

עץ חיים

ETZ HAYIM

TORAH AND COMMENTARY

THE RABBINICAL ASSEMBLY
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whoever sought the LORD would go out to the Tent of Meeting that was outside the camp. ⁸Whenever Moses went out to the Tent, all the people would rise and stand, each at the entrance of his tent, and gaze after Moses until he had entered the Tent. ⁹And when Moses entered the Tent, the pillar of cloud would descend and stand at the entrance of the Tent, while He spoke with Moses. ¹⁰When all the people saw the pillar of cloud poised at the entrance of the Tent, all the people would rise and bow low, each at the entrance of his tent. ¹¹The LORD would speak to Moses face to face, as one man speaks to another. And he would then return to the camp; but his attendant, Joshua son of Nun, a youth, would not stir out of the Tent.

¹²Moses said to the LORD, “See, You say to me, ‘Lead this people forward,’ but You have not made known to me whom You will send with me. Further, You have said, ‘I have singled you out by name, and you have, indeed, gained My favor.’ ¹³Now, if I have truly gained Your favor, pray let me know Your ways, that I may know You and continue in Your favor. Con-

מוֹעֵד וְהָיָה כָּל־מִבְקֵשׁ יְהוָה יֵצֵא אֶל־
אֹהֶל מוֹעֵד אֲשֶׁר מִחוּץ לַמִּחֲנֶה: ⁸וְהָיָה
כִּצְאָת מֹשֶׁה אֶל־הָאֹהֶל יָקוּמוּ כָּל־הָעָם
וְנִצְּבוּ אִישׁ פֶּתַח אֹהֶלוֹ וְהִבִּיטוּ אַחֲרֵי
מֹשֶׁה עַד־בָּאוּ הָאֹהֶלָה: ⁹וְהָיָה כִּבָּא
מֹשֶׁה הָאֹהֶלָה יֵרֶד עַמּוּד הָעָנָן וְעָמַד
פֶּתַח הָאֹהֶל וְדִבֶּר עִם־מֹשֶׁה: ¹⁰וְרָאָה
כָּל־הָעָם אֶת־עַמּוּד הָעָנָן עֹמֵד פֶּתַח
הָאֹהֶל וְקָם כָּל־הָעָם וְהִשְׁתַּחֲוּוּ אִישׁ
פֶּתַח אֹהֶלוֹ: ¹¹וְדִבֶּר יְהוָה אֶל־מֹשֶׁה פָּנִים
אֶל־פָּנִים כַּאֲשֶׁר יְדַבֵּר אִישׁ אֶל־רֵעֵהוּ
וְשָׁב אֶל־הַמִּחֲנֶה וּמִשְׁרָתוֹ יְהוֹשֻׁעַ בֶּן־נּוּן
נֹעֵר לֹא יָמִישׁ מִתּוֹךְ הָאֹהֶל: ס

שלישי ¹² וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה רְאֵה אֶתָּה אָמַר
אֵלַי הֵעַל אֶת־הָעָם הַזֶּה וְאַתָּה לֹא
הוֹדַעְתָּנִי אֵת אֲשֶׁר־תִּשְׁלַח עִמִּי וְאַתָּה
אָמַרְתָּ יִדְעִיתִךָ בְּשֵׁם וְגַם־מִצְאָתָהּ חֵן
בְּעֵינַי: ¹³וְעַתָּה אִם־נָא מִצְאָתִי חֵן
בְּעֵינֶיךָ הוֹדַעְנִי נָא אֶת־דֶּרְכְּךָ וְאֶדְעֶךָ

9. at the entrance of the Tent Not inside the tabernacle, where the divine Presence is said to rest continuously and where God converses with Moses from within the Holy of Holies. The place of communication here is at the entrance, where God’s self-manifestation is intermittent.

11. face to face The same expression is used in Deut. 34:10, whereas in Num. 12:6–8 it is said that God communicated with Moses “mouth to mouth.” This figurative language is intended to convey the pre-eminence and uniqueness of Moses as a prophetic figure who experiences a special mode of revelation. His experience is personal and direct, not mediated through visions or dreams, and the message always is plain and straightforward, free of cryptic utterances.

Joshua He remained inside the tent and did not share in Moses’ direct experience with God.

DIALOGUE WITH GOD (vv. 12–23)

This section depicts how Moses and God engage in the intimate talk mentioned in verse 11.

12. Moses now reverts to the subject matter of 32:34 and 33:1–3—the order to proceed to the Promised Land without the tabernacle, the token of God’s immediate presence in the camp of Israel. He complains that the aforementioned “angel” is unidentified. Is it to be human or celestial? Is God’s name to “be in him,” as is promised in 23:21, or not?

I have singled you out by name Literally, “I know you by name.” This Hebrew idiom, with God as the subject, is applied to no one else in the Bible. It signifies a close, exclusive, and unique association with God.

13. let me know Your ways Moses asks for comprehension of God’s essential being—the attributes that guide His actions in dealing with humankind, the norms by which He operates in His governance of the world. “Ways” here is a play on the literal and the figurative meanings of Hebrew word *derekh*; it means both the right path through the wilderness and also God’s way of acting, His nature.

sider, too, that this nation is Your people.”
¹⁴And He said, “I will go in the lead and will lighten your burden.” ¹⁵And he said to Him, “Unless You go in the lead, do not make us leave this place. ¹⁶For how shall it be known that Your people have gained Your favor unless You go with us, so that we may be distinguished, Your people and I, from every people on the face of the earth?”

¹⁷And the LORD said to Moses, “I will also do this thing that you have asked; for you have truly gained My favor and I have singled you out by name.” ¹⁸He said, “Oh, let me behold Your Presence!” ¹⁹And He answered, “I will make all My goodness pass before you, and I will proclaim before you the name LORD, and the grace that I grant and the compassion that I show. ²⁰But,” He said, “you cannot see My face, for man may

לִמְעַן אֶמְצָאֲחֶן בְּעֵינַיָךְ וְרֹאִיָה כִּי עִמָּךְ
הִגִּידִי הָזֶה: ¹⁴ וַיֹּאמֶר פָּנֶי יֵלְכוּ וְהִנְחֵתִי
לָךְ: ¹⁵ וַיֹּאמֶר אֵלָיו אִם-אֵין פָּנֶיךָ הַלֹּכִים
אֶל-תַּעֲלֵנוּ מִזֶּה: ¹⁶ וּבְמָה | יוֹדַע אִפּוֹא
כִּי-מִצָּאתִי חֵן בְּעֵינַיָךְ אֲנִי וְעַמָּךְ הֲלוֹא
בְּלִכְתָּךְ עִמָּנוּ וּנְפַלִּינוּ אֲנִי וְעַמָּךְ מִכָּל-
הָעָם אֲשֶׁר עַל-פָּנֶי הָאָדָמָה: פ

רביעי ¹⁷ וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה גַם אֶת-הַדְּבָר
הַזֶּה אֲשֶׁר דִּבַּרְתָּ אֶעֱשֶׂה כִּי-מִצָּאתִי חֵן
בְּעֵינַי וְאֶדְעָךְ בְּשֵׁם: ¹⁸ וַיֹּאמֶר הֲרֹאנִי נָא
אֶת-כְּבוֹדְךָ: ¹⁹ וַיֹּאמֶר אֲנִי אֶעְבִּיר כָּל-טוֹבִי
עַל-פָּנֶיךָ וְקִרְאתִי בְשֵׁם יְהוָה לְפָנֶיךָ
וְחִנֵּיתִי אֶת-אֲשֶׁר אֲחֹן וְרַחֲמֵתִי אֶת-אֲשֶׁר
אֶרְחֹם: ²⁰ וַיֹּאמֶר לֹא תוּכַל לִרְאוֹת אֶת-

this nation Moses stresses that the people Israel, and none other, constitute God’s people. He wants to extend God’s favor to embrace Israel as well as himself.

14. God does not yet respond to Moses’ last point but addresses only his immediate personal concerns.

lighten your burden Literally, “I will give you rest.” This phrase is normally found in a context of giving relief from national enemies, especially in relation to the occupation of the Land. The Hebrew word for “rest,” *m’nuḥah*, probably means “camping places,” a pun on Hebrew for “camp” (*maḥaneh*) (see Num. 10:33).

15–16. Moses, sensitive to God’s omission of any mention of Israel, reacts immediately by stressing the people’s interests, thereby affirming once again that he sees his own reputation inextricably bound up with the fate of his people. Note his repetition of “us” and “Your people.”

we may be distinguished Israel’s distinctiveness lies in its unique relationship with God.

18. Oh, let me behold Your Presence! Hebrew: *kavod* (Presence); one of the most impor-

tant concepts in biblical theology. See Comment to 16:7. Here Moses is pleading for an exclusively individual experience, one close at hand and immediate, as a response to his personal request there and then.

19. all My goodness This refers to the compassionate attributes that God reveals in dealing with His creatures (see 34:6–7).

proclaim . . . the name LORD This name is *YHWH*; see Comment to 3:14. This clause parallels the immediately preceding one—“I will make all My goodness pass before you.” It reaffirms God’s intention of voluntarily disclosing to Moses His defining characteristics. This is fulfilled in 34:5.

and the grace Literally, “I shall be gracious to whomever I am gracious and I shall show mercy to whomever I show mercy.” The syntax indicates indefiniteness, as in 3:14. God is reminding Moses that He is a free agent. There is no magical practice that is automatically effective in influencing His behavior.

20. Moses’ second plea is only partially granted. By virtue of their humanity, human beings, in-

CHAPTER 33

19. I will make all My goodness pass before you We encounter the reality of God when we experience goodness in the world, from the gift of life itself to the discovery of the capacity

to do good in our own souls, and the love and generosity of people around us whom God has inspired to do good.

20–23. What does it mean that a human being cannot see God’s face—but can see God’s back? In the words of the Ḥatam Sofer, we can-

not see Me and live.”²¹ And the LORD said, “See, there is a place near Me. Station yourself on the rock²² and, as My Presence passes by, I will put you in a cleft of the rock and shield you with My hand until I have passed by.²³ Then I will take My hand away and you will see My back; but My face must not be seen.”

34 The LORD said to Moses: “Carve two tablets of stone like the first, and I will inscribe upon the tablets the words that were on the first tablets, which you shattered. ²Be ready by morning, and in the morning come up to Mount Sinai and present yourself there to Me, on the top of the mountain. ³No one else shall come up with you, and no one else shall be seen

פָּנַי כִּי לֹא-יֵרָאֵנִי הָאָדָם וְחַי: ²¹ וַיֹּאמֶר
יְהוָה הִנֵּה מָקוֹם אֵתִי וְנִצַּבְתָּ עַל-הַצּוּר:
וְהָיָה בַעֲבֹר כַּבְּדִי וְשִׁמְתִּיךָ בְּנִקְרֹת
הַצּוּר וְשִׁכַּתִּי כַּפִּי עָלֶיךָ עַד-עָבְרִי:
וְהִסְרֹתִי אֶת-כַּפִּי וְרָאִיתָ אֶת-אֲחֵרִי ²³
וּפָנַי לֹא יֵרָאוּ: ס

לד וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה פָּסֵל-לָךְ
שְׁנֵי-לֶחֶת אֲבָנִים כְּרָאשֵׁינִים וְכַתְּבָתִּי עַל-
הַלְּחֹת אֶת-הַדְּבָרִים אֲשֶׁר הָיוּ עַל-הַלְּחֹת
הָרָאשֵׁינִים אֲשֶׁר שָׁבַרְתָּ: ² וְהָיָה נָכוֹן
לְבָקֶר וְעֹלִיתָ בִּבְקָר אֶל-הָר סִינִי וְנִצַּבְתָּ
לִּי שָׁם עַל-רֹאשׁ הָהָר: ³ וְאִישׁ לֹא-יַעֲלֶה
עִמָּךְ וְגַם-אִישׁ אֶל-יֵרָא בְּכָל-הָהָר גַּם-

חמישי

cluding Moses, cannot directly and closely observe God.

21. on the rock At the top of Mount Sinai (see 34:2). For a similar scene, see 1 Kings 19.

22. My Presence passes by Rashbam notes that God’s action is characteristic of covenant making, as in Gen. 15:17 and Jer. 34:18,19. The manifestation of God here would then be a ceremony that signals renewal of the Covenant.

23. My back This daring human image for God, contrasted with the usual biblical term *panim*, “face, presence,” refers to the traces of the divine Presence, the afterglow of His supernatural radiance.

must not be seen No human being can ever penetrate the ultimate mystery of God’s Being. Only a glimpse of the divine reality is possible, even for Moses.

RENEWAL OF THE COVENANT (34:1–35)

PREPARATORY MEASURES (vv. 1–3)

Moses, assured that God will manifest His Presence privately to him, is instructed to prepare for the experience, which actually initiates the re-statement of the Covenant.

1. Carve God had given the first set to Moses. **words** They are identified as the Decalogue in verse 28.

3. No one else This time Aaron is excluded, because of his role in the episode of the Golden Calf.

not see God directly. We can only see the difference that God has made after the fact. We can recognize God’s reality by seeing the difference God has made in people’s lives.

CHAPTER 34

1. The first set of tablets was fashioned by God alone. Moses passively received them. The second set will be a joint divine–human effort (Y. Nissenbaum). This second set was written with a greater knowledge of human weakness, at the hand of an imperfect human being,

rather than by a perfect deity. Heschel taught that God revealed the Torah to Moses in all its fullness; and Moses, a finite human being, wrote down what he could comprehend. The Talmud tells us that the fragments of the first set of tablets were carried in the Ark along with the replacement set (BT Ber. 8b). That which was once holy retains its holiness even when it is broken. So too the elderly, the senile, and the infirm may not be cast aside. They must be accorded the reverence they have earned in their lives.

anywhere on the mountain; neither shall the flocks and the herds graze at the foot of this mountain.”

⁴So Moses carved two tablets of stone, like the first, and early in the morning he went up on Mount Sinai, as the LORD had commanded him, taking the two stone tablets with him. ⁵The LORD came down in a cloud; He stood with him there, and proclaimed the name LORD. ⁶The LORD passed before him and proclaimed: “The LORD! the LORD! a God compassionate and gracious, slow to anger, abounding in kindness and faithfulness, ⁷extending kindness to the thousandth generation, forgiving iniquity, transgression, and sin; yet He does not remit all punishment, but visits the iniquity of parents upon children and children’s children, upon the third and fourth generations.”

GOD’S SELF-DISCLOSURE (vv. 4–9)

5. stood . . . proclaimed The text is ambiguous. The subject of the two verbs may be either Moses, as verses 2 and 33:21 indicate, or God, as the first clause and 33:19 would suggest. Or perhaps the first verb is governed by Moses and the second by God.

THE DIVINE RESPONSE (vv. 6–7)

These verses are the divine response to Moses’ two requests—that he “know” God’s ways (33:13) and that he “behold” God’s Presence (33:18). God’s mysterious passing before Moses answers to the second; the recital of the divine attributes, to the first. God’s self-disclosure is confined to a proclamation of His moral qualities. To “know” them is to achieve a higher conception of Deity.

6. The LORD! the LORD! The Hebrew text also allows the first YHVH to be taken as the subject of the antecedent verb; thus “And the LORD proclaimed.”

הִצָּאֵן וְהִבָּקֵר אֶל-יָרְעוֹ אֶל-מֹול הָהָר הַהוּא:

וַיִּפְסֹל וַיִּשְׁכֶּם מִשֶּׁה בִּבְקָר וַיַּעַל אֶל-הָר סִינִי כַאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַיִּקַּח בְּיָדוֹ שְׁנֵי לְחֹת אֲבָנִים: ⁵וַיֵּרֶד יְהוָה בְּעָנָן וַיִּתְּצֵב עִמּוֹ שָׁם וַיִּקְרָא בְּשֵׁם יְהוָה: ⁶וַיַּעֲבֹר יְהוָה | עַל-פָּנָיו וַיִּקְרָא יְהוָה | יְהוָה אֵל רַחוּם וְחַנוּן אֶרֶץ אֲפִים וְרַב-חֶסֶד וְאֶמֶת: ⁷נֹצֵר * חֶסֶד לְאֵלִפִּים נָשָׂא עֵינָן וַפֹּשַׁע וְחַטָּאָה וְנִקְהָ לֹא יִנְקָה פֶקֶד | עֵינָן אֲבוֹת עַל-בָּנִים וְעַל-בָּנֵי בָנִים עַל-שְׁלִשִׁים וְעַל-רִבְעִים:

v. 7. נ' רבתי לפי נוסחים מקובלים

compassionate and gracious In the Decalogue (20:5–6) the order of attributes, unlike here, presents judgment before kindness. Emphasis and priority are here given to God’s magnanimous qualities rather than to His judgmental actions.

kindness and faithfulness The Hebrew words *hesed v’emet* appear frequently together to express a single concept. *Hesed* involves acts of beneficence and obligation that flow from a legal relationship. See Comment to 15:13. *Emet*, usually translated “truth,” encompasses the notions of reliability, durability, and faithfulness. When used together, the two words express God’s absolute and eternal dependability in dispensing His benefactions.

7. extending kindness The phrase may express either God’s continuous *hesed* or the idea that merit for the *hesed* that people perform endures beyond their own generation.

He does not remit Divine mercy does not mean that sinners can expect wholly to escape the consequences of their wrongs.

6–7. These two verses contain a passage recited and chanted on the High Holy Days and the Festivals. This summary of God’s compassionate qualities is known as the “Thirteen Attributes of God” or the “Covenant of the Thirteen” (*b’rit sh’losh esrei*).

visits the iniquity of parents upon children and children’s children Bothered by the ap-

parent unfairness of the text, a Hasidic interpretation takes it to mean that God holds parents responsible for not giving their children a proper religious and moral upbringing. We recognize the unfairness of such punishment, yet it is true that the bad habits of parents are too often repeated by their children, for whom parents are the primary role models.

⁸Moses hastened to bow low to the ground in homage, ⁹and said, “If I have gained Your favor, O Lord, pray, let the Lord go in our midst, even though this is a stiffnecked people. Pardon our iniquity and our sin, and take us for Your own!”

¹⁰He said: I hereby make a covenant. Before all your people I will work such wonders as have not been wrought on all the earth or in any nation; and all the people who are with you shall see how awesome are the LORD’s deeds which I will perform for you. ¹¹Mark well what I command you this day. I will drive out before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites. ¹²Beware of making a covenant with the inhabitants of the land against which you are advancing, lest they be a snare in your midst. ¹³No, you must tear down their altars, smash their pillars, and cut down their sacred posts; ¹⁴for you must not worship any other god, because the LORD, whose name is Impassioned, is an impassioned

⁸וַיִּמְהַר מֹשֶׁה וַיִּקְדֹּ אֶרְצָה וַיִּשְׁתַּחֲוֶה׃
⁹וַיֹּאמֶר אֶם־נָא מִצָּאתִי חֵן בְּעֵינֶיךָ אֲדֹנָי
יְלֹהֵנָּא אֲדֹנָי בְּקִרְבָּנוּ כִּי עַם־קָשֶׁה־
עָרְךָ הוּא וְסָלַחְתָּ לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ
וַיַּחֲלֵתֵנוּ׃

¹⁰וַיֹּאמֶר הִנֵּה אֲנֹכִי כֹרֶת בְּרִית נֹגֵד
כָּל־עַמֶּךָ אֶעֱשֶׂה נִפְלְאוֹת אֲשֶׁר לֹא־נִבְרְאוּ
בְּכָל־הָאָרֶץ וּבְכָל־הַגּוֹיִם וְרָאָה כָּל־הָעַם
אֲשֶׁר־אִתָּה בְּקִרְבּוֹ אֶת־מַעֲשֵׂה יְהוָה כִּי־
נֹרָא הוּא אֲשֶׁר אֲנִי עֹשֶׂה עִמָּךְ׃ ¹¹שָׁמְר־
לְךָ אֶת אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם הַנִּי
גֵרֶשׁ מִפְּנֵיךָ אֶת־הָאֱמֹרִי וְהַכְּנַעֲנִי וְהַחִתִּי
וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוֹסִי׃ ¹²הִשָּׁמֶר לְךָ
פֶּן־תִּכְרֹת בְּרִית לְיוֹשְׁבֵי הָאָרֶץ אֲשֶׁר אִתָּה
כֹּא עֲלֶיהָ פֶּן־יִהְיֶה לְמוֹקֵשׁ בְּקִרְבְּךָ׃
¹³כִּי אֶת־מִזְבְּחֵיהֶם תִּתְּצוּן וְאֶת־מִצְבֹּתָם
תִּשְׁבִּרוּן וְאֶת־אֲשֵׁרֵיהֶם תִּכְרֹתוּן׃ ¹⁴כִּי לֹא
תִשְׁתַּחֲוֶה לְאֵל אֲחֵר* כִּי יְהוָה קִנָּא שְׁמוֹ

v. 14. ר' רבתי לפי נוסחים מקובלים

9. Moses emphasizes God’s merciful qualities in asking that the punishment in 33:3 be set aside. *even though* Allow for human frailty.

INAUTHENTIC AND AUTHENTIC WORSHIP (vv. 10–26)

This section concentrates on two fundamental issues that flow directly from the people’s sin: false modes of worship (vv. 10–17) and the legitimate festivals and ritual obligations to God (vv. 18–26).

APOSTASY (vv. 10–17)

Mindful of the act of apostasy, the renewed covenant contains stricter admonitions than those

given before (23:23,24) regarding the inroads of foreign forms of worship into the religion of Israel. If the people Israel is to be “distinguished . . . from every people on the face of the earth” (33:16), they must make themselves unique by exclusive loyalty to their covenantal relationship with God.

13. sacred posts Hebrew: *asherim* (singular *asherah*); pagan objects of worship often mentioned in the Bible. These wooden poles derive their name from the Canaanite fertility goddess Asherah, whom they symbolized.

14. any other god This Hebrew phrase in the singular—*el aher*—appears nowhere else in the

10. The Decalogue proclaims universal laws applicable to all humanity. This supplemental covenant deals with the specific rituals of the Israelite people. Our calendar and our kitchens would keep the Jewish people distinctive.

13. Why this troubling emphasis on destroying the holy places of the Canaanites and shunning their sacrificial occasions? The

Israelites were a young, impressionable nation, and the Torah is concerned that the highly sexualized, orgiastic fertility cult of the Canaanites would be irresistibly seductive for them (as the incident of Baal-peor in Num. 25 attests). Even decent people can be vulnerable to sexual temptation, which is why the Torah speaks out in such extreme, uncompromising terms against the Canaanite cult.

God. ¹⁵You must not make a covenant with the inhabitants of the land, for they will lust after their gods and sacrifice to their gods and invite you, and you will eat of their sacrifices. ¹⁶And when you take wives from among their daughters for your sons, their daughters will lust after their gods and will cause your sons to lust after their gods.

¹⁷You shall not make molten gods for yourselves.

¹⁸You shall observe the Feast of Unleavened Bread—eating unleavened bread for seven days, as I have commanded you—at the set time of the month of Abib, for in the month of Abib you went forth from Egypt.

¹⁹Every first issue of the womb is Mine, from all your livestock that drop a male as firstling, whether cattle or sheep. ²⁰But the firstling of an ass you shall redeem with a sheep; if you do not redeem it, you must break its neck. And you must redeem every first-born among your sons.

None shall appear before Me empty-handed.

אַל קִנְיָהּ הָיָא: ¹⁵ פֶּן־תִּכְרֹת בְּרִית לְיוֹשְׁבֵי
הָאָרֶץ וְזָנּוּ | אַחֲרֵי אֱלֹהֵיהֶם וְזָבְחוּ
לְאֱלֹהֵיהֶם וְקָרָא לָךְ וְאָכַלְתָּ מִזִּבְחוֹ:
¹⁶ וְלָקַחְתָּ מִבְּנֹתֵי לְבָנֶיךָ וְזָנּוּ בְּנֹתֵי אַחֲרֵי
אֱלֹהֵיהֶן וְהִזְנוּ אֶת־בְּנֶיךָ אַחֲרֵי אֱלֹהֵיהֶן:
¹⁷ אֱלֹהֵי מִסֵּכָה לֹא תַעֲשֶׂה־לָּךְ:

¹⁸ אֶת־חֹג הַמִּצּוֹת תִּשְׁמֹר שְׁבַעַת יָמִים
תֹּאכַל מִצּוֹת אֲשֶׁר צִוִּיתְךָ לְמוֹעֵד
חֹדֶשׁ הָאָבִיב כִּי בַחֹדֶשׁ הָאָבִיב יֵצְאָתָּ
מִמִּצְרַיִם:

¹⁹ כָּל־פֶּטֶר רֶחֶם לִי וְכָל־מִקְנֶךָ תִּזְכֹּר פֶּטֶר
שׁוֹר וְשֶׂה: ²⁰ וּפֶטֶר חֲמוֹר תִּפְדֶּה בִּשְׂהָ
וְאִם־לֹא תִפְדֶּה וְעִרְפָּתוֹ כָּל בְּכוֹר בְּנֶיךָ
תִּפְדֶּה
וְלֹא־יֵרָאוּ פָנַי רִיקָם:

Bible. The Hebrew word *aper* in the text of the Torah has an enlarged letter *resh* to avoid confusion with the similar-looking letter *dalet*, which would make the word read *ehad*, meaning “one.”

impassioned Emphasis on the punitive aspect of the divine personality is prompted by the apostasy of the Golden Calf.

16. lust after The Hebrew verb זָנָה, literally “to engage in prostitution,” is often used figuratively to express the people’s infidelity to the covenant with God. Its use here may allude to the sexual immorality often associated with pagan worship, particularly with the popular excesses in connection with the Golden Calf, as mentioned in 32:6.

17–28. The laws that follow are referred to by scholars as “The Cultic Decalogue,” though they differ among themselves as to the precise enumeration of the laws. Like the actual Decalogue (Exod. 20:2–14), these laws are considered to be terms of the Covenant (v. 27). Unlike them, they incorporate the requirement of observing the three pilgrimage festivals.

17. molten gods The warnings against idolatry in all its forms conclude with this prohibition

because the Golden Calf is frequently referred to in the Bible as a molten image.

FESTIVALS AND RELATED RELIGIOUS OBLIGATIONS (vv. 18–26)

The topics in this section are associated with those of the preceding because the narrative about the Golden Calf recounts that a “festival of the LORD” was proclaimed and burnt offerings and sacrifices were brought (32:5–6). Hence, there is now a need to restate briefly the list of the legitimate festivals of the Israelites, previously set forth in 23:12–19.

18. Feast of Unleavened Bread The list begins with this feast rather than with *Shabbat* because the Golden Calf had been identified with the God of the Exodus and because the beginning of the ancient Israelite calendar occurs in the spring. See Comment to 12:2.

19–20. The law of the firstborn follows because it too is grounded in the Exodus (13:2, 11–15). The text presupposes our familiarity with that passage. See Comments to 13:13 and 22:29.

None shall appear See Comment to 23:15.

²¹Six days you shall work, but on the seventh day you shall cease from labor; you shall cease from labor even at plowing time and harvest time.

²²You shall observe the Feast of Weeks, of the first fruits of the wheat harvest; and the Feast of Ingathering at the turn of the year. ²³Three times a year all your males shall appear before the Sovereign LORD, the God of Israel. ²⁴I will drive out nations from your path and enlarge your territory; no one will covet your land when you go up to appear before the LORD your God three times a year.

²⁵You shall not offer the blood of My sacrifice with anything leavened; and the sacrifice of the Feast of Passover shall not be left lying until morning.

²⁶The choice first fruits of your soil you shall bring to the house of the LORD your God.

You shall not boil a kid in its mother's milk.

²⁷And the LORD said to Moses: Write down

שֵׁשֶׁת יָמִים תַּעֲבֹד וּבַיּוֹם הַשְּׁבִיעִי
תִּשְׁבֹּת בְּחָרִישׁ וּבִקְצִיר תִּשְׁבֹּת:

וְחַג שָׁבֻעַת תַּעֲשֶׂה לָּךְ בְּבוֹרֵי קִצִּיר
חֻטִּים וְחַג הָאֶסִּיף תְּקוּפַת הַשָּׁנָה:

שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל־זְכוּרְךָ
אֶת־פָּנָי הָאֵדֶן | יְהוָה אֱלֹהֵי יִשְׂרָאֵל:

כִּי־אוֹרִישׁ גּוֹיִם מִפְּנֶיךָ וְהִרְחַבְתִּי אֶת־
גְּבוּלְךָ וְלֹא־יִחָמַד אִישׁ אֶת־אַרְצְךָ
בְּעֶלְתָּךְ לִרְאוֹת אֶת־פָּנָי יְהוָה אֱלֹהֶיךָ

שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה:

לֹא־תִשְׁחַט עַל־חֶמֶץ דָּם־זִבְחִי וְלֹא־
יָלִין לִפְקֹר זֶבַח חַג הַפֶּסַח:

רֵאשִׁית בְּבוֹרֵי אֲדֻמַּתְךָ תָּבִיא בֵּית
יְהוָה אֱלֹהֶיךָ

לֹא־תִבְשֹׁל גְּדִי בְחֶלֶב אִמּוֹ: פ

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כְּתֹב־לְךָ אֶת־
שְׁבִיעִי ²⁷

As Rashi notes, this statement is a separate injunction, unconnected to the law of the first-born. It belongs after verse 23.

21. The inclusion of the law of *Shabbat* here, after *Pesah* and the firstborn, presupposes a view that the institution of *Shabbat* is based on the Exodus, as in Deut. 5:15, and not on Creation, as in Exod. 20:11.

work The soil.

even at plowing time and harvest time The busiest times of the agricultural year must give way to the commandment to observe sacred time. This sacrifice becomes a true test of faith.

22. Feast of Weeks See Comment to 23:16.

23. See Comment to 23:17. The formulation in the verse here is an expansion of the parallel text.

24. Another test of faith. This injunction clearly does not refer to local shrines but assumes the existence of some central or, at least, regional

sanctuary that, for many, will be far from home and will require a pilgrimage.

covet See Comment to 20:14.

when you go up It is assumed that the central shrine will be situated on an elevation.

25. sacrifice of the Feast of Passover See Comment to 12:11.

26. See Comment to 23:19.

EPILOGUE: MOSES REACHES THE PINNACLE OF EMINENCE (vv. 27–35)

The narrative returns to the role and the status of Moses. The episode of apostasy began with a disparaging reference to him in verse 32:1; it closes with an account of his glorification. Apparently, Moses is instructed to write down the commandments contained in the foregoing (vv. 11–26), just as, following the original covenant, he wrote down “all the commands of the LORD” (24:4).

24. no one will covet your land The verb translated as “covet” is the same one used in the 10th commandment (Exod. 20:14), lead-

ing some scholars to surmise that in both locations it refers to seizing by force rather than simply envy.

¹⁷Second day: Twelve bulls of the herd, two rams, fourteen yearling lambs, without blemish; ¹⁸the grain offerings and libations for the bulls, rams, and lambs, in the quantities prescribed; ¹⁹and one goat for a purification offering—in addition to the regular burnt offering, its grain offering and libations.

²⁰Third day: Eleven bulls, two rams, fourteen yearling lambs, without blemish; ²¹the grain offerings and libations for the bulls, rams, and lambs, in the quantities prescribed; ²²and one goat for a purification offering—in addition to the regular burnt offering, its grain offering and libation.

²³Fourth day: Ten bulls, two rams, fourteen yearling lambs, without blemish; ²⁴the grain offerings and libations for the bulls, rams, and lambs, in the quantities prescribed; ²⁵and one goat for a purification offering—in addition to the regular burnt offering, its grain offering and libation.

²⁶Fifth day: Nine bulls, two rams, fourteen yearling lambs, without blemish; ²⁷the grain offerings and libations for the bulls, rams, and lambs, in the quantities prescribed; ²⁸and one goat for a purification offering—in addition to the regular burnt offering, its grain offering and libation.

²⁹Sixth day: Eight bulls, two rams, fourteen yearling lambs, without blemish; ³⁰the grain offerings and libations for the bulls, rams, and lambs, in the quantities prescribed; ³¹and one goat for a purification offering—in addition to the regular burnt offering, its grain offering and libations.

³²Seventh day: Seven bulls, two rams, four-

¹⁷ובַּיּוֹם הַשֵּׁנִי פָּרִים בְּנֵי־בָקָר שְׁנַיִם
עֶשְׂרֵי אֵילִם שְׁנַיִם כִּבְשִׁים בְּנֵי־שָׁנָה
אַרְבַּעַת עֶשְׂרֵי תְּמִימִם: ¹⁸וּמִנְחָתָם
וְנִסְכֵּיהֶם לְפָרִים לְאֵילִם וּלְכִבְשִׁים
בְּמִסְפָּרָם כַּמִּשְׁפָּט: ¹⁹וְשַׁעִיר־עִזִּים אֶחָד
חֲטָאת מַלְבָּד עֲלֵת הַתָּמִיד וּמִנְחָתָהּ
וְנִסְכֵּיהֶם: ט

²⁰ובַּיּוֹם הַשְּׁלִישִׁי פָּרִים עֶשְׂתֵּי־עֶשְׂרֵי
אֵילִם שְׁנַיִם כִּבְשִׁים בְּנֵי־שָׁנָה אַרְבַּעַת
עֶשְׂרֵי תְּמִימִם: ²¹וּמִנְחָתָם וְנִסְכֵּיהֶם
לְפָרִים לְאֵילִם וּלְכִבְשִׁים בְּמִסְפָּרָם
כַּמִּשְׁפָּט: ²²וְשַׁעִיר חֲטָאת אֶחָד מַלְבָּד
עֲלֵת הַתָּמִיד וּמִנְחָתָהּ וְנִסְכָּהּ: ס

²³ובַּיּוֹם הָרְבִיעִי פָּרִים עֶשְׂרֵה אֵילִם
שְׁנַיִם כִּבְשִׁים בְּנֵי־שָׁנָה אַרְבַּעַת עֶשְׂרֵי
תְּמִימִם: ²⁴מִנְחָתָם וְנִסְכֵּיהֶם לְפָרִים
לְאֵילִם וּלְכִבְשִׁים בְּמִסְפָּרָם כַּמִּשְׁפָּט:
²⁵וְשַׁעִיר־עִזִּים אֶחָד חֲטָאת מַלְבָּד עֲלֵת
הַתָּמִיד מִנְחָתָהּ וְנִסְכָּהּ: ס

²⁶ובַּיּוֹם הַחֲמִישִׁי פָּרִים תְּשַׁעַת אֵילִם
שְׁנַיִם כִּבְשִׁים בְּנֵי־שָׁנָה אַרְבַּעַת עֶשְׂרֵי
תְּמִימִם: ²⁷וּמִנְחָתָם וְנִסְכֵּיהֶם לְפָרִים
לְאֵילִם וּלְכִבְשִׁים בְּמִסְפָּרָם כַּמִּשְׁפָּט:
²⁸וְשַׁעִיר חֲטָאת אֶחָד מַלְבָּד עֲלֵת
הַתָּמִיד וּמִנְחָתָהּ וְנִסְכָּהּ: ס

²⁹ובַּיּוֹם הַשִּׁשִּׁי פָּרִים שְ�מוֹנֶה אֵילִם שְׁנַיִם
כִּבְשִׁים בְּנֵי־שָׁנָה אַרְבַּעַת עֶשְׂרֵי תְּמִימִם:
³⁰וּמִנְחָתָם וְנִסְכֵּיהֶם לְפָרִים לְאֵילִם
וּלְכִבְשִׁים בְּמִסְפָּרָם כַּמִּשְׁפָּט: ³¹וְשַׁעִיר
חֲטָאת אֶחָד מַלְבָּד עֲלֵת הַתָּמִיד מִנְחָתָהּ
וְנִסְכָּיהָ: פ

³²ובַּיּוֹם הַשְּׁבִיעִי פָּרִים שִׁבְעָה אֵילִם

16:13; "the Feast of Ingathering" (*Hag ha-Asif*) in Exod. 23:16 and 34:22; and "the Feast" (*he-Hag*), i.e., the pre-eminent festival, in 1 Kings 8:2 and 12:32. When the harvest was in

at the end of the agricultural year and the new year was beginning, the Israelite farmer could go on pilgrimage to Jerusalem for this seven-day festival.

הפטרה לשבת חול המועד סוכות

HAFTARAH FOR SUKKOT, INTERMEDIATE SHABBAT

EZEKIEL 38:18–39:16

The verses of this *haftarah* are part of the extended doom prophecy against “Gog of the land of Magog” in Ezek. 38–39. These chapters follow oracles of hope for Israel’s national restoration and purification (Ezek. 36–37), and they precede the vision of the new Temple and the priestly order for the new age to come (Ezek. 40–48). The Temple vision is dated to 573 B.C.E.; the prophecies that precede it are undated, but presumably stem from around the same time.

The doom prophecy of the *haftarah* thus occupies a transitional position in Ezekiel’s book, predicting the horrific punishment of Israel’s enemies and the subsequent repurification of the Land. The destruction of Gog came to symbolize the dreadful doom of divine judgment, anticipating a feature of later Jewish imagination and literature known as apocalyptic (which purports to reveal what will happen in the end of days).

The *haftarah* is a spectacle of disaster wrought against enemies of Israel. In hordes, they swoop down on Israel from the northlands—only to be destroyed in a surge of divine fury that shakes the earth with quakes, pestilence, and bloodshed. In the end, the Holy Land will be strewn with the bodies of the dead, and squadrons of Israelite searchers will scour the Land to bury the slain. After seven months of searching and burying, “the land shall be purified.”

The background of this war is unspecified, as is the selection of Gog out of the land of Magog for the role of enemy. The whole scene breathes a mythic atmosphere of ungodly doom, with episodes presented and repeated without concern for sequence or logic. All that we are told, repeatedly, is the divine motivation for the carnage.

Two themes predominate. The first theme is the manifestation of divine power, such that the nations will “know” the Lord. This is a signature

feature of the prophet Ezekiel and his theology. It derives from earlier priestly traditions about the excessive and oppressive plagues inflicted on the Egyptians. There, the reason for the public displays is twofold: to convince the Israelites of God’s might and His claim to be their deliverer; and to convince the Egyptians (Exod. 7:5,17, 14:4). In the Book of Ezekiel, this acknowledgment formula is geared as well toward the public recognition of God by the nations—and especially to counteract negative assessments of His power. Against the background of God’s apparent abandonment of the people Israel, which led some to doubt His power, God makes His might known to all.

The defamation of God further resulted in a desecration of His “holy name,” which is the second and interrelated theme of the *haftarah*. A particularly poignant expression of this matter is dealt with expressly in a chapter that precedes the *haftarah* (Ezek. 36). Because of this desecration, God will act “for [the sake of] My holy name,” and “will sanctify My great name which has been profaned among the nations. . . . And the nations shall know that I am the LORD” (36:20–23). History thus remains the specific site for the manifestation of God’s glory. But human life recedes before this awesome act of self-vindication.

RELATION OF THE HAFTARAH TO THE CALENDAR

The theme of renewal in time to come, featuring a divinely led battle, recurs in *haftarah* readings for festival days. An image of destruction and transformation comparable to that found in this *haftarah* is also found in the *haftarah* for the first day of *Sukkot* (Zech. 14:1–21). Rashi (on Ezek. 38:17, in this *haftarah*) identified the Gog proph-

ecy with the “war spoken of in Zechariah.” Apparently, this identification flowed from the close liturgical association of these two *haftarot* and from the reference in Zech. 14:16 to a grand celebration of *Sukkot* in Jerusalem after the awesome days of battle.

For generations, the Gog prophecy excited wild imagination born of hope in a final judgment against the enemies of Israel. According to Akiva,

the judgment against Gog would last 12 months (M Eduy. 2:10). This judgment would also bring disaster on Israel, causing other calamities to fade by comparison (Tosef. Ber. 1:13). It was commonly supposed that this war would be the final battle, heralding the advent of the Messiah and a time when historical servitude would cease (Sifrei Num. 76; BT Sanh. 97b).

38 ¹⁸On that day, when Gog sets foot on the soil of Israel—declares the Lord God—My raging anger shall flare up. ¹⁹For I have decreed in My indignation and in My blazing wrath: On that day, a terrible earthquake shall befall the land of Israel. ²⁰The fish of the sea, the birds of the sky, the beasts of the field, all creeping things that move on the ground, and every human being on earth shall quake before Me. Mountains shall be overthrown, cliffs shall topple, and every wall shall crumble to the ground. ²¹I will then summon the sword against him throughout My mountains—declares the Lord God—and every man’s sword shall be turned against his brother. ²²I will punish him with pestilence and with bloodshed; and I will pour torrential rain, hailstones, and sulfurous fire upon him and his hordes and the many peoples with him. ²³Thus will I manifest My greatness and My holiness, and make Myself known in the sight of many nations. And they shall know that I am the LORD.

Ezekiel 38:18. On that day A common prophetic formula that introduces oracles of times to come. It is used repeatedly by Ezekiel in the Gog prophecy (see 38:10,14,19, 39:11).

Gog In popular lore, associated with Magog as two historical terrors. But it is clear from verse 2 (“Gog of the land of Magog”) that Gog refers to a person (or persons) and Magog is a geographic area.

לח ¹⁸וְהָיָה | בַּיּוֹם הַהוּא בְּיוֹם בּוֹא
גֹּג עַל-אֲדֹמַת יִשְׂרָאֵל נָאֻם אֲדֹנִי יְהוָה
תַּעֲלֶה חֲמָתִי בְּאִפִּי: ¹⁹וּבִקְנֵאתִי בְּאִשׁ-
עֲבָרְתִי דִּבְרָתִי אִם-לֹא | בַּיּוֹם הַהוּא
יְהִי רָעַשׁ גָּדוֹל עַל אֲדֹמַת יִשְׂרָאֵל:
²⁰וְרַעְשׁוּ מִפְּנֵי דְגֵי הַיָּם וְעוֹף הַשָּׁמַיִם
וְחַיַּת הַשָּׂדֶה וְכָל-הָרֶמֶשׁ הָרֹמֵשׁ עַל-
הָאֲדָמָה וְכָל הָאָדָם אֲשֶׁר עַל-פְּנֵי
הָאֲדָמָה וְנִהְרְסוּ הַהָרִים וְנִפְּלוּ הַמְּדִרְגּוֹת
וְכָל-חֹמֶה לְאָרֶץ תִּפּוֹל: ²¹וְקָרָאתִי עָלָיו
לְכָל-הָרִי חֶרֶב נָאֻם אֲדֹנִי יְהוָה חֶרֶב אִישׁ
בְּאֶחָיו תִּהְיֶה: ²²וְנִשְׁפַּטְתִּי אֹתוֹ בְּדִבְרִי
וּבְדָם וּגְשָׁם שׁוֹטֵף וְאֶבִּי אֶלְגָּבִישׁ אֵשׁ
וְגַפְרִית אֲמָטִיר עָלָיו וְעַל-אֲגָפָיו וְעַל-
עַמִּים רַבִּים אֲשֶׁר אִתּוֹ: ²³וְהִתְגַּדַּלְתִּי
וְהִתְקַדְשָׁתִי וְנִדְעָתִי לְעֵינֵי גוֹיִם רַבִּים
וְיָדְעוּ כִּי-אֲנִי יְהוָה: ס

23. Thus will I manifest My greatness and My holiness This unique expression (*v'hitgadilti v'hitkadishiti*) is followed shortly by mention of God's holy name (39:7). Both elements have entered Jewish worship through the *Kaddish* prayer, recited at various junctures in a service as well as by mourners. All forms of the *Kaddish* begin with the Aramaic words *yitgadal v'yitkadash sh'mei raba*; “May His great name be exalted and sanctified.”

39

And you, O mortal, prophesy against Gog and say: Thus said the Lord God: I am going to deal with you, O Gog, chief prince of Meshech and Tubal! ²I will turn you around and drive you on, and I will take you from the far north and lead you toward the mountains of Israel. ³I will strike your bow from your left hand and I will loosen the arrows from your right hand. ⁴You shall fall on the mountains of Israel, you and all your battalions and the peoples who are with you; and I will give you as food to carrion birds of every sort and to the beasts of the field, ⁵as you lie in the open field. For I have spoken—declares the Lord God. ⁶And I will send a fire against Magog and against those who dwell secure in the coastlands. And they shall know that I am the LORD. ⁷I will make My holy name known among My people Israel, and never again will I let My holy name be profaned. And the nations shall know that I the LORD am holy in Israel. ⁸Ah! it has come, it has happened—declares the Lord God: this is that day that I decreed.

⁹Then the inhabitants of the cities of Israel will go out and make fires and feed them with the weapons—shields and bucklers, bows and arrows, clubs and spears; they shall use them as fuel for seven years. ¹⁰They will not gather firewood in the fields or cut any in the forests, but will use the weapons as fuel for their fires. They will despoil those who despoiled them and plunder those who plundered them—declares the Lord God.

¹¹On that day I will assign to Gog a burial site there in Israel—the Valley of the Travelers, east of the Sea. It shall block the path of travelers, for there Gog and all his multitude will be buried. It shall be called the Valley of Gog's Mul-

לט ואתה בן־אדם הנבא על־גוג ואמרת כה אמר אדני יהוה הנני אליך גוג נשיא ראש מִשָּׁח וְתָבַל: ²וְשִׁבַּבְתִּיךָ וְשִׂאתִיךָ* וְהִעֲלִיתִיךָ מִיִּרְכַּתִּי צִפּוֹן וְהִבֵּאתִיךָ עַל־הָרֵי יִשְׂרָאֵל: ³וְהִפֵּיתִי קֶשֶׁתְךָ מִיַּד שְׂמֹאלְךָ* וְחִצֶּיךָ מִיַּד יְמִינְךָ אֲפִיל: ⁴עַל־הָרֵי יִשְׂרָאֵל תִּפּוֹל אֶתְּךָ וְכָל־אֲגַפֶּיךָ וְעַמִּים אֲשֶׁר אֶתְּךָ לְעִיט צִפּוֹר כָּל־כְּנָף וְחַיַּת הַשָּׂדֶה הַשְּׂדֵה נִתְּתִיךָ לְאֲכָלָה: ⁵עַל־פְּנֵי הַשָּׂדֶה תִּפּוֹל כִּי אֲנִי דִּבַּרְתִּי נָא אֲדֹנִי יְהוָה: ⁶וְשִׁלַּחְתִּי־אֵשׁ בְּמִגּוֹג וּבִישְׁבֵי הָאֲדָמִים לִבְטַח וַיִּדְעוּ כִּי־אֲנִי יְהוָה: ⁷וְאֶת־שֵׁם קֹדֶשִׁי אֹדִיעַ בְּתוֹךְ עַמִּי יִשְׂרָאֵל וְלֹא־אֲחַל אֶת־שֵׁם־קֹדֶשִׁי עוֹד וַיִּדְעוּ הַגּוֹיִם כִּי־אֲנִי יְהוָה קְדוֹשׁ בְּיִשְׂרָאֵל: ⁸הִנֵּה בָאָה וְנִהְיְתָה נָא אֲדֹנִי יְהוָה הוּא הַיּוֹם אֲשֶׁר דִּבַּרְתִּי: ⁹וַיֵּצְאוּ יוֹשְׁבֵי אֶרֶץ יִשְׂרָאֵל וּבָעֲרוּ וְהִשְׁקוּ בַנֶּשֶׁק וּמִגֶּן וְצִנָּה בְּקֶשֶׁת וּבַחֲצִים וּבִמְקַל יָד וּבִרְמַח וּבָעֲרוּ בָהֶם אֵשׁ שִׁבְעַת שָׁנִים: ¹⁰וְלֹא־יִשְׂאוּ עֲצִים מִן־הַשָּׂדֶה וְלֹא יַחֲטִיבוּ מִן־הַיַּעְרִים כִּי בַנֶּשֶׁק יִבְעֲרוּ־אֵשׁ וְשִׁלְלוּ אֶת־שְׁלֵלֵיהֶם וּבִזְזוּ אֶת־בִּזְזֵיהֶם נָא אֲדֹנִי יְהוָה: ¹¹וְהָיָה בַּיּוֹם הַהוּא אֶתֶּן לְגוֹג אֶתֶּן מְקוֹם־שֵׁם קֹבֶר בְּיִשְׂרָאֵל גִּי הָעֹבְרִים קְדַמַּת הָהָרִים וְחִסְמַת הָיָא אֶת־הָעֹבְרִים וְקָבְרוּ שָׁם אֶת־גּוֹג וְאֶת־כָּל־הַמוֹנֶה הַמוֹנֵה וְקָרְאוּ גִיא

v. 2. א' נחא

v. 3. מלא ו'

Ezekiel 39:7. never again will I let My holy name be profaned The specter of gentile desecrations of God's name owing to Israelite suf-

fering seems on the surface to reflect divine absence or even impotence (see Ezek. 20:9,14,22, 36:20–23).

titute. ¹²The House of Israel shall spend seven months burying them, in order to purify the land; ¹³all the people of the land shall bury them. The day I manifest My glory shall bring renown to them—declares the Lord God. ¹⁴And they shall appoint men to serve permanently, to traverse the land and bury any invaders who remain above ground, in order to purify it. The search shall go on for a period of seven months. ¹⁵As those who traverse the country make their rounds, any one of them who sees a human bone shall erect a marker beside it, until the buriers have interred them in the Valley of Gog's Multitude. ¹⁶There shall also be a city named Multitude. And thus the land shall be purified.

הַמֶּוֹן גֹּג: ¹²וּקְבְּרוּם בֵּית יִשְׂרָאֵל לְמַעַן
טַהַר אֶת־הָאָרֶץ שְׁבַע־חֳדָשִׁים: ¹³וּקְבְּרוּ
כָּל־עַם הָאָרֶץ וְהָיָה לָהֶם לְשֵׁם יוֹם
הַכְּבֹדִי נָאֻם אֲדֹנָי יְהוִה: ¹⁴וְאֲנָשִׁי תָמִיד
יְבַדִּילוּ עֹבְרִים בָּאָרֶץ מִקְבְּרִים אֶת־
הָעֹבְרִים אֶת־הַנוֹתְרִים עַל־פְּנֵי הָאָרֶץ
לְטַהֲרָהּ מִקְצָה שְׁבַע־חֳדָשִׁים יַחְקְרוּ:
¹⁵וְעֹבְרוֹ הָעֹבְרִים בָּאָרֶץ וְרָאָה עֵצָם אָדָם
וּבָנָה אֶצְלוֹ צִיּוֹן עַד קִבְּרוּ אֹתוֹ הַמְּקַבְּרִים
אֶל־גֵּיא הַמֶּוֹן גֹּג: ¹⁶וְגַם שֵׁם־עִיר הַמוֹנָה
וְטַהֲרוּ הָאָרֶץ: ס