׁ פְּרָזָו, יִסְעֲרוּ לַהֲפִיצֵנִי; עֲלִיצָתָם, כִּמוֹ-לֶאֱכֹל עָנִי
.בַּמִּסְתָּר. טו דָּרַכְתָּ בַיָּם, סוּסֶיךָ; חֹמֶר, מַיִם רַבִּים

8. Are You wroth, O LORD, with Neharim? Is Your anger against Neharim, Your rage against Yame— That You are driving Your steeds, Your victorious chariot?…

13. You have come forth to deliver Your people, To deliver Your anointed. You will smash the roof of the villain's house, Raze it from foundation to top. Selah. 14. You will crack [his] skull with

Your bludgeon; Blown away shall be his warriors, Whose delight is to crush me suddenly, To devour a poor man in an ambush.
15. You will make Your steeds tread the sea, Stirring the mighty waters.

MORE EXTREME STEP — DENIAL OF EARLIER REPURPOSING: NOTE CHIASM —A* B* X B A****

2 KINGS 19:7-14 —

ז וַיָּשָׁב מַלְאַךְ יְהוָה שֵׁנִית וַיִּגַּע-בּוֹ, וַיֹּאמֶר קוּם אֱכֹל: כִּי רַב מִמְּךָ, הַדָּרֶךְ.
ח וַיָּקָם, וַיֹּאכַל וַיִּשְׁתְּ; וַיֵּלֶךְ בְּכֹחַ הָאֲכִילָה הַהִיא, אַרְבָּעִים יוֹם וְאַרְבָּעִים
לַיְלָה, עַד הַר הָאֱלֹהִים, חֹרֵב. **ט** וַיָּבֹא-שָׁם אֶל-הַמְּעָרָה, וַיָּלֶן שָׁם; * וְהִנֵּה
דְבַר-יְהוָה, אֵלָיו, וַיֹּאמֶר לוֹ, מַה-לְּךָ פֹּה אֵלִיָּהוּ. **י** וַיֹּאמֶר קַנֹּא קִנֵּאתִי
לַיהוָה אֱלֹהֵי צְבָאוֹת, כִּי-עָזְבוּ בְרִיתְךָ בְּנֵי יִשְׂרָאֵל--אֶת-מִזְבְּחֹתֶיךָ הָרָסוּ,
וְאֶת-נְבִיאֶיךָ הָרְגוּ בֶחָרֶב; וָאִוָּתֵר אֲנִי לְבַדִּי, וַיְבַקְשׁוּ אֶת-נַפְשִׁי לְקַחְתָּהּ.

יא וַיֹּאמֶר, ** צֵא וְעָמַדְתָּ בָהָר לִפְנֵי יְהוָה, **וְהִנֵּה יְהוָה עֹבֵר וְרוּחַ גְּדוֹלָה**
וְחָזָק מְפָרֵק הָרִים וּמְשַׁבֵּר סְלָעִים לִפְנֵי יְהוָה, לֹא בָרוּחַ יְהוָה; וְאַחַר
הָרוּחַ רַעַשׁ, לֹא בָרַעַשׁ יְהוָה. יב וְאַחַר הָרַעַשׁ אֵשׁ, לֹא בָאֵשׁ יְהוָה;
וְאַחַר הָאֵשׁ, קוֹל דְּמָמָה דַקָּה. יג וַיְהִי כִּשְׁמֹעַ אֵלִיָּהוּ, וַיַּלֶּט פָּנָיו
בְּאַדַּרְתּוֹ, ** וַיֵּצֵא, וַיַּעֲמֹד פֶּתַח הַמְּעָרָה; * וְהִנֵּה אֵלָיו, קוֹל, וַיֹּאמֶר, מַה-
לְּךָ פֹּה אֵלִיָּהוּ. **יד** וַיֹּאמֶר קַנֹּא קִנֵּאתִי לַיהוָה אֱלֹהֵי צְבָאוֹת, כִּי-עָזְבוּ
בְרִיתְךָ בְּנֵי יִשְׂרָאֵל אֶת-מִזְבְּחֹתֶיךָ הָרָסוּ, וְאֶת-נְבִיאֶיךָ הָרְגוּ בֶחָרֶב; וָאִוָּתֵר
אֲנִי לְבַדִּי וַיְבַקְשׁוּ אֶת-נַפְשִׁי לְקַחְתָּהּ.

7. The angel of the LORD came a second time and touched him and said, “Arise and eat, or the journey will be too much for you.” **8.** He arose and ate and drank; and with the strength from that meal he walked forty days and forty nights as far as the mountain of God at Horeb. **9.**There he went into a cave, and there he spent

the night. Then the word of the LORD came to him. He said to him, “Why are you here, Elijah?” **10.** He replied, “I am moved by zeal for the LORD, the God of Hosts, for the Israelites have forsaken Your covenant, torn down Your altars, and put Your prophets to the sword. I alone am left, and they are out to take my life.” **11.** “Come out,” He called, “and stand on the mountain before the LORD.” And lo, the LORD passed by. There was a great and mighty wind, splitting mountains and shattering rocks by the power of the LORD; but the LORD was not in the wind. After the wind—an earthquake; but the LORD was not in the earthquake. **12.** After the earthquake—fire; but the LORD was not in the fire. And after the fire—a soft murmuring sound. **13.** When Elijah heard it, he wrapped his mantle about his face and went out and stood at the entrance of the cave. Then a voice addressed him: “Why are you here, Elijah?” **14.** He answered, “I am moved by zeal for the LORD, the God of Hosts; for the Israelites have forsaken Your covenant, torn down Your altars, and have put Your prophets to the sword. I alone am left, and they are out to take my life.”

NOTE WELL: BAAL LIKE EXPRESSIONS IN YHVH ACTIVITY HERE ARE CLEARLY NEGATED AS TRUE EXPRESSION OF YHVH — SOUND OF THIN SILENCE IS. PROFOUNDLY SPIRITUAL, OXYMORONIC, UNFATHOMABLE IS YHVH.

SESSION 5 — Jacob’s marriages: Laban’s bad move, pain for all concerned, a tragic ending, and a silver lining on the dark cloud.

FOR THE SECOND TIME WE BEGIN WITH A “MIDRASH” THAT SEEMINGLY HAS NOTHING TO DO WITH OUR TOPIC. THIS

FOLLOWS IN THE TRAD OF PERHAPS THE GREATEST COMPILATION OF MIDRASH — MIDRASH RABBAH, WHERE WE FIND THE MIDRASHIM IN A SPECIFIC CHAPTER INTRODUCED BUY A SEEMINGLY IRRELEVANT MIDRASH CALLE A *P'TIKHTAH* — AN OPENING.

EX 34:6-7

,ו וַיַּעֲבֹר יְהוָה עַל-פָּנָיו, וַיִּקְרָא, יְהוָה יְהוָה, אֵל רַחוּם וְחַנּוּן--אֶרֶךְ אַפַּיִם ,וְרַב-חֶסֶד וֶאֱמֶת. **ז נֹצֵר חֶסֶד לָאֲלָפִים, נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה; וְנַקֵּה לֹא יְנַקֶּה — פֹּקֵד עֲוֹן אָבוֹת עַל-בָּנִים וְעַל-בְּנֵי בָנִים, עַל-שִׁלֵּשִׁים וְעַל-רִבֵּעִים.**

AND COMPARE WITH:

EX 20:5-7 (4-6)

ד לֹא-תִשְׁתַּחֲוֶה לָהֶם, וְלֹא תָעָבְדֵם: כִּי אָנֹכִי יְהוָה אֱלֹהֶיךָ, אֵל קַנָּא-- **פֹּקֵד עֲוֹן אָבֹת עַל-בָּנִים עַל-שִׁלֵּשִׁים וְעַל-רִבֵּעִים, לְשֹׂנְאָי. ה וְעֹשֶׂה חֶסֶד, לַאֲלָפִים--לְאֹהֲבַי, וּלְשֹׁמְרֵי מִצְוֹתָי.** {ס} ו לֹא **תִשָּׂא** אֶת-שֵׁם-יְהוָה אֱלֹהֶיךָ, לַשָּׁוְא: כִּי **לֹא יְנַקֶּה** יְהוָה, אֵת אֲשֶׁר-יִשָּׂא אֶת-שְׁמוֹ לַשָּׁוְא.

EX 20 APPEARS TO BE A MIDRASH ON EX 34, EXPLAINING WHO THE ALAFIM AND THE BANIM, ETC. ARE. AND SEE EX 7 (6) THE THIRD COMMANDMENT WHERE ECHOS OF THE EX 34 PASSAGE CAN ALSO BE HEARD. **INTERESTING**

RASHI ON THE EX 34 —

ונקה לא ינקה AND WHO WILL BY NO MEANS CLEAR THE GUILTY — According to its plain sense this means that He is not altogether indulgent to sin (He does not entirely remit the punishment), but little by little exacts punishment from, him (the sinner). Our Rabbis, however, have explained: ונקה, (And he clears) — He clears those who repent, לא ינקה, (He does not clear) — but does not clear those who will not repent (Yoma 86a).

פקד עון אבות על בנים VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN — **when they retain in their hands (follow the example of) the evil doings of their ancestors.** This must be the meaning because in another verse of a similar character it has already been stated: of them that hate Me (cf. Exodus 20:4 OR 5:) Visiting the iniquity of fathers upon the children, upon the third and fourth generation of them that hate me

ד לֹא-תִשְׁתַּחֲוֶה לָהֶם, וְלֹא תָעָבְדֵם: כִּי אָנֹכִי יְהוָה אֱלֹהֶיךָ, אֵל קַנָּא--
פֹּקֵד עֲוֹן אָבֹת עַל-בָּנִים עַל-שִׁלֵּשִׁים וְעַל-רִבֵּעִים, לְשֹׂנְאָי. ה וְעֹשֶׂה
חֶסֶד, לַאֲלָפִים--לְאֹהֲבִי, וּלְשֹׁמְרֵי מִצְוֹתָי. {ס}

RAMBAM, *GUIDE* 1:54

…all the thirteen middoth of God are attributes of mercy with only one exception, namely, "visiting the iniquity of the fathers upon the children" (Exod. 34:7); [i.e. — THIS IS THE 13TH ATTRIBUTE.]; for the meaning of the preceding attribute [i.e. — THIS IS THE 12TH ATTRIBUTE] (ve-nakkeh lo yenakkeh) is **"and he will not utterly destroy"**…[CP. RASHI ABOVE] When it is said that God is visiting the iniquity of the fathers upon the children [THIS BEING THE 13TH ATTRIBUTE], this refers exclusively to the sin of idolatry, and to no other sin. That this is the case may be inferred from what is said in the ten commandments, "upon the third and fourth generation of my enemies" (Exod. 20:4 OR 5), none except idolaters being called "enemy"; comp. also "every abomination to the Lord, which he hates" (Deut. 12:31). It was, however, considered sufficient to extend the punishment to the fourth generation, because the fourth generation is the utmost a man can see of his posterity; and when, therefore, the idolaters

of a place are destroyed, the old man worshipping idols is killed, his son, his grandson, and his great-grandson, that is, the fourth generation. By the mention of this attribute we are, as it were, told that His commandments, undoubtedly in harmony with His acts, include the death even of the little children of idolaters because of the sin of their fathers and grandfathers.
[THIS INTERPRETATION LEADS THE ZOHAR TO DISTINGUISH BETWEEN GOD'S COMPASSION IN THE LOWER REALM, AS EXPRESSED IN EX 34, AND GOD'S COMPASSION AS EXPRESSED IN MICAH 7, WHICH HAS NO REFERENCE TO PUNISHMENT:
MICAH 7:18-20 —
18
מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד
אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃
Who is a God like You, Forgiving iniquity And remitting transgression; Who has not maintained His wrath forever Against the remnant of His own people, Because He loves graciousness!
19
יָשׁוּב יְרַחֲמֵנוּ יִכְבֹּשׁ עֲוֹנֹתֵינוּ וְתַשְׁלִיךְ בִּמְצֻלוֹת יָם כָּל־חַטֹּאותָם׃
He will take us back in love; He will cover up our iniquities, You will hurl all our sins Into the depths of the sea.
20
תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃
You will keep faith with Jacob, Loyalty to Abraham, As You promised on oath to our fathers In days gone by.**]**
SO, TO GET BACK TO THE P'SHAT OF EX 34 — GOD EXTENDS PUNISHMENT DOWN TO THE FOURTH GENERATION; AND THE RABBIS TEACH US IN MIDRASH,

ALLUDED TO BY RASHI, THAT THIS APPLIES TO HUMAN ACTIVITY IN WHICH EACH GENERATION PERPETUATES THE SIN OF THE PREVIOUS ONE.

AND THEREIN LIES THE LINK TO OUR TOPIC — JR'S MIDRASH ON THE MIDRASH: THE MATRI/PATRI STORIES DEPICT THIS VERY PHENOMENON — FAMILY DYSFUNCTIONALITY IS PASSED DOWN FROM ABE/SARAH/HAGAR TO ISAAC/REBECCA TO LABAN/JACOB/RACHEL/LEAH, ETC TO THE 13 CHILDREN OF ISRAEL — 4 GENERATIONS. COULD THIS BE WHAT EX 34 HAD IN MIND WHEN IT SPECIFIED 4 GENERATIONS? IF SO, IT CAN BE SEEN AS THE FOUNDATION OF THE RABBINIC MIDRASH THAT SEES A CONTINUOUS PATTERN OF INAPPROPRIATE ACTIVITY OVER THE COURSE OF THE 4 GENERATIONS.

THE BACKGROUND —

THE STORY BEGINS WITH ABE AND SARAH AND PARENTAL FAVORITISM, AS WELL AS TENSION BETWEEN THE TWO MOTHERS, THAT SEEMS TO BE BELOW ABE'S RADAR UNTIL SARAH BIRNGS IS UP — TWICE. AND WE DO NOT EXACTLY KNOW WHAT ISHMAEL WAS DOING WHEN HE WAS ***M'TZAKHEK*** —

GEN 21:5-9

ה וְאַבְרָהָם, בֶּן-מְאַת שָׁנָה, בְּהִוָּלֶד לוֹ, אֵת **יִצְחָק** בְּנוֹ. **ו** וַתֹּאמֶר שָׂרָה--**צְחֹק**, עָשָׂה לִי אֱלֹהִים: כָּל-הַשֹּׁמֵעַ, **יִצְחַק**-לִי. **ז** וַתֹּאמֶר, מִי מִלֵּל לְאַבְרָהָם, הֵינִיקָה בָנִים, שָׂרָה: כִּי-יָלַדְתִּי בֵן, לְזִקְנָיו. **ח** וַיִּגְדַּל הַיֶּלֶד, וַיִּגָּמַל; וַיַּעַשׂ אַבְרָהָם מִשְׁתֶּה גָּדוֹל, בְּיוֹם הִגָּמֵל אֶת-**יִצְחָק**. **ט** וַתֵּרֶא שָׂרָה אֶת-בֶּן-הָגָר הַמִּצְרִית, אֲשֶׁר-יָלְדָה לְאַבְרָהָם--**מְצַחֵק.**

5Now Abraham was a hundred years old when his son Isaac was born to him. 6Sarah said, “God has brought me laughter; everyone who hears will laugh witha me.” 7And she added, “Who would have said to Abraham That Sarah would suckle children! Yet I have borne a son in his old age.” 8The child grew up and was weaned, and Abraham held a great feast on the day that Isaac was weaned. 9Sarah saw the son whom Hagar the Egyptian had borne to Abraham **playing.**

BUT REALLY, WHAT DOES THAT WORD, *M’TZAKHEK,* MEAN? IN V 10 SARAH BECOMES VERY DISTURBED, AND SHE GOES TO ABE AND SAYS THAT HE SHOULD SEND HAGAR AND ISHMAEL AWAY. WHAT COULD ISHMAEL HAVE BEEN PLAYING OR PLAYING WITH THAT WOULD GET SARAH SO ANGRY AND CONCERNED?

RASHI AD LOC

מצחק MAKING SPORT — This **means worshipping idols,** as it is said in reference of the Golden Calf, (Exodus 32:6) “And they rose up to make merry (לצחק).” Another explanation is that it **refers to immoral conduct**, just as you say in reference to Potiphar’s wife, (Genesis 39:17) “To mock (לצחק) at me.” Another explanation is that it **refers to murder**, as (2 Samuel 2:14) “Let the young men, I pray thee, arise and make sport (וישחקו) before us” (where they fought with and killed one another). From Sarah’s reply — “for the son of this bondwoman shall not be heir with my son″ — you may infer that he **(Ishmael) was quarreling with Isaac about the inheritance**, saying, “I am the first-born and will, therefore, take a double portion”. They went into the field and he **(Ishmael) took his bow and shot arrows at him (Isaac)**, just as you say (Proverbs 26:18-19) “As a madman who casteth

firebrands, [arrows and death] and says: I am only מצחק mocking” (Genesis Rabbah 53:11).

RAMBAN AD LOC

The best in my view is that this occurred on the day of Isaac's weaning and Sarah saw [Ishmael] **scoffing at Isaac or at the great feast (for Isaac)**. And that's why the Torah said, "[Sarah saw] the son of Hagar the Egyptian- and not "Ishmael"-"scoffing". And likewise she said "drive out this slave woman and her son" For she said [in effect] **"A slave who scoffs at his master should die or be flogged. But I want only that you should drive him away from me**, and that he shouldn't inherit your property at all together 'with my son' who is the son of the lady of the house" Sarah said that Avram should drive out [Ishmael's] mother as well, for "the boy wouldn't be able to leave his mother , for, if he would he would die."

SFORNO AD LOC

מצחק, **making fun of the big party Avraham had given to mark the weaning of Yitzchak, He claimed that surely Sarah must have become pregnant from Avimelech.** The reason he had not made such remarks already at the time when Yitzchak had been born, was because he had only overheard wicked gossip about this at a later stage, and now he repeated what he had heard.

HIZKUNI AD LOC

את בן הגר מצחק, **showing off in “ front of his younger brother,** as older brothers are wont to do.” (Ibn Ezra) Sarah, Yitzchak’s mother, could not stand **her son being belittled by Ishmael**. She was deeply offended by Ishmael’s behavior, presumably encouraged by his mother.

GUR ARYEH AD LOC

מצחק **עבודה זרה**. אף על גב דבבראשית רבה (נג, יא) שלשה מחלוקות בדבר; דעת רבי עקיבא שדורש שהוא **גילוי עריות**, ורבי ישמעאל סובר שהוא **עבודה זרה**, ורבי אליעזר אומר שהוא **שפיכת דמים**.

דבר ברור הוא לפי דרכי החכמה ש**אין מחלוקת בזה, כי אלו שלשה דברים הם נקראים 'צחוק' לפי שהם יוצאים מהנהגת העולם, שהצחוק הוא דבר שאינו כמנהג המציאות, כי לכך נקרא 'צחוק'** כלומר דבר בלתי מציאות רק צחוק, וכל אלו שלשה יוצאים מן הסדר אשר הולך עליו מציאות העולם וסדורו.

HAKTAV V'HA-HALAKHAH AD LOC

אשר ילדה לאברהם מצחק. **היה מלעיג כמאמר ליצני הדור שמאבימלך נתעברה שרה**, והיה מצחק על האומרים ששרה ילדה לאברהם, **ויותר יתכן לומר שהכתוב הזכיר אשר ילדה לאברהם להודיע שזה היה הצחוק שלו: שהוא לבד נולד לאברהם**, ולפי שאין התינוקות אומרים רק מה ש**שומעיהם מהוריהם**, **לכן אמרה שרה גרש את האמה**.(רא"ש).

OTHER LAUGHING:

A LAUGH OF DISBELIEF: GOD PROMISES ABE AND SARAH A CHILD IN THEIR OLD AGE —

GEN 17:15-17 — ABE LAUGHS TO HIMSELF: "HA HA HA — WHAT, ARE YOU KIDDING?…." CANNOT BELIEVE WHAT GOD SAID.

GEN 18:10-15 — SARAH DOES THE SAME, BUT SHE LAUGHS OUT LOUD, CANNOT BELIEVE WHAT GOD SAID.

WHY GOD YELLS AT SARAH BUT NOT AT ABE?

GEN 26:8 — AVIMELEKH SEES ISAAC FONDLING REBECCA, SUPPORTS EXPLANATION THAT ISHMAEL WAS SEXUALLY ABUSING ISAAC,

ONLY USE TEXTS IF NECESSARY

GEN 17:15-17

טו וַיֹּאמֶר אֱלֹהִים, אֶל-אַבְרָהָם, שָׂרַי אִשְׁתְּךָ, לֹא-תִקְרָא אֶת-שְׁמָהּ שָׂרָי: כִּי שָׂרָה, שְׁמָהּ. **טז]**
וּבֵרַכְתִּי אֹתָהּ, וְגַם נָתַתִּי מִמֶּנָּה לְךָ בֵּן; וּבֵרַכְתִּיהָ וְהָיְתָה לְגוֹיִם, מַלְכֵי עַמִּים מִמֶּנָּה יִהְיוּ. **יז** וַיִּפֹּל
אַבְרָהָם עַל-פָּנָיו, וַיִּצְחָק; **וַיֹּאמֶר בְּלִבּוֹ**, הֲלִבֶן מֵאָה-שָׁנָה יִוָּלֵד, וְאִם-שָׂרָה, הֲבַת-תִּשְׁעִים שָׁנָה
תֵּלֵד. **יח** וַיֹּאמֶר אַבְרָהָם, אֶל-הָאֱלֹהִים: לוּ יִשְׁמָעֵאל, יִחְיֶה לְפָנֶיךָ. **יט** וַיֹּאמֶר אֱלֹהִים, אֲבָל שָׂרָה
,אִשְׁתְּךָ יֹלֶדֶת לְךָ בֵּן, וְקָרָאתָ אֶת-שְׁמוֹ
יִצְחָק; וַהֲקִמֹתִי אֶת-בְּרִיתִי אִתּוֹ לִבְרִית עוֹלָם, לְזַרְעוֹ אַחֲרָיו.

15And God said to Abraham, “As for your wife Sarai, you shall not call her Sarai, but her name shall be Sarah.c 16I will bless her; indeed, I will give you a son by her. I will bless her so that she shall give rise to nations; rulers of peoples shall issue from her.”
17Abraham threw himself on his face and laughed, as he said to himself, “Can a child be born to a man a hundred years old, or can Sarah bear a child at ninety?”
18And Abraham said to God, **“O that Ishmael might live by Your favor!”** 19God said, “Nevertheless, Sarah your wife shall bear you a son, and **you shall name him Isaac**; and I will maintain My covenant with him as an everlasting covenant for his offspring to come.

IN V 17A, IT IS A LAUGH OF DISBELIEF: “HA HA HA — WHAT, ARE YOU KIDDING?….” THEN, IN V 17B NOTICE THAT HE HAS GREAT DOUBT “IN HIS HEART”. AND GOD DOES NOT GET ANGRY. THEN IN V 18, WHILE THE DOUBT IS STILL IN HIS HEART, HE ASKS GOD: “BUT, WHAT ABOUT ISHMAEL? IS HE CHOPPED LIVER?” RATHER THAN THANKING GOD FOR THIS GIFT, HE PROMOTES ISHMAEL’S CAUSE. IS ABE QUESTIONING GOD’S PLAN SUGGESTING AN ALTERNATIVE THROUGH ISHMAEL????????? GOD THEN ASSURED ABE THAT ISHMAEL WILL BE MORE THAN O|K.

GEN 18:10-15

י וַיֹּאמֶר, שׁוֹב אָשׁוּב אֵלֶיךָ כָּעֵת חַיָּה, וְהִנֵּה-בֵן, לְשָׂרָה אִשְׁתֶּךָ; וְשָׂרָה שֹׁמַעַת פֶּתַח הָאֹהֶל, וְהוּא
אַחֲרָיו. **יא** וְאַבְרָהָם וְשָׂרָה זְקֵנִים, בָּאִים בַּיָּמִים; חָדַל לִהְיוֹת לְשָׂרָה, אֹרַח כַּנָּשִׁים. **יב** **וַתִּצְחַק**
שָׂרָה, **בְּקִרְבָּהּ** לֵאמֹר: אַחֲרֵי בְלֹתִי הָיְתָה-לִּי עֶדְנָה, וַאדֹנִי זָקֵן. **יג** וַיֹּאמֶר יְהוָה, אֶל-אַבְרָהָם:
לָמָּה זֶּה **צָחֲקָה שָׂרָה** לֵאמֹר, הַאַף אֻמְנָם אֵלֵד--וַאֲנִי זָקַנְתִּי. **יד** הֲיִפָּלֵא מֵיְהוָה, דָּבָר; לַמּוֹעֵד
אָשׁוּב אֵלֶיךָ, כָּעֵת חַיָּה--וּלְשָׂרָה
בֵּן. **טו** וַתְּכַחֵשׁ שָׂרָה לֵאמֹר **לֹא צָחַקְתִּי**, כִּי יָרֵאָה; וַיֹּאמֶר לֹא, כִּי **צָחָקְתְּ**.

10Then one said, “I will return to you next year, and your wife Sarah shall have a son!” Sarah was listening at the entrance of the tent, which was behind him. 11Now Abraham and Sarah were old, advanced in years; Sarah had stopped having the periods of women. 12And Sarah **laughed to herself**, saying, “Now that I am withered, am I to have enjoyment—with my husband so old?” 13Then the LORD said to Abraham, “Why did Sarah **laugh**, saying, ‘Shall I in truth bear a child, old as I am?’ 14Is anything too wondrous for the LORD? I will return to you at the same season next year, and Sarah shall have a son.” 15Sarah lied, saying, “**I did not laugh**,” for she was frightened. But He replied, **“You did laugh.”**

THIS REACTION OF SARAH’S IS IDENTICAL TO THAT OF ABE IN CH 17. WHY DID GOD CALL OUT SARA FOR HER LACK OF FAITH (18:14), BUT NOT ABE? SO HERE TOO IT IS A LAUGH OF DISBELIEF.]

CONSEQUENCES TO ABE AND SARAH: AFTER AKEIDAH, SARAH DIES AND ABE NEVER AGAIN SPEAKS TO ISAAC OR GOD.

ISAAC AND REBECCA AND PARENTAL FAVORITISM:

1.**GOD TOLD REBECCA** RE JACOB’S BECOMING THE ALPHA MALE — **DID SHE EVER TELL ISAAC?** WHY DIDN’T GOD TELL ISAAC?

2.**ISAAC FAVORED ESAU** BECAUSE HE WAS HIS **FIRST BORN** AND HE BROUGHT HIM GOOD MEAT.

3.**REBECCA FAVORED JACOB** BECAUSE OF WHAT SHE **KNEW** THE **FUTURE** WOULD HOLD. **PRESUMABLY SHE TOLD JACOB** BECAUSE……..**JACOB TAKES ADVANTAGE** OF **ESAU**’S BEING “BLINDED” BY HIS HUNGER TO ACQUIRE THE **BIRTHRIGHT** — A **DECEITFUL** UNDERHANDED DEED, BUT A STEP TOWARD FULFILLING GOD’S PROMISE TO REBECCA. DOES THE END JUSTIFY THE MEANS? PERHAPS ESAU’S

BEHAVIOR SHOWS THAT HE REALLY DID NOT DESERVE TO BE THE ALPHA MALE:

GEN 25:32, 34 —

לב וַיֹּאמֶר עֵשָׂו, הִנֵּה אָנֹכִי הוֹלֵךְ לָמוּת; וְלָמָּה-זֶּה לִי, בְּכֹרָה.

לד וְיַעֲקֹב נָתַן לְעֵשָׂו, לֶחֶם וּנְזִיד עֲדָשִׁים, וַיֹּאכַל, וַיֵּשְׁתְּ, וַיָּקָם, וַיֵּלֶךְ, וַיִּבֶז* עֵשָׂו, אֶת-הַבְּכֹרָה.

(* SPURN (NJPS) — REJECT WITH DISDAIN OR CONTEMPT)

REBECCA HELPS JACOB GET BLIND **ISAAC'S BLESSING** BY HAVING HIM **DECEIVE HIS FATHER** BY MASQUERADING AS ESAU — A DECEITFUL UNDERHANDED DEED, BUT A STEP TOWARD FULFILLING GOD'S PROMISE TO REBECCA. **DOES THE END JUSTIFY THE MEANS?**

ISAAC'S **SHOCK** AND ESAU'S **ANGER AND PAIN** WERE GREAT — **NOTICE REPETITION OF STYLE:**

GEN 27:36 —

לג וַיֶּחֱרַד יִצְחָק **חֲרָדָה, גְּדֹלָה עַד-מְאֹד**, וַיֹּאמֶר מִי-אֵפוֹא הוּא הַצָּד-צַיִד וַיָּבֵא לִי וָאֹכַל מִכֹּל בְּטֶרֶם תָּבוֹא, וָאֲבָרְכֵהוּ; גַּם-בָּרוּךְ, יִהְיֶה. **לד** כִּשְׁמֹעַ עֵשָׂו, אֶת-דִּבְרֵי אָבִיו, **וַיִּצְעַק צְעָקָה, גְּדֹלָה וּמָרָה עַד-מְאֹד**; וַיֹּאמֶר לְאָבִיו, בָּרְכֵנִי גַם-אָנִי אָבִי. **לה** וַיֹּאמֶר, בָּא אָחִיךָ בְּמִרְמָה; וַיִּקַּח, בִּרְכָתֶךָ **לו** וַיֹּאמֶר הֲכִי קָרָא שְׁמוֹ **יַעֲקֹב**, **וַיַּעְקְבֵנִי** זֶה פַּעֲמַיִם--אֶת-בְּכֹרָתִי לָקָח וְהִנֵּה עַתָּה לָקַח בִּרְכָתִי....(CHIASM)

ESAU PLANS TO KILL JACOB, REBECCA LEARNS OF THIS AND TELLS JACOB HE HAS TO LEAVE. LEADS TO ANOTHER DECEPTION, THIS ONE A HALF-TRUTH OUT OF COMPASSION: REBECCA DOES NOT WANT THE SUPPOSEDLY DYING ISAAC TO KNOW OF ESAU'S PLAN, SO TO ENSURE THAT JACOB

DOES NOT MARRY A HITTITE WOMAN, AS ESAU DID, SHE GETS ISAAC TO SEND JACOB BACK HOME TO HARAN TO FIND A WIFE FROM THE FAMILY.

MANY QUESTIONS REMAN: ARE THE DECEPTIONS BY THE WIFE A RESULT OF HER POWERLESSNESS REGARDING THE MATTER OF INHERITANCE? ISAAC'S NOTION OF BLESSING ESAU INDICATES THAT REBECCA DID NOT TELL ISAAC ABOUT WHAT GOD TOLD HERRE JACOB. WAS THIS FOR FEAR OF HIS GETTING ANGRY WITH HER FOR INTERFERING IN HIS BUSINESS? AGAIN, WHY DIDN'T GOD TELL BOTH OF THE PARENTS AS GOD DID WITH ABRAHAM AND SARAH? WERE THESE MATTERS NOT ADDRESSED BECAUSE THE ROLES OF HUSBANDS AND WIVES WERE TAKEN FOR GRANTED BY THE AUTHORS OF THESE ACCOUNTS?

CONSEQUENCES FOR ISAAC AND REBECCA:

1. THEY WITNESS HATRED BETWEEN TWIN SONS.
2. FEAR FOR JACOB'S LIFE.
3. BOTH BOYS ARE NOW ABSENT FROM THEIR PARENTS:
    —JACOB IN HARAN FOR 20 YEARS AND DURING THAT TIME REBECCA DIES, NEVER SEEING HIM AGAIN.
    —KNOWING HE HAS NO FUTURE IN ISAAC'S ESTATE, ESAU AT SOME POINT LEAVES THE FAMILY AND ULTIMATELY LEAVES CANAAN AND GOES TO EDOM (TIMING AND ITINERARY NOT CLEAR). JACOB WILL REACH OUT TO HIM THERE.
4. FIRST THING JACOB DOES UPON RETURN TO CANAAN SEEKS OUT ESAU — NOT ISAAC. THEN HE GOES TO

SHECHEM, THEN BEIT EL, AND FINALLY ENDS UP WITH ISAAC IN HEBRON, AND THEN ISAAC DIES.

SO JACOB FLEES BE'ER SHEVA FOR HARAN. SEE MAP

MEETING AT THE WELL: 2ND OF **THREE** SUCH MEETINGS:
1.ABE'S SERVANT WITH REBECCA
2.JACOB AND RACHEL
3.MOSES AND ZIPPORAH

THUS BEGINS THE FIRST LOVE STORY IN THE BIBLE:
GEN 29:9-19

ט עוֹדֶנּוּ, מְדַבֵּר עִמָּם; וְרָחֵל בָּאָה, עִם-הַצֹּאן אֲשֶׁר לְאָבִיהָ--כִּי רֹעָה, הִוא.
י וַיְהִי כַּאֲשֶׁר רָאָה יַעֲקֹב אֶת-רָחֵל, בַּת-לָבָן אֲחִי אִמּוֹ, וְאֶת-צֹאן לָבָן, אֲחִי
אִמּוֹ; וַיִּגַּשׁ יַעֲקֹב, וַיָּגֶל אֶת-הָאֶבֶן מֵעַל פִּי הַבְּאֵר, **וַיַּשְׁקְ, אֶת-צֹאן לָבָן** אֲחִי
אִמּוֹ. **יא וַיִּשַּׁק יַעֲקֹב, לְרָחֵל; וַיִּשָּׂא אֶת-קֹלוֹ, וַיֵּבְךְ. יב** וַיַּגֶּד יַעֲקֹב לְרָחֵל,
כִּי אֲחִי אָבִיהָ הוּא, וְכִי בֶן-רִבְקָה, הוּא; וַתָּרָץ, וַתַּגֶּד לְאָבִיהָ. **יג** וַיְהִי
כִּשְׁמֹעַ לָבָן אֶת-שֵׁמַע יַעֲקֹב בֶּן-אֲחֹתוֹ, וַיָּרָץ לִקְרָאתוֹ ***וַיְחַבֵּק לוֹ וַיְנַשֵּׁק**
לוֹ, וַיְבִיאֵהוּ, אֶל-בֵּיתוֹ; וַיְסַפֵּר לְלָבָן, אֵת כָּל-הַדְּבָרִים הָאֵלֶּה. **יד** וַיֹּאמֶר
לוֹ לָבָן, אַךְ עַצְמִי וּבְשָׂרִי אָתָּה; וַיֵּשֶׁב עִמּוֹ, חֹדֶשׁ יָמִים. **טו** וַיֹּאמֶר לָבָן,
לְיַעֲקֹב, הֲכִי-אָחִי אַתָּה, וַעֲבַדְתַּנִי חִנָּם; הַגִּידָה לִי, מַה-מַּשְׂכֻּרְתֶּךָ.
טז וּלְלָבָן, שְׁתֵּי בָנוֹת: שֵׁם הַגְּדֹלָה לֵאָה, וְשֵׁם הַקְּטַנָּה רָחֵל. **יז** וְעֵינֵי
לֵאָה, רַכּוֹת; וְרָחֵל, הָיְתָה, יְפַת-תֹּאַר, וִיפַת מַרְאֶה. **יח וַיֶּאֱהַב יַעֲקֹב,**
אֶת-רָחֵל; וַיֹּאמֶר, אֶעֱבָדְךָ שֶׁבַע שָׁנִים, בְּרָחֵל בִּתְּךָ, הַקְּטַנָּה. **יט** וַיֹּאמֶר
לָבָן, טוֹב תִּתִּי אֹתָהּ לָךְ, מִתִּתִּי אֹתָהּ, לְאִישׁ אַחֵר; שְׁבָה, עִמָּדִי.

***IN ANTICIPATION OF WHAT FOLLOWS HAZAL IN MIDRASH TEACH RE LABAN HUGGING AND KISSING JACOB: HE

HUGGED HIM TO FEEL IF HE WERE CARRYING ANY JEWELRY ON HIS PERSON, HE KISSED HIM TO SEE IF HE WERE HIDING JEWELS IN HIS MOUTH.

THE LEGAL DECEPTION

GEN 29:20-28

כ וַיִּעֲבֹד יַעֲקֹב בְּרָחֵל, שֶׁבַע שָׁנִים; **וַיִּהְיוּ בְעֵינָיו כְּיָמִים אֲחָדִים**,
בְּאַהֲבָתוֹ אֹתָהּ. כא וַיֹּאמֶר יַעֲקֹב אֶל-לָבָן הָבָה אֶת-אִשְׁתִּי, כִּי
מָלְאוּ יָמָי; וְאָבוֹאָה, אֵלֶיהָ. **כב** וַיֶּאֱסֹף לָבָן אֶת-כָּל-אַנְשֵׁי הַמָּקוֹם,
וַיַּעַשׂ מִשְׁתֶּה. **כג וַיְהִי בָּעֶרֶב--וַיִּקַּח אֶת-לֵאָה בִתּוֹ, וַיָּבֵא אֹתָהּ**
אֵלָיו; וַיָּבֹא, אֵלֶיהָ. כד וַיִּתֵּן לָבָן לָהּ, אֶת-זִלְפָּה שִׁפְחָתוֹ--לְלֵאָה
בִתּוֹ, שִׁפְחָה. **כה** וַיְהִי בַבֹּקֶר, וְהִנֵּה-הִוא לֵאָה; וַיֹּאמֶר אֶל-לָבָן,
מַה-זֹּאת עָשִׂיתָ לִּי--הֲלֹא בְרָחֵל עָבַדְתִּי עִמָּךְ, **וְלָמָּה רִמִּיתָנִי. כו**
וַיֹּאמֶר לָבָן, **לֹא-יֵעָשֶׂה כֵן בִּמְקוֹמֵנוּ**--לָתֵת הַצְּעִירָה, לִפְנֵי
הַבְּכִירָה. **כז** מַלֵּא, שְׁבֻעַ זֹאת; וְנִתְּנָה לְךָ גַּם-אֶת-זֹאת, בַּעֲבֹדָה
אֲשֶׁר תַּעֲבֹד עִמָּדִי, עוֹד, שֶׁבַע-שָׁנִים אֲחֵרוֹת.
כח וַיַּעַשׂ יַעֲקֹב כֵּן :וַיְמַלֵּא שְׁבֻעַ זֹאת .וַיִּתֶּן-לוֹ אֶת-רָחֵל בִּתּוֹ, לוֹ
לְאִשָּׁה:

CONSEQUENCES: HE WHO **DECEIVED** HIS FATHER IS **DECEIVED** BY HIS FATHER-IN-LAW. JACOB'S FATHER WAS **BLIND** SO HE **COULD NOT SEE**; IT WAS AT **NIGHT** AND JACOB **COULD NOT SEE** THE SWITCH. **JACOB** WAS THE **WRONG SIBLING**, BUT **LEGALLY** HE DESERVED THE BLESSING BECAUSE ESAU GAVE HIM THE BIRTHRIGHT. **LEAH** WAS THE **WRONG SIBLING,** BUT **LEGALLY** SHE DESERVED JACOB BECAUSE SHE WAS THE OLDEST. QUID PRO QUO.

BUT MORE PAIN FOLLOWS:
GEN 29:30-31

ל וַיָּבֹא גַּם אֶל-רָחֵל, וַיֶּאֱהַב גַּם-אֶת-רָחֵל מִלֵּאָה; וַיַּעֲבֹד עִמּוֹ,
עוֹד שֶׁבַע-שָׁנִים אֲחֵרוֹת. **לא וַיַּרְא יְהוָה** כִּי-שְׂנוּאָה לֵאָה
וַיִּפְתַּח אֶת-רַחְמָהּ; וְרָחֵל, עֲקָרָה.

CONTRAST: AHAV VS SANA: LOVE VS HATE. WAS LEAH HATED, UNLOVED, OR FELT UNLOVED BECAUSE JACOB'S LOVE FOR RACHEL WAS SO STRONG? ESAU HATED JACOB SO MUCH THAT HE WANTED TO KILL HIM. SOLUTION: JACOB LEAVES UNTIL ESAU CAN CALM DOWN. SO TOO, JACOB HATED LEAH, SO GOD MAKES LEAH MORE VALUABLE TO JACOB BY GIVING HIM CHILDREN —
4 SONS. THIS CAN SERVE TO MITIGATE HIS HATE.

LEVEL OF LEAH'S PAIN IS EXPRESSED IN THE NAMES OF HER FIRST FOUR SONS:
GEN 29:32-35

לב וַתַּהַר לֵאָה וַתֵּלֶד בֵּן, וַתִּקְרָא שְׁמוֹ **רְאוּבֵן**: כִּי אָמְרָה, כִּי-**רָאָה יְהוָה**
בְּעָנְיִי--כִּי עַתָּה, **יֶאֱהָבַנִי אִישִׁי. לג** וַתַּהַר עוֹד, וַתֵּלֶד בֵּן, וַתֹּאמֶר כִּי-
שָׁמַע יְהוָה כִּי-שְׂנוּאָה אָנֹכִי, וַיִּתֶּן-לִי גַּם-אֶת-זֶה; וַתִּקְרָא שְׁמוֹ, **שִׁמְעוֹן.**
לד וַתַּהַר עוֹד, וַתֵּלֶד בֵּן, וַתֹּאמֶר עַתָּה **הַפַּעַם יִלָּוֶה אִישִׁי אֵלַי**, כִּי-יָלַדְתִּי
לוֹ שְׁלֹשָׁה בָנִים; עַל-כֵּן קָרָא-שְׁמוֹ, **לֵוִי. לה** וַתַּהַר עוֹד וַתֵּלֶד בֵּן, וַתֹּאמֶר
הַפַּעַם אוֹדֶה אֶת-יְהוָה--עַל-כֵּן קָרְאָה שְׁמוֹ, יְהוּדָה; וַתַּעֲמֹד
מִלֶּדֶת:

<u>REUVEN</u> = *R'U B/VEN*, LOOK, A SON. BUT TEXT HERE MAKES A WORD PLAY, *B/V* AND *N* ARE SEEN AS ALLUSIONS

TO *B/V'ONYI* = MY SUFFERING, RENDERING: GOD SAW MY SUFFERING. [WHAT A HORRIBLE NAME FOR A CHILD!] LEAH'S HOPED FOR RESULT: MY MAN WILL LOVE ME.

<u>SHIM'ON</u> = *SHAMA* + *SNU'A* — GOD HEARD THAT I WAS HATED/UNLOVED. [ALSO A HORRIBLE NAME]

<u>LEVI</u> = *Y'LAVHE* — WILL ACCOMPANY; MY HUSBAND WILL ACCOMPANY ME, WE WILL WALK TOGETHER — A SIGN OF HIS AFFECTION FOR ME.

Y'HUDAH = *ODEH* — I WILL PRAISE GOD, AS IN *HODU L'ADONAI KI TOV*. DOES THIS IMPLY THAT GOD'S INTERVENTION WORKED?

THESE WERE NOT IN VITRIO PREGNANCIES, NOR WAS JACOB ACTING AS A SPERM DONATOR. JACOB MUST HAVE BEEN WILLING TO OVERCOME HIS NEGATIVE FEELINGS TOWARD LEAH TO PHYSICALLY ENGAGE WITH HER MULTIPLE TIMES. WE NO LONGER HEAR THE PAINFUL UTTERANCES FROM LEAH THAT WE HEARD BEFORE.

THE NARRATIVE NOW SHIFTS TO RACHEL AND HER PAIN: GEN 30:1-2

א וַתֵּ֣רֶא רָחֵ֗ל, כִּי֩ לֹ֨א יָלְדָ֜ה לְיַעֲקֹ֗ב, וַתְּקַנֵּ֤א רָחֵל֙, בַּאֲחֹתָ֔הּ; וַתֹּ֥אמֶר אֶל-
יַעֲקֹ֖ב **הָבָ֣ה-לִּ֑י בָּנִים, וְאִם-אַ֕יִן מֵתָ֖ה אָנֹכִֽי. ב וַיִּֽחַר-אַ֤ף יַעֲקֹב**
בְּרָחֵל; וַיֹּ֣אמֶר, **הֲתַחַ֤ת אֱלֹהִים֙ אָנֹ֔כִי**, אֲשֶׁ֥ר-**מָנַ֖ע** מִמֵּ֑ךְ, פְּרִי-בָֽטֶן.

JEALOUSY IS NOW DRIVING RACHEL — FEAR THAT HER STATUS AS MOST BELOVED IS SLIPPING AWAY. LEAH NEVER YELLED AT JACOB; RACHEL AS FAVORITE COMES FROM A PLACE OF GREATER SECURITY IN HER RELATIONSHIP WITH JACOB. BUT THAT VERY SECURITY IS WEAKENED, AND SHE

HAS MORE TO LOSE, SO SHE LASHES OUT — “GIVE ME CHILDREN OR I WILL DIE!” MANY CLASSICAL COMMENTATORS UNDERSTAND “I WILL DIE” AS METAPHORIC — MY LIFE WILL BE MEANINGLESS, VACUOUS, TOTALLY UNFULFILLED. BUT ONE WONDERS IF THIS IS INTENDED TO BE NOT METAPHORIC BUT IRONICALLY AND TRAGICALLY PROPHETIC: SHE DIES DOING THAT WHICH WAS INTENDED TO FULFILL HER LIFE — GIVING BIRTH TO HE SECOND CHILD, BENJAMIN. (ALTER, ESKENAZI/WEISS). ALTER NOTED THAT THESE ARE THE FIRST SPOKEN WORDS RACHEL UTTERS — FRAUGHT WITH PROFOUND PENT UP EMOTIONS. MANY COMMENTATORS WONDER WHY SHE DID NOT ASK JACOB TO PRAY FOR HER, OR WHY DIDN’T SHE DO SO? AND WHY DIDN’T JACOB PRAY TO GOD ON HER BEHALF AS ISAAC DID FOR REBECCA, INSTEAD OF ANGRILY RESPONDING: “AM I IN PLACE OF GOD?” IS IT POSSIBLE THAT JACOB IS ALSO EXPRESSING EXASPERATION WITH HIS WIVES’ ISSUES?

BUT KEEP IN MIND — SOMETHING ELSE IS HAPPENING HERE: NEXT, RACHEL’S AND LEAH’S SLAVEGIRLS WILL HAVE FOUR MORE SONS, AS HAGAR DID FOR SARAH, TO ASSIST IN BRINGING FERTILITY TO THEIR MISTRESSES.
THEN REUBEN WILL FIND MANDRAKES — AN APHRODISIAC — AND LEAH WILL HAVE TWO MORE BOYS (AND A GIRL), AND RACHEL WILL FINALLY HAVE HER FIRST SON, WHAT HAS EMERGED FROM ALL THE STURM UND DRANG OF THESE TWO SISTERS? B’NAI YISRAEL!

FROM THE PERSPECTIVE OF THE WOMEN AND JACOB, A LOT OF KIDS. FROM GOD'S PERSPECTIVE, THEY HAVE CREATED THE FOUNDATION OF A NATION, AND GOD'S COVENANTAL PROMISE IS BEGINNING TO MATERIALIZE.

FROM A MODERN POV: ALL OF THIS DECEPTION REFLECTS PROBLEMATIC SOCIAL REALITIES OF ANTIQUITY — MANY OF WHICH CONTINUE TODAY:

*INEQUALITY OF MEN AND WOMEN
*WOMEN'S LACK OF REAL POWER — SARAH IS THE ONLY ONE WHO PUTS DIRECT PRESSURE ON HER HUSBAND
*SEGREGATED LIVES OF MEN AND WOMEN — NO REGULAR COMMUNICATION
*EVILS OF MASTER — SLAVE RELATIONSHIPS

CONTINUING FAMILY DYSFUNCTIONALITY:

GEN 34 RAPE OF DINAH AND FALLOUT —

SUMMARIZE FIRST PART INCLUDING HAMOR AND SHECHEM OFFER TO JACOB AND SONS. THEN READ SONS' RESPONSE.

GEN 34:13-18

יג וַיִּעֲנוּ בְנֵי-יַעֲקֹב אֶת-שְׁכֶם וְאֶת-חֲמוֹר אָבִיו, **בְּמִרְמָה**--וַיְדַבֵּרוּ: אֲשֶׁר
טִמֵּא, אֵת דִּינָה אֲחֹתָם. **יד** וַיֹּאמְרוּ אֲלֵיהֶם, לֹא נוּכַל לַעֲשׂוֹת הַדָּבָר
הַזֶּה--לָתֵת אֶת-אֲחֹתֵנוּ, לְאִישׁ אֲשֶׁר-לוֹ עָרְלָה: כִּי-חֶרְפָּה הִוא, לָנוּ.
טו אַךְ-בְּזֹאת, נֵאוֹת לָכֶם: אִם תִּהְיוּ כָמֹנוּ, **לְהִמּוֹל לָכֶם כָּל-זָכָר**.
טז וְנָתַנּוּ אֶת-בְּנֹתֵינוּ לָכֶם, וְאֶת-בְּנֹתֵיכֶם נִקַּח-לָנוּ; וְיָשַׁבְנוּ אִתְּכֶם,
,וְהָיִינוּ לְעַם אֶחָד. **יז** וְאִם-לֹא תִשְׁמְעוּ אֵלֵינוּ, לְהִמּוֹל--וְלָקַחְנוּ אֶת-בִּתֵּנוּ
וְהָלָכְנוּ. **יח** וַיִּיטְבוּ דִבְרֵיהֶם, בְּעֵינֵי חֲמוֹר, וּבְעֵינֵי, שְׁכֶם בֶּן-חֲמוֹר.

SO THE SHECHEMITES, THINKING THAT THE ARRANGEMENT WOULD BE TO THEIR BENEFIT, AGREE AND A CIRCUMCISE THEMSELVES. BUT THEN….

GEN 34:25-30

כה וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיוֹתָם כֹּאֲבִים, וַיִּקְחוּ שְׁנֵי-בְנֵי-יַעֲקֹב **שִׁמְעוֹן וְלֵוִי אֲחֵי דִינָהּ** אִישׁ חַרְבּוֹ, וַיָּבֹאוּ עַל-הָעִיר, בֶּטַח; וַיַּהַרְגוּ, כָּל-זָכָר. **כו** וְאֶת-חֲמוֹר וְאֶת-שְׁכֶם בְּנוֹ, הָרְגוּ לְפִי-חָרֶב; וַיִּקְחוּ אֶת-דִּינָה מִבֵּית שְׁכֶם, וַיֵּצֵאוּ. **כז** בְּנֵי יַעֲקֹב, בָּאוּ עַל-הַחֲלָלִים, וַיָּבֹזּוּ, הָעִיר--אֲשֶׁר טִמְּאוּ, אֲחוֹתָם. **כח** אֶת-צֹאנָם וְאֶת-בְּקָרָם, וְאֶת-חֲמֹרֵיהֶם, וְאֵת אֲשֶׁר-בָּעִיר וְאֶת-אֲשֶׁר בַּשָּׂדֶה, לָקָחוּ. **כט** וְאֶת-כָּל-חֵילָם וְאֶת-כָּל-טַפָּם וְאֶת-נְשֵׁיהֶם, שָׁבוּ וַיָּבֹזּוּ; וְאֵת, כָּל-אֲשֶׁר בַּבָּיִת. **ל וַיֹּאמֶר יַעֲקֹב אֶל-שִׁמְעוֹן וְאֶל-לֵוִי,**

עֲכַרְתֶּם* אֹתִי, לְהַבְאִישֵׁנִי בְּיֹשֵׁב הָאָרֶץ, בַּכְּנַעֲנִי וּבַפְּרִזִּי; וַאֲנִי, מְתֵי מִסְפָּר, וְנֶאֶסְפוּ עָלַי וְהִכּוּנִי, וְנִשְׁמַדְתִּי אֲנִי וּבֵיתִי. לא וַיֹּאמְרוּ הַכְזוֹנָה יַעֲשֶׂה אֶת-אֲחוֹתֵנוּ.

* YOU HAVE BROUGHT DISASTER

** MAKE ME STINK

RE SHIMON AND LEVI ISSUE, SEE **GEN 49:5-7:**

ה שִׁמְעוֹן וְלֵוִי, אַחִים--כְּלֵי חָמָס, מְכֵרֹתֵיהֶם. **ו** בְּסֹדָם אַל-תָּבֹא נַפְשִׁי, בִּקְהָלָם אַל-תֵּחַד כְּבֹדִי: כִּי בְאַפָּם הָרְגוּ אִישׁ, וּבִרְצֹנָם עִקְרוּ-שׁוֹר. **ז** אָרוּר אַפָּם כִּי עָז, וְעֶבְרָתָם כִּי קָשָׁתָה; אֲחַלְּקֵם בְּיַעֲקֹב, וַאֲפִיצֵם בְּיִשְׂרָאֵל:

DEATH OF RACHEL — THE FIRST TRAGEDY OF JACOB'S LIFE IN CANAAN, OR WAS IT SUCH A TRAGEDY?

GEN 35:16-20

טז וַיִּסְעוּ מִבֵּית אֵל, וַיְהִי-עוֹד כִּבְרַת-הָאָרֶץ לָבוֹא אֶפְרָתָה; וַתֵּלֶד רָחֵל, וַתְּקַשׁ בְּלִדְתָּהּ. **יז** וַיְהִי בְהַקְשֹׁתָהּ, בְּלִדְתָּהּ; וַתֹּאמֶר לָהּ הַמְיַלֶּדֶת אַל-תִּירְאִי, **כִּי-גַם-זֶה לָךְ בֵּן.** **יח** וַיְהִי **בְּצֵאת נַפְשָׁהּ כִּי מֵתָה**, וַתִּקְרָא שְׁמוֹ,

בֶּן-אוֹנִי*; **וְאָבִיו, קָרָא-לוֹ בִנְיָמִין.**** **יט** וַתָּמָת, רָחֵל; וַתִּקָּבֵר בְּדֶרֶךְ אֶפְרָתָה, הִוא **בֵּית לָחֶם**. **כ** וַיִּצֵּב יַעֲקֹב מַצֵּבָה, עַל-קִבְרָתָהּ--הִוא מַצֶּבֶת קִבְרַת-רָחֵל, עַד-הַיּוֹם.

*SON OF MY MOURNING/SORROW, OR MY GENERATIVE/ PHYSICAL STRENGTH

** SON OF MY STRENGTH (RIGHT HAND), OR SON OF THE SOUTH (SOUTH OF JERUSALEM WHILE FACING EAST)
THERE IS NO STATEMENT OF JACOB CRYING OR MOURNING — WHY? HE HAD A **NEW SON** FROM RACHEL AND THAT COMFORTED HIM? GIVEN ALL THAT HE HAD EXPERIENCED WITH HIS WIVES, **HIS LOVE HAD DIMINISHED**? DEATH OF A WIFE IN CHILDBIRTH WAS A **COMMON** OCCURRENCE? **STRANGE**: THE LAST WORDS UTTERED BY A DYING PERSON, ESPECIALLY A MOTHER DESIGNATING THE NAME OF THE CHILD, SHOULD CARRY GREAT WEIGHT, YET JACOB IGNORES THIS AND RENAMES HIM. SHE HAD NAMED JOSEPH, AND LEAH NAMED HER SONS. MAYBE **HE WANTED TO AT LEAST NAME ONE SON**, ESPECIALLY IF IT REFERS TO **HIS STRENGTH**.
BUT THEN ANOTHER PROBLEM FAMILY PROBLEM POPS UP, MUCH LARGER THAN THE SHORT SHRIFT IT IS GIVEN…….

REUVEN PREMATURE EVACUATION:
GEN 35:22

כב וַיְהִי, בִּשְׁכֹּן יִשְׂרָאֵל בָּאָרֶץ הַהִוא, וַיֵּלֶךְ רְאוּבֵן וַיִּשְׁכַּב אֶת-בִּלְהָה פִּילֶגֶשׁ אָבִיו, וַיִּשְׁמַע יִשְׂרָאֵל.

REUVEN SEEKS TO PREVENT BILHAH FROM MOVING UP TO WIFE STATUS, POTENTIALLY WEAKENING HIS MOTHER LEAH'S STANDING IN THE HOUSEHOLD, AND POSSIBLY HIS OWN AS FIRST BORN. HE IS ASSERTING THIS STATUS AND SYMBOLICALLY REMOVING (EVACUATING) JACOB FROM HIS POSITION AS HEAD OF CLAN WHILE JACOB WAS STILL ALIVE AND IN CHARGE; IT IS A DISREGARD OF NORMATIVE PROTOCOL. SEE **GEN 49:3-4:**

ג רְאוּבֵן בְּכֹרִי אַתָּה, כֹּחִי וְרֵאשִׁית אוֹנִי--יֶתֶר שְׂאֵת, וְיֶתֶר עָז. ד פַּחַז
כַּמַּיִם אַל-תּוֹתַר, כִּי עָלִיתָ מִשְׁכְּבֵי אָבִיךָ; אָז חִלַּלְתָּ, יְצוּעִי עָלָה.

THIS IS A FORESHADOWING OF ABSALOM AND DAVID. ALL OF THIS IS CONTINUED MISERY FOR JACOB, AFTER HIS SETTLEMENT IN THE LAND IN ANTICIPATION OF A PEACEFUL AND REWARDING LIFE WITH HIS FAMILY. IS THIS PAYBACK FOR ALL THE HEARTACHE JACOB CAUSED HIS PARENTS? THIS IS ALSO ANOTHER EXAMPLE OF HOW THE BIBLE EXPLAINS HOW CERTAIN REALITIES CAME TO BE: THE TRIBES OF REUVEN, SHIMON, AND LEVI ENDED UP NOT HOLDING ANY LAND OF THEIR OWN. HOW DID THIS HAPPEN? THEIR FATHER CURSED THEM FOR THE HARM THEY DID TO HIM. JUDAH ABSORBED SHIMON, REUVEN SEEMS TO HAVE BEEN SWALLOWED UP BY MOAV. LEVITES WERE PUT IN CHARGE OF THE TABERNACLE AND THE PRIESTHOOD EMERGED FROM WITHIN THEIR RANKS, WHOM THE LEVITES ENDED UP SERVING. THE LEVITES COULD NOT CONTROL LARGE BLOCKS OF LAND, BUT THEY WERE GIVEN 48 TOWNS, SIX OF WHICH WERE THE CITIES OF REFUGE. Joshua 21 recounts the fulfilment of God's command at the request of the Levite leaders. A further list is provided in 1 Chronicles 6:54-8.

MORE FAMILY PROBLEMS — JOSEPH AND HIS BROTHERS
IT ALL BEGINS WITH A FAMILIAR PATTERN OF BEHAVIOR: GEN 37:1-4

א וַיֵּשֶׁב יַעֲקֹב, בְּאֶרֶץ מְגוּרֵי אָבִיו--בְּאֶרֶץ, כְּנָעַן. **ב** אֵלֶּה תֹּלְדוֹת יַעֲקֹב,
יוֹסֵף בֶּן-שְׁבַע-עֶשְׂרֵה שָׁנָה הָיָה רֹעֶה אֶת-אֶחָיו בַּצֹּאן, וְהוּא נַעַר אֶת-בְּנֵי
בִלְהָה וְאֶת-בְּנֵי זִלְפָּה, נְשֵׁי אָבִיו; וַיָּבֵא יוֹסֵף אֶת-דִּבָּתָם רָעָה, אֶל-
אֲבִיהֶם. **ג** וְיִשְׂרָאֵל, אָהַב אֶת-יוֹסֵף מִכָּל-בָּנָיו--כִּי-בֶן-זְקֻנִים הוּא, לוֹ;
--וְעָשָׂה לוֹ, כְּתֹנֶת פַּסִּים. **ד** וַיִּרְאוּ אֶחָיו, כִּי-אֹתוֹ אָהַב אֲבִיהֶם מִכָּל-אֶחָיו
וַיִּשְׂנְאוּ, אֹתוֹ; וְלֹא יָכְלוּ, דַּבְּרוֹ לְשָׁלֹם.

RASHI AND BEREISHIT RABBAH IT THE NAIL ON THE HEAD:

אלה תלדות יעקב THESE ARE THE GENERATIONS OF JACOB — And these are an account of the generations of Jacob: these are their settlements and the events that happened to them until they formed a permanent settlement.

WHAT IS RASHI'S QUESTION? USUALLY *EILEH TOL'DOT* IS FOLLOWED BY A GENEALOGICAL LISTING. HERE, IT JUMPS RIGHT TO THE STORY OF JOSEPH. SO, RASHI SAYS THAT THIS MEANS: THIS IS THE ACCOUNT OF WHAT HAPPENED TO THE GENERATIONS OF JACOBS FAMILY UNTIL THEY CAME BACK AND SETTLED IN THE LAND OF CANAAN. AND IT ALL BEGINS WITH — RASHI CONTINUES:

The first cause is found in the narrative, "Joseph being seventeen years old, etc. etc." — it was through this incident that it came about that they went down to Egypt. This is the real explanation of the text and in it each statement finds its proper setting.

HAVING CLARIFIED WHAT HE CONSIDERS TO BE THE P'SHAT, THE PLAIN MEANING OF THE TEXT, RASHI CONTINUES WITH MORE INSIGHTS FROM MID. BER. RABBAH:
The Midrash, however, explains that by the words, "These are the progeny of Jacob — Joseph", Scripture regards all Jacob's sons as secondary to Joseph for several reasons: first, the whole purpose of Jacob in working for Laban was only for Rachel, Joseph's mother, (and all his children were born only in consequence of this); then, again, Joseph's facial features bore a striking resemblance to those of Jacob. Further, whatever happened to Jacob happened to Joseph: the one was hated, the other was hated; in the case of the one his brother wished to kill him so, too, in the case of the other, his brethren wished to kill him. Many such similarities are pointed out in (Genesis Rabbah 84:5-6; Genesis Rabbah 84:8). JR: INCLUDING THE FACT THAT BOTH DIED IN EGYPT AND HAD THEIR REMAINS CARRIED BACK TO CANAAN AND BURIED IN *MAKHPEILAH*.

JR MIDRASH ON THE MIDRASH: THIS IS THE MIDRASH'S WAY OF SAYING: WHAT GOES AROUND, COMES AROUND. SOME CALL IT KARMA =
(in Hinduism and Buddhism) The sum of a person's actions in this and previous states of existence, viewed as deciding their fate in future existences. BIBLE DOES NOT TEACH THE IDEA OF GILGUL NEFASHOT, THAT IS KABBALAH; BUT IN BIBLE THE CAUSE/EFFECT OF BEHAVIOR DECIDES ONE'S FUTURE FATE IN THIS LIFE.

BER. RABBAH 84:8 ALSO ADDS ANOTHER OBSERVATION ON JACOB GIVING JOSEPH THE STRIPED COAT: "A PARENT

SHOULD NOT SINGLE OUT ONE CHILD FOR SPECIAL TREATMENT BECAUSE IT CAUSES THE SIBLINGS TO HATE THE FAVORED CHILD.” INDEED!
JR MIDRASH ON THE MIDRASH: JACOBS FAVORITISM INITIATES THE PROCESS THAT LEADS HIS SONS SINFUL HATRED AND MISTREATMENT OF THEIR BROTHER AND THEIR FATHER — AS NOTED IN CLASS PREVIOUSLY — AND THE CONSEQUENCE FOR THAT IS THAT JACOB AND HIS SONS AND THEIR FAMILIES WILL END UP IN EGYPT AND NEVER AGAIN LIVE IN CANAAN. THEY END UP PERMANENTLY IN EXILE. AND ONLY THEIR CHILDREN’S CHILDREN’S…… CHILDREN WILL GET BACK TO THE PROMISED LAND.

THIS IS THE ULTIMATE FULFILLMENT OF GOD’S PROMISE TO ABRAHAM. AND…….IT IS THE FORESHADOWING OF THE ULTIMATE FATE OF AM YISRAEL IN 8TH AND 6TH CENTURIES BCE — HORRIFIC “EGYPT LIKE” SUFFERING, EXILE, AND RETURN OF A LATER GENERATION TO THE LAND OF ISRAEL.

SESSION 6 — The Triumphant Moses

SESSION 7 — The Tragic Moses

1.MOSES WITH HELPERS AS HIS POWERS DECLINE

HOVAV AS GUIDE?

NUM 10:29-36

כט וַיֹּאמֶר מֹשֶׁה, לְ**חֹבָב בֶּן-*רְעוּאֵל הַמִּדְיָנִי חֹתֵן מֹשֶׁה**, נֹסְעִים אֲנַחְנוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר יְהוָה, אֹתוֹ אֶתֵּן לָכֶם; לְכָה אִתָּנוּ וְהֵטַבְנוּ לָךְ, כִּי-יְהוָה דִּבֶּר-טוֹב עַל-יִשְׂרָאֵל. **ל** וַיֹּאמֶר אֵלָיו, לֹא אֵלֵךְ: כִּי אִם-אֶל-אַרְצִי וְאֶל-מוֹלַדְתִּי, אֵלֵךְ. **לא** **וַיֹּאמֶר, אַל-נָא תַּעֲזֹב אֹתָנוּ: כִּי עַל-כֵּן יָדַעְתָּ, חֲנֹתֵנוּ בַּמִּדְבָּר, וְהָיִיתָ לָּנוּ, לְעֵינָיִם**. **לב** וְהָיָה, כִּי-תֵלֵךְ עִמָּנוּ: וְהָיָה הַטּוֹב הַהוּא, אֲשֶׁר יֵיטִיב יְהוָה עִמָּנוּ--וְהֵטַבְנוּ לָךְ. **לג** וַיִּסְעוּ מֵהַר יְהוָה, דֶּרֶךְ שְׁלֹשֶׁת יָמִים; **וַאֲרוֹן בְּרִית-יְהוָה נֹסֵעַ לִפְנֵיהֶם, דֶּרֶךְ שְׁלֹשֶׁת יָמִים, לָתוּר לָהֶם, מְנוּחָה. לד** וַעֲנַן יְהוָה עֲלֵיהֶם, יוֹמָם, בְּנָסְעָם, מִן-הַמַּחֲנֶה. {ס}

* SAME PERSON AS IN EX 2:16-17 (J) = HOVAV IS MOSES' BROTHER-IN-LAW

WHY IS MOSES DOING THIS? <u>WHERE IS HIS FAITH IN GOD</u>, WHO HAD ALREADY EXPLAINED TO HIM THAT GOD WOULD LEAD THE WAY? AND SEE VV 33-34 HERE. AND VV 35-36, WHERE IT IS CLEAR THAT GOD IS LEADING THE WAY:

לה וַיְהִי בִּנְסֹעַ הָאָרֹן, וַיֹּאמֶר מֹשֶׁה: **קוּמָה יְהוָה**, וְיָפֻצוּ אֹיְבֶיךָ, וְיָנֻסוּ מְשַׂנְאֶיךָ, מִפָּנֶיךָ. **לו וּבְנֻחֹה**, יֹאמַר: **שׁוּבָה יְהוָה**, רִבְבוֹת אַלְפֵי יִשְׂרָאֵל. {ס}

AND CP. V 33 **מְנוּחָה** AND V 36 **וּבְנֻחֹה** SO THE ASSUMPTION IS THAT GOD IS, INDEED THE GUIDE. GOD LED THEM OUT OF EGYPT TO SINAI BEFORE, PER EX 13:21: כא וַיהוָה הֹלֵךְ לִפְנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן, לַנְחֹתָם הַדָּרֶךְ, וְלַיְלָה בְּעַמּוּד אֵשׁ, לְהָאִיר לָהֶם--לָלֶכֶת, יוֹמָם וָלָיְלָה.

I SUGGEST THE ONE OF THE REASONS THIS IS HERE IS TO INDICATE MOSES UNCERTAINTY RE GOD'S CAPACITY TO LEAD THE PEOPLE TO CANAAN. HIS FAITH HAS WEAKENED.

MOSES' DEATH WISH — 70 ELDERS: NUM 11

Num 11:4-14

ד וְהָאסַפְסֻף אֲשֶׁר בְּקִרְבּוֹ, הִתְאַוּוּ תַּאֲוָה; וַיָּשֻׁבוּ וַיִּבְכּוּ, גַּם בְּנֵי יִשְׂרָאֵל, **וַיֹּאמְרוּ, מִי יַאֲכִלֵנוּ בָּשָׂר.** ה זָכַרְנוּ, אֶת-הַדָּגָה, אֲשֶׁר-נֹאכַל בְּמִצְרַיִם, חִנָּם; אֵת הַקִּשֻּׁאִים, וְאֵת הָאֲבַטִּחִים, וְאֶת-הֶחָצִיר וְאֶת-הַבְּצָלִים, וְאֶת-הַשּׁוּמִים. **ו** וְעַתָּה נַפְשֵׁנוּ יְבֵשָׁה, אֵין כֹּל--בִּלְתִּי אֶל-הַמָּן עֵינֵינוּ.

י וַיִּשְׁמַע מֹשֶׁה אֶת-הָעָם, בֹּכֶה לְמִשְׁפְּחֹתָיו--אִישׁ, לְפֶתַח אָהֳלוֹ; וַיִּחַר-אַף יְהוָה מְאֹד, וּבְעֵינֵי מֹשֶׁה רָע. **יא וַיֹּאמֶר מֹשֶׁה אֶל-יְהוָה, לָמָּה הֲרֵעֹתָ לְעַבְדֶּךָ, וְלָמָּה לֹא-מָצָתִי חֵן, בְּעֵינֶיךָ: לָשׂוּם, אֶת-מַשָּׂא כָּל-הָעָם הַזֶּה--עָלָי. יב הֶאָנֹכִי הָרִיתִי, אֵת כָּל-הָעָם הַזֶּה--אִם-אָנֹכִי, יְלִדְתִּיהוּ: כִּי-תֹאמַר אֵלַי שָׂאֵהוּ בְחֵיקֶךָ, כַּאֲשֶׁר יִשָּׂא הָאֹמֵן* אֶת-הַיֹּנֵק, עַל [אֶל] הָאֲדָמָה, אֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתָיו. יג מֵאַיִן לִי בָּשָׂר, לָתֵת לְכָל-הָעָם הַזֶּה:** כִּי-יִבְכּוּ עָלַי לֵאמֹר, תְּנָה-לָּנוּ בָשָׂר וְנֹאכֵלָה. **יד לֹא-אוּכַל אָנֹכִי לְבַדִּי, לָשֵׂאת אֶת-כָּל-הָעָם הַזֶּה:** כִּי כָבֵד, מִמֶּנִּי. **טו** וְאִם-כָּכָה אַתְּ-עֹשֶׂה לִי, <u>הָרְגֵנִי נָא הָרֹג</u>**--אִם-מָצָאתִי חֵן, בְּעֵינֶיךָ; וְאַל-אֶרְאֶה, בְּרָעָתִי.** {פ}

* MALE CARETAKER OF CHILDREN

V 11-12—HAVE WE EVER BEFORE HEARD MOSES SAY ANYTHING LIKE THIS? V. 13—DID HE FORGET WHAT WE READ IN EX 16 ABOUT THE QUAIL? V14—DID HE EVER SAY THIS BEFORE? V15—KILL ME! AND THIS COMPLAINT WAS NOT AIMED AT HIM AS WERE THE PREVIOUS ONES. WHY DIDN'T HE SIMPLY SAY TO GOD: REMEMBER THE QUAIL — LET'S DO A RERUN.

THE BALANCE OF THE CHAPTER TELLS OF THE QUAIL COMING AND PEOPLE DYING BECAUSE THEY GORGED ON THE MEAT. MOSES SELECTS WORTHY MEN WITH WHOM GOD SHARES SOME OF MOSES POWER. SEEING HOW THEY RESPONDED MOSES SAYS: WOULD THAT ALL THE PEOPLE WERE PROPHETS.

WHAT HAS HAPPENED TO MOSES? WHY THE NEED FOR THE HELP?

1—HE WAS BURNED OUT AFTER ALL HE DID AT SINAI.

2—HE HAD TO BE SHOWN TO BE A HUMAN.
3—EXPLAIN HOW THE 70 ELDERS CAME TO BE — BUT DOES THIS EXPLAIN EX 24?
4—BRIDGE TO NUM 12: MIRIAM AND AARON.
5—THIS STORY IS ONE ELEMENT OF A CONSCIOUSLY DESIGNED NARRATIVE WITH MULTIPLE MESSAGES EMBEDDED IN IT TO LAY THE FOUNDATION FOR THE BOOKS THAT FOLLOW AND THE FACT THAT AFTER MOSES DIES, THE SAME ISSUES HE FACED CONTINUE TO ANGER GOD AND GOD'S EARTHLY HUMAN REPRESENTATIVES.

2. MIRIAM AND AARON CHALLENGE MOSES UNIQUE STATUS: THE DECLINE CONTINUES, <u>NOW IN THE FAMILY</u>

NUM 12

א וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן בְּמֹשֶׁה, עַל-אֹדוֹת **הָאִשָּׁה הַכֻּשִׁית** אֲשֶׁר לָקָח: כִּי-אִשָּׁה
כֻּשִׁית, לָקָח. **ב** **וַיֹּאמְרוּ**, **הֲרַק אַךְ-בְּמֹשֶׁה דִּבֶּר יְהוָה--הֲלֹא, גַּם-בָּנוּ דִּבֵּר;** וַיִּשְׁמַע,
יְהוָה. **ג** **וְהָאִישׁ מֹשֶׁה, עָנָו מְאֹד--מִכֹּל, הָאָדָם, אֲשֶׁר, עַל-פְּנֵי הָאֲדָמָה.** {ס}
ד וַיֹּאמֶר יְהוָה **פִּתְאֹם**, אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן וְאֶל-מִרְיָם, צְאוּ שְׁלָשְׁתְּכֶם, אֶל-אֹהֶל
מוֹעֵד; וַיֵּצְאוּ, שְׁלָשְׁתָּם. **ה** וַיֵּרֶד יְהוָה בְּעַמּוּד עָנָן, וַיַּעֲמֹד פֶּתַח הָאֹהֶל; וַיִּקְרָא אַהֲרֹן
וּמִרְיָם, וַיֵּצְאוּ שְׁנֵיהֶם. **ו** **וַיֹּאמֶר**, שִׁמְעוּ-נָא דְבָרָי; אִם-יִהְיֶה **נְבִיאֲכֶם**--יְהוָה
***בַּמַּרְאָה** אֵלָיו אֶתְוַדָּע, **בַּחֲלוֹם** אֲדַבֶּר-בּוֹ. **ז** **לֹא-כֵן, <u>עַבְדִּי מֹשֶׁה</u>: בְּכָל-בֵּיתִי, נֶאֱמָן
הוּא. ח** **פֶּה אֶל-פֶּה אֲדַבֶּר-בּוֹ**, **וּמַרְאֶה וְלֹא בְחִידֹת**, ***וּתְמֻנַת** יְהוָה, יַבִּיט;
וּמַדּוּעַ לֹא יְרֵאתֶם, לְדַבֵּר **<u>בְּעַבְדִּי בְמֹשֶׁה</u>.** **ט** וַיִּחַר-אַף יְהוָה בָּם, וַיֵּלַךְ. **י** וְהֶעָנָן, סָר
מֵעַל הָאֹהֶל, וְהִנֵּה מִרְיָם, **מְצֹרַעַת כַּשָּׁלֶג**; וַיִּפֶן אַהֲרֹן אֶל-מִרְיָם, וְהִנֵּה מְצֹרָעַת.
יא וַיֹּאמֶר אַהֲרֹן, אֶל-מֹשֶׁה: **בִּי אֲדֹנִי--אַל-נָא תָּשֶׁת עָלֵינוּ חַטָּאת, אֲשֶׁר ****נוֹאַלְנוּ**
וַאֲשֶׁר חָטָאנוּ. **יב** **אַל-נָא תְּהִי, כַּמֵּת, אֲשֶׁר בְּצֵאתוֹ מֵרֶחֶם אִמּוֹ, וַיֵּאָכֵל חֲצִי בְשָׂרוֹ.**
יג **וַיִּצְעַק** מֹשֶׁה, אֶל-יְהוָה לֵאמֹר: **אֵל, נָא רְפָא נָא לָהּ.** {פ}

*VISION **CLEARLY AND NOT OPAQUELY (IN RIDDLES) ***LIKENESS
****ACTED FOOLISHLY

V.1 KUSHITE = EHTIOPIAN? A TRIBE OF MIDIANITES? — POSSIBLE IMPLICATION: WHY DOES HE DESERVE TO BE THE LEADER? AFTER

ALL, HE MARRIED OUT. THEY SEEM TO BE TALKING BETWEEN THEMSELVES — ONLY GOD HEARD, MOSES DID NOT.
V.2 E.G. WE ARE HIS EQUALS — WHY DOES HE HAVE ALL THE POWER?
V.3 MOSES DID NOT FLAUNT HIS POWER, IMPLYING BY CONRAST THAT THEY WANTED NOTORIETY, NOT THE ABILITY TO BETER SERVE GOD AND THE PEOPLE.
V.4 GOD IS PISSED. HE HAS TO COME TO DEFEND MOSES.
V.6 וַיֹּאמֶר — NOT THROUGH A DREAM OR A VISION, OR THROUGH MOSES. MOST UNUSUAL AND DUE TO GOD'S ANGER. **נְבִיאֲכֶם —** AS OPPOSED TO MOSES WHO IS NOT CALLED A NAVI IN EX-NUM; ONLY IN DT. GOD SPEAKS TO MOSES INTIMATELY, CLEARLY, UNLIKE THE PROPHETS.
VV.7-8 — MOSES IS EVED — SERVANT OF GOD. NOT PROPHET. MEMBER OF GOD'S HOUSEHOLD. WHAT DOES THAT MEAN? SEE MILGROM NUM XEROX PAGE.
**IMPORTANT STATEMENT RE MOSES AS PROPHET: THERE IS NO DOUBT THAT MOSES ACTS AS THE PARADIGMATIC NAVI: HEARS VOICE OF GOD SPEAKING; MOUTHPIECE FOR GOD IN CONVEYING GOD'S WORDS TO PEOPLE — BASIC MEANING OF NAVI; ADVOCATES FOR GOD TO PEOPLE; ADVOCATES FOR PEOPLE TO GOD; LIKE SOME OTHER PROPHETS, CAN DO MIRACULOUS THINGS (ELIJAH AND ELISHA); PREDICTS FUTURE (PLAGUES, CONSEQUENCES OF FOLLOWING OR NOT FOLLOWING LAW). BUT HE IS MORE. HE IS A JUDGE, A LAW GIVER, A LEADER OF THE MASSES, A PRIEST, AN ORGANIZER. PERHAPS THIS IS WHY IN EX, LEV, NUM MOSES IS NEVER CALLED A NAVI. IN FACT, HE IS CALLED TWO THINGS: ELOHIM — EX 4:14-16 AND 7:1-2 EH 334, 356-7; EVED — EX 14:30-31 EH 405, NUM 12:6-9 EH 834, WHERE MOSES IS CONTRASTED WITH THE N'VI'IM, PROBABLY REF TO ELDERS IN NUM 11:16-17, 24-29, EH829-32, AND, EARLIER, RE MIRIAM, 15:20 EH 412 (ALL OF THESE EX. OF ECSTATIC PROPHECY) AND AARON, WHO AS PRIEST WITH

ORACLE CAN ALSO SHARE GOD'S MESSAGES WITH PEOPLE. NOWHERE IN ANY OF SUCH PLACES IN EX, LEV, NUM IS MOSES CALLED NAVI. ONLY IN DT IS THAT TERM APPLIED TO MOSES, AND THAT COMES FROM A DIFFERENT TRAD.

VV9-13 — SUM UP WITH EMPHASIS ON AARON'S GRAPHIC PLEA AND MOSES URGENT PRAYER.

BETRAYAL BY THE SCOUTS AND THE PEOPLE—MOSES IS NOT THE FIRST RESPONDER

NUM 13

SUMMARIZE THE SCOUTS' JOURNEY INTO CANAAN, AND THEIR INITIAL REPORT, INCLUDING REF TO GREAT, GIANT WARRIORS AND THEIR WALLED CITIES. **CALEB, NOT MOSES,** URGES THAT PEOPLE HAVE FAITH IN GOD AND GO FORWARD, IN SPITE OF APPARENT DANGERS. 10 OF SCOUTS SAY NO — WE CANNOT DO IT.

NUM 14

א וַתִּשָּׂא כָּל-הָעֵדָה, וַיִּתְּנוּ, אֶת-קוֹלָם; וַיִּבְכּוּ הָעָם, בַּלַּיְלָה הַהוּא. ב וַיִּלֹּנוּ עַל-מֹשֶׁה וְעַל-אַהֲרֹן, כֹּל בְּנֵי יִשְׂרָאֵל; וַיֹּאמְרוּ אֲלֵהֶם כָּל-הָעֵדָה, לוּ-מַתְנוּ בְּאֶרֶץ מִצְרַיִם, אוֹ בַּמִּדְבָּר הַזֶּה, לוּ-מָתְנוּ. ג וְלָמָה יְהוָה מֵבִיא אֹתָנוּ אֶל-הָאָרֶץ הַזֹּאת, לַנְפֹּל בַּחֶרֶב--נָשֵׁינוּ וְטַפֵּנוּ, יִהְיוּ לָבַז; הֲלוֹא טוֹב לָנוּ, שׁוּב מִצְרָיְמָה. ד וַיֹּאמְרוּ, אִישׁ אֶל-אָחִיו: נִתְּנָה רֹאשׁ, וְנָשׁוּבָה מִצְרָיְמָה. ה וַיִּפֹּל מֹשֶׁה וְאַהֲרֹן, עַל-פְּנֵיהֶם, לִפְנֵי, כָּל-קְהַל עֲדַת בְּנֵי יִשְׂרָאֵל. ו וִיהוֹשֻׁעַ בִּן-נוּן, וְכָלֵב בֶּן-יְפֻנֶּה, מִן-הַתָּרִים, אֶת-הָאָרֶץ--קָרְעוּ, בִּגְדֵיהֶם. **ז וַיֹּאמְרוּ**, אֶל-כָּל-עֲדַת בְּנֵי-יִשְׂרָאֵל לֵאמֹר: הָאָרֶץ, אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ--**טוֹבָה הָאָרֶץ, מְאֹד מְאֹד. ח** אִם-חָפֵץ בָּנוּ, יְהוָה--וְהֵבִיא אֹתָנוּ אֶל-הָאָרֶץ הַזֹּאת, וּנְתָנָהּ לָנוּ: אֶרֶץ, אֲשֶׁר-הִוא זָבַת חָלָב וּדְבָשׁ. **ט** אַךְ **בַּיהוָה, אַל-תִּמְרֹדוּ, וְאַתֶּם אַל-תִּירְאוּ אֶת-עַם הָאָרֶץ, כִּי לַחְמֵנוּ הֵם; סָר צִלָּם מֵעֲלֵיהֶם וַיהוָה אִתָּנוּ, אַל-תִּירָאֵם. י** וַיֹּאמְרוּ, כָּל-הָעֵדָה, לִרְגוֹם אֹתָם, בָּאֲבָנִים; וּכְבוֹד יְהוָה, נִרְאָה בְּאֹהֶל מוֹעֵד, אֶל-כָּל-בְּנֵי, יִשְׂרָאֵל. {פ}

VV.1-2 — PEOPLE CRY IN DESPAIR, COMPLAIN TO MOSES — THIS TIME BLAME GOD. FIRST TIME.

V.3— MOSES AND AARON ARE HELPLESS. SEEK GOD'S HELP.

VV.6-9 — JOSHUA AND CALEB, NOT MOSES, AGAIN TRY TO CONVINCE PEOPLE TO GO BECAUSE GOD IS WITH THEM. URGE PEOPLE NOT TO REBEL AGAINST GOD. NEW LEADERSHIP IS ASSERTING ITSELF.

V.10— PEOPLE START TO STONE JOSH AND CALEB, BUT GOD'S GLORY APPEARS.

NUM 14:11-20, 28-34

יא וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה, עַד-אָנָה יְנַאֲצֵנִי הָעָם הַזֶּה; וְעַד-אָנָה, לֹא-יַאֲמִינוּ בִי,
בְּכֹל הָאֹתוֹת, אֲשֶׁר עָשִׂיתִי בְּקִרְבּוֹ. **יב אַכֶּנּוּ בַדֶּבֶר, וְאוֹרִשֶׁנּוּ; וְאֶעֱשֶׂה, אֹתְךָ, לְגוֹי-**
גָּדוֹל וְעָצוּם, מִמֶּנּוּ. יג וַיֹּאמֶר מֹשֶׁה, **אֶל-יְהוָה: וְשָׁמְעוּ מִצְרַיִם, כִּי-הָעֱלִיתָ בְכֹחֲךָ**
אֶת-הָעָם הַזֶּה מִקִּרְבּוֹ. יד וְאָמְרוּ, אֶל-יוֹשֵׁב הָאָרֶץ הַזֹּאת, שָׁמְעוּ כִּי-אַתָּה יְהוָה,
בְּקֶרֶב הָעָם הַזֶּה: אֲשֶׁר-עַיִן בְּעַיִן נִרְאָה אַתָּה יְהוָה, וַעֲנָנְךָ עֹמֵד עֲלֵהֶם, וּבְעַמֻּד עָנָן
אַתָּה הֹלֵךְ לִפְנֵיהֶם יוֹמָם, וּבְעַמּוּד אֵשׁ לָיְלָה. **טו** וְהֵמַתָּה אֶת-הָעָם הַזֶּה, כְּאִישׁ
אֶחָד; **וְאָמְרוּ, הַגּוֹיִם, אֲשֶׁר-שָׁמְעוּ אֶת-שִׁמְעֲךָ, לֵאמֹר. טז מִבְּלִתִּי יְכֹלֶת יְהוָה,**
לְהָבִיא אֶת-הָעָם הַזֶּה, אֶל-הָאָרֶץ, אֲשֶׁר-נִשְׁבַּע לָהֶם; וַיִּשְׁחָטֵם, בַּמִּדְבָּר. יז
וְעַתָּה, יִגְדַּל-נָא כֹּחַ אֲדֹנָי, כַּאֲשֶׁר דִּבַּרְתָּ, לֵאמֹר. יח יְהוָה, אֶרֶךְ אַפַּיִם וְרַב-
חֶסֶד,נֹשֵׂא עָוֹן, וָפָשַׁע; וְנַקֵּה, לֹא יְנַקֶּה--פֹּקֵד עֲוֹן אָבוֹת עַל-בָּנִים, עַל-שִׁלֵּשִׁים
וְעַל-רִבֵּעִים. יט סְלַח-נָא, לַעֲוֹן הָעָם הַזֶּה--כְּגֹדֶל חַסְדֶּךָ; וְכַאֲשֶׁר
נָשָׂאתָה לָעָם הַזֶּה, מִמִּצְרַיִם וְעַד-הֵנָּה. כ וַיֹּאמֶר יְהוָה, **סָלַחְתִּי כִּדְבָרֶךָ....**
כח אֱמֹר אֲלֵהֶם, חַי-אָנִי נְאֻם-יְהוָה, אִם-לֹא, כַּאֲשֶׁר דִּבַּרְתֶּם בְּאָזְנָי: כֵּן, אֶעֱשֶׂה
לָכֶם. **כט בַּמִּדְבָּר הַזֶּה יִפְּלוּ פִגְרֵיכֶם וְכָל-פְּקֻדֵיכֶם, לְכָל-מִסְפַּרְכֶם, מִבֶּן עֶשְׂרִים**
שָׁנָה, וָמָעְלָה: אֲשֶׁר הֲלִינֹתֶם, עָלָי. **ל** אִם-אַתֶּם, תָּבֹאוּ אֶל-הָאָרֶץ, **אֲשֶׁר נָשָׂאתִי**
אֶת-יָדִי, לְשַׁכֵּן אֶתְכֶם בָּהּ--כִּי אִם-כָּלֵב בֶּן-יְפֻנֶּה, וִיהוֹשֻׁעַ בִּן-נוּן. לא וְטַפְּכֶם--
אֲשֶׁר אֲמַרְתֶּם, לָבַז יִהְיֶה: וְהֵבֵיאתִי אֹתָם--וְיָדְעוּ אֶת-הָאָרֶץ, אֲשֶׁר מְאַסְתֶּם בָּהּ.
לב וּפִגְרֵיכֶם, אַתֶּם--יִפְּלוּ, בַּמִּדְבָּר הַזֶּה. **לג** וּבְנֵיכֶם יִהְיוּ רֹעִים בַּמִּדְבָּר, אַרְבָּעִים
שָׁנָה, וְנָשְׂאוּ, אֶת-זְנוּתֵיכֶם--עַד-תֹּם פִּגְרֵיכֶם, בַּמִּדְבָּר. **לד בְּמִסְפַּר הַיָּמִים אֲשֶׁר-**
תַּרְתֶּם אֶת-הָאָרֶץ, אַרְבָּעִים יוֹם--יוֹם לַשָּׁנָה יוֹם לַשָּׁנָה תִּשְׂאוּ
אֶת-עֲוֹנֹתֵיכֶם, אַרְבָּעִים שָׁנָה; וִידַעְתֶּם, אֶת-תְּנוּאָתִי:

READ WITH CLASS THE HIGHLIGHTED PASSAGES. **NOTE VV 17-20. CP EX 34:7-8.**

BUT IN THE END, THIS IS A HUGE DEFEAT FOR MOSES, AND FOR GOD. MOSES WAS TO BRING THE PEOPLE INTO CANAAN AND GET THEM SETTLED, SO THEY COULD BECOME THERE A GREAT NATION, AND GOD'S COVENANTAL PROMISE TO ABE WOULD BE FULFILLED. THE PUNISHMENT MEANT THAT MOSES WOULD NOT BRING THE PEOPLE HE BROUGHT OUT OF SLAVERY — HIS GENERATION — INTO CANAAN. HE WOULD BRING A NEW GROUP OF ISRAELITES INTO THE LAND. THIS MEANT HE WOULD HAVE TO START OVER IN ESTABLISHING RELATIONSHIPS. HE CAME TO KNOW THE SLAVE MENTALITY. NOW HE WOULD HAVE TO LEAD A PEOPLE RAISED IN LIMBO, IN THE WILDERNESS, NOT SLAVE BUT NOT FULLY FREE — LOCKED IN A WILDERNESS PRISON FOR 38 YEARS. HOW WOULD THEY FARE IN THE SINAI? WHAT IMPACT WOULD THAT HAVE?
AND MOSES WORST CASE SCENARIO POPS UP SOON AFTER THE PEOPLE HEAD AWAY FROM THE BORDER WITH CANAAN BACK OUT INTO THE WILDERNESS. ————

KORACH, DATAN, AND AVIRAM REVOLT AGAINST MOSES AND AARON — MOSES FINDS HIS MOJO

NUM 16-17

KORACH, A LEVITE, HAS ISSUES WITH HIS COUSIN AARON RE PRIESTHOOD. DATAN, AVIRAM, AND ON, FROM TRIBE OF FIRST-BORN REUVEN HAVE ISSUES WITH MOSES RE OVERALL LEADERSHIP. THEIR CHALLENGE — WORDS OF TRUE DEMAGOGUES (NUM 16:3 EH 861): "YOU HAVE GONE TOO FAR! **FOR ALL THE COMMUNITY ARE HOLY, ALL OF THEM, AND THE LORD IS IN THEIR MIDST.** WHY THEN DO YOU RAISE YOURSELVES ABOVE THE LORD'S CONGREGATION?" TAKES OUT OF CONTEXT WORDS EMBEDDED IN **EX 19:5-6** (JR READ ALONE): 5. "NOW THEN, **IF YOU <u>WILL</u> OBEY ME FAITHFULLY AND KEEP MY COVENANT**, YOU SHALL BE MY TREASURED POSSESSION AMONG ALL THE PEOPLES. INDEED, ALL THE EARTH IS MINE, 6. **BUT**

YOU SHALL BE TO ME A KINGDOM OF PRIESTS AND A HOLY NATION." AND **LEV 19:2: קְדֹשִׁים תִּהְיוּ: כִּי קָדוֹשׁ, אֲנִי יְהוָה אֱלֹהֵיכֶם**.
MOSES AND AARON DID NOT RAISE THEMSELVES UP. BY THIS TIME IT SHOULD HAVE BEEN CLEAR THAT THEY WERE ACTING AT THE BEHEST OF GOD.
SO, FOLLOWING GOD'S ORDERS, MOSES HAS 250 KORAH-LED REVOLT LEADERS WITH FIRE PANS AND INCENSE STAND AT ENTRANCE TO MISHKAN, WHICH THEY DO. THEY AND KORACH WILL BE CONSUMED BY DIVINE FIRE FROM THE MISHKAN. AND NOTE THAT MOSES SAYS THAT THIS WILL BE EVIDENCE THAT HIS LEADERSHIP IS VALID. AND THE 250 ARE CONSUMED BY A DIVINE FIRE THAT COMES OUT OF THE MISHKAN, WHERE THEY WERE STANDING. THIS DEMONSTRATES THAT AARON'S LEADERSHIP IS VALID.
DATAN AND AVIRAM CHALLENGE MOSES WITH THIS CHARGE:
יב וַיִּשְׁלַח מֹשֶׁה, לִקְרֹא לְדָתָן וְלַאֲבִירָם בְּנֵי אֱלִיאָב; וַיֹּאמְרוּ, לֹא נַעֲלֶה **יג** הַמְעַט, כִּי הֶעֱלִיתָנוּ מֵאֶרֶץ זָבַת חָלָב וּדְבַשׁ, לַהֲמִיתֵנוּ, בַּמִּדְבָּר: כִּי-תִשְׁתָּרֵר עָלֵינוּ, גַּם-הִשְׁתָּרֵר. **יד אַף לֹא אֶל-אֶרֶץ זָבַת חָלָב וּדְבַשׁ, הֲבִיאֹתָנוּ, וַתִּתֶּן-לָנוּ, נַחֲלַת שָׂדֶה וָכָרֶם; הַעֵינֵי הָאֲנָשִׁים הָהֵם, *תְּנַקֵּר**—לֹא נַעֲלֶה**.**
*LIT: GOUGE OUT THEIR EYES = "PULL THE WOOL OVER THEIR EYES."

THEN WE READ THE FOLLOWING:
NUM 16:20-35
כ וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן לֵאמֹר. **כא** הִבָּדְלוּ, מִתּוֹךְ הָעֵדָה הַזֹּאת; וַאֲכַלֶּה אֹתָם, כְּרָגַע. **כב** וַיִּפְּלוּ עַל-פְּנֵיהֶם, וַיֹּאמְרוּ, אֵל, אֱלֹהֵי הָרוּחֹת לְכָל-בָּשָׂר: ***הָאִישׁ אֶחָד יֶחֱטָא, וְעַל כָּל-הָעֵדָה תִּקְצֹף.** {ס} **כג** וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר. **כד** דַּבֵּר אֶל-הָעֵדָה, לֵאמֹר: הֵעָלוּ, מִסָּבִיב, ****לְמִשְׁכַּן**-קֹרַח, דָּתָן וַאֲבִירָם. **כה** וַיָּקָם מֹשֶׁה, וַיֵּלֶךְ אֶל-דָּתָן וַאֲבִירָם; וַיֵּלְכוּ אַחֲרָיו, זִקְנֵי יִשְׂרָאֵל. כו וַיְדַבֵּר אֶל-הָעֵדָה לֵאמֹר, סוּרוּ נָא מֵעַל אָהֳלֵי הָאֲנָשִׁים הָרְשָׁעִים הָאֵלֶּה, וְאַל-תִּגְּעוּ, בְּכָל-אֲשֶׁר לָהֶם: פֶּן-תִּסָּפוּ, בְּכָל-חַטֹּאתָם. **כז** וַיַּעֲלוּ, מֵעַל ****מִשְׁכַּן**-קֹרַח דָּתָן וַאֲבִירָם--מִסָּבִיב; וְדָתָן וַאֲבִירָם יָצְאוּ נִצָּבִים, פֶּתַח אָהֳלֵיהֶם, וּנְשֵׁיהֶם וּבְנֵיהֶם, וְטַפָּם. **כח** וַיֹּאמֶר, מֹשֶׁה, **בְּזֹאת תֵּדְעוּן, כִּי-יְהוָה שְׁלָחַנִי לַעֲשׂוֹת אֵת כָּל-הַמַּעֲשִׂים הָאֵלֶּה: כִּי-לֹא, מִלִּבִּי. כט אִם-כְּמוֹת כָּל-הָאָדָם, יְמֻתוּן אֵלֶּה, וּפְקֻדַּת כָּל-הָאָדָם, יִפָּקֵד עֲלֵיהֶם--לֹא**

יְהוָה, שְׁלָחֵנִי. ל וְאִם-בְּרִיאָה יִבְרָא יְהוָה, וּפָצְתָה הָאֲדָמָה אֶת-פִּיהָ וּבָלְעָה אֹתָם וְאֶת-כָּל-אֲשֶׁר לָהֶם, וְיָרְדוּ חַיִּים, שְׁאֹלָה--וִידַעְתֶּם, כִּי נִאֲצוּ הָאֲנָשִׁים הָאֵלֶּה אֶת-יְהוָה. לא וַיְהִי, כְּכַלֹּתוֹ, לְדַבֵּר, אֵת כָּל-הַדְּבָרִים הָאֵלֶּה; **וַתִּבָּקַע הָאֲדָמָה, אֲשֶׁר תַּחְתֵּיהֶם. לב וַתִּפְתַּח הָאָרֶץ אֶת-פִּיהָ, וַתִּבְלַע אֹתָם וְאֶת-בָּתֵּיהֶם, וְאֵת כָּל-הָאָדָם אֲשֶׁר לְקֹרַח, וְאֵת כָּל-הָרְכוּשׁ. לג וַיֵּרְדוּ הֵם וְכָל-אֲשֶׁר לָהֶם, חַיִּים--שְׁאֹלָה; וַתְּכַס עֲלֵיהֶם הָאָרֶץ, וַיֹּאבְדוּ מִתּוֹךְ הַקָּהָל. לד** וְכָל-יִשְׂרָאֵל, אֲשֶׁר סְבִיבֹתֵיהֶם--נָסוּ לְקֹלָם: כִּי אָמְרוּ, פֶּן-תִּבְלָעֵנוּ הָאָרֶץ. **לה וְאֵשׁ יָצְאָה, מֵאֵת יְהוָה; וַתֹּאכַל, אֵת הַחֲמִשִּׁים וּמָאתַיִם אִישׁ, מַקְרִיבֵי, הַקְּטֹרֶת.** {ס}

* 3RD TIME MOSES SAVES THE PEOPLE **DWELLING AREA

READ HIGHLIGHTED PASSAGES AND COMMENT. **NOTE:** NOWHERE DOES IT SAY THAT GOD TOLD MOSES WHAT WAS GOING TO HAPPEN. DID GOD TELL MOSES BUT WE DO NOT KNOW THAT? OR, AS HAPPENS FROM TIME TO TIME, MOSES DICTATES WHAT THE MIRACULOUS HAPPENING WILL BE. **NOTE:** MOSES MAKES CLEAR THAT GOD IS DOING THIS, NOT HE; AND **GOD IS CREATING A NEW PHENOMENON: THE EARTH WILL OPEN AND SWALLOW EVIL PEOPLE.**

MOSES IS BOLD AND CONFIDENT AGAIN, UNLIKE THE PREVIOUS EVENTS WHICH INDICATED A LESSENING OF HIS POWER. PERHAPS THE FACT THAT HE WAS ABLE TO NEGOTIATE WITH GOD RE THE SCOUTS INCIDENT GAVE HIS CONFIDENCE A BOOST. BUT, AS WE WILL SEE, THAT SUCCESS AND HIS SUCCESS HERE MAY HAVE BEEN TOO MUCH TO HANDLE.

THERE IS STILL ONE MORE ISSUE TO MANAGE: AARON'S STATUS. IN **NUM 17** WE READ THAT THE PEOPLE WERE ANGRY OVER THE DEATH OF SO MANY PEOPLE:

ו וַיִּלֹּנוּ כָּל-עֲדַת בְּנֵי-יִשְׂרָאֵל, מִמָּחֳרָת, עַל-מֹשֶׁה וְעַל-אַהֲרֹן, לֵאמֹר: אַתֶּם הֲמִתֶּם, אֶת-עַם יְהוָה. **ז** וַיְהִי, בְּהִקָּהֵל הָעֵדָה עַל-מֹשֶׁה וְעַל-אַהֲרֹן, וַיִּפְנוּ אֶל-אֹהֶל מוֹעֵד, **וְהִנֵּה כִסָּהוּ הֶעָנָן; וַיֵּרָא, כְּבוֹד יְהוָה. ח** וַיָּבֹא מֹשֶׁה וְאַהֲרֹן, אֶל-פְּנֵי אֹהֶל מוֹעֵד. {ס} **ט** וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר. **י** **<u>הֵרֹמּוּ, מִתּוֹךְ הָעֵדָה הַזֹּאת, וְאֲכַלֶה אֹתָם, כָּרָגַע</u>; וַיִּפְּלוּ, עַל-פְּנֵיהֶם. יא וַיֹּאמֶר מֹשֶׁה אֶל-אַהֲרֹן, קַח אֶת-הַמַּחְתָּה וְתֵן-**

עָלֶיהָ אֵשׁ מֵעַל הַמִּזְבֵּחַ וְשִׁים קְטֹרֶת, וְהוֹלֵךְ מְהֵרָה אֶל-הָעֵדָה, וְכַפֵּר עֲלֵיהֶם:
כִּי-יָצָא הַקֶּצֶף מִלִּפְנֵי יְהוָה, הֵחֵל הַנָּגֶף. יב וַיִּקַּח אַהֲרֹן כַּאֲשֶׁר דִּבֶּר מֹשֶׁה, וַיָּרָץ
אֶל-תּוֹךְ הַקָּהָל, וְהִנֵּה הֵחֵל הַנֶּגֶף, בָּעָם; וַיִּתֵּן, אֶת-הַקְּטֹרֶת, וַיְכַפֵּר, עַל-הָעָם. יג
וַיַּעֲמֹד בֵּין-הַמֵּתִים, וּבֵין הַחַיִּים; וַתֵּעָצַר, הַמַּגֵּפָה. **יד** וַיִּהְיוּ, הַמֵּתִים בַּמַּגֵּפָה,
אַרְבָּעָה עָשָׂר אֶלֶף, וּשְׁבַע מֵאוֹת--מִלְבַד הַמֵּתִים, עַל-דְּבַר-קֹרַח. **טו** וַיָּשָׁב
אַהֲרֹן אֶל-מֹשֶׁה, .אֶל-פֶּתַח אֹהֶל מוֹעֵד; **וְהַמַּגֵּפָה, *נֶעֱצָרָה.**

***THIS IS THE 4TH TIME MOSES SAVES THE PEOPLE. GOD IS REALLY ON A RANT!**

SO NOW GOD DECIDES THE PROBLE IS AARON'S PRIESTHOOD. SO HE DEVISES THE TEST OF THE STAFFS. AND AARON IS THE WINNER. GOD THEN COMMANDS MOSES:

כה וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה, הָשֵׁב אֶת-מַטֵּה אַהֲרֹן לִפְנֵי הָעֵדוּת, לְמִשְׁמֶרֶת לְאוֹת,
לִבְנֵי-*מְרִי; וּתְכַל תְּלוּנֹתָם מֵעָלַי, וְלֹא יָמֻתוּ. כו וַיַּעַשׂ, מֹשֶׁה: **כַּאֲשֶׁר צִוָּה יְהוָה**
אֹתוֹ, כֵּן עָשָׂה. {פ}

*REBELIOUSNESS, DISOBEYING GOD

AARON'S STAFF, NOW A RELIGIOUS ARTIFACT OF THE SANCTUARY, WILL BE USED AS A SIGN TO REMIND REBELS AGAINST GOD WHAT HAPPENED WITH THE GREAT REVOLT, AND THIS WILL INDUCE THEM TO STOP, AND THEY WILL NOT DIE. THIS IS VERY IMPORTANT FOR THE NEXT EVENT. ASLO, REMEMBER THE WORD *MERI.*

3.THE ROCK — THE CRASH
NUM 20:1-13

א וַיָּבֹאוּ בְנֵי-יִשְׂרָאֵל כָּל-הָעֵדָה מִדְבַּר-צִן, בַּחֹדֶשׁ הָרִאשׁוֹן, וַיֵּשֶׁב הָעָם, בְּקָדֵשׁ; וַתָּמָת
שָׁם מִרְיָם, וַתִּקָּבֵר שָׁם. **ב** וְלֹא-הָיָה מַיִם, לָעֵדָה; וַיִּקָּהֲלוּ, עַל-מֹשֶׁה וְעַל-אַהֲרֹן.
ג וַיָּרֶב הָעָם, עִם-מֹשֶׁה; וַיֹּאמְרוּ לֵאמֹר, וְלוּ גָוַעְנוּ בְּגְוַע אַחֵינוּ לִפְנֵי יְהוָה. **ד** וְלָמָּה
הֲבֵאתֶם אֶת-קְהַל יְהוָה, אֶל-הַמִּדְבָּר הַזֶּה, לָמוּת שָׁם, אֲנַחְנוּ וּבְעִירֵנוּ. **ה** וְלָמָּה
הֶעֱלִיתֵנוּ, מִמִּצְרַיִם, לְהָבִיא אֹתָנוּ, אֶל-הַמָּקוֹם הָרָע הַזֶּה: לֹא מְקוֹם זֶרַע, וּתְאֵנָה
וְגֶפֶן וְרִמּוֹן, וּמַיִם אַיִן, לִשְׁתּוֹת. **ו** וַיָּבֹא מֹשֶׁה וְאַהֲרֹן מִפְּנֵי הַקָּהָל, אֶל-פֶּתַח אֹהֶל
מוֹעֵד, וַיִּפְּלוּ, עַל-פְּנֵיהֶם; וַיֵּרָא כְבוֹד-יְהוָה, אֲלֵיהֶם. {פ}

ז וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵּאמֹר. **ח קַח אֶת-הַמַּטֶּה**, וְהַקְהֵל אֶת-הָעֵדָה אַתָּה וְאַהֲרֹן אָחִיךָ, **וְדִבַּרְתֶּם אֶל-הַסֶּלַע לְעֵינֵיהֶם, וְנָתַן מֵימָיו**; וְהוֹצֵאתָ לָהֶם מַיִם מִן-הַסֶּלַע, וְהִשְׁקִיתָ אֶת-הָעֵדָה וְאֶת-בְּעִירָם. **ט וַיִּקַּח מֹשֶׁה אֶת-הַמַּטֶּה, מִלִּפְנֵי יְהוָה**, כַּאֲשֶׁר, צִוָּהוּ. **י** וַיַּקְהִלוּ מֹשֶׁה וְאַהֲרֹן, אֶת-הַקָּהָל--אֶל-פְּנֵי הַסָּלַע; וַיֹּאמֶר לָהֶם, שִׁמְעוּ-נָא **הַמֹּרִים**--הֲמִן-הַסֶּלַע הַזֶּה, נוֹצִיא לָכֶם מָיִם. **יא** וַיָּרֶם מֹשֶׁה אֶת-יָדוֹ, וַיַּךְ אֶת-הַסֶּלַע בְּמַטֵּהוּ--פַּעֲמָיִם; וַיֵּצְאוּ מַיִם רַבִּים, וַתִּשְׁתְּ הָעֵדָה וּבְעִירָם. {ס} **יב** וַיֹּאמֶר יְהוָה, אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן, יַעַן לֹא-הֶאֱמַנְתֶּם בִּי, לְהַקְדִּישֵׁנִי לְעֵינֵי בְּנֵי יִשְׂרָאֵל--לָכֵן, לֹא תָבִיאוּ אֶת-הַקָּהָל הַזֶּה, אֶל-הָאָרֶץ, אֲשֶׁר-נָתַתִּי לָהֶם. **יג** הֵמָּה מֵי מְרִיבָה, אֲשֶׁר-רָבוּ בְנֵי-יִשְׂרָאֵל אֶת-יְהוָה; וַיִּקָּדֵשׁ בָּם.

NUM 20:23-29 — DEATH OF AARON AND THAT WORD AGAIN

כג וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן, בְּהֹר הָהָר, עַל-גְּבוּל אֶרֶץ-אֱדוֹם, לֵאמֹר. **כד** יֵאָסֵף אַהֲרֹן, אֶל-עַמָּיו, כִּי לֹא יָבֹא אֶל-הָאָרֶץ, אֲשֶׁר נָתַתִּי לִבְנֵי יִשְׂרָאֵל--עַל אֲשֶׁר-**מְרִיתֶם אֶת-פִּי, לְמֵי מְרִיבָה**. **כה** קַח, אֶת-אַהֲרֹן, וְאֶת-אֶלְעָזָר, בְּנוֹ; וְהַעַל אֹתָם, הֹר הָהָר. **כו** וְהַפְשֵׁט אֶת-אַהֲרֹן אֶת-בְּגָדָיו, וְהִלְבַּשְׁתָּם אֶת-אֶלְעָזָר בְּנוֹ; וְאַהֲרֹן יֵאָסֵף, וּמֵת שָׁם. **כז** וַיַּעַשׂ מֹשֶׁה, כַּאֲשֶׁר צִוָּה יְהוָה; וַיַּעֲלוּ אֶל-הֹר הָהָר, לְעֵינֵי כָּל-הָעֵדָה. **כח** וַיַּפְשֵׁט מֹשֶׁה אֶת-אַהֲרֹן אֶת-בְּגָדָיו, וַיַּלְבֵּשׁ אֹתָם אֶת-אֶלְעָזָר בְּנוֹ, וַיָּמָת אַהֲרֹן שָׁם, בְּרֹאשׁ הָהָר; וַיֵּרֶד מֹשֶׁה וְאֶלְעָזָר, מִן-הָהָר. **כט** וַיִּרְאוּ, כָּל-הָעֵדָה, כִּי גָוַע, אַהֲרֹן; וַיִּבְכּוּ אֶת-אַהֲרֹן שְׁלֹשִׁים יוֹם, כֹּל בֵּית יִשְׂרָאֵל. {ס}

NUM 27:12-14 — GOD TELLS MOSES HOW HE WILL DIE AND THERE IS THAT WORD AGAIN

יב וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה, עֲלֵה אֶל-הַר הָעֲבָרִים הַזֶּה; וּרְאֵה, אֶת-הָאָרֶץ, אֲשֶׁר נָתַתִּי, לִבְנֵי יִשְׂרָאֵל. **יג** וְרָאִיתָה אֹתָהּ, וְנֶאֱסַפְתָּ אֶל-עַמֶּיךָ גַּם-אָתָּה, כַּאֲשֶׁר נֶאֱסַף, אַהֲרֹן אָחִיךָ. **יד** כַּאֲשֶׁר **מְרִיתֶם** פִּי בְּמִדְבַּר-צִן, בִּמְרִיבַת הָעֵדָה, לְהַקְדִּישֵׁנִי בַּמַּיִם, לְעֵינֵיהֶם: הֵם מֵי-מְרִיבַת קָדֵשׁ, מִדְבַּר-צִן. {ס}

This is the first time 1. Moses violates God's orders, seemingly not having faith in God's plan; 2. Makes it sound as if he and Aaron are responsible for doing a miracle (bringing forth the water) and makes no mention of God in his words to the people — further signs of his decline. Compare with Dt. version where no mention is made of Moses at the rock, and God's

denying him entrance into the land is associated with peoples refusal to enter land — Dt 1:22-40 EH 986-88. Note:Moses, not Caleb is the one who urges people to go in. And see esp.37-40 EH 988, re why Moses could not enter land. Does whitewashe, ignore, or does not know Num version of the incident in order to preserve Moses image as greatest Navi (see below re death of Moses)? But see Dt 32:48-52
EH 1194-95, surprise!

Num 25:1-13 EH 907-08, 918-19 — the Ba'al Pe'or incident and Pinhas designated as a leader of the next generation and progenitor of line of priests.

Num 27:12-22 EH 928-29 — succession of Moses by Joshua. Moses calls God's attention to need fro someone to fill his shoes.

Num 31:1-54 EH 943-49 — Moses as General of the Army and victory over Midianites, working with HP Eleazar and Pinhas as priests — next generation at work
(Re prior victories over Sihon, Og, Num 21:21-22:1 EH 891-93, Moses leadership role less clearly defined.)

4. Death of Moses — Dt 34:5-12 EH 1210-12. Why is Moses' grave kept a secret? So no shrine will be built where people might come to worship God and Moses or pray to God through his intercession? Remember, Dt is the only book of Torah that categorically denies the legitimacy of worshipping God in any place other than the ONE PLACE where God chooses to put God's name. Doing anything that would enable Israelites to worship in a place other than, what would later be, the Temple, would be a sin of cosmic proportions.

SESSION 8 — Did Aaron actually make the Golden Calf? How many Golden Calves were there?

SESSION 9 — Why are the lives of Jacob and David so similar?

Jacob / David Parallels

Joel Rembaum

[A number of the parallels presented below have been noted and discussed in the following studies which serve as the foundation for this paper.

1. Alter, Robert, *The David Story, A Translation and Commentary of 1 and 2 Samuel* (1999) – see Index, p. 401, "Jacob story."

2. Fishbane, M., "Composition and Structure in the Jacob Cycle (Gen. 25:19-35:22)," *JJS* 26 (1975), 15-38.

3. _____, "Gen. 25:19-35:22, The Jacob Cycle," *Text and Texture* (1979), 40-76.

4. Zakovitch, Yair, *Jacob: Unexpected Patriarch*.,Yale University Press, 2012.]

The story of the life of Jacob, from his birth through his death and burial, fills the second half of the book of Genesis (Gen ch. 25:19 through ch. 50). The story of the life of David, from his anointment through his death, fills 3/4 of the book of Samuel through the beginning of the book of Kings (1Sam 16:12-1K 2:9). There is only one other Biblical personality whose life story, from youth through death, is presented: Moses. These three individuals and Aaron are the only ones who have their names permanently associated with key elements of the Jewish religious culture: *torat moshe; beit/b'nei aharon; yisrael, ya'acov, b'nai yisrael, beit ya'acov; beit david.* It should, therefore, not come as a surprise that Biblical authors and redactors who see wide-ranging patterns of divine-human interactivity should find or create parallels between seminal national figures such as Jacob and David. The first part of this brief study highlights parallels in the Bible's accounts of these men, and the second part explores the how and why this parallel emerged.

<u>The Parallels</u>

1. Both are the youngest brother. (See note 1 at end of paper.)
2. Both are shepherds.

3. Each is a child (Jacob) or great, great, great….grandchild (David) of a woman who wore a veil that led to the consummation of a sexual act with the man who would be his father or ancestor (Rebecca — Isaac, **Gen 24:65ff**; Tamar — Judah, **Gen 38:13-19**.) In one case the sex act serves as the consummation of a marriage (Isaac), and in the other it serves to impregnate the woman (Judah). In both cases the continuity of Abraham's and Judah's line is ensured for the next generation. There are only 3 places in the entire Bible where the Hebrew noun, צָעִיף = veil, is found: **Gen 24:65, and Gen 38:14, 19**. Each woman ultimately has twins, and the second son out has a hand extended. And see ***Genesis Rabbah* 60:15**, cited in Shinan/ Zakovitch, *From Gods to God*, ch. 16: *"There were two who covered themselves with a veil and then gave birth to twins, Rebecca and Tamar."* And, both female ancestors conceived of and implemented a deception that resulted in foundational Israelite covenants with God — one with *Beit Yaacov/Yisrael*, and one with *Beit David.* Rebecca's deception results in Jacob's receiving the blessing that accompanies the birthright, and his flight to Haran leads to his establishing the Children of Israel. Tamar's deception with Judah results in the birth of Peretz, who in later traditions is an ancestor of David.
4. Both have a problematic relationship with a father-in-law (Jacob—Laban; David—Saul). Both run away from an angry father-in-law (Laban and Saul).
   Jacob — Gen 31: *13. I am the God of Beth-el, where you anointed a pillar and where you made a vow to Me. Now, arise and leave this land and return to your native land.*
   David — I Sam 27: *1. . David said to himself, Some day I shall certainly perish at the hands of Saul. The best thing for me is to flee to the land of the*

Philistines; Saul will then give up hunting me throughout the territory of Israel, and I will escape him.

5. **And**, both flee from a threatening blood-relative (Esau and Absalom).
6. Both have wives (Rachel and Michal) who use *t'rafim* (idols) and claim a body-related problem to deceive their fathers and save the lives of their husbands. Note also use of animal related intems to create the ruse:

   Re Rachel — Gen 31: לג. וַיָּבֹא לָבָן בְּאֹהֶל יַעֲקֹב וּבְאֹהֶל לֵאָה, וּבְאֹהֶל שְׁתֵּי הָאֲמָהֹת--וְלֹא מָצָא; וַיֵּצֵא מֵאֹהֶל לֵאָה, וַיָּבֹא בְּאֹהֶל רָחֵל. לד. וְרָחֵל לָקְחָה אֶת-**הַתְּרָפִים**, וַתְּשִׂמֵם **בְּכַר הַגָּמָל**--וַתֵּשֶׁב עֲלֵיהֶם; וַיְמַשֵּׁשׁ לָבָן אֶת-כָּל-הָאֹהֶל, וְלֹא מָצָא. לה. וַתֹּאמֶר אֶל-אָבִיהָ, אַל-יִחַר בְּעֵינֵי אֲדֹנִי, כִּי לוֹא אוּכַל לָקוּם מִפָּנֶיךָ, כִּי-**דֶרֶךְ נָשִׁים לִי**; וַיְחַפֵּשׂ, וְלֹא מָצָא אֶת-הַתְּרָפִים.

   Re Michal — I Sam 19: יא וַיִּשְׁלַח שָׁאוּל מַלְאָכִים אֶל-בֵּית דָּוִד, לְשָׁמְרוֹ, וְלַהֲמִיתוֹ, בַּבֹּקֶר; וַתַּגֶּד לְדָוִד, מִיכַל אִשְׁתּוֹ לֵאמֹר, אִם-אֵינְךָ מְמַלֵּט אֶת-נַפְשְׁךָ הַלַּיְלָה, מָחָר אַתָּה מוּמָת. יב וַתֹּרֶד מִיכַל אֶת-דָּוִד, בְּעַד הַחַלּוֹן; וַיֵּלֶךְ וַיִּבְרַח, וַיִּמָּלֵט. יג וַתִּקַּח מִיכַל אֶת-**הַתְּרָפִים**, וַתָּשֶׂם אֶל-הַמִּטָּה, וְאֵת **כְּבִיר* הָעִזִּים**, שָׂמָה מְרַאֲשֹׁתָיו; וַתְּכַס, בַּבָּגֶד. {ס} יד וַיִּשְׁלַח שָׁאוּל מַלְאָכִים, לָקַחַת אֶת-דָּוִד; וַתֹּאמֶר, חֹלֶה הוּא (**A net of goats hair.*)

   ]Zakovitch (*Jacob,* p. 86) notes: *This connection between the stories seems to have been shaped by the writer of the later one, in 1 Samuel, who appears to have approved of Rachel and the steps she took to help her husband. He used Rachel as a template with which to portray Michal as a similar but stronger heroine: while Rachel—who admittedly takes a certain personal risk—flees along with her husband, Michal is left behind knowing that her role in the escape will certainly be discovered and that she will be left to confront her father alone.*]
7. Both have a son who tries to supplant his father as the alpha male by having sex with a concubine(s) while the father is still alive (Reuben and Absalom).
8. Both have in their family a young woman named Tamar who gets into a sexually complicated matter with one of their sons **(Judah — Gen 38**

complete chapter, and Amnon — 2 Sam 13: 1-22). [Zakovitch (*Jacob*, 17-19) sees a parallel in the birth and naming of Jacob-Esau and Peret-Zerah (Judah and Tamar = pre-Davidic) regarding who really came out first. See ref to Hosea 12:4 on p 17. Re Jacob cheating in the womb; see citations of Isaiah and Jeremiah on p 19. And see re Esau's use of *aqav* re Jacob's cheating him twice, see p 34. JR musing: given the presence of the anti-Jacob sentiment in the Bible, could the name Esav be an intentional corruption of the name Asa-yo/Asa-yah (עֲשָׂיָה), "Yah made [the child]", (4 people in Bible have that name, see KB1, 893) by a "Jacob defender" redactor to negate any association of Esau with YHVH?]

9. Both have an important national entity named for them: *beit yisrael/beit ya'akov* and *beit david*.
10. They have sons/grandsons with similar names and/or who suffer similar fates: Judah's first son (Jacob's grandson), Er, whose name reversed reads *ra* — evil, dies because he did some (unknown) *ra* in God's eyes (**Genesis 38:7**). David's first son (name unknown) by Bat-Sheva dies because of a double *ra* in God's eyes (2 Samuel **11:27, 12:9**), both perpetrated by David: adulterously lying with Bathsheba and having her husband, Uriah, killed. Judah's second son, Onan, dies because of a sexual impropriety (*coitus interruptus*) with Tamar, as does David's son, Amnon, because of his having raped his half-sister, Tamar. Onan and Amnon have names that have the same letters — add a *mem* to Onan and you get Amnon — and that almost sound alike in Hebrew. Judah's third son, Shelah, and David's youngest son, Shlomo (Solomon) remain alive, and there is only a *mem* — again — that differentiates the spelling of their names.
11. Both live in the lands of foreign nations (Jacob — Arameans and Egyptians; David — Philistines) who, at different times, were enemies

of the Israelites and conquered areas of Israel during the Biblical period. Both return to Canaan from exiles (Aram and Philistia) and are stronger than they were when they fled.

12. God makes covenants with both, in spite of all their human failings: Jacob — Gen 28:12-22 (YHVH), 35:9-15 (Elohim); David — 2 Sam 7.
13. Both favor the sons of their favorite wives – Jacob — Rachel/Joseph; David — Bathsheba/Solomon. (See note 2 at end.)
14. Both have large dysfunctional families with fatal or near fatal sibling rivalries (Absalom has his servants kill Amnon (2 Samuel 13); Joseph's brothers plot to kill Joseph (Genesis 37).
15. An ornamented tunic (cloak of many colors) is used to identify the special personal status of a child who is an important protagonist in Jacob's and David's families: Joseph – a sign he is favorite son (**Genesis 37:3**); Tamar – a sign she is a virgin princess (**2 Samuel 13:18**). And, both cloaks end up soiled or torn to indicate a tragic event that befalls the one who wears them in which siblings are culpable and which triggers a chain of cataclysmic events (Egyptian slavery; Absalom's rebellion). These are the only places in the entire *Tanakh* where this item and these words in conjunction (*k'tonet passim*) are found.
16. While the place east of the Jordan River called Mahana'im is mentioned thirteen times in the Bible, it has significance for the life experiences of only two individuals, Jacob and David. It is associated with David (directly or indirectly) eight times (2 Samuel 2:8,12,29, 17:24,27, and 19:33; 1 Kings 2:8 and 4:14) and with Jacob — once (Genesis 32:2) . It is a place where Jacob had his second encounter

with angels, this time on his way back to Canaan from Haran and his twenty years with Laban. Regarding David, first, it became the capital of the short lived kingdom of Saul's son, Ish Boshet (Eshbaal), who opposed David who had declared himself king of Judah. And second, it was the place to which David fled after his son, Absalom, rebelled against his father and took over Jerusalem. David regrouped in Mahana'im and launched his counter-offensive from there. Other than these references, it is noted in the chronicling of the Israelite settlement of Canaan three times in the book of Joshua (13:26,30 and 21:36) and once in 1 Chronicles 6:65 (a repetition of the Joshua 21:36 notation).

17. They are the only personalities in the Bible who, from their death-beds, share messages with their children regarding what will transpire after their deaths: Jacob with his sons and grandsons — Gen 49; David with his son and heir to his throne, Solomon — 1K 2:1-12. To be sure, they are not identical: Jacob's words are predictive and moralizing, while David's are mandatory and vindictive. As has been noted by others, Jacob's messages reflect the historical reality of how Israelite history developed during the course of the First Temple period and, if read critically, these messages can be seen as a redactor's reconstructing the history as a prophecy. David's words to Solomon are cut and dry: punish Joab and Shimei, and reward Barzillai. Given David's character and how absolute rulers have operated throughout history, the historicity of this account is very plausible. (Moses, immediately before he dies, delivers a message to the Children of Israel similar to that of Jacob, but this is not a father-to-son(s) moment. See Dt 33.)

The Commentary

Why do we presume that there is a well conceived connection between the Jacob and David narratives? First, let us establish that there is a pattern that pervades the entire Bible: *ma'asei avot siman l'vanim*, "the actions of the parents are a portent for the children," that is, prior events foreshadow later ones. Hazal coined this term, and they are absolutely correct in viewing it as a Biblical operating principle. To note a few examples: Adam and Eve's exile from the Garden of Eden is a foreshadowing of the Israelites exile from the land of Israel. And Isaiah's prophecy (ch 11) of a messianic era land of Israel, with a Garden-of-Eden-like harmony and vegan eating habits, clearly has a Gen 1 and 2 backdrop. Abraham's brief sojourn in Egypt during a famine and his return to Canaan with great wealth is a foreshadowing of what will happen to his descendants in Egypt. The same can be said for Jacob's sojourn in Haran — it is a foreshadowing of Israelite servitude in Egypt and return to Canaan. A miraculous crossing of the Sea of Reeds to freedom is a foreshadowing of a miraculous crossing of the Jordan River to accomplish the settlement of Canaan — or perhaps the latter is a post-shadowing of the former — both of which are elements of God's fulfillment of his promise to Abram (Gen 15).

In light of all the above parallels, one can reasonably suggest that Jacob's and David's life stories were structured so that one reflects the other. Given the order of appearance of the books of Genesis and Samuel, one could conclude that the David stories were crafted in a manner that reflected the Jacob traditions. After all, the Jacob accounts are

composed, primarily, of J and E sources, the oldest of the Pentateuchal strata. The books of Samuel and Kings, however, are generally assumed to be part of the D literary corpus and, hence, among the "younger" Biblical traditions.

Scholars have shown, however, that embedded in the D redacted Samuel and Kings accounts are many details that are part of one of the world's oldest narrative history — a royal court chronicle that preserves authentic records from the period of Saul, David, Solomon, etc. To be sure, ancient historiography was far from objective, and the recorders and editors of such archival material had axes to grind, much as the Deuteronomic redactors had their own agenda to put forward. That having been said, there are many details and much "dirty laundry" preserved in these annals that appear to be authentic.

Similarly, the ancient JE accounts were redacted by later hands, and the form in which we find them now could represent a later editorial point of view, one that reflects an awareness of the earlier Davidic court history. Thus, one can suggest that there are three different possibilities regarding which account shaped the other: 1. The most common explanation, based on the order of the books in the Bible, noted above. 2. The Jacob account we have actually was influenced by the details of the Davidic narratives. Clearly, David is a historical person about whom we are learning more in our own time as archeological information emerges. Jacob, however, is shrouded by the mist of dark antiquity and stands as a quasi-mythic figure who sees and wrestles with divine beings and to whom God speaks. 3. The

two accounts were redacted into their final form over a period of years, with each being written with an eye to the other.

If the last two suggestions regarding the relationship between our two narratives can be postulated, we must then ask: Why would someone create an account of the eponymous *[(adjective) — re a person — giving their name to something: the eponymous hero of the novel]* father of the Children of Israel that reflects details from the life of a king, the father of the paradigmatic Israelite royal dynasty, who lived centuries later? One thing that strikes the reader of the books of Samuel and the beginning of 1Kings is the unseemly character of its central personality — David, King of Judah and Israel. Though a devotee of YHVH, he was also an idolator who kept a rather large *t'rafim* in his house. He used deceitful casuistry to convince a priest in a local temple of YHVH, the God to whom he was so passionately devoted, to let him and his men eat the show breads that were sanctified only for priestly consumption. He was a ruthless, bloodthirsty warrior. He would go to any lengths to satisfy his passions, whether it meant publicly dancing ecstatically in a state of near nudity while leading the procession bringing the ark of his God's covenant into Jerusalem, or committing adultery with a married woman to satisfy his sexual urges. And then, when he learns that as a result of his lustful act he sired a *mamzer*, and the soldier-husband of the *mamzer*'s mother for noble reasons refuses to participate in a coverup, he sends the husband to the front line of battle where he is killed. Moreover, David's household was filled with intrigue that culminated with the incestuous rape of his daughter by her half-

brother and the rapist's murder by the girl's full brother, who then turns around and rebels against his father the king and, contrary to the king's orders, is killed by the kings's general, who is, in turn, condemned to death by the king on his deathbed. These accounts were either fabricated by enemies of the Davidic dynasty, or they were facts that were well known, recorded in the royal chronicle, and, therefore, required a contextualizing that could preserve David's reputation for his great accomplishments, e. g. neutralizing the Philistine threat, expanding his kingdom, establishing Jerusalem as the royal capital city and the place where the Ark of the Covenant would reside, and enshrining the worship of YHVH as the official cult of the kingdom.

Isaiah is earliest proponent of end of days rule by a Davidide ruler who will redeem his people from exile, reunite Israel and Judah, rule with justice, and bring eternal peace to the land. This comes in context of Aramean/Israelite threats against Judah and the overwhelming attack by Assyria that destroyed the Kingdom of Israel and a number of towns in Judah, almost conquered Jerusalem, and took the population of Israel and numbers of Judahites into exile. As the Assyrian onslaught transpired numbers of Israelites from the north sought refuge in Judah. They brought with them negative feelings toward the Davidic dynasty, and yet they were now living in the area of Israel that was ruled by David's descendants. I suggest that there developed a clash between the Isaianic idealization of the scions of David and anti-Davidic sentiments within the Judah population — who had the seen the corruption of his heirs and would witness the evils of king Menasheh for over five decades in seventh century BCE Jerusalem —

that merged with the anti-Davidic sentiments of the northerners that required some sort of response. Denial of David's dark side and that of many of the members of his dynasty was impossible — the record was there to read. By linking his character with that of Jacob in a complex of noble and ignoble attributes contextualized David and his descendants — they were like their ancestor, who was also the ancestor of the Israelite kings. Thus, the new amalgam of southerners and northerners who would remain living together until the fall of Jerusalem and Judah and would return from Babylonian exile would realize that they shared a heritage of human kings with strengths and weaknesses. And, given that the dynasty of the North could not be restored, but members of David's line, in fact, returned to Jerusalem in 538, the returnees could look forward to the fulfillment of Isaiah's prophecies and a future when they would remain united, as they had been when David ruled, and they could live together in peace and security under a Davidide hegemony.

By drawing a parallel between David and Jacob, Jerusalemite redactors of Biblical texts created a paradigm that harmonized real and ideal images of patriarchal and royal figures and focused the reader's attention on important elements of Biblical theology and morality. A significant message that emerges in this process is that seminal/heroic personalities who played important roles in the emergence of the Israelite nation were imperfect human beings with major character flaws. The historical David is thus placed in same light as the mythological Jacob, and just as Jacob remained honored as a member of the triad of Patriarchs mentioned in Scripture, David warranted the

honor of being the hailed as the eponymous founder of *beit david*, the House of David, as the Jerusalem monarchy was called. As such, with all their warts exposed, they could not be considered demigods, let alone full fledged deities, and thus not to be worshipped. That dignity was accorded only to YHVH.

What also emerges from this association is, on the one hand, an unambiguous affirmation that, in spite of their failings, God did not abrogate the covenants God made with them. The covenants with David and Jacob remained in force for centuries after them, as did the covenant with the people, in spite of their human failings. On the other hand, God's covenantal partners did suffer consequences for their misbehavior. David and Jacob were punished measure for measure, as were the people they ruled. Therein, however, lies the key to the continuity of the covenant: the punishment generates atonement and cleansing, and reconciliation can ensue.

This two sided notion highlights a conceptual stream that runs throughout the Bible. The most severe form of punishment, exile, ends with restoration. Jacob returns to Canaan from Haran; Israelites return from Egypt; David returns from Philistia and Mahana'im; Jews return from Babylon/Persia. By creating the symmetry between these two patriarchal figures, the pious redactors were attempting to emphatically teach a lesson to their readers: Learn from the experiences of the fathers. Heed the word of God. If you do not, God will wait patiently for you to return to the righteous path. If you do not return, however, expect severe consequences. At the same time, never

lose faith in God's promises — God is a loyal, reliable keeper of the covenant, which will never be rescinded. And, at the end of the day, reconciliation and restoration will await you.

1. Solomon was the youngest of the sons of the principal wives who are named.
2. Batsheva or (בַּת-שׁוּעַ) would appear to be considered by the author of this list the favorite wife because her four sons are associated with her, whereas all of the other named wives have only one son associated with each of them. This is from

   I Chron 3:19 —

א וְאֵלֶּה הָיוּ בְּנֵי דָוִיד, אֲשֶׁר נוֹלַד-לוֹ בְּחֶבְרוֹן: הַבְּכוֹר אַמְנוֹן, לַאֲחִינֹעַם הַיִּזְרְעֵאלִית, שֵׁנִי
דָּנִיֵּאל, לַאֲבִיגַיִל הַכַּרְמְלִית. ב הַשְּׁלִשִׁי לְאַבְשָׁלוֹם בֶּן-מַעֲכָה, בַּת-תַּלְמַי מֶלֶךְ גְּשׁוּר;
הָרְבִיעִי, אֲדֹנִיָּה בֶן-חַגִּית. ג הַחֲמִישִׁי שְׁפַטְיָה, לַאֲבִיטָל; הַשִּׁשִּׁי יִתְרְעָם, לְעָגְלָה אִשְׁתּוֹ. ד
שִׁשָּׁה, נוֹלַד-לוֹ בְּחֶבְרוֹן, וַיִּמְלֹךְ-שָׁם, שֶׁבַע שָׁנִים וְשִׁשָּׁה חֳדָשִׁים; וּשְׁלֹשִׁים וְשָׁלוֹשׁ שָׁנָה,
מָלַךְ בִּירוּשָׁלָם. {ס} ה וְאֵלֶּה נוֹלְדוּ-לוֹ, בִּירוּשָׁלָיִם: שִׁמְעָא
וְשׁוֹבָב וְנָתָן וּשְׁלֹמֹה, אַרְבָּעָה, לְבַת-שׁוּעַ, בַּת-עַמִּיאֵל. ו וְיִבְחָר וֶאֱלִישָׁמָע, וֶאֱלִיפָלֶט. ז וְנֹגַהּ
וְנֶפֶג, וְיָפִיעַ.
ח וֶאֱלִישָׁמָע וְאֶלְיָדָע וֶאֱלִיפָלֶט, תִּשְׁעָה. ט כֹּל, בְּנֵי דָוִיד--מִלְבַד בְּנֵי-פִילַגְשִׁים, וְתָמָר אֲחוֹתָם:

SESSION 10 — The cries of anguish of the Psalms and the erotic calls of the lovers in Song of Songs.

— PS 22
— SONG 6-7