

|32| 'I am the G-d of your Avot, I am the G-d of Avraham and the G-d of Yitzchak and the G-d of Ya'akov'. But Moshe Rabbenu was trembling with pachad and was not daring to look. [SHEMOT 3:6]

|33| 'And Hashem said to him, SAL NE'ALECHA ME'AL RAGLECHA ("Take off your sandals from your feet") for the place on which you have stood is admat kodesh (holy ground). [Ex 3:5; Josh 5:15]

|34| 'I have seen the ONI AMMI ASHER B'MITZRAYIM ("misery of my people in Mitzrayim [Egypt]") and the groaning of them I heard and I came down to deliver them. And now come that I may send you to Mitzrayim (Egypt). [SHEMOT 3:5,7-10; 2:24]

|35| 'This Moshe whom they denied, having said MI SAMECHA LISH SAR VSHOFET? ("Who made you a ruler and a judge?") is the one whom G-d sent to be both SAR (ruler) and GO'EL (redeemer) with the help of the malach having appeared to him in the thorn bush. [SHEMOT 2:14]

|36| 'This one led them out, effecting moftim and otot in eretz Mitzrayim (Egypt) and in the Yam Suf and in the midbar arba'im shanah. [SHEMOT 7:3, 12:41; 33:1; 11:10; 14:21; 15:25; 17:5,6; BAMIDBAR 14:33]

|37| 'This is the Moshe who said to the Bnei Yisroel NAVI MIKIRBECHA ME'ACHECHA KAMONI YAKIM ("A prophet from among you from your brothers like me [Moshe] Hashem will raise up.") [DEVARIM 18:15,18]

|38| 'This is the one having been in the kahal (assembly) in the midbar together with the malach speaking to him at the mountain of Sinai, who was with Avoteinu; he is the

one who received torat chayyim to give to us. [SHEMOT 19:17; VAYIKRA 27:34; DEVARIM 32:45-47]

|39| 'And Avoteinu were not willing to have mishma'at (obedience) to Moshe Rabbenu, but they pushed him aside and they turned their levavot back to Mitzrayim, (Egypt) [BAMIDBAR 14:3,4]

|40| 'Having said to Aharon, Make for us g-ds who will go before us; for this Moshe who led us out of the land of Egypt we do not know what happened to him'. [SHEMOT 32:1,23]

|41| 'And at that time they made an egel (calf) and brought a sacrifice offering to the elil (idol) and were taking delight in the ma'asim (works) of their hands. [SHEMOT 32:4-6; TEHILLIM 106:19,20]

|42| 'But Hashem turned away and handed them over to serve the tzeva Shomayim, just as it has been written in the sefer haNevi'im, HAZEVACHIM UMINCHAH HIGASHEM LI BAMIDBAR ARBA'IM SHANAH, BET YISROEL ("It was not to me that you offered victims and sacrifices forty years in the wilderness, was it, O House of Israel?") [AMOS 5:25-27; YEHOSHUA 24:20; YESHAYAH 63:10; YIRMEYAH 19:13]

|43| 'You also took up the ohel of Moloch and the KOKHAV of your g-d Reifan, the tzelamim (idols) which you made to worship them; therefore N'HIGLEITI ETKHEM MEHALAH ("I will exile you beyond") Babylon. [YIRMEYAH 7:18, TARGUM HASHIVIM 19:13; AMOS 5:27]

|44| 'Avoteinu had the Mishkan HaEdut in the midbar just as the One who spoke to Moshe [*Rabbeinu*

directed him to make it according to the TAVNIT (pattern) which he had seen. [Ex 27:21; 38:21; Num 1:50; 17:7; Ex 25:8,9,40; Josh 3:14; 18:1]

|45| 'And having received it in their turn, Avoteinu brought it in with Yehoshua (Joshua) upon the dispossessing of the land of the Goyim, which Hashem drove out from the presence of Avoteinu until the yamim of Dovid. [Josh 3:14-17; 18:1; 23:9; 24:18; Ps 44:2; 2Sm 7:2,6; Gn 17:8; 48:4; Dt 32:49]

|46| 'And Dovid found Chen v'Chesed Hashem before G-d, and asked that he might find a mishkan for Elohei Ya'akov. [SHMUEL BAIS 7:2, 8-16; MELACHIM ALEF 8:17; TEHILLIM 132:1-5]

|47| 'And Sh'lomo (Solomon) built for him a Beis. [MELACHIM ALEF 6:1-38]

|48| 'But Ha'Elyon does not dwell in battim made by human hands, just as the Navi (prophet) says, [MELACHIM ALEF 8:27; MELACHIM BAIS 2:6]

|49| 'HASHOMAYIM KISSI VHAARETZ HADOM RAGLAI ("Heaven is my throne and earth is the footstool for my feet"). EI-ZEH BAYIT ASHER TIVNU LI ("What kind of House will you build for me?") says Hashem, VEI ZEH MAKOM MENUCHATI ("Or where will my resting place be?")

|50| 'Did not my hand ASATAH (make) all these things? [YESHAYAH 66:1,2]

|51| 'You AM KESHEH OREF ("stiff-necked people" SHEMOT 33:5), you who are without the "bris milah" of the lev (heart) and of the oznayim (ears), you always resist the Ruach