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# The Midrash Exodus Rabba Internet Sacred Text Archive

**hatan damim - the bridegroom of blood** - hatan damim - the bridegroom of blood jeffrey m. cohen exodus 4:24-26 has been justifiably described as "arguably the single most bizarre and baffling passage in all of the hebrew bible." 1 moses has just been given the charge to journey to egypt, there to commence the most audacious, **god vs. the sea: lessons of psalms and the midrash** - the sea: lessons of psalms and the midrash . solomon wiener. the strange recounting of the splitting of the sea of reeds found in psalms is often discounted on the assumption that the psalmist was merely using poetic license, justifying slight differences in events and details from those of ... (exodus rabbah 21:6). mekhilta de-rabbi shim ... **thunder's relation to immanence and transcendence: from ...** - exodus rabbah 5:9: the voice's indexical nature 15 ... debates in the zohar on exodus 20:15 18 the zohar's seven voices of psalm 29 22 cordovero's voices 25 hayyim vital's voices 26 the shlah's voices 28 the baal shem tov's parable of the deaf man 30 ... sit next to yours in the beit midrash. joanne arnish and jean mannion were ... **midrash rabbah on chapter 4 of the book of ruth** - midrash rabbah on chapter 4 of the book of ruth tanach, midrash in bold, commentary in italics. why do we read ruth on shavuot? -king david, her descendant, was born and died on shavuot [y chagigah 2:3] -shavuot is harvest time [exodus 23:16], and the events of book of ruth occur at harvest time. **text study bereshit rabbah - transtorah** - — exodus 26:20 rabbi tanchuma in the name of rabbi benayah and rabbi berechya in the name of rabbi elazar said: "at the time that the holy one, blessed be the one, created the first adam, [he] created him as a golem [an unformed physical substance]; and it was extended from one end **conflict resolution values in judaism - valley beit midrash** - 3ecclesiastes 7:1; exodus rabbah 48; midrash tanhuma va-yakhel states, "one finds three names that a human being is called, one what his mother and father call him, one what others call him, and one what he acquires for himself. the best of all of them is the name that he acquires for himself." 4m. avot 4:6. 5m. avot 6:6. **midrash creation of humanity - reconstructingjudaism** - you." (bereshit rabbah 8:1) 1 this is a play on the verse from psalms, which literally reads "you close me in (tzartani) before and behind," reading "tzartani" as from the root "yatzar," to form or create. 2 the word for "rib" in genesis is "tzela," and the same word is used in the exodus text about the sanctuary. **the book of jubilees and the midrash on the early chapters ...** - the book of jubilees . and the midrash on the early chapters of genesis . zvi ron . the book of jubilees is a retelling of genesis and the beginning of exodus in the form of an angel speaking to moses. it was written by a jew in hebrew some time around the early second century bce, perhaps even earlier. ... genesis rabbah(18:6) **shavuot in talmud and midrash - shulcloud** - shavuot in talmud and midrash (mostly soncino translation and commentary; emphasis mine; some language tweaks) only israel accepted the torah mechilta de rabbi ishmael, exodus 20:2 it was for the following reason that the ancient nations of the world were asked to accept the torah, in **what is midrash? retelling the story of passover** - midrash aggadaich-non-legal at first these were preserved only orally. they began to be written down in the 2nd century and now exist as exegetical or homiletical commentaries on the tanakh (the hebrew bible) midrash classifications tannaitic post-tannaitic midrash rabbah tannaitic midrash mekhilta-exodus mekhilta de rabbi ishmael-exodus **the parable of the seated augustus: at the intersection of ...** - the parable of the seated augustus: at the intersection of imperial history, rabbinic midrash, and roman art alan appelbaum journal of late antiquity, volume 4, number 2, fall 2011, pp. 268-279 (article) **a torah with 70 different faces - jewish bible quarterly** - have their allotted task in the scheme of creation (exodus rabbah 10:1 and tb shabbat 77b). this represents the idea that all things have a purpose, even if we do not know what that purpose is, a pro-biological diversity view. 5) very good refers to god, who is very good, or to torah, or to moses (midrash alef-bet). **free download here - pdfsdocuments2** - [from exodus rabbah 1:28] next, moshe proceeds to break up a ?ght between two hebrews and they confront him saying, will jewish bible study experience when is the messianic age coming? **the four cups - torahresource** - (temple institute, 1996), 59], on the basis that exodus 6:8 adds a fifth phrase, "and i will bring you up." this was interpreted as a promise to regather israel at the building of the final temple. 3 midrash rabbah exodus, vi.4. quoted from the soncino edition. **the ten commandments in the midrash - shulcloud** - 1 sunday 8 june 2008 dr maurice m. mizrahi congregation adat reyim tikkun lel shavuot discussion the ten commandments in the midrash 'aseret ha-dibrot, exodus 20 **midrash in jewish children's literature** - midrash in jewish children's literature\* abstract: the term midrash has a specific meaning and a broader one. specifically, midrash refers to the post talmudic body of writings (post-500 c.e.) such as midrash rabbah and pirke de-rabi eliezer. in broader terms, midrash has come to mean a jewish **humor in torah and talmud, part 5 - imagesulcloud** - [midrash, exodus rabbah 43:4] 3 -worry about your image. what will the egyptians say? do you really want them to laugh at you when your plan comes to nothing? this would diminish your stature. -keep your promises. you promised the patriarchs they will have descendants and land. does your promise count for **burning bush - home | light of torah** - (exodus 3:3-4) moses' encounter at the burning bush is a moment of revelation. but it doesn't happen all at once. at first moses is fascinated by what appears to be a natural phenomenon. drawn to it, he comes to realize that god is addressing him. in the vast corpus of jewish biblical commentary, discussions emerge around the burning **texts to sweeten your seder: kabbalah and midrash ...** - texts to sweeten your ט"ו טבש seder: kabbalah and midrash on ripe fruit and

divine mysteries 1) "see the work of god! who can fix what he has twisted?" (eccl. 7:13) in the time that the holy one created the first human, he took him to all the **exodus 25:1-27:19 overview - the jewish home - 4** **terumah exodus 25:1-27:19** • speak to the children of israel, that they should take to me a terumah ("uplifting") (exodus 25:2) • every created entity has a spark of g-dliness within it, a pinpoint of divinity that constitutes its "soul", its spiritual function and design. when we utilize something to serve the creator, we penetrates its shell of mundanity, revealing and realizing its **moses at the red sea - light of torah** - moses at the red sea drawing on hebrew scriptures and the storytelling traditions of judaism (midrash), here is a reflection to enjoy this easter: exodus 14. it takes up the story of the parting of the red sea which is an essential reading at the easter vigil. note the creative brilliance of the jewish sages as they manoeuvre their way **copr. 2006 rabbi noah gradofsky selections of midrash on ...** - midrash on the book of ruth ב"ב **shmot 5769 volume xvi number 16 toras aish - rashamim** - midrash rabbah) also alters the text of the midrash; rather than "dasan" being a proper name (and the identity of the husband), the midrash is saying that "[even] according to the laws of [non-jews] adulterers are punishable by death." additionally, the yefeh to'ar (yet another commentary on the midrash rabbah) says **shemot - torah resources international** - in the midrash rabbah, we read these comments from some of the most respected ancient sages: r. abba b. mammel said: "god said to moses, 'thou wishest to know my name? well i am called according to my work; sometimes i am called almighty god, lord of hosts, god, lord — hence i am that i am in virtue of my deeds'." **iii the moses of midrash: god's partner or adversary the ...** - 8. exodus rabbah 43:1 he [moses] stood before god with scant respect in order to request israel's needs. hence veyehal [i.e., he treated him as something profane and not holy] 9. exodus rabbah 43:1 "and he would have destroyed them." thereupon moses girded himself for prayer. **excerpts from deuteronomy rabbah (lieberman edition ...** - excerpts from deuteronomy rabbah (lieberman edition) and i pleaded [with the lord...let me please go over and see the good land], (deuteronomy 3:26). why? that i might enter into the land. **the concept of atonement in early rabbinic thought and the ...** - the concept of atonement in early rabbinic thought and the new testament writings ... the soncino edition for midrash rabbah pentateuch: h. freedman (trans.), midrash rabbah genesis (london and new york ... lehrman (trans.), midrash rabbah exodus (london and new york: soncino, 1983), and j. israelstam and j.j. slotki (trans.), midrash rabbah ... **teachings and reflections for the seder of life: kabbalah ...** - ecclesiastes rabbah on 7:13 kabbalah and midrash on sweet fruit and deep mysteries 2) the rabbis taught: every person must say, "the whole world was created only for me." (sanh. 37a) but if the world was created for me, then i must constantly pray for the world and learn how to fix the world and fulfill its needs... rebbe nachman, likutey ... **terumah parshah - chabad** - completed the tabernacle... and sanctified it" (exodus 39:32-43; numbers 7:1). (midrash rabbah) on how to construct and assemble the various components of the mishkan. according to all that i show you, the form of the tabernacle, and the form of all its vessels--so shall you make it. the ark before detailing the construction of the edifice itself, **parshios vayakhel-pekudei - torah** - that event, but to the mere fact that there was an exodus, as will be explained below. anyone who believes that there was ever in jewish history a greater miracle than the exodus is simply unaware of the torah's viewpoint on the matter, writes maharal. the midrash analogizes hashem's role in the exodus to a goldsmith who reaches into the fire to **midrash of rabbi moshe alshich on the torah classic torah ...** - hebrew.midrash rabba - wikipediamidrash rabba or midrash rabbah can refer to part of or the collective whole of aggadic midrashim on the books of the tanakh, generally having the term "rabbah" (רַבָּה "great," as part of their nameese midrashim are as follows: . genesis rabbah; exodus rabbah; **uri letzedek beit midrash 4/11/2013 the impact and ...** - uri letzedek beit midrash - the impact and responsibility of communal memory 2 c. midrash exodus rabbah beshalach 26 what is written in this connection?-and the name of the place was called massah, and meribah-trial and strife (ib. 7). what strife was there?- [this was the subject of a discussion between] r. judah, r. nehemiah, and the sages. **haggadic midrash and the hermeneutics of reveal-ment** - function of texts in midrash rabbah obtains in some degree for earlier haggadah, while midrash rabbah provides a vi-able template by which to determine what subsequent peri - copes may be identified as haggadic midrash. haggadah: unique literary form to state that haggadic midrash is a unique form of litera-ture is not novel. **the 10 plagues and the 10 sefirot by - torah code** - the 10 plagues and the 10 sefirot by robert m. haralick. the plagues and the sefirot there are ten plagues and there are ten sefirot. each plague corresponds to one sefirah. the sequence of the ten plagues corresponds to the sequence ... 14midrash rabbah, exodus, vol. 2, trans. rabbi s. m. lehrman, (london: the soncino press, 1983), p. 127. **mishnah - jerusalem temple study** - kohelet rabbah • canticles rabbah devarim rabbah • devarim zutta pesikta rabbati • midrash shmuel midrash proverbs • ruth rabbah baraita of samuel • targum sheni — 900-1000 — ruth zuta • eichah zuta midrash tehillim • midrash hashkem exodus rabbah • canticles zutta — 1000-1200 — **hands, hearts, minds, and souls: an all-school shavuot program** - to their ability to understand. moses too, understood only according to his capacity, as it is said (exodus 19:19), 'moses spoke and god answered him with a voice.' with a voice that moses could hear." (midrash exodus rabbah 5:9) n discussion: why do you think there is a midrash that says the torah is for everyone? **saturday morning, march 3, 2018 parashat ki tissa ...** - identity (see exodus rabbah 47:1;3) another midrash suggests that the great effort required for learning the oral torah made it indicative of the effort the jews were willing to expend

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in order to maintain their covenant with god. (exodus rabbah 47:4) **moses' plea - imagesulcloud** - [midrash, exodus rabbah 43:4]-worry about your image. what will the egyptians say? do you really want them to laugh at you when your plan comes to nothing? this would diminish your stature.-keep your promises. you promised the patriarchs they will have descendants and land. does your promise count for nothing?-you yourself caused israel to sin. **esther, exodus, purim, and passover - david j. zucker** - esther, exodus, purim, and passover david j. zucker at fi rst glance, there do not seem to be close connections between the book of esther and the exodus, much less between purim and passover. a close reading of m'gillat esther, however, allows for these links<sup>1</sup> and may refl ect the intent of the author of esther. **raybash's torah thoughts parashah #15: bo "come" shemot ...** - -- midrash rabbah now get this, hail and locust may seem unrelated scientifically, but the hail actually sets the stage for the plague of locust, because locusts breed in wet soil, and the hail melted and left the ground just right for breeding. it is a known scientific fact that they fly with the wind, and exodus 10:13 points this out. a **shabbat table talk page - hebrew4christians** - is problematic. some have identified the fourth year of solomon's reign as 966 b.c which means the exodus would have taken place in 1445 b.c. (2316). note that the seder olam rabbah (ca. 2nd century ad) determines the commencement of the exodus to 1313 bc (2448 am). this date has become traditional in rabbinic judaism. **artscroll english tanach: the jewish bible**, - artscroll english tanach: the jewish bible, ... bamidbar rabbah — the section of midrash rabbah on the book of numbers. see midrash rabbah. bava basra — literally, "last gate," talmudic tractate in seder nezikin. ... mechilta — tannaitic halachic midrash to the book of exodus. **i have seen the custom of the king of egypt in our time as ...** - midrash rabbah on parshat va'era, parasha 11, brings two interpretive suggestions as to the types of animals that took part in the plague of wild beasts: "the holy one blessed be he brought upon them a mixed assortment of animals—said r. yehuda. r. nechamia said: swarms of hornets or mosqui- **hb6/707 (3) how jews read the bible: introduction to ...** - • a selection of short midrashic texts from midrash rabbah, talmud, and other classical sources. secondary sources: • alter, robert. "a literary approach to the bible." commentary magazine, december 1, 1075. • drinkwater, gregg. "joseph's fabulous technicolor dreamcoat" in torah **parshat shemot: the power of names - canfei nesharim** - the midrash says that the excessive toil was designed to wear out the men and keep them from their wives, so that they would not reproduce.[5] next, pharaoh tries to get the hebrew midwives to kill all newly born males. from here it is a small step indeed to the final ... [10] exodus rabbah 1:5: ...

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