

FROM ENOCH TO METATRON

GAVRIEL Z. BELLINO

GENESIS, CHAPTER 5

ספר בראשית פרק ה

(21) And Enoch lived sixty and five years, and begat Methuselah: (22) And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: (23) And all the days of Enoch were three hundred sixty and five years: (24) And Enoch walked with God: and he was not; for God took him.

(כא) וַיְחִי חֲנוֹךְ חֲמִשׁ וְשָׁשִׁים שָׁנָה וַיֻּלְּד אֶת מֶתוּשֶׁלַח: (כב) וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת הָאֱלֹהִים אַחֲרֵי הוּלְדוֹ אֶת מֶתוּשֶׁלַח שְׁלֹשׁ מֵאוֹת שָׁנָה וַיֻּלְּד בָּנִים וּבָנוֹת: (כג) וַיְהִי כָּל יְמֵי חֲנוֹךְ חֲמִשׁ וְשָׁשִׁים שָׁנָה וַיִּשְׁלַח אֱלֹהִים אֶת חֲנוֹךְ: (כד) וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת הָאֱלֹהִים וְאֵינְנוּ כִּי לָקַח אֹתוֹ אֱלֹהִים:

SEPTUAGINT, GENESIS, CHAPTER 5:24

And Enoch was well-pleasing to God, and he was not found, because God transferred/ translated him to another place.

καὶ εὐηρέστησεν Ἐνωχ τῷ θεῷ καὶ οὐχ ἠύρισκατο, ὅτι μετέθηκεν αὐτὸν ὁ θεός.

BOOK OF THE WATCHERS OF THE FIRST (ETHIOPIC) BOOK OF ENOCH, CHAPTER 10

(1) Before these things Enoch was hidden, and no one of the children of men knew where he was hidden, and where he abode, and what had become of him. (2) And his activities had to do with the Watchers, and his days were with the holy ones. (3) And I, Enoch was blessing the Lord of majesty and the King of the ages, and lo! the Watchers called me--Enoch the scribe--and said to me: (4) 'Enoch, thou scribe of righteousness, go, declare to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves wives: "Ye have wrought great destruction on the earth: (5) And ye shall have no peace nor forgiveness of sin: and inasmuch as they delight themselves in their children, (6) The murder of their beloved ones shall they see, and over the destruction of their children shall they lament, and shall make supplication unto eternity, but mercy and peace shall ye not attain"'.
1. [And it shall come to pass in those days that elect and holy children will descend from the high heaven, and their seed will become one with the children of men. 2. And in those days Enoch received books of zeal and wrath, and books of disquiet and expulsion.] And mercy shall not be accorded to them, saith the Lord of Spirits. 3. And in those days a whirlwind carried me off from the earth, And set me down at the end of the heavens. 4. And there I saw another vision, the dwelling-places of the holy, And the resting-places of the righteous. 5. Here mine eyes saw their dwellings with His righteous angels, And their resting-places with the holy. And they petitioned and interceded and prayed for the children of men, And righteousness flowed

BOOK OF THE SIMILITUDES OF THE FIRST (ETHIOPIC) BOOK OF ENOCH, CHAPTER 39

1. [And it shall come to pass in those days that elect and holy children will descend from the high heaven, and their seed will become one with the children of men. 2. And in those days Enoch received books of zeal and wrath, and books of disquiet and expulsion.] And mercy shall not be accorded to them, saith the Lord of Spirits. 3. And in those days a whirlwind carried me off from the earth, And set me down at the end of the heavens. 4. And there I saw another vision, the dwelling-places of the holy, And the resting-places of the righteous. 5. Here mine eyes saw their dwellings with His righteous angels, And their resting-places with the holy. And they petitioned and interceded and prayed for the children of men, And righteousness flowed

before them as water, And mercy like dew upon the earth: Thus it is amongst them for ever and ever. 6a. And in that place mine eyes saw the Elect One of righteousness and of faith, 7a. And I saw his dwelling-place under the wings of the Lord of Spirits. 6b. And righteousness shall prevail in his days, And the righteous and elect shall be without number before Him for ever and ever. 7b. And all the righteous and elect before Him shall be strong as fiery lights, And their mouth shall be full of blessing, And their lips extol the name of the Lord of Spirits, And righteousness before Him shall never fail, [And uprightness shall never fail before Him.] 8. There I wished to dwell, And my spirit longed for that dwelling-place: And there heretofore hath been my portion, For so has it been established concerning me before the Lord of Spirits. 9. In those days I praised and extolled the name of the Lord of Spirits with blessings and praises, because He hath destined me for blessing and glory according to the good pleasure of the Lord of Spirits. 10. For a long time my eyes regarded that place, and I blessed Him and praised Him, saying: 'Blessed is He, and may He be blessed from the beginning and for evermore. 11. And before Him there is no ceasing. He knows before the world was created what is for ever and what will be from generation unto generation. 12. Those who sleep not bless Thee: they stand before Thy glory and bless, praise, and extol, saying: "Holy, holy, holy, is the Lord of Spirits: He filleth the earth with spirits.'" 13. And here my eyes saw all those who sleep not: they stand before Him and bless and say: 'Blessed be Thou, and blessed be the name of the Lord for ever and ever.' 14. And my face was changed; for I could no longer behold.

SECOND (SLAVONIC) BOOK OF ENOCH, CHAPTER 1

At that time he said, When 165 years were complete for me, I fathered my son Methusala; and after that I lived 200 years. I completed all the years of my life, 365 years. In the first month, on the assigned day of the first month, I was in my house alone. And I lay on my bed sleeping. And, while I slept, a great distress entered my heart, and I was weeping with my eyes in a dream. And I could not figure out what this distress might be, [nor] what might be happening to me. Then two huge men appeared to me, the like of which I had never seen on earth.

 Their faces were like the shining sun;
 their eyes were like burning lamps;
 from their mouths fire was coming forth;
 their clothing was various singing;
 their wings were more glistening than gold;
 their hands were whiter than snow.

And they stood at the head of my bed and called me by my name. Then I awoke from my sleep, and saw those men, standing in front of me, in actuality. Then I bowed down to them; and I was terrified; and the appearance of my face was changed because of fear. Then those men said to me, "Be brave, Enoch! In truth, do not fear! The eternal God has sent us to you. And behold, you will ascend with us to heaven today. And tell your sons (& all the members of your household, &) everything that they must do in your house while they are without you on the earth. And let no one search for you until the LORD returns you to them." And I hurried and obeyed them; and I went out of my house and I shut the doors as I had been ordered. And I called my sons, Methusalam and Regim and Gaidad. And I declared to them all the marvels that those men had told me.

SECOND (SLAVONIC) BOOK OF ENOCH, CHAPTER 20

And those men lifted me up from there, and they carried me up to the 7th heaven. And I saw there an exceptionally great light, and all the fiery armies of the great archangels, and the incorporeal forces and the dominions and the origins and the authorities, the cherubim and the seraphim and the many-eyed thrones;

(and) 5 {9|P|, 10⟨R⟩} regiments and the shining otanim (/ofanim) stations. And I was terrified, and I trembled with a great fear.

And those men picked me up and led me into their ⟨midst⟩. And they said to me, “Be brave, Enoch! Don’t be frightened!”

And they showed (me) the LORD, from a distance, sitting on his exceedingly high throne. For what |is on the 10th heaven, since the LORD is present there? And on the 10th heaven| is God, and it is called in the Hebrew language Aravoth. And all the heavenly armies came and stood on the ten steps, corresponding to their ranks, and they did obeisance to the LORD.

And then they went to their places in joy and merriment and in immeasurable light, singing songs with soft and gentle voices, while presenting the liturgy to him gloriously.

SECOND (SLAVONIC) BOOK OF ENOCH, CHAPTER 22

And on the 10th heaven, Aravoth, I saw the view of the face of the LORD, like iron made burning hot in a fire |and| brought out, and it emits sparks and is incandescent. Thus even I saw the face of the LORD. But the face of the LORD is not to be talked about, it is so very marvelous and supremely awesome and supremely frightening. |And| who am I to give an account of the incomprehensible being of the LORD, and of his face, so extremely strange and indescribable? And how many are his commands, and his multiple voice, and the LORD’s throne, supremely great and not made by hands, and the choir stalls all around him, the cherubim and the seraphim armies, and their never-silent singing.

Who can give an account of his beautiful appearance, never changing and indescribable, and his great glory? And I fell down flat and did obeisance to the LORD. And the LORD, with his own mouth, said to me, “Be brave, Enoch! Don’t be frightened! Stand up, and stand in front of my face forever.” And Michael, the LORD’s archistratig, lifted me up and brought me in front of the face of the LORD. And the LORD said to his servants, sounding them out, “Let Enoch join in and stand in front of my face forever!” And the LORD’s glorious ones did obeisance and said, “Let Enoch yield in accordance with your word, O LORD!”

And the LORD said to Michael, “Go, and extract Enoch from |his| earthly clothing. And anoint him with my delightful oil, and put him into the clothes of my glory.” And so Michael did, just as the LORD had said to him. He anointed me and clothed me. And the appearance of that oil is greater than the greatest light, and its ointment is like sweet dew, and its fragrance myrrh; and it is like the rays of the glittering sun. And I looked at myself, and I had become like one of his glorious ones, and there was no observable difference.

And the LORD summoned one of his archangels, Vrevoil (/Vretiel) by name, who was swifter in wisdom than the other archangels, and who records all the LORD’s deeds. And the LORD said to Vrevoil, “Bring out the books from my storehouses, and fetch a pen for speed-writing, and give it to Enoch and read him the books.” ⟨And Vrevoil hurried and brought me the books,⟩ a knife(?), and ink(?). And he gave me the pen for speed writing from his hand.

And Enoch walked with God, etc. [and he was no more, for God took him] (Gen. 5:24). Rabbi Hama ben Rabbi Hoshaya said: “[‘and he was no more’ means] that he was not inscribed in the roll (tomos) of the righteous but in the roll of the wicked.” Rabbi Aibu said: “Enoch was a hypocrite, acting sometimes as a righteous, sometimes as a wicked man. (Therefore) the Holy One, blessed be he, said: While he is righteous I will take him away.” ... The heretics (minim) asked Rabbi Abbahu and said to him: “We do not find death stated of Enoch!” “How so?” inquired he. “It is said here (with regard to Enoch) that he was ‘taken,’ and it is said in connection with Elijah that he was ‘taken,’ ” said they. “If you are seeking (instances of) ‘taking,’ ” he answered, “then it is said here (with regard to Enoch) that he was ‘taken,’ and it is said with reference to Ezekiel, ‘Behold, I take away (loqeah) from you the desire (of your eyes through a sudden death)’ ” (Ezek. 24:16). ... A matron asked Rabbi Yose: “We do not find death stated of Enoch!” Said he to her: “If (Scripture) said, ‘And Enoch walked with God’ (Gen. 5:24.) and was silent (afterwards), I would agree with you. Since, however, it says, ‘And he was no more, for (God) took him’ etc. (ibid.), (it means that) he was no more in the world, ‘for God took him’ (ibid.).”

ויתהלך חנוך את האלהים ואיננו כי לקח אותנו אלהים אמר ר' חמא בר הושעיא אינו נכתב בתוך טימוסן של צדיקים אלא בתוך טימוסן של רשעים א"ר איבו חנוך חנף היה פעמים צדיק פעמים רשע אמר הקב"ה עד שהוא בצדקו אסלקנו ... אפיקורסים שאלו לרבי אבהו אמרו לו אין אנו מוצאין מיתה לחנוך אמר להם למה אמרו לו נאמרה כאן לקיחה ונאמרה להלן (מלכים ב ב) כי היום ה' לוקח את אדונך מעל ראשך אמר להם אם ללקיחה אתם דורשים נאמר כאן לקיחה ונאמר להלן (יחזקאל כד) הנני לוקח ממך את מחמד עיניך ... מטרונה שאלה את ר' יוסי אמרה לו אין אנו מוצאין מיתה בחנוך א"ל אלו נאמר (בראשית ה) ויתהלך חנוך את האלהים ושתק הייתי אומר כדברך כשהוא אומר ואיננו כי לקח אותנו אלהים ואיננו בעולם הזה כי לקח אותנו אלהים:

THIRD BOOK OF ENOCH

ספר היכלות

1. AND ENOCH WALKED WITH GOD: AND HE WAS NOT; FOR GOD TOOK HIM (Gen. v. 24) – Rabbi Ishmael said: When I ascended on high to behold the vision of the Merkava and had entered the six Halls, one within the other: as soon as I reached the door of the seventh Hall I stood still in prayer before the Holy One, blessed be He, and, lifting up my eyes on high, I said:

1§ ויתהלך חנוך את האלהים ואיננו כי לקח אותנו אלהים. | אמר ר' ישמעאל כשעליתי |ל|במרום להסתכל בצפייתי במרכבה | הייתי נכנס בששה היכלות חדר בתוך חדר וכיון שהגעתי לפתח | היכל שביעי עמדתי בתפלה לפני ה'ב'ה' ונשאתי את עיני כלפי מעלה | ואמרתי רבונו של עולם בבקשה מלפניך שתגרום לי בשעה זו | זכות אהרן בן עמרם אוהב שלום ורודף שלום שקבל כתר כהונה | מלפני כבודך בהר סיני שלא ישלוט בי קצפיאל השר ומלאכים | שעמו ואל ישליכוני מן השמים מיד זימן לי ה'ב'ה' מטטרון עבדו | מלאך שר הפנים ופרח בכנפיו ויצא לקראתי בשמחה רבה | להצילני מידם ותפשני בידו לעיניהם ואמר לי בא בשלום | שנתרצית לפני רם ונשא להסתכל בדמות המרכבה

“Lord of the Universe, I pray thee, that the merit of Aaron, the son of Amram, the lover of peace and pursuer of peace, who received the crown of priesthood from Thy Glory on the mount of Sinai, be valid for me in this hour, so that Qafsiel”, the prince and the angels with him may not get power over me nor throw me down from the heavens.” Forthwith with the Holy One, blessed be Her, sent me to Metatron his servant, the angel,

the Prince of the Presence, and he spreading his wings, with great joy came to meet me so as to save me from their hand. And he took me by his hand in their sight, saying to me “enter in peace before the high an exalted King and behold the picture of the Merkava.

2. Then I entered the seventh Hall, and he led me to the camp(s) of Shekhina and placed me before the Holy One, blessed be He, to behold the Merkaba. As soon as the princes of the Merkaba and the flaming Seraphim perceived me, they fixed their eyes upon me. Instantly trembling and shuddering seized me and I fell down and was benumbed by the radiant image of their eyes and the splendid appearance of their faces; until the Holy One, blessed

2§
באותה שעה | נכנסתי להיכל שביעי והדריכני למחנה שכינה והציגני לפני |
כסא הכבוד להסתכל במרכבה וכיון שראוני שרי המרכבה ושרפי | להבה נתנו
עיניהם בי מיד נרתעתי ונודעז(ת)עתי ונפלתי מעומדי | ונרדמתי מפני זוהר
דמות עיניהם וזיו מראה פניהם עד שגער | בהם ה'ב'ה' ואמר להם משרתי
שרפיי כרוביי ואופניי כסו עיניכם | מלפני ישמעאל בני אהובי חביבי וכבודי
שלא ירתע ושלא | יודעזע. מיד בא מטטרון שר הפנים והחזיר לי את נשמת |
ההציגני על רגלי ועדיין לא היה בי כח לומר שירה לפני כסא כבודו | של מלך
הכבוד אדיר כל המלכים וזהו כל הרוזנים עד שכלתה | שעה. לאחר שעה פתח
לי ה'ב'ה' שערי שכינה ש' שלום. ש' | חכמה. שערי כח. שערי גבורה. שערי
דיבור. שערי שירה. | שערי קדושה. שערי נעימה. והאיר את עיני ואת לבי
באמרי | תהלה ושבח ורנה ותודה וזמרה פאר ונאוה הלול עז. וכשפתח(תי) | את
פי ושבחתי שירה לפני כסא הכבוד. חיות הקדש מתחת | כסא של מלך הכבוד
ולמעלה מן הכסא עונים אחרי ואומרים | קדוש וברוך כבוד יי' ממקומו.

be He, rebuked them, saying: “My servants, my Seraphim, my Keruvim, and my Ophanim! Cover ye your eyes before Ishmael, my son, my friend, my beloved one and my glory, that he tremble not nor shudder!” Forthwith Metatron the Prince of the Presence, came and restored my spirit and put me upon my feet. After that (moment) there was not in me strength enough to say a song before the Throne of Glory of the glorious King, the mightiest of all kings, the most excellent of all princes, until after the hour had passed. After one hour (had passed) the Holy One, blessed be He, opened to me the gates of Shekhina, the gates of Peace, the gates of Wisdom, the gates of Strength, the gates of Power, the gates of Speech, the gates of Song, the gates of Sanctity, the gates of Chant. And he enlightened my eyes and my heart by words of psalm, song, praise, exaltation, thanksgiving, extolment, glorification, hymn, and eulogy. And as I opened my mouth, uttering a song before “the Holy One, blessed be He, the Holy Chayyot beneath and above the Throne of Glory answered and said: “ HOLY ” and “BLESSED BE THE GLORY OF YHWH FROM HIS PLACE! ”

3. R. Ishmael said: In that hour the eagles of the Merkaba, the flaming Ophanim and the Seraphim of consuming fire asked Metatron, saying to him: “Youth! Why sufferest thou one born of woman to enter and behold the Merkaba? From which nation, from which tribe is

3§
אמר ר' ישמעאל באותה שעה || שעה היו נשרי המרכבה ואופני להבה ושרפי
אש אוכלה שואלים | למטטרון. והם אומרים לו נער מפני מה הנחת ילוד אשה
שיבא | ויסתכל במרכבה מאיזה עם הוא מאיזה שבט הוא מה טיבו של | זה.
משיב מטטרון ואומר להם מעם ישראל שבחר ה'ב'ה' להיות | לו לעם משבעים
לשון משבט לוי הוא תרומה לשמו מזרע אהרן | הוא שבחר ה'ב'ה' להיות לו
משרת שקשר לו ה'ב'ה' בעצמו כתר | כהונה בסיני מיד פתחו ואמרו בודאי
ראוי להסתכל במרכבה | דכתי' אשרי העם שככה לו וגו'.

this one? What is his character?” Metatron answered and said to them: “From the nation of Israel whom the Holy One, blessed be He, chose for his people “from among seventy tongues (nations)”, from the tribe of Levi, ‘Whom he set aside as a contribution’ to his name and from the seed of Aaron whom the Holy One, blessed be He, did choose for his servant and put upon him the crown of priesthood on Sinai.” Forthwith they spake and said: “Indeed, this one is Worthy to behold the Merkaba.” And they said: “Happy is the people that is in such a case (Psalms 144:15)”

4. R. Ishmael said: "In that hour I asked Metatron, the angel, the Prince of the Presence, "What is thy name?" He answered me: "I have seventy names,

corresponding to the seventy tongues of the World and all of them are based upon the name Metatron, angel of the Presence; but my King"calls me 'Youth' (Na'ar)."

4§
אמר ר' ישמעאל באותה | שעה שאלתי את מטטרון 'מלאך' שר הפנים אמרתי
לו מה שמך אמר | לי יש לי שבעים שמות כנגד שבעים לשונות שבעולם וכולם
על | שמו של מ'מ'ה אבל מלכי קרא אותי נער.

5. R. Ishmael said: I asked Metatron and said to him: "Why art thou called by the name of thy Creator, by seventy names? Thou art greater than all the princes, higher than all the angels, beloved more than all the servants, honoured above all the mighty ones in kingship, greatness and glory: why do they call thee 'Youth' in the high heavens?" He answered and said to me: "Because I am Enoch, the son of Jared. For when the generation of the flood sinned

and were confounded in their deeds, saying unto God: 'Depart from us, for we desire not the knowledge of thy ways [job xxi. 14.] ', then the Holy One, blessed be He, removed me from their midst to be a Witness against them in the high heavens to all the inhabitants of the world, that they may not say: 'The Merciful One is cruel'. What sinned all those multitudes, their Wives, their sons and their daughters, their horses, their mules and their cattle and their property, and all the birds of the world, all of which the Holy One, blessed be He, destroyed from the world together with them in the waters of the flood? Nor may say: What though the generation of the flood did sin; the beasts and the birds, what had they sinned, that they should perish with them?' Hence the Holy One, blessed be He, lifted me up "in their lifetime before their eyes to be a witness against them to the future world. And the Holy One, blessed be He, assigned me for a prince and a ruler among the ministering angels.

5§
אמר ר' ישמעאל | אמרתי לו למטטרון מפני מה אתה נקרא בשם קונך בשבעים
שמו | ואתה גדול מכל השרים וגבוה מכל המלאכים וחביב מכל המשרתי(ם) |
ונכבד מכל הצבאים ורב מכל האדירים במלוכה ובגדולה ו(ה)בכבוד(ד) | ומפני
מה קורין אותך בשמי מרומים נער. השיב ואמר לי | מפני שאני הוא חנוך בן
ירד שכשחטאו בני דור המבול וסרחו | במעשיהם ואמרו לאל סור ממנו שנ'
ויאמרו לאל סור ממנו | ודעת דרכיך לא חפצנו. וטלני ה'ב'ה' מביניהם להיות
עד עליהם | בשמי מרום לכל באי העולם כדי שלא יאמרו רחמן אכזרי הוא |
מה חטאו כל אותן האוכלוסין גשיהם בניהם ובנותיהם סוסייהם | פרדיהם
מקניהם וקניינם וכל עופות שהיו בעולם שאבדן ה'ב'ה' | עמהם בימי המבול
מה העולם יאמרו אם הללו דור המבול חטאו | בהמה וחיה ועופות מה חטאו
שספו עמהם לפיכך העלני ה'ב'ה' | בחייהם לעיניהם לשמי מרום להיות עד
עליהם לע'ה וזיווגי ה'ב'ה' | במרום לשר ולנגיד בין מלאכי השרת באותה שעה
באו שלשה | מלאכים ממלאכי השרת

14. R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me: Henceforth the Holy One, blessed be He, revealed to me all the mysteries of Torah and all the secrets of wisdom "and all the depths of the Perfect Law"; and all living

beings' thoughts of heart and all the secrets of the universe' and all the secrets' of Creation were revealed unto me even as they are revealed unto "the Maker of Creation." And I watched intently to behold the secrets of the depth and the wonderful mystery. Before a man did think in secret, I saw (it) and before a man made a thing I beheld it. And there was nothing on high nor in the depth of the world hidden from me.

14§
אמר ר' ישמעאל אמר לי מטטרון מלאך שר הפנים גילה | לי ה'ב'ה' מאז כל
סתרי תורה וכל רזי חכמה וכל עמוקי תמימה | וכל מחשבות לבבות של בריות
וכל רזי עולם וכל סדרי בראשית | גלויין לפניי כדרך שגלויין לפני יוצר
בראשית. וצפיתי מאד | להסתכל ברזי עמוקה ובסוד מופלאה קודם שיחשב
אדם | במסתר אני רואה וקודם שיעשה אדם דבר אני רואה. ואין דבר || במרום
ובעומק עולם ועלם ממני.

15. R. Ishmael said: Metatron, the Prince of the Presence, said to me: By reason of the love with which the Holy One, blessed be He, loved me more than all the children of heaven, He made me a garment of glory on which were fixed all kinds of lights, and He clad me in it. And He made me a robe of honour on which were

fixed all kinds of beauty, splendour, brilliance and majesty. And he made me a royal crown in which were fixed forty-nine costly stones like unto the light of the globe of the sun. For its splendour went forth in the four quarters of the Araboth Raqia, and in (through) the seven heavens, and in the four quarters of the world. And he put it on my head. And "He called me "The Lesser YHVH" in the presence of all His heavenly household; as it is written (Ex. 23:21): "For my name is in him."

15§

אמר ר' ישמעאל אמר | לי מטטרון מלאך שר הפנים מתוך אהבה שאהב אותי
ה'ב'ה' | יותר מכל בני מרומים עשה לי לבוש של גאה שכל מיני מאורו(ת) |
קבועין בו והלבישני ועשה לי מעיל כבוד שכל מיני תאר זיו | זוהר הדר קבועין
בו והעטני ועשה לי כתר מלכות שקבועין בו | ארבעים ותשע אבני תאר כאור
גלגל החמה שזיוו הולך בארבע(ע) | רוחות ערבות רקיע ובשבעה רקיעים
ובארבע רוחות העולם | וקשרו על ראשי וקראני יוי הקטן בפני כל פמיליאה
שלו שבמרר' | שנאמ' כי שמי בקרבן.

EXODUS, CHAPTER 23

ספר שמות פרק כג

20 "See, I am sending an angel ahead of you to guard you along the way and to bring you to the place I have prepared.

21 Pay attention to him and listen to what he says. Do not rebel against him; he will not forgive your rebellion, since my Name is in him. 22 If you listen carefully to what he says and do all that I say, I will be an enemy to your enemies and will oppose those who oppose you.

(כ) הנה אנכי שלח מלאך לפניך לשמרך
בדרך ולהביאך אל המקום אשר הכנתי:
(כא) השמר מפניו ושמע בקלו אל תמר בו
כי לא ישא לפשעכם כי שמי בקרבן: (כב) כי
אם שמוע תשמע בקלו ועשית כל אשר
אדבר ואיבתי את איביך וצרתני את צרריך: