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Sons and daughters of the Bible, 1952.

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SONS AND DAUGHTERS OF THE BIBLE

May 4, 1952

The Bible, my dear friends, is a gallery of the most interesting people - a gallery of people - not of plaster saints nor of stereotyped figures. It is a whole world of teeming human beings, young and old, rich and poor, wise and simple, saints and sinners - a veritable album of humanity. You turn the pages of the Bible, and you soon become a fascinated spectator to a veritable procession of all kinds of human beings - the proud and the humble, the heavy-hearted and the merry-hearted, the scheming, the greedy, the ambitious, the loving, the loyal, the resigned, the bereaved, the stricken, and the defeated. Every possible human relationship is here revealed in the pages of the Bible, and not simple relationships, but the most complex - relationship of parents and children, and brothers and sisters, husband and wife, friends. And they are all very modern, these characters of the Bible, though they are dressed in ancient garb, and though they speak an ancient idiom.

They may be your next-door neighbors. They may be your own children who are taking part in an eternal drama of human relationships. In the very first pages of our Bible we are brought face to face with a vast moving and tragic drama of two sons, the children of the first parents of the human race, Cain and Abel. The first human family is a tragic family. Parents and children alike are caught in the web, are entangled with the tragic web of human existence, as if to warn us that all life can never be entirely free from sorrow. Here ~~are~~ are, the first parents of the human race, fashioned unto immortality, placed in the Garden of Eden, a paradise of abundance and pleasantness, and here they are tempted into sin by the serpent of disobedience, and they are driven out from this paradise, driven out into mortality, driven out into toil and suffering, and a flaming sword will forever bar their return to their lost beatitudes.

But an even greater tragedy awaits their children, their sons. Cain, the elder, grows up to be a tiller of the soil, and Abel, the younger, becomes a keeper of sheep, and there these two brothers have the whole world before them and a feud develops between them. Jealousy and enmity, to use the Biblical phrase, "come to crouch at their door". One brother thinks that his occupation is less acceptable to God than that of his brother, that to be a tiller of the soil, a farmer, is not as noble a profession as to be a shepherd, and so he is filled with hot jealousy and anger and bitterness, and so it came to pass, when they were in the field one day, that Cain rose up against Abel his brother, and slew him.

Here are the first two children in the Bible, first two sons. One is killed by the hand of his brother, and the other is forever cursed and becomes a fugitive and a wanderer upon the earth, forever haunted by his guilt, forever pursued by a punishment which was greater than he could bear. Cain did not wish to be his brother's keeper and so he became his brother's killer.

And time and again, as we shall see, the Bible, so very forcibly and dramatically, presents this recurrent family tragedy of disruption within the home, of disaster and of death caused by jealousy among ~~sons~~ sons and daughters in the home.

There is a note of wistfulness and yearning in that beautiful exclamation of the Psalmist: "How beautiful and how pleasant it is for brethren to dwell together in unity." It's a very wistful and yearning and exclamation, for it frequently does not respond to the actualities of life.

Sometimes the rift is caused by a difference in temperament between the brothers and because they are in such close proximity to one another so much of the time, and are competing for the favor of the parents or for the acclaim of playmate or neighbor or friend - this difference in temperament causes frightful friction, resentment and bitterness.

Our Bible soon introduces us to two other sons, the sons of Abraham, the father of our people - Isaac and Ishmael. Isaac is the son of Sarah, the wife of Abraham, but Ishmael, is the son of Hagar, Sarah's handmaid, whom Sarah urged Abraham to take to him as his wife when she bore him no children. And this difference in status in the home poisoned the relationship between the two sons. Sarah is jealous of Hagar and deals harshly with her, and when her own son, Isaac, is born, she forces Abraham to drive Hagar and her son, Ishmael, from the house lest the son of the bondwoman should come to inherit with her son, Isaac. And though this is very grievous in the sight of Abraham, he was constrained to comply with the insistent demands of Sarah, but not until he had received the assurance from the Lord that Ishmael, too, would become the ancestor of a great nation. And so, in this story again we have the case of jealousy which fans the fire of enmity, this possessive and frightful jealousy of Sarah, but we have also here a difference in temperament between the two sons. Isaac followed in his father's footsteps and in his father's strong faith. When Abraham took Isaac to Mt. Moriah at the bidding of the Lord, Who was testing him to sacrifice him upon this altar, Isaac was ready for the sacrifice. He was of the spirit and of the vision of Abraham. But Ishmael is described in the Bible as, "a wild ass of a man whose hand is against every man and every man's hand is against him".

These qualities, which never characterized the Jewish people - therefore, the Bible declared: "To Isaac shall the promise be fulfilled." The line of tradition shall pass not through Ishmael, but through Isaac.

Now, this difference in temperament in children and a favoritism in the home which betrays the failure of the parents to attenuate, to reconcile these differences are even more sharply revealed in the Biblical account of two other sons, Jacob and Esau. They were twins, the sons of Isaac and Rebecca. Esau, who was first to be born, grew up to be a "cunning hunter, a man of the field"; Jacob grew up to be "a quiet man, dwelling in tents". The Rabbis say that Esau was interested in this world, and Jacob

came to be interested in the world to come. And the parents, unfortunately, showed favoritism. Isaac, says the Bible, loved Esau because he frequently ate of the venison which Esau brought from his hunt, but Rebecca, the mother, loved Jacob. And so, the brothers became bitter rivals. Jacob was jealous of Esau's birthright and wheedled him into selling it to him for a pottage of lentils. And then Jacob cheated Esau out of his father's blessing by a cunning stratagem advised by Rebecca. And so Esau hated Jacob and resolved to kill. Jacob fled to Haran to escape death.

Years of exile were to atone for Jacob's unworthy conduct, and from his many searching trials and sufferings in exile, Jacob emerged a different and a better man, a new man with a new name - Israel. But Jacob was fated to experience the same tragedy of fraternal jealousy and strife among his own children, and he was fated to commit the same fatal blunder of favoritism which wrecked the home of Isaac and Rebecca.

The Rabbis frequently warned people: "A man should never single out one son for special favors from among all other sons." Jacob did not apply this sound principle to his own sons. Out of his twelve sons, he loved Joseph most because he was the son of his old age, and he foolishly showed his favoritism, and he gave Joseph, says the Bible, a coat of many colors, which the other children did not have. Joseph was a lovable lad, but very spoiled and very conceited and something of a dandy, the apple of his father's eye, and he knew it. So his brothers hated him and could not speak decently to him. And Joseph bragged about the dreams which he had, what a great man he was some day going to be, and his brothers hated him the more for it, and they decide to kill him - the same hot, resentful, poisoned hearts as the heart of Cain, as the heart of Esau - they want to kill their brother. Reuben intercedes. Why slay him? Throw him into a pit. Reuben had hoped that when the brothers departed, he would rescue Joseph from the pit. And after Joseph was thrown into the pit, in the absence of Reuben, a caravan of Ishmaelite traders was on the way to Egypt, and so Judah suggests to his brothers, why allow Joseph to die in this pit - let's sell him as a slave to

these Ishmaelites, and so they do. They sell their brother into slavery. And this coat of many colors they dip in the blood/^{of a goat} which they kill and take it to the old father, Jacob. ~~The father recognizes this, the garment~~ Father, recognize this. Is this the garment of your son? And this coat, which was to be the evidence of Jacob's foolish favoritism, becomes the bloody garment of his inconsolable sorrow and mourning for many years.

But fortunately, here the story ends on a heart-warming note of brotherly reconciliation. The sons of Jacob, all of them, come to learn through sorrow and tribulations and loss how beautiful and how good it is for brethren to dwell together in unity. As the story unfolds and Joseph becomes prince in the land of Egypt, second only to the Pharaoh, and the sons of Jacob are compelled to come down to Egypt to buy food because there was famine in the land of Canaan, Joseph recognizes them; they fail to recognize Joseph; Joseph puts them to the test; and finally orders them to leave the youngest son, Benjamin, as a slave in Egypt and they can go back free to the land of Canaan. But by now these brothers had learned that one brother must be his brother's keeper or he become his brother's killer.

And so Judah, speaking for his brethren, says no, we will not leave Benjamin here. All of us will remain here with him, or make slaves of all of us but let him go back to our old father. Different people, now. They have learned the lesson that a family is cemented in mutual love and in mutual support and in mutual sacrifice, and so they are reunited in forgiveness and in love. "Do not be angry with yourselves," says Joseph, who had real grievances against his brothers, but forgets the grievances, "for God has sent me before you to provide life here. You did not send me, but God."

A magnificent family picture is presented in the Bible in the family of Amram and Jochebet. Amram and Jochebet had three famous children - two sons and one daughter - Moses, Aaron and Miriam. Moses and Aaron also differed in temperament, and the point of this story is that a difference in temperament need not and ought not lead to bitterness and friction.

The Rabbis seized upon a fine verse in the Book of Psalms, Psalm 85: "Mercy and truth have met together; righteousness and peace have kissed each other." And they say in their superb homelitical imagery, this refers to the two brothers, to Moses and Aaron. Moses was truth and righteousness; Aaron was mercy and peace. Moses represented implacable justice. He was the prophet of Righteousness, of Law. He was the Giver of the Law, and if it was necessary, "Let the Law pour through and crash through the mountain. The Law must be vindicated." Aaron, his brother, was less stern; he was more yielding, at times, too much; he compromised at times too much. When the children of Israel demanded of him to make for them the golden calf because Moses had left them, Aaron unfortunately yielded to their insistence, but short of this one lapse, he was, as the Rabbis put, "a lover of peace and one who pursues peace." But in spite of this difference in temperament, the brothers loved one another. They helped one another; they complimented one another. They were not jealous of each other.

Moses was hard of speech and that was a serious handicap for a man who had to appear before the king to plead the cause of his people, so Aaron gladly and readily became his spokesman, his mouth, as the Bible puts. Aaron knew full well how much greater and stronger and more profound a man his brother Moses was. He was proud of him. He rejoiced in him, rejoiced to the point where God declared, according to tradition, "The heart that can rejoice in the greatness of his brother as the heart of Aaron did, is qualified to wear the breast-plate of the High Priest in the Holy of Holies."

Two sons, altogether different than the other pair of sons, and Miriam, the daughter, the sister - Miriam tenderly watched over Moses' ark of bulrushes in the Nile. She danced and rejoiced when her brother triumphed in the emancipation of the children of Israel, and though occasionally she was jealous of Moses' wife whom she did not like and was punished for her jealousy, she nevertheless shared in the burdens and the trials of the exodus and the long wanderings in the wilderness, bravely and loyally - a

magnificent family, knit together by solidarity, by love, by devotion.

There are other sons and daughters in the Bible, some noble, some ignoble, some magnificent in their devotion, some lamentable in their betrayals of the hopes of their parents. The sons of Aaron, two of his sons, Nelep and Avil, offered strange~~xx~~ fires, says the Bible, unto the Lord and were destroyed. The Rabbis say that these two sons were jealous of their parent, ~~parent~~ of their uncle Moses. "When will these two old men die, so that you and I will become the leaders of the people?"

There are children who are envious of their parents, who are eager to inherit their parents.

The sons of Eli, the High Priest, and Shilo, also betrayed the high hopes of their parents. They polluted the holy sanctuary by their gluttony and their immorality, and the old father who had hoped that one of his sons would succeed him in the high office lived to see a stranger take over, Samuel, and he turned his office over to Samuel not in bitterness but in great sorrow.

And Samuel, too, was not much luckier with his sons, Hochni and Phineas. There were judges in Israel but "his sons did not follow in his footsteps". They accepted bribery; they were corrupted. Now, frequently parents are compelled to witness sons who stray from their teachings and become lost to them in spirit.

There is an heroic example of a great, noble, but tragic loyalty of a daughter recorded in the Book of Judges of the Bible, and that is the story of Jephtha's daughter. Her father, a Judge in Israel, on the way to fight the Amonites, foolishly made a vow that if he returns victorious from the battle, the first thing that comes out from the door of his house he would sacrifice unto the Lord. The Rabbis called it a very foolish vow and denounced Jephtha for having made it. Jephtha is victorious and as he returns home, the first one that steps out from his house is his own daughter. And Jephtha tells his daughter what he has done, and the daughter says to her father, "Do unto me exactly as you have vowed. Just give me two months time to mourn for my youth among the mountains." And at the end of two months, the daughter of Jephtha, in

voluntary fulfillment of her father's vow, permitted herself to be sacrificed. Subsequent generations denounced the actions of Jephtha, but the memory of his daughter remained a blessing, and in all subsequent ages, Jephtha's daughter was mourned by the daughters of Israel on the anniversary of her death.

And who can ever forget the story of that son, the son of King David, Absalom, the handsome, the over-indulged son who was so greatly loved by his father, who when he grew up set about to win the hearts of the people away from his father who had now grown old; and who finally raises the standard of revolt against his father. And the old King David is compelled to send his troops against Absalom.

Who can ever forget the moving picture of the old doting father, King David, waiting for news of the battle, hoping that whatever happens, his son would suffer no hurt, asking for news every few minutes from the watchmen upon the tower. "Is there a messenger come?" And finally is told that a runner is approaching. And eagerly, almost hysterically, the King asks this messenger, what news of the battle. And the messenger says all is well. "Blessed be the Lord, Thy God, Who hath delivered up the men ~~xxx~~ who lifted up their hand against the King." You have won. But is it well with the young man Absalom, the King asks the messenger. I don't know, says the messenger. When I left, there was a great tumult and confusion. I don't know. The King commands him to stand aside and he waits still further. And then a second runner comes. "Tidings for my Lord, the King. The Lord hath avenged thee this day. Victory!" "Is it well with the young man Absalom?" "The enemies of my Lord the King, be as that young man is." King David knows now that his son has been killed in battle, and the King went up to the chamber over the gate and wept. "O, my son Absalom, my son, my son Absalom. Would I had died for thee, O Absalom, my son, my son."

The greatest blessing, dear friends, known to our people and to the sacred literature of our people, is to have sons and daughters who inherit and transmit what is best and noblest in the lives of their parents. "Thus shall thy seed be," God says unto Abraham, "thus shall thy seed be." And the Rabbis illustrate what is meant by that blessing.

A man set out on a long journey, and for ten days he wandered and he found no city and no inn and no trees and no water and no sign of life. And for ten more days he struggled on into the wilderness, and finally he saw in the distance a tree. And as he approached the tree, he found nearby a spring of clear, cool water, and he looked upon the tree and he saw that the tree was a fruit-bearing tree of lucious fruit and that the tree had wide, deep, shadowing branches. And so the traveler drank of the water of the spring nearby and ate of the fruit of the tree and rested in its shadow and refreshed himself, and then he looked up to the tree and said, "With what shall I bless thee, O tree? With wide branches - you have them; with fruit - you have them in abundance; you have shadow; you have water. How shall I bless thee, O magnificent tree? May all the trees that will some day spring forth from your seed be like you."

Blessed are parents who have sons and daughters who represent the best that is in them, the hopes that are in them, the aspirations which are theirs, the high levels which they have always sought to reach. For every parent wants his children to excel him and delight when the children excel them. And blessed are sons and daughters who can look back upon the tree from which they sprang and bless that tree for the pride which they have in it.

There are many sons and daughters in the Bible, all kinds. The summary of it all is found in the Book of Proverbs: "A wise son rejoices the heart of the father; ~~and~~ and a foolish son is the grief of his mother."

1) Bible - gallery of the most interesting people - Living people - not plaster saints.

Bible - is a word of feeling human beings - saints & sinners - young & old - rich and poor - wise & foolish - a variable

albums of humanity:
Turn its pages and you are ^{a participant} ~~spectator~~ of a ^{veritable} ~~wonderful~~ procession
of all kinds and types of people - the proud and the humble,
the every-barked and the lovely - the cheerful, the greedy, the
ambitious - the loving, the loyal, the resigned, ~~and~~ the harassed
the ~~struggling~~ And the defeated.

the ~~scripture~~ And the defeated. the most beautiful & the most cruelly
Every human relationship is revealed in it that 7 parents
children, friends, brothers & sisters, husband & wife - friends.

And they are all very modern, their character, the Belts, they are
arrayed in ancient dress, and thrust them throb on wood
in an ancient idiom.

in an ancient idiom. .
 they may be an act-don negatives - they may be an act
 children, spaking trading, in ~~an~~ a drama, long ago, is the
 eternal drama of human life. - 2 7 2 7 -
 acting - working ^{and} tragic drama of life

eternal drama of human life. — 2 7 2 7 —
2/. In its very first pages you ^{capture a moving and} ~~find~~ a ^{fantasy} ~~fantasy~~ Logic drama of love
sons — the children of the first parents, the human race —
 Cain & Abel.

Cain & Abel.

The first human family is a tragic family - Parents &
children both are caught in the tragic web of human
existence. ^{They} ~~For~~ ^{to} ~~see as us~~ ^{he} entirely free from sorrow.
~~He can never~~

Fathomed into immortality, and placed in the Garden / Eden,
a paradise of abundance and pleasures, Adam & Eve
were tempted ^{with life in the universe} into disobedience, ~~sorrow~~, and when

driven out into untold ^{very} ~~hard~~ ^{hard} labor, suffering and danger - and a flaming sword would give us then way to the lost wanderers.

But an even greater tragedy was in store for them ~~sons~~ - Cain, the older son, ~~was~~ ^{was} given up to be a tiller of the soil - Abel, the younger was a keeper of sheep - and thus the whole world was open before them - a feud developed between them - Jealousy & Enmity came to dwell at their door - one thought that ~~his~~ ^{his} occupation ~~was~~ ^{was} less acceptable to God than his brother's - that to be a farmer was less work than to be a shepherd - and so, it came to pass, when they were in the field one day, that Cain rose up against Abel his brother - and slew him!

3/1. Here ~~are~~ ^{are} the first children, the Bible - An is killed by the hand, his brother. The other is forever cursed and becomes a fugitive and a wanderer in the earth - forever pursued by his guilt and by a punishment which was greater than he could bear.

Cain did not wish to be his brother's keeper - and so he became his brother's killer.

Time and again, as we shall see, the Bible dramatically and forcibly presents this recurrent family tragedy of disunion, disaster and death caused by jealousy among ~~brother~~ ^{brother} sons & daughters in the home. - because it is not a rare occurrence but, unfortunately, it is an all-too-frequent one.

There is a note of wistfulness ^{+ yearning} in the Prophet's exclamation (3)
PJTJ vol 216 or - because it is so rare and exceptional.

4). Sometimes the right is due to the different temperaments /
the children, which cause frrequent clashes, especially because
they are so much in close proximity with each other, and
are conspiring for the favor, the parents - or the acclaim
of Marriage, or neighbors, or friends.

The Bible now introduces us to two other sons - the
sons of Abraham - Isaac and Ishmael - Isaac is
the son of Sarah - Abraham's wife, but Ishmael is the son of Hagar
Sarah's hand maid, whom Sarah urged Abraham to take as his
wife, when she bore him no children.

The difference in status poisoned the relationship ^{bet.} the two
children. - Sarah was jealous, Hagar - and dealt hardly
with her. - And when her own son, Isaac was born, she
forced Abraham to drive Hagar and her son Ishmael
from the house - ~~for~~ but the son of the bond woman should
inherit with her son. - And this was very unfair
in the sight of Abraham - he was constrained to comply -
but not until he had received the lady's assurance that
- Ishmael, too, would become the ancestor of a great nation.
- Her jealousy fanned the fire of enmity - the possession
and proud jealousy of Sarah - but also the difference in
the temperaments, the two children.

Isaac followed in his father's footsteps and in his
father's strong faith - Ready for the sacrifice!

12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1041 1042 1043 1044 1045

1 'He shall be a world ass of a man - his hand shall be against every man, and every man's hand against him'

These qualities ^{never} ~~did not~~ characterized the children of
Israel - as a people. Therefore the Kabbal declared! Part 6 is
to be a people. "For Isaac shall ~~they~~ the promises be fulfilled"
The ^{line} ~~chain~~ of tradition shall pass not then Ishmael, but
then Isaac. -

5/ Differences in Temperament and a favoritism which helped to
further the parents to attribute it ~~to~~ and remove them
as even more sharply revealed in the Kabbalah account
of two other sons Joseph & Esau.
The sons of Isaac & Rebecca -

5 two other sons Joseph & Benjamin.
They were twins - those sons of Isaac & Rebecca -
Esau, who was first to be born, grew up to be like - 313 & 314 like
- 314 - "a cunning hunter, a man of the field"
Jacob - 315 & 316, 317, 318 - "a quiet
man, dwelling in tents"

Man, working in the
Rabbs - 50 p/h - 120 p/h

Parents showed favoritism - Isaac loved Esau - because
he ate of the venison which Esau brought from the hunt.
But Rebe Kah loved Jacob.

The brother became bitter rivals - Jacob was jealous
of Esau's birth right - and wheedled him into selling it to
him for a pot of lentils
And then Jacob cheated Esau out of his Father's blessing
by a cunning stratagem devised by Rebecca.

And so Esau hated Jacob - and ~~he~~ resolved to kill him - (5
Jacob fled to Haran to escape death -

6/. Years & exile even to atone for Jacob's ~~an~~ unworthy conduct -
and from his trials & suffering in exile, he was to emerge
a different and a better man - a new born Israel.
But he was fated to experience the same tragedy of
fraternal jealousy and strife among his own children
and to commit the same fatal blunder, paranoia
which wrecked the happy Isaac & Rebecca.

The Robbs were parents:
 Jacob did not apply this sound principle to his sons
 of all his 12 sons - Jacob loved Joseph most - he
 he was the son, his old age - and he made him a coat
 many colors -

5 many colors -
Joseph was a lovable lad - spoiled - concented - a dandy -
the apple of his father's eye - and he knew it -
- And his brother hated him - and could not stand decently
to him - what he a great man he could

When - He dreamed of his dream - what he a great man he could
turn out to be - and his brother hated him the more for it -
but, resentful heart -

turn out to be — and his brother hated him
 They decide to kill him! — The same ^{hot, resentful} heart —
 like Cain — like Esau — ^{Ruben} They throw him into a pit!
^{as a ransom} ~~for his life~~ in the way to Egypt — ^{Judah} — Sell him as a Slave!
 blood — Jacob — Coat ^{purple} ~~of~~ ^{favorite} ~~son~~ ^{became}
 the bloody garment ^{in a double yellow and} ~~the~~ ^{for} Jacob —

7/. But this story ends on a heart-warming note of brotherly remembrance. The sons, Jacob - all, these days think ^{Israel} sorrow + loss + exultation - 21631 - ~~They were in Egypt~~ ^{They were in Egypt} ~~but the memory~~ ^{of the memory}

One brother must be his brother's keeper!

Family is cemented in mutual love, support, & sacrifice. Reunited - in prayers alone - "Do not be angry with Levi for God did send me before you to preserve life - with you will not - you did not send me here but God -

6/. ~~Isaiah~~ is not always a magnificent family picture is presented in the home, Amram & Yochebed. They had 3 famous children - 2 sons and a daughter - Moses - Aaron and Miriam -

Moses and Aaron ~~also~~ also differed in temperament.

Rabbi: Ps. 85. 11 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

" Mercy & Truth - have met together
" Righteousness & Peace - have kissed each other -
Refer to the 2 brothers - Moses and Aaron

Moses was Truth and Righteousness

Aaron was Mercy and Peace

Moses was implacable justice - the prophet of Righteousness
If necessary 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

Aaron - his stern - more yielding - too much - 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

But they loved one another. They complimented me

another. They were not jealous of one another. Moses
was hard of speech - a serious defect ^{7:10} Aaron became
his spokesman - his mouth - Aaron knew how much
greater, stronger & more powerful his brother Moses was - He
was proud, hum - He rejoiced in him - So that / Pt
declared! וַיִּשְׂמַח אַהֲרֹן בְּמֹשֶׁה - 1, 11 / 11 1/32 2 noble 2d
discovery. It was his art of

(c) And Miriam ~~had~~^{hardly} waited over his ark & inches on the tile - danced - and, the occasionally feels Moses' wife where she did not like - and was prayed for it - she shared in the burden of the funerals, the exodus of the long wandering, bravely - loyally.

7/. There are other sons & daughters in the Bible - some not sons of the king - some magistrates in their devotion - some humble in them. holy / their parents high hopes & expectations.

hopes & expectations.

(a) Aerons 2 sons into the land and were destroyed. Environ, their parent

② The sons, Eli-Hyph Punt Shulo - polluted their holy
fire by their plotting & their immorality - and the old father - who
had hoped so much - succeed him - a strange Samuel -
take his place - relinquished his fire - not in bitterness but
in sorrow

(C) Samuel - was not much luckier with his sons
 O.D. 110 - NOD - Judges - Birds 10032 1N2 N10 10

8/ An heroic example of the ^{high courage} great ~~love~~ ^{love} of a daughter for her father is found in the story of Jephthah the Judge
(Vnu) - ^{A story out of the Bible, told in the Bible} - ~~look at you~~ - Amos - 7:14, 15; 13:1, 2; 14:1, 2
2 months - to mourn her youth among the mountains
Return of Jephthah was denounced by religious fanatics
but the Vales - Her memory was mourned by the daughter

9/ And who can ever forget the story of Absalom, the son of King David - the handsome - over-indulged son - who sets about winning the hearts of the people away from his father - now old - and finally raises the standard of rebellion - forces his father to send his soldiers against him:

Who can ever forget the ^{weighty} father David - ^{waiting for news} - ^{hoping also} all that his son has suffered no hurt - ^{asking for news from the watchman upon the tower} - ^{and finally} he is told that a man's ^{number} is approaching - "All is well" - Blessed be the Lord thy God, who hath delivered us from the hands of all our enemies against the King" -

"Is it well with the young man Absalom?" - I don't know - When I left there was a great tumult & confusion - Stand out And then a servant number - "Tidings for my lord, the King - the Lord hath avenged thee this day..."

"Is it well with the young man Absalom?"
"The enemy, my Lord the King.. he is that young man is!"

And the King went up to the chambers over the gate - and wept. (9)
 "O, my son Absalom, my son, my son Absalom!
 Would I had died for thee, O, Absalom, my son, my son!"

10/. 10/11 12/11 13/11 14/11 15/11 16/11 17/11 18/11 19/11 20/11

11/. The greatest blessing is ^{to have} sons & daughters who
inherit and transmit what is best & most in the
house, their parents

7875 7111 7111. - Abraham - "So shall thy seed be"
Long journey - 10 days - no city - no inn - no trees -
no water - no sign of life.

10 days was - saw in distance a Tree Fruit was
at a Spring of clear, cool water; Fruit - heavy tree; - of figs, deep -
shadowy branches, Drank, of water - Ate, its fruit - Recked
in the shadow - reposed himself -

With what shall I bless you? ① Magnificent tree -

May all the trees that will some day spring from you be like
you - 7875 7111 7111

12/. Blessed are the sons & Daughters who