

## KEHILLAT KOL NEFESH MASORTI

# A SELECTION OF STORIES FROM THE TORAH

## ABOUT

# FOOD (and Drink!)

- Texts 1 - 9 from Sefer Bereishit – Book of Genesis – pages 2 – 11.
- Texts 10 - 15 from Sefer Shemot – Book of Exodus – pages 12 – 21.
- Texts 16 and 17 from Sefer Vayikra – Book of Leviticus – pages 22-26.
- Text 18 from Sefer Bamidbar – Book of Numbers – pages 27-28.
- Texts 19 and 20 from Sefer Devarim – Book of Deuteronomy – pages 29 – 31.

## 1. Genesis 3: 1-7 – FOOD, VISION & TEMPTATION

**Background:** The first human couple are in the Garden of Eden. God has told Adam (Gen. 2: 17) that he will die if he eats the fruit of the Tree of Knowledge of God and Evil.

א וְהִנָּחֵשׁ, הִיָּה עָרוּם, מִכָּל חַיַּת הַשָּׂדֶה, אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים; וַיֹּאמֶר, אֶל-הָאִשָּׁה, אַף כִּי-אָמַר אֱלֹהִים, לֹא תֹאכְלוּ מִכָּל עֵץ הַגָּן.	1 Now the serpent was sneakier than any beast of the field which the LORD God had made. And he said to the woman: "Is it true that God said: 'You shall not eat of any tree of the garden?'"
ב וַתֹּאמֶר הָאִשָּׁה, אֶל-הִנָּחֵשׁ: מִפְּרֵי עֵץ-הַגָּן, נֹאכָל.	2 And the woman said to the serpent: "Of the fruit of the trees of the garden we may eat;
ג וּמִפְּרֵי הָעֵץ, אֲשֶׁר בְּתוֹךְ-הַגָּן--אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ, וְלֹא תִגְעוּ בוֹ: פֶּן-תָּמּוּתוּן.	3 but of the fruit of the tree that is in the midst of the garden, God has said: 'You shall not eat of it, neither shall you touch it, lest you die.'"
ד וַיֹּאמֶר הִנָּחֵשׁ, אֶל-הָאִשָּׁה: לֹא-מוֹת, תָּמּוּתוּן.	4 And the serpent said to the woman: "You shall not surely die;
ה כִּי, יָדַע אֱלֹהִים, כִּי בַיּוֹם אֲכַלְכֶם מִמֶּנּוּ, וְנִפְקַחוּ עֵינֵיכֶם; וְהִיִּיתֶם, כְּאֱלֹהִים, יֹדְעֵי טוֹב וָרָע.	5 for God knows that in the day you eat from it, then your eyes shall be opened, and you shall be as Gods, knowers of good and bad."
ו וַתִּרְאֵהָ הָאִשָּׁה כִּי טוֹב הָעֵץ לְמֹאכָל, וְכִי תִאֲוָה-הוּא לְעֵינָיִם, וְנִחְמַד הָעֵץ לְהַשְׂכִּיל, וַתִּקַּח מִפְּרִיּוֹ, וַתֹּאכַל; וַתֵּתֶן גַּם-לְאִישָׁהּ עִמָּהּ, וַיֹּאכַל.	6 And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit, and did eat; and she gave also to her husband with her, and he did eat.
ז וַתִּפְקַחְנָה, עֵינֵי שְׁנֵיהֶם, וַיֵּדְעוּ, כִּי עֲרֻמִּם הֵם; וַיִּתְּפוּ עָלֶיהָ תְּאֵנָה, וַיַּעֲשׂוּ לָהֶם חִגְרֹת.	7 And the eyes of both of them were opened, and they knew that they were naked; and they sewed fig-leaves together and made themselves girdles.

### Questions:

- ❖ Which was more important to Eve, the fruit for food or for wisdom?
- ❖ Why do you think that this conversation with the snake was about food?
- ❖ Is there a relationship between food and morality?
- ❖ Is it right to trust your own "seeing" when it comes to food?
- ❖ What is the relationship between food and nudity?
- ❖ Might there be a relationship between fruit/food and vision?

<https://evolution-outreach.biomedcentral.com/articles/10.1007/s12052-008-0088-x>

## 2. Genesis 4: 1-7 – COMMUNICATION

**Background: God has expelled the couple from Gan Eden because of Adam's disobedience. Then, they have two boys, Cain and Abel. Cain becomes a farmer and Abel a shepherd.**

א וַהֲאָדָם, יָדַע אֶת-חַוָּה אִשְׁתּוֹ; וַתְּהַר, וַתֵּלֶד אֶת-קַיִן, וַתֹּאמֶר, קָנִיתִי אִישׁ אֶת-יְהוָה.	1 And the man knew Eve his wife; and she conceived and bore Cain, and she said: 'I have gotten a man with the LORD.'
ב וַתִּסֹּף לָלֶדֶת, אֶת-אָחִיו אֶת-הָבֶל; וַיְהִי-הֶבֶל, רֹעֵה צֹאן, וְקַיִן, הָיָה עֹבֵד אֲדָמָה.	2 And again she bore his brother Abel. And Abel was a keeper of sheep, but Cain was a servant of the ground.
ג וַיְהִי, מִקֵּץ יָמִים; וַיָּבֵא קַיִן מִפְּרֵי הָאֲדָמָה, מִנְחָה--לַיהוָה.	3 In the process of time it came to pass, that Cain brought of the fruit of the ground an offering to the LORD.
ד וְהֶבֶל הֵבִיא גַם-הוּא מִבְּכֹרוֹת צֹאנוֹ, וּמִחֻלְבֵּהֶן; וַיִּשַׁע יְהוָה, אֶל-הֶבֶל וְאֶל-מִנְחָתוֹ.	4 Abel also brought of the firstlings of his flock and of its fat. And the LORD had respect for Abel and his offering;
ה וְאֶל-קַיִן וְאֶל-מִנְחָתוֹ, לֹא שָׁעָה; וַיַּחַר לֵקַיִן מְאֹד, וַיִּפְּלוּ פָּנָיו.	5 but to Cain and to his offering He did not respect. Cain was very angry and his face fell.
ו וַיֹּאמֶר יְהוָה, אֶל-קַיִן: לָמָּה חָרָה לָךְ, וְלָמָּה נָפְלוּ פָּנֶיךָ.	6 And the LORD said to Cain: 'Why are you angry? And why is your face fallen?
ז הֲלוֹא אִם-תֵּיטִיב, שָׂאת, וְאִם לֹא תֵיטִיב, לִפְתַּח חַטָּאת רֹבֵץ; וְאֵלֶיךָ, תִּשׁוּקָתוֹ, וְאַתָּה, תִּמְשָׁל-בּוֹ.	7 If you do well, shall there not be lift? And if you do not well, sin couches at the door; and to you is its desire, but you can resist it!'

### Questions:

- ❖ *Why did God need sacrifices of food from humans?*
  - ❖ *Why have humans felt the urge to offer sacrifice?*
  - ❖ *Does anything in the text indicate why God preferred Abel's offering?*
  - ❖ *What does food represent in this story?*
  - ❖ *What happens when we like or dislike someone's food?*
  - ❖ *Food is connected to relationship and acceptance. Why does food have such strong social implications?*
  - ❖ *Is it possible just to eat without food carrying other psychological weight?*
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### 3. Genesis 9: 1-7 – DIETARY CHANGES

**Background:** After the Flood, God tells Noah and his three sons that they rule the animal kingdom and that all can serve as food. But in Genesis 1: 29, God had told Adam and Eve: "Behold, I have given you **every seed-bearing plant**, which is on the face of all the earth, and **every tree that has seed-bearing fruit**; they will be yours for food."

א וַיְבָרֶךְ אֱלֹהִים, אֶת-נֹחַ וְאֶת-בְּנָיו; וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ, וּמְלֵאוּ אֶת- הָאָרֶץ.	1 And God blessed Noah and his sons and said to them: 'Be fruitful and multiply and fill the earth.
ב וּמִוִּרְאָכֶם וּחִתְּכֶם, יִהְיֶה, עַל כָּל-חַיַּת הָאָרֶץ, וְעַל כָּל-עוֹף הַשָּׁמַיִם; בְּכֹל אֲשֶׁר תִּרְמַשׁ הָאֲדָמָה וּבְכָל-דָּגֵי הַיָּם, בְּיַדְכֶם נִתְּנוּ.	2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all by which the ground teems, and upon all the fishes of the sea: into your hand are they delivered.
ג כָּל-רֶמֶשׂ אֲשֶׁר הוּא-חַי, לָכֶם יִהְיֶה לְאֲכֹלָה: כִּיֶּרֶק עֵשֶׂב, נָתַתִּי לָכֶם אֶת- כָּל.	3 Every moving thing that lives shall be for food for you; like the green plants I have given all to you.
ד אַךְ-בְּשָׂר, בְּנִפְשׁוֹ דָּמוֹ לֹא תֹאכְלוּ.	4 Only flesh with its life its blood you shall not eat.
ה וְאֶךְ אֶת-דַּמְכֶם לְנַפְשֹׁתֵיכֶם אֲדַרֵּשׁ, מִיַּד כָּל-חַיָּה אֲדַרְשָׁנּוּ; וּמִיַּד הָאָדָם, מִיַּד אִישׁ אֲחִיו--אֲדַרֵּשׁ, אֶת-נַפְשׁ הָאָדָם.	5 And surely your blood of your lives will I require; at the hand of every beast will I require it; and at the hand of man, even at the hand of every man's brother, will I require the life of man.
ו שֹׁפֵךְ דַּם הָאָדָם, בְּאָדָם דָּמוֹ יִשְׁפָּךְ: כִּי בְּצֶלֶם אֱלֹהִים, עָשָׂה אֶת-הָאָדָם.	6 Whoever sheds man's blood, by man shall his blood be shed; for in the image of God made He man.
ז וְאַתֶּם, פְּרוּ וּרְבוּ; שִׂרְצוּ בָאָרֶץ, וּרְבוּ- בָּהּ.	7 And you, be fruitful and multiply; swarm in the earth, and multiply in it.'

#### Questions:

- ❖ Why do you think God permits humanity to shift from a vegan diet to an omnivorous one? (It's not obvious!)
  - ❖ What is the link between verses 3, 4, 5 and 6?
  - ❖ What is the link between all that and verse 7 about being fruitful?
  - ❖ How does the Bible soften the huge shift towards animals becoming "food"? Does it work? How does verse 4 offset the shift towards humans eating animals?
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#### 4. Genesis 14: 14-20 – FOOD, RELIGION & GRATITUDE

**Background:** There is a war amongst the kings of the Middle East. Sodom loses. Avram's nephew, Lot, is taken away by the victors and is rescued by Avram who restores everything to Sodom.

<p><b>יד</b> וַיִּשְׁמַע אַבְרָם, כִּי נִשְׁבָּה אַחִיו; וַיִּרְק אֶת-חַנִּיכָיו יְלִידֵי בֵיתוֹ, שְׁמֹנֶה עָשָׂר וּשְׁלֹשׁ מֵאוֹת, וַיִּרְדְּף, עַד-דָּן.</p>	<p><b>14</b> And when Avram heard that his brother was taken captive, he led forth his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan.</p>
<p><b>טו</b> וַיִּחַלֵּק עֲלֵיהֶם לַיְלָה הוּא וְעַבְדָּיו, וַיִּכֵּם; וַיִּרְדְּפֵם, עַד-חֹבָה, אֲשֶׁר מִשְׁמָאל, לְדַמְשֶׁק.</p>	<p><b>15</b> And he divided himself against them by night, he and his servants, and smote them, and pursued them to Chovah, which is on the left hand of Damascus.</p>
<p><b>טז</b> וַיָּשֶׁב, אֶת כָּל-הָרֶכֶשׁ; וְגַם אֶת-לוֹט אַחִיו וְרֶכְשׁוֹ הַשִּׁיב, וְגַם אֶת-הַנְּשִׁים וְאֶת-הָעָם.</p>	<p><b>16</b> And he brought back all the goods, and also brought back his brother Lot and his goods, and the women also, and the people.</p>
<p><b>יז</b> וַיֵּצֵא מֶלֶךְ-סְדֹם, לִקְרָאתוֹ, אַחֲרֵי שׁוּבוֹ מִהַפּוֹת אֶת-כְּדָרְלָעֹמֶר, וְאֶת-הַמְּלָכִים אֲשֶׁר אִתּוֹ--אֶל-עֵמֶק שָׁוֵה, הוּא עֵמֶק הַמֶּלֶךְ.</p>	<p><b>17</b> The king of Sodom went out to meet him, after his return from the slaughter of Kedarlaomer and the kings that were with him, at the vale of Shaveh – it is the King's Vale.</p>
<p><b>יח</b> וּמַלְכֵי-צֹדֵק מֶלֶךְ שָׁלֵם, הוֹצִיא לֶחֶם וַיַּיִן; וְהוּא כֹהֵן, לְאֵל עֵלְיוֹן.</p>	<p><b>18</b> And Malkitzedek king of Salem brought forth bread and wine; and he was priest to God the Most High.</p>
<p><b>יט</b> וַיְבָרְכֵהוּ, וַיֹּאמֶר: בָּרוּךְ אַבְרָם לְאֵל עֵלְיוֹן, קֹנֵה שָׁמַיִם וָאָרֶץ.</p>	<p><b>19</b> And he blessed him, and said: 'Blessed be Avram of God Most High, Maker of heaven and earth;</p>
<p><b>כ</b> וּבָרוּךְ אֵל עֵלְיוֹן, אֲשֶׁר-מִגֹּן צָרִיךָ בְיָדְךָ; וַיִּתֶּן-לוֹ מֵעֵשֶׂר, מְכֹל.</p>	<p><b>20</b> and blessed be God the Most High, who has delivered your enemies into your hand.' And he gave him a 1/10<sup>th</sup> of all.</p>

#### Questions:

- ❖ Was Shalem the city we know as Jerusalem?
- ❖ Did Malkitzedek worship the same God as Avram?
- ❖ Who gave a tithe to whom?
- ❖ How could either give anything to the other as the possessions were not theirs to give away?
- ❖ What is special about both Bread and Wine as foodstuffs?
- ❖ Why do you think they both came to be central to many religious rituals?
- ❖ Why did Malkitzedek bring them out on this occasion? What did they add to this ritual?
- ❖ See below. Does it agree with your speculations about the special nature of bread and wine?

<p>משנה מסכת ברכות פרק ו:א כיצד מברכין על הפרות. על פרות האילן אומר, בורא פרי העץ, חוץ מן היין, שעל היין אומר בורא פרי הגפן. ועל פרות הארץ אומר בורא פרי האדמה, חוץ מן הפת, שעל הפת הוא אומר המוציא לחם מן הארץ...</p>	<p><b>Mishnah Masechet B'rachot Chapter 6:1</b> How do we bless over fruit? Over fruit of the tree he says, 'Who creates the fruit of the tree (P'ri HaEtz)', except for wine, over which he says, 'Who creates the fruit of the vine'. And over the fruit of the land he says: 'Who creates the fruit of the ground (P'ri HaAdama)', except for bread, for over bread he says, 'Who brings out bread from the earth ...'</p>
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## 5. Genesis 18: 1-12 – FOOD, HOSPITALITY & FIVE-STAR SERVICE

*Background: God appears to Abraham in his old age and offers him a covenant of perpetual support and circumcision. After this Avram is visited by three men...*

א וַיֵּרָא אֵלָיו יְהוָה, בְּאֵלֵי מַמְרֵה; וְהוּא יָשָׁב פֶּתַח-הָאֵהָל, כְּחֹם הַיּוֹם.	1 And the LORD appeared to him by the terebinths of Mamre, as he sat in the tent door in the heat of the day;
ב וַיִּשָּׂא עֵינָיו, וַיֵּרָא, וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים, נֹצְבִים עָלָיו; וַיֵּרָא, וַיֵּרָץ לִקְרַאתָם מִפֶּתַח הָאֵהָל, וַיִּשְׁתַּחוּ, אֶרְצָה.	2 and he lifted up his eyes and looked, and, lo, three men stood opposite him; and when he saw them, he ran to meet them from the tent door, and bowed down to the earth,
ג וַיֹּאמֶר: אֲדֹנָי, אִם-נָא מָצָאתִי חֵן בְּעֵינֶיךָ--אֵל-נָא תַעֲבֹר, מֵעַל עַבְדְּךָ.	3 and said: 'My lord, if now I have found favour in your sight, do pass not on, I pray you, from your servant.
ד וַיִּקַּח-נָא מֵעֵט-מַיִם, וַרְחֲצוּ רַגְלֵיכֶם; וְהִשְׁעֲנוּ, תַּחַת הָעֵץ.	4 Let now a little water be fetched, and wash your feet, and recline yourselves under the tree.
ה וְאֶקַּח פֶּת-לֶחֶם וְסַעְדוּ לְבַבְכֶם, אַחֵר תַּעֲבֹרוּ--כִּי-עַל-כֵּן עֹבְרֹתֶם, עַל-עַבְדְּכֶם; וַיֹּאמְרוּ, כֵּן תַעֲשֶׂה כְאֲשֶׁר דִּבַּרְתָּ.	5 And I will fetch a morsel of bread and stay your heart; after that you will pass on; forasmuch as you are come to your servant.' And they said: 'So do, as you have said.'
ו וַיַּמְהַר אַבְרָהָם הָאֵהָלָה, אֶל-שָׂרָה; וַיֹּאמֶר, מַהֲרִי שְׁלֹשׁ סָאִים קֶמַח סֹלֶת--לוֹשִׁי, וַעֲשֵׂי עֲגוֹת.	6 And Abraham hastened into the tent to Sarah and said: 'Make ready quickly three measures of fine meal, knead it, and make cakes.'
ז וְאֵל-הַבְּקָר, רָץ אַבְרָהָם; וַיִּקַּח בֶּן-בְּקָר רַךְ וְטוֹב, וַיִּתֵּן אֶל-הַנַּעַר, וַיַּמְהַר, לַעֲשׂוֹת אֹתוֹ.	7 And Abraham ran to the herd, and fetched a calf tender and good, and gave it to the servant; and he hastened to dress it.
ח וַיִּקַּח חֲמָאָה וְחֶלֶב, וּבֶן-הַבְּקָר אֲשֶׁר עָשָׂה, וַיִּתֵּן, לַפְּנֵיהֶם; וְהוּא-עֹמֵד עֲלֵיהֶם תַּחַת הָעֵץ, וַיֹּאכְלוּ.	8 And he took curd and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.
ט וַיֹּאמְרוּ אֵלָיו, אֵיךְ שָׂרָה אִשְׁתְּךָ; וַיֹּאמֶר, הִנֵּה בָאֵהָל.	9 And they said to him: 'Where is Sarah your wife?' And he said: 'Behold, in the tent.'
י וַיֹּאמֶר, שׁוּב אָשׁוּב אֵלֶיךָ כְּעַת חַיָּה, וְהִנֵּה-בֵן, לְשָׂרָה אִשְׁתְּךָ; וְשָׂרָה שָׁמְעַת פֶּתַח הָאֵהָל, וְהוּא אַחֲרָיו.	10 And He said: 'I will certainly return to you when the season comes round; and, lo, Sarah your wife will have a son.' And Sarah heard in the tent door, which was behind him --
יא וְאַבְרָהָם וְשָׂרָה זְקֵנִים, בָּאִים בַּיָּמִים; חֲדָל לִהְיוֹת לְשָׂרָה, אַרְח כַּנְּשִׁים.	11 Now Abraham and Sarah were old, and well stricken in age; it had ceased to be with Sarah after the manner of women --
יב וַתִּצְחַק שָׂרָה, בְּקִרְבָּהּ לֵאמֹר: אַחֲרַי בְּלֹתִי הִיְתֵה-לִי עֵדָנָה, וְאֲדֹנָי זָקֵן.	12 And Sarah laughed within herself, saying: 'After I am waxed old will I have pleasure, my lord being old also?'

**Questions:**

- ❖ *Do you think Abraham behaved like this towards all travellers who passed his home or did he suspect that they were not ordinary guests?*
  - ❖ *What is the meaning of the difference between what Abraham offers his guests in verses 4-5 and what he actually brings in verses 6-8?*
  - ❖ *Why did Abraham serve dairy products with the meat?*
  - ❖ *Hospitality is still a huge part of Middle-Eastern culture. What is hospitality and how is it connected to food?*
  - ❖ *Are we equally hospitable? Why or why not?*
  - ❖ *Have the “rules” of hospitality changed?*
  - ❖ *What does it mean to feed strangers?*
-

## 6. Genesis 21: 12-19 – MINIMAL PROVISIONS - CHILD ABUSE?

**Background: Sarah and Abraham are desperate for a child. Sarah persuades her husband to have a surrogate child with her handmaiden, Hagar. Abraham loves Ishmael; Sarah does not and, after she has Isaac, demands that Ishmael and his biological mother be expelled.**

**יב** וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם, אֶל-יֶרֶע בְּעֵינֶיךָ עַל-הַנֶּעֱר וְעַל-אִמְתְּךָ--כֹּל אֲשֶׁר תֹּאמַר אֵלַיךָ שָׂרָה, שְׁמַע בְּקוֹלָהּ: כִּי בְיִצְחָק, יִקְרָא לְךָ זָרַע.

**12** And God said to Abraham: 'Let it not be grievous in your sight because of the lad, and because of your bondwoman; in all that Sarah says to you, listen to her voice; for in Isaac shall seed be called to you.'

**יג** וְגַם אֶת-בֶּן-הָאֲמָהָה, לְגוֹי אֲשִׁימֶנּוּ: כִּי זָרַעְךָ, הוּא.

**13** And also of the son of the bondwoman will I make a nation, because he is your seed.'

**יד** וַיִּשְׁכֶּם אַבְרָהָם בַּבֹּקֶר וַיִּקַּח-לֶחֶם וְחֶמֶת מַיִם וַיִּתֵּן אֶל-הַגֵּר שָׁם עַל-שִׁכְמָהּ, וְאֶת-הַיֶּלֶד--וַיִּשְׁלַחָהּ; וַתֵּלֶךְ וַתִּטְעַן, בְּמִדְבַר בְּאֵר שֶׁבַע.

**14** Abraham got up early in the morning, and took bread and a bottle of water, and gave it to Hagar, putting it on her shoulder, and the child, and sent her away; and she departed, and strayed in the wilderness of Beersheva.

**טו** וַיִּכְלוּ הַמַּיִם, מִן-הַחֶמֶת; וַתִּשְׁלַךְ אֶת-הַיֶּלֶד, תַּחַת אֶחָד הַשִּׁיחִים.

**15** And the water in the bottle was spent, and she cast the child under one of the shrubs.

**טז** וַתֵּלֶךְ וַתֵּשֶׁב לָהּ מִנְּגַד, הַרְחֵק כַּמֶּטְסוֹי קִשְׁתָּהּ, כִּי אָמְרָהּ, אֶל-אֶרְאֶה בְּמוֹת הַיֶּלֶד; וַתֵּשֶׁב מִנְּגַד, וַתִּשָּׂא אֶת-קוֹלָהּ וַתִּבְכֶּה.

**16** And she went and sat down opposite him a good way off, as it were a bow shot; for she said: 'Let me not look upon the death of the child.' And she sat opposite him, and lifted up her voice, and wept.

**יז** וַיִּשְׁמַע אֱלֹהִים, אֶת-קוֹל הַנֶּעֱר, וַיִּקְרָא מִלְּאֶף אֱלֹהִים אֶל-הַגֵּר מִן-הַשָּׁמַיִם, וַיֹּאמֶר לָהּ מֵה-לֶךְ הַגֵּר; אֶל-תִּירְאִי, כִּי-שָׁמַע אֱלֹהִים אֶל-קוֹל הַנֶּעֱר בְּאֶשֶׁר הוּא-שָׁם.

**17** And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said to her: 'What ails you, Hagar? Fear not; for God has heard the voice of the lad where he is.'

**יח** קוּמִי שְׂאִי אֶת-הַנֶּעֱר, וְהַחֲזִיקִי אֶת-יָדָךְ בּוֹ: כִּי-לְגוֹי גָּדוֹל, אֲשִׁימֶנּוּ.

**18** Arise, lift up the lad, and hold him fast by your hand; for I will make him a great nation.'

**יט** וַיִּפְקַח אֱלֹהִים אֶת-עֵינֶיהָ, וַתֵּרָא בְּאֵר מַיִם; וַתֵּלֶךְ וַתִּמְלֵא אֶת-הַחֶמֶת, מַיִם, וַתִּשְׁקֶה, אֶת-הַנֶּעֱר.

**19** And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

### Questions:

- ❖ *What do bread and water represent here in verse 14?*
  - ❖ *How could Abraham provide so little sustenance for his own flesh and blood?*
  - ❖ *Was this not a death sentence?*
  - ❖ *Did Sarah dictate the size of the provisions? Consider her relationship with Hagar (Gen. 16: 4-6).*
  - ❖ *Read verse 19. The last time that food was connected to “eye-opening” was in Genesis 3:5 and 3:7 (That was the last time that the Tanach used that word פָּקַח – eye-opening - and these are the only two uses of that word in Genesis). Is there a link between these two stories? What might it be?*
  - ❖ *Is there a core relationship between food and vision?*
-

## 7. Genesis 26: 26-31 – FOOD & DIPLOMACY

**Background: Famine forces Isaac to relocate to Gerar where he thrives. His “hosts”, the Philistines, so envy his success that they tell him to leave. He has to keep moving to find water for his flocks, as the Philistines appropriate every well that he digs. Avimelech, the king of the Philistines, seeks him out to form a treaty with him.**

כּו וַאֲבִימֶלֶךְ, הֵלַךְ אֵלָיו מִגְרָר; וְאַחֲזַיִת, מִרְעֵהוּ, וּפִיכֹל, שֵׁר-צָבָאוּ.	<b>26</b> Then Avimelech went to him from Gerar, and Ahuzzat his friend, and Phichol the captain of his host.
כז וַיֹּאמֶר אֲלֵהֶם יִצְחָק, מִדּוּעַ בָּאתֶם אֵלַי; וְאַתֶּם שָׂנֵאתֶם אֹתִי, וַתִּשְׁלַחֲנִי מֵאֲתָכֶם.	<b>27</b> And Isaac said to them: 'Why did you come to me, seeing you hate me, and have sent me away from you?'
כח וַיֹּאמְרוּ, רָאוּ רְאִינוּ כִּי-הָיָה יְהוָה עִמָּךְ; וַנֹּאמֶר תְּהִי נָא אֵלֶּה בֵּינוֹתֵינוּ, בֵּינֵינוּ וּבֵינֶךָ; וְנִכְרְתָה בְרִית, עִמָּךְ.	<b>28</b> And they said: 'We saw plainly that the LORD was with you; and we said: Let there now be an oath between us, even between us and you, and let us make a covenant with you;
כט אִם-תַּעֲשֶׂה עִמָּנוּ רָעָה, כַּאֲשֶׁר לֹא נִגְעָנוּךְ, וְכַאֲשֶׁר עָשִׂינוּ עִמָּךְ רָק-טוֹב, וְנִשְׁלַחְךָ בְּשָׁלוֹם; אֵתָה עִתָּהּ, בְּרוּךְ יְהוָה.	<b>29</b> that you will do us no evil, as we have not touched you, and as we have done to you nothing but good, and have sent you away in peace; you are now the blessed of the LORD.'
ל וַיַּעַשׂ לָהֶם מִשְׁתֶּה, וַיֹּאכְלוּ וַיִּשְׂתּוּ.	<b>30</b> He made them a feast, and they did eat and drink.
לא וַיִּשְׁכְּמוּ בַבֹּקֶר, וַיִּשְׁבְּעוּ אִישׁ לְאָחִיו; וַיִּשְׁלַחֵם יִצְחָק, וַיֵּלְכוּ מֵאֵתוֹ בְּשָׁלוֹם.	<b>31</b> And they rose up in the morning and swore one to another; and Isaac sent them away, and they departed from him in peace.

### Questions:

- ❖ *Given what Abimelech had said to Isaac (26:16), why did Abimelech feel that he had to visit Isaac?*
  - ❖ *What do you think of Isaac's reaction and how he secured a peace treaty?*
  - ❖ *Why does Isaac feed them in this story? What is the relationship between eating together and making peace? Is that still true?*
  - ❖ *Are there people you find that you cannot eat with? What would need to happen for you to eat with them?*
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8. Genesis 40: 16-23 – **A MATTER OF LIFE AND DEATH** (with apologies to Michael Powell and Emeric Pressburger)

**Background:** Pharaoh has jailed two of his senior workers. They ask another captive, Joseph, to interpret their dreams. Joseph interprets that the butler who dreamt of wine will be restored to his former role, but the baker who dreamt of bread will be killed. Three days later, they are released but Joseph remains incarcerated. His predictions come true. The cupbearer is restored to his position, but the baker is executed.

<p><b>טז</b> וַיֵּרָא שָׂר־הָאֲפִים, כִּי טוֹב פָּתָר; וַיֹּאמֶר, אֶל-יֹסֵף, אֶף-אֲנִי בְחִלּוּמִי, וְהִנֵּה שְׁלֹשָׁה סִלֵּי חֲרִי עַל-רֹאשִׁי.</p>	<p><b>16</b> When the chief baker saw that the interpretation was good, he said to Joseph: 'I also saw in my dream and, behold, three baskets of white bread were on my head;</p>
<p><b>יז</b> וּבַסֵּל הָעֲלִיוֹן, מִכָּל מַאֲכָל פֶּרֶעָה--מִמֶּנּוּ מֵעֵשָׂה אֶפְהָ; וְהָעוֹף, אָכַל אֹתָם מִן-הַסֵּל--מֵעַל רֹאשִׁי.</p>	<p><b>17</b> and in the uppermost basket there was all manner of baked food for Pharaoh; and the birds ate them out of the basket upon my head.'</p>
<p><b>יח</b> וַיַּעַן יֹסֵף וַיֹּאמֶר, זֶה פָּתְרֹנוֹ: שְׁלֹשֶׁת, הַסֵּלִים--שְׁלֹשֶׁת יָמִים, הֵם.</p>	<p><b>18</b> And Joseph answered and said: 'This is its interpretation: the three baskets are three days;</p>
<p><b>יט</b> בְּעוֹד שְׁלֹשֶׁת יָמִים, יִשָּׂא פֶרֶעָה אֶת-רֹאשְׁךָ מֵעֲלֶיךָ, וְתָלָה אוֹתְךָ, עַל-עֵץ; וְאָכַל הָעוֹף אֶת-בְּשָׂרְךָ, מֵעֲלֶיךָ.</p>	<p><b>19</b> within three days shall Pharaoh lift up your head from off you and shall hang you on a tree; and the birds shall eat your flesh from off you.'</p>
<p><b>כ</b> וַיְהִי בַיּוֹם הַשְּׁלִישִׁי, יוֹם הַלְדֹת אֶת-פֶּרֶעָה, וַיַּעַשׂ מִשְׁתֶּה, לְכָל-עַבְדָּיו; וַיִּשָּׂא אֶת-רֹאשׁ שַׂר הָאֲפִים--בְּתוֹךְ עַבְדָּיו.</p>	<p><b>20</b> And it came to pass on the third day, which was Pharaoh's birthday, that he made a feast for all his servants; and he lifted up the head of the chief butler and the head of the chief baker among his servants.</p>
<p><b>כא</b> וַיָּשִׁב אֶת-שַׂר הַמְּשָׁקִים, עַל-מִשְׁקָהוּ; וַיִּתֵּן הַכּוֹס, עַל-כַּף פֶּרֶעָה.</p>	<p><b>21</b> And he restored the chief butler back to his butlership; and he gave the cup into Pharaoh's hand.</p>
<p><b>כב</b> וְאֶת שַׂר הָאֲפִים, תָּלָה: כַּאֲשֶׁר פָּתַר לָהֶם, יֹסֵף.</p>	<p><b>22</b> But he hanged the chief baker, as Joseph had interpreted to them.</p>
<p><b>כג</b> וְלֹא זָכַר שַׂר-הַמְּשָׁקִים אֶת-יֹסֵף, וַיִּשְׁכַּחְהוּ.</p>	<p><b>23</b> But the chief butler did not remember Joseph; he forgot him.</p>

**Questions:**

- ❖ Was this Pharaoh a beneficent employer?
- ❖ The Pharaohs were the first to mark their birthdays. This remains the only birthday party celebration in the Tanach. What is wrong with birthdays?
- ❖ Was Pharaoh really celebrating something else? Why would he feed his servants on his birthday?
- ❖ Why was he making decisions about the fate of the butler and baker on his birthday?
- ❖ What is the link to bread and wine in this story?

## 9. Genesis 43: 29-34 – JOSEPH IS RE-UNITED WITH BENJAMIN AFTER 22 YEARS

**Background:** Egypt and the rest of the world are in the second of seven years of famine. Joseph has been Pharaoh's Prime Minister for nine years. His brothers have come from Canaan to buy grain from him but do not recognise him, believing him to be dead. Joseph refuses to have any future dealings with them until they bring their youngest brother, Benjamin, with them.

כט וַיִּשָּׂא עֵינָיו, וַיֵּרָא אֶת-בְּנֵימִין אָחִיו בֶּן-אָמֹן, וַיֹּאמֶר הֲזֶה אַחִיכֶם הַקָּטָן, אֲשֶׁר אָמַרְתֶּם אֵלַי; וַיֹּאמֶר, אֱלֹהִים יְחַנֵּךְ בְּנִי.	29 And he lifted up his eyes, and saw Benjamin his brother, his mother's son, and said: 'Is this your youngest brother of whom you spoke to me?' And he said: 'God be gracious to you, my son.'
ל וַיַּמְהַר יוֹסֵף, כִּי-נִכְמְרוּ רַחֲמָיו אֵלָיו, וַיִּבְקֶשׂ, לְבָכּוֹת; וַיָּבֵא הַחֲדָרָה, וַיִּבֶךְ שָׁמָּה.	30 And Joseph made haste; for his heart yearned toward his brother; and he sought where to weep; and he came to his chamber and wept there.
לא וַיִּרְחֹץ פָּנָיו, וַיֵּצֵא; וַיִּתְאַפֵּק--וַיֹּאמֶר, שִׁימוּ לֶחֶם.	31 And he washed his face, and came out; and he refrained himself, and said: 'Set out bread.'
לב וַיִּשְׂמוּ לוֹ לְבַדּוֹ, וְלֵהֶם לְבַדָּם; וְלַמִּצְרַיִם הָאֹכְלִים אִתּוֹ לְבַדָּם כִּי לֹא יוּכְלוּן הַמִּצְרַיִם לֶאֱכֹל אֶת-הָעֵבְרִים לֶחֶם, כִּי-תוֹעֵבָה הוּא לַמִּצְרַיִם.	32 They set out for him by himself, and for them by themselves, and for the Egyptians, who ate with him, by themselves; because the Egyptians could not eat bread with the Hebrews; for that is an abomination to the Egyptians.
לג וַיֵּשְׁבוּ לִפְנָיו--הַבְּכֹר כְּבִכְרָתוֹ, וְהַצְעִיר כְּצַעֲרָתוֹ; וַיִּתְמְהוּ הָאֲנָשִׁים, אִישׁ אֶל-רֵעֵהוּ.	33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth; and the men marvelled one with another.
לד וַיִּשָּׂא מִשָּׂאת מֵאֵת פָּנָיו, אֱלֹהִים, וַיִּתְּרַב מִשָּׂאת בְּנֵימִן מִמִּשָּׂאת כָּלֶם, חֲמֵשׁ יְדוֹת; וַיִּשְׁתּוּ וַיִּשְׁכְּרוּ, עִמּוֹ.	34 And portions were taken to them from before him; but Benjamin's portion was five times so much as any of theirs. <b>And they drank and were inebriated with him.</b>

### Questions:

- ❖ The word “תוֹעֵבָה” (To’eva) means “abomination” or maybe “disgusting”. It seems to be used to describe activities or objects that are viscerally revolting; certain foods, sexual transgressions or cultic practices. Why could Egyptians not eat with Hebrews?
- ❖ Who does Joseph eat with? Is he Hebrew or Egyptian?
- ❖ Was Joseph not worried that his guests would realise who he really was from the seating plan?
- ❖ What does it mean to “give a portion from before him”?
- ❖ Why did Benjamin receive so much more food than his brothers?
- ❖ Can you think of other Biblical characters who got drunk?

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These nine stories from the Book of Bereshit are all food-related but curiously, there is another theme which seems to be shared by all of them except for No. 5. Can you spot it and offer an explanation?

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## 10. Exodus 2: 15-22 – HOSPITALITY TO STRANGERS?

**Background:** Although he has been brought up as an Egyptian, Moses is somehow aware of his ancestry and has just murdered an Egyptian for striking a fellow Israelite. Now, he is on the run.

<b>טו</b> וַיִּשְׁמַע פַּרְעֹה אֶת-הַדְּבָר הַזֶּה, וַיִּבְקֹשׁ לְהַרְגוֹ אֶת-מֹשֶׁה; וַיִּבְרַח מִפְּנֵי פַרְעֹה, וַיָּשֶׁב בְּאֶרֶץ-מִדְיָן וַיֵּשֶׁב עַל-הַבְּאֵר.	<b>15</b> Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian; and he sat down by a well.
<b>טז</b> וּלְכַהֵן מִדְיָן, שִׁבְעַת בָּנוֹת; וַתָּבֹאוּ וַתִּדְלְקוּ, וַתִּמְלְאוּ אֶת-הַרְהוּטִים, לְהַשְׁקוֹת, צֹאן אָבִיהֶן.	<b>16</b> Now the priest of Midian had seven daughters; they came and drew water and filled the troughs to water their father's flock.
<b>יז</b> וַיָּבֹאוּ הַרְעִים, וַיִּגְרְשׁוּם; וַיָּקָם מֹשֶׁה וַיֹּשְׁעֵן, וַיִּשְׁקֵם אֶת-צֹאנָם.	<b>17</b> And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock.
<b>יח</b> וַתָּבֹאוּ, אֶל-רְעוּאֵל אָבִיהֶן; וַיֹּאמֶר, מִדּוּעַ מֵהֵרֵתָן בָּא הַיּוֹם.	<b>18</b> And when they came to Reuel their father, he said: 'How is it that you are come so soon today?'
<b>יט</b> וַתֹּאמְרוּ--אִישׁ מִצְרַיִם, הִצִּילֵנוּ מִיַּד הַרְעִים; וְגַם-דָּלָה דָּלָה לָנוּ, וַיִּשְׁקֵם אֶת-הַצֹּאן.	<b>19</b> And they said: 'An Egyptian delivered us out of the hand of the shepherds; also he drew water for us and watered the flock.'
<b>כ</b> וַיֹּאמֶר אֶל-בָּנָתָיו, וַאֲיוֹ; לָמָּה זֶה עַזְבֹּתָן אֶת-הָאִישׁ, קִרְאוּ לוֹ וַיֹּאכַל לֶחֶם.	<b>20</b> He said to his daughters: 'And where is he? Why is it that you have abandoned the man? Call him, that he may eat bread.'
<b>כא</b> וַיֹּאמֶר מֹשֶׁה, לְשִׁבְתָּ אֶת-הָאִישׁ; וַיִּתֵּן אֶת-צִפּוֹרָה בִּתּוֹ, לְמִשְׁהָ.	<b>21</b> And Moses was content to stay with the man; and he gave Moses Zipporah his daughter.
<b>כב</b> וַתֵּלֶד בֵּן, וַיִּקְרָא אֶת-שְׁמוֹ גֶרְשׁוֹם: כִּי אָמַר--גֵּר הָיִיתִי, בְּאֶרֶץ נֹכְרִיָּה.	<b>22</b> And she bore a son, and he called his name Gershom; for he said: 'I have been a stranger in a strange land.'

### Questions:

- ❖ **What is the relationship between Moses watering the animals and Reuel feeding Moses?**
  - ❖ **The \$64,000 question: would Reuel (aka Jethro) have invited Moses to eat and stay with him, if the latter had not proved himself useful?**
  - ❖ **This is a very terse text: why does it give us the details that it does?**
  - ❖ **What other story did we already see involving just bread and water?**
-

## 11. Exodus 12: 1-15, 43-50 – FOOD & REMEMBRANCE: SPECIFIC FOOD AT PESACH

**Background: God is preparing to inflict the 10<sup>th</sup> and most horrifying of the plagues on Pharaoh and his compatriots. Moses and Aaron receive specific dietary instructions for the Israelites.**

א ויאמר יהוה אל-מֹשֶׁה וְאַל-אַהֲרֹן, בְּאֶרֶץ מִצְרַיִם לֵאמֹר.	1 The LORD spoke to Moses and Aaron in the land of Egypt, saying:
ב הַחֹדֶשׁ הַזֶּה לָכֶם, רֵאשִׁית חֳדָשִׁים: רֵאשִׁוֹן הוּא לָכֶם, לְחֹדֶשִׁי הַשָּׁנָה.	2 'This month shall be to you the beginning of months; it shall be the first month of the year to you.
ג דַּבְּרוּ, אֶל-כָּל-עֵדֶת יִשְׂרָאֵל לֵאמֹר, בְּעֶשֶׂר, לַחֹדֶשׁ הַזֶּה: וְיָקְחוּ לָהֶם, אִישׁ שֶׁה לְבֵית-אָבִתּוֹ--שֶׁה לְבַיִת.	3 Speak to all the congregation of Israel, saying: On the 10 <sup>th</sup> day of this month, they shall take for themselves every man a lamb, according to their fathers' houses, a lamb for a household;
ד וְאִם-יִמְעַט הַבַּיִת, מִהְיוֹת מִשֶּׁה-- וְלָקַח הוּא וּשְׁכֵנוֹ הַקָּרֵב אֶל-בֵּיתוֹ, בְּמִכְסֹת נַפְשֹׁתָי: אִישׁ לְפִי אֹכְלוֹ, תִּכְסּוּ עַל-הַשֶּׁה.	4 and if the household be too little for a lamb, then shall he and his neighbour next to his house take one according to the number of the souls; according to every man's eating you shall make your count for the lamb.
ה שֶׁה תָּמִים זָכָר בֶּן-שָׁנָה, יְהִיֶּה לָכֶם; מִן-הַכֹּבָשִׁים וּמִן-הָעִזִּים, תִּקְחוּ.	5 Your lamb shall be without blemish, a male of the first year; you shall take it from the sheep, or from the goats;
ו וְהָיָה לָכֶם לְמִשְׁמֶרֶת, עַד אַרְבַּעַה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה; וְשָׁחֲטוּ אֹתוֹ, כָּל קְהַל עֵדֶת-יִשְׂרָאֵל--בֵּין הָעֶרְבָיִם.	6 and you shall keep it to the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at dusk.
ז וְלָקְחוּ, מִן-הַדָּם, וְנָתְנוּ עַל-שְׁתֵּי הַמְּזוּזֹת, וְעַל-הַמַּשְׁקוּף--עַל, הַבָּתִּים, אֲשֶׁר-יֹאכְלוּ אֹתוֹ, בָּהֶם.	7 They shall take of the blood and put it on the two side-posts and on the lintel, upon the houses in which they shall eat it.
ח וְאָכְלוּ אֶת-הַבָּשָׂר, בַּלַּיְלָה הַזֶּה: צְלִי-אֵשׁ וּמִצּוֹת, עַל-מַרְרִים יֹאכְלֵהוּ.	8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it.
ט אַל-תֹּאכְלוּ מִמֶּנּוּ נָא, וּבָשָׂל מִבָּשָׂל בְּמַיִם: כִּי אִם-צְלִי-אֵשׁ, רֵאשִׁוֹ עַל-כִּרְעִיו וְעַל-קִרְבּוֹ.	9 Eat not of it raw, nor sodden at all with water, but roast with fire; its head with its legs and with its innards.
י וְלֹא-תוֹתִירוּ מִמֶּנּוּ, עַד-בֹּקֶר; וְהִנְתַּר מִמֶּנּוּ עַד-בֹּקֶר, בָּאֵשׁ תִּשְׂרְפוּ.	10 You shall let nothing of it remain until the morning; but that which remains of it until the morning you shall burn with fire.
יא וְכָכָה, תֹּאכְלוּ אֹתוֹ--מִתְנַיִכֶם חֲגָרִים, נַעֲלֵיכֶם בְּרַגְלֵיכֶם וּמַקְלָכֶם בְּיָדְכֶם; וְאָכַלְתֶּם אֹתוֹ בְּחִפְזוֹן, פָּסַח הוּא לַיהוָה.	11 And thus shall you eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and you shall eat it in haste--it is the LORD'S Passover.
יב וְעָבַרְתִּי בְּאֶרֶץ-מִצְרַיִם, בַּלַּיְלָה הַזֶּה, וְהִכִּיתִי כָל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מֵאָדָם וְעַד-בְּהֵמָה; וּבְכָל-אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים, אֲנִי יְהוָה.	12 For I will go through the land of Egypt on that night and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the LORD.
יג וְהָיָה הַדָּם לָכֶם לְאוֹת, עַל הַבָּתִּים, אֲשֶׁר אֲתֶם שָׂם, וְרָאִיתִי אֶת-הַדָּם,	13 And the blood shall be to you for a token upon the houses where you are; and when I see the blood, I will pass over you,

וּפְסַחְתִּי עֲלֵיכֶם; וְלֹא-יְהִי בְכֶם נֶגֶף לְמִשְׁחִית, בְּהַלְתִּי בְּאֶרֶץ מִצְרַיִם.	and there shall no plague be upon you to destroy you, when I smite the land of Egypt.
יָד וְהָיָה הַיּוֹם הַזֶּה לָכֶם לְזִכְרוֹן, וְחַגְתֶּם אֹתוֹ חַג לַיהוָה: לְדֹרֹתֵיכֶם, חֻקַּת עוֹלָם תִּחְגְּהוּ.	<b>14</b> This day shall be to you for a memorial, and you shall keep it a feast to the LORD; throughout your generations you shall keep it a feast by an ordinance forever.
טו שִׁבְעַת יָמִים, מִצּוֹת תֹּאכְלוּ-אֶךְ בַּיּוֹם הָרִאשׁוֹן, תִּשְׁבִּיתוּ שָׂאֵר מִבֵּיתְכֶם: כִּי כָל-אֶכֶל חֲמֵץ, וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מִיִּשְׂרָאֵל-מִיּוֹם הָרִאשׁוֹן, עַד-יוֹם הַשְּׁבִיעִי.	<b>15</b> Seven days shall you eat unleavened bread; but the first day you shall put away leaven out of your houses; for whosoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.
מג וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה וְאַהֲרֹן, זֹאת חֻקַּת הַפֶּסַח: כָּל-בֶּן-נֹכֵר, לֹא-יֹאכַל בּוֹ.	<b>43</b> And the LORD said to Moses and Aaron: 'This is the ordinance of the Passover: no stranger shall eat of it;
מד וְכָל-עֶבֶד אִישׁ, מִקְנֵת-כֶּסֶף--וּמִלְתָּה אֹתוֹ, אִזּוֹ יֹאכַל בּוֹ.	<b>44</b> but every man's servant that is bought for money, when you have circumcised him, then shall he eat of it.
מה תּוֹשֵׁב וְשֹׂכֵר, לֹא-יֹאכַל בּוֹ.	<b>45</b> A sojourner and a hired servant shall not eat of it.
מו בְּבַיִת אֶחָד יֹאכַל, לֹא-תוֹצִיא מִן-הַבַּיִת מִן-הַבָּשָׂר חוּצָה; וְעֵצִים, לֹא תִשְׁבְּרוּ-בּוֹ.	<b>46</b> In one house shall it be eaten; you shall not carry forth any of the flesh abroad out of the house; neither shall you break a bone of it.
מז כָּל-עֵדֶת יִשְׂרָאֵל, יַעֲשׂוּ אֹתוֹ.	<b>47</b> All the congregation of Israel shall keep it.
מח וְכִי-יִגֹּר אִתְּךָ גֵר, וְעָשָׂה פֶסַח לַיהוָה--הַמּוֹל לּוֹ כָּל-זֶכֶר וְאִזּוֹ יִקְרַב לַעֲשׂוֹתוֹ, וְהָיָה כְּאֶזְרַח הָאָרֶץ; וְכָל-עַרְל, לֹא-יֹאכַל בּוֹ.	<b>48</b> And when a stranger shall sojourn with you, and will keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; but no uncircumcised person shall eat of it.
מט תּוֹרָה אַחַת, יְהִיָּה לְאֶזְרַח, וְלִגֵּר, הַגֵּר בְּתוֹכְכֶם.	<b>49</b> One law shall be to him that is homeborn, and to the stranger that sojourns among you.'
נ וַיַּעֲשׂוּ, כָּל-בְּנֵי יִשְׂרָאֵל: כְּאֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה וְאֶת-אַהֲרֹן, כִּן עָשׂוּ.	<b>50</b> Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

**Questions:**

- ❖ **Why did God choose a lamb for the Paschal offering? Why not a sheep? Why not a calf or cow?**
- ❖ **Would any other animal have sufficed? If so, what and why?**
- ❖ **Why did the lamb have to be roasted?**
- ❖ **Do we eat roasted lamb today at the seder? If not, why not?**
- ❖ **Some Jews do eat roasted lamb. Who and why?**
- ❖ **Typically, what do vegans/vegetarians use as a substitute for a shank-bone on the Seder plate?**
- ❖ **How many of the items on a Seder plate are mentioned in the text?**
- ❖ **What is the specific purpose for each of these items?**
- ❖ **Given the stipulation in verse 43, how can we invite a non-Jew to our seder?**
- ❖ **What is the connection between dismembering, remembering and membership in this story?**

“Member” 1. a person, animal, or plant belonging to a particular group - "interest from members of the public."  
 2. a constituent piece of a complex structure - "the main member that joins the front and rear axles."

## 12. Exodus 15: 22 – 16: 36 – FOOD AND SURVIVAL IN THE WILDERNESS

**Background:** The Israelites have crossed the Red Sea intact and watch as Pharaoh's army of chariots is swept away. Moses leads them into the wilderness, but they have only been walking for three days when he encounters the second of many problems with his flock.

כב וַיִּסַּע מֹשֶׁה אֶת-יִשְׂרָאֵל מִיַּם-סוּף, וַיֵּצֵאוּ אֶל-מִדְבַּר-שׁוּר; וַיֵּלְכוּ שְׁלֹשֶׁת-יָמִים בַּמִּדְבָּר, וְלֹא-מָצְאוּ מַיִם.	22 And Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; they went three days in the wilderness and found no water.
כג וַיָּבֹאוּ מַרְתָּה--וְלֹא יָכְלוּ לִשְׁתֹּת מֵיַם מַרְתָּה, כִּי מָרִים הֵם; עַל-כֵּן קָרָא שְׁמָהּ מַרְתָּה.	23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter. Therefore, the name of it was called Marah.
כד וַיִּלְנוּ הָעָם עַל-מֹשֶׁה לֵאמֹר, מַה-נִּשְׁתֶּה.	24 And the people murmured against Moses, saying: 'What shall we drink?'
כה וַיַּצַּעַק אֶל-יְהוָה, וַיֹּרְהוּ יְהוָה עֵץ, וַיִּשְׁלַח אֶל-הַמַּיִם, וַיִּמְתְּקוּ הַמַּיִם; וְשָׁם שָׁם לֹא חָק וּמִשְׁפָּט, וְשָׁם נִסָּהוּ.	25 And he cried to the LORD; and the LORD showed him a tree, and he cast it into the waters, and the waters were made sweet. There He made for them a statute and an ordinance, and there He tested them;
כו וַיֹּאמֶר אֵם-שְׁמוּעַ תִּשְׁמַע לְקוֹל יְהוָה אֱלֹהֶיךָ, וְהִיָּשֶׁר בְּעֵינָיו תַּעֲשֶׂה, וְהֶאֱזַנְתָּ לְמִצְוֹתָיו, וְשָׁמַרְתָּ כָּל-חֻקָּיו--כָּל-הַמַּחֲלָה אֲשֶׁר-שָׁמַתִּי בַּמִּצְרִים, לֹא-אֲשִׁים עֲלֶיךָ, כִּי אֲנִי יְהוָה, רֹפֵאֲךָ.	26 and He said: 'If you will diligently listen to the voice of the LORD your God and will do that which is right in His eyes, and will give ear to His commandments, and keep all His statutes, I will put none of the diseases upon you, which I have put upon the Egyptians; for I am the LORD that heals you.'
כז וַיָּבֹאוּ אֵילִמָּה--וְשָׁם שְׁתַּיִם עֶשְׂרֵה עֵינֹת מַיִם, וְשִׁבְעִים תְּמָרִים; וַיַּחֲנוּ-שָׁם עַל-הַמַּיִם.	27 And they came to Elim, where were 12 springs of water, and 70 palm-trees; and they encamped there by the waters.
א וַיִּסְעוּ, מֵאֵילִם, וַיָּבֹאוּ כָּל-עֵדַת בְּנֵי-יִשְׂרָאֵל אֶל-מִדְבַּר-סִין, אֲשֶׁר בֵּין-אֵילִם וּבֵין סִינַי--בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשֵּׁנִי, לְצֵאתְכֶם מֵאֶרֶץ מִצְרָיִם.	1 And they journeyed from Elim, and all the congregation of the children of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing from the land of Egypt.
ב וַיִּלְנוּ (וַיִּלְוּנוּ) כָּל-עֵדַת בְּנֵי-יִשְׂרָאֵל, עַל-מֹשֶׁה וְעַל-אַהֲרֹן--בַּמִּדְבָּר.	2 And the whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness;
ג וַיֹּאמְרוּ אֲלֵהֶם בְּנֵי יִשְׂרָאֵל, מִי-יִתֵּן מוֹתָנוּ בְּיַד-יְהוָה בְּאֶרֶץ מִצְרָיִם, בְּשִׁבְתֵּנוּ עַל-סִיר הַבָּשָׂר, בְּאֲכַלְנוּ לֶחֶם לְשִׁבְעָה: כִּי-הוֹצֵאתֶם אֹתָנוּ אֶל-הַמִּדְבָּר הַזֶּה, לְהַמִּית אֶת-כָּל-הַקָּהָל הַזֶּה בָּרָעַב.	3 and the children of Israel said to them: 'Would that we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pots, when we did eat bread to the full; for you have brought us forth into this wilderness, to kill this whole assembly with hunger.'
ד וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה, הֲנִי מִמָּטִיר לָכֶם לֶחֶם מִן-הַשָּׁמַיִם; וַיֵּצֵא הָעָם וּלְקָטוּ דָבָר-יוֹם בְּיוֹמוֹ, לְמַעַן אֲנֹסְנוּ הַיֶּלֶךְ בְּתוֹרָתִי אִם-לֹא.	4 Then said the LORD to Moses: 'Behold, I will cause to rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether they will walk in My law, or not.'

<p><b>ה</b> וְהָיָה בַיּוֹם הַשְּׁשִׁי, וְהָכִינוּ אֶת אֲשֶׁר-יָבִיאוּ; וְהָיָה מִשְׁנֵה, עַל אֲשֶׁר-יִלְקְטוּ יוֹם יוֹם.</p> <p><b>ו</b> וַיֹּאמֶר מֹשֶׁה וְאַהֲרֹן, אֶל-כָּל-בְּנֵי יִשְׂרָאֵל: עֲרֹב--וַיִּדְעַתֶּם, כִּי יְהוָה הוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרָיִם.</p> <p><b>ז</b> וּבֹקֵר, וַרְאִיתֶם אֶת-כְּבוֹד יְהוָה, בְּשִׁמְעוֹ אֶת-תְּלַנְתִּיכֶם, עַל-יְהוָה; וְנַחֲנוּ-מָה, כִּי תִלּוּנוּ (תִּלְיִנוּ) עָלֵינוּ.</p> <p><b>ח</b> וַיֹּאמֶר מֹשֶׁה, בְּתֵת יְהוָה לָכֶם בְּעֶרֶב בָּשָׂר לֶאֱכֹל וּלְחֶם בַּבֹּקֶר לְשִׁבְעַת בְּשִׁמְעַת יְהוָה אֶת-תְּלַנְתִּיכֶם, אֲשֶׁר-אַתֶּם מְלִינִים עָלָיו; וְנַחֲנוּ-מָה, לֹא-עָלֵינוּ תְּלַנְתִּיכֶם כִּי עַל-יְהוָה.</p> <p><b>ט</b> וַיֹּאמֶר מֹשֶׁה, אֶל-אַהֲרֹן, אָמַר אֶל-כָּל-עַדְת בְּנֵי יִשְׂרָאֵל, קִרְבוּ לִפְנֵי יְהוָה: כִּי שָׁמַע, אֶת תְּלַנְתִּיכֶם.</p> <p><b>י</b> וַיְהִי, כְּדִבַּר אַהֲרֹן אֶל-כָּל-עַדְת בְּנֵי-יִשְׂרָאֵל, וַיִּפְּנוּ, אֶל-הַמִּדְבָּר; וְהִנֵּה כְבוֹד יְהוָה, נֹרְאָה בַעֲנָן.</p> <p><b>יא</b> וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר.</p> <p><b>יב</b> שָׁמַעְתִּי, אֶת-תְּלִנְתֵי בְנֵי יִשְׂרָאֵל--דִּבַּר אֱלֹהִים לֵאמֹר בֵּין הָעֲרֵבִים תֹּאכְלוּ בָשָׂר, וּבֹקֵר תִּשְׁבְּעוּ-לֶחֶם; וַיִּדְעַתֶּם, כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם.</p> <p><b>יג</b> וַיְהִי בְעֶרֶב--וַתַּעַל הַשָּׁלוּ, וַתִּכַּס אֶת-הַמַּחֲנֶה; וּבֹקֵר, הָיְתָה שִׁכְבַת הַטַּל, סָבִיב, לַמַּחֲנֶה.</p> <p><b>יד</b> וַתַּעַל, שִׁכְבַת הַטַּל; וְהִנֵּה עַל-פְּנֵי הַמִּדְבָּר, דֶּק מַחֲסַפֵּס--דֶּק כִּכְפָר, עַל-הָאָרֶץ.</p> <p><b>טו</b> וַיִּרְאוּ בְנֵי-יִשְׂרָאֵל, וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו מִן הוּא--כִּי לֹא יָדְעוּ, מַה-הוּא; וַיֹּאמֶר מֹשֶׁה, אֲלֵהֶם, הוּא הַלֶּחֶם, אֲשֶׁר נָתַן יְהוָה לָכֶם לֶאֱכֹלָהּ.</p> <p><b>טז</b> זֶה הַדָּבָר, אֲשֶׁר צִוָּה יְהוָה, לִקְטוֹ מִמֶּנּוּ, אִישׁ לְפִי אֲכָלוֹ: עֹמֶר לְגִלְגֹּלֶת, מִסֵּפֶר נַפְשֹׁתֵיכֶם--אִישׁ לְאִשׁ בְּאֹהֶלוֹ, תִּקְחוּ.</p>	<p><b>5</b> And it shall come to pass on the sixth day that they shall prepare that which they bring in, and it shall be twice as much as they gather daily.'</p> <p><b>6</b> And Moses and Aaron said to all the children of Israel: 'At evening, then you shall know that the LORD has brought you out from the land of Egypt;</p> <p><b>7</b> and in the morning, then you shall see the glory of the LORD; for that He has heard your murmurings against the LORD; and what are we, that you murmur against us?'</p> <p><b>8</b> And Moses said: 'This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD hears your murmurings which you murmur against Him; and what are we? Your murmurings are not against us, but against the LORD.'</p> <p><b>9</b> And Moses said to Aaron: 'Say to all the congregation of the children of Israel: Come near before the LORD; for He has heard your murmurings.'</p> <p><b>10</b> And it was, as Aaron spoke to the whole congregation of the children of Israel, that they looked toward the wilderness and behold, the glory of the LORD appeared in the cloud.</p> <p><b>11</b> And the LORD spoke to Moses, saying:</p> <p><b>12</b> 'I have heard the murmurings of the children of Israel. Speak to them, saying: At dusk you shall eat meat and, in the morning, you shall be filled with bread; and you shall know that I am the LORD your God.'</p> <p><b>13</b> And it was at evening, that the quails came up and covered the camp; and in the morning there was a layer of dew around the camp.</p> <p><b>14</b> And when the layer of dew was gone up, behold upon the face of the wilderness a fine, scale-like thing, fine as the hoar-frost on the ground.</p> <p><b>15</b> And when the children of Israel saw it, they said one to another: 'What is it?'--for they did not know what it was. And Moses said to them: 'It is the bread which the LORD has given you to eat.'</p> <p><b>16</b> This is the thing which the LORD has commanded: Gather of it every man according to his eating; an omer a head, according to the number of your persons, shall you take it, every man for them that are in his tent.'</p>
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<p><b>יז</b> וַיַּעֲשׂוּ-כֵן, בְּנֵי יִשְׂרָאֵל; וַיִּלְקְטוּ, הַמִּרְבֵּה וְהַמִּמְעִיט.</p>	<p><b>17</b> And the children of Israel did so, and gathered some more, some less.</p>
<p><b>יח</b> וַיִּמְדוּ בְעֹמֶר--וְלֹא הָעֵדִיף הַמִּרְבֵּה, וְהַמִּמְעִיט לֹא הִחְסִיר: אִישׁ לְפִי-אָכְלוֹ, לִקְטוֹ.</p>	<p><b>18</b> And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.</p>
<p><b>יט</b> וַיֹּאמֶר מֹשֶׁה, אֲלֵהֶם: אִישׁ, אַל-יֹתֵר מִמֶּנּוּ עַד-בֹּקֶר.</p>	<p><b>19</b> And Moses said to them: 'Let no man leave of it till the morning.'</p>
<p><b>כ</b> וְלֹא-שָׁמְעוּ אֶל-מֹשֶׁה, וַיֹּתִרוּ אַנְשִׁים מִמֶּנּוּ עַד-בֹּקֶר, וַיֵּרָם תּוֹלְעִים, וַיִּבְאֵשׁ; וַיִּקְצַף עֲלֵהֶם, מֹשֶׁה.</p>	<p><b>20</b> But they did not listen to Moses; but some men left of it until the morning, and it bred worms, and rotted; and Moses was angry with them.</p>
<p><b>כא</b> וַיִּלְקְטוּ אֹתוֹ בְּבֹקֶר בְּבֹקֶר, אִישׁ כְּפִי אָכְלוֹ; וְחֹם הַשֶּׁמֶשׁ, וְנָמַס.</p>	<p><b>21</b> And they gathered it morning by morning, every man according to his eating; and as the sun waxed hot, it melted.</p>
<p><b>כב</b> וַיְהִי בַיּוֹם הַשְּׁשִׁי, לִקְטוֹ לֶחֶם מִשָּׁנָה--שְׁנֵי הָעֹמֶר, לְאֶחָד; וַיָּבֹאוּ כָּל-נְשֵׂי־אֵי הָעֵדָה, וַיִּגִּדּוּ לְמֹשֶׁה.</p>	<p><b>22</b> And it came to pass that on the sixth day they gathered twice as much bread, two omers for each one; and all the chiefs of the congregation came and told Moses.</p>
<p><b>כג</b> וַיֹּאמֶר אֲלֵהֶם, הוּא אֲשֶׁר דִּבֶּר יְהוָה--שִׁבְתוֹן שַׁבַּת-קֹדֶשׁ לַיהוָה, מָחָר: אֵת אֲשֶׁר-תֹּאפּוּ אָפוּ, וְאֵת אֲשֶׁר-תִּבְשְׁלוּ בִשְׁלוּ, וְאֵת כָּל-הָעֵדָף, הַנִּיחֹו לָכֶם לְמִשְׁמַרְתְּ עַד-הַבֹּקֶר.</p>	<p><b>23</b> And he said to them: 'This is what the LORD has spoken: Tomorrow is a solemn rest, a holy sabbath to the LORD. Bake that which you will bake, and boil that which you will boil; and all that remains over lay up for yourselves to be kept until the morning.'</p>
<p><b>כד</b> וַיִּנְיְחוּ אֹתוֹ עַד-הַבֹּקֶר, כַּאֲשֶׁר צִוָּה מֹשֶׁה; וְלֹא הִבְאִישׁ, וְרִמָּה לֹא-הָיְתָה בּוֹ.</p>	<p><b>24</b> And they laid it up till the morning, as Moses bade; and it did not rot, neither was there any worm in it.</p>
<p><b>כה</b> וַיֹּאמֶר מֹשֶׁה אֲכַלְהוּ הַיּוֹם, כִּי-שַׁבַּת הַיּוֹם לַיהוָה: הַיּוֹם, לֹא תִמְצְאוּהוּ בַשָּׂדֶה.</p>	<p><b>25</b> And Moses said: 'Eat that today; for today is a sabbath to the LORD; today you shall not find it in the field.'</p>
<p><b>כו</b> שֵׁשֶׁת יָמִים, תִּלְקַטְהוּ; וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת, לֹא יִהְיֶה-בּוֹ.</p>	<p><b>26</b> Six days you shall gather it; but on the seventh day is the sabbath, on it there shall be none.'</p>
<p><b>כז</b> וַיְהִי בַיּוֹם הַשְּׁבִיעִי, יָצְאוּ מִן-הָעָם לִלְקֹט; וְלֹא, מָצְאוּ.</p>	<p><b>27</b> And it came to pass on the seventh day, that some of the people went out to gather, and they found none.</p>
<p><b>כח</b> וַיֹּאמֶר יְהוָה, אֶל-מֹשֶׁה: עַד-אַנְהוּ, מֵאַנְתֶּם, לְשָׁמֵר מִצְוֹתַי, וְתוֹרֹתַי.</p>	<p><b>28</b> And the LORD said to Moses: 'How long do you refuse to keep My commandments and My laws?'</p>
<p><b>כט</b> רְאוּ, כִּי-יְהוָה נָתַן לָכֶם הַשַּׁבָּת--עַל-כֵּן הוּא נָתַן לָכֶם בַּיּוֹם הַשְּׁשִׁי, לֶחֶם יוֹמִים; שָׁבוּ אִישׁ תַּחְתּוֹ, אַל-יֵצֵא אִישׁ מִמְּקוֹמוֹ--בַּיּוֹם הַשְּׁבִיעִי.</p>	<p><b>29</b> See that the LORD has given you the sabbath; therefore, He gives you on the sixth day the bread of two days; abide you every man in his place, let no man go out of his place on the seventh day.'</p>
<p><b>ל</b> וַיִּשְׁבְּתוּ הָעָם, בַּיּוֹם הַשְּׁבִיעִי.</p>	<p><b>30</b> So the people rested on the seventh day.</p>

<p><b>לא</b> וַיִּקְרְאוּ בֵּית-יִשְׂרָאֵל אֶת-שְׁמוֹ, מִן; וְהוּא, כְּזֶרַע גַּד לָבָן, וְטַעְמוֹ, כְּצַפִּיחַת בִּדְבַשׁ.</p>	<p><b>31</b> And the house of Israel called its name Manna; and it was like coriander seed, white; and the taste of it was like wafers made with honey.</p>
<p><b>לב</b> וַיֹּאמֶר מֹשֶׁה, זֶה הַדָּבָר אֲשֶׁר צִוָּה יְהוָה--מִלֵּא הָעֶמֶר מִמֶּנּוּ, לְמִשְׁמֶרֶת לְדֹרֹתֵיכֶם: לְמַעַן יֵרְאוּ אֶת-הַלֶּחֶם, אֲשֶׁר הֵאָכַלְתִּי אֶתְכֶם בַּמִּדְבָּר, בְּהוֹצִיאִי אֶתְכֶם, מֵאֶרֶץ מִצְרָיִם.</p>	<p><b>32</b> And Moses said: 'This is the thing which the LORD has commanded: Let an omerful of it be kept throughout your generations; that they may see the bread with which I fed you in the wilderness, when I brought you out from the land of Egypt.'</p>
<p><b>לג</b> וַיֹּאמֶר מֹשֶׁה אֶל-אַהֲרֹן, קַח צִנְצָנֹת אַחַת, וְתֵן-שָׁמָּה מִלֵּא-הָעֶמֶר, מִן; וְהִנֵּחַ אֹתוֹ לִפְנֵי יְהוָה, לְמִשְׁמֶרֶת לְדֹרֹתֵיכֶם.</p>	<p><b>33</b> And Moses said to Aaron: 'Take a jar, and put an omerful of manna in it, and lay it up before the LORD, to be kept throughout your generations.'</p>
<p><b>לד</b> כַּאֲשֶׁר צִוָּה יְהוָה, אֶל-מֹשֶׁה; וַיִּנְיַחְהוּ אַהֲרֹן לִפְנֵי הָעֵדוּת, לְמִשְׁמֶרֶת.</p>	<p><b>34</b> As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.</p>
<p><b>לה</b> וּבְנֵי יִשְׂרָאֵל, אָכְלוּ אֶת-הַמֶּן אַרְבָּעִים שָׁנָה--עַד-בְּאֵם, אֶל-אֶרֶץ נוֹשְׁבֹת: אֶת-הַמֶּן, אָכְלוּ--עַד-בְּאֵם, אֶל-קִצֵּה אֶרֶץ כְּנָעַן.</p>	<p><b>35</b> And the children of Israel did eat the manna forty years, until they came to an inhabited land; they did eat the manna, until they came to the borders of the land of Canaan.</p>
<p><b>לו</b> וְהָעֶמֶר, עֶשְׂרִית הָאִיפָה הוּא.</p>	<p><b>36</b> Now an omer is the tenth part of an ephah.</p>

**Questions:**

- ❖ *To make their lives bearable, the people made three demands of Moses & Aaron. What were they?*
  - ❖ *How did God solve each of these issues?*
  - ❖ *This is an existential story about real thirst and hunger and having one's needs met from heaven. Describe the psychological state of the Israelites through this process. Is it hard to be provided for?*
  - ❖ *The resources already existed to meet the second demand (Ex. 12:32/38). So why ask God for more?*
  - ❖ *Look at how the people expressed their first round of complaints in Ex. 14:10-12. How does their wording differ from this text? Focus on the opening verses of Chap. 16.*
  - ❖ *In Chap. 16 we find the first mention of an institution not mentioned since Genesis 2:2. What is it?*
  - ❖ *In Chap. 16, with which food is this event inextricably connected?*
  - ❖ *In Chap. 16, what technical term was used to define the amount to be collected for each person?*
  - ❖ *Millennia later, how do we still commemorate that story?*
  - ❖ *This technical term reappears in Leviticus 23:10-16. How do we comply with those mitzvot today?*
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### 13. Exodus 23: 14-19 – THE FIRST - FRUITS AND NOT BOILING A KID IN ITS MOTHER'S MILK

*Background: Laws around the Shalosh Regalim (the three pilgrimage festivals).*

יד שְׁלֹשׁ רְגָלִים, תַּחֲג לִי בַשָּׁנָה.	14 Three times you shall keep a feast to Me in the year.
טו אֶת-חַג הַמִּצּוֹת, תִּשְׁמֹר--שִׁבְעַת יָמִים תֹּאכַל מִצּוֹת כֶּאֱשֶׁר צִוִּיתִךָ לְמוֹעֵד חֹדֶשׁ הָאָבִיב, כִּי-בוֹ יֵצְאת מִמִּצְרָיִם; וְלֹא-יֵרָאוּ פָנַי, רִיקִם.	15 The feast of unleavened bread shall you keep; seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month Aviv--for in it you came out from Egypt; and none shall appear before Me empty;
טז וְחַג הַקְּצִיר בְּכוּרֵי מַעֲשֵׂיךָ, אֲשֶׁר תִּזְרַע בַּשָּׂדֶה; וְחַג הָאָסֹף בְּצֵאת הַשָּׂנָה, בְּאָסְפֶךָ אֶת-מַעֲשֵׂיךָ מִן-הַשָּׂדֶה.	16 and the feast of harvest, the first-fruits of your labours, which you sow in the field; and the feast of ingathering, at the end of the year, when you gather in your labours out of the field.
יז שְׁלֹשׁ פְּעָמִים, בַּשָּׁנָה--יֵרָאֶה, כָּל-זְכוּרְךָ, אֶל-פָּנַי, הָאֵדֶן יְהוָה.	17 Three times in the year shall all your males appear before the Lord GOD.
יח לֹא-תִזְבַּח עַל-חֹמֶץ, דָּם-זִבְחִי; וְלֹא-יֵלִין חֵלֶב-חֹגִי, עַד-בֹּקֶר.	18 You shall not offer the blood of My sacrifice with leavened bread; neither shall the fat of My feast remain all night until the morning.
יט רֵאשִׁית, בְּכוּרֵי אֲדָמָתְךָ, תָּבִיא, בֵּית יְהוָה אֱלֹהֶיךָ; לֹא-תִבְשַׁל גְּדִי, בְּחֵלֶב אִמּוֹ.	19 The choicest first-fruits of your land you shall bring into the house of the LORD your God. <b>You shall not boil a kid in its mother's milk.</b>

#### Questions:

- ❖ This text describes ritual feasting in God's presence; i.e. the requirement to gather in "The house of the Lord" three times a year and eat a lot. Why have a ritualised series of feasts in God's presence?
  - ❖ The people had to bring the choicest first-fruits of their harvests to the Temple. Why the first-fruits?
  - ❖ Does this have anything to do with the injunctions in Ex.13 (first verse and the last six)? If so, what?
  - ❖ What might be the reasons for not boiling a kid in its mother's milk?
  - ❖ Is there any connection with the instruction in Lev. 22:28?
  - ❖ Which dietary prohibition did the rabbis derive from this instruction?
  - ❖ Why do you think the prohibition in verse 19 appears at the end of a list of laws connected to the laws of sacrifices?
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## 14. Exodus 24: 7-11 – FOOD AND REVELATION - HAVING A PARTY IN FRONT OF GOD

**Background: God invites Moses, Aaron and his oldest sons, and 70 of the elders to ascend Mt Sinai.**

ז וַיִּקַּח סֵפֶר הַבְּרִית, וַיִּקְרָא בְּאָזְנֵי הָעָם; וַיֹּאמְרוּ, כֹּל אֲשֶׁר-דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁמָע.	7 And he took the book of the covenant and read in the hearing of the people; and they said: 'All that the LORD has spoken will we do and obey.'
ח וַיִּקַּח מִשָּׁה אֶת-הַדָּם, וַיִּזְרַק עַל-הָעָם; וַיֹּאמֶר, הִנֵּה דַם-הַבְּרִית אֲשֶׁר כָּרַת יְהוָה עִמָּכֶם, עַל כָּל-הַדְּבָרִים, הָאֵלֶּה.	8 And Moses took the blood, and sprinkled it on the people, and said: 'Behold the blood of the covenant, which the LORD has made with you in agreement with all these words.'
ט וַיַּעַל מֹשֶׁה, וְאַהֲרֹן--נָדָב, וְאַבִּיהוּא, וְשִׁבְעִים, מִזִּקְנֵי יִשְׂרָאֵל.	9 Then went up Moses, and Aaron, Nadav, and Avihu, and seventy of the elders of Israel;
י וַיִּרְאוּ, אֶת אֱלֹהֵי יִשְׂרָאֵל; וַתַּחַת רַגְלָיו, כְּמַעֲשֵׂה לְבִנְתֵי הַסַּפִּיר, וּכְמַעֲשֵׂה הַשָּׁמַיִם, לְטָהָר.	10 and they saw the God of Israel; and under His feet the like of a paved work of sapphire stone, and the like of the very heavens for clarity.
יא וְאֶל-אֲצִילֵי בְנֵי יִשְׂרָאֵל, לֹא שָׁלַח יָדוֹ; וַיִּחְזוּ, אֶת-הָאֱלֹהִים, וַיֹּאכְלוּ, וַיִּשְׁתּוּ.	11 And upon the nobles of the children of Israel He did not send out His hand; <b>they beheld God and did eat and drink.</b>

### Questions:

- ❖ *Apart from Moses, why were all these other people selected to go with him? What was their role?*
  - ❖ *What were the names of Aaron's two oldest sons? Why are they important to the journey across the wilderness? Have a look at Leviticus 10.*
  - ❖ *God told these 74 men to come up. So why does the text say that their lives were spared?!*
  - ❖ *They ate and drank before God. Why had they taken anything up the mountain?*
  - ❖ *These 74 people saw God! Why did they eat and drink afterwards?*
  - ❖ *Might this be connected to the ritualised feasts in God's presence described in the previous text?*
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## 15. Exodus 32: 1-6 – A VERY DIFFERENT PARTY!

**Background:** Moses has not come down the mountain. The people force Aaron to make a god/s for them. When he has finished, the people celebrate by eating, drinking and making merry.

<b>א</b> וַיִּרְא הָעָם, כִּי-בִשְׁשׁ מִשָּׁה לְרִדַּת מֶן-הָהָר; וַיִּקְהַל הָעָם עַל-אֶהֱרֹן, וַיֹּאמְרוּ: אֵלֵינוּ קוּם עֲשֵׂה-לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לְפָנֵינוּ--כִּי-זֶה מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלֵנוּ מֵאֶרֶץ מִצְרַיִם, לֹא יָדַעְנוּ מַה-הָיָה לוֹ.	<b>1</b> And when the people saw that Moses delayed coming down from the mountain, the people gathered themselves against Aaron, and said to him: 'Up, make us gods who shall go before us; as for this Moses, the man that brought us up out of the land of Egypt, we know not what has become of him.'
<b>ב</b> וַיֹּאמֶר אֶלֵהֶם, אֶהֱרֹן, פָּרְקוּ נְזָמֵי הַזָּהָב, אֲשֶׁר בְּאָזְנֵי נְשֵׁיכֶם בְּנֵיכֶם וּבְנֹתֵיכֶם; וְהֵבִיאוּ, אֵלַי.	<b>2</b> And Aaron said to them: 'Break off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them to me.'
<b>ג</b> וַיִּתְּפְּרוּ, כָּל-הָעָם, אֶת-נְזָמֵי הַזָּהָב, אֲשֶׁר בְּאָזְנֵיהֶם; וַיָּבִיאוּ, אֶל-אֶהֱרֹן.	<b>3</b> And all the people broke off the golden rings which were in their ears and brought them to Aaron.
<b>ד</b> וַיִּקַּח מֵיָדָם, וַיַּצַּר אֹתוֹ בַּחֶרֶט, וַיַּעֲשֵׂהוּ, עֵגֶל מִסָּכָה; וַיֹּאמְרוּ--אֵלֶּה אֱלֹהֵיךָ יִשְׂרָאֵל, אֲשֶׁר הֶעֱלוּךָ מֵאֶרֶץ מִצְרַיִם.	<b>4</b> And he took from their hand, and fashioned it with a graving tool, and made it a molten calf; and they said: 'These are your gods, O Israel, which brought you up out of the land of Egypt.'
<b>ה</b> וַיִּרְא אֶהֱרֹן, וַיְבַן מִזְבֵּחַ לְפָנָיו; וַיִּקְרָא אֶהֱרֹן וַיֹּאמֶר, חַג לַיהוָה מָחָר.	<b>5</b> When Aaron saw this, he built an altar before it; and Aaron called out and said: 'Tomorrow shall be a feast to the LORD.'
<b>ו</b> וַיִּשְׁכְּמוּ, מִמָּחָרֵת, וַיַּעֲלוּ עֹלֹת, וַיִּגְשׁוּ שְׁלָמִים; וַיֵּשֶׁב הָעָם לֶאֱכֹל וְשָׂתוּ, וַיִּקְמוּ לְצַחֵק.	<b>6</b> And they rose up early on the next day, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink and rose up to make merry.

### Questions:

- ❖ *Why did the people want a god/s? Did they not already have one?*
  - ❖ *What was this new god/s supposed to do?*
  - ❖ *Why did they go to Aaron for a solution?*
  - ❖ *How do we suspect that they forced him to comply? Look carefully at the Hebrew in verse 1.*
  - ❖ *Where in the text did the people specify that the new god/s should be a calf made of molten gold?*
  - ❖ *When the golden calf had been fashioned, why did the people have a party?*
  - ❖ *How did Aaron categorise this festivity?*
  - ❖ *Why is there food and drink at this party?*
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## 16. Leviticus 11- LAWS CONCERNING WHICH ANIMALS MAY BE EATEN

**Background: The first 10 chapters looked at offerings. Now, the focus is on humanity's diet.**

א וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן, לֵאמֹר אֲלֵהֶם.	1 And the LORD spoke to Moses and to Aaron, saying to them:
ב דַּבְּרוּ אֶל-בְּנֵי יִשְׂרָאֵל, לֵאמֹר: זֵאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ, מִכָּל-הַבְּהֵמָה אֲשֶׁר עַל-הָאָרֶץ.	2 Speak to the children of Israel, saying: <b>These are the living things which you may eat among all the beasts that are on the earth.</b>
ג כָּל מִפְרֹסֵת פְּרָסָה, וְשֹׁסַעַת שֹׁסַע, פְּרֹסֶת, מֵעֵלֶת גֶּרָה, בְּבִהְמָה--אֹתָהּ, תֹּאכְלוּ.	3 <b>Whatsoever parts the hoof, and is wholly cloven-footed, and chews the cud, among the beasts, that you may eat.</b>
ד אַךְ אֶת-זֶה, לֹא תֹאכְלוּ, מִמֵּעֵלֵי הַגֶּרָה, וּמִמִּפְרֹסֵי הַפְּרָסָה: אֶת-הַגְּמֵל כִּי-מֵעֵלָה גֶרָה הוּא, וּפְרָסָה אֵינְנוּ מִפְרֹסִים--טָמֵא הוּא, לָכֶם.	4 Nevertheless these you shall not eat of them that only chew the cud, or of them that only part the hoof: the camel, because he chews the cud but parts not the hoof, he is unclean to you.
ה וְאֶת-הַשֶּׁפֶן, כִּי-מֵעֵלָה גֶרָה הוּא, וּפְרָסָה, לֹא יִפְרֹס; טָמֵא הוּא, לָכֶם.	5 And the rock-badger, because he chews the cud but parts not the hoof, he is unclean to you.
ו וְאֶת-הָאֲרֻנְבֶּת, כִּי-מֵעֵלֶת גֶּרָה הוּא, וּפְרָסָה, לֹא הִפְרִיסָהּ; טָמֵאָה הוּא, לָכֶם.	6 And the hare, because she chews the cud but parts not the hoof, she is unclean to you.
ז וְאֶת-הַחֲזִיר כִּי-מִפְרֹסִים פְּרָסָה הוּא, וְשֹׁסַע שֹׁסַע פְּרָסָה, וְהוּא, גֶּרָה לֹא-יִגֵּר; טָמֵא הוּא, לָכֶם.	7 And the swine, because he parts the hoof, and is cloven-footed, but chews not the cud, he is unclean to you.
ח מִבְּשָׂרָם לֹא תֹאכְלוּ, וּבְנִבְלָתָם לֹא תִגְעוּ; טָמְאִים הֵם, לָכֶם.	8 Of their flesh you shall not eat, and their carcasses you shall not touch; they are unclean to you.
ט אֶת-זֶה, תֹּאכְלוּ, מִכָּל, אֲשֶׁר בַּיַּמִּים: כָּל אֲשֶׁר-לוֹ סַנְפִּיר וְקִשְׂקֵשֶׁת בַּיַּמִּים, בַּיַּמִּים וּבַנְּחָלִים--אֹתָם תֹּאכְלוּ.	9 <b>These you may eat of all that are in the waters: whatsoever has fins and scales in the waters, in the seas, and in the rivers, those you may eat.</b>
י וְכָל אֲשֶׁר אֵין-לוֹ סַנְפִּיר וְקִשְׂקֵשֶׁת, בַּיַּמִּים וּבַנְּחָלִים, מִכָּל שָׂרָץ הַיַּמִּים, וּמִכָּל נֶפֶשׁ הַחַיָּה אֲשֶׁר בַּיַּמִּים--שִׁקָּץ הֵם, לָכֶם.	10 And all that do not have fins and scales in the seas, and in the rivers, of all that swarm in the waters, and of all the living creatures that are in the waters, they are a detestable thing to you,
יא וְשִׁקָּץ, יִהְיוּ לָכֶם; מִבְּשָׂרָם לֹא תֹאכְלוּ, וְאֹת-נִבְלָתָם תִּשְׂקֹצוּ.	11 and they shall be a detestable thing to you; you shall not eat of their flesh, and their carcasses you shall have in detestation.
יב כָּל אֲשֶׁר אֵין-לוֹ סַנְפִּיר וְקִשְׂקֵשֶׁת, בַּיַּמִּים--שִׁקָּץ הוּא, לָכֶם.	12 Whatsoever has no fins or scales in the waters, that is a detestable thing to you.
יג וְאֶת-אֵלֶּה תִּשְׂקֹצוּ מִן-הָעוֹף, לֹא יֹאכְלוּ שִׁקָּץ הֵם: אֶת-הַנְּשָׂר, וְאֶת- הַפֶּרֶס, וְאֶת, הָעֶזְזָנִיהַ.	13 And these you shall have in detestation among the fowls; they shall not be eaten, they are a detestable thing: the great vulture, and the bearded vulture, and the osprey;
יד וְאֶת-הַדָּאָה--וְאֶת-הָאֵיָהּ, לְמִינָהּ.	14 and the kite, and the falcon after its kinds;

טו	את כל-ערב, למינו.	15	every raven after its kinds;
טז	ואת בת היענה, ואת-התחמס ואת-השחרף; ואת-הנץ, למינהו.	16	and the ostrich, and the night-hawk, and the sea-mew, and the hawk after its kinds;
יז	ואת-הכוס ואת-השלה, ואת-הינשוף.	17	and the little owl, and the cormorant, and the great owl;
יח	ואת-התנשמת ואת-הקאת, ואת-הרחם.	18	and the horned owl, and the pelican, and the carrion-vulture;
יט	ואת, החסידה, האנפה, למינה; ואת-הדוכיפת, ואת-העטלף.	19	and the stork, and the heron after its kinds, and the hoopoe, and the bat.
כ	כל שרץ העוף, ההלך על-ארבע--שקץ הוא, לכם.	20	All winged swarming things that go upon all fours are a detestable thing to you.
כא	אך את-זה, תאכלו, מכל שרץ העוף, ההלך על-ארבע: אשר-לא (לו) כרעים ממעל לרגליו, לנתר בהן על-הארץ.	21	Yet these you may eat of all winged swarming things that go upon all fours, which have jointed legs above their feet, wherewith to leap upon the earth;
כב	את-אלה מהם, תאכלו--את-הארבה למינו, ואת-הסלעם למינהו; ואת-החרגל למינהו, ואת-החגב למינהו.	22	even these of them you may eat: the locust after its kinds, and the bald locust after its kinds, and the cricket after its kinds, and the grasshopper after its kinds.
כג	וכל שרץ העוף, אשר-לו ארבע רגלים--שקץ הוא, לכם.	23	But all winged swarming things, which have four feet, are a detestable thing to you.
כד	ולאלה, תטמאו; כל-הנגע בנבלתם, יטמא עד-הערב.	24	By these you will become unclean; whoever touches the carcass of them shall be unclean until the evening.
כה	וכל-הנשא, מנבלתם--יכבס בגדיו, וטמא עד-הערב.	25	And whoever bears of the carcass of them shall wash his clothes and be unclean until the evening.
כו	לכל-הבהמה אשר הוא מפרסת פרסה ושסע איננה שסעת, וגרה איננה מעלה--טמאים הם, לכם; כל-הנגע בהם, יטמא.	26	Every beast which parts the hoof, but is not cloven footed, nor chews the cud, is unclean to you; every one that touches them shall be unclean.
כז	וכל הולך על-כפיו, בכל-החיה ההלכת על-ארבע--טמאים הם, לכם; כל-הנגע בנבלתם, יטמא עד-הערב.	27	And whatsoever goes upon its paws, among all beasts that go on all fours, they are unclean to you; whosoever touches their carcass shall be unclean until the evening.
כח	והנשא, את-נבלתם--יכבס בגדיו, וטמא עד-הערב; טמאים המה, לכם.	28	And he that bears the carcass of them shall wash his clothes and be unclean until the evening; they are unclean to you.
כט	וזה לכם הטמא, בשרץ השרץ על-הארץ: החלד והעכבר, והצב למינהו.	29	And these are they which are unclean to you among the swarming things that swarm upon the earth: the weasel, and the mouse, and the great lizard after its kinds,

<p><b>ל</b> וְהַאֲנָקָה וְהַלָּפָס, וְהַלְטָאָה; וְהַחֲמָט, וְהַתְנַשְׁמֶת.</p>	<p><b>30</b> and the gecko, and the land-crocodile, and the lizard, and the sand-lizard, and the chameleon.</p>
<p><b>לא</b> אֵלֶּה הַטְּמְאִים לָכֶם, בְּכָל-הַשָּׂרָץ; כָּל-הַנִּגְעָה בָּהֶם בְּמָתָם, יִטְמָא עַד-הָעֶרֶב.</p>	<p><b>31</b> These are they which are unclean to you among all that swarm; whosoever does touch them, when they are dead, shall be unclean until the evening.</p>
<p><b>לב</b> וְכָל אֲשֶׁר-יִפֹּל-עָלָיו מֵהֶם בְּמָתָם יִטְמָא, מִכָּל-כְּלִי-עֵץ אוֹ בַּגָּד אוֹ-עוֹר אוֹ שֵׁק, כָּל-כְּלִי, אֲשֶׁר-יַעֲשֶׂה מְלֹאכָה בָּהֶם; בְּמַיִם יוּבָא וְיִטְמָא עַד-הָעֶרֶב, וְטָהַר.</p>	<p><b>32</b> And upon whatsoever any of them, when they are dead, does fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherewith any work is done, it must be put into water, and it shall be unclean until the evening; then shall it be clean.</p>
<p><b>לג</b> וְכָל-כְּלִי-חֶרֶשׁ--אֲשֶׁר-יִפֹּל מֵהֶם, אֶל-תּוֹכוֹ: כָּל אֲשֶׁר בְּתוֹכוֹ יִטְמָא, וְאִתּוֹ תִשְׁבְּרוּ.</p>	<p><b>33</b> And every earthen vessel into which any of them falls, whatsoever is in it shall be unclean, and you shall break it.</p>
<p><b>לד</b> מִכָּל-הָאֲכָל אֲשֶׁר יֵאָכֵל, אֲשֶׁר יָבוֹא עָלָיו מֵיִם--יִטְמָא; וְכָל-מִשְׁקָה אֲשֶׁר יִשְׁתֶּה, בְּכָל-כְּלִי יִטְמָא.</p>	<p><b>34</b> All food therein which may be eaten, that on which water comes, shall be unclean; and all drink in every such vessel that may be drunk shall be unclean.</p>
<p><b>לה</b> וְכָל אֲשֶׁר-יִפֹּל מִנְבֵלָתָם עָלָיו, יִטְמָא--תַּנּוּר וְכִירִים וְיִתְץ, טְמְאִים הֵם; וְטְמְאִים, יִהְיוּ לָכֶם.</p>	<p><b>35</b> And everything whereupon any part of their carcass falls shall be unclean; whether oven, or range for pots, it shall be broken in pieces; they are unclean and shall be unclean to you.</p>
<p><b>לו</b> אִם מַעַיִן וְבוֹר מְקוּוֹה-מַיִם, יִהְיֶה טְהוֹר; וְנִגְעָה בְּנִבְלָתָם, יִטְמָא.</p>	<p><b>36</b> Nevertheless a fountain or a cistern wherein is a gathering of water shall be clean; but he who touches their carcass shall be unclean.</p>
<p><b>לז</b> וְכִי יִפֹּל מִנְבֵלָתָם, עַל-כָּל-זֶרַע זְרוּעַ אֲשֶׁר יִזְרַע--טְהוֹר, הוּא.</p>	<p><b>37</b> And if any of their carcass fall upon any sowing seed which is to be sown, it is clean.</p>
<p><b>לח</b> וְכִי יִתֵּן מַיִם עַל-זֶרַע, וְנָפַל מִנְבֵלָתָם עָלָיו--טְמָא הוּא, לָכֶם.</p>	<p><b>38</b> But if water be put upon the seed, and any of their carcass fall thereon, it is unclean to you.</p>
<p><b>לט</b> וְכִי יָמוּת מִן-הַבְּהֵמָה, אֲשֶׁר-הִיא לָכֶם לְאֲכֹלָה--הַנִּגְעָה בְּנִבְלָתָהּ, יִטְמָא עַד-הָעֶרֶב.</p>	<p><b>39</b> And if any beast, of which you may eat, dies, he that touches its carcass shall be unclean until the evening.</p>
<p><b>מ</b> וְהָאֲכָל, מִנְבֵלָתָהּ--יִכַּבֵּס בְּגָדָיו, וְיִטְמָא עַד-הָעֶרֶב; וְהַנֶּשֶׂא, אֶת-נִבְלָתָהּ--יִכַּבֵּס בְּגָדָיו, וְיִטְמָא עַד-הָעֶרֶב.</p>	<p><b>40</b> And he that eats of the carcass of it shall wash his clothes and be unclean until the evening; he also that bears the carcass of it shall wash his clothes and be unclean until the evening.</p>
<p><b>מא</b> וְכָל-הַשָּׂרָץ, הַשָּׂרָץ עַל-הָאָרֶץ--שִׂקְץ הוּא, לֹא יֵאָכֵל.</p>	<p><b>41</b> And every swarming thing that swarms upon the earth is a detestable thing; it shall not be eaten.</p>
<p><b>מב</b> כָּל הוֹלֵךְ עַל-גַּחְוֹן וְכָל הוֹלֵךְ עַל-אַרְבַּע, עַד כָּל-מַרְבֵּה רַגְלִים, לְכָל-הַשָּׂרָץ, הַשָּׂרָץ עַל-הָאָרֶץ--לֹא תֹאכְלוּם, כִּי-שִׂקְץ הֵם.</p>	<p><b>42</b> Whatsoever goes upon the belly, and whatsoever goes upon all fours, or whatsoever has many feet, even all swarming things that swarm upon the earth, those you shall not eat; for they are a detestable thing.</p>

<p><b>מג</b> אל-תשקצו, את-נפשתיכם, בכל-השרץ, השרץ; ולא תטמאו בהם, ונטמתם בם.</p>	<p><b>43</b> You shall not make yourselves detestable with any swarming thing that swarms, neither shall you make yourselves unclean with them, that you should be defiled thereby.</p>
<p><b>מד</b> כי אני יהוה, אלהיכם, והתקדשתם והייתם קדשים, כי קדוש אני; ולא תטמאו את-נפשתיכם, בכל-השרץ הרמש על-הארץ.</p>	<p><b>44</b> For I am the LORD your God; sanctify yourselves and be holy; for I am holy; neither shall you defile yourselves with any manner of swarming thing that moves upon the earth.</p>
<p><b>מה</b> כי אני יהוה, המעלה אתכם מארץ מצרים, להיות לכם, לאלהים; והייתם קדשים, כי קדוש אני.</p>	<p><b>45</b> For I am the LORD that brought you up out of the land of Egypt, to be your God; so, you shall be holy, for I am holy.</p>
<p><b>מו</b> זאת תורת הבהמה, והעוף, וכל נפש החיה, הרמשות במים; ולכל-נפש, השרצת על-הארץ.</p>	<p><b>46</b> This is the law of the beast, and of the fowl, and of every living creature that moves in the waters, and of every creature that swarms upon the earth;</p>
<p><b>מז</b> להבדיל, בין הטמא ובין הטהר; ובין החיה, הנאכלת, ובין החיה, אשר לא תאכל.</p>	<p><b>47</b> to make a difference between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.</p>

**Questions:**

- ❖ *For a land-based animal to qualify as food, it had to possess three characteristics. What were they?*
  - ❖ *If the people ate a forbidden animal, they became unclean. What do you think that meant?*
  - ❖ *We seem to only eat terrestrial mammals that are vegan. Is this connected to Genesis 1:30?*
  - ❖ *What characteristics did a marine animal have to possess to qualify as permissible food? We do eat fish that consume other fish in their diet. Does Genesis 1:30 explain that too?*
  - ❖ *What seems to be the common factor among the list of forbidden birds?*
  - ❖ *Were all insects prohibited? If not, what was permitted? Why do we not eat them today?*
  - ❖ *Traditionally, the purpose of these laws is thought to be unknown. Do vv 44-45 suggest a reason?*
  - ❖ *Does the link to Genesis 1:30 imply a different reason?*
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## 17. Leviticus 17: 10-14 – EATING BLOOD IS FORBIDDEN

*Background: as in the text*

<p>י ואיש איש מבית ישראל, ומן-הגר הגר בתוכם, אשר יאכל, כל-דם--ונתתי פני, בנפש האכלת את-הדם, והקרתי אתה, מקרב עמה.</p>	<p><b>10</b> And any man of the House of Israel, or of the strangers that sojourn among them, that eats any manner of blood, I will set My face against that soul that eats blood and will cut him off from among his people.</p>
<p>יא כי נפש הבשר, בדם הוא, ואני נתתיו לכם על-המזבח, לכפר על-נפשותיכם: כי-הדם הוא, בנפש יכפר.</p>	<p><b>11</b> For the life of the flesh is in the blood; and I have given it to you on the altar to make atonement for your souls; for it is the blood that makes atonement by reason of the life.</p>
<p>יב על-כן אמרתי לבני ישראל, כל-נפש מכם לא-תאכל דם; והגר הגר בתוכם, לא-יאכל דם.</p>	<p><b>12</b> Therefore I said to the Children of Israel: No soul of you shall eat blood, neither shall any stranger that sojourns among you eat blood.</p>
<p>יג ואיש איש מבני ישראל, ומן-הגר הגר בתוכם, אשר יצוד ציד חיה או-עוף, אשר יאכל--ושפך, את-דמו, וכסהו, בעפר.</p>	<p><b>13</b> And any man of the Children of Israel, or of the strangers that sojourn among them, that takes in hunting any beast or fowl that may be eaten, he shall pour out its blood, and cover it with dust.</p>
<p>יד כי-נפש כל-בשר, דמו בנפשו הוא, ואמר לבני ישראל, דם כל-בשר לא תאכלו: כי נפש כל-בשר דמו הוא, כל-אכליו יכרת.</p>	<p><b>14</b> For as to the life of all flesh, its blood is all one with its life; so, I said to the Children of Israel: You shall eat the blood of no manner of flesh; for the life of all flesh is its blood; whosoever eats it shall be cut off.</p>

### Questions:

- ❖ *This ban has already featured in Lev. 3:17 and 7:26. Why the repetition? What could be the concern?*
  - ❖ *What does the blood symbolise? Could this be a reason? Have a look at Genesis 9:4.*
  - ❖ *Is this why we cannot eat animals that eat other animals? Indirectly, would we be consuming blood?*
  - ❖ *But the blood is also used ritually. Have a look at Lev.17:6. So, could this be another reason?*
  - ❖ *What do we use to ritually cleanse all kosher meat? Have a look at Leviticus 2:13. Any connection?*
  - ❖ *Could there be yet another reason why eating blood is taboo? Have a look at Leviticus 19:26.*
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## 18. Numbers 20: 1-12 – DOUBLE TRAGEDY FOR MOSES AND AARON

**Background:** The people have reached Kadesh (Barnea?) in the last year of their travels across Sinai.

**Miriam dies there and the people gang up on Moses and Aaron, demanding water.**

**1** All the congregation of the Children of Israel came to the wilderness of Zin in the first month, and the people stayed in Kadesh. Miriam died there and was buried there.

א וַיָּבֹאוּ בְנֵי־יִשְׂרָאֵל כָּל־הָעֵדָה מִדְּבַר־צִן  
בַּחֹדֶשׁ הָרִאשׁוֹן וַיָּשֶׁב הָעָם בְּקִדְשׁ וַתָּמֹת  
שָׁם מִרְיָם וַתִּקְבֹּר שָׁם:

**2** There was no water for the congregation; so, they assembled against Moses and Aaron.

ב וְלֹא־הָיָה מַיִם לָעֵדָה וַיִּקְהֲלוּ עַל־מֹשֶׁה  
וְעַל־אַהֲרֹן:

**3** The people quarrelled with Moses and said, "If only we had died with the death of our brothers before the Lord.

ג וַיַּרְבּ הָעָם עִם־מֹשֶׁה וַיֹּאמְרוּ לֵאמֹר וְלוֹ  
גִּנַּעְנוּ בְּגֹעַ אַחֵינוּ לִפְנֵי יְהוָה:

**4** Why have you brought the congregation of the Lord to this wilderness, that we and our livestock should die there?

ד וְלָמָּה הֵבֵאתֶם אֶת־קְהַל יְהוָה אֶל־הַמִּדְבָּר  
הַזֶּה לָמוֹת שָׁם אֲנַחְנוּ וּבְעִירָנוּ:

**5** Why have you taken us out of Egypt to bring us to this evil place; it is not a place for seeds, or for figs, grapevines, or pomegranates, and there is no water to drink.

ה וְלָמָּה הֶעֱלִיתֵנוּ מִמִּצְרַיִם לְהֵבִיא אֹתָנוּ  
אֶל־הַמָּקוֹם הַרָע הַזֶּה לֹא | מְקוֹם זֵרַע  
וַתֵּאֲנָה וְגִפְן וְרִמּוֹן וַיְמִים אֵין לְשִׁתּוֹת:

**6** Moses and Aaron came away from the assembly to the entrance of the Tent of Meeting, and they fell on their faces. And the glory of the Lord appeared to them.

ו וַיָּבֹאוּ מֹשֶׁה וְאַהֲרֹן מִפְּנֵי הַקְּהָל אֶל־פֶּתַח  
אֹהֶל מוֹעֵד וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיִּגַּד כְּבוֹד־יְהוָה  
אֲלֵיהֶם:

**7** The Lord spoke to Moses, saying:

ז וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:

**8** "Take the staff and assemble the congregation, you and your brother Aaron; speak to the rock in their presence so that it will give its water. You will bring forth water for them from the rock and give the congregation and their livestock to drink."

ח קַח אֶת־הַמַּטֵּה וְהַקְהֵל אֶת־הָעֵדָה אֹתָהּ  
וְאַהֲרֹן אַחִירָהּ וּדְבַרְתֶּם אֶל־הַסֶּלַע לְעֵינֵיהֶם  
וְנָתַן מִיָּמִיו וְהוֹצֵאתָ לָהֶם מַיִם מִן־הַסֶּלַע  
וְהִשְׁקִיתָ אֶת־הָעֵדָה וְאֶת־בְּעִירָם:

**9** Moses took the staff from before the Lord as He had commanded him.

ט וַיִּקַּח מֹשֶׁה אֶת־הַמַּטֵּה מִלִּפְנֵי יְהוָה  
כַּאֲשֶׁר צִוָּהוּ:

**10** Moses and Aaron assembled the congregation in front of the rock, and he said to them, "Now listen, you rebels, can we draw water for you from this rock?"

י וַיִּקְהֲלוּ מֹשֶׁה וְאַהֲרֹן אֶת־הַקְהָל אֶל־פְּנֵי  
הַסֶּלַע וַיֹּאמְרוּ לָהֶם שְׁמַעוּ־נָא הַמְרִים הַמֵּן־  
הַסֶּלַע הַזֶּה נוֹצִיא לָכֶם מַיִם:

**11** Moses raised his hand and struck the rock with his staff twice, and an abundance of water gushed forth, and the congregation and their livestock drank.

יא וַיָּרֶם מֹשֶׁה אֶת־יָדוֹ וַיַּךְ אֶת־הַסֶּלַע  
בְּמַטְהוֹ פַּעַמַיִם וַיִּצְאוּ מַיִם רַבִּים וַתִּשְׁתְּ  
הָעֵדָה וּבְעִירָם:

**12** The Lord said to Moses and Aaron, "Since you did not have faith in Me to sanctify Me in the eyes of the Children of Israel, therefore, you shall not bring this assembly to the land which I have given them.

יב וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַל־אַהֲרֹן יַעַן לֹא־  
הֵאֱמַנְתֶּם בִּי לְהַקְדִּישֵׁנִי לְעֵינֵי בְנֵי יִשְׂרָאֵל  
לָכֵן לֹא תָבִיאוּ אֶת־הַקְהָל הַזֶּה אֶל־הָאָרֶץ  
אֲשֶׁר־נָתַתִּי לָהֶם:

**Questions:**

- ❖ *How do we know that the people menaced the brothers? Have a look at the Hebrew in v.2 and compare it with the Hebrew in Ex. 32:1 which describes their behaviour towards Aaron.*
  - ❖ *The people wanted water, but they also referred to four types of food. Can you name them? What is the significance of this list?*
  - ❖ *What is the famous midrash linking Miriam's death with the lack of water?*
  - ❖ *When Miriam died, where do you think her brothers were and what were they doing?*
  - ❖ *What was God's solution to the lack of water?*
  - ❖ *What mistake did Moses commit when carrying out God's instructions?*
  - ❖ *How did God punish him?*
  - ❖ *Why did Aaron suffer the same fate?*
  - ❖ *Why do you think Moses and Aaron made such a crucial error?*
-

## 19. Deuteronomy 8: – WHAT WERE THE LESSONS OF THE PREVIOUS 40 YEARS?

**Background: Essentially, the Book of Devarim is a series of valedictory lectures by Moses to the descendants of those who left Egypt. In Chapter 8, Moses is explaining the purpose of the journey across Sinai and visualising what might happen once they occupy the Promised Land.**

**1** Every commandment, that I command you today, you shall keep to do, so that you may live and multiply, and come and possess the land that the Lord swore to your forefathers.

א כָּל-הַמִּצְוָה אֲשֶׁר אֲנִי מְצַוֶּה הַיּוֹם  
תִּשְׁמְרוּן לַעֲשׂוֹת לְמַעַן תַּחְיִין וְרַבִּיתֶם  
וּבֵאתֶם לְיִרְשָׁתְּם אֶת-הָאָרֶץ אֲשֶׁר-נִשְׁבַּע  
יְהוָה לְאַבְתֵּיכֶם:

**2** And you shall remember the entire way on which the Lord, your God, led you these 40 years in the wilderness, to afflict you to test you, to know what is in your heart, whether you would keep His commandments or not.

ב וְזָכַרְתָּ אֶת-כָּל-הַדֶּרֶךְ אֲשֶׁר הוֹלִיכָה יְהוָה  
אֱלֹהֶיךָ זֶה אַרְבַּעִים שָׁנָה בַּמִּדְבָּר לְמַעַן  
עֲנֹתְךָ לְנִסְתָּךְ לְדַעַת אֶת-אֲשֶׁר בְּלִבְּךָ  
הַתְּשֹׁמֵר מִצְוֹתָיו (כְּתִיב מִצּוֹתָיו) אִם-לֹא:

**3** And He afflicted you and let you go hungry, and then fed you with manna, which you did not know and your forefathers did not know, so that He would make you know that man does not live by bread alone, but rather by whatever comes forth from the mouth of the Lord does man live.

ג וַיַּעֲנֶךָ וַיִּרְעַבְךָ וַיֹּאכְלֶךָ אֶת-הַמָּן אֲשֶׁר  
לֹא-יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֶךָ  
כִּי לֹא עַל-הַלֶּחֶם לְבַדּוֹ יַחְיֶה הָאָדָם כִּי עַל-  
כָּל-מוֹצֵא פִי-יְהוָה יַחְיֶה הָאָדָם:

**4** Your clothing did not wear out on you, nor did your foot swell these 40 years.

ד שִׁמְלֹתֶיךָ לֹא בָלְתוּ מֵעֲלֶיךָ וְרַגְלֶךָ לֹא  
בָצְקָה זֶה אַרְבַּעִים שָׁנָה:

**5** You shall know in your heart, that just as a man chastises his son, so does the Lord, your God, chastise you.

ה וַיִּדְעַתָּ עִם-לִבְּךָ כִּי כַּאֲשֶׁר יִסֹּר אִישׁ  
אֶת-בְּנוֹ יְהוָה אֱלֹהֶיךָ מִיִּסְרֶךָ:

**6** And you shall keep the commandments of the Lord your God, to go in His ways, and to fear Him.

ו וַשְׁמַרְתָּ אֶת-מִצְוֹת יְהוָה אֱלֹהֶיךָ לְלַכֵּת  
בְּדַרְכָּיו וּלְיִרְאָה אֹתוֹ:

**7** For the Lord your God is bringing you to a good land, a land with brooks of water, fountains and depths, that emerge in valleys and mountains,

ז כִּי יְהוָה אֱלֹהֶיךָ מְבִיאֶךָ אֶל-אָרֶץ טוֹבָה  
אָרֶץ נַחְלֵי מַיִם עֵינֹת וַתְּהַמֵּת יְצָאִים בְּבִקְעָה  
וּבְהָרִים:

**8** a land of wheat and barley, vines and figs and pomegranates, a land of oil producing olives and honey,

ח אָרֶץ חִטָּה וּשְׂעֹרָה וְגֶפֶן וַתְּאֵנָה וְרִמּוֹן  
אָרֶץ-זֵית שֶׁמֶן וְדָבָשׁ:

**9** a land in which you will eat bread without scarcity, you will lack nothing in it, a land whose stones are iron, and out of whose mountains you will hew copper.

ט אָרֶץ אֲשֶׁר לֹא בְּמִסְכָּנֹת תֹּאכַל-בָּהּ לֶחֶם  
לֹא-תִחְסַר כָּל בָּהּ אָרֶץ אֲשֶׁר אֲבִנֶיהָ בְּרֹזֶל  
וּמְהַרְרֶיהָ תַחְצֹב נְחֹשֶׁת:

**10** And you will eat and be satisfied, and you shall bless the Lord, your God, for the good land He has given you.

י וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת-יְהוָה אֱלֹהֶיךָ  
עַל-הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן-לָךְ:

**11** Beware that you do not forget the Lord, your God, by not keeping His commandments, His ordinances, and His statutes, which I command you today,

יא הִשָּׁמֵר לָךְ פֶּן-תִּשְׁכַּח אֶת-יְהוָה אֱלֹהֶיךָ  
לְבַלְתִּי שָׁמֵר מִצְוֹתָיו וּמִשְׁפָּטָיו וּחְקֵיתָיו אֲשֶׁר  
אֲנִי מְצַוֶּה הַיּוֹם:

**12** lest you eat and be satisfied, and build good houses and dwell in them,

**13** and your herds and your flocks multiply, and your silver and gold increase, and all that you have increases,

**14** and your heart grows haughty, and you forget the Lord, your God, Who has brought you out from the land of Egypt, from the house of bondage,

**15** Who led you through that great and awesome wilderness, [in which were] snakes, vipers and scorpions, and drought, where there was no water; Who brought water forth for you from solid rock,

**16** Who fed you with manna in the desert, which your forefathers did not know, to afflict you and to test you, to benefit you in your end,

**17** and you will say to yourself, "**My** strength and the might of **my** hand has made this wealth for me."

**18** But you must remember the Lord your God, for it is He that gives you strength to make wealth, in order to establish His covenant which He swore to your forefathers, as it is this day.

**19** And it will be, if you truly forget the Lord your God and go after other gods, worship them and prostrate yourself before them, I bear witness against you today, that you will surely perish.

**20** As the nations that the Lord destroys before you, so will you perish; since you will not listen to the voice of the Lord your God.

יב פֶּן־תֹּאכַל וְשִׂבַעְתָּ וּבְתִים טַבִּים תִּבְנֶה וְיִשְׁבַּת:

יג וּבְקֹרֶךָ וּצְאֹנְךָ יִרְבּוּ וְכֶסֶף וְזָהָב יִרְבּוּ־לְךָ וְכָל אֲשֶׁר־לְךָ יִרְבֶּה:

יד וְרִם לִבְבְּךָ וְשָׁכַחְתָּ אֶת־יְהוָה אֱלֹהֶיךָ הַמוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

טו הַמוֹלִיכְךָ בַּמִּדְבָּר | הַגֹּדֵל וְהַנּוֹרָא נָחַשׁ | שָׂרָף וְעַקְרָב וְצִמְאֹן אֲשֶׁר אֵין־מַיִם הַמוֹצִיא לְךָ מֵאֵין מַצּוֹר הַחֲלָמִישׁ:

טז הַמֵּאֲלִלְךָ מִן בַּמִּדְבָּר אֲשֶׁר לֹא־יָדָעוּן אֲבֹתֶיךָ לְמַעַן עֲנֹתְךָ וּלְמַעַן נִסֹּתְךָ לְהִיטִבְךָ בְּאַחֲרִיתְךָ:

יז וְאָמַרְתָּ בִּלְבָבְךָ כֹּחִי וְעֹצְמִי יָדִי עָשָׂה לִי אֶת־הַחֵיל הַזֶּה:

יח וְזָכַרְתָּ אֶת־יְהוָה אֱלֹהֶיךָ כִּי הוּא הִנְתֵּן לְךָ כֹּחַ לַעֲשׂוֹת חֵיל לְמַעַן הִקִּים אֶת־בְּרִיתוֹ אֲשֶׁר־נִשְׁבַּע לְאַבְרָהָם כִּי־זֶה:

יט וְהִיא אִם־שָׁכַחְתָּ תִשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ וְהִלַּכְתָּ אַחֲרֵי אֱלֹהִים אֲחֵרִים וְעַבַדְתָּם וְהִשְׁתַּחֲוִיתָ לָהֶם הַעֲדֹתִי בְכֶם הַיּוֹם כִּי אָבִד תֵּאבְדוּן:

כ כַּגֹּזִים אֲשֶׁר יְהוָה מֵאַבִּיד מִפְּנֵיכֶם כֵּן תֵּאבְדוּן עַקֵּב לֹא תִשְׁמַעוּן בְּקוֹל יְהוָה אֱלֹהֵיכֶם:

### Questions:

- ❖ *Why did God “afflict” the people with hunger? Why did they have to eat manna for 40 years?*
  - ❖ *The Promised Land is described in terms of its food products. How many does Moses list? They fall into two categories, which are ....? Now look back to Gen. 1:29. Given the people’s fixation with another type of food (Text 12), is this an indictment of their dietary choices?*
  - ❖ *Does Verse 10 not look familiar? In which daily prayer has this text been incorporated?*
  - ❖ *Moses worries that, once the land has been conquered and the people settle down, they will forget God and abandon the mitzvot. He envisages that this will manifest itself in two ways, which are ....?*
  - ❖ *Compare verse 10 with verses 11-14. Satiation is followed by either blessing or forgetting. Satiation presents a spiritual challenge. Is that true in your life?*
-

## 20. Deuteronomy 11: 8-17 – EAT AND BE SATISFIED, but .....

**Background: Moses reminds the people of all the miracles that God performed in the Exodus.**

**8** Keep all the commandments that I command you today, in order that you may be strong and come and possess the land to which you are crossing there, to possess it,

ח וּשְׁמַרְתֶּם אֶת־כָּל־הַמִּצְוָה אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם לְמַעַן תִּחְזְקוּ וּבִאתֶם וּרְשַׁתֶּם אֶת־הָאָרֶץ אֲשֶׁר אֲנִי עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:

**9** and in order that you may prolong your days on the land that the Lord swore to your forefathers to give to them and to their seed, **a land flowing with milk and honey.**

ט וּלְמַעַן תִּאָּרְכּוּ יָמֵיכֶם עַל־הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבוֹתֵיכֶם לֵאמֹר לְהֵם וּלְזֶרְעָם אֶרֶץ זָבַת חֶלֶב וּדְבַשׁ:

**10** For the land which you are coming there to possess is not like the land of Egypt, from where you came, where you sowed your seed and watered by foot, like a vegetable garden.

י כִּי הָאָרֶץ אֲשֶׁר אַתָּה בֹא־שָׁמָּה לְרִשְׁתָּהּ לֹא כְאֶרֶץ מִצְרַיִם הִוא אֲשֶׁר יְצַאתֶם מִשָּׁם אֲשֶׁר תִּזְרַע אֶת־זֶרְעֲךָ וְהִשְׁקִיתָ בְּרַגְלֶךָ כְּגַן הַיָּרֵק:

**11** But the land, to which you are crossing over there to possess, is a land of mountains and valleys, and drinks water from the rains of heaven,

יא וְהָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ אֶרֶץ הָרִים וּבְקָעוֹת לְמַטֵּר הַשָּׁמַיִם תִּשְׁתֶּה־מִּיָּם:

**12** a land which the Lord, your God, cares about; the eyes of Lord your God are always upon it, from the beginning of the year to the end of the year.

יב אֶרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ דֹרֵשׁ אֹתָהּ תָּמִיד עֵינָיו יְהוָה אֱלֹהֶיךָ בָּהּ מֵרִשִׁית הַשָּׁנָה וְעַד אַחֲרֵית שָׁנָה:

**13** And it will be, if you truly listen to My commandments that I command you today to love the Lord, your God, and to serve Him with all your heart and with all your soul,

יג וְהָיָה אִם־שָׁמַעַתְּ וּתְשַׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֹתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם:

**14** I will give the rain of your land at its time, the early and the latter, and you will gather in your grain, wine, and oil.

יד וְנָתַתִּי מַטֵּר־אֶרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאֹסֶפֶת דָּגָןְךָ וְתִירֶשֶׁךָ וְיִצְהָרְךָ:

**15** And I will give grass in your field for your livestock, and you will eat and be satisfied.

טו וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לַבְּהֵמָתְךָ וְאָכְלֹת וּשְׂבַעְתֶּ:

**16** Watch yourselves, lest your heart be misled, and you turn away and worship strange gods and bow down to them.

טז הִשְׁמְרוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם:

**17** And the wrath of the Lord will be kindled against you, and He will close off the heavens, and there will be no rain, and the ground will not give its produce, and you will perish quickly from upon the good land that the Lord gives you.

יז וְחָרָה אַף־יְהוָה בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאָדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מִהָרָה מֵעַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:

### Questions:

- ❖ *The people must keep God's mitzvot in exchange for ....? How would you describe this arrangement?*
- ❖ *What other physical benefit will Torah observance bring?*
- ❖ *Canaan is described as "a land flowing with milk and honey." Should this be read literally or metaphorically? If the former, does it contradict or complement the description of the land in Text 19?*
- ❖ *How is caring for the Land of Canaan different from the people's experience in Egypt?*
- ❖ *Verses 13 – 17 should look familiar. Where will you find them in the siddur?*
- ❖ *Having described the reward for compliance, what will be the punishment for non-compliance?*
- ❖ *Why do you think the Torah adopts the carrot and stick approach? Is there any other way?*