

## PARASHAS BEREISHIS

1

<sup>1</sup>In the beginning of God's creating\* the heavens and the earth — <sup>2</sup>when the earth was astonishingly empty, with darkness upon the surface of the deep, and the Divine Presence hovered upon the surface of the waters — <sup>3</sup>God said, "Let there be light," and there was light. <sup>4</sup>God saw that the light was good,\* and God separated between the light and the darkness. <sup>5</sup>God called to the light: "Day," and to the darkness He called: "Night." And there was evening and there was morning, one day.

*The beginning:  
First day*

<sup>6</sup>God said, "Let there be a firmament in the midst of the waters, and let it separate between water and water." <sup>7</sup>So God made the firmament, and separated between the waters that were beneath the firmament and the waters that were above the firmament. And it was so. <sup>8</sup>God called to the firmament: "Heaven." And there was evening and there was morning, a second day.

*Second day\**

<sup>9</sup>God said, "Let the waters beneath the heaven be gathered into one area, and let the dry land appear." And it was so. <sup>10</sup>God called to the dry land: "Earth," and to the gathering of waters He called: "Seas." And God saw that it was good. <sup>11</sup>God said, "Let the earth sprout vegetation: herbage yielding seed, fruit trees yielding fruit each after its kind, containing its own seed on the earth." And it was so. <sup>12</sup>And the earth brought forth vegetation: herbage yielding seed after its kind, and trees yielding fruit, each containing its seed after its kind. And God saw that it was good. <sup>13</sup>And there was evening and there was morning, a third day.

*Third day\**

<sup>14</sup>God said, "Let there be luminaries in the firmament of the heaven to separate between the day and the night; and they shall serve as signs, and for festivals, and for days and years; <sup>15</sup>and they shall serve as luminaries in the firmament of the heaven to shine upon the earth." And it was so. <sup>16</sup>And God made the two great luminaries, the greater luminary to dominate the day and the lesser luminary to dominate the night; and the stars. <sup>17</sup>And God set them in the firmament of the heaven to

*Fourth day\**

#### ¶ Parashas Bereishis

We begin the study of the Torah with the realization that the Torah is not a history book, but the charter of Man's mission in the universe. Thus, *Rashi* explains, the Torah's narrative of Creation establishes that God is the Sovereign of the universe.

The Torah relates the story of the six days of Creation *ex nihilo* to refute the theories that claim that the universe came into being through some massive coincidence or accident. The story of Creation speaks only in general terms, because its primary purpose is to state that nothing came into being except at God's command (*Ramban*).

1:1. The Hebrew phrase, *Bereishis barah Elohim*, is commonly rendered *In the beginning God created*, which would indicate that the Torah is giving the sequence of Creation — that God created the heaven, the earth, darkness, water, light, and so on. However, *Rashi* and *Ibn Ezra* maintain that this verse cannot be chronological; our translation follows their view.

The name *Elohim*, translated as *God* in this volume, denotes God in His Attribute of Justice, as Ruler, Lawgiver, and Judge of the world.

1:4. Throughout the narrative, the term *ki tov*, [*it was good*], means that the creation of the item under discussion was completed.

1:6-8. **Second day.** The commentators generally agree that the term "firmament" refers to the atmosphere that encircles the world.

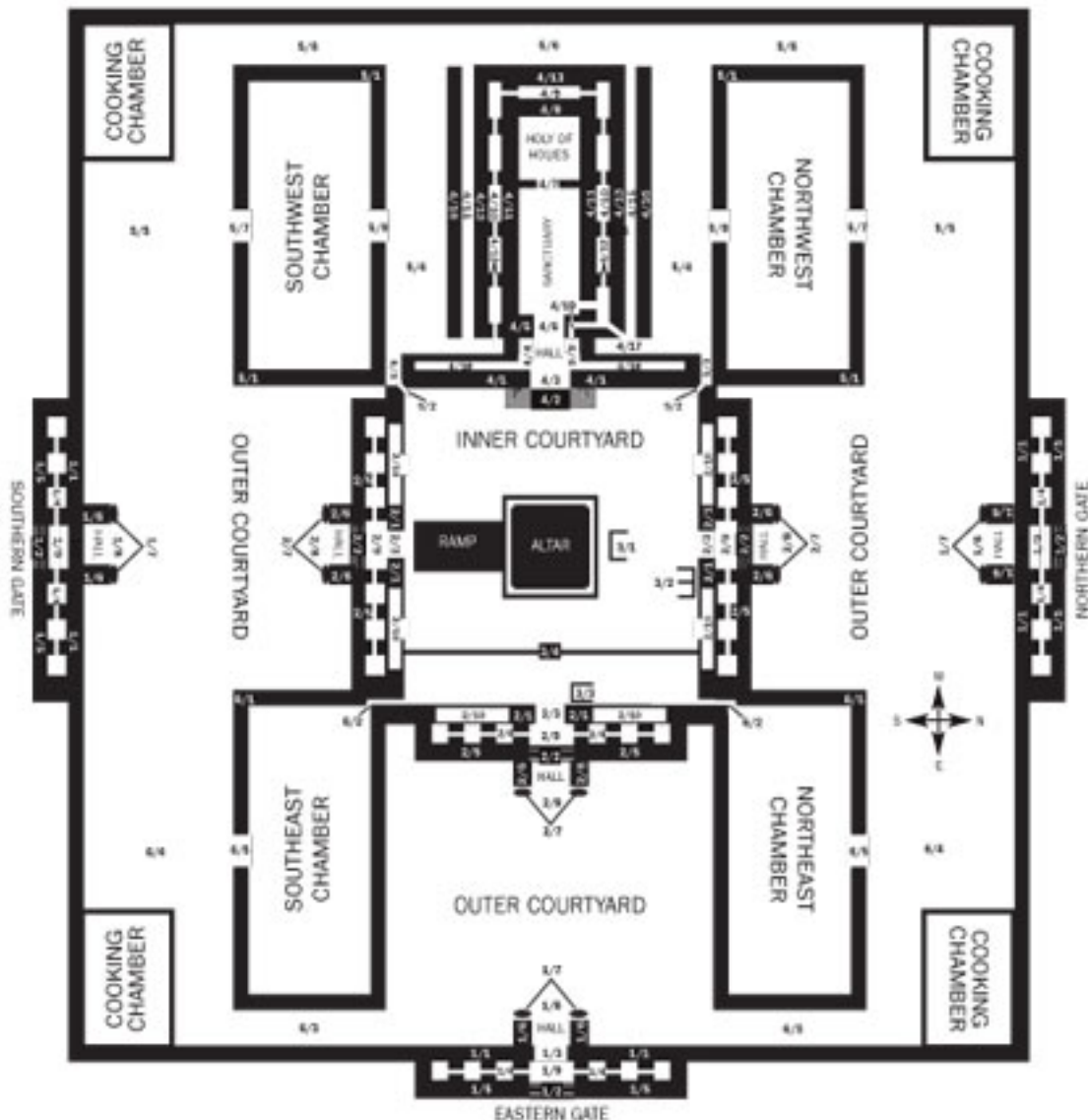
1:9-13. **Third day.** Up to now, the entire earth was submerged under water. On the third day, God decreed boundaries for the water, making way for the development of land, vegetation, animal life, and, ultimately, Man.

1:14-19. **Fourth day.** The luminaries, which had been created on the first day, were set in place on the fourth (*Chagigah* 12a). Indeed, all the potentials of heaven and earth were created on the first day but each was set in place on the day when it was so commanded (*Rashi*).

## 19. THE THIRD TEMPLE

*As set forth in Ezekiel Chapters 40-43*

© 1996 MPL, Reproduction prohibited



This diagram attempts to present the layout of Ezekiel's Temple as closely as possible to the way *Rashi* must have understood it.

For a comprehensive analysis of the Temple's design and detailed descriptions of its elements, as well as details regarding the design of this diagram, see *ArtScroll Yechezkel/Ezekiel*, by Rabbi Moshe Eisemann.

# Tanach at a Glance

The Jewish Bible is often referred to by the acronym **Tanach**, derived from the first Hebrew letter of the word describing the content of each major division of the Jewish Scriptures — **Torah**, **Nevi'im** (Prophets), and **Ketuvim** (Writings). Following is a guide to themes and incidents seen in the Scriptures, with verse references. The verse number given indicates the beginning of a theme.

## Torah

The word *Torah* literally means *instruction*. In biblical terms, the Torah consists of the Five Books of Moses (*Genesis, Exodus, Leviticus, Numbers, and Deuteronomy*), also known as the Pentateuch (lit., "five books"). A portion of the Torah is read publicly in synagogues each week according to an annual reading cycle. This portion is called a "*parashah*" or "*sidrah*." Each *parashah* bears a name that is generally derived from a key Hebrew word in the first verse of the portion. There are 54 portions read throughout the Jewish calendar year, with some weeks including a double reading. The names of Torah portions read in the synagogue are transliterated from the Hebrew and provided as headings in **bold font**.

### GENESIS / BEREISHIS

<b>PARASHAS BEREISHIS</b>			
The beginning of Creation: First day — light & darkness	1:1	The Tower of Babel and the dispersion	11:1
Second day — firmament and separation of waters	1:6	The ten generations from Noah to Abraham	11:10
Third day — earth and seas	1:9	<b>PARASHAS LECH LECHA</b>	
Fourth day — sun, moon, and stars	1:14	God's call to Abraham; the promise of greatness	12:1
Fifth day — birds and fish	1:20	Abraham comes to Canaan	12:4
Sixth day — animals, insects, and Man	1:24	Abraham and Sarah in Egypt	12:10
Seventh day: The Sabbath, day of rest	2:1	Sarah is kidnapped by the Egyptians	12:14
The Garden of Eden	2:8	Abraham and Sarah return to the Land of Israel	13:1
Man in the garden	2:15	Abraham and Lot part ways	13:5
The Serpent's enticement	3:1	The repetition of God's promise to Abraham	13:14
The first sin	3:6	The war of the kings	14:1
The sinners are punished	3:14	Sodom is defeated	14:10
Man's expulsion from Eden	3:23	Lot is taken captive	14:12
Cain and Abel	4:1	Abraham saves Lot	14:13
The descendants of Cain	4:17	Abraham shuns honors	14:22
The genealogy of mankind	5:1	God's reassurance to Abraham	15:1
The ten generations from Adam to Noah	5:1	The Covenant Between the Parts: The promise of the Land	15:7
Prelude to the Flood	6:1	God tells of future Egyptian exile and redemption	15:13
<b>PARASHAS NOACH</b>		The ratification of the covenant	15:17
Noah	6:9	Hagar and Ishmael	16:3
The decree of the Flood; dimensions of the Ark	6:13	The covenant: Father of a multitude of nations	17:1
The final call to enter the Ark	7:1	New names and a new destiny	17:3
The animals enter the Ark, "two by two"	7:13	The covenant of circumcision	17:9
The Flood inundates the world	7:6	The promise to Sarah	17:16
The waters recede	8:1	Abraham circumcises all the males in his household	17:23
Noah sends forth the raven	8:6	<b>PARASHAS VAYEIRA</b>	
Noah sends forth the dove three times	8:7	Visiting the sick and hospitality to strangers	18:1
The earth dries	8:13	The promise of a son is revealed to Sarah	18:10
The command to leave the Ark	8:15	God's love for Abraham	18:17
Noah brings an offering that pleases God	8:20	God reveals His plans for Sodom and Gomorrah	18:20
Rebuilding the world: God's covenant with Noah	9:1	Abraham intercedes for Sodom	18:23
The rainbow: An eternal covenant	9:12	Sodom is destroyed	19:1
The intoxication and shame of Noah	9:20	Lot — a perplexing hero	19:4
Noah foretells the destiny of his sons	9:25	Lot is saved	19:16
The descendants of Noah	10:1	Lot begs for a concession	19:18
The seventy nations	10:2		
Nimrod	10:8		

"Your God  
has reigned!"

<sup>7</sup>How pleasant are the footsteps of the herald upon the mountains announcing peace, heralding good tidings, announcing salvation, saying unto Zion, 'Your God has reigned!' <sup>8</sup>The voice of your lookouts, they raise their voice, they sing glad song in unison; with their own eyes they will see that HASHEM returns to Zion. <sup>9</sup>Burst out, sing glad song in unison, O ruins of Jerusalem, for HASHEM will have comforted His people; He will have redeemed Jerusalem. <sup>10</sup>HASHEM has bared His holy arm before the eyes of all the nations; all ends of the earth will see the salvation of our God!

<sup>11</sup>Turn away! Turn away! Get out from there!\* It is defiled; do not touch it! Get out from inside it! Cleanse yourselves, O bearers of HASHEM's armor. <sup>12</sup>You will not leave in chaos, nor will you go in flight; for HASHEM will go before you, and the God of Israel will be your rear guard.

Success of  
the righteous

<sup>13</sup>Behold, My servant\* will succeed; he will be exalted and become high and exceedingly lofty. <sup>14</sup>Just as multitudes were astonished over you, [saying,] 'His appearance is too marred to be a man's, and his visage to be human,' <sup>15</sup>so will the many nations exclaim about him,\* and kings will shut their mouths [in amazement], for they will see that which had never been told to them, and will perceive things they had never heard.

## 53

The nations'  
wonderment  
at Israel's  
redemption

<sup>1</sup>Who would believe what we have heard!\* For whom has the arm of HASHEM\* been revealed! <sup>2</sup>Formerly he grew like a sapling or like a root from arid ground; he had neither form nor grandeur; we saw him, but without such visage that we could desire him.\* <sup>3</sup>He was despised and isolated from men, a man of pains and accustomed to illness. As one from whom we would hide our faces; he was despised, and we had no regard for him. <sup>4</sup>But in truth, it was our ills that he bore,\* and our pains that he carried — but we had regarded him diseased, stricken by God, and afflicted! <sup>5</sup>He was pained because of our rebellious sins and oppressed through our iniquities; the chastisement upon him was for our benefit,\* and through his wounds, we were healed. <sup>6</sup>We have all strayed like

52:11. Leave the lands of your dispersion. The redeemed Jews should cleanse themselves spiritually, for their armor must be their dedication to God and the Torah (*Ibn Ezra, Radak*).

52:13. I.e., God's servant, the righteous members of Israel [*Rashi*]. God speaks of the righteous members of Israel as My Servant, in the singular, a form that continues in Chapter 53, with the exception of the end of 53:8 (see below). The prophet commonly refers to the entire nation as God's servant (43:10, 44:1, 44:21, 49:3). For the fuller context of *Isaiah* 52:13-53:12, see comment to 40:1.

52:15. Just as Israel had once been astonishingly degraded, so it will astonish the nations by its exaltedness when the time of redemption arrives.

53:1-3. This prophecy foretells what the nations and their kings — mentioned in 52:15 — will exclaim

when they witness Israel's rejuvenation. In 52:10, God's salvation for Israel is revealed in the sight of all the nations. The nations will contrast their former scornful attitude toward the Jews (vv. 1-3) with their new realization of Israel's grandeur (vv. 4-7).

53:2. *Isaiah's* contemporary, *Hosea* (*Hosea* 14:6-8), employs similes paralleling those of *Isaiah*, referring to the collective Jewish people in the singular.

53:4. The nations exclaim that they were convinced that God had caused Israel to suffer because it did not believe in Him. Now the nations theorize that their sins were the reason God had brought suffering upon His people (*Radak*).

53:5. We — the nations and kings — assume now that God brought suffering upon Israel for our own benefit; it was not, as we had claimed, that God was punishing Israel for its faithlessness.

sheep, each of us turning his own way, and HASHEM inflicted upon him the iniquity of us all.\*<sup>7</sup> He was persecuted and afflicted, but he did not open his mouth; like a sheep being led to the slaughter or a ewe that is silent before her shearers, he did not open his mouth.<sup>8</sup> Now that he has been released from captivity and judgment, who could have imagined such a generation? For he had been removed from the land of the living, an affliction upon them\* that was my people's sin.\*<sup>9</sup> He submitted himself to his grave like wicked men; and the wealthy [submitted] to his executions,\* for committing no crime and with no deceit in his mouth.

<sup>10</sup>HASHEM desired to oppress him\* and He afflicted him; if his soul would acknowledge guilt, he would see offspring and live long days and the desire of HASHEM would succeed in his hand. <sup>11</sup>He would see [the purpose] and be satisfied with his soul's distress. With his knowledge My servant will vindicate the Righteous One to multitudes; it is their iniquities that he will carry.\* <sup>12</sup>Therefore, I will assign him a portion from the multitudes\* and he will divide the mighty as spoils — in return for having poured out his soul for death and being counted among the wicked, for he bore the sin of the multitudes, and prayed for the wicked.

*God's will was done*

<sup>1</sup>Sing out, O barren one\* who has not given birth; break into glad song and be jubilant, you who have not been in birth travail. For the children of the desolate [Jerusalem] will outnumber the children of the inhabited one, said HASHEM. <sup>2</sup>Broaden the place of your tent and let the curtains of your dwellings stretch out, stint not; lengthen your cords and strengthen your pegs. <sup>3</sup>For you will burst out to the right and to the left; your offspring will inherit nations, and they will settle desolate cities. <sup>4</sup>Fear not, for you will not be shamed;\* do not

54

*The many children of the barren one*

53:6. The iniquity of the nations was that they inflicted punishment on Israel. Such oppression is often described as "HASHEM's punishment" (see 10:5, *Habakkuk* 1:12), for He decreed that it should happen (*Abarbanel*).

53:8. This is the only occurrence of plural reference to Israel in this chapter, *nega lamo*, lit., "an affliction to them."

When Israel's exile is finally ended, the nations will marvel that such a generation could have survived the expulsion from "the land of the living," i.e., the Land of Israel, that the nations had sinfully inflicted upon it.

53:9. The plural Hebrew word *b'mosav*, "his executions," indicates that many people were killed by various modes of murder. Ordinary Jews chose to die like common criminals, rather than renounce their faith; and wealthy Jews were killed for no reason other than to enable their wicked conquerors to confiscate their riches (*Radak*).

The prophet Zephaniah (*Zephaniah* 3:13) echoes this verse, saying that there was neither corruption nor deceit among "the remnant of Israel."

53:10. That is, in Israel's hand. God replies to the

nations that Israel's suffering was not a punishment implying rejection; rather, it was a discipline of refinement to cleanse them from their sins (*Targum Yonasan*; see *Berachos* 5a).

Thus, the prophet reiterates the oft-repeated theme of Scripture, that sin brings punishment and repentance brings atonement and redemption. This chapter concludes with an expression of concern for all nations, so that the entire world will unite in the service of God.

53:11. By "carrying" the sins of the nations, Israel thereby invokes God's forbearance, resulting in extended mercy upon them.

53:12. In exile, Jews prayed for the welfare of their host nations.

The prophet Jeremiah (*Jeremiah* 29:7) counseled the Jewish exiles: "You shall seek the welfare of the city to which I have exiled you and entreat God on its behalf."

54:1. Zion, who is now without children (*Targum*).

54:4. At the time of your final redemption, there will be none of the humiliations your ancestors encountered when they returned from exile in the days of Ezra (*Radak*).

תרי עשר  
*The Twelve Prophets*

הושע	◆	<i>Hosea / Hoshea</i>	857
יואל	◆	<i>Joel / Yoel</i>	870
עמוס	◆	<i>Amos / Amos</i>	875
עובדיה	◆	<i>Obadiah / Ovadiah</i>	884
יונה	◆	<i>Jonah / Yonah</i>	886
מיכה	◆	<i>Micah / Michah</i>	889
נחום	◆	<i>Nahum / Nachum</i>	896
חבקוק	◆	<i>Habakkuk / Chavakkuk</i>	899
צפניה	◆	<i>Zephaniah / Tzefaniah</i>	903
חגי	◆	<i>Haggai / Chaggai</i>	907
זכריה	◆	<i>Zechariah / Zechariah</i>	910
מלאכי	◆	<i>Malachi / Malachi</i>	926

<sup>1</sup>The word of HASHEM that came to Hosea son of Beeri in the days of **HOSEA** **1**  
 Uzziah, Jotham, Ahaz, [and] Hezekiah, the kings of Judah, and in (See Appendix A,  
 Timeline 4)  
 the days of Jeroboam son of Joash, king of Israel.

<sup>2</sup>The initial speech of HASHEM with Hosea:

HASHEM said to Hosea, "Go take unto yourself a wife of harlotry and A harlot and  
 her children  
 [beget] children of harlotry.\* For the land is straying completely from  
 following HASHEM." <sup>3</sup>So he went and took Gomer daughter of Diblaim,  
 and she conceived and bore him a son. <sup>4</sup>HASHEM said to him, "Call his  
 name Jezreel,\* for, in a short while, I will avenge the blood of Jezreel  
 upon the house of Jehu, and I will terminate the monarchy of the House  
 of Israel. <sup>5</sup>It will happen on that day that I will break the bow of Israel in  
 the Valley of Jezreel."

<sup>6</sup>She conceived again and bore a daughter, and [God] said to him,  
 "Call her name Lo-ruhamah (Not Pitied); for I will no longer pity the  
 House of Israel, that I should show them forbearance. <sup>7</sup>But upon the  
 House of Judah I will have mercy and I will save them through HASHEM  
 their God;\* I will not save them with bow, with sword, with warfare, with  
 steeds or with riders."

<sup>8</sup>She weaned Lo-ruhamah, and she conceived and bore a son. <sup>9</sup>[God]  
 said, "Call his name Lo-ammi (Not My People); for you are not My peo- **2**  
 ple, and I will not be yours. <sup>1</sup>Yet the number of the Children of Israel Growth and  
 unity  
 will be like the sand of the sea, which can neither be measured nor  
 counted; and it will happen that in the place [of their exile] where it was  
 said to them, 'You are not My people,' it will be said to them, 'Children  
 of the living God.' <sup>2</sup>The Children of Judah and the Children of Israel will  
 be assembled together, and they will appoint for themselves one head  
 and ascend from the land, for the day of Jezreel is great.\* <sup>3</sup>Say to your  
 brothers 'Ammi' (My People) and your sisters 'Ruhamah' (Pitied)."

<sup>4</sup>Contend with your mother,\* contend; for she is not My wife and I A disloyal  
 wife...  
 am not her husband; and have her remove her harlotries from her

¶ Hosea. Uzziah (also called Azariah) reigned 52 years, beginning in the twenty-seventh year of Jeroboam's 41-year reign; Jotham and Ahaz each reigned 16 years; and Hezekiah reigned 29 years. Their histories are recorded in *II Kings* Chs. 15-20 and *II Chronicles* Chs. 26-32. Hosea prophesied for 90 of those years (*Seder Olam*). According to the Talmud (*Pesachim* 87a) he was a greater prophet than any of his contemporaries, which included Isaiah, Amos, and Micah. Nevertheless, Hosea's words were not accorded a book of their own, as were the prophecies of Isaiah, Jeremiah, and Ezekiel, because his prophecies were far fewer than theirs (*Bava Basra* 14b).

1:2. This prophecy was to depict Israel's unfaithfulness to God as the equivalent of a harlot's infidelity to her husband. There are two general views among the commentators: Either this command's implementation took place only in the prophetic vision, but not in real life; or, it was an actual command — a *ruling for the moment* — by which God overrode the law of the Torah, and the marriage and subsequent births actually took place.

1:4. The name *Jezreel* has a double meaning. First, as the verse states, it refers to the valley in which Jeroboam's ancestor Jehu spilled considerable blood (see *II Kings* Ch. 10). Although Jehu's killings marked the fulfillment of Elijah's prophecy against the house of Ahab and the destruction of the Baal worship, his motivation was not inspired by a desire to fulfill God's will; rather it was to intensify the calf worship (see 10:5) at Beth-el (Beth-aven) and Dan (*Rashi*). Second, the name *Jezreel* means "seeded by God" and is a reference to the exile by which Israel will be strewn, like sown seeds, among the hostile nations.

1:7. God intervened to save Jerusalem from being overrun by Sennacherib (see *II Kings* 19:32-35).

2:2. The *day of Jezreel* (1:4-5) will ultimately result in a long exile, after which Israel will leave the lands of their dispersion and ascend to Israel (*Radak*). The name *Jezreel* also may be rendered "God will gather seed" (*Rashi*).

2:4. After tempering rebuke with words of love and comfort, the prophet returns to castigation and urges the righteous people of Israel to rebuke their "mother,"

those who have served Him,\* it will be told of the Lord to the latter generation. <sup>32</sup>They will come and relate His righteousness, to the newborn nation that which He has done.

**23** <sup>1</sup>A psalm by David. HASHEM is my shepherd, I shall not lack. <sup>2</sup>In lush meadows He lays me down, beside tranquil waters He leads me. <sup>3</sup>He restores my soul. He leads me on paths of righteousness for His Name's sake. <sup>4</sup>Though I walk in the valley overshadowed by death,\* I will fear no evil, for You are with me. Your rod and Your staff, they comfort me. <sup>5</sup>You prepare a table before me in view of my tormentors. You anointed my head with oil, my cup overflows. <sup>6</sup>May only goodness and kindness pursue me all the days of my life, and I shall dwell in the House of HASHEM for long days.

*Whether in a verdant meadow or a parched desert, God provides man's every need.*

**24** <sup>1</sup>By David, a psalm. HASHEM's is the earth and its fullness, the inhabited land and those who dwell in it. <sup>2</sup>For He founded it upon seas, and established it upon rivers. <sup>3</sup>Who may ascend the mountain of HASHEM,\* and who may stand in the place of His sanctity? <sup>4</sup>One with clean hands and pure heart; who has not sworn in vain by My soul, and has not sworn deceitfully.\* <sup>5</sup>He will receive a blessing from HASHEM and just kindness from the God of his salvation. <sup>6</sup>This is the generation of those who seek Him, those who strive for Your Presence, [the nation of] Jacob, *Selah*. <sup>7</sup>Raise up your heads, O gates, and be uplifted, you everlasting entrances, so that the King of Glory may enter. <sup>8</sup>Who is this King of Glory? HASHEM, the mighty and strong; HASHEM, the strong in battle. <sup>9</sup>Raise up your heads, O gates, and raise up, you everlasting entrances, so that the King of Glory may enter. <sup>10</sup>Who is He, this King of Glory? HASHEM, Master of Legions, He is the King of Glory, *Selah!*

*More than the land, brick, and mortar, only the personal qualities of the worshipers can build God's Temple.*

**25** <sup>1</sup>By David: To You, HASHEM, I lift up my soul.\* <sup>2</sup>My God, in You I have trusted, let me not be shamed; let not my enemies exult over me. <sup>3</sup>Also, let none who hope in You be shamed; let those who betray without cause be shamed. <sup>4</sup>Make Your ways known to me, HASHEM; teach me Your paths. <sup>5</sup>Lead me in Your truth and teach me, for You are the God of my salvation, to You I have hoped all the day. <sup>6</sup>Remember Your mercies,\* HASHEM, and Your kindnesses, for they are eternal. <sup>7</sup>Remember not the sins of my youth and my rebellions; may You remember for me [the deeds] worthy of Your kindness, because of Your goodness, HASHEM. <sup>8</sup>Good and upright is HASHEM, therefore He guides sinners on the way.\* <sup>9</sup>He leads the humble with justice, and teaches His way to the humble. <sup>10</sup>All the ways of HASHEM are kindness and truth, to those who guard His covenant and testimonies. <sup>11</sup>For Your Name's sake, HASHEM, pardon my

*The righteous person seeks closeness to God and salvation from distress by repenting and extolling God's kindness to those who seek Him.*

22:31. Even though all of mankind will eventually return to God, Israel will remain foremost among them (*Radak; Meiri*).

23:4. The morbid "valley" is a characterization of all exiles. Alternatively, it is a place so dangerous that it is as dark and forbidding as the grave.

24:3-4. One who wishes to enjoy spiritual elevation

must refine his behavior.

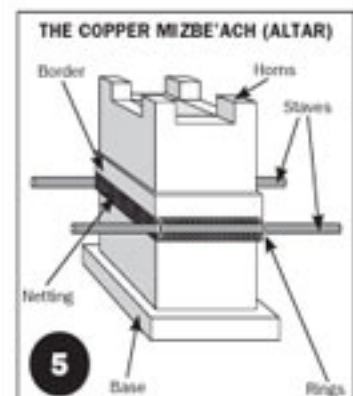
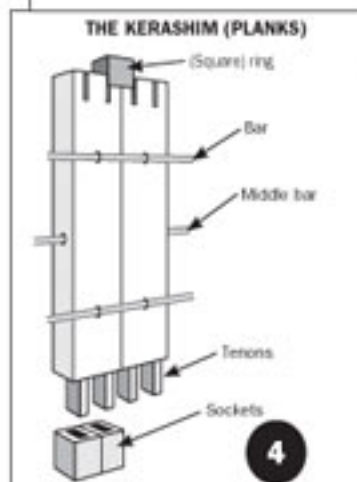
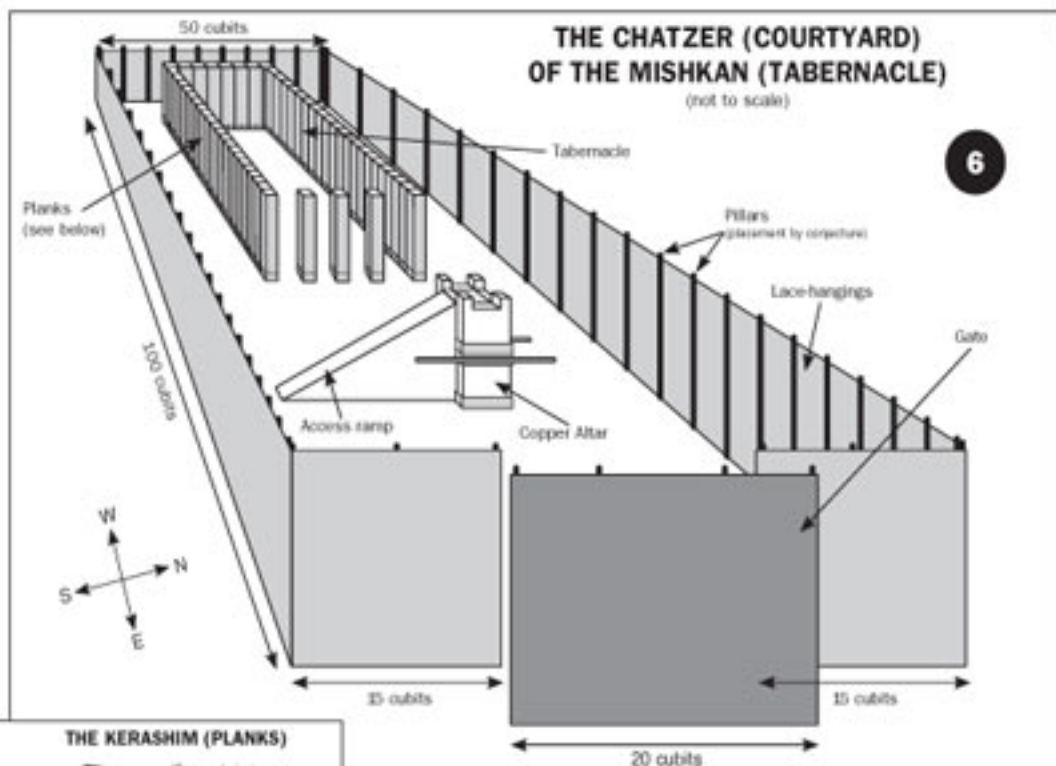
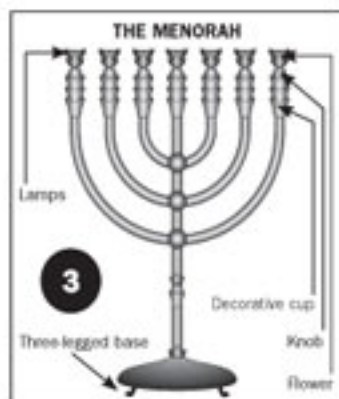
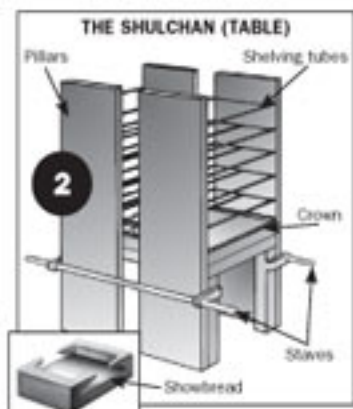
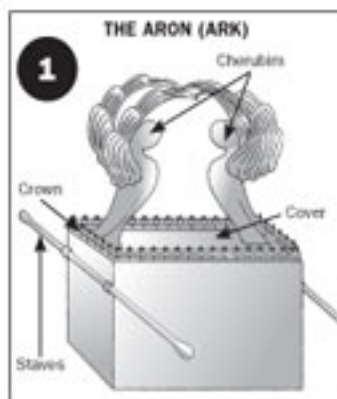
24:4. Honest in his dealings with man; reverent in his attitude toward God.

25:1. I dedicate it to Your service (*Ibn Ezra*).

25:6. To bestow them upon me now as You have always done previously.

25:8. Toward repentance.

## THE MISHKAN (TABERNACLE) AND ITS FURNISHINGS



## THE KOHEN GADOL (HIGH PRIEST) AND HIS VESTMENTS

7

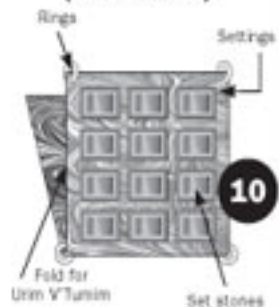
### THE TZITZ (HEAD-PLATE)

Turquoise cords



14

### THE CHOSHEN (BREASTPLATE)



10

### THE ME'IL (ROBE)

12



### THE CHOSHEN (BREASTPLATE) EMPLACED ON THE EPHOD

11



### THE KESONES (TUNIC) WITH BOXLIKE KNIT

8



### THE EPHOD

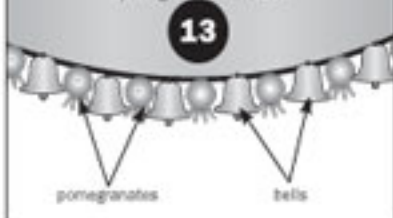
9



### THE HEM OF THE ME'IL (DETAIL)

pomegranates — bells

13



© 1996 MPL. Reproduction prohibited

# Table of Contents

PREFACE	x
AN OVERVIEW: Tanach — Textbook of the Soul	xv

## Torah

<b>GENESIS / BEREISHIS</b>	1	Tazria	178
Bereishis	3	Metzora	182
Noach	10	Acharei	187
Lech Lecha	17	Kedoshim	192
Vayeira	24	Emor	195
Chayei Sarah	33	Behar	201
Toldos	38	Bechukosai	204
Vayeitzei	45	<b>NUMBERS / BAMIDBAR</b>	209
Vayishlach	53	Bamidbar	211
Vayeishev	61	Nasso	218
Mikeitz	67	Beha'aloscha	226
Vayigash	76	Shelach	233
Vayechi	82	Korach	238
<b>EXODUS / SHEMOS</b>	89	Chukas	243
Shemos	91	Balak	248
Va'eira	98	Pinchas	254
Bo	105	Mattos	261
Beshalach	112	Masei	266
Yisro	119	<b>DEUTERONOMY / DEVARIM</b>	273
Mishpatim	124	Devarim	275
Terumah	131	Va'eschanan	280
Tetzaveh	135	Eikev	287
Ki Sisa	141	Re'eh	293
Vayakhel	149	Shoftim	300
Pekudei	154	Ki Seitzei	305
<b>LEVITICUS / VAYIKRA</b>	159	Ki Savo	312
Vayikra	161	Nitzavim	318
Tzav	167	Vayeilech	320
Shemini	172	Haazinu	322
		Vezos Haberachah	326

## Prophets / Nevūim

JOSHUA / YEHOShUA	331	I & II SAMUEL / SHMUEL I & II	409
JUDGES / SHOFTIM	369	I & II KINGS / MELACHIM I & II	503

ISAIAH / YESHAYAHU	601	• JONAH / YONAH	886
JEREMIAH / YIRMIYAHU	685	• MICAH / MICHAH	889
EZEKIEL / YECHESKEL	773	• NAHUM / NACHUM	896
THE TWELVE PROPHETS / TREI ASAR	855	• HABAKKUK / CHAVAKKUK	899
• HOSEA / HOSHEA	857	• ZEPHANIAH / TZEFRANIAH	903
• JOEL / YOEL	870	• HAGGAI / CHAGGAI	907
• AMOS / AMOS	875	• ZECHARIAH / ZECHARIAH	910
• OBADIAH / OVADIAH	884	• MALACHI / MALACHI	926

## *Writings / Kesuvim*

PSALMS / TEHILLIM	933	ECCLESIASTES / KOHELES	1137
PROVERBS / MISHLEI	1019	ESTHER / ESTHER	1151
JOB / IYOV	1055	DANIEL / DANIEL	1165
SONG OF SONGS / SHIR HASHIRIM	1099	EZRA-NEHEMIAH / EZRA-NECHEMIAH	1191
RUTH / RUS	1119	I & II CHRONICLES /	
LAMENTATIONS / EICHAH	1127	DIVREI HAYAMIM I & II	1229

### APPENDICES

#### A: TIMELINES

Adam to Jacob	1323
The Flood	1324
The Era of the Judges	1324
The Jewish Monarchy	1325
The Babylonian Exile	1326

#### B: CHARTS

The Seventy Nations /	
The Seven Noahide Laws	1327
Abraham's Family	1328
The Ten Trials of Abraham	1328
Jacob's Family / The Seventy	
Who Descended to Egypt	1329
Esau's Family	1329
The Families of Levites	1330
The Families of <i>Kohanim</i>	1330
The Forty-Eight Prophets /	
The Seven Prophetesses	1331
The Tribal Census	1332

#### C: ILLUSTRATIONS

The Mishkan and Its Furnishings	1333
The <i>Kohen Gadol</i>	
and His Vestments	1334
The Signs of Kosher Animals	
and Fish	1335
The Third Temple	1336

#### D: MAPS

The Transjordan	1338
Territories of the Twelve Tribes	1339
The Thirty-One	
Canaanite Kingdoms	1340
Borders of the Land of Israel	1341
Levite Cities	1342
The Southern Conquest	1343
The Northern Conquest	1343
Territory of Ephraim	1344
Simeon's Cities in Judah	1344

TANACH AT A GLANCE	1345
RESOURCE GUIDE	1383
INDEX	1389